

Raisi protected Iranians' identity against global tyrants

By Amirhossein Somali

Guest contributor

As international tensions continue to rise and we witness various internal and external crises, it becomes increasingly evident that the more Iranians achieve self-awareness, the less vulnerable they become to colonial exploitation in its many forms. This self-awareness can protect their human, material, and spiritual resources from being plundered. Dr. Mousa Najafi, a full professor of political science at the Institute for Humanities and Cultural Studies (IHCS), currently heads this significant center for humanities. One of his most important projects is "Iranian Colonial Studies," which aims to offer a new perspective on colonialism and its operations within Iran's geographical and political landscape. Dr. Najafi has made significant contributions to the intellectual foundation of the Islamic Revolution through his noteworthy publications, such as "The Philosophy of the Islamic Revolution and Our Future," "Constitutional Studies," "The History of Political Developments in Iran," and "The Postmodern Revolution and Islamic Civilization." In this interview, he elucidates the importance of Iranian identity and the role of Shiism in shaping this dynamic identity, which has manifested itself in the establishment of the Islamic Republic's political system.

IRAN DAILY: The people of Iran participated in the funeral ceremonies for President Raisi and his other martyred associates in their millions. How do you interpret this turnout? Why do you think Ayatollah Raisi was able to immortalize his name in Iranian history?

NAJAFI: I will answer your question by citing an example from Iranian history. There are several similarities between Seyyed Ebrahim Raisi and Mirza Taghi Khan-e Farahani known as Amir Kabir, one of the significant figures in Iran's history. One similarity in their social standing is that both

individuals came from the lower strata of society and rose through their inherent merit to accomplish substantial foundational work within approximately three years of leadership. This includes the implementation of a national and indigenous economy, a principle both firmly believed in. Another similarity is that both were people-oriented and deeply cared for the public; they stood steadfast by their beliefs until their last breath. Ultimately, both were buried beside their revered leaders, one beside Imam Hussein (PBUH) and the other beside Imam Reza (PBUH). I provided this historical example because I believe that understand-



ing history reveals the hidden secrets of current politics. In my opinion, what most closely connects these two national heroes and martyrs is their independence from nefarious foreign policies and, more importantly, their efforts to cleanse Iran's governance from the waves of foreign deceit and subversion.

Martyr Amir Kabir took the helm of Iranian politics during Naser al-Din Shah's era when the toxic remnants of the Treaty of Turkmenchay had left Iran and its people weak and suffering. He addressed and resolved this sinister legacy of foreign infiltration through his astute policies.

On the other hand, our beloved Ebrahim was able to confront those who sought to demean the body, soul, and identity of Iranians in the face of tyranny. Thus, this time, another son of Iran, in the guise of a religious scholar, wisely treated the wounds inflicted by the poor governance of his predecessors who sought to establish relations with the oppressors.

The last two hundred years of Iranian history have consistently shown that Iran's true independence shines brightly in the East, thanks to men like Amir Kabir and Raisi. As long as this land is rich enough to nurture such men, foreign deceit and subservience will