

Hegira from Imam Khomeini's perspective: Introversive migration and political migration: a case study

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Abstract

Imam, Ruhollah Al-Mousavi Al-Khomeini has been one of the greatest leaders of the past century who has been responsible for the Islamic revolution of Iran. His mindset and intellectual system as a Shi'ite clergyman has been directly under the influence by Shi'ite political culture and "Hegira" is one of the most important components of Shi'ite political culture which has various dimensions. The main question proposed in the present article is that, according to Imam Khomeini's set of thoughts, in what a niche the introversive and political hegira is situated in Shi'ite political culture: the study findings show that these two aspects of hegira have a lofty standpoint in the shi'ite political culture and in Imam Khomeini's opinion introversive hegira is the prerequisite to the political hegira.

Keywords: Imam Khomeini (peace be upon him), introversive hegira, political hegira, Shi'ite political culture.

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1. Introduction:

Hegira lexically means to exit from one's own homeland or to transfer from one place to another, but this concept in Islam's political culture means to depart from a hometown which is surrounded by the Kaffirs and entering to an Islamic environment (Saliba and Sane'I Darreh Bidi, 1987:672) Hegira by expression means departing from ones' own homeland and dispatching towards God and his Apostle, the most critical condition for hegira towards God and His Apostle is to have a divine intention and if there is a lack of such an intention it is never what it meant to be by the Shi'ite political culture (Ibn Arabi, no date, V.1:209, Majlesi, 1984, v.1: 340; Naraq, no date, v.3:112; Mousavi AlKhomeini, 2009:121). The importance of the Hegira concept is to the extent that in the Holy Quran and underneath the various Suras (Holy Quran's chapters) there has been pointed to the hegira concept for 31 times⁴. According to what was said the concept of hegira has not been specific to the Islam's great Apostle and it has been present even before that era, since before the advent of Islam and before the Shi'ite political culture formation there were other prophets who had been appointed and at the time of the Saheb Al-Zaman there were also true followers who migrated based upon the orders of the great apostle and because their migration or hegira has been based on the orders commanded by the God's apostle it is entitled to be called hegira. It is according to the same definition that Sheikh Eshraq, one of the most popular Shi'ite philosophers, introduces Fereydoon, one of the famous mythical kings of Archeological Iran, among those who have migrated (Sohrehvardi, 1994, v.3:186-188). In a sort of classification hegira concept can be divided into two introversive and extroversive dimensions. To fully and correctly understand the interrelationships between these two approaches to hegira in Imam Khomeini's opinion (his grave soil is sacred) it is necessary to deal with his majesty's speeches and utterances analysis in the Shi'ite's political culture structural framework, therefore, the authors, to enter the discussion, deem that it is required to provide the reader with an overview of their perceived concept of Shi'ite political culture and accordingly propose the two expressions of "introversive hegira" and "political hegira" as the study theoretical framework and then deal with the survey of the introversive hegira effect on the political hegira in Imam Khomeini's idea.

It has to be remarked here that according to the authors' search and research in the study literature, there has been no independent study so far dealing with the subject and the method of the present study.

2. Theoretical framework: Shi'ite political culture

2.1. Political culture:

So far, there has been numerous definitions offered for the culture concept, for instance based on the Burnett Tylor's idea culture is a "complicated collection of knowledge, beliefs, art, morality, law, ceremonies and rituals and generally all of the competencies and habits with which people usually deal" (Burnett Tylor, 2010:56). Gabriel Almond defines political culture as a certain distribution of values, emotions, information and political skills (Almond & Verba, 1990:95).

⁴ See the holy Quran, Al-Baqareh, verse 218, Al Emran 195, Al-Nisa 89 and 97 and 100, Al-Anfal 72 and 75, Al-Towbeh 20 and 100 and 117, Al-Nahl 41 and 110, Al-Haj 58, Al-Noor 22, Al-Ankaboot 26, Al-Ahzab 6 and so forth.

Regarding the same field, Tennessee believes that the mental and intellectual environment in which the politics is shape, interpreted and judged is the very political culture (Tennessee, 2000:149). In the meantime, Verba recognizes “political culture as the experienceable beliefs system, institutions and values which are the foundation and the base of the political actions” (Verba, 1988:213).

According to such definitions the political culture concept has been revealed more than ever before and now an independent definition of the Shi’ite political culture can be presented: Shi’ite political culture is an uninterrupted and complex collection of credence system, value system, symbols and political networks which stem from the first-hand ideological sources and ancient verbal sources and they form the fundamental base of the shi’ites’ political actions, orientations and behaviors in confrontation with the internal and global political and governmental systems. It has to be taken into consideration that the Shi’ite’s political culture can be studied in the form of two approaches: religious approach and non-religious approach. The present study theoretical framework is the Shi’ite’s political culture approached religiously. Shi’ite’s political culture is an ideological and value system which incorporates several components, one of the most important of which is hegira.

2.2.Introversive Hegira:

In the above subject matter it was shown that the hegira importance in Shi’ite’s political culture is critically sublimed. One of the various types of hegira is the introversive hegira. Of course it should be noted that the use of the adjective “various” for the word “hegira” is not intended to mean the difference in their ultimate goal, rather, it means that if we have a look at the original and virtual hegiras in the Shi’ite’s history they can be divided into different sets according to the way they are performed and the strategy for undertaking them, the objective of all of which entirely is to get approximate to the mighty God and inciting the divine side of the human beings. Introversive hegira is a type of migration the original and main movement and promenade of which is introversive that means that the individual should be internally reformed and adjusted. The pilgrim in the introversive hegira is a person who stays away, migrates, from whatever has been forbidden for him or her by the one God (Bahrani, 1982, v.4:195). Or in other words traveller is a person who stays distant from the sins and who quits doing whatever has been forbidden by God (Koleini, 2009, v.3:581). Introversive hegira has to do with the migrator’s heart, that is to say that its primary condition is to have a pure will to migrate toward God and His apostle although no apparent travelling any road or path may have taken place (Ibn Hayoun, 2006, v.1:415).

2.3.Political Hegira:

One of the most important hegira functions in Shi’ite political culture is its political function. The first of the human known to have politically migrated was Ibrahim (peace be upon him) who performed hegira to resent the then corrupted government and society of his time (Kashani, 2001: 474). One of the pther political functions of hegira in Shi’ite’s political culture is for the purpose of forming and founding a divine government and constituting the canonical orders and discipline (Qazali, no date, v. 3:492). It can be surely claimed that the most vivid manifested aspect of Islam’s Great Apostle (God bless him and his great progeny) is its political aspect,

according to the ancient Shi'ite's texts the Great Apostle (God bless him and his great progeny) has been seeking to provide conditions at the inception of Islam for the people to be able to benefit and enjoy his teachings and trainings, to integrate the newly becoming Muslim tribes who had not been unified and coherent, to invigorate the poor Muslim's economical power, to prevent from the incessant and unrelenting Qoreysh Kaffirs (Koleini, 1994, v.3: 849), and to add up to the great Apostle's assistors in order to be able to prepare themselves for the fights against the pagans (Koleini, 1985, v.2: 181). Of course, it has to be reminded that the political hegira's sole purpose is not to fight with arms the same as the hegira performed by Ibrahim (peace be upon him) has not been conducted for the objective of fighting (Ibn Babuyeh, 2001, v.1: 417).

The above mentioned lines has only dealt with the introduction and application of two aspects of one of the Shi'ite's political culture ideological values and norms network multiple components. Shi'ite's political culture and its competencies to be applied as a theoretical premise in the scientific studies have always been ignored up to the present time. In the ideas of the present article's authors, Shi'ite's political culture practice and especially the use of hegira principle as a theoretical paradigm for the current study can best indicate the introversive hegira and political hegira from the perspective of Imam Khomeini (his tomb soil is sacred).

3. Hegira in Imam Khomeini's view:

In Imam Khomeini (his tomb soil is sacred)'s thoughts, introversive hegira is the prerequisite introduction to perform political hegira, in other words in his thoughts the introversive hegira is the requisite condition for the political hegira. The human beings cannot be able to incept the seemingly political hegira towards God and his Apostle (God bless him and his great progeny) unless they are internally purified. In fact, in the Shi'ite's political culture framework the political hegira needs a continuum of preparations to be provided in order for it to take place and hegira will not be actualized until these preparations are met. When a human being wants to politically migrate or pilgrimage towards God s/he should have incepted an introversive hegira beforehand. That is because the introversive hegira is the necessary condition to take steps towards the political hegira. To put it differently, basically there is no possibility for the occurrence of political hegira without having a background of the introversive hegira.

3.1.Introversive hegira in Imam Khomeini's vista:

In Shi'ite's political culture the introductory practice preceding hegira from Imam Khomeini's idea is to quit snobbery and selfishness. There is no possibility for the human beings to find a way leading to the God and His great Apostle (God bless him and his great progeny) until their "selves" block their views. It is obligatory for the person doing hegira to discard his or her "self" and only see God "because God is present everywhere and with anything, accomplishing to His proximity, needs a hegira from anywhere and quitting everything" (Mousavi Al-Khomeini, 1990:12).

From Imam Khomeini's perspective it is possible for the selfish and haughty person to take steps on the hegira path but the road this person traverses will never be towards God, rather his or her path moves him towards his or her self. In the Shi'ite's political culture framework it is only can be said that the introversive hegira has occurred that the selfishness and snobbery diseases are controlled in the individual. Imam Khomeini (his tomb soil is sacred) after mentioning such

diseases expresses ways to treat such ailments, since diagnosing the ailments is the preliminary stage in their treatment and uprooting, so the treatment and curing methods should be taken into consideration after the disease has been diagnosed. Imam (his tomb soil is sacred) introduces worship as the method for getting rid of such diseases. It has to be noticed that here the absolute worship is intended, that is to say that a special form of worshiping is not highlighted, rather it is the quality of worshiping which is influential and effective. He believes that the worshiping particular task is the one that makes us capable of doing hegira, worships such as the ones which have been undertaken for the fight against ones' selves and the individuals have accordingly become purified for the one God, it is the same conducts purity and worshiping God for His sake that are considered as a preparation for hegira (Mousavi Al-Khomeini, no date, v.12, 61-62).

3.2. Political hegira from Imam Khomeini's (his tomb soil is sacred) perspective:

In the Shi'ite's political culture framework it is not necessary for the person to free him- or herself from snobbery and uproot selfishness in the format of separate measures, and then the other impurities separately and one-by-one in order to be able to eventually perform hegira, rather it is possible for him or her to undertake all of these stages in a very short time and even in one night. The pure intent gets the traveller to a stand where he can pass the most complicated and most difficult demeanor stages in a very short time. In Molla Sadra's rendering "the human being cannot conduct hegira until he becomes fully aware of the world's inferiority and the other world's superiority" (Molla Sadra, 1981, v.9:237).

Imam Khomeini (his tomb soil is sacred) has compared Iranian revolutionary movement with the Islam's Apostle's hegira in numerous speeches and he has dealt with creating a relationship line between these two historical incidents. Such a comparison has been made because the divine intention behind both of these incidents led the political hegira towards a single destination. He was seeking to indicate that there is a subtle relationship exists between the people's hegira in Islamic Revolution in Iran and the hegira conducted by the Great Apostle in the inception of Islam and Iran's Islamic revolution is the continuation of the Shi'ite's political culture movement and it has happened in such a ground.

After mentioning such points it is necessary to survey the type of the relationship introversive hegira has with the political hegira and the way introversive hegira is applied in the occurrence of the political hegira from Imam Khomeini's perspective.

3.3. The necessity of introversive hegira in the political hegira occurrence:

When the human beings passed the stages mentioned above they are prepared to conduct the political hegira. In Imam Khomeini (his tomb soil is sacred)'s literature having passed these various and difficult stages does not need spending too much time. In other words, in Shi'ite's political culture framework it is not necessary for the individual to firstly free him or herself from snobbery and then uproot selfishness in separate stages and then purify him- or herself from other impurities in order to be able to finally conduct political hegira rather it is possible for the individual to perform all of these stages in a very short time and even in the duration of one night.

In Imam Khomeini's thoughts the political hegira does not take place unless introversive hegira has been accomplished. Islamic revolution of Iran took place in the framework of the Shi'ite's

political culture and in the Shi'ite's historical movement background. A revolution which, in Imam Khomeini (his tomb soil is sacred)'s rendering, "has been unprecedented in the course of history according to its vast dimensions" (Mousavi Al-Khomeini, no date, v.5:73). In such a political movement the original streaks of the rightful wishes and wants of the Great Apostle (God bless him and his progeny) and the Muslims of his time can be lucidly detected.

In Iran's Islamic Revolution materiality had lost its color and value for the people to the extent that they took their lives on their palm-tops and they stood against the Pahlavi Regime bullets and they moved the Revolution to its ultimate goal of victory.

In the course of Iran's revolution as a political hegira the revolutionary people of Iran passed the complicated and long stages of introversive hegira which is the prerequisite to the political hegira in a very short time and they became able to conduct political hegira. In fact, purifying one's intent for the God made the ascending accelerated movement of the Iranian nation happen leading to the Iranian Islamic Revolution (Mousavi Al-Khomeini, no date, v.14:156).

It can be surely stated that among the Shi'ite's political components and elements which can be pursued and observed in the course of Iranian Islamic Revolution in Imam Khomeini's mindset is the very concept of Hegira. He, in a discourse message which was issued on the fifth of August in 1984 in the admiration of the Sacred Defense Combatants, expressed that "those zealot warriors who, through migrating from the self's gloomy home towards the almighty God and his Great Apostle, have converted the battlefield barracks to the mosques and those who have changed Jihad fields to the alighting-place for the God's angels via exclaiming "the God is Great"" glorification cannot be described by words (Mousavi Al-Khomeini, no date, v.19:41).

If the person conducting hegira reaches to the introversive hegira standpoint, his or her political fight and social movement will also be regarded as a part of his hegira to the God and His Apostle and in the course of this very political action gets access to the high spiritual eminence, this is what is intended by political hegira. It was based on this viewpoint that Imam (his tomb soil is sacred), after being freed from the prison in 1964, in a telegraph to Hojjat Al-Islam Muhammad Hasan Najafi, called his travel from Qom to Tehran, which was meant to support and back up Imam Khomeini (his tomb soil is sacred), a "hegira" (Mousavi Al-Khomeini, no date, v.1:313). Political in Imam's viewpoint is a type of migration which possesses three fundamental elements of the Great Apostle's hegira in its political dimension that means that it should lead to Islam expansion, pave the way for attracting effective forces and finally it makes the preparations for the victory over the tyrant and despot enemies (Mousavi Al-Khomeini, no date, v.2:410).

Conclusions:

Hegira is one of the most significant components of the Shi'ite's political culture and it is deemed as the theoretical framework within which many of the Shi'ite's Islamic historical phenomena and happenings are understood. Authors believe that to correctly understand this concept it is necessary to seek for it in the numinous scholars' thoughts and mindsets, scholars with a subtle understanding of the Islamic religious and ideological bases and their thoughts have been stemmed from the cherubically-driven thoughts of the Immaculate Ones (peace be upon them). Imam Khomeini (his tomb soil is sacred) as the past century's most influential religious spiritual clergyman in the Islam world is the distinct figure manifesting such a person. He in the

course of the Iranian Islamic movement has made a frequent use of the Hegira Concept and has applied this concept in various stances. Therefore, it is necessary to deal with the various aspects of hegira in his mindset and thoughts. The present article is an endeavor in line with answering the question of “what is the introversive and political hegira standpoint in Imam Khomeini’s thoughts. To answer the question firstly we dealt with positing discussions regarding the Shi’ite’s political culture as a theoretical framework and afterwards it was dealt with the survey of the introversive and political hegira in the Shi’ite’s political culture paradigm from Imam Khomeini’s (his tomb soil is sacred) viewpoint. The study findings confirms this matter that in Imam Khomeini’s intellectual system the introversive hegira is equal to the purification of one’s inside and to introversive move towards the God satisfaction which is the prerequisite condition for performing God-oriented political-dynamic and extroversive hegira to form an Islamic government and holding and constituting the canonical constraints and defending the Islamic jingoism. In his thoughts the traveler can never take steps towards political hegira oasis unless he is spiritually matured via introversive hegira.

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