Pathology of the Islamic Revolution from the point of view of Martyr Motahari and Strategies to deal with them

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Abstract:

Revolutions, as living and dynamic entities, like other political and social phenomena, are exposed to threats and challenges. Preserving and sustaining a revolution is more difficult than achieving victory in one. Therefore, maintaining the achievements and realizing the goals of the Islamic Revolution requires identifying the vulnerabilities that can weaken it. Given the importance of analyzing the vulnerabilities of the Islamic Revolution for its preservation and continuation, this research aims to revisit the views of Martyr Motahari on the vulnerabilities of the Islamic Revolution and the strategies to counter these threats. This study, utilizing a descriptive-analytical research method and through document analysis of articles and books, along with notes from written sources, addresses the main question of this paper: What is Martyr Motahari's perspective on the challenges facing the Islamic Revolution that hinder the realization of its final objectives and its continuation? The results from the analysis of the collected data show that, according to Martyr Motahari, the most important factor in the victory of the Islamic Revolution was the connection between what "is" and what "ought to be", based on the teachings of Islam. The greatest threats to the Islamic Revolution, he believed, are drifting away from Islam, forgetting its objectives, principles, and Islamic values. In this context, threats such as ideological deviations, transformation, hypocrisy, dogmatism, and injustice are highlighted. Martyr Motahari's strategy for preserving and sustaining the Islamic Revolution, and his solutions to counter these challenges, lies in reviving religious thought and applying Islamic teachings in both knowledge and practice. Additionally, maintaining and realizing independence, freedom, spirituality, and justice are crucial in this regard.

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Introduction:

The Islamic Revolution, from an analytical perspective, is more than just a social phenomenon or a historical event. It can be considered a transformative and history-making phenomenon in the contemporary world and the beginning of the realization of a new Islamic civilization. Analyzing the vulnerabilities of the Islamic Revolution is essential for its preservation and continuation. One of the most important ways to identify these weaknesses is through the study and review of scholars and thinkers. Martyr Motahari, as one of the prominent thinkers and theorists of the Islamic Revolution, has provided precise analyses of its potential and actual threats. This article seeks to examine the views of this great thinker to identify these vulnerabilities and offer solutions to address them.

Research Background:

Various studies have been conducted on this topic, such as a broadcast on the Islamic Republic of Iran Radio in September 2011 regarding the vulnerability analysis of the Islamic Revolution from the perspective of Martyr Motahari, which was published in Radio Journal No. 56 under the title "Cultural Invasion and Youth". Several vulnerabilities, including extreme modernization and ambiguity in future plans, were discussed. Similarly, a conference paper by Mehdi Taghavi Rafsanjani in 2015, an article by Ali Akbar Naseri in 2017, and a thesis by Hamzeh Ali Rafiei, supervised by Garineh Keshishian Siraki, also touched upon some vulnerabilities like the loss of spirituality, ambiguity in future plans, extreme modernization, infiltration of foreign

ideologies, and Iranian nationalism. Additionally, an interview with Ahmad Ghafari Ghareh Bagh, assistant professor and faculty member of the Research Institute of Wisdom and Philosophy of Iran, highlighted foreign ideological infiltration, extreme modernization, and opportunistic individuals as key vulnerabilities according to Motahari. Moreover, an article titled "Vulnerability Analysis of Islamic Movements from Martyr Motahari's Perspective and Its Application to the Islamic Revolution of Iran" was published in the research journal of the Islamic Revolution Thought Quarterly, in which Ali Motahari addressed cultural self-alienation as a significant vulnerability. However, these works have not extensively addressed strategies for countering these vulnerabilities. Therefore, this paper aims not only to analyze the vulnerabilities but also to provide strategies for addressing them. The distinctive feature of this paper's vulnerability analysis is that after presenting the issue, it also explores solutions to overcome the challenges. In fact, the problem and the solution are presented together. Thus, the subject is examined from two perspectives: first, identifying the vulnerabilities; second, proposing solutions to overcome them.

Conceptual Analysis:

The concept of pathology; the word "harm" refers to a biological condition or state in which an organism is prevented from functioning properly. Pathology means the study of diseases, the causes of diseases, and their abnormal symptoms. The main goal of such studies is to complete and provide appropriate

processes for the removal or treatment of diseases (Nasiri, Mohammad, et al., 2015, p. 194).

The term "pathology" initially became common in the biological and medical sciences and gradually made its way into social sciences (Jahromi, Mehdi, 1999). The word "pathology" literally means "the study of the cause of a disease and the specific symptoms of an illness or abnormal symptoms of anything" (Arianpour & Manouchehr, 1999, p. 1569). "Revolution" also linguistically means change and transformation (Eyvazi, 2017, p. 21).

Motahari defined revolution in general terms as follows: "Revolution is the uprising and rebellion of the people of a region or country against the existing ruling order to establish a desirable order" (Motahari, 1989, p. 29).

Some may think that a coup is also a kind of revolution; however, the professor clarified this misconception by stating: "The difference between a revolution and a coup is that a revolution has a popular nature, unlike a coup, in which an armed and equipped minority rises against the ruling power and disrupts the current situation" (Motahari, 1989, p. 30).

Therefore, the pathology of the Islamic Revolution refers to the recognition of the potential or actual harms and diseases that may threaten the preservation and health of the revolution, hinder its continuation, and prevent the realization of its goals, slowing or halting the process of achieving its ideals.

The Necessity of Discussing the Pathology of the Islamic Revolution:

The identification and pathological research of threats that might endanger any social phenomenon, preventing it from reaching its goals and ideals, is an important issue for maintaining the health of a structure.

Thus, like any other social phenomenon, the revolution, which has a life of its own like a living organism, may face risks, harms, and diseases that pose a threat to its vitality and dynamism, potentially obstructing the realization of the Islamic Revolution's goals and transforming them into achievements. Therefore, the Islamic Revolution of Iran needs a realistic review of its harms and obstacles to growth and perfection. As a result, examining the challenges of the Islamic Revolution is essential and undeniable. Hence, it is crucial to study the subject of the revolution's pathology and the conditions necessary to preserve and sustain the Islamic Revolution of Iran from the perspective of Motahari, a thinker who played a significant role in the Islamic Revolution. His special emphasis on preserving the revolution is not without reason. This principle holds in many instances that maintaining a blessing is, if not harder, certainly no easier than acquiring it. "The ancients said that conquering the world is easier than ruling it, and we should say that creating a revolution is easier than preserving it" (Motahari, 1989, p. 121).

Addressing the identification of the revolution's harms is based on assumptions that, by accepting them, further discussion becomes hopeful. One assumption is that the Islamic Revolution is not merely a historical event, but rather a process and a living, growing entity that is moving toward desirable goals.

Another assumption is that the meaning of the revolution's pathology does not necessarily refer to what has already happened, and not all these harms and diseases have currently affected the Islamic Revolution. Instead, these harms exist potentially or actually. Similarly, when Motahari spoke of harms and damages, he was not necessarily referring to the actual occurrence of all these harms in society. In his speeches and writings, he presented topics under the title of the pillars of survival and continuity of the Islamic Revolution, and from his point of view, with the absence of these pillars, the revolution will face harm and danger. Likewise, he raised a discussion under the title of the harms of the Islamic Revolution. Overall, these discussions, in his view, fall under the title of the pathology of the Islamic Revolution.

Even now, 45 years after the victory of the Islamic Revolution, his views on the harms of the revolution still apply. Currently, issues such as rigidity, the infiltration of foreign ideologies, extreme modernization, Westernization, the penetration of opportunists, and insufficient attention to justice are harms that can act as obstacles in the path of achieving the goals of the Islamic Revolution.

Thus, his viewpoint can still serve as a guiding light for the faithful and those in charge in addressing the inefficiencies and other existing problems in society. Considering that the Islamic Revolution of Iran is one of the most remarkable phenomena in contemporary world history, which, by utilizing authentic Islamic teachings, led to the establishment of the Islamic Republic, and given the significance and status of the Islamic Revolution of Iran in global affairs, identifying the nature of the revolution, the reasons for its occurrence, and

the requirements for its preservation, continuity, and excellence is an obvious necessity. Moreover, considering that Martyr Morteza Motahari was an intellectual and social thinker, and according to the Supreme Leader, his thoughts can be considered the intellectual foundation of the Islamic Republic of Iran (Pirhadi, 2011, p. 24), "Our society still needs the thoughts of Martyr Motahari" (Pirhadi, 2011, p. 38).

Motahari not only explained the essence of the revolution but also offered insights into the nature of the Iranian Revolution and the pathology of this revolution, which still remain fresh and inspiring 45 years later.

It is also important to note that Martyr Motahari was martyred a few months after the victory of the Islamic Revolution, so he was not confronted with all the issues and challenges to offer solutions to them. However, with the foresight and insight he had, he presented valuable discussions in the short period following the revolution, which, in many cases, based on the experience of Islamic movements, remain relevant and useful today.

Motahari addressed the topic of the Islamic Revolution and, in addition to emphasizing the preservation and realization of the revolution's ideals and pillars, placed Islam and Islamic values at the center, viewing the continuation and future of the revolution as dependent on maintaining and realizing elements such as social justice, independence, freedom, and Islamic spirituality. He also considered looking at the past as essential for a better future and, based on the historical experience of Islamic movements, particularly the Constitutional Revolution and the events following it, as well as the movement for the nationalization of the

oil industry, saw attention to future challenges and the harms threatening the revolution and efforts to address them as necessary.

Motahari believed that the nature of the Iranian people's revolution in 1979 was Islamic, meaning that in all material and spiritual, political, and ideological aspects, an Islamic spirit and identity were dominant. He considered the continuation and realization of the revolution to be possible only based on Islamic principles. He also regarded the preservation of the revolution's authentic identity and its continuity as the duty of all the people (Motahari, 1989, p. 49). Hence, the goals and values of the Islamic Revolution are identical to those of monotheistic and Islamic values (Siyapoosh, 2022, p. 29).

He also addressed the comprehensive and inclusive aspects of the concept of being Islamic, stating: "The Iranian Revolution has an Islamic nature in all material, spiritual, political, and ideological dimensions. The Islamic Revolution has given an Islamic color to both material and political factors" (Motahari, 1989, p. 41). According to Motahari, "What forms the spirit and pillar of the revolution is Islam and adherence to it" (Motahari, 1989, p. 67).

In continuation, while likening the Islamic Revolution to the revolution of early Islam, he stated: "The early Islamic revolution, while being a religious and Islamic revolution, was also political, spiritual, economic, and material. Freedom, justice, the absence of social discrimination, and the elimination of class divisions were part of Islamic teachings. The success of our movement was also due to this" (Motahari, 1989, p. 41).

Motahari viewed the Islamic Revolution as a path where the goal was Islam and Islamic values, and the revolution and struggle were undertaken solely to establish these values. He also believed that the strongest defense element of this revolution and its most effective factor for progress was the nation's faith in its own power and its return to the authentic values of Islam. He concluded: "If our revolution wants to continue its victorious path, it must cleanse itself of all impurities and strive for the revival of the true values of Islam, the Quran, and the Ahl al-Bayt" (Motahari, 1989, p. 66).

The most important issue that, according to Motahari, is a necessary condition for the continuity of the revolutionary system is the preservation of the Islamic nature of the revolution and the religious spirit of the revolutionaries. From his perspective, the victory and the use of political power should not lead to the loss of religious spirit and piety. The revolution is the lesser jihad, and maintaining divine piety is the greater jihad. With the loss of the religious spirit of the officials and revolutionaries, the revolution will also perish, because since the revolution is essentially religious and Islamic, it will only continue by preserving this characteristic. He, in this regard, refers to two verses from the Holy Quran: "Today those who disbelieve have despaired of your religion, so do not fear them, but fear Me" and "Indeed, Allah will not change the condition of a person until they change what is in themselves," and the events of early Islam, especially after the death of the Prophet (peace and blessings be upon him), which led to the deviation and change in the path of the Islamic revolution of the Prophet. He warns: "If we do not face the current issues of the revolution with full realism and precision, and if we let

prejudices and selfishness interfere, the failure of our revolution is certain, based on these two verses" (Motahari, 1989, p. 21).

The political philosophy of Professor Motahari is the continuation of Islamic political philosophy with a Neo-Sadrian approach. In transcendent philosophy, reason and Shariah stem from the same source, just as certain reasoning corresponds with revelation and never contradicts it, and the follower of the mission of Prophet Muhammad (peace be upon him) also submits to the judgment of reason (Sadr al-Muta'allehin, 2005, p. 373).

Oppression and Injustice

According to Motahari, justice means observing the rights of individuals and giving what is due to those entitled to it. In this sense, justice stands opposite to oppression. (Motahari, 1998, p. 82) From Motahari's perspective: "What drew the thirsty soul of Iranians toward Islam was Islamic justice." (Motahari, 2007, p. 127) He views neglecting justice as one of the harms facing the Islamic Revolution: "If justice is forgotten, the revolution will fail, because the nature of this revolution was fundamentally justice-seeking. Our future path is the same as our past, which the revolution followed—the path of social justice under Islam and freedom and independence under Islam. There must truly be no oppression in an Islamic government; truly, no one should be wronged. Even a criminal who deserves death should not be wronged." (Motahari, 2006, p. 95) We must not be unjust toward enemies either, because justice is a principle, and a truth-seeking person cannot be oppressive, even toward an enemy who is an infidel. (Motahari, 2007, p. 174)

From Motahari's viewpoint, preserving the revolution depends on continuing the path of justice-seeking. He distinguishes Islamic social justice from justice as understood in other schools of thought. (Motahari, 1989, p. 153)

Motahari's emphasis on justice is practical. The combination of social justice with Islamic spirituality has no parallel in other schools. In summary, the following concepts can be derived from his thoughts on justice: eliminating oppression, wrongdoings, and unfair discriminations, and bridging class gaps. (Motahari, 2006, 105)

Changing the economic foundations of society and establishing social justice is crucial. As Motahari puts it: "Imam Ali's (AS) method clearly teaches us that changing the political regime and replacing incompetent individuals with competent ones without addressing the societal foundations of economic systems and social justice is ineffective." (Motahari, 1989, p. 153)

From Motahari's perspective, integrating Islamic spirituality with social justice is necessary: "The sensitivity that Islam shows toward social justice and combining it with Islamic spirituality is unmatched in any other ideology." (Motahari, 1989, p. 177)

Motahari expresses concern about the future of the revolution: "I emphasize that if our revolution does not move forward in establishing social justice, it will definitely fail, and there is a danger that another revolution with a different nature may replace it." (Motahari, 1989, p. 146)

He considers justice-seeking and the realization of social justice as one of the essential conditions for achieving the ideals of the

Islamic Revolution. He states: "Given the Islamic nature of the revolution, which encompasses all values and goals in an Islamic framework, this revolution will continue in the future only if it certainly and undoubtedly stays on the path of justice-seeking. This means future governments must truly and practically step on the path of Islamic justice, take actions to bridge class gaps, eliminate discriminations, and strive to establish a monotheistic society in the Islamic sense. In an Islamic government, no one should be oppressed, even if that person is a criminal deserving death; they still have rights that must be respected. In these matters, we learn the best lessons from the school of Ali (AS). Look at his behavior toward his killer—a world of humanity and love. Such justice should be a model for all of us." (Motahari, 1989, p. 60)

Defeatism, Dependence, and Lack of Independence

Independence, as one of the core slogans of the revolution—"Independence, Freedom, Islamic Republic"—was a significant focus for Motahari. Alongside justice and freedom, he regarded maintaining comprehensive independence, especially intellectual and cultural independence, as a condition for ensuring the future of the Islamic Revolution. (Motahari, 1989, p. 65)

In today's world, sciences and technologies are similarly used in various countries, and no nation can claim exclusive ownership over any particular knowledge. However, sciences differ from ideologies, ways of life, and philosophies, and this is where nations distinguish themselves. "Any nation that has its own independent ideology, intellectual independence, and refuses to submit to foreign ideologies, has the right to exist. But a nation without its own ideology, that seeks to adopt its ideology from foreigners, inevitably submits to foreign domination." (Motahari, 1989, p. 161)

Motahari emphasizes the importance of ideological and cultural independence, linking it to the future of the revolution. He asserts: "I place great emphasis on the issue of independence, especially ideological independence. If we do not present our own independent ideology, even after toppling the regime, and even if we achieve political and economic independence, we will fail if we do not attain cultural independence, and we will not be able to bring the revolution to fruition." (Motahari, 1989, p. 164) According to Motahari, "Our movement was able to tell the people that you yourselves have an independent ideology and thought." (Malakutian, 2018, p. 19)

Motahari, recalling the various forms of foreign domination over Iran, highlighted the importance of addressing different aspects of independence. He believed that the future of the revolution would only be guaranteed if attention is paid to all dimensions of independence. (Motahari, 1989, p. 65) Among the different types of independence, he considered cultural independence to be the most crucial. Even after toppling the regime and securing political and economic independence, if cultural independence is not achieved, the revolution will still fail. (Motahari, 1986, p. 158) He explains that cultural colonialism strips individuals of their identity, making them distrustful of their own values, while becoming attracted to the colonizers' ideas and values. This form of colonialism is more dangerous than political or economic colonialism because it serves as the

foundation for both. (Motahari, 2008, p. 163) In other words, when a nation loses its confidence in itself and falls victim to intellectual and cultural colonization, it will willingly accept political and economic colonialism. (Motahari, 2008, p. 138)

At that point, the colonizers hand over power to individuals who act as their agents, even if they appear independent on the surface. In reality, these individuals take orders from the colonizers. (Motahari, 2008, p. 163)

Given the importance of cultural independence, Motahari links the future of the Islamic Revolution to it. He believed that Imam Khomeini restored the sense of self-confidence to the Iranian people. (Motahari, 2008, p. 139) However, the future of the Islamic Revolution depends on strengthening this self-confidence and preventing any damage to it. (Motahari, 2008, p. 146) The danger of cultural colonialism is greater than that of political or economic colonialism. Our culture must be independent, and with an independent culture, we can build a civilization. (Hashemi Golpayegani, 2015, p. 84)

Ideological independence is a form of cultural independence to which Motahari attached great importance. By ideological independence, he meant reliance on pure and authentic Islam. He explains the relationship between this type of independence and the Islamic Republic: "Our revolution will only succeed if we introduce our ideology to the world—meaning, the Islamic Republic of Iran will only succeed if it continues based on a thesis, an ideology, which is purely Islamic. If this ideology is purely Islamic—meaning if we have ideological independence and express what truly comes from our own Islam, without

feeling embarrassed or ashamed in front of others—we will succeed in the future. But if we create a hybrid ideology called Islam by taking something from Marxism, something from existentialism, something from socialism, and something from Islam, and then mix them together into a mess and call it Islam, this might be temporarily useful, but not in the long run." (Motahari, 2008, p. 97)

He even rejects the fusion of different ideologies: "To preserve the Islamic Revolution in the future, one of the most fundamental issues we must consider is preserving our ideological and doctrinal independence." (Motahari, 2008, p. 167)

"One of the important and valuable goals of the Islamic Revolution is to export the revolution and introduce its ideology and concepts on a global scale. This requires that the Islamic Republic of Iran continue its path based on an ideology, which is purely Islamic." (Motahari, 2008, p. 108)

Lack of Observance of True Freedom

Freedom means liberation from external tyrannies and emancipation from the dominance of the carnal soul. (Office of Seminary and University Cooperation, 1997, p. 251)

Freedom has its roots in human nature. (Amid Zanjani, 2005, p. 241) One of the fundamental slogans and goals of the Islamic Revolution was the realization of freedom. In the religion of Islam, the observance of human rights and freedoms has also been emphasized (Nabavi Tabatabaei, 2017, p. 15). There is no contradiction between religion and freedom, and Islam values both external freedom (social and

political freedom) and internal freedom (spiritual freedom) (Javan Arasteh, 2005, p. 101). The concept of freedom in Islam is broader than in non-divine schools of thought, as Islam also pays attention to internal freedom and liberation from internal enslavement. (Ghazi Zadeh, 1998, p. 302) As the Commander of the Faithful says: "Do not be a slave to anyone when God has created you free" (Ali ibn Abi Talib, Nahj al-Balaghah, Letter 31, p. 929).

The second principle of the Constitution of the Islamic Republic also addresses the dignity and high value of human beings and their freedom along with responsibility before God, and the twenty-third principle addresses human freedom of thought and belief, stating that the investigation of beliefs is forbidden, and no one can be harassed or questioned merely for holding a belief. (Constitution of the Islamic Republic of Iran, 2018, Article 23)

Freedom holds a very important place in the thought of Motahari. In his view, freedom is an essential part of human existence, and without it, humans would be incomplete and unable to reach growth and perfection. Therefore, before defining freedom within the framework of religion, the principle of freedom itself is important to him. However, he defines freedom in all its dimensions, i.e., both spiritual and physical freedom, and he defines freedom in a way that is constructive for humans. Motahari sees freedom as the absence of obstacles to the material and spiritual growth of humans (Motahari, 2011, p. 95). Human freedom and free will are one of the manifestations of "He who knows himself knows his Lord" (Motahari, 1988, p. 216). Motahari views freedom of belief as one of the shining pages of Islamic history, which was even extended to other nations after Muslims took

power: "This freedom of belief and tolerance with the beliefs of other nations is one of the reasons for the emergence and expansion of Islamic civilization. Islam granted tolerance to other beliefs because it was based on a strong logic, and this is one of the honors of Islam." (Motahari, 1988, p. 111)

One of the main concerns of religious people is preserving and safeguarding religion. Motahari also pays great attention to this issue, but he believes that the way to preserve Islam is to present it correctly. Therefore, he advises the youth and supporters of Islam not to think that by suppressing opposing ideas and beliefs, Islam can be preserved. Islam can only be preserved through the force of logic, freedom, and direct confrontation with opposing ideas (Motahari, 1988, p. 49). Motahari considers one of the pillars of the continuation and persistence of the Islamic Revolution to be the preservation of freedom, but he explains freedom as being within the framework of reason and Islam. In this regard, he says: "Since the nature of this revolution is one of justice-seeking, it is our absolute duty to respect freedoms in the true sense of the word, because if the Islamic Republic government creates an atmosphere of repression, it will certainly fail. Of course, freedom is different from chaos, and what we mean is freedom in its reasonable sense." (Motahari, 1988, p. 13) Motahari, while distinguishing true freedom from deceit and chaos, believed that true freedom should be respected. One dimension of freedom is the freedom of thought and mind. According to Motahari: "The correct way to deal with opposing thoughts is through freedom; otherwise, we will have defeated the Islamic Republic with our own hands. Thus, freedom of thought and mind is the only way for the continuation of the revolution." (Motahari, 1988,

pp. 63-64) Of course, Motahari later defines freedom and sets boundaries for it. According to his definition, all people can be free within the limits of the Sharia and the law and can operate without fear of anything except the Sharia and the law. Of course, everyone must accept and respect the principles set forth in the Sharia and the law. While emphasizing freedom of thought, pen, and expression, he says: "...of course, freedom is different from chaos. Freedom in its reasonable sense. First of all, a person's thought must be free, their speech and pen must be free, but free thought means that if someone truly has logic and thought, they should be able to express their thought" because Islam is the religion of freedom; a religion that promotes freedom for all members of society, but freedom in its reasonable sense. In verse 3 of Surah Insan, we read: 'We have shown them the way, whether they be grateful or ungrateful.' Only in such a way can our Islamic revolution continues on the path of true victory. He believes that if in society an environment of freedom for the expression of opinions and beliefs is created in such a way that individuals with different thoughts can present their ideas in various fields and we, in return, can present our ideas and beliefs, we will have created a healthy and suitable environment for the growth of Islam and the revolution. (Motahari, 1988, p. 107)

Deviation of Intentions and Change of Direction:

Another harm is the deviation of intentions and the change in the direction of thoughts. A divine movement must begin for God and continue for God. Martyr Motahari, regarding verse 11 of Surah Ra'd ("Indeed, Allah does not change the condition of a people until they change what is in themselves"), says: "It is God's unchangeable tradition that if a nation changes internally and morally, God Almighty will change their fate. It is easier to maintain the purity of thought during the stage of denial and rejection when everyone is preoccupied with the external enemy than after victory because after victory, the spoils of war come into play, and at that point, maintaining sincerity becomes difficult. Therefore, with the preservation of divine motivations, we must prevent the revolution from deviating and changing direction." (Motahari, 1995, p. 99) This verse tells us that from now on, the threat comes from within. Anyone who deviates from the divine path and the path of sincerity and forgets God will fall into deviation and defeat. This is God's unchangeable tradition: any nation that changes internally and morally, God will change their fate. God does not change the situation and fate of a person as long as they do not change themselves and their thoughts and behaviors. (Motahari, 1995, p. 102)

Ambiguity of Future Plans

In the early months following the victory of the Islamic Revolution, the government plans of the clergy were not very clear, and this was considered by Motahari as one of the weaknesses of the Islamic Revolution. He views the clergy as the trusted social engineers of the community; however, this requires the clergy to present clear and unambiguous plans to the society. According to him, the clergy are culturally rich in raw materials, but it is crucial to extract and refine these materials into usable forms. This requires vigilance, effort, and time. (Motahari, 1995, p. 97) Experience has

shown that the lack of a clear plan for the future of any society can cause fundamental losses. One of the essential characteristics of every revolution is the formulation and organization of fundamental and root plans in all principles. Providing clear and unambiguous plans by leaders can prevent damage to the body of the revolution and serve as a guiding light for finding future paths.

Motahari, while emphasizing the need for leaders to present plans and programs, criticized the clergy for their negligence in this matter: "The clergy, as the trusted social engineers of the community, have been negligent in presenting future plans and at least have not provided them completely and formally." On the other hand, he has stated that we are extraordinarily rich in cultural raw materials and that the solution to this problem lies in extracting, refining, and converting these raw materials into usable forms. Motahari said: "Certainly, the movement must present clear and unambiguous plans that are accepted and approved by the leaders to prevent losses. We are fortunate and grateful to God that we are extraordinarily rich in cultural raw materials. The only task we must perform is to extract, refine, and convert raw materials into usable forms, which requires vigilance, effort, and time." (Motahari, 1995, p. 101) This clear, explicit, and organized plan is ideology, and in fact, the ideology of the revolution is a structured value system that outlines the characteristics of the ideal system and shows the path to achieving them. Therefore, ideology plays a crucial role in the success and type of replacement government of any revolution, as well as in the stages and developments following the victory and continuity of the revolution. (Eyvazi, 2017, p. 28)

Ignorance, Bigotry, and Extreme Modernism

According to Motahari, ignorance and superstition, as well as extreme modernism, are also considered detrimental: "Ignorance is the opposite of reason, and reason is the power of analysis. Shia reason is rational and has been given great importance in Islamic tradition and Shia narrations." (Motahari, 2007, pp. 186-187) Extreme modernism is also seen by Motahari as a threat to the Islamic Revolution. He seemed to be particularly concerned about extreme modernism, especially in presenting Islamic concepts. He criticizes populism, which is based solely on popular tastes, and what he refers to as "free ijtihad" because free ijtihad uses the spirit of the time and personal taste as criteria instead of Islam. He suggests "moderation" as an alternative to extremism and excess. (Motahari, 2007, p. 92) Extreme modernism involves decorating Islam with what does not belong to it and stripping it of what does, so that it appears to align with contemporary tastes. This is a significant danger that movements may face; thus, it is the duty of the leadership to prevent such damage to the movement. (Motahari, 2007, p. 96) Motahari said about this danger: "Some people are so populist that their only criterion is the taste of the masses, which is backward-looking and indifferent to the present and future." (Motahari, 2007, p. 96)

Motahari believed the solution to this problem involves two issues: 1- Avoiding extremism and excess and leaning towards moderation. "The path of moderation is a narrow line where slight neglect can lead to deviation... Moderation in every action is difficult and challenging"; 2- Providing new solutions for new and emerging problems. "It is obvious

that human society's problems are new, and new problems require new solutions..." (Motahari, 2007, p. 97)

Infiltration of Foreign Ideas

The infiltration of foreign ideas is another problem for the Islamic Revolution. Motahari identifies two ways in which foreign ideas infiltrate. One is through enemies, as exemplified by the entry of Israeli, Zoroastrian, and Manichean ideas into Muslim thought in the early Islamic period. The other is through friends, where followers of a school of thought, due to unfamiliarity with its ideas, are drawn to foreign thoughts. At the beginning of the revolution, he considered the infiltration of contemporary ideas, especially syncretic ideas, as a threat to the core of Islam. However, he advocated not for prohibition and restriction but for the proper presentation of the doctrine in all areas. (Motahari, 2007, p. 90)

He believed that foreign ideas infiltrate the revolution in two ways:

1. Through hostile and vengeful enemies who, to dominate Muslims, distort Islamic laws and ideas. When the revolution is at its peak, it attracts attention and has the power to influence and overshadow other schools and their followers. Therefore, followers of other schools seek to undermine and decay the revolution by introducing foreign ideas that contradict its principles and objectives, to weaken or diminish its impact. (Motahari, 2007, p. 92)

Motahari cited an example from early Muslims: "After the expansion and global reach of Islam, opponents began to fight Islam through distortion. They issued their ideas with a counterfeit Islamic label. They introduced Israeli, Zoroastrian, and Manichean ideas into hadith, exegesis, thoughts, and ideas of Muslims. Fortunately, Islamic scholars became aware of this and managed to significantly cleanse these influences. This cleansing continues." (Motahari, 1989, p. 93)

2. Through ignorant and unaware friends seeking foreign thoughts and ideas. Sometimes, followers of their own school, due to inadequate familiarity with the school, become enamored with certain foreign ideas and consciously or unconsciously present these ideas as part of their own doctrine. This was seen in the early Islamic period when those fascinated by Greek philosophy, Persian customs, and Indian mysticism introduced ideas into Islamic thought for service (not treachery). Fortunately, this was also noticed by Islamic scholars, leading to the emergence of the "critique of ideas" movement aimed at removing foreign theories.

At the beginning of the revolution, Motahari expressed his concern about both groups (aware enemies and ignorant friends): "We see a group truly connected to other schools, especially materialistic schools, and because they know that using materialistic slogans and labels is less effective in influencing Iranian youth, they present foreign ideas with an Islamic label. Obviously, Islam, when mixed with materialistic content in a young person's mind and only retaining an Islamic facade, will quickly be discarded, which is more dangerous. We also see that some Muslims, though unfamiliar with Islamic teachings and fascinated by foreign schools, write and promote ethics in the name of Islam, write historical philosophy, write about religion and prophecy, economics, politics, worldview,

and Quranic exegesis in the same manner." (Motahari, 1995, p. 93) When a movement rises to prominence and the enemy, seeing it cannot be countered or contained, attempts to change the spirit of the doctrine, the concern becomes significant, especially when observing various Marxist and materialistic schools, some even presented with an Islamic label. In "The Islamic Movements in the Last Century," he states: "As a responsible individual and with a divine responsibility, I warn the esteemed leaders of the Islamic movement, whom I respect greatly, and make it clear before God that the infiltration and dissemination of foreign ideas under the guise of Islamic thought and with Islamic labels, whether done with ill intent or without, is a danger threatening the essence of Islam." (Motahari, 2008, p. 89) Motahari believed: "Foreign ideas infiltrate through two means: one through enemies, when the movement reaches its peak and influences other schools. In this case, followers of other schools introduce foreign ideas that are contrary to the spirit of the movement to weaken or diminish its effects. The other way is through friends and followers, where they become enamored with foreign ideas due to inadequate knowledge of their own doctrine and present these ideas as part of their doctrine." (Motahari, 1995, p. 90)

He has warned the officials and leaders of Islamic movements, stating that the infiltration of foreign ideas under the name of Islamic thought and with Islamic labels, whether it is with malicious intent or without, is a danger that threatens Islam: "As a responsible individual, I warn and make an argument before myself and God Almighty that the infiltration and dissemination of foreign ideas under the name of Islamic thought and with an Islamic label, whether it is with malicious intent or without, is a danger that threatens the essence of Islam." (Motahari, 1995, p. 90)

Motahari has also stated the way to combat this great danger: "The way to combat this danger is to present this school of thought correctly in all areas with contemporary language. Our seminaries, which have today found such enthusiasm and activity in social issues, must be aware of their immense scientific and intellectual responsibility. They must multiply their scientific and intellectual efforts tenfold and understand that focusing solely on jurisprudence and formal principles is not sufficient to address the problems of the contemporary generation." (Motahari, 1995, p. 93) Professor Motahari criticized materialistic and eclectic schools of thought and emphasized the preservation of the purity of the Islamic movement in Iran. (Najafi, 1996, pp. 332-333)

The Penetration of Opportunists

The infiltration and influence of opportunists within a movement are among the major hazards for any movement. It is the primary responsibility of the main leaders to block the ways of such individuals. As long as a movement is undergoing its early difficult stages, its burden rests on the shoulders of the faithful, sincere, and self-sacrificing individuals; however, once it bears fruit or shows signs of fruition, opportunists start appearing. As the difficulties decrease and the time for harvesting approaches, opportunists more firmly and passionately support the movement's banner, gradually driving the original, committed revolutionaries out of the field.

Motahari cites the Constitutional Revolution in Iran as an example, where the original

revolutionaries, national leaders, and other freedom fighters were sidelined. Yet, the opportunists, who previously fought alongside the revolutionaries against despotism and tied the noose around the constitutionalists, rose to positions of power. Consequently, a form of despotism emerged in the guise of constitutionalism. The early Islamic period offers another example. During the era of Uthman, opportunists replaced the devout personalities committed to Islam and its goals, becoming ministers and advisors, while individuals like Abuzar and Ommar were exiled or crushed underfoot. According to Motahari, fighting against the infiltration of opportunists is a fundamental condition for a movement to continue along its true path. (Motahari, 2005, p. 96)

In his book "On the Islamic Revolution," Motahari analyzes the history of the Islamic Revolution during the time of the Prophet Muhammad (PBUH) and states that the infiltration and penetration of opportunists and enemies fighting against Islam caused the path of the Prophet's revolution to change. These individuals, through infiltration and influence within the ranks of Muslims, attempted to redirect the content and form of the Prophet's message and the goals of the revolution towards their own fabricated thoughts and ideologies. (Motahari, 2005, p. 31)

Motahari stated that the infiltration of opportunistic people within a movement is one of its great pests and considers the important duty of the main leaders to block the infiltration of such people. He also states: In every movement, the initial difficult stages are on the shoulders of faithful, sincere and selfless people, but as soon as the movement starts, opportunistic people appear and gradually occupy the most important areas and replace the early believing and selfless revolutionaries. Therefore, neglecting the penetration of opportunists brings disaster. Unfortunately, this happened during the constitutional revolution and led to tyranny. And fighting this situation is one of the main conditions for continuing a movement on the main path. (Motahari, 2007, p. 98)

Motahari describes the infiltration and influence of opportunists within a movement as one of its major dangers and considers it the important duty of the main leaders to block their access. He also notes that in every movement, the early difficult stages are borne by the faithful, sincere, and selfless individuals, but once the movement succeeds or at least shows signs of success and the tree's blossoms become visible, opportunists start appearing. As difficulties decrease and the time for reaping the fruits approaches, opportunists more strongly and zealously support the movement's banner until they gradually push the initial, committed revolutionaries out of the field. This phenomenon has become so prevalent that it is said to be an inherent trait of revolutions, which, after achieving results, "devours its own children one by one." (Mohammadi, 2012, pp. 360 and 361) However, Motahari disagrees with this view and believes that it is the negligence of the leaders and the infiltration of opportunists that brings about disaster. (Motahari, 2007, p. 99)

In all revolutions, these groups change their appearances and deceive the genuine revolutionaries, infiltrating various institutions and organizations, even the leadership apparatus. Although they may appear more revolutionary than the original revolutionaries, since they lack commitment to the revolutionary ideals,

they create conditions for deviation and distortion of the movement's essence.

Opportunists are of two types: one group seeks only personal ambition and social status and adapts to any political system, skillfully changing their position to attract the ruling group's favor; the other group holds beliefs opposed to the revolutionary forces. Since they are disheartened by direct confrontation, they change their appearance and infiltrate the political system to strike their blow at the appropriate moment from within the revolution.

Opportunism has clearly demonstrated its harmful effects in the early Islamic history and the Constitutional period. During Uthman's time, opportunists replaced devout personalities committed to Islam and its goals. Abu Dharr and Ammar were exiled or crushed underfoot, while "Taridha" became ministers and "Ka'b al-Ahbar" became advisors. After the Constitutional Revolution succeeded, the real fighters were isolated while those who had previously fought under the banner of despotism rose to power. The infiltration of opportunists into the nationalization of the oil movement caused the blood of the martyrs of July 30 and the tireless efforts of Ayatollah Kashani and the Iranian people to be wiped out by a simple coup. The reason for these failures was that control of the movement fell into the hands of those who had no part in it. (Motahhari, 2007, 99)

Movements are shaped and sustained by reformist individuals, not opportunists pursuing their own interests. Fighting against the infiltration and influence of opportunists, despite their deceitful appearances and deceptive nature, is one of the essential conditions for maintaining a movement on its true path.

Hypocrisy, Loss of Sincerity, and Distance from Islamic Spirituality:

According to Motahari, another fundamental pillar of the revolution that plays a crucial role in achieving the ideals of the Islamic Revolution is "spirituality," specifically Islamic spirituality, not the type promoted by contemporary humanistic schools. Islamic and Qur'anic spirituality calls for the reform of both the inner and outer aspects of humanity, aiming to correct the individual's spiritual, intellectual, and moral system as well as their social system and external relations. It involves faith in God and belief in the origin and resurrection. Motahari also notes that: "If we forget spirituality, we have deprived our revolution of a driving force" (Motahari, 2007, p. 176).

According to Motahari, another peril for any movement is the loss of sincerity and divine motivation among revolutionaries. He believes that a divine movement should start and continue for the sake of God alone, without any non-divine motives, so that divine grace and support can be bestowed upon it. Referring to verse sixteen of Surah Ra'd, he states: "God does not change the condition of a people until they change what is within themselves" (Motahari, 2007, p. 103).

Learning from History and Past Movements (The Past as a Beacon for the Future):

To properly elucidate the future of the Islamic Revolution, Motahari emphasizes the importance of examining the past. In discussing the behavior of recent Islamic reform movements over the past century, he suggests that it is the duty of the revolution's leadership to

engage fully with all available resources and to focus on preventing potential harms, as well as addressing and combating internal and external threats and issues within the country.

He also emphasizes that if the leadership of the movement neglects these dangers and is careless in eliminating them, the movement will certainly become ineffective or turn against itself, producing the opposite effect (Motahari, 2007, p. 89).

Incomplete Achievement of Revolutionary Goals:

Leaving the revolution incomplete means ignoring the necessity of pursuing the initial goals of the Islamic Revolution. According to Motahari, the construction and proving stage of any movement is far more challenging than the prior stage of denial and rejection. He believes that the role of the clergy in the future of the Islamic Revolution requires them to significantly increase their efforts in scientific research, preaching, and engaging with the people. The freedom that emerged after the victory of the revolution and the proliferation of diverse ideas necessitate that the clergy focus even more on guiding, advising, and teaching ethical and spiritual matters to the people (Motahari, 2007, p. 109). He maintains that the clergy have a fundamental duty to preserve and continue the revolution and must strive to maintain their position and lead the people (Motahari, 2007, p. 187).

Secularism

According to Motahari, one of the reasons for the comprehensiveness of religion is its involvement in politics and the expansion of its domain based on the goal of the prophets' mission. Motahari adopts a comprehensive view of the prophets' mission. In his works, he frequently emphasizes the broad scope of religion and its applicability beyond individual or otherworldly matters.

Motahari views Islam as an indivisible whole where every part is connected with others. He argues that the greatest contemporary issue in human studies is the fragmentation of humanity, where human existence is approached unidimensional and not all of its potentials are acknowledged. Therefore, religion can intervene in all aspects of life, and comprehensiveness is one of Islam's advantages over other religions. Motahari is among those who stress the extensive scope of religion and its non-restriction to individual and devotional matters. According to him, Islam is a comprehensive and realistic ideology. It addresses all aspects of human needs—whether worldly or otherworldly, physical or spiritual, intellectual and cognitive, or emotional and social.

In refuting those who limit religion to individual and otherworldly matters, he states:

"Those who say that life is a matter on its own and religion is another matter, and that religion should not be mixed with life issues, are mistaken. Their first mistake is that they assume life issues are separate. No, life is a unit, and all its aspects are interconnected. The welfare and corruption in one aspect of life affect other aspects. It is impossible for, culture or politics, or judiciary or ethics and education, or economy to be corrupt while religion is intact, and vice versa. If one assumes that religion is only about going to mosques and churches, praying, and fasting, one might claim that religion is separate from other matters; but while this might be true for Christianity, it is not true for Islam" (Motahari, 1989, p.

16). Motahari believed in the connection between religion and politics: "The relationship between these two is like that of the soul and the body. This soul and body, this brain and skin must be united" (Roustaei, 2002, p. 77).

Forgetting the Command to Enjoin Good and Forbid Wrong

For some, the term "commanding good" is merely synonymous with moral policing and confronting inappropriate dress, but it should be noted that the principle of "enjoining good and forbidding wrong" can serve as an effective mechanism for public oversight and monitoring the performance of officials, as well as one of the most effective methods for implementing Islamic reforms in society (Nabavi Tabatabai, 2009, p. 72). According to this principle, people have the right to admonish and criticize officials to prevent deviations and misuse, and to call for the protection of people's rights and the implementation of justice (Nabavi Tabatabai, 2017, p. 20).

"This principle, if absent, leads to fragmentation and the dissolution of the social body" (Motahari, 2021, p. 729), and in Motahari's view, it is the guarantor of Islam's survival and its sustaining force (Hashemi Golpayegani, 2013, p. 8).

Conclusion:

As inferred from the statements and thoughts of Motahari, it should not be assumed that the goals of the Islamic Revolution have been fully realized simply because the revolution has succeeded. Rather, the victory of the revolution is just the beginning of the path to achieving its goals. Maintaining the revolution is more important and difficult than establishing it and requires diagnosing and addressing its problems and threats.

In the thoughts of Motahari, the causes, nature, and pathology of the revolution are interconnected concepts. The same factors, goals, and principles that led to the victory of the revolution constitute its nature, with the most important being the Islamic school of thought. Therefore, deviation from Islam is the main root of the problems facing the Islamic Revolution. Furthermore, understanding the past is essential for a better envisioning of the future, and based on the historical experience of Islamic movements, identifying challenges, problems, and threats is crucial, and efforts to address them are necessary.

From Motahari's works, it is evident that the main root of the problems facing the Islamic Revolution is straying from the essence of Islam. In this context, issues such as materialism, worldliness, injustice, intellectual stagnation, ignorance of the masses, hypocrisy of the elites, opportunism, extreme modernism, secularism, infiltration of foreign ideas, lack of insight, and abandonment of promoting good and prohibiting evil are significant.

Motahari, by emphasizing the Islamic school of thought and Islamic values, views the continuation of the Islamic Revolution as based on preserving its Islamic nature and achieving pillars such as social justice, independence, freedom, Islamic spirituality, and the revival of religious thought and Islamic principles like promoting good and prohibiting evil.

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