

The Historical Dimension of Imam Khomeini's Renaissance

By Saeb Abdul Hamid

This article aims at highlighting the supplementary meaning of the Renaissance- the Renaissance of Imam Khomeini- the meaning given based upon its position in the sequence of history, its creative response to the history's challenges, and its useful interactions with the history's variables.

The historical events are neither creatures of several races, nor stones being thrown by the anonymous in a calm lake troubling its water and making bubbles rise to the surface gathering in the center and then deviating until they vanish. The historical events are live creatures that are created and managed based upon the immovability of history. It is a movement, and movement thus has its motives and its concealed and active actions. It also has its implications that are considered newborn events, and that will give birth to other events through its continuous nonstop movement. Every historical event has its own roots i.e. causes and/or justifications. In fact, these causes and justifications are the data of history that collaborate to make that coming event. This is history in its progress and immovability, whether its progress was increasingly steady or was having a snaky path, up and down. In any case, history lacks the historical mutations (those genetic mutations found in the genes), and it lacks extraordinary miracle as well- except in few events such as flood, parting the sea for Moses to perish Pharaoh. In such events, the miracle comes only as a cycle in the pattern of history, and only through history the miracle- that is brought by the historical event or pattern- obtain its justifications. Hence, the historical event gets its true meaning through searching for its historical roots, and its position in the immovability of history. This meaning cannot be obtained through evacuating the history's roots from earth and relating them to the sky. This is what the exaggerators usually do when they recall their great people and wrongly think that the connection with the sky is via the roots. Moreover, they think that sanctity does not have a ground link; according to them, what is related to earth is to earth and not related to holiness.

This is not the case; the glorification of the historical great event maker is but a result of activating his full capabilities in investing the equations, those equations that bring the requested change i.e. the historical event when being properly invested. This event maker is dissimilar to other people who do not recognize opportunities and turn a blind eye to the stimulants and motivations, and as well dissimilar to those people who act in response to the challenges but are still below the creative productive level. In fact, the great people who are considered history makers are those people of the first said kind.

The following is what we would like to mention about the historical dimension, and we have thus put four-sided stretch plan for it. We will point out its four dimensions: the "historical radical", the "historical knowledge", the "intellectual historical fact, the heritage" and "the philosophical fact, the interpretation of history".

1- The Historical Radical:

The challenges that have contributed to create the motivations toward achieving

movement, reform and advancement, are the close historical roots of this type of movement. In the modern era, and at the time when more than one big Islamic reform project have emerged, the most important motivations leading to be fortified by religion are the Ottoman failures, the rapid deterioration in front of the West, and the emergence of national movements and/or separate national movements, which were affected by the ideology of the west. In fact, religious fortification is obtained through reconsidering the nature of interpreting the religion and its applications, in case both the Ottoman and Safaviya experiences are to be considered failing at this level.

In such conditions, the project of Sayyed Jamal-al-Din, known as Al-Afghani, was the best specimen for an Islamic renaissance project, which re-raises consciousness to Muslims, and unites their ranks and set off their energies. In theory, this project was having a good reputation and a big impact in all Islamic countries; especially after the death of its launcher in 1897 A.D. Sayyed Jamal-al-Din made tours and traveled to several countries. He preferred to be known as a Sunnite Afghani person, and he was born in Iran and has studied some of the Islamic Sharia studies at the Najaf seminary (Hawza). He had relationships with many Shiite religious scholars, and had a great influence on the Tobacco movement in 1895 A.D. According to the martyr Mottahari, Jamal-al-Din had a role in the “conditional” revolution of the Constitution that took place about ten years after his death.

Sayyed Jamal-al-Din was living in the period when Iran was the most country in the Middle East making concession to the West and to the Tsarist Russia. In 1872, Nasser al-Din Shah granted Britain the biggest concession it may ever gain in history; he made all wealth-industrial sources available for it. This step frustrated the Russians, who were competing with the British people on (Iran’s paradise); according to Sayyed Jamal-al-Din himself.

However, when Imam Khomeini was putting the basis for his reform renaissance project, he took into account the entire parts of the ongoing conflict of the Muslim world’s exploitation and looting. He thus said, “The colonizers and dictator rulers and those seeking prestige have divided and separated the Islamic nation, making it consisting of estranged peoples. The colonialists as well divided the Ottoman Empire, which was great at that time; Russia, England, Austria and other colonial powers united all together and engaged in the war against it, and then each state occupied part of its regions. In spite of the fact that most of the rulers of the Ottoman state did not have the required vigorous, and that some of them were dishonored, and that their regime was a regime of Sultanate, yet it was still danger for the colonists to see good people among the peoples. This was a result of the fear of the idea that those good by the help of other people might be assigned as rulers and might be able to eliminate colonialism. They divided it during World War I and after several wars. Therefore, we have no other choice to achieve our Islamic unity, to release our homeland, and to liberate it from the control and influence of the colonizers and their agent states, but only by establishing a State”.

In 1890, Nasser al-Din Shah's Government granted the English trader Talbot and his partners a “Tobacco concession”, for a full monopoly over production, sale, and purchase of tobacco in all countries. This act annoyed the people, and was faced by the religious field leadership, which was led by Mirza Mohammed Hassan Shirazi who was in Samarra, and supported by a number of dedicated religious scholars, such as Sheikh Hassan Al-Karbalai, Haj Mirza Javad, Aqa Najafi, and Mirza Mohammed

Hassan Ashtiani. They tried to keep Shah away from this contract, but he did not fully obey or comply. Therefore, Mirza Shirazi issued his famous fatwa prohibiting the use of any kind of tobacco by any means. People responded to this fatwa, a response that stunned the Shah and the franchise people, and this led to cancel it.

Imam Khomeini took advantage of this fatwa to pave the way for the Guardianship of the Islamic Jurists (the so-called Wilayat al-Faqih), saying: “The issue of Wilayat al-Faqih is not a new issue that we started, but it is an issue of discussion since the beginning. The fatwa of late Shirazi against tobacco, was a duty to be followed even by other scholars, and thus all Iranian scientists obeyed this boycott, except few people. It was not a prosecution over a dispute between several people, but was a guardian and governmental law issued by late Shirazi (May he rest in peace) under a secondary title to respect the interests of the Muslims. The said law remained active for as long as its issuer was still alive, but when he left, it was terminated. However, late Mirza Mohammed Taqi Shirazi who issued the law of “Jihad” (the Islamic duty of Muslims) in the twentieth revolution in Iraq, which was as a defense of course, was followed by the rest of the scholars, because it was a guardian and governmental law”.

Therefore, after Imam recalls this event and its nature as a motive for facing colonialism, oppression and the foreign influence in the country, he approves it as a historical dimension to strengthen the theory. This is the second dimension i.e. the “historical knowledge” and it was only mentioned as in the following:

On March 1896A.D. Nasir al-Din Shah was assassinated after being shot by one of the followers of Sayyed Jamal al-Din Afghani. His son, Muzaffar al-Din Shah, was his successor, but he was incapacitated. As a result, corruption was spread in the governmental state of affairs of the country, and then the popular demands for government reform rose. The fervent scholars confronted the leadership of the opposition after the situation worsened, particularly Sayyed Mohammad Tabatabai, Sheikh Fadlallah Nuri, and Sayyed Abdullah Behbahani. They engaged in making a wide movement aiming at raising awareness and mobilizing the masses, until they launched the actual movement in 1905 A.D. when the said three scholars decided to conduct a sit-in at the shrine of Sayyed Abdel-Azim in Tehran, and thus achieved the victory of this constitutional movement (known as conditional movement) in 15 / August / 1906. As a result, Shah responded to their demands i.e. to approve the constitutional regime in the country. However, this victory was unfavorable to the interests of the Russians on the one hand, and was not supported by Britain, the other powerful country on the other hand, what made both of them utilize agents to frustrate this victory after one year.

This important historical event has gained the attention of Imam Khomeini when recalling it as a stage of rising against oppression and arrogance. Imam stated that the said movement failed because “the British colonial state’s conspiracy was made at the beginning of the constitutional movement for two goals: the first was to stop the action seeking to eliminate the influence of the Tsarist Russia in Iran that was spread at that time. While the second was to stop working based upon the Islamic laws and stop applying them via replacing them with Western laws.

After World War II, Iran has become America’s share, and the American influence increased in Iran. As a result, several revolutionary and reformist movements were established, the most prominent was the group “Islam’s Fedayeen”, led by Sayyed

Nawab Safavi, who fought an armed conflict against the agents of colonialism, and also Mossadak's national movement. In fact, Ayatullah Abu al-Qasim Al-Kashani was baking the two movements.

Yet, the two said movements failed because they were not consisting of all elements of success, and because the surrounding circumstances were more powerful.

Thus, several revolutionary and reformist movements proceeded and were always backed by some religious scholars. Those scholars have well acknowledged religion as a message to revive humanity and to liberate it from all forms of domination and subjugation. However, the royal ruling continued to oppress, and was the strongest ally to Israel in the East. This ruling have thoroughly paved the way for the Western culture to enter the country, until it became a pride for someone to be reflecting on the West's tradition in his lifestyle; the way he/she walks and/or dress, his/her logic and/or orientations, particularly the women living in comfort and luxury or semi-comfort and luxury. Westernization was integrated in intercourse etiquette and in the way foreign languages are used when speaking and/or writing".

Easternized and Westernized people have played an important role in distorting the culture, the identity and the facts of Islam. "Several Easternized people, who are considered cultural agents of the colonial institutions, are keen to distort and misrepresent the realities of Islam. The advocates of colonialism are actively working to keep our youth away from us through their bad propaganda that they spread in each area of the Islamic countries. They are not Christianizing or judicizing them, they are humiliating them and making them as if deprived from their religion, lackadaisical. Indeed, this satisfies the colonists.

In the city of Tehran, Christian, Zionist, and Baha'i Falsehood Care Centers were established to deceive people and keep them away from the Islamic laws and teachings.

It seems that these cultures had an impact on many clerics, who became convinced that Islam is not a religion of politics and ruling, and that their duties are limited only to demonstrate legitimate laws, and have nothing to do with social life. In fact, this phenomenon evoked Imam as much as the spread of injustice, corruption and oppression did: "These effects are clearly noticed. Some clerics at Hawza seminaries are whispering that we are incapable of doing such things, what do we have to do with these things? We have to address and to answer the polls only! These ideas are but only foreign dictations".

According to Imam, this class was the biggest obstacle in front of making people become aware and in front of spreading the spirit of revolution and liberation. That is why he was calling before anything to expose and confront them, since they are pretending to be preachers alleging holiness! "Spreading Islam, demonstrating its concepts, and clarifying its features require reforming the scientific Hawza seminaries. Moreover, they require formatting the thoughts of those assuming holiness, who are impeding the process of reform in Hawza seminaries and in the community, and as well tearing out the turbans being worn by some court's clerics and expel them from out of the seminaries".

In spite of the fact that the features of religion were wasted, corruption was spread,

and the interests of the country were dominated by the foreign intervention, injustice was still dangerously intensified due to the presence of oppression and the unfair class. "In addition, the colonists had imposed- through their politician agents who were appointed to control the people- unjust economic systems that divided the people into two categories: oppressor and oppressed. On the first side stand hundreds of millions of Muslims that are hungry and deprived of medical treatment and education, while on the other side stand relatively small number of wealthy personnel those who are affluent and fraudulent and have political influence. Thus, the hungry and deprived people consistently seek to rescue the oppressed and deprived people. We are asked to support the oppressed and to stand against the oppressors".

The Islamic scholars are assigned to fight the oppressor's exploitation and unjust. These multiple phenomena were enough to stimulate the outstanding man towards advancement, progression, and towards motivating and mobilizing the masses. The signs of this spirit of Imam were clear since he was still youth, at the time when the religious leaders did not face, confront, or even oppose, except for Al-Kashani, who was living in Tehran and died in 1962 A.D. Indeed, in 1962 the onset of Imam Khomeini's leadership to the confrontation began. He was granted the privilege of unique commander, for being courageous, and for having clarity of vision, persistence, and imagination. He was able to broaden the field of confrontation to take the form of a full reformative project, which aimed at removing the idol ruling and provide the Islamic alternative, and he was able to put his alternative thesis and to theorize it over years. In fact, when he succeeded in doing so, he did not hesitate to establish the alternative Islamic regime, and thus his theory of "wilayat al-faqih" was implemented on the ground.

Imam was following-up the Revolutionary movement led by Ayatollah Al-Kashani since 1941. This was obvious in several parts of his book "Exposing the Secrets" and in his presence in the field as well. Ayatollah Al-Kashani said before he died: "Sayyed Khomeini is hopefully the only man after me to pay attention to the expectations and aspirations of the Iranian people".

2- The Historical Knowledge:

History is a school; Holy Quran illustrated this fact by making the experiences of nations valuable lessons that lead the pathway of man and society. In addition, by making the biographies of prophets a proof, and the biography of Prophet Mohammad (peace be upon him and his household), which is part of the Islamic and Sunnah, a source of legislation. Quran has made history one source of knowledge, which is included in the dogmatic structure of human, and in formulating the laws of his social life.

Imam dealt with history by this amount of historical consciousness. Therefore, the historical knowledge went into the theoretical structure of the renaissance of Imam Khomeini, and in its practical program as well.

The following points give us a vivid picture of this vision:

A- At the beginning Imam made his renaissance one of the chapters of the historic conflict taking place between vulnerable and proud people. In theory, the prophets and their followers were representing throughout history one side of this conflict; while on its other side stand the oppressors and tyrants, those who represent arrogance

in all periods of history. “Allah bestowed us by the advent of the prophets, to guide us to the path of Allah, which requires leading the whole world towards happiness, and living in comfort and safe in an atmosphere of accurate education, and to make people return to the path of divine unification. Those who do not ask Allah and take people to another path opposite to that path upon which they were born, are those who go astray, and are the idols”.

Imam said, regarding history’s long-term in the struggle between right and wrong, and between freedom and tyranny: “O Muslims of the world, O vulnerable people of earth, let us obey the regime that Allah brought to us intended for your progress, integration, and happiness in the world and in the Hereafter. Moreover, for removing the injustice, stopping the bloodshed, standing beside the oppressed in the world, and for achieving freedom and independence of your countries. This is the divine regime the so- called the Islamic regime”. It is also the approach that Imams followed: “Imams (peace be upon them) and their followers have had ongoing clashes with the unfair authorities of falsehood, and this is clearly noticed in their biographies and lifestyles”.

B- In such signification, Imam makes his movement one chapter of the series of contemporary and subsequent movements, since this conflict is an existing conflict, and since the tyrannical and idol governments are found in each area of the globe. Thus, Imam says “this revolution had been launched at the first place for the world Islamic, and at the second place for the disadvantaged and vulnerable people who are seeking for their liberation. Therefore, the Islamic revolution in Iran is not unique and is not limited only to itself; the Islamic revolution is but an inauguration for similar revolutions in terms of characteristics and features”.

C- Aiming at defending the idea of the “Islamic government”, Imam derives his evidence from history, along with his mental and traditional evidence. He starts as a proof by the necessity of establishing the Islamic government based upon the practical biography of Prophet Mohammad (pbuh), saying: “We believe in guardianship, and in Prophet’s necessitate of appointing his successor, and that he has already appointed one. Hence, was the Caliph appointed in order to demonstrate the laws?”

He added, “The matter was not limited in the era of Prophet Mohammad (pbuh) merely to demonstrate the law and to announce it, but the holy prophet (pbuh) used to implement it as well. The Prophet of Allah (pbuh) was the one who implement and applied the laws, he put the penal laws in action, for instance: amputation of the hands of thieves, permitted all categories of punishment (Hadd), and stoning. And the Caliph is in charge of abiding by these laws too”.

He also stated “The Sunnah of the Prophet (pbuh) and his approach are evidence on the need of establishing a government, through:

First: Because the Prophet (pbuh) has established a Government, and history proves, and he also applied the laws and settled the regimes of Islam, and managed the society.

Second: He was ordered by Allah to appoint a ruler to be his successor”.

After the biography of the Prophet (pbuh), Imam relies on the history of the Muslims. He thus says, "None of the Muslims hesitated to admit the need of establishing a government after the trip of Prophet Mohammad (pbuh), no one said that there is no need for the government, such thing was not found at all. All of them approved the need of establishing a government; the only disagreement was over who would hold the matter and would be the head of state. Therefore, the government was established after the death of the Prophet (pbuh) during the era of fighting his successor, and during the era of Amir Al-Muminin Imam Ali (pbuh). At that time, there was a governmental regime taking place and based upon it the process of management and implementation was accomplished".

D- The experiences of others- past and present - is also included in the historical theoretical balance of this renaissance, and in its arrangement. "We must go forward via the informative work; all parts of the world do the same all the time. Several people meet and discuss something, and then they perform propaganda. By doing so they gradually increase in number, until they become a powerful force in a big government, they fight against and overpower it.

They have overwhelmed Muhammad Ali Mirza, and established a conditional government. From the beginning, there was not found an army or any force, only propaganda was what made them move forward. They condemned the tyrants and arrogant, and enlightened the people, and made people understand that this egotistical act is unacceptable. The cycle of propaganda started to expand gradually until it included all strata of people, and the people turned into an active force, and then achieved the desired result".

Theorizing the long-term striving, he says: "This is a goal that needs a long time, the wise people of the world are placing a sandstone somewhere, in order to establish above it a building after two hundred years, and then achieve the desired result. Several great renaissances have started like this, for instance Soharto the former President of Indonesia was having such ideas in prison, and have developed plans and programs, and later implemented them.

That is how the historical knowledge takes its real position in the idea of Renaissance in its practical programs. This is one reason for integration and maturity found in the draft presented by this Renaissance.

3- The Intellectual Historical Fact (the Heritage):

The problematic of the bond with the Islamic heritage still exists, and it is not yet resolved, and is not the cause of conflict. What is important is to identify what is desired from the heritage. We might all agree that the Islamic heritage is an intellectual product of the Muslim scholars since the era of the companions, to formulate the infallible source i.e. the Quran, and the Sunnah. It is a source beyond history and its place and time related equations. Interpretation, modern science, knowing-how, sayings, Fiqh (Islamic jurisprudence) and assets are all intellectual outcomes based upon expansion and development throughout the eras of Islamic intellectual prosperity. This fact on the other hand means "the historic of intellect" for the historical factor has its impact inevitably. It is thus the measurement of the level of development and condense that exist with no doubt. The path we illustrate for the

intellectual development in any of these sciences represents the historical world in it. After that, we had plenty of methods to use when dealing with the heritage and when discoursing in accordance with our ideological guidelines: Salaviya, nationalism, materialism, or Westernized (Orientalism, and liberalism). Each one of these guidelines will dictate their followers the framework for dealing with the heritage and its nature.

The Heritage to which the Salafi is attributed always represents the closing ends of the intellect that cannot be exceeded but only with innovations! Whereas, the heritage according to the Nationalist is considered everything that highlights his national characteristics, and the Islamic heritage as a whole is condensed and stands in this narrow circle. For example, non-Arab Nationalists is in agreement with the Westernized people regarding many Islamic laws, even those stable by the infallible source about the natures to the Arabs and their history!

The materialists are not interested in reading the heritage, but only to search for what they could classify within the circle of class struggle or conflict between materialism and idealism. Yet, what is difficult for them to interpret through the said way they forcibly insert it.

The orientalized people and as well the liberals who have taken from the western intellect an approach, have necessarily faced what the Westernized have also faced in their judgment of Islam.

All these readings are subjected to tribal and sectarian vision, rather than aiming at implementing the scientific method in reading the heritage and in rectifying it, they aimed at sizing heritage to demonstrate the pre-approved ideology.

The problematic is still the same, and the scientific method that should be followed to read the heritage did not take shape yet. Moreover, the intellectuals who did their best for this phenomenon were not able to escape from its clasp; they did not disrupt the historical factor as a whole, but considered it from a purely doctrinal and historical perspective, without even noticing. Al-Jabri for example, when judging all these decisions, he makes the Moroccan-Andalous heritage, above criticism, as if it is above history, regardless of deeply looking at its history, which is as clear as in that of intellect of Mu'tazili or that of Ash'ari for example.

We stop at this point, and yet there is still a room for long talking, to follow up some of the revealing indicators regarding the view point of Imam Khomeini and his practical dealing with the heritage.

Generally, some justify the relation of Imam Khomeini with the "Salaviya" in dealing with the heritage. He belongs to an inveterate heritage and deal with it as a real source in all knowledge. This interpretation might have its justification, especially with the revolutionary guidance of Imam during motivating the people to revolt. He used to affirm that the Islamic jurisprudence (Fiqh) has a solution for all the problems that face the human and society, through displaying incidents that confirm that everything the people are in need of is found in the Quran and/or the Sunnah, undoubtedly.

This raises the following three issues:

First: Imam was defending Islam against the colonists and their agents who made the religion look like a group of moral rituals and teachings. He thus wants to prove to them the contrary; he wants to prove to them that Islam is spacious and that it covers various aspects of social life. We are generally speaking and respecting general controls.

Second: Imam believes that Ijtihad (a technical term of Islamic Law that describes the process of making a legal decision by independent interpretation of the legal sources) has a door opened, and that it is necessary that each era have its own Mujtahidin. This means that the new era will bring new (Fiqh) jurisprudence that exceeds the juristic heritage in issues that are not stable in Sharia. In fact, not all Fuqaha who believe in this principle were able to imagine the reality of the historic of the intellectual, jurist, and original result, despite that their traditional teachings reflect this meaning.

Third: particularly at this stage, the stage of revolution, we could notice the bold trials practiced by Imam with accumulated jurist heritage in sensitive causes, as in the cause of the (one) fifth, and god-fear, if not considering the cause of the Islamic government an example since almost all Shiite scholars kept themselves away from it.

The experience of the State has given this subject a larger dimension, and the vision turned from the subdivisions of the Faqih, into the concept of Ijtihad, whose nature and scope are already known, a deeper and wider vagabond vision. Therefore, time and place became two key factors in the fate of the Ijtihad itself: "Time and place are two key factors for Ijtihad. The apparent sense of the cause that have had specific judge in the past may be applied to another cause, but this second cause of the same apparent sense may require new judge, because it took place when the equations were ruling the policies, economy, and social systems of a regime. In other words, the accurate knowledge of the economic, social and political relations make the subject of the first cause that is apparently related to the second cause, inevitably in need of a new judge.

The Mujtahid as an individual should be up to date regarding the modern issues. The public and youth masses do not take satisfaction in hearing their Religious Reference (Marja') saying, "I have no idea about political issues".

Before history, Imam Khomeini puts the issue of "time and date" and its impact on Ijtihad and creativeness before the Council of Protecting the Constitution in the Islamic Republic, and says:

"One of the very important issues required by the nature of the modern world that is full of disturbances is to note the role of temporal and positional characteristics in Ijtihad and the quality of decisions taken".

Based upon the two factors Imam answers the problematic of the fact that Islam is able to solve entire life issues raised earlier. He thus acknowledges, "It is important to have precise knowledge of the law and the society based upon which the Islamic regime could plan for the benefit of the Muslim people. The unity of vision and action are both necessary. Hence, Ijtihad as defined at the seminaries is not enough".

That is how both time and place take their natural role in the jurist and other outcome, and thus being aware of their natural role becomes a main condition for Ijtihad.

“Even the individual who is on familiar terms with the typical science of the seminaries can’t detect the interests of the society, or can’t differentiate between good caring individuals and bad ones. In general, he becomes lacking the accurate vision and unable to make decision on social and political issues; such an individual is not considered Mujtahid regarding the issues of society and state, and can’t control society well”.

“We must seek to achieve and to embody the scientific jurisprudence of Islam. If the scholars of Islam did not have their active participation in all issues and problems, they will not be able to acknowledge the reality of “insufficient” Ijtihad”. In the last word there is a clear expression related to the presence of the Salavi conservative movements, who did not yet understand the “time and place” factors and their role in jurisprudence and intellect. Those who want to make the Salavi’s Fiqh, having contemporary answers to their days and problems, final answers to the questions of modern times and all other times.

4- The Philosophical Fact

Given the framework of interpreting history, and linking its big events to its motivating elements, how could we explain Imam Khomeini’s Renaissance?

Which one of the traditional attitudes in interpreting history will use this Renaissance as a model to demonstrate the validity of its vision?

There are related theories that can be divided in general in a way that could be applied in all human’s history events without facing a clear contradiction crash. for example, Hegel’s theory, which is based on a conflict between the thesis and authenticity for a more integrated civilized outcome in an increasing trajectory towards perfectness , this a theory that does not has a clash in its general framework with any historical creative event that takes the practical step forward. However, the issue is not the same with the contradictory, for the historical disadvantages represent as well disadvantages in the said theory itself. Regarding the first theory, supposing to be appropriate for the creative progressive movements, its launcher Hegel himself jeopardized it and made it vulnerable in front of the French Revolution when he announced the end of the following dialectal in the French specimen, and made it the perfect situation of the signs of perfectness in reality. This made him consider any subsequent movement as leading history towards disintegration and deterioration.

It is ridiculous to avow that the history will end, for life is still ongoing, and the elements of making the historic event do not die. This made failure is alike the failure made today by those who believe in the same argument “The End of History”, who viewed the clash of civilizations based upon the American point of view and the American Planning for the future. Thus, they considered the end of the struggle of civilizations, according to their own point of view, the end also of the era of ideologies, and the era of stability of the new world order that America is solely guiding and demonstrating its delimits and features. As history had harshly answered Hegel’s theory, it is as well answering this similar theory. This Islamic revolution is a modern model of the religious ideological revolution which begun at the end of the Cold War between colonizers.

Generalization takes its wider scope in the “challenge and response” of Arnold Toynbee. The entire events of history are creative responses to environmental, human, and/or other challenges.

In the wake of this generalization, dealing with the theories of one-factor or of specific number of factors becomes more accurate. According to such theories, the important historical event is considered an experience that will be evaluated; either being true or wrong and invalid.

Nonetheless, if we considered the forced theology an exception, which has no relevance to reality and its variables, there will only remain from the one-factor theories the historical materialist theory. This theory made history's movement subject to the class struggle, which is considered as imperative secretion of the relations of making in society, at any stage of history, until history reach its end according to the global communistic society also.

If truth is to be said, what history had faced is not that the class struggle was almost ending in the beginning of communism. The historical materialism itself was the one that reached to an end because of the pounds of the movement of history, which take place within the equations of human reality, and which do not flatter anyone.

Within this revolution led by Imam Khomeini, a question arises: Were the farmers leading the struggle against the feudal lords? or there was in the middle a struggle led by the religious idea in its major rounds, and is the one dominating on the ground and addressing the events?

Moreover, was the Iranian Tudeh Communist party motivating the farmers to fight the feudal lords in order to change the system of relations making into a capitalist system that takes history toward socialism according to the historical inevitability?

The history of the revolution of this Communist Party testifies that its equivalents were moving otherwise. The religious idea calling for independence, freedom, social justice and reviving the features of religion, were the first elements of this big historic event. The cultural deformation that the country was facing, which aims at obliterating the Islamic identity, was the main reasons for Revolution, and then come other reasons, such as the foreign influence, oppression, and class differentiation, with all what this phenomena have of negative effects on society.

The revolution's history simplest and deepest reading approves this. Hence, in the following we mention two examples that have eloquent effect in identifying the identity of revolution. They are:

The first political event that took place in the life of the leader of Revolution Imam Khomeini, represented in his courageous confrontation against the occupation of "Safak" troops to the Chambers of students at the Faydi school. Imam was only 18 years old at that time.

In addition, the first event took place when Imam played his leading role in addressing the Shah's Government, after the death of Ayatollah Burujerdi and Ayatollah Kashani in 1962. He countered the law issued by Prime Minister Assadullah Ailm in 1963 regarding "the Councils of States". Based upon the said law he abolished the uniqueness of the Holy Quran as a subject matter for the constitutional oath, canceled the two conditions of Islam, and disallowed doctrinal deviation in relationship.

This new announcement was what brought out the first public confrontation led by Imam Khomeini against the government, and which Imam exploited in a broad campaign for religious revival that included nearly all the country. Yet, after Imam mobilized the supreme clerics, and persuaded them to write a letter to the Shah and to

the prime minister, to warn them of the consequences of this decision, he himself sent a stem message to the Prime Minister, and a similar one to the Shah, in which he stated the following:

“Sayyed Ailm has revealed to everyone that he violated the laws of Islam and the Constitution; he was imagining that he might cancel the Quran formally by replacing it with any other celestial book in the process of sworn and oath. This person is violating the laws of Islam under the banner of International obligations. In fact, taking International obligations as a pretext to violate Holy Quran, Islam, and the Constitution and as well as to fight the people, is a huge sin”.

Religious jihad and renaissance of Imam, both of them, were not a controversy subject, with reference to the conflict's sole character. After the theorist martyr Mottahari followed up the elements of this revolution, he realistically identified that “the Islamic revolution in Iran is not related specifically to a category or a special class of Iranian people. It is neither related only to the workers, nor related to the farmers. It is not limited to the mujahidin, or to the university students, or to the employees, and/or even to the bourgeois. The revolution gathered the rich and the poor, men and women, the urban and rural areas, a university student and a scholar, a technical worker and a farmer, the illiterate and educated people, all of them participated with each other”.

When he identifies this phenomenon, he did not fail to take immediate steps to implement the Marxist theory in interpreting the history in front of a last immense changing experiment. Thus, he said, “This revolution is one of hundreds of empirical historical facts which unveil the invalidity of the interpretations of those who support the theory of historical materialism, who consider the economy as a basic for society and life, and believe that the every social movement is but only a reflection of class contradictions”.

Then he moves to introduce the identity of the Renaissance through its factors stating, “This Renaissance is considered one of the renaissances of the prophets. It was based on a divine sense, or “the divine of sense” and we can find the roots of this feeling and consciousness deeply inside the human perception, stemming from the inner conscience of a human being”.

Finally yet importantly, that is how this great renaissance obtains its historical exceptional position, among the religious movement and the global liberation movements. It is thus representing a contemporary experience that approves the role of the “interior content” of human being in making history, stressing on the immovability of history, and on the fact that every movement has its factors that play a key role either in its victory or in its failure.