Chapter-4

Islamic Movements of Modern Period
ISLAMIC MOVEMENTS OF MODERN PERIOD

1. WAHABI MOVEMENT

The most remarkable changes which Arabia has witnessed since the days of Prophet Muhammad (P.B.H.), was that affected by the movement of Muhammad Abd al-Wahhab in the eighteenth century A.D. The main aim of the movement was to remove all the accretions and innovations that had beclouded a pure and unadulterated version of Islam. In essence it was puritanical, vigorous, and simple. Its message was straightforward, a return to classical Islam.¹

Muhammad ibn Abd-al Wahhab b. Sulayman b. Ali b. Muhammad b. Ahmad Ibn Rashid al-Tamimi was born in 115 A.H./1703 A.D. at Uyyanah, a small town situated in Wadi Hanifa in southern Najd, North of Riyadh, the present capital of Saudi Arabia. Muhammad ibn ‘Abd al-Wahhab belonged to Marifah clan of Banu Tamim tribe which was influential as well as noted for its traditions of knowledge and learning in the whole of Najd. Both his father, Abd al-Wahhab and his grandfather, Sulayman bin Ali were reputed scholars of Najd.²

Muhammad ibn Abd al-Wahhab’s revivalist and modernist movement is known more popularly as the Wahabi or Wahhabiyya movement. The term wahhabiyya is derived from Muhammad b. ‘Abd al-Wahhab’s father’s name ‘Abd al-Wahhab’ and was originally used by Muhammad b. ‘Abd al-Wahhab’s opponents to denounce his doctrines as mere personal opinion and also to project it as a new sect in Islam. The followers of the movement preferred to call themselves ‘Muwahhidun’ (unitarians) as their movement was for the belief in the unity of God. Some important issues dominated the teachings of Muhammad Ibn ‘Abd al-Wahhab and distinguished the Wahhabiyyah from other Islamic movements. These included tawhid, Tawassul, Ziyarat al-qubur, bidah, and Ijithad and Taqlid Tawhid is the central theme in the Wahhabi doctrine. To the inspiration of this movement are traceable, directly or indirectly nearly all
the great modern Islamic movements of Asia and Africa, e.g. the Samusi Movement in Libya, the Pan-Islamic Movement, the Salafiyya Movement in Egypt and Maghrib, the Ahl-i-Hadith Movement in India and the Muhammadiyya movement in Indonesia. This movement was a revival of the transcendental wing of Islam at the expense of the immanent wing, which, with the sufi brotherhood in the vanguard, had been giving ground steadily for several centuries preceding its appearance.

In addition to bring an effective orator, Shaykh Muhammad b. ʿAbd al-Wahhab was a prolific writer also. About twenty books and treatises are ascribed to him, most of which were compiled during his stay in Dariyah. The language and style of his presentation are very expressive and simple. On certain issues he has simply cited extracts from the Qurʾan and ahadith. Another feature of his writings is that the terminology of tasawwuf is not at all found in his books. The principal teaching of his faith are derived from his works. His main works are as follows

- *Kitab al-Tawhid il-ladhihuwa Haqq al-Allah ‘ala’al ‘Abid*. This book literally meaning the book of Tawhid which is the right of Allah over his servants. This book is more popularly known simply as the *Kitab al-Tawhid*.

- *The Masa’il al-Jahiliyah al-Lati Khalafa fiha Rasul Allah ahl al-Jahiliyah*. It is commonly known as the *Masa’il al-Jahiliyah*. In this book the Shaykh has described the various practices of the Jahiliyah period which were opposed by the Prophet (P.B.H.). It is also based on the teachings of the Qurʾan and Hadith.

*The Kashf al-Shubhat min al-Tawhid*: This is a small tract and can be termed as a supplement to his book the *Kitab al-Tawhid*. It aims at the removal of doubts regarding unity caused by the faith in intercession and seeking help through saint worship.
• *Al-Usul al-Thalathah wa Adillatuha* (the three principles and their proofs). As the name of the book indicates, the author has classified in his small treaties.

• *The Shurut al-Slat wa Arkanuha* (the conditions of Salat and its pillars). It mostly deals with the conditions and requirements as well as pillars of the prescribed prayers.

• *Arba‘Qawa‘id*: It deals with four important facts concerning tawhid.

Besides, the Shaykh was the author of the following books also.

• *The usul al-Imam*

• *The Kitab Fadl al-Islam*

• *The Kitab al-Kabair*

• *The Nasihat al-Muslimin bi ahadith Khatamat Mussalin*

• *The Sittah Muwadi min al-Sirah*

• *The Tafsir al-Fatihah*

• *The Tafsir al-Shahadah*

• *The Tafsir ‘ala Badi suwar al-Qur’an*

• *The Mukhtarar Sirah Rasul Allah*[^4]

**Doctrines**

His doctrines are based more or less on the teachings of the Hanbali jurist, Ibn Taymiyah. Its origin cannot be isolated from the radical traditions of Hanbalism Imam Ahmad ibn Hanbal's school of thought, had exerted a great influence upon the followers of Islam up to the 14th century A.D. but after that period it suffered a setback until in the 18th century A.D. it was revived by Shaykh Muhammad ibn ‘Abd al-Wahhab. As described by Amin Rihani, Wahhabism is in the main *Hanbalism*, or a revival of it. The more advanced

[^4]: Chairman Department of Islamic Studies A.M.U., Aligarh

SUPERVISOR
wahhabi of today, that is the liberal minded one, prefers to call himself a Hanbali.\textsuperscript{5}

The pivotal point of the movement is based on tawhid or the doctrine of the unity of God, which literally means ‘unification’ but theologically related to the ‘oneness’ or ‘unity’ of Allah in all its literal and abstract sense. His followers differentiate between three categories of tawhids: \textit{tawhid al-rububiyyah} (Unity of lordship), \textit{tawhid al-ulhiyyah} (unity of the divinity); and \textit{tawhid al-asma' w al-sifat} (unity of names and attributes). It is worthy to mention in his context that most of their beliefs and practices originated from this comprehensive concept of tawhid. On the basis of which they claimed to be exclusively righteous in contrast to the other Muslim groups. As such ibn ‘Abd al-Wahhab held that \textit{Allah} is the omnipotent lord of the universe, thereby forbidding the attribution of Divine powers to anyone else except him. It is He who created man and universe from nothing. He sustains all known and unknown things as well as makes his existence felt through his signs and creations that lie scattered throughout the universe in innumerable forms such as the day and the night, the sun and the moon, the mountains and the rivers, etc. Besides, he alone is worthy of worship. He further maintained that all affairs of man’s daily life must conform to the dictates of the Qur’an and the Sunnah of the prophet (P.B.H.).\textsuperscript{6}

The \textit{tawhid al-ulhiyyah} is referred to as practical tawhid or \textit{tawhid al-amali} which includes all the daily rituals, beliefs and acts of faith as well as strivings in love, fear, hope and trust in \textit{Allah}. The \textit{tawhid al-ulhiyyah} is based on the five traditional pillars of Islami shahadah, prayer, fasting zakat and pilgrimage. Muhammad ibn ‘Abd al-wahhab believed in the literal meaning of the \textit{Qur’anic} texts including the anthropomorphic expressions about Allah in it, in the light of the immediate popular usage of the Arabic language. He also recommended interpretations of the virtuous ancestors (\textit{al-Salaf al-salih}) in the understanding of the \textit{Qur’an}. They laid particular stress on the first part of the Shahadah namely there is no God but, Allah. According to which Allah alone-
deserves worship without intermediates. Nevertheless, Shaykh Muhammad ibn ‘Abd al-wahhab allowed visit to the tomb of the Prophet (P.B.H.) provided no specific journey was made for it. He clarified that specific journeys could be made only to the three sacred mosques – Ka’bah at Makkah, the Aqsa mosque at Jerusalem and the Prophetic Mosque at Madinah.\(^7\)

As regards the sources of the shari’ah the Shaykh recognized only two authorities: the Qur’an and the Sunnah of the Prophet (PBH) along with the precedents of the companions. Ijma (consensus of the muslim community) is declared by him as the third important source of the Shari’ah in a restricted manner as he believed in the sanctity of only such Ijma’ as was arrived at during the first three centuries of Islam because “the hadith upon which they perforce relied as the vehicle of the prophetic sunnah contend in itself about all points of view on every problem which were developed by the Muslim during the first three centuries.

Thus the Shaykh kept the Muslim jurisprudence alive and dynamic by emphasizing the importance of ijtihad (fresh thinking) in the light of the teachings of the Qur’an and sunnah.

Lastly, the Shaykh extolled the importance of Ijtihad for the sake of implementing the Shariah as well as spreading the message of Allah to all possible corners of the world.\(^8\)

2. THE TABLIGHI JAMA’AT

Tabligh means ‘to convey’ or ‘to communicate’ a message. The word Jama’at is best translated as ‘party’ or organized group. The term ‘Tablighi jama’at’ then simply means preaching party. The Tablighi jama’at of the Indo-Pakistan subcontinent, also variously called the Jama’at (party), Tahrir (movement), Nizam (system), Tanzim (organization) and Tahrir-i-Iman (faith movement) is one of the most important grassroots Islamic movements in the contemporary Muslim world.\(^9\)

SUPERVISOR

Chairman
Department of Islamic Studies
A.M.U., Aligarh
Maulana Muhammad Ilyas (1885-1944) the founder of the movement, originally Akhtar Ilyas, was born at his maternal grandfather's home at Khandhela. He came from a family widely known for its scholarly pursuits in the field of Islamic learning, religious piety and devotion to Shah Waliullah's tradition. He does not appear to have himself referred to his movement by the term Jama’at. This can be understood in a very different sense from ‘party’ as ‘community’ for instance as in the phrase ahl al-Sunnah wa’l Jama’at.¹⁰

Maulana Ilyas stressed that the one true Jamaat the jama’at of the prophet Muhammad (P.B.U.H.) had already been founded by the Prophet and no one after the zeal of the Prophets could lay claim to establishing a new jama’at. However, despite Maulana Ilyas' insistence that he was not forming a Jama’at of his own the label ‘Tablighi jama’at has got closely associated with this movement. Maulana Muhammad Ilyas began his work among the Mewatis (the territory South of Delhi inhabited by the Meos is known as Mewat).¹¹

The origin of the word ‘Meo’ is not very clear, some say that it just means ‘hillmen’ and that the tribe consisted of four Rajput stocks – Tanwars from Delhi jaduns from Mathura, Kachwahas from Jaipur and Chauhans from Ajmer. Very little is known about the early history of the Mewatis especially their conversion to Islam. There are no historical accounts except conflicting reports. The various references to the conversion of the Meos to Islam, the presence of Amina Meos, the prevalence of Hindu manners, customs and traditions among them and the worship of Hindu gods and goddesses in their homes even up to the time of Maulana Ilyas suggests that there must have been a series of conversions to Islam and reconversions to Hinduism whenever Muslim influence declined or weakened.¹²

The rapid expansion of Tablighi Jamaat needs to be understood with reference to its organizational structure that is inextricably with the ideology of the movement. The jamaat is popular in south Asia and has many adherents internationally like Nizamuddin is in New Delhi, East Asian main markaz is in Jakarta, Indonesia and the main African markaz is in Derbun, South Africa.
Some of the text that appeared before Ilyas’ death in 1944 included the Payam-i-Amal, message of the practice and Musalmano Ki Manjuda Pasti Ka Wahid Ilaj (the only Remedy for the Present Degeneration of the Muslims). The first volume of this text is divided into six sections.

- The Hikayat-i-Saharan or stories about the companions of the prophet and five sections dealing with the rewards of scrutinizing the Qur’an, offering prayers, remembering God, participating in tabligh and the observing the Ramadhan fast, respectively.

- The second volume contains various stories related to the rewards of charity. Later the Fazail-Amal was supplemented with another set of texts, the Hayat-us Sahabah, Lives of the Companions, was compiled by Maulana Yusuf. Like the Fazail-i-Amal, it was read out in Tablighi circles and served as a guide for instruction. Tablighi activists were discouraged by Tablighi Jama’at leaders from reading any literature besides these two sets of text.¹³

The Fazail-i-Amal which today plays such a central role in Tablighi Jama’at, has come in for critical scrutiny in the writings of a number of scholars claiming it to be replete with weak and fabricated Hadith, a point that several Muslim scholars have written out extensively. Several activists are critical of the great importance that is placed in Tablighi Jamaat on narration of stories from the Fazail-i-Amal, claiming that the book has assumed greater practical importance for many involved in the Tablighi jama’at than the Qur’an itself, with little concern even for the recitation of the Holy Scriptures in Tablighi talim sessions. The Fazail-i-Amal is now assuming the status that rightfully belongs to the Qur’an and the traditions of the prophets that are for many of those who are involved in the tablighi jama’at.¹⁴

Doctrines

The Maulana had realized that the Muslims were drifting away from the elementary teachings of the faith. The primary need therefore was to revive the
ardour and enthusiasm among the Muslims. It should be brought home to them that there was no other way to acquire the faith than to learn it, and the learning of the faith was more important than learning of material arts and sciences. Once this realization was achieved, the rest would be easy; the general ailment of the Muslims was lethargy and listlessness.

Besides the Sunnah, there were several verses in the Qur'an which made it binding upon the Muslims to engage themselves in the tabligh work.\textsuperscript{15}

To teach them true Islam, to revive the Islamic way of life prescribed by God and practised by the Prophet (P.B.H.) and his companions, was his simple goal.

Maulana Ilyas realized that among his fellow Muslims faith is fundamental, as the belief in the unity of God and the prophethood of Muhammad was weakening. The dignity of the word of the prophet and respect for religion and shariah were becoming less important and the desire for divine reward and salvation was decreasing in their hearts. There was no depth in their religious observations, it became essential to strengthen the foundation. In a letter to the Dean of Deoband institution Maulana Husayn Ahmad Madani, Maulana Ilyas gave his observations as follows: to mention namaz (prayer) fast and the Qur'an and to mention obedience to religion and submission to sunnah in the Islamic world is the only way of life. This preaching - movement rests upon inviting people towards the realization of the sacredness and greatness of the above mentioned matters and the very foundation of the movement is to endeavour and to revolutionize the environment from scorn exaltation.\textsuperscript{16}

Everyone should resolve practice, politeness, courtesy and earnestness in fulfilling one’s duties because every person will be questioned about his own acts. Maulana Ilyas was convinced that community fortunes depended on strict observance of Shariah. As he believed that the plight of the Muslims was due to their straying from the path of God and adopting the ways of the disbelievers. Equally distressing to Ilyas was the widespread practice among
many Muslims of the Hinduistic and polytheistic customs. He regarded the need for the reform of popular traditions.\textsuperscript{7}

3. JAMA'AT-I-ISLAMI

The Jama-at-i-Islami was founded in undivided India with the object of guiding the Muslims towards the path of God, as given in the Qur'an and Sunna. Its founder, Abul Ala Mawdudi was quick to perceive the deteriorating socio-political conditions of the Muslims the world over. In the subcontinent the khilafat movement had failed, while in the middle East the Arabs and Turks were divided and fighting with each other. The Muslim world lay under the direct or indirect hold of colonialists. Western ideas such as ‘nationalism’ had turned Muslims against the Muslims.\textsuperscript{18}

Abul Ata Mawdudi was born on Rajab 3, 1321 A.H./September 25, 1903 C.E. in Aurangabad, a well known town in the former princely state of Hyderabad (Deccan), presently Andhra Pradesh, India. He was born in a respectable family and his ancestry, on the paternal side, is traced back to the holy Prophet (P.B.H.). Mawdudi’s father, Ahmad Hasan, a lawyer by profession, was highly religious and devout person. Abul Ala was the youngest of his three sons. The family had a long standing tradition of spiritual leadership, for a number of Mawdudi’s ancestors were outstanding leaders of sufi orders.\textsuperscript{19}

The Jamat sought to remedy their ills through the unification of Muslims, and focused on the individuals committed to and Islam also focusing mainly on ultimately the creation of an Islamic state. For the Jamaat the opportunity to do so presented itself when Pakistan was created. From the very beginning it exerted pressure for framing the constitution along Islamic lives. The ruling elite felt very insecure when challenged by the Jamaat and charged Mawdudi with not supporting the Pakistan movement. The jamaat continued steadfastly in its constitutional battle against the government for its secular ideas and rule.\textsuperscript{20}
The latter, on the other hand, kept the jamaat at bay, sometimes by banning the movement and at other times, incarcerating its members in prison. The *Jamaat’s* policy, as stated earlier, stood for gradual change and transformation of the post-colonial state. For such a protracted struggle it needed individuals with the total commitment to Islam. The *jamaat’s* organizational structure was such that recruitment into its higher ranks was not a matter of right but was subject to selection through the Islamic merits of each case. Great emphasis was placed on the development of the personal character so that its members would be incorruptible, honest and bold and could practice what they preached.

In 1918, he was already contributing to leading Urdu newspapers, and in 1920, at the age of seventeen, he was appointed editor of Taj be published from Jabalpore. Mawdudi came to Delhi and first assumed the editorship of the newspaper Muslim (1921-23) and later of al-Jam’iyat (1925-28) both of which were organs of the Jamiat-e-Ulama’i Hind, an organisation of Muslim religious scholars. Under his editorship, al-Jam’iat became the leading newspaper of the Muslims of India.²¹

During 1920-28, Mawlana Mawdudi also translated four different books, one from Arabic and the rest from English. He also made his mark on the academic life of the subcontinent by writing his first major book *al-Jihad fi al-Islam*. This is a masterly treatise on the Islamic law of war and peace. It was first serialised in *Al-Jam’iyat* in 1927 and was finally published in 1930. It was highly acclaimed both by famous poet philosopher Muhammad Iqbal (d. 1938) and Mawlana Muhammad ‘Ali Jawhar (d. 1931), the famous leader of the Khilafat and independence movements. Though written during his twenties, it remains even today one of his major and highly reputed works.²²

His greatest work, however, is his monumental tafsir of the Qur’an in Urdu entitled *Tafhim al-Qur’an*. The work took him thirty years to complete. Its chief characteristic lies in presenting the meaning and message of the Qur’an in language and style that penetrates the hearts and minds of the men
and women of today and shows the relevance of the Qur'an to their everyday problems, both on the individual and societal plans. He has translated the Qur'an in direct and forceful urdu idiom. His translation is much more readable and eloquent than ordinary literal translations of the Qur'an. Jama'at-i-Islami, the Islamic movement which Mawdudi founded, has grown into a strong and highly organized religio-political organization which has attracted people from all classes, but has a especially strong influence over the intelligentsia and the youth of the subcontinent.

He has also been a member of the foundation of the Academy of Research on Islami law at Madina. In short, he is a tower of inspiration for Muslims the world over.  

**Doctrines**

Jama'at-i-Islami is trying to bring about a change in the system of government as well by democratic, peaceful and constitutional means and convert Pakistan into a state.

- That positively upholds and conforms to the Islamic way of life as set out in the Qur'an and sunnan and follows the example and precedents set up by khilafat-e-Rashidan and, allows an unhampered expression to and a proper fulfillment of, the fundamental principles and injunctions of Islam.

- That eradicates vice and promotes virtue and upholds and exalts the word of God.

- That uproots injustice, exploitation and moral depravity in all its shapes and forms, reconstructs the entire social set-up on the values envisaged by Islam and establishes justice in every area of the life.

That behaves as servant of the public, guarantees to every citizen of the state, the basic necessities of life i.e. food, clothing, education, and medical relief, facilitates all lawful (halal) methods of earning livelihood
and prohibits every unlawful (haram) mode of earning thereof, and that multiplies the national wealth by all possible legitimate means and ensures its equitable distribution among the people.

- Wherein governments will be formed and changed through fair and free elections and nobody may come to or remain in power without a genuine popular sanction.

- That genuinely strives for the welfare of the people and the people to wish well for it, and wherein the fundamental rights of the people are fully secured.

- That tries to comprehend the people’s difficulties before they precipitate the shape of an agitation and redresses their grievances even before they are voiced.\footnote{24}

These religious parties, unlike Islamic movements are struggling to acquire political power only as an end in itself. The doctrinal interpretations and sectarianism have led to differences with the jamaat and this disunity weakens them all while it strengthens the secularities and feudal forces.

Mawdudi’s emphasis on Islamic fundamentalism appeared irrelevant in the political crisis which then faced the Muslims and the country at large. By its opposition to the Pakistan movement the \textit{jama’at-i-Islami} isolated itself from those sections of Muslims which had gone over to the Muslim league. At the same time by its opposition to composite Indian nationalism and its hostility to the anti-imperialist struggle it could not gain credibility amongst nationalist Muslims.\footnote{25}

4. THE IRANIAN REVOLUTION (February 9 1979)

Iranian revolution of 1979 took place after many years of social upheavals in Iran. That was the end of the rule of Phalvi dynasty by a coalition of opposition forces dominated by shi’i fundamentalists. The main leader of this revolution was Ayatollah Ruhullah Khomeni (1902-1989). The proximate
causes of the revolution grew out of a complex interrelationship of social difficulties in Iranian society.

Ruhullah Mousavi Khomeini was born on 24 September 1902 (20 Jamadi al-Akhir 320), the anniversary of the birth of Hazrat Fatima, in the small town of Khomein, some 160 km to the southwest of Qom. He was the child of a family with a long tradition of religious scholarship. His ancestors, descendants of Imam, Mousa al-Kazim, the seventh Imam of the Ahl al-Bayt, had migrated towards the end of the eighteenth century from their original home in Neishapour to the Lucknow region of northern India. There they settled and began devoting themselves to the religious instruction and guidance of the regions.

In Iran from the very beginning, particularly from the establishment of safavi dynasty, there was a conflict between religious official and political rules. The Shah of the 19th century A.D. Qajar were facing lots of difficulties due to economic and military conflicts with European powers. This resulted in loss of territories and foreign economic penetrations. Due to the absence of constitution in Iran, the public had no direct voice in policy makings and decisions. So the religious leaders launched a series of public protests that forced the Shahs to modify their activity. There public protests culminated in the constitutional Revolution of 1905-1911, in which the Qajar monarch was forced to accept a constitution and a parliament. About 20 years later the dynasty collapsed.

After Qajar dynasty a new dynasty came into existence, i.e. Pahlvi dynasty founded by Mohd Reza Shah in 1925. The religious leaders had also their rivalry with this Pahlvi dynasty. Reza Shah ignored the new constitution and continued to rule by decree. Nevertheless, he launched a series of drastic reforms in Iranian life and tried to modernize Iran. Reform in dress, education, and law were far-reaching. Many of the most drastic reforms were directed at religion. Religious institutions were placed under the control of the state which
checked the clergy's powers and income. Many public protests, supported by
the clergy against these reforms were ruthlessly suppressed by the government.

In September, 1941 Reza Shah was forced to abdicate by the allied
powers. He was succeeded by his young son, Muhammad Raza. At this time
Khomeni launched his first attack against the Pahlavi regime and awakened the
people through lectures and writings. He emphasized that only Mullahs should
play an active role in governing the country because religion would always
serve as the basic guide to public life. In essence, the legitimate rule of the
absent twelfth Imam be carried out by a Wilayat-i-faqih who would govern
until his arrival on earth. Khomeni continued to oppose the throne at every
turn. In 1964 he was exiled by the Shah.

National Front: Apart from the clergy group, secular groups also arose against
the Pahlavi government after World War II. Chief among them was a coalition
of parties known as the National Front, established in 1949 and led by Mohd.
Mossadeq Mohd. Mossadeq was the Member of Parliament when Raza Shah
came to power in 1926. The national front exposed many of the revolutionary
ideals of the later Islamic reforms, such as the limiting the powers of the Shah
and ending foreign domination. The popularity of the national front brought
Mossadeq to power as prime minister in 1951. He came into conflict both with
religious leaders and with the Shah Mujahedin-i-Khalq. Another important
opposition group was the Mujahedin-i-Khalq, established in 1965. Their
doctrines combined Islamic religious commitment with socialist doctrines on
the other hand United States continued active support of the Shah because the
Shah was the protector of western interests in the Persian Gulf. The Shah in
1963 launched a massive economic and social reform programme known as the
White Revolution that was designed to change every aspect of Iranian life. In
1972 Britain withdrew its military from the Persian Gulf and the U.S. began to
back Iran even more seriously. In 1973 Iran and Saudi Arabia led the
Organization of Petroleum Exporting Countries (OPEC) in a massive price
increase in crude oil, and then the GNP of Iran grew up. But the profits were
limited only to the top decades of the society. Consequently the Shah and his ministers turned the nation into private economic laboratory. Real advances were made in education and in the development of roads and public utilities.

With this background, the ulama on January 1978 began a protest against the government. This protest turned into demonstrations which led to violent confrontation with the police of several students died. In accordance with the Islamic custom morning ceremonies for the dead were held at 40 days intervals and each of these mourning ceremonies turned into a public demonstration against the government which was again confronted by the police or the military. Protests increased day by day and due to which on 7 Sept. 1978, the Shah declared martial law and ban on all demonstrations. But this was not obeyed and a demonstration at Jaleh Square in Tehran was confronted by the military and a large number of people were shot. After this event protests spread to every part of the country. Even the state controlled press began to report violence on a daily basis.

The Shah did not have any definite strategy for dealing with the crisis. He tried a number of tactics to defuse the revolution. He changed the prime ministers and arrested more than 130 former government leaders. At that time Ayatollah was settled in Paris and from where he communicated the revolutionary forces. After all when situation was out of control then the Shah left Iran and appointed a number of individuals as prime minister in a caretaker role, but all refused except Shapur Bakhtiyar, a national front leader, U.S. sent military for the Bakhtiyar government. In that situation Khomeini appointed his own provisional revolutionary government led by Mehdi Bazargan another national front leader. Khomeini returned to Iran on first February 1979. His return was greeted with great enthusiasm throughout the nation. Then the U.S. supported military began to create obstacles in the new Khomeini led government. Tensions between military groups estimated on 9 February 1979. There was clash between air force cadets and technicians (with Khomeini) cadets won the battle. But this was the start of a series of armed confrontations
throughout the capital. On 11 February the supreme military council announced that the military would no longer participate in the political crisis. All soldiers were ordered to go back to their barracks. In this situation Shapur Bakhtiyar went into riding and eventually fled to Paris. The Khomeni led government was officially in power. February 11 is now marked as the anniversary of the revolution.

SUPervisor

Chairman
Department of Islamic Studies
A.M.U., Aligarh
References


2. Ibid., p. 308.


4. Ibid., p. 214.


10. Ibid., p. 166.

11. Ibid., p. 169.


13. Ibid., p. 459.


15. Ibid., p. 112.


27. *Ibid.*, p. 120.


SUPERVISOR

Chairman
Department of Islamic Studies
A.M.U., Aligarh