
The Abstracts of Articles

The nature, the necessity, and the basics of criticism in the Islamic Republic of Iran

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Abstract

Emphasizing the necessity of the reproduction of legitimacy of a dominant political system through an active, constant, and multi-perspectival criticism in the Islamic Republic of Iran, the paper deals with the relationship between criticism and explanation. Afterwards, presenting a realistic explanation of the revolution and its numerous layers, some criteria have been proposed for criticizing the Islamic Republic of Iran. Then, with respect to the seven criteria of criticism, there is a discussion over the basics of criticism, and, finally, three periods of criticism have been identified in the Islamic Republic of Iran (i.e. intra-discursive, silence and justification, extra-discursive).

Keywords: criticism, realistic explanation, Islamic Revolution, Sadraian thought, Islamic Republic, expediency.

The foundations of the legitimacy of Welayat-e Faqih

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Abstract

The question that government is a religious foundation or a secular common one is among the most important questions in the Islamic political thought. Religiosity of the foundation means that governments have the right to enforce political power if they only have the religious legitimacy.

With respect the conditions and requirements of sharia, they are classified into the ones having the legitimacy and the ones lacking it. An immaculate person had doubtlessly the right to diving government and if he is present, no other people have the religious right to occupy government. In Shiite Fiqh, the political governance of the immaculate is important because it is the credibility and the foundation of the government of the non-immaculate and the domain of the rights of the non-immaculate is determined with respect to the domain of the governance of the immaculate.

Some of the previous Shiite jurisprudents did not bring into consideration the occupation of government by the jurisprudents, despite mentioning many partial Welayat. The only reason was the inaccessibility of governments for the Shiite jurisprudents. That is

why the greatest Shiite jurists entered political arena practically and explained the theoretical foundations of the general Wellayat of jurists as a social principle.

Keywords: Government, legitimacy, wellayat of the immaculate, Imam, General wellayat, wellayat-e faqih.

The principle of the Inexistence of Welayat

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Abstract

Referring repeatedly to the principle of the Inexistence of Welayat in Fiqh clarifies the necessity of answering the questions that what the principle of the Inexistence of Welayat is and that what foundation it has. Therefore, after providing explanations for the different meanings of the principle, the paper tries to explain Welayat so it becomes apparent that to what extent the principle of the Inexistence of Welayat can be enforced and that how it is compatible with the necessity of Welayat. Then, proposing the foundations of the principle, paper tries to answer the questions that whether Esteshab (referring to a previous rule at the present time) supports the principle, or, the Inexistence of the Welayat of men is a minor part the Welayat of Allah, or due to the freedom of other men Welayat over other people is nullified.

Keywords: Welayat, absolute Welayat, Inexistence of Welayat, Esteshab, freedom, unity, government.

Mirza-ye Qumi and the Qajar kings

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Abstract

The Shiite ulama behaved with sultans and kings based on religious motivations, not material or worldly motivations. Ulama, including Mirza-ye Qumi, supported sultans in order not to replace a Shiite ruler with an oppressive one, to prevent anarchy, to prevent deviant thoughts to occupy sultans minds, and finally, to prevent Shiism to decline. Despite their relationship with kings, the Shiite ulama maintained their independence, and this relationship did not make them issue any religious decree rooted in their own and the king's wishes. The paper is a sample of the political behavior of Shiite ulama with sultans and rulers.

Keywords: ulama, Mirza-ye Qumi, 'irshad-nameh, Qajar.

Jurisprudents and tyrannical governments

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Abstract

The occultation of the Twelfth Imam and the Shiite society's inaccessibility to its ideal political system, on the one hand, and the need for minimally possible organization, facilities, and opportunities for the Shiites in non-Shiite governments, on the other hand, required the collaboration of the Shiite 'ulama with the existing governments. Though 'ulama did their best to prove the Imamate and the occultation of Imam Mahdi (pbuh) during the Lesser Occultation, with the beginning of the Longer Occultation and the improvement of 'ulama's status among the Shiites, their collaboration with the existing governments and the nature of and reasons behind this collaboration turned to an important issue in Shiite political thought. This paper studies the collaboration and the extents of the collaboration of 'ulama with sultans.

Keywords: occultation, Shiite political thought, just sultan, tyrannical sultan.

Political taghiyyeh

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Abstract

Based on a new approach to the holly Qur'an and to the behavior of the wise, the present paper studies political taghiyyeh (act of concealing one's own belief). After elaborating on the concept of taghiyyeh briefly, personal and socio-political taghiyyeh are explained. With respect to personal taghiyyeh, there is a discussion over the obligatory precepts of the types of taghiyyeh based on the Five precepts, and over the situational precepts. Verses and traditions concerning political taghiyyeh were brought into consideration in the case of political taghiyyeh.

Keywords: taghiyyeh, personal taghiyyeh, political taghiyyeh.

The legitimacy and acceptability of Welayat-e Faqih from Imam Khomeini's Viewpoint

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Abstract

The appointment and election of Wally-e Faqih, the actualization of Welayat, and the legitimacy and acceptability of Wally-e Faqih, in general, are among the most important controversies among the Islamic political groups after the victory of the Islamic Revolution. To explain the legitimacy and acceptability of Wally-e Faqih from Imam Khomeini's viewpoint, the paper, first, presents the existing theories concerning the legitimacy and acceptability of Wally-e Faqih and discusses over the dependence or independence of legitimacy on acceptability, and then, evaluates the views of the two political parties in the Islamic Republic of Iran in this respect. It seems that the theory maintaining the appointment of Wally-Faqih by Allah (divine legitimacy) accords to Imam Khomeini's works and acts, though his emphasis on its acceptability by the people strengthens the idea of the dependence of legitimacy on acceptability.

Keywords: legitimacy, acceptability, Welayat-e Faqih, Imam Khomeini, divine legitimacy, public-divine legitimacy.

Welayat-e Faqih in the Islamic Wisdom

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Abstract

The political concept, Welayat-e Faqih, is a political discourse, theory and system. This political theory and discourse is in line with the political discourse of Shiite Imamate and is legitimated in the domain of Islam. politics, and leadership in the Islamic political theory and system. The promotion of political and national efficiency is, now, the most important challenge in front of the theory and the political system of Welayat-e Faqih. The explanation and realization of material, economic, social, and modernist instrumental development concordant with socio-political balance in line with cultural, spiritual, and moral upgrade of man form its future perspective. Enquiring into the origin, and political and philosophical function of Welayat-e Faqih will be helpful in finding its foundations especially in the political thoughts of Farabi, Khaje-Nassir-od-Din Toosi, Mulla Sadra, Allameh Na'ini, and Imam Khomeini.

Keywords: Welayat, political sovereignty, political leadership, Faqih, Fiqh, religious knowledge, religion, politics.

Wellat-e Faqih and the constitution

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Abstract

The significance of the constitution and Welayat-e Faqih in the Islamic Republic of Iran resulted in the formation of different views about the powers of Walliy-e Faqih and the constitution. On account of Faqih's divine Legitimacy, some believe he is above the Law. Some others give the priority to the constitution, assuming there are contradictions in the shiite theology or Fiqh about Welayat-e Faqih and the constitution. The last group, on the basis of a sociological perspective, believe that the practice of the holy prophet and the ten-year experience of Imam Khomeini clearly show that there is no contradiction in the powers and duties of walliy-e Faqih and the constitution.

Keywords: Welayat-e Faqih, constitution, Imam Khomeini.

Welayat-e Faqih from the viewpoint of Ibn-i Fahad Helli

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Abstract

The sources dealing with Welayat-e Faqih consider 12th and 13th centuries (AH) as the starting point of the emergence of the Welayat-e Faqih theory and Mulla Ahmad Naraghi as the founder of the theory, but, in fact, the theory appeared in the Shiite Fiqh from the Long Occultation so far. It existed at time of Sheikh Mufid and was overtly discussed over in the Shiite Fiqh by Ibn-i Fahad Helli after whom Mulla Ahmad Naraghi's timely effort revived his ancestors' heritage. The importance of Ibn-i Fahad Helli's role lies in the fact that he says the Faqih, acting as a vicegerent of the Hidden Imam, is permitted to enforce the laws of Islam and that people must assist him as well. In addition, the Faqih, as a representative of the Hidden Imam, can collect Khoms and utilize it, and perform the Friday Prayer.

Keywords: Welayat-e Faqih, political Fiqh, Ibn-i Fahad Helli, Mulla Ahmad Naraghi, Independent Welat.

The foundations of Welayat-e Faqih

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Abstract

The basic distinction among the approaches dealing with the conditions of the legitimacy of political systems lies in their foundations. The present paper is an attempt to elaborate on the foundations of the religious-Islamic-Shiite theory of political system based on the theory of Welayat-e Faqih. Therefore, ontologically speaking, the paper examines two types of views of religions and religious people towards the beginning and end of the universe and the need for leading and showing the way to man. Humanistically speaking, the paper tries to analyze the extra-temporal views of the holly Koran to human being through the extra-temporal characteristics of man. In this part, it has been explained that men can acquire new features through their inherent features, and that man's free will to choose leads him to adopt a religious or non-religious policy. Afterwards, there is a discussion over pre-assumptions of political systems in the Islamic teachings.

Keywords: Welayat-e Faqih, ontology, anthropology, political system in Islam.

The principle of the Inexistence of Wellayat

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Abstract

Referring repeatedly to the principle of the Inexistence of Wellayat in Fiqh clarifies the necessity of answering the questions that what the principle of the Inexistence of Wellayat is and that what foundation it has. Therefore, after providing explanations for the different meanings of the principle, the paper tries to explain Wellayat so it becomes apparent that to what extent the principle of the Inexistence of Wellayat can be enforced and that how it is compatible with the necessity of Wellayat. Then, proposing the foundations of the principle, paper tries to answer the questions that whether Esteshab (referring to a previous rule at the present time) supports the principle, or, the Inexistence of the Wellayat of men is a minor part the Wellayat of Allah, or due to the freedom of other men Wellayat over other people is nullified.

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