Islamic and constitutional Revolution
(The effect of the constitutional movement in Iranian Islamic Revolution with the approach of tradition and modernity)

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Abstract

Iranian Islamic Revolution took place in February 1978. This revolution was in such a way that it attracted more comments of intellectuals and forced them into the root causes of this phenomenon. Iranian Islamic Revolution with a spark of modernity, in its basis will be a return to tradition and the past and searched its origins in earlier movements and especially the Constitutional. According to the causes, the Constitutional Movement failed, but the failure paved the way for the revolution in a broader arena for the emergence. Both the Constitutional Movement and the Islamic Revolution took place on the contrast of two very important currents in Iranian history: "Tradition and Modernity".

In this context, how to express these two trends and its effects on the spread of contrasts, political life and the democratic movement and finally the occurrence of the Islamic Revolution of Iran comes to deliberating. Our efforts in this paper by reviewing valid writings in the history of political movement of Iran are to show that the fundamental conflict between tradition and modernity have long been expressed in different ways that we can even see the beginning of it in the constitutional process which finally reached its peak widely in the Islamic Revolution.

Keywords: Iranian Islamic Revolution, the Constitutional Movement, Tradition, Modernity.
1. Introduction

Revolution is a word that requires precise definitions. The phenomenon of revolution is studied and investigated both from the perspective of sociology and political science. Due to its comprehensive and conceptual extent of the phenomenon, thinkers have long been great to explain this phenomenon and have knowledge of aspects of it happening. Prominent thinkers such as Plato and Aristotle in the old days to thinkers in the Middle Ages and recent times, all have taken steps in understanding and defining this issue.

Our work is on the constitutional basis of the relation between the movement and the Islamic Revolution of Iran. In the meantime, recognizing the important aspects of the Constitutional Movement and the Islamic Revolution of Iran is of the utmost importance. But the important point that should be noted is that first and above all, the concept of revolution from the concept of separation of movement is the correctly recognized. The main purpose should be expressed to achieve a precise definition of the concept of tradition and modernity. Following the debate, expressing the difference between the two phenomena revolution and the movement will be discussed and two basic concepts of tradition and modernity are explained.

2. Definitions

2.1 Revolution

Revolution is a reality that has always attracted the attention of historians, social scientists and political thinkers. For the first time, sources and real resources have been scrutinized by Aristotle and so far, over the centuries, many thinkers have raised numerous questions about why and how to constitute the revolution and they have described about the quantity and quality. But in a brief speaking, it can be said that when political discontent and protest against a society network expand and the central government remains incapable of controlling and peace in society, and protests create state-wide and a collective form and revolution is begun where the overthrow of existing and establishment of new political regime comes to an end (Goldstone, 2006; 55).

2.2 Movement

Movement is a concept that has revolutionized the movement of social contexts; it will be a revolution or reform. Movement is: "move or behavior in a disciplined and durable than sociopolitical aim to achieve certain specific map-based as possible revolution or reform" (Aqabakhshi, 2000; 369).

2.3 The difference revolution movement

The main difference between revolution and reform movement is in administrative practices and behavior, as well as its ultimate goal. Social changes of movement, if it is such a peaceful cause of slow and gradual change, it is called reformation or modification and if these
changes are fundamental coupled with violence, would lead to revolution. Thus, the revolution in
societies seeking the strategic process - which involves social consciousness - is formed (Eivazi,
2012; 23).

2.4 Tradition

According to Max Weber, tradition is a behavior that has become in spontaneous style of
acting from dropping back and repeat but social traditions are customs rooted in public which due
to their antiquity, enjoy their social dignity (Shayanmehr, 1998: 239).

2.5 Modernity

Modernism is taken from Latin word meaning contemporary and new. The word as a
reference for reflecting light in the Age of Enlightenment ideas has been proposed and includes
political, social, philosophical attitude to people and the environment that challenge past belief in
a social level as well (Bahin, 1998: 2).

3. Iranians and modernist

3.1 the developments in Iran

Among the countries that had been dealt with constitutional movements before Iran, is
Egypt. Throughout the nineteenth century - after Napoleon's military occupation - various
changes were emerged in the Egyptian constitution, which can be summed up in the following
manner: Establishment of the "Court" that was founded in 1798 by Napoleon's
administration: «Consultative Council» was established by Mohammadali, Khedive of Egypt - in
1829 BC; Shura Council of Representatives» which Khedive Ismail founded the basis once in
1860 BC, and again in 1866 BC.; «Principals Council» which Ismail in 1878 BC, founded. A
constitution in 1882 AD, after the Arab riots Pasha was written, but a year later it was suspended.
In 1883, the British wrote the constitution on the basis of another that it ruled over Egypt. The
law has still remained the First World War (Haeri, 1985: 16).

All of these factors over time opened the way to get familiar with the phenomenon of
modern Iranian intellectuals. From the intellectual leaders of the Iranian Constitutional
Revolution, Seyyed Jalal al-Din al-Islam was that popular newspapers of Hablol Matin in
Calcutta and Tehran were published for several years (Haeri, 1985: 17). Hablol Matin considers
Japan as an example that Iran should know that as a model or progress and prosperity; as
Moayyedol Esalm wants Einoddoleh, Prime Minister Muzaffar al-Din Shah, in one of his articles
such as interpretation to consider Japan's measures and policies and reforms the current situation.
In fact, the beginning of the reign of Muzaffar al-Din Shah Qajar in Iran returns modernist and in
this way, the country is very important in giving the Iranians (Rajabzadeh, 1999: 113).

The military defeats of Iran in Qajar era are considered very important issues at the
beginning of developments. Military failures led to diplomatic privileges, and diplomatic
privileges followed preferential trade status, trade concessions paved the way for economic
influence and economic leverage also undermined the traditional industries, and finally they were emerged in severe social turmoil. Qajar kings responded in two different ways on this issue. They attempted to run two ambitious modernization, fast, defenses and wide program, but the failure in implementing this program turned to minor amendments the second half of the nineteenth century. They preferred cooperation with the West chose to fight it on the way to implement such reforms; they strengthened the government against the community to society against foreign governments; and often instead of implementing comprehensive reforms at the national level acted to implement reforms and courtier (Qeisari, 2004: 43).

Zhouber in his logbook at the time of Fath Ali Shah about the fact that the government does not feel basically on his duty to serve the people, he wrote: "But public facilities such as schools, mosques, castles, aqueducts and bridges cost is often the responsibility of cities and therefore are badly maintained. Governors have no other thought but to take property, either for profit or to satisfy the greed of their elders" (Zhouber, 1968: 26).

In the same years that the books and papers, that this is the discontent and the points arising there from upsetting thoughts, including quatrain Safi-Isfahani (died in 1256):

"O, pain, the cure for our hidden
Alas, the choice of our distress
In the covenant, it is a group they are considered
Their structure to our destruction"

The idea of modifying to law-abiding subject of the treatise "Minhaj al-Ali" is written by A. Behbahani. In this treatise, he wrote: "parents of State and Nation should realize that progress in EU is not only in the foreign industries, but this industry is the result of" comfort and leisure, wealth and" of the foreigners and it has been realized under the law. Law means any government issued a decree the circle of monarchy and to people who are under the government and its ruling dynasty mode is established and maintained and expedience of public and government interest and financial, regular, financial, military, judicial affairs and trade and agriculture and agriculture and the acquisition of wealth and civilizations and to study ways are in it (Admit, 1977: 105). In terms of practical and theoretical perspectives positions before the modern era and constitutional revolution, against the government, there is diversity among scholars (Lambton, 1979: 125).

A group of scholars due to the belief in the principle of "prevarication" and sometimes in terms of legal caution in judging the government, in contrast, were silent. The second classes were scholars who selected working with the government in order to justify the monarchy and the status quo, due to personal expediency, linked to the government, especially socio-political expediencies. Against those two groups of scholars, a group of scholars and religious scholars of Qajar era opposed dependence on government and cooperate with it and, if necessary, they opposed and conflicted. However, their opposition was a limited opposition that the aim did not
follow to overthrow the political system on society, it is an important factor for the clergy, the Constitutional and the conflict between tradition and modernity, adaptation and reduction of political tyranny and oppression agents of the government, to the people (Ajdani, 2004: 37-17).

3.2 Principles of religious modernism

For the emerging discourse, behavioral principles can be considered that lead to distinguishing it from other groups.

First, while the "clergy" searched the only solution is to catch the Law and called foreign domination and anti-religious modernity and "fans of justice" considered faces of modernity not on foundations of modernity, but they were acceptable on religious foundations and that is why against the clergy, they were associated with progressive constitutionalists and only after the subsequent neglect of the ideals of the revolution, radicalism of some members of modernist who did not care for the clergy in politics, religious tendencies, in order to get rid of the impasse in the conflict between tradition and modernity, and on closer ties with fans of justice, but unlike them, not only did they search for refining modernity and native building, but they have also sought to refine the religious beliefs of society (Vadandoost, 2005: 356).

Second, while for many like Malcolm Khan and Mostashar, compatibility between Islam and modernity on expediency and to promote the development of the country have renovated so that they can remove obstacles in the way of modernity without challenge, for religious modernism, such an effort is to adapt Islam to change and new ideas to the problem of rational conviction and not by necessity.

Third, while for fans of government such as Ayatollah Tabatabai and scholars of Najaf, the aim of modernity and constitutionalism was to reject oppression and establishment of justice within the framework of the law, for religious modernism, the constitutional has been a purpose by which negation of oppression, establishment of law and justice attempted (Ajdani, 2004: 159).

Forth, finally, an important feature that can be attached to intellectual movement is critical. From their viewpoint, it should be discussed by rational criteria to criticism of the tradition, politics, religion, culture and everything that is in the sphere of subjective and objective governing communities. They recognize the relativity of truth and tolerance, the criticism cannot be used to see the wide range of the limits. What religious modernism links to an intellectual, its belief is to criticality, but what makes them apart, it is the belief in religious modernism to the criticism together with any comments and belief in absolute truth. They criticized in frameworks of religion and religiosity. Religious modernism unlike the supporters of justice challenged religious beliefs and many trace elements of superstitious aspects, which were incompatible with religion and new requirements which a large number of them as Seyyed Jamal and Sheikh Hadi Najmabadi were accused of atheism and even Babygro (Keddie, 1972: 16).
4. The political structure of Iran during the Pahlavi

4.1 General conditions

Since Mohammad Reza Shah Pahlavi in 1941 began politics in Iran, he was an inexperienced young, and because of that he could not quickly revive his father's dictatorship against the social forces released, but with the coup of August 18, 1953 person-centered process was began in his government (Eivazi, 2010: 64).

Political structure in many historical periods, including during the Pahlavi era, closed structure, has been authoritarian and military; in other words, building in line with the government of hereditary father and heritage government which many theorists have used political science of words such as Oriental despotism, patrimonial and monarchial rule (Azghandi, 1997: 114-116).

After the coup of August 18 and with the suppression of political forces (national, religious and leftist) government gradually expanded security agencies as their power base with the financial support of the United States of America and the army, and with increasing oil revenues, he increased its de facto independence from social groups and thus enabled the king to consolidate its control over the government (Razzaqi, 1992:145).

If the years 1941 to 1953 we have enjoyed somewhat of a political opening, but after the coup of August 18, Shah consolidated the power, that is, this political opening was limited and closed and we were the centralization of the power. Gaziverisky, 1994: 325).

4.2 Parties

The king in 1957 decided to establish two official parties, Million Party and People's Party and found to the appearance of a competitive political system and potential members of the opposition, especially among the middle class today recruits. Million Parties was headed by Prime Minister, Manouchehr Iqbal, and he was as a political tool of the government and the People's Party for Asadollah Alam (Gaziveresky, 1992: 271).

Given that the leaders of these two parties were military attachés, the two parties alone were legal mechanisms for political participation but due to lack of popular legitimacy could not take more than a few thousand members (Binder, 1962: 225).

During this period, according to the opposition parties, the opportunity to review, comment and discuss their views, their demands were nipped in the bud and no party dared to defy because only these two parties were active. Million parties as a pro-government placed instead of the party of new Iran in the late 1963's; However, later King in 1975, suddenly the closed two parties and replaced the single party called Doom, which had hoped for a vehicle for mobilizing the people to be controlled (Abrahamian, 2001: 542).
4.3 Unveiling

Reza Shah believed that the veil had made enemies of civilization and progress and that half of people did not attend the work and efforts of all states (Jonson, 1984: 88).

Reza Shah acted from the early years of the rule and travelling to Turkey in 1313 strengthened this approach. Mokhberossaltaneh says: thinking similarity to the Europe came to the mind for Pahlavi from there (Turkey). Reza Shah, after his returning from Turkey forced women to unveiling and men to wear a uniform (Roubin: 1984: 165).

The government was able to expand unveiling through passing religious forces, with more peace of mind since January 1935, the violence in several cities of Iran (Velayati, 2005: 39).

At the same time, unveiling phenomenon has had two consequences: First, removing the cover from the head and second destroying the division between men and women. But it seems that the phenomenon of the second compulsory mixing of men and women in public places, most were despised in various strata of society (Foran, 2010: 89).

Unveiling was forced in the remaining years of the government of Pahlavi and the Islamic hijab was considered the epitome of backwardness. For this reason, remove the tents of the women was part of the job of the police officers. Unveiling followed some moral corruption in society and drew the ire of many people, especially religious people-goers. For many women to preserve the hijab were not out of the house and was imprisoned at home. Many were trying to maintain veiling in the street, away from the officers. After the fall of the Shah, apparently constraints forced the official unveiling was removed; but the government press wrote to praising his measures, and about the trappings of "civilization and modernity" and "lagging behind European developments," wrote. After the rising of Reza Shah, a group of women, harassed under previous government pressure, in opposition to the hijab were appeared in public places and government officials at the tent despite the unveiling did not deal with them. In October 1941, Ayatollah Abol-Qasem Kashani in a strongly worded letter to the Prime Minister, wanted to reduce the pressure on women veiled. Ayatollah Sayed Hossein Tabatabai Qomi in 1944 from authorities at the time wrote a letter to the new king and asked him to abolish compulsory hijab (Souveh, 1979: 48).

Finally, through Clergymen opposition and resistance of the people, the unveiling was canceled. After the cancellation of the law, many Muslim women turned wearing the hijab, but unlike the period before the unveiling, the women wore black chador and veil, from this time on, using colored tents were more common; however, some women who had experienced several years of Western-style taste of freedom, were not willing to return to the veil culture anymore. At the same time, efforts to expand the cultural agencies and government unveiled lasted more than ever so that, we can say that the main difference in the first and second unveiling during the Pahlavi era was that unveiling in force at the time of Mohammad Reza Shah spread propaganda (Sobhani, 2000: 163).
The year of 1976 is the culmination of a policy opposing side of the veil. In this year, the government plans in the field of officially unveiling the directive formulated and immediately sent it to run departments. Following the policy of the imperial regime, the Islamic community has reacted. However, from 1975 onwards, almost of all clandestine organizations and campaigns, or were dead or were isolated. But at the same time, voices of protest in December 1977 (one year after the notification of the policy) was raised by the people of Qom.

4.4 Pahlavi and modernism

Reza-Khani collapse of despotism that represented the "modernization oriented nationalism", in the first decade of the second Pahlavi era of Iranian society to control the formation of "colonial nationalism," which was the most important product, the "Oil Industry Nationalization Movement". Because with the rise of the Pahlavi, part of distributed power sources to the government and social forces and established a new relationship between the monarchy and the government. In the doctor Mossadegh's government, weakened Mehvari old relationship and an important part of the power of the monarchy was transferred to the government, until the coup of 18 August and the fall of Mossadegh, in Iran was emerged profound change in the political structure. Since then, the King became the only policy and political challenge. Shah relying on instruments of repression of the opposition - composed of police, army and SAVAK - the government could establish an authoritarian and hierarchical. From early 1961 with support from the West, Iran has opened a new chapter in Iran into the era of modernization that the "great civilization" was called. The second period of modernism, authoritarian began and the manifestation of the West and the Iranian community without great acceleration in the adoption of logic and rationality is used. The first step of modernization came in the referendum was begun January 26, 1963. Shah that his reforms had called "White Revolution" tried to introduce a national plan. At first, it adopted six principles were general and then added other principles, finally the White Revolution became as a charter of 19 Articles. Six principles were: the elimination of the master regime - passing Iranian Farmhouse land reform, the nationalization bill forests across the country, bill of sale of shares in state-owned factories as support land reforms, sharing bill passed in the interests of the workers and industrial production workshops, adoption of the draft election law (women's participation in elections), approving a bill establishing a mandatory public Literacy Corps to teach (Abrahamian, 2001: 259).

The King and his propaganda instruments claimed people voted in the referendum and had ratified it, while the actual statistics for various reasons, including distrust of public participation in the establishment, was very low. Trends in society each treated in a different manner with the referendum:

National Front supporters scattered chanting with leaflets saying "yes reform, not dictatorship," clergy and religious groups initially opposed the White Revolution and reference groups and large landowners with their land had received the money, still opposed the revolution, because they still feared to share this factory. Agricultural Iran this time caught disorganization and increased entry of foreign wheat. As a result of this referendum, opponents of the previous
regime were added to the new opposition, but the opposition to the ruling repression, terror showed itself in two: The assassination of Hassan Ali Mansour, Prime Minister Mohammed Al-Bukhari (a delegate of the Islamic Coalition) and the attempted assassination of Shah Reza Shams Abadi (people's party) in the Marble Palace. Shamsabadi by guards was killed and Bukhara with the court's ruling military regime was killed. A number of young Marxists and worshiper socialists were arrested in connection with the assassination of King. These in turn led to more and more stifling political climate and the struggle against the image to take coercive; As clergy, after long vicissitudes, his struggles continued with a new approach. The presence of clergy in the political process until then largely based on the defense of Islamic law and the fight against oppression and domination by colonial rulers; but in late 1962, Ayatollah Khomeini's Islamic government plan as an alternative system based on Islamic law, his approach clearly stated with a focus on the need for change in the political system. This resulted in the formation of political behavior by the clergy and other religious forces in another stage of political activity. From religious thinkers, each discussed in their own rehabilitation and reconstruction of religious thought. With the development of the theoretical foundations of the Islamic Revolution and the placement of religious forces in a revolutionary situation, difficult and ongoing challenge between them and the political regime broke out (Nobakht, 1968: 90).

Ayatollah Boroujerdi's effort to exit clergy and religious isolation in the Muslim world can be considered another step in this regard. He marched delegations of young preachers and religious scholars of Qom Seminary for dealing with Shiite Muslims to various countries and established in Europe, the Americas, Africa and Asia, especially the Shiite Islamic center facility (Velayati, 2008: 244).

In different universities was the focus of ideas, thinking in defense of Islam and religious identity and to provide a basis for achieving progress based on Islamic views gradually grew. In universities, also the focus of various of ideas, thinking in defense of Islam and religious identity and to provide a basis for achieving progress based on Islamic views gradually were developed. The aim of this movement was to modify Islam from myths and introduce Islam as a religion with science, social justice, equality and freedom but also conflicted with ignorance, injustice, inequality, oppression and colony. Much of the formation of this movement was as a result of spiritual thinkers, professors and teachers of Islamic religion and belief (Karimian, 2010: 116).

In the decades of 1942 and 1952, the other two issues were also added to issues of Islamic awakening activities: one is the religious press, and other is branches of religion or belief orientation of the student movement. However, the religious press worked in the last decades of experience, but in the two decades in terms of the quantity and quality many were spread. New features press was that in addition to the priests, religious activists, graduates of universities inside and outside the religious authors turned and tried to introduce Islam to the young generation (Jafarian, 1996: 80).
In December 1963, the Council of Ministers as a result of strong opposition and religious scholars long meeting, decree dated October 6 based on the participation of women in provincial and state councils was abolished (Haqiqat, 1989: 515).

With clear statements of Ayatollah Khomeini's approach to political authority became more prominent. His disciples more than ever if the political struggle will be public the political struggle in the religious context and benefit from the lessons of the law. So increasing the membership of a political party was considered imitators like the color and luster religious. In such a situation for many forward thinking in religious source of emulation, regardless of other conditions established authority, according to their political positions was considered an important factor (Rouhbakhsh, 2009: 30).

The first phase of the withdrawal of the regime of the Islamic movement and the abolition of state and provincial forums bill in December 1962 ended successfully (Hassanian, 1991: 154). All aims of Imam and the people around trying different struggles during the Islamic Revolution in February 1978, on reviving the constitutional aspirations unrealized were focused. In fact, his attempt to reach perfection on the path of transition from backwardness and modernization was true. Imam Khomeini discourse was not in the realm of social organization and social system, a lack of discourse from the Western model, Imam of the Shia religion founded the foundations of a new social order. In Iran there are no contemporary thinkers like Imam Khomeini that the collapse of the old order and lays the foundation for the new system has a certain pattern (Malakoutian. 2008: 268).

4.5 The uprising of June 5

The uprising of June 5 was Islamic- religious identity, and more comprehensive than the previous movements. In fact, rebellion and religious outpouring was against atheists, because denied both the anti-religious identity and non-religious identity. Also, through the representation of religious identities as non-alien countries was inside denying religious identity. Meanwhile, some other readings such as the Society of Shiism Shiite uprising in the absence of the Twelfth Imam rejected the opposition ADC. Rejection of sectarian identity of Baha'is which before, launched a religion war against religion in society were placed in the framework of the work. Events of the coup of August 19 showed that people who took to the streets in support of the national movement of the oil industry, according to the fatwa of Ayatollah Kashani was mainly scholars and inviting. The same people who on the 30th of July 1952, through the Declaration of Ayatollah Kashani in the necessity of protecting Doctor Mosaddeq against the king rushed to the streets of Tehran shouting "death or Mossadegh" (Mansounejad, 2006: 156). Changes in cultural, intellectual and political uprising after the fifteenth of June 1963 facilitated the realization of Iran's Islamic Revolution. Islamic Revolution has brought a stream of changes and gave a new form to Muslim cultures and ideals of an Islamic state possible (Namdar, 2008: 20).
5. Ayatollah Khomeini and the Islamic Revolution

Imam on the formation of Revolution has said: "It was not that we planned to be drawn to this work, a lot of things that were done without using and did not know except that God guided, it was not an issue" (Mousavi Khomeini, 2000: 258).

The Islamic Revolution in the fields of formation, style of fighting and consolidation, innovation and new ideas were suggested. While Imam appeared the scene of revolution which on the one hand, rigidity and fanaticism in religious circles, scholars of theology and dogmatism prevailed were discussed in circles so that if a reference sought views on the issue of government in Islamic authority and politics was unavoidably reservation. The term "political mullah" emanating from colonial propaganda, did not leave an opportunity for genuine Islam. Imam Khomeini said on dependence on the West: "People who have to rely on its own, is dependent nation, dependent on ideas, it has been transformed into a force that relies on the West, has lost its force, and in his imagination ... no one is he, they are foreigners" (Mousavi Khomeini, 1982: 53).

After the Revolution, the Revolutionary Council was run by Imam and he also formed interim governments, and after determining the type of the Islamic Republic on 12 April 1979, the constitution was formed by the Assembly of Experts, and Constitution was needed to pass the nation and government institutions such as the presidential, parliamentary and were gradually developed. He is the architect and the initiator of a new civilization called Islam in the twenty-first century who his works is developing a lot (Ansari, 2002: 114).

6. Conclusion

At the beginning of the last century with the establishment and consolidation of Pahlavi, the Shah accompanying with the modernizers - which, according to John Foran, the third principles of royal – he could implement modernization process in the country and transform many of the social and political institutions. Prior to the establishment of the Pahlavi dynasty, legal and judicial institutions and facilities as well as institutions related to education, teaching, training, documentation and real estate, mainly in the hands of the clergy. In addition, a significant portion of private and social affairs due to the lack of law and efficient social system, by Clergymen and within the framework of Shari'a and Islamic law was administered. The King also referred to as "the shadow of God" legitimacy of the institution of religion and essentially he was a balance of power between church and state. Meanwhile, other measures of Reza Shah led to create deeper modernizing social and economic gaps in society. Factors such as urbanization and the formation of the commercial bourgeoisie, the emergence of senior administrative staff and senior officers carrying new values were, had a major impact on the incidence of this problem. Also, imposed policies of Reza Shah, (nomads) did not lead to the desired results and failed to reduce sectarian divisions and the power of centrifugal forces. In general it can be said Reza Shah failed to establish a new national identity through incorporating elements of national culture, religion and Western, which finally resulted in breaking adjusted and various social, economic and cultural
gaps, but could provide tools deepening the rift within society Iran with a superficial understanding of modernization, indulging in the ancient-oriented nationalism, anti-vindictive repression of religious and ethnic groups, as well as carriers.

Religious objections to fight the wave of opposition to the Shah also cite ideas going back to the thirteenth century and at the same time demands of social justice and so forth that seems to be moving in the direction of progressive thought or action (Fouko, 2013: 55).

Despite the introduction of new ideas and thoughts and awakening movement that emerged in the late nineteenth century, there was no fundamental change or reform policy. The political structure of Iran in the last quarter of the twentieth century, as conservative, reactionary and uncorrected a century earlier, in the last quarter of the nineteenth century. Pains, thoughts, desires and political aspirations of the vast majority of people, especially the educated and intellectuals in both ages despite the passage of a hundred years, so there were not separated. So far we've gone from reality to argue that the Islamic Revolution was a movement to disrupt and rummage old structures, and creating new plan (Zibakalam, 139, 143).

Transferring the values and ideas of the West to Iran and indirect effect on the thought of Najaf's clergies led to that some kind of intellectual arose in their thoughts, and this factor, provided the separation of intellectual and social gap between the two groups as a result of religious Constitution and constitutional.

What Sheikh Fadlallah and religious Constitution presented, was the same truth, but Sheikh Fadlallah, with frost all and tasteful appearance, actions and thoughts pro-Western constitutionalists constitutional reviewed and then rejected. Unlike him, the late Naeeni without regard to what was happening in Tehran, purely from a scientific perspective and adding a description and conditions, approved the political system of Islam in the new format called as constitutional (Zibakalam, 2009: 79).

Accordingly, different interpretations of Shia scholars in constitutional movement had been normal and if there was a problem, at least due to two things were remarkable that religious identity was traumatic: One is that instead of accepting the difference of basis, they insult each other and accuse of irreligion or on behalf of religious tyranny; Second, one should learn that although the theoretical number of votes can be accepted, in practice only is an intellectual and scholar implementation and therefore, with the adoption of the rules of the game refrains against the opinion which is with votes of the people and does not oppose practical realization of an idea and these two both damages occurred in that era and was problematic (Mansounejad, 2007: 99).

From a general overview and as the conclusion of discussion, it should be stated that the roots and foundations of the Islamic Revolution in February 1978 returns to Constitutional Revolution. Constitutional Revolution included a wave of discontent and protest against the political system, which was headed by the clergy. Constitutional was a political movement for the restoration of the old and disabled who shouted their aspirations wave of modernity and
modernism. But the movement failed for many historical reasons of success and continuation of the way, goals and slogans among the people were dormant for many years and did not reached a chance to escape. Finally, the force of this movement slowly and smoothly was returned after the years at historic revolutionary in 1978, the revolution that triumphed as the constitutional movement with clerical rule. The revolutionary, while obtaining the essential aspects of modernity, was brewing tradition and want to review it, the revolution that all of the aims were the ideal of a return to tradition and traditional discourse while dealing with modernism and the discourse of modernity.

Iranian Islamic Revolution, in fact, was an extreme response to modernism which during the Pahlavi era had reached to its peak. The Islamic Revolution was begun with ideals of traditionalism and returning to ancient roots and traditions, which its origin goes back to the era of constitutionalism and showed its transcendence of national unity in February 1978.
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