

One of the most important areas of research in social sciences is the study of political and social revolutions. Although the unrests which have occurred in recent decades in Third World countries has increased the researches in this field to a great extent, but it was the Islamic revolution of Iran which provided the necessary platform for scientific researches, proposing and testing hypotheses, experimental testing of present theories and providing different definition of revolution -since the beginning until now- in this field. Basically any revolution is based on a system of thoughts and ideas and it is those thoughts and ideas which are considered as the theoretical and intellectual basis of that revolution. Historical experience of the world's major revolutions corroborate that before the occurrence of any revolution, first a new school of thought comes into existence, within a theoretical and philosophical framework, for rejection and repudiation of the existing system. And it is that new school of thought which provides a new definition to the role of man and society. Then based on this new school of thought and ideal socio-political system should be designed, so that after success of the revolution, the same theoretical proposal may become the basis of laying a new social foundation. Otherwise, even after overthrowing the existing system, the revolutionaries will reach a dead end on the repudiation front and laying the foundation of a new socio-political system. So every revolution is based on a theoretical and practical framework in the field of ideas and thoughts. And it is with the same pre-assumption that we have drafted the theory of "Islamic Revolution" because it is not possible that a great social revolution which was combined with the greatness of an Islamic revolution and which toppled the regime which was present in Iran for the last two thousand and five hundred years and brought a completely new and unprecedented system into power in the history of Shiite thought and also in the history of human thought could become successful and above all could find permanence and stability in that society, if it did not have a pre-meditated intellectual and theoretical basis. However, some people deny such theoretical and intellectual basis of Islamic Revolution and they believe that it was after the success of revolution and after going through the duration of trial and error, that the stakeholders and thinkers of this system were able to create a theoretical basis for their previous political actions. In fact, our pre-assumption in this research is based on the fact that the Islamic Revolution of Iran is based on theoretical and intellectual contemplation in the fields of Ideas and thoughts. It is an unprecedented Development in the history of Shiite political ideas. It created a new school of thought and by doing so became the intellectual basis for the Islamic revolution. It seems that the distinguishing nature of Islamic revolution from other contemporary political movements of Iran lies in this point only. And if the Iranian intellectuals of the constitutional era would have embraced the "constitutional movement" with such approach, the Islamic revolution of Iran would have occurred in the early years of twentieth century and simultaneously with the bourgeois and the democratic revolutions of Europe. For completing the specific and special work in the Islamic revolution mentioned above, Iran needed a social architect, a designer with deep insight and knowledge of the intellectual, philosophical and historical foundations; who could reject the previous despotic and imperial system of the society; who could repudiate the prevailing ideas and thoughts of such society in all old and new formats and could become the pioneer in creating a new society and a new system. Without any doubt, Imam Khomeini as a theorist and architect of Islamic republic has provided us with a sea of thoughts regarding Institution building and

defining the political orientations and approaches. The sea of ideas which originated from the clear spring of Muhammad's (PBUH) Islam. He had a unique and distinctive personality in this regard. Therefore, we want to answer the following essential questions in the present research. What were the different factors which provided the basis for the success of Islamic Revolution? And in another way, the present research is an attempt to decipher the code for the triumph of Islamic Revolution in Imam Khomeini's leadership. The mentioned research has an introduction and six chapters while each chapter is sub divided into several parts and finally contains a brief conclusion of the conducted studies. As it is commonly done, the introduction contains a brief discussion of the research proposal and the subject matter that was discussed in detail in the thesis. After proposing the main question, the ways and means of testing the hypothesis are brought and then its importance, and also points which were focussed on while conducting the research. To rather emphasize on the critical role of the revolution, in the first chapter, we initially focussed briefly on Generalities of the revolution and especially the Islamic revolution in the framework of defining and analysing the same. The second chapter contains an overall discussion about why the revolution occurred at the first place? And the issue is then discussed briefly in the framework of general approaches; so that we can reach this conclusion that the perspective of works written under those approaches that "why did the Islamic revolution take place?" could not completely attract the attention of scholars and could not reach the true answers and even if lots of research have been done on the above said topic, those works could not recognize the original and true nature of Islamic revolution and it is for this reason that we have brought the third chapter in the research which describes and analyses the historical background of revolutionary movements in Iran and in other words describes and analyses the rise of various movements which in a way were a prelude to the Islamic revolution. In the fourth chapter we have briefly explained the idea of "Supreme Leadership" or governance by a supreme leader according to the thoughts of Imam Khomeini; which is to prove the fact that the true source and origin of Islamic revolution is the concept of "governance by a supreme leader" and indeed the basis of intellectual principles and social engineering of the Islamic revolution lies in this subject. In fifth chapter we discuss and analyse the nature of the theory of revolution from Imam Khomeini's point of view or in other words we have exclusively reviewed the transcendental ideas of Imam Khomeini on the subject of Islamic revolution. In the sixth chapter we explain the vulnerability of the Islamic Revolution in Imam Khomeini's thoughts so that we could identify the possible deviations which may occur as a gradual phenomenon in the revolution and prevent the occurrence of such deviations and by doing so could achieve the noble goals of the Islamic revolution. And lastly as a result of the studied material, an analytical and concise conclusion has been given in the end.