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Comparing the Theological Foundations of the Relationship between Religion and Politics from Imam Khomeini's Point of View with a Non-political Point of View

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Regarding the relationship between religion and politics, there are at least two traditional and political attitudes among Shiite scholars who adopt different understandings of the relationship between religion and politics. The traditional attitude separates religion from politics and the political attitude emphasizes the connection between religion and politics. Studying the cause of the difference in the perceptions of the two, political and non-political, attitudes can be considered. The second attitude, according to its foundations, preconceptions, theological assumptions, jurisprudential philosophy and political philosophy, believed in the relationship of religion and politics in various fields of personal, social and religious life and in this regard, it considers the formation of the Islamic government to be necessary for the implementation of divine decrees.

Imam Khomeini, as the founder of the government of the Islamic Republic, believed in the relationship of religion and politics, and based on the theory of religious authority, he considered jurisprudents to be the successors of the infallible Imam and considered the ruling in the age of occultation to be from those jurisprudents.

In contrast to this view, some people consider politics to be in the category of natural and experimental biology that has no logical relation to religion, and the government is nothing but a proxy; this view ultimately leads to the traditional theory of the relationship between religion and politics.

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This article tries to explain Imam Khomeini's view on the relationship between religion and politics, compared to the non-political view, based on theological epistemology, jurisprudential philosophy, and political philosophy.

Keywords: *religion, politics, epistemological and theological foundations, foundations of jurisprudence philosophy, foundations of political philosophy and Imam Khomeini*

Introduction

The relationship between religion and politics is one of the important issues that has been the focus of contemporary Shia jurists. With a cursory review of their opinion on this issue and the position they take in relation to it, at least two attitudes can be separated in this regard: non-political attitude and political attitude.

Political Shiism is based on the belief in the necessity of forming an Islamic government for the implementation of Islamic laws and thinks of strengthening the position of religious scholars and mujtahids in the political system. Based on this attitude, the link between religion and politics is emphasized, and Islam is presented as a comprehensive plan to regulate human life and politics as a necessary tool to realize this plan. On the other hand, people consider politics to be a natural and empirical category, which has no logical relation to religion, and government is nothing but representation. This point of view eventually leads to a conventional theory on the relationship between religion and politics.

It is important to mention that theological preconceptions, jurisprudential philosophy and political philosophy are among the foundations that make the way jurists look at religion, its definition and expectations from religion differ when referring to the text of the book and tradition. Therefore, in this regard, this article aims to explain Imam Khomeini's comprehensive view on the connection between religion and politics, compared to the non-political view, based on theological foundations, jurisprudential philosophy, and political philosophy.

1. Epistemological-Theological Foundations

Cognitive-theological bases are used for those propositions that have an ontological and descriptive nature and are not normative or prescriptive. The acceptance of these foundations is not necessarily based on rational and non-narrative reasoning, and the way of thinking and attitude in them is influential in the discussion and conclusion about the relationship between religion

and politics. For example, in the discussion of Imamate, both rational and narrative arguments are presented. What the mujtahid chooses as his theological foundations is directly related to the issues related to the relationship between religion and politics. Theological foundations are presuppositions that are accepted in theology and are indirectly influential in jurisprudential fatwas. The knowledge of jurisprudence actually shows God's decree, and the jurist uses it from the concept of God's word. Therefore, it should be seen that what was the theological basis used indirectly and what effect does the attitude of jurists has on issues such as the nature of imamate, occultation and waiting, and the philosophy of Ashura, as cognitive-theological bases, on the attitude towards religion and politics.

1. 1. Imamate

The concept of Imamate, as one of the influential components in the relationship between religion and politics, has a special position. Since this concept is connected with concepts like governorship and government, it should be clarified what interpretations of Imamate are from different viewpoints and what their perception is.

The literal meaning of *Imam*, i.e., head, and *Velayat* means support, help, guardianship and taking charge of affairs (Ragheb Esfahani 1982: 570). In terms of terminology, various definitions have been presented, including the one that Khwaja Naseer Tusi defines *Imamate* as "public leadership in the affairs of religion and world" (Motahari 1993b: 92).

According to the above-mentioned definitions, it is possible to examine the existing views about the affairs and nature of Imamate, which is the basis of the difference in the attitude of political and traditional jurists. In general, there are two main theories about Imamate among Islamic theologians:

– Imamate after the death of the Prophet is a divine office that must be determined by inspiration through divine revelation;
– The caliphate is one of the normal positions that people should create.

Affairs of Imamate. Since giving originality to the political matter in the goals and mission of the Islamic religion is the source of the difference in the attitude of non-political and political jurists, therefore, the political point of view aims to provide a model for managing society and government based on the Islamic teachings. In this view, politics is one of the important aspects of the mission of the Holy Prophet, and the government of the Prophet and his successors is the ideal model of a political system for Muslims in all fields. This is despite the fact that the non-political point of view, emphasizing the

spiritual and moral aspects, considers the main mission of Islam to guide people to monotheism and salvation in the eternal house, and does not consider the glory of the Prophet as the administration of government and society. Therefore, in order to explain this matter further, we will discuss the matters of Imamate.

Dignity of expressing religion, explanation and interpretation of divine decrees and teachings. The first dignity for the infallible imam is the successor of the prophet in the expression of religion, and the imam is the protector and guardian of the Shari'ah and the authority of the people to introduce Islam. Imam means an expert in the matter of religion, a real expert who does not fall into mistakes and errors do not happen to him (Motahari 1993a: IV/873–874).

From the point of view of Shia, because all the orders and teachings of Islam were not communicated to the people by the noble Prophet of Islam, and many of which that were communicated, with the passage of time, are left to be distorted and forgotten, the beloved Messenger of Islam deposited the rules and orders with Imam Ali so that after him, he would explain them to the Muslims.

Muslim leadership and management of community affairs. Here, two, non-political and political views have presented different views: based on the political view, the Imamate is responsible for the general leadership of the Islamic society in matters of religion and the world. Therefore, the imam is someone who is not only a leader in religious affairs, but also a leader in worldly affairs, and his leadership is not limited to worldly affairs or the affairs of the hereafter, and includes all religious and worldly affairs (Mesbah Yazdi 1996: 317–318). In contrast to this view, there is a non-political view that separates the position of prophethood or imamate and the position of caliphate and rulership (Haieri Yazdi 1995).

Imam Khomeini says about the nature of Imamate: "We believe in governorship and we believe that the Holy Prophet should appoint a caliph and he did. Is the appointment of a caliph for rulings? Statement of rulings does not want caliph. The Prophet himself used to express the rulings. All the rules were written in a book and given to people to follow. It is necessary for the wise to appoint a caliph for the government. We want the caliph to implement the laws. Executive law is required. After the enactment of the law, there should be an executive branch. If there is no executive branch, there is a defect" (Imam Khomeini 1978: 22).

He believes that the struggle and effort to form the government is a kind of belief in the guardianship. Therefore, they explicitly said in this regard: "Is

it possible, without interfering in politics and in social affairs and in the needs of nations, that someone can uphold justice without interfering" (Rahimpour 2001: 232–233).

According to Imam Khomeini, politics means to guide society in the direction that is good for society and good for individuals. This is also in the narrations of "Politics of Servants"—the Holy Prophet was sent to take care of the politics of the Ummah. Being in charge of the government in itself is not an honor or a position, but it is the duty of executing the rulings and establishing the just system of Islam. According to his opinion, "the Messenger of God had politics and government is not possible without politics, and God ordered the Prophet to hand over this policy to Amir". On the day of Ghadir Khum, it was confirmed for Amir al-Mu'minin. Therefore, God forged the government for Amir. The fact that Ghadir's voice was raised so much and that Ghadir was respected so much is because all these issues will be resolved with the establishment of the governorate, that is, with the government reaching the rightful hands. The fact that "Islam is based on 5 foundations" does not mean that guardianship is within this. The essence of a jurist's jurisdiction is the government, the government is like this, and the government is not even a branch. The thing that was before Ghadir and before everything for our imams is a position that is the position of general governorship, which belongs to the Imamate, which is in the narrations (Rahimpour 2001: 270). Thus, from Imam Khomeini's point of view, prophethood and imamate are the same as topics related to government and political leadership of society.

Imam Khomeini, in order to prove the point that the tradition and practice of the Holy Prophet is the necessity for forming a government, argues: "First: history testifies, the Prophet himself formed a government and implemented the laws and established Islamic systems and has risen to the administration of society. He would send the ruler around, sit in judgment and appoint a judge. He sent ambassadors abroad and sent them to the chiefs of tribes and kings, made treaties and agreements, and commanded the war. In short, he implemented government regulations. Second: He has appointed a ruler after himself by God's command. When God Almighty appoints a ruler for the community after the Holy Prophet, it means that the government is also necessary after the death of the Holy Prophet. Because the Holy Prophet announced the divine command with his will, it also conveys the necessity of forming a government. Thirdly: the nature and quality of the laws of Islam and the rulings of Sharia is the necessity of forming a government. The nature and quality of these laws show that they have been legislated for the formation of a government and for the political, economic and cultural management of society. Sharia rules contain various laws and regulations that make a general social system. Everything humans need has been provided in this legal system. From

the way of socializing with neighbors, children, clan, people, relatives, fellow citizens, private affairs and married life, to the regulations related to war and peace and dealings with other nations. From the criminal laws to the laws of trade, industry and agriculture, there are laws and regulations for how the marriage should take place. Therefore, by looking carefully at the nature and quality of the decrees of the Sharia, we realize that their implementation and application require the formation of a government, and without the establishment of a great and wide-ranging organization, it is not possible to fulfill the duty of implementing the divine decrees" (Rahimpour 2001: 271–272).

In response to the opponents, he implicitly believes: "It is not necessary to prove the governorship and government for imams, it is not only that he does not have a spiritual position. For the imam, there is also a spiritual position that is separate from the duty of government, and that position is the overall divine caliphate, which is sometimes mentioned in the tongues of the imams. That is a natural caliphate by which all particles are subject to the *Velayat*" (Imam Khomeini 1978: 70).

According to Imam Khomeini, the Imam is responsible for holding the government. That is, responsibilities such as the head of the executive branch of the society, belief in the necessity of forming the government and establishing its implementation and management system are part of the Velayat. Therefore, the accepted theological foundations regarding Imamate can have a significant effect on the attitude towards religion and politics, and in this regard, the political attitude votes for the integration of religion and politics.

1. 2. Occultation and Waiting

One of the important theological categories is the issue of absence and waiting in the eyes of Shia theologians. This issue is one of the important issues in Shiite beliefs, mysticism and theology, but what we are interested in here is mainly the implications and political consequences of this issue. If the legal successor of the Prophet and the holder of the legal powers and authorities after him is not present in the external world, any worldly power that claims authority and administration will be illegitimate in itself. Therefore, this issue has caused Shia thinkers to believe in different theories about the relationship between religion and politics during the time of the absence of the Infallible Imam, that the difference between non-political and political views on this issue is important.

Some people, based on the illegitimacy of any form of government in the absence of the Infallible Imam and the fact that there is no other task but to wait for his appearance, did not take responsibility for political affairs and in fact made it their main doctrine to stay away from politics. On the other hand,

another group was more or less involved in political and social affairs according to their motivations and the type of reading they had of Shiite teachings. Their activities range from the *Hesbah* affairs to governmental links or opposition to the policies of the rulers, and the most important point of view is the belief in the establishment of Islamic government by the authority of the jurist in the absence of the Imam (Qaderi 2001: 231).

Based on historical periods, there are different theories of Shia thinkers' views on absence and waiting, the most important of which are: the theory of patience, the theory of reform and the theory of full-fledged legitimate government. There are many reasons regarding the theory of patience. One of the most important reasons that they insist on is: "Any government that is established before the uprising of the Qaim is invalid, or any flag that is established before the uprising of the Qaim is a tyranny" (Al-Hurr al-Amili 1982: III/532). Taking a position against this view, Imam Khomeini considers their words uncritical and argues: "These hadiths have nothing to do with the formation of a just divine government that every wise man deems necessary, but in the narration of two possibilities. If it is about the news of the emergence of the future ruler and it is related to the signs of the emergence and wants to say, the flags that are raised as Imamate before the rise of the Qaim are invalid. As in these narrations, the signs of the emergence are also mentioned, another possibility is that it is a kind of prediction, of these governments that will be formed in the world until the time of the emergence, none of them will fulfill their duties. And this is how it has been until now" (Imam Khomeini 1944: 225).

Imam Khomeini believes that the purpose of the prophets was to implement justice and each of the prophets came to implement justice and their goal was to implement justice in the whole world, but they did not succeed. Even the Messenger of God who came to reform humanity, he did not succeed in this sense in his own time, but the obstacles caused him to be unable to implement (Imam Khomeini 1999: XII/207). Filling the world with justice, we cannot do this, we would do it if we could, but since we cannot, he must come. What the Prophets did not succeed in, even though they came to serve for it, God, blessed and exalted, reserved Mahdi. The philosophy of the occultation of Imam Zaman is to guarantee him life in order to fulfill the wishes of prophets and divine saints and to execute justice in the promised time (Imam Khomeini 1999: XX/198).

Imam Khomeini strongly disagreed with the perverse perception of waiting and rejected views such as opposing the fight against oppression during the occultation, favoring prayer, silence, and even helping to spread oppression during the occultation. And it is believed that waiting in this wrong sense is made by politicians to keep Muslims away from politics. Waiting alone is not enough. We all expect his blessed existence, but he is not alone with

waiting (Imam Khomeini, 1999: XIX/154). A few thousand years have passed since the minor occultation until now, it may be another hundred thousand years and expediency does not require that the Imam comes. During this long period of time, should the rules of Islam remain on the ground and not be implemented? And whoever does whatever he wants? Chaos? Relying on such things or stating them is worse than believing and abolishing Islam (Imam Khomeini 1978: 19).

Finally, from Imam Khomeini's point of view, during the absence era, due to the possibility of shutting down Islamic government orders and creating chaos in the society, it is necessary to form a government, and forming a government is one of the duties of Muslims. In this regard, he believes: "Waiting for *Faraj* is waiting for the power of Islam, and we must try so that the power of Islam is realized in the world and the preparations for its appearance are prepared" (Imam Khomeini 1999: VII/255).

From the above material regarding the expectation of absenteeism, one can clearly understand the difference between two, political and non-political, attitudes regarding what is the rule of government formation during absence.

The political point of view considers the formation of the government to be obligatory, and the non-political point of view considers this period as a period of distance from the infallible Imam and considers any form of government during the time of the absence as usurping and illegitimate.

1. 3. Philosophy of Ashura

One of the important events in the history of Islam, which had an important impact on the Shiite society, was the great event of Karbala. Since the scholars' understanding of this incident is connected with the current research on the relationship between religion and politics, it raises this important question in the mind. Since the scholars' perception of this incident is connected with the current research on the relationship between religion and politics, it raises this important question in the mind.

The difference between these two attitudes, in the philosophy of Ashura, the analysis of the nature and goals of Imam Hussein's uprising, what effect has it had on the relationship between religion and politics in both non-political and political spectrums of religion? The event of Ashura has been effective in various stages of the victory of the Islamic revolution, and Imam Khomeini made a great effort by reviving the thought of Ashura, making it practical and equipping the concepts of jihad and martyrdom to explain the theory of fighting against the oppressive government and in the way of advancing and forming the Islamic government, it has taken its sample. In this regard, Hamid Enayat believes: "Imam Khomeini, more than any other Shia theologian, con-

nected the Karbala event with the political needs of society and sought benefit from religious traditions for the struggle" (Enayat 2001: 320).

Imam Khomeini, in explaining the causes and factors of the Ashura uprising, points out some basic points, including confronting the tyrannical Sultan and the uprising to form the government: "Yazid exploited the nation and was a cruel ruler and broke his covenant and had violated justice and was a danger to the image of Islam, and he made Islam look upside down and behaved like Genghis in the name of Caliph, the Messenger of God. Imam Hussein rose to overthrow the corrupt Umayyad government. Imam Hussein did not have much power and he rose. If he was lazy, he could sit down and say that it was not his duty to rise. The Umayyad court would be very happy if Sayyid al-Shohada sat and did not speak and they rode donkey's objective. He sent Muslim bin Aqil to invite the people to pledge allegiance to form an Islamic government and destroy this corrupt government. If he had sat in his place in Madinah and when that man came and asked for the pledge of allegiance, he would have said: 'Very good!' They would be happy and kiss his hand" (Imam Khomeini 1999: I/174).

It is important to mention that Imam Khomeini considered the goal of Imam Hussein's uprising to be the establishment of a government of justice and stated in this context: "Sayyid al-Shuhada, who sacrificed his entire life to eliminating evil and preventing the oppression of the government and preventing the corruption that the governments created in the world, offered all his dignity, his life and his children and everything. He has realized what he was doing. It was not like this that he came to see, but he also came to take over the government. It was meant for this purpose. This is a boast, and those who think that Imam did not come to rule, should say: no, they came to rule because the rule should be by the hands of Sayyid al-Shuhada. They should be like those who are the Shiites of Sayyid al-Shuhada" (Imam Khomeini 1999: XX/189–190).

From what has been mentioned, Imam Khomeini's view on the Karbala incident can be summarized as follows: Imam Hussein's move was a completely political act in which he considered himself obligated to and his act was completely selective and at his own discretion. In any case, Imam Hussein considered himself a winner because the criterion of victory was to fulfill the task, fight against oppression and try to establish the rule of justice. In the end, the uprising is not a task specific to Imam, but a Shari'ah proof and a practical model for all eras to realize a just government against oppressive rulers.

In contrast to Imam Khomeini's analysis of the philosophy of Ashura, there is a non-political point of view that does not consider the formation of a government as one of the goals of Imam Hussein's uprising. They believe that Imam Hussein's departure from Medina to Mecca and from Mecca to

Iraq was to save his life, not to rise, nor to fight with the enemy, nor to form a government. Some also say that basically Imam Hussein did not rise and did not intend to wage jihad. This approach considers the uprising of Ashura from the perspective of reciting elegies and sad expression of the events of Karbala and generally emphasizes the rewriting of the events of Karbala in expressing the oppression of the Ahl al-Bayt (Derakhsheh 2005: 255).

2. Foundations of Jurisprudential Philosophy

The philosophy of jurisprudence is a meta-jurisprudential knowledge that seeks to answer questions such as what kind of knowledge is the knowledge of jurisprudence. Where is its border with other knowledge? How is it connected and interacting with other sciences? What foundations and assumptions is it based on? (Abedi Shahroudi & Katouzian 1997: 10) Although the issues related to the philosophy of jurisprudence do not have a jurisprudential nature, they are effective in the construction of jurisprudence. Therefore, it is of special importance and causes changes in the attitude towards jurisprudence.

The foundations of jurisprudential philosophy are one of the influential epistemological factors in the difference between political and non-political attitudes. The foundations of jurisprudential philosophy show that the jurists have taken positions on issues that inherently belong to the philosophy of jurisprudence, although not openly.

In order to examine the difference between non-political and political views regarding the philosophy of jurisprudence, we will examine the issues related to it and among the issues that can be followed in this area, is the realm of jurisprudence, the relationship between jurisprudence and other sciences, jurisprudence and time and place, which we will explain below.

2. 1. The Realm of Jurisprudence

The realm of jurisprudence is one of the topics that requires answers to the following questions from both non-political and political groups. The most important questions that are raised in this regard are: What is the scope of jurisprudence? Which area of a person's life is filled with jurisprudence? What should be expected from jurisprudence? Is Islamic jurisprudence only responsible for the expression of values, and the judgment of the program and other matters should be based on the needs of the time? What should be expected from jurisprudence? Is Islamic jurisprudence only responsible for the expression of values, and the judgment of the program and other matters should be based on the needs of the time? Does jurisprudence only state external rules,

or do the rules of inner actions that are related to ethics also fall within the realm of jurisprudence? Does jurisprudence only express individual rulings or does it consider social rulings as well? Can jurisprudence provide a system or not? Should the program be expected from jurisprudence or is it out of the scope of jurisprudence? To what extent does the statement of rulings belong in the realm of jurisprudence?

The answers of two political and non-political attitudes to the above questions are different. Considering the comprehensiveness of jurisprudence, Imam Khomeini sought to administer the government based on Shia jurisprudence and considered Shia jurisprudence to be the richest jurisprudence and law in the world, and he believed that such jurisprudence is neither in the world, nor among Muslims, nor among non-Muslims (Imam Khomeini 1399: XXI/98). His opinion about the realm of jurisprudence can be traced in his statements. Since his jurisprudence had a special feature, and it was the identification of the social dimension of jurisprudence alongside its individual dimension, and in addition to the fact that Imam Khomeini looked at jurisprudence from the perspective of governance and implementation, this type of attitude is different from the non-political perspective in the realm of jurisprudence. According to him, jurisprudence is expected to provide the practical philosophy of government to individuals, this perception is different from people who consider the scope of their expectations from jurisprudence to be the expression of a set of individual and personal rulings.

According to Imam Khomeini, government is the practical philosophy of the entire jurisprudence in the eyes of a real mujtahid in all aspects of human life. And government shows the practical side of jurisprudence in dealing with all social, political, military and cultural problems. Jurisprudence is the complete real theory of human and social management from the cradle to the grave (Bayat 2000: 26). According to this theory, first: Imam did not consider jurisprudence to be a collection of scattered and unrelated chapters and titles and he did not recognize Islamic jurisprudence only as a theory and a subjective and non-practical plan, but he considered jurisprudence as a set of regulations, instructions and programs that, although they are scattered and unrelated on the surface, inwardly they perfectly have the connection together. Secondly: Islamic jurisprudence is the recipe for life and communication at the level of society, its religious rules are not separate from its political ones, and its economic programs are completed with its other programs. If so, Islam and Islamic jurisprudence can be the answer to social problems to be implemented in a continuous manner and in the form of government. Thirdly: The main goal is how we want to implement the solid principles of jurisprudence in the practice of the individual and the society and be able to find answers to problems. And all the fear of arrogance comes from this issue—that jurisprudence and

ijtihad will find an objective and practical aspect and bring about the power of confrontation in Muslims (Imam Khomeini 1999: XXI/98–99). Fourth: The issue of teaching jurisprudence is to strengthen it as much as you can. Islam is left with jurisprudence and the rules of jurisprudence. Some people should do the work and some people should study and discuss (Imam Khomeini 1999: XIX/182).

Imam Khomeini considered the external determination of jurisprudence as the organization of political power directed to jurisprudence; the objective and practical aspects of jurisprudence are possible only with the establishment of Islamic political system. Therefore, Islamic jurisprudence in the field of politics, like other fields of jurisprudence, is systematic and rational, and its dynamism is guaranteed through ijtihad (Najafi 1999: 2).

In order to update jurisprudence, Imam Khomeini always recommended to evaluate jurisprudential issues in the street, market among the people and by weighing them with the existing needs, and throw away the old and rotten standards and with a realistic view, take a step towards strengthening the rules of Sharia. He elevated the realm of Shia jurisprudence to such an extent that the jurist's job is not only to determine the ruling and to communicate it, but also to identify the issue and to execute the ruling. They consider the transformability of Shia jurisprudence as one of the inherent characteristics of jurisprudence texts throughout history, which is important from two aspects of the method of learning and researching jurisprudence and from the aspect of the scope of jurisprudence and rules. With the dynamism of Shia jurisprudence and the transformability of jurisprudential issues and the rulings of these issues, he expanded the range of these rulings in various political, social, cultural, military and religious fields and made it clear that the chapter of ijtihad and presenting new theories in these issues is never blocked. In this regard, he believed that based on the expansion of these topics in the scope of jurisprudence, the Islamic government should always be open to ijtihad. And the nature of this revolution and system always requires that jurisprudential opinions in various fields, even if they contradict each other, are presented freely, and no one has the power or right to prevent it (Imam Khomeini 1999: XXI/42).

In a non-political perspective, a jurist in the sense of a mujtahid in practical rulings, because he as a jurist, does not enter into rational issues and principles of belief, which are based entirely on the rational rules. The dignity of a jurist is not to determine and distinguish issues, and the art of politics is one of the branches of practical reason (Haeri Yazdi 1995: 192). From this point of view, there is no need for jurisprudence to intervene in issues where reason is sufficient, such as politics and economics, because reason can provide the general goals of Sharia by determining civil laws.

2. 2. The Relationship between Jurisprudence and Other Sciences

One of the other important components that has been studied in the philosophy of jurisprudence and is effective in the difference between two political and non-political attitudes is the discussion about the issue of to what extent the field of jurisprudence has or should have a relationship with other sciences.

Regarding the relationship between jurisprudence and other knowledge, it should be stated that both views accept that jurisprudence has a direct relationship with knowledge such as the principles of jurisprudence, narrator identification, narration identification, interpretation of the Qur'an and ethics. Regarding the relationship with other sciences, the non-political point of view considers it to be irrelevant. On the other hand, political jurists, including Imam Khomeini, can discuss the relationship between the science of jurisprudence and different sciences in different times from two perspectives. First: It is an epistemological perspective. This means that jurisprudence is human knowledge and human knowledge is related to each other. This article goes back to the epistemology of ijtihad. Second: From the perspective of prior knowledge, it is possible to determine the prerequisites of jurisprudence and ijtihad, to determine the level of epistemic connection, and to determine the boundaries of knowledge.

According to Imam Khomeini, knowledge of Arabic sciences, logic, common dialogues and common thematic is considered necessary (Imam Khomeini 1989: I/96). Regarding the relationship between jurisprudence and other sciences, he believed that a mujtahid should be aware of other techniques and knowledge and of the various currents governing the world of capitalism and the various political systems prevalent in the world, and find out about the issues and materials created with the growth of civilization, industry, technology and all kinds of management in the present conditions. By referring them to Islamic sciences, he infers the appropriate ruling and clarifies the duty of God's servants. So, the influence of other sciences on jurisprudence can be examined as follows:

- New sciences are effective in the emergence of new issues and branches of jurisprudence, such as checks, insurance, organ transplantation, Muslim autopsy, etc.
- New sciences have an effect on the growth and development of human understanding and as a result, the development of our understanding of the evidence of rulings and the deepening of mujtahid's conclusions.
- Some sciences have a direct effect on some chapters of jurisprudence, such as the sighting of the crescent moon, Qibla, etc.

In contrast to the non-political point of view, he believed that sciences such as sociology, psychology, analytical philosophy, philosophy of politics and philosophy of experimental sciences are all branches of our knowledge after nature. And Ibn Sina mentioned this matter in the theology of *Shifa* and *Isharat* to the division of sciences based on "minha al-burhan, fiha al-burhan and laha al-burhan". The basis of these sciences is their own problem and they cannot exceed the problems of their science to the problems of other sciences (Razavi 2000).

2. 3. Jurisprudence and Time-Place

One of the important issues in the field of jurisprudence is the discussion of the influence of time and place in jurisprudence. The victory of the Islamic revolution and the coming of the Sharia to the practical and objective stage has caused jurisprudence to present the theory of the effect of time and place in ijtihad in order to solve its relationship with the changes in life. This caused a difference in attitudes regarding this relationship in issues such as labor law, taxes, etc., between non-political and political attitudes. Imam Khomeini said about the determining factors of time and place in ijtihad: "I believe in traditional jurisprudence and ijtihad and I do not consider it permissible to violate it. Ijtihad is correct in the same style, but this does not mean that Islamic jurisprudence is not dynamic. Time and place are two determining elements in ijtihad. A problem that a ruling had in ancient times, apparently the same problem in the relations governing politics, society and economy of a system is possible. An issue that a ruling had in the past, apparently the same issue in the relations governing politics, society, and economy of a system, may find a new ruling. This means that with the accurate understanding of economic, social and political relations, the same first issue, which is not different from the old one in terms of appearance, has really become a new issue that forcibly requires a new ruling. A mujtahid should be aware of the issues of his time. It is not acceptable for people and the young and even the common people that the authority and his mujtahid say that I do not comment on political issues. Familiarity with the method of dealing with the tricks and tricks of the culture ruling the world, having insight and economic vision, knowing the quality of dealing with the economy ruling the world, knowing the policies and even politicians and their dictated formulas and understanding the situation and its strengths and weaknesses, the two poles of capitalism and communism, which in fact outline the strategy of ruling the world are of the characteristics of a comprehensive mujtahid. A mujtahid must have the wit, intelligence, and ability to lead a large Islamic and even non-Islamic society, and in addition to the purity,

piety, and asceticism that befits the dignity of a mujtahid, he must also be a manager and resourceful" (Imam Khomeini 1999: XXI/98).

Regarding the understanding of time and place, Imam Khomeini wrote in his criticism to one of the scholars: "I must express my regret for your highness's understanding of news and divine decrees. According to your Excellency's writing, zakat is only for the needs of the poor and other things that have been mentioned, and until now, when the expenses have reached hundreds, there is no way to do it and the race and athletic competition and shooting are specific to archery and horse riding and the like that were used in the previous wars and are still in the same materials today and Anfal, which was imposed on the Shiites, today they can destroy the forests without any hindrance and destroy what is responsible for the preservation and health of the environment and endanger the lives of millions of people and no one has the right to stop them. Houses and mosques, which are needed in the streets to solve the traffic problem and save the lives of thousands of people, should not be destroyed and the like. And in general, as you have understood from the news and narrations, the new civilization must be completely destroyed and the people must live in the mountains or live in the desert forever" (Imam Khomeini 1999: XXI/34).

Imam Khomeini, when faced with problems that in his view had no solution within the framework of existing jurisprudence, sought to cling to the issue of time and place. Ahmad Khomeini referred to this issue as Imam Khomeini's jurisprudential revolution and stated: "Imam, by proposing new issues, moved in a direction that solved the system's problems one after the other in a firm jurisprudential framework that indicates a new insight in all matters that the change of fatwa is not due to urgency, a secondary ruling, nor due to an internal change of the matter; rather, external change also causes a change in the verdict. That is, if the social conditions in a society change or the economic situation changes in a way that it changes all the social and political relationships governing the society, the issues will find a new ruling without the slightest internal change. This is why, in his opinion, external relations change the ruling and this new ruling is also the ruling of Islam. For this purpose, he issued decrees in the fields of women's participation in elections, unity of procedure in judicial courts, relations between workers and employers, ownership of Anfal and mines, oil and gold, women's clothing in movies and the issue of chess, which in some times of opposition and resistance aroused the traditional currents of the field" (Imam Khomeini 1993: 130).

In contrast to this point of view, the non-political point of view believes that the news, traditions and items that have come from the infallible have defined the practical duties of people and the goal is to implement Islamic Sharia, not to interpret it according to the requirements of time and place. No one can change the divine decrees according to time and place and issue a new decree.

3. Foundations of Political Philosophy

Political philosophy is a part of philosophy that deals with the ontological analysis of political phenomena and issues (Strauss 1994: 4). The foundations of political philosophy also have a direct effect on the attitude of jurists regarding the relationship between religion and politics in topics such as power, legitimacy, the relationship between the individual and the society, and the questions that are raised around these topics, which we will examine in the following.

3. 1. Power

Power is one of the most central categories in the field of political philosophy, and there are different views about it. Some thinkers have looked at power with a sociological approach and some others with an ideological and philosophical approach. Glenn Tinder in the book *Political Thinking* states important questions in the discussion of power: Is it good to seize power and use it? Why should we obey? To whom should the power be delegated? If no one deserves to take power, how can a person live with dignity? Should there be only one basic power center in the society? (Tinder 1995)

The type of political and non-political attitude to the questions raised around the issue of power is different. Regarding the question of what the nature of power is and who should be entrusted with power, Imam Khomeini believes that power is a matter of belief and related to the faith of believers (Feirahi 1996: 38). Government is inspired and emanated from divine revelation, which is supported by divine law in all fields. Government is considered as one of the primary rulings, which is considered prior to the secondary rulings, and basically, the jurist has the duty to assume power, and the jurist is the only one who is worthy of leading Muslims. Basically, ruling and ruling in Islam is a divine task and duty that a person in the position of ruling and ruling, apart from the duties that are obligatory on all Muslims, also has a series of other heavy duties that he must perform. Government and leadership in the hands of an individual or individuals is not a means of pride and greatness for others to ask this position to trample the rights of the nation for its own benefit. Every member of the nation has the right to impeach the Muslim ruler directly in front of others and criticize him, and he must give a convincing answer, otherwise, if he has acted contrary to his Islamic duties, he will automatically be removed from the position of ruler, and there are other criteria that solve this problem (Imam Khomeini 1999: V/409).

He does not consider power as a condition of obligation, that is, the obligation or sanctity of actions is not dependent on the fact that a person has the

power to perform or abandon actions. Therefore, the jurist should not wait for the fulfillment of the conditions for the formation of the Islamic government, but should create the theoretical and practical prerequisites for it.

Regarding the control of power, his view is that internal controls such as piety and justice are enough, because the leader of the Islamic society is infallible and the concentration of power on him does not create a problem due to his being just and pious. "The power itself is a perfection and almighty God is able, but if the power gets into the hands of corrupt people, it will lead to corruption" (Imam Khomeini 1999: XVIII/155).

Based on the teachings of Islam, Imam Khomeini presents a model for the administration of society, government and power, which has been the ideal model of the political system since the time of the Prophet and his successors in all eras, including the current era, while the traditionalist approach analyzes the issue of power and government in the framework of one of the human issues and problems.

3. 2. Legitimacy

One of the important issues in the foundations of political philosophy is the issue of legitimacy. Some consider legitimacy as "rational justification of acts of domination and obedience" (Larijani 1993: 51). In this case, legitimacy can be defined as the basis of the legitimacy of power and the prescription of the exercise of dominion. The most important issue here includes the right to rule, how to justify duty and obligation to obey. It is worth mentioning that legitimacy is discussed in two areas of political philosophy and sociology. In political philosophy, there is a discussion about what is the origin of this right? Where does the right to rule and the obligation to obey? In political sociology, it also means acceptability and acceptance of rule, and sociologists discuss why people obey the government (Quinton 1992: 28).

Now, the basic question here is what the political and non-political attitudes towards two issues related to legitimacy are. First: What is the legitimacy of power? Secondly: Where does the legitimacy of power come from?

There are various theories about the origin of legitimacy, which can be generally divided into two groups: The first group makes the exercise of authority dependent on the will of the people. Theories such as social contract, public satisfaction, common will and common ownership are included in this group. The second group also relates legitimacy to moral values, spiritual goals, or God's will. Divine and benevolent theories are included in this group (Mirmousawi 2004: 156).

From the point that Imam Khomeini believes in the absolute appointment of jurists, the main questions in the discussion of legitimacy are, in

what way the Shariah brought the divine ruler to rule, and what the relationship between the divine ruler and the Shariah is. Imam Khomeini's view regarding the divine theory of legitimacy is that God, as the creator of existence, is the true and absolute owner of man, and therefore the right to command and rule comes from true ownership (Imam Khomeini 1999: II/106). Only God can give this right to people, and such people have the right to rule over humans by virtue of being installed by God. God also left such a right to the Prophet and the infallible imams, and therefore they are the definitive examples of legitimate rulers (Imam Khomeini n. d.: II/455). The Holy Prophet and the imams can also assign this right to some people in particular or in general, and such persons also have the right to issue orders and rule. The infallible imams in the age of occultation generally replaced the jurists and they have the right to issue orders due to the appointment of the imams (Mirmousawi 2004: 157–158). It is noteworthy that Imam Khomeini, in his thoughts and actions, gave importance to the people's vote and considered the actions of the Islamic jurist to be subject to the people's vote, and at the same time, its legitimacy was divinely installed. And the jurist, although he has the authority in all forms, but the responsibility of the affairs of the Muslims and the formation of the government depends on the votes of the majority of the Muslims.

The non-political attitude about legitimacy presents the theory of representation of common personal owners, based on which political legitimacy is based on the jurisprudential rule of ownership and the issue of choice is based on the jurisprudential rule of representation (Haeri Yazdi 1995: 96).

3. 3. Individual and Society

One of the important topics that should be addressed in the basics of political philosophy is the relationship between the individual and the society. In this regard, the question is whether the originality is with the individual or the society. Since the answer is different, the mujtahid's perception of the issue of individualism (the originality of the individual) or collectivism (the originality of the community) will also affect the perception of hadiths. A jurist who considers the society to be valid, without judgment and far from the main point of Sharia and considers Islam to be an individual religion, naturally, in the proverb, he has made the rule of non-harm exclusive to the negation of personal harm, and he will not expect texts to provide solutions to social problems.

In order to examine the non-political and political viewpoints regarding the relationship between the individual and the society, it is necessary to follow the attitude of the two viewpoints regarding the following questions: What is society and what is its nature? What is the reason and necessity for the

formation of human society? What are the goals and objectives of society? Is originality with the society or with the individual?

There are different attitudes to the society: in the view of the sociologists, it is only the society that has an original reality and the individual has nothing but secondary reality. However, in the view of individualists, originality belongs to the individual, and relying on the individuality of social phenomena, they believe that there are only individual humans, whose collection is called society, but the combination of people and their influences is not a real combination so that society can be considered as a real unit.

Imam Khomeini paid attention to the nature of society and to the social nature of man and considered the social nature of man to be the main reason for the formation of society and he believed that "The human species can live a comfortable life in the world with the support and assistance of others. A solitary life is not possible for anyone unless he leaves the human society and joins wild animals. Social life, its big wheel, turns on people's belief in cooperating with each other" (Imam Khomeini 1993: 476).

He considered the society as an organic organ like a human being, and for a society, individuals must be sacrificed (Imam Khomeini 1999: VIII/332). According to Imam Khomeini, all the prophets were to reform the society and to sacrifice the individual for the society. We do not have anyone higher than the prophets themselves. We do not have anyone higher than imams. These people sacrificed themselves for the society (Imam Khomeini 1999: XV/213).

Of course, Imam Khomeini always emphasized the importance of the individual's role in the society and said: "Islam makes a human being, the one that aliens and superpowers fear from. They are afraid of man and beat Islam because it is a school of man-making. They fear people and attack schools and universities. A person makes a nation, the Holy Prophet was a person, he was a perfect person and he refined the world. And a corrupt person corrupts a nation; Mohammad Reza Pahlavi leads a nation to corruption" (Imam Khomeini 1999: VI/278).

Based on Imam Khomeini's philosophical opinion, the whole existence enjoys a special unity even though they are in plurality. This concept, which is referred to as "unity in the same plurality and plurality in the same unity", is one of the central ideas among philosophers. It is based on such thinking that the Imam officially recognizes different identities such as nation and tribe, but at the same time, he defines the limits of all of them as Islam.

So, as the above materials are used, the type of non-political and political view is effective in looking at concepts such as power, power distribution and legitimacy because the acceptance of any basis in philosophy and general philosophy results in opinions corresponding to it in political philosophy. However, there may be more or less false transition in this process.

Conclusion

Imam Khomeini, as a prominent representative of the political attitude, emphasizes the link between religion and politics. In the field of epistemological-theological debates, regarding the nature of Imamate, he considers political guardianship to be the dignity of the Prophet, Imams, and one of the duties of the Prophet, which is necessary to form a government to implement Islamic laws.

Based on the theory of the authority of the jurist (Velayat Faqih), he considered the government in the age of occultation to be one of those jurisprudents, on the basis of which he appointed the infallible imams as his successors in general and from this point of view, politics is not something outside of religion. Also, regarding the philosophy of Ashura, he considers the goal of Imam Hussein's uprising to be the establishment of an Islamic government.

Regarding the foundations of jurisprudential philosophy, they also believe that jurisprudence is the true and complete theory of human and community management from the cradle to the grave. He considered time and place to be two determining elements in ijtihad and based on this, he believed that government and politics are the philosophy of all jurisprudence in all aspects of human life.

Also, regarding the foundations of political philosophy, regarding power and legitimacy, he presented a different point of view with a non-political and traditionalist attitude. He considered the origin of government and power to be from God, the Holy Prophet and the infallible imams, and he considered the main issue of government to be in the hands of a comprehensive jurist based on divine legitimacy. In the relationship between the individual and the society, meanwhile, he gave importance to the individual while giving originality to the society.

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