Basics and components of the innate theory of revolution from Imam Khomeini`s point of view

Ali Jaafari: PhD Student, Faculty of Islamic Education and Political Science, Imam Sadiq University, Tehran, Iran(Corresponding Author).

jaafari.ir@gmail.com

Naser Jamalzadeh: Associate Professor, Faculty of Islamic Education and Political Science, Imam Sadiq University, Tehran, Iran.

Jamalzadeh@isu.ac.ir

Abstract: Social change and transformation have long been studied by political philosophers and thinkers of social sciences, and a range of classical to modern theories have been presented in the field of "revolution theories". Although Iran`s Islamic Revolution was a unique revolution that had a serious impact on the theorizing of the revolutions, despite the efforts made, the analysis of the Islamic revolution and other divine-human (innate) revolutions still requires theorizing, and also there is a void of native theories based on Islamic principles in this field. Meanwhile, Imam Khomeini`s thought as a theoretician and leader of the Islamic Revolution has a potential for the innate (divine-human) revolution theory. Imam Khomeini (may Allah be pleased with him) explained the revolution and the inner upheaval of man based on the theory of innate and generalize individual's precepts on society, He explained the natural (divine-human) revolutions based on the "Makhmurah" and "Blate" nature and the spiritual and inner transformation of man. This article attempts to extract and analyze the fundamentals and components of the innate theory of revolution from the perspective of Imam Khomeini (RA) based on the foundation's data theorizing method.

Keywords: Imam Khomeini (RA), theory of revolution, innate revolution, spiritual transformation, theory of nature.

Introduction

Social change and transformation have long attracted the attention of political philosophers and thinkers of social sciences (Panahi, 1393, p.7) specifically in the field of understanding, describing, and explaining the factors and consequences of political and social revolutions, a range of classic to new theories, in the field of "Revolution theories " has been presented (Goldstone et al., 2012, p.13). However, the Islamic Revolution of Iran in 1357 AH (1979 AD) was a full-fledged revolution and a unique phenomenon that also had a serious impact on the theorizing of the revolution (Khorramshad, 1381).

In the field of analyzing the Islamic Revolution (and similar revolutions), we are faced with two major approaches; The first approach is extra-discursive attitudes, which are mainly proposed by social science theorists. Some analysts have analyzed and justified the causes and process of the revolution by applying the existing theories on the Islamic revolution (see: Malkootian, 1387), while some have turned to producing an alternative theory, which is the spiritualist theory of Michel Foucault (Foucault, 2012) and cultural theories. Lili Eshghi (Eshghi,1395), Hamed Elgar (Olgar, 2001), and Hamid Enayat (Enayat,1983) are their examples. The main problems of these theories are that they are not endogenous and that they are not based on the epistemological foundations of the Islamic Revolution. An example of this is the subjective view of divine religion in the aforementioned cultural approaches (see: Jamalzadeh, 1388).

The second approach is an in-discourse Approach to the Islamic revolution, which is presented by its main leaders and theoreticians, and considers this revolution as the continuation of the prophets` mission (Mousavi Khomeini, 1389, vol.5, p. 554), which is "the most famous also the most unknown revolutions of the era and based on the religion of God and along the path of the great divine prophets and reformers" (Hosseini Khamenei, 1391, p. 25). The difference between this approach and the existing cultural theories is that the factor of religion and the divine nature of man is not seen as a factor along with other factors like the majority of foreign cultural theories, nor as the majority of internal cultural theories of the revolution consider religion as a cultural factor and it reduces only as

a social ideology. From this point of view, in all its teachings, Islam has considered both the redemption of the individual and the society (Mousavi Khomeini, 1378, p. 236). Therefore, in the analysis of the Iranian Islamic Revolution and other similar revolutions, which have been analyzed in this research under the title of innate revolutions, it is necessary to provide analyses based on the Islamic worldview. Because "the solid root and underlying thought of this revolution is the monotheistic worldview of Islam" based on the interpretation it provides of existence, man, society, and history (Hosseini Khamenei, 1391: 25). In this approach, being Islamic in the sense of adherence to the divine religion by human nature is the fundamental essence of the Islamic revolution and not its temporary description. Therefore, any analysis that tries to explain the Islamic Revolution without paying attention to this inherent element, although it may be successful in explaining some complications and external appearances of the Islamic Revolution, cannot analyze the essence and the instinct of the Islamic Revolution.

Therefore, the important point is the depth and scope of a comprehensive theory of revolution in Imam Khomeini`s works. He is a full-fledged theoretician in the field of revolution both in the theoretical field and in the practical field, he was the leader of the Islamic Revolution, which happened based on his revolution theory. Unfortunately, the theoretical depth of Imam Khomeini's thought has not been paid attention. The innate theory of revolution means the theory of revolution and social changes based on nature and internal and innate human revolution. which consists of the revolution of the hidden nature of high human and divine values (soldiers of intellect) within man against the hidden nature and desires and tendencies of vile (soldiers of ignorance) that spreads from the internal natural revolution to the social outer revolution (Mousavi Khomeini, 1388, vol. 19, p. 487) (Mousavi Khomeini, 1388, vol. 10, p. 128). Therefore, it can be said that the natural revolution is a human revolution, or in other words, a divine-human revolution. And on the other hand, it literally is a cultural revolution.

In Imam Khomeini's analysis, based on the foundations of anthropology (theory of nature) and sociology (theory of individual

and society`s originality together), the external (social) revolution is a reflection of the internal (individual) revolution. Since man is a being attributed to the Supreme Being and is his special creation, both in terms of perception and insight and in the dimension of tendency and action, he is directed towards absolute perfection (God), therefore man is a being who seeks perfection naturally and has innate perceptions and superlative innate tendencies. Therefore, human being by nature (Makhmurah nature) has a love for perfection (primary nature) and accordingly hate imperfection (secondary nature). (Mousavi Khomeini, 1377, pp. 76-77) and the internal revolution is the revolution of the soldiers of reason and Makhmurah nature against the soldiers of ignorance and blate nature. The social revolution of the prophets is the emergence of the same human revolution and mission that started from the existence of the prophet himself and spread in society. As in the monotheistic society within man, the way out of darkness and neglect is "rising for God", and "the great Jihad", the way out of the social darknesses and evil authoritarian is "rising for God" too. This uprising for Allah begins with fighting against internal evil called "Great Jihad", and it is concretely manifested in the outer tyranny and the jihad against the infidels and oppressors (Mousavi Khomeini, 1389, vol. 18, p. 512). he considers the Islamic revolution as an example of this natural revolution and spiritual transformation (Mousavi Khomeini, 1389, vol. 7, p. 264). That is a movement arising from "the society and human nature" (Mousavi Khomeini, 1389, vol. 4, p. 440).

1. Theoretical literature and background of the subject:

there is no complete and comprehensive research in the field of the revolution theory in sight of Imam Khomeini`s thought based on the theory of nature and internal revolution; the following, related research in this field is mentioned:

The article "The Theory of Revolution in the Thought of Imam Khomeini (RA)" by Abdul Wahab Forati (Forati, 1380) separates material revolutions from divine and spiritual revolutions from Imam Khomeini's (RA) point of view and divides the factors of the revolution into objective external and mental internal factors. then he introduces the divine will, the awakening and will of the people, the revolutionary transformative elites, and the inefficiency and inflexibility of the ruling

apparatus as factors of the revolution from Imam Khomeini's point of view. Although this article refers to spiritual and personal Evolution in people, it does not explain the relationship between spiritual and inner Evolution of people and social upheaval.

The article on the theory of Imam Khomeini's revolution (Namkhah, 1394) explains the social revolution based on the internal revolution; He enumerates the stages of revolution from Imam's point of view as follows: First step revolutionary Islam (revolutionary ideology), second human revolution (internal revolution); The third A revolutionary man (characteristics of internal revolution) and fourth; Islamic revolution (outer revolution). However, this essay is only based on the Imam (RA) statements in the Sahifa for analysis of the Islamic Revolution and It has not entered into the depth of the theory of anthropology and sociology and the analysis of the social revolution based on internal transformation (theory of innate and originality of the individual and society togheter).

The article "Islamic Revolution Model in the Thought of Imam Khomeini (RA)" (Keshavarz Shokri & al., 1393) using qualitative analysis methods on the statements of the Imam (RA) has concluded that in Imam Khomeini`s theory of Islamic Revolution, symmetry Structural causes (westernized cultural structures, autocratic politics, dependent economy) and agency factors (leaders` programs for the revolution and the participation of the popular masses) have caused the victory of the Islamic revolution and the overthrow of the King`s regime. This article has presented a useful analysis of the superstructure of the revolution theory from Imam Khomeini's (RA) point of view and explained the formulation of the revolution theory from this point of view, but did not enter into the basic layers.

According to what was mentioned, there is a lot of data about the innate theory of revolution (the theory of revolution based on nature) in the works of Imam Khomeini (RA), but until now, the analysis and extraction of this theory as a theoretical model about revolutions has not been done so there is a lack of Presenting the theory of Imam Khomeini's revolution based on anthropology (theory of nature) and Islamic sociology (theory of originality of the individual and society together) and the innate explanation, including the Islamic

revolution, which can be applied to understand the divine-human revolutions of other societies.

2. Methodology

"Foundation data theorizing" can be used to extract and produce a theory or its general explanation from a set of unanalyzed data. Considering the topic of this article, which is research to extract and produce the "Innate Theory of Revolution" from all the texts and works of Imam Khomeini (RA), this method has been used. In this article, Glaser's self-emergence plan (Glaser, 1987), which, contrary to the emphasis of the data theorizing plan of the Strauss Systemic Foundation, emphasizes the emergence of the maximum theory from the data itself (without pre-assumed theoretical), is used, whose steps It is as follows:

The first step of entering the research field: the researcher enters the research field with theoretical sensitivity towards the research subject and without prejudice and theoretical imposition (Fernández, 2004, p85). But the better the starting point of the research is chosen and the better the first stage of the research includes better data, the smoother the path will be in deriving the theory.

The second step is theoretical sampling: determination of scope and purposeful study and step-by-step sampling of data, a type of purposeful sampling aimed at producing theory. Placing the path of theory production based on the analysis obtained in the previous stage decides what data to sample and analyze in the next stage (Danaei Fard, 1384).

The third step of coding samples (open, theoretical, and selective coding) and making notes on them (theoretical notes): the basic steps of coding in this method are as follows:

A: Open or primary coding, in which data are factorize, compared, analyzed, synthesized, conceptualized, classified, and categorized. At this stage, the focus is on analyzing raw data and abstracting concepts and categories from them. (Creswell, 2005, p397).

B: Theoretical coding, which is the stage of understanding and explaining the relationships between concepts and categories based on accumulated codes and notes. Theoretical coding theoretically reconstructs the relationships of the primary (open)codes so that these

real codes are integrated into a theory, and it means that the researcher applied a theoretical model to the data that emerged during the comparative process of foundational data theorizing. (Fernández, 2004, p86).

C: Selective coding means identifying the central category and coding and ranking the obtained categories and codes selectively and based on the central category. (Glaser, 1987, p67-72)

the fourth step; Saturation or theoretical sufficiency: the researcher continues the research stages in a back-and-forth manner, from sampling to coding and analysis, until reaching saturation or theoretical sufficiency, that is, until the new data does not have a new theoretical extension to complete the theory.

the fifth step is theoretical condensation and extraction of the final theory from the obtained codes and categories: Foundation data theorists present their theory in three possible ways; First; The visual coding model; second in the form of scientific theorems; Third, in the form of a descriptive narrative. In this article, descriptive narration and visual coding are integrated (Creswel, 2005, p409).

3. Analysis of findings

steps taken based on the theorizing of the Foundation's data method in this research have been carried out as follows:

3-1. Entering the field of research

Previous studies in the field of Imam Khomeini's (RA) theory of innate his works created a special theoretical sensitivity for the researcher in this field, which considered the possibility of spreading the rules of internal changes to social changes and explaining the revolution based on the theory of innate.

3-2. Theoretical sampling

Theoretical sampling was done in several stages, and in each stage, after open coding and analysis, the next stage of sampling and coding was determined.

first stage; Imam Khomeini's statements on the anniversary of the Islamic revolution in 1364 AH (Mousavi Khomeini, 1388, vol. 19, p.

487), in which the distinction of the Islamic revolution from other revolutions and its emphasis on internal revolution were emphasized.

second stage; The central statements of the Imam (RA) on 1358/7/4 (Mousavi Khomeini, 1388, vol. 10, p. 128), in which, the Imam, due to the verse " Indeed, Allāh will not change the condition of a people until they change what is in themselves" (Holy Qur'an, Raad (13), 11), explained the theory of Islamic revolution based on the theory of innate and explaining social changes based on human changes. this speech has noted, analyzed, and coded, and the concept of spiritual transformation and inner revolution was identified as the central concept of the innate theory of revolution in Imam's thought.

third level; Searching for the concept of inner and self-evolution with the initial count of the words used by the Imam (RA) for this concept and searching for a keyword with multiplication of words; The revolution, the transformation, and change in the words of inner, spiritual, esoteric, and extracting more than 1000 paper-note in this field from the Imam's Sahifa and examining the related notes in this field and analyzing them.

the fourth stage; Sampling of Imam's works in the field of explaining the anthropological and sociological foundations of the innate theory of revolution from the works of Imam Khomeini (RA) in a purposeful way and with a focus on the theory of innate, to explain the foundations of Imam Khomeini's (RA) theory.

the fifth stage; A complete study of the book "Revolution and Social Changes from the Viewpoint of Imam Khomeini (RA)" which is a collection of subject sheets extracted from Imam Khomeini's (RA) book, and extraction of sheets related to the topic.

3-3. Coding and three-step data analysis

The set of sheets prepared was entered into MAXQDA software step by step and coded and analyzed at each step. This software is one of the best software used for qualitative data analysis and theorizing, and it is especially used for foundation data theorizing.

A; Initial or open coding: In the open coding stage, the initial concepts and categories were extracted. An example of open coding is given in Table (1). In this coding, the letter P indicates the Point or point of view, the letter I indicates the Imam to identify the thinker, the letter s

indicates the text of the speeches of the Imam (RA), and the letter k indicates his written works, and the letters a, b, c indicates the stages of open coding.

data source	Key points	Open code	Theoretical note	marker
Imam's speech on the analysis of the Islamic revolution on 11/22/1364 (Mousavi Khomeini, 1388, vol. 19, p. 487)	This revolution is not (only) the revolution of Iran, this revolution is different from the revolutions of other countries and the revolutions that have happened in the world. Before that important and crushing revolution in Iran, a revolution happened inside the people. That revolution awakened the nation's tendency to Islam, which had been forgotten until this age, especially in the last centuries, and that Islam which remains in people's minds and includes only dry customs, returned to a Revolutionary Islam. This nation, by the will of God, blessed and exalted, and with special favors, was first converted to spirituality; the young people returned from that previous spirit to an Islamic spirit and understood what Islam should be and what it should do, then revolution was achieved as follows. If that spirit was not achieved, the revolution here would have been like one of the revolutions you see and have seen. What was achieved here and we	The difference between the Islamic revolution and other revolutions is the change and evolution of the nation (internal and esoteric revolution).	The difference between the Islamic revolution and other revolutions is intrinsic and essential from the Imam's point of view. The Islamic revolution was a divine internal transformation and revolution that was extended to society.	Pisa1

	should count it as a miracle, was the internal revolution of this nation.			
	The internal revolution of this nation caused this revolution to be held, and their internal revolution and their knowledge of Islam and their attention to God, the Blessed, and Exalted, caused that throughout this period that we are in, from the first uprising and then to the revolution. you can see day by day that the presence of the nation and the commitment of the nation is increasing. This is not for the Revolution; it is for the internal revolution. The revolution has been everywhere, it has been in many places. This is the internal revolution that occurred in this country.	Inner revolution and attention to Islam and God is the reason for the ever-increasing presence and commitment of the nation	The inner revolution is related to God and the divine religion. In Imam's discussions about nature, love for God and love for religion is innate.	Pisa2
	And it is only because of the favors of God, the Blessed and Exalted, that we have nothing of our own. Whatever it was, it was his favors that caused this inner revolution, and from the spirit that the internal transformation and all of our nation themselves know was in the past to this spirit. Now they see that it has changed. This caused the revolution to win.	Inner evolution and inner revolution by the grace of God	Divine care and will	Pisa3
	We must seek victory from the internal revolution of the people, and until this meaning is achieved, revolutions just transfer power from	The inner revolution of the nation is the key to the victory of the Islamic Revolution	Stages of innate revolution: 1- Transformation in egos	Pisa4

	one person to another, and the situation for the nation is the same as it was.		2- Transformation in society 3- Change in government	

Table 1: Open coding of the first stage

B; Theoretical coding: after the initial or open coding stage, an attempt was made to analyze the extracted codes in the initial or open coding stage by analyzing the data in the theoretical coding stage. At this stage, more inclusive and general concepts from the set of primary open codes were classified in the field of the components of the natural theory of revolution.

C; Selective coding: In this research, spiritual transformation has been extracted as the real cause of political-social revolutions based on the innate foundation, or to be more precise, natural revolutions. Therefore, after choosing the central variable, the data is selectively coded at this stage, in such a way that the central variable guides the coding and there will be no concern about the concepts that have less importance to the central variable and its subsets. For this reason, other categories were organized in this research by emphasizing the category of spiritual transformation as the real cause of natural revolutions. Considering that the natural theory of revolution is among the theories that consider the real cause of political and social revolution to be inner and innate revolution, the categories extracted from Imam Khomeini's thought about the components of natural revolution, which are based on categories such as factors It focused on transformation and revolution, the purpose and goals of the revolution, the effects and results of the revolution were extracted, and by using the logical and analogical structure of the causality system and dividing the causes into real and numerical, the real causes are divided into four complementary types (four causes); Active cause (creative factor), ultimate cause (goal and purpose), formal cause (constituent form and shape) and material cause (substrate and background and ability to create) were divided. The basis of the four causes is taken from the intellectual foundations of Imam Khomeini (RA) in the "philosophical system of transcendental wisdom" (Mousavi Khomeini, 1381, vol. 1, p. 176), according to his interpretation, "the

complete cause of something consists of a material cause, an active cause, and a formal cause." And the cause is the ultimate." (Mousavi Khomeini, 1381, vol. 1, p. 244) Therefore, with this logic, the categorization and structuring of the components of the natural theory of revolution in the thought of Imam Khomeini (RA) were discussed. Table 3 presents the selective coding of the components of the natural theory of revolution in Imam Khomeini`s thought.

Categories based on selective coding (axial)			Theoretical coding
Components	The essence of innate revolution	Spiritual transformation is the real cause of the revolution	innate revolution (spiritual and personal transformation is the true cause of political and social revolution
			Social change (revolution) as a result of human change (mental and psychological change)
			The social revolution caused by innate changes
		The active cause of the innate revolution is the divine will and will of the people along it	The (absolute) factor of the transformation is God's will and providence
			The factor of transformation is the will of people along the divine will
			The factor of transformation is paying attention to natural humanity and Islamic values.
		The ultimate cause of the innate revolution is the divine and Islamic goal (the realization of divine-human values) through negating the tyrant rule and establishing the divine rule.	Divine purpose
			The purpose of Islam and Islamic values
			The goal is to negate tyranny and establish an Islamic government
			The goal of independence from colonialism is freedom from (tyranny) under the shadow of Islamic rule
		The formal cause of the innate revolution (the form of transformation) is the transformation from the soldiers of ignorance and blate nature to the soldiers of reason and Makhmurah nature.	The transformation from Satan's soldiers to God's soldiers
			The transformation from ignorance to awakening
			Transformation from neglect to society's issues and indifference to insight and chronology
			The transformation from the governorship and sovereignty of the false (Taghut) to the governorship and sovereignty of the right (divine)
			Transformation from enmity to love and brotherhood
			Transformation from division to unity
			The transformation from despair to hope

Subsidiaries of innate		The transformation from social dissatisfaction to satisfaction
		The transformation from anxiety to confidence
		The transformation from fear to courage
		From selfishness and individuality to altruism and nature (sacrifice)
		Transformation from tolerance and compromise to oppression and struggle
	material reason (capability direction and transformation potential)	Human innate in the context of society
		The existence of talent in Muslim and oppressed communities for transformation
	Numerical cause, external events	Social, political, cultural, and economic corruption of government
		The role of elites, especially the leadership of (religious) scholars in guiding and awakening the people
	Characteristics of innate revolution	Spirituality (divine direction)
		General learning and being popular
		fast pace (transformation)
		The miraculous (absence of the possibility of analysis with material factors)
	Temporary works, social developments	Social, political, and economic changes, sub-cultural changes caused by the natural revolution (spiritual change)

Table 2: selective coding of the components of the innate theory of revolution in the Imam Khomeini`s thought

3-4. Theoretical adequacy

In this research, an attempt was made to conduct a relatively wide sampling regarding the innate theory of revolution in the thought of Imam (RA), so the development of the scope of the research to a large extent led to theoretical saturation and also the abundance of data in every concept and category. In addition, to consolidate the work in terms of saturation and theoretical adequacy, after coding and analyzing the examples extracted from the Sahifa based on the conceptual search of the key concepts obtained in the coding (the concept of transformation, revolution, and spiritual and internal change) to ensure theoretical adequacy, the detailed sheets of the book "Revolution and Social Changes" from the perspective of Imam Khomeini (RA) were also studied and sampled, and at this stage, the

findings in the field of categories did not change much in the categories obtained in the previous stage.

3-5. Condensation and final analysis of the foundations and components of the innate theory of revolution in the thought of Imam Khomeini (RA)

In this stage (the final step), the innate revolution theory was written descriptively and based on categories and extracted codes in two parts, basics and components.

3-5-1. The core of the theory

The central core of the innate theory of revolution in the thought of Imam Khomeini (RA) is the emphasis on spiritual transformation and the explanation of political and social transformations based on personal transformations. In the materialistic approach, social events are reduced to material causes. but, in the divine view of the universe, the cause of any phenomenon is higher than its effect, so the cause of worldly phenomena should be sought in spiritual and non-material factors. However, the effect of these causes and factors at the material level also leads to the provision of material causes.

3-5-2. Basics of the innate theory of revolution:

The foundations of the theory were set in two departments anthropology and sociology.

3-5-2-1. Basics of anthropology (theory of nature)

From Imam Khomeini's point of view, according to the school of theoretical mysticism and transcendental wisdom, man is the essence of the world of existence, and therefore, man also has three ranks according to the weight of the world of existence: first; The apparent civil order (the body and the lower level of the soul), the second; the kingdom(level of heart and imagination) and third; Alam al Jabarut is (level of spirit and intellect) (Mousavi Khomeini, 1381, vol. 3, 305).

In the foundations of Imam Khomeini's anthropology, the heart is the place of spiritual transformation and revolution, and since the heart is related to human existence, only humans can transform and revolution internally. The human heart has purity and brightness by nature, but because of the animal soul, which is the place of perception

69 Islamic Political
Thought

Basics and components of the innate theory of revolution from Imam Khomeini`s point of
view
Ali Jaafari | Naser Jamalzadeh

of animal pleasures and lusts, it can pay attention to the world of nature and ignore and hide its position of brightness. In every pleasure that the knowledge of the human soul takes from this world, there is an effect and turbidity in the heart, which is caused by the dependency of the soul on the world. And the more this attachment and enjoyment of the soul (velleity), the more the heart is affected by it until all the attention of the heart is diverted to the world and its beauties. Therefore, spiritual transformation and internal revolution gain meaning when the human heart is covered by the veils of darkness (Mousavi Khomeini, 2015, p. 123). However, how the human heart gets caught up in worldly affairs and how the human being is obscured from his natural light, finds its answer in the Imam's literature, in the theory of innate.

From Imam Khomeini`s point of view, all beings are created based on the perfectionist nature and naturally move from imperfection to perfection, and as they love perfection, they also avoid imperfection. This is the love of perfection and the hatred of the innate defects of every being. (Moussi Khomeini, 1381, vol. 3, p. 480) The truth of human nature, Imam Khomeini`s point of view, is the desire for perfection and the perception and tendency of man towards absolute perfection, that is, God Almighty, the heart, and innate are the luminous and divine truth of human existence. The Imam (RA) considers human nature to have two areas or instincts: the main instinct of nature, which is the love for absolute perfection, and the secondary instinct, hatred of imperfection according to Perfectionist human nature. (Mousavi Khomeini, 1377, pp. 76 and 77)

These two natures that were mentioned (the nature of love for absolute perfection and the hatred of imperfection) are the Makhmurah and non-blate natures that are not defeated by the laws of nature and their spirituality and light remain. (Mousavi Khomeini, 1377, p. 77) The basis of Makhmurah's nature is perfectionism, but since his animal life and instincts have been actualized and his human life and transcendental dimension are at the beginning of their evolution, he mistakenly considers material and worldly perfections as true and absolute perfection. And with the perfection-seeking nature, he becomes a captive of the imaginary perfections of the world and for

this reason, his nature is blate by the veil of the world. And the more he moves forward, he becomes more pleased with these worldly perfections and the elimination of his worldly shortcomings, and he neglects his real needs and shortcomings - which are related to his human dimension - on the one hand, and absolute perfection on the other hand. Such a person has a blate nature. In this sense, his nature has the desire for perfection, but it has lost its perfection and ultimate goal (Mousavi Khomeini, 1377, p. 165). Therefore, "if innate pays attention to nature and is condemned by its rules and becomes obscured from its spirituality and original world, it is the origin of all evil and the source of all misfortunes and misfortunes." (Mousavi Khomeini, 1377, p. 77).

This is why, from the Imam's point of view, religion plays a fundamental role in human evolution. Because of the perfectionist nature of man, without education and legal guidance in the form of religion, loses true perfection, becomes encumbered by the illusory perfections of the world, and remains deprived of happiness. The heart and nature of a person become obscured due to the habituation of the soul to the world and the imaginary perfections of the world. The blate nature, which is caused by the rule of illusion over man and misunderstanding of perfection by man, causes man to turn away from the true perfection, which is God. In reality, such a person has turned away from God's rule and the soldiers of reason and nature, and is placed under the subordination and rule of Satan and the soldiers of ignorance. (Mousavi Khomeini, 1388, vol. 8, p. 62). Therefore, the world and itsapparent perfections become the main reason for the darkness of the heart and neglect of the human nature from God.

The heart, or the luminous human nature, has been dragged into darkness by the brutish tendencies and the passion (Ignorance Soldier) and the devil's control, and it has been obscured by worldly and dark veils, and under the training of the prophets may return to its light, which is the movement in the divine control and being equipped to the soldier of reason. Such a return is only through man's uprising against the tyranny within himself and the darkness of his soul, which is the blate nature, and the uprising against Satan and returning to the divinely Makhmurah nature through the acceptance of divine authority (Mousavi Khomeini, 1388, vol. 8, p. 62). Imam

interprets this internal uprising and spiritual transformation as the uprising for God. From his point of view, the whole struggle of the prophets and the basic goal of the prophets and divine religions is to call people to rise up for God (Mousavi Khomeini, 2008, vol. 1, p. 21). The innate revolution or the spiritual transformation or the uprising for God is the departure of the human soul from Satan's party and entering into God`s party, which is the Great Jihad (Mousavi Khomeini, 1384, p. 61).

3-5-3. Basics of sociology (the originality of both the individual and the society at the same time and the transmission of the individual's rulings to the society)

One of the important issues in social philosophy and sociology is the issue of the originality of the individual and society. The importance of this discussion is that if we give real identity and authenticity to society, many rules that can be imagined for the individual should be imagined for the society as well. And among these rules is innate revolution.

Imam Khomeini (may Allah be pleased with him) believes that society has a truth beyond its individuals (and not apart from individuals and beside them). he considers salvation and misery for the whole society. Society also needs education just like the individual, and therefore religious and divine teachings, in addition to paying attention to the individual salvation of the members, also pay attention to the social salvation (Mousavi Khomeini, 1384, p. 226). Therefore, from Imam Khomeini's point of view Since society has an identity, the same interests that can be expressed for an individual are also important for the society.

Paying attention to the nature of monotheism has caused people to pay attention to their spiritual truth, which is essentially united with each other, so paying attention to monotheism (the word monotheism) is the factor of unity (the word unity) and the formation of an authentic monotheistic society. "In the shadow of the unity of souls and the unity of all, brotherhood and sincerity of heart and inner and outer purity, the members of the society will become one person, and the population will be like a person and the people will be like its members and parts, and All efforts and endeavors revolve around a

great divine destination and a great intellectual goal, which is good for the people and the individual. And if such love and brotherhood are found among a type or a tribe, let them overcome all the tribes and nations that do not follow this way." (Mousavi Khomeini, 1385, p. 310)

Therefore, the monotheistic society has unity in line with the single goal, which is the divine destination. This unity becomes meaningful when the divine purpose and divine destination are the goal. Therefore, the secret of the victory of social power over political power is "the community of eternity and the community of souls and the unity of the word and the unity of the destination" which is made possible in the shadow of the innate revolution and attention to the common human nature under the guidance of the prophets and the legislative guidance of the divine religion. (Mousavi Khomeini, 1388, vol. 14, p. 155) Therefore, the non-monotheistic society does not reach true unity because the members of the society each think about their own goals. And each one prevails, they try to bring society into their service and domination so that they can reach their perfection (Mousavi Khomeini, 1388, vol. 9, p. 481).

The non-monotheistic society is the opposite of the monotheistic society, in such a society that has a blate nature, the formation of the society is based on the domination-seeking nature of humans. As the nature of such a society is obscured by the veils of the world, the parts of the society seek worldly perfection and their material interests. And basically, the supreme goal is not accessible to such a society. In this society, even if all members seek material well-being, since everyone thinks about their own well-being, unity is completely based on personal interests. In other words, this society is like a human being who has used other powers and parts to serve the lust of the stomach and the pleasure of eating so he has been neglected.

The non-monotheistic society has darkness and turbidity of the heart due to attachment to the world. And in other words, it has a blate nature. And as much as he was engaged in worldly pursuits and worldly desires, eating sleeping anger, and everyday lust, he distanced himself from the true heart of peace. This distancing causes the scattering of hearts and the scattering of souls and lives. Discord and division weaken the collective will and make the tyrants dominate the society. In such a situation, the only way to get out of the kingdom of

tyrants in the social world and to overthrow the corrupt government is to get out of the kingdom of Satan from the inside and inner transformation. According to Imam Khomeini's interpretation, change in the world of human social life is the result and result of internal and personal transformation, or internal revolution (Mousavi Khomeini, 1388, vol. 10, p. 128).

Just as the true perfection of a human being is moving in a straight path and based on a monotheistic nature, society should also be on the straight path of moving toward perfection. The salvation of society depends on moving on this straight path under the guidance of divine legislation and the teachings of the prophets (religion): "They [prophets] want to guide the nation, the society, the individuals. All benefits that are intended for man are intended for society" (Mousavi Khomeini, 1378, p. 246). Therefore, the prophets have two plans for salvation, they plan to tear the veils of darkness from human beings and take them out of darkness and tyranny and guide them to the lightness and kingdom of God. The second plan is to remove the atheistic and materialistic society from the veils of neglect (or blate nature). This program is the awakening of the people of the communities under the rule of tyranny and guiding them towards divine rule and guidance, and as a result, educating them under the rule of monotheism in society. (Mousavi Khomeini, 1384, p. 236)

Just as in the monotheistic society within man, the way out of the darkness and neglect is the rebellion for God and the great Jihad, the way out of the social darkness and tyrannical rule is the same internal transformation and revolution and the struggle against the self or the rebellion for God. This uprising for Allah begins with the internal tyranny and the Great jihad, and it is concretely manifested in the outer tyranny and jihad against the infidels and oppressors (Mousavi Khomeini, 1388, vol. 18, p. 512).

The existing forces in the society are also divided into God`s forces and Satan's forces based on the acceptance of Divine Will or tyrant guardianship. Just as in the speaking human soul, there is a battle between the divine soldiers and the devilish soldiers, and the rising for God and the great jihad is the victory of the divine soldiers over the evil soldiers and finally, the return from the blate nature to the divinely

Makhmurah nature. also in society, the forces of truth or the divine soldiers are fighting with the tyrant and false forces, and their ultimate goal is to overcome the satanic soldiers and negate the rule of the tyrant and establish the divine rule and sovereignty over society. (Mousavi Khomeini, 1388, vol.10, p.

From the point of view of Imam Khomeini (RA), every political movement and campaign action to realize the socio-political revolution must be based on human nature, otherwise it will not reach its desired result, for this reason, he believes that none of the non-monotheistic uprisings will work for the people and the interests of the people. Only the prophets and their followers (divine leaders and religious saints) lead the society not towards their personal interests and cheap desires but divine and human (innate) values by crossing their egos and carnal desires. Therefore, since human beings do not pass from the blate nature and the will of the tyrant to the Makhmurah nature and the divine guardianship without the guidance of the prophets, the divine-human revolutions are also without the leadership of the prophets and the presentation of divine religions by them or their successors (including religious scholars) or free people with wise and peaceful nature does not achieve success under the training of divine religions.

3-5-3-1. The components of the natural theory of revolution

In explaining the theory of revolution`s components, this research achieved the logic of categorization based on the four causes. Based on this, the basic components of the innate theory of revolution are:

3-5-3-2. The real cause of revolution in divine-human or innate revolutions

Imam (R.A.) explicitly in many cases, considers the main factor and the real cause of the Islamic Revolution to be the spiritual transformation of the society (Mousavi Khomeini, 1388, vol. 10, p. 487) Therefore, the divine-human revolution "was due to a change and evolution that was found in the people." (Mousavi Khomeini, 1388, vol. 10, p. 128) he considers the external factors, including the corruption of the regime and the political and social atmosphere of the country, as contributing and numerical factors to the revolution. For example, these conditions

existed in Iran before the Islamic revolution, but they did not lead to the revolution. Therefore, social changes and political revolutions are the result of the internal change and revolution that happened in people's souls.

Explicit citation of the honorable verse " Indeed, Allāh will not change the condition of a people until they change what is in themselves" (Holy Qur'an, Raad (13), 11), and understanding of two levels of formation and legislation to describe social realities and prescribe social changes based on human will in the soul transformation is one of the most important uses and references in the Quran to explain the innate theory of revolution in two descriptive and prescriptive constructions. (Mousavi Khomeini, 1388 Vol. 10).

3-5-3-3.The active cause of natural revolution

The divine providence and will is the most important factor in the victory of the revolution, and at a higher level, by negating the agency of other assumed factors, including various individuals and groups, the effectiveness and effect in the divine revolution is exclusive to the divine providence and power (Mousavi Khomeini, 1388, Vol. 4, p. 256 and Mousavi Khomeini, 1388 vol.6, p.239). On the other hand, at a lower level and during the divine will, the collective and general will of the people can also be accepted as an effective factor in the revolution. Of course, the collective will of the people arising from the text of the society and human nature is during the divine will, but the will of individuals and persons who have a special ego and determination are not involved in the victory of the natural revolution (Mousavi Khomeini, 2008, Vol. 4, p. 440) because based on the proposed principles, appointments, egos and individualities are the cause of division and failure, not the creation of unity! As a result of the formation of a genuine society united by human forces, which is the cause of victory, with individual wills and egos, it is plagued and tends to weakness rather than fruit.

he does not negate the influence of leadership (the guidance of scholars, clerics, and elites in the Islamic Revolution) (Mousavi Khomeini, 1388, vol. 5, p. 184), but he considers this leadership a facilitator and preparation factor, not an active cause, therefore, the true and complete cause of the Islamic Revolution. It is a spiritual

transformation that was created in people's souls, and this transformation was realized only by the will and providence of God and the will of the people. (Mousavi Khomeini, 1388, vol. 4, p. 257).

3-5-3-4. The ultimate cause of natural revolution

The ultimate cause of the natural revolution is the innate values and tendencies that have been manifested in the form of Islamic values. The final point of these goals and objectives is the divine goal and monotheism as the goal of human innate perfectionism. From his point of view, the negation of internal tyranny (freedom from despotism) and foreign tyranny (independence from colonialism) and the substantiation of the Islamic government, as it fulfills divine and human values, is presented as an intermediate goal in the long stages of the ultimate cause of innate revolution and as the goals of these revolutions. (Mousavi Khomeini, 1388, vol. 8, pp. 40 and 63).

3-5-3-5. Formal cause of innate revolution

The formal cause of the natural revolution is the departure from the blate innate and the soldiers of ignorance to the Makhmurah innate and the army of reason. Exiting from negligence to awakening and from accepting tyranny and oppression to accepting the truth, exiting from division to unity, from egoism and selfishness to selflessness and sacrifice, from despair to hope, from fear to courage (Mousavi Khomeini, 1388, Vol. 13, p. 84) and in general, the departure from the darkness caused by daily life and worldliness and the heart from the veil of darkness and worldly ties to the light form of nature and the human heart is the cause of the innate revolution. This transformation in form manifests itself in the change of beliefs and morals of the society, and in fact, it is the common Makhmurah nature of the members of the society and the luminous heart resulting from the union of human souls, that makes the natural revolution a cultural form. Therefore, the innate theory of revolution should be analyzed among the cultural theories of revolution.

3-5-3-6. The material cause of innate revolution

The material cause or the direction of the ability and talent of innate revolution is the Makhmurah human nature of the people of the society, which is covered by the veil of neglect and at the same time is

prone to revolution and transformation because it is innate with high values. The man by nature is selfless, altruistic, and unitarian, and in his nature, there is a talent for the revolution of innate values against darkness and anti-values. (Mousavi Khomeini, 1388, vol. 4, p. 440).

The fewer people are in the veil, and the less they are drowned in worldliness and its beauties, the more talented they are to blossom their nature and return to the brightness of the heart. Therefore, the oppressed Muslims of the world the poor and the barefooted, as they receive the most welcome from the religious revolution of the prophets, which is the innate revolution, also had the greatest capacity for evolution and innate revolution to achieve political and social revolution (Mousavi Khomeini, 1388, Vol. 7, p. 323).

3-5-3-7. Essentials and minutiae in natural revolution

In explaining the causes of the Islamic revolution and other natural (divine-human) revolutions, spiritual and internal transformation (innate revolution) is the true and complete cause of the revolution, and this arouses and human revolution that spreads from the individual to the society. Therefore, what was expressed in the form of the four reasons, are the essence and essential components of the innate revolution. With this statement, first of all, what is analyzed as the causes of the revolution in the general theory of the revolution (active cause), such as the corruption of the former government and structural problems, etc., are the accelerating factors of the revolution, but the real cause of the revolution is the awakening, the internal uprising and inner revolution of human beings according to the will of God and the collective will of the society. Despite the presence of other factors, if this spiritual transformation is not realized, the social revolution will not be realized and the oppressed will be taken captive under the control of the tyrants and cruel rulers of their time (Mousavi Khomeini, 1388, vol. 14, p. 155). In the field of change of governance and transformation of the political system, change of ruler or rulers, change of social, economic, and security systems, etc. occur, although they are social results and considered important, they all are minutiae of the innate revolution and not among its essences. therefore, the basic distinction of innate revolution is spiritual transformation and inner revolution of society (Mousavi Khomeini, 1388, vol. 19, p. 487). The

fundamental transformation (the face of the revolution) is the cultural transformation of the society from the soldiers of ignorance and blate nature (negligence, despair, division, selfishness, worldliness, corruption, and laziness, etc.) to the soldiers of reason and Makhmurah nature (awakening, hope, unity, cooperation, and sacrifice, spiritualism, goodness and adherence to human and divine values) which leads to the rejection of the acceptance of tyrant and arbitrary rulers and the overthrow of the non-divine political system and the Establishment of divine (religious) sovereignty and governance and the Creation of a government based on divine and human values (Mousavi Khomeini, 1388, vol.10, p.128).

In the end, it should be stated that what is new in this article compared to the books and articles on the theory of revolution from Imam Khomeini's (RA) point of view, is the emphasis on the theory of innate and internal transformation and the explanation of the factors of the revolution based on the essence (the true cause composed of four causes) and The appeals of the revolution and the explanation of the essence of the innate revolution are based on spiritual transformation and natural revolution (revolution of the Makhmurah innate against the blate one).

Conclusion

Imam Khomeini (RA) as the leader of the Islamic Revolution presented the theory of anthropology and instinct and the theory of sociology based on it. also in addition to leading the revolution based on Islamic principles, he was able to explain human and divine revolutions based on these principles. The duality of the Makhmurah and blate human nature, the Divine Will and the Tyrant's Will, the soldiers of reason and the soldiers of ignorance. Generally, the explanation of the social revolution is based on the uprising of the Makhmurah nature and divine values of man against the blate nature and its silly tendencies, which is interpreted as an internal natural revolution, the inner transformation, and the rising for God, is the central duality of social revolution analysis based on the internal revolution in Imam's thought, which was interpreted under the title of Innate revolution in this article.

In this model, the true cause of revolution is personal change or inner revolution, and material factors and external causes such as economic factors and historical events, and even factors such as leadership, only play the role of material accelerating factors in the outbreak of revolution. The essence of the innate revolution can be expressed in the form of four causes: 1-the active cause and the factor that created is the divine will and during it the will of the society. 2-It ultimate cause and goal is the realization of human values and ultimately the realization of monotheism. 3-The material cause and the basis of its realization is the context of society. 4-The apparent cause and true form of the revolution is the transformation from tyrannical guardianship and the soldiers of ignorance to the Makhmurah nature and divine guardianship. Makhmurah's nature and soldiers of reason and the emergence of religion based on Makhmurah innate in the field of social life - which is interpreted as culture.

A society that has a veiled nature suffers from division, despair, self-neglect (individual and society), and disintegration of hearts and minds, and this division causes the weakness of the society and the domination of the tyrant and the arrogant domination of the society by cruel rulers. and the awakening and return to the Makhmurah nature will lead to the unity of hearts and souls and the formation of the collective truth of the society. With the realization of a monotheistic society around the Makhmurah nature, public volition and social power will be formed, which will break the shackles of political power and the guardianship of the tyrant, and with the revolution of the soldiers of reason and innate against the soldiers of ignorance, the support and guardianship of the tyrant in the social arena overthrows.

The innate theory of revolution in the thought of Imam Khomeini (RA) besides having the capacity to present a theory for the analysis of the Islamic revolution and the causes of its occurrence, in other layers it can explain the stages of the revolution, the stages of evolution and continuation of the revolution, the pathology of the revolution and analysis the causes and factors of the decline of the revolution and the like. Therefore, in case of theoretical development and practical application, in addition to the analysis of the Islamic revolution and similar natural (divine and human) revolutions, this

theory can be used to outline the path ahead of the Islamic revolution and the steps of the revolution until the realization of Islamic civilization and monotheistic society.

Refrences

The Holy Quran

Creswell, J. W. (2005), Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research, (2nd edition), Thousand Oaks, CA: Sage Publications.

Danaeifard, Hassan (1384), "Theorizing using inductive approach; Foundation Data Theory Conceptualization Strategy", Daneshvar behaviour, year 12, number 11, pp. 57-70.

Enayat, Hamid. 1983. "Revolution in Iran 1979: Religion as Political Ideology." In Revolutionary Theory and Political reality. Ed. by Noel O'Sullivan. New York: St. Martin's Press

Eshghi, Lili (1395), A time between times; Imam, Shia and Iran, translated by Ahmad Naqibzadeh, Tehran, Falat Publishing, first edition.

Farahidi, Khalil Ibn Ahmad (1409 AH), Kitab Al-Ain, Qom, Hijrat Publications.

Fernández, Walter D. (2004), Using the Glaserian Approach in Grounded Studies of Emerging Business Practices. Electronic Journal of Business Research Methods, 2(2).

Foucault, Michel (2012), What dreams do Iranians have in their heads, translated by Hossein Masoumi Hamedani, Tehran, Hermes Publishing House, 6th edition.

Glaser, B. G. (1978). Theoretical Sensitivity: Advances in the Methodology of Grounded Theory. Mill Valley, California: The Sociology Press.

Goldstone, Jack, and colleagues (2012), theoretical, comparative and historical studies on revolutions, translated by Mohammad Taghi Delfrooz, Tehran, Kavir Publications, third edition.

Haqi, Mohammad (1395), Formulation and Analysis of Islamic Revolution Theories, Qom, Al-Mustafa International Publishing Center, second edition.

Hosseini Khamenei (Ayatollah), Seyyed Ali (1391), Islamic Revolution Education, Tehran, Islamic Revolution Institute, 6th edition.

Ibn Manzoor, Muhammad ibn Mukarram (1414 A.H.), Lisan al-Arab, Beirut, Dar al-Asader.

Jamalzadeh, Naser (1388), "Examination of several theories in the field of religion and revolution in Iran", Islamic Revolution Approach Quarterly, No. 8, pp. 41-80.

Jamshidi, Mohammad Hossein (1388), Imam Khomeini's Political Thought, Tehran, Imam Khomeini and Islamic Revolution Research Institute, second edition.

Javadi Amoli (Ayatollah), Abdullah (1387), Nature in the Qur'an, Qom, Esra` Publishing House, fifth edition.

Keshavarz Shokri, Abbas, et al. (1393), The Model of Islamic Revolution in the Thought of Imam Khomeini (RA), Research Journal of Islamic Revolution, Year 3, Number 10, pp. 51-69.

Khorramshad Mohammad Baqir (1381), "Islamic Revolution and its reflection in the theoretical approach", Islamic revolution thought, No. 1, pp. 57-79.

Malakootian, Mustafa (1387), Rereading the causes of the Islamic revolution in the field of theorizing, Tehran, Research Institute of Islamic Culture and Thought, first edition.

Mousavi Khomeini (Imam), Ruhollah (1377), Commentary on the Hadith of Soldiers of Reason and Ignorance, Tehran, Imam Khomeini (RH) Editing and Publishing Institute.

Mousavi Khomeini (Imam), Ruhollah (1378), Commentary Sura al-Fatiha, Tehran, Imam Khomeini (RH) Editing and Publishing Institute.

Mousavi Khomeini (Imam), Ruhollah (1381), Philosophical Lectures, Tehran, Imam Khomeini's Editing and Publishing Institute, Volumes 1-3.

Mousavi Khomeini (Imam), Ruhollah (1384), manners of prayer (Salat), Tehran, Imam Khomeini Editing and Publishing Institute, 7th edition.

Mousavi Khomeini (Imam), Ruhollah (1385), Commentary on Forty Hadiths, Tehran, Imam Khomeini Editing and Publishing Institute

Mousavi Khomeini (Imam), Ruhollah (1388), Imam's Sahifa, Tehran, Imam Khomeini Editing and Publishing Institute, Volume 1-21.

Mousavi Khomeini (Imam), Ruhollah (2013), Social Changes and Islamic Revolution from Imam Khomeini's Point of View, edited by Mahmoud Darini, Tehran, Imam Khomeini's Works Editing and Publishing Institute, Third Edition.

Namkhah, Mojtabi (1394), Imam Khomeini's Revolution Theory, Political Thought in Islam, No. 5, pp. 145-175.

Olgar, Hamid. (2001) "Roots of the Islamic revolution in Iran" New York: Islamic Publication International.

Ragheb Esfahani, Hossein bin Muhammad (1412 AH), Mofradat Alfaz(vocabulry) Al-Qur'an, Beirut, Dar al-Qalam, first edition.