
**THE IDEAS OF AYATULLAH KHOMAENI REFORM IN THE
HISTORY OF MODERN ISLAMIC LAW IN IRAN**

NilhakimInstitut Agama Islam Sultan Muhammad Syafiuddin Sambas
Email: nilhakim30@gmail.com**ABSTRACT**

This research was encouraged because I wanted to know the history of Islamic law in Iran, with a focus on studying the idea of reforming the figure of Ayatullah Khomeini within the framework of the history of Islamic law in Iran. The development of Islamic law that occurred in Iran which was influenced by Ayatollah Khomeini could give encouragement to Islamic political thought throughout the world. The purpose of this study is to find out the history of Islamic law in Iran by examining how the idea of renewing Ayatollah Khomeini leads the country of Iran with its clergy. This research is historical research (historical) with the method of collecting and disclosing the historical reality that occurred. In studying history, this research was carried out in a library research manner. Historical research, namely historical data is a source in the process of interpreting symptoms or ideas that arose in the past. The findings in this study, The culmination of major changes in the history of Islamic law in Iran occurred during the period after the great revolution in the collapse of the ruling regime named Muhammad Reza Pahlevi in 1979. The idea of reforming Ayatullah Khomaeni, known by the al-Faqih area as the supreme power in the hands of a scholars who are pious, fair, capable of leading and approved by the majority of the people. The first wali al-faqih was the late Ayatullah Khomeini (1979-1989). Subsequently held by Ayatollah Ali Khomeeni. However, a Wali al-Faqih does not sit on the executive board, but rather acts as a guide or controller. For the executive branch, the supreme power is in the hands of the president who is directly elected by the people.

Keywords: Renewal, Ayatullah Khomeini, History of Islamic Law, Iran.**INTRODUCTION**

History is a description of life, human activity in the past in a certain place (Noah, 1980). In relation to Islamic history, this starts from the history of the revelation, which until now has developed in various countries, and one of them is the Republic of Iran. From a historical perspective, the founding of Iran is inseparable from the history of the Safavid empire, which was victorious, especially in the Middle Ages (Harun Nasution, 1985). The Safavid empire played a dominant role in reviving and spreading Shiaism so that until now Iran has become the main base of the Shia school of thought.

Modern Iranian history cannot be separated from the figure of Imam Khomeini, the architect of Iran's Islamic revolution. This revolution also brought changes in the Middle East and the international community as a

whole. At the regional level, Iran's Islamic revolution provided motivation for the growth of Islamic political thought in countries where the majority adhered to Islam. The figure of Ayatollah Khomeini is the main figure behind Iran's success in changing the internal political foundations and providing a new alternative political viewpoint for the international community.

The fundamental thing of post-revolutionary social and political changes in Iran is its influence on the Iranian political system. Along with these changes, it was also followed by a change in the orientation of Iran's foreign policy which conformed to the form of government of the Islamic Republic of Iran. In this case, the uniqueness of the Government of the Islamic Republic of Iran is due to its adherence to the Islamic political concept developed by Imam Khomeini.

The direction of a country's foreign policy is inseparable from the conditions and domestic political situation in the country concerned. Meanwhile, what is meant by the domestic political situation of a country is related to it, the type of regime in power, the ideology that forms the basis of the state, military capabilities, and economic capabilities. Not only that, but international environmental factors also influence or even determine a country's foreign policy (Riza Sihbudi, 1989).

The situation that is developing in the international world today places an open front between countries opposing the domination of the United States and its allies. One of the countries that openly opposes US domination is Iran. Before the revolution, Iran was a country close to the United States government. Under the Shah Pahlavi government, Iran became a US puppet state. There are two reasons for making Iran a potential country to protect United States interests in the Middle East. The first reason was to become a buffer for the spread of Soviet Union influence through its Socialist ideology which was endemic in various Arab countries at that time. The second reason is to make Iran a security police in the Persian Gulf region. However, since the fall of the monarchical regime which had stood for thousands of years by the Iranian Islamic revolution. The United States and Iran are two poles that are always at odds with various international problems.

As the architect of Iran's Islamic revolution, Imam Khomeini chose to cross paths with countries trying to impose their interests on Iran and Muslims in general. Since the victory of Iran's Islamic Revolution, there have been radical changes in Iran's foreign policy. Iran is no longer on the axis of the United States. Even though in the midst of an international world situation involving political ideological battles between the eastern block and the communist-socialist block and the western block with its liberalism (Riza Sihbudi, 1989).

To examine further the history of modern Islam in Iran. So it becomes a necessity to carry out a study of the political thought (renewal idea) of Imam Khomeini as the architect of the Iranian Islamic revolution by looking at the principles of his political thought. The basis of Imam Khomeini's Islamic political thought in government is compiled in the concept of Wilayahtul fakih.

Drawing on Imam Khomeini's line of political thought as the basis for the development of Iran's foreign policy, we will be able to analyze Iran's foreign policy attitudes and strategies towards the contemporary international world situation.

RESEARCH METHODS

This research uses a type of library research with a historical approach (Andi Prastowo, 2014). Library research is research that examines sources in the form of books, especially Islamic history books on the development of Iran. This research is formulated in the question, namely: How is the history of modern Islam in Iran?. What is the idea of renewing Ayatollah Khomeini? What is the impact of the idea of reformation of Ayatollah Khomeini?

DISCUSSION

A. History of Modern Islam in Iran

The principal early civilization that occurred in what is now Iran, was that of the Elarnites, who had settled in southwestern Iran since 3000 BC. In 1500 BC the Aryans started migrating to Iran. The main tribes of the Aryans, the Persians and the Medes, settled in Iran. One group settled in the Northwest and founded the kingdom of Media. Another group lived in southern Iran, an area later called Persis by the Greeks from which the name Persian is derived. After all, both the Medes and the Persians called their new homeland Iran, which means "land of the Aryans" (www.Marxism.com).

By 600 BC the Medes had become rulers of Persia. Around 550 BC the Persians led by Cyrus overthrew the Medes empire and formed their own dynasty (the Achaemenid Kingdom). In 539 BC, still in the reign of Cyrus; Babylonia, Palestine, Syria and all of Asia Minor down to Egypt had become part of the Achaemenid Empire. The empire's territory stretched westward into what is now Libya, eastward into what is now Pakistan, from the Gulf of Oman in the south to the Aral Sea in the north. The Indus Valley was also part of the Achaemenid Empire. Achaemenid cultural art had an influence on India, and even then the Mauryan dynasty in India and its leader Asoka were heavily influenced by Achaemenid influence. But in 331 BC Alexander of Macedonia conquered the kingdom (www.Marxism.com). The conquest of the entire Achaemenid empire by Alexander was considered a great tragedy by the Iranians at the time. And so on, in the end the Persians returned to rule over Persia, and founded the Ikhaniyah empire. And so on and as has been explained that in later times the Safavid Empire was founded. Since the founding of the Safavid Empire, the highlands and areas around Iran were controlled by them.

It is understood that the Safavid Empire was Shia, practically that since then Iran has become a Shia state. In this case, Iran becomes a Shia Itsna Asyariah state. In the Safavid period, the clergy emerged as an important social force. However, after this kingdom collapsed, in 1722, the Zand dynasty, although not for long (1750-1779), was replaced by the Qajar

dynasty (1785-1925), and in which the power of the clergy became increasingly important in the Qajar era (Esposito). After Qajar, the Pahlawiyah regime was established, and at the end of the 19th century, the ulama became the main actors in the country's social movements and institutions which in turn formed the Republic of Iran.

The long historical chronology of the founding of Iran, with a brief description as described above, actually in several times and periods the royal regime was replaced several times. This can be seen coherently in the following data: Data on the chronological outline of the establishment of the Republic of Iran (Badri Yatim, 1993). Ikhanid dynasty (1256-1336), Split into local regimes (1336), Eastern Conquest (Tamerlane) (1370-1405), Several states after Timuria (Qara Qayulu, Azarbaijan (1380-1468) Aq Qonyulu (1378-1508), Timuria at Heart (1407-1506)). The Safavid regime namely Safi al-Din Ishaq (d. 1334), Sadr al-Din (d. 1391), Khwaja 'Ali (d. 1429), Ibrahim (d. 1447), Junayd (d. 1460), Haydar (d. . 1488), and Ismail I (d. 1524). Safavid conquest of Iran (1501-1510). The Safavid dynasty (1501-1722) namely Ismail I (1501-1524) and Abbas I (1588-1629). Afshariah regime (1736-1795) and Nadir Shah (1736-1747). The Zands Regime (1750-1794), the Qajar Regime (1779-1924), the Heroic Regime (1925-1979) and the Republic of Iran (1979-present).

The occurrence of a revolution that shook the whole world, especially the Islamic world itself which occurred in 1979 in Iran is difficult to describe in any words, because at that time the regime that was in power, namely Muhammad Reza Pahlevi who was born on October 26, 1919 in the old city of Tehran and was crowned as crown prince on April 25, 1926 and lasted until February 1, 1979. Judging from before the revolution, his government which was still very strong because of the support of several Western countries, especially the United States, was succeeded in being overthrown by several scholars during the time of Muhammad Reza Pahlevi who at that time the people were treated very roughly so that it moved the clerics to protest which was considered very detrimental and miserable to the people and the ulema, because at that time there were many policies that really hurt the people so that with the role of the clerics the revolution could materialize (Muhammad Anis, 2013).

The Islamic Republic system currently implemented in Iran is based on the concept of the al-Faqih Territory, namely the highest authority in the hands of a cleric who is pious, just, capable of leading and approved by the majority of the people. The holder of this power is called Wali al-Faqih or rahbas (Persian = leader). The first wali al-faqih was the late Ayatullah Khomeini (1979-1989). Subsequently held by Ayatollah Ali Khomeeni. However, a Wali al-Faqih does not sit on the executive board, but rather acts as a guide or controller. For the executive branch, the supreme power is in the hands of the president who is directly elected by the people. Iran's first elected president was Abol Hasan Bani Sadr, however, because he was considered to have betrayed Islamic values and revolution, Abol Hassan was

eventually fired. Then he fled to France. The next president was Ali Khomaeni (1981-1989), then Hasyemi Rafsanjani (1989-1997), and Ali Mohammad Khatami-Arkadani (1997-2005). Then through the elections in 2005 a conservative figure was elected president of Iran, namely Mahmoud Ahmadiojad (Abdul Aziz Dahlan (ed), 2005). And continued by Hassan Rouhani from 3 August 2013 until now.

B. Ayatullah Khomeini's Renewal Idea

1. Biography and Works of Imam Khomaeni

Imam Khomaeni whose full name is Imam Ruhullah al-Musawi al-Khomaeni, was born on 20 Jumadil Akhir 1320 (24 September 1902) and coincides with the birthday of Fatimah al-Zahra, the daughter of the Prophet Muhammad SAW, in the city of Khomein which was formerly called Kamareh province, about 300 km from Tehran (Hujjatul Islam Muhammad Ali Ansari, 2001).

The Khomaeni family's origins are India, in the small Kintur region, about 40 miles to the north-east of Lucknow in what used to be the Awadz kingdom of Nasapuri, a sayyid family claiming descent from Musa al-Khazim, around the 18th century. His father, Ayatollah Sayyid Mustafa al-Musawi, was a renowned scholar and prominent figure in khomein. While his mother, Sayyidah Hajar, was the granddaughter of the famous scholar of her time, Ayatullah al-Khunsari, author of the book Zubdah al-Tashanif.

His grandfather's family was a prominent family, Mir hamed Husein Hindi Nishapur, whose work Abaqat al-anwar became the pride of Muslims in India. Sayyid Ahmad left India around 1830 for a pilgrimage to the holy city of Najaf, Iraq. In Najaf, he met prominent merchants from Khomein. Accepting the merchant's invitation, Sayyid Ahmad then went to Khomein to become a spiritual guide in the hamlet (Imam Khomeini, 2006).

Since childhood, Ayatollah Khomeini became interested in deepening Arabic, Persian poetry, and calligraphy at public schools and at Maktab. Maktab means "a place to write" in Arabic, but in Iranian it is "a place to read". So a local teacher taught his pupils the alphabet and the pronunciation of the Arabic letters. The children sit on the floor, and imitate whatever their teacher (Yamani) says. The learning method when Khomaeni was small was the same as the learning method in Indonesia, namely the sorogan method, in which a student sits on the floor solemnly and listens to what his teacher says by writing down everything he hears. The discipline in the maktab is very strict, by today's standards, the penalties for mispronouncing and reciting the words of the Qur'an there are very harsh. The "suffering" of Iranian children in school is very commonly known by people.

By the time he was a teenager, Ayatollah Khomeini was able to memorize hundreds of versions of different poems. Both classical themed poetry and religious poetry, at that time he was also able to distinguish the meaning of one poem from the meaning of another poem. Ayatullah Khomaeni is known as a humble person. The clothes he wore were just like ordinary people's clothes, even Khomeini didn't want to be extravagant. It can be

understood that Ayatollah Khomeini was a zahid who did not like worldly luxuries. So at one point he was inclined to be attracted to Philosophy and Irfan (Yamani). During his teenage years, he also wrote poetry on religious, political and social themes. A collection of his poetry was published after Khomaeni's death, in three collections, *The Confidant*, *The Decear Of Love*, and *Turning point & Divan*. One of his famous poems is "Mass of The Drunk" (M. Riza Sihbudi, 2007).

Ayatullah Khomaeni died on June 3, 1989. Millions of people escorted him to his final bed at the Behesht-e-Zahra cemetery. Around his grave was built a mosque with golden domes and a magnificent (A. Suryana Sudrajat, 2006). It is only natural that after Khomeini's death around his grave a magnificent mosque was built to commemorate the figure of the revolutionary.

With the historical background of his birth which was full of struggles, the figure of the Supreme leader of the Iranian Islamic revolution can be used as a role model and role model to follow the things he has done when he studied a science. Because the Iranian Shiite community believes that a leader emerges from a struggle that he sacrifices.

2. Idea of Renewal of Imam Khomaeni

Iran has experienced two major revolutionary changes in the twentieth century. The first was the Constitutional revolution of 1905 which was rooted in Iranian nationalism, liberalism and socialism and led by modern intellectuals. This revolution succeeded in drawing up a secular Constitution. The second is the 1979 Iranian Islamic revolution, which was inspired by Iranian and Islamic nationalism, this revolution has placed the traditional clergy as the main political rulers under the religious laws of 1979 (Riaz Hassan, 1985).

Talking about the Iranian Islamic revolution, it has something to do with the condition of Iran which was led by the Pahlavi dynasty, namely Shah Reza (1925-1941) and his son Muhammad Reza Pahlavi (1941-1979). In 1962 Muhammad Reza Pahlevi attempted to modernize Iran's economy through industrialization known as the "White Revolution" at the instigation of United States president John Fitzgerald Kennedy. This program was a political and social reform program, which included agriculture (Land Reform), women's emancipation in elections, privatization of BUMN to make agriculture successful, returning forests and fields to the people, eradicating illiteracy, and increasing welfare for workers (John L. Esposito, 1990).

In the 1960s, the protests and resistance of the clergy against the government, the protest was directed against various policies implemented by Shah Reza Pahlevi who carried out the White Revolution but contradicted the vision, mission and values, competition regarding power and wealth. The modernization program in the form of a "white revolution" had several notable impacts on Iranian society, it increased the cadre of intellectuals, civil servants, military, corporate managers, Western-educated skilled workers or educated in the modern education system. From the beginning, the program aroused the clergy's anxiety which in the end led to the resistance of the

clergy, traditional traders (Bazari traders), leftist intellectuals who opposed the consolidation of Shah Reza Pahlevi's power, dependence on foreign support, and several policies that caused economic downturn for the peasants and for the middle class. down. Moreover, the opposition movement strove to oppose the highly authoritarian model of government of Shah Reza Pahlevi's regime (Ira M. Lapidus, 2000).

In 1971 amidst the very apprehensive and sad condition of the Iranian people Shah Reza Pahlevi held a celebration party for the founding of the Persian empire 2500. He considered himself the heir to the present-day empire of Cyrus. This celebration cost a very expensive, about 22 million US dollars, which was centered on the Cyrus Mausoleum in Persepolis, near Shiraz. Food, flowers, fruits, and Chef specially imported from Paris, France. Fifty luxury tents and apartments were built for the guests. Presidents, kings and high-ranking officials from 69 countries were invited to attend this super grand celebration. Thousands of people were employed in the typical dress at the Archaemenian and Sassanian masses to parade before the Shah and his guests. All of this is just a way for Shah Reza Pahlevi to show his power (Muhammad Anis, 2013). So that the people and especially the clergy cast their sharp criticism which aroused the people to hold demonstrations. The country's economy has slumped, even though the potential for improvement is enormous. Meanwhile, the Iranian secret agents SAVAK (Sazmani-I Amniyyat Va itilla „at-I Kisyvar) i.e. the state organization for intelligence & security tortured and killed everyone they suspected of opposing the Shah (Qasim A. Ibrahim and Muhammad A. Saleh, 2014).

At the call of Ayatullah Khomaeni in 1978, he banned the holding of the 15th anniversary of Sya'ban (the birthday of Imam Mahdi) as a form of protest against Shah Reza Pahlevi who was considered arbitrary towards the people, and wasting state money. Which then developed into mass strikes and demonstrations against the government. The Shah's regime also seemed to be losing its mind, so that for the sake of igniting the opposition, SAVAK (Sazmani-I Amniyyat va itilla „at-I Kisyvar) or the state organization for intelligence and security, burned down a cinema in Abadan on August 9, 1978. The door to the building was closed and locked from the outside, so that the audience could not escape. As a result, as many as 377 people died miserably. The fire in Abadan further complicated the situation and Shah Reza's position was even more desperate. He chose a violent way out, by appointing a General Oviso, a person responsible for the coup against Prime Minister Mossadeq. On September 7, 1978 Shah Reza Pahlevi imposed war laws throughout Iran, in these laws from 6 am to 6 pm people were prohibited from leaving their homes, those who violated were immediately shot (Qasim A. Ibrahim and Muhammad A. Saleh , 2014).

On December 10, 1978 or which coincided with Ashura Day, a larger demonstration was held to take to the city streets. Millions of masses moved together shouting "Mampus Shah" like in the cities of Tehran, Isfahan, Mashhad, Tabriz and other big cities. News of this heroic act immediately

spread throughout the world, which was considered a referendum against a power that was notorious, authoritarian and anti-religious. Meanwhile the entire army of Shah Reza Pahlevi had been preparing to welcome the demonstrators with their military weapons. However, this time they hesitated to fire live ammunition at the demonstrators. Even then, many of the troops who defected from the regime of Shah Reza Pahlevi and turned to support the people's demonstrations. The mob toppled a giant statue in the city of Isfahan, which was greeted by army gunfire from helicopters, hundreds of people died in this bloody incident (Team for Compiling Pustaka Azet Jakarta, 1989).

On 11 and 12 December 1978, around three million people demonstrated in the National Capital against the government. Meanwhile in the provinces, millions of people do the same thing. They moved in unison, while shouting "Down with Shah! Long live Khomeeni!". This situation made the army even more brutal. They attack the people and destroy the university. The people's resistance was getting tougher. The doctors who were considered to be living happily under the reign of Shah Reza Pahlevi joined and rebelled against the government (Muhammad Syafi'i Antonio, 2012).

Demonstrations continued to be held as a letter came from Ayatollah Khomeini, "My greetings to you, the brave people of Iran." Your strength, determination and slogans have proved to the world that Shah Reza Pahlevi must be removed from his tyrannical rule. With this unprecedented referendum, you have once again proved to the world that Shah Reza Pahlevi is not supported by the Iranian people.

There are several factors that contributed to the success of the Iranian people in overthrowing Shah Pahlavi's regime. First, the unity of various elements of society so as to create a mass movement. Various elements of society that were previously divided, mainly because of ideological differences, revolution and counter-revolution, domination of one class over another class and race (Budi Sujati, et al: 2018). We can unite because there is one goal, namely to overthrow the regime of Shah Reza Pahlevi. The various elements of society consist of the Ulama group, Students, Scholars, Professionals, Entrepreneurs/Businesses, and the Marxist group.

Second, the dissatisfaction that hit almost all levels of society towards the policies in the government of Shah Reza Pahlevi which were not in favor of the people, especially the poor. The results of development, especially in the economic sector, are only enjoyed by a small number of officials, resulting in quite severe social inequality. The widespread discontent of the people could not be contained any longer by military force or repressive means and eventually became a ticking time bomb which will one day explode the ruling regime.

Third, the success factor in overthrowing Shah Reza Pahlevi's regime was the leadership factor. At that time, the emergence of the figure of Ayatullah Khomeini was seen as the right figure to lead the revolution. Ayatollah Khomeini is seen as a prominent Shia leader. In addition, he also has considerable influence in the fields of religion, politics, and social.

Ayatullah Khomaeni was also known as a strong rival of Shah Reza Pahlevi. Therefore, with his charisma and influence, Ayatollah Khomeini easily mobilized the masses.

Fourth, the strike carried out by civil servants and workers succeeded in crippling the economy so that the government was threatened with bankruptcy. Strikes were also a powerful weapon to force Shah Reza Pahlevi to step down from power. Moreover, the strike of the oil workers managed to reverse the condition of Iran, which was originally an exporter to become an oil importer. As a result, oil revenues have declined drastically, causing development projects whose sources of funds mostly come from oil to be abandoned.

According to Imam Khomaeni, only someone who has reached the level of a fuqoha (level of a faqih) and is proficient in exploring divine laws from authentic sources (the Koran and hadith) can handle Islamic society. However, Islamic community leaders must be able to make decisions that have been made by God (Mehdi Mahdavi, 2005).

In his book entitled Islamic Government, Imam Khomaeni classifies at least eight requirements that must be met by a faqih to be able to lead an Islamic government, namely: first, have extensive knowledge of Islamic law. Second, it must be fair, in the sense of having faith and high morals. Third, genius. Fourth, trustworthy and virtuous character. Fifth, have administrative ability. Sixth, free from all foreign influences. Seventh, being able to defend the rights of the nation, the independence and territorial integrity of Islamic lands, even if it costs their lives, and. Eighth, simple life (Imam Khomeini, 2012). Therefore he argues that the Apostle, who was continued by the clergy as a community leader, is a political leader as well as a spiritual leader (Abdar Rohman koya, 2009).

One of the most prominent ideas in Khomeini's political thought is his idea of wilayatul faqih which basically requires that leadership in general, including political leadership, must be in trusted hands. The thoughts of Imam Khomaeni Wilayatul al-Faqih, who are the most important part of the political system of the Islamic Republic of Iran, put pressure on the Imamate, which is defined as religious and political leadership and at the same time carried by the faqih (expert in religious law).

As a religious system that practices God's law and which is supervised by religious jurists (faqih), in Khomaeni's opinion, the Islamic system will outperform any system of government that is unjust in this world (Riza Syahbudi, 1996). His deep belief in the close relationship between religion and politics became one of the main foundations for Imam Khomeini's determination to develop the concept of "Islamic government led by scholars". According to him, an Islamic State would guarantee social justice, true democracy and pure independence from imperialism. Islam and Islamic government are divine phenomena whose use guarantees human happiness in this world and in the hereafter (Imam Khomeini).

C. The impact of the idea of reformation of Ayatollah Khomeeni

Iran in modern history before the revolution was led by Mohammad Reza Pahlevi with an absolute monarchy system. Iran, which is a state colleague of the United States and Israel, chose to form CENTO, a joint military alliance to stem Soviet communist influence in the Middle East. Not only that, Iran also modernized or rather Westernized the entire existing Iranian social order.

Iran's Islamic Revolution was born out of this situation. Islam wants to be separated from its political identity. The role of the privatized religion is only related to individual problems, the clergy decorate religious rituals and do not have a significant social role. Imam Khomeini's political thoughts provide a convincing answer to efforts that try to downplay the role of the clergy in government and separate religion from politics. Because according to the opponents of the revolution, politics is something dirty, the clergy should not take this role.

In matters of foreign policy, Imam Khomaeni sees that relations with all countries must be built on the basis of mutual respect and without intervention. Therefore, Imam Khomaeni rejected political, economic, cultural and military domination through international relations. On this basis, every country must be ready to establish good relations with other countries if there is no element of subjecting each other (Ahmad Khomeini, 2004). As also expressed by Ali Khamenei about the basic principle of this revolution namely "Not relying (non-reliance) to the East or to the West, is another characteristic of this revolution, which is now the fundamental policy of our revolutionary system" (Sayyid's Hujjatul Islam Statement Ali Khomeini 1987).

Under Khomaeni, Iran's foreign policy line chose a different attitude or with the motto "neither east nor west but Islamic government" (laa Syarqiyyah, laa Gharbiyah, Jumhuriyah Islamiyyah). Of course, this foreign policy doctrine departs from the state ideology adopted by Iran. Because in principle the foreign policy of each country must have strong links with the country's domestic interests.

The slogan is neither East nor West, but the Islamic government that was sparked by Khomaeni, was very popular during the turbulent times of 1978-1979. This slogan became the foundation of the foreign policy of the Islamic Republic of Iran. The slogan reflected Khomaeni's opposition to the United States and the Soviet Union, which was later manifested in Khomaeni's support for the hostage-taking of US diplomats (4 November 1979), as well as the dissolution of the Tudeh communist party and the expulsion of 18 Soviet Union diplomats (4 May 1983). Khomaeni's rejection of communism was demonstrated previously when Khomaeni excluded the Marxist guerrilla group from the provisional government of the Islamic Republic of Iran. Although at the beginning of the revolution the group played an important role in undermining the shah (Newsweek, 1989).

CONCLUSION

The history of modern Islamic law in Iran took place after a major revolution with the collapse of the ruling regime, namely Muhammad Reza Pahlevi in 1979. Before the revolution, his government which was still very strong because of the support of several Western countries, especially the United States, was succeeded in being overthrown by several scholars who at the time Muhammad Reza Pahlevi, who at that time the people were treated very harshly, thus moving the clerics to carry out protests which were considered very detrimental and miserable to the people and ulema, because at that time there were many policies that were very miserable to the people so that with the role of the ulema, the revolution could materialize. .

The famous idea of reforming Ayatollah Khomeeni is the al-Faqih area, where the supreme power is in the hands of a pious, just scholar who is able to lead and is approved by the majority of the people. The holder of this power is called Wali al-Faqih or rahbas (Persian = leader). The first wali al-faqih was the late Ayatullah Khomeini (1979-1989). Subsequently held by Ayatollah Ali Khomeeni. However, a Wali al-Faqih does not sit on the executive board, but rather acts as a guide or controller. For the executive branch, the supreme power is in the hands of the president who is directly elected by the people.

The slogan of no East, no West, coined by Khomaeni, was very popular during the turbulent times of 1978-1979. This slogan became the impact of Ayatollah Khomeini's reform ideas in the foundation of the foreign policy of the Islamic Republic of Law in Iran.

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