

## **Mohammadreza Hakimi and Shia Political Theology**

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**Ahmad Biglari\***

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### **Abstract**

Mohammadreza Hakimi is one of the contemporary Shia thinkers who is in the continuation of the "Tafkik School". Tafkik School as a stream originating from the Shia Islam, is theologically based on special foundations that can be influential in the political; That is, it is something that can be traced to the field of "political theology". Theology is a knowledge that seeks to explain God's relationship with the universe, especially humans. But political theology seeks to find the theological foundations of the political; That is, it examines how the political is articulated according to the way of looking at God's relationship with man and the world. Different religions can have their own political theology according to the way they explain this relationship. The present article seeks to answer the question that what formulation of the political is represented by Mohammadreza Hakimi's interpretation of the theological foundations of Shia? In line with the answer, first the relationship between God and man is depicted in the Shiite approach. Because of His grace, God sends prophets to guide man to the ultimate goal of the creation. These prophets actually provide the correct model of human life to achieve the goal. In this approach, after the death of the Prophet, it is the Imam who continues the model of guidance. In addition to receiving and delivering revelation, he has other roles of the prophet, including political and social leadership. During the period of the Major Occultation, the Imam's deputy is someone whose rule is similar to his rule; It means government based on justice, especially on social justice..

### **Keywords:**

Political Thought, Political Theology, Mohammadreza Hakimi, Social justice, Tafkik School.

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\* Assistant Professor, Political Science Department, Arak University, Arak, Iran  
a-biglari@araku.ac.ir

## **Introduction**

Theology is a kind of knowledge that seeks to explain God's relationship with the universe, especially humans. But Political Theology is an approach to find the theological foundations of the political matter; That is, it examines how politics is formulated according to the way of looking at God's relationship with man and the world. Basically, any type of metaphysical system can generate a certain political thought. In the world of heavenly religions, God is the *axis mundi* (axis of the universe), therefore, the field of politics is born within theology, or at least it has this talent in *ipso facto* (by the fact itself). Even the secular readings of religions, in the end, based on the concepts taken from the theology field, form the fields of thought, including political philosophy. Therefore, considering the way of explaining the relationship between God, man and universe in various religions, we can talk about political theologies.

In the meantime, the Shia religion, as an Islamic theological approach, has special foundations whose impact on politics is very impressive. More specifically, it is important to investigate and deal with Tafkik (separation) School as a theological movement that emerged from the heart of Shiism in the contemporary period and claims to present a pure and original reading of Islam with a specific methodology and epistemology. Therefore, the main question of my article is what are the special theological foundations of the Tafkik School within the Shiite approach and how does it formulate *the political*? In response to this question, based on Islamic and Shiite theological foundations, God's relationship with man is depicted as such that God sends prophets to guide man to the ultimate goal of his creation due to "grace"(1). These prophets are actually perfect model of human life to reach the goal. In the Shiite approach, after the death of the Prophet, the Imam is the continuation of the model of guidance. In addition to receiving and communicating revelations, the impeccable Imam has the roles of the Prophet. Therefore, in this article, first, I briefly review the main trends in the Shiite approach, and then I specify the position of Tafkik School in this. Of course, here, instead of examining all the thinkers of Tafkik School, I will examine only the thought of Mohammadreza Hakimi, who has many works in the field of political and social issues based on theological foundations and is one of the main representatives of this school at present.

## **1. Theoretical Framework**

### **1.1. Political Theology**

For the first time, the term “political theology” was used by the German thinker and jurist, Carl Schmitt (1888-1985) with a treatise with the same title in 1922. But it was not taken seriously until the 1960s and 1970s. It was after this that political theology was raised as a reaction to the existentialist interpretations of Christianity(2). Contrary to existentialist views, new Christian theologians believed that a new society must be realized. Although the person is addressed by religion, but because the person lives in a social environment, the society is addressed through him. Therefore, the God of the Bible is not apolitical and indifferent to the human condition, but rather a God who fights against oppressors (Ron Yun, 2000: 175).

But in the field of the history of political thought, in relation to the continuity or discontinuity of old and modern thought or tradition and modernity, the theory of political theology of Carl Schmitt can be considered as a representative of the theory of continuity; In the sense that the new thought is a continuation of the traditional thought without the fact that a fundamental transformation has occurred in its foundations (Tabatabaei, 2006: 120). According to Seyyed Javad Tabatabaei, in the history of European thought, political theology is a vague concept and in its old usage, it means any political theory that is deduced from the foundations of theology. Until the publication of Schmitt's treatise, the Catholic writers of the French counter-revolution used this term, but Schmitt used political theology in the sense of sociology of concepts and applied it to the discussion of explaining the transformations of the structure of concepts. According to Schmitt, "all the meaningful concepts of the theory of the modern state are the secular and customary aspects of theological concepts." According to Schmitt, the theory of modern state authority is not only derived from God's power in theology in terms of its appearance, but in the details of the argument to justify such power, one can clearly see the remnants of theology's reasoning method (Tabatabaei, 2006: 121-123).

The important point is that the metaphysical understanding of the world that arises in any [historical] period has a similar structure to what is taken for granted in the realm of political organization. In fact, metaphysics is the clearest and most penetrating expression of the era (Tabatabaei, 2006: 125). Political theology, in Schmitt's framework of understanding, is a two-faceted field, and according to different religions and different types and methods of politics, it should be mentioned as political theologies.

Perhaps, political theology can be considered as a process in which political concepts are extracted from theology. In fact, political theology can be seen as the study of the political consequences of the way relationships between God, the world, and humans are formed in the theological and metaphysical systems. This attitude considers human existence to be political in nature. So, there is no apolitical theology. Therefore, the description "political" is an explanatory clause, not restrictive. Therefore, even mystical and apparently isolationist tendencies can be considered as political.

Every type of metaphysical system has its own political theology based on the perception and attitude it has about the relationship between God, the universe, and man. If we consider the written history of political thought since ancient Greece, we will see different models and theories. Basically, in ancient Greece, before the emergence of philosophical thought, these myths gave meaning to the lives of the people of that land, and the world, man and God, and the type of relationships between them, were interpreted based on myths. But with the formation of philosophical thinking, we witness the transition from the mythological world to the world of philosophy. Since then, various philosophical schools have emerged, each of them adopting an attitude and approach to society and politics based on the type of perception they have of existence, man and the world. But the dominant thinking of the greatest Greek philosophers, namely Plato and Aristotle, is a rational approach to existence and man, and consequently, to the field of politics and society.

But in the world of Abrahamic religions, it is All-mighty and All-knowing God that by sending prophets and heavenly books (scriptures) teaches human how to interpret and give meaning to his/her life. Therefore, God has a guiding role. Here we can briefly examine the two great religions of Islam and Christianity. Of course, it is important to mention that there are not many political teachings in the Christian scriptures, but after Christianity became the official religion of the Roman Empire during the time of Constantine, and the popes and bishops gained power, the problem of the relationship between religion and politics became important. It was after this that Christian political thinkers tried to establish a basis in this regard.

Christ said that the afterlife is more important than current life. The current life is important only because it determines the destiny of the afterlife. Christians were obliged to give much less importance to the profane, including government, than to the sacred, and judge the actions of non-religious government based on Christian rules (Alem, 2005, Vol. 1: 210). But gradually Christian thinkers made their views more compatible

with the conditions of the time. Saint Augustine, as a prominent Christian thinker, who himself is the owner of a school of thought, promoted the theory of two societies, the heavenly city and the earthly city, by writing a detailed book, *City of God*(3). The heavenly city is the realm of Christ, and the earthly city is the realm of Satan. Every human being is a citizen of two societies and history is the scene of the struggle between the forces of these two cities, i.e. Good and Evil. In his opinion, the government is responsible for the earthly city and the church is responsible for the heavenly city. Each must be independent in its territory. Augustine basically believes that the realization of the ideals of political philosophy such as justice is possible only in the heavenly city. Therefore, in the earthly city, the moral teachings of Christ must be taken into account so that the society has stability. Augustine subtly tries to legitimize the link between religion and the government (Shariat, 2005: 73).

Saint Thomas Aquinas is another prominent Christian thinker who worked hard to connect reason and religion (that is, Aristotle and Christianity) in his time. From his point of view, true faith becomes meaningful when it is measured by the standard of reason. His main argument was that reason is the entrance to any kind of knowledge and without it, no understanding of knowledge can be transmitted. On the other hand, human beings, for their happiness, should pay attention to the virtues that God has designed for their social life and immortality. According to Aquinas, no human government is able to guide people to achieve happiness. Therefore, the administration of God's land in the current life (this world) should be in the hands of Christ and after him in the hands of the priests. Therefore, all the kings are considered subordinate to the priests (Shariat, 2005: 73-77).

As it can be seen, the dominant paradigm among the Christians of the middle centuries saw the value of human reason as limited and was of the opinion that the truth can only be known through religion and the real good life has always been the Christian life (Alem, 2005, Vol. 1: 267). Therefore, in heavenly religions, God is the *axis mundi* and center of existence and man must move in line with divine teachings. With the beginning of the modern era, as a result of the great developments and changes that the western man faced in various fields, his attitude towards the position of God, mankind and the world changed, and man became the *axis mundi*. However, as it was said before, thinkers such as Carl Schmitt with the topic of "political theology" believe that theological propositions are still a source of inspiration in the field of political thought.

## **1.2. Approaches of Islamic studies: Shiite and Sunni**

In Islamic thought, man is the caliph and successor of God, the best of the creations, and the other creatures are subordinate to him. In order for man to be able to move in the path of God's succession (Caliph of Allah), he must be guided by God. Since there are conflicting forces inside a person, some of which lead people astray from God, man alone cannot walk the path of perfection and happiness. God shows the model of guidance to man through sending prophets. Islamic theologians have interpreted this work as Divine Grace. Since the purpose of creation of humans is to worship and obey God, this grace is obligatory on God. Therefore, abandoning grace causes disruption to this purpose, and violating the purpose of the Almighty is ugly (Yazdi Mutlaq, 2002: 193). The Prophet has duties and tasks through which he fulfills his guiding role:

1. Receiving and communicating revelation
2. Interpretation and "ta'vil" (hermeneutic exegesis) of the Qur'an and explanation of religion
3. Wilayat(4) (sainthood)
4. Political leadership and community leadership

Basically, how to face and receive these roles of the Prophet is one of the distinctive aspects of different attitudes in Islamic theology. According to these roles, being a prophet is a sacred position and the prophet must have characteristics such as infallibility and (divine) knowledge. Regarding the first role, there is not much difference between Sunnis and Shiites; But there are many differences about other roles amongst them. In general, Muslim theologians believe that the Prophet has a minimum of infallibility in order to fulfill the first role; Although they differ about its meaning, scope and amount.

### **1.2.1. The Problem of Ta'vil (hermeneutic exegesis) of the Qur'an**

Majority of Sunni scholars believe that the ta'vil of Quranic verses is exclusive to God. The Prophet can only interpret the verses, that too in places where the meanings are multifaceted and ambiguous and so-called Motashabe (similar). Here, it is important to explain the meaning of ta'vil and its difference from interpretation. The meaning of ta'vil is " extracting simple/pure, indefinite, indestructible, without space and time truths/ facts of Divine Memory (Lohe Mahfouz) from the form of words and sentences, as well as in the context of the time and place of determining the text and presenting it in the form of the words and actions of the human interpreter (the prophet) in a new time and place context." (Moeinzadeh, 2001: 459).

This way of understanding ta'vil has some assumptions. The Qur'an is multi-faceted and layer upon layer in terms of meaning, and its depth cannot be understood only through words and exoteric meanings. Therefore, it is a silent text that must be spoken. This work is the special role of the Prophet. But tafseer (interpretation) is to understand the text through the words and their meanings, which does not necessarily require a prophet. Tafseer looks after the words and meanings, but ta'vil looks after the soul of the Quran.

In the Shiite approach, all Quranic truths rely on ta'vil; However, in the Sunni approach, ta'vil is the same interpretation that monitors the meaning of words and determines some of the meanings of the revealed verses due to its contexts. Of course there are exceptions; For example, Sunni Sufism and contemporary Sunni thinkers (influenced by Western hermeneutics) use ta'vil (Moeinzadeh, 2001: 456). In the Sunni approach, the text is separated from its context (the Prophet's life) and becomes a proposition. Therefore, the Prophet is only an intermediary between man and God. Here is the text. In cases of ambiguity in the propositions of the text, the Sunnah (Tradition) of the Prophet is referred to. If nothing is found, either the issue remains silent or the issue is cleared. After the death of the Prophet, because there is a text, we do not need anything else. Therefore, in the Sunni approach, attention is paid to the slogan "Hasbona Kitabol Allah" (The Book of Allah is sufficient for us).

But in the Shiite approach, the verses of the Qur'an are determined by the Prophet's life. Therefore, the Prophet's life, which hermeneutically exegesis and determines the Qur'an, is necessary. The vital issue here is the manner in which the verses of the Qur'an are determined after the Prophet's death. Hence, the great point of Shiite thought is here. According to the Shia, Imamate is necessary. Imam is the successor of the Prophet and has all roles of the Prophet except receiving and conveying revelation. Therefore, the earth should never be empty of God's Saint (Walee) and Authority (Hojjat), even if He is behind the veil of Occultation. Here is a logical argument:

- Islam is an eternal religion and the Qur'an is a book for all times.
- The life of the Qur'anic verses and their determination depends on the life of the human element (the Prophet).
- It should be accepted that after the death of the Prophet, the verses of the Qur'an should be determined by the life of another human element (Imam) (Moeinzadeh, 2001: 461).

### **1.2.2. The Wilayat (Authority) of the Prophet and Imam**

The status of Wilayat is another status of the Prophet, which is disputed. Wilayat in the spiritual and esoteric dimension means that the Prophet and Imam are God's Saints on the earth and mediators of Divine Emanation. This status is in the position of Creation, and in fact, in this respect, it is the same Ta'vil. But the Wilayat has another dimension, which is the rule over the people. There are many differences between the Islamic sects here. There is a big ideological gap between Shia and Sunni. The main discussion in this article is this political Wilayat, which is based on theological foundations. Just as Carl Schmitt in political theology seeks to find the theological roots of legal and political concepts, and most importantly the concept of sovereignty, the concept of political wilayat can be considered the same as the right of sovereignty in the political thought of Muslims.

The meaning of the prophet's wilayat over the people is that his opinion and words are a proof for the people in all areas, including government and social and political issues. In fact, wherever, including in political matters, the Prophet has a speech, an action or a taqreer (confirmation), it has a part of Islamic Shari'a and must be obeyed.

Some Muslim thinkers basically consider Wilayat to be invalid, which logically excludes the possibility of its entry into the society and government. Their main reason is that while there is no responsibility in the Wilayat before people, the Prophet and the Imam were responsible for such issues according to historical data. However, politics is left to human reason. In this view, there is no special political system for Islam in the age of Occultation. But most of the (Shi'a) thinkers consider Wilayat to be an all-encompassing and absolute matter and believe that the infallible also have Wilayat in the matter of politics. Their words, actions, and even their confirmation regarding an act, whether explicitly or implicitly, i.e. not prohibiting that action, is a religious proof.

According to this point of view, the state of politics is clear, like other matters, in the era of the Presence of the infallible. The problem arises when the infallible person is behind the veil of Occultation and we do not have access to him. In the absence of Imam, what should be the politics and leadership of the community and what kind of political system is legitimate? In fact, defining the duty and political status of Shiites in the age of occultation is one of the basic problems of Imamiyya (Twelver Shi'ism).

## **2. Shiite streams of thought and their approach to politics**

During the Era of Occultation(5), differences occurred between Shia scholars on how to reach decrees on novel cases, i.e. issues that were not



addressed during the Presence. A Shiite is obliged to act according to the wishes of his own Imam, the infallible Imam, in the field of politics. Now, despite the absence of the Imam and the non-appointment of a special deputy by the Twelfth Imam, what is the duty of the Shiites?

From here on, the discussion takes on a more jurisprudential aspect. However, as mentioned, the foundations of the discussion are theological. Shia scholars and jurists tried to create rules to understand the decree and order of the Imam regarding the new matters (novel cases). First, some tried to answer the questions of the obligers (legally capacitated persons) by collecting the hadiths of the Infallible and then classifying them. But over time, time and place conditions created issues that did not exist before, and no answers for them could be found among the hadiths.

Sheikh Sadouq collected hadiths about in jurisprudential issues in the book "Man La Yahzoroho al-Faqih". He presented this hadith-based approach even in his theological books. Sheikh Tusi also wrote the books "Al-Estebzar" and "Tahzeeb Al-Ahkam" in the same way. After him, Kulayni wrote the famous books of Al-Kafi, i.e. "Usul al-Kafi" in the beliefs and "Forou Al-Kafi" in jurisprudential issues and "Rawdat al- Kafi".

But not all issues were mentioned in these books. It was natural that with the emergence of new and invented issues (novel cases), more rationalist tendencies would appear in Shia jurisprudence and theology. Sheikh Mofid, Seyyed Morteza, etc. did not consider the number and degree of authenticity of hadiths to be sufficient. Therefore, they tried to create rules through which decrees of new issues can be extracted. Hence, the knowledge of the principles of jurisprudence (Osoul Alfeqh) was formed little by little.

These two main tendencies towards religious decrees existed in parallel. Sometimes the first tendency was more popular and sometimes the second one. In some areas, the first tendency prevailed, and in other areas, the second. This methodological conflict, of course, more or less still continues. From a certain period onwards, the first tendency was called "Akhbarism" and the second "Usulism(6).

Akhbaris are a group of Imamiyya jurists who believe in the superiority of narration (hadiths) over reason. This is their important methodological principle. According to them, the reason does not have the power and competence to step into the realm of Sharia, and the understanding of religious decrees is limited to direct reference to religious texts (hadiths). In this sense, the understanding of narrative or hadith is considered a reliable method of attaining divine decrees.

According to extreme Akhbarism, not only the Qur'an is silent and it can be understood through hadiths, but even the narrations from the Prophet are also silent like the Qur'an, and as a result, they are silent. Being silent means that its exoteric meaning does not convey their true meaning, and there is no other way to discover the meaning of the verses except by referring to the hadiths of the Imams (AS). Basically, based on methodology of Akhbarism, decrees on political matters should be taken from the texts and narrations of Imams (AS). The important point in this tendency is that the narrations of the Imams (AS) are at the level of common people's minds, therefore, every obliger who has the ability to read and understand the meanings of the hadiths must refer to them and derive his own decree.

Therefore, there is no such thing as *ijtihad* and *taqlid* (unquestioning conformity to precedent and tradition) in this approach. It is even opposed. Consequently, in the field of politics, the religious scholar will not have a higher position than the common people. Therefore, in any issue, including political issues, the hadiths of the imams (AS) are first referred to. If that issue does not exist, there are two procedures: first, some people believe that it should be kept silent and stopped; Second, another group orders caution in that matter.

But Usulism, by using its own methodology, i.e. the process of *ijtihad*, fundamentally distinguishes from the Akhbarism in the political field. *Ijtihad* literally means a lot of effort. In the term of jurisprudence, it is "the effort of a jurist to obtain a presumptive decree" (Velaei, 2001: 36). Therefore, *ijtihad* is a special process to understand divine decrees from their sources, which the *mujtahid* (who exercises *ijtihad*) achieves with great effort. In the Usuli approach, there are four sources of decrees: Quran, Sunnah (tradition), *Ijma* (scholarly consensus) and reason. If there is an explicit decree from the Qur'an and there is no hadith to particularize or restrict it, it is the same decree of Sharia. But according to Akhbarism, the Qur'an is silent. As for the Sunnah, both Akhbari and Usuli approaches share an opinion, and this is their only point of commonality.

In the case of consensus and reason, the Akhbarism basically deny their authenticity. They consider consensus to be a political action and conspiracy by the majority (Sunnis) which led to the usurpation of the caliphate. Regarding reason, they also believe that human and non-infallible reasons are imperfect and imperfect reason cannot understand God's religion; That is, it is not possible to receive divine decrees with it. But Usuli scholars despite the differences in the amount and manner of the authority of consensus and reason, in general, they consider them as the sources of decrees, of course, after the Qur'an and the Sunnah.

Now it's time to ask the question, how can the political be organized based on principles and methods? In response, it should be mentioned, as it was said, the process of *ijtihad* is the only way to reach divine decrees during the time of Occultation. *Ijtihad* is not easily obtained, only some specially qualified scholars can achieve it. The logical conclusion is that the *mujtahid* who can extract decrees is also the one in the field of politics who can recognize the right decree and in fact, take over the leadership of the Islamic society. It is in this approach that the issue of *Wilayat Al-faqih* can be proposed, and various theories are formed around it, especially in the present era.

Now, in the continuation of the article, I will come to the main question, what formulation of the political matter does Mohammadreza Hakimi's interpretation of the theological foundations of Shia represent? To answer, first it is necessary to know where the School of *Tafkik* (separation) is in this classification and what is its view on politics? Of course, I will only examine the views of Mohammadreza Hakimi, who is one of the main representatives of this group in the current era.

### **3. Tafkik School**

*Tafkik* (separation) is an epistemological and methodological theory within the Shia approach, regarding how to understand religious texts, the main claim of which is the separation and distinction between revealed knowledge and human knowledge (philosophy and mysticism). *Tafkik* School seeks to separate the three methods of knowledge in the history of human thoughts, namely, the method of the Qur'an, the method of philosophy, and the method of mysticism. The goal of the followers of the school is to purify Quranic knowledge, away from hermeneutical exegesis and mixing with human thoughts (Hakimi, 2005: 46-47). They believe that the origin of human differences in thoughts is indulging in philosophical reasoning, Greek logic, and mystical discovery and intuition, and if thinkers followed guides and heavenly messengers from the very beginning, they would have achieved correct and true knowledge; And they were not affected by all these contradictory and conflicting rational, discovery and intuitive data (Hakimi, 2005: 51). Some authors have divided *Tafkik* School as a thought stream into three periods (Khosrupanah, 2010, Vol. 1: 110).

The first period is the period of Mirza Mehdi Esfahani, the founder of this movement and his student, Sheikh Mahmoud Halabi. According to Mirza Mehdi, the condition of true knowledge is to avoid human knowledges. From this point of view, intellect is a light truth outside of humans. Therefore, logical certainty does not have intrinsic validity. Hence,

the only certainty is from the Qur'an and the Sunnah. This view is very similar to the view of Christian fideists such as Anselm and Augustine.

The second period takes place with Agha Mojtabi Qazvini and Mirza Javad Tehrani and is introduced and known as Tafsik School (the School of Separation) by Mohammad Reza Hakimi. This group of Tafsik followers do not deny Islamic philosophy and mysticism; That is, they do not believe in the contradiction between divine knowledges and human knowledges. They accept rationality, but they believe that since the level of Qur'anic knowledge and infallible knowledge in explaining facts is at the highest level, therefore, whenever we come to a theory that is against the Quran and the infallible word, we must interpret that theory hermeneutically. But the third and most recent term is represented by Seyyed Jafar Seyyedani. From his point of view, Tafsik School is not much different from philosophy in terms of defining reason and revelation. Reason and revelation are two distinct truths in terms of activity or methodology, but both are consistent in corresponding to reality. Reason, as a tool for perception and understanding, has such authenticity that the proof of God and revelation depend on it. Therefore, objection to philosophy and mysticism does not mean objection to reason; Rather, it means the incompatibility of philosophy and mysticism with explicit revelation (Khosrupanah, 2010, Vol. 1: 110-114).

The prominent figures of the first period of Tafsik School did not have much interest in politics from a theoretical perspective and did not leave any writings in this regard; Although they have been present in the practical field of politics and society. But the key figure for this article is Mohammadreza Hakimi, who has extensively written about the issue of government and politics and the establishment of justice in the Islamic society. The main focus of Hakimi's thought in the field of social issues is paying attention to social and economic justice, emphasizing equality, revolution and reform. Hakimi presents his opinions using Quranic verses and hadiths, and the method of narrative reasoning. The epistemological principles of Tafsik School are:

1. Emphasis on the separation of the three ways of achieving knowledge, i.e. revelation, reason and discovery;
2. Preferring the way of revelation;
3. Revelation in religious teachings does not need common human reason (Islami, 2007: 4).

As can be seen, in terms of methodology, Tafsik School is close to the Akhbarism. Of course, Hakimi does not consider the school as Akhbarism; Rather, he says that we are Akhbar-oriented.

### **3.1. Islamic government**

In order for the society to be based on the Qur'an, it must be guided and led by Ulu'l-amr (owner of command), who is the only one who is infallible. If the infallible person was not present (age of occultation), we will only have a Quranic society and, consequently, an Islamic government if its leadership is the definitive vicegerent of the infallible. The definite vicegerent of the imam is the most similar one to him. This is where the Principle of Marjaeyat (authority) comes into play. Marjaeyat in Hakimi's thought keeps him away from Akhbarism. He mentions this marjaeyat as "Alem Rabbani"(divine scholar):

A divine scholar is someone who, apart from knowledge, has an esoteric direction and walking the path with heart (heart prayer), and in this way, has created a divine direction in himself; And for this, he can distinguish the decrees of God and the interests of Islam and Muslims in his age, as he should. And this is why they said that a mujtahid and a scholar must have a "holy soul". And this holy soul is an important thing. This is other than being sacred, ...but this is the main direction that needs to a master to achieve, and it requires years of hard work and austerity. The mentioned divine direction, in the Prophet and imam, is based on Divine Emanation, but in an ordinary person who... studies knowledge and becomes a scholar, ...it is acquired.... when studying, he should also pay attention to the level of action.... and elevate his soul from the rank of "ordinary soul" to the status of "holy soul". If he does such a thing, and reaches the stage of "Whoever knows himself has certainly known his Lord", then he is a divine scholar and has a holy soul (Hakimi, n.d: 77-78).

In Hakimi's opinion, throughout history, the example of rule similar to the rule of infallible is Malik Ashtar's rule. An Islamic government is a government that implements "Malik Ashtar's Covenant". Malik Ashtar was not infallible, and Imam Ali (AS) wrote the criteria for ruling in the name of Islam for him in the Covenant. Therefore, lowering the standards of the aforementioned covenant is lowering Islam. Hakimi differentiates between Islamic government and Muslim government. In Islamic government everything is in accordance with Islam, from economy to judgment and other matters; But in Muslim government, just a Muslim person is on the head of government (Hakimi, 2006: 150).

The Principle of Marjaeyat is envisaged instead of Imamate. A Marja and a leader is someone who gives importance to various Islamic tasks, including educational, scientific, political, social and strives to fulfill them (Hakimi, n.d: 62-63). Therefore, from Hakimi's point of view, Islam gives importance to politics. He writes in the second volume of al-Hayat

under the entry of the Wilayat Al-faqih: "...The leader who wants to carry out the duties of that prophethood, in terms of teaching and application, must, above all, establish a government that is endowed with power and freedom, so that he can teach God's religion in its truest form, and exercise it on his approach". (Hakimi, 2020, Vol. 2: 320).

Some here have mistakenly considered Tarkk School to be similar to the Hojjatie Society in political matters; who believe that one should not be involved in political affairs until the Reappearance of Imam az-Zaman (AS). However, unlike the Hojjatie Society, Hakimi has a highly revolutionary point of view. Perhaps what has caused some people to think that Tarkk School is similar to Hojjatie Society is the special view of that Society on the Expectation Problem. Here, I will quote a long phrase from Hakimi about the Expectation Problem and Reappearance, so that its difference with the view of Hojjatie Society becomes clearer:

Among the [misunderstood] issues is the Problem of Expectation and Reappearance. They have interpreted this issue in such a way that the Shia should not object to anything, and should not look at any social position, and should not get involved with any oppression and tyranny, should not interfere in the politics and administration of the country, because these are the things that will be done at the time of Emergence and in the government of Mahdi (AJ) will be corrected. It was mentioned that it is a common and false understanding of the concept of Mahdism and the Emergence, etc. In every era and time, the decrees of religion are obligatory and must be followed. Both individual and social decrees should be put into practice by having an organization and gaining power... What we have to wait for, and depends on the Reappearance of the Great Saint and the Greatest Honor; Hazrat Baqiyat Allah (AS) is to establish the universal government of monotheism. And this is a divine matter and much bigger and deeper than the reform of human societies and Islamic societies, and it is related to the aspect of the Total Guardianship of Mahdi... and its realization is impossible except for him. And that matter does not mean the formation of Islamic power, and the preservation of religion and the defense of the deprived people against the colonial powers, ...In addition to this, our duty today, towards the society and to repel oppression and preserve the religion, must be carried out today (Hakimi, n.d: 322-323).

Hakimi presents a completely epic and revolutionary interpretation of the Ashura event by highlighting the uprising and martyrdom. Therefore, he cannot be considered apolitical, at least in opinion. Regarding the avoidance of politics in the Islamic world, according to Hakimi, there is one reason and one cause. The reason is that some people have a partial view

(component oriented) about religion and do not pay attention to the ends and goals of religion (Hakimi, 1999: 170-171). But the cause for avoidance of politics is that a group of people don't interfere in Islamic political affairs out of fear and cowardice, and they don't stand up to treacherous politicians. But in order to preserve their reputation, they consider this non-interference and say that religion is separate from politics (Hakimi, n.d: 29).

### **3.2. Social justice and Equity**

From Hakimi's point of view, the essence, summary and compact of religion of Islam is the two Principles of Monotheism and Justice. God established the world of creation on the standards of justice and wants the world of legislation to be like this. Monotheism is the correction of man's relationship with God. Justice is the correction of the relationship between humans and other beings. God has sent the prophets to guide the people so that they set justice as the standard in their relationship. When justice is established, people will automatically attain monotheism (Esfandiari, 2003: 89 and 90). This is the foundation of Hakimi's thought. Basically, he thinks about justice and monotheism.

In Hakimi's thought, the words "Taghut" and "justice" have a high frequency. What he means by taghut is the one who is stubborn in front of people and rebels against them and the religion of truth, the Sharia, the law, virtue and justice. Therefore, there are taghuts in various fields; Political taghut, which he interprets as Pharaoh, economic taghut (Qaroun) and cultural taghut (Haman). According to Hakimi, economic taghut is the most important. The great problem of man has been economic oppression, not political and social oppression. Islam gives importance to financial issues and adjustment of money circulation among people in order to establish the Principle of Equity (Qist) and Justice in society. Islam considers wealth and property to be the source of "consistency" and continuity of life. Islam gives authenticity to the economy; And from the perspective of Islam, the only way to reform human society is to implement justice. Only justice can reform the society. And social reform does not occur without establishing social and economic justice (Hakimi, 1996: 82-84).

### **Conclusion**

Political theology is a theory that highlights the theological foundations behind political concepts and propositions and believes in the continuation of the theological concepts of tradition in new political thought regarding the relationship between tradition and modernity. From this point of view, different religions have their own political theologies with their own

theological formulations. In the meantime, the religion of Islam, having many teachings in social and political fields, as well as a special approach to the status of man and God in universal existence, continues its continuity in new fields of thought, especially political thought. As one of the main theological approaches within Islamic theology, the Shiite approach requires special attention due to the special role it assigns to the infallible Imam as the successor of the Prophet (PBUH) and the determiner of the Quranic verses and the correct interpretation of the revelation through words and deeds. However, in the field of political action in the period of the absence of the infallible, different views have emerged in the Shiite approach. As an example of one of those who have tried to highlight the social and political concepts of Islam by using Shia theology in the contemporary period, the late Mohammadreza Hakimi is one of the founders of the Tafsik School, who believes that teachings of Islam and Shia (the Qur'an and the hadiths of the infallible) are self-sufficient. With a comprehensive understanding of verses and hadiths, he emphasizes the problem of economic and social justice as the foundation of Islamic political theology.



## Notes

1.Principle of Grace

2.Theistic existentialism, or Christian existentialism, is the philosophy of thinkers who did not deny the existence of God altogether but rejected the idea that God interferes with man's everyday life (Pinnock, 2012; quoted by Berebon, 2022).

3.total name: On the City of God Against the Pagans

4.wilayat in Arabic, velāyat in Persian

5.In Twelver Shia Islam, the Major Occultation (*al-Ghaybah al-Kubrā*, 329 AH-present, 941 CE-present) is the second occultation of the Hidden Imam, Muhammad al-Mahdi, which is expected to continue until his rise in the end of time to establish peace and justice on earth. While various sects disagree about the identity of Mahdi, the belief in him remains popular among all Muslims, possibly owing to numerous traditions to this effect in canonical Sunni and Shia sources.

6.For more information on Akhbari and Usuli conflict and its intellectual foundations and political consequences, cf. to Seyyed Mohsen Al-Seyd Ghafoor (2007), *The Political Position of the Religious Scholar in two Akhbari and Usuli Schools*, Qom: Boostan Ketab.

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