



Original Research Article

Pathological study of contemporary Islamic movements in the view of Imam Khomeini

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ABSTRACT

Fighting oppression and denial of arrogance has been a fundamental idea of the struggle of Imam Khomeini and has always been emphasized. Islamic movements are always exposed to serious damages. The present study is entitled as "Pathological study of contemporary Islamic movements in the view of Imam Khomeini" and has reviewed and explained the damages of Islamic movements in the view of Imam Khomeini using the available sources in the library and also has addressed to gather information using digital resources. In general we can say that the damages of Islamic revolution in the view of Imam Khomeini include: (1) peace of mind due to the feel of victory is the first danger, (2) The story of the battle of Uhud and the advocates of strait seeking trophy is a symbolic example in this context, (3) Trusting the enemy is another great damage, (4) the damages of bringing elements on the job who have committed themselves to America and the west, (5) Another methods of the west to tire and desperate people, (6) For the west restoring the elasticity and dictatorship to the revolutionary countries is a principle that prescribes all these dirty ways and methods.

Keywords

Damages of the revolution, Islamic movements, Imam Khomeini

Introduction

Fighting oppression and denial of arrogance has been a fundamental idea of the struggle of Imam Khomeini and has always been emphasized. Fighting oppression and arrogance as a religious and political responsibility has left the most serious effects on the uprising of the oppressed nations against the ruthless regime that rules the world (Khomeini, 1387:215).

The 20th century is called the century of revolutions and movements. In every revolution there are common aspects that include the dynamics of people movements and relying on the people power. In most theories the revolution is linked with dynamics and modernism conflict and fighting the configurations of the power of government. There is also no consensus on the scientific and major aspects of

revolution. Are these aspects political, social, economic and cultural or a combination of these?

Revolution is a phenomenon that happens rarely in comparison with other social events that is a rare moment in the life of some people and it is usually unpredictable that where and when it will occur to be able to in a previously prepared form, study its cause and its process. That's why the revolutions will be analyzed and explained after they occur. In this context, the sociology of the revolution tries to achieve a more thorough understanding about the scientific conditions and the relations in a society in which a revolution takes place and in this way it takes help from various theories.

Expressed concern:

Increasing of the Islamic militant groups in recent decades indicates the apparent dissatisfaction of young people in many countries of the Middle East. In this unstable situation caused by the failure of these experiences nations and countries have turned to older hopeful concepts that they felt more affinity with them as the only refuge. In such an environment the basis of the intellectual orientation of Islamic movements lied in the ideas of EbnTimie (died in 728 g.) FaghihHanbali during the decline of abbasi dynasty that was living in Syria. EbnTimie in his time, while announcing his disgust from the remained disasters from Tatars and also aversion of peace and reconciliation of his contemporary politicians with Mongol warriors and other intruders tried to represent documented and solid reasons for refusal from those oppressor rulers to Muslims in his book Siasat al sharia and other writings. His teachings, have always had a great impact on sacred oriented and

challengers whose attitude and approach has been traditional Islam (Jeff Hines, 1381).

In the past two centuries Iran community have witnessed movements that make this country superior to other Asian countries. Nikki. R. Cady while acknowledging the "richness of revolution" and the frequency of rebellions and uprisings in Iran, has tried to explain the reason why of this feature (Nikki. R. Cady, 1378). Among these movements Islamic Revolution in 1357 under the leadership of Imam Khomeini that gained victory because of its wide scope and that was followed by a profound impact is of distinct feature (Hajjarian, 1377). Investigating the reason why of the creation of this revolution and its nature assists us in understanding the "the damages of revolution" because understanding the damages of a phenomenon is based on understanding its constituting characteristics and elements.

When social movements lost the opposition principle, the name "movement" does not refer to them anymore. For example when the movement succeeds and establishes a new system, the nature of movement appears in the positive statements. That is the leaders of the movement that are largely symbolic of the nature of the movement try the new system to be free of disadvantages of the previous system and does not cause structural pressure. Because of this the perspective of the leaders of a movement in analyzing the movement and pathology of the system based on that is of great importance. However, the damages of the revolution is not limited to the causing factors, because the society is a dynamic system and values may change and new values created or replaced. But in this that elements causing revolution are included in the damages a high degree of accuracy and confidence is ensured. Because the value

change does not have such a speed to change the nature of the society in a short period of time (Malakootian et. al., 1380).

The emergence of revolution in Iran that was considered as the most famous and most controversial developing country, has been an unexpected matter. Indeed, if we refer to our historical memory we simply remember that many political experts and companions virtues of Social Sciences didn't see the Islamic revolution even when it became apparent in the horizon of reality. However, what happened in Bahman 57, it was really a revolution in the classic sense. Undoubtedly we have to admit that Imam Khomeini as the mastermind of transition from the traditional society to the modern society (not according to Hegelian's prediction that emerged after the event, thinkers and philosophers were slightly appearing) with the provision of ideas and inspiration from the history of the prophets thinking and awareness of contemporary developments in Iran in a situation that according to the westerns Iran was at the center of stability of middle east, could strengthen a revolution with its specific ideas and patterns which were consolidated from the community.

Therefore, Islamic movements are obliged with observing the human and Islamic principles in removing damage, with anticipating and identifying the damages on time and applying the appropriate and efficient method in colliding with these cases, try to prevent from the probable dangers that threaten them. Hence, what seems to be important in removing damages, at first is Etymology and identifying the damages and then in the next stage is taking serious, on time, quick and decisive action against the harmful elements, regardless of personal interests. If such a performance takes place in conformity with Islamic and international regulations, undoubtedly will

insure the Islamic movements against the machinations of the enemy.

Research Objectives

The main objective

Explaining the damages of Islamic movements from the viewpoint of Imam Khomeini

Secondary objectives

Explaining the reasons of the formation of the revolution and Islamic movements

Explaining the guidelines for preservation of the revolution

Research Questions

The main question

From the viewpoint of Imam Khomeini When does Islamic movements suffer from a damage?

Sub-questions

Which factors cause the formation of the revolution and Islamic movements?

What are the guidelines to preserve the revolution?

Assumptions

The main hypothesis

From Imam Khomeini's viewpoint there are different damages for the Islamic movements including hypocrisy, injustice, etc.

Sub-hypotheses

From the viewpoint of Imam Khomeini tyranny, corruption, etc are from the factors

that form the revolution and Islamic movements.

Spiritually orientation and stability preserve the revolution.

Research background

A research was done by Shirudi (1390) entitled as the contemporary political movements which showed that Islamic movements in the Middle East have been represented and reviewed as the most important contemporary Islamic movements in this area and among which are Islamic Movements of Iran, movements of the Shiites of Iraq, Palestinian Movements, movements in Lebanon and Islamic movements in Afghanistan.

A research was done by Halimi (1382) entitled as media and Islamic movements. States that at the beginning of the twentieth century, Islamic and anti-colonial movements have emerged with the aim of achieving independence and implementing reforms among Muslims. The pace of Islamism and liberal in this period was more influenced by the reformist ideas of SayyidJamal aldin Assad Abadi that with his death, somewhat faded and reformist movements were stopped. With the victory of the Islamic Revolution of Iran recessionary factors and stop the Islamic movement which caused by fear, confusion and ambiguity of goals, completely disappeared. Therefore, with removing obstacles on one hand and creating hope, confidence and spirit in Libertarians on the other hand, Islamic reformist process in following from the Islamic revolution of Iran spread rapidly in most Islamic countries and became an effective political process in the international stage.

A research by Motahari (1368) entitled an overview of Islamic movements in recent

centuries was performed. And reviews the root of Islamic movements.

A research by Sharifi (1387) entitled pathology of contemporary Islamic movements from the viewpoint of Imam Khomeini was performed. The researcher states that based on Imam Khomeini's mindset and idea experience and historical trends, social, cultural and political causes, nature, and pathology of Islamic movements from the (leadership, ideology, intellectual, cultural and political, social) dimension are associated.

A research by Mazandarani (1345) entitled "the land of a thousand islands, the Republic of Indonesia" was performed.

In this study that Malay Archipelago before the advent of Islam is examined, this land was influenced by the culture and civilization of china and was associated with Middle East through the commercial roads and routes such as the Silk Road. A research by Khosroshahi (1369) entitled as Imam Khomeini and leading contemporary Islamic movements in the world was performed. The results showed that after a century and a half ago to our time there have been prominent characters in the Islamic world, publishing the political thought of Islam or attempting to create an Islamic government at least in a region of the world of Islam caused that the named of these personalities being placed on the top of the great Islamic characters table. According to carried out researches the Islamic revolution have caused reforms, developments and changes in the global level in order to fight domestic tyranny and fighting foreign colonialism.

Research Methodology

This study have invoked to library method for obtaining required data. In this way

collects required data using available resources in library and also digital resources. In order to aggregate collected data electronic and traditional note taking was used.

According to the methodology of performing research and collecting data, the method for analyzing data is inductive-deductive reasoning.

Causes of Islamic awakening

The phenomenon of Islamic awakening that is raised with the terms of revival of Islam, Islamic movement and fundamentalist, it has been one of the issues of Middle East for over a century. So addressing the constituting reasons of awakening is true. In this regard, we first describe some of the views of Imam Khomeini and in continue we address some of the comments of the supreme leadership. Because there are some commonalities between the Islamic revolution and Islamic awakening also these are the leaders of a revolution that have made Islamic awakening international and had a great impact on the acceleration and political and cultural developments.

The factors of the move of Islamic movements

Some people believe that the most important incentive of moving in the revolutions of the world, has been the economic factor they all try to show that all the revolutions and movements are affected by the economic factor and ignore and skip other values, they have gone this way with exaggeration somewhat that they consider the moves of prophets and their victories are affected by this factor for example they have introduced Christianity and Islam caused by special economic conditions and they have assumed their infrastructure a physical infrastructure

not divine and heavenly. Some people also believe that the psychological and mental factors have been the most important incentive of the movements, these number of people like Freud and freudism have introduced unsaturated instincts and fettered instincts as the infrastructure of the movements and finally carnal lusts as the yeast of most of the movements of the world but both groups have turned their backs on a real and main factor and that strong and vigorous factor is faith and religion and values derived from the teachings of the Prophets and the heavenly life-giving school that its great teachers and leaders have been and are prophets and in the next stages their executors and the reason why their deserved right has not been taken into consideration is the same reason we recited previously that history has mostly been available to the powerful and the mighty rulers not prophets and oppressed masses of the people.

In every era divine prophets have started a reforming and constructive movement and have been the vanguards of fighting with oppression and tyranny whether this oppression is economic oppression or psychological, intellectual oppression or social and political oppression.

They hierarchy of prophets from Abraham, Moses, Jesus, Noah, Lot, and Saleh and Mohammed each have created movements that more than anything else their yeast have derived from spirit and revelation not from matter or materials or economy and commerce or labor.

If Abraham gets into a fight with Nimrod, if Moses goes to Pharaoh, if the Prophet goes to Abu SufyanibnKhalaf and AasIbnWaeland ..., it has been because of this reason that they have lost the true path of life and have submitted themselves to oppression and matters and materials. If one

day Lot gets into a fight with decadent culture his movement has cultural and moral aspects not economic and political aspects, Moses's fight against Pharaoh is a political fight not psychological and mental and the revolution of the prophet of Islam is a complete revolution of God in all aspects of life not only in the economic or psychological dimension and is a result of this that prophets are the first revolutionaries that dimensions of their fight and movement encompassing all political, economic, cultural and social aspects not only economic and psychological alone but in all aspects of life (AghighiBakhshayeshi, 1365).

Causes of the formation of Islamic revolution in the viewpoint of Imam Khomeini

Unlike reductive scholars who emphasize on a factor in the emergence of revolution and put finger on factors like religion, economy, modernization of tyranny and conspiracy. Imam's approach is multi-factor.

We express some of the factors in his viewpoint in the following chart (Khanmohammadi, 1381).

Factors of the preserving the revolution

Now we point out to some of the points that Ostad Motahari stated for the preservation of the revolution. He states these factors in two groups of negative and demonstrability factors (Motahari, 1381):

Conclusion

They call the 20th century, the century of revolutions and social movements. There's a common aspects in all the revolutions and that includes the dynamics of people movements and relying on people power. In

most theories is associated with dynamics and conflicts Modernity and fighting with the configurations of the power of the government.

Fighting oppression and denial of arrogance has been from the main principles of Imam Khomeini's fighting idea and always has been emphasized. Removing oppression and fighting arrogance as a religious-political responsibility have left the most serious effects on the uprising of the oppressed nations against the ruthless system that rules the world. In terms of sociological the emergence of Political-Economical movements in the recent decade have considerable internal and external roots.

Despite that new movements have adopted their intellectual and organizational roots from older movements, they don't have intellectual depth and breadth of religious and political knowledge and information.

In general we can say that the stages of the formation and development of social movements include: 1- motivation stage, 2- constituting functional groups 3- ideologizing the movement 4-commitment 5- Planning

Islamic movement of Iran's people, Islam have been able to be realized both from the theoretical and practical aspect and find external application. The social dimensions of Islam appears in all stages of the Islamic Revolution.

Islamic Revolution by the leadership of Imam Khomeini placed this belief if the minds of Muslim forces that Islam as a heavenly school can create the most important global developments and offer a healing edition for the questions of the new era and the management of the societies.

The reasons for the emergence of the revolution from the viewpoint of Imam Khomeini include: 1- Tyranny and freedom restraining; 2- arrogant nature of the monarchy regime; 3- promote corruption; 4- The dependence of regime on foreigners; 5- Separation from the Nation; 6- the king's support from Israel's regime; 7- moral corruption; 8- Underdevelopment; 9- ruling of the colonial culture and fighting with Islam and spirituality.

The views of the leaders of a movement has great importance in analyzing the movement and pathology of the system based on that. What the Islamic movements are facing today neither is the weakness of intellectual and ideological foundations nor lack of work experience and campaign strategy; but the problem of Islamic movements today is lack of coherence and coordination and consequently the lack of a decisive shift and serious against the political system that rules the world. Undoubtedly the ideas of Imam Khomeini and the way of his political life can help Islamic movements in these areas and remove available deficiencies or at least decrease them, but from the overall mentioned topics we can conclude that Islamic and religious movements in comparison with other movements have way more damages and way more serious dangers on one hand and on the other hand according to the religious and Islamic nature of Islamic movements, they are not allowed like national and non-religious movements to use every way to de active the damages but they are bound to observe religious, human and moral orders against external enemies and domestic opponents.

Finally we can say that the challenges facing Islamic movements include: 1- lack of accurate recognition of the enemy; 2- repeating the statements of

SayyidJammaluddin; 3- theoretical weakness or lack of a plan; 4- politicization, not politician; 5- incomplete understanding of Islam; 6- lack of the effective role of women; 7- passive collision with West

Damages of Islamic revolution in the viewpoint of Imam Khomeini include: (1) peace of mind due to the feel of victory is the first danger, (2) The story of the battle of Uhud and the advocates of strait seeking trophy is a symbolic example in this context, (3) Trusting the enemy is another great damage, (4) the damages of bringing elements on the job who have committed themselves to America and the west, (5) Another methods of the west to tire and desperate people, (6) For the west restoring the elasticity and dictatorship to the revolutionary countries is a principle that prescribes all these dirty ways and methods.

Suggestions

It is suggested that in relation to the ideals of Islam in the Islamic movements are applied in details and any kinds of extremes are avoided

- The achievements of the past movements should be used to strengthen Islamic movements
- The needs of people and the society being considered according to today's needs and based on the orders of Islam
- Making culture about the public awareness about the harms and threatening risks of Islam and required trains being applied
- Implementing the orders of Islam being prioritized

Table.1 Factors for the formation of the revolution

Factors of the formation of the Islamic revolution	1. Tyranny and denial of liberty
	2. Arrogant nature monarchist regime
	3. Promoting corruption
	4. The regime's dependence on foreigners
	5. Separation from the Nation
	6. the king's support from Israeli regime
	7. Moral corruption
	8. Underdevelopment
	9. The ruling of colonial culture and fighting with

Table.2 Factors for the preservation of the revolution

Factors for the preservation of the revolution	Positive factors	1. Establishingsocial justice
		2. Preservingcultural independence
		3. Leadership and Spirituality
		4. The status of women
		5. Freedom of thinking
	Negative factors	6. Radical modernism
		7. Spirituality aversion

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