THE MOSLEM WORLD: THEORETICAL AND PHILOSOPHICAL PROBLEMS

VLADIMIR BELOV. CIVILISATIONAL FOUNDATIONS OF THE STATE IN IRAN

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Abstract. In this study, the author seeks to identify and analyze the civilizational foundations and characteristics of the state in the Islamic Republic of Iran (IRI). Special attention is paid to the views of IRI leaders (R. Khomeini, A. Khamenei), Islamic ideologists on the nature of power and governance in Islam, the purpose and priorities of the Islamic state; analysis of the Iranian initiative 'dialogue of civilizations' and Iran's place in the world integration processes, such as BRICS. It is shown that in the era of profound transformation of the world order, the current paradigms and instruments of state power, primarily geopolitical, are becoming obsolete, and the demand for a civilizational approach is growing. In this context, the question of the nature of the state and the limits of its participation in global processes is actualized. In the centre of attention is the problem of conformity of the state as an instrument for the implementation of the original mission of the Iranian people.

The methodological basis of the study was a comprehensive approach, historical, comparative and comparative methods of analysis were applied to identify the peculiarities of the state and civilization in Iran in the context of considering the main cultural and religious characteristics of this country. It was concluded that achieving integrity (Tawhid) in the comprehensive development strategy of the country is one of the challenges facing the Islamic Republic of Iran today.

Mission of the Islamic Republic of Iran

The history of Persia, or Iran since 1935, spans over 2,500 years. At its height, Greater Iran stretched from the shores of the Red and Mediterranean Seas to the waters of the Caspian and Indian Oceans and the deserts of Central Asia. It is the cradle of ancient Iranian religions, specifically Zoroastrianism and Manichaeism; Islam started to gradually spread there during the 7th century. Iran's rich architectural heritage, works of art, and the writings of great Iranian thinkers and poets, such as Saadi, Hafez, Nizami, Omar Khayyam, Suhrawardi, and Ibn Sina, have made a major contribution to the treasury of world culture. For hundreds of years, Persian (Farsi) served as the language of diplomacy in Asia.

Iranians remember centuries of past greatness. In 1979, the Islamic Revolution established the Islamic Republic of Iran (IRI), giving a "fresh start" to Iranian Islamic civilization [1, p. 5–6, 22–25]. Imam Ruhollah Khomeini, the Supreme Leader (Rahbar) of Iran and leader of the Islamic Revolution (1979–1998), steered Iran onto the path of developing Shia Islamic civilization. The more than 2,000-year era of monarchical Iran came to an end, dispelling the myth that "Persia is an everlasting kingdom." The secular system where the country was ruled by the shahanshah[1] as the bearer of divine grace (*Abr Farr-e Shahanshahi* – "supreme farr of the shahanshah") collapsed.

Imam Ruhollah Khomeini's concept of Islamic authority forms the foundational basis of the state course of Iran. Its analysis shows that Rahbar of Iran viewed the future of Iran as the vanguard of the Islamic world, a leading participant in the Islamic Revolution, and a model example of commitment to the Islamic path towards the unification of the world, where the global power (*Pax Americana, Pax Britannica*) would be shifted toward the worldwide community of Muslims – *Pax Umma Islamica*[2]. At the beginning of the 21st century, Iran was seeking to create the conditions for establishing a "global just authority" (*hokumat-e 'adl-e jahani*) through the rise of a unified Islamic state [1; 2]. Therefore, the