

The Idea of Ayatollah Khomeini's Renewal

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INTRODUCTION

Events in Iran are of concern to the whole world led by Shah with his policies that corner Religion, as well as the policy of not using traditional religious clothing but using western-style clothing. This made one of the scholars very brave and fought to make a revolution.

A cleric whose great will and struggle for a revolution made the leadership of the shah fall. The cleric is Ayatollah Khomeini. Which has many advantages including theologians, Sufis, Fakihs, philosophers and politicians. He also has a strong personality, tough and confident in upholding kindnesses earnestly.

Ayatollah Khomeini with his expertise in various fields of science, invited and taught the young men of the time, both the fields of philosophical, political and other theologians, so that little by little they were able to renew the understandings that existed in Iran. Ayatollah Khomeini is a cleric who never gives up hope in achieving his goal of revolution, whichever obstacles he faces, does not at all affect his goal. So that in the 70s Shah's leadership fell.

The above explanations motivate the author himself to better know who the Ayatollah Khomeini is and how the changes he is fighting for. Thus, the author created a paper with the title "The Idea of Change of Ayatollah Khomeini" This paper aims to know the biography of Mustafa Kamal; know Ayatollah Khomeini's concept of thinking about leadership; know Ayatollah Khomeini's concept of thought about politics; and Ayatollah Khomeini's role on Iranian renewal.

DISCUSSION

Ayatollah Khomeini was born in Khomein on October 24, 1902 in the town of Khomein near Isfahan. 30-40 KM from Tehran, Markazi province. Khomein is a hamlet located in Central Iran. Imam Khomeini is a descendant of Sayyid Musawi, who is still a descendant of the Prophet Muhammad PBUH from the path of Imam Al Kazim. The Khomeini family is from Naisyabur, northeastern Iran. In the early 18th century, the family migrated to India and settled in the small town of Kintur near Lucknow, the kingdom of Qudh. Imam Khomeini's grandfather, Sayyid Ahmad Musawi Hindi, was born in Kintur. Sayyid Ahmad Musawi left India around 1830 to make a pilgrimage to the holy city of Nazaf. His grandfather's family was a family of prominent clerics, Mir Hamed Husein Hindi Neysabury, whose work, *Abaqot AlAnwar*, became the pride of Indian Shi'a (Rahnema, 1996).

In that city he met a prominent merchant who came from Khomein. The merchant invited him to be a spiritual guide in Khomein. Sayyid Ahmad accepted the offer and settled in the hamlet to become a spiritual teacher. Khomein, Sayyid Ahmad married Sakinah, the daughter of the owner of his residence. The couple was blessed with four children, one of whom was Sayyid Mustafa, who was born in 1856. Sayyid Mustafa had six children; the youngest was Imam Khomeini. When Khomeini was nine months old, Sayyid Mustafa was killed for opposing the Qajar dynasty (Rahnema, 1996).

Ayatollah Khomeini's mother, Sakinah, she was the daughter of a prominent Ayatollah in her region. Ayatollah Mirza Ahmad and also his grandfather was also a well-known cleric of his day, namely Ayatollah Al-Khunsari, author of the book of *Zubdah Al-*

Tashanif.

Ayatollah Khomeini's family is known for its religious and religiously observant family. At the age of seven months after the birth of Ayatollah Khomeini, Khomeini's father, Mustafa, died in 1900 A.D. or 11 Dzulqaidah (1320 A.D.) (Esposito, 2001).

He was killed at the hands of Khomein Mayor Ja'far Kuli Khan while protesting unfair tax extortion, as well as the repressive practices of the Qajar Dynasty authorities in his area. With the passing of a family, he loved He became an orphan since he was a child (Yamani).

Since childhood Ayatollah Khomeini became interested in deepening Arabic, Persian verse, and calligraphy in public schools as well as in Maktab. Maktab means "place to write" in Arabic, but in Iranian it is "place to read". So, a local teacher taught his students the alphabet and the pronunciation of Arabic letters. The children sat on the floor, and mimicked what the teacher said (Yamani).

In his teens, Ayatollah Khomeini was able to remember hundreds of different versions of poems. Both classical poetry and religious poetry, at that time he was able to distinguish the meaning of one poem from the meaning of another. Ayatollah Khomeini was known as someone who was unpretentious. The clothes he wears are just like the clothes that ordinary people usually wear, even Khomeini does not want to be extravagant. It is understood that Ayatollah Khomeini was a Zahid who disliked worldly luxury. Therefore, at some point He leaned towards Philosophy and 'Irfan (Yamani).

During his teenage years, he also created poems on religious, political and social themes. His collection of poems was published after Khomeini's death, in the form of three collections, The Confidant, The Declare of Love, and Turning point & Divan. One of his famous poems is "Mass of The Drunk" (Sihbudi, 2007).

Ayatollah Khomeini died on June 3, 1989. Millions of people drove him to the final nursery at the Behesht-e-Zahra cemetery. Around his tomb was built a golden and magnificent domed mosque. According to the author, it is quite natural that after the death of Khomeini around his tomb was built a magnificent mosque in memory of the figure of the revolutionary.

Ayatollah Khomeini's Concept of Thought on Leadership

Etymologically, Imam or *Imamah* comes from the Arabic "*amma*" which means to go, to, or go to see. *Imamah* means "directions" or giving an example. In the general context *Imamah* is also defined as a "community leader". This is a generally accepted definition of both Sunni and Shi'a figures (Zainuddin, 2000).

The two groups agree that *Imamah* does mean a government that becomes sharia as a basic law or what is called a constitutional term (Rais, 2001).

In the concept of human leadership is derived from *ilalah* leadership. Allah Almighty chose man as the caliph on earth, for the salvation of man, He chose man who attained perfection in his nature and personality.

These men are prophets who become Priests in religion, and leaders in public affairs. The prophets were continued by the *auliyas*, and the *auliyas* were continued by the Faqih Priests. Human leadership, then, is the existence of God's leadership over man.

According to Imam Khomeini, only a person who has reached the level of *fuqoha* (the level of a faqih) and is proficient in extracting divine laws from *shahih* sources (Qur'an and hadith) can handle Islamic society. After all, leaders of Islamic societies must be able to make decisions that have been made by God (Mahdavi, 2005).

In his book entitled Islamic Government, Imam Khomeini classifies at least eight requirements that must be met by a faqih to be able to lead an Islamic government, namely: first, having extensive knowledge of Islamic law. Second, it must be fair, in the sense of having high faith and faith. Third, genius. Fourth, trustworthy and virtuous. Fifth, it has administrative capabilities. Sixth, free from any foreign influences. Seventh, to be able to defend the rights of the nation, the independence and territorial integrity of Islamic lands, even if they are to be paid for with life, and. Eighth, simple life (Mahdavi, 2005).

Ayatollah Khomeini's Concept of Thought on Politics

In terms of political concepts, there are no new ideas from Imam Khomeini. From the statement contained in the opening sentence of his collection of lectures entitled *Islamic Law*, Khomeini stated that the issue of the need for an Islamic state is actually a reality that was immediately agreed upon, especially among shi'a (Zainuddin, 2000).

According to Khomeini in *Hukumat-e Islam*, the theme of *Wilayatul al-Faqih* is actually acceptable to its existence easily and does not require a postulate to support it. Anyone who accepts without a doubt this concept will know as a need of today's Muslims that brings clarity (enlightenment) to who studies it.

According to Imam Khomeini in his book, he gave an important point that he conveyed first, the need for the formation and maintenance of Islamic political institutions or in other words the need for the formation of political power as the goals, rules and criteria of Islam; secondly, the task of the scholars to form an Islamic state and take a role in the legislative, executive and judicial spheres, in short the concept of government that Imam Khomeini wants is a government headed by a faqih (*Wilayatul al-Faqih*), and thirdly, the work program that Khomeini compiled to form an Islamic state, including standards for reforms based on the enforcement of religious rules in this case the enforcement of Islamic teachings. These three points Khomeini described in detail by relating his discussion specifically to the Iranian state (Koya, 2009).

Ayatollah Khomeini's Role in Iran's Islamic Revolution

Ayatollah Khomeini's struggle reached its climax after Shah Reza Pahlevi's dictatorship was lost to the earth. On January 31, 1979, at 01:00 am French time, He left the land of Napoleon Bonaparte for good and returned to the homeland that had been abandoned for 15 years. Ayatollah Khomeini's arrival was greeted hysterically by millions of Iranians at Tehran's Mehrabad International Airport, hundreds of representatives of different ethnic groups and religions, such as Islam, Christianity, Jews, Zoroasters, representatives of sympathetic political parties, welcomed his long-awaited presence by the Iranian people. They craved and shook his hand in support of his cause. Then He delivered a speech whose content was a thank you to all those who had sacrificed and participated in the struggle to overthrow Shah Reza Pahlevi.

According to him, the struggle for a successful Revolution is devotion to Allah SWT. and do good to his creatures. That is what is reflected in the lives of the Prophets and the Priests of the *Ahlul*-temples. They are only devoted to God and act kind to his creatures. Success according to him is when a servant serves God and does good to His creatures. When viewed from the struggle that Khomeini has been doing, it is the fruit of his patience for 15 years after being exiled to another country.

He illustrates his role and struggle like the earlier Prophets in eradicating impossibility and upholding justice. What Ayatollah Khomeini did was just walk and move towards Allah like the Prophets and the Imams of *Ahlul-bait*. Prophet Ibrahim said, "Truly, I will go to Allah who will guide me" (Q.S Ash-Shaffat : 99) (Khomeini, 2004).

The figure of Ayatollah Khomeini is undoubtedly regarded as the man who has the deepest commitment and the greatest integrity to Islam; but the fact that his photo is exhibited in some Islamic countries does not mean that all Muslims want to be governed by a government as it is now in force in Tehran, as Mr. Bannerman noted, there are more Muslims who know what they are not happy about and they about Muslims, like Khomeini, have prepared alternative plans for their rule (Burrell, 1995).

Perhaps this seems unavoidable, given the combination of rejection and hostility that later emerged from established religious leaders and the growing popularity among the rising generation. It also seems that societies like Iran are now an attention-grabbing and appropriate place to observe how world sources and science are entangled with religion and politics. It is true that Iran is one of many examples, but Iran has its own characteristics that are very distinctive (Cooper, 2002).

CONCLUSION

Khomeini was born on October 24, 1902 in Khomein, a small village near Isfahan, Central Iran. Genealogically, Khomeini's father, Sayyid Mustafa Musawi, was a descendant of the Prophet Muhammad SAW from the path of the Seventh Imam of Shi'ah, namely Musa al-Khazim. While his mother was the son of Ayatollah Mizra Ahmad, a well-known respected theologian. Ayatollah Sayyid Mustafa, Khomeini's father, was an opponent of the tyrannical regime of the Qajar dynasty. His father died murdered by secret agents of the Qajar rulers in 1903, just as Khomeini was seven months old. He was then taken care of by his eldest brother named Morteza with his mother. However, at the age of sixteen Khomeini, his mother died.

Then Imam Khomeini classified at least eight requirements that a leader must meet to be able to lead an Islamic government, namely: first, having extensive knowledge of Islamic law. Second, it must be fair, in the sense of having high faith and faith. Third, genius. Fourth, trustworthy and virtuous. Fifth, it has administrative capabilities. Sixth, free from any foreign influences. Seventh, to be able to defend the rights of the nation, the independence and territorial integrity of Islamic lands, even if they are to be paid for with life, and. Eighth, simple life.

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Furthermore, the role of Ayatollah Khomeini in the 1979 Iranian Islamic Revolution and its influence on the development of Iran, it is very interesting that the figure of the ulama is a figure who can move people from various circles, both lower, middle, and upper classes to follow the instructions of the ulama. Therefore, the figure most responsible for the success of Iran's Islamic Revolution is Ayatollah Khomeini who was born to the group of Sayyid Mussawi (Iran's leading clerics) In relation to how much of Ayatollah Khomeini's role in the Iranian Islamic revolution is to invite the public to protest against Shah Reza Pahlevi's policies through political lectures both in the pulpit and on tape when He was exiled abroad until he returned to the country so that many people was also influenced by his lectures. Furthermore, the role of Ayatollah Khomeini in the 1979 Iranian Islamic Revolution and its influence on the development of Iran, it is very interesting that the figure of the ulama is a figure who can move people from various circles, both lower, middle, and upper classes to follow the instructions of the ulama. Therefore, the figure most responsible for the success of Iran's Islamic Revolution is Ayatollah Khomeini who was born to the group of Sayyid Mussawi (Iran's leading clerics) In relation to how much of Ayatollah Khomeini's role in the Iranian Islamic revolution is to invite the public to protest against Shah Reza Pahlevi's policies through political lectures both in the pulpit and on tape when He was exiled abroad until he returned to the country so that many people was also influenced by his lectures.

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