The Muslim Revivalist Movements: The Role of

Imam Khomeini in its Development and Continuity

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Abstract

The universality of Islamic teaching in fulfilling the needs of human life and managing human society have always been an interest of religious scholars and researchers. In this regard, preservation and expansion of Islam has preoccupied Ulama's mind throughout the history. For this reason, the revival of Islamic values and thoughts has been recognized as a crucial issue for and a heavy burden on Muslim's scholars. Imam Khomeini has achieved successes in continuance of the movement of religious revivalism, that other Islamic reformists have achieved less. Imam Khomeini is one of significant revivalists who led the Islamic revolution in Iran and consequently brought about changes in Muslim society and civilization. He proved that dignity and civilization of Muslims can be restored in the light of Islamic doctrine and its transcendental values. In this article, the researcher first attempts to discuss the concept of revivalism and its application in Islamic culture and the activities of some of contemporary Muslim revivalists comparatively. Finally, distinctive features of Imam Khomeini's revivalism will be examined.

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Introduction

The word revivalism derived from "revival" that means to revive and give life; in context of religion, it is used in various cases – like making a dead alive, enlivening nature, steering the misguided, and reviving the shari'a (Motahary, 2003). In fact, one of purposes of religion is to make human soul and community alive. However it does not mean that religions which are revival inherently, cannot be plagued with superstitions at all. Therefore, the main purpose of religious revivalism is to make Islamic rule and culture alive and give power and vigor to those rules and cultures that have been mixed with superstitions. In terms of Islam, is to return toward its pure original being in conformity with Quran and the Holy Prophet's Sunna (Motahari, 2003)

In this regard, many efforts have been taken throughout the history to achieve a required reform. In fact, the Islamic revivalism is observed as an attempt against military, economic, political, and cultural invasion of the West in Islamic countries in order to revive the true Islam, without superstitions and misunderstandings of shari'a. Moreover, the process of modernity has seriously worries Muslim countries, especially Iran, since their transition from the "developing" to the "developed" should inevitably be done in the context of the Western models. The Islamic revivalists have always had an active and influential role in modernizing culture, society, economy, and politics.   Muslim communities so often, witness the revivalism as a creative movement which had a huge contribution in growth of Islamic movements and could struggle with its barriers. It is also true to say that its anti-arrogance and anti-tyrannical role can create social justice and unified Ummah. The most eminent revivalists of Islamic nation are Sayyid Jamal al-Din Asadabadi, Sheikh Muhammad Abduh (Bovazar, 1990; Motahhari, 1989), Sheikh Mahmoud Shaltut and Sayyid Qutb from Egypt (Sahebi, 2001). Hassan al-Banna (Haque, 2005) and Omar Mukhtar from Libya (Mortazavi, 2013). Abul Ala Maududi and Muhammad Iqbal from

Pakistan, Abd al-Rahman al-Kawakibi from Syria planned for the revival of religious thoughts in Islam (Sahebi, 1988). They strived to unite and integrate Muslims. For instance, a center for dialogue between all religions – called Dar al-Tagrib Bein al-Mazaheb al-Islamiah – was established by Ayatollah Borujerdi and Sheikh Mahmoud Shaltut in Egypt (Rashidi, 2013). Furthermore, Sayyid Imam Musa al-Sadr, Morteza Motahhari and Ali Shariati tried to awaken the indifferent conscience of oriental youth (Khaduri, 1961). Among them, Imam Khomeini was outstanding due to his success in establishing an Islamic government. Although other revivalists such as Kawakibi and Maududi tried to found Islamic state, they were not successful. In other words, since the eighteenth century, what Islamic revivalists have done just in theorizing revivalism, Imam Khomeini attempted to put it into both theory and practice. Thus, Imam Khomeini objectified Islamic culture and civilization.   The Islamic civilization has been analyzed and judged in a historical framework and past tradition and culture so far. In fact, the symbol of Islamic civilization was architectures which could be seen in a past era; but, with regard to Imam Khomeini's revolution, it is true to say that a political system has emanated from religion is more center of attention than that of history to see Islamic civilization.

Comparative analysis of Islamic revivalists

The aim of analyzing revivalist movements comparatively is to know their different contributions and influences so that Muslims will be more aware of their conscience, enable them to achieve their dignity, and remove the backwardness and disunion of their current situation. Among all revivalists, the researcher has chosen those who have concentrated more on establishment of Islamic state and unity.

Sayyid Jamal al-Din Asadabadi (1838-1897), well known as al-Afghani, is considered as a founding father of Islamic modernism (Kolin, 2007). Sayyid Jamal al-Din was the first modern thinker and social activist who warned social ills and weaknesses in Muslim communities and

propagandized Islamization against Western powers. His influence on the Islamic countries, especially Iran and Egypt is remarkable (Keddie, 1973). Nikki Keddie also believes that he was under the influence of Shiite school and Iranian Muslim philosophers such as Avicenna and Mulla Sadra and Shaykh Tusi (Keddie, 1973). He is also one of the first theorists of Islamic fundamentalism as well as an initiator of the movement of Islamic awakening in recent centuries (Majidi & Dehshiri, 2008).

Keddie remarks "Al-Afghani was the first modern Muslim activist to utilize the power of Islam explicitly in his political appeal. His main goal was political but he recognized the power of religion and its usage" (Keddie, 2004). Moreover, by recognizing an appeal for Islam, he was able to integrate his calls for internal reforms in Islamic societies undergoing internal spiritual crises. European technological superiority created self-doubt in minds of Muslims in developing and colonized countries, which were increasingly under the influence and control of the West (Keddie, 2004). Consequently, Sayyid Jamal al-Din founded both intellectual and social movement. He wanted to create a resurrection in Muslims thought and life systems. Sayyid Jamal al-Din prepared Ulama with his keen tongue and his pen was mightier than swords for new constitutionalism government (Motahari, 2003). Sayyid Jamal al-Din knew his world and his time very well. His intelligence was inimitable. He traveled to three Asian, European and African continents and negotiated with important scientific and political figures. All these gave him a vast perspective of the world. Jamal al-Din gained his tremendous reputation as religious scholar, politics, revolutionary, and founder of Unity Fierce Movement – a social and political activity against tyrannical sovereigns, which extremely demands independence and greatness of Islamic nations thereby resulting in releasing those from the dominance of European foreigners (Motahari, 2003). He, during his life, struggled against Britain fiercely. Yet this intensity of extreme hostility can frequently be seen among patriots and revolutionaries in India, despite some Indian leaders of Muslims like Sir Sayyed Ahmad Khan was deceived by the

West culture and civilization at that time after his return from England (Enayat, 1982).

In 1884, he and his close friend, Muhammad Abduh, together published a short-lived newspaper, al-Urwat al-Wuthqa, in Paris. It called for returning to the main verdicts and true ideals of Islam as well as inclusive unity among Muslims (Andishehtaqrib, 2005). After being expelled from Egyptian, he returned to Iran and continued to struggle against internal authority and external colonialism, to awaken people, and to advise Naser al-Din Shah. He provided the main foundation of the new constitutionalism government in the Clergies' minds in Iran (Motahari, 2003). Sayyid Jamal al-Din insisted on Islamic monotheism and claimed that Islam does not accept monotheism except on the basis of argument. His great intellectual work published during his lifetime is Hakikat-i Madhhab-i Naychari wa Bayan-i Hal-i Naychariyan. According to Badawi[1], he wrote little but inspired a great deal (Badawi, 1976).

Keddei explains, "He classified socialists, communists, and nihilists as nothing other than mere variations of materialism in terms of ethical sense. In this sense, materialism is immersed in the worst kind of metaphysical and ethical mistake and cannot be trusted, even on purely human levels" (Keddei, 1968). The Answer to Renan one of the famous Orientalist is segment of a discussion between al-Afghani and Ernest. Afghani's letter to Ernest Renan is a reply to the reputed lecture at Sorbonne given in 1883. There Renan overtly assailed Islam, as a barrier to philosophy and science and al-Afghani's response is another substantial evidence for his perfect conception Islam and modern science.

The others theological books can be related to him are: al-Ta'liqat 'ala sharh al-Dawwani li'l-'aqa'id al-'adudiyyah, Risalat al-Waridat fi Sirr al-Tajalliyat. Afghani's views on science should be understood in the light of general program of Islamic 'reform' or renewal (Sahebi, 2001). Jamal as struggled with the political colonial of the West, was in conflict with cultural colonialism. He fought against the modernists who wanted to interpret the

world and possibly the Qur'an and Islamic concepts from western view. He believed that interpretation of metaphysical concepts of Qur'an and matching them with the sensory and material affairs is not permissible.

Sheikh Muhammad Abduh (1849-1905) was a Salafist jurisconsult, religious scientist, and liberal reformist. He is also considered as an establisher of Islamic Modernism, who led it in the late nineteenth century in Egypt and other Muslim countries. He was substantially influenced by Jamal al-Din al-Afghani since 1872 when meeting him in al-Azhar. Abduh changed his mood from his asceticism to activism; he wanted to create an Islamic renaissance and a salvation of Muslims from colonialism (Wuthnow, 1998). Abduh was the first student in the al-Afghani's philosophy class and developed an interest in Islamic philosophy and rational sciences. He loved his master and called him the greatest Master (Andishehtaghrib, 2005).

His political campaigns often ran along with the Sayyid Jamal al-Din's. Abduh, as the second person of the National Party whose establishment was done by Sayyid Jamal al-Din, dealt with the politics and organized lots of activities. In 1879 when Afghani was exiled from Egypt , Abduh, as his major pupil, was expelled from pedagogy at al-Azhar and came back to his village. He returned to his village. He came back to Cairo in 1880 and, in 1881, he became an editor of the official magazine, al-Waqa'i al-Misriyya; there he looked upon problems of Egypt in terms of national advantages and religious transcendence religious. He conceived the world politics as a struggle between the aggressive West and the victimized East (Badawi, 1976). In Beirut, he established Population of the Charitable Purposes to train Muslim youths and make religious belief alive in their hearts in order to prevent them from penetration of foreigners' thought   (Andishehtaghrib, 2005). Abduh united to Afghani in Paris to broadcast al-Urwat al-Wuthqa journal in 1884, but due to a ban on its publication, it was closed down. Then he came back to Egypt and worked as a judge on the National Courts in 1888 and after eleven years, he achieved grand mufti position, Egypt's highest official commentator of the shari'a (Wuthnow, 1998: 537). Both Abduh and

Afghani claimed that all Muslims should collaborate in order to convert inner decadence of their societies and confront European imperialism. They invited for a throwback to the soul of primary Islam and a redescription of Qur'an and the Sunnah of the prophet Muhammad in beam of modern world. Abduh claimed that Islamic heresies are rooted in determinism which was taken and pervaded by the Umayyad dynasty, the dogmatic philosophical beliefs that cause not only Muslims not to attempt to change their status quo but also next caliphs to take advantages of these distorted ideas and to reign over Muslims tyrannically. He accused the religious leaders that sold their religion to buy their material world and got along with the caliphs and kings. He announced explicitly that what exists today in the name of Islam is not true religion but a mixture with ignorance. He believed that religion and reason can lead to blossom of the Ummah (Judaki, 2011).

Abduh dissimilar with his master, Jamal al-Din, endeavored to detach politics from religious reformations and mostly dealt with educational and religious reform. His fame rests on his attempt to prove that Islam and modernity are compatible; this idea, taken from al-Afghani, was expanded and deepened. Abduh believed that we should return to the true Islam and the first original resources, and stated that interpretation of Sharia should be revised in a way that it can be met demands of modern life. In fact, he opposed Ulama's religious dogmas and in his struggle with fanaticism, he concentrated on returning to original Islam. Resalet al-Tawhid and Tafsir al-Quran known as Tafsir al-Manar are Abduh's two major works which represents his ideas about these matters (Ashrafi, 2011). Abduh, in the light of Sayyid Jamal teachings, was interested in philosophy and wrote two versions of Avicenna's al-Asharat.

Like Sayyid Jamal, he sought for unity of Muslim world and was dissatisfied with sectarian biases. According to him, when he discovered Ali ibn Abi-Talib's Nahj al-Balagha, it decided to describe and publish it. Consequently, he praised Imam Ali's speech, as the most eloquent coming after words of God (Quran) and sayings of Holy Prophet (Abduh, 1990).

Abd al-Rahman al-Kawakibi (1849-1902) is known as one of the most well-known intellectual scholars who can demonstrate the maximum lucidity in their politics and behavior. He was born in a wealthy and distinguished family in Aleppo, Syria (Sepehri, 2011). He learned Turkish language in Antakya and attended al-Kawakibiyya school in Aleppo and was influenced by Turkish leading scholars. He worked as a judge, learned both Persian and Turkish languages, and, in addition to literature, studied jurisprudence, Shari'a, and history (Sepehri, 2011).

Kawakibi was influenced more by Sayyid Jamal al-Din and Muhammad Abduh rather than by his other contemporaries. His historical significance in the Islamic modernist trend of thought lay in elaborating Arabs' pan-Islamism which intends to reform Muslims' degenerating world, ideas of privileging Arabs over non-Arabs, and advocacy of establishing Arab caliphs. In this view, Kawakibi decentered the primacy of Ottoman Turks and transformed them into an international and problematic other (Kurzman, 2002). On the other hand, he despite some of previous reformers was disappointed by heads of Islamic countries,   for rescuing Muslims and resurging Islamic culture and civilization. He had pessimistic view on uniting with Islamic governments; he saw Ottoman Empire as an agent of Muslims' backwardness and criticized its policy more than foreign colonialism. Kawakibi attempted to enlighten people by writing in newspapers because he had given the priority for political activities thereby being able to enhance levels of political consciousness of many Muslims. He believed that political consciousness must be awakened with the help of people's religious conscience (Rashidi, 2013).

Kawakibi was exposed to European ideologies and culture by publication of newspapers in Istanbul (Sepehri, 2011). He has edited an official paper, al-Furat, in both Arabic and Turkish languages. He also established two newspapers, al-Shahbaa, the first Arabic newspaper in his region (Kurzman, 2002) and al-A'tidal through which he criticized Ottoman Empire and expressed people's wishing for liberty and desiring to prevail

despotisms (al-Ariss, 1998). However, he was forced to halt their publications after awhile. Before his death, he left only two major works, which really represented his intellectuality. The book Tabai' al-Istibdad and Umm al-Qura (Andrea & Overfield, 2011). He spent most of his life in Aleppo and carried on series of battles with local Ottoman officials, which finally led him to jail two times (Sepehri, 2011). He secretly left Aleppo for Cairo to escape the chronic persecution of authorities; there he joined Egyptian scholars. In short time, he gained a wide reputation and was supported by Egypt's ruler, Abbas Helmi, who wanted to claim himself as a Caliph (Bayoumi, 2005). Kawakibi was a member of Salafist circle of Rashid Rida. He devoted his life and writings to two main ideas, Arab nationalism and freedom.

His revolutionary spirit was confirmed by his first book, Tabai' al-Istibdad, which was a manifesto against Ottoman tyranny. In this book, Kawakibi attacked political and religious tyranny and its nefarious effect on science, morality and progress. He draw attention to the deplorable gap between what Muslims were in their golden age and what they are now. True Islam, he argued, is not compatible with tyranny and must lead Muslims to a kind of state in which every individual can live happily. Kawakibi strongly believed in solidarity between religion and politics. He specifically looked at Islam as a political religion. He believed that if Islamic monotheism understood properly, people could understand the true meaning of the phrase 'there is no god except Allah' and would attain the most stable fortress of the anti-authoritarian (Rashidi, 2013).

Sheikh Abul Ala Maududi (1903-1979) is recognized as one of the most influential Islamic ideologues in the modern new era. His thoughts and works impressed on various Islamic movements in Muslim world. Maududi believed that Muslim society cannot be called Islamic without sharia (Paracha, 2015). He was descended from Hadrat Hasan and Hadrat Hussain, two sons of Hadrat Imam Ali (Haque, 2005).

Maududi organized a political party, Jamaat-i-Islami, in 1941. It is one of the well-known religio-political parties in Pakistan. He dealt with and supervised it over three decades till his death in 1979. In fact, he established it in pursuance of Hassan al-Banna's ideology and Egyptian Islamic Brotherhood Movement. Maududi defined its aim as a struggle to establish an Islamic regime. Today, this party is expanded; it works under the same name, JI, in five places of the Indian subcontinent. JI's influence has extended far beyond these places – the Indian Subcontinent, Jamaat-e-Islami Pakistan (JIP), Jamaat-e-Islami Hind (JIH), and Jamaat-e-Islami Kashmir (JIK). JI also has a good reputation in Bangladesh, the United Kingdom (Khan, 2013) as well as Sri Lanka (Malik, 2014). Moreover, Maududi distinguishes westernization from modernization and believes that the latter does not have any problem in itself but all Muslim problems comes from the former. In this view, revivalists agree with using modern tools and technologies but reject those matters which are built on assessments of Western system (Cheema, 2013). Maududi also believed that Imam Mahdi would be (The twelfth Imam from Holy Prophet's descendant of his daughter Fatima); the final revivalist and an absolute modern figure for Muslims, and be well conversant with modern knowledge in his age (Maududi, 1999).

In his Islamic political theory, Maududi insisted on the exclusivity of God's sovereignty. He opined that all problems of different systems in the world are due to the fact that humans rule humans; if popular sovereignty is replaced with God's sovereignty, these problems will definitely be resolved. His political theory holds the idea that religion and politics are an interwoven entity and the fulfilment of religious commands is impossible unless we organize a political system as criteria which is set by the true religion (Cheema, 2013). He was familiar with ideologies of Capitalism, Marxism, Fascism of nineteenth century and their challenges. Maududi founded a movement   of ijtihad at the level of thought, along with an institution to promote this movement. There he offered an ideological alternative to the modern world in order to resolve crises to which ummah faced in the

twentieth century. Maududi was a genius leader, a brilliant scholar, and a great inspirer and was immortalized by his writings. His various books on the subject of Islam and quotidian problems present him as a genius writer (Haque, 2005). He produced a monumental exegesis of Qur'an entitled "Tafhimul Qur'an". He believed that all guidance that humans need can be found in the Shari'a and Quran provides full plan for life (Halabi, 1986). Importantly, Maududi translated Mulla Sadra's philosophy and, consequently, he was influenced by viewpoint of Asfar, particularly the importance of shari'a for humans' souls (Jackson, 2011). His ideas influenced Abdullah Azzam, the Palestinian Islamist jurist (Malik, 2014). He was repeatedly arrested by government officials; Pakistan's court eventually issued Maududi's execution verdict. His resistance made his name as Islamic figure of the twentieth century (Mortazavi, 2013).

Maududi communicated with Imam Khomeini before Islamic Revolution of Iran. In his letter to Imam Khomeini, he notes that "I have prayed hard enough before God for abating these storms and staging the Islamic state in Iran" (MehrNewsAgency, 2015). After the Islamic Revolution of Iran, Maududi traveled to Iran to meet Imam Khomeini. Imam Khomeini, in his speech to him and his companions, asserted that "We, the Muslims, are duty-bound to represent the true Islam in the world. We all should stand under one party and that is the Party of God. It means that there should not be different parties or groups. Ulama of each nation should enlighten their people with regard to conspiracies that foreigners and colonialists have hatched to sow discord. It is binding on all religious leaders to carry out this duty" (Khomeini, 2006, Vol. 6). Imam Khomeini declared about him: Maulana Maududi's Islamic thoughts have established an Islamic movement in all parts of the world. He was not just a religious leader for Pakistan but for all Islamic world (Mehdi Kazemi, 2010).

Ruhollah al- Musavi al-Khomeini (1902-1989), well known as Imam Khomeini, was born in Khomein, an ancient town, in southwest of Tehran. In terms of lineage, his predecessors were progenies of the seventh Imam of

the Shi'a, Imam Musa al-Kazim. He is one of the most remarkable and influential characters in our history because of his divine ideas and his tremendous and constant efforts, thereby resulting in enormous changes in our time (Mohammadi, 2014). He was a philosopher, jurist, and a leader with specific political genius in the Islamic world. He also had lots of emphases in his sayings, writings, and practical methodology in terms of necessity for establishment of unity among Muslim nations. He had a worldwide view and believed that Islam is a universal ideology and an entirely self-sufficient system that is necessarily able to reinvigorate jihadist methods in defense of the faith. He also accomplished an enormous contribution to Islam by leading the Islamic revolution of Iran in our time. Indeed, both Shias and Sunnis are influenced by his view on anti-imperialism, uprisings against tyranny, and establishment of an Islamic society.

He inherited ancestral virtues that tried to gain divine teachings and to guide people of all generations. They preserved traditional religious education, which gave them social influences and widespread connections with people, which were very substantial in retaining the religious position of their family in contemporary Iran. Doubtless, his father's martyrdom can be seen as a symbol of injustice and inequality being pervasive in his society that not only is committed to defend of oppressed people but also enables Ruhollah to become the leader of his community. In addition, his historical information about Mirza Reza Shirazi, the leader of the Tobacco Movement, and Sheikh Fazlollah Noori, an influential man in the Costitutional Revolution, inspired him in his later life. Iran underwent a semi-official occupation since 1907 by Russia and England and Ruhollah touched the facts closely. From his early adulthood, he started to defend bravely his town against the Russian aggression (Ghaderi, 2004). Imam Khomeini frequently stated that he has participated in World War 1 (Khomeini, 2006, Vol. 16). When becoming mature enough, he was a mystic philosopher and jurist in order to revolutionize fabrics of society and set up the Islamic Revolution. He obtained a spiritual and intellectual formation during his life in Qum

from 1923 to 1962. This period is the flourishing period of his life in both political and social aspects, and influential jurist of Qum Seminary.

Imam Khomeini was an ideal reformer who sought to establish a healthy society with educated and virtuous citizens. However his ideal intention did not cause him to ignore realities of political life. He focused on political power as proficient means to attain divine ideals in the position of management. He believed in the all-comprehensive essence of Islam and claimed that Islam is perfect by which there is no need to imitate other ideologies. To him, politics is the highest form of religious commitment and formation of an Islamic state is the ultimate goal however other Ulama have not been mostly politic. Since he was an anti-colonial person, he saw colonialism as a major problems of Muslims. He began his struggle against the Western colonial attitudes in Pahlavi dynasty's era. He was the first scholar who directly challenged the Pahlavi's regime and secular policies which primarily caused to eliminate Islam as a socio-political power (Afzali, 2002; Rohani, 1991). In addition, its other goal was an elimination of Ulama's religion-political leadership from Iran where religion is an inalienable part of people's life. Therefore, the Pahlavi's polity redefined itself within a context of the modern world order. And its Americanized polity was formed through the expansion of its army and the establishment of a strong security apparatus; brutal suppression emerged as its definitive governmental policy.

The government's approval of the local council election bill happened in 1962; it changed conditions of being a Muslim and swearing to Holy Quran by representatives; it gave Imam Khomeini an opportunity to introduce that bill and a situation to mobilize opposition leading to an anti-regime sentiment among different social segments. He knew that disappearance of an absolute power depends on consolidation and expansion of Islam. The Pahlavi provoked unnecessary struggles against Ulama over the bill in order not to promote reforms but Imam Khomeini as a smart observer of political life, initiated a political collision to raise an Islamic voice. In June 1963,

Muharram 1383 AH, he took an opportunity of rousing people to revolt against the Pahlavi autocratic government. He was delivered a historic speech in evening of Ashura, the third of June, in 1963 in the Feyziyeh madrasa and advised the regime to stop such activities and political ties with Israel. He notified that all problems encountered by the Iranians and Muslims were due to America (Algar, 1981). This proclamation incurred the Shah's resentment and became a major reason for his expulsion from Iran first to Turkey in 1964, then to Iraq in 1965, and finally to France in 1979. During his exile, he began a movement to overturn the Shah's regime. He frequently contacted his international followers and requested them to become active in this movement. Imam Khomeini condemned the Shah as a "servant of imperialism" and a tyrant, and called for an end to his oppression (Hiro, 1989).

Thus, the fifth of June in 1963 converted a turning point for emergence of Islamic Revolution in present history of Iran. Before Imam Khomeini, there had never been an Islamic leader who could mobilize millions of Muslims by means of modem communications. His letters and speeches were recorded and spread worldwide by his assistants in a remarkable manner. Such activities cannot be found in the world of Muslims before. His movement, reinvigorated with political enthusiasm of junior scholars and students, has constructed an unprecedented solidarity in religious scholarly community. The movement lasted over fifteen years. Finally, he gained a victory against monarchical system of Iran on February 11, 1979 with the help of divine grace, consciousness, and unity of Iranian Muslims. Imam Khomeini undertook the leadership of Islamic Revolution (Khan, 2013) (Ruhullah Khomeini, 2005). He could establish a revolution in Iran and eradicate more than 2500 years old monarchy. He brought freedom, democracy, independence, and Islamic regime for Iranian people and provided an opportunity for planning a new approach to power of Islam that had not been in attention so much before Islamic Revolution of Iran. What he did in his struggle was the usage of Islamic concepts. He dominated Islamic Revolution of Iran until his death in 1989; his influence on people

was perhaps greater than that is exercised by other leaders in our time. He has attempted to reactivate dynamism of Muslim civilization by developing an approach for establishing Islamic revolution in order to revive Islamic civilization. For instance, Mikhail Gorbachev, the former Soviet leader, stated that Imam Khomeini was thinking beyond his time and could not be confined to a specific place. He left a huge impact on the world (Mazaheri Rad, 2011) He also had comprehensive and multi-dimensional approaches toward Islam and considered the possibility of political and cultural dimensions in order to revive Islamic civilization. Imam Khomeini's approach and strategy were always revolutionary during his movement. He believes in both necessity of political revolution in the Muslim world and human society.

Although Imam Khomeini concentrated on Muslims, he believed that many of Muslim difficulties and disadvantages were related to other subjugated countries. The problem is that those countries became away from Islam and admitted the corrupt ways of either the West or the East. Redemption of Muslims lay in coming back to Islam because none could expunge a composed power of one billion Muslims. Therefore, Muslims should cooperate with other subjugated nations to change the balance of world power and to stop their suppression and manipulation. He declared that, in the fifteenth century, (AH) the right wins over the wrong if Muslims be united; in this case, they will be victorious against oppressors (Khomeini, 2006, vol. 15)

Distinctive features and uniqueness of Imam Khomeini's revivalism

Accordingly, Imam Khomeini is the origin of many spiritual, cultural, political, social, and economic legal reform in Iran and the Muslim world. Examination of the whole of these elements would involve us in a lengthy discussion. Therefore, some of these legal reforms are mentioned briefly here.

Establishment of Islamic Republic of Iran

One of his legal reforms was the formation of Islamic Republic of Iran and consolidation the Islamic system from 1979 to 1989, the first decade of the Islamic Republic of Iran; in fact, it is the last decade of his spiritual life. Imam Khomeini conducted a countrywide public vote on March 30 and 31 in 1979, which ended in an extensive vote of people in backing of creation of an Islamic Republic government based on religion, politics, and democracy in Iran. One day after that, April 1, he proclaimed that event as the "first day of God's governance"; he institutionalized a new democratic government, Assembly of Experts, President, and Parliament elections. Other institutions which were established by him are Council of Guardians, the Corps of Guards of the Islamic Revolution. The Islamic Revolution of Iran is seen as one of the most important events in the twentieth century which has had an imperative role in reviving of Islamic civilization. In this regard, Koya (2009) states that "Imam Khomeini led the third great revolution of the twentieth century and the only one which has the potential to be repeated elsewhere in the world during the twenty-first century" (Koya, 2009).

Imam Khomeini is a great leader who has influenced many intellectual contemporary characters in the world and distinguished from others in terms of deeply religious insight and political genius. Other thinkers' ideas and struggles were transient and momentary remained at the movement but his were outstanding and resulted in the establishment of Islamic regime which was unique in the history (Najafi, 2011). Thirty years of political experience in Iran shows that the system has worked well (Bahmanpour, 2009).

Principle of Velayat-e Faqih

The next legal reform is the principle of Velayat-e Faqih, the essence of Imam Khomeini's political thought. Imam Khomeini was immersed in mysticism from the beginning to the end and believed in the absolute sovereignty of God over man and the universe. But it entered to a realm of theology and jurisprudence in theory and was expanded and manifested in

political and revolutionary actions. The Velayat-e Faqih' is a divine model, in which, based on the monotheism, an absolute authority, sovereignty, judgment, power, and an undeniable right for giving exclusively commands belongs to Allah. In this view, God's absolute authority was manifested on the complete unification of religion and political authority in the guardianship of the Most Noble Messenger of God Muhammad (the doctrine of Nobuwat) and his successors who, conforming to the Shi'a belief, are the Imams (the doctrine of Imamate). Some religious scholars have also pointed to it during the period of Minor Occultation[2] of the Twelfth Imam. According to Shia jurisprudence, in Greater Occultation[3] era, the leadership is allocated to the religious jurists who are the most competent in Islamic sciences and justice, moreover, possess the political vision to manage the society based on the sacred regulation of the Shari'ah.

In the absence of the twelfth Imam, just these jurists, as interpreters of the Shari'a, can institute a social system for its execution and propagation. Imam Khomeini declared that jurists have the same power as the Prophet had in supervising society. To advocate this idea, he refers to Imam Abul Hasan's saying that jurists are "fortresses of Islam" and asserts that this describes jurists' duty as being custodians of the Islamic beliefs, laws, and conventions, and being obligation to defend Islam. Accordingly, jurists are trustees because not only they give juridical viewpoints but they actualize the most serious function of the Prophet, the establishment of a just social system through the implement of Islamic laws and regulations (Khomeini, 2005). He also believes that jurists should control people's administrative affairs and execute divine laws in order to collect Islamic taxes, defend national territories, and administrate penal provisions according to Shari'a (Khomeini, 2006, Vol, 10). Therefore, the Shi'a institute believed in Imams as successors of the Holy Prophet and the Ulama as deputies of Imams. In this view, they stretch authority of Allah first to the Prophet, then to the Imams, and finally to the Ulama (Ezzati, 1981).

Neither East nor West Policy

Imam Khomeini's revivalism also exposes new views on the two Western political ideas, Capitalism and Communism, and looks at the power of Islam in a new way that has not been so much in attention before the Islamic Revolution of Iran. It is an independence based on the doctrine of "neither the East nor the West". And, of course, all political changes and independence happened in Iran can be seen as a reflection and symbol of this doctrine. In fact, it is the relationship between an epistemic level of the metaphysical doctrine and a political level in which a jurist or leader of revolutionary society that can seek for being independent of the East (Soviet Union) and the West (United States) in the modern era. With this doctrine, Imam Khomeini could pursue the Muslim profits, cut off the political ties with the Israel, and defend deprived Muslims in Palestine. He believed that through the political revolution should change international structures and international relations, until can establish a global society based on social justice. He also denies the exploitation of man by man and rejects any colonial oppression. He stated that the main target is to revive Islam and Islamic rules and to execute universal Islamic rules in order that all people be liberal, independent, and .live in welfare (Khomeini, 2006, Vol, 7). In his view, reviving an Islamic civilization and establishment of universal Islamic state can be actualized by forming free and independent republics (Hashimi, 2003).

Combining Modernity and Tradition In Thought And Action

Another concept is the importance of compatibility of religion with the modern society. Imam Khomeini strove to bring practical compatibility between Shari'a and the modern society, he insisted that Shari'a must be applicable to a modern society; otherwise Islam could not be claimed to be an ultimate religion. As an alert exponent, he could present a practical model for modernizing and developing various aspects of Islam with the help of a true comprehension of Quran and the Holy Prophet's Household, integration of past experiences, historical understanding of needs for developing community, and creating a bond between theory and culture community

(Fouzi & Moini Pour, 2009). Imam Khomeini sought to achieve transcendent political development with the centrality of God in the political system; he believed in realization of the Divinity School and the idea of monotheism as major goals for developing the politics. Therefore, it can be said that an ultimate goal in political development, according to his transcendental patterns, is to realize what the Holy Prophet wanted to do. He looked for developing a system in which the Divinity and monotheistic, human ideas are concerned; such a system, believed he, can lead to an evolution and development of human societies in all aspects, whether material or spiritual dimensions. In contrast, the ultimate goal of westerners in political development is more materialistic; having more pleasure, comfort, justice, and power with regard to human wisdom rather than religion (Fouzi & Moini Pour, 2009).

In fact, Imam Khomeini, in construction of the Islamic Republic, put forth a solution to this incompatibility by means of theory of Velayat-e Faqih; he has presented, that is, a compatibility of Islam and democracy. His system was built on a parliament, an elected president, and jurists supervise political processed. Imam Khomeini has created a democracy based on Shari'a. In his view, the democracy in Iran is religious and Iran can move towards a strong and stable democracy which has ethical and religious values in itself. In other words, people play a crucial role in involving in their country's affairs like electing members of the National Assembly (Khomeini, 2006, Vol. 2).

People have an important role in the structure of Islamic system and the relationship between Imam and Ummah is strong. The most obvious proof for this claim is people's presence in governmental scenes like parliamentary and presidential elections. Besides the role of people in the Executive and Legislative branches of government, people also have right to choose members of the Assembly of Experts. Consequently, people play their crucial role in choosing the supreme leader. After Ayatollah Khomeini's

death in 1988, people chose the supreme leader and delegated the leadership (Guardianship of the Islamic Jurist) to him (Naser Khalifah, 2007).

Self-Purification and Upbringing Of Spiritual Dimension

As a theologian, philosopher, and mystic leader, Imam Khomeini believed that a civilization would be worthy for human dignity when it had metaphysical, moral, spiritual, intellectual and cultural support. In his view, civilizations not having these aspects are frail and ineffective; they cannot be perfected civilizations; they educate human being one-dimensionally: either materialistically or bestially. They are misleading and causes of human corruption, depravity, and exploitation. Hence, to revive Islamic civilization and its dignity, he concentrated on Islamic culture which is based on doctrines of Qur'an and teachings of the Holy Prophet because they consider all materialistic aspects of human life as well as all transcendental matters of it. Imam Khomeini shines as a Muslim reviver in our time. Although he has not laid a foundation of religion, its commandments, ethics, or values, however, undoubtedly, his absolute attention return to religion, pivotal role of God, respect for religious beliefs are gifts of his guidance and leadership. His mission was to revive those values that are forgotten in society but still alive in human hearts and souls. Under such circumstances, he was skillful in returning those values to society. If religiosity and pivotal role of God had become only an inner and cordial affairs, the Imam cautioned that this view and idea must be manifested and appear in practice. With true spirituality, he was a pioneer and attempted to purify and refine the appearance of the lofty truth which has been victimized by deviation and misuses in history (Tabatabai, 2011). Imam Khomeini explicated the divine civilization which has been introduced by Muhammad, as Messenger of Allah, to the future of the Islamic world and introduced justice and non-discrimination between the black and white as main criteria in the Islamic society. He introduces establishment of such a society in conformity with the Prophet's aims (Mahbubi, 2012).

Struggle with Secularism and Separation of Religion with Policy

Imam Khomeini was promising the necessity of unity between religion and politics, government and administration of community, and full realization of monotheism in Muslims life (Bavand, 2009). According to him, religion and politics are very inharmonious in a secular society. He believed that separation between religion and politics is related to a colonial policy by which they intend to achieve their purposes, to separate religion from people's life. That is, the colonial policy posits that religion cannot dominate Muslim communities and cannot solve their issues. However, this policy is an endeavor to separate Islamic scholars and activists in the direction of freedom of people. In this view, colonialists can dominate people and plunder their wealth. But Imam Khomeini reinstated the concept of compatibility of religion and politics to the Muslim word. He claimed that Islam has always emphasized participation in politics; the shari'a of Prophet Muhammad (s) tells us this and verses of Qur'an is very clear about this. The Islamic politics seeks to give people happiness as well as to inform them of conspiring of enemies. In fact, religion is the same as politics from this vantage point. For instance, Prophet Muhammad has been both a religious leader and a head of government when the primitive Muslim community was established.

Freedom the Quds Sharif

The Zionists invasion bringing about the Palestinians endless pains started in the twentieth century. The Zionists began plundering the Palestinian Arabs and crushed their resistance in a brutal and cruel manner. The Zionist regime was planted in the heart of the Islamic lands in order to boost interests of the United States and its allies in a strategic region of the Middle East. Imam Khomeini was very decisive and determined to fulfill his aims at saving Palestine; and he delivered his promises even in the first days of Iran's revolution by closing Israel's embassy in Tehran and handing it over the Palestinians. Announcement of the last Friday of Ramadan in every year as

the Qud's Day, by Imam Khomeini is promising for new movements to restore the global Islamic supports to its main stream in which reliance on religious faith can mobilize Muslims and by which Quds can be released. He hoped that God Almighty will favor man, and materialize His Qur'anic promises to make the oppressed people victorious over the arrogant powers.

Ahmed Jibril, Secretary General of the Popular Front for the Liberation of Palestine, states that Imam Khomeini was able to awaken the Muslim world and gave new life to Muslims (Mazaheri Rad, 2011). Asif Hussain, an author and researcher at the University of Essex in Britain, emphasizes that Imam Khomeini left profound effects on Muslims and was a cause of revival of actual Islam in various parts of the universe. He also pointed to the chosen last Friday of Ramadan as the World Day of Jerusalem, which was chosen by the great leader of the Islamic Revolution. He announces that by this initiative measure of Imam Khomeini, Palestinian issues was again revived and led to the Muslim world with a special sensitivity in the hope of development in the Middle East (AvaPress, 2010).

Imam Khomeini had a significant role in Palestine, Lebanon, Syria, and Jordan. One of his impacts was to strengthen the fight against the Zionist regime. In fact, the Islamic revolution and his guidelines brought and revived brevity to the self of Palestinians and Lebanese fighters. After long silence and indifference of Arabic countries, Imam Khomeini called those countries to follow this struggle in order that the ultimate goal and freedom of Jerusalem will be achieved (Parvazi, 2005). In other words, Imam Khomeini overstepped all national boundaries and spoke as a true Islamic leader on behalf of the Ummah (Bangash, 2009).

Muslim Awakening and Unity

In the fifteenth AH century, Islamic revolution of Iran was an Islamic awakening against colonialists and depending monarchies; it was a start for awakening other Muslims in other countries. Although Imam Khomeini established a unique Islamic revolution in Iran, he tried to give message to

all Muslims of the world and invited them to be awakened and united and asked them for defending Islam and not being afraid of super powers. He declared that this is the century in which right wins over wrong if Muslims be united; they will be victorious against oppressors (Khomeini, 2006, Vol. 15).

He also believed that alliance of Muslims is essential for reviving an Islamic civilization and achieving a comprehensive Islamic civilization. He pointed to emerge of Islam as the last message of Allah to mankind and noted that alliance of Muslims has been seriously considered in the history of Islam. Allah Almighty says in the Qur'an that "Hold on firmly together to the rope of God, and be not divided among yourselves, and remember the favors' God bestowed on you when you were enemies and He reconciled your hearts, and you turned into brethren through His grace. You had stood on the edge of a pit of fire and He saved you from it, thus revealing to you His clear signs that you may find the right way perchance" (Al-Imran, 2: 103).

Here Allah Almighty tells us clearly that, in Days of Ignorance, Arab tribes continuously fought at each other but God reconciled their hearts in order to be brothers. Thus, Allah ordered Muslims to be united, together grasp on firmly the cord of God, and not to be dispersed. With regard to this fact, Imam Khomeini noticed that early Muslims, by means of their true faith in Islam and their unification under the flag of monotheism, could achieve those victories.

Imam Khomeini considered the early Islamic civilization was at the peak of power by which it could develop from the East to the West and dominate many countries. Islam was the establisher of a magnificent civilization in the universe, especially during the first five centuries after its appearance, the era that we can call it the golden. In this period, Islamic scholars introduced sciences, and humanities to the world (Yahyaei & Mahini, 2012).

Nemah (2007), a Lebanese writer, believes that Imam Khomeini proved that Islam is universal and independent of time and place. Imam Khomeini

could establish Islamic revolution in the modern era, despite the prevalence of materialistic rationality and experimental methods. Furthermore, his thought led to Islamic awakening and creation of mutual understanding and empathy among Muslims. He disregarded prejudices among Islamic Schools and invited Muslims to unite in order to encounter the fateful issues against the universal Zionism (Nemah, 2007).

Naser Khalifah (2007) asserted that Islamic revolution not only belongs to Iranian people, but it also went beyond geographical boundaries and became inspiring to the deprived people and believers' hearts. In his view, this revolution caused Islamic nations to regain their lost confidence (Naser Khalifah, 2007) In Imam Khomeini's view, Islam, which is a religion with rich and broad culture, could establish an interaction and universal civilization in history, based on humanity, morality, and unity. As a result, in the future, Islam can guide and lead a great human civilization in order to rescue people from human exploitation and to achieve perfection, excellence, democracy, and happiness of mankind in this world and otherworldly (Khomeini, 2006, Vol. 7 & 10). He hopes that all Islamic nations that are dispersed and unfriendly to each other due to the negative publicity of foreigners can be awakened one day, become united, and establish a great state under the flag of 'there is no god except Allah.' Of course, such a state can govern all over the world (Khomeini, 2006, Vol. 6).

It can be concluded that all Muslims, particularly global Islamic movements, can gain a maximum possible benefit from Imam Khomeini's political ideas, experiences, and strategies because he has been a successful theorist and leader in the twentieth century (Siddiqui, 2009).

Conclusion

As noted before, contemporary revivalism offers various theories and resorts to different kinds of strategies to achieve its goals. Revivalists correctly diagnosed main causes of backwardness of Muslims but every one proposed their own solution to reform the Islamic society. Sayyid Jamal al-Din

Asadabadi, in his theory, puts forward fighting against internal despotism and external colonialism; while Abduh gives priority to the reformation of educational system and cultural reconstruction; Kawakibi advocates an idea of fighting against domestic and religious rulers who are tyrannical; Maududi insists on a struggle to bring changes; Imam Khomeini offers struggle with internal dictatorship and external colonialism to establish an Islamic state. The difference between Imam Khomeini and others is that other revivalists tried to reform society in the framework of the existing political system but Imam Khomeini insisted on creating a new political system based on Islamic rules. In fact, he emphasized on establishing an Islamic government in society and its managing. It can be said that, what Islamic revivalists have done in theory since the eighteenth century, Imam Khomeini has fulfilled the revivalist purposes in both theoretical and practical aspects. Thus, his role in development and evolution of Islamic movements is extraordinary and he was able to put theory into practice. He also could combine Sunnah with modernity and found an Islamic state based on democracy and independent of both the West and East. His other influential characteristic can be summarized in this way: his emphasis on rationality, particularly political rationality; practical usage of ijtihad and political jurisprudence in governing a country; his emphasis on elements of time and space with regard to ijtihad and jurisprudence; his remarkable capability of accountability of jurisprudence and political ijtihad in the current era. Therefore, he gave a refresh soul to the revivalism movements in the Muslim world with his unique leadership leading to establish of the Islamic Republic in Iran. It seems necessary to say that, despite their various strategies, all contemporary revivalists unanimously believe in common ideas. they believe in fundamental principles, inseparability of politics and religion, avoidance of dispersion and division, insistence on the revival of ijtihad, an attempt to know the spirit and essence of Islam beyond dogmatic rules and superficial scholars dependent on governmental and believed in establishment of an Islamic state., which can represent basic religious principles of modernization and religious reformation in our time. Imam

Khomeini and Maududi, as two leaders of the Islamic world and representatives of two branches of Islam (Shi'a and Sunni), attempted to achieve approximation of sects. From their viewpoint, approximation of sects and Islamic unity is not only necessary but also is the best political strategy to empower Muslim communities for dealing with enemies and aggressors. In other words, they both believe in common basics as the axis of Muslim unity: 1) "no god except Allah". 2) Qur'an teachings. 3) The Holy Prophet Sunna. 4) The legitimacy of ijtihad.

Notes

1. Sheikh Mohammed Aboulkhair Zaki Badawi (1922 – 2006) was, a prominent Islamic scholar of Egyptian, a community activist, and a promoter of interfaith-dialogue. He was the principal of the Muslim College in London, which he founded in 1986. He also was a frequent writer and broadcaster on Islamic affairs.

2. The Minor occultation started immediately after the death of the eleventh Imam in 260 AH (874 AD) and lasted until 329 AH (940 AD). During this temporary concealment period, the Imam, was in contact with his viceroys who, on his behalf, were in charge of management of affairs of the Shi'a community.

3. It has begun since 329 AH, the end of Minor Occultation, and is continuing till the twelfth Imam emerges.

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