

**“IN THE NAME OF ALLAH THE MOST COMPASSIONATE THE MOST MERCIFUL”
TITLE: MUSLIMS’ CONTEMPORARY CHALLENGES FROM THE PERSPECTIVE
OF IMAM KHOMEINI**

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Abstract. There are challenges resulting from the incorrect perceptions, Muslims, rulers or elites’ wrong deeds that are rooted in the Islam world. The most important internal challenges of the Islam world, as put by Imam Khomeini, are the governments’ being under the influence of superpowers, inadequacy of the Islamic countries’ heads, lack of adherence to the Islamic instructions and sufficiency to words and slogans, the enforcement of tyrannical rules in lieu of the Islam’s and the Islamic nations’ misunderstandings. He believes that the Islam rules and verdicts are not at all old-fashioned and outdated rather they are left unenforced or, in other words, one challenge in the face of the Islam world is the lack of the Islamic verdicts’ enforcement. He is also of the belief that the Islamic countries have been inflicted with such a deploring situation due to the management practices’ weakness and dependency.

In the meantime, he believes that not all the Islam world’s challenges are endogenous rather there are external factors involved such as poverty and misery stemming from the imperialism, promotion of colonial culture, described as the mother of all diseases by him, making efforts for fading the holy Quran in essence and the Islamic teachings as a plot by the colonial powers and domination of the foreigners over the Islamic territories and the self-alienation of the countries’ heads. But, one of the most important challenges that has been imposed on Islam world from outside and it has been increasingly corroborated by some superpowers is the schism development in the Islamic communities that can be only cured, as put by his highness, through unification.

Approaching the Islam world’s diseases through the lens of a physician has sometimes been accompanied by prescriptions, including the followings: preservation of the Islamic originalities, Islamic privileges and withdrawing from matching them to the other schools that can be actualized through doing research and investigating the truths of Islam and the proper upbringing and education of the society only after establishing the human Islamic culture instead of the colonial culture. Paying attention to the Holy Quran’s teachings is a solution because, in his ideas, Islamic states’ distancing away from the Holy Quran has caused such a dark miserable situation to the Islamic nations; the other solution is reaching mutual understandings by the states and the nations and preventing the foreigners from interfering in the countries’ destiny.

Keywords: contemporary challenges, Islam World, Imam Khomeini, Muslims’ problems.

Introduction. Sayyed Ruhollah Mostafavi (1989-1902), also known as Mousavi Khomeini is famous in the world by the name Ayatullah Khomeini and he is well-known in Iran society as Imam Khomeini. He is a figure who founded one of the largest contemporary movements in the Islam world that was commenced since February, 1979. He is also considered as one of the primary Muslim leaders during the 20th century; his ideas and thoughts have exerted important effects on the history of the contemporary Islam world. Therefore, these notions can be used in resolving the problems and challenges before the Muslims in the contemporary world.

Based thereon, his highness’s statements, posited in various lectures, letters and books during various time intervals (regarding the contemporary Muslims’ challenges and problems) have been investigated herein.

In sum, it can be stated that his highness sees the origin of the Islam world’s problems within the interior and exterior formats of the Islam world. Meanwhile making use of various sources, the present study has been extensively drawn on one of his books called “Sahifeh” which was published in 2000 in Tehran by the Compilation and Publication of Imam Khomeini’s works in 22 volumes. The book contains the entire speeches, declarations and messages issued by him from the beginning to the end. The book is considered as the formal source of his highness’s speeches that have been compiled through referring to primary and first-hand sources.

1. Theoretical Framework:

The discussions present herein incorporate a time span of the present era so the present study does not aim at expressing the history of the Muslims’ problems for all the eras rather the contemporary era, especially the recent century, is the period of choice to the current research paper.

Spatially, the study encompasses the huge territory of Islam, to wit a population circle over one and a half billion people scattered in about 50 countries worldwide.

It means that the discussed space embraces the lives of the individuals from any race, ethnicity and nationality and they all have this attribute in common that they worship a single God and have accepted the prophethood of all the divine messengers and agreed that the last of them is Muhammad Ibn Abdullah. These individuals are known as Muslims and account for about one fifth of the world population and they are definitely entangled with challenges from both inside and outside.

The investigation of these challenges and harms can be very important in line with resolving them. These harms are different in terms of the various individuals encountering them, aspects and degrees of importance. One personality whose discussions can be considered worthy of pondering is the leader of Islamic Republic of Iran’s revolution, Ruhollah Al-Mousavi Al-Khomeini.

His highness's personality is influential and important from various perspectives, including his scientific personality for his authoring of many books in such areas as Islamic mindsets. The other aspect of his personality is his fame in religious leadership of a large group of Muslims in Shiite denomination. The last aspect is that he is the leader of one of the largest recent Islamic movements.

The current study has been carried out based on a library research method. It has been drawn on the collection of the messages, speeches and authorships that will be dealt with based on a descriptive-analytical method. Of course, it has been endeavored to keep the temporal chronology of the topics presented herein.

The contemporary challenges of the Islam world can be investigated from two perspectives: 1) internal factors and 2) external factors. The final part is devoted to the offering of solutions and suggestions for resolving the problems from his highness's perspective.

2. Challenges Stemming from Factors Internal to the Islam World:

But, the challenges that originate from the incorrect understanding, wrong deeds of the Muslims, rulers or elites are the ones that are rooted in the Islam world.

2.1. The Governments' Being Under the Influence of Superpowers:

Imam Khomeini knows the governments' domination by the superpowers as one of the biggest challenges in the face of the Islam world and describes its factor as stated in the following words: "selfishness and leaving undone the revolt for the God's sake have caused us to be inflicted with such a dark situation and the entire world's domination over us and the influence of the others on the Islamic countries" (Imam Khomeini, 2000, v.1, p.22).

2.2. Inadequacy of the Islamic Countries' Heads:

From Imam Khomeini's viewpoint, the main factor behind the current problems of the Islam world is derived of the Islamic countries' heads. Stating the story of a university student who had written to him of the reasons giving rise to misery, his highness expresses that "a university student has written to me from the US that all the miseries stem from Islam. You poor university students! All the miseries originate from Islam's heads; from Islamic states" (Imam Khomeini, 2000, v.1, p.393).

2.3. Lack of Adherence to Islamic Instructions:

The thing that can be inferred from some discussions put forth by Imam Khomeini is that the Islamic commands are left unexercised and downgraded to mere words and there is only sufficed to slogans. He believes that there has not been a day in which we have completely practiced Islam's orders. It is stated elsewhere that "Islam has not been exercised in our territories for a day, even one day. Only God knows that Islam has not been practiced fully for one day" (Imam Khomeini, 2000, v.1, p.393). Of course, such a statement does not mean that we have not practiced any of the Islam's orders rather it means that we have not exercised Islamic rules one hundred percent and we have always had weaknesses of a sort.

2.4. Enforcement of Tyrannical Rules:

Another challenge before the Muslims is the enforcement of the tyrannical and oppressive regulations in lieu of the Islam rules. His highness expresses that "because many of us have failed to think that the Islam nation has to be administrated and regulated through the establishment of a Islamic government, the situation was worsened to this extent that not only the Islam order is not established in the Islamic countries and oppressive and corrupting rules are enforced instead of the Islamic rules but also Islam's programs have even become outdated in the minds of the officials" (Imam Khomeini, 1995, p.74).

2.5. Lack of Enforcing Islamic Verdicts:

His highness believes that the Islamic verdicts have not become old-fashioned and outdated rather they are left unfulfilled or, in other words, one challenge of the Islam world is leaving the Islamic verdicts unenforced. His highness states that "Islam has not become outdated? Now that the Islamic territories do not exercise the Islamic rules they have failed enforcing the God's orders; the Islamic verdicts have not been preserved, the Islamic system has been diminished and chaos and bing have become common, Islam is not old-fashioned?" (Imam Khomeini, 1995, p.72).

2.6. Islamic Nations' Disagreements:

The lack of agreement between the Islamic nations is amongst the internal factors contributing to such challenges. Imam Khomeini addresses Tunis ambassador in Iran in stating that "Muslims reach to a population of approximately one billion individuals and they own the large reservoirs and they possess very vast deserts; unfortunately, they have been robbed of their reservoirs and they have been overwhelmed and dominated because they have not reached agreements between themselves and the traitor hands have barred their arrival at a unity of words" (Imam Khomeini, 2000, v.7, p.124). His highness uses another tone of voice in his speeches amongst people crowds to express that "the Muslims have been dispersed and not unified till the present time and nothing can be done through schism" (Imam Khomeini, 2000, v.9, p.280).

2.7. Management Weakness:

His highness makes reference in a message to the Muslims in Iran and the world in exploring the Islam world's economic problems that "the Islamic countries have become entrapped in such a terrible situation due to the weakness of the management and dependency and, in order to replace the incorrect system of economy governing the Islam world, this is the duty of the Islam scholars and Islamic researchers and experts to offer constructive plans and programs incorporating the deprived and the barefoot classes of the society by means of which the poor and the Muslims can be freed from life bottlenecks and indigence to be led to prosperity and sustenance" (Imam Khomeini, 2000, v.20, p.340).

2.8. Foreign Goods Consumerism:

His highness knows the lack of production and non-Islamic countries' goods consumerism in the Islam world as one of these challenges that will be per se accompanied by the needfulness of these communities. In a message to the Ka'ba pilgrims, his highness writes: "the Islamic countries' markets have currently become the center of western and eastern goods' competition and the luxury and obscene goods and toys and consumer products are flooded thereto. And, the entire nations are exercising consumerism so extensively that they think one cannot live without these American and European and Japanese goods" (Imam Khomeini, 2000, v.19, p.342).

It can be concluded in summary that the most important factor and problem stemming from the inside of the Islam world should be sought in the area of management, government, regulations and other fields of the like. In this regard, his highness states in the assembly of Quds Liberation Congress that "the Muslims' problem is the Muslims' governments. It is the governments that have caused the current situation to the Muslims. Nations are not Muslims' problem. The nations can solve the problems with their inherent nature. But, the problem arises from the governments. If you look at the entire Islamic territories, very few places can be found whose problems do not stem from their governments. It is the governments that have caused us and the entire Muslims such problems via their development of relationships with the great powers and their obedience to the left and right superpowers (Imam Khomeini, 2000, v.13, pp.83-84).

3. Challenges Stemming from Factors External to the Islam World:

The challenges that have held a firm grip of the Islam world from outside are generally originating from the colonial era and the improper encountering of the Muslims with the modernity stream and incorrect perception of the reason why the west has made such a progress. His highness points to a great many of exogenous factors in this area some of which are pinpointed below.

3.1. Showing an Old-Fashioned Visage of Islamic Verdicts:

His highness points to the idea that "it is expressed that the Islamic verdicts have expiration date and now they have reached their end. In doing so, they have downgraded the personality of the great Islam apostle". In a speech amongst Qom's people, his highness states in this regard that "one of the miseries of the Islamic states and Islamic territories and Islam nation is that they have begun long ago; the colonial governments have started a long time ago to downgrade the personality of the great Islam apostle. For a long time, they have been seeking for ways to minify the great apostle of Islam. Then, they were looking for ways to show that the Islamic verdicts belong to a thousand years ago and that the today's country has advanced for this and that reason and Islam cannot satisfy the nations' wants" (Imam Khomeini, 2000, v.1, p.379).

3.2. Poverty and Misery Resulting from Imperialism:

One of the most important challenges proposed by Imam Khomeini is the poverty and misery even with the existence of a large deal of reservoirs that stems from Islam world's custody in the imperialists' claws. In elaborating the issue and in a letter to one Iranian thinker, Muhammad Reza Hakimi, his highness writes that "nations that are forced under the captivity of the imperial powers to cope with hunger, bareness, poverty, infliction and laggardness and awaiting death even with their large numbers of their population and very vast land and plenty of their reservoirs and highly brilliant histories and ethereal culture and regulations" (Imam Khomeini, 2000, v.2, p.253).

3.3. Promotion of Imperial and Colonial Culture:

He recounts reference to the foreign culture as a challenge in the face of the contemporary Muslims and criticizes the infiltration of the imperial culture. In a letter to one Iranian politician, named Sadegh Tabataba'ei, his highness states that "it can only be said that it is the mother of all diseases; it is the daily increasing promotion of foreign imperial culture that has for a long time instructed our youngsters with poisonous thoughts and the imperialists' internal agents have paved the way for it. So, no other thing but an imperialized employee and employer can be yielded in a corrupted colonial culture" (Imam Khomeini, 2000, v.2, p.346).

3.4. Efforts for Discoloring the Islamic Teachings:

One of the external factors interpreted as the imperialists' conspiracies for the Islam world is endeavoring to wipe out the foundations of the holy Quran and Islamic teachings. In a message to the scholars and Muslim Iranians, his highness writes that "the Islamic community has been urged to cope with full-scale and extreme pressures and inflictions. To wipe out the essence of the Holy Quran and the liberating teachings of Islam, plots have been set by the imperialists who enforce them at any time in a way or another" (Imam Khomeini, 2000, v.2, p.482).

3.5. Foreigners' Domination over the Countries:

Imam Khomeini realizes the foreigners' domination as the main factor behind many of the problems and describes it as the biggest depravity. In the assembly of the representatives of the Islam liberating factions, his highness states that "the foreigners' domination over us is the biggest depravity. Such a depravity has to be prevented. Ask the governments not to be in disagreement with themselves and their nations and kindly treat the Islam enemies the cessation of bargain to whom has been ordered by the God. Now, there is no other depravity larger than the endangering of the Muslims' expediencies" (Imam Khomeini, 2000, v.7, p.187).

3.6. Promoting Schism in Islamic Communities:

Perhaps, it can be said that the main challenge in the face of Islam is schism as put by his highness who has repeatedly emphasized on this same issue. It has been sometimes recounted as the factor giving rise to total annihilation. His highness points to schism as being instigated by the foreigners. In the assembly of a group of Syrian officials, his highness states that "one issue seems like a riddle to me and that is all the Islamic governments and nations are familiar

to this pain and know that the foreigners are interfering to separate them from one another and they see that their share of the schism is weakness and destruction and the riddle is that why they, knowing all these, don't resort to the decisive cure, to wit unification and agreement" (Imam Khomeini, 2000, v.9, p.274).

3.7. Self-Alienation of the Countries' Heads in Respect to the External Powers:

In Imam Khomeini's perspective, while the sordid situation of the Islamic communities is highlighted, the self-alienation of the Islamic governments in respect to the imperialists has been pointed out as one factor contributing to the great many of the problems. In a message to the Islamic associations of the university students residing outside Iran, his highness orders that "vivid and latent attacks by the Islam enemies and the international abusers to the holy Quran and the Islam's liberating verdicts are intensively continuing from all sides and many of the Islamic countries have become the executors of the heinous and treacherous plots of them for their self-alienation or for their being commissioned to do so; both those who speak of Islam, hold so-called Islamic conferences and the ones who revoke religion in an Islamic country to deformatize Islam all are moving in the same direction which is the objectification of the heinous and imperial intentions of the Islam enemies because they want to make such a sordid situation go on in the Islamic communities" (Imam Khomeini, 2000, v.2, p.488).

4. Suggestions for Eliminating the Challenges:

Of course, the main suggestion for many of the abovementioned problems and challenges is paying attention to the problem, recognizing it and evading the being inflicted with it. But, some of the speeches and written statements have more explicit advises for removing the challenges. His highness states somewhere that the primary problem of the Muslims should be sought out.

His highness states that "Muslims' problem is not only Quds. This is one of the problems with which the Muslims have to confront. Is Afghanistan not a problem of the Muslims? Is Pakistan not a problem of the Muslims? Is Turkey not a problem of the Muslims? Is Egypt not a problem of the Muslims? Is Iraq not a problem of the Muslims? We should analyze the problems inflicted all classes of the Muslims and figure out from where they have emerged and what is the solution. Why the Muslims in the entire world are subjected to the pressure of the governments and superpowers and what is the solution so that the key to victory over all problems could be obtained and the Quds and the Afghans and all the other Muslim territories could be freed". Then, his highness expresses the solutions that will be investigated in their own sections.

4.1. Investigating and Studying the Truth of Islam:

In advising the youths regarding a challenge his highness considers likely to occur, his highness reminds of the preservation of Islamic originalities and Islam's advantage and withdrawal from comparing it to the other schools as stated in the following statements: "you, the Muslim youths, are required to consider the Islamic originalities in your investigation and study of Islam's truths in regard of political, economic, social and other areas and not to forget the merits that separates Islam from all other schools lest the holy Quran and the Islam's liberating rites be mixed with the false and deviant schools percolating from the minds of the mankind" (Imam Khomeini, 2000, v.2, p.437).

4.2. Promotion of Islamic-Human Culture:

He realizes the actualization of the proper education of the society only occurring after the replacement of the human Islamic culture for the imperialist culture and writes in a letter to one of Iran's political personalities that "you should do your best to investigate the falsities of the current culture and inform it to the other nations and set it aside if the mighty God wills it and substitute it by the human-Islamic culture so that the future generations could be reared based on its method that makes human and serves justice" (Imam Khomeini, 2000, v.2, p.346).

4.3. Paying Attention to the Holy Quran's Teachings:

He knows the distantness of the Islamic states from the Holy Quran as the factor giving rise to such a disorganized status of the Islamic countries: "the Islamic states' distantness from the Holy Quran has caused such a sordid and dark situation to the Islamic nation and the destiny of the Muslim nations and Islamic countries have been resultantly subjected to compromising policies imposed by the left and right imperialists" (Imam Khomeini, 2000, v.2, p.438). His Highness states somewhere else that "I want us to succeed in acting what the holy Quran, the great apostle and the Muslims' immaculate Imams (peace be upon them) expect from us" (Imam Khomeini, 2000, v.7, p.185).

4.4. States and Nations Agreement:

His highness introduces the state-nation understanding as one way of removing the problems from the Islam world and orders in the assembly of the Jordan and Syrian representatives that "if the governments come to terms with the people and be their servants then the people will support them and they will not be defeated but, unfortunately, neither the foreign hands allows it nor they will to grow" (Imam Khomeini, 2000, v.9, p.42).

4.5. Preventing the Foreigners' Interference in the Countries' Destiny:

His highness speaks of cutting the hands of the foreigners from setting the exigencies of the Islamic countries as a way of resolving the current problems in the Islam world and states in the assembly of Islamic Republic of Iran's officials that "the Muslims' inflictions all arise from these superpowers and their injections and inductions to their servants in the regions; all the problems with which the Muslims have to face are instigated by their hands and these inflictions cannot be eliminated unless they get rid of them. It has to be seen what right does the US give itself to reach its hand from the other side of the world to this side and interfere in the Islamic countries and want to determine the expediencies of the Islamic countries?" (Imam Khomeini, 2000, v.17, p.209).

Conclusion. It can be perceived from the collection of the discussions presented so far that Imam Khomeini knows all the challenges of the Islam world as stemming from external and internal factors. The internal factors are the

ones that originate from inside of the Islam world and encompass the weakness of the states or the people or the general culture or the management. The main internal factors contributing to challenges of the Islam world are the governments' being under the influence of the superpowers (Imam Khomeini, 2000, v.1, p.22), the inadequacy of the Islamic countries' heads (Imam Khomeini, 2000, v.1, p.393), lack of adhering to the Islamic orders (Imam Khomeini, 2000, v.1, p.393), enforcement of tyrannical rules (Imam Khomeini, 1995, p.74), leaving Islam's verdicts undone (Imam Khomeini, 1995, p.72), lack of agreement between the Islamic nations (Imam Khomeini, 2000, v.9, p.280), management weakness (Imam Khomeini, 2000, v.20, p.340) and foreign goods consumerism (Imam Khomeini, 2000, v.19, p.342). It can be concluded in sum from his highness's speeches that the most important internal factor and problem of the Islam world lies in such areas as management, government, regulations and others of the like (Imam Khomeini, 2000, v.13, pp.83-84).

But, the challenges that have grasped a firm grip of the Islam world from the outside predominantly stem from the imperialist era and the Muslims' lack of proper confrontation with modernity stream and their lack of correct understanding of the reason why the west has made such a progress. So, the external factors before the Islam world can be sought in such issues as statements made regarding the outdatedness of the Islamic verdicts (Imam Khomeini, 2000, v.1, p.379), poverty and misery resulting from imperialism (Imam Khomeini, 2000, v.2, p.253), promotion of imperialist culture (Imam Khomeini, 2000, v.2, p.346), making efforts for wiping out the Islamic teachings (Imam Khomeini, 2000, v.2, p.482), foreigners' domination over the countries (Imam Khomeini, 2000, v.7, p.187), promotion of schism in Islamic communities (Imam Khomeini, 2000, v.9, p.274) and self-alienation of countries' heads in respect to the outside powers (Imam Khomeini, 2000, v.2, p.488). Based thereon, suggestions can be made for the elimination of these challenges, including investigation and study of the truths of Islam (Imam Khomeini, 2000, v.2, p.437), promotion of the human-Islamic culture (Imam Khomeini, 2000, v.2, p.346), paying attention to the holy Quran's teachings (Imam Khomeini, 2000, v.7, p.185), agreement between the states and the nations (Imam Khomeini, 2000, v.9, p.42) and preventing the foreigners from interfering in the countries' destiny (Imam Khomeini, 2000, v.17, p.209).

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THE TURKISH IDENTITY CRISIS IN *THE NEW LIFE* BY ORHAN PAMUK

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Abstract. *The New Life* as a delightful novel of ideas serves as a parable for modern Turkey. This study explores how issues of Turkish identity and social reality set up allegorical events that guide the story. Orhan Pamuk evokes the contemporary problem of national identity in Turkey by managing the main characters to enter the world of the mysterious unnamed book. *The New Life* doubts about all ideological doctrines surrounded Turkey between the tragic absurdities of its past and present, and the hidden clash between Eastern historical values and Westernization by criticizing of globalization and multinational corporate expansion which characterizes Turkey today. Thus, this study attempts to prove the facets that Orhan Pamuk used in his novel to define Turkish national identity.

Keywords: Identity, Turkey, Westernization, Orhan Pamuk, Turkishness.

Introduction. Like other novels by Orhan Pamuk, identity is a central theme in *The New Life* published initially under the title *Yeni Hayat* (1994). In a dreamlike, surrealistic setting, Orhan Pamuk evokes the contemporary problem of national identity in Turkey. The journey is taken by the male protagonist and his female lover. As gender emblems of society, the novel symbolizes Turkey's search for a new identity. The main characters manage to enter and escape the world of 'the book.' The transformation produced by the book calls for the new life and obtains happiness to achieve personal development. Each reader reads 'the book' and rewrites this whole journey through personal viewpoint which reflects Pamuk's writing strength. 'The book' within the novel, vividly presents nostalgic portraits of Turkey while merging them into a mysterious and elusive journey to reach identity.

Orhan Pamuk (b.1952) as an author, and as a social philosopher, is a writer who is dealing with the difficulties and problems that a Turk has to face in a modern state, trying to discover its place as a cosmopolitan being. Pamuk is an