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A Study on the Relationship between the State and the Nation in the Original Principles of Shiite Jurisprudence (In Order to Achieve a Resistive Economy)

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ABSTRACT: Understanding the relationship between the concepts of government and nation is a very important issue in political science, in general, it can be said that in a general category, this relationship is formed in two basic ways. The form of government is democratic and the authoritarian and authoritarian type of government. The Islamic Republic of Iran, however, is a government that claims to pay attention to the basic rules of Islam. Create Islam. The present article uses a qualitative and interpretive method and according to the rules of Islam and using Islamic texts and principles and four sources of Shiite jurisprudence including the Qur'an, the Sunnah of the Prophet, consensus and reason within the Shiite religion to examine the relationship between government and nation. The results show that Shiite jurisprudence considers the concept of ummah instead of the nation, that the ummah accepts this Imam and the legitimacy of the Imam is from God. The standard government in Islam is from top to bottom and there is a methodical democracy and council and consultation with the ummah. Which ultimately shows that a purposeful and ideal relationship between the state and the nation ultimately leads to the achievement of a Resistive Economy.

KEYWORDS: State and Nation, Shiite Jurisprudence, Islamic Government, Resistive Economy

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1. INTRODUCTION

The main feature of the model of progress is its beginning on Islamic values and insights. Explaining and analyzing the necessary ontological, anthropological, epistemological and civilizational infrastructures of the Mahdavi Promised Society and the point of progress derived from Islamic sources is the basis of the main model of progress. It can be said that the Islamic model in question on the subject of government and nation is the model of the ummah and Imamate. In Shiite culture and model, the state and government is in the hands of the Imam and he is the one who leads the society and addresses the nation as the ummah because they are not divided according to geographical criteria and the principle is based on the belief and the Imam.

In the history of Islam, however, there is evidence of the formation of governments from the city of the Prophet to governments based on Islamic religions. The similarity of all religious governments is the emphasis on Islamic jurisprudence and divine power, as well as public consent. In the utopia of the Prophet, the people who converted to Islam voluntarily established an Islamic state around the divine commandments in order to pursue their worldly and otherworldly goals. Therefore, after the Prophet of Islam, the Islamic government in the Abbasid and Umayyad periods moved more towards worldly goals and the royal order and distanced itself from the main principles of governance in Islam. The Islamic Republic of Iran, however, is a government that claims to pay attention to the basic rules of Islam. Explain and create a model of democratic government based on Islamic rules.

Since Islam is considered a political religion and has the rulings of the government, it needs its own program for worldly affairs and especially the government structure. In this case, it is necessary to design a model for organizing the relationship between the state and the nation by using the basic and theoretical sources of Islam and Shiite tradition, which is based on geographical structure and culture. The new model, which can be referred to as religious democracy, is influenced on the one hand by the Shiite intellectual foundations and the thought of the Imamate, and on the other hand by the ability of Shiite jurisprudence to accept institutions and rational affairs in politics. In fact, Imam Khomeini saw democracy as a tool for the efficiency of the political system in order to achieve the Islamic goals of the government. Regarding the role of the people in Islamic rule, Ayatollah Khamenei also believes that in Islam, no province or government is acceptable to human beings, unless God Almighty recognizes it. Wherever in many jurisprudential issues, it is related to the ruling province, the province of the judge or the province of the believer, where there are all kinds of provinces (Statement in a meeting with students of Qazvin University, 6/25/85).

2. RESEARCH LITERATURE

The theory of the divine legitimacy of government in the age of occultation is that sovereignty and guardianship absolutely belong to God; the ruler is determined by God according to religious criteria. This theory does not differ from the theory of choice in the field of the rule of the Prophet; both emphasize the divine legitimacy of the government of these holy beings, but the point of contention in government is in the time of absence. "In fact, in both theories, the will of the people is worthless if they oppose the rules of Sharia and the goals of religion." And the answer to both theories is, "Who should rule?" It is one: the just jurist is prudent" (Kadivar, 1379: 65-64), but their differences are over the origin and basis of the legitimacy of the government of the just jurist. Those who believe in the theory of appointment believe that even during the time of absence, righteous jurists, like the infallibles, have been appointed to rule by God. This is where the difference between this theory and the theory of choice becomes apparent; Here, the people are no longer the mediators of delegating the province to the jurists, and their vote and consent have nothing to do with concluding the legitimacy of the government of comprehensive jurists. Therefore, the government is both the right of the just jurist and his duty, and in the stage of establishing legitimacy, it is not a right for the people. But according to the theory of choice, they are the source of the legitimacy of the people's government; That is, the Islamic Ummah is in control



of its political and social destiny due to the authority granted to it by God. Therefore, he can choose one of the qualified jurists as the Islamic ruler with full authority within the framework of the rules of Sharia. Therefore, according to this view, the Prophet or the Imams did not appoint comprehensive jurists to the position of governor, but introduced them to the people as candidates for the position of governor. It is the right of the people to choose one of them and legitimize him (Hatami, 1389: 317). Although, according to some theories of the theory of appointment, people can play a role in the stage of recognizing a just jurist, but the people's choice, firstly, has a method, not subjectivity, and secondly, in the stage of government realization and in the stage of legitimacy formation. Iodine becomes the ruler and the efficiency of the government (Mahdavi Kani, 2001: 25).

Sheikh Mofid, the first great Shiite jurist, considers the rule of society as the right of comprehensive jurists and considers the just Islamic sultan appointed by God to take charge of the affairs of Muslims and establish hudud. Among them are Shiite jurists appointed by the Imams. He also forbids holding the position of governor for others - that is, someone who does not have the necessary ability in terms of knowledge of the rules or management of people's affairs (Mufid, 1410 AH: 675).

In Sheikh Tusi's view, the government of the right and the just king include two types of government; One is the Imam appointed by God and His Messenger, and the other is those who are appointed by the Imam to establish the limits, and they are Shiite jurists who, when it is not possible for the Imams to take direct action, enjoin what is good and forbid what is evil, and establish Limits and judgment have been delegated to them (Tusi, 1975, 300).

Muqaddas Ardabili, citing various rational and narrative reasons, including the rule of grace and acceptance of Umar ibn Hanzaleh and the famous Abi Khadijeh, considers the necessity of appointing jurists to the province of the people and considers them as the deputies of the Imam of the time. He also states this matter by the consensus of the jurists. Thus, he uses all four arguments to prove this (Moqaddas Ardabili, 1352: 252)

Imam Khomeini in his collection of statements and letters in Sahifa Noor describes the duties of the Islamic State as follows: the implementation of divine law and lawfulness, be just, serve the people and for the people, he argues that the Islamic State is the lawyer and trustee of the people and should To spread religious beliefs and serve the interests of the nation. He also considers the Islamic government to be based on divine law and the will of the people. He also considers the government to be subject to the people's vote and believes that the Prophet of Islam was of the opinion that the government is not allowed to move against the will of the people.

According to him, the Islamic government should have internal independence from all classes and maintain its international independence on the world stage. He also believed that the government was obliged to preserve and promote the freedoms of the nation and to defend it so that the people could freely express their views without fear. He also assigns duties to the Islamic nation, which include: supporting the government, overseeing the government, advising the institution, constant presence in the political arena and the resistance of the people against internal and external enemies.

3. RESEARCH METHODOLOGY

The present article will generally base its approach on the four sources of Shiite jurisprudence such as the Qur'an, the biography of the Prophet and the Imams, reason and consensus, and using a qualitative or in-depth and interpretive method, as well as using Islamic texts and principles. In the context of the sources of the Shiite religion, it seeks to describe and explain the ideal relationship and the appropriate model of the state and the nation, and in other words, seeks to answer the question from the point of view of Shiite jurisprudence, what is the relationship between the state and the nation? And based on what characteristics and criteria is it based? In this article, it will be determined what the ideal and desirable relationship of Shiite Islam will be between the government and the nation.



4. FOUR SOURCES IN SHIITE JURISPRUDENCE

Ayatollah Makarem Shirazi points out that the sources of jurisprudence from the Shiite point of view are of four types: the Qur'an, Sunnah, the consensus of the Companions and reason. These four sources are called "four proofs" in the term of jurists and fundamentalists.

4-1. QURAN

Undoubtedly, the Holy Quran is the first source of the rules and regulations of Islam. Of course, the verses of the Qur'an are not limited to practical rules and regulations. Has found. Islamic scholars have written several books about these verses, the most famous of which is the book "Ayat al-Ahkam" by the famous mujtahid and ascetic Mullah Ahmad Ardabili, known as Muqaddas Ardabili, who lived in the tenth century AH and was contemporary with Shah Abbas. It is great, and the other book "Kanz al-Irfan" is written by Fazel Miqdad Sivari Hali, one of the scholars of the eighth and early ninth century AH (Makarem Shirazi, 1986).

Among the Sunnis, books have been written about the verses of the rules. Muslims from the beginning of Islam, to deduce the rules of Islam, primarily refer to the Qur'an, but almost at the same time with the rise of Safavids in Iran, a sect emerged and a sect emerged. They forbade the right of ordinary people to refer to the Holy Quran, claiming that only the Prophet and the Imam have the right to refer to the Quran, others generally have to refer to the Sunnah, ie news and hadiths. This group, as they forbade referring to the Qur'an, did not consider it permissible to refer to consensus and reason because they claimed that consensus was made and paid for by the Sunnis, and reason is not reliable because it is permissible to make mistakes, so the only source that should be He referred to it as news and hadiths. Hence, this group was called "Akhbarians" (Makarem Shirazi, 1986).

4-2. TRADITION

Tradition means speech or deed or approval of the infallible. It is obvious that if a sentence is stated in the words of the Holy Prophet, either it is proved how the Holy Prophet actually performed a religious duty or it is realized that others performed some religious duties in his presence. And it has been interpreted, approved and signed by him in practice, that is, he has practically confirmed it with his silence, it is enough for a jurist to cite it. There is no general discussion about "tradition" and its authority, and there is no objection. The difference regarding the Sunnah is in two directions: one is whether the only prophetic Sunnah is a proof or the Sunni narration of the infallible Imams is also a proof?

The Sunnis consider only the Prophetic Sunnah as a proof, but the Shiites, according to some verses of the Holy Qur'an and successive hadiths narrated by the Sunni Prophet themselves, including the one who said: Refer to them, and as long as you refer to these two, you will not go astray: the Book of God and my progeny. "They also cite the words and deeds of the pure Imams.

4-3. CONSENSUS

Consensus means the consensus of Muslim scholars on an issue. According to Shiite scholars, consensus is based on the argument that if all Muslims have a common opinion on an issue, it is because they have considered this view from the point of view of Islamic law. It is not possible for Muslims to unite on an issue in their own right. On the contrary, it is the consensus of the authority that reveals the words of the Prophet or the Imam.

For example, if it turns out that in one issue, all Muslims in the time of the Prophet, without exception, had one kind of opinion and one kind of action, the reason is that they considered him the Holy Prophet. Or if all the companions of one of the pure Imams who have not received orders except from the Imams have a common opinion on an issue, it is because they have learned it from the school of their Imam. Therefore, according to the Shiites, it is a consensus that is based on the words of the Prophet or the Imam, and two conclusions can be drawn from this:



A: According to the Shiites, the only consensus of contemporary scholars is the Prophet or Imam Hojrat. Therefore, if in our time all the scholars of Islam, without exception, agree on one issue, there is no argument for the scholars of the next time.

B: According to the Shiites, consensus is not authentic. That is, the authority of consensus is not in the sense that it is consensus and unanimity, but in the sense that it is the discoverer of the words of the Prophet or the Imam.

But according to Sunni scholars, consensus is authentic. That is to say, if the Islamic scholars (and the so-called people of settlement) agree on one issue at a time, their opinion must be correct. They claim that some ummahs may err and some may not, but not all may unanimously err.

According to the Sunnis, the agreement of the opinions of all the ummah at the same time is the ruling of divine revelation, and in fact all the ummah during the agreement is the ruling of the prophet that what is instilled in them is the ruling of God and not error.

4-4. REASON

According to the Shiites, the authority of the intellect means that if there is a definite ruling on the case of the intellect, that ruling is the ruling that it is definite and certain.

The group of Shiite Akhbaris, as we have already mentioned, do not consider reason as an argument at all. Among the Sunni jurisprudential sects, namely the Hanafi, Shafi'i, Maliki, Hanbali, and Abu Hanifa sects, he considers analogy as the fourth reason. According to the Hanafis, there are four sources of jurisprudence: the book, the tradition of consensus, and analogy. Analogy is what is known in logic as allegory.

The Malikis and the Hanbalis do not pay any attention to analogy, but the Shafi'is, following their predecessors Muhammad ibn Idris Shafi'i, are in a state of inequality, that is, they pay more attention to the hadith than the Hanafis and more to the analogy than the Malikis and Hanbalis. In the terminology of the ancient jurists, they sometimes referred to the analogy of "opinion" or "ijtihad of opinion". According to Shiite scholars, referring to analogy is not permissible at all, on the grounds that analogy is merely following suspicion and imagination, and on the grounds that the generalities reached by the holy shari'a of Islam and its successors are sufficient to answer.

According to the above four sources, it should be noted that the very concept of Velayat-e-Faqih in Islamic jurisprudence from a methodological point of view requires the use of narration and hadith to confirm or reject it. Most of the jurists who are arguing about this try to prove it by quoting the hadiths taken from the Prophet of Islam, Muhammad and the Imams. For this reason, in this treatise, we

Encounter a kind of methodological limitation that actually limits rational and positivist tendencies. Reason in Islamic thought is a continuation of revelation and is in a lower relation to it. Thus, in the history of Islam, the principles and foundations of governance such as the guardianship of the Islamic Ummah, the role of the council, the ruling power, the duties of the Ummah and the famous are mostly derived from the political verses of the Qur'an, the hadiths of the prophets and quotations from their companions. They carry the element of revelation.

5. RESISTIVE ECONOICS

Recently, resistive economics joined the economics literature. One of the main requirements for such economy is self-reliance, due to achieve excellence. Some definitions of resistive economics regard the persistence against sanctions. And other ones emphasize on reinforcement of national economy. First time, in 2005, resistive economics was introduced after the blockade of Ghaza, And in recent years, tighten sanctions against some countries causes to promote this approach and takes into consideration. The goal of resistive economics is to use the internal sources potential against sanctions and restrictions with minimal crisis. Which can only be achieved through effective and two-way communication between the state and the nation.

The approach and process of Protecting the national production, labor and capital has different economic, political and social aspects. The main one is resistive economics which could be effective due to the



development and uprising of economy's activities. Resistive Economic can be evaluated as one of the pillars that support the national production which neutralizing sanctions by relying on domestic production. And Solidarity between state and nation implementing its principles lead to revolution in the national production.

6. COMMENTS OF SHIITE JURISTS AND SCHOLARS

In Shiite jurisprudence, what causes the authority of matters and rulings as evidences are the four arguments of the book, tradition, reason and consensus. In the theories and discussions of Shiite jurists and scholars, all these four arguments have been cited.

A group of jurists believe that the result of the council is binding on the "guardian" and the whole system. Rashid Reza in Tafsir Al-Manar in Tafsir "Oli Al-Amr" says:

"We knew that the first thing is the owners of the ummah in the government and administration of the interests of the ummah, which is the" command "that is mentioned in the verse:" They do their work in consultation with each other. "It is not possible for the council to be among all the people of the ummah. Therefore, it is determined that the council should be among the group that represents the ummah ... and this group is none other than the people of divorce and marriage who have been mentioned many times" (Rashid Reza, 1387: 210). Sahib al-Manar says: "It is incumbent upon the rulers to govern and implement what the members of the council decide" (Rashid Reza, p. 187: Volume 5).

Mohammad Raafat Uthman says: "Therefore, there seems to be a strong link between the votes of the Shura Council and the vote of the Imam. Therefore, it is obligatory for the Imam to submit to the vote of the majority of the council members. "Professor Abdul Rahman Abdul Khaliq says in this regard:" Considering the explicit reasons, we are sure that one of the requirements of the council ruling in Islam is to act by the majority vote of the councilors. The counselor, as the Messenger of God, is trusted. Therefore, those who consider their ummah as their trustees and leave their opinion and opinion on the political and executive issues of the society to them, it is up to the Muslim ruler to implement their social opinion,

And it is obligatory for the majority vote to be the same as the preferred vote. It is obligatory. This system, as some claim, is not one of the Western-made systems and inventions of democracy, but a genuine Islamic system that, like many other good deeds, has been transferred from Western civilization, and today some of us strongly deny it, because they They have lived through oppression and domination and overthrown corrupt regimes that had vainly attributed themselves to Islam" (Asefi, 1391: 395).

But Shiite scholars have a different view of the council. The summary of their view is that: the suspension of the Prophet's determination in particular: "Trust in God because you have decided", without the opinion of the council, implies that the majority vote in the council is not binding on the guardian and not on the executive organs of the government but only "It has the value of justifying and guiding government decisions, not the mandatory value of a task."

Here we refer to a number of opinions of Shiite jurists and scholars. The author of the commentary of Ala 'al-Rahman says: "Consult with them in deeds", and correct them and take their hearts in consultation, not because they can benefit from guiding and informing him of his good deeds. How did He make them so, while God is His guide and guide: Whenever God shows you what He has shown you in the light of prophecy and guides you, rely on God. If the council was obligatory for the Messenger of God, the suspension of the action on the determination of that Imam would be meaningless, but it would be more appropriate to order him to trust in God in carrying out the opinion of the Companions in what he consulted with them.

Finally, regarding the principles of forming and constructing the relationship between the Imam and the ummah from the point of view of jurists and thinkers of Shiite jurisprudence, it was said that despite the differences, they had a general consensus about the ruler and his conditions and source of legitimacy. They had a consensus.



6. THE MODEL OF THE RELATIONSHIP BETWEEN THE STATE AND THE NATION IN SHIITE JURISPRUDENCE

The nature of the relationship between the state and the nation, based on the original sources of Shiite jurisprudence, is mostly bilateral and complementary. This means That both the nation has a set of rights and duties vis-.-Vis the government and the government has a series of rights and duties in order to carry out its duties.

7. THE ROLE OF THE PEOPLE IN THE ISLAMIC GOVERNMENT

Respect for the opinions of others and taking them into account in the process of governing society was one of the salient features of the Prophet's rule, which made people consider themselves partners in the order of society so much that they were willing to sacrifice for it.

This was true even of the polytheists and infidels, and the Prophet's conduct in dealing with them was based on respect for their humanity and speaking kindly to them, and of course this was the act of God himself, who had given Moses our command, in Talking to Pharaoh is "soft." (Qur'an, Taha / 44) Respecting the human status of others and speaking softly to them is one of the main preconditions for talking. In a conversation, he will not reflect on it and will look at us as an enemy until the other party is sure of our sincerity and sincerity. They believed in this natural principle that:

However, as before, because the prophets were appointed by God, the people did not have the role of granting sovereignty and were only the basis and factor for the realization of the prophet's rule.

Also, the allegiances that the people made, especially in the first and second Aqaba with the Messenger of God, which were discussed in detail in the second chapter, where it was said: The allegiances were merely an emphasis on the rule of the Prophet and to declare the people's loyalty to the Prophet. An examination of the provisions of the allegiances shows that in most of them, not only is there no sign of sovereignty and guardianship, but in many of them there is no question of government at all. So the conclusion we draw is that:

The lawgiver is in the government of the Prophet of God, who has chosen him as the executor of these laws with the authority he has given to his messenger. Except for the Prophet, who holds the position of guardian from God, no one has the guardianship except the person whom the Prophet has appointed to this position by the command of God.

In the age of occultation, with the general installation by God and the Imam of the time, the jurist gains the right to rule and his rule is legitimate and the role of the

People is to discover and recognize his sovereignty which has really been granted to him. This discovery is just like the discovery and identification of the authority of imitation, in which case no specific person has been appointed for imitation, but a series of general characteristics have been stated, and whoever has such characteristics, his authority is acceptable and pleasing to God.

8. CHARACTERISTICS OF THE UMMAH (NATION) IN SHIITE JURISPRUDENCE

According to Islam and the verses of the Qur'an, the "people" are one of the basic pillars of government. The Holy Qur'an says: We sent our messengers with clear proofs, and we sent down with them the Book and the Balance so that the people may rise up in justice. In this regard, the ummah or the nation in its modern interpretation has rights and duties that distinguish it from other divisions. Imam Khomeini, as the founder of the Islamic Republic, which is one of the forms of the new political system in the Islamic world, always emphasized the role of the people in the government and considered the people as one of the foundations of the Islamic government and in his speeches always stressed the need for the government to rely on the people. , Emphasized non-imposition on the people, people's satisfaction and people's supervision. The role of the people, as mentioned in the section on theoretical foundation, is that the people only provide the ground for discovering the Imam and have no role in choosing him. In the system based on Velayat-e-Faqih, based on Islamic and Shiite theological principles and based on the principle of belief in monotheism, sovereignty belongs to God and he is the owner of everything and has the right to take possession of the property and soul of the people. Therefore, government and



guardianship belong to God, and others can take power only by installing him, and without his permission, any takeover of the affairs of others and domination and rule is usurper. (Amoli, 1391, 22).

The characteristics of the ummah in Islam are based on belief and not geographical borders, so that the main distinguishing factor is not the existing borders in the form of nation-states and nationalist beliefs, but the belief in a religion that has a global aspect and an important source of worldview for many people. It is all over the world, and geographical boundaries are not really a limiting factor. The Muslim Ummah will be obedient to its guardian and guardian everywhere in the world, whether it is defined by the institution of Imamate, Wilayah, and Caliphate or on the basis of any other political term. Therefore, the division of the ummah and the Imam, unlike the division of the nation-state, is beyond specific geographical borders and

is not limited to any territory. Also, according to the Shiites, during the time of the Prophet and the Imams, this right was given to them and they were appointed by God to lead the Islamic Ummah. But during the absence of the Infallible Imam, the question arises whether in this period, a special person has been appointed by God to lead the Islamic Ummah, or that the government has been left to the people? In other words, what role do people play in determining a political ruler during their absence? Can they install or remove him, or determine his authority within a certain limit or in the form of a specific constitution, or that the jurist, because he is appointed by God, the people have no role in appointing, dismissing and determining the scope of his authority?

In response to this question, there are three views: Some, emphasizing the general appointment of jurists, believe that God has appointed just jurists to govern society during his absence, and jurists in any case, even when they are not in power, have this authority and in any way. When they come to power, they have a province. But accepting the people is one of the ways to make this province a reality. Indeed, the people have no role in the legitimacy of the Islamic government, but only make it happen; Because there is no religious reason for God to give guardianship to the people, and how can a person who does not have guardianship himself appoint a guardian? The result of believing in this view is that the people do not have the right to install and remove the Islamic ruler and determine the limits of his authority; What is the appointment of the ruler by God and the limits of authority are determined by the Shari'a (Farihi, 1384: 79).

The second view, known as the view of choice, is what believers say is that in the time of the Absence, God only enumerated the characteristics of a legitimate ruler, but did not appoint a person or group to rule, but left the choice to the people. This group considers the opinion of the people as directly or indirectly involved in the legitimacy of the ruling Islamic government, but they do not consider this involvement as a whole issue, but believe in it as a part of the subject; This means that the people are obliged to choose one of the jurists with the conditions of jurisprudence and justice, etc., as the Islamic ruler, so that his rule will be legitimized and his decisions about the people and society will be effective.

The difference between the electorate and those who believe in democracy stems from the fact that democracy is the main criterion for the people, both in terms of law and law enforcement; whereas the electors consider the law in the Islamic society to be the same as the divine laws and orders, the executor of which has

Religious conditions, and the principle of legitimacy from God who leaves it to the people. To put it more clearly, they believe that God has delegated the right to determine the collective destiny to the individuals of the nation within a certain framework, and based on this divine right, the ummah has delegated the authority to decide what is in the competence of governments and is considered the authority of Velayat-e-Faqih. Is. (Jahanbin, 1388: 30).

9. EXPLAINING THE RELATIONSHIP BETWEEN THE STATE AND THE UMMAH IN ISLAM

In general, it can be said that the relationship between the government and the nation is twofold. Authoritarian government and democratic and democratic government, which in the first form is a one-way relationship from above and the ruling government and the nation have no rights, but in a democratic



way, the law and the behavior of the government are based on the will of the people. It has a Western humanist philosophy and is derived from the social, historical and cultural conditions there. After the Second World War, the division of governments was based on the nation-state model, and in recent decades, the form of democracy, or in other words, Western-style democracy, has become commonplace around the world. After the Islamic Revolution of Iran, all discourses and patterns of government were challenged by the fledgling Iranian religious system. The Islamic Revolution has and still has ideals that have been explained by the revolutionary nation and its leader. One of these ideals is the indigenous form and model of the relationship between the state and the nation. Is there a theory for government in Islam? If yes, what are the foundations of this theory?

This special nature of Islam is testified not only by the historical facts, but also by the original texts of the book, the tradition and the consensus of the companions of the Prophet and the scholars after them to the present day. There are many verses in the Qur'an that command judgment according to what God has revealed; As in verse 49 of Surah Ma'idah, "And judge between them according to what God has sent down, and do not follow their whims, and beware of them, lest they cause you to be sedition in part of what God has sent down to you" and verses 44 of the Qur'an Karim contains laws to regulate and organize social life in the areas of government, politics, judiciary, punishment, war, international relations, family, social security, relations with other religions, and so on. . Is..

The Qur'an and Sunnah have no address to the government. All sermons are addressed to the ummah and the government is a tool, which the ummah has made

to fulfill the duty of God's successor in establishing justice and right and other rules of the Shari'a and great intentions in preserving religion, intellect, life, family, property and freedom. The center of gravity in the Islamic structure is not the power of the government, but the power of the Islamic society, and this is through the inseparable rights and duties that God has given to the ummah (individual and society) and the government has no control over them (Enayat, 1372: 45).

10. DISCUSSION AND CONCLUSION

The four sources of knowledge and practice in Islam, namely the Qur'an, Hadith, Wisdom and Consensus, show that, first, Islam is a purely political religion, in terms of establishing a government, how it is governed, how it relates to the people, and its rights and duties. Both sides provided detailed references in all four sources cited above. Secondly, it shows that this religion also raises deep issues beyond the government. In this regard, some verses and narrations were tried to be pointed out and re-read. Some verses and hadiths deal with the direction and relationship between the people and the government in a very specific way, which can be referred to verse 159 of Surah Al-Imran.

The address of this verse is addressed to the person of the Prophet and he commands that Imam to consult and consult with the companions of the followers. The verse is apparently obligatory for the council, and the command to the council is obligatory in this Crimean verse. As can be deduced from the verse, the most important reason for having to go to the council at the decision-making stage seems to be "rational". It makes sense for the ruler and policymaker to consult experts. Because it benefits from the useful opinions of others and reaches a mature and complete decision. As for the Prophet, who had a physical knowledge and knew all the advantages and disadvantages of doing things, it can be said that: Due to the necessity of following the example of the Prophet's tradition by Muslims, referring to the Council and paying attention to the opinions of others has many benefits, especially It has a patterning direction and is considered a rational task. And since the Prophet does not engage in any irrational behavior, or in other words, the Prophet is wise and prudent, and all his behaviors are in accordance with the standards of reason, his reference to the council as a rational matter is necessary and obligatory.

What is clear can be extracted and cited from this four verses of Shiite jurisprudence and specifies the relationship between religion and government and how its do's and don'ts. Therefore, it can be cited from all the verses of the Qur'an that the rulers and

Rulers of Islam should be jurists and scholars, guardians, trustees and committed, just, on the straight path, guided, capable in science and body, strong and capable, disregarding wealth and material things. ,



Has a description of the chest and some other features; not from the oppressors, infidels, corrupters and wicked. In Islamic traditions, the prevailing conditions are expressed in both positive and negative ways. All the narrations are used that the Islamic ruler should not be ignorant, stingy, wicked, and unjust in dividing the treasury, bribe-taker, destroying the tradition of the Prophet and lacking in capacity. On the contrary, one must be pious, patient, rule well, strong, aware of God's command, trustworthy to the lawful and unlawful of God, submit to the commands of God and the Prophet, a thoughtful heart, eloquent tongue and a heart based on the establishment of truth, fairness, humility. , Have openness and gentleness. Also, the role of the people in the government is the role of declaring allegiance to the divine government and its emphatic aspect. Because by accepting Islam, people are required to follow all the precepts of the religion of Islam, and one of the most important precepts of the religion of Islam is obedience to the Imam and guardianship in all matters, which is mentioned in Surah An-Nisa ', verse 59, as well as in other verses. Then, as mentioned, the existence of a model in the relationship between government and nation within the framework of religious and national values is very vital for all countries in general and Iran in particular. Due to the legacy of colonialism in different countries of the world and their involuntary movement towards Western and liberal development and the experience of failure in this path, many non-Western countries are required to build and pay for a path and model of development that can address both religious and national values. Attention has been important. Restrictions and sanctions of the colonial countries have been such that they have led to the formation of a resistance economy, and the governments and nations under sanctions can reach the category of resistance economy by considering a favorable bilateral relationship based on Islamic law. Find and reduce the impact of sanctions and restrictions on their community by creating conditions.

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CONFLICT OF INTEREST

Author/s confirmed no conflict of interest.