

# The Sprite of “Naming the Years” by the Supreme Leader of Iran Independence, Freedom and Islamic Republic

*Mahdi NajjarSadeghi<sup>1\*</sup>, Sedigheh Eekani<sup>2</sup>, Amirmohammad Babae<sup>3</sup>*

<sup>1</sup>Phd Student of Public International law, Islamic Azad University, Qeshm International Branch, Iran.

<sup>2</sup>Faculty Member of Islamic Azad University, Chaloos Branch, Iran.

<sup>3</sup>Phd Student of Public International law, Islamic Azad University, Qeshm International Branch, Iran

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## ABSTRACT

**Objective:** Beginning his leadership, the supreme Leader has had special emphasis at the beginning of each new year in his annual new year message on the fundamental and important concepts in the practical and effective fields with the approach of addressing issues and challenges concerning of a particular faith community, the society and officials, and even indirectly, the world, This has been taking place since 1999, coinciding the hundredth birthday of the founder of Islamic republic of Iran, Imam Khomeini. **Methodology:** This has been institutionalized wisely as a tradition named the “the naming of each year Every day, its main followers is waiting for formal notification of the roadmap and the large-scale policy and this cause an enthusiastic movement among people. **Results:** These well-thought out names of the years especially this year’s name which the supreme leader in his new year’s message with the title of “emphasis on the concept of unity” has stated has filled the both national and international gap. **Conclusion:** These guidelines should injected to the body of the society which lead to strength and unity of the government having the slogan of independence, freedom and Islamic republic and we should follow them to the best of our ability.

## 1. Introduction

Istisna Contract or Order Making of contracts which, although in the distant past was used on a limited basis, but in the political system of the Islamic Republic of Iran, the supreme leader, is the highest authority in the country, determines the strategy and general policies of the Islamic Republic of Iran (Moslehi, 2012). The policies will be communicated to the three branches of government and other institutions so that not only do they get disseminated but also they should be followed by in order to motivate and to draw attention to the specific needs of the community’s values in different periods of time along with other legal obligations. Using reliable information, counseling and examination of the world and society’s necessities, these are determined and planned to highlight the progress and prosperity of society. However, it is worth to note that (Lalainbohr et al., 2010).

## 2. Materials and methods

The “naming of the years is not a simple guideline”; a deep attention to it shows that in more than two decades, the names have all been based on the general culture and the moral, socio economic, cultural and religious necessities and sometimes (Blanchard and Edwards, 1995). Changes within the regime and sometimes changes out of the regime all inter connected as the beads. Without considering the all pieces of advice by the supreme leader certainly cannot guarantee their ultimate success (Ghasemi, 2010).

\* Corresponding author: MahdiNajjarSadeghi@Gmail.com

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We follow and go ahead by key statements of Imam Khomeini (PBUH) in the first decade of the revolution (the independence decade) and naming of the years by the supreme leader in the last two decades (consolidation decades) and to fourth-decade (Justice and progress decade) with the prospect of 2025. It has been completely consistent with titles, concerns and needs, and it reflects the concerns of Imam Khomeini for the Islamic community. It is not possible to maintain and improve the Islamic system unless we follow them rationally, logically and with our heart and try our best in enforcing to all of them (Mohammadi et al., 2008).

### 3. Discussion and results

According to his statements in the message of Nowruz 2008 (the year of innovation, prosperity, and the start of the decade of justice and progress), considering the three previous decades as the decades for compensation for the underdevelopment of the Shah's Era and the war (Kanooni, 2005). Now, entering a new decade of justice and progress and leaving behind a successful decade of specific imposed conditions of the last decade, while bearing sweet and proud difficulties of independence, resistance and following guidelines, and objectives of the names of previous years, we should understand and follow the nature of the naming of the year 2013 (Economic and political epic) which indicates a real need to strengthen the movement in different aspects of politics and economics which these two have been the target of severe attacks by the imperialist powers (Rahimi and Zamani, 2009). Goals of the government have been both internal and external. And true followings can strengthen the government in both aspects (Akbari and Ardeshiri, 2007).

This year (2015) has been named the year of government, people, empathy and compassion in terms of potential and practical current and future political, international...special capacity by the unmatched wisdom of holy supreme leader. And it is worth to mention that this great naming contains the message that we should continue his wisdom that is to say the best light is the true belief in supreme leader's unifying statements and guidelines which by explaining and determining the direction makes this possible. However, we should examine this more carefully this year (Eshaghi, 2010). People generally follow these guidelines and government officials who quickly understand the nature of the naming provide the ground for this to happen. But some officials figure it out at the end of year and sometimes even forget it (Howard, 2007). Whatever the oversight might be, this causes corruption and rightly can lead to weakening and finally even to complete spiritual and material destruction of the society and more important it can lead to accountability to the martyrs. It is worth to mention that following to this year's motto which can root in the uranic verse "Grasp Allah's rope together and don't fall a pout", and bearing in mind the undisputable indices of the Haj chapter (verse 41) can cover all affairs and develop Islamic unity leading to the pride everybody deserves (Hassani et al., 2012).

### 4. Conclusion

These well-thought out names of the years especially this year's name which the supreme leader in his new year's message with the title of "emphasis on the concept of unity" has stated has filled the both national and international gap (Matt, 2007). These guidelines should be injected to the body of the society which lead to strength and unity of the government having the slogan of independence, freedom and Islamic republic and we should follow them to the best of our ability.

#### 4.1 Emphasis and named the years by the Supreme Leader

1990: emphasis on "inner revolution and reform."

1991: Focus on the "morning light"

1992: emphasis on "strengthening spirituality"

1993: emphasis on "social justice"

1994: Focus on "save"

1995: Focus on "consciousness, social order, economic discipline"

1996: emphasis on "the need to avoid waste and protect public wealth and resources"

1997: emphasis on "spiritual and moral virtues according to"

1998: Focus on "savings and avoidance of waste, content and stability of the Islamic and revolutionary positions"

1999: Year of "Imam Khomeini"

2000: Year of "Imam Ali (P.B.U.H)"

2001: the year of "national sovereignty and employment creation."

2002: the year of "glory Hosseini"

2003: the year of "serving"

2004: the year of "accountability"

2005: the year of "national solidarity and public participation".

2006: the year of "The Great Prophet (PBUH)."

2007: the year of "The National Thad, Islamic solidarity"

2008: the year of "innovation and creativity"

2009: the year of "modify consumption patterns."

2010: the year of "double effort, double work"

2011: the year of "economic jihad"

2012: the year of "National Production, Supporting Iranian Labor and Capital"

2013: the year of "epic political and economic saga"

2014: the year of "national will and the management of the economy and culture of Jihad»

2015: the year of "government and people, empathy and compassion."

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