



In order to grasp the depth of this continuity, we must review the experience of the Revolution in the first decade of its victory. Immediately after the victory of the Islamic Revolution, Iran faced the first imposed war; a war in which not only the Ba'athist regime of Iraq, but also the Eastern and Western blocs and even the puppet governments of the Persian Gulf lined up against the Islamic Republic. In those same years, the so-called 'People's Mujaheddin Organization' (actually hypocrites), with the logistical support received from foreign powers, planned mass assassinations, which included the Haft Tir tragedy, martyring 72 senior officials, and numerous street assassinations of innocent people. What is important at this historical moment is to clearly grasp the fact that, contrary to the enemies' imagination, the blood of the martyrs does not cause the movement to stagnate, but rather recreates it on the basis of the tradition of 'Bi'that' - resurrection after symbolic death. The martyrdom of the Supreme Leader also fits precisely into this semantic framework.

Field studies prior to the Ramadan War indicated a relative decline in social capital and a kind of weakness in the fabric of society. But at a point when many non-native analysts considered the collapse of the system likely, the unjust martyrdom of the Supreme Leaders of the Revolution became a turning point, and as a result, and contrary to all predictions, the Iranian people continued to remain roads even under aerial

bombardment. The same seemingly indifferent groups - the gray stratum - not only did not distance themselves from the Revolution, but also joined the ranks of protesters against foreign aggression.

This phenomenon is exactly in line with the concept of 'Bi'that' in the thought of Imam Khomeini (RA) and also the last statement of the Martyred Supreme Leader of the Islamic Revolution; a resurrection that does not merely reflect awakening, but rather denotes the emergence of the context re-creating the collective identity.

From this perspective, one should look at the 'Janfada' movement, with the participation of more than thirty million people; a phenomenon that reflects the profound collective belief in the school of martyrdom. According to the late Imam (RA), a nation becomes victorious when it is not afraid of threats, and fearlessness is not a fleeting psychological state of mind, but stems from the belief in a 'power that is higher than material means'.

When the incident of Tabas took place, the great Imam Khomeini said, "The sands were God's agents", and following the liberation of Khorramshahr from the clutches of Ba'athist forces, he said, "God Almighty liberated it". These phrases, in his cognitive system, refer to the principle of "There is no influence in existence except Allah"; a principle that is still valid today in current events and the War of Ramadan. In the cognitive system of the late Imam (RA), these phrases refer to the principle of "لا مُؤَثَّرَ فِي الوجودِ إِلَّا اللهُ" (there is no influence in ex-

istence except Allah); a principle that is still valid today in current events and the Ramadan War. What happened in recent days (breaking the imaginary grandeur of America and the Zionist regime) was not a tactical victory on the military field, but rather a tangible manifestation of a repeated tradition, which took place in the Battle of Badr, that, according to the text of the Holy Qur'an, divine angels extend their help and support the believers.

Imam Khomeini's (RA) intellectual tradition was always based on two fundamental pillars: first, the relentless struggle against arrogance, without any symbolic justification of the nature of the enemy; and second, the preservation of social cohesion as a strategic asset. Today, any voice that wants to create division among the ranks, the nationwide front of resistance, and standing up against arrogance is, knowingly or unknowingly, supporting the enemy's stronghold.

What needs to be pointed out is the fundamental truth that, in spite of all its shortcomings and weaknesses, the Islamic Republic of Iran has been a clear example of a front withstanding falsehood. This claim cannot be evaluated on the basis of emotions, but on the epistemological criteria of Imam Khomeini (RA). In his view, 'righteousness' and 'falsehood' are not merely abstract issues, but are defined in relation to 'arrogance' (rebellion against God) and 'submission' (to the divine command). Despite certain problems in the executive layers, the Islamic Republic continues to represent the 'monotheistic

worldview' and 'rejection of foreign domination'. This is the fundamental identity that prevents even internal weaknesses from changing the confrontational nature of the system, because this confrontation is not a temporary strategic choice, but arises from the intellectual foundations of the Islamic Revolution. In the words of the Martyred Leader, "the late Imam's thought is the software of the Islamic Republic and as long as this software is revised and updated, the system's main function in confronting the 'falsehood front' will continue." The blood of the Martyred Leader has insured this Revolution. Thus, it is

the duty of everyone, especially authorities, to preserve social capital and uphold unity as an epistemic and operational necessity.

Just as the late Imam (RA) had warned Jimmy Carter after the Tabas incident that he would reduce his political prestige to zero, based on the available evidence, it can also be said today that the leaders of the White House who have committed aggression against Iran will not have a better fate than Carter.

To concluded, by emphasizing the words of Imam Khomeini (RA), "A nation is victorious that is not afraid; and not being afraid is the

result of believing in a power beyond weapons and means of war." This belief in the eternal power of God, is the same belief that has been revived once again today in this nation and in the awakened consciences of the world, as the result of the shed blood of the Martyred Leader. It is hoped that this path will be continued insightfully and based on a careful analysis of the legacy of the late Imam (RA) and the Martyred Leader (RA), and in following the orders of the Supreme Leader of the Islamic Revolution, Ayatollah Sayyid Mojtaba Hosseini Khamenei (May God protect him).

