

## **HISTORY OF MODERN ISLAM IN IRAN AND THE IDEAS OF REFORMING THE AYATULLAH KOMAENI**

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### **ABSTRACT**

Modernism is a movement that originated in the western world to replace Catholic religious teachings with modern science and philosophy. The culmination of this movement is the process of secularization in the western world, before the revolution in Iran. The success of the Iranian Islamic Revolution which succeeded in overthrowing the Pahlavi dynasty which had changed the political system and form of the Iranian state from an absolute monarchy to an Islamic republic. A first popular revolution in the last quarter of the twentieth century against a modern authoritarian political system. However, this Iranian experience does not provide a definite answer to the problems between Islam and the originator of the Iranian revolution, Ayatollah Khomeini, who played a major role in moving the masses to carry out a revolution against the Pahlavi regime.

**Keywords:** Islamic history, Iran, renewal

### **INTRODUCTION**

Modernism is a movement that originated in the western world to replace Catholic religious teachings with modern science and philosophy. The culmination of this movement is the process of secularization in the western world. In political governance, Iran experiences a dynamic in using Islamic politics. The Iranian state is led by the clergy. Previously the country was ruled by a dynasty that ruled for many years and their last leader was Shah Reza Pahlavi with the fifth most powerful army in the world at that time. In terms of geo-politics, Iran is in a very strategic location in the Middle East region. With such a Geographical position Iran has always been one of the most important areas of global strategy of major powers. Not only from a political point of view, but also from an economic point of view. Because Iran's position is in international shipping lanes.

Pahlavi power established by Ridha Khan Pahlavi, who succeeded in overthrowing the Qajariyah family and Ridha Khan Pahlavi became the King of Iran in 1343-1360 AH. He changed the name of the country from Persia to Iran. His greatest efforts were to abolish special privileges for foreigners, create modern armed forces, and reduce the power of clergy. The soul of a military

dictator is the method he uses in exercising power. Policies carried out by the Pahlavi regime for some groups have deviated from Islam and even very far from an Islamic orientation. This regime uses an absolute monarchy government system and tends to be authoritarian.

In addition, this regime also has strong ties to the West, and implements modernization that tends to be similar to the West. Therefore, there was a lot of resistance from the Iranian people and the clergy who wanted a change. The great attack of western colonialism and imperialism on the Islamic world from all directions in the nineteenth and twentieth centuries through various means. The attack was carried out through the dimensions of thought, politics, economy, military and socio-cultural dimensions. By demonstrating the basics of incompetence, backwardness in thought, politics and the economy of the Muslims, this has led to the emergence of ideas for improvement, change and modernization as well as resistance to western influence on Islamic society. The wind of revolution that was blown by the west gave rise to efforts to reform the Islamic world, the struggle to free itself from colonial rule, to form and develop an independent nation-state with all the pressures and problems of modernization.

## **RESEARCH METHODS**

This research includes qualitative research. His research is also included in library research. The data comes from the secondary. Data comes from books, journals, and scientific articles. The data is then arranged descriptively.

## **RESULT AND DISCUSSION**

### **A. Reform Movements in Iran**

The crucial European intervention modified the position of the Qajar regime and increased subtle tensions between the state and the clergy. European interference in Iran first came in the form of conquest and strengthening of their influence through competition between European powers. Between the eighteenth and nineteenth centuries Russia seized control of the northwestern region of Iran. The Treaty of Gulistan (1813) declared Russia's release from control of Georgia, Darband, Baku, Shirvan, and several other Armenian areas. In 1826 Russia captured Tabriz and following the Turk Manchai treaty (1828) Russia reconquered Armenia, controlled the Caspian sea, and gained a favorable position in Iranian trade. Between 1864 and 1885 a new wave of Russian conquest culminated in the annexation of several Iranian provinces in Central Asia.

Then after 1857, the main form of British and Russian penetration was in the economic field. In 1872 the Iranian government granted a large concession to Baron de Reuter. De Reuter was given the right to control excise revenues for 24 years, the right to monopolize the construction of railroad tracks, special rights to mine a number of mineral and steel mines, build canals and irrigation projects, the first right to control or reject national banking, road projects, telegraphy, the mill by giving royalties to the Shah. In 1889 the Imperial Bank of Persia was founded with British assistance, and in 1890 a British company was granted monopoly rights to Iran's tobacco industry.

As a result of this monopoly, the people rose up to fight back in 1891 when Ayatollah Hasan al-Shirazi, announced a fatwa forbidding smoking tobacco. This objection to tobacco received strong support from Jamaluddin al-Afghani, an adviser to the Shah. He wrote letters to scholars how to reject the economic concessions that would be the start of foreign rule. Al-Afghani's role in public political agitation led to his expulsion from Iran. The widespread boycott (1891-1892) was led by religious leaders and merchants. Religious leaders issued a fatwa that smoking tobacco was prohibited, and markets were closed, political opposition and demonstrations spread.

Finally in 1907 the Anglo-Russian agreement divided Iran into two regions, namely the northern and southern parts. This has caused most of the farmers and cultivators to lose their livelihoods. Thus the peasants became poor and too vulnerable to be involved in the revival movement. Therefore the educated people, religious leaders, merchants, tribal chiefs, landlords carried out reform movements. The Shia ideology with its various symbols, the leaders of the nationalist and Islamic movements have a central role in this movement.

There are three patterns in the reform movement in Iran during the 20th century, namely: first, the development of communism and radical secularism in social issues. Second, politically oriented is liberal nationalism, which is strongly opposed to foreign influence in Iran and recognizes the need for socio-economic reforms but is more conservative than the communist approach in terms of its actual programmes. Third, the group has a more intellectual orientation with regard to the reinterpretation of Iranian heritage and the requirements for modern Iran.

The communist movement in Iran emerged during the last years of World War I. A group called "Adalat" had been organized among the Persian workers in Baku, in the Caucasus-Russia region, and in 1918 they stormed the Iranian consulate. With Russian assistance the group was active in Iran, collaborating with local nationalist movements in the northern province of Gilan, and quickly helped establish the "Soviet-Russian Socialist Republic". The success of the Gilan movement illustrates the problem of organized communism in Iran. They collaborated with the liberal Jangli nationalist movement in Gilan led by Kuchek Khan, the communists managed to gain support, but the ability of the communists to maintain that support quickly weakened. The dependence of the local communists on the Soviets had raised doubts in the minds of nationalist Iranians, and the weakening of confidence in foreign countries was demonstrated by the collapse of the Gilan movement as a result of Soviet policy of cutting off its military aid.

The rigid rule of Reza Shah's government limited communism's ability to develop change. However, the collapse of Reza Shah's regime and the occupation of northern Iran by Russia gave the Tudeh party organization an opportunity. Tudeh provided radical socio-economic reforms. Following World War II, liberal nationalist groups emerged as the main political force and were strengthened by the growth of the modern-educated class. Liberal nationalists succeeded in coming to power in 1950 under the leadership of Mohammad Mosaddiq.

Since the 1960s liberal nationalist groups began to organize against the shah but encountered great difficulties. Shi'a Islam provided the ideological foundations for opposing the expansion of monarchical rule, and the movement

has emerged as a synthesis of more liberal leaders. Bazargan and Taliqani stressed the importance of the active involvement of the clergy in political matters, and attempted to reformulate Islamic traditions to suit modern-educated Muslims. They became the link between the liberal nationalist tradition of active fundamentalist religious leaders such as Ayatollah Khomeini, for which he was exiled to Iraq. After returning from exile in 1961 Khoemaii called for a parliamentary government.

Khoemaii argues that with the basic principles of jihad and amar makruf, the ulema are obliged to rebel against a despotic government. Then between 1967 and 1973 the reform movement received new guidance in the leadership of Dr. Ali Shari'ati who founded the Husainiyah Ershad foundation. This foundation is an informal university aimed at revitalizing Shi'ism by integrating the principles of Islamic teachings with European science so as to create a commitment to overthrow a despotic government. In the 1970s the Pahlavi regime became even more arbitrary than before. Military forces and secret police became very feared, and at the same time hated. They carried out investigations, intimidation, imprisonment, torture and killing of people who were enemies of the Shah's regime.

Iran is in a state of economic and political turmoil, students in Qumm are demonstrating against the senseless killings by the Savak forces. The police opened fire on a number of demonstrators, and provoked the emergence of the next demonstrator movement. Every day for forty days there are protest movements and demonstrations that are getting bigger and bigger. In the month of Muharram (late 1978), millions of people demonstrated against the regime. Feda'iyān-i Khalq and Mojaheedin-i Khalq rose again. The oil workers went on strike, market traders closed their shops, while the military was unable to record the movement of this rebellion. This movement was led by religious leaders and liberal figures under the direction of Ayatollah Khomeini.

## **B. Iran's Islamic Revolution**

The most spectacular movement of Islamic revolution is Iran's Islamic revolution. This revolution is the first step of Islam in its role as a great civilization and the last in the world. Islam has taken this step, which is the first step in its long journey to the historical stage.

Kalim Siddiqui said that the Islamic Revolution in Iran was a revolution against the background of the world climate which was determined by the universal and global imperialist system. The imperialist system is a unified system. This system is a capitalist system, an exploitative system, and a system that has global unity. In other words, all other regimes in the world today are closely connected with the international imperialist powers. Supporting them are the rich in rich countries allied with the rich in poor countries. This is the alliance of the imperialist system in the world.

Due to the dictatorship of the Iranian government under the leadership of Reza Pahlavi, the people's desire to carry out a revolution arose. The Iranian Revolution has been described as "one of the greatest popular uprisings in the history of mankind. "For many people, the Iranian revolution in 1978-1979 was an example of pure political Islam, "fundamental Islam". The revolution raised many issues related to the rise of contemporary Islam. Faith, culture, power,

and politics. The emphasis on national identity, cultural authenticity, political participation, and social justice is accompanied by a rejection of government authoritarianism, and the unequal distribution of wealth. Iran under Khomeini's leadership became a new paradigm for revolutionary or radical Islam, and its potential spread and threat is feared by many governments in the Muslim world and the West. Iran remains the main reference point or example for those who want to talk about the nature and threats of "Islamic fundamentalism" in relation to issues ranging from Islam and revolution to Islam and democracy. Syahansyah, or king of kings who appointed himself and was nicknamed by his ancestors "God's Shadow on Earth" fled before the return of the bearded mullah named Ruhullah, "God's breath" with victory greater politics, national identity and independence, and building a more socially just society. The Islamic Republic of Iran is a modern state that gives recognition and a due place to Iran's religio-cultural heritage and identity.

Imam Khomeini is one of the most influential Muslim scholars and clerics in Iran and the Middle East. His struggle is not only in the realm of religion and science, the political sphere is the main focus of his struggle. His tough political stance against the leadership of the Shah of Iran received a warm welcome from the Iranian people, especially the youth and students. Agents of the Iranian secret service during the Shah's time, known as Savak, the intelligence team/secret police of the Shah of Iran were not an obstacle in spreading his political thoughts, even Imam Khomeini was thrown into prison several times and expelled from Iran. But this did not separate Imam Khomeini and his supporters. The courage of the Iranian people to oppose the Shah of Iran cannot be separated from the efforts of Imam Khomeini in cultivating his belief and revolutionary spirit to re-establish an Islamic system of government.

In terms of political concepts, there were actually no really new ideas from Ayatollah Khomeini. This, according to his confession, is because the issue of the need for an Islamic state is actually a reality that can be immediately agreed upon, especially among the Shiites. In fact, this statement is the opening sentence of a collection of his lectures on Islamic government, entitled *Hukumat-I Islami*. The concept of leadership (territory) among the Shiites directly or indirectly underlies the ideas of Ayatollah Khomeini.

Imam Khomeini's ideas cannot be separated from what he understands from Shia teachings. Throughout its journey, the history of Shia politics has actually been more influenced by quietism (the tendency to be silent and apolitical) than activism in the political field. However, Imam Khomeini broke with the Shia concept of quietism, that they should act otherwise. It was this doctrinal revolution that transformed Shia quietism into revolutionary activism. In 1979 the Islamic Revolution led by Ayatollah Khomeini established an Islamic Republic, so the full name of Iran today is the Islamic Republic of Iran.

Al-Khumaini menyatakan, konsep Wilayah al-Faqih berkaitan dengan konsep pemikiran politik keagamaan Syi'ah seperti kesetiaan, imamah dan taqlid. Kepemimpinan Islam terkristalkan dan diwujudkan dalam Imamah. Selama keghaiban Imam al-Muntadzar, Imamah dilanjutkan oleh kepemimpinan faqih yang memenuhi syarat dalam urusan keagamaan dan sosial politik. Hubungan rakyat dengan Faqih didenisikan dengan konsep taqlid, yaitu mematuhi Faqih.

The main points of thought regarding the al-faqih area are then explained in detail by al-Khumaini in his book *Valayat-i Faqih*. He said the Prophet Muhammad's appointment of Ali ibn Abi Talib as his successor was not limited to his authority to make laws, but was the authority to carry out laws and run an Islamic government. During the occultation of Imam al-muntadzar, the Shiites must appear to lead the people. Al-Qur'an and Sunnah of the Prophet indicate that there are two qualifications for a leader, namely Faqih and fair.

According to him, the Shi'ites must and are justified in seeking Islamic scholars to occupy their positions as leaders, heads of state. The government he founded was a government that was in accordance with Islamic law. Because of this, scholars who have extensive and deep knowledge of Shari'ah are needed. This condition can only be fulfilled and owned by the faqihs. That's why the Faqih are the figures who are the most prepared to lead the government or the country. The Islamic Republic of Iran is called the Modern Shia State because its constitution includes the concept of the Al-Faqih al-Khumaini Region. A Faqih occupies a special position as a state leader.

In the Preamble to the Constitution of the Islamic Republic of Iran (hereinafter abbreviated as the UUD-RII), it is written, among other things: "The Islamic Government Plan based on the Al-Faqih Region suggested by Imam al-Khumaini..." (UUD RII, t.t.:4 ). And further stated that: "based on the principles of the al-faqih area and continuous leadership (Imamah), the Constitution prepares the ground for the realization of leadership for a faqih who fulfills the requirements to be recognized as a faqih who is recognized as a leader by the people. (UUD- RII, t.t.: 19).

## **CONCLUSION**

Iran in the nineteenth century was in the grip of Russia and England. This has an impact on the decline of the people's economy, especially farmers. They lose their land so they have no livelihood, so they fall into poverty. Intellectuals, religious leaders, traders, and so on carried out large-scale demonstrations. However, many of them experienced oppression, persecution, and even murder, so that later there were bigger demonstrations. The climax was the Iranian Revolution in 1979. The success of the Iranian Islamic Revolution succeeded in overthrowing the Pahlavi dynasty which had changed the political system and form of the Iranian state from an absolute monarchy to an Islamic republic. A first popular revolution in the last quarter of the twentieth century against a modern authoritarian political system. Iran's experience shows the world that the movement for reform and popular political participation and consensus is part of the horizon in the Islamic republic of Iran. Two figures who can be said to be the originators of the Iranian revolution are Ali Shariati and Ayatollah Khomeini. Both of them had a big role in moving the masses to carry out a revolution against the Pahlavi regime.

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