THE ISLAMIC REVOLUTION IN IRAN THROUGH IMAM KHOMEINI

A SELECT ANNOTATED BIBLIOGRAPHY

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BY
HASEEN AHMAD
Roll No. 92 LSM-02
Enrolment No. V-8942

Under the Supervision of
Prof. Mohd. Sabir Husain
Chairman

DEPARTMENT OF LIBRARY & INFORMATION SCIENCE
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Dedicated to my Loving Parents

MR. JANE ALI (FATHER)

&

LATE MRS. HAMSHIRAN BEGUM (MOTHER)
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PART-ONE
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CHAPTER 1.1

INTRODUCTION

AIM, SCOPE AND METHOD USED IN THE PRESENT STUDY

1. Aim:

The present study is intended to bring at one place, in the form of references, all significant literature that is available in the important subject of The Islamic revolution in Iran through Imam Khomeini. An attempt has been made to cover all the important aspects of the subject.

2. Scope:

A bibliography can never claim to be a comprehensive one. This is a fact not a myth. Same is true of this humble attempt as well. Moreover, it was to abide by the provisions of the curriculum of Master's Degree Course in Library & Information Science as it is prepared in partial fulfilment for the award of degree of this course.

For the last fourteen years much has been written on this topic in newspapers, journals and books. This bibliography includes 251 entries which
are not comprehensive but are fairly representative of the subject while starting with this venture, a general survey of literature available in important libraries viz. Institute of Islamic Studies, GEC Library, Moulana Azad Library, and Centre of West Asian Studies, and Iranian Embassy New Delhi was made out of the fairly large number of periodicals covering the field, only important one were selected for the purpose. A list of these periodicals consulted including their respective places of publications, abbreviations used and frequency, has been given in the beginning of this chapter.

Although the bibliography is essentially selective in nature, I have tried my level best to cover important aspects of the problem.

I am confident that this bibliography will be helpful to all those who have some interest in this subject, specially research scholars in the field of Islamic Studies, Islamic Movements in the High world,
Iranian Studies, Khomeini Studies and Political Science.

The bibliography is in two parts. The first is the descriptive part. The references to the sources consulted in the development of this part, are indicated underneath.

Part two consists of a list of periodicals, newspapers, a list of subject headings under which the entries in the bibliography have been arranged, the main bibliography and an alphabetical index.

3. Method used in the present study:

Sources Consulted:

Both the primary and secondary sources have played their vital role in the compilation of this bibliography. The secondary sources helped to locate the material. Important of these are:-

1) Guide to Indian Periodical Literature,
2) Index India
3) Index Islamics
4) Index Muslim book... wook review.
5) Indian News Index.
6) Readers Guide to Periodical Literature,

From these secondary sources I have passed to the study of periodicals not covered by reference tools mentioned above to search the material for the purpose. References have also been collected from the citations given in the articles.

After searching the literature on the Islamic revolution in Iran through Imam Khoemeini from primary & secondary sources I entered them on 5" x 3" cards according to the I standard recommendation (I S:2381-1963).

ARRANGEMENTS :

All the articles, duly annotated, were first classified by the Colon Classification. After classifying the articles the feature headings have been provided for different aspects of the subject. The feature headings obtained by chain procedure by translating each successive sought digit of the class
number into its equivalent term in the favoured lanugage have been provided. Entries with similar subject headings have been grouped together and arranged among themselves alphabetically by author or by title: where the entries have been entered under title. Then the class number were replaced by the serial numbers and throughout the bibliography all the entries are referred to by these serial numbers assigned to each entry at its beginning. The following items of information are contained in the various entries:

a) Serial number
b) Name of author/authors
c) A full stop (.)
d) Title of contribution including subtitle if any.
e) A full stop (.)
f) Title of periodical in abbreviated form so far possible. This has to be underlined.
g) A full stop (.)
h) Volume number
i) A comma (,)
j) Issue number
k) A semi colon (;)
l) Year
m) A comma (,)
n) Month and date
o) A Semi colon (;)
p) Inclusive pages of the article.

SPECIMEN ENTRY:

72. RIZVI (SAA). Islamic Revolution and the Islamic

Alphabetical Index:

Bibliography contains an author and title, separately
and entry numbers have been shown against each. I hope it will
augment the utility of the bibliography.

STANDARDS FOLLOWED:

As far as possible the Indian standards recomm-
edend for bibliographical reference (IS 2381-1963) have
been followed. For abbreviations of the names of the
periodicals (IS: 18-1949) 1967 reprint has been followed.
Wherever no such abbreviations were available full
titles / terms have been used. A list of periodicals
documented has been provided in enitial of this bibliography with their abbreviations and also other abbreviations used for months etc. have been listed.

ANNOTATIONS:

As far as possible clear, concise and factual annotations have been provided designed to determine which ones to pursue for a particular bit of information moreover these have been prepared keeping in view the fact that "A few do much reading in order that many will need to do only a little reading to keep informed" E.J. Crane.

COMPOSITE BOOK:

The following items of information are provided under each entry:-

a) Serial number;

b) Name(s) of author(s);

c) Title of Contribution;

d) Connecting word, such as 'In' and the following items of information of the host document:-
1) Name (s) of author (s);
2) Title;
3) Volume number;
4) Edition number;
5) Year of publication;
6) Place of publication, and
7) Publisher;

e) Specification of place of occurrence of the matter
   referred to in the form of 'P' or 'See' or 'Chap'
   or 'Part' followed by the number (s) concerned.

SPECIMEN ENTRY:

    theory of revolution. In JABBARI (A). Ed. Iran; essays
    on a revolution in the making 1981, Mazda Loxington, p
    77-104.
1.2 ISLAMIC REVOLUTION IN IRAN THROUGH IMAM KHOMEINI

The history of Iran since world war I has been profoundly shaped by the Pahlavis and their policies. From the time Reza Shah appeared on the scene in 1921 as the leader of a coup until the departure of his son, Mohammad Reza Shah, from the throne of Iran in 1979, both father and son guided and shaped Iran's westernization, industrialization, secularism, and intense nationalism. Compulsory education, the opening of universities, land reform, reforestation, hydroelectric dams, the building of roads and introduction of machinery—all had wrought more changes in fifty years than had occurred in the previous five hundred.

1. REZA SHAH PAHLAVI AND HIS REGIME

The Iranian governments attempt to involve the Americans in northern Iran failed, but it succeeded in employing Dr. Arthur Millspaugh, the economic advisor to the U.S. Department of State, as a financial advisor. Dr. Millspaugh and his party arrived in Iran in 1922 and for five years served Iran well. Thanks to Millspaugh's financial and economic policies, the minister of war, Reza Khan, had enough money to organize and train the
army. Reza Khan used it to subdue rebellion, disarm tribes, and bring every corner of the country under the authority of the central government. Ruthless methods were used, but the roads were made safe from brigands; and for the first time in almost a century well-laden caravans could travel in all parts of the country without fear of being robbed. To a people who had been at the mercy of outlaws all their lives, security was more important than the freedom to vote.

In October 1923, Reza Khan became prime Minister, the first time since the revolution that a military man had become the head of government. Indeed, at this time most of the governors of the provinces were military men and those who were not were under the power of the military commanders of the areas. Elections for the fifth session of the Majles were held, mostly under the influence of military governors or commanders. In many ways it was one of the most eventful sessions in the modern history of Iran. It was also the last one, until 1942, in which the deputies dared to speak their minds.

Soon after Reza Khan became prime minister, Ahmad Shah went on one of his frequent trips to Europe. In February 1924, there was talk of establishing a republic,
telegrams came in from many parts of the country, instigated by military commanders, asking the Majles to depose the Qajar Dynasty. Criticism against the dynasty was fairly common, but there was sharp disagreement over the establishment of a republic. Both inside and outside the Majles, proponents of a republic were liberals, moderates, military people, and others who had hitched their wagons to Reza Khan's star. The opponents were the clerics and the shopkeepers of the bazaars, who generally followed the clerics. Allied to the clerics was a small number of intensely anticlerical liberals who were ideologically in favor of a republic, but whose devotion to the principles of democracy and civilian rule made them oppose this particular movement because it was led by "a dictator and a cossack".

The masses of Tehran were under the influence of clergy, so they demonstrated against the republic and Reza Khan. The murder of the young anticlerical poet Eshqi, who had lampooned the dictatorship of Reza Khan and his "synthetic republic" added fuel to the fire. Reza Khan was shrewd enough to see the handwriting on the wall. He hurried to the shrine city of Qom south of Tehran, consulted with the Chief religious dignitaries, and
issued a proclamation stating that since the defence of Islam was the foundation of the program of the Iranian government, he and the religious dignitaries had decided to ask the people to stop mention of the republic and instead spend their energies helping me to. Strengthen the foundations of Islam and the independence of the country".

The failure of the republican movement did not save the Qajar Dynasty. From Paris, the Shah dismissed Reza Khan as prime minister and asked the Majles to recommend another person. The Majles ignored the wishes of the shah and recommended Reza Khan, who almost immediately took steps to assume complete sovereignty. Deputies were called to his house to sign a resolution asking the Majles to depose Ahmad Shah, make Reza Khan the provisional head of the State, and call a constituent assembly to choose a permanent one. Most of them signed the document On October 31, 1925 the Majles deposed the unlamented Qajar Dynasty and called for a constituent assembly.

Only four deputies had the courage to oppose the resolution. Of these Yahya Dowlatabadi left public life, while Dr. Mohammad Mosaddeq went into political exile
within Iran for a while and assumed a great power after World War II; Taqizadeh and Ala served the new shah in important posts. It is important to note that in their speeches none of them defended the pleasure loving Ahmad Shah or his brother the crown prince. All of them opposed the resolution because it was "against the constitution". Only Dr. Mosaddeq, a constitutional lawyer, explained that it was to the advantage of the country to have Reza active as prime minister rather than inactive as a constitutional monarch. If Reza Khan were to become an active monarch, he would then become a dictator rather than a constitutional monarch.

The liberal and the socialist factions of the Majles who had signed the resolution agreed with Dr. Mosaddeq, but they thought they had taken care of the problem. In return for their signature, Reza Khan had agreed to make the kingship elective. They thought they had arrived at a republican form of government through the back door and were quite satisfied. In December, however, when the constituent assembly convened, there was no mention of an elected shah; instead, a permanent dynasty was established. On December 12, 1925, Iran had a new king, Reza Shah Pahlavi.
Reza Shah was popular among the masses because his military power had brought security to the country. Villagers no longer needed to carry guns to defend themselves against brigands. The ruthlessness of the Shah was directed against tribal chiefs and grandees, not against peasants. He was also popular among the educated classes and among liberals because he was a reformer with an open determination to westernize Iran. The reforms began almost as soon as he became prime minister and continued for over fifteen years.

All his life the army remained the object of his special devotion. Oil royalties were spent to supply its needs for weapons, and compulsory military service was enacted to meet its needs for men. It was through the army that most of his reforms were channelled. He built roads, constructed a wireless service, and took over from the British the management of the telegraph company. His crowning glory in the field of communication was the building of a railway from the Caspian sea to the Persian Gulf. This bold project, which was started in 1927 and completed in 1938, was financed by a special tax on sugar and tea, with no foreign loans. Reza Shah did not abolish
private enterprise, but organized foreign trade monopolies and subjected all commerce to strict governmental control. In 1928, he established the National Bank of Iran and withdrew the privilege of issuing banknotes from the British Imperial Bank. In 1927, he had abolished extraterritoriality.

Almost as soon as he became king he curbed the powers of the ulama. Religious endowments were taken out of their hands. Islamic law was partially set aside in favour of western law, and Islamic education was abandoned in the public schools. The Islamic lunar calendar was abolished and gave place to the old Iranian-Zoroastrian solar calendar with Iranian names for the months of the year. The month-long mourning for the death of Husayn, the grandson of the Prophet, was reduced to three weeks, and carried on without religious processions. Some mosques were "modernized" by the introduction of chairs, and some old shrines were changed into museums. The call to prayer was frowned upon, and making the pilgrimage to Mecca was discouraged.
Reza Shah abolished all titles and asked the people to select family names; he himself chose the name of Pahlavi, honored in pre-Islamic Iranian history. He introduced modern education and established schools founding the University of Tehran in 1934. He prohibited the use of Iranian attire and hats for men in favor of European costume. He took away the divorce privileges of men and in 1935 abolished the use of the veil by women. He established the Iranian Academy, whose main task was to rid the Persian language of borrowed Arabic words. In all these and other reforms he used force. In order to silence critics, all criticism was banned, the number of newspapers dwindled to a handful, and the handpicked deputies of the Majles eulogized His Majesty the Shahanshah.
2. Ayatullah Imam Khomeini

The names of Hassan al-Banna and Maulana Mawdudi are well known in Islamic circles in the Muslim world. However, Ayatollah Khomeini's name, it can safely be asserted, is well known in all parts of the world. Khomeini's fame does not rest on his merely being a prominent religious leader but on his leading a successful Islamic revolution in Iran. This revolution is particularly significant because of its Islamic nature and its global implications because Iran was pivotal to superpower hegemony in the region.

Khomeini's political actions have evoked both negative and positive reactions in various parts of the world. He has been revered or hated by the millions of Muslims in the world. In the West he has been perceived as a Torquemada for religious reasons and feared because of his defiance of Western imperialism. Regardless of the impact of his actions abroad, he did achieve what he set out to in Iran. There was no political leader or force powerful enough within Iran that could have dismantled the monarchy. However, with the support of the Iranian people Khomeini succeeded in doing so where previously others (Mossadeg)
had failed. His method of achieving this goal opened up a new way for revolution in the Muslim world because a mass uprising like the one that took place in Iran had not taken place since the beginning of this century. The dynamic force that initiated this revolution and gave it a unique character was Islam. It did not involve a class struggle or a conflict between traditional and modern elite groups, and as such, it made the Muslim world reevaluate the political potential of Islam. The much discussed resurgent Islam was conceived mainly with the political activation of Islamic doctrines which provided a powerful ideology for the mobilization of people and the overthrowing of un-Islamic regimes. Khomeini's success was a result of several essential components— he had an ideology (Islam), leadership (his own and other religious leaders) and a support base (masses) which neither the Iranian military nor the secular leadership of the shah could withstand. The main thrust of this discussion will be on Islamic leadership in the revolution.
Khomeini was born at Khomein near Isfahan on 9 April 1900, and came from a very religious family. His early educational training took place in the madrassas of Isfahan, Arak and Qom. In 1927 he started teaching philosophy at Qom. When Reza Shah started to limit the role of the clergy, Khomeini retaliated without fear of the Pahlavis and soon came to the notice of the state authorities. But Khomeini's opposition to the Pahlavi rule was not restricted to vocal articulations for in 1941 he wrote a book Kashf al-Asrar (Discovery of secrets) which openly attacked the Pahlavi dynasty and called for an end to imperialist influences in Iran. From the very start of his career Khomeini was fiercely critical of the foreign influences and the corrupt Pahlavi dynasty.

In 1953, when Mossadeq rose to curtail the power of the Shah, Khomeini maintained his distance from the nationalist as well as from the Communist forces under the influence of the Tudeh Party. Between 1953 and 1960 Khomeini was politically active behind the scenes but in spite of his growing reputation among his followers and students as an antimonarchist, he managed to keep a low
political profile. But after Ayatollah Burujirdi (1875-1961) the Marja-e-Taqlid (source of emulation) died in 1961, Khomeini's revolutionary activities once again surfaced. His political attacks against the Shah's White Revolution became more vociferous and in 1963 when the people of Iran erupted against the Shah, Khomeini was at the centre of the revolt. He was arrested by the SAVAK but released later after an assurance that he would not take part in politics. But he was in custody again after ordering his followers to boycott the 1964 Parliamentary elections. He was arrested and released again on an understanding that he would refrain from politics. However, when a bill was passed by the Iranian Parliament giving diplomatic immunity to the American military personnel stationed in Iran, Khomeini attacked the regime's policy once more. This time he was sent into exile to Turkey but later settled at Najaf in Iraq from 1965 to 1978.

During this period he remained active politically, by writing pamphlets against the Shah, criticizing his
celebration of the 2500 years of Persian monarchy and boycotting of the single party system in 1975. He regularly met his followers at Najaf and gave tape recorded sermons which were circulated widely in Iran. As his attacks on the regime increased, it retaliated by murdering his son Mustafa in Kerbala (Iraq). This did not deter Khomeini from his single minded determination to destroy the Pahlavi dynasty. Political agitation increased and Khomeini was entrusted by the people to lead them. Iraq was embarrassed by his presence so he had to leave for Paris and began to direct his campaign from there. Millions of Iranians responded to his call and the Islamic revolutionary struggle against the forces of the Shah continued until the latter had to leave the country in January 1979. Khomeini returned triumphantly in February and immediately set about the task of establishing an Islamic government. He did not accept any position in the Islamic republic but as a father figure worked for the Islamic revolution and constantly urged them to beware of their enemies within and without and to always keep themselves united under the banner of Islam.
3. **Khomeini's Political Thought:**

It is not intended here to give a very detailed exposition of Khomeini's ideas, but a brief account of some of the salient features of his thoughts should give the reader a general introduction to his study and interpretation of Islam.

Khomeini raises a question of fundamental importance on the role and functions of governments in Muslim countries. In his opinion it has four important functions:

1. To force the laws of the Sharia justice.
2. To combat oppression of the rights of ordinary individuals and to eradicate corruption.
3. To fight heresies and errors that are legislated by false parliaments.
4. To prevent the intervention of foreigners in the affairs of the Muslims.

In order to implement these, the government may use constitutional measures but for Khomeini the meaning of this term differs from that used in the Westernized sense. According to Khomeini.
It is not constitutional in the popular sense of the word which means representation in the parliamentary system or in the peoples councils. It is constitutional in the sense that those in charge of the affairs observe a number of conditions and rules outlined in the Koran and Sunnah.... That is why the Islamic government is the government of the Divine law.

Who then will operationalize the Divine Law? This will be done by the Velayat-e-Faqih (Islamic Jurists). These jurists must have two credentials for the leadership of the community; first, they should have a thorough knowledge of Islamic law and secondly, they should be just. It is these persons who should be elected to parliament. The latter's role should be to act as a forum for the conflict management if it arises in the implementation of doctrinal issues in society. The jurists then must work separately or collectively to set up a legitimate government that establishes the structures, protects the border and establishes order. If competence for this task is confined to one person, then this would be his duty to do so corporally, otherwise the duty is shared
equally. In case of difficulty in forming that government the (attribution) to rule does not disappear. The jurists must act as much as possible in accordance with their assignment...The temporary inability to form a strong and complete government does not at all mean that we should retreat. Dealing with the needs of the Muslims and implementing among them whatever laws are possible to implement is a duty as much as possible.

The work of the government, however, can be carried out by the civil servants. These persons need not be jurists for:

It is not the duty of any civil servant whatever his task to know all the laws and to study them deeply. It is enough for such a person to familiarise himself with laws relevant to his functions or to the task entrusted to him.

But the task of the judiciary was to be conducted by the jurist whose knowledge of law was essential to dispense justice among the people. The judiciary's role also extended to oversee the work of the legislative and the executive.
The government must therefore aim to establish a society based on justice according to laws of Islam. Governments should not be an end in themselves but through the implementation of Islamic Sharia meet the needs of the people. The linkage between economic and political power often leads to greed and corruption. The jurists must therefore ensure that wealth does not become concentrated in the hands of those who govern by exploiting the people and their resources for themselves. In order to check this the holders of political offices must not enjoy any special privileges or favour. Such leaders must live a simple life such as that led by Prophet Mohammad, Ali and other Imams.

Furthermore, through the implementation of the Islamic tax system an economic balance should be created in which there will be no concentration of wealth or extremes of poverty in society. Such a balance could only be restored through the proper distribution of wealth and prevention of economic exploitation.

The jurist should maintain control over the parliament and judiciary to make sure that the Executive is efficiently
carrying out its responsibilities and not exceeding its powers. If the government does not like any check on its powers then the mission of the jurists is to 'revolt and fight against despotic regimes. But when despotic regimes are strong and use every means at their disposal then the Islamic struggle should be heightened to overthrow such a government. If the army resorts to kill the people, people must not fear it. It is a proof that things are going badly and that in time it will be absorbed by the people.

Such a regime must be resisted by all means. The Ulama must use the mosques to mobilize the people. Religious occasions like the Hajj, Juma prayers and Islamic festivals must also be used. There must be unity between the people and the leaders and the people must be made aware of the legal, political-economic solutions that Islam offers for their problems. Propaganda must be widespread and reach the University students because they are the staunchest opponents of repression, despotism, treachery, agents of imperialism and the plunderers
of national wealths. Organization, planning and political action have to be taken both on a short term and long term basis.

The struggle can be violent or non-violent. The former is essential because 'life is a lesson and struggle... death is better than a life of humiliation no other way out but continuation of the way by every means.... to achieve honour and glory. Passive resistance, on the other hand, must be continued through boycott and non-cooperation with government institutions, avoidance of any activity which may help such a government and establishing alternatives through judicial, financial, economic, cultural and political institutions.

Khomeini's fight against imperialism is just as strong a concern as that to reconstruct an Islamic society. Imperialism is like Pharaonic structure which corrupts society and the choice for the Muslim in this regard is clear. He writes that:

Under the canopy of a pharaonic rule that dominates and corrupts society rather than reforms it, no faithful
and pious person can live abiding by and preserving his faith and piety. Such a person has before him two paths, and no third to them; either be forced to commit sinful acts or rebel against and fight the rule of false gods, try to wipe out or-at least reduce the impact of such a rule. We only have the second path open to us. We have no alternative but to work for destroying the corrupt and corrupting system and to destroy the symbol of treason and the unjust among the rulers of peoples. This is a duty that all Muslims wherever they may be are entrusted- a duty to create a victorious and triumphat Islamic political revolution.

While he advocates a political revolution on the part of individual Muslims in Muslim countries, he is very critical of the Muslim rulers who be abandoning Islam cannot be united for 'had the current. Muslim rulers tried to implement the laws of Islam, abandoning all their differences, putting aside their disputes and their divisions and uniting in one hand in the face of others, the hands of Jews and the puppets of
Americans and Britain would not have been able to reach what they have reached .. for the only means that we possess to unite the Muslim nation, to liberate its land from the grip of the colonialists and to topple the agent governments of colonialism is to seek to establish our Islamic government.

If Muslim individuals and Muslim rulers do not become Islamically conscious of the state of their condition, Khomeini then asserts:

How can we stand nowadays to keep silent on a handful of exploiters and foreigners who dominate with the force of arms when these people have denied hundreds of millions of others the joy of enjoying the smallest degree of life's pleasures and blessing? The duty of the Ulema and of all the Muslims is to put an end to this injustice and to seek to bring happiness to millions of peoples through destroying and eliminating the unjust governments and through establishing a sincere and active government.
Khomeini's message therefore advocates nothing short of a total revolution in Muslim society.

4. Ayatollah Imam Khomeini's Islamic

The Islamic movement in Iran has a long history (and it is not intended here to give a full history) since the inception of Islam. The line of Imamate started with Ali, the fourth Caliph of Islam (A.D. 635-661) who became the first Imam for the Shi'i. It continued in a linear pattern until the twelfth Imam, Muhammad al-Mahdi and culminated with his occultation in A.D. 874, but this Imamate provided Shi'i Islam with strong and bold Islamic leadership. The martyrdom of the third Imam Hussain on the battlefield of Kerbala in A.D. 680 fighting his Jihad against Yazid— an unjust ruler who did not enjoy Islamic legitimacy to rule over the centuries— provided not only a powerful inspiration but has established a strong tradition of rebelling against a tyrannous un-Islamic ruler. The Safavid dynasty (1500-1736) contained this threat by combining spiritual
and political leadership. Other rulers who followed and the Qajars dynasty (1795-1924) could not perpetuate this style of leadership.

A debate developed during the latter's rule in which the Ulama belonging to the Usuli school of thought gained an upper hand over others who subscribed to the Akbari school of thought. The latter believed that the Shii Imam in the absence of the occult twelfth Imam could not exercise his judgement but had to follow the tradition of Islam. Members of the Usuli school, on the other hand, believed that the Mujtahid had the right to exercise his judgement based on his knowledge of the Islamic law and on the exigency of the situation. The Imams of the Usuli school started to take an active political role and established a tradition of Islamic political leadership as an alternative to secular political leadership. This was particularly highlighted during the Qajar period by the Tobacco rebellion of 1892 and the Constitutional revolution from 1905-1911. During the Pahlavi
rule such religious leadership was provided by the Ayatollahs of Qom and Khomeini belonged to this line of tradition. The establishment of such a tradition was very important for the Islamic movement in Iran.

After the uprising of 1963 Khomeini's leadership was accepted by the Iranian masses despite his being in exile. No other leader had enjoyed greater political legitimacy and political sway with the masses to lead a revolution. From his place of exile, Khomeini's tape recorded sermons mobilized the people against the Shah's regime. With a great deal of patience and perseverance he built a strong network of followers both inside Iran and abroad. In spite of the SAVAK's reprisals and purges this group secretly and diligently kept up the work of the Islamic movement. This mass base of the Islamic movement not only provided financial support but were ready to come out in the open and sacrifice their lives. Apart from Khomeini, the second tier of leadership consisting of mean such as Rajai, Bahonar, Taleghani, Mottahari, Beheshti, and many other showed a solidarity that could not be destroyed by the Shah. They all worked
towards bringing about an Islamic revolution and not for personal gain. Many have been assassinated in the post-revolutionary period. Khomeini's leadership provided both horizontal and vertical linkages. Horizontally, he was held in high esteem by other Ayatollahs and leaders within the folds of Islam. Vertically, he held direct control over the masses where his word could stand up against the Shah's promises, rules and regulations, and means of coercion. Neither the Shah nor his superpower allies nor his military could withstand the force of the 1978-1979 mass revolution.

5. Ayatollah Iman Khomeini's ideology about Revolution

Khomeini's writings and speeches had directly influenced the masses in their political mobilization against the regime but the writings of other Iranian thinkers influenced the intelligentsia and the upper classes. In fact the task of the hero of the revolution and the ideologue of the revolution has been very clearly outlined in the following words.

The Ideologue, the major contributor to the formation of revolutionary thought is neither appointed, nor is he elected by popular vote. People do not choose
to follow the ideologue because of the office he is holding. Rather they believe in him and accept his invitation for they have faith in his truthfulness and the sincerity this message contains. But the other prominent figure within a revolutionary movement is the hero of the revolution... it is he, following the revolutionary messages of the ideologue, who sets out to design the foundation of the revolution and to draw its blueprints. It is the leader who decides on proper revolutionary tactics; chooses the revolutionary slogans and mobilises the revolutionary forces.

These words were written by Ali Shariati. Any study of the Islamic movement in Iran would be incomplete without an understanding of Shariati's message because it was he, more than anyone else who, through his radical interpretation of Islam, inspired the intelligentsia to take up arms against the Shah. Numerous martyrs who were the heroes of the Iranian revolution had been inspired by Shariati because they shared a common goal. A brief exposition of Shariati's life and work will give an idea of his role in the mobilization of the Iranian intelligentsia.
Ali Shariati (1933-1977) was born in the village of Mazinan in the Northeastern province of Khorasan. His father, Mohammad Taqi Shariati, was a teacher and a co-founder of the Centre for the Publication of Islamic Truths. He grew up in a background of poverty among his people. He attended the Ibn-Zamin elementary school and then the Ferdowsi High School in Mashad, the provincial capital. After high school he did a two year teacher training course and began teaching in a village near Mashad. While teaching, he did a graduate course at the University and obtained a bachelor's degree.

He became involved in political activities through the Centre for the Publication of Islamic Truths and its affiliated organization, the New Islamic Revolt Centre. Under the sponsorship of the latter he started on a prolific career of writing and translating political, religious, philosophical and sociological works. His first important work A history of the evolution of philosophy was published in 1955.

He then went abroad for higher education and completed his doctoral studies in sociology at the
Sorbonne in France. This was the most important period of his life as he came into contact with renowned European intellectuals, Islamologists and sociologists and this opened his mind to a host of new creative ideas. Later he became intensely involved with the Algerian War of Independence in 1962 and even translated the works of Frantz Fanon, the Algerian revolutionary, into Persian. He was also actively involved in student politics of the Confederation of Iranian Students that opposed the Shah's regime and was one of the founders of the Iranian National front in Europe. He was selected as the editor of the Front's newspaper the Iran Azad (Free Iran).

After a five year stay abroad Shariati returned to Iran. As he crossed the border of Turkey into Iran at Bazargan he was arrested by the Shah's police for his political activities abroad and incarcerated in prison. After his release from prison he had to work for many years as teacher at various high schools and colleges. He was finally given an appointment at the University of Mashad and was so popular with his students that the authorities considered him dangerous and forced an early retirement on him.
From 1967 to 1973 he taught at the Husayniyah Irshad and his teachings had a profound influence on the younger generation. As such the SAVAK again took him to prison and subjected him to various kind of torture. Finally, he was released on the condition that he would neither publish nor lecture in Iran. With the help of friends he obtained a visa to leave to go abroad in 1976. He first went to Paris and then came to London in 1977 en route to the USA. Here he died in mysterious circumstances in his hotel room. His death was attributed to the SAVAK agents abroad. He was buried in Damascus by the tomb of Zainab - the sister of Imam Husayn. Shariati's interpretation of Islam sought to bring out the revolutionary spirit of Islam which would be a continuation of Prophet Mohammad's mission. Shariati regarded this in two ways. On one hand Islam was a religion (man's relationship to God) and on the other hand it was an ideology for the Muslim peoples. As an ideology it was the 'Islam of Abu-Zar, the Islam of justice and leadership, the Islam of Imamat and not the Islam of Caliphate, class and aristocracy. It is the Islam of freedom awareness and motion, and not the Islam of captivity, ignorance and stagnation, the Islam of the Mujtahid and
not the Islam of official clergy.

The goal of the Ummat was not only to reach higher levels of perfection and self-awareness but also to carry out its mission of world revolution. All members of the Ummat should try to unite the world community to avoid that which is evil (wa al-nahy an al-munkar) and act on that which is good (al-amr bi al-ma'ruf). The Ummat cannot therefore be stagnant but was to be in constant motion (hijra). If every member is aware of his responsibility then the Ummat can be in a constant state of motion. In fact, the responsibility of each member is such that the individual should be willing to sacrifice his life so that others may live; he should accept captivity so that others may be free and he should not be afraid of deprivation and hardship for the sake of a better life for the next generation. When such an Ummat is in constant motion, then it can combat imperialist forces, of zionism, colonialism, oppression, repression, class conflict, racism, Westernism, and cultural imperialism, etc.

For Shariati the most important question which a Muslim should ask himself today is not whether each religious concept is rational or irrational,
compatible or incompatible with science but rather what is its usefulness and its worth to the society in which he lives. His books were therefore aptly entitled What is to be Done? Whence shall He begin? Martyrdom (item 413). Waiting for the Religion of Protest, etc. in which Islamic concepts such as Umma, Imamate, Adl, Shahada, Taqiya, Taqlid, Sabr, Hijra, Shirk, Tawhid, Hajj etc. have been radicalized to become meaningful to the common man.

The type of believer that Shariati was seeking to inspire through his message was the Raushnfikr. Popularly the term refers to an intellectual but Shariati was not seeking a sterile, westernized intellectual who was alienated from his own culture. On the contrary, the Raushanfikr was a man endowed with an enlightened mind and would act as the 'torch bearer' and 'scout' and as the antithesis of oppression and darkness. Like the scientist or educated man he does not only know the facts, but also discovered the truth is close to the masses and through Islam guides them to progress with a sense of self awareness and responsible leadership.
Furthermore, for Shariati, the Ummat (the Muslim community) was a Human society where all individuals have gathered together to be guided by one common leader, and to move forward to a common goal. Such an Ummat 'cannot exist without Imamate'. Thus while 'Ummat is a society in eternal motion....
the Imamate is a regime which leads it'. Within this Ummat, a Muslim should try not to be, but to become, not to live well, but to lead a good life' because freedom is not an ideal, but a necessary means to attain the ideal.

Shariati's sociological analysis of Muslim societies is perhaps one of the most brilliant pieces of work written in this century. He sees conflict reging within these societies but this conflict is not between bourgeoisie and the proletariat (Marxian theory). For Shariati, this conflict is between the forces of Tawhid and those of Shirk.

The framework of Tawhid generates harmony between God, man nature and existence. There are no contradictions in it. In addition, Tawhid does not accept legal, class, social, political, racial, national, territorial, genetic or economic contradictions. Consequently, when contradictions enter this world as between.
nature and metanature, matter and meaning, this world and hereafter, intellect and illumination, science and religion, metaphysics and nature, working for men and working for God, politics and religion, logic and love, bread and worship, piety and commitment, life and eternity landlord and peasant, ruler and ruled, black and white, noble and vile, clergy and laity, Eastern and Western blessed and wretched, light and darkness, inherent virtue and inherent evil, Greek and barbarian, Arab and non-Arab Persian and non-Persian, capitalist and proletarian, elite and mass, learned and illiterate. These form the world view of Shirk. It is the duty of those who believe in the contradictions of Tawhid to struggle for and destroy the world view of Shirk until it is in harmony.

This can be accomplished through various processes, the most important of which are people, personalities and norms. The people are the most important factor because the Qur'an addresses itself to the people and they are instrumental in changing the world of shirk into that of Tawhid. Thus individually and collectively Muslims
are vested with responsibility to change their destinies. But such changes can only be brought about through a normative design which leads to the straight path derived from Islam and the Quran. Personalities have to understand these divine norms if they want to lead their societies to the Tawhid structure. While there are no accidents in Tawhidian structures of society, life and nature, they do happen in human societies due to the failure of people, personalities and the Shirkian norms they try to pursue. Thus the proportional influence of each of these factors on a given society depends on the circumstances of that society. At any one time, one or the other factor may emerge as the dominant force. In some it may be the people, in others the personality.

In early Islam the personality of the Prophet had a fundamental and constructive role in bringing about change, development and progress, in building a future civilization and in changing the course of history. In the struggle for a Tawhidian world the quality of a man's belief in Tawhid should be such that man fears only one power and is answerable before only one judge. He turns to only one Qibla, and direct his hopes and desires
to only one source. And the corollary is that all else is false and pointless— all the diverse and variegated tendencies, strivings, fears, desires and hopes of men are in vain and fruitless. It is then that no accidents will happen and success will be guaranteed for man.

6. Causes of the Islamic Revolution:

A- Economic and Social Dislocation:

The original six points of White Revolution that the people endorsed in 1963 were all necessary useful. If the shah had allowed more time for the implementation of the original program, he might have had a greater chance of success. Instead, the shah added thirteen more points in rapid succession. The combined nineteen points of the White Revolution raised expectation; but the fact that most of them were either not implemented at all or were poorly administered turned the popular disappointment into resentment. The land reform law was very necessary and many benefitted from its first phase. There was, however, only one law for a large country like Iran with its varied
climate, lifestyles, and traditions, Time was needed to adapt the law to the needs of each locality; farmers needed to be taught how to work in cooperative; laws were needed to protect the farmers; and money was needed to help them stand on their feet. However, not enough time was allowed for adaptation or education or laws, because the government functionaries were busy nodding their heads in praise of some new point the shah had added to the white Revolution. Money there was aplenty—but for other projects.

Agriculture was put on the back burner in favor of industrialization. Factories were installed for which there were no trained Iranian workers; millions of tons of goods were brought by uncounted ships for which there were no docking facilities; thousands of huge trucks were imported for which there were no drivers; and tens of thousands of cars were imported for which there were no roads or city streets. As if there weren't enough motor vehicles already, contracts were signed with the United States, Britain, France, Germany, and Japan to
assemble still more automobiles. The amount of social dislocation and confusion was staggering. On the one hand, thousands of semiskilled and skilled laborers from Korea, Pakistan, the Philippines, and other countries were brought into Iran, which upset the social and cultural patterns of the country. On the other hand, farmers and villagers by the hundreds of thousands, most of them unskilled, were pushed off their lands into urban shantytowns in search of work.

Billions of petrodollars were spent by one man, apparently without consultation with anyone. The shah spent millions to save the tottering German Krupp Munitions Company, to the surprise of the Germans. He bought two ten-year-old luxury liners that were losing money from Italy for recreational facilities for Iranian naval officers in the Persian Gulf. The shah spent billions to purchase his favorite toys—sophisticated armaments—that Iran did not need and could not use, from the United States, Britain, France, Germany, Israel, and even the Soviet Union.

B- Political Unrest;

The shah had the constitution of 1906 amended
in order to give himself more power. Then he turned around and issued an imperial decree that Iranians were free to express their opinions on every subject except three: the constitution, the monarchy, and the White Revolution. Even though he was seemingly defending the constitution, in reality he was attacking it because he placed the constitution and monarchy on the same level and considered them to be two pillars upon which the country rested. Actually, there was no monarchy outside of the constitution. Indeed, Iranians in the first decade of this century struggled for the express purpose of limiting the power of monarchy and clearly defined it in the constitution. The intention of the shah to elevate the monarchy as an independent entity separate from the constitution had only one meaning: he did not like the limitations the constitution had placed on the monarchy. Not only did he concentrate all power in his own hands, but a succession of Prime ministers and ministers received written and oral orders from the shah, which the constitution explicitly forbade. Were some deputy to ask even the
most innocuous question, he would be reminded that it was ordered by His Imperial Majesty — and that was enough to silence anyone.

The most tragic fact in the life of Mohammad Reza Shah Pahlavi is that with all his education and knowledge of the world he did not give hundreds of Iranians who graduated from Iranian universities or returned to Iran with degrees from the best universities in Europe and the United States a chance to express their opinions or the freedom to do a job. Usually those who were chosen accepted everything he said and reported to him what he wanted to hear. Most educated young men and women, however, either left Iran in droves, joined the silent opposition, or became active in underground revolutionary activities. The political unrest was exacerbated when the Shah organized the Rastakhiz Party as Iran’s sole political party in 1975. He decreed that everyone should join it and those who would not had to keep silent or leave the country.

C- Corruption

No country in the world is free from corruption. The situation in Iran, however, was different
in that the "revolution from the top" as the shah used to call the white Revolution, was also corrupt from the top. Practically no concession was granted and no enterprise launched without giving a share to one or more members of the royal family or to others close to the shah. The flood of billions of petrodollars opened the way to importing goods from abroad. There was more profit to be made in importing items than in educating Iranians to produce them. This was especially true of agricultural products. For example, it was more profitable to import tons of frozen meat from Peru than to help the shepherders of Iran produce more meat. The same arrangement was made with regard to rice from the United States, eggs from Denmark, butter from Holland, potatoes from Pakistan, oranges from Israel, and onions, beans, wheat, sugar and vegetable oils from other countries. The Royal Investigation Commission was established in 1976 to act as the shah's "eyes and ears" in order to suppress corruption. Daily arrests were made with great fanfare, mostly of shopkeepers and small bazaar merchants, not extortioners in high places.
The common people had no resource against wholesale corruption for fear of SAVAK. To the SAVAK everyone was suspect, and it saw little difference between the criticism of a concerned patriot and the activity of a subversive. With the passage of time, SAVAK widened the scope of its activities and "improved" its means of physical and psychological torture. The popularity of the shah decreased in proportion to the cruelty of the SAVAK. Many simply disappeared, thousands were jailed and tortured without trial, and hundreds of thousands were alienated. Anyone who complained against corruption, injustice, and torture was considered to be subversive and put in jail.

D. The Shi'i Clergy

The Iranian Shi'i clergy, in their long struggle before 1979, never gained absolute power. Nonetheless, not much was accomplished without their involvement. Their cooperation was essential in the constitutional revolution of 1906, as well as the oil nationalization in 1951. In the 1970s, however, they had a determined and charismatic leader in the person of Ayatollah Khomayni, Khomayni was living in exile in Iraq, out of reach of
SAVAK, and electrified the Iranian public with denunciations of the monarchy. The Shi'i organization had a communication network and was in touch with a wide range of people from the smallest villages to the largest cities and was therefore able to coopt other groups that had no national base. Such groups included members of the university community whose freedom had been usurped; the middle class in the private and public sectors who were under heavy economic and psychological pressure, owners of industries who became victims of wrong-headed economic policies; educated young officers who were rendered inactive; farmers who had been uprooted; and youth who had lost their religious and cultural moorings and were on the brink of becoming aimless. All of these and others poured into the streets of Tehran and other cities in orderly demonstrations shouting "Death to the Shah".

7. Impact of Islamic Revolution:

1. The Impact of Islamic Revolution Economic Policy:

The corrupt Pahlavi monarchy had established an unhealthy economic system in Iran. The economy was based on a single product i.e. oil which was cheaply left at the disposal of foreigners in return of purely consumer goods which was imported to the country. The oil revenue was spent on the purchase
of military equipment only. Poverty and starvation in the various parts of Iran had become unbearable. The Shah's government was similarly one of those dependent governments which protected foreign capitalists. The Islamic Revolution of Iran intended to re-create and restore everything which had been destroyed by the western imposed economy. It replaces the traditional Iranian economy with an economic policy based on the importation of oil. It has established an economic system based on free and international relationships. The greatest attention was paid to the Iranian provinces and their inhabitants. Economic pressures and sanctions were imposed on the militant Muslim Iranians.

2. The impact of Islamic Revolution on foreign policy.

During the repressive and suffocating monarchial regime, the Iranians lacked free access to information and thus were unable to adopt a distinguished position vis-à-vis the international incidents. Following the Islamic Revolution, they were succeeded in becoming aware of international events and proceeded to freely express its opinions about them. For example, the Islamic Revolution enabled the Iranians to offer their public and material support to the Palestinians. Its foreign policy was based on the principle of neither East nor west.
3. The impact of Islamic Revolution on Agriculture:

The basis of country's economy consists of agriculture and live stock breeding which can be a solid support for Iran, therefore, the great attention was paid to this sector or side and a new system was adopted for this. The various measures, such as regional cultivation making of agricultural pools, cooperatives for agricultural production were made. The criteria and the methods for allocating loans to farmers were also changed.

4. The impact of Islamic Revolution on Industrial Policy:

Because agricultural development is not sufficient for saving the country from depending on a single product, therefore, the creation of sufficient employment and exploiting the national mines in also essential. Thus the Islamic Republic has given much attention to Industry Sector also. The government has taken various measures to improve the industrial sector also.

5. Impact of Islamic Revolution on Education:

The aim was to purify the educational milieu and for this the educational system was
reformed. The principle measures taken in this regard were:

- The education was made a part of every day life;
- educational textbooks were improved,
- special attention was paid to nursery & primary schools,
- The Schools were nationalized,
- expedition of experienced teachers to the poor areas.

Thus we can say that the Islamic Republic trade to eliminate the descrimination.

3. Conclusion

The Islamic revolution in Iran has set out to achieve two objectives. First, its immediate objective was to remove the Shah and his supporters from their positions of power. Secondly, to begin the transformation of Iran into an Islamic state.

The first objective was achieved and the credit for that goes to the men who led the movement and the thousands of martyrs who sacrificed their lives for its success. The cemetery (Beheste Zahra)
outside Tehran stands as a monument to the sacrifice made by the people in achieving their goal. Their were many other groups who were against the Shah's regime but they had neither the leadership nor the resources and the support of the masses to lead such a revolution. They therefore joined the Islamic movement for the achievement of the first objective, that is, the removal of the Shah from his throne, but not for the second.

Regarding the attainment of the second objective, that is the transformation of Iran into an Islamic state the progress made by the authorities in power is slow. The progress is slow not because of the international structural deficiencies of the movement's membership and organization but because of overwhelming external problems.

At the outset it must be remembered that Iran, unlike Egypt and Pakistan is one of the major oil producers in the Middle East. As such the interests
of the superpowers (USA and USSR) are focused in the country for the control and exploitation of this resource. Secondly, its borders are connected with the USSR which brings the USA into the region of the Persian Gulf for ideological control in Southwest Asia. It is therefore not surprising to find that pro-Russian and pro-American forces exist within the country. Both do not approve of the Islamic government until it declares its subservience with one or the them. In addition there are the leftist's forces which are aiming for a socialist society and the Shah's forces which are striving to bring the monarchy back to Iran. Apart from these, there are the Muslim Arab countries who are striving to bring about the downfall of the regime for various reasons. Some like Iraq are striving to increase their territorial acquisitions and become the dominant power in the region. Others like the neighbouring Gulf states and the countries of the Middle East would like to see political chaos in Iran to avoid the occurrence of a similar revolution in their countries. Thus Iraq has killed its Shii Imams, Egypt is purging its Islamic groups and Saudi Arabia
has strengthened relations with the USA in order to prevent the repetition of a Khomeini type revolution. Arms, money and secularized ideologies are not in scarcity and as such not only some prominent clergymen but also the Prime Minister, President, Head of the Islamic Republican Party as well as more than 60 members of the Majlis have been assassinated through bomb attacks by various guerilla groups.

A political revolution is a serious occurrence in any country and those which took place in Russia in 1977 and in China in 1949 have been consolidated over the years, with steady leadership and a thorough purging of the anti-revolution forces from the country. Iran's revolution is only three years old and its fight against anti-Islamic forces has only just begun. These forces have started to emerge after the euphoria of the revolution has settled down and the bidding for power and the control of the government is beginning.

The greatest danger, as stated earlier, that the Islamic regime faces is from the munafiqun (hypocrites forces that are acting in the interests of the superpowers within Iran. The task of identifying the extent to which
such forces have penetrated the regime's organization is a difficult one. In order to combat such agents and international intrigues the regime has paid particular attention to the socio-political organization of Islamic forces and cultivated a strong support base within Iranian society. Thus the Pasdaran-e-Inqvalab (The Islamic Revolutionary Guards) are being thoroughly trained to forestall such dangers, combat intrigues and conspiracies within the country and special Komitehs (committees) have been set up to unearth such plots. Most important of all, the regime is strengthening its support bases among the mastazafeens (the oppressed) the masses whose lot was the worst off in the Pahlavi times. The munafiqueens are waiting for a crucial turning point - the death of Ayatollah Khomeini - which they think will lead to a civil war and chaos will plague the regime. Should such a situation arise, and some pro. USA or pro. USSR forces take over, the force of Islam will not be annihilated, but will suffer a temporary setback. The future of Iran forebodes conflict but the new leadership being trained at Qom is not afraid of Kerbala or Shahadat (Martyrdom).
PART-TWO

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IRAN, CULTURAL RELATION, WEST


This publication is a Islamic revolution Guard Corps. Articles referred to discusses the relationship of culture to the revolution in the light of westernizations and dependence of Iran on the superpowers in the west.

-, CULTURAL REVOLUTION


Discusses the role of shiism from pre-modren to Modren Iran. The Pahlavi's anti-Islamic attitude alienated the lay professionals and their influence apart from the Ulama's cannot be underrated.

-, DEFENCE-MILITARY

This article explains the major causes of the demise of the Imperial Armed Forces and their replacement by new "Islamicized" regular and paramilitary forces. It also examine the function of the Islamic Armed forces within the broader framework of the Islamic Republics domestic and foreign postures.

4. IMPACT OF THE NEW banking system in Iran on the instruments of monetary and credit policy.
Al-Tawhid, 3,4; 1986, July, Sept. 78-89.

This paper contains monetary and credit policy of the new banking system in Iran. The changes brought about as a consequence of the implementation of the law for usury-free banking operation in the banking system of the Islamic Republic of Iran. This paper, prepared by members of the staff of the central banking of the Islamic Republic of Iran.

5. INTRODUCTION OF Usury-free Banking in Iran,
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To introduce the usury-free banking system and to show how the absorption of deposits and granting of banking facilities would take place in such a system. This paper, prepared by members of the staff of the Central bank of the Islamic Republic of Iran, was presented at the International Seminar on Islamic banking organized by the Central Bank.
7. TEXT OF the bill on Interest-free banking a document. 

*Al-Tawhid.* 1,2; 1984, Jan. 166-174.

This bill contains five chapters in details in regard to banking system in the Islamic Republic of Iran. The chapter one contain objectives and functions of banking system. The chapter two contains mobilization of monetary sources. The chapter three contains banking facilities in Iran. Chapter four contains the central bank of the Islamic Republic of Iran and its monetary policy. Lastly, the chapter five contains miscellaneous of Iran banking system.

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8. ECONOMIC POLICY 

ECONOMY AND COMMERCE *Soroush.* 44-45; 1985, October.

November, 17.

In this article to refer to general statistics related to major activities of the government in the economic and commercial sector. The Iranian government managed to push the economic trend of the country towards independence and self-sufficiency in various sections.


The message of the Islamic revolution 41; 1984, December; 23.
The Private sector in the Islamic Republic with have greater participation in economic activities, especially in foreign trade and domestic distribution in the near future. This follows a speech by Imam Khomeini in August urging the government to take a more supervisory role in the economy rather than direct involvement.


Keddie shows the importance of oil in the transformation of Iran. It was the prominent feature of Pahlavi rule, who monopolized it. It helped finance Iran's development plans and influence industry expansion by giving tax holidays and encouraged foreign investors but outcome was poor and urban migrants, bazaar classes students and Ulema were ignored.

- EDUCATION ELEMENTARY


The pedagogical ideal of the madrasa is posed by its members as a criticism of the secular education
system, which is spreading at the expense of the madrasa system. The madrasas have been deteriorating in quality and scope of curriculum despite effort to stop the deterioration and to accommodate to modern demands. This article contains about students, innovations and problems of the institutions.

IRAN, EDUCATION, PHILOSOPHY

12. MOSENPOUR(Bahram). Philosophy of education in the Islamic Republic of Iran. Soroush. 43;1985, September; 4-14.

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- geography, demography

This piece of writing has shown the demographic factors in the post-revolutionary era of Islamic republic of Iran with available data and speculate on the determinants.

MIRFAKHRAEI (Hooshmand) Islamic Republic of Iran and the issue of "Regional " security Iranian Inter Affair , 4,1; 1992, Spring ;191-199.

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Deals with the war was a consequence of the Islamic revolution in Iran and the politics of its
revolutionaries which coupled with the past relation of Iran with Iraq.


A report compiled by Amnesty International on the Islamic revolution tribunals and a study of 899 cases tried by these courts has been presented. The raises a number of objections which are listed. These objections oppose the death sentence and flogging of political prisoners and call for fair trial procedures which are in compliance with the universal declaration of Human rights and other declaration of the United Nations on related issues.

17. MUSHAHID (H). Iran, setting the record Straight. Islamic Defence Review 5,2; 1980; 8-10.

Focuses on how US imperialism exploited Iran from 1953 -1978. In conclusion the author observes that the
US in its rhetoric manifests a no-lier-than-thou morality on democracy and human rights in 3rd world.

---, ISLAMIC REVOLUTION - CULTURE

*Indo-Iranica* 26,1; 1963, Mar; 81-84.

A great revolution has been peacefully accomplished in Iran, which will totally change the social and economic face of this accident land. The foundation for a new Iran built on a free, democratic, progressive and prosperous society have been laid successfully.

---, ISLAMIC REVOLUTION


An intensive analysis of the Iranian revolution tracing various aspect of the shah's rule which led to his
downfall. The shah's correct and stick policy could not win the support of opponents who have been divided into three distinct groups. The Islamic group, the secular liberal group and the Marxist group. These diverse segments of the mass movements united because of the common enemy - the Shah, socio-economic problems, resentment of foreign powers, the system of govt. etc. The first stage of the revolution has been reached. The next stage has yet to be reached and it is much more complex as it involves the intricate tasks of pacification and consolidation.


A good and intensive analysis of the guerilla movements who played an international role in bringing about the downfall of the Shah. The author divides the guerilla into five political groups. But the analysis focuses mainly on the 1st two guerilla groups in terms of ideologies, leadership and strategies employed against the regime.

An analysis of the Socio-economic causes of the revolution focusing on educational, agricultural and industrial aspects.


Attempts to answer three questions in his paper: (1) What were the underlying reasons for the ante-shah protest? (2) What made Shiite Islam a uniquely effective vehicle for the revolution? (3) How has the religious institution responded to political authority? After discussing these questions, he concludes by stating that 'Khomeini's sense of mission.'

Deals with the Islamic revolution in Iran has certain characteristics which can be applied universally to every community in the world.


Gives an exposition of Shariati's interpretation of Islam within a revolutionary framework. It also critically assesses it by pointing out some of its weaknesses. On the whole it is an important article for understanding Shariati.


In Iranian civilization the drama grewent of religious festivals and rituals. It originated a cult, a great devotion to some person. This article deals with the religious drama of Iran.

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This article deals with the Iranian Revolution in between 1978-1979. In particular this period what would be changed in Islamic Republic of Iran. This article contains details revolutionary effect on Iran at particular time.

Deals with the so-called modernist thought of the turn of the century despite its loud call for Westernisation was in spirit and in form, if not in content, deeply rooted in tradition, bearing as much the mark of the Irano-Islamic heritage outwardly rejected by some of its spokesmen as of the European systems it strongly wished to emulate.


Surveys a vast range of literature produced during the period 1963 to 1978. This came from the leftist, rightist and nationalist groups and was written for mobilization of the masses against Mohammad Reza Shah's regime.

Discusses in this article in regard to total politics in Islamic Republic of Iran. This article has advanced ideas specialy in politics. Politics of extremism are emphasised on this article.

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A brief exposition of the thoughts of one of the important revolutionary figures who died in the Iran Iraq war.
Deals with the Iranian revolution was a popular revolution of the masses. This view is supported by evidence of considerable support for Khomeini and a lack of loyalty for the Shah before the revolution. The author therefore poses the questions. What was the basis for this perception of American control? Why has so little been done to counter that perception? How has it affected the Carter administration's ability to deal with the crisis in Iran? These questions are discussed in the light of the failure of American diplomacy and the ignorance of Iranian history.

The news spread all over the country about the victory of the Islamic revolution. Everything suddenly charged in the country. It was nearly noon when a van near Imam Hussein square was announcing over its public...
address system that Imam Khomeini had ordered the people to return to their homes. During the beginning of the mass uprising, many Air force soldiers had rushed to the Imam's residence and surrounded the district to safeguard the Imam.


Focuses on Islamic revival in the Muslim world in general with particular reference to Egypt, Iran and Pakistan. Such revival emanates from three sources, political, economic and military.


These two academics, after a survey of the media repostage of the Islamic revolution in Iran have covered Iran from narrow, highly ethnocentric perspective,
whose boundaries were first established in Washington and not in the news rooms.


Points out that the role of Islam in bringing about political change in Iran is not in question, but what is not clear is the nature and significance of the part it has played during the revolution. He then traces the development of the Shia religious organization through safavid, Dajors and Pahlovis. The Shii hierarchy have always maintained their independence and hence have been opposed to any temporal authority within Iran. The religious hierarchy have always retained their hold on the Iranian masses through their bazaaris rouge-khane which describes the mortyrdom of Imam Hussain at Karbala.

Analyses the causes of the revolution as being due to many factors. Some of these are the Shah's autocratic rule, his economic reforms which created a new industrial proletariat through the influx of landless peasants to urban areas, the growth of big business due to the boom which weakened the small merchants. The latter the main pillars of financial support of the ulema and the ulema leading to hostility against the Shah.


An analysis by a marxist who considers that the Iranian revolution was the outcome of the contradictions and vulnerability of the repressive and militarist neo-colonial state. It was genuine revolution in agitational politics and mass organisation led by urban based middle and working classes (the Bazaaries, Muslim clerics, workers, intellectual and students). The author forecasts the revolution will affect regional politics in south Asia and the Middle East and also US interests and Pakistan's importance in US policy.
42. **EZZATI (Abul-Fazl ). Legitimation of the Islamic revolutionary movements.** *Al-Sirat*. 6,3-4, 1980; 36-41.

   Investigates the sources of legitimation of Islamic movements.


   Discuss that ever since its discovery in Masjid-e-sulaiman in 1908, oil has been the important factor in Iranian politics. The US backed coup in 1953 which brought the shah back to power was motivated by western aid interests.

44. **FISHER (CB). Shah's white revolution.** *Mk*. 14, 2; 1964, Apr.; 98, 103.

   Gives a brief account of the religious opposition to the Shah's white revolution which occurred in Iran in June 1963.

This article contain a general comparison between Iranian and Chinese miniatures. Here mentioned many similarities and distinction.

46. GLIMPSE OF the truth. Al-Tawhid 1,3; 1984, Apri.; 174-175

After the victory of Islamic Revolution Iran, world wide attempts have been made. The aim was and is not only to deprive the Islamic Revolution of the sympathy and support of the world Muslim community but to sow disappointment and disillusionment in the heart of Muslim towards a successful manifestation of the Islamic revival in Iran.

47. HANIFFA (MH). Iran under the Islamic revolution. Muslim Herald Quart. 3,5; 1980, winter; 2-3.
Gives impressions of his visit to Iran
his interview with Bani-Sadr and now Iranians perceive Khomaini.

48. HARNEY(D). Some explanations for the Iranian revolution
Asian Aff. 2, 2; 1980; 134-143.

The situation in Iran before the Islamic revolution resembled a barrel of gunpowder. The clergy had pent up feelings against the Pahlavi dynasty for fifty years of modernization and secularization which was to and was intendent to undermine the tradition hold of the Iranian society at the Mosque.

The revolution has upset the entire regional political & economic status quo, and this has been achieved not by force of societ arms or direct subversion, but by the unleashing of the old traditional forces of Islam, to use Islam to dislodge the Shah was thus a two-edged weapon.
49. HOOGLOUD (E). One village in the revolution

*MERIF Reports series. 87, 10,4; 1980, May; 7-13.*

An analysis of the political behaviour of
the villagers of Aliabad after the downfall of the
Shah. During the letter's rule they were suppressed
because the regime identified with land lords. This
resentment coupled with the government's support of the
downtrodden and infused with the stogans and symbols
of the revolution has led to general local revolution-
ary activity to redress their grievances.

50. HOOGLUND (E). Rural participation in the revolution.

*MERIF Reports Series. 87, 10,4; 1980, May; 3-6.*

Gives an analysis of the politicization and
participation of rural youth in the revolution in
Iran. This youth, working mostly in cities, identified
themselves as workers rather than peasants. Their
orientations towards Materialism in terms of rising
expectation, positive attitude towards education and
Islam, mobilized and politicized them against, the
unequal structures of society.

Discusses how the western media gave a distorted view of the 3rd world by its reportage. The question is not what they cover but how they cover it. The case of Iran's was significant for according to its largely unchallenged and generally accepted assumptions Iran was to blame for the hostage crisis. Charter action were correct, the Shah was not all that bad, Ayoballah, Khomeini is returning Iran to medieval times, only Iran has violated international law, corruption and repression are part of peoples lives in Muslim and 3rd world countries etc.

52. IRANIAN REVOLUTION perspective. Iran stu. (special issue) 13, 1; 1980, Jan. 1-4.

Deals with the Iranian revolution with picture in perspective and also contains revolutionary facts in the figure of revolutionary drawing are very helpful to understand of reader.

Deals with the Iranian nationalists who under the joint patronage of western Imperialism and the Pahlawi regime had launched an anti-Islamic campaign under the guise of patriotism. The book reflects the political climate of Iran and the Muslim world in 1960's and the reader should keep this in view.

54. KEDDIE (K2). Iran: Change in Islam: Islam and change. *Inter. J. MES.* 2, 4; 1980, July; 527-542.

The case of Iran is based within a general framework of why Islamic revival is taking place in the Muslim world. He covers some factors. Iran was no exception of that factors and given Khomaini's Charismatic leadership & uncompromising stand against the Shah towards which both secular and Non-secular forces had turned against, it was easy for the Islamic revolution to take place.
55. KEDDIE (Nikki R). Iranian revolution in perspective. 
This essay will venture two types of comparison. One of the comparison internal - with other Iranian revolution and revolutionary movements since 1890 and other external comparison with other great world revolution employing theories of revolution that fit the Iranian case.

56. LOIS(B). Revolutionary Iran and its tribal peoples. 
MERIF Reports series, 87, 10,4; 1980, May; 14-20.
Gives an account of the political behaviour of the tribal people during the revolution and afterwards.

57. MEASURES TAKEN by the government in field of education. 
Soroush. 37; 1984; Aug.; 8-9.
Education been considered as the most authentic and essential social need of man in the system of Islamic Republic, and it also occupies a special importance and a lofty position in Islam. This is the most significant issue, which gives an identify to education, is its posturing and objectives.

58. MOHAMMAD AYOObi. Two faces of political Islam: Iran and Pakistan Compared, Asian Surv. 19, 6,1979, June; 535-556.

A comparison is made the Islamization in Pakistan and Islamic revolution in Iran. The author considers that Islam has been used in Pakistan to legitimise a socially conservative economically unjust and politically unpopular order, while in Iran the Shia clergy have historically been catalysts for political change and as boders of political dissent. The role of the Mosque in opposition to the state is considered as a fact peculiar to Shia Islam in Iran.

Discusses the rise of the revolutionary tradition in Islam from early times through the pan-Islamic movement of Al-Afghani and the insightful poems of Iqbal (like the Khizr-i-Rah) to the radical Islamic ideology of Ali Shariati.


Deals with about revolution of Islamic Republic of Iran. The revolution has brought a dynamic change in Iran. The dynamic charge in Iran has fallen a great influence in the world.

61. MURDERS IN Iran. IE, 1982; Jan. 4; 6.

Deals with how many people were murdered in Iran at the time of fight against Iraq. This article also contain different fact of murder.

A Glance at the economic policies of the Islamic Republic of Iran. On the holding of the first mining symposium in Iran.

63. OUR INTELECTUALS ARE ALL Socialists. The Iran, 1,12;1979, Sept; 8 -11.

This article is an interview with Reza Barahani who while praising the Islamic revolution on one hand, believes that it will not succeed unless it abides by the principle of socialism.

64. PEACE STILL to be won. ME 167, 1988, Sep. 8-10.

The guns may have fallen silent, lot the Iran Iraq, conflict is far from over. An arduous and uncertain road of negotiation lies ahead, bedevilled by the antagonism which eight years of war have exacerbated. With a little luck and a lot of forbearance the Bulf could be edging to wards peace. But indomitable problems remain. The continuation of the war will be none the less bitter for being fought in the diplomatic arena.
65. POVEY (T) and other. From Moguls to Mullahs. ME 8,3;1979, Mar. 25-32.

Deals with the various forces in Iran and how the situation will develop in their interaction. They also discussed how Khomeini's Islamic republic is put into action and the views of Shariat Madhari.


In this time Islamic Republic owes its existence not only to the people and security forces who crushed the terrorist campaign but more so to the martyrs who gave their lives for the preservation of Islamic in Iran during this period.

67. RAZA (SM). Iran after the revolution. The Univ. Message, 1,4;1979, Sep. 32-33.

A brief assessment of the revolution which according to writer was led by the dissatisfied ideological and religious groups of Iranian society.

Analyses the historical experience of Iranians with colonialism and imperialism which led the people to move towards western culture, ancient Persian culture and to accept a static Islam and how all this was changed with the revolution within the mosques in which a spirit came into being every mosque whereby the necessary plans were made to continue the Movement under the leadership of Imam of the particular Mosque.

69. REVOLUTION WAS Islamic, Mahjubah: 1,11-12; 1982, Mar. ; 5-30.

Gives a description of the events leading to the victory of the revolutions from 1977-1979 and then lists the important events during the 1st, 2nd and 3rd years of the revolution.

Gives an account of a large period starting from 1872 when the Reuter concession was granted by the Qajors which opened the door for the penetration of imperialist forces into the country such forces collaborated with the indigenous ones such as the monarchy, landlords, industrialists and the military to combat nationalism which led to the revolution in 1979.


Analyses the Iranian revolution and relates it to the mortyrdom of Hussain. In Hussain's Mortyrdom movement. Four important aspects of the Husain tradition begin to appear in the Iranian movement.


The Iranian revolution and Islamic revivalism have considerable relevance to Muslims in Australia as Muslims in other parts of the western world. It invites the Muslim minorities to strive ceaselessly for the
promotion of human values and to cooperate with all organisation which are engaged in alleviating human suffering. Religious and racial prejudices should not colour their vision. The Iranian revolution and the Islamic revivalism are pitted against Soviet and American impartialism and colonial domination.


The Islamic revolution which became victorious under the leadership of Imam Khomini and with the self sacrificial efforts undertaken by the people, had managed to overtake by the people, had managed to overthrow America's most important bastion in the middle east.

Analyticals focuses on the Islamic revolution in Iran.

75. SEMINAR ON the ISLAMIC Revolution of Iran Soroush 38, 1984, Sept. 37.

Muslim scholars, teachers, writers students and actives Muslims from all schools of thought of Islam and many countries met in London in a seminar on the Islamic Revolution of Iran from August 8 to 11. They were invited by the Muslim Institute, an independent Muslim organisation based in London.

76. ALGAR (Hamid). Oppositional role of the ulema in twentieth century On KEDDIE (NR), Ed. scholars, Saints and Sufis: Muslim religious institutions since 1500. University of California, California p 231-255.

Extremely important article on the opposition of the Ulema towards the Shah's regime. The author deep insight into the Islamic movement in Iran.

Deals with the causes of the deterioration of Iran-Iraq relation during pre and post-regime. Attention is focused on the kurdish and Shatt Al-Arab issues.

78. SIDDIQUE (K). Revolution and the world's Muslims. *Islamic Rev.* 1,5; 1979, August; 15-19.

Attempts to formulate four types of development approaches which could take place in the relationship between the Islamic revolution in Iran and other Muslim countries.


Deals with the documents discovered in the dem of espionage. In the early hours of November the fourth, 1979 at Tehran the American embassy was seized by the Iranian Muslim students. No serious reaction was shown by the embassy guards. Imam Khomeini described
the students revolutionary measure as the second revolution.


   This piece of writing contains martyrdom of Islamic Republic of Iran. The martyrdom has brought a new way of Iran, achieved their goals.


   Deals with the recent history of Iran provides an interesting example of the struggles between the two political perspectives of Islam and secularism that have haunted the middle-east in the course of the 20th century. Islam, unlike other religions, aims to provide both a political framework and a spiritual solace for its adherent. So long as the caliphate continued, albeit its diluted Ottoman style, there was an Islamic rule prevailing in the region.
82. THIRD ANNIVERSARY of the Islamic Republic day of Iran.
Radiance 17, 47; 1982, Apr. 4; 3.

Deals with third anniversary of the Islamic Republic day of Iran. The Islamic Republic day of Iran is great significant to the Iranian nation. In that day day they reminded their patriots.

83. THURGOOD (Liz ). Two years after the revolution.

This article, deals with condition of Islamic Republic of Iran after two years of the revolution. It contains a great change in Islamic Republic of Iran. These charge were social, economic etc.

84. USMAN GHANI. Friendly advice to Iran, Radiance. 20, 11; 1984, July 22; 5.

Gives advice to Islamic Republic of Iran. That advice were very important to Iran. The author could understand the position of Iran in the world.

The victory of the Islamic revolution in Iran various efforts were made to encounter the nascent Islamic Republic. It is on this basis that they said revolution and war have had reciprocal effects, and the revolution has consequently, learned how to plan an emergency economy under hard condition and to ensure the future of the revolution from the economic point of view.

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86. WITH THE ISLAMIC Revolution of Iran. Sorough; 33-34; 1984, Apr. -May; 8-9.

Imam Khomeini, prior to his exile, had stressed on several occasions that the Islamic movement was for the cause of Islam rather than being dependent upon any single individual.

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87. WORLD SEMINAR on the Islamic Revolution in Iran: Achievements, Problems and Prospects. Imam, 4,8; 1984, Aug. 16.

A world seminar of Ulama, scholars, teachers, students and active members of the Islamic movement,
representing all schools of thought in Islam, met in London from August 8-11 of 1984 at the Invitation of the Muslim Institute. This was the first revolution is Islamic because it is rooted in and inspired by the Qur'an and Sunnah. Its essential dimensions political, social, economic, cultural etc.

88. ZIBAKALAM(SADEBHZ) Genesis of the Islamic, revolution in Iran ; 64, 2-3; 1990; Apr.-Jly ; 59-73.

The 1979 revolution in Iran has been regarded by some observers as one of the major political events of contemporary history. Judging by the changes it has caused in the Middle East, its radical impact beyond the Islamic world. The religious complexion of the Islamic Revolution in short, might not to overshadow the deeper and the more deep-seated causes of the revolution, in the final analysis, against political repression, social injustice, and absence of freedom. As a result, the revolution itself has not received the attention which it deserves within the academic world.
AGRIGCULTURE

89. AGRICULTURAL ACTIVITIES during the past year. *Soroush* 51;1986, May ;8-9.

Iran is capable of exporting 1.5 billion dollars worth of farm products every year. This achievement emerged mainly in the allocation of funds, incentives and increased output.


Reviews reconstruction in the war damaged areas in Iran proposes , in dealing with such a complex problem a hallistic and integrated approach, rather than an isolated and abstract one should be adopted as different parts of economy are bound in an organic unit. The agricultural development strategies should be chalked out to modernize the existing agriculture and animal processing plants .

91. ABRAHAMIAN (Ervand). Ali Shariati ; ideologice of the Iranian revolution. In Islam, Politic, and social

During the Islamic revolution, Shariati emerged unchallenged as the most popular writer of Modern Iran. This article contains Shariati life, political theory, Marxism and clericalism. It also contains Shariati and present day of Iran.


This papers is a good exposition of Shariati's interpretation of Islam within a revolutionary framework. It also critically assesses it by pointing out some of its weaknesses on the whole it is an important article for understanding revolution of Islam.

Gives a brief introduction to Shariati life & thought, it is contended that Shariati believed that the pre-requisite of a truly Islamic society depended upon an equitable system of production and distribution. After this discussion from Shariati's writing on the 'Reflections of a concerned Muslim: on the plight of oppressed peoples.

-,-,-, AYATOLLAH IMAM KHOMEINI


Discusses three distinct themes each one of which has its own importance and history. It will be analysed in the context of Iran in general and its post revolutionary phase in particular. It is essentially a study of certain concepts which are either generally recognized or are asserting themselves for recognition among Modern theories of political science and international relations.

95. AJAMI (Fauad) Khomeini's export model. FE. 1982, Jun 11;6.
Deals with Khomeini's policy on export.
The export policy has made a general rules and regulation, which is achieved the target of Iran in export business. This model was significant to the business world.

96. CASE OF Islamic Iran; President Khamenei's address to the 42nd session of the U.N. General Assembly. Al-Touhid. 5,1; 1987, Sept.; 97-116.

This speech of Imam Khumayni, the president of Islamic Republic of Iran, was addressed to the U.N. General Assembly on September 22, 1987 at New York. He begun his speech by first explaining briefly the world outlook of Islam. In this speech, he condemned the connivance and complicity of the Security council with respect to Iraqi aggression against Iran. He called upon the people and government of third world countries to unite and wage a struggle for their rights and for higher values.

The author who is from the Islamic society of Greater Horrisberg in Pennsylvanica describes Khomeini-ism as an idea which is reactionary in content, but revolutionary in form. In conclusion the author advises the west to co-exist with Khomeini until he dies and then to look round for someone who could look after western interests in the part of the world.


Imam declared the establishment of the Islamic Republic of Iran on that auspicious day of the leadership of the community. He expected the nation to guard Islam and the Islamic republic with all its might. He excused God for the greatness and independence of the Islamic country and nation.

Imam said that this occasion was birth of the truthful. Islam pulled the humanity of womanhood act from the oppression of the age of ignorance. Woman are the trainers, instructor and educators of society. He called women for awxn. He said to women that Islam will bring their happiness. This occasion have been manifested by Fatima Zahra.


Focuses mainly on Khomeini's approach to man of other faiths, but also raises many interesting issues which in the last paragraph is well expressed by pointing out that 'what is left ambiguous in Khomeini's formulation of the clergy as an agent of revolution is the question of have the clergy are themselves to be corrected if they in turn become oppressors. To be honest Khomeini one should again recall how careful he is in setting the clergy in context with the people.
101. HISTORICAL MESSAGE OF Imam Khomeini. *Echo. Islam*  
7,53; 1987, Oct. /Nov. ; 4-5.  
Excerpts from the historical message of Imam Khomeini, the great leader of the Islamic Revolution of Iran, addressed to the pilgrims of the Ka'ba on the 28th of July, 1987, before the bloody massacre of Mecca, in which Imam explicitly invited the pilgrims to act peacefully during the demonstrations.

102. IMAM ADVISED Mazlis to heed vital tasks; *Echo Islam*  
4,3; 1984; Jly /Aug; 30.  
The founder of Islamic Republic, Imam Khomeini reminded the Majlis of its vital responsibilities on its inauguration May in the presence of top officials of Iran and foreign diplomats. He depicted the Chief function of the Islamic consultative Assembly to be the implementation of the independent and divine Islamic laws and policies. This Majlis is not to be regarded as simply just another Parliament.

Imam Khomeini's historic proclamation on important domestic and revolution's global issues. One of the major religious duties of the Muslim in to understand the true meaning of the Hajj. Imam emphasised on the colonization, exploitation and enslavement of nations as necessary and utterly justified affairs. In the quarantined world in which, unfortunately, most of the weak and the meek peoples, especially the Muslim nations are ensnared, there exists no right to live and to have or express a view or an opinion.


The 1st April is the anniversary of the formal establishment of the government of the oppressed over the oppressors in Iran. In this day, Imam addressed the nation on the occasion of the first anniversary of the establishment of the Islamic Republic. The Iranian nation considers this day an Islamic and national festival.
105. **IMAM KHOMÉINI** advocates strengthened foreign relations: Imam 1984, Sept. 4-5.

   Imam Khomeini addressed gathering of the Islamic Republic of Iran's ambassadors and charges d'affaires to the continents of Europe and America. He attempted to enlighten other governments and nations and guide them towards the truth. He emphasized on own Islamic code of foreign relations. He obeyed prophet Muhammad rules established relation. He and his country totally supported the oppressed people wherever they might be. He wished is for the oppressed to overcome the oppressors.

106. **IMAM KHOMÉINI**: we will not attack the Iraq cities.

   Imam, 3,11; 1983, Nov. 2.

   Imam Khomeini never attacked the Iraqi Cities because he believed the people fo be innocent. But the would destroy the Iraqi criminal forces. He sharply condemn the United Nations for having connived at the
Iraqi bombardment of civilian targets in Iran during the war. It was very easy for the Iranian armed forces to retaliate, but Islam prevents them to do so.

This letter of Imam Khumayni which was written on January 1, 1989 to the Garbachev, president of U.S.S.R. Imam explicitly announced that the Islamic Republic of Iran, as the greatest and strongest base of the Islamic world, can fill the doctrinal vacuum pervasive in your system. He had written that in any case Iran, as in the past, believes in and respects their food neighbourly and bilateral relations.

This message of Imam Khumayni which was issued after the acceptance of the U.N. security
council Resolution 598, deals with the vital issues of the Islamic world and the Islamic Republic. "Kufr" and shirk, the two terms which occur recurrently in the Imam's statements, should be understood to mean all kinds of world views which are based either on an outright denial of transcendence.


Imam Khomeini, founder of the Islamic Republic of Iran send a message on the occasion of the day of the Army of the Islamic Republic of Iran. He congratulated the Iranian nation and the Armed forces and the crusading army on this day of the brave and committed army of the Islamic Republic of Iran.


Imam sends his congratulation on the new year which brings with it the strengthening of the pillars
of the Islamic Republic to all the Mustazafin and to the noble nation of Iran. He reminded the nation about the danger of the communist power and American government. He also said that their nation and he himself will not forget the acts of bravery and they commemorate them.


This article contains in regard to thinking power, motivation and leadership etc for Islamic politics and society. The Islamic Republic of Iran has achieved by thought of Ayatullah Khumayni.


Deals with for Iran's post-Khomeini era which has already begun. Who comes out on top depends to a great extent on the constitutional formula bequeathed by the Imam- a single ruler
or a collegiate leadership? Pitted against one another are Ayatollah Mantazeri, long Khomeini's Chosen heir and Rafanjani who tainted his image by talking to the Americans. Both needs allies if they are to prevail.

113. MANIFESTO OF the Islamic revolution: Imamat- Khumayni's message to the Haji Pilgrims. Al-Tawhid. 5,1; 1987, Sept.-Nov. 51-96.

Imam Khumayni, the leader of the Islamic revolution of Iran, sent out this message to Haji pilgrims on July 28, 1987. In this message, he called on the Muslims of the world to revive the true spirit of Hajj, pure devotion and submission to God and His laws and disaffection towards and dissociation from spirk and Kufr and resistance against the enslaving forces and powers which represent them. In it he explained the meaning of bara'ah and stressed the significance of Jihad against the world-eaters.

114. MESSAGE OF the Sopourh. 29; 1983, Dec. 2-7.
The Imam's message on the occasion of the birth anniversary of the Prophet Mohammad (S.A.W.)

He said in his message that their country wants to emerge from under the heavy burden of the oppression of the East and west while if is put under pressure from every side.


Imam Khomeini, leader of the revolution of the Islamic Republic of Iran, addressed the Muslim people of the world on the eve of the International Day of Gods that they have passed of the most sorrowful and the most agonising days of their life. He reminded the world's muslim about critical and darkness position of world's muslim countries. He prayed to God for thy support for the triumph of Islam and the world of Muslims and the victory of the Forces of the Islamic Republic of Iran over Saddam's men who have been guided by the Baathist party.
116. NAJAFIYAN (Said). Imam Khomeini; life and works
Al-Tawhid. 8, 2; 1990-91. Nov.-Jan. 143-150.
The author discusses Imam Khomeini's
works. He covers Feetry, Political thought, fiqh
& usual etc.

117. RODINSON (M) Khomeini and the Primacy of Spirit. N_outlook
22, 4; 1979, May-June; 23-25.
Discusses religion or philosophies are not
important because they do not play a major role in the
Movements they legitimate. What is important about
revolutions is that revolt is primal and seems up
to how eternal as seems that which to establish a
stable social order even if that order is inegalitarian.

118. ROSS (Lester). Khomeini's Iran and Mao's China: crises
of Charismatic authority, Asian Thought Society. 5,
14; 1980, Sep. 150-159.
A comparison is made between Khomeini and Mao, using the charismatic model. It is concluded that both the aging leader's imposed their personal ideological imprint upon their countries. Charismatic authority was enhanced through the use of the media and their followers carried their massages to excess, bringing about disorder in the century. Charismatic authority, it is pointed out, is too unstable when the charismatic entertains profound doubts about the wisdom of Modernization.

Gives a history of Shiism and the state and the 1963 uprising led by Imam Khomeini is also discussed.

Discusses how academic freedom was crushed by
the Pahlavi dynasty. Professors and academicians in Iran's academic institutions were recruited only on the basis of their loyalty to shah and not on the basis of intellectual brilliance or merit. Those who objected to this were tortured or murdered. By the SAVAK who took over the complete supervision and control of academic institution.

Iran under Imam Khomeini, in the opinion of the writer, has been given full academic freedom for in the Islamic republic of Iran there was full freedom of speech and thought which took Iran a step forward rather than backwards.

121. SHOULD MUSLIMS not care about the grievances of other Muslims? Imam, 9. 44; 1986; Sept. 4-6.

Imam Khomeini wanted to attend to the grievances of Muslims. He asked the Muslims world about Ayatollah Hakim's family, there are killed by saddam. The more propaganda these satans spread against muslims of Iran. Their aspiration is to established the precepts of Islam and free the oppressed from oppression.
122. SMOGORZEWSKI (KM) *Ayatollah Ruhollah Khomeini*
    Brief biography of Imam Khomeini and his role in the Islamic revolution.

    Deals with history of Islamic revolution and Iranian people struggle. But mainly focus in life and works of Imam Khomeini from the childhood to 1979 when he was return to Iran after Shah's.

    This is the full text of the will of Imam Khumayni, quddisa sirpuh, translated by *al-Tawhid* staff. This will is a historic document of lasting value as it represents the quintessence of the Imam's vision, out book and leadership. Like the Holy Qur'an and the ahadith
of the prophet(s) and the Imams (A), a deep concern for the good of humanity pervades all the writings and the speeches of Imam Khumayni.

125. TIWARI (BK) Khomeini Softening terms to end war. IE, 1984, Aug. 8;6.

Deals with Imam's word at the end of war. Khomeini palliate terms to end war. When war had ended Khomeini was very mild, easy, sweet, tender sympathetic and amorous.

126. TURGUT CZAL's visit to Iran, Soroush. 47; 1986, Jan;3.

Gives a description of Turkey, visited Iran within the framework of the policies of the Islamic Republic of Iran on establishing friendly relations and mutual co-operation with the neighbouring and Muslim countries.

127. USE YOUR power of pen to expose the crimes of the oppressors. Imam. 1985; April, 4-5.

This is Imam Khomeini's message on the occasion of the sixth anniversary of the Islamic revolution in Iran,
He said in his message that the rest for the defence of Islam and the Islamic state must be cherished in the hearts of the oppressed. He also said, that day the slightest negligence will unleash upon them such a blow that would take years to heal.


The new thought of Islam it is contended has been started by the intellectual fabric of shariati's teaching, the economic teachings of Bani-sader and the politics religious movement of Khomeini and Telegami.

--- BIOGRAPHIES ---


Deals with Imam Khomeini's life history before his revolutionary work in Islamic Republic of Iran. The
author discusses here about Imam Khomeini at a different age and also mentioned the Khomeini's character.

130. BEHESHTI (Ayatollah) Autobiography; *Echo Islam*, 1, 6; 1981, Sep.; 11-14.

An extract from an autobiographical interview of Dr. Beheshti which focuses on a very crucial period from 1962 to 1979. In this he mentions how he and a group of other ulema secretly formed the Ruhamiat-e-Mobarez (Revolutionary elargy) in 1977 and how after a meeting with Khomeini in paris the nucleus of the Revolutionary council was formed. Among its earliest members were men like Mutahari, Hashami Rafanjani, musavi and Bahanor. Later others like Khomeini, Taleghani and Sohabi joined the Council until Khomeini's return to Iran.

Gives a bibliographical survey of the Iranian revolution. It contains a list of writings about different type of revolution in Islamic Republic of Iran. This article deals with particular field.


A brief biography of Taleghani, one of the statwarts of Islamic movement in Iran and the most influential person after Khomeini.


Gives biography of Taleghani shows his links with the Sazeman-e-Muahededin e-Khalq, for which he was imprisoned and tortured on several occasions. On his death Khomeini said that the he was for Islam a Muslim of the status of Hazrat Abu Zar.
CAUSES


Discusses the causes of Unrest in Iran which led to revolution the attitude of the US and USSR towards the crises and the future prospects of revolution.

COMMERCIAL POLICY


Diversification of the center for procurement of pharmaceutical requirements and attention to the hike in commercial exchanges with Islamic states and Third World countries, constitute the general policy of the Islamic Republic of Iran in the field of commercial exchanges since the victory of the Islamic Revolution.

RELATION TRADE, US


Gives an overall view of the dynamics of post-revolutionary trade relations between United states and
Islamic Republic of Iran. It contains Iran's strategic economic and political significance as a major supplier of oil and as a significant military in the Gulf region is argued to be the main reason behind the United States intention to revitalize its economic relations with Iran.

137. FOREIGN RECORD. Soroush: The message of the Economic Condition 48; 1986; Feb. 36-37.

Foreign record of the Iran in the field of economy. At any rate, the Islamic Iran, by virtue of its performance in foreign transactions, during the seven years after the victory of the Islamic revolution of Iran, has followed the axis of unifying the oppressed states of the world against the arrogant rulers.

- - - - - CONSTITUTIONS


This is an unofficial translation of the constitution of the Islamic Republic of Iran. This constitution is a major achievement in the history of contemporary
Islamic political thought and a document of great interest for all who want to know what are the principles on which the Islamic system in Iran is boned and what are the ideals which motivated a people to struggle for the victory of the greatest revolution of this century.

139. CONSTITUTION OF the Islamic Republic of Iran
Messag, 3,4;1980; 181-182.
Deals with formation of the Islamic Republic of Iran, it deals with a system of laws and customs. In short, it is an established form of government of Iran.

Clariipits that the Islamic revolution is based on the ideology of Islam and which has its own identities, features and characteristics which differentiates this
revolution from any other. After this, he articulates the principles and objectives of the Islamic revolution. The government & constitution is to spread the message of Islam, emancipation of mankind from all forms of oppression and the creation of conditions for the maximum development of human potential. All these must be based on the principle of Tawhid (oneness of Allah).


Gives some interesting comments on human rights in a revolutionary situation. In the sense, the activation of the Shiia perspective by Ayatollah Khomeini and its ideological expression in the influential work of Ali Shariati, were crucial catalysts.

A brief discussion of Islamic justice by the President of the revolutionary courts of Tehran.


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**ECONOMIC CONDITIONS**


Iran need to reconstruct the economy gained approval for the first five-year plan in January 1990. The five year plan deals with overall economic activity, fiscal development, monetary and credit developments, the external sector and inflation etc. The plan is too ambitious and unrealistic when assessed in the context of the pre- and post revolutionary developments and trends in the economy.
The ECO conference in Tehran, will discuss among other things a number of exceedingly crucial questions. The issues dealing with the multilateral economic and cultural issues among the member states. The conference will also examine the proposals for a future expansion of the organization both in terms of new membership i.e, the newly independent central Asian States, cooperation with the GCC, as well as in terms of broader.

An end to the Gulf war will bring a multitude of problems to Iran's economy. The author writer that the most Intractable of these will be an increase in endemic unemployment as the soliders return from the front in search of jobs. It will be difficult
to turn swords into ploughshares or into machine tools.

Few of those out of work have the skills needed to revitalise industry; most of them are reluctant to lack to the countryside and enable Iran to feed itself.

147. ISLAMIC REVOLUTION. Sorouh ; 48; 1986, Feb. 34-35.

At any rate, pressure on the world oil market as well as on the Islamic Republic of Iran continues to be exerted, but the Islamic Republic of Iran, by devising long term plans for OPEC and for the Iranian oil industry, is prepared to counter any kind of plot.


Iran's economy prior to the victory of the glorious Islamic Revolution in its various dimensions was indicative of a dependent and affiliated economy, and in the event imports were cut off, it would have faced a complete economic paralysis.

Discusses oil, Arabism & Islam which form a unique nexus of the Gulf region. The use of oil as a political weapon and the perception of Arabism as a force for Arabic countries is discussed. But Islam has also proved its revolutionary force by restricting internal order and rejecting foreign domination in countries like Iran. It has also had its impact upon middle East.

--- FINANCE ---


This writing represents the current oil policies of the Islamic Republic. It has shown how and to what extent Iran remain dependent on the world market even after a revolution that has emphasized breaking all dependencies. It contains those factors
which impact on Iranian oil pricing and marketing
Iranian economy, and Iran's adversarial relationship
with Saudi Arabia and OPEC.

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INDUSTRY-WORKERS ASSOCIATION

151. GOODEY(C). Worker's Council in Iranian Factories
Observes about the workers council in Iranian
factories. He finds that the experience has been
unique for the workers, and useful for mobilization
during the revolution. But no attempt has been made
to institutionalize it, generalize from it or co-
ordinate the activities of various councils in different
factories.

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LABOUR

152. BAYAT (Assef). Labour and Democracy in Post Revolutionary
Iran. In Post-Revolutionary Iran. Ed. HOOSHANG(Amirahmadi)
Explores the relationship between the labour
movement and democracy in post-revolutionary Iran by
assessing this relationship at two "immediate" and
"mediated" (on Indirect/ levels of impact of labour
upon the realization of democratic practices.

This writing compares the conditions of peasants and lands under the constitutional monarchy and the Islamic Republic. The main focus of this writing is on the land reform programs (LRPs) of Islamic Republic of Iran.


Shows that, while the war damage is extensive, the Islamic Republic lacks a workable reconstruction strategy; moreover, its activities for rebuilding the society remain largely limited to certain sectors such as housing and infrastructure etc.

Discusses the conflicting approaches within the Islamic Republic of Iran toward the organization of the economy and regarding this objectives and strategy of the plan. The long delay in the formulation of its first economic plan reflects, here.


As it has been announced on numerous occasion the Islamic Iran, while showing interest in having well balanced relations and ties with other countries, has laid the axis of its foreign policy on observance of other nation's interests.

157. AHMAD (E). Iranian revolution: a land mark for the future. In EQBAL AHMAD Ed. The Islamic revolution in
Considers that the Iranian revolution was the outcome of the contradiction and unherability of the repressive and militarist neocolonial state. Author forecasted that the revolution will affect regional politics in South Asia and the Middle East and also US interests and Pakistan importance in US policy.


Traces advent of the popular supervision forces during the period 1945-1979. The account traces the forces which arose before 1941, the IIInd period in which political parties all these forces is then categorized and in the authors opinion fall into 3 district categories: religious, nationalist and leftist.

Gives account restricted to the deterination of the Shah's rule up to 1978 and the policy alternatives open to the US in dealing with the situation.

FOREIGN RELATION


The Iranian revolution was born of excess, the madness of an era of wealth and plunder. Ayotollah Khomeini said that his revolution was about Islam, not about the price of melons.

161. AYATOLLAHI (SMT). Reflection of the Islamic revolution of Iran in the Caribbean. *Islamic Rev.* 1, 10; 1980, Jan. 8-11.

Deals with the Islamic revolution in Iran for the Muslims living in the Caribbean.

Focuses on the American influence and influence into the Iranian military, the oil industry, the banking system, the capital goods market and consumer products before and after the revolution.

163. IMAM KHOMEINI (Ayatollah). World has changed US president thinking in the past. Soroush. 33-34, 1984, Apr. -May. 4-5.

Discusses reiterated that Saddam Hussain is on the verge of collapse and that no power in the world will be able to save him whether the USA or any other power. He had also discusses that the world had changed and it was no longer the way it was and that the USA was mistaken and did not know with whom it was dealing and also deals Lebanese Muslims forced U.S. out.

164. INTERNATIONAL INSTITUTE FOR STRATEGIC STUDIES. Iran after the revolution. Strat. Surv. 1980, Spring; 41-47.
A political analysis of the constitutional internal dissent, relations with the US and the USSR, and the impact of the Islamic revolution in the region.


The spokesman of the foreign ministry of the Islamic Republic of Iran while laying emphasis on the support of the Islamic Iran for the country of Angola as well as other front line countries against the racist require of South-Africa.

166. PRESIDENT'S MESSAGE. Soroush. 48; 1986, Feb. 4-5.

This message sent by President Khamenei to the muslims and deprived masses of the world. He told in his message that the war has been impored upon them was a part of the American cons-piracy against them.

*Islamic Rev.* 2,5; 1980, August 3-8.

Evaluates the failure of charters misguided foreign policy in the muslim world. Because charter's expert were trained in French and Britain schools of orientalism whose aim was to contain or destroy Islam by occupying the middle east such tactics might have worked in the past century, but they have brought disaster to American policy.

In Muslim country, all political leaders have feared the rise of fondamentalist Islam and Khomeini's order has contributed to the spread of Islamic awareness which reaches out from Iran to other parts of the Islamic world.

The Iran has been able to resolutely withstand all the plots, and achieve total victory, would also be able, through carrying out a sacred economic Jihad and movement in the face of the plot on reduction of oil prices to meet its requirements, would never seek help from any country.


The Discusses the American attitude towards Iran after the release of the 52 American hostages.

170. SUPER POWERS MANIPULATE to under mine Islamic Republic, Imam. 4,1; 1984, Jan. 3.

Scandalizing the clergy in the eyes of the public to create a schism among the Muslims is an age-old plot of the superpowers. The United states
and the Soviet Union are both in fear of Islam more than they are in fear of each other, because they have realised the danger to themselves. The two superpowers have come to realize that should they fail to harness the Islamic Revolution, the likelihood of their global interest being in danger would be just too great to ignore.

AFGHANISTAN


Discusses Carter's politics with Iran and Afghanistan. It is arranged that Carter's prime concern for the release of the American hostages took on a secondary importance when the Russian's invaded Afghanistan. This shift in American policy occurred because the Russian invasion posed a greater threat to the resources in the Gulf.

Four major areas of Saudi-Iranian interaction have been examined. These are, oil, arms, regional security and Israel's existence. The differences of two countries have also been examined and their implications for revolutionary change that has occurred in Iran and its potential in Saudi Arabia.

173. ENTESSAR (Nader). Arab factions in post revolutionary Iranian Politics. ME Rev. 12, 3; 1980, winter; 52-54.

Describes the role of Arab groups in Iran, particularly the PLO and AMAL (Afwag-al-Moghanmah al- Lobnanies).
Europe is divided into two blocks. A series of countries are allied with one of the superpowers while other countries are allied with the other. A few countries are non-aligned. In this balance of power we live in a peace of sorts. This is the frame of reference of our world view and of European thought. Because of this situation, where we are part of one power-block it is common to see the threat to peace as the struggle between the superpowers.

Iraq

The first Gulf crisis, precipitated by Iraq's invasion of Iran, made the Islamic Republic of something of a pariah in the region.
The second Gulf crisis has given it a chance to reassert itself. This article looks at how Iran is coping with the post-Khomeini era and how it seeks to take advantage of the turmoil in the region.


When Iraq started its aggression against Iran, on 22 Sept., 1980, it was the consensus decision of the International Military experts that Iran will not be able to face the Iraqi attack and in the given circumstances, she will be defeated within two weeks.


Focuses on the implications of the hostage crisis through the Japanese perspective.
LEBANON

178. VAZIRI (Haleh). Iran's involvement in Lebanon; Polarization and radicalization of militant Islamic movements, Jr. South Asian and MES 16, 2; 1992, Winter, 1-16.

Iranian involvement in Lebanon and the subsequent radicalization of elements of the Shia community complicated the task of Nabih Berri and other moderates who accepted Lebanon's multi-sectarian character in the Ta'if Accords. The pressure from Shia hard-liners, who demanded a just Islamic resolution of the Lebanese crisis, impeded national reconciliation and the reform of the defunct inter-sect system.

MUSLIM WORLD


Discusses the resurgence of Islam in Saudi Arabia, Pakistan, Libya and Iran. The
The author concludes that Islamic revivalism is not a monolithic entity nor a world wide movement advancing towards a common good.

180. IRAN AND the Organisation of Islamic Conference Radiance, 19, 37; 1984, Jan. 22; 1.

This article contains about the Islam in Islamic Republic of Iran, and also deals with organisation of Islamic conference in Iran. The Islamic conference are accomplished about Islamic world.

181. ISRAELI(•), New Wave of Islam International Jr. 34, 3; 1979, Summer; 369-390.

Discusses the potential of Islam as a political forces in the contemporary world. The Islamic upsurge in various countries such as Iran, Pakistan, Malasia, Cyprus, Turkey etc. discussed with particular emphasis on Egypt and Israeli-Arab War.
Deals with that Islam and Muslim world not only pose a challenge to each other in the present context but have been in disaccord with each other for the last 1,500 years. This is not only due to oil wealth but because religion and politics are integrated in Islam. In Iran there can be no discussion about the nature of Koranic State, only acceptance or rejection. According to a IInd group Islam must indeed adopt its to the 12th century but that at the same time the drvine community of the Quran can not be questioned. The Jamaat-e-Islamic represents this view 3rd group argues that to a certain extent Islam must adopt to the 12th century but in many very important respects the 12th century must also adopt itself to Islam. This view is held by the younger generation of the Jamat-i-Islami and the followers of Bani Sadr. The fourth
group argues why should not the 12th century adopt itself to Islam? The Quran is a complete guide to all its points, but it can be given a modern interpretation. This group represented by the Islamic Mujahaddin the Movement of Militant Muslims led by Habibullah Peyman & other thinkers in Indonesia such as H.M. Rasjidi and Saifuddin Anshari.

SOVIET UNION


Makes observation that Iran has become the hatbed of Soviet activities. For example, Robert Mass's Publication from the Institute for the study of conflict, the campaign to destabilize Iran, gives details of the strategies of Soviet intelligence agents in recruiting Iranians. Another journal surveyed is the weekly journal, Navid-issued by the Tudeh Party in Iran. In one of its issues,
entitled 'The Tudeh Party and the Muslim movement it suggested that there was a close cooperation between the Islamic and the communist forces to fight their enemies.


Analyses soviet Iranian relations since 1991, focusing on the Iranian left in societ-Iranian relations. He concludes by observing that although the Soviets dislike Khomeinis politics, they do not have complete control over the leftist forces in Iran they will avoid a confrontation between the latter and Khomeini.

----USA

Before 1978, few Americans would have been able to answer the simplest quiz about Iran. But after the Islamic revolution in Iran, most Americans have become aware of it. But the author shows how news media's reportage has completely distorted Iran's image for the American people which at best seems to have been guilty of ethnocentrism and at worst, have been guilty to racism.

186. FALK (Richard). Iran and American geopolitics in the Gulf Race and Class. 21,1; 1979 ,41-55.

The U.S. is shown as the enemy of nationalism in non-western countries. Express U.S. Political intervention in Iranian politics, from the CIA involvement in 1953 to the nixon doctrine and charter's interference. In conclusion the objectives of US policy and tensions emanating from it are discussed.

Analyses US interests and its policy decisions regarding its allies and proxies in south and southwest Asia specially in Iran.


Discusses some of the main issues involved the taking of the American hostages in Iran.


The differences in the value systems of Iran and the US- the former, spiritual and the latter materialistic-has been the root cause of the conflict in Iran. On the other hand, Iran in order to provide nourishment for the soul, is attempting to reinforce the values and sacred traditions that were established 1400 year ago by the Prophet Mohammad (PBUH).

Analyzes the failure of US policies in Iran and concludes the Iranian case demonstrated graphically that in the final analysis 3rd world nations retain powerful leverage indetermining their own destinies their own mixture of nationalism and traditionalism and modernity.

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IDEOLOGY


The Islamic Revolution in Iran is the most recent institutional expression of that massive transformative movement through which Islam has been redefined from a universal religion to a political ideology with universal claims. The key expression that captures this metamorphosis is Islamic ideology.

Analyses the transformations in the ideological, political and socioeconomic structures of post revolutionary Iran and to discuss government policies in order to shed light on the nature and direction of the state and society in the Islamic Republic.

--- INDUSTRY ---


Throughout the Gulf war, Iran has had to scrounge round the world for arms. In the circumstances developing as much self-sufficiency as possible has been a paramount goal. In this article author looks at how Iran has built up etc domestic arms industry and examines the long term with China and Pakistan.
The emergence of the Islamic Republic in 1979 and the subsequent repression of the Left have created an ideological and practical crisis for the socialist movement of Iran today. The objective of this writing is to show how and why secular leftist groups were eliminated from the competition of power. It contains in regard to past practices, theories, assumptions and aims of Iranian revolution.

The revolution in Iran from the marxist point of view. For him the revolution was neither a socialist, social, nor Islamic revolution but a class and nationalist revolution. Although he concedes that Islam as an ideology played a major
role in the opposition both because of the ideological political vacuum prevailing under the royal dictatorship and because of the key organizational part played by the Mollahs and their associates yet the term "Islamic" serves as an ideological mask to conceal the multi-class character of the opposition movement and in particular to legitimate the substantial role of the petty bourgeois within it, since their social power is expressed in the instance via their influence over the Mollahs. Finally the analysis suggested what the loss of influence in Iran will mean for the west.

196. HODGKIN (T). The revolutionary tradition in Islam, Race and class. 21,3; 1980, winter; 221-238.

Attempts to find out how for muslims and Marxists can work together from the standpoint of both theory and practice in the
continuing struggle against the institutions of capitalism and imperialism? He arrives at the main points on the revolutionary tradition of Islam through the following formulations: the idea of individuals is responsible, the idea of activism generated by Quran, the egalitarian-democratic idea in Islam, the idea of austerity (Zuhd) etc.


Shariati addressed the essential issues of human existence. In his attempt to present an Islamic critique of Marxism, Shariati was able to revive the confidence, especially of Muslim youth in Iran by firing them a more purposeful view of life. Human existence and how to attain social justice in an Islamic framework in the contemporary period of political corruption and intellectual stagnation found in galore in the Muslim world.
Deals with the revolution occurred as a result of imperialism and the Moral decay of the west and its desire to exploit the world. He considers the revolution as a kind of Islamic radicalism and close comparisons are made with Marxist Leninist ideology.

Marxism had never received such a setback as it did in the Islamic Republic of Iran. Both Capitalism and communalism are obstacles for mankind to achieve true prosperity. There is an inbuilt impossible situation in both capitalism and communism which is an obstacle for mankind to achieve a truly divine prosperity. With the success of the Islamic Revolution in
Iran, although the irreligious capitalism of the west and the atheistic socialism of the East have already both entered their last phase of a catastrophic dead end.

--- MEDIA ---

200. WINSTON (J) Freedom to follow the official line
ME 162; 1988; Apr. 20.

The Iranian press since the revolution has been noisy and outspoken, firing the impression of a considerable degree of latitude allowed by the government. In fact, on foreign policy matters at least, the papers are free to print what they like provided they follow the line imposed by IRNA, the ubiquitous and official news agency.

--- PAHLAVI, REGIME, DOWN FALL ---

201. LAQUEUR (W). Why the Shah fell? Commentary
67,3; 1978, Mar. 47-55.
An apologetic account of the shah, attributing the downfall of his regime to the corruption of the people surrounding him because he himself was a very wealthy man and was not out for personal gain. Also it is considered that another factor was that shah stayed for too long on his throne, during the course of which Egypt was ruled by Farouk, Neguib, Nasser and Sadat, Syria by a dozen colonels and generals and America by seven Presidents and so all the frustrations were directed at him.


Focuses on the seven main opposition groups who were responsible for the downfall of the Pahlavi regime. States that Iran will have to build a new order in which the demands of those ignored and repressed under the Shah's regime will have to be reckoned with.
The Islamic revolution of Iran achieved in the wake of the unceasing and bloody struggle of the people. It was a movement based on three decisive Islamic factors: faith in Islam, the unity and solidarity of the masses and the leadership of Imam Khomeini. After the establishment of the Islamic Republic, the making of its constitution was a task of topmost priority for creation of the practical basis of for the functioning of the Islamic state. The primary purpose of the constitution is to realize the ideological goals of the Islamic Revolution and to create the conditions for emergence of a united Muslim Ummah, and to establish a society on the basis of Islamic Justice. The Islamic consultative Assembly originates from the constitution, It provides for the principles and conditions in regard to the Majlis and the disputes.
POLITICAL ATTITUDE

204. AL-FARUQI (IR). Islam and the Tehran hostages, 

Discusses that 'Seizure of US embassy employees in Tehran, is illegitimate and unacceptable because Islamic law recognizes that foreign envoys in the Islamic state enjoy full personal immunity may not be treated except as envoys. They can not be incarcerated or executed; they only be expelled. However if their conduct brings material damages to Islamic state or its citizens, they will have to compensate for the damage inflicted.

INSTITUTION


Points out that in spite of the modernization which preceded the Islamic revolution during the Pahlavi regime, it failed to gain
legitimacy which on the contrary was provided by Islam. It further contends that the scenarios for the future are not very optimistic for they could result in chaos, dictatorship of a theocratic or military nature or in the formulation of a constitutional -representative govt.

GOVERNMENT


Discussion of Political power in the Islamic theory of government and IIInd part of this article theory of temporal rularship.


An illuminating discussion of what the nature of an Islamic state should be the objective of an Islamic government should be to eradicate inequality and the lack of social justice. It should him to raise the standard of living of its citizens, seeing that all material and immaterial
needs of the citizens are duly fulfilled. It cover some distinctive features of an Islamic government.

---,---, POLITICS

208. AMERICAN HOSTAGES in Iran. Uni. Mass 1,10;1980, Mar. 5-6.

A brief exposition defending the Iranian position in taking American hostages in Iran. The writer, a muslim law professor has not given his name, but states that the Iranian position does not constitute a breach of international law practically because those actions which might prime be endowed with illegality have become legal under the acceptable rules and principles of International law.


Argues reviewing a book by Michael
Leedeen argues that the Shah ultimately lost his throne not because he failed to get support in Washington but because he lost the support of his own people.


The question is posed: how can Islam and politics be meaningfully studied? The author, therefore, puts forward various hypotheses.


The Islamic Republic of Iran has provided a live model of practical possibilities for unity,
Islamic Revolution of Iran offered the gift of unity means of its victory, and called upon world Muslims to estimate what had passed.

212. FISCHER (MICHAEL MJ) Culture History and Politics, from religious dispute to revolution Iran 1986; 1-11.

Today in Iran both culture and commonsence are undergoing change. This article contains the culture, symbolic structures, history, politics and the sociology of Iranian Islam at changeable condition.


Gives a description of interviews with a couple of student holding the American hostages
in Tehran and gives their views on various aspects of the Iranian revolution; ideology the role of Imam Khomeini; the qualities of Muslim revolutionary; International law and UN; Christian values and revolutionary Christianity; Islam versus socialism, Communist ideology and Che Guevara; the Soviet Union, relation with Arabs world etc.


Deals with that Iran is like a Sorely stricken beast wounded in many places, the victim of some cruel accident. He focuses on the grave crisis in Iranian leadership between Bani-Sadr and Rajai and questions what moreover is to be the relationship between the presidency and Parliament? Nobody knows a full year after the presidential elections and two years following the Shah's departure.
215. ISLAMIC GOVERNMENT defies superpower intimidation
Imam. 3,7-8; 1983, March, 2-3

Imam Khomeini enumerated, in his speech some of the characteristics of a government like that of the Islamic Republic's which is based on popular support. During his speech, the Imam also made mention of the impediments which the Saudi Government has created in order to stop 100,000 Iranian pilgrims to go to haji this year and strongly warned them against continuing such behaviour.

216. ISMAEL (JS). Social change in Islamic Society, The Political thought of Ayatollah Khomeini

After a brief analysis of the 3 schools of Islamic political thought, such as Sunni, Kharijites and Shia schools, paper gives a good exposition of Shia political theory, in which
various aspects of the political thoughts of Naini, Shariati and Khomeini are presented.

217. POLITICAL MOVES by the Islamic Republic of Iran

The special envoy of the president of the Islamic Republic of Iran, Mr. Syed Ali Khamenie, while paying a visit of India and Qatar and by submitting the president's written messages to the leaders of the two aforementioned countries, briefed them on the latest developments of the war imposed upon Iran by Iraq.


The Gulf Conflict was an excellent, if costly, distraction for the politicians in
Tehran and Baghdad Peace means they have to cope with larg-repressed domestic problems with the shadow of Khomeini's mortality ever lengthening, the jostling for power in Iran has become more frantic. And with the end of the war Iraq's president Hussain can not afford to look to his victor's laurels.

--.--, POLITICAL PARTY SYSTEM


Identifies the polarization of Political faction in Iran. The Islamic faction is headed by the Islamic republican party while the moderates are led by Bani-Sadr other forces have had to take sides. For example, the pro-Mascow Tudeh Party supports the IRP while the Fedayeen-e-Khalq and other leftists support Bani-Sadr.

Identifies the polarization of political faction in Iran. The Islamic factions is headed by the Islamic Republic Party and modern faction led by Bani-Sadr.

--- RELIGION

221. BANI-SADR (Abul Hasan). The twelve meanings of Martyradom Islamic Revo. 2, 4; 1980 Jly, 4; 8-12.

An exposition of the various meanings of migration and martyrdom and their implications for an Islamic Society.


Discusses the intellectual background of the constitutional revolution (1905-1911) of Iran and the role of religion.
223. NASR (SH). Ithna Ashari Shiism and Iranian Islam. 

The author discusses the role, ritual and doctrines of Ithna Ashari Shiism in Iran.


Discusses the religious aspects of rural life during the course of his travels in the north, east and south of Iran during the period 1959-1962.

Deals with the western model of modernization has had successes in the sinic confucian cultural area of Japan, South Korea, Hong Kong and Singapore, but encounters difficulty in Muslim world because Islam is an all embracing system of social & Political order embodied in the code of law and contained in the Quran and Shariah. In the case of Iran which he maintains contains two political traditions, antique Persian Kingship and Shia Islam. Shia Islam more than Sunni Islam has a potential for revolt dating from the 17th century battle of Karbala, the discusses Shia doctrines to show their tradition of revolt. In the case of revolution in Iran the role of the Ulama as well as intellectuals was important.

Discusses the role of the Mosques during the Islamic revolution in Iran. Muslim peoples resting places for crusaders in the 'way of Gad' delivering revolutionary speeches.


An important paper in which the author shows how shiism has historically preserved vitality and predominance in spite of the conflicts which arose between Nadir Shahs Iran and the Ottoman empire.

--.--.--, FUNDAMENTALIST

The Iranian revolution has highlighted one of the principal religious and political developments, the revival of Islamic fundamentalism, from Indonesia to Morocco and from Turkey to central Africa. In the short run it will cause more problems to the west. In the long run, however, it may be more dangerous to the Soviet Union in Muslim Soviet Central Asia.

--- JURISPRUDENCE ---

229. HAMIDI (Sheikh Khalil) Khomeini's views on the rule of Shariah. Rabit Alam Islami. 6,8; 1979, June; 54-55.


--- SHIITE ---

Discusses the doctrine of the authority of the Imam in Shiism.


The Marja at Taqlid is the highest position in the Shii religious hierarchy and the paper discusses its implications in Shiite religious thought.


The influence of modernism in Shia Islam is surveyed by the author through the writings of influential shia thinkers. He concludes that this increased literacy activity has obviously not assumed such proportions where it constitutes a total re-examination or reformulation of the structure of religious thought in Shia Islam. It may be fairly said however that it represents
evidence of increasing awareness on the part for general scrutiny of religious norms with a view to a reconstitution and restatement thereof in terms more meaningful in a modern context.


Shiite Islam is considered to express itself through popular religious dramas and expressions which are expression of the meanings of the shiism. The elergy. Therefore are a powerful force of social change and through turmoil keep change in Iran from Moving too precipitously away from the shiite world view.

Discusses the constitutional ideas of Naini.

235. INTRODUCTION TO Imamiyyah Scholars: Al-Kulayni and his works. Al-Tawhid. 2, 3; 1985, Apr. -Jan. 90-112.

Imam Khomeini is of the view that the history is full evidences that since the death of the Prophet(s) till this day the only people who take care of Islam and defended the faith from the affacks of unrestrained critics were the Islam scholars.

---.---. RELIGIOUS LEADER


An extremely important article on the opposition of the Ulema towards the Shah's regime.
The author's deep insight into the Islamic movement in Iran enabled him to predict the oncoming revolution in the following words: yet it would be naeh to predict the progressive disintegration of the political role of Ulema.


This piece of writing contains the revolutionary feature of the Iranian 'Ulama'. They had hopeful thought about their revolution of Islamic Republic of Iran. Their thought were actually real.

238. FLOOR (WM). Revolutionary Character of the Iranian Ulama: wishfull thinking or reality?

IJMES : 12,4;1980; 501-524.

Deals with the contantion that opposition
to tyrshhy is a fundamental and pervasive characteristic of Shii Islam. Instead he holds the thesis that the Ulam's Perception of the socio-economic and political structure of Iranian Society does not basically differ from the held by the secular power elite.


Imam said in this message that he had come to see of the people of his country who have lost their children. He did able to give sufficient thank to the nation. In his message he also mentioned that their complete economy was then ruined. Their culture back so that right then the education of their youth in Iran is not a complete or perfect one. They had a university for 50 years. They gave all
their oil to the foreigners, to America and others.

240. KEDDIE (NR). Understanding the Iranian revolution. 
Center Mag. 13, 3; 1980, Mar. 38-46.
Describes that in Iran the ulema had become economically and politically independent unlike their counterparts in other Muslim countries. Iranian people had considerable freedom in political activities. Lastly Muslim countries because of Shiism, All these factors are considered relevant to the revolution in Iran.

Discusses the power structure in Iran and regards the Ulema observes that the position of the Ulema seems bound to continue in general to decline as literacy secular schools and scientific education speeds.
242. KEDDIE (NR). Roots of the Ulema in Modern Iran. 

In KEDDIE (NR). Ed. Scholars, Sants and Sufis: Muslim religious institutions since 1500. 1972, Berkeley, California, p. 211-229.

Keddie explains why Iranian ulema have realigned and exercised much more political power than the ulema of Other Middle Eastern Countries.


Islamic movements such as those led by Khomeini, Hasan -al-Banna and Mawdudi are reactions to the divorce of Islam from the dominant political doctrines and institutions in Muslim countries. Also to guard against the insidious intellectual and spiritual danger posed by the west just as serious as its political and Military
dominations these thinkers argued, Muslims had to go back to the original Islam of the Prophet and set up an Islamic policy regulated by the Koranic prescription and prophetic traditions.

244. MONTAZERI (Ayatollah Hussain Ali). Surely the frailest of all dwellings is that of the Spider. *Message Revolution* 5; N.d.; 6-7.

Montazeri is a Khomeinis Successor and in this massage to the Iraqis he analysis the extraordinary role of Ashura and the martyrdom of the Vanguard of Martyrs and the freedom lovers of the world, as the root of the Islamic movement.

--- SCIENCE AND TECHNOLOGY ---

The war that the Islamic Republic of Iran has been fighting for four years in Unique in one respect. It is clear that at the end of war, Iran's acquired battle experiences would develop this country's defensive positions into offensive operational platforms, military technology has made rapid progress and may be the only power capable of meeting the Israeli war machine, on equal terms, in some future conflicts.

--SOCIALISM


The speedy growth of the population of the Islamic Republic of Iran, and the unequal distribution of services, especially those relating to health and social welfare rectors which were the outcome of the improper policies of the previous regime. After the victory of Islamic Revolution, the government emphasised on health and social welfare.
247. OUR INTELLECTUALS are all socialists. Iran , 1,12,1979, Sept. 19; 8-11.
   Interview with Reza Borakin who, while praising the Islamic revolution, on one hand, believes that it will not succeed unless it abides by the principles of socialism.

248. RIAZ HASSAN. Iran's Islamic revolutionaries : Before and after the revolution. Third wld Quart. 6,3;1984, Jly. ; 675-686.
   Discusses pre and post revolution of Islamic Republic of Iran. In short, he emphasized on the Iran after the revolution what were changed there?

--- WOMEN ---

249. AZ. Women's struggle in Iran; Month Rev. 32, 10; 1981, Mar. 22-30.
   The author, using a pseudonym, is an Iranian woman residing in Iran. She contents the Khomenis
regime was reaction from the Pahlavi's regime which on the one hand had sought to create a Modern centralized state determined by the needs and demands of the world capitalist system and on the other, reproduction important aspects of Monarchist absolvements of pro-capitalist Iran. Khomeini reacted to this but in this reversion the role of women will suffer very much due to oppression by the Islamic regime.


This is anternational survey of Iranian women's society. This is a statistical result. It deals with percentage of total married women, rural women, urban women etc.

251. ROYANIAN (Simin). A history of Iranian womans contribution to the Struggle against imperialism, from the constitutional rebolution to the Islamic revolution of 1979.
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