

IMAM KHOMEINI'S APPROACH TO LEADERSHIP

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This study examines the views of Imam Khomeini in the field of leadership and leadership style and characteristics. Divine and wise leadership of Imam Khomeini was a phenomenon that surprised many theorists of the modern world. Imam Khomeini personality, life and Sireh can be a model for Muslim leaders and managers in the macro and the micro level. The theoretical and practical Sireh of founder of the Islamic Republic of Iran shows that his leadership style is a unique model based on the religious assumptions. Words and writings left by the late leader of the Islamic Republic of Iran and his type of performance introduce a good approach to the leadership.

Imam Khomeini during the many years that led the Islamic community of Iran, followed this approach and influenced the hearts of Iranians and also other Muslims and guides them in a desirable way, so that from the perspective of followers and his lovers, his effective leadership style is most efficient manner.

Studies show that Imam Khomeini's leadership style is different from other leaders. His attitude to leadership has provided new and innovative model. This new approach to leadership can be reviewed from various perspectives by scientific researchers. The purpose of this research is explaining views of Imam Khomeini in

leadership. In order to achieve this important issue, reviewing and understanding of key concepts in the leadership and the Imam Leadership style has been studied. Now the question is: What is the leadership from Imam Khomeini's perspective and how it can be achieved? In other words, what characteristics leaders should have and what kind of behavior they must do to be able to influence the hearts of followers? From the perspective of Imam Khomeini by serving, sacrificing, brotherhood, Humility, trust, commitment, responsibility, vision and altruism can get through the hearts of followers. Imam views leadership as a valuable tool not as a goal. Hence in this approach, leadership credibility and value comes from serving God's servants. According to this thinking, leadership is meant to serve and serve God servants. For this study the 22-volume set of Sahifeh-ye Imam that includes remarks, speeches, messages and letters of Imam Khomeini, has been used. The research methodology is based on analytical and logical approach. In this way, analyzing and interpreting text and documents relating to statements and writings left by the Imam Khomeini has been done and the inference made in the field of leadership and leadership style from views of Imam Khomeini. This study introduces a unique model of Imam Khomeini's leadership.

Keywords: Leadership, Imam Khomeini's perspective, serve, Insight, Influence to hearts

INTRODUCTION

Imam/Ayatollah Ruhollah Musavi Khomeini (May 17, 1900 – June 3, 1989) was a Shiite Muslim cleric and *marja'*, and the political leader of the 1979 Islamic Revolution of Iran which saw the overthrow of Mohammad Reza Pahlavi, the last Shah of Iran. Following the Revolution, Imam Khomeini became Supreme Leader of Iran —the paramount figure in the political system of the new Islamic Republic —until his death.

Imam Khomeini was considered a *marja-e taqlid* to many *Shi'a* Muslims, and in Iran was officially addressed as Imam rather than Grand Ayatollah; his supporters adhere to this convention. Imam Khomeini was also a highly-influential and innovative Islamic political theorist, most noted for his development of the theory of *velayat-e faqih*, the "Guardianship of the Jurisprudent". He was named Time's Man of the Year in 1979.

Anywhere in this world, whenever a man is endowed with knowledge, wisdom and lofty ideals, with piety, devoutness and unyielding belief, with bravery, valor and will power, and with political intelligence, prudence and experience he steps in the arena of an immense task. He patiently and steadfastly pursues a sacred goal and will undoubtedly win endless glory and perpetual achievement for his country and nation, and sometimes for the

whole humanity. All of those who rank among the famous people of the history were adorned with some of these characteristics.

The great celebrity of the present era, Imam Rouhullah Khomeini, possessed all these traits simultaneously, even in usually unachievable and matchless proportions. He was a pious scholar, a devout savant, a sage politician, a nonconformist believer, a courageous and clever man of gnosis, a just ruler, and devoted combatant. (Sahifeh, 2010, p I)

His sense of religious duty made him embark on an extensive and historic struggle that has never been pursued by anyone but the exceptional men of history and has not been won by anyone but a few.

He dreamed of rescuing Iran from the clutches of a corrupt regime that imposed backwardness, decadence, and financial, moral and scientific dearth and recognized that restoring Islam and establishing the political institution of Islam in the country and the rule of divine values was the only solution.

Having initiated this path, he set a living example for the Islamic nations, and generated a new trend in the Islamic world whose first blessed outcome was the revival of Islamic identity among Muslims. (Sahifeh, 2010, p II)

From the onset, he started his struggle with the help of vast numbers of people and in the name of Allah; he talked to them and

asked for their faith, reason and determination. He never resorted to insincere parties and factions, and often regarded their political bargains. He always talked to the people sincerely and sympathetically and along the course of the struggle, like a discerning teacher and informed mentor he offered his reason, wisdom and knowledge to the wayfarers.

When, to the amazement of the world, the struggle of the Iranian nation was won, and they unambiguously accepted his leadership and incumbency with all their heart and soul, he brought about the most profound change in the political history of the country. This was changing monarchy, which is the totalitarian reign of the oppressors and the world-devourers, within which Imamate [Leadership] is the institution of the divine and public reign of the servants of Allah. He adorned his authority and resolve with justice and equity, and illuminated his universally acknowledged superiority with servitude and humbleness, and cured affluence and luxury with abstinence and piety. Never did he leave the path of Allah or His servitude, and because of the heavy commitment that he shouldered, he doubled the supervision over his soul. His heart-felt words, God-conscious and God-fearing heart, and his religiously inspired trait caused a seething spring of knowledge, wisdom and divine expedience to flow in the thought and mind of the Iranian nation which is a devotee of his purity and spirituality.

He equipped and prepared the men of government, the authorities and all people for facing a great number of enmities and conspiracies, and for solving millions of imposed problems. (Sahifeh, 2010, p III)

Anyhow, the establishment of the Islamic Republic in Iran was the first concrete and practical consequence of the Islamic Revolution and Imam Khomeini's ideals. Therefore, acquaintance with Imam Khomeini's life and struggles, thoughts and ideals, works and legacies will in fact be the first step to know the essence of the Islamic Revolution and its leadership. In fact, it is the main source of many of the current and future developments in the spheres of culture and politics of the Muslim world in the present and future era. Imam Khomeini must be called the architect of the modern and Islamic civilization, which is in the process of formation. (Sahifeh, 2010, p XI)

Naturally, studying Imam Khomeini's oral and written, social, political and even personal and private works presented in a collection called Sahifeh-ye Imam is a way to understand the spiritual characteristics and the dimensions of personality, religious and political traits and manners as well as the personal and social relationships of the Supreme Leader of the Islamic Revolution. Keeping in view the station of the Islamic Revolution and the role of Imam Khomeini in the contemporary world, each of the works

included in the Sahifeh-ye Imam relates a jot of the unknown and known aspects of the Imam's soul.

BIOGRAPHY OF IMAM KHOMEINI

Childhood and Parents

Imam Khomeini was born in the town of Khomein, about 350 kms south of Tehran in the central province, on the 20th of Jamadi-Al-Thani, the year 1320 L.H.,(September 24, 1902). Also the birth anniversary of Fatima Zahra, the daughter of Prophet Mohammad (peace be upon him). He was named Ruhollah. The spirit of God.

His father, Ayatollah Seyyed Mostafa Musavi, assumed the religious leadership of the people of Khomein and the nearby villages after his return from the Islamic theology center in the city of Najaf, Iraq. But only a few months after Ruhollah was born, his father was fatally wounded by bandits on the road to Arak, north of Khomein. He was 47.

Imam Khomeini`s mother, Hajar, was also of a prominent religious family. She was the daughter of an Ayatollah Mirza Ahmad, a scholar and teacher in Karbala and Najaf theological centers, in Iraq. She also passed away when the Imam was only 15.

Education

Despite these personal disasters, the Imam remained resistant and began using his talent and intelligence in learning Islamic sciences

--first under his brother, Ayatollah Seyyed Morteza Pasandideh. Later he went to the theological school in Arak where he attended the classes of the prominent scholar of his time, Haj Sheikh Abdulkarim Haeri Yazdi. He also mastered Arabic literature. After top theologians moved from Arak to the holy city of Qom, the Imam intensified his studies and completed the highest level of theology by 1927, and soon later was pronounced a mujtahid, qualified jurist, by his senior tutors. He specialized in various fields other than Fiqh (jurisprudence), including Philosophy, Irfan and Ethics.

Political Life before 1963

Known for his strong political views against the regime, the security agents of Reza Khan, the founder of the Pahlavi dynasty, were ordered to restrict the Imams activities. But the Imam continued his gradual but firm effort to spread his enlightening message to masses.

After the death of Ayatollah Borujerdi, the paramount shia leader of the time, the Imam was chosen his successor by the Ulema and people. With this, his cultural Jihad against the monarchy gathered momentum in 1961, reaching a climax in 1963.

Uprising

On June 3rd of that year the Imam made a historical speech against the dependence of the Shahs regime on foreign powers and its

support of the Israel. He also stressed on the role of the Ulema in society.

The Imam was immediately arrested on June 5th. But his powerful speech brought the people of Qom out into the streets. News reached other cities and for two days people in several major cities including Tehran, demonstrated against the Shah and in support of the Imam.

On June 5th, troops supported by tank were deployed crush the growing movement. Many are massacre and the Shahs dictatorial regime appeared to have achieved victory. But the seed of the Islamic Revolution had been planted.

In Exile 4/11/1964-3/10/1978

Following the Imams arrest, the regime came under sever pressure from the Ulema and the massage. On November 4th, the Imam was sent into exile. He was first deported to Turkey and then to Iraq where he took up residence in Najaf.

Still determined to act according to his religious responsibility the Imam escalated his political struggle. This further added to the religious and political awareness and maturity of the Iranian people that was demonstrated by their angry and massive response to the murder of Haj Mostafa Khomeini, the Imams eldest son, in the winter o f1977 by the agents of the Shahs secret police, the Savak.

The martyrdom of Haj Mostafa, as well as an insulting article printed in the daily Ettela'at on Savak's order, prompted mourning a protest gathering in major cities. Many people were killed in demonstrations and the regime decided that the only way to calm the situation was to prevent the Imams inspirational message reach the people.

The Shah demanded and received cooperation from the Iraqi regime and the Imam was expelled on 3 October 1978.

Migration (Oct. 3, 1978-Feb. 1, 1979)

Imam Khomeini set out for Kuwait on October 3rd 1978 but was denied entry by the government. After consulting with his son, Ahamad, the Imam decided to go to France where he arrived on October 5th and a few days later took up residence in the small village of Neuphle le Chateau.

In Iran mass protests against the regime and the continued exile of the Imam grew to such an extent that it become impossible to control and suppress completely.

The Imam made frequent speeches, sent messages to the Iranian nation, gave numerous interviews to the media, outlining the liberation- seeking values and ideas of Islam and explained the framework of the Islamic state based on divine justice.

The ruling regime was facing a serious crisis. The West forced the Shah to leave Iran to allow the newly formed liberal Bakhtiar

government to gain legitimacy in the eyes of the people. But the Imam still held the initiative: he was determined to return to Iran. The nation prepared for the greatest home coming ceremony in history. The Imam left Paris for Tehran on 1 February 1979.

Return to Home 1/2/1979

The streets o Tehran was packed with millions of people, waiting enthusiastically to great the Imam.

The Plane carrying the Imam landed safely at Tehrans Merababd Airport. The Imam set foot on the Islamic homeland for the first time in more than 15 years. His first move upon arrival was to go to Behesht-e Zahra Cemetery to pay tribute to the martyrs of the Islamic Revolution.

Confident of victory, people rejected everywhere. The regime unleashed its last bullets. Love, courage, and martyrdom in the struggle led every step of the monarchical regime. The Islamic Revolution triumphed and true Mohammadan Islam spread its wings over Iran.

Everyday thousands of people rushed to see the Imam. An interim government was formed. The new state was gradually taking shape. The Imam insisted that the main institutions be set up. The people voted for the Islamic Republic and approved its constitution. Thus the first Islamic State after 1400 years was born.

The Islamic Republic of IRAN

After setting up the Islamic Republic of IRAN, Imam was no longer just a leader, but a caring, sincere, father. He even cared for those who have done wrong and lost their way. He was loved, even by the poor, the deprived and freedom fighters of other nations.

The Imam made most of his speeches during he period among 19979 - 1989. He gave out solutions, set the framework for principles of statementship. He not only explain the virtues of religion and ethics, but detailed the aims of the Islamic Republic and its domestic and foreign policies.

Farewell and Mourning

After ten years, at 22:22 Saturday night June 3rd, 1989, the Imam passed away. The news was broadcast the following morning, the sense of loss was unbearable. Millions poured in from all part of country to participate in the biggest farewell in the history. The similar ceremonies were held, as well as in many Islamic countries and communities around the world.

LEADERSHIP LITERATURE

Perhaps at this stage in time, there is a need for the reader to fully understand the meaning behind a leader or leadership.

What is a leader? What really is leadership? What are the attributes of good leadership? The definitions of a leader are numerous.

Words like head, boss, manager, person in charge, organizer, principal, chief, director, guide and many more come into play.

In an attempt to find out the attributes of Imam Khomeini's leadership styles, one is confronted with several obstacles. I must confess that I found it a difficult task to match Imam Khomeini's leadership styles with any other that I have known. Therefore, I decided to explore the aspects of his leadership feats from various plenary levels and angles. Before venturing any further, I wish to mention at this point that, the concept of leadership is a tricky one. For us to stand on firm ground, we need to agree on the limitations that make the subject we are dealing with difficult to comprehend.

First and foremost, leadership styles differ according to culture, setting, and number of people led, class, climate, race, creeds, age groups, level of civilization and many more. Besides, who sets the standards with which to measure good or bad leadership?

Leadership researchers disagree about what leadership is. Most of this disagreement stems from the fact that leadership is a complex phenomenon involving the leader, followers, and the situation (Hoy & Miskel, 1987; Roueche, Baker, & Rose, 1989; Hughes, Ginnett, & Curphy, 1999).

To understand the complexity of leadership, some definitions of leadership in Islamic and Western literature follow. (Aabed, 2006, p 42)

Leadership in Western Literature

From a Western perspective, leadership is the process of influencing an organized group toward accomplishing its goals (Roach & Behling, 1984). The leader's job is to create conditions for the team to be effective (Ginnett, 1996). Leadership is also defined as interpersonal influence directed through the communication process toward the attainment of some goal or goals (Tannenbaum, Weschler, & Massarik, 1961). Joseph Rost (1991) defined leadership as an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes. Gary Yukl (1998) identified several useful ways to classify leadership theory and research. One way is according to the types of variables emphasized in a theory or a study. For example, research on leadership includes trait approach, behavior approach, power-influence approach, and situational approach. Some researchers studied the personality traits of leaders, others studied the leaders' behaviors, others studied the relationship between the leader and the followers, and others focused on the situation where leadership took place. (Abed, 2006, p 43)

Leadership in Islamic Literature

In Islam, leadership is a process of inspiring and coaching voluntary followers in an effort to fulfill a clear as well as shared vision (Altalib, 1991; Chowdbury, 2001). Thus, in Islam, a leader

is not free to act as he chooses, nor must he submit to the wishes of any group—he must act only to implement Allah’s laws on earth. Allah said in His Qur’an, “And We made them leaders guiding men by Our command and We sent inspiration to do good deeds, to establish regular prayers, and to practice regular charity; and they constantly served Us only” (Qur’an 21:73). “Leadership is a *trust* (Amaanah). It represents a psychological contract between a leader and his followers that he will try his best to guide them, to protect them, and to treat them justly” (Beekun & Badawi, 1999, p.vii). Hence, the focus of leadership in Islam is doing good deeds for the sake of Allah, the Muslim community, and humankind (Kader, 1973).

An effective leader is someone who is voluntarily followed because of his ability to guide and control other people. In most cases one tends to think of a leader having arrived at his position mainly because of his talent for influencing others and for acting in a guiding force. At the same time, we should also take cognizance of the fact that not all leaders are the same. In their leadership styles, some tend to perform and excel better than others yet; the rating goes with some limitations when it comes to determine which leader is better than the other. This is further complicated by the fact that the leaders would be performing in different countries with different environment and conditions prevailing.

In most cases, one gets to the position where he is regarded as a prominent leader because of the administrative skills he exhibits during the process of the leadership. Some of the qualities of an effective outstanding leader are that people voluntarily follow him because of his ability to manipulate and guide them.

Such qualities go hand in glove with Imam Khomeini's leadership styles. The Imam preferred to be called 'the people's servant'. He did not want to call himself the boss, quite contrary to how other leaders impose themselves into leadership and command people to look upon them as demy- gods.

IMAM KHOMEINI'S LEADERSHIP STYLE

"Leader and leadership in the divine religions including Islam is not in itself something grand to make men proud and self conceited". "If they call me a servant, it would be better than being called a leader. Being a leader is not what matters. What matters is service, Islam has made it necessary for us to serve! I am a brother to Iranian people and regard myself as their servant and soldier..."

Imam Khomeini The Islamic Revolution of Iran is no doubt a unique and rare event of the twentieth century. Imam Khomeini, the leader of the Islamic Revolution of Iran, inspired a multitude of people to fight for their rights.

What name of a leader springs up other than that of Imam Khomeini? What gimmicks did this enigma employ to spring up such a grandiose movement? What were his motivations and inspirations? In this section, we purport to look into those unique leadership traits possessed by Imam Khomeini.

A key element in Imam Khomeini's successful management and leadership was his extensive relationship with the masses and various strata of society. The complex link between realities and ideals, and the establishment of relationship between theory and practice show the sagacious and clear image of his leadership.

Imam Khomeini- contrary to the dominant views of the scholars and theorists- did not confine his influence and impact on the exclusive circle of the elite. Rather, he had such a capability to personally establish and manage his theories in practice and to convey his objectives to the masses in an easy-to-understand language through interesting and influential speeches and earn their support to the extent of offering their lives for the realization of the goals and ideals.

The trust of the Iranian people in the Imam's sincerity in his words and deeds, which arose out of the long interaction and connection between him and his followers, together with his personality attractions, and tranquil and tranquility-giving and at the same time, unwavering and dignified countenance, along with his

compassionate and penetrating look, eloquent and simple words, and his spiritual, religious and scientific dimensions are among the factors that rendered his speeches wonderfully moving for his addressees. Certainly, this deep, affectionate and direct relationship between the Imam and the people, and his abilities in promptly conveying his ideal values to the society had a crucial role in his successful leadership. Accordingly, contextual analysis of the Imam's speeches and his knowledge of the audience, and a comparison of the historical events of the Islamic Revolution with the trend of his speeches and statements, and the study of the aggregate of meetings and speeches, and the diversity of the groups and strata will help the researchers in analyzing the realities of the Islamic Revolution and in finding the reason behind Imam Khomeini's effective and people based-leadership. (Sahifeh, 2010, p IXX)

Some Aspects of Imam Khomeini's Revolutionary Leadership

The Imam possessed all the qualities and accomplishments required to endear him to the Muslim masses of Iran as an authentic hero in the Islamic tradition: exceptional personal integrity and unselfishness in lifestyle, the will and ability to be a strong leader, incredible courage and steadfastness in the face of great odds and hardships, an unusual capacity for stoic endurance and establishing empathy with the suffering of the oppressed and

downtrodden in society, and extraordinary and spellbinding communication and oratorical skills. (Osman, 2009)

The emergence of Imam Khomeini as the undisputed leader of the Islamic revolutionary movement in Iran derived mainly from his unique personal qualities. His Spartan, ascetic lifestyle which eschewed worldly luxuries had always been a reproach to the extravagance and greed of the corrupt, absolutist and luxury-living Pahlavis. Of austere tastes, Imam Khomeini lived a modest and frugal life both before and after the revolution, eating simple food, wearing plain clothes, sleeping on the floor, and assiduously performing the nightly prayers and Qur'an recitation session's day in, day out without fail to the end of his life.

Rare as this disposition is among the powerful both in the Muslim world and elsewhere, it is not surprising that he was widely respected as a leader of integrity. His austere lifestyle symbolized both the denial of crass worldliness and the affirmation of social justice and egalitarianism.

Another cornerstone of Imam Khomeini's revolutionary leadership was his ability and charisma to unite the disparate opposition to the established order around the highest demands: putting an end to monarchic despotism and to dependency on the west. In achieving this he maintained his finger on the pulse of the people, skillfully gauging the latent moods and dispositions prevailing among the

Iranian masses who loathed the authoritarian Pahlavis. As such, he never wavered in his relentless exposure of the regime as an edifice of tyranny and a puppet of foreign powers.

But there is more to effective leadership than the mere traits of decisiveness, perseverance and personal integrity. In fact, the most important quality of Imam Khomeini's leadership lies in his ability to mobilize the resources and skills of the Iranian masses towards the attainment of the desired revolutionary change. In this regard he displayed remarkable organizational skills and ability to utilize alternative modes of communication with the masses in the face of the total monopoly of political power and domination of the media by the Pahlavi regime. (Osman, 2009)

Imam Khomeini's speeches were worded in a language specifically designed to communicate simply and meaningfully with the wider segments of society. He kept his message simple, direct and free of non-Islamic interferences, consistently telling his followers that the Pahlavi dynasty must go and that they must get ready to unseat the Shah.

The leadership qualities of the late Imam Khomeini furnish a historic model for revolutionary praxis that will continue to inspire and guide the struggle of the Islamic movement in the future. Only through a continuous process of probing and reflection on his

leadership could the rich lessons of his legacy be unearthed, understood and imbibed. (Osman, 2009)

Imam Khomeini managed to attract a large number of followers because he identified himself with the masses by leading a modest and simple life dictated by performing prescribed religious duties without fail.

The various facets of this amazing Islamic leader may be summed up as an exceptional personal integrity, unselfish lifestyle, iron-will, incredible courage and steadfastness. He had the capacity for stoic endurance, empathy with the suffering and oppressed people and, above all, extraordinary and spellbinding communication and oratorical skills.

Imam Khomeini's Leadership Framework

The collection of Sahifeh-ye Imam in 22 volumes including opinions, political, social, and religious guidelines in hundreds of sermons, messages, decrees and letters in the course of years of challenge before and since the victory of the Revolution, is the most comprehensive book so far published. The features allocated to the collection described in vol. 1 in details. Since 1378 AHS, this precious collection printed several times by the Institute for Compilation and Publication of Imam Khomeini's Works. Furthermore, multi-media software of the collection with good

properties of search supporting English, Arabic and Persian languages designed to help the researchers and devotees of the commendable Imam Khomeini (A. S) in their research works.

What was common in all of Imam Khomeini's messages, both before and after the victory of the Revolution, was calling the people to supporting the goals of the Revolution from the perspective of the religious and divine duty, and with reliance on the people's role as the primary founders and owners of the Revolution, with an exceptional emphasis on the youth.

It can be said that the strengthening of the people's faith and religious beliefs as their key stimulus for political struggle and activities, and 'observance of the religious duty' as its prominent figure are the very institution and feature upon which Imam Khomeini founded his uprising and which can be considered as the distinction between the Islamic Revolution and other political movements in the contemporary history of Iran. Revival of the spirit of belief in God and religiosity in the realm of social concepts; revitalization of the movement-engendering Qur'anic themes such as Imamate and wilayah [guardianship], jihad and martyrdom, validity of God's sovereignty and His commands, precedence of the religious criteria and rejection of the rule of taghout, and the inseparability of religion and politics are the subjects which Imam Khomeini- basing on the authentic religious

sources, which are acceptable to the Iranian society and relying on the method of the great leaders of Islam- was able through a discreet fusion of reason and religion, and a realistic view of the exigencies and discourses of the modern era and the efficient role of the element of time and space in ijtehad, to establish a positive spirit on the culture of religion as the guide of the followers' thought and action in the context of their beliefs and socio-political activities. (Sahifeh, 2010, p XVI)

From contextual analysis of Sahifeh we can make some conclusion about leadership characteristics. The most important aspect of Imam Khomeini's approach to leadership has shown in table 1.

Table 1 Main aspect of Imam Khomeini's approach to leadership

Main aspects	Main categories	Subcategories
Leader Beliefs and values	Quran	<ul style="list-style-type: none"> – Prophets stories – Divine orders
	Sunnah	<ul style="list-style-type: none"> – Prophet sunnah – Caliphs sunnah
Leader attitudes	Attitudes to god	<ul style="list-style-type: none"> – Taqwa – Tahzib
	Attitude to the universe	<ul style="list-style-type: none"> – Day of judgment – Good deeds
	Attitude to human	<ul style="list-style-type: none"> – God servants
	Attitude to self	<ul style="list-style-type: none"> – Responsible
	Attitude to position	<ul style="list-style-type: none"> – Trustee – Place to serve others
Leader intention and motivation	Divine motivation	<ul style="list-style-type: none"> – Trust to god – Devotion – No expectation on compensation – Patience

Leader behavior	Duty oriented	<ul style="list-style-type: none"> – Righteous – Justice oriented – Insight – Knowledgeable
	Responsibility	<ul style="list-style-type: none"> – Trustworthy – Pragmatism – Self confidence
	Accountability	<ul style="list-style-type: none"> – Commitment – Law obey – Self control – Critic acceptance
	People oriented	<ul style="list-style-type: none"> – Humility – Honesty – caring – Sympathy – Confidence – Participation – Good behavior – Listening – Growth and empowerment – Simple life
	Service	<ul style="list-style-type: none"> – Altruism – Benefit to others – Benevolent – Prefer needs of others – Brotherhood – martyr
leadership results	Creator satisfaction	<ul style="list-style-type: none"> – Peace spirit
	People's consent	<ul style="list-style-type: none"> – Influence the hearts of followers
	Self satisfaction	<ul style="list-style-type: none"> – Self– esteem

Some Imam Khomeini's statement about leadership and government has been presented here:

One of the differences between a government of Islam and other governments is that in the government of Islam the atmosphere is an atmosphere of tender attachment. There was no basic worldly difference between the topmost personalities of the country, such

as the Messenger of God, who was the foremost person; ... It was not that the messenger of God- when he was positioned at the top and become the leader of the nation- would govern like the rest of the governments. He would come and take his seat in the mosque; his companions and followers also would be in the mosque such that when an outsider would come in, he would not be able to distinguish which one among them was the Prophet. He would have to ask who the Prophet was. The seating arrangement was not such that one would sit on a throne and the rest would stand opposite him and give him a military salute. (Sahifeh, vol7, P. 216)

The government did not want to impose itself on the people; it wanted to serve them. Islam has charged the governments with the duty of serving the people. The army should be at the people's service, and so should the governments. The atmosphere of fear will disappear if such a system takes shape and will turn into one of friendship and brotherhood. (Sahifeh, vol8, P. 80)

I accept your leadership and am your servant. (Sahifeh, vol7, P. 120)

I am a servant of all sections of the people and am at your service. (Sahifeh, vol7, P. 119)

The whole nation is from us and we too are from the whole nation. And we are all your servants and of the rest of the nation. (Sahifeh, vol7, P. 137)

The governments should note that they must be at the service of their nations and the nations must support the governments. (Sahifeh, vol7, P. 93)

Governments must take note of the fact that they must be at the service of the people. If they are at the service of the people, the nations will support them. (Sahifeh, vol7, P. 94)

Governments must be the servants of the people; just as it was traditional in Islam that government is at the service of the people and the army at the service of the people. (Sahifeh, vol7, P. 106)

I wish your further success from the Almighty God and expect your performance to be true and to work with pure intention. Any work starting with a pure intention will be successful and will reap the anticipated results. The intentions must be pure and for God. God Willing, the mighty work you are doing will be in the cause of God to bear eternal rewards for you. (Sahifeh, vol7, P. 378)

If something is dedicated for God it will not go to waste; it will be preserved for you. Whatever has been done for God will not be forgotten; it will be kept) in a record in the other world (. Endeavor for God from now on. (Sahifeh, vol6, P. 299)

Those working for God will never lose. Those working for the world are losers if they fail to achieve their mundane end, wasting their life. Even if the latter succeeds, they are losers. However, those who rise up for God, obey God's command, they would

never suffer defeat. Such a revolution is for God, all revolt is for God and actions are for God. On the surface, if it is assumed that we failed and thus lost, we have not actually suffered defeat, because we have worked for God and one who works for God, we are the winner. Life is not restricted to this world; there is the next world as well. (Sahifeh, vol10, P. 308)

Anybody who works for God would experience no failure. (Sahifeh, vol11, P. 365)

All should have attention to God. Everyone whatever job he performs should be for God and the sake of God only. In the system of monotheism all are one and the same. All are glued to one another. (Sahifeh, vol12, P. 41)

Islam has exhorted everyone to be considerate toward one another. We all have a duty and we must all be considerate toward individuals with whom we are related; to be considerate toward the whole nation; (Sahifeh, vol7, P. 449)

It is now the duty of all of us, all the individuals of the nation, from the highest to the lowest- whether in the government departments or not, whether in the bodies that are managing the affairs or not- it is the duty of all of us to do our work as approved by Islam. Now that we say that it is an Islamic republic and that the country is Islamic, now that we want to show Iran as a model to the other countries, let it not so happen that, one day, it becomes a satanic

model and we remain indifferent about it. It should be an Islamic model; this is the duty of everybody. (Sahifeh, vol8, P. 7)

It is the duty of all of us to reform ourselves. Today, Iran needs pious people to be involved in everything. Wherever you are, you must be competent, straightforward, honest, and pious in your work. (Sahifeh, vol8, P. 256)

From the above statement we can draw a model that shows the leader-follower relationship. The below diagram shows the conceptual model of Imam Khomeini's approach to leadership.

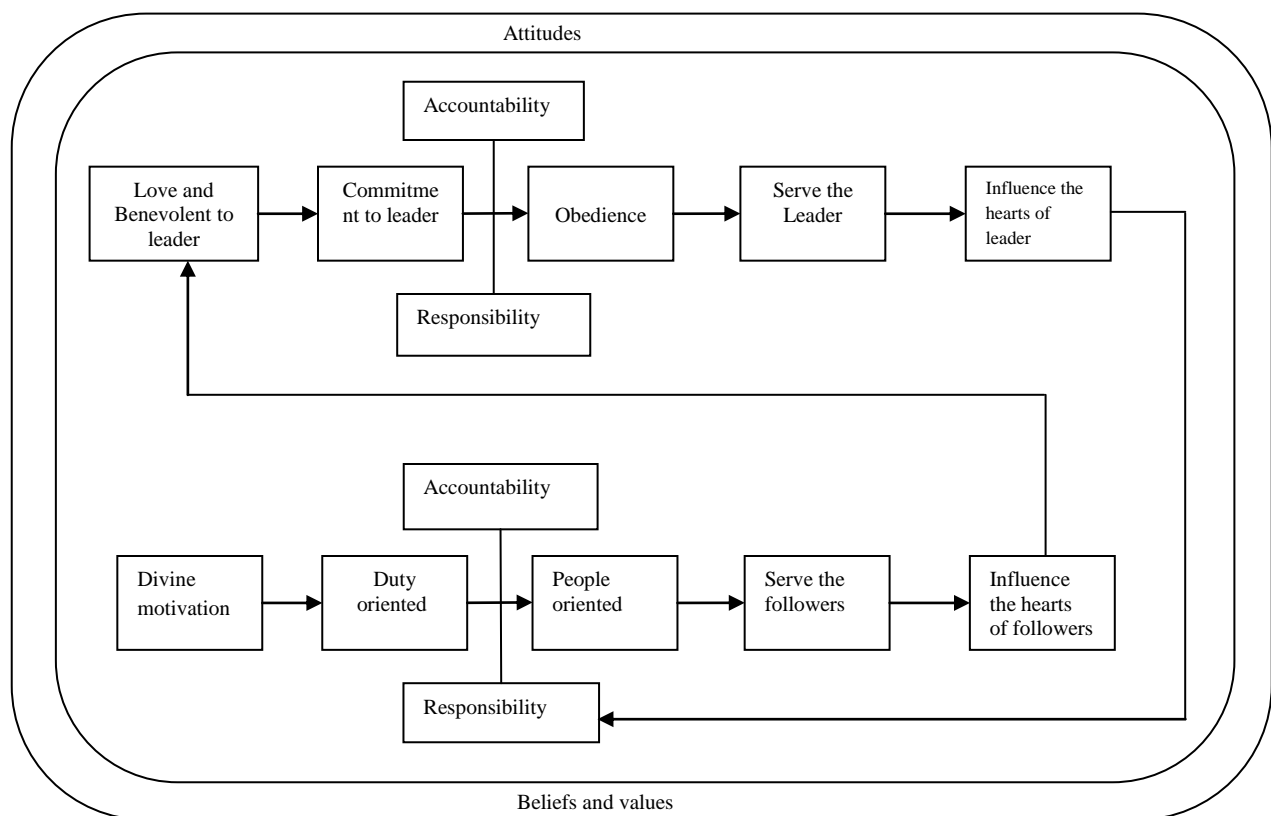


Fig. 1 Imam Khomeini's approach to leadership

CONCLUSION

Agreeably, every country or organization has its own share of leaders who are poor or effective performers. In the process, some leaders become more outstanding than others. Their prominence is gauged by the quality of their performance to the call of duty.

Indeed, leaders occupy various stretches of periods in the history of their respective countries. Some leaders represent ancient history whereas some are found in the so- called modern history. However, whether ancient or modern history, it turns out to be a common factor that apart from playing their pivotal roles in their countries, their leadership activities should permeate and find recognition beyond their borders and get international recognition.

Iran, like any other country of the world, had also its share of ancient and modern history. Its monarchial rulers stretch their recorded history to some time immemorial. Iran is one of the countries of the ancient world with a civilization and culture that has remained unchanged for several years. The country could boast of its great kings and rulers such as Cyrus the Great, Xerxes, Alexander the Great, Abbas, the list is endless.

However, in modern history, Iran produced Imam Khomeini one of its own illustrious sons who is regarded as one of the most prominent leaders whose leadership styles proved to be

incomparable to most of the leaderships existing today. The Imam's leadership qualities, being so unparalleled, with other rulers, have not only been emulated by his country alone but also by the contemporary world. His remarkable oratorical skills when inspiring his followers are demonstrated in the following extract from one of his speeches, "I assure you gentlemen, and the Iranians that the regime will meet defeat, their forefathers were slapped by Islam... they too will be slapped... stand firm. Do not submit to oppression... They shall be gone and you shall remain... These dull and borrowed swords shall be back into their sheaths..." Imam Khomeini's speech delivered on 16 April 1967.

Imam Khomeini distinguished himself considerably from other leaders of his time. He attracted many scholars who attended his lectures in large groups. They found him a unique lecturer in rational sciences. The charismatic leadership style of the Imam manifested itself when he effectively administered the Islamic Revolution of Iran even when he was far away from Iran where the Revolution was taking place. He managed to direct and control the struggle from remote in exile.

Furthermore, his leadership stamina was a shining example when it was demonstrated by his ability to defeat the world of arrogance and create a sense of self- confidence amongst the oppressed people.

One of the outstanding unique leadership qualities was that he was the embodiment of selfless and trustworthy life. Imam Khomeini set goals during the Islamic Revolution of Iran and fully implemented them. Most people regarded him as a guardian of the true Islam and many put their hopes reflected in his virtue, knowledge and awareness. He was a man who regarded the fulfillment of divine duties as the only purpose in life. Imam Khomeini managed to attract a large number of followers because he identified himself with the masses.

During his life in this world, Imam Khomeini led a modest and simple life dictated by performing prescribed religious duties without fail. The various facets of this amazing leader of the Islamic Revolution of Iran may be summed up as, exceptional personal integrity, iron- will incredible courage and steadfastness. He had the capacity for stoic endurance, empathy with the suffering and oppressed masses. Above all, he was blessed with the gift of rare and extraordinary spellbinding communication and oratorical skills. Imam Khomeini's humility and character is fully portrayed by the simple life- style he lived.

We wish for the incessant exaltation of the pristine Islam; promotion of the ideals, memory and name of Imam Khomeini; progress and authority of the Islamic republican system; and honor and glory for the noble nation of Iran.

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