

# Theocracy in terms of martyr MotahariVrshyd R. BatakydbrShvragrayy the construction of optimal state

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**ABSTRACT:** One of the most fundamental issues in the field of Islamic theocracy's religious ideas are considered. The government has always regarded as one of the needs of human society in general and always based on the needs and interests of the people and kings have been set., Who has taken many forms in past eras, Islam as a comprehensive religion that note 's. Various scholars (Shia and Sunni) in the past years, various ideas to achieve the ideal state of Islam have theorized that this thesis, we have a crisis of governance martyr Motahari and Rashid Rida's perspective, according to the views They come look at their books and treatises comparable to Qrarmydhym of hypothesis. purpose of this study was to evaluate political ideas and brave martyr Motahari is Rzadrkhsvs theocracy. these essays have been collected into a library method . the martyr Motahari on the ballot paper, the ruler supreme and the Assembly of Experts and the Drnzryat Rashid Rida, Law, People from Vqd solution is discussed.GivenMtqzyat be appointed as long as they play a significant role in identifying and selecting people.

**Keywords:** Motahari, Rashid Rida, good governance and Shvragrayy Council, Assembly of Experts, the House of the People and the marriage dissolved.

## INTRODUCTION

This article explains the crisis in the way of the Leader of the Islamic ruling martyr MotahariVrshyd R is zero sum. With the assumption that both the investigator to resolve the issue and concluding Shvragrayy most dominant in terms of Rashid Rida and the Assembly of Experts of MnzrshhydMotahari point in the state-building can be, what is the position of the institution at the thought of both thinkers.

According to Rashid RidaVshhydMotahariShvragrayy common political thought in the construction of government is desirable, research assumptions:

- 1- Good governance is a zero sum martyr MotahariVrshyd R. theocracy
- 2- Religion and politics from the perspective of these two thinkers join together
- 3- Each processor Dvnzryh comprehensive leadership believe in the Islamic system.

Therefore, in this study, we investigated Shdhtaba scholar of political thought in a comparative common and distinguishing between these two ideas is both thoughtful explanation. Drshyv discussed in this article stating the necessity Vnyzpyshynh state government in the Muslim world, martyr Bhdydgah House Motahary about theocracy KhbrganvnyzRshydrzabh views as official comment from the House on Vqdprdkhth solution and finally the conclusion will be referred to the common Vafraq.

### **The government needs**

The importance of the role of government in people's lives , the majority of the world Flasz.Vdanshmnd Science Alajtma believe that state government is necessary to form an innate need for humans to understand it .

Aristotle says :(( therequirements of human nature , because human there are social in nature somebody who believed the government is not required , normal relations will destroy itself or a wild man or humanity knows the truth.))

Plato says : ( ( college life, but the government is not virtuous human beings , because human nature is inclined to political life , so that man's natural state of affairs is not without its. ) )

Other scholars and politicians, scientists also believe the community have filed a claim so many brief . Political Islam is all about the government because:

First : Islam attaches great importance to the community and consider it independently is a way to focus attention on the important subject of Islam verses show.

((N sketched directly FatbvhSratyy Vela TtbvaAlsbIFfrq The Website : This is My straight path , so follow it Follow not other ways to separate you from the community is.)) ( SurahAnam verse 15 )

Another division vice Vdrayh trying to express Vprakndgy says: (( Vela TnazvaFtfshlvVtzhbRyhkm : Do not quarrel with each other to get loose, weak, VabrvVhysyt your Vzmt disappears . ) )

In another verse to preserve Islamic Complex says: ((VltkMnkmYdvn maintained until KhairVyamrvnBalmrvfVynhvn shit together AlmnkrVavlykMfilhvn should be among you a group of community people to invite good people to do good Vslah including the command they are open to ugly things tubs (which are driven by Khlqnd ) to prosper. (ROHANI, 2007 : 31-29 )

Seyyed Jamal AldinAsadAbadiDrrvhAlvsqy writes legislature of any nation can not be true , unless you simply take inspiration from the people , from real Vyqdr people knew it was Ratvsyh attention to public opinion . Then ShagrshJamaluddin Muhammad AbduhTlshdrrah sought to reform Islamic society was considered a civil matter and for the Muslim UmmahAbdo government or community representatives were granted the right to install Vzlruling .than his views on the council form of government is vested in the people , and not in such Khalifa issues should be direct involvement (HAGHIGHAT,2000).

Second, a delegation composed of wise and benevolent nation Vdanayan country to see in common law and the duties and requirements of the international Khabiri are aware of the policy period. This committee will be formed to oversee the implementation of the rules of the House of Representatives of the nation .

### **Backgrounddiscussionof Government in Islam**

History of Islamic rule in the manner discussed important issues that should be discussed in science policy issue is the government's science questions about the government, the way formed the Select ruling how to method of government of exercising power, the government and relationship answers offers. In Islam, the issue of governance is particularly important this issue of the rapid formation of a government by the Holy Prophet (SAW) in Madina is clear.

Prophet Muhammad (PBUH) Upon entering into a theocracy in Medina began to form itself was headed. (GHADRDAN-E-GHARAMALEKL, 2010)

The issue of the relationship of power with the power of kings, caliphs, emirs Vmlvk other earthly rulers, political columnist for New Muslims as representing the evolution of political thought in the past, is noteworthy. Three other problem is that the traditional arguments given to the authors, they can have more practical benefits: (a) the right to appoint governors (b) selection, and (c) the right to revolt against injustice. To the extent that the issues raised are still alive and are Muslims. This question is usually discussed in the context of theories about democracy, which works great Vmtvn around topics like allegiance, the Council, and from consensus Vqd solution is created, and this discussion primarily to the first two problems (the right selection ), which examples can be related to the performance of the switch caliphates. The third issue (the uprising or revolt against injustice) which are not covered reasons, it is difficult to avoid the temptation to see what the reasons were often overwhelmed. (ENAIAT, 2010)

The books that have been written recently about the practices of Islamic government, Sunni writers rely on the first plan Vtrh allegiance to the ruler or elected Chairman of the Board bring.

They rely on their allegiance to the caliph, the first Imam called on the Commander of the Faithful Ali (as) allegiance of Muslims were elected by the Council to rely on the fact that Osman who was elected by the Council 6. Because they act as proof of his companions, they rely on acts Vtrh Islamic state through their actions are justified. binding. (Sobhani, 2006)

Note that these three initiatives:

### **Selection of Allegiance**

The term allegiance rests infinitive verb meaning because someone is selling their allegiance, their financial lives of the person who paid homage to him, puts him against it shall undertake the way of welfare reform, as he stopped today, as if parties Such obligations shall undertake the transactions discussed Vhrkdam opposite way welfare reform

welfare (ibid: 132). The definition of the word homage have said, hands and requires handling the sale proposal also refers to obedience.

Proponents of this theory argue that vote democratic system, the same allegiance to the political system of Islam is: Although the outcome of the vote is the result of the vote against his view. (HabibNEJAD, 2008)

### **CouncilSystem**

The second project for the Department of Community, formed by the government after the death of the Prophet (Soviet system) that many of the writers in the Arabic countries rely on this system. (Sobhani, 2006) In other words, most of the Muslim Council Vasas condition where the foundation of the Islamic state is consulted so that a balanced, God says: (of the Muslims, as is done in consultation between them) as well as the Lord commanded the Prophet, who says things, consult with Muslims For example, in the following issues of war and state of affairs where there was Nsy, would consult with Muslims after the Sahabah when he came to office as such they Rashedin. Considering the fact that the Islamic state is established by counsel selected by the ruler is forced to consult (AbOZOHRE, 2005).

### **Thought supreme leader of the Islamic teachings**

This scheme has been introduced by the great Shiite jurists over the centuries, has been considered. This is the central element of legitimacy Brhkvmt people refer to as public acceptability criteria Vynyt up to it.

### **Martyr Motahari comment:**

The main concern Motahari defend the legitimacy and integrity of Islam and the New Age was responding to questions and issues. His efforts Motahari Marxist critique of liberal ideology has left a great impact on the development of the religious culture. He is particularly critical of Marxism and Marxist currents and currents eclectic influences from falling into the trap that many young leftist ideology warned. Deep knowledge of the holy texts and religious sources of Islamic philosophy to dominate a given depth and richness of his ideas and his unique thinkers in the contemporary history of Iran has become.

New social and political theory is clear and there is an inextricable link between religion and politics. (Collective of writers, 2009)

Martyr Motahari theory of convergence and alignment of religion and from religion to the majority of Vdydgahy worried Vdnya spoken in this regard has adopted (Abbasi, 2003)

About this Shhydmthry says:

((Colonizers tried to religion and politics in Muslim countries to stop. Among these efforts, the project is called (Lmany) means the separation of religion and politics ... in the Arabic countries and especiallyinsisted that religion belongs to the mosque and they should do their work, religion, politics is essentially not working. Martyr Motahari Imamate and leadership in discussion with a certain elegance to the separation of religion and state means separation of the clergy from politics brought.

"The ratio of spirit and body. The soul and the body, the brain and the skin must join together. Philosophy skin, keeping the brain. The skin is the power of the brain to maintain brain. Islam's emphasis on politics and government and to preserve the heritage of the Tawhid and Jihad and political laws of revelation and moral education and social justice and equality and human emotions. Separation of brain from skin (Namur, 2009)

Crucial issue in the Muslim community is also a theory, and it is well established in various aspects. (Hosseini, 2011:161) Professor relying on the integrity of all Janbgy Islam, establishing the rule of Islam considers inevitable:

Islam - unlike Msyhytt been down - finished it Azzyrnzrdard human Vnzndgy. Qanvnajtmaydard, Qanvnaqtsadydard, Qanvnasyasydard. Come to form a government, then what form of government can not govern?

Martyr Motahari government rule in the book on the Islamic Republic is defined as:

"The state government and, in fact, the epitome of strength against foreign invasions and a symbol of justice and internal security and law embodies the epitome of the social and external relations" (MOTAHHARY, 2004)

Teacher anywhere in their writings and speeches, the need for leadership and governance Hadith Messenger Khdatmsk and argues: "If three people, at least, serious companion, Ameer and definitely one to put on your head" here It can be found that the Prophet (PBUH) is the source of social chaos and the lack of a judicial ruling on dispute resolution and community linking people together is what that really hurt.) (Hosseinkhorasani, 2004)

Martyr Motahari on good governance deals with the question of the Imamate:

So in terms of the ratio of public and private imamate rule, it is absolutely necessary for this form of Imamate, leadership, and leadership is but the reverse is not true. Martyr Motahari is necessary to clarify the views he expressed about the form of government of the people we Vjaygah.

### **Form of government :**

The government's view of Islam martyr Motahari Vamamt always been associated with the government , he believes that in the absence of Islam as a form of government for public office would not consider it Rabrasas reason and circumstances of time and space with respect to the fixed rules booklet Vmtggydr Muslim the variable is set . ( Hosseini, 2011) in Islam for guiding leadership , a figure drawn Sddrsdmyn that all components VmqdmatVmqarnat and conditions set constraints can be considered Bashndvasasa measure is not as different, (Ranjbar, 2004) this is because in Islam, and the purpose of government is crucial and the way goals can vary .

Islam , the spirit and meaning of the principles and aims to target only device capable tools Vfrm shape is not apparent . Vmady in Islam can not be found in any shape that has a sacred aspect . Because the leadership is different and as a matter of prayer devotionally and not uniform. (Hosseini, 2011) must be rational and human experience( the condition of ReferralsSharia)advantage.

The Islamic state ( in the absence ) of Council that all political dispensations go to public vote (and the votes of the majority, if not agreed ) to be determined. Head of government elected by the people of the state of Islamic Beyond the rules of religion and follow its system to accommodate religious purposes are provided. (Kadivar, 1997)

In terms of martyr Motahari, in Islam , the rights of the people is the source of divine right and social philosophy of Islam , not only to believe in God and not people accept the autocratic ruler of the people 's responsibility , but in terms of philosophy , only belief in God makes people responsible for governing the community and the resignation of the rightful and legal rights have a duty to introduce a . And thus he believes that Islamic rule in Rome , and appointed of God , but is meant to override the rights of the people , and among them is the people 's sovereignty . Imam of the time the people have no role in determining the ruler , however, have rights that the government is obligated to provide , and the fact that the words of Imam Ali (AS ) does not reflect the . Accordingly, the martyr Motahari says basically the people elect the Supreme Leader .( VARAEE, 2008).

Compatible with the republican form of government does Motahari Islamic content in the Islamic republic says the word ((a)) and Muslim ((content)) makes it clear. This means that people have a choice of state, head of government is temporary and will be changed every few years. And regulations governing principle of the Islamic movement and the Islamic orbit.mainly on two books about the Islamic Revolution and the Islamic Republic has been proposed. (RANJBAR, 2004)

### **Council of State**

Opponents of the divine legitimacy of their rule Drtayyd innocents were adhered to certain verses of the Quran to describe the way their vote in favor of the council verse verses where the Prophet of Allah Radvt people have to do things by the Council and the governance of non-religious Affairs It is so popular that people across the council granted. Doctor HaeriYazdi writes in its statement:

God in Svr- salt (verse 38) says: (Vamrhm salt Bynhm)'s public affairs should be resolved through consultation Vrayzny them together, not through divine revelation and prophecy.

And therefore Mamnkr ((Amrhm salt Bynhm)) are, however, salinity AmrhmBynhm Where? The drummer, who is on his homework Nsy reached the Quran? Chemists, it is noticed that the sentence was not divine commandments is not about grammar.

But the absence of that era on its governing council choosing Nsy has been applied, it should be noted, however, in determining the leader of the Muslim era is not the absence of a specific person, but the wording on the circumstances and characteristics of credibility it should client Klyrhbr is entered on the council, . (GHADRAN-E-GHARAMALEKL , 2009)

Martyr Motahari believes in Islam has been the dominant traits of someone who has the attributes to be specified rule. In other words, he was a general assignment supreme accept., He says:

((Meaning the divine right to rule whether state legislation and subsidiary legislation and jurisprudence of the sentence, ie, on the basis of temporary materials such Mbvdyt and the judiciary and Afta' which human ideology and legislation, except by God is possible. Qhra run as well as provincial and who God is ,not because of the condition of natural and inherited property ,but due to the nature of the approach ,justice and science ,to the right ,and the province of the nature of state N Qhra on the commu behalf of) (MOTHHARY, 2004)

Two features ((Fqaht)) and ((JUSTICE)) is. Virtually every scholar to spend a leader can not be elected to government by the people is supreme. Selectors or other Fqhaynd (a rule of the aristocracy) selected as reference or imitation, or the public. (A democracy).

People evidence "of the jurist" to identify a person choose between them thus religious doctrines demand self-determination companion in the military and religious identity, and arise from the demands of originality and People

will believe is shaped. As interpreted by the prime minister of the interim government ordered the Imam had said that states: "According to the religious right (Supreme) and by virtue of the confidence that the overwhelming majority of people have expressed to me by the head of state noted that" the write: "Supreme, is fundamentally an ideological guardianship of the jurist, the people who elect this same democracy. If you choose any Faghihi jurist, was appointed after his set, he was here to say that this is the opposite of democracy. "

### ***The origin of the legitimacy and role of those***

There are three theories about the legitimacy of government:

1- the popular legitimacy of the people's vote returns

2- the legitimacy refers only to God.

3- Legitimacy refers to God, but the people involved Drmshrvyt up the prevailing rule in other words, the provisions of the Shariah ruling makes clear, but God has the right to elect their own governor. Seems to be the legitimate government of the Third Kind regards martyr Motahari. Accordingly, the political machinations of the Muslim nation to whom God has appointed, and within the religious rules, to elect their own governor. People have their social destiny by God governs by divine right, somebody has no right to deny them.

So divine legitimacy, but the mediator between God and government are involved in this Vdrmshrvyt such as the role of the martyr Motahari has given the sovereignty of God, the book of his tendency to materialism to those who adhere to God's right their rightful and necessary rights Rayk duty is introduced. (JAEFAR PISHE, 2004:87) Basically martyr Motahari to modern political thought, on the one hand and the Shia Imamate doctrine of national sovereignty and the rights of the people, martyr Motahari, his works, his main concern has been shown in various places in the State, the sum of the two components where people's rights are fully respected. Tvrtbyy look into the legality of martyr Motahari categories within Fulfilling this goal, he looked Vbaydvjh the issue of legitimacy, a dual perspective. (RANJBAR, 2004)

In addition to the absence of the rule of law and government, so too is involved in choosing rulers following statement from Professor martyr indicate this fact:

(Period of Imamate which was Mqnzy people in the community who are underway?)

Deputy Vice-Imam and said (to me AnzrvaMnkm tall and comment on Hdysna Fi Hlalna and Hramna) Then adds (only J1thAlaikumHakma place), is a holy place and a holy place is given to God and Apart from God, the holy place is defined not by anyone. (R ANJBAR, 2004)

Naturally, the view of the Government in the absence of an innocent martyr Motahari subparagraph (a) The Government is supreme. About their views on the supreme leader said to him "supreme leader of the province, an ideologue" is. This supreme position of the martyr Motahari on democracy and will emphasize, through a discussion of his views about the "Islamic Republic" is understood: and so the term ((Select)) is used, this would mean that it was said, not giving the identifying and leadership. (MOUSAVI KHALKHAALI, 2001)

In the Islamic Republic of interpretation, what is the role of the jurists? Martyr Motahari on both ideological and administrative role emphasizes the intellectual and moral conduct of the former and the latter is related to the implementation of the content of the rule. In this regard, he said the Islamic Republic (velayat-e faqih does not mean that the government puts its head and practically rule. Role of leader in an Islamic country, the country where people of Islam as They are dedicated and committed to an ideology adopted the role of an ideologue, not a governing role. duty ideologue is that the implementation is correct ideological supervision.) In addition, he also asserts the principle choice Self-reference and a leader of the people (if elected leader was appointed and the faqih, the next leader of his set, he was here to say that it is contrary to democracy, but a reference as to who owns this school consider themselves to be elected.)

Based on this system of thought that led martyr Motahari as an element beyond the administrative structure is introduced, which is responsible for guiding and monitoring the total current power. (RANJBAR, 2004).

Thus, people should also have a general election, to identify individuals as experts from the leader (of qualified jurists) and choose based on the same reasoning, the expert must act in itself, and in accordance with the majority vote thus elected leader and unqualified people, the majority of experts, who will be elected him to this position, the fittest are detected. (Arsta, 1998).

The parliament of the republic and the Islamic symbol and icon of democracy, and these concepts are shown in the figures in this House the best. (Taghavi, 2006). Elected leader of the Assembly of Experts is not meant to define the criteria leader, but a means to discover Aslhyt person is elected. (NEKOONAM, 2006). Martyr Motahari wrote: (velayat-e faqih is fundamentally an ideological provinces to elect their own people, and this is still a democracy. (VARAEE, 2008)

Considering the real value of his book, on martyr Motahari, and with regard to the Islamic Revolution and the Islamic Republic over its records on the basis of democracy and the choice of the people knows, doubt remains in place, despite the testimony of his Ardbyhsht thousand Sysdvpnjah and seven of them, and formed the Assembly of Experts to determine the leadership of the vote and elected according to the rules there is a quite agree. (GHAZI ZADEH, 1995)

After the killing of the third caliph Bdstaavrd province fealty. It Dvhq religious and customary for the prime minister of the interim government in the Islamic Revolution Imam command set and martyr Motahari has also signed it. (JAEFAR PESHE, 2004)

Consider a set of public statements by the teacher used his supreme leader said the leader in terms of occultation, the leader of the Imam's general, and vice-nine Drpzyrsh and selection of the attorney, and vice-the leader of the people's vote either directly or through elected leadership and boldness in actuality by being efficient and effective leadership knows. (HOSSEINI KHORASANI, 2004).

All orders to the passages of the martyr Motahari, we noted the following points can be concluded.

1 - He also plans on religion and politics and political awareness of the need to declare religious and secular Azsyast colonialist plot sees . According to him , Islam is the ability of the system which the Elladan resistance philosophy of life is the rule and not the few corners of mosques and temples.

2 - He would talk primarily Dandvhkvm Islamic government and Islamic Razrvy moving prophets and saints ( as ) knows.

3 - The Motahari particular form of government in Islam is not Islam but the government and the best way to achieve goals is important to . In IR ( ( a ) ) , ie a state where people have a choice of ( ( content ) ) , ie the Islamic rules governing the movement and is based on Islamic principles.

4 - The criteria governing the province's legitimacy is not a lawyer , the legal compliance of the province.

5 - According to prophecy , philosophy , and the Provinces of God, the Prophet and the imams who lead the attribute ( ( approachability and Justice , and Science ) ) are right . The religious judge appointed by God. Select and confirm the death of Imam no guarantee he will not run .

6 - The task of the law , the Muslim community and law enforcement to monitor the conduct of public affairs are therefore not AydnvlvzhyDrchar wood , leader , business executive and the head of state should be. ( Supreme ) has the role of ideology .

7 - Through the revelation of Islam , the Prophet was given the authority to act as the leader of the Muslims under his authority , and the government on the prophets and imams and transferable Shyvvn religious ruling supreme , about the authority.

8 - According Professor unlike secularism and Islam Ydafh two dimensions the theory is more life in the sense that Islam is not only to humans but also to delegate the mundane matters of state discussed the design and theory, . Tqsyr does.

10 - The investigation comes from the fact that he works to prove the necessity of rational stipulates that the supreme leader and the narrative of the MrynHnzlh refers to Mqbvllh .

11 - The last words that he thought that passed faqih sense is cross compatible with the demo. (Lkzayy, 2008)

### **Rshydrza views**

#### **Principles of Political Thought Rashid Rida**

Sunni political thought in modern times , with the abolition of the Caliphate, the ruling Grand National Assembly of Turkey in 1924 was a turning point . This is one of the events symbolic of the history , though with significant delay value decline, institutions would cultivar old . This event occurred when religious modernization efforts GhazydhAsadAbadi ( AFS ) and 'Abduh , his passion and momentum was lost , but nevertheless merely the culmination of a long period of thought among Muslims boiling the late 18th century M there was , was manifested.

Abolition of the Caliphate , deep debate between modernists and traditionalists initiated calls , and several promising formations combines Mtkhalf vote , as the beginning of a revival of Islamic Political Thought , said. But soon the bitter disputes with the reaction against de- religion and customs of Turkey had emerged , leading to a more vigorous approach in favor of the traditionalists and thus bringing to mind all Muslims to look alternative Joey khilafa into one of the factors that could Slay Islamic state . The unique name of the Caliphate Msmayy the institution was known as the Ottoman Empire was a political hierarchy .( ENAIAT, 2011).

The caliphate was abolished in two stages: 1 November 1922 parliamentary and presidential successor JdakndKbyrmyly decided Raazkhlaft reign to reign. This is in accordance with the constitution, which was ratified by Parliament in January 1921, it was inevitable: the law was announced that the government belongs to the people without any conditions. Affairs due to the fact that people actually originally his decrees runs. (Ibid: 103)

knew, the particular way in the development of the methods and principles of the Islamic movement and Islamic unity can be traced. (SOLEMANI, :1388:16) He is Muhammad Abduh commentator on religious schools and their teachers received only moderate liberal and conservative in the day. (HAGHIGHAT, 2000)

Rashid Rida (Al-Manar) as in the following (AlrvhAlvsqy) knew, however, that it was Abdu Rashid Rida on the concessions to his opponents Vsazsh the West have minded too much Vbdyn arrange his ideas to a variety of Contrary to the extent that Rashid Rida, Abduh's Islamic Unity Vkhlaft as the cornerstone of its reform program brings. (ibid.: 266) years, Rashid Rida on the issue of the caliphate and Islamic unity, according to the papers wrote, coincided with the end of the period Decline and fall of the Ottoman Empire and Caliph of Muslims device, so its fate for a Muslim to be a problem and there was a concern. She embodies the continuity of church and state in Islamic caliphate knew and fulfill all the aspirations of the Muslim world would see it through. But his ideal pattern during the caliphate of the Umayyad Caliph Omar Ibn Abdul Aziz caliphates and some did. Therefore, the form and content of the Ottoman Caliphate in the authoritarian and manipulative devices and tyranny, oppose and seek to reform its democracy and justice in the form of wide, such as Islam, respectively. (MOVASEGHI, 1992)

Abdo message was that Islam was AlmnaraynVrshydRzadr without any problems and hassles with new resistance compromises the civilization and that all issues would be to hire a new interpretation of Scripture, tradition, solved.

AvhmannAbduh believed that based on the original council form of government is vested in the people., And the caliph should be involved in these issues (HAGHIGHAT, 2000) knew that the salvation of the Muslim Caliphate from the Turks, whoKhalifa nation and to protect the rights and duties of the parties is declared, do governance based on justice and salinity (MOVASEGHI, 1992) and the ideal, the idealis that the Arabs and the QurayshKhalifa is also a righteous man, nation, courageous, Dana , free Mjthdv.

In the Muslim nation and work with the council is run.(GHRAYNH, 2003). The religious divide between theory and political practice among Muslims because of the show and ultimately, their ideas about how the Islamic government raises (RAFII, 2011) The Islamic State or Islamic State (Islamic AlkhvmhValdvIhAlaslamyh) terms that Rashid R interchangeably uses the underlying law does not affect the character Khalifa. those who Rabdann principles of Islam and Islamic thereby to guarantee the necessary is needed. In terms of history dating from the groups that are acting to resolve them is essential Vqd.

Rshydrza solution that offers a way to create an Islamic state, the power of drawing up a constitution that limits the power of certain people Rashryk my strength, in order to remedy this by MirzaHusaynNaini 1936 (e) is Nmvdyafth. Yazzie nursing Rshydrzavnayyny the rulers of the Islamic East (Middle East) were not happy with the power, but it (the kingdom of necessity), called despotism that give it a sense of satisfaction toward God, not the constitution, it is the governing council and democracy When it comes to survival Chndandazan power is impossible. (Radwan al-Sayyed, 208:2006) are above the law because the law is the foundation of basic Vshalvdh government's plan Vthyh. (KHADDURI, 26:1956), Rashid Rida to Think of diverse political forces would soon establish institution-building and others to establish associations and boards (the parties) that can be called from VabrazVqd solved according to the consent of that interest, be careful of executive power to bring about a favorable balance of power political, social or other, or they do not rebel against the king. (Radwan al-Sayyed, 2006).

Rashid Rida, pointing to the need for legislation needed in the areas of civil, criminal, political, military, juridical many reasons, including rules necessary to renounce sin, and the prohibition against Zarar, the Koran Council to confirm his argument cited(FEIRAH, 2008).

Muhammad Rashid Rida, the council or parliament called today regarded as the only source of legitimacy Khalifa other policy decisions, such institutional (I Altvalyh possessions and insulating) is introduced. New theories, besides installing VzI BraynkhVakhtyar ruling powers granted to Parliament have emphasized that the ruling imam necessary religious text or consensus on all matters that are not properly applying argued, especially in matters of politics and war that is based on the common good is to consult with the council. Rashid Rida's interpretation of the verse, "And Amrhm salt Bynhm" noting that the Prophet, not in terms of its necessity, would determine the political future of the nation, adds:

Council and the assignment of Wisdom from the Prophet (PBUH) did explain to people about the alarming situation warrants. In summary, the {policy} with respect to the transformation of nation states in the quantitative increase, as well as changes in social affairs General Vmsalh nation Vthvl be changed at different times. So political judgments can not be certain, however, proves to be enacted at all times consistent places. As we age, some decisions at the time of Abu Bakr, Umar and Uthman did (and the Act became law, Meta season). Government is the problem that the present day issues, and these issues in terms of public interest and civil society given Mqtzay time and consequently a change in circumstances when it is too Mtbdl.

Thus, the new caliphate might find time and space to fit a variety of shapes because of political order, therefore mechanism of government and council decisions, rulings Mtbdlh that are essentially proportional to the modes and times are changing. These provisions are in line with the transfer time is changing customs and habits of the people,

the language, the Sunnis' judgments of the time, "they said. According to New Age thinkers, the time of transfer orders to the Council at any time without a doubt agree with the wisdom and right, and so is the spirit of Islam. Then Atbarnv Islamic elites whose views on religion and politics or party Vmtmayz is divided into three categories.

1 - The Moderate Party of Islamic reform

2 - West Party extremists (Almtfrjyn)

3 - Tory fanatic jurists (Hshvyh Party Alfqha' Aljahdvn).

According to Rashid Rida third party Jamaat large majority of Sunni religious scholars and their imitators form. Those who wish to be pure Islamic rule.(FEIRAH, 2008)

Muhammad Rashid Rida is an elitist point of view and according to him, the power of the council to both the rulers and the masses will flow. He called the concept of civil society from around the Vqd solution today uses a dual function: a: set of rulers and supervise the government, (b) to justify and encourage people to obey and support the government. The native resolution of contract performance through a machine called party does. Their task knows. Rashid Rida's main thesis about the Caliphate, on the eve of the abolition of the caliphate, was published AlkhlahfAvalamamhalzmy (QADERI, 2008).

From the contract settlement Mndtryn power group in the form of state care to preserve the Islamic character. They are traditional in many social functions predecessors idea of choosing a caliph and community agencies, S-hymnd. In consultation with the precepts of their religion finds the strength. But just what their role is in their power, director of the legislation. (,)control over the mode and method of state of the verse describing the believers and their behavior is revealed.) 42, 38

((And salinity AmrhmBynhm)) and in another verse, the Prophet (PBUH) says that passion with Muslims and Islamic polity Perhaps this verse is certainly given from 0.3 to 159

Chnanh have my unchangeable difference of the Council, who would later become the nation's jurisprudence is legal.

The method of governance and compliance precedes every Muslim must obey the prophet and his former Governors and the world, says the Lord 4-58:

((Or AyhaalzynAtyv belief of God and AtyvAlrsvl and former Governors Mnkm their work, various van Tm per object Frdvh to God and AlrsvITvmnvn N. Bellah and YoumKntm subjects TavylaDa'vat good and proper.)

So Avlvalamry at the time of the Prophet (PBUH) and public community about the ego and so it will go to the same places that were important in his series would consult with them.

Essential component of political thought and activism Rashid Rida Council and its keyword from the contract settlement. Rashid Rida, in all the discussions that followed show that the institution of the caliphate formed on the name of its original distance, and no resemblance to the caliphate caliphates. He believes the actual caliphate in Muslim history was the result of necessity, and only had to fend off chaos, he believes that Islam has the capacity to extract all human laws. This credit, he shifted the focus of the Islamic system of the caliphate, sharia law, and sharia law as source. According to Rashid Rida head of state should have been a priest, a native resolution of government contract work to get help. Council's legislative work should also be done, but based on ijti had. Accordingly, Rashid Rida, the council or parliament called today the only source of legitimacy and political decisions as caliph. Rashid Rida subject to the consent of the people and accept their legitimate political domination knows, because the people who choose to solve Vqd elected ruling will determine the nation's authoritarian regime in all of the rule of.

He fell and as the government, influenced by the opinions of jurists and Muslim scholars. However, many Sunni scholars and trends mainstream Sunni political thought and ideas and thoughts that goes beyond the intellectual vision and knowledge of the political culture and democracy is consistent with West provides. (FEIRAH, 2003) so that his ideas about government elected political systems prevailing in the West is a two-stage selection is nearby. First select from Vqd solved by all people of the second phase: the choice is governed by a parliamentary system is Vqd native resolution (BAGHERI, 2001).

### **Select from the contract settlement**

A broad sense of the Council, elected from its narrowness means of solving Vqdtvst people Vdrmqabl expert advice from experts is Shvradrhyth tasks, Manndtsavymembers of legislatures.

Rashid Rida great importance to the native resolution of the council and apply them Vqd and former Governors of allegiance from Imam knows Vqd solution is achieved. Asthlaf legitimate if it knows that it is based on their consent. Brtryshan on others because they Vyabd and all nations, to the San people have been identified, and it looks the same from the former Governors Vqd that can solve the nation's power requirements. Grand AvlamhAlkhlahf paper, his views on the sovereignty of the nation and the people of the province to solve Vqd concluded:



"MmaFlm its priority from ValqdhmLhlAlrvsa' AlzynTtbhmUmma fi Alamh Affairs, Vahmha install AlamamAzamVkzaZlhNdhm inasmuch recorded necessity of insulating possessions Da'vat I Altvlyh possessions. (FEIRAH, 144:1996) think the same state or even the concept of" nation "is hidden. (KHADDURI, 1956) Sometimes the choice of the voting takes place., and reliance on the nation to trust them and accept them, and in turn the head of government representatives (Khalifa) to elect him in law enforcement Vote of approval to act as representatives of their group ((the council)), as a group, and a group of ministers are appointed as judges. The native resolution of a branch Vqd legislative, executive and judiciary are considered.

R. Rashid writes: "Al-Hakam al LlamhVshklh salt Fi ...»

The government of the nation of Islam is that the salt is formed.

Other Vdrjay writes:

"Between all those AlamhVlaymkn having it assigned Ykvn salt, salt Ykvn having it assigned concrete exemplification of the congregation votes AlamhVykvn rental collectively Alamh ..." . (ROSTAMI, 1997)

Of course, one of the major NvaqzManar, which greatly reduced the Zmtsh and fair reader bias on the reverse of the truth reveals vicious, anti-Shiite trend Vhabygry it. (BAGHERI, 2001)

Generally the foundations of political thought Rashid Rida to the following expression:

1 - Islam is the perfect religion, and between religion and politics and politics is part Azdyn there is a close relationship.

2- Islamic government elements and special features that are not applicable and the reduction of other types of government.'s Kind of the rule of Islam it refers to the kind of almost contemporary. But it is different.

3 - The Islamic government has fixed the Muslims led by the Imam of the observer with certain characteristics and conditions. (FEIRAH, 1996)

4 - must be legal and civil society in general what is religious and what is political Rashid Rida projects while autonomy is symbiotic.Sharia law is transferred and Sharia law as the source.

5 - Rashid Rida's idea of Islamic rule in the nation and the works council should be run. Government and head of the Imam and successor of the Prophet and His ordinances and enforcement powers of appointment and dismissal of his nation.

6- Islamic state is a permanent observer of the Muslims led by the Imam unit has certain characteristics and conditions.

7 - In the union's leadership and rule the Muslim caliphate multiplicity bounded by consensus are therefore provisional credit is essential and necessary.

8 - Rshydrza strategy the unity of Muslims following the hive so the congregation dispersed arrangements to convert Muslims to rule the Islamic unit offers.

9 - Words from Alamrshaml first marriage dissolved and Vdanayan and knowledge of the people and institutions that govern the structure of the Council and its decisions based on the present day has abandoned obey and support the government.

### **Common**

1 - Drandyshh scholar of Islam is full of both political and cultural life of Muslims has set all the details.

2 - Correlation between religion and politics Political VagahyZrvrtshry announced.

3 - emphasis on avoiding being Vastmar were colonized in several actions during Vasarkhvd activities have left behind.

4 - The principle of unity led government believes that all Muslims NmshtkNzrnd

5 - The idea of a special form for both scholars and decision rule has not considered it when people put Vmqtzyat reason.

6 - The martyr martyrMotahari view (the absence of) what the political affairs of the Islamic UmmahHhdh people thought of Rashid Rida is granted according to the provisions of the Islamic Sharia Affairs variable proves compliance with Aslatm Building Society will make decisions.

7 - The Dvandyshmnd believe that an Islamic democracy according to the principles of shari'a laws based Weber monotheism and justice as a noble values that underpin the ideas of liberalism, socialism, freedom, equality Nyztfkr Best Value QrarmydhndRaarzsh above all else is different.

Points of divergence

### **Spots Difference**

1- Rashid Rida former Governors General term that includes native resolution and contract knowledge and wisdom of the nation, and the knowers to be.While political and religious Drandyshh Shiite martyr Motahari and former Governors of the Islamic state is established prayers times. executive is deemed to covenant and allegiance to the

comparative study of Islamic Thought and Political Thought in the West has been selected to represent. 2 - Rashid Rida on all sides of the religious right did not insist, because the flexibility of certain vulnerabilities in the system, especially in the realm of ideas Political Rights allowed Vnzryh. Added the law (regulating personal behavior) rights (regulation of human actions against each other, ) distinguish Vmtqd that the law is bad VnmyAmahqvq can be changed according to changing social conditions do not necessarily have to be revised.

## CONCLUSION

Common point, Shvragray originally thought, which is both an intellectual Android martyr Motahari: the law, the people, the Assembly of Experts, the Supreme Leader Rashid Rida's thought: law, people from the Vqd solving ruler Both thinkers believed BaydrhbryNdkh this condition may lead to conditions Mtshklaz Council of Elders Vagahy the situation MsatVahval country must recognize that the general elections set Mjlsvshvra a VvtshkhysMgrdd choice for leadership of the Group for Law Gzaryhabh choosing public means of decision making.

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