

## A Righteous Government



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Maintaining the red lines of religion: doctrinal, moral, legal jurisprudence, the purpose of preserving the religion is to guarantee and enforce the red lines of the definitive values of Islam in the three areas of Islamic beliefs, ethics and rules based on monotheism.

These definite values, in religious terms, are the necessities of religion, which in no way can be reconsidered in the two areas of Islam and Imami Shi'ism.

Otherwise, legally, the ruling will be to remove the scholar and the intentional appellant from the circle of Islam (Shiism and Sunnah) or Imami Shiism. And such a person will not be qualified to hold jobs and positions conditional on Islam or Shiism.

Commitment not to violate these red lines in practice will also be another condition for holding positions and posts. The detailed explanation of religious necessities, and the order to implement them are the responsibility of the "think tank of the system" such as the Supreme Council of the Cultural Revolution and the Expediency Council and the Islamic Consultative Assembly. This meaning is the basis of Article 4 of the Constitution approved by the system of the Islamic Republic of Iran; Which is the principle governing all the laws subject to the system:

"All laws, regulations, civil, criminal, financial, economic, administrative, cultural, political system, etc., must be in accordance with Islamic standards, this principle governs the general application of all the principles of the constitution and other laws and regulations; And the jurists of the Guardian Council are responsible for recognizing this matter.

Here are some of the Islamic necessities in the field of beliefs:

Monotheism and sanctification and its sanctity; The Holy Qur'an and the sanctity and holiness of its appearance and meanings, the legitimacy of the

prophet hood of the divine prophets in the Qur'an, their sanctity, especially the legitimacy of the Prophet, peace be upon him, and the sanctity and sanctity of the Prophet's prophet hood with the fulfillment of the Prophet's resurrection, the legitimacy of the resurrection; Divine reckoning and the afterlife in accordance with it, based on the divine criteria in the book, tradition and reason, the red lines of belief in Shiism, the infallibility of the prophets and the Ahl al-Bayt (as); The sanctity and sanctity of the Ahl al-Bayt (as) is the legitimacy of appealing to the Ahl al-Bayt (as) and their intercession, etc.

Originality and stability of morality: The legitimacy of justice and the obligation of truth, trustworthiness and fulfilment of the covenant, etc., in normal circumstances and without urgency, are among the red lines of Islam and Shiism in thought and action.

Regarding the rules, sanctity and sanctity and the obligation of prayer, fasting, khums, zakat, Hajj, enjoining what is good and forbidding what is evil, etc. are also among the red lines of Islam.

The sensitivity of paying attention to these criteria then intensifies when, unfortunately, tolerance in pursuing these red lines, in particular, the red lines of belief, caused, in some periods, parties rely on the power and high positions of the system of the Islamic Republic of Iran.

At the same time, they continued their presence in the centers of power in the legislature and the executive by daring and beheading and attacking the sanctuaries or supporting the invaders! Some of these red lines were openly doubted or even openly opposed, and advocated religious pluralism.

#### **Levels of requirements in maintaining religion**

In the Holy Quran, religious requirements are defined three times:

1. The religion of Muslims: which mentions the observance of the requirements of legal jurisprudence.
2. The religion of the believers: which deals with the moral requirements, in addition to the requirements of Muslims.
3. The religion of the virtuous: which considers mystical requirements, in addition to the requirements of Muslims and believers.

The desirable religious requirements are the second and third levels, and the first level is necessary, but it is not enough for the good of this world and the hereafter.

Therefore, preserving the religion without considering these levels and its requirements and adhering to them will not have a correct meaning at least in two levels of jurisprudence, law and morality.