

A Study About Government Policy, Religion and Islam

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Abstract: At the current age that is the world of materialistic, liberalistic and positivistic thoughts, existentialism and governors of states and nations of the world should empower spiritualities and actual relationship of people with divine source and remembering its special position to have domination on divine successor. Today, through creating man-made structures and concepts, in addition to deviation from religion and religious affairs, people are going more and more toward emptiness and destruction. However, through emphasizing the only way of unity of people (Islam as religion of Prophet Mohammad); people can pave the way to fight against division, doubt and injustice. At the current world, the first and prior criterion of periods and global government is only Islam religion and its concepts and the only real leader while absence of Imam Mahdi (Imam Zaman) is the absolute rule of the jurisprudent (Faqih) which can remember executive solution of Islam and the only treatment to treat such confusion and turbulence is absolute obedience of this divine blessing.

Key words: Government, religion, politics, Islam, leader

INTRODUCTION

Necessity of government in human societies and realization of transcendent goals: In this study, necessity and importance of government and ruling in human societies is one of the accepted principles by rationality and surely, scholars have consensus on it, since it believes that socialization is good for people because of social contracts Jean-Jacques Rousseau, emergency and inevitability of human to have individual life (Aristotle, 2008) creation and nature of creation of man in social life and more importantly, Holy Quran believes that differences of men and women and their thoughts and talents in completing each other and aggregation of the advantages and individualization of disadvantages of the community on its special principles is blessed and its absence can be because of various needs of people.

However, in this field, easy and impossible, clear and complex presentation of mind can't be neglected. If in a human or even non-human society, government has no order can't it result in emergence of chaos and can't violation of order lead to irreparable loss and is not competent to condemned by all people? With the assumption of acceptance of social life with the mentioned rational reasons can't lack of government and ruling in each scale of society destroy social and organizational conditions? And can't it make

implementation of these actions impossible? Can't necessity of existence of a structure named government be a safety valve to control impure and greedy powers and creation of relative justice in the target society? According to the abovementioned, firstly acceptance of requirement of social life and necessity of ruling and government after it should be referred and that continuity of social life is impossible without government.

LITERATURE REVIEW

Government as a tool to realize higher goals: Accepting governing and ruling position in its nature has no position and dignity, since position of object without reasons is non-consensual. Hence, government could be called as the means to enforce sentences of Islam and to provide its just system. In this field, Imam Ali has said about government to Ibn Abbas: "What is the price of this shoe?" I said: "It has no value now." He then said, "By Allah, it should have been dearer to me than ruling over you but for the fact that I may establish right and ward off wrong."

Hence, nature of ruling and governance is not more than a tool and means that is created by the Almighty God to provide divine order for human and it is important that governance is gaining means to enforce divine orders and sentences and interpretation of spiritual position is

wrong. This is because, in case of applying spiritual position, man can become free from it anymore, since man is not capable to own and possess spirituality in described form.

Origin of government in view of scholars and theories:

About origin of government, the discussion could be analyzed from two perspectives. On one hand, perspective of scholars and theorists and on the other hand, perspective of Islam is considered, so that the differentiation dimension can show the right and the legitimacy of neglected reality. In this field, this discussion could be analyzed through presenting interpretation of an example. At the world, several different attitudes are existed to the government which each of them may be true in position of analysis; although, in regard with comparative interpretation, they can be clearly weighted, ranked and differentiated naturally. The attitudes are:

Attitude of power as origin of creation of government:

David Hume and Jean-Jacques Rousseau are pioneers of this thought and each of them believes typically that power is origin of creation of government. David Hume in its book "Social Contracts" has mentioned clearly that government has been always on basis of power and as man is not naturally follower of law and justice and observance of public interest, a unnatural mood such as power can limit people and government can be responsible for this action.

Jean-Jacques Rousseau in his book "social contract" has mentioned clearly that as society is resulted from social contracts among people of society, government is a kind of social contract as political contract between government and people which specifies some requirement and obligations for both parties.

Government resulted from compelling (forcible) power and implied contract: In this field, David Hume believes in existence of the first government created by force and people accept it forcible and it is practically a kind of unilateral contract and the governor is owner of compelling power.

Attitude of government as human task: Ibn Khaldun in introduction of his book of history has presented different interpretations and has claimed that government is a requirement and has mentioned that because of special egoism characteristic of people, people believe that it is possible just through force and existence of government and its continuity is depended on observance of seasons of ruler and subjects.

Attitude of origin of government: Difference of people in creation of this attitude shows that typically because of difference of people in creation placing in class of ruler of subjects according to their human characteristics, some people are competent to be ruler and some other have competency of being subjects and ordinary people (however, historical procedure has led to such imagination).

Attitude of government resulted from private ownership:

In this attitude, Marx in top of this attitude believes strongly in this issue that ruling is not essential for the society and its origin is in relation with private ownership in early human societies which were divided to working class (proletariat) and the rich (bourgeois) class with constant disputes and fights.

Thought of schools of Prophets: An overview on history and political systems, especially in field of governments, societies and rulings shows that all historians have analyzed just past times of human history based on materialistic thoughts and have ignored nonmaterial and revelatory affairs. Anti-structural fights of Prophet Ibrahim (PBUH) and his monotheistic thoughts establishing idol-breakers movement is undeniable. Invitation of Prophets, especially Ibrahim (PBUH) at the early days that has been orientation toward God and pure human natures shows that this movement has been the first starting point of political movements and showing the way in scope of the government and society and finally, the government. In order to provide divine justice, providing political-divine system is strong and clear.

All Prophets of God have considered deployment of divine ruling for people, justice, security, respect and peace and have repeated denial of everything other than God. Through hesitating in the first action of divine prophets in addition to announcement of Monotheism which is same announcement of orientation and encountering idolatrous rulers, position of ruling (leadership) could be found that has made the term "there is no god other than Almighty God" in different language. Through studying process and lifestyle of prophets, it could be found clearly that prophets believed that no one was competent for ruling following rule of God and also they believed that even themselves were not competent for this position; unless following order of God to promote and deploy divine system for people.

The main insist and reliance of prophets has been on rule of law and religious ruling and enforcement of divine orders and the first movement in this field (fighting against Idolatrous) shows their ruling pattern. Prophets have been founders of big and deep revolutions in field of

materialistic thoughts of government, society and ruling system. People have been the main element of society and government and have been fundamental supports for their divine invitation and are called in Quran under the title of “Naas” and hence, the verse “ruling them on behalf of God” is true here.

What kind of law can make people prosperous? (Ahmadi, 1997): According to living conditions of people that social mode is undeniable in it and interests and other similar terms are required means for such social life, it is competent to have a rule to make order among people and control and regulate situations and make interest of such interferences possible for them. Hence, government and the society with rules and regulations with unique features can have some certain goals as follows:

- Realize prosperity and success of people constantly
- Prosperity in this field should be real and not unreal and imaginary
- The rules should have strong competency to guarantee rights of people against valance
- Redline of these rules should be deviation of society and individuals from direct road of divinity
- Rules should have aware, powerful and informed and not positional and imperfect legislator
- Material and spiritual life should be considered alongside

Now, short, imperfect and human following thoughts can provide minor part according to this issue that: Sciences and information of people are limited and imperfect because of being human and relative deficit is permanent and non-dissipated because of reference of time. Can lack of information about nature of human and general needs of people and egoism of human make it possible to codify just rules? No; certainly, people refer again to god-made religion and perfection of God can clear this way (Government, religion, politics, Islam).

Religion in view of Quran: And indeed (O Muhammad) you guide to a straight path (Ash-Shura/52); the path of Allah, to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to Allah do [all] matters evolve (Ash-Shura/53). Worldview in Islam religion is competent for a right and true belief with promotion of its lessons and beliefs. The verse “Not absent from Him is an atom’s weight within the heavens or within the earth or (what is) smaller than that or greater, except that it is in a clear register” (Surah Saba/Verse 3) is an evident for this issue. This guide of scientific and practical system of human in all directions at the world

can result in growth and perfection of human based on rule of law and this can clear the significant difference of Islam with other religions and that, ideology and worldview is same in Islam (In Islam, worldview and ideology have an overlap which is competent to unit divine school).

Firstly in explanation of the above mentioned description, some seductive and sometimes seduced ignorant people have unfortunately mentioned that this divine religion is same as other religions and have tried to decline its value. However, their wrong basis is that they are uninformed of lean thinking criteria of Islam and promote wrong perceptions under the ignorance glasses. However, it has been cleared to everyone that they have not the ability to resist against this school. The most important principle in this attitude is observance of principles mentioned in Quran (The aim by religion here is pure religion of Islam which is the last and the most perfect religion).

Perspective of Quran and Islam about human should be considered from this point of view that if the desired man is not Muslim (without Quranic and Islamic criteria); the answers of such individual would be certainly irrational and illogical. This is because, such person has no belief in religion originated in revelation and the perceptions of such person have not the capability to use revelation and divine source (the horizon of revelation is horizon of logic, thinking and wisdom and rational basis can’t be used to counter system and life). An important issue here is that if power of wisdom is equal to power of revelation, people need no divine prophet and this shows that need of people in revelation can be the lowest need of them. In continue, according to deficit of human to provide own happiness and prosperity, the transcendental position of religion and revelation would be cleared to everyone.

QURANIC PRINCIPLES TO DETERMINE HUMAN AND THE WORLD

Principles 1: a 2-dimensional human being (Sad Surah, 71-72 (So mention) when your Lord said to the angels, “Indeed, I am going to create a human being from clay; So when I have proportioned him and breathed into him of My (created) soul, then fall down to him in prostration”): In religious principles, man has two dimensions of body and soul. After creation of human being, through giving soul to his body, the steps of evolution are completed and he is changed into autonomous living thing to get Grace, wrath and so on.

Principle 2: existence of nonmaterial life (hereafter):

(Ankabut Surah, Verse 64: “And this worldly life is not but diversion and amusement. And indeed, the home of the Hereafter that is the (eternal) life, if only they knew”): In view of Holy Quran, this world is not the entire world created by God but also it is just a part of the world. Holy Quran introduces hereafter life as real life and recalls it sometimes as real goodness.

Principle 3: death is end of body life and not human life:

(surah a’ala verse 17: while the hereafter is better and more enduring): perfect religion of islam believes that death is not end of material life of human; although based on second dimension of human being (soul) it believes that spiritual life period is possible for human.

Principle 4: hereafter as complementary for the world”

(surah al-qasas verse 59: and never would your lord have destroyed the cities until he had sent to their mother a messenger reciting to them our verses. And we would not destroy the cities except while their people were wrongdoers): with the acceptance of aforementioned principle 1, it should be accepted rationally that the worldly life without hereafter can lead to destruction and is against order of God and its continuity is similar to continuity of body and soul (Referring to principle 1 with interpretation in verses 71-72 of Sad Surah).

Principle 5: hereafter, world of soul: (surah Al-Isra, verse 72: and whoever is blind in this (life) will be blind in the hereafter and more astray in way)the worldly life is acceptable through digesting hereafter life and hence, lack of accepting it is a proof on mortality and emptiness of the worldly life.

Principle 6: evolution of perfections of human depended on religion: Divine religion is the only way for prosperity of human perfections and can result in activity and prosperity of potential talents and abilities of people in way of divine guidance.

Islam, comprehensive government: With no reason, Islam is considered as a comprehensive school for not only believers and Muslims but also for scholars and researchers which has neglected expression of no required issue for human life. According to verse “And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darkness of the earth and no moist or dry (thing) but that it is (written) in a clear record” (Al-An’am, Verse 59) obligations and point of the way of human is

many cases is presented and through thinking in verse “what is neglected in book of object” (Aristotle, 2008) comprehensiveness of Islam and the desired school could be found; although doubts are cleaned from mind and it is regarded truly as the world religion and sustainable and vital religion.

Can this principle be neglected with rational acceptance of necessity of principle of ruling with clear prove of comprehensiveness of Islam? It could be found easily that such denial and entrenchments and the shout of separation of religion from politics is only in sentence of fighting against Islam and has targeted integrity and vitality of Islam. Maybe imagination of secularism of despotism of churches in west has led to separating religion from politics. Hence, it could be because of wrong perception of religion and politics and wrong procedure of churches to apply political power and comparing it with Islam and universality of this true religion is comparison with difference and a kind of sophistry and bad procrastination which can lead to an unpleasant imagination that is ended and sentenced.

ORIGIN AND EVIDENCE OF GOVERNANCE IN ISLAM

Origin of governance in Islam: Now, passing over western and just materialistic theories of government in Islam and with reliance on this issue that governance has two divine and contractual origin that can be summated contrary to Rousseau’s view, since in Islam, there are same evidences in referring divine origin to government on behalf of absolute ruler (God) and contractual reference based on public votes which could be expressed under titles of theory ofThe longitudinal relationship between appointment and selection and theory of public behalf.

Theory of longitudinal relationship of appointment and selection: The theory refers clearly to this issue that ruling is appointive or selective. Appointive means that obeying God means obeying God’s prophets and appointment of Prophet Mohammad by God and then Imams and finally, Imam Zaman and selection means that selecting ruler among jurists is possible through realization of comprehensive conditions and considering this issue that such selection is typically appointment such as verse 40 of Yusuf Surah: “You worship not besides Him except (mere) names you have named them, you and your fathers for which Allah has sent down no authority. Legislation is not but for Allah. He has commanded that you worship not except Him. That is the correct religion but most of the people do not know”.

Theory of public behalf: The theory based on majority of Shiite jurists is that 4 Prophets of Imam Mahdi are special prophets and have been present while short absence period. Hence, they were appointed by Imam Mahdi; although, jurists would be in position of general prophets are in same level in terms of legislation.

Answering several statements in field of necessity or government: Due to the position of necessity of government and ruling in human, ambiguities of people denying this principle in different levels are referred: A few people have denied necessity of existence of government in terms of political dimension and believe that principally advantage of government is origin of creation of social corruption and anarchists are among followers of this attitude and believe that establishment of government is practically resulted in a kind of threat, violation and deprivation of freedom for themselves and believe in collapse of all governments and are clearly seeking chaos that is a kind of freely cooperation for them. Another belief of this group is “economic turnover in liberal society and free from force” and “democracy as despotism of majority”.

Another group considers historical perspective and believes that government and political power is rooted in human history. They believe that it is just a habit and would be destroyed by small groups. From rational perspective, some thinkers believe that competent life of human is in a society without government and ruling system and have doubt in necessity of establishment of government. William Godwin says in his book “Research in Political Justice”; “law, regulation and government is against wisdom and rational society is possible under liberal conditions and lack of dominant politics”.

From economic perspective, communist anarchism believes that government can support ownership that is origin and source of all corruptions. From religious perspective, Tolstoy, Russian Writer, believes that existence of government is against principle of Christian and he believes in ruling and governance of kindness on the society. From scientific point of view, Herbert Spenser and Ibn Kahldun believe that government can severely lead to losses and that it is an evil that should be controlled.

Finally, Islam that is aimed in improving human life from all dimensions such as spirituality of the society believes that government and its custodianship is not only related to worldly affairs but also it is useful to facilitate means of realization of hereafter life. However, as governance and ruling is specified to the Almighty God, the governors permitted by God are accepted and is appreciable. However, Islam has considered any kind of

governance without permission of God as violation of rights of Imams which could be found through analyzing the surrounding situations.

Evidences of government in Islam: About proof and presentation of evidences of government in Islam and that Islam is a religion with ruling and ruler (Vali Faqih) 3 points are presented of the book “Comparing evidences, conditions, obligations and rights of leadership and ruler” written by Hojjatol Islam Dr. Hossien Ali Mohammadi:

- Rational evidence proving Islamic government
- Practical lifestyle of great Prophets, Imams, Caliphs and fights of Shiite clergy
- Juridical evidences of government in Islam

Rational evidences proving Islamic government: In field of explaining this issue, it could be mentioned shortly that due to necessity of socialization that is natural characteristic of human, government is also naturally one of the fundamental needs. Hence, due to promotion of Islamic sentences from a part to entire subject, Islam has met original and actual needs of human and it has government pattern and has necessitated this custom according to Quran verses (Al-Ma'idah, verse 6: “ But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you but He intends to purify you and complete His favor upon you that you may be grateful”) and constant news in reliable books (Aristotle, 2008) and references (Mamdoohi, 2006) and more importantly, wisdom of God necessitates that everything that is needed and create by him is provided for human. Hence, government is also one fundamental need of man which is allocated to its competent person by the Almighty God to provide prosperity and happiness of people. An important issue here is that vitality of Islam (the latest religion) needs government along with legislation. This is because when codifying laws, lack of enforcing them can make this process stopped and especially some of these sentences are codified in such manner that in case of lack of existence of governor, they can't be enforced and lack of enforcing them can make disruption in way of prosperity and success and hence, lack of establishment of government can result cause it happen.

Practical lifestyle of great Prophets, Imams, Caliphs and fights of Shiite clergy: In field of explaining this reason of reasons for governance and leadership in Islam, it is

same practical lifestyle of Prophets and clergy that 3 main axes can be presented for it including; Lifestyle the Prophet (PBUH) in social life; study the social life of the Prophets and the political struggles:

- Prophet Mohammad (PBUH) found his government in Medina and in addition to be responsible for the government by him and making belief in many allegiances and treaties and inviting Iranian and Roman governors and sultans and leading wars, collecting Zakat and appointing governors around Islamic states, he presented and announced his legitimate government which was the clearest evidence for government in Islam
- In social life of Prophets, respecting establishment of government, allegiance of people with him, effort of cruel caliphs to gain them have been directly against evidence on their government and leadership
- Hard combats of Shiite thinkers over the history of Islam can be the most important confirmation on this position that need to government has been a clear need that they have tried to realize it.

In field of third group of evidence on existence of Islamic government in absence of Imam Zaman, following references could be presented in short:

- Consensus of Muslim Scholars (Mamdoohi., 2006)
- Analyzing government words in narratives (Aristotle, 2008)
- Analyzing hadiths (Aristotle, 2008) and statements related to Islamic government
- Verses and hadiths of governance and leadership in Islam
- Famous narratives on government in Islamic Jurisprudence

Consensus of Muslim scholars: In fact, it means that the scholars of Islam have had consensus on the issue of government and leadership in Islamic government.

Analyzing government words in narratives: One of the most important and considerable issues in field of law is referring to origin and elementary principles of regulations while disputes. In other words when a special term is used for something, it refers to vitality and originality of that thing and using plural form of terms Qayyim and Amin shows this issue (Govahi, 1995).

Analysis of Hadiths and statements on Islamic government: Presentation of hadiths and narratives are also evidences accepted by all people presented in different fields which show current documents of history that its continuity is undeniable.

Verses and hadiths of leadership and government in Islam: Verses of Holy Quran as the latest divine sign and Hadiths of Imams are also undeniable presentation of proving each possible assumption.

Famous narratives in field of government in Islamic jurisprudence: Documented narratives among jurists could be also hesitated as complementary evidences and the important issue about it is that narrators have been present or has referred to the narratives constantly and the durability of their works can be an evident on this effort.

THE RELATIONSHIP OF LAW, RELIGION, POLITICS AND ISLAM

The relationship of law and religion: In field of investigating the relationship between law and religion, 3 theories are considered including analyzing this relationship in terms of logical possibility, objective existence and finally, need to necessity. First: in terms of logical possibility, this attitude is based on 2 axes: one is field of the desired religion and another one is related to statues. Clearly, religion without binding social orders in terms of legal regulations has certainly different interaction with a religion that is against it in this field. Now, to understand it better, classification in form of religious legal systems (divine) and non-religious system (human) should be considered.

The 2 systems have some structures in common; although they are different in basis, since in non-religious system, religion is in fact ignored and seculars take the point and nature of legal system is different from religion such as natural law systems. However, religious legal system has two approaches in line with each other: an approach on basis on reliance of legal system on context of religion and its regulation are also similar to Islamic legal system and the other approach believes in reliance of legal system on generalities of religion and is satisfied by minimums such as religious laws of Christian (Javadi, 2013).

In next step, in terms of objective existence, the relationship is more accepted than the aforementioned case since at the same time with apparent inattention to religion and pluralism in secular orientations, all of them are believed in this relationship objectively and historically and are unable to deny the powerful religious law systems with old backgrounds and say clearly: "history shows that regulations dominated on early communities have been religious. Over the history, a few periods are existed that are not impressed by religious regulations in field of law" and "till the two centuries,

ethics and legal regulations have been mixed and religion has had dominance on legal system of many countries across the world". In final step, in terms of need to necessity of relationship of religion and law is originated in belief of lawyers and religion and again the differentiation of attitude of religious legal systems (Islam) is believed in existence of divine wisdom of God through considering deficit of human in life and interactions. Also, this attitude believes that religion in this way is the only option for prosperity and success and hence, it believes that reliance on legal system with revelation and religious achievements is undeniable.

In regard with law and religion, an important issue as the axis for all people is that territory of religious sentences are regulating human relations with axis of divine justice and its nature is considered as the main source (Almighty God). In terms of sanction that is the main pillar and concern for all people, spiritual guarantee of it can be preferred to its material guarantee. However, it is possible with the determination and submission against sentences and religion which considers interest of everyone with the observance of condition of justice and equality and public interest.

Relationship of religion and politics: Analyzing the relationship of religion and politics is considered from this perspective that analyzing the two items shows necessity of both of them and effect of religion on politics. In order to limit domain of this attitude, two general attitudes are considered including the conflict between religion and politics and the science of disputes between religion and politics. The first attitude is rooted in western and materialistic thoughts and on the contrary, the Islamic attitude believes that the two items are inseparable.

To mention this issue in more academic language, in the attitude of dispute between religion and politics that is called secularism, perspective of leaders and ideologists in this field is on this basis that religion and politics have unique and independent scope. This is because; each of them is dominated in their own scope and have control on the scope of the other one or in words of logicians, they have contradictory concept and have never interfered function, since their goals and transcendence is different.

Secularism: Etymology of secularism shows beginning from the Europe of Middle Ages and removal of dominance of church and pope in affairs of Green Continent and its people. By that time, Western Roman and Eastern Roman churches were representatives of church in that continent and in terms of power, position of pope was different and unbelievable dominance of its power was unique in most countries.

Popes and Churches used to display a kind of clear contradiction in national domains in origin of their creation and function. Although, these comprehensive activities of them caused expansion of their territory, they had to borrow the professions from the scientists and philosophers of their time or lack of using undisputed intellectual and spiritual way, since they had no powerful religious foundations to continue their way. This could make them to apply such governance that they had to use it to prove their truth in an unreal manner.

An important issue here is that maybe popes and Church ministers had science in field of religious affairs but they had no profession in other fields certainly. Hence, they used to take incompetent actions unintentionally and only because of power and biases. However, it should be mentioned that through expanding the limit of their authorities and obligations and through extending the limit of their governance, along with scientific, technical and professional weakness and fear of cooperation with scholars and experts unintentionally because of lack of predefined divine policy resulted in corruption and similar and parallel systems and weakness and collapse of their system in long-term (The Inquisition court of Galileo convicted the theory of the Earth's rotation around the Sun).

Movements created by inefficiency of popes and Churches, according to claims of many great people of Christian, led to criticism of popes and churches and clearance of actual performance and their religious defects to everyone. Many of these people changed their religion or went to the groups of people with no religion. The main concept of trains of church was related to "God, heavens and skies"; although popes had to change the basis and foundations with the entrance to expanded field of their incompetency. Unfortunately, after this time, the situation was worsened and divine foundations were changed into completely materialistic basis; meaning that triple divine elements were changed into 3 materialistic elements "human, earth and life".

In other words, they claimed that man lives at the world like a materialistic living thing which should have also materialistic basis and foundation for life. Hence, materialistic life can't be managed using divine basis. In fact, it could be mentioned that the statements about separation of religion and politics was begun to the date that the thoughts are being realized practically and the followers of that time and the current time of church and other systems have emphasis on this issue that religion has its special field. Hence, religious and worshipping affairs of individuals and God in religion are independent and political affairs in field of government and society

affairs act independently in field of politics and in other words, religion remains at home and church and politics play role out of church and home.

However, references to this issue are unfortunately led to exchange of cultural fallacy in terms of position of guidance and such affairs have been extended also to Islamic states because of defect of governance and many countries are exposed to it.

Politics and Islam: In field of politics and Islam and their relationship, it could be mentioned shortly that the aim by Islam is a series of ideas and beliefs promoted by God for guidance and to provide happiness and success of the world and the hereafter which is transferred to Prophet Mohammad and Imams and the aim by politics is regulations to run country and state affairs or same manner of managing governance and society affairs with special policy to supply material and spiritual interests. Now, it could be mentioned in simple words that the cause of the relationship between Islam and politics should be searched in context of religion that whether politics and relevant issues are referred in them or not: in this field, in order to consider special orders and regulations for social relations to apply governance or politics, marriage and relevant issues (Verses of Al-Baqarah Surah (230, 240, 222 and 223); An-Nisa (20, 23 and 25) ...), trades and business (Verses of Al-Baqarah Surah (275); Aj-Jom'a (10); Al-Mai'dah (1) and ...) and similar issues could be referred that are presented in Quran and Sunnat abundantly and are reasons for presenting governance approaches. However, the actions to run the government and society can be also documented in other fields that play important role in governance and politics. For example, legislation, judgment and execution which are referred directly by Quran verses:

On legislation: It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should (thereafter) have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error (Al-Ahzab/36).

On judgment: But no, by your Lord, they will not (truly) believe until they make you (O Muhammad) judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in (full, willing) submission (An-Nisa/65).

On execution and law: The Prophet is more worthy of the believers than themselves and his wives are (in the position of) their mothers (Al-Ahzab/6). Now according to

the descriptions of these verses, interest documents can't be imagined to reject evolution of Islam and lack of relationship of Islam with politics and its high position in running the state and society.

NECESSITY OF LEADERSHIP AND ISLAMIC GOVERNMENT

Necessity of leadership and government in Islam

Religion: In Islam, deprivation of leadership of a person on another is certain, since governance is belonged to God. Don't obey another one and God has deprived it Forging Velayat Faqih means not leadership to city but also it refers to leadership on jurisprudence and law and hence, jurist is not inviolable and his way and obligation refers to juridical sentence and Extraction of Divine commandments and his taste and personal opinion can't interfere it and in other words, jurisprudence is also dominant on the jurist (Amini, 2012). The Almighty God has considered Sharia as absolution in divine sentences. Man takes benefit of entire capacity allocated by God and realization of realities is gained in other way than divine sentences by man which is reflection of nature of man

Through analyzing divine sentences, it could be found that they are based on dominance of interests of people on them and the appearance of today's democracy is caused by it. Divine government has no concern of despotism, since interest of people in all steps of it is nothing other than divine way. Another analysis on this issue shows that two common and accepted approaches are considered logically and scientifically:

- Theological-juridical approach
- Philosophical-legal approach

First approach: Shiite scholars have assumed theory of Nelayat Faqih and then, they have analyzed Rational and traditional documents and prove their necessity.

Second approach: it records firstly necessity of government and then, it introduces government as a part of religion and finally, it described characteristics of Islaamic governor and proves its necessity.

Style of Islamic government: Islamic government is similar to none of the types of the current governments and in general, is neither researcheritarian (Authoritarian government (Dictatorship): the government, in which people have no right to vote and be representative to run state affairs by themselves. Unlimited power of the governor and centralization system) government and nor absolute government but also it is constitutional system.

Absolute system means unlimited and in other words, it refers to same authoritarian rule and dictatorship, in which people have not even least rights and the interpretation of constitution in terms of form means not the currently used constitution that approval of regulations follows majority of votes of people but also an important issue is that governors are relied on some conditions to run the state that are legislated by Quran and Prophet.

It means that same reference in previous parts mentions that only God has right to ownership and legislation and the ruling on people could be carried just by confirmation of Islam and legal religion. Hence, changing Islamic rule to government of divine rule on people is because of same reason. The differentiation dimension of Islamic government (with innate nature) with the government “royal constitution (Authoritarian government (Dictatorship): the government, in which people have no right to vote and be representative to run state affairs by themselves. Unlimited power of the governor and centralization system)” and “republic constitution (Government that the governor is elected directly or indirectly by people and inheritance is not considered and time of leadership is limited)” is in same items as follows.

In non-Islamic governments, the legislator is elected originally by the king or his representatives or people; although, in Islamic government, jurists legislate and codify rules according to principle of lack of legitimacy of governance of people on people; unless by confirmation of religious law of the legislator and the government is belonged to God. Practically, the parliament of planning is accepted instead of legislation parliament. However, in Quran and Sunnat, legislation parliament and the condition of obeying divine law and Sharia of legal legislator is dominated on structural form of legislation parliament which is lack of contradiction with same law. Islam government is government of codifying divine law

and in this kind of government, governance is limited to the Almighty God and divine law is dominant since God is the only creature.

Hence, the divine law is also dominated on all people and governments and is same limitation to divine law by Prophet and Imams and confirmation of clearances of this type of government and that announcement of mission and velayat of God and caliphate of Prophet Mohammad (PBUH) is depended on permission of God that is interpreted as “Califat Allah Fil Arz” in language of Quran.

CONCLUSION

In other words and based on the sentence of announcement of velayat has been on behalf of them and not that Prophet has established government on basis of his own opinion. This is also one of the differences between Islamic and Non-Islamic government. Hence, appointment of Imam Ali for Caliphate has been based on same procedure to the time of Imam Zaman and after him; this system has been based on same sentences and documents according to the previous and next sections: “obey Allah and obey the Messenger and those in authority among you”.

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