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Velayatul Faqih and the Resurgence of Islamic Movements Worldwide

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ABSTRACT

The Islamic Revolution for the people of Iran has become an essential necessity. Therefore, this paper aims to examine how the awakening of the Islamic world and the most significant challenges faced by the Islamic Revolution of Iran from its inception to the present day, under a government based on the principle of the Guardianship of the Jurist, often confronted with Western propaganda conflicting with Islamic values. Despite facing various obstacles and limited resources, the Government of the Islamic Revolution of Iran has made significant strides, even transforming its military forces into one of the strongest in the world and balancing conventional forces long dominated by the United States and its allies.

Keywords: Islamic resurgence, velayatul vaqih, Islamic revolution in iran

ABSTRAK

Revolusi Islam bagi masyarakat Iran telah menjadi suatu kebutuhan esensial. Oleh karena itu, tulisan ini bertujuan untuk mengkaji bagaimana kebangkitan dunia Islam dan bagaimana tantangan-tantangan paling signifikan yang dihadapi oleh Revolusi Islam Iran sejak awal hingga saat ini, di bawah pemerintahan berdasarkan prinsip Pemerintah Wilayah Al-Faqih yang seringkali dihadapkan pada propaganda barat yang bertentangan dengan nilai-nilai Islam. Meskipun menghadapi berbagai hambatan dan sumber daya yang terbatas, Pemerintah Revolusi Islam Iran telah membuat lompatan besar bahkan mampu menjadikan pasukan militernya menjadi salah satu pasukan yang terkuat di dunia dan mengimbangi kekuatan konvensional yang selama ini di dominasi Amerika Serikat dan sekutu.

Keywords: kebangkitan islam, velayatul faqih, revolusi islam iran

INTRODUCTION

More than forty years have passed since the victory of the Islamic Revolution, a revolution that according to the great founder, Imam Khomeini, after four decades, was a better and tangible explosion of light, a luminous explosion whose radiance not only enlightened the Islamic community but also reached and affected the hearts of many non-Muslims, illuminating the hearts and awakening those who were asleep due to backwardness, deficiencies, and the shadows of prevailing illusions. This awakening, known as the Islamic Awakening, resulted from the movement and revolution in various parts of the world, with the most extensive revolution stemming from it being the Islamic Revolution. The dimensions of the impact of the light of the Islamic Revolution on deep and widespread awakening are evident in both general effects (universal) and specific effects, which have emerged in most Muslim countries.

The Islamic Revolution emerged in circumstances where no one could have imagined its victory being celebrated, especially considering that just a few months earlier, Iran under the Pahlavi regime was referred to as the "Island of Stability" (The Last Days of the Shah, 911-911). The international situation at the time was marked by the rejection of the Pahlavi regime, with both the East and the West supporting it. While the East and West, particularly with the financial, military, and intelligence support of Israel and the United States, adopted a hostile attitude, Marxist and liberal ideologies gained acceptance worldwide and in Islamic countries. However, suddenly, a divine movement, accompanied by the spiritual presence and steadfastness of the people, emerged, shedding a light along the divine path. Over time, this light grew stronger, culminating in the victory of the Islamic Revolution, illuminating the world with its divine light and challenging other ideologies and viewpoints.

This paper aims to address the challenges and outcomes across various dimensions including political, economic, cultural, scientific, technological, military, and intelligence aspects. Before delving into the challenges faced by the Islamic Revolution of Iran, it's crucial to acknowledge the close relationship between analysis and efficiency. Therefore, understanding the challenges of any revolution should be approached in conjunction with the concept of efficiency. Efficiency, in essence, refers to the achievement of goals while considering both facilitators and obstacles (Fathali, 1382). Subsequently, the efficiency level of any phenomenon, including a revolution, will be evaluated based on three criteria: goals, facilitators, and obstacles.

LITERATURE REVIEW

Clerical resistance to change in Iran is expected to be intense, as the ruling clerics have grown increasingly apprehensive about the clergy's position within the government and even the fundamental tenet of the Islamic Republic, velayat-e faqih. These concerns are substantiated by recent developments. While criticism of the Faqih's authority was previously confined to specialized intellectual publications, it has now permeated into the public discourse. Ayatollah Montezari's recent remarks, labeling the Faqih as "excessively powerful," have further ignited this discussion. Additionally, Grand Ayatollah Nasser Makarem Shirazi, in an interview with The New York Times, expressed his anticipation that the role of the clergy would remain a prominent topic in the country's political discourse, though he remained confident in the majority of Iranians' support for the system.

The doctrine of Velayatul Faqih written by extends beyond institutional boundaries and revolves around bestowing divine leadership upon the people. Marja'iyat, on the other hand, pertains to the emulation of ulema in legal matters rather than political leadership. The fatwas issued by ulema are based on ijthad or legal reasoning. Conversely, the wali has the authority to issue orders based on rights, exercising the authority vested in him as the trustee of the Imam in his absence. Given that there can only be one wali-ul-faqih, marja'iyat does not play a role in Wilayah. Future research could explore the necessity, or lack thereof, of having a marja as the wali-faqih, as this is not explicitly required by the doctrine. The case of Khamenei, who had not attained the status of marja before assuming the position of Supreme Leader, raises questions about the eligibility of individuals like Rouhani, who is not a marja, for the role of Supreme Leader. This challenges the common misconception that only the marja'iyya system has access to the title of Supreme Leader. Khomeini's mystical interpretation of Wilayah-al-Faqih arguably empowers the faqih further. Additionally, the role of human rights within Shi'a politics warrants further investigation, as Iran faces scrutiny for human rights violations despite the Shi'a doctrine advocating human rights as integral to the faith. In conclusion, studying the history of the Wilayah-al-Faqih doctrine reveals Iran's continuous quest for legitimacy through its Shi'a faith, offering insights into a nation often misunderstood.

METHOD

This study employs a qualitative methodology, specifically adopting a descriptive approach. Qualitative research is characterized by its generation of descriptive data concerning both oral and written expressions. The qualitative research approach involves a systematic process of exploration and comprehension rooted in methodologies that delve into social phenomena and human concerns. In this investigation, the researcher constructs a nuanced portrayal, examining textual content, detailed accounts of respondents' perspectives, and conducting inquiries within natural settings. The data sources for this study primarily comprise secondary materials, including books and scholarly journals, which discuss the resurgence of the Islamic world and the significant challenges encountered by the Islamic Revolution of Iran since its inception to the present era. Notably, this revolution has operated under a governance framework grounded in the principle of the Guardianship of the Jurist, frequently contending with Western narratives that may contradict Islamic principles.

RESULTS AND DISCUSSION

It is essential to note that when discussing the challenges of the Islamic Revolution, attention must be paid to the three criteria previously mentioned. Analysis of these challenges should consider both internal and external obstacles, along with hostility and threats against the Revolution (Nashri, 1389).

The termination of suppression and the downfall of the dictatorial monarchy of the Pahlavi regime, replaced by a religious democratic system, stands out as a pivotal political decision of the Islamic Revolution of Iran. Under the leadership of Imam Khomeini, the Iranian people successfully overthrew the Pahlavi monarchy, characterized by dependency, dictatorship, corruption, hostility towards Islam, and

mismanagement, establishing a popular regime based on Islamic principles under the leadership of Wali Faqih (Yazdi, 1388).

Another significant political challenge of the Islamic Revolution was the enhancement of people's political awareness. The Pahlavi regime aimed to detach people from societal issues and realities, thereby minimizing political consciousness. However, after the Revolution, efforts were made to increase knowledge and bolster political awareness through various media platforms, as enshrined in the Constitution of the Islamic Republic of Iran (Eyvazi, 1390).

Furthermore, political freedom and people's participation in governance emerged as key challenges of the Islamic Revolution. During the Pahlavi era, citizens had no role in decision-making processes, resulting in a lack of genuine political participation. Conversely, post-Revolution, individuals could engage in political activities, evidenced by regular elections over the past three decades, indicating an expanding political participation (Eyvazi, 1390).

The pursuit of independence in foreign diplomacy presented another challenge for the Islamic Revolution. Under the Pahlavi regime, Iran lacked political autonomy, adhering to foreign interests. However, after the Revolution, Iran asserted its independence from the influence of powers like the United States and England, shaping its foreign policy in alignment with Islamic and national interests (Eyvazi, 1390).

Moreover, the Islamic Revolution influenced the formation and survival of political movements and groups, both domestically and internationally. It led to the emergence of organizations like Hezbollah in Lebanon and the Palestinian Islamic Jihad Movement, while also revitalizing freedom-seeking movements globally. The triumph of the Revolution fueled an Islamic awakening worldwide, replacing materialistic ideologies with Islamic principles (Mohammadi, 1390).

The Islamic Revolution's impact on superpower strategies was also significant. Initially standing against anti-Western movements, Iran transformed into an anti-Western nation, influencing Islamic movements globally. This compelled superpowers like the United States and the USSR to recalibrate their strategies to accommodate the Revolution's implications (Mohammadi, 1390).

Economically, the Islamic Revolution brought about substantial changes in Iran. A comparison between pre- and post-Revolution economic indicators reveals significant shifts, including a drastic reduction in foreign exchange earnings and various economic challenges post-Revolution (Hojjatolah Ibrahimian, 2020).

The Islamic Revolution's influence on Islamic awakening can be categorized into two main parts: general impacts and tangible signs. In the first segment, it highlights the overall effects of the Islamic Revolution on Muslim consciousness. In the subsequent part, it delves into two specific and substantial instances of the revolution's influence on the Islamic world.

Political Awareness: Following the Islamic Revolution's triumph, Iranian men and women have established extensive avenues for communication and the exchange of ideas and experiences with revolutionaries globally. This has sparked significant debate in Western circles, attempting to depict men and women as active and visible entities under false pretenses. Despite Western scrutiny, Iranian men and women have persisted in their spiritual awakening. Lebanese women, for instance, gradually recognized and reclaimed their lost identity through the resurgence of Islamic consciousness. Their

actions, such as wielding Molotov cocktails and bombs, Turkish women advocating for hijab, and their active participation in society, all underscore the rejection of hijab as merely a cultural imposition. This mirrors the stance of Iranian revolutionary women, who aspire to more than mere equality under Western laws; they seek active involvement in religious and Islamic spheres.

Enumerating examples of the Islamic Revolution's impact on Islamic awakening across Muslim and non-Muslim nations would entail summarizing several cases. One such manifestation is the demonstration of a practical model of Islamic governance grounded in the Quran and Islamic teachings. This model is believed to be influenced by the Islamic Revolution's ideology and the concept of globalism, which merges religion and politics on a global scale. Since the early days following the revolution's success, Imam Khomeini introduced the concept of globalism as the most prominent embodiment of the fusion of religion and state. Rooted in religious teachings, Khomeini envisioned the eventual triumph of the oppressed and prophesied the replacement of the affluent by the deprived. The alignment of religiosity and globalism in the Islamic Revolution's ideology is coherent, given its goal of establishing a unified Islamic nation transcending national boundaries. Emphasizing adherence to the Quran and Islamic law, the revolution aims to reform the foundational principles of Islam without ambiguity.

CONCLUSION

The background behind Turkey and the European Union's political maneuvers in Syria lies in political and economic interests, where both countries have their respective goals in terms of competing for gas pipelines in Syria. Turkey, for instance, aims to overthrow the Bashar Al Assad government by exploiting Sunni-Shiite issues because Turkey is aware of the Memorandum of Understanding (MoU) between Iran and Syria regarding gas pipelines. Another reason Turkey seeks to overthrow the Assad regime is Erdogan's discomfort with Syrian immigrants entering his country. The influx of Syrian immigrants into Turkey is a consequence of the turmoil sparked by democratization protests in Syria, which are linked to the gas pipeline issue. In overthrowing the Bashar Al Assad regime, Turkey plays a leading role as both a key figure and a headquarters, supporting opposition forces aiming to topple the Assad regime.

In contrast, the European Union responds positively to Syria because they rely on Russia, the largest gas supplier in Europe. Russia agrees with the construction of gas pipelines through the Iran-Syria route, as Russia is Syria's ally, and the two countries have a very good bilateral relationship.

Syria's government stance towards the opposition and demonstrators is reasonably firm when their country is attacked. However, Syria opposes separatism and defection. Bashar Al Assad believes his country can withstand opposition attempts to overthrow his government. The Syrian government's response to demonstrators is moderate, but it employs military force when demonstrators take up arms or when the country is attacked by demonstrators and Al Qaeda.

The influence of Turkey and the European Union's political maneuvers on political stability and security in Syria results in Syria receiving full support from Russia in maintaining Bashar Al Assad's power. Although Russia also has its own interests and does not want to lose its influence if the government falls under Western control, this is what makes Russia fully support Bashar Al Assad's regime in combating opposition forces in Syria.

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