

Imam Khomeini's approach in The Combination of Tradition and Modernity

Kobra Lashkari*

Received: 2019/10/05

Accepted: 2020/02/08

Abstract

Confrontation and contrast between tradition and modernity brings the intellectuals of Muslim communities into different intellectual, social, and political conflicts. Some of those believe that the only way to rescue from the status quo is sinking in the Western culture and its slavish imitation. Some others insist on the traditions of the past, which are mingled with a lot of superstition, and impurities in the path of events and historical developments and need for refinement and revision. Among these attitudes, Imam Khomeini as a prominent scholar and Islamic thinker has a remarkable view that can support both traditional and modern views. He, on the one hand, insists on the original, valuable, and divine teachings like Qur'anic decrees and the Holy Prophet (PBUH) methods through the theory of Velayat-e Faqih and, on the other hand, in encounter with the Western civilization, chooses some parts being in accord with the divine Shari'ah, people's interests and development of the society and rejected some immoral parts leading to corruption. In this research, my attempt is to answer the questions, what strategy did Imam Khomeini propose to solve the problem? How Imam Khomeini could combine between the tradition and modernity? Which one will be in order of priority in his list, tradition, or modernity? A qualitative research is performed to achieve the aim of this research and answer the research questions.

Keywords:

Imam Khomeini; Velayat-e Faqih; Modernity; Tradition; Divine sovereignty.

* PhD. Student of Political Thought, Faculty of Political Science, Institute of Humanities and Cultural Studies, Tehran, Iran kobra.lashkari@gmail.com

Introduction

With the advent of cultural and scientific renaissance (early modernism) in the West, dominion and colonial period of the West was pervaded all over the world. Colonialism and its political and social idealism utterly changed the Western attitude towards the world, humans, and human values. In this view, the new Western idealisms attempted to challenge the old human idealisms by arousing binary oppositions: human's centrality versus God's centrality, worldly versus heavenly affairs and hedonistic theories versus theological. The major aim of this new idea was to achieve the world and human aspirations, demands, enhance enjoyment, and satisfy carnal desire (Sane'pourT 1999: 22 & Ghanbari, 2004: 20-22). Therefore, a type of system was gradually established in the West that its significant feature was domination and hegemony. The European colonialists entered the Islamic countries with two faces of science 'technology, industry and political figure, and plundered their resources (Haeri, 1988: 123-126). They consolidated their position, expanded their merchant, and dominantly affected the political and military systems of those countries.

Iran, as an Islamic country, faced with cultural antinomy since last two centuries when Russia and England, as two colonial powers, tried to interfere in social and political affairs of Iran to dominate Iran, thereby, brought decadency to it. The Russo-Iranian wars and the ratification of two unequal treaties between Iran and Russia, Golestan in 1813 and Turkamanchay in 1828, which were seized some regions of the country by Russia can be offered as exemplars here. These wars are counted as the outset point, which Iran lost his empire and regional power through these, tragically contracts (Nafisi, S, 2004, p. 302 & 633).

The influence of the Western civilization hastens the arrival of modernism in Iran and finally leads to some significant consequences in socio-political history of Iran. The most important thing that the Western modernism created during recent centuries is to upset cultural and intellectual unity in the Iranian society; it is discussed as the interaction or conflict between traditionalism and modernism (Najafi & Faqih Haghani, 2015: 135).

This process created various types of thought in the contemporary history of Iran. 1) Sharia-oriented opposed to modernism and challenged whole modern matters in this field. They believed that the West culture is corrupted morally by means of providing and centering on just materialistic sciences and technologies, which are deviated from the perfection and perfectionism. 2) Pseudo-intellectuals, in contrast, several pseudo-intellectuals believed in the Western modernism and supposed that the Islamic culture of Iran must be influenced and followed by it completely. They believed that the Iranian must accept all modern elements of the West as a functional method thereby being able to cross the traditionalism. It can be said that Abbas Mirza and Gha'im Magham Farahani were the initiators of Westernization in Iran and their activities were radically followed and supported by Akhoondzadeh first and Taghizadeh later. 3) The oriented-civilization or reformers' idealism was shaped after World War II. In fact, four main factors changed the social and political situation of Iran very radically: the outbreak of World War II, its frustrating impacts on the Muslims, Western modernism, and the collapse of Reza Khan's dynasty. The twenty-year-old silence in Reza-Khan's period brought about movements of various groups and social and political conflicts (Rajaii Nezhad, 2010: 117-136).

Although these groups had different idealism and method of thinking in themselves, they all had some common points: criticizing the Westernization process, returning to their own culture and identity, and reviving the traditionalism with regard to time and place. Oriented civilization had a civilization view about the category of traditionalism and modernism; they believed in clear distinction between the concept of "Westernization" and "modernization", they accepted the institutions and organizations of modernity but rejected Westernization because in their view modernization does not require Westernization. That group consisted of some religious intellectuals and reformist Clergymen – such as Jalal Al-e Ahmad, Ali Shariati, Sayyid Jamal al-Din Asad abadi, Sayyid Hassan Modarres, and Imam Khomeini –who had have a big impact on intellectuals, political and social developments in the contemporary Iranian history (Rajaii Nezhad, 2010: 117-136).

Among them, Just Imam Khomeini, that unparalleled and astonishing personality of history, after the prophets and imams, with his extraordinary intelligence and genius could propose a theoretical attitude and practical method, that is, the Islamic-Republic system. He took the theory of "Velayat-e-Faqih", which is a continuation of monotheism, prophecy and Imamate, from Shari'a and adopted the "Republic" plan from modernity and gave the "Government of the Islamic Republic" an objective manifestation and external realization. Therefore, he put himself into practice and proposed an Islamic-Republic system for administrating a Muslim society. He established Islamic government based on freedom¹, and independence (Ali Askari, 2008: 22)

Here freedom is not intended as the same definition in Western, it is applied in the ¹ Islamic framework.

It is important, due to breaking of the foundations of absolute and endless power of Shah, and turning it to the legal process and establishing the Parliament and the political and administrative institutions (Hoseinizadeh, 2007: 70).

His proposal challenged the idea of Secularism, Liberal Democracy, and Communism. He was able to explain the governmental foundations of his theory and put it into practice in a real society in a functional manner.

1. Research Methodology

Since this study deals with theoretical and practical dimensions of the Velayat-e Faqih theory and its influence on socio-political and cultural changes in Iran and combination of Islamic tradition with modernity towards human being's progress and perfection, in order to achieve a deep understanding of Imam Khomeini's thought and his approach, the most convenient approach is qualitative methodology. In this respect, this study deals with library contexts and documentary evidence to know about the history of idea to find out researcher's viewpoints about the Imam Khomeini's thoughts, concerns, activities, campaigns, and strategies. According to Bryman, "the way in which people being studied, understand and interpret their social reality is one of the central motifs of qualitative research" (Bryman, 1988). Heppner, Bruce & Dennis (2008) assert that: "The discovery orientation of the qualitative approach helps to focus on the context where the phenomenon is situated and make the findings more applicable for people's lives in various cultures. Qualitative inquiry is particularly appropriate for multicultural/ cross-cultural research as well as process and outcome research" (p. 259).

The core sources of this study are divided into two categories: First the original works of Imam Khomeini especially Sahifeye Nour, which is

collection of 24 Volumes of books including 42 letters, statements, speeches in different occasions, interviews, governmental orders, etc, remained of Imam Khomeini. His political books such as Islamic government and Kash al Asrar in which proposed Velayat-e Faqih Theory, are among the main sources of the study. Secondly, the researcher will use other works, which have examined Imam Khomeini's revivalism position, his Islamic Revolution, as well as its influence on Socio-political changes in Iran.

2. Political life of Imam Khomeini and his Strategy of Velayat-e Faqih Theory

To him, politics is the highest form of religious commitment and formation of an Islamic state is the ultimate goal for implementing divine laws, however, other ulama have not been mostly politic. Since he was an anti-colonial person, he saw colonialism as a major problem 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 (Rohani, 1991: 200-209 & Afzali, 2002: 72).

Imam Khomeini had a worldview including, the belief that Islam is a universal ideology, a very self-sufficient system, and exposed the necessity of strengthen the modus of jihad in the advocacy of the faith. It is worthy to mention that the first substantial political measure of Imam Khomeini against the Pahlavi regime was in 1962, when the Pahlavi government's approval of the local council election bill happened in 1962. It changed conditions of being a Muslim and swearing to Holy Qur'an 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. 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, 3 June, in 1963 in the Feyziyeh madrasa and advised the regime to stop such activities and political ties with Israel. In addition, 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, 5 June in 1963 converted a turning point for emergence of Islamic Revolution in present history of Iran. 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 conducted the leadership of Islamic Revolution. He could establish a revolution in Iran and eradicate more than 2500 years old monarchy.

3. The Formation of Velayat-e-Faqih Theory in Shiite History

It is worth noting that, the idea of “velayat-e faqih” has been taken evolutionary shape during the previous centuries by the Shi’a jurisprudence. According to Islamic doctrine the absolute sovereignty in all affairs dedicated to God Almighty and the legitimacy of other types of velayat are obtained from the relationship of this source. The Velayat-e Faqih is a divine model, in which, based on the monotheistic pillar (the pillar of Tauhid) of Islam, absolute authority sovereignty, judgment and power, and the right of giving commands exclusively belongs to Allah. God's absolute authority was manifested on the complete unification of religion and political authority in the leadership of the Holy Prophet (PBUH) (the doctrine of “Nobowat”) and his successors who, based on the Shi’a belief, are the infallible Imams (the doctrine of Imamate). Subsequently, the Velayat-e Faqih has been considered by some Islamic scholars during the age of Lesser Occultation² of Twelfth Imam. In Greater (Cobra) Occultation³ era, the guardianship, which is political and religious leadership of the community according to shi’a jurisprudence, is allocated to individuals who are the most competent in Islamic sciences (ilm) and justice (adalah) in their acts as well as speeches to guide the society toward divine perfection (Ezzati, 1981).

Therefore, with respect to its religio-political and historical roots institutionalized in the Shi’a jurisprudence, Velayat-e Faqih originated from the Islamic pillars of Prophecy and Imamate, which both of them constitute the Islamic concept of leadership. Accordingly, it can be concluded that the Velayat-e Faqih is rational continuation of Prophecy and Imamate. It is the

The Minor occultation, began after the demise of the eleventh Imam in 260 AH ² (874 AD) and lasted until 329 AH (940 AD). Within this term, in temporary conceal, the Imam was in contact with his representatives at the time, who on behalf of him were responsible for the administration of the affairs of the Imami community.

It began since 329 AH at the end of Minor Occultation till to the time that will ³ accrue the providence of God.

derived and relative authority of fuqaha predominantly over the socio-political issues and not just the religio-legal matters.

Imam Khomeini explicitly, declared in “Kashf al Asrar” that the Allah's governance is the only govern that admitted by human wisdom. According to reason, Allah Almighty is the creator of the globe and human being and the only power who is mighty to rule others, because He is the owner of entire creatures including people affairs. Any repossession of people's belongings is repossession of His own possessions, the creator of the globe and human being. God Almighty can issue every command, it is God's arbitration in his own dominion, and every repossession is repossessing his own granting. All reigns, which are contrary with the people's expediency, are cruel, except the Allah dominion, and all the laws are void and vain excluding the divine laws (Khomeini, N.D: 181 & 186). In Imam Khomeini's perspective, nobody is able to rule others except Allah, as a result, the right to govern and legislation belong to Allah, and it should be designated only by God (Khomeini, 1995:160). Imam Khomeini deduces from the principle of Monotheism that teaches us to capitulate only to Allah Exalted and not to surrender anybody else, however, in the conditions that this subordination is the same God's submission, it is permitted, such as principal Prophets (Khomeini, N.D: 182 & 2006, Vol. 5:387).

Imam Khomeini formed and developed the Velayat-e Faqih theory in political, social, and governmental dimensions, which was different from the most of his predecessors. He believed to exclusive right of the ulama in political administration of the Islamic countries. He also was the first jurist to call for establishment of Islamic government and made it a must for both ulama and individuals (Khomeini, 2005). He also represented an absolute dimension of authority and guardianship for the jurist as a leader of Islamic

community. Imam Khomeini in his juridical and political works illuminated that only governance of jurist is legitimate and acceptable form of government in the occultation era.

Imam Khomeini by proposing the Velayat-e Faqih theory and establishment of Islamic Republic in Iran solved the challenge between the tradition and modernity in such a way that neither declines anything from the worth of original divine ordinances and Qur'anic verses nor purely submit to the Western culture and civilization.

4. Combining Modernity and Tradition in Thought and Action

Imam Khomeini was an ideal reformer who sought to establish a healthy society with educated and virtuous citizens (Khomeini, 2005: 25). 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 for actualizing God sovereignty and implementation of Islamic laws.

To do this, Imam Khomeini strove to bring practical compatibility between Shari'ah and the modern society, part of his genius was in explaining how this agreement could be made practically, not just theoretically (Bahmanpour, 2009: 122). He insisted that Shari'ah 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 Lineage, integration of past experiences, historical understanding of needs for developing

community, and creating a bond between theory and culture of community (Fouzi & Moienipour, 2009, Vol. 6. No 19: 63-101).

He sought to achieve transcendent political development with the centrality of God in the political system. Such a system, believed he, can lead to an evolution and development of human societies in all aspects, whether material or spiritual dimensions. Imam Khomeini in order to combine modernity with tradition, first identified positive and negative aspects of the West as an undeniable phenomenon, and then chose the positive features of Western culture. He with relying on Islamic identity, and the restoration of divine teachings established new civilization accordance with Islamic authenticity and considering of time and place and positive facets of other civilizations. Therefore, in Khomeini's vision, absolute negation of the West and all its manifestations is not recommended and also fascination and alienation toward it (Rajaii Nezhad: 2010: 117-136).

In this respect, he declared, "All traces of modernity and civilization is allowed in Islam, except for the ones that bring immorality corruption and chastity corruption" (Khomeini, 2006, vol.5: 262). In another occasion, he announced, "Islam agrees with all progress, agrees with all improvements. Islam has come for progress and development" (Khomeini, 2006, vol.6: 253). Imam Khomeini in the Islamic Republic considered all the symbols of modern society, such as, people's right to self-determination, presidential elections, Representatives Majlis, election of Council, freedom of political parties and groups in the framework of divine Shari'ah and Islamic law. 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.

5. Legitimacy and acceptability of Jurists' Guardianship in Imam Khomeini's view

An investigating on the origins of the divine legitimacy of guardianship of jurist in the jurisprudential and political works of Imam Khomeini such as *al-Bay'*, *Velayat-e faqih* and *Sahifeh Nour*, demonstrated that the foundation of *velayat-e faqih* is based on the divine legitimacy and popularity acceptability. In this sense, jurist has legitimacy on the one hand by God and on the other hand by people for sovereignty and administer the Muslim society (Kavakebian, 1999). To the fact that, this theory is based on this issue that the actualization and realization of the jurist government will depend on the vote of the people and their acceptance (Javadi Amoli, 1999, vol.2: 86-87). Thus, in Imam Khomeini's thought, there is not any contrast between divine legitimacy and popular acceptability and these two dimensions are mutually essential, and in absence of each, the governance will lose its legitimacy

He believes that the supreme leader and guardianship of the society belongs to Jurist who elected by people indirectly through the Assembly of Experts (*Majlese Khebregan*). The divine legitimacy of jurists does not give them the right that they govern on the Islamic society without acceptance and consent of people. Thereby, in Imam Khomeini's perspective, what rules on the community is God's laws and decrees, not *fuqaha*. Islamic scholars should attempt to constitute an Islamic state for fulfilling the divine laws. However, as long as people do not choose them, although their divine legitimacy is maintained for them, they would not be able to govern on the Islamic society. This popular acceptability is not influence on the principle of divine legitimacy of the ruler, but it is a condition for its external actualization ((Akbari, 2009, Sayyid Ashrafi, 2004: 511).

According to Imam Khomeini's thought, in the system of jurist's guardianship, people possess a logical and proper position. It can be said that it is a governance in service for people not over them, with mutual relationship between leader and governmental officials on the one hand and the people on the other hand. Imam Khomeini introduced the Pahlavi, tyranny and illegal regime because they ignored the right of hundreds of millions of Muslims on their destinies, and deprived them of their freedom, and also treated them as they have treated people of medieval times (Khomeini, 2006, Vol. 3: 211). Therefore, although he proves divine legitimacy of jurists' guardianship and emphasizes on it, he considers a pivotal role for people in legality of Islamic state. Fundamentally, in his view, the actualization and realization of the jurist guardianship will depend on the vote of the people and their acceptance, if people do not want; jurist is unable to exert his authority.

6. The Islamic Republic as the Form of Islamic government:

Imam Khomeini's Islamic State is the particularly form of "Islamic Republic," which was never used by any other leading Ulama and jurisconsults except by the Imam Khomeini. The ideal form of government, which was presented by Imam Khomeini, was "Islamic Republic". It's necessary to noted Imam Khomeini's statements about Islamic Republic in his book "Sahifey-e Nour": "By republic it is meant the same types of republicanism as they are at work in other countries. However, this republic is based on a constitution, which is Islamic. The reason we call it Islamic republic is that all conditions for candidates as well as rulers, are based on Islam.... The regime will be a republic just like one anywhere else" (Khomeini, 2006, Vol. 6: 479).

In another interview with a reporter of the Radio BBC English service, Imam Khomeini defined An Islamic Republic: It will be republican because it is relying on the votes of the majority of the people, and it will be Islamic because its constitution is derived from the Islamic laws. Islam has its laws regarding all aspects and therefore we do not need any other law. We will amend the present constitution, that is, those parts that are compatible with Islam will be retained and those parts that are incongruent with Islam will be deleted (Khomeini, 2006, Vol. 5:170).

Imam Khomeini interprets Islamic Republic means that the importance of an Islamic republic lies in the majority voting for it; but it should be endowed with Islamic rules, a republic whose laws should be Islamic. If it is to be a republic without Islamic laws, then it is not what the nation wanted and for which purpose it had voted. We want Islamic precepts in all respects and in all the affairs of our country. We want Islamic rule, Qur'anic rule to govern us, and nothing apart from that. We are still on the way; we have not reached our destination yet” (Khomeini, 2006, Vol. 8: 41).

In his view, nobody has the right to legislate and no law may be enforced except the legislation of the Divine Legislator, and therefore a “simple planning body in an Islamic government replaces the legislative assembly. This body, in Imam Khomeini’s opinion, organizes schedules for the different ministries (executive power) in the light of the ordinances of Islam and thereby determining how the public services must be provided throughout the nation (Khomeini, 2005: 40).

In fact, Imam Khomeini used this concept of republic in the service of Velayat-e-Faqih. This was a great and unprecedented work, and such a great work was achieved only with the intelligence of Imam Khomeini. His work was not merely an imitation of Western political concepts, but he was able to

put modern political concepts in the perspective of Islamic civilization by taking *ijtihad*. Imam Khomeini carried out something similar or more extensive than Farabi's work, the work that Farabi made with Greek thought (Najafi, 2015, 307).

He not only could combine between tradition and modernity but also answer one of the controversial issues that has preoccupied Muslim's minds in today's world that whether Islam can run the community in the modern world or not- if so, how and in what way is it possible? Imam Khomeini as a theologian, *faqih*, philosopher, and mystic claims that, it is possible and Islam can run the community in the modern world.

7. Legitimacy of the Body of Islamic Republic

The whole system of Islamic Republic of Iran (IRI) drives its legitimacy from the *Veli Faqih* because it is the only legitimate source of religious power. The authority of the Islamic governance is assigned to three branches including the legislature, the executive, and judiciary. According to the constitution, these three powers are under the supervision of the leadership and are independent from each other and the President is the liaison among them (Article 57).

Executive (President), the executive consists of a President and the Cabinet of Ministers, who were elected by President to run the Government. The office of the President is one of the most important post next to the *Velayat-e Faqih* and is second in rank to the *Faqih*. The President is directly elected by the people through universal adult franchise (Iranian resident in other countries) for a term of four years. Enforcement Decree of the President have taken from leadership and the supreme leader should confirm it.

The Legislative, the legislature is composed of two houses: the Shuraye Neghaban (Council of Guardians), the Majlise Shuraye Islami (the Islamic Consultative Assembly). There are other organizations besides these two main institutes such as the Majmae Tashkhise Maslehate Nezam (Expediency Council) and the Expert Assembly.

The Judiciary, which is an independent authority, has the responsibility of protecting individual and social rights and fulfilling justice in the society. The leadership determines a just scholar of jurisprudence (mujtahid) as the boss of the judiciary power for a term of five years to actualize the duties of the judiciary power in all of the judicial, administrative, and executive affairs(Article 156-157).

8. The Freedom of Expression and Choice

Imam Khomeini considers the rights of human particularly the right of freedom from the point of view of an Islamic mystic, philosopher, jurist and moralist. He frequently, noted that liberty is a rightful, inherent, and primary right of human which deposit to human by divine will and since the human being possess the divine and innate dignity, should be preserved his glory and his individual and social in the context of Islamic laws. Imam Khomeini with considering the principle of freedom deduced from this ethical rule that nobody has the right to deprive people of a society from freedom, or codify the laws for them based his willpower and insufficient knowledge(Khomeini 2006, Vol.4, 166).

Imam Khomeini expresses about the freedom that, it is the most substantial issue that Allah Exalted forgave to human being, also as mentioned before, this legal right is one of the primitive principles of Islam. He reminds people that liberty is as the divine blessing, divine trustee, and natural right and also states this liberty that God bestowed us is a divine gift

(Khomeini, 2006, Vol.4: 400). He emphasizes that the human being is created free, each nation should determine their destiny (Khomeini, 2006, Vol.2: 2).

He proclaims that the freedom of expression and discussion must be in the framework of Islamic laws and constitution (Khomeini, 2006, Vol.4: 319). Imam Khomeini believes that democracy is embodied in the Islam. In Islam, people are free to express their opinions and also in their actions, either in their private activities or in determine the type of government. He speaks about the freedom of parties “all the parties are free in the Islamic Republic that disagree with us or anything else, as long as their actions are not detrimental to the country” (Khomeini, 2006, Vol.5: 482). He claims that human’s freedom should be in the framework of Islamic laws.

9. The Right of People’s Supervision on the Function of Government

Since the jurist’s system possess a popular position in the society and without people's acceptance, it loses its legitimacy, thus, in Imam Khomeini’s point of view, in the Islamic Republic of Iran, supervision’s right on the government’s function was recognized as one of the fundamental rights for people. He accepts the scientific indicators of democracy or institutions that through which the people accomplish their participation policy; indicators such as the right to vote, the right to represent, legislation, selection president etc. (Amid Zanjani, 2005: 431). He considers the right of people’s monitoring as an Islamic principle that derives from the noble verse of Qur'an “enjoining good and prohibiting evil”. In his view, this principle is obligatory on people; and its necessity is a rational obligatory, in addition, the glorious Qur'an counted it as criteria of superiority of Islamic ummah to the other nations (Varaei, 2006: 220).

Therefore, it is a divine duty for all Muslims to supervise over the functions of governor and other governmental authorities, by the means of development, advance of Islamic society and Muslims' perfection, welfare, and happiness. According to Imam Khomeini's view, in the Islamic society all people should supervise others in terms of their function perpetually. He declared "all of us are responsible, not only for our own affairs, but also for other's affairs....if I commit something wrong, you are responsible for telling me why?...it should be prohibited all people should enjoin the good and prohibit the evil" (Khomeini 2006, Vol.4: 190 & Vol.8, 487- 488).

Imam Khomeini remarked that Islam has some legislations and some mutual rights for the relationship between the governor and the people. In Imam Khomeini's view, governing is essentially a divine duty that is accepted by an individual; therefore, government is not a means of supremacy over others, and anyone who acts against the rights of people in his own favor should be criticized directly by the nation (Khomeini 2006, Vol.5: 409).

Conclusion:

Imam Khomeini endeavored to bring practical compatibility between Shari'ah and the modern society, he insisted that Shari'ah must be applicable to a modern society; otherwise, Islam could not be claimed to be an ultimate religion. Imam Khomeini was the only who had a clear distinction of putting Islamic concepts into practice (i.e. Islamic government) by proposing the Velayat-e Faqih based on the Qura'nic verses and the teachings of religion in the Occultation era.

Imam Khomeini proposed the Islamic Republic as a model that demonstrate the compatibility between Shari'ah and the modern society. Indeed, Imam Khomeini used the concept of republic in the service of

Velayat-e-Faqih. This was a great and unprecedented work, and such a great work was achieved only with the intelligence of Imam Khomeini.

Therefore, he applied the modern institutions for administration the society with considerate both Shari'ah laws and peoples' interests. He has attempted to reactivate dynamism of Muslim civilization by developing an approach for establishing Islamic revolution in order to revive Islamic civilization. Imam Khomeini as a jurist and reference of Islamic society, put forward the Velayat-e Faqih Theory 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. He in line with performance of duty and act to his jurisprudence-political science presented a new and unique model to conduct the Muslim's political life in the Imam Mahdi's (AS) occultation.

References

- Afzali, Mohammad-Ali (2002). *Tabien Andishehaye siasi-ejtemaeye Imam Khomeini (Clarification of Imam Khomeini's Political-social Thoughts)*. Qom: Maaref publication institute.
- Akbari, Ali. Legitimacy and Acceptability of Jurists' Guardianship in Imam Khomeini's view. *Journal politic science*, No.25 .
- Algar, Hamid (1981). "Introduction by the Translator." In *Khomeini, Islam and Revolution*.
- Ali Askari, A. (2008). *Fundamentals of Islamic State in Imam Khomeini's view*, Tehran: Soroush publication.
- Amid Zanjani, Abas-Ali (2000). *Mabaniye Andishehye Siasiyeh Islam (Foundations of political thought of Islam)*. Vol.2. Tehran: Institute of Islamic Culture and Thought .
- Bahmanpour, Mohammad Saeed (2009). *On Religion, Politics and Democracy in A. R. Koya (Ed.), Imam Khomeini Life, Thought and Legacy (pp. 119-126)*. Kuala Lumpur: Islamic Book Trust & Crescent International.
- Bryman, Alan (1988). *Quantity and quality in social research*. London: Unwin Hyman.
- Ezzati, Abul-Fazl (1981). *The Revolutionary Islam and the Islamic Revolution*. Tehran: Ministry of Islamic Guidance.
- Fouzi, Yahya. & Moini Pour Masuud (2009). *Mabani va Ahdaf Tose'yeye Siasi (Principles and Political Development Goals)*, A Quarterly Scientific Research Journal, Vol.6, No 19, Winter.
- Ghanbari, Ayat (2004). *Naqdi bar Umanism va Liberalism (A Critique on Humanism and Liberalism)*, Tehran: Faraz Andisheh

- Heppner, Puncy Paul & Bruce, E. Wampold, & Dennis, M. Kivlighan. (2008). Research Design in Counselling (3rd.E). Publisher: Thomson Brooks/Cole .
- Hiro, Dilip (1989). Holy Wars: The Rise of Islamic Fundamentalism, New York: Rutledge.
- Hoseinizadeh, Mohammad-Ali. (2007). Islam Siasi dar Iran (Political Islam in Iran). Qom: Mofid Publication.
- Javadi Amoli, Abdolla (1999). Velayat-e Faqih (The Guardianship of Jurist). (1th. ed). Gom: Center Publication Asra.
- Kavakebian, M. (1999). Mabanie Mashruiyat dar Nezame Velayat-e Faqih (Foundations Legitimacy in the System of Velayat-e Faqih), (1th. Ed). Tehran: Institute for Compilation and Publication of Uruj.
- Khomeini, Ruholla. (2006). Sahifeye Nour (Book of light), Vol.2 Tehran: The Institute for Compilation and Publication of Imam Khomeini's Works.
- Khomeini, Ruholla. (2006). Sahifeye Nour (Book of light), Vol.3. Tehran: The Institute for Compilation and Publication of Imam Khomeini's Works.
- Khomeini, R. (2006). Sahifeye Nour (Book of light), Vol.4. Tehran: The Institute for Compilation and Publication of Imam Khomeini's Works.
- Khomeini, Ruholla. (2006). Sahifeye Nour (Book of light), Vol.5. Tehran: The Institute for Compilation and Publication of Imam Khomeini's Works.
- Khomeini, Ruholla. (2006). Sahifeye Nour (Book of light), Vol.6. Tehran: The Institute for Compilation and Publication of Imam Khomeini's Works.
- Khomeini, Ruholla. (2006). Sahifeye Nour (Book of light), Vol.8. Tehran: The Institute for Compilation and Publication of Imam Khomeini's Works.
- Khomeini, Ruholla. (2005) Supreme Leader (Islamic Government) Tehran: The Institute for Compilation and Publication of Imam Khomeini's Works.

- Khomeini, Ruholla. (1981). *Islam and Revolution: Writings and Declarations of Imam Khomeini*. Translated and Annotated by Hamid Algar. Berkeley: Mizan Press .
- Khomeini, Ruholla. (1995). *Sharhe Doaye Sahar (Description of the enchantment prayer)*.
- Nafisi, Saeed; (2004). *Tarikhe Ejtemai va Siasie Iran dar Dourehye Moaser (The history of Social and political of Iran in the contemporary era)*. Tehran: Ahura publication.
- Najafi, Musa. (2015). *Falsafye Tahvole Tarikh (Philosophy of the evolution of history)*. Tehran: The Institute of Studies of History of Contemporary Iran.
- Najafi, Musa & Faqih Haghani, Musa. (2014). *Tarykhe Tahavolate siasiyeh Iran (The history of political developments in Iran) (9th. Ed)*. Tehran: The Institute of Studies of History of Contemporary Iran.
- Rajaii Nezhad, Mohammad. (2010). "Rabetehe Sonnat va Tajaddod" (Relation of Tradition and Modernity). *Journal of Hozur*, Vol. 72 .
- Rohani, Fakhr (1991). *Aromha, Soghute Shah va Pyruziye Anghelabe Islami (Levers, fall of the Shah and Win of The Islamic Revolution)*. (1st.e). Vol. 1. Tehran: Nashr Baligh Publication.
- Sayyid Ashrafi, Sayyid, Hassan. (2004). *Barrasiye Seire Tarykhi va Mabaniye Feqhiye Velayat-e Motlaqehye Faqih (Absolute Velayat-e Faqih) (1st. Ed)*. Tehran: Shar Donia Publication.
- Sane'pour, Maryam. (1999). *Mabaniye Ma'refatiye Umanism (The epistemological foundations of humanism)*, Qabsat, fourth year, No 12, winter .
- The full text of the Constitution of the Islamic Republic of Iran along with the amendments of 1989, Available at: www.lu.ac.ir

