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## **A Study on the Social Movements in Contemporary Islamic Thought**

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### **Abstract**

*Today, Islam is not restricted to the geographical borders of only a limited number of countries, but now covers the though, cultural, tribal and language borders of nations from Asia to Africa and can be counted as one of the most important and fastest growing religions in Europe and America. Whilst this spread is a means of delight, it has suffered from a type of ideological dismantling. Contemporary Islamic though can be categorized into five main groupings: 1. Anti-rational Salafism, headed by Ibn Taymiyyah and Muhammad b. Abd al-Wahab, 2. Anti –Western Religious Revivalism, headed by Sayyid Jamal al-Din Asadrabadi, 3. Anti- Religious Protestantism headed by Akhund Zadeh and Taqi Zadeh, 4. Reformist Protestantism headed by Shariati and 5. the movement of forming an Islamic civilization, led by the unique architect of the 20<sup>th</sup> century, Imam Khomeini. These schools of thought, at times contain ideas that are quite similar, but at others are extremely contradictory. It is this issue that has made research concerning these schools and ideas even more essential. Elements such as irrationality, being anti-western, reactions in the face of the waves of modernity and political theories based on religion can be mentioned as being some of the most important factors in the appearance of these trends. It is the aim of this paper to explore the backgrounds and latest developments of these thoughts over the last century in a descriptive – analytical way.*

**Keywords :** *Contemporary Islam; Revival of Religious Thought; Salafism; Islamic Protestantism, Islamic Awakening and Civilization Revival.*

## Abstrak

Saat ini, Islam tidak terbatas pada batas geografis dari sejumlah negara saja, tetapi mencakup batas budaya, suku dan bahasa dari negara-negara dunia dari Asia hingga ke Afrika dan dianggap sebagai salah satu agama yang paling penting dan paling cepat berkembang di dunia. Bahkan, dibandingkan Asia dan Afrika, pertumbuhan Islam secara ideologis di Amerika dan Eropa lebih cepat ketimbang di negara-negara lain. Secara detail, Islam kontemporer dapat dikategorikan ke dalam lima kelompok utama: 1. Salafisme anti-rasional, dipimpin oleh Ibnu Taimiyah dan Muhammad b. Abd al-Wahab, 2. Revivalisme Agama Anti-Barat, dipimpin oleh Sayyid Jamal al-Din Asadhabadi, 3. Protestanisme Anti-Agama yang dipimpin oleh Akhund Zadeh dan Taqi Zadeh, 4. Protestan reformis yang dipimpin oleh Syariaty dan 5. gerakan pembentukan peradaban Islam, dipimpin oleh arsitek unik abad ke-20, Imam Khomeini. Aliran pemikiran seperti ini, terkadang mengandung ide-ide yang sangat mirip, tetapi pada saat yang lain sangat bertentangan. Masalah inilah yang membuat penelitian tentang pemikiran-pemikiran tersebut menjadi lebih penting. Elemen-elemen seperti irasionalitas, anti-Barat, reaksi dalam menghadapi gelombang modernitas dan teori-teori politik berdasarkan agama dapat disebut sebagai beberapa faktor terpenting dalam kemunculan tren tersebut. tujuan dari penelitian ini adalah untuk mengeksplorasi latar belakang dan perkembangan terbaru dari pemikiran Islam selama abad terakhir dengan cara deskriptif - analitis.

**Keywords:** *islam kontemporer, kebangkitan pemikiran keagamaan, salafisme, protestanisme islam, kebangkitan peradaban islam*

## INTRODUCTION

In order for a greater and deeper understanding of religious thought to be acquired, efforts must be made to create a historical overview of the pattern of change of Islamic thought and to analyze the contemporary ideological movements. For this is what Shahid Mutahhari and many other true Islamic thinkers focused on. Generally looking at the fourth and fifth Hijri centuries can be termed the Islamic Renaissance from the view of its core self-confidence. This era in terms of academia, culture, economics and society was very fruitful and prosperous.

This was the era of rationality. It was the welcoming of the equilibrium between the revealed and the mind, and because of this new found worth of the intellect, rationale interpretations of religion were made. Revolutionary and progressive thoughts can be seen in the works of Ibn Sina (Philosophy), Farabi (Politics), Abu Rayhan Biruni (Science), Firdowsi (Literature) and Ibn Miskawayh (History) during this period.

From the sixth century onwards, the period in the decline of rational and progressive thought begins. This can be seen in the qualitative and intellectual aspects, as well as its tangible and intangible. It is here that the period of irrationality and indifference to political, social and communal interactions issues arise. The last efforts to abstract a rational and intellectual understanding of religion ended with Mulla Sadra.

Salafism, Sufism, Puritanism (dogmatic on the apparent principles of the divine law) and Akhbarism (giving worth to the apparent meaning of the traditions without pondering and analyzing their meanings in an intellectual way and shunning the intellect in the derivation of

religious laws) are the source of the fall and regression of progressive thought in the Islamic world. A clear example of this can be seen in the area of political thought.

In the current era, the use of the intellect in the field of religious thought found a presence in the works of scholars such as Muhaqqiq Khurasani (1686), Muhaqqiq Behbahani (1791) until Shaykh Muhammad Hasan Najafi (1850), and with the coming of reformers such as Sayyid Jamal al-Din Asadabadi (1897), Shaykh Hadi Najm Abadi (1902), Mirza Naeni (1934) and others, rationale religious thought again came to the fore.

Parallel to this revival, because of the self-defeatist cultural attitudes of some ‘reformist’ Muslim academics, the apparent meanings and teachings of religion were critiqued under the lens of modern rationalism and great efforts were made to discredit religion and religious folk. This movement, which later became known as Islamic Protestantism, continued in a ‘religious’ and ‘anti-religious’ garb. Now it must be asked that how did the present thoughts and ideologies which govern the Islamic world come into existence and reach their peak? What are their specific characteristics? Who were the influential personages with regards to them? The changes in the Islamic world over the last half a century has been towards which direction?. The current article attempts to answer the above by analyzing the eras of formation and rising of contemporary Islamic thought; explaining and describing their fundamental characteristics, methodology and contents.

## DISCUS AND RESULT

### A. Ideological Movements in Contemporary Islam

#### 1. The Salafi Movement or Fundamentalism

##### 1.1 Theological Salafism

One of the groups that claim to have ‘reformed’ contemporary Islamic thought is the controversial Salafi movement, who in the West are equated with the fundamentalist groups. This group, by calling to follow the teachings of the Muslims of the *salaf*, views anything that goes against the speech and action of the companions of the Prophet of Islam as being an innovation (*bid’a*). The term “following the salaf” or “the leaders of the salaf” can be seen in the words of Awza’i (143 A.H.), Sufyan Thawri (160 A.H.), Malik ibn Anas (179 A.H.) and Ahmad ibn Hanbal (241 A.H.), who are considered to be the four traditionalists who formed the Hadith movement in the second and third century A.H.

Ibn Taymiyyah Harrani (728 A.H.) and Muhammad ibn Abd al-Wahab (1206 A.H.) are considered to be the, in a specific way, the founders of Salafism. In the year 698 A.H. Ibn Taymiyyah wrote a book titled “*al-Fatwa al-Hamuwiyah al-Kubra*” in which the core of Salafi belief was detailed. He mentioned the term *salaf* approximately fifty times in this small treatise and calls the way of the salaf the “safest, most knowledgeable and firmest path.” (Taimiyah, 1425).

After Ibn Taymiyyah, Ibn Qayyum Jawzi (759 A.H.) spread the thought of Ibn Taymiyyah until Muhammad ibn Abd al-Wahad appeared in Arabia. He then founded Wahabism on the Takfiri Salafi teachings of Ibn Taymiyyah. To the East of the Islamic world, Shah Waliullah Dehlavi (1176 A.H.) also began to preach some of the ideas of Ibn Taymiyyah amongst the Hanafis of the Indian Sub-continent, ; as a result his student, Sayyid Ahmad Barelwi (1246 A.H.), emphasized on the following of the “pure tradition” and “the way of the salaf”. By being over critical of the sacredness

given to the Holy Prophet and the saints, he made seeking intercession and taking vows via them as being forbidden.

Some of the most important branches of Wahabism are: 1. Deobandism in the Indian Sub-continent, 2. Zaydi Salafis from the Yemeni Zaydis, 3. Wahabi Salafis in Arabia. From the root of these three movements, a fourth sprung up called North African Salafism. All of these movements have heavily influenced the thoughts of individuals such as Muhammad Abduh, Muhammad Rashid Ridha, Hasan al-Banna, Sayyid Qutb, Abu al-A'la Mawdudi, Muhammad Abd al-Islam Farj, Muhammad Nasir al-Din al-Bani and Abdul al-Aziz.

North African Salafism was founded by Muhammad Rashid Ridha in the fourteenth century. In the beginning, he was greatly influenced by the reformist views of Muhammad Abduh and Sayyid Jamal al-Din Asadabadi, however with the reappearance of Wahabism in Arabia and his coming into contact with the opinions and ideas of Ibn Taymiyyah, he became an adherent of these ideas, a staunch defender of Wahabism and published the works of Muhammad ibn al-Wahab in Egypt. Rashid Ridha was, however a moderate Salafi and in no way advocated the killing and plundering of Muslims for having different beliefs and thoughts. From the heart of the thoughts of Rashid Ridha, the Muslim Brotherhood with the slogan of being moderate Salafis was formed in the year 1928 under the leadership of Hasan al-Banna. He was more moderate than Rashid Ridha and was an adherent of Dar al-Taqrif and formed the Muslim Brotherhood for this end. However, the political movements in Egypt, especially the coming into power of Jamal Abd al-Nasir, the Muslim Brotherhood was turned towards extremism. This was furthered by the arresting of many of the Muslim Brotherhood's leaders, which resulted in some of them becoming extreme and hostile. With the writing of the book, "*Ma'alim fi al-Tariq*" by Sayyid Qutb, extremism in political thought was established.

At this moment in time, the Brotherhood was split into two groups, the moderate and the extremists. The core of the Muslim Brotherhood remained moderate, but numerous offshoots came into existence, which all followed an extremist path. The branch of the Muslim Brotherhood in Syria is one of these extreme movements. Sa'id Hawi and Musthapha Saba'I are from this branch. By proposing the idea of twentieth century ignorance, Sayyid Qutb called all the Islamic cities as Cities of the Ignorant and ordered his followers to migrate from those cities as they were longer worthy of residence, just as the Holy Prophet did. His followers began to migrate and started forming small and large groups. Hizb al-Tahrir, Hizb al-Takfir and al-Hijrah are just an example of these groups who advocated revolutionary terror, uprisings and aggressive actions. Khalid al-Islambouli is just one of these individuals, who influenced by the ideas of Sayyid Qutb, took part in the assassination of Anwar Sadat.

The brother of Sayyid Qutb i.e. Muhammad Qutb, migrated to Arabia and propagated the teachings of his brother there. It was here where he wrote the book "*Jahiliyah al-Qarn al-Ishrin*". From amongst the students of Muhammad Qutb, Bin Laden can be mentioned who was a Wahabi who adhered to the ideas of Sayyid Qutb. After his criticism of Saudi Arabia for giving importance to the Shia and the entrance of US forces into her, he renounced his nationality and made his way to Sudan. He joined up with his fellow migrants and formed al-Qaeda; he then travelled to Afghanistan with those who held the same views as Sayyid Qutb, who were many in the Indian Sub-continent, in order to form an Islamic government and to transform the Cities of the Ignorant into Islamic cities. Hence, the fetus of the Taliban was created in Baluchistan. Pakistan.

The influence of the jihadi and revolutionary thoughts of Sayyid Qutb covered large parts of the Islamic world and in many of the countries was instrumental in the orientation of ideas. This

influence can only be witnessed in the Islamic Republic of Iran; as nearly twenty books and works of Sayyid Qutb have been translated by the heads of the revolution into Persian. Approximately this same amount of works has been translated from his brother, Muhammad Qutb. From these translated works, the books “*Ma’alim fi al-Tariq*” by Sayyid Qutb, which was titled “*Neshaneha Rah*” and “*Jahiliyah al-Qarn al-Ishrin*” of Muhammad Qutb titled “*Jahiliyat Qarn Bistum*” were published and made available for general purchase. (Farmaniyan, 1388)

A point worthy of note is that between twenty schools of theological thought (the Ahlul Sunnah in terms of theology (kalam) can be Ashari, Maturidi or Ahl-e-Hadith) an ten jurisprudential denominations in the Islamic world, most of these Islamic denominations are extremely opposed to the Wahabi ideology. For example, the Ashari school of thought, with more than 450 million adherents (from those who are Shafie and Maliki) and the Maturidi school of thought with a following of close to 500 million, are both seriously opposed to the Salafi and Wahabi ideology. Almost 500 million people from these two groupings have an inclination towards Sufism, which forms a great potential to oppose the Wahabism; as they believe in intercession and seeking assistance from the saints of Allah. In this regard, it is only the school of the Ahl-e-Hadith, because of their very literal nature and opposition to the intellect and exegesis, who are the precursor to Salafism and mother of Wahabism. This school has over 250 million adherents.

The general characteristics of Salafi thought are being tradition centered and anti-rational (Aswad, 1429); focused on narrated prophetic traditions from his companions and neglecting the opinions of the leaders of the denominations if they contradict prophetic traditions (Rahman, 1423); giving importance to the salaf of the Ummah, whether they are from the companions and companions of the companions and calling any opinion that contradicts theirs as being an innovation (Aswad, 1429). Monotheism (Tawhid) centered discussion, accusing other Muslim denominations of being polytheist and neglecting the intellect in theological issues (Bakr, 1422). Rejecting interpretation (Ta’wil), specifically with regards to the Names of Allah; enmity and hatred for the Shia; claiming that the doors of *ijtihad* are open and that emulating the four jurisprudential denominations is disapproved of. (Farid, 1424)

## 1.2 Salafi Jihadists

Another branch of the Salafi movement in the contemporary Islamic world is the Salafi Jihadist (Terrorist) ideology. Umar Abd al-Hakim or better known as Abu Musab al-Suri was the one who forwarded this thought in his book “*Da’wat al-Muqawamah al-Islamiyyah al-’Alamiyyah*”. He introduces this terrorist faction by writing, “Jihadists or the Salafi Jihadi Movement is a group or individuals that have a jihadist ideology of armed struggle against the existing governments of the Islamic world or against foreign enemies. They possess a clear thought that is based upon the fundamental of loving and hating for the sake of Allah coinciding with the principle of jihad. (Al-Suri, 2004) He then divides this terrorist faction into three sub-groups based upon their method of takfir and religious legislation, he writes.

1. The Movement of Guerilla warfare
2. The Movement of Reform and Development e.g. Jihadist Sufism and groups of Jihadist Scholars;
3. The Movement of Salafi Jihadists.

He also, concerning the terrorism thought and belief of the Salafi movement, writes, “Terror (Jihadi) groups, in addition to being opposed to the Islamic and Arab governments, are built upon the beliefs of the salaf, based upon the verdicts of Ibn Taymiyyah and the like of them from the Salafi schools. Also, it is dependent upon the jurisprudence of the Wahabi scholars and the thought of Muhammad ibn Abd al-Wahab and the ideas of those scholars who followed in his footsteps.”

Therefore, the method and way of these Jihadi groups are mixed with the jihadist thoughts of Sayyid Qutb together with the acceptance of the Salafi theology and the jurisprudence of the Wahabis. Abu Musab al-Suri then summarizes the entire structure of the Salafi Jihadi in an equation mentioning the key elements: the core thoughts of the Muslim Brotherhood + the political thought of Sayyid Qutb + the political jurisprudence of Ibn Taymiyyah and the Salafi movement + political-theological jurisprudence of Wahabism = the political and theological thought and ideas of the Salafi Jihadist.

### 1.3 Neo-Salafists of Syria

A new wave of Salafism came into existence towards the end of the 20<sup>th</sup> century and beginning of the 21<sup>st</sup> century. This wave, after the establishment of al-Qaeda, formed after the changes that occurred after the fall of the Taliban, or more precisely the Islamic Awakening uprisings that occurred in the Middle East and North Africa. These movements possessed differing objectives, beliefs, motives and requests.

The most important representation of the beliefs of Neo-Salafism in Syria (Nejat, 1396) are formed by the groups Jabhat Fath al-Sham (previously known as Jabhat al-Nusra), Daesh, Ihrar al-Sham, Jaysh al-Fath, Jabhat Islami and Jaysh al-Islam. These groups are influenced by the thoughts of the Khawarij, Hanbali, Ibn Taymiyyah, Muhammad ibn Abd al-Wahab, the Jihadi inclinations in the thought of Sayyid Qutb and the opinions of new thinkers of the Salafi movement such as Abdullah al-Muhajir, Abu Musab al-Suri, Abu Bakr Naji and Muhammad ibn Abdullah. A point worthy of note concerning the Neo-Salafists in Syria is that they are severely opposed to the ideology of Shia Iran in the region and have shown that they in order to gain the upper hand and power over Iran are prepared to cooperate with countries and groups that have enmity towards Iran. (Nejat, 1396)

Some of the new thinkers and leaders of the Neo-Salafi movement are, 1. Sayyid Imam al-Sharif with the Jihadi name Abd al-Qadir ibn Abd al-Aziz and with the institutional name Dr. Fadl, is one of the high ranking members of the global jihad, 2. Abdullah Azam is a Brotherhood Salafi and was a commander in the Afghanistan war against the Soviet Union, he is known as the father of the global jihad, 3. Abu Muhammad al-Muqaddisi, a tactician in the Salafi Jihadi movement, 4. Ayman al-Zawahiri, a person with great influence in Egypt, a strategist for al-Qaeda and a consultant for Bin Laden, 5. Abu Musab al-Zarqawi, the spiritual father of Daesh and the founder of the al-Qaeda branch in Iraq (Sabur, 1393), 6. Abu Musab al-Suri, 7. Abu Bakr Naji, 8. Abdullah ibn Muhammad, 9. Turki al-Banali, 10. Abu Qatadah al-Filistini, 11. Abu Abdullah al-Muhajir, the author of the book “*Fiqh al-Jihad*” popularly known as “*Fiqh al-Dim’a*”. It is a book which outlines the war guidelines for Daesh, who try to execute it to the letter. (Nejat, 1396)

In summary, the book sees as permissible all crimes, such as rape, decapitation, bombing, terror, murder, plunder, killing of the old and young, committed by the jihadi forces with the intention of forming an Islamic government. As an appendix to this, Muhammad Abu Raman, the author of the book “*al-Hal al-Islami fi al-Urdan*”, writes, “If someone has to turn the pages of the

book *Fiqh al-Dam'a* from the beginning to its end, the smell of blood will reach one's nostrils.” (Salim, 1393)

## 2. The Islamic Protestantism Movement

As mentioned previously, the reform in religious thought in the form of Salafism and returning to the past began in Arabia and then appeared in the form of the revival of religious thought and anti-Western ideas lead by Sayyid Jamal and like-minded individuals in different parts of the Islamic world. However, the religious reform movement, in another period, took a Western form. For the first time, speech regarding the assessment of belief via the intellect and science was brought to the fore and in doing so traditional beliefs were termed as superstitions and thrown to the wind by criticism and mockery.

One of the reasons for this ninety degree turn must be examined in the changing meaning of the terms ‘religion’ and ‘reform’ in the worldview of Iranian reformist thinkers who after coming into contact with the Christian Renaissance came face to face and challenged by concepts such as modernity, modernism and renovation. The Renaissance was a movement which placed man in front of a new culture and a new world. In this new culture and world, humanity or humanness, civilities and all that which concerned man became the central focus of intellectual thought. During this time, traditional religious beliefs and Platonic - Christian ideas were pushed to the periphery as matter took the place of metaphysics.

One of the main causes for the occurrence of the Christian Renaissance was the inability of the Church and Christian religious concepts to answer the needs of the society in a logical manner. In this way, a complete reformation was needed in religion, politics, art and science and the only way to achieve this was by ‘throwing out the old and in with the new’. This movement was formed as a follow on from the Reformation and Christian Protestantism (The Reformation of Religion) movements.

The foundations of the Renaissance and the reformation of religion after many centuries of residence in the West, found their way into Muslims lands; while the Western reformation of religion, which is based on western ideals, occurred at a specific point in history that was demanding of it, in Islam movements occurred that were influenced by the translation of this new culture.

These movements tried to correspond the Islamic culture with this new culture and in their view, were taking steps in removing the scientific and political obstacles to the new life that was gradually emerging in Islamic society. (Inayat, 1350) This movement precisely coincided with the outbreak of war between Iran and Tsarist Russia and the first batch of Iranian reformist thinkers appeared alongside the reforms of Amir Kabir during the era of Nasiri (especially during the second part of it). (Pour, 1389) The Islamic Protestantism Movement in the Islamic world continued within two frameworks, religious reform and anti-religion. What follows is a description of the leaders and thought characteristics of this movement and the leading figures that stood up against it.

## 2.1 Anti-Religion Protestantism

The Anti-Religion Protestantism movement can be considered as one of the outcomes of the clash between tradition and modernity in the renovation era. Islamic modernism, which can be seen to be manifested to a certain extent in the religious reformist thought movements of the last century, appeared as a reaction from the side of educated Muslims in their confrontation of the western culture in Islamic lands.

The merging of religious teachings with the social traditions and the culture of Muslim societies, the unawareness of many of the reformist thinkers regarding the depths of Islamic thought, in addition to the absence of strong theories and analyses which explained the relationship between religion and western modernity caused many of these thinkers, who tried to solve this issue, to lay hands on anti-religion ideas that were produced in merely different words before them by western schools of thought and modern secularism. (Subhani, 1385)

One of the main figures in the Islamic Anti-Religion Protestantism Movement during the Qajar dynasty was Mirza Fathali Akhund Zadeh, better known as Akhundov (1191- 1257 H.S.). He was one of the forerunners in the nationalism and progressivism movements in Iran. His thought influenced greatly of the thought of thinkers such as Mirza Agha Khan Kermani, Mirza Malkam Khan, Abd al-Rahim Talibov, Mirza Agha Tabrizi and many others during the Iranian Constitutional Revolution. Akhund Zadeh, in defining the term Protestantism, writes, "Protestantism is the school of thought that negates the right of God and all the responsibilities of serving God and all that remains is the rights of man."

The understanding that he showed in the above definition was all what he learnt in his interactions with Mirza Shafi and coined them all under the term *Irfaniyat* or Spiritualities. In his understanding the term Spiritualities meant the removing of religious obligations, as can be seen in his definition; for the negating of the rights of God and all the responsibilities of serving God leaves nothing that can be named as responsibility, especially if it taken into account that the guarantee for the performance of the rights of man in a religious society is the right of God and His servitude, the negation of them means that the system of the rights of man will be based upon conventions and materialistic regulations i.e. the very same thing that became practice in the West. Some of the characteristics of Mirza Fathali Akhund Zadeh's thought are:

1. The school of primacy of the unity of material existence (Materialism): Akhund Zadeh in a number of his works regularly denies the existence of a creator and necessary existent. He also did not believe in the immaterial soul. In place of the first cause, he some way reached to the theory of the primacy of the unity of material existence.
2. Natural Theology: Natural Theology is a theology that views revelation as not being necessary. It is based on this presumption that man is able to depend upon his own intellect completely, and without the need of revelation, in order to form an understanding about the existence of God and create his own system of thought. In this regard, natural theology stands in direct contrast to Revealed Theology which states that the intellect of man, without the assistance of revelation, will not be able to understand such matters and fathom reality. (Gilson, 1368)
3. The soul and unseen existents: Akhund Zadeh in describing the reality of the human soul says,



“The soul or life is a quality that cannot stand alone and is in need of a space. Just like the intellect, flames, magnetism and the like do not exist by themselves, but rather exist with the aide of something else. (Pour, 1389) Sayyid Hasan Taqizadeh (1878-1969) is another leader of the Protestantism movement in Iran. Taqizadeh was among those who was influenced by the ideas of Shaykh Ahmad Ihssa'i from the outset, and had a particular view of religion and its role in human life and human societies. The beliefs of the Shaykhiyah religion, founded by Shaykh Ahmad Ihssa'i and its impact on the emergence of the Babiyyeh cult, Azalea and Baha'i, had a tremendous destructive effect on Taqizadeh, so that in his life he would reach a point where he has long been associated with Baha and Bab. Certainly, Taqizadeh's intense influence by Shaykh's trait of tolerance in Islamic beliefs and associating with non-religious people is a decisive factor.

After this stage, and the destruction of Taqizadeh's beliefs, he became acquainted with Western thought and quickly absorbed the Western creed. During this period, Taqizadeh studied the works of intellectuals such as Talibov and Mirza Malkam Khan, who were deeply influenced by their thoughts and ideas and provided their western context. On the other hand, Shaykh Ahmad Ihssa'i's disciple also played an important role in Taqizadeh's intellectual structure, likening his role to Mirza Shafi's role in the path of Akhund Zadeh's life and hatred of the clergy. It was to such an extent that Taqizadeh denied the role of the clergy in society and politics, eventually abandoned the clergy's clothes and escaped religion. In the meantime, introducing the democratic sect as the basis of democracy, liberalism, progress and modernization, encouraging its members to support the democratic elements unequivocally, emphasizing provincial governorship in the interests of the democratic sect and etc. are just a part of Taqizadeh's escaping religion views and western activities.

When Taqizadeh, the leader of the extremist, and anti-religious, came to religious war in a second constitution by the naked way, the two great Najaf scholars, Akhund Khorasani and Shaykh Abdullah Mazandarani, in 12 Rabi al-Thani 1328 (April 23, 1910), explicitly referred to him as a corrupt person and demanded his expulsion from the country. The text of the verdicts of the great Khorasani and Mazandarani on Taqizadeh's political corruption is as follows: Vice-President of the Great Kingdom, their majesty Hujjat al-Islam, in Honorable National Assembly, Ministry Cabinet, Supreme Commanders! Since the professional opposition of Sayyid Hasan Taqizadeh, who has clearly declared himself as anti-Islam and the Shariah laws and pursued its corrupt traditions, then cancellation of his membership and authority from the National Holy Assembly are required legally and religiously.

His prohibition from interfering in the National Assembly and involving in the country affairs and the nation is obligatory by the great scholars, the officials and trustees of the Great Council House, the supreme commanders and leaders and the whole people of Iran. His deportation from Iran without any hesitation is urgently needed, and the negligence in this matter is forbidden and hostile to the Shariah. Instead, choose a religious trustee faithful and righteous patriot and call him as a corrupt and nation destroyer. And warn to the honorable people of Azerbaijan and other state and provincial associations of this divine decree and whoever accompanies him, they will be same in this decree.

There is no power and might except in God, and in all the number. Has been sentenced by the most despicable Abdullah Mazandarani, has been sentenced by the most despicable Mohammad Kadhim Khorasani. (Afshar, 1359) The anti-Protestant movement in the rest of its life was followed by Ali Akbar Hakimizadeh. He was a Qom scholar who was impressed by the

thoughts of Sayyid Ahmad Kasravi and Shariati Sanglaji in writing a book titled "The Millennial Secrets" in 1943 in forty pages.

In the reign of Reza Shah, Hakimizadeh, like his contemporaries influenced by Modernity and Modernism, chanted the slogan of reforming religion, and, with the help of the government, fought against the customs and traditions and even the laws and laws. The so-called political open space after September 1941 (Shahrivar, 1320) and the departure of Reza Shah provided a new opportunity for the so-called religious reform groups. Hakimizadeh sought to invite religious leaders and writers to the responsiveness by asking questions. At the end of the book he asked thirteen questions about religion and its function. The questions were such as: What is the meaning of Shirk and its relation to prostration and dome construction? Why is there no mention of the principle of Imamate in the Qur'an; Legislation; the issue of the guardianship and vice of the mujtahids by Imam Zaman.

According to scholars' evaluation, the questions and discussions raised by Hakimizadeh had a purpose beyond mere question and answer, he stated at the end of the book that he sent these questions to various authorities and asked those questions but have not received the answers. The questions and doubts raised quickly in the Qom seminary became apparent to the students and clerics. Some Thoughtful clergy decided to answer, but feared that weak arguments and immature prose could not defend the beliefs of the Shiite school that was criticized by "The Millennial Secrets".

In the meantime, in less than 60 days, Imam Khomeini has compiled the book of "*Kashf al-Asrar*" in response to this book in six discourses of monotheism, imamate, clergy, rule, law and hadith. Imam's method in response to the suspicions of "The Millennial Secrets" book of Hakimizadeh is fundamental and ontological, in which he argues that Hakimizadeh's and Kasravi's suspicions are merely a repetition of past school-based misunderstanding of Wahhabism.

Imam Khomeini, along with the ontology of the nature of Hakamizadeh and Kasravi's thoughts and responding to their misgivings and expressing the weak logic of people such as Shariati Sanglaji, used the opportunity to respond and addressed two important issues: First, by revealing the dictatorship of Reza Shah, he clarified the anti-religious and propaganda campaign of him against the clergy and then by defending the Shiite school of thoughts he explained the views of the Shiite mujahideen on the government and manner of the scholars interaction with the rulers and the kings.

## 2.2 Religious Protestantism

According to many scholars, Dr. Shariati has, for the last half century, represented Islamic Protestantism with a religious orientation in Iran, which, although he claimed to be superstitious and desegregated from Islam, was at the same time the "point of departure of the former intellectual, and precisely the" antithesis "of the anti-Islamic intellectual movement". (Khamenei, 1359) With this statement, it can be said that Shariati, like Sayyid Jamal and his descendants, sought to return to the Qur'an, modern interpretation, revolutionary and social Islam instead of the Backward Islam, and disambiguation of religious knowledge and books and traditions. (Panah, 1389) In a book entitled "We and Iqbal", he identified knowing of Sayyid Jamal and Iqbal as the "knowing Islam, Muslims and the present and the future". Shariati was critical of the notion of Islam that, he said, "does not move us, but gives us silence, stagnation and contentment, and puts all hope behind death." He said: to promote the new ideas and movements in society, the

intellectuals must create an Islamic Protestantism, as Christian Protestantism blasted medieval Europe, and abolished the so-called religious obstacles that were halting thought and society.

The coordinates of Shariati's Islamic Protestantism are as follows: rationalism, removing superstition and backwardness, avoidance of blind prejudice, avoidance of traditional view of religion and the necessity of converging science and religion, dynamic *ijtihad* and the necessity of revising Islamic teachings used to justify the class and authoritarian system, bringing religion back to its original source and to creating intellectual, social and scientific change based on the Qur'an and tradition. For example, Dr. Shariati in his book *"Tashayyu Alawi va Tashayyu Safawi"* "seeks to redefine many concepts such as "atrat", "infallibility", "testament", "guardianship", "tradition and heresy", "absence", "intercession", "Ijtihad", "prayer" and "imitation".

## **B. The Movement of Reconstruction of Religious Thought**

The "religious revival movement" is another movement of Islamic dominant thinking that believe the modern Islamic thought is severely damaged by the people's perceptions about Islam, so this chronic illness and misconception should be healed by a remedy. These individuals or groups believe that the Islamic school is alive by itself and never dies. In other word, if it suffers from laziness and corruption one day, it is because of the Muslims' thinking, not the essence of religion, because the essence of Islam is eternal and alive forever.

Historically, the movement or process of rebuilding religious thought in Iran began with Sayyid Jamal al-Din Assad Abadi, and was perfected in the constitutional period by Mirza Naeni's book; "Punishing the Ummah and purifying the nation". Martyr Mutahhari, referring to the role of Sayyid Jamal al-Din Asadabadi (1838-1896), says: Sayyid Jamal al-Din Asadabadi is undoubtedly the most pioneers of the reformers of the last hundred years. He initiated awakening Islamic countries, recounted the social pains of the Muslims, pointed to the path of reform and remedy. Sayyid Jamal's movement was both intellectual and social. He wanted to bring about a resurrection, both in Muslim thought and in their life systems. He did not stop in one city or country even on one continent, though he has spent time in different countries. Sayyid Jamal has trampled Asia, Europe, and Africa. He was in contact with various groups in each country, as he wrote that in some Islamic countries he practically entered the army to infiltrate the army. Sayyid's worldwide traveling made him familiar with what was going on in the developed world and the nature of European civilization and the intentions of its leaders.

Sayyid Jamal recognized the internal tyranny and the foreign colonialism as the most significant and chronic pain of Islamic society and fought against the two hardly. To combat these two crippling factors, he considered the active political awareness and participation of Muslims to be necessary and obligatory. He knew it was urgent and vital to regain the lost greatness and dignity of the Muslims and to gain a world position that they deserve; in fact, blowing the spirit of true Islam into the half-dead body of Muslims.

Iqbal Lahori (1877-1938) is another contemporary Islamic thinker who, like Sayyid Jamal al-Din Asadabadi, tended to be "Islamist" and "anti-Western." Iqbal was a well-educated Westerner and familiar with the West, which saw Western life as very dangerous for both Muslims and Westerners. Iqbal considered the future of European civilization very sinister. In his own words, he says, "Those who are blinded by imitation and enslavement cannot grasp the truth." How can this half-dead European culture and civilization bring a new life to the Iranian and Arab countries when it has reached to its grave?

Iqbal realized that Islam exists and does not exist among Muslims. There is Islam as we see the Islamic rites such as Azan, attending mosques, burying the dead according to Islamic orders and other Islamic customs but there is no Islamic spirit in Islamic society. So Islamic life must be renewed and it can be renewed. Because there are the scripture of Islam and the tradition of the Prophet available that the world cannot bring any better than them.

At a glance, the two elements of "return to tradition" and "de-Westernization" can be considered the center of gravity of anti-colonialist modern-day currents, a fact that was shortly after noted by the prominent Iranian intellectual Jalal al-Ahmad (1923-1969) in "Westernization". He portrayed and described Westernization as merely a form of modern colonialism that leads to excessive dependence on the West. This thinking is seen as a cure for the chronic illness of the Muslim world, returns to its original, indigenous Islamic identity, and believes that religion is capable of providing the necessary frameworks for governing society in all public and private areas. The general coordinates of the idea of revival of religious thought include "struggle with Western culture", "revival of indigenous identity", "conversion to primitive (original) Islam", "fighting apostasy", "eliminating superstition", "Muslim unity", "awareness of religious and non-religious contradistinctions by the colonists", "The fight against internal tyranny and foreign colonization".

### **C. The Movement of Awakening and The Revival of Islamic Civilization**

The mid-twentieth century is undoubtedly one of the most dynamic periods of political thought in the Muslim world. During this period, Muslim societies from Morocco and Indonesia fought against colonialism to restore their original Islamic identity and civilization, and after years they succeeded in removing foreign countries from their country. The unprecedented increase of class distance, the tyrannical despotism of authoritarian rulers in some Islamic countries, the repression and systematic corruption of this era led to the return of Islamic societies to their intellectual, cultural, religious and political foundations and to regain their original Islamic identity. To be further separated from the paradigms of Western, Eastern and even national culture. This era can be seen as a continuation of the reconstruction of religious thought led by Sayyid Jamal and his contemporaries. It was during this period that Muslims began to think about reviving the role of religion in their personal and social life and politics. They sought to revive authentic Islamic traditions such as prayer, fasting, dress, and Islamic family values and to avoid secularist, nationalist, capitalist, and socialist symbols and symbols. Because they considered these schools to be causes of failures. Overall, over the past hundred years, four influential religious-political movements with a religious approach led by Islamic thinkers have taken place in Iranian political life that have had a significant impact on the revival of civilization in the Muslim world, including.

The tobacco boycott was a nationwide uprising for the cancellation of a regime contract between the Iranian government at the time of Nassir al-Din Shah and a British company owned by Major Talbot, based on which the company had been producing and selling tobacco for six years. But with the opposition of businessmen, people, and religious scholars, especially the fatwa of the late Mirza Shirazi, the contract was finally canceled before the official date in 25 Jamadi al-Thani 1309.

However, the Iranian government was forced to pay heavy compensation to the British company, which incurred heavy debts and losses. The uprising is seen as the beginning of a

constitutional revolution. In other words, the Islamic uprising can be considered the first awakening movement of the Iranian people to gain their rights from the foreigners and the tyranny of the Iranian kings. This movement is even more significant because, from that date, the Shiite clergy became aware of their influence among the people and the bazaars to gain political power, as ninety years after that date, the Islamic Republic appeared in the continuation of that movement.

#### 1. Constitutional Revolution (Movement)

This revolution began in the thirteenth century Hijri Solar to overthrow the despotic regime and was succeeded by the signing of the constitutional decree by Mozaffar al-Din Shah Qajar in the year 1285 Hijri Solar (1906). This revolution reflected the Iranian effort to establish a popular and constitutional government.

#### 2. The nationalization movement of the oil industry

The nationalization of the petroleum industry was passed by the Senate on 29 Esfand, 1329 (20 March, 1951). This brilliant historic victory was achieved through the wise leadership of Ayatollah Kashani and Dr. Mohammad Mosaddeq, the great leaders of the national and anti-colonial movement in Iran, with the support of the people. The goal of nationalizing the oil industry should not only be taken into account from the economic point of view. Although the British dominated the oil interests and mines in the south of the country, profiting from that empire and the growing poverty of the Iranian nation, it was important that the British government, through its oil company, create various bases in state institutions on all political affairs, military, cultural, religious, and soon.

It was not unreasonable that every incident that happened around the corner of Iran that people saw in the street and markets they referred to the British. The nationalization movement of the oil industry, led by Kashani and Mossadeq, led British colonialism to cut off economic resources and state institutions, and as a result, Iran moved towards independence for social justice. This victory of the Iranian people awakened the peoples of the Middle East and North Africa and rose up against the foreign domination following the Iranian national movement.

The uprising of the people in 15 Khordad, 1342, Hijri Shamsi (1963) In Khordad, 1342 (1963), the efforts of clerics and political groups led by Imam Khomeini at the same time signaled internal tyranny and foreign colonization. But the Islamic Revolution on Bahman 22th 1357 (11 February, 1979) was particularly prominent, which in some ways conferred the privileges of the four aforementioned movements. This great movement led to the destruction of the Pahlavi monarchy and the establishment of the Islamic Republic of Iran (Mikail, 2019).

With the victory of the Islamic Revolution led by Imam Khomeini in the seventies, the world was watching Islam primarily through the lens of the Iranian revolution. Since then, with the civilized spirit of the Great Islamic Revolution, Muslim political activists and Islamic organizations have gradually sought to reform their societies from within, through political and social activity, and hence in the 1990s "slow revolutionaries" happened apparently with a religious approach in Islamic countries.

In Morocco, Egypt, Turkey, Lebanon, Kuwait, Pakistan, Malaysia and Indonesia, Islamic candidates were elected as mayors and deputies and were appointed to cabinet positions. In Turkey, a country that many see as the fortress of secularism, Najmuddin Erbakan was elected



the first leader of an Islamic party as prime minister (1997-97). In Malaysia, Anwar Ibrahim, who founded the Muslim Youth Movement in 1971, served as deputy prime minister from 1993 to 1998. And in Indonesia, Abdul Rahman Wahid, the leader of the country's largest Islamic movement, the al-Ulama movement, was elected president in 1999 by the National Consultative Assembly.

It is clear that many of these Islamic movements are living up under the influence of the "Islamic Revolution of Iran". In the second decade of the 21st century, unexpected movements swept across the Arab regions of Tunisia, Egypt, Libya, Bahrain and Yemen. Thus, it stared the eyes of world observers with the overthrow of dictatorial regimes, and for the first time new governments were elected by public choice.

## **CONCLUSION**

According to the results, a kind of deep epistemic pluralism has overshadowed the ideas of contemporary Islamic thinkers. Some dismissed any rationality as a way of salvation in the pursuit of predecessors, while others fell into the trap of Western rationalism and sought the veracity of all religious teachings in human reason.

The first group, known as "Wahhabism" now, has become extremist and has been the source of much fanaticism and irrationality since its birth, and the second group has resorted to disbelief and atheism by denouncing religion and denying the unseen or religious rites.

In the meantime, some currents (movements) of religion with keeping the framework of religion also have reformed and diminished religion, which, if optimistic, arose from a kind of religious concern that was clearly deviated in some cases. However, the events of the last half-century in the Middle East, especially in Iran, indicate the return of nations to a genuine and active Islam that is self-serving and does not need for human modification and manipulation. In the thinking of Islamic civilization, it is believed that Islam has all the intellectual structures and foundations necessary for the establishment of a great civilization and the only condition for its realization is the awakening and unity of Muslims. The Islamic Revolution of Iran and the reform movements of the Islamic world in the form of Islamic awakening promise the realization of the great Islamic civilization.

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