

## **The Unique Characteristic of the Sacred Defense Compared to Other Wars in Iran and the World Emphasizing the Civilization Defense Characteristics**

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### **Abstract**

As a treasure of revolutionary thinking, morale, and behavior in defense of religion and the country, the Sacred Defense, has a similarity and distinction function to distinguish insiders (friends) from outsiders (enemies), which has given it a unique feature. The Sacred Defense is the answer to who, what, and how we are in defensive arenas, telling the boundary between the civilization friends and enemies of the revolution and Iran. This article aims to explain the unique aspects of the Sacred Defense towards other Iranian and world wars in three cognitive, affective, and behavioral dimensions by using descriptive-analytical methods. The results show that in the mental dimension, revolutionary Islam and the theory of Velayat-e Faqih and convention of the Leadership of Velayat-e Faqih in the war with the title of "Commander-in-chief" is the exclusive feature of the Sacred Defense. In the affective dimension, the consolidation of the Islamic-Iranian identity bond is another unique feature that has created general mobilization in defense of the religion and land of Iran as a rendezvous for Velayi Islam. In the behavioral dimension, the accelerated growth of sacrificial behaviors, jihad, martyrdom, resistance, trust (in God), self-sacrifice, sincerity, etc., is another unique feature that has highlighted the Sacred Defense in the form of a civilization defense in Iran's history. Therefore, the Sacred Defense was a "Civilization Defense against the Enemies of the Civilization," which brought the enemies to their knees with an entire trilogy: 'Velayi leadership based on the admission of Velayat-e Faqih', 'mass mobilization based on Islamic and Iranian identity bond', and 'jihad and sacrifice based on the belief in the divine salvation.

**Keywords:** Sacred Defense, Defense Culture, Civilization Defense, Sacrifice and Resistance.

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**Introduction**

At the beginning of the days of the victory of the Islamic Revolution in Iran, the civilization enemies of the revolution sought to overthrow the new Islamic system by choosing pressure on the revolution in addition to domestic sedition by imposing an early direct war. After a while, due to the nature and severity of regional and trans-regional hostility against the revolution, the people and the revolution leaders came to conclude that this volume of the enemy's pressure and conspiracy would not be inhibited except through the massive and active presence of people in the defense, sacrifice, jihad and resistance field. Therefore, doubled the leaders' determination and social strata for adequate attendance in the fighting and resistance field.

The Iranian nation stood up with the axis of Velayat and leadership to maintain its identity and existence against domestic sedition and foreign arrogance. The Supreme Leader says in this regard: From the first days of the victory, the Great Islamic Revolution of Iran faced the widespread and organized plots of the enemies of Islam. If you look at every achievement of the revolution, (you will see that) they could not have been achieved except through the sacrifice and resistance of the people against the sabotage of the enemies and opponents of the revolution (Khamenei. Message on the occasion of establishment of Basij, 1362/9/4).

As a result of this epic emergence, a new culture in the Iranian society, called "Sacrifice and Resistance," was formed in the domestic dimension, leading to the survival and sustainability of the Islamic system in eight years of war and over four decades.

Although the culture of sacrifice and resistance has a long history in Iranian culture, the wise leadership of Imam Khomeini enlivened the center of rejection and resistance in contemporary Iran, and the victory of the Islamic Revolution improved the hope of human liberation from the yoke of global arrogance. Among all the events of the Islamic Revolution, the Sacred Defense provided a situation to emerge and manifest the components and characteristics of this culture more than ever, the features that are not found in other Iran and the world's wars.

This national sacrifice model, known as "Treasure of Sacrifice and Resistance Culture" in the thick book of the Iranian Revolution and the eight-year Sacred Defense, gives the cultural system of the country light and heat like the brilliant sun.

Therefore, in this paper, the Sacred Defense's unique features have been considered a new civilization identity. Whether this new identity has the exact dimensions and characteristics not found in other Iran and world wars has been questioned. To answer this question, in addition to analyzing the characteristics of past wars in Iran and the world and comparing them with the eight-year imposed war as a scene of battlefield and real war, the whole dimensions of the Sacred

Defense have also been addressed in terms of ‘civilization defense theory’ in the perspective of defending the Islamic Revolution. So, while explaining the unique characteristics of the Sacred Defense in its "Cognitive, Affective and Behavioral" dimensions, its reflection is examined in the form of civilization defense theory.

In cognitive psychology, each phenomenon or subject has three components or essential elements (ABC)<sup>1</sup>. The combination and balance of these three components ultimately determine the nature and basis of its action. The cognitive component is information that a person has about the subject; for example, our recognition of the academic system of our country can include associate, undergraduate, master, and doctoral courses.

The affective component involves feelings that make the subject in a person; that is, the issue may be pleasant or unpleasant, creating pleasure and happiness or hatred and disgust. This practical aspect has a motivational role in behavior and emphasizes the importance of the affective dimension. The behavioral component is a readiness for action; it prepares the person to deal with the subject. If the person's tendency is favorable to the issue, they are ready to help, praise, support, or reward (Karimi, 2009 AD/1388 SH: 6-7).



**Figure 1:** Sense of Belonging to the Sacred Defense (Abdolmaleki; et al. 2018 AD/1397 SH: 195).

Therefore, in addition to the attitude and tendency towards the Sacred Defense, identity belonging and the sense of identity are very important. Identity means an essential attribute, essence, existence, and aspects attributed to the object or person and identifies the person or something. The concept of identity is a relatively constant thought and impression of a person about who and what they are to others, formed through individual social interactions with others in the social and national process.

1. Affective, Behavior, Cognitive

Identity has individual and social dimensions. One of the types of group and social identities is the concept of national identity. The national identity is material, biological, cultural, and psychological signs, making societies different. The national identity is a set of positive attitudes towards identifying and integrating factors, elements, and patterns at a country's level as a political unit (Nasrabadi, 2005 AD/1384 SH: 75-77).

The national identity is essential concerning the Sacred Defense because it has two functions of differentiation and similarity, which distinguishes the insiders from the outsiders. Furthermore, identity means regulating recognition, belonging, and defensive behavior in dealing with the insiders and outsiders; that is, the differentiation function separates one person from another. The similarity function strengthens the readiness and possibility of defense and sacrifice for the insiders against the outsiders.

Based on identity's differentiation and similarity functions, Imam Khomeini defines the protection and reproduction of identity as a process of struggle and defense of one's existence against foreigners in a general context called permanent and general mobilization with sacrifice. He says: We say that there will be fighting as long as there is polytheism and disbelief, and as long as there is a fight we will be there, and we are subject to God's command, and for this reason, we want martyrdom (Mousavi Khomeini, Message to the Iranian nation, 1367/4/29).

Subsequently, by reviewing the overall characteristics of the Sacred Defense from the viewpoint of the leaders of the revolution (Imam Khomeini and the Supreme Leader), the civilization aspect of the Sacred Defense throughout Iran's history is identified and recognized.

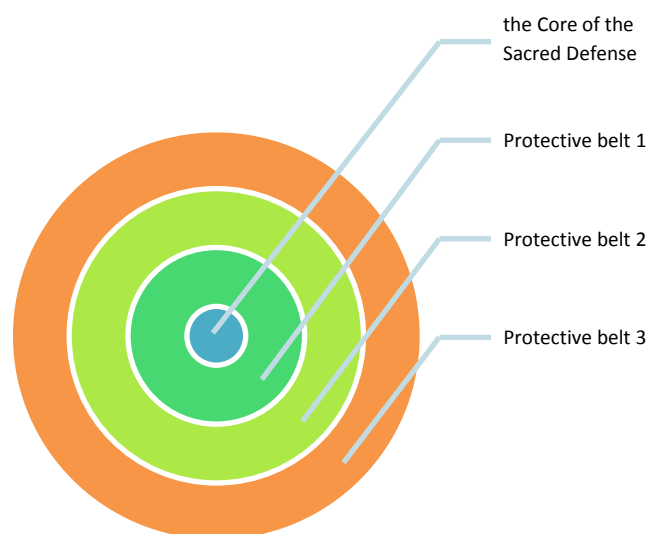
This study is essential. Identifying and explaining the unique characteristics of the Sacred Defense as a defense innovation not increases the recognition and awareness of the current and next generations of this defense but provides its promotion and recovery to maintain and survive these features. Supreme Leader has emphasized keeping it alive (Khamenei. Statements in the memorial of the martyrs of East Karun, 1393/1/6).

Moreover, addressing this issue is crucial because it has a civilization function and can unveil the characteristics of the Sacred Defense as a civilization treasure, features that enrich defensive and culture thinking. Therefore, this paper as a scientific and research review attempts to identify the unique and specific element of the Sacred Defense (imposed war) towards other Iran and the world's conflicts, introduce the most critical dimensions of this exclusive defense feature as a "civilization defense," and explain the features of civilization defense in the three cognitive, affective and behavioral dimensions.

### 1. Methodology

The paper is conducted with a combination of methods (documentary research and survey research) and in two steps. In the first step, after reviewing the literature and background of the subject, a table of features has been presented by examining and categorizing the history of Iran and the world's wars in purposefully extracting their dominant attribute as well as extracting and organizing the features of the Sacred Defense from literature, articles, memories, and manuscripts.

In the second phase, based on the two field surveys by the author in 1394 and 1396 SH (2015 and 2017 AD) at the statistical community of experts familiar with the subject of the Sacred Defense and visitors from the operational areas of the Sacred Defense in the form of Rahian-e Noor tour, and the analysis of cognitive, affective and behavioral dimensions of the Sacred Defense, the characteristics of the Sacred Defense are categorized and analyzed by using Lacatus methodology in the general form of the civil defense theory as the central core and protective belts (three cognitive, affective, and behavioral dimensions), which are responsible for protecting the center.



**Figure 2:** Protective layers of the Core of the Sacred Defense (Civilization Defense)

### 2. Sacred Defense from Imam Khomeini's Perspective

At the first reaction to the imposed war, Imam Khomeini, the divine Commander-in-Chief, wisely introduced the war as a divine blessing based on the philosophy and mission of the Islamic Revolution. The war strengthened the bases of the new Islamic Revolution, proved its legitimacy, and united the different strata of the Iranian nation. In short phrases, he says:

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- In every day of wartime, we've received a blessing of which we have taken advantage in every arena;
- In the war, we have revealed the hidden face of the world devours;
- In the war, we have concluded that we've got to stand on our feet;
- We have proved our state of being oppressed and the aggressors' oppression in the war;
- We have exported our revolution to the world in the war;
- In the war, we have secured the roots of our fruitful Islamic revolution;
- Our war led all the leaders of corrupt systems to be humiliated by Islam;
- Our battle was between the poor and the rich, the faith and the villainy, and from Adam to Khatam;
- This imposed war caused more coherence of our fighting nation;
- The imposed war published the glory and greatness of faith and Islam in the world;
- In the war, we have broken the arrogance of the two superpowers of east and west;
- We have fertilized the sense of brotherhood and patriotism in every one of our people in the war;
- It was only in the fight where our military grew significantly;
- Most importantly, the continuation of the revolutionary Islam morale happened in the light of war (Mousavi Khomeini. Message to the scholars of religion, 1367/12/3).

In addition, Imam Khomeini had a religious and national look at the war, and along with the need for religious dedication in defense of Islam, the immersive presence of people in the war was a national and patriotic duty that can be described in two dimensions:

**3.1. Religious and Quranic Dimension of the Sacred Defense, Including**

- Dealing with the aggressor to the Quran's verdict;<sup>2</sup>
- Carrying out Islamic duty;<sup>3</sup>
- Divine support in defense.<sup>4</sup>

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2. In terms of the ruling of Islam and the Qur'an and the wisdom, we cannot defend We will defend (Mousavi Khomeini. Statements in the summary of Bangladesh religious leaders, 1361/6/17).

3. We are a people who have defended for the sake of Islam, we have been attacked and we stand against the invasion, but we were peaceful from the beginning (Mousavi Khomeini. Statements in a group Students and authorities from the Official School and Women of Career Chambers of the Islamic Republic of Iran, 1361/7/11).

4. We greatly thank God that has supported and blessed the Islamic country and its committed warriors and granted us his great victory. I thank the children of Islam and the bravery armed forces. (Mousavi Khomeini. Message to the Iranian nation, 1361/3/3)

### 3.2. National and People-based Dimension of the Sacred Defense, Including

- National and immersive defense;<sup>5</sup>
- Defending the dignity of homeland and religion;<sup>6</sup>
- National Stand and Resistance;<sup>7</sup>
- Alliance of forces on the axis of Sepah and Basij in the war;<sup>8</sup>
- Continuing the defense to the punitive aggressor.<sup>9</sup>

As a religious reference and political leader in explaining the consequences of the war, Imam Khomeini has tried to meet the historical gap in the conversion of national defense to civilization by using historical and intellectual backgrounds of contemporary Iranian society and the fate of Qajar era wars as an "Establishment" of an entire religious, political system in the light of the "New Islamic Civilization."

Therefore, with the Islamic revolution, he has been able to change his position from the privative movement (anti-colonial movement) to the affirmative action (systematic training and the establishment of religious sovereignty) by relying on the power and ability of the people and bring people to brutal battles. Therefore, the essential feature of the revolutionary movement of Imam Khomeini is the conversion of "land Defense" to "Civilization Defense" with elements and components based on the progressive thought of the Velayat-e Faqih and religious (Islamic) democracy. Some of the essential features of this transformation are:

- 1) The evolution and advancement of religious thought from privative approach to affirmative approach of moving to the new civilization;

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5. The war is at the top of all affairs; today all people should defend their cities and help the war-damaged cities. Today, it's a day that it is obligatory to cooperate with the soldiers and guards of Islam and Iran. Today is the day of unity. (Mousavi Khomeini, Message to the Sunni scholars and the MPs, 1359/7/5)

6. War is war and the dignity and honor of our homeland and our religion depends on these struggles, and the homeland that is dearer than our lives today is waiting for your children to battle with falsehood. (Mousavi Khomeini, Message to Sunni scholars and MPs, 1359/7/5)

7. And I hope that the Iranian nation with this Great Spirit will overcome all corrupt powers. Our country will be clean from these criminals, and our friends will return to their home. (Mousavi Khomeini, Message to the nation Iran, 1360/1/12)

8. Sepah on the fronts of the Sacred Defense of Islam and Islamic homeland with the unity and coherence of the Supreme Army and dear Basij and gendarmerie, and the nomadic and other military and police and people, such as an iron line and firm foundation, they all resisted and has created honors for themselves and dear Iran that history will not forget. (Mousavi Khomeini, Message to the Iranian nation on the third occasion of Sha'ban and the day of Pasdar, 1361/3/6)

9. We also want peace now, provided that the aggressor will be punished. and those who are competent recognize and punish the aggressor. (Mousavi Khomeini, Statements among the religious leaders of Bangladesh, 1361/6/17)

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- 2) The theory of Velayat-e Faqih as the central pillar of religious sovereignty and political system in creating civilization;
- 3) Institutionalization and highlighting the non-separation of religion and politics in creating civilization;
- 4) People's originality and formation of public formations emphasize basic concepts such as freedom, independence, justice, jihad, and public Basij in creating civilization;
- 5) An emphasis on Velayati and homeland loves in the revolutionary and romantic spirit in creating civilization;
- 6) Paving the way for realizing the Mahdavi utopia, the arrival of the infallible Imam (AS), and the liberation of humanity from ignorance on the horizon of the new Islamic civilization.

**3. Sacred Defense from the Perspective of the Supreme Leader**

We can review the Supreme Leader's viewpoint on the Sacred Defense from two perspectives. First, his role at the Sacred Defense as the representative of Imam (RA) in the Supreme Defense Council and the head of the government, which due to direct relationship with the events of the war, he had understood its nature and truth closely.

Then, as the leader of the Islamic system, he felt the necessity of recreating the Sacred Defense culture as a leading culture in constructing the future of the revolution with a civilization look.

Therefore, the Sacred Defense in the strategic thought of the Supreme Leader has a special prominence. Some of the essential features of this look can be categorized into two dimensions:

**3.1. Religious Nature and Beliefs of the Sacred Defense, Including**

- Religious Jihad;<sup>10</sup>
- Divine leadership in war;<sup>11</sup>
- Faith and Belief;<sup>12</sup>

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10. During the imposed war, our youth, whether in the armed forces - including the Islamic Republic of Iran Army and the Islamic Revolutionary Guards Corps - or in the great and popular Basij, managed to introduce such a kind of Iran which had not been introduced for, perhaps, decades or for two, three centuries. If you see that today, our people and our youth are present in arenas of science and technology with their great capacities and talents, a great part of it is because of Sacred Defense. It was during the Sacred Defense Era that the people of Iran became aware of their capacities and their power (Khamenei. Statements during Eid al-Fitr Prayers, 1388/6/29).

11. The reason that the Iranian nation in ten years after the revolution was able to stand against the various enemy's invasion - with all its problems - and resist them, and make more losses to them, is because of the blessing of religion and faith and the revolution and Islam and the Qur'anic and Islamic education, etc. (Khamenei. Statements in a meeting with a group of people, 1368/7/5).

12. Our base, in the Iranian nation's fight against global imperialism's bullying, was our culture. Our support zone was Islamic ethics, reliance on God, faith, and passion



- Sincerity of forces;<sup>13</sup>
- Jihadi and martyrdom sprite;<sup>14</sup>
- Resort and trust to God;<sup>15</sup>
- Protecting the Islamic system.<sup>16</sup>

### 3.2. National and Public Nature of the Sacred Defense, Including

- National resistance;<sup>17</sup>
- National honor and promotion;<sup>18</sup>
- Emergence of Basij;<sup>19</sup>
- Creating a link between generations and strata;<sup>20</sup>

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for Islam (Khamenei. Statements in a meeting with a group of cultural administrators, 1371/5/21).

13. An important point about Basij is that during the Sacred Defense Era, we could see that Basij enjoyed great purity. We should preserve this purity in Basij (Khamenei. Statements to Basijis, 1391/9/1).

14. The Iranian nation, with the leading martyrs and sacrifices and warriors, was able to protect his precious achievement by resorting to Islam and honest and smart faith, and bring it to the point of stability and strength (Khamenei. Message on the occasion of the celebration of the martyrs' day in the Fajr decade, 1377/11/5). If it was not the sacrifice of the youth of this land that led to these martyrdoms, all the days of this nation were turned into blurry nights under the black umbrella of oppression and the assault and involvement of the enemies of Islam and Iran (Khamenei. Message on the occasion of the martyrs' day in the Fajr decade, 1377/11/5).

15. How was the victory achieved? Dear brothers and sisters across the country! How did you win? Isn't it because of your faith, your trust in God, your decision to stand against the enemies of God, the unity of your word (Khamenei. Statements in Friday prayers, 1370/7/5)?

16. If there weren't sincere efforts and jihads that you the warriors of the armed forces and Basij did during the eight-year war ... and if there weren't pure blood that was spilled on the path of God; Certainly, today, there was no Islamic system anymore (Khamenei. Message to the families of the martyrs, missing on the eve of the holy defense week, 1368/6/23).

17. Our Sacred Defense Era, the adventurous eight-year era of war in our country, was the story of the resistance of the people of Iran and our youth against the malevolent and hostile acts of kufr and global arrogance (Khamenei, Statements in remembrance of martyrs of East Karun, 1393/1/6).

18. In each of these areas, certain events took place. If any of these events happen in another country, this is enough to give historical prominence to the people of that country (Khamenei. Statements in remembrance of martyrs of East Karun, 1393/1/6).

19. Defending the independence and grandeur of the country was one of the stages during which the members of the Basij were present. And had it not been for the presence of the Basij, the country's fate would have been different today (Khamenei. Statements to a group of Basijis, 1388/9/4).

20. It was a scene where students, teenagers, and even old people whose days of struggle had come to an end were magnetized. Everyone felt his thirst for spirituality

- Resistance of the nation;<sup>21</sup>
- Winning the war and protecting the country.<sup>22</sup>

#### 4. Sacred Defense has a Civilization Defense

With the end of the imposed war recorded a vast treasure of defensive, military, political, and cultural achievements in the Islamic Revolutionary under the title of eight years of the Sacred Defense, a catch and heritage that, according to the Supreme Leader, can provide the basis for the new Islamic civilization. Undoubtedly, the sacrifice of youth and warriors in the scenes of eight years of the Sacred Defense was full of creative thinking, powerful arms, and endurance of warriors, which satisfied the expectations of the Great Leader of the Revolution and the social expectation of the nation by protecting the Islamic country.

If the political leaders and the warriors of that time had shirked their responsibility, they would have brought the social disgrace and curse for the community and themselves, as it happened at some point in our history, resulting in the separation of parts of our country in various wars (such as Iran-Russian wars). Today, the Sacred Defense has become an identity package for us, which is an answer to the questions of who, what, and how we are in the field of defense and deterrence; that is, we know ourselves with it, we introduce ourselves to others with it, and we know how to defend ourselves in the future by using its teachings. In the defense, we identify the boundary between the insiders and outsiders.

Therefore, retrieving this massive treasure of resistance and endurance<sup>23</sup> and determining its key characteristics require the

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would be satisfied by joining Basij and entering those difficult scenes. The Sacred Defense Era and the presence of Basij happened in such a manner (Khameni, Statements to Basij Members of Fars Province, 1387/2/14).

21. During the Sacred Defense Era, the east and the west formed an alliance against our nation. Our nation stood up against them. Our magnanimous Imam (RA) stood up against them in a firm manner and our people followed him. This resistance brought us success and victory in the difficult and long war which lasted for eight years. The enemy was deeply humiliated. All those evil powers which were behind the Iraqi Ba'ath regime had to acknowledge the power and greatness of the Iranian nation (Khamenei. Statements to Basijis, 1385/1/6).

22. After eight years of war, we do not need to swear that we have won the war. What is victory in war? Our nation, with the courage and faith and trust in their great leader, managed to stand against the United States and Europe and the Soviet Union of that day, and the East and West Empire, forcing them to confess to the victory of the Iranian people (Khamenei. Statements, 1370/7/5).

23. The eight-year Sacred Defense is not just a period of time in our history. Rather, it is a great treasure trove that our nation can invest on and benefit from for a long time (Khamenei. Statements to Sacred Defense Artists, 1388/6/24).

perception of this great epic as a civilization defense, a type of defense that has an identity like any civilization symbol. The cognitive, affective, and behavioral range of activists can determine its identity domain.

Dimension, Affective Dimension, and Behavioral Dimension

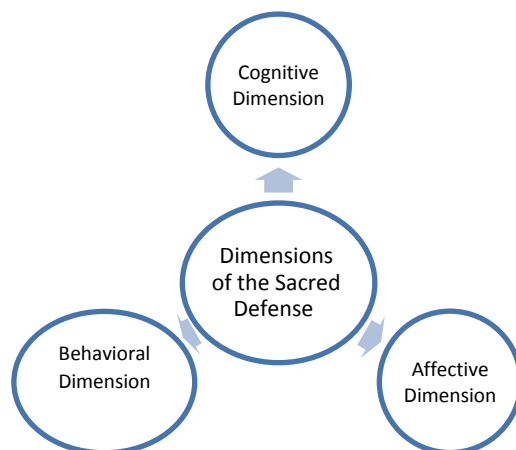


Figure 3: Dimensions of the Sacred Defense (civilization defense)

### 5. Sacred Defense Features in the Three Dimensions of Identity (Cognitive, Affective and Behavioral)

Reviewing the viewpoint of revolutionary leaders on the Sacred Defense gives features that revolution leaders see defense as a civilization epic. The Supreme Leader says in this regard: Defending territorial integrity, national identity, and dignity in the eight-year Sacred Defense is an absolute victory for the Iranian nation (Khamenei. Statements in the meeting with artists and cultural officials, 1379/7/6). Accordingly, the Supreme Leader calls the holy defense the mirror of the identity of the Iranian people: Preserving honors of the Iranian nation during the Sacred Defense as the identity of the country and valuable spiritual capital should always be serious (Khamenei. Statements in meeting participants at the Rahiyan-e Noor conference, 1380/12/5).

Efforts should be made to preserve the memories of the epic events created by the Iranian people during the eight years of the Sacred Defense for the present and future generations. So, the young and coming generations may know that the Iranian people, relying on Almighty Allah, stood up to wide-scale international aggression against their country empty-handed. They may recognize the grandeur and capabilities of our nation and follow the path of their previous generations with honor and dignity (Khamenei. Statements, 1384/6/31).

According to the Supreme Leader, the key to this continuity is to understand the nature of resistance and says: What prevents the

conspiracy, war, and victory of the enemy is to stand out and be present in the resistance field. The Islam flag has been hoisted in Iran, attracted the Islam world and the heart of hundreds of people. Don't miss the flag (Khamenei. Statements in a meeting with Basijis and the commanders of the 25 Karbala, 1386/6/29).

According to Abdolmaleki; et al (2018 AD/1397 SH: 195), in the overall index (triple dimension), the culture of sacrifice and resistance in the Sacred Defense, studied by 47 items, 95.6% of the experts agreed and fully agreed. Only 2.2% disagreed, and 2.2% partially agreed. Triple dimensions, respectively, are the cognitive dimension, affective dimension, and behavioral dimension.

In the culture of the Sacred Defense, some of the significant indicators of the above dimensions are:

- 1) To maintain the Islamic values and norms, I am ready to sacrifice and resist;
- 2) The martyrs and sacrificers have a high position before God;
- 3) The martyrs, disabled veterans, and their families symbolize the Sacred Defense's sacrifice and resistance;
- 4) Ashura uprising is the foundation of the culture of sacrifice and resistance for the Iranian people;
- 5) The fight against an aggressive enemy to the country and the homeland is a public duty in the culture of sacrifice and resistance (Abdolmaleki; et al., 2018 AD/1397 SH: 214).

## 6. Field Research findings

Abdolmaleki and Sroori's (2017 AD/1396 SH: 149) results on the motivations of people and young people to travel to operational areas of the eight-year Sacred Defense show that people consider the Sacred Defense a civilized treasure and culture and celebrate this culture with their presence on particular days in these areas. The motivations in priority order are:

- 1) Honoring the position of Islamic warriors during the eight-year Sacred Defense;
- 2) Getting familiar with and increasing the recognition of incidents, events, characters, commanders, sacrifice, endeavor, martyrdom, and bravery of Islamic warriors in the eight-year Sacred Defense;
- 3) The sense of responsibility and interest in the country's fate and getting ready to attend and participate in scenes facing society in the future.

Important implications of traveling to war zones of the eight-year Sacred Defense in priority order are:

- 1) Getting familiar with war zones, effects of war, and the fate of commanders and martyrs;
- 2) Changing the behavior and modeling the martyrs and sacrifice of warriors, martyrdom culture, and following the martyrs;

3) Getting familiar with the culture of sacrifice and martyrdom, the bravery and courage of Islamic warriors, martyrdom, and self-improvement morale.

In addition to recognizing the motives and the consequences of familiarity with the Sacred Defense, the Sacred Defense experience as a prominent identity of Iran's history has made a profound connection between the past, present, and civilization horizons in the memory of the nation's history. Some of the features reflected in the form of Rahian-e Noor travel are:

**Table 1:** Indicators of Civilization Cognition in the Sacred Defense Experience

No.	Cognition and Awareness of the Sacred Defense	Average rank
1	The goal of imposing a war on Iran was to stop the progress of the country and the released energy of the Iranian nation's revolution	13.96
2	The Sacred Defense is a massive treasure of honor and pride for every Iranian	16.2
3	The people of war zones during the Sacred Defense had tolerated many problems	12.76
4	Commanders and military characters of the eight-year Sacred Defense are the honor of our nation and our country	15.57
5	Martyrs, disabled veterans, and their families tolerated the main load of war	14.81
6	The warriors of Islam, Sepahi, army, jihadists, and public forces (Basij) had a decent presence in the war	15.62
7	Jihad and martyrdom were the most critical code of our victory during the war	15.11
8	Martyrs and jihadists have a high position before God	17.02
9	The continuation of the war to punish the aggressor (Saddam) was the right thing	11.61
10	Iran could achieve its goals and punishment of the enemy by admitting ceasefire in the early war	7.42
11	The position of Imam and the authorities of the country against Saddam's peaceful claim during the war were correct and clever	12.15
12	The Iraqi army, without the support of Arab and American countries, could not resist the warriors of Islam	14.74
13	The help of God can be understood from the events of the Sacred Defense	14.79
14	The legitimacy of the Islamic Republic is more understandable in visiting operational areas of the eight-year Sacred Defense	12.48
15	Awareness of hostility history and enemies plots to penetrate the country is a scientific and political necessity	13.47

Table 2: Indicators of civilization affection in the Sacred Defense experience

No.	Emotional belonging to the Sacred Defense	Average rank
1	Today's security in our country is because of the bravery and courage of the warriors of the eight-year Sacred Defense	12.03
2	With martyrdom and jihad, divine dignity can be achieved	10.9
3	The sacrifices of the warriors during the war can be seen in visiting war zones	9.87
4	The past generation (sacrificers and martyrs) gave up their comfort, so we live in security	11.81
5	The people of war zones showed excellent resistance during the war	11.43
6	The warriors of the Sacred Defense are praised and respectful for me and all people	11.45
7	The warriors of the Sacred Defense are selfless and self-sacrificing	11.56
8	Ignoring the blood of the martyrs is a kind of ungratefulness	11.81
9	The war zones and the events of those areas belong to all Iranians, and they should be proud of it	10.07
10	War zones are like the rest of the country and are of no particular importance	7.89
11	The location of martyrdom and sacrifices of warriors should be respected and dignified	10.56
12	The Sacred Defense is a manifestation of Ashura and Hosseini passion and understanding of contemporary Iranian fronts	10.65
13	The people of the West and Southern war zones have played a more significant role in the eight-year Sacred Defense	9
14	The Iranian people should not forget the Arab countries and the world arrogance's support for Saddam in the war	9.73

Table 3: Indicators of Civilization Behavior in the Sacred Defense Experience

No.	Behavioral belonging to the Sacred Defense	Average rank
1	We must always be ready to keep the independence and freedom of our country	10.55
2	Fighting with arrogance and aggressors to the country is a public duty	10.96
3	If necessary, I can help with sacrificing life and martyrdom to realize the ideals of Islam and the revolution	10.12
4	We can defend martyrs and sacrificers by respecting their heritage	10.52
5	I will not tolerate disrespect to martyrs and sacrificers	10.91
6	I will follow the way of martyrs and warriors of Islam in the Sacred Defense	10.4
7	The Sacred Defense showed that we should be ready to fight the enemy, and I should also help its promotion	10.2
8	In case of any attack on my country, I will immediately go to the battlefield	10.8
9	We should try to maintain the warriors' message and Sacred Defense achievements and transfer them to others	10.47
10	The Sacred Defense experience can be the basis for jihadi management and revolutionary morale in other country affairs	9.76
11	To maintain national and religious identity, everyone should act like the Sacred Defense era	9.68
12	The companion, accompaniment, and meeting with sacrificers and survivors of the Sacred Defense are pleasant to me	9.76

Therefore, based on matching the literature of this area with the results of field reviews based on the measurement of the effects of the Sacred Defense on audiences, its content can be categorized in three dimensions as follows:

1) Cognitive dimension; it includes collecting knowledge, understanding, and information about cultural issues that have a civilization aspect. It is a general guide to regulating mood and behavioral identity of past, present, and future identity in the field of interactions between culture and individual in the context of the community.

Specifically, the cognitive dimension of the defense focuses on the historical and civilization background of knowledge, insight, and character of the culture of security and resistance;

2) Affective dimension; it includes a collection of belonging, spirituality, affection, and dependence on the components of the culture of defense in the historical and civilization background, which

forms and strengthens individual commitment and loyalty to the culture and the sense of belonging.

Specifically, the affective dimension of the defense culture and resistance focuses on individuals and groups beliefs who are underlined and introduced in revolutionary events and movements during the history of Shiite, the Islamic Revolution, and the Sacred Defense and are on the focus of the companions of the revolution in the formation and persistence of the Islamic Revolution;

3) Behavior dimension; it is a kind of defense of the practice, action, and behavior to defend the existence and is based on recognition and defense emotions that can also include defense activities.

Significantly, it contains sacrificial behaviors, such as martyrdom, the sacrifice of life, wealth, child, and a double effort in realizing the goals and cultural values, giving up material concerns and interests to learn the religion and revolutionary ideals, taking responsibility to help the country and revolution, encouraging the children, young people, and family members to bear the hardships of the revolution, trying to resolve problems in the path of revolution through jihadi moves and Basij management.

The Supreme Leader in the position of a civilization leader, with the view of the impact of the Sacred Defense in the civilization creation, says: The eight-year Sacred Defense was eight years in terms of time, but in terms of spiritual and cultural continuity, it may last for centuries; an epic that came in the Sacred Defense, the incentives behind this epic, the events that occurred during this period, are not the things that end in ten years or fifteen years or twenty years. (Khamenei. Statements in a meeting with a group of poets, 1390/3/25)

He also says: You should keep the memory of these lands alive. These lands, these deserts, the Karun Rive have witnessed the best self-sacrificing acts and the best efforts (Khamenei. Statements in remembrance of martyrs of east karun, 1393/1/6).

### Conclusion

The overview of the general features of the Sacred Defense indicates that the Sacred Defense in the aspects of military content and the form of defense has familiar elements and similarities with other classical wars in the world.

Still, in some ways, it has a unique and specific feature that has been seen less or limited to particular individuals in history. For example, one can find the religious leadership feature only in the early wars of Islam under the command of the Prophet of Islam (PBUH) and Imam Ali (AS). Indeed, this link is also a unique feature of Sacred Defense.

With the Islamic Revolution victory under the command of the Great Leader of the Islamic Revolution of Imam Khomeini, a system



was formed in Iran, which, in addition to strengthening and linking the Islamic and Iranian identity, emphasized national independence and stopping the intervention of foreigners in the country.

A different pattern of rule in Iranian history was established by preserving Iranians' national and Islamic identities. It led to conspiracies and plots against this new system by Western arrogance and Arab countries, imposing an eight-year war on the land known as the Sacred Defense. The war has certain features compared to the wars in Iran and the world; a war that has a defense aspect, contrary to many Iranian battles that had an aggressive element. That is, defending the borders of Iran and the sanctity of Islam which were under attack.

Imam Khomeini (RA), as the Commander-in-Chief of armed forces, calls the nature of this war national and religious: The homeland that is dearer than our lives today is waiting for your children to battle with falsehood. (Mousavi Khomeini. Message to the scholars of Islam and Sunnis and representatives of the Islamic Consultative Assembly, 1359/7/5 SH)

These wise words and the battlefield led to a combination of Velayati love (religion, acceptance of the Velayat and the connection to God, the Prophet and innocent Imams and Imam Mahdi (AS) in the form of Velayi identity of the Islamic Republic based on the social thinking of Shi'ism) and homeland love (belonging to Iranian land and civilization, geography, race, ethnic, tribe, family and other essential features and symbols) in Iran's history.

Therefore, the Iran borders defense and the Ahl al-Bayt sanctity known as the Sacred Defense can be explained under 'Civilization Defense', which defended the new civilization created by the Islamic Revolution and attacked by the civilization enemies. In addition to maintaining Iran's homeland and territory as the hardware aspects of a new culture, the Civilization Defense finds its software attractions and civilization within the enemy. Therefore, in reviewing the unique characteristics of the Sacred Defense compared to other wars in Iranian history, the following features can be emphasized:

- Finding the unique identity of the Sacred Defense to maintaining the identity of the Islamic Revolution;
- Finding the unique identity of the Sacred Defense about maintaining national-Iranian identity, ethnicities, and minorities;
- Finding the unique identity of the Sacred Defense in relation with the connection and consolidation of Islamic-Iranian identity based on Velayat and Ahl al-Bayt (AS);
- Finding the unique identity of the Sacred Defense in promoting the eight-year war to a civilization defense against the enemies of the civilization. The Sacred Defense, which is still in the new areas of the struggle of the Islamic Revolutionary camp and liberalism camp, and

its scope has also been widespread to the boundaries of Iran’s civilization influence in the Middle East and North Africa.

Therefore, the Sacred Defense as a "Civilization Defense" requires focusing on protective belts and cognitive layers of the Sacred Defense, emotional belonging to the Sacred Defense, and behaviors based on the Sacred Defense. Accordingly, the Sacred Defense as an identity and civilization defense has dimensions that, based on lactating methodology, its central core and protective layers can be drawn like this: In the form of establishment, the theory of civilization as the leading center uses the civilization recognition, civilization belonging, and civilization behavior in two phases of civilization creation and civilization development to protect itself.

But in the form of civilization continuity, in the phase of civilization protection, it manages civilization behavior, belonging, and recognition from the external layers of civilization. Therefore, the proportion of the Sacred Defense with the Islamic Revolution is the experience of civilization protection. While on the contrary, the Islamic Revolution is civilization creation and civilization development in proportion to the Sacred Defense.

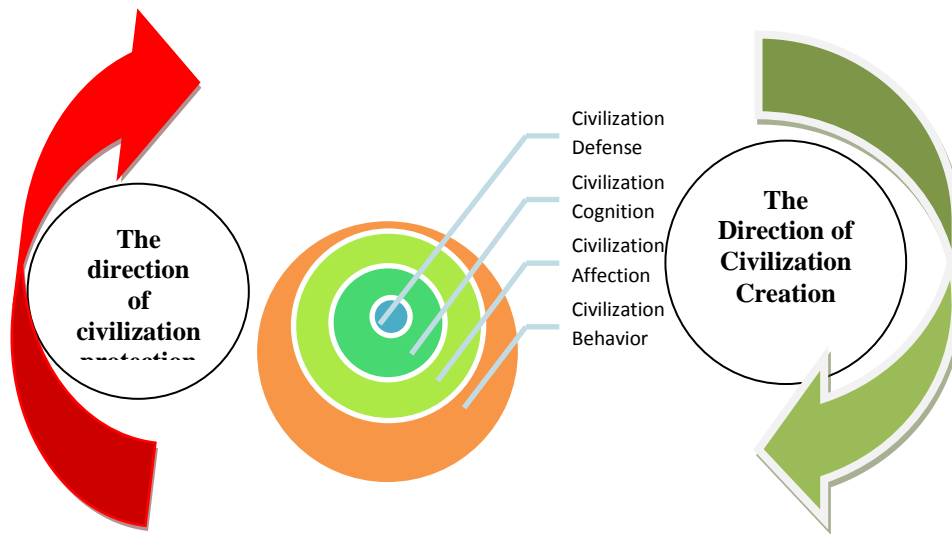


Figure 4: The civilization defense layers of the Sacred Defense

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