

Capacities of Transcendent Philosophy in the Elucidation of Iran's Revolution

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Abstract

Iran's Revolution has been to date analyzed with a variety of theories, but the gap in the presentation of a native theory for its analysis has been always felt. Given the significance of this subject, the present paper attempts to shed some light on the capacities and position of transcendent philosophy in the analysis of the Islamic Revolution of Iran. In doing so, an attempt was made to theoretically assess the capacity of transcendent philosophy and its impact on the Islamic Revolution, as well as reviewing the literature and background of the subject matter and certain cultural theories regarding the Islamic Revolution of Iran and their deficiencies in the elucidation of this phenomenon. As with existentialism, the gradation of existence, the substantial motion, as well as the special look of this school at human being and society, the theoretical dimensions of the transcendent philosophy has given rise to a critical perspective on the status quo. Additionally, a comprehensive perspective on philosophical, jurisprudential, mystical, sociological, etc. dimensions has been stressed, which paves the way for the analysis of the Islamic Revolution.

Keywords: Imam Khomeini, Islamic Political Philosophy, Islamic Revolution, Gradation of Existence, the Substantial Motion, Transcendent Philosophy.

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Introduction

Iran's 1979 Revolution has been analyzed as a crucial phenomenon in the late 20th century. The analyses have focused on how and why it happened. The Iranian Revolution took place in a situation where the political system of Iran experienced the best political, economic and military situation. According to the analyses performed by the CIA, Iran was not even in a pre-Revolution state, as it plunged Americans into confusion (Weiner, 2007; Sik, 2005). Thus, how the Revolution took place matters, but what matters more is why it happened, why Iran's Islamic Revolution happened and what are the reasons for this; this constitutes the implicit discussion of this paper, but the main subject is the assessment of one of the main components of the history of the Islamic thought, i.e. transcendent philosophy in Iran's Islamic Revolution. The transcendent philosophy is the third philosophy of the history of Islamic thought, which was established by Mulla Sadra following peripatetic philosophy and Isharaqi philosophy. This philosophy has endeavored to put together reason, narration and mysticism. Transcendent philosophy has been pursued by the followers of this school and developed further. This philosophy is built on principality of existence which was chosen by Mulla Sadra over the principality of quiddity and set down as his philosophical foundation. This perspective has altered not only speculative philosophy but also practical philosophy. The distinctive aspect of this philosophy is that it could serve as the philosophical foundation of Iran's Revolution. Imam Khomeini, the leader of Iran's Revolution, was himself a teacher of Mulla Sadra's philosophy (Khomeini, 1999: 183; Ardebili, 2002: 12). His remarks on Mulla Sadra's *sal-Asfar al-Arba'ah* (Four Intellectual Journeys) and Sabzevari's *Sharh Manzome* were published in three Vols. Other leaders of Iran's Revolution such as Morteza Motahari, Sayyed Mohammad Hosseini Beheshti, Hosseinali Montazri, etc., all of whom were taught transcendent philosophy. Learning philosophy was not an ordinary task for Imam Khomeini, because most of the Mullahs who were his contemporaries showed no interest in studying philosophy, and even many banned philosophical study (Ziaee, 2002). From Imam Khomeini's ideas, it can be inferred that he did not find it to be appropriate to study a subject bearing no use to human being, and hence he found many books on morality to be useless (Khomeini, 2012: 11-13), but instead he put emphasis on the science that affects human's action. This could mean that Imam Khomeini was able to see a great capacity and stimulation for action in transcendent philosophy; as a result, he

became involved in studying philosophy.

This theory that transcendent philosophy was the philosophical foundation of Iran's Islamic Revolution was put forward by some scholars. Afroogh (2008) holds that transcendent philosophy is the essential cause of the Revolution. Ommeh Talab and Namdar (2006: 17-48), in a research paper, dealt with reciprocal services between the Islamic Revolution and transcendent philosophy. Hossein Nasr (2005), a renowned Iranian Islamologist who lives in the US, believes that Islamic Mysticism has been developed into a political standpoint with Iran's Islamic Revolution. Lakzaei and Fath Elahee (2013), in a study, investigated part of practical capacities of transcendent philosophy as against Iran's Islamic Revolution, and argue that this philosophy has made a difference both to the emergence of the Islamic Revolution and its continuation. Aloostani (2007) believes that Mulla Sadra put together multiple domestic and foreign legacies in Iran so that he could contribute to Iran's new Revolution at that point in time and usher in a new era for Iran and the world. This synthetic legacy of Mulla Sadra played significant roles in the future of Iran.

The innovative aspect of the present article is that some of the principles of transcendent philosophy such as the principality of existence, the gradation of existence, the substantial motion, non-dualism, levels of the world and philosophical anthropology, which serve as the argument of the research, besides reviewing the background and analytical discussions and theories of the Revolution that will be addressed in what follows.

Answering the main question of the research and showing what capacities of transcendent philosophy are in the elucidation of Iran's Islamic Revolution can be achieved by studying the thought and action of the Leader of the Iran Revolution as well as understanding the theoretical capacities of transcendent philosophy in fomenting the Islamic Revolution, for which the authors try to make use of both methods. On the other hand, we can identify the position of transcendent philosophy in Iran's Islamic Revolution given the deficiencies in the theories of Iran's Revolution. Therefore, in the present paper, we proceed with the discussion in two parts; first, the deficiencies in the theories discussed on the Islamic Revolution, and then the theoretical capacities of transcendent philosophy and its impact on Iran's Revolution, and then the impact of transcendent philosophy on the political behavior of Imam Khomeini.

1. Deficiencies in the Theories of Iran's Revolution

In the twentieth century, many studies have been conducted on Revolution, that each looks at this phenomenon from a different angle. This multiplicity of analyses and discussions has given rise to a great deal of diversity and great scope for theories, so that some scientists set out to categorize these theories. Certain approaches with multiple causes and some of different generations of theories have held discussions in this regard; for instance, Goldstone put these theories into three frameworks (Manochehri, 2001). Besides introduction and criticizing the theories discussed on Revolutions, Manochehri views the universality of the humanities with various orientations to history, philosophy, theology, literature, ideology, sociology and political theory as the best paradigm of humanities study. In his book "Theories of Revolution," he attempted to demonstrate the dimensions and broad dimensions of such a method (ibid). This diversity of theories still applies to Iran's Revolution, in that different economic, political, cultural, psychological dimensions and multi-causal or synthetic approaches are theorized (Malakotian, 2008).

The problem that exists in the theories of Iran's Revolution is that we cannot see them more thorough and impeccable than other theories; as a result, we cannot firmly espouse any of them, because there is the lack of a criterion agreed by all or the majority of scientists. Many writers stress that the theories approaching Iran's Revolution are cultural theories; that is, those giving prominence to the role of religion, ideology, and leadership (Malakotian, 2008: 243). However, there are many clashes in the same theories, that a summary of these theories is presented in what follows;

Sckachopol, a structuralism thinker who published the book (social Revolutions) in 1979 following his studies on France's, Russia's, and China's Revolution and ascribed the cause of Revolution to the accidental confluence of three factors namely peasant riots, marginal elites, and international pressure on an agricultural bureaucratic state, incorporated the element of Shi'a Islam and leadership in his theory in the aftermath of Iran's Revolution by keeping up the structuralism framework of his theories. The changes Schachopol made to his theories prompted Goldstone to put forward the fourth generation of Revolution theories concerned about ideology and leadership.

The French thinker Michel Foucault described the Iranian Revolution as a spiritual Revolution, the one that managed to incorporate spirituality into politics. Coming to Iran amid Iran's Revolution, he witnessed events himself and closely watched protests and rallies, and joined the protesters

and talked to them. He asked the people questions about the motive of the uprising and the ontology of the Islamic government. Although there was an agreement over the motive for the uprising as everybody wanted an Islamic state, there was no consensus on the Islamic state. Some had an ideal image of the state, relating it to the history of Islam emergence or a future unknown. Apart from the emphasis on the use of holy texts, some also believed Islamic state is in agreement with political and social freedoms, elections, and other instances of democracy. According to Foucault, these ideas arouse no interest, because at the end of the day it is exactly the same thing that exists in the West, and somehow he himself is critical of them. However, the third group that Foucault is unable to give them a title and discover their true nature have both ideas but in a completely different, interesting and convincing manner. The group wants life and politics to become spiritual. They above all give prominence to change and development in themselves and seek change in politics and social matters by means of spirituality in order to allow such internal development to take place. For Foucault, it is axiomatic that Iran's Revolution did not take place on material and economic grounds, because material situations had not been so exacerbating that people could give up on their lives and put their bodies in front of bullets. Foucault perfectly realized the distinctive feature of Iran's Revolution and most importantly the feature of Revolution leadership as he claimed that the personality of the Revolution leader amounts to myth. The pinnacle of what Foucault can claim about Iran's Islamic Revolution is that it took place to put together politics and spirituality (Sadra, 2008: 423-424).

Eshghi (2000) took account of the spiritual element of Iran's Revolution. She is the only writer that studied Iran's Revolution with a mystical approach. She proceeded with her discussions as describing it as "event" and exploring its stages, characteristics and how it happened, and makes use of Shi'a Islam, Imam, existentism of Iran's Revolution and Iranian identification. Most people of Iran either rejected by the government or being estranged from the government were unhappy with their situation and wanted change, but this change was not pursued on an early ground, yet they made up for it by joining the heavenly kingdom. However, to reach the heavenly kingdom, we need a mediator, which is held to be an Imam. Imam resides in the heavenly place and Baghiayatal-Allah (The one who remains with God), is able to reveal the innermost secrets of Divine verses. Imam is the talking Quran and speaks of the verses. Every time that a secret is divulged, a change takes place and

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evolution occurs. When a perishable and temporal time clashes with mystical, perpetual and never-ending time, this event takes place. For this reason, it would be an unforeseen accident whose starting point remains unknown as in Iran's Revolution whose starting point is unclear, as each group picks one starting point for it. This continues until the time of the accident appears, in that no rational analysis works, and after this period everyone asks about its existence and how it happened, giving account of it.

Eshghi performed a unique mystical analysis of Iran's Revolution and put additional emphasis on mystical aspect of Imam in such a way that other aspects remain in eclipse; that is, mysticism accounts for excitement and thrill required to change the status quo, but no plan was made by her to keep up the situation after the alteration. She maintains that the people of Iran had no plan in spite of their goals and aspirations. She particularly disregards the jurisprudential role of Imam Khomeini in this Revolution. In addition to a mystical feature, Imam Khomeini enjoyed rational, prudential, jurisprudential and rule-based characteristics. He managed to held discussions on Guardianship of the Islamic Jurist in the late 1960s in Najaf, and had a clear image of the future of the Revolution and state in his mind and shared it with the people. Eshghi recognizes a jurist thinker as the person who protects the appearance of Sharia and opposes any change and development. She characterizes Imam Khomeini as a mystic person who brought about the change and transformation and disagreed with the status quo, but she forgets that Imam Khomeini was both a mystic and a jurist. Though he was a jurist, Imam Khomeini led Iran's Revolution and while he was theorist and ideologist of the Revolution, he was the architect of the government after the Revolution as well. One-dimensional view of Ishraghi overlooked such angles and made his mission incomplete.

However, theories that lay emphasis on single cause or multiple causes, say an economic cause or economic and cultural or political and economic cause, fail to present a thorough perspective and are faced with the problem of reductionism and exclusiveness. Many scientists have claimed that cultural theories focusing on religion or ideology outperform when explaining the Revolution, but the theories vary a lot. For instance, Skachopol, Nicki Kedi, Hamid Enayat, Morteza Motahari and even Michele Foucault had such an approach, but none of these theories are the same and have a single importance. The Islam that Motahari introduces is by far more different than what Kedi and Skachopol discussed. However, with what criteria can we show the distinction and

supremacy? It seems that we need to adopt a point of view that goes to arbitration beyond these debates and takes a priori position. Such a point of view is a philosophical position that determines the layers of discussion by presenting solid and arguable fundamentals and foundations. An argumentative discussion precedes the cultural and religious discussion. But this philosophical foundation should be compelling as well as comprehensive and inclusive of different dimensions.

The independent perspective of the article aims to present a more thorough view of this Revolution, as well as revealing the innermost angles of it. This perspective lays emphasis on the role of transcendent philosophy in Iran's Revolution. Thus, it is in quest of elements that justify and provide essential stimuli of the Revolution and social development. It is expected that transcendent philosophy is devoid of deficiencies that other theories have and present a more comprehensive and inclusive standpoint taking account of subjective and objective factors together.

2. Theoretical Capacities of Transcendent Philosophy

Transcendent philosophy is not the only Islamic intellectual method. Before the emergence of this philosophy and even until now, there were four great intellectual methods in the Muslim world, peripatetic philosophy and Ishraqi philosophy, mysticism, and theology. Transcendent philosophy has managed to take advantage of all of these intellectual methods and incorporate them into an integrated system.

Peripatetic philosophy represented by Avicenna put emphasis on logical argument. Represented by Sohrevardi, Ishraqi, however, gives precedence to heart wayfaring and soul sacrifice and heart edification, as well as logical argument, in order to discover facts. Mysticism, which is represented by Ibn Arabi, is the edification of the soul for reaching God and divine wayfaring, so that revelation of truth is stressed, while it also emphasis on communicative method and logical argument with religion orientation. Theologians argue with commitment. But transcendent philosophy is some kind of an integrated one among these methods. This combination and the systematic blend is so solid that none can pull any of it apart. Although transcendent philosophy is similar to Ishraqi in method as they take account of revelation and argument simultaneously, its principles and inferences are different from Ishraqi. The founder of this approach, Mulla Sadra managed to once for all resolve a lot of disagreements between philosophy and theology, and philosophy and

mysticism.

Transcendent philosophy entails many components and enjoys a system and organization just like all great philosophies. Therefore, there is a relationship and harmony between different parts of it, as each part can be perceived together with the perception of other parts. This feature allows for the realization of every single components and recognition of its objectives and position by getting an understanding of the totality of a school. With this feature, we can approach transcendent philosophy so that we can figure out how this school managed to have an impact on Iran's Revolution.

2.1. Existence

Existence is the distinctive point of Mulla Sadra as opposed to former philosophers who agree with the quiddity. Quiddity is the same subjective matters, which is used to get an understanding of the external world. Indeed, a priori concepts in our minds constitute logical matters that we can use when encountering the world outside of them. Therefore, quiddity is fully subjective and created by mankind. Similarly, quiddity is endlessly vast and abundant. There are quiddities as many objects as we can see or they can come to mind. But Mulla Sadra disagrees with this notion and believes what is original is existence. No accident comes to existence until there is no essence; the essence is indeed existence. Therefore, while we see many things outside, there is only one absolute existence that levels of existence originate from. With this work, Mulla Sadra exhibited a ring that connects all levels of reality (Nasr, 2003: 180). Principality of existence does not disregard quiddity, but instead it holds what is original is existence. Quiddity includes the differencing aspect of objects, i.e., their special and exclusive traits. The term "originality" refers to objectivity, origination, and truth. It is the existence that is true and the origin of effects, as quiddity has no position but in the scope of mind.

The discussion on the principality of existence in political and social issues has a great effect on a philosopher's ideas. Such philosophers are in pursuit of unity rather than disunity, as they see common ground and unity more. Hence they have a great capacity for bringing people together and making them united. Imam Khomeini was able to see Islam as the central point of unity as he resolved all political and social issues with this axis. For this reason, he managed to bring together many people on the path to the aspirations of Islam.

The leader of Iran's Revolution came up with some kind of monotheistic holism in that elements and objects are somewhat

connected in the face of their disparity and they are not reduced to one another, as he was influenced by the transcendent philosophy. This real connection and bond account for the principality of existence. According to the principality of quiddity, every object is independent and unrelated to other objects, and in this world a set of associative matters exist, but according to the principality of existence all traits and attributes are the same and one reality (Afroogh, 2008: 446-467). Accordingly, Imam Khomeini was in search of unifying grounds. As for the society of Iran, he saw Islam as the connecting point, and started his endeavor according to this. As an objection to the actions of Dr. Mosadeq and Ayatollah Kashani, the leaders of nationalization of Iranian oil industry, he asserts that they should have put the main emphasis on the unity of Islam (Khomeini, vol. 12, 1999: 248).

2.2. Gradation of Existence

The existence results in the gradation of existence, because the question comes up when talking about existence, ‘what is the relationship between beings in the world and necessary being?’ If we come to the understanding that the essence of the Almighty God is distinctive and above all beings in the universe, what the type of existence of beings is like, and what relationship they have with necessary being. According to the gradation of existence, all levels of existence derive from an absolute existence, but they vary in their gradation of existence and are differentiated based on their closeness or remoteness from absolute existence. The closer to the core of existence things become, the more perfection they will experience, and vice versa, their distance from absolute existence determines their evilness. All beings desire to reach existence and virtuousness, and this desire is innate. The move toward the center of existence is a reformist and moral move.

One of the outcomes of the gradation of existence is the negation of duality. The gradation of existence and a multifaceted look at the universe hinder the formation of dichotomies like the world and hereafter, religion and politics, etc. This is achieved particularly by considering an intermediary world as the world of ideas, working between the world of senses and world of reason. The special task of the world of imagination, which is thoroughly discussed in transcendent philosophy, is to make a connection between the material world and the world of reason and meaning. The world of imagination situated between the two world shares the characteristics of both worlds; it is the same world that we live and the existence of human being entails two aspects, corporeal and spiritual.

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In transcendent philosophy, the soul of mankind is "bodily origination and spiritual subsistence of the soul," which means that the soul is dependent on the body. It is originated from the material body of man, and as long as it is alive, it is dependent on the body. The survival of the soul and its exaltation require a man to protect the body well. Reaching high levels in the world is no longer possible without taking care of the body. This is achieved with the prosperity of the world. The soul obsessed with sustenance and basic needs stands no chance to ponder about higher worlds and is unable to maintain systematic thinking. The world is the farmland of the hereafter; that is, it is a prelude to the hereafter and human being is a passenger in this world. To attain happiness in the hereafter, one is required to find worldly happiness. As a result, there is no dissociation of mundane politics and divine religion.

One of the challenges that Imam Khomeini and other Revolutionaries were faced with was the idea that Islam cannot be reconciled with politics as religious scholars should deal with worshiping matters. Even when he was imprisoned, Imam Khomeini was told that "politics is mischievousness, you better not enter politics," but Imam's response was that scholars would never enter such a policy (Khomeini, 2006: vol. 9, 505).

He points out the governance of the Prophet, in that believers put effort into the direction of society, and if religion is supposed to be alienated from governance, what will be there to justify the prophet's and his followers' policies? Imams' enlightenments then resolved many problems posed to the religious state. The wrong interpretation of expectation for the promised savior, for instance. Similarly, many uncertainties created by Marxists, particularly liberals, about the deficiencies in the teachings of Islam in the new century have been resolved by the teachings of transcendent philosophy. Part of Morteza Motahari's works deals with the propaganda of Marxism. If there were no such dedications, Islam would have never survived against the extent of Marxist and liberalist propaganda.

Another dichotomy that can be resolved is the one between action and opinion. The aim of a theoretical discussion is to achieve an action; that is, opinion per se will not be valuable until no action is realized. For instance, Imam Khomeini did not find the books on morality written before him, say *Nasiri Ethics* by Nasiredin Tosi, *Tahart al-eeraq* Moskoyeh Razi and the like, to be the books on morality, because they are just prescriptive rather than curative. In this regard, the morality books should have an effect on the reader, or else theoretical knowledge

on morality will not be helpful by themselves. Iran's Revolution managed to bring the theoretical knowledge of transcendent philosophy and religious teachings into action and generate a lot of energy. Action and opinion are somewhat interrelated, because human's action can grow more when knowledge grows. By performing good deeds, human's knowledge and insight will be expanded.

2.3. Hierarchical View of the World

Another principle derived from transcendent philosophy is the layered view of the world, a hierarchical look at the world. This view is the product of gradation view of the world. Three overall and main layers can be considered for the world and we can study the phenomena with them. The innermost layer is layer of truth that deals with the metaphysics of matters. This layer is a rational and philosophical study of phenomena. The next layer is an ontological layer, which is responsible for the ontology of phenomena. Religious teachings fall in this layer. The outermost layer is real or objective layer, which is the same epistemology dealing with sensory, experimental and acquiring affairs (Sadra, 2008: 413-445).

According to this discussion, transcendent philosophy is the essential cause of Iran's Revolution. By necessary, we mean that there are essential matters in the world regardless of sensory and visible matters; that is, even if they do not lead to external events, the agents and necessities can still exist. To understand Iran's Revolution, we should be reduced to the recognition of external and essential factors, but instead we have to consider internal and causal factors as well. Since social phenomena are layered, we should not be limited to a single scope of these phenomena, but at the same time we have to investigate its innermost layers that entail more general and sustainable traits (Afroogh, 2008). Sadra's view is the innermost layer of the Islamic Revolution.

According to this view regarding the phenomenon of Revolution, not only sociological, political, economic, and social investigations as well as other analyses dealing with how this Revolution happened, but theories dealing with Shi'a and Islam are also taken into consideration. Skachopol, Foucault, and those who took account of the role of religion and spirituality in Iran's Revolution could reach this layer. Here the role of jurisprudence is taken into consideration in social planning. In the truth layer, philosophical foundations and eventually mystical discussions are raised. Each phase involves preceding phases. Thus, the philosophical layer encompasses the layers that precede it. Eshghi's mistake is just here where although she inclines to a mystical approach,

she argued that there was no jurisprudential plan for the Revolution, i.e., jurisprudence had little impact on the Revolution. However, in accordance with this standpoint, jurisprudence has a lofty position in the Revolution. The philosophical view, however, can change the attitude in such a way that a theologian jurist and mystic perception of jurisprudence is different from that of a non-theologian jurist (Javadi Amoli, 2008: 89). Hence, the Guardianship of Islamic Jurist proposed by Imam Khomeini is different from other views in this regard. The closer to the outermost layers a person gets, the more competent for leadership a leader will be.

Layered view of the world removes certain problems posed in the theories of Revolution, e.g. single cause viewpoint or partial and incomprehensive views. According to this account, both objective (political, economic, sociological, etc.) matters can be seen in the Islamic Revolution and religious beliefs of the people and the role of Shi'a school. Additionally, the essential, causal and ontological causes of the Revolution will not go unnoticed. The third layer that comes after the ontological and philosophical aspect of the Revolution can solve the problem of a benchmark for religious theories. The theories that approach the internal and inner development of mankind and put more emphasis on a change in social conditions are closer more to the theory of Iran's Revolution.

2.4. Substantial Motion

What drives beings to higher centers of existence is a substantial motion. The question is whether thing itself can change as it moves or simply its traits or states change. For Mulla Sadra, the thing itself changes and develops into a new entity as it moves substantially. Therefore, the essence of existence is moving and at any moment beings are moving toward an absolute existence, because they are calling for perfection. Evolution and movement of existence are explained by time; time is the fourth dimension of objects, a dimension which is invisible and rational. Therefore, things are constantly moving and transforming, though they are seen static. The important question coming up regarding Substantial Motion is what happens to the position of human's volition in this regard. If he is expected to pass a specific and predetermined path, what will the role of human be and why has he been even created? The answer is, though this movement is predestined and compulsory and involves all creatures in the world, that human being is able to change this movement to his own benefit and plan his path of life as he desires. Human being is creative. As God creates beings in the world, mankind can imagine things in his mind with his volition, albeit they are unreal and subjective.

Substantial motion is largely linked to human's soul. It emerges and moves in the same way as other creatures with substantial motion. For Mulla Sadra, human's soul is not separated from his body, as it comes to existence from the early stages of bodily formation, and it remains with the body until natural demise happens and there is no need for the body. In this respect, Mulla Sadra designated the soul as "bodily origination and spiritual survival." However, in addition to the movement that occurs in the material existence of human being, the soul of man can travel some levels as a result of the substantial motion. He can get to Barzakh, where it is a perceptive phase, from the material world, and ascend to the higher world, which is the world of reason and the soul. The world of reason is the world of the unity of powers, and mankind has all the previous levels at this point. The existence of human being is the essence of all creatures and the invisible world, and hence the realization of the soul has been held to be the key to the recognition of the universe.

The substantial motion and the acceptance of the evolutionary movement of beings in the world can result in a change and fundamental transformation in all particles of the existence, including persons and society. Such a view about the existence admits of no stagnation and solidity, as it does not perceive the status quo to be the final and end of everything. In a letter to Mikhail Gorbachev, Imam Khomeini wrote and asked him to take advantage of the teachings of transcendent philosophy for changing the situation (Javadi Amoli, 2007: 367-372). Imam had faith in evolution through this philosophy. He believed that Revolution happens if evolution is needed. In addition to evolution in political, economic, and social pillars, intellectual and cultural evolution must happen; otherwise Revolution ends up with dictatorship (Khomeini, vol. 11, 1999: 196). What needs to be changed is not a social fact but the perception that people have of the social fact. Even though social conditions were unfavorable in many periods of contemporary Iran, no Revolution took place because there was no determination to move on the part of the people. Ayatollah Beheshti (Farsi, 1982: 58) pointed out somewhere that Revolution just drives out a dictator, but many dictator-stricken minds that lived in this regime must be changed. Before an external Revolution, an internal Revolution should take place.

2.5. Philosophical Anthropology

The view of transcendent philosophy on human being is thought - provoking. This new view is, on the one hand, the upshot of Substantial Motion and physical emergence and spiritual emergence of the soul is human being. By admitting evolution in human being, this view arouses

modernism and intellectualism and breaks up the fight with solidity and traditionalism, as well as admitting reform and Revolution. It also comes up with different types of human beings. On the other hand, it is the outcome of the new definition of human being. In transcendent philosophy, human being is not defined as a talking animal, but he is a hay Muta'alleh (a divine living being), which means the one who is alive and thinking of his God. Alternatively, in the classification provided by the Islamic philosophy regarding different types of beings, creatures are classified as imperfect, dependent, non-nature-dependent and full-nature-dependent and super perfect creatures. Human being is among the creatures non-nature-dependent, which means that he is imperfect and unable to provide all means of reaching perfection. The physical emergence of human's soul is influential in his defect, in the sense that he was completely engrossed in his natural requirements at the early stage of human life. Thus, the love of property, power and dominance over others was stronger in him. These two features together with his naturally civilized disposition deliver some results;

First, human being is in need of living in society and hence law and order. Second, he is imperfect and unable to provide all of what can make him happy.

Third, he is thinking of God and in need of divine guidance by which he can be directed to his divine nature. According to Mulla Sadra, the necessity of guiding man is to the extent that he should either serve as a prophet or have a prophet. For Mulla Sadra, the duty of politics is the implementation of divine rules, organization of morality, regulation of family rules, organization of society, organization of the relationship between human being and God. He sees invitation to one God as the ultimate destination and goal and the core of the Quran and religious teachings. For Mulla Sadra, we can achieve three goals and principles when studying the Quran;

1. Recognition of God Almighty and his actions;
2. Recognition of the path and degrees of reaching the truth and how this is achieved and prevention of mischief and misleading in this way;
3. Recognition of Akhirah and returning to God. For these three purposes, three complementary principles are cited:
 - A) Recognition of prophets;
 - B) Reciting the speeches of rebels and divulging their scandals, rendering their reasons invalid for their misleading and misguiding choices as to the way they follow and warning people about wrong ways and calling on them to stand firm in the right way;

C) Teaching prosperity of dwellings and shelters until reaching God and how become a servant and receive provisions, welfare and mixed nurture and feeding it for return journey (Mulla Sadra, 1985: 15-16; Lakzaei, 2012).

In the last principle, two types of deal are interpreted; first, the deal between human and himself, in that ethics is responsible for clarifying it, and second the deal with other people, that politics and religious rules decide on them. As a result, in Mulla Sadra's thought, politics and people's social affairs are part of Sharia, purpose and goal of divine verse, as well as the philosophy of prophets. Sharia is a supplement to politics and its soul. Hence in the fourth journey of al-Asfar al-Arba'ah (Four Intellectual Journeys), the mystic should return to the people and make reform among them, otherwise his journey will not be completed. Sayyed Hassan Nasr (2005) believes that Islamic mysticism entered politics in its course of development in Iran's Revolution. He perceived the Revolutionary movement of Imam Khomeini, which was replete with mystic penchant and pure asceticism, to be part of the four journeys of a mystic. Evolution in man and society is the product of recognition. Gaining knowledge nurtures human being and hence he contributes to society and politics. If the knowledge is transcendental, so will be man and society, and if it is poor, so will be man and society again. Iran's Revolution nurtured noble people. During his speeches, Imam Khomeini held over and over again that the Revolution was not meant for the provision of bread and house, because every poor politics and state can do so. He asserts that the Revolution was meant for God and Islam. He reiterated somewhere that other Revolutions took place for worldly purposes, but the Islamic Revolution of Iran served more exalted purposes (Khomeini, vol. 17, 1999: 54 and 63). Transcendent philosophy exerted its greatest effect by influencing the thought of the leader(s) of the Revolution. Basically, philosophical discussions, particularly those close to transcendent philosophy, are not taught and recited for the public, but instead they exert influence over leaders and then people evolve with the words and action of leaders. The ideas of Mulla Sadra manifested themselves by influencing the ideas of Mulla Hadi Sabzevari and social discussions of Sayyed Jamal al-din Asad Abadi, and valid philosophy of Akhund Khorasani, and methodological interpretations of religious sciences, and rational and Revolutionary arguments of his followers in the Constitutional Movement. In what followed, it became widespread with the ideas of Ayatollah Kashani during Iraq's anti-colonial movement against Britain, and this experiment was pursued as

an opposition to British politics in Iran and eventually it was embodied in the Islamic Revolution of Iran (Aloostani Monfared, 2007). Transcendent philosophy influenced the thought and view of Imam Khomeini regarding different problems (Omme Talab and Namdar, 2006: 17-48). For one thing, the systematic form of transcendent philosophy penetrated Imam's intellectual organization in such a way that Imam's view on society and real world and his surroundings as well as books he read became different. Ayatollah Javadi Amoli argues that the jurisprudence that a savant philosopher studies is different from that other philosophers do. According to him, Imam Khomeini was not only interested in the Guardianship of the Islamic Jurist, but he was also interested in the guardianship of a philosopher as he was a philosopher, and because of his mystic character he inclined to the guardianship of a mystic. The guardianship that Imam put forward was a jurisprudence combined with wisdom enriched with mysticism (Javadi Amoli, 2006: 274). Given this, Guardianship of the Islamic Jurist was set forth by Imam Khomeini in the way that he sees its idea as an acknowledgment of this. Like Mulla Sadra, Imam Khomeini adopted a critical and complaining position against the situation of his time. The stance can be seen particularly against the approval of the bill "provincial and state councils," the approval of capitalization etc. Throughout the book "Kashf Asrar" (The Unveiling of Secrets) by Imam Khomeini, there are objections to the governance of Reza Shah who is therein referred to as black tyranny. He believed that people's failure to spark an uprising in that time causes a lot of upcoming problems.

Influenced by transcendent philosophy, Imam combined the evolutionary aspects of Substantial Motion with soul subjects of this school, calling for an internal Revolution. For Imam Khomeini, internal Revolution is the condition of every kind of external evolution. It is human being that forces the external world to change by making a change in himself. For this reason, the soul does not view social reality as an evolutionary factor, but it is the type of human's attitude to issues that brings about change. For Imam, many Revolutions discussed in the world have managed to make changes in political and economic matters, but, since they failed to bring about a cultural and intellectual change, they ended up with dictatorship. If the Islamic Revolution of Iran fails to arouse this intellectual movement and brings about internal and spiritual change, it will end up with dictatorship (Khomeini, vol. 11, 1999: 196).

The belief in the priority of internal and spiritual change over external alteration prompted Imam to lay emphasis on human making and human

nurturing and proposal for releasing the soul from the captivity of passions, realizing human values, promoting political consciousness, and awaking people and increasing political understanding, and reinforcing self-confidence.

Conclusion

The purpose of this paper was to demonstrate the capacities of transcendent philosophy in the elucidation of the Islamic Revolution of Iran. With emphasis on the idea that transcendent philosophy was responsible for philosophical support of Iran's Revolution, the present paper dealt with some of the most important discussions of this philosophy about a native debate with regard to the origin of Iran's Islamic Revolution in order to provide a comprehensive analysis of the greatest event in the twentieth century. In the beginning, the most important cultural theories proposed for the analysis of the Islamic Revolution were discussed. The most important deficiencies of these theories being referred in the text are the lack of a more thorough theory compared to other theories, so that we cannot espouse them rigorously. Among the different theories underscoring the role of religion and ideology, there is no any generally agreed criterion. In this paper, besides explaining the hidden capacities of transcendent philosophy such as principality of existence and gradation of existence and more particularly discretionary substantial motion and considering the result of this issue that removing dichotomies of political phenomena and concepts can be achieved, and hierarchical view of the world and benefitting from a comprehensive view about the analysis of Iran's Revolution, we shed some light on the latent capacities and clarified some of its social and political dimensions. Transcendent philosophy solves the problem of deficiencies in the evaluation of the theories of Iran's Revolution first by a gradation or a hierarchical view regarding different dimensions of Revolution phenomenon and then by introducing philosophical and innermost layer as the most important layer in the analysis of Revolution phenomenon. Theoretical capacities of transcendent philosophy are great for the analysis of why and how Revolution occurs, but all of the dimensions have yet to be analyzed. What has been done in this paper was just a reference to part of the capacities of this philosophy in the analysis of the reason of this Revolution and its effects on the ideas of the leader of Iran's Revolution.

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