

Following the Islamic Revolution, the other revolutionary movements in the region also gained power. The crystallization of this phenomenon became obvious in the struggle against Israel in Lebanon and Palestine. The spontaneous export of Islamic revolution and official addition of the slogan “exporting the revolution” in Iran’s propaganda after victory of Islamic revolution, increased the concerns of all the countries of the region. America, Britain and the West were also trying their best to use the opportunity to make their presence felt more and more by intimidating other governments of this region. They hoped that they could choke the Iranian revolution within its own borders because oil interests of the west in the region were going to be at risk. By creating and placing regional governments against Iran and by using the ambitions of neighbouring regime of Iran who after Shah’s army had the second largest and powerful army in the region; the west started to stimulate and encourage Iraq to invade Iran and also other Arab governments were altogether giving their financial and political support for the same. For destroying the Islamic revolution, even Soviet Union who was the enemy of the west seemed as a friend to them at that time because the west had just experienced a heavy ideological shock with the victory of a religious revolution and the global credibility of ideologies of the socialist camp was being questioned directly. Establishment of an Islamic Government in Iran was more like a new rival for Soviet Union, as around seventy million Muslims who were living in Soviet Union were also influenced by the Islamic revolution of Iran in their neighbourhood. Therefore the Soviet Union also supported the Iran-Iraq war. From Islamic republic of Iran’s point of view, beginning of the war in September 1980 and the deceptive and simultaneous combined operations of Iraqi military on the western frontiers of Iran were just a cover up of their main operations on the Khuzestan front. Iran became aware of Iraq’s attack on the western frontiers just after Shaheed Rajaei (President at that time) introduced his cabinet in front of the Supreme Leader. The main operations of Iraqi military started on 22 September 1980 when simultaneous air attacks on Tehran and other cities started and also Khuzestan province was massively attacked by ground forces of Iraq. And gradually during the first weeks of war, five provinces of the country were invaded by the Iraqi army and either the whole provinces or in some cases parts of provinces were occupied by Iraq. What was important is that Imam Khomeini was the commander in chief of Iranian forces. He had the leadership of the holy defence. And he was the same person who had the leadership of the revolution until its final victory. Thus he was using similar mechanisms in the war also. The future of Islamic revolution and also the future of the government which came into existence as a result of Islamic revolution depended on the result of this war. During the revolution and also the war, the Iranian revolution and its leadership challenged not only the previous political structure of Iran but also the policies of foreign powers and their associates and on the other hand also challenged their various political ideas and theories of social sciences. This revolution and also Iraq’s imposed war on Iran which was lead by a single leadership have always had the capability and significance of being studied from different angles, which they were of course. Until today hundreds of books and thousands of articles were written and studied all over the globe to explore various dimensions of these historical facts. Among all the various questions which are posed regarding Islamic revolution and war, one question became the main intellectual concern of the writer; the question which was related to the topic of religious or Islamic nature of the revolution and the religious nature of the war. The Iran-Iraq war with

whatever motive and cause had an intense religious aspect attached to it. Basically the history of Iran indicates that every war that has ever occurred in Iran has turned into a religious war and the period of war was consequently very long wherever it took a religious dimension. The issue of Islamic nature of Iranian revolution is although accepted as an obvious fact but in this particular regard, sufficient reasoning and definition of the concept and content of the Islamic revolution did not take place. And therefore by opening up the debate regarding the above said topic, we are faced with sophisticated assumptions hidden behind the issue; that needs analysis and explanation. Iraq's imposed war on Iran is a sequel to Islamic revolution which in turn also reflects many other aspects of the revolution. Hence some of the answers regarding Islamic revolution can be found and understood in the analysis of war; like the question asking that, what was the contribution and status of religious, nationalistic, economic, political and other factors and motives in Islamic revolution and in the war? While studying the effects of religious factors in eight year long national defense, various components such as mosques, clergy, religious authority, martyrdom, etc. are to be duly noted and considering that the leader of the war on Iranian side was a religious authority, this thesis aims to seek and study the role of that component -religious authority- in the imposed war. And also because theoretical or practical tests of ideas and consolidation or revocation of the proposed theories which have been made the foundations of the practical researches are considered to be important; Another important goal of this thesis is development and application of a theory with the help of which a more correct and broad understanding of the studied concept could be achieved. Hence, first we should try to find out the mechanisms that the institution of religious authority used for mobilizing Iranian people and the mechanism with the help of which it continued its influence and function so that a proper understanding of the influence of religious authority and the religion and moreover the mechanism of their influence on the imposed war can be reached. Just because Imam Khomeini was a religious leader or as Weber calls him "A Charismatic Leader"; did his leadership and elements and methods used by him only have a metaphysical aspect? And if a contradictory answer to the above question could be found, is it good enough to overshadow the metaphysical aspect of Imam Khomeini's character which is reflected in the leadership techniques that he used for the factors like motivation and mobilization? Whether worldly and non-metaphysical elements are present in Imam Khomeini's leadership techniques or not? What is the amount of metaphysical and secularist elements present in his leadership? Does any kind of relationship exist between them? And what are the results that can be achieved from this relationship? In fact, the main question is: Taking the assumption into account that the secular leadership and the legal, rational or worldly leadership are different from the charismatic leadership; how accurate and valid is the issue of charisma and duality of the leadership? And what are the factors (The metaphysical dimension or the worldly dimension or neither one of them) that help in the survival and provide durability to the functions of leadership? In other words, basically these two are the same and have no difference with each other. According to Parsons View, (Building - functionalism), when the sub-systems of a system perform their duties well enough and are functioning properly, the balance of the system is maintained, If any one of the sub-systems performs badly or do not perform at all, the system on the whole suffers from imbalance and crisis and the leadership of the system gets paralyzed. But if the gap of improper functioning of one of the subsystems gets filled by

the other sub-systems, the overall system can reach a balance and continue its work normally but this replacement is possible to a certain extent only. The imposed war also started in such situations when the newly established revolutionary government was confronted with severe conflicts among itself and with the others; and the military was also facing severe crisis. And this gap that was created in the military and the government was preventing the overall system of the country from performing its duties against the foreign invasion and as a result the foreign army was working its way inside Iran easily. It was the sub-systems of religion and the institution of religious leadership which in fact had great potential to fill the gap. If the government had given the orders to mobilize or had used its arm forces instrument, it may not have succeeded. Hence, instead of the government the institution of supreme leadership gave the orders to mobilize and used the public instrument to fill the gap of military and therefore stopped the advancement of the enemy. Therefore in addition to the three types of functions for sub-systems as proposed by Medten namely “positive function”, “negative function” and “no function”; we can also add a fourth function to the sub-systems and call it “doubled function” according to which a sub-system could also perform the duties of another sub-system in addition to its own duties. The main questions of the research are as follows: whether or not this function or the double function was solely a result of charismatic and religious aspect of the supreme leadership? Whether the supreme leader solely plays a determining role or other conditions are also necessary? War was born with man and it dies with him. Throughout the history of mankind, the duration of wars was also not less if not more than the peaceful times. Hence war also should be academically studied as a part of the society and nature. Despite the optimistic views based on the idea that human society -with its great progresses- is moving towards multidirectional development and peace, we have witnessed a steep increase in the number of wars in the east as well as in the west, on the beginning of twenty first century. The eight year long war between Iran and Iraq is one of the longest wars of the twentieth century among others. Interestingly, this war which in fact had a strong religious character took place exactly in a period which was declared to be the end of Ideological and religious era. This issue only presents a need to re-examine the factors affecting a war and recognizes the mechanism which is used for motivation in a war; because one of the religious components i.e. religious leadership is in close connection with the subject of this research.