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Of Love and Longing
A Study of Ayatollah Khomeini's Mystical Poetry
and its Reception in Iran and Abroad

by
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1. By mixing Shiite Islam with mystical ideas on perfection, Ayatollah Khomeini was able to politicize Islam, turning Iran into an independent Islamic country governed by the clergy.
2. Ayatollah Khomeini's unorthodox *qalandari* poetry is a sign of his religious piety.
3. As his praise poems (*qasides*) from the 1920s indicate, Ayatollah Khomeini's ideas on the 'governance of the jurist' (*velâyat-e faqih*), which he presented to the public in the 1970s, were already present in his early years.
4. By re-interpreting the paradigm of Karbalâ, Ayatollah Khomeini was able to create dichotomies, such as Shiites vs. Sunnites, which he used to attract supporters to fight against Saddam Hussein.
5. For Iran, the massive amount of support given to Iraq by Western and Arabic countries during the Iran-Iraq war, is like a wound that does not heal easily.
6. The clashes that arose between Saudis and Iranians after the Saudi government's execution of the Shiite sheikh Nimr al-Nimr are based on strategic and socio-political motifs, rather than on religious grounds.
7. The socio-political role of poetry in contemporary Middle Eastern society is heavily underestimated and deserves much more research; one may think of IS's use of poetry on a regular basis to convey their messages to the public.
8. Phd-research is like a mystical road; after multiple struggles, hard lessons and dead-end roads, one finds the right track, leading to the essence where there is nothing but a form of 'truth.'
9. The rise of IS cannot be motivated only through their religious predilection for a conservative type of Sunnism, but rather through the frustration of large group of young Muslims who have lost confidence in their government or leaders, yearning for a clear new socio-political system with which they can identify themselves.
10. Doing research on Iran is like playing a tough game of chess against Kasparov.
11. In theory, religion is about peace and solidarity, but in practice it often leads to discord and disintegration.
12. It would be best if Syrian refugees would be able to find refuge in prosperous countries in the Middle East.

