

**Majid Najafpour:**

## **“THE ORAL HISTORY OF THE COMMUNITY OF COMBATANT CLERGIES OF TEHRAN”**

***The Center for Islamic Revolution Documents; Iran Publishing; 2008.***

This book by Majid Najafpour supposed that with gaining momentum of Imam Khomeini's movement and the spreading of fight against the Shah's regime, the combatant clergies, more than before, became aware of the need to organize and lead the fight, the realization of which also necessitated the formation of the clergies in a more organized form than before. Before everything, Ayatollah Khomeini had realized the necessity of organizing clergies in the beginning of the movement and had called for holding weekly sessions by religious scholars and clergies.

According to the author, with no doubt, happening of Islamic Republic is one of the most important points in Iran's contemporary history. This event was not possible except by means of clergies' struggles. Clergies had a fundamental role in guiding people. Constituting of the Community of Combatant Clergies of Tehran was because of increasing need to organize and guide the inclusive combat of people against Pahlavi regime. Surely, reviewing the function and role of this Community shows the importance of religion in the political change in Iran's history.

In Najafpour's point of view, the most obvious features of the Islamic Republic of Iran consist of:

1. Islamic Republic has a religious nature;
2. All of cities, towns and villages have a role in these changes.

In the beginning, the author explains the Theory of Political Thought of Vilayat and Government in Shiism with a look at the Islamic history from the commencement up to the Qajars era and then recognition of religious authority in Shiism jurisprudence and presence of contemporary religious authorities in Iran's

political and social changes. Shiism political culture consists of Imamieh Shiism\* attitude toward politics and political power that is influenced by beliefs and traditions of Shiism; this determines Shiite's political patterns and behaviors in accepting or denial of governments.<sup>1</sup>

In this book, the writer pointed out the reasons related to the presence of Shiite clergies in Iran's political and social events and then he explains some factors such as clergies' isolation and finally the new pattern of combat that began from the heart of the Theological Seminary.

The author discussed that presence of Ayatollah Khomeini and his revolutionary interpretation of the contexts of Shiite culture such as waiting, dissimulation, martyrdom, and removing surrender and isolation from these contexts, paved the way for revolutionary thoughts and mind. Some of the young clergies who were the disciples of Ayatollah Khomeini created the movement of Khordad 15<sup>th</sup>, 1342. During the investigation of the process of conscious clergies' political behavior, and the circumstances of their efforts and activities from 1342 (1963) to 1357 (1979), we can determine the relation between political movements and behaviors of people and religious elites in the process of combating. Moreover, in order to recognize the motives and reasons of people's political behavior and their presence in the process of this movement which led to the Islamic Republic in 1357 (1979), the writer introduces the centers for political movements, publishing the declarations by the Community of Combatant Clergies of Tehran and the conditions of intensifying revolutionary activities and efforts.

As stated by the author, Community of Combatant Clergies of Tehran profited from several means and methods so as to impact on public opinions and its role in political changes. Some of these methods are: 1) introduce and select the religious authorities; 2) mosques; 3) Friday prayers; 4) assemblies, councils and societies of policymaking and decision-making in political system, such as The Expediency Discernment Council of the System.

Pupak Moheballi <sup>2</sup>

<sup>1</sup> *Imamieh Shiism is referred to Shiites who believe in 12 Imams who guide people after Mohammad (the prophet) and the 12<sup>th</sup> Imam is the savior of the mankind. This research by Majid Najafpour considers the events after the Islamic Republic of 1979 and the impressive role of active clergies in the Community of Combatant Clergies of Tehran. Although the changes after 1370 (1991) and beginning of the 4<sup>th</sup> period of the Islamic Consultative Assembly and appearance of "the Society of the Combatant Clergies" which is apart from the Community of Combatant Clergies of Tehran requires an extensive investigation, but in the end of this book, the writer tries to declare the reasons of this separation in an economic and cultural investigation so as to familiarize the readers with the second wing of clergies who are called "the left wing".*

<sup>2</sup> Pupak Moheballi, M.A. Student in International Relations at University of Allameh Tabatabaei, Tehran, Iran, pupak.moheballi@gmail.com