

# The Scientific Efforts of Sayyid Kazem Al-Hairi in Promoting Islamic Social Thought

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## Abstract

The study aims to identify the efforts of Mr. Kazem Al-Haeri (extending his shadow) in social thought, as it is necessary to know and understand any topic and achieve its goals and objectives depends on understanding the basic elements that form a clear conception about his study of social thought and what Mr. (extending his shadow) added of topics that serve and develop From the concept of Islamic social thought and serving contemporary society, especially in matters of leadership and the role of the religious authority in assuming leadership at the present time, because it has an impact on the development of societies.

**Keywords:** Islamic social thought, leadership in social thought, efforts of Mr. Kazem Al-Haeri in thought, development of Islamic social thought, the concept of leadership for Mr. Kazem Al-Haeri.

## Introduction

The most important issues in social leadership that Islamic countries face at the present time, especially in the State of Iraq, where many leaders have emerged that are far from Islamic law, including democratic leadership, which modern Western materialist scholars say, where they have a different way of leadership Essentially about leadership according to Muslim scholars, which the heavens say, and Islam says, and it is the leadership of the Imams (peace be upon them) and those after them, because the materialistic world that does not believe in the existence of God, the Blessed and Exalted, and does not believe in heaven or hell or in the existence of a world other than this world sees The issue of leadership or leadership is confined to managing worldly affairs, no more or less. For this reason, advocates of justice claim that justice consists in people governing themselves by themselves. People do not need a single person appointed from above, and this is what is called in their

language “democracy.” This is the idea of leadership according to what materialistic scholars understand, and Islam opposes this The materialistic idea is a radical opposition, and that it categorically rejects it, and that this issue must be addressed in a manner that does not contradict the constants of Islamic law, and that one of the goals that Islamic education takes care of is spreading political awareness and working to crystallize social thought, and open the public mind to public interests, as well as work Oversight of political affairs. And leadership has several meanings that include guardianship and leadership and the role of the jurist in the present society and he must have a number of characteristics that distinguish him from others and be qualified to manage the Islamic state. The problem of the study was to answer the question of what is meant by social thought? And what is the difference between the master (extending his shadow) through his writings on social thought? And what is its importance? The study derived its importance from the fact that it is based on social thought

and leadership, and the study aimed to demonstrate the relationship between leadership in Islamic society and Western society.

#### The concept of social thought\*

First: the assembly: language: it is the plural of the thing after the separation, it brings it together and put it together (by Ibn Manzur, 1414 AH, Part 3: 197) and its origin is damm where it came from (the jim, the meem and the eye are one origin that indicates the unity of the thing) (Ibn Faris, 1979 AD, Part 1: 479). And the people gathered, and they gathered, and the people gathered, meaning they joined, and it is against his division, and she is the collector, (it is an intercourse for the sons of so-and-so if they follow his opinion and gather his matter and gather it and unanimously agree on it: resolve it as if he gathered himself to him, and the matter is combined, and gather your command and do not let it spread) (Ahmed Rida (Member of the Arab Scientific Academy in Damascus) 1380 AH, Part 1: 570). ),

Idiomatically: Sociology is (a science that studies the emergence and growth of human groups, their nature, laws and systems) (Dr. Ahmed Mukhtar Abdel Hamid Omar, 2008 AD, Volume 1: 393).

The concept of gathering that accompanies the invitation and addressing, for the two concepts: meeting and addressing are inseparable, and the metonymy is a validator of the truth, And if the concept of gathering is wanted in terms of without looking at the address: it is a perversion (Sheikh Hassan Al-Mustafawi, 1417, Part 12: 71).

Social thought: It (includes an early study of social theories and their various trends and their relevance to human reality, as it is considered the first structure to give scientific studies to sociology (Abdul Hadi Muhammad Wali, 2006 AD, p. 21).

Or it is sociology where research methods have advanced and reached an objective view (Ahmed Zaki Badawi, 1982, p. 398).

Or it is a mental phenomenon that is the product of thinking processes based on perception, analysis or generalization, and is distinguished from an emotion that emanates from an emotional tendency that is not based

on experience, and revolves around an idea or an object, or perhaps it is the image of society, or the universe or the self that a person carries in His mind, when examined, shows some elements independent of it, which are called ideas (Al-Razzaq Jadu' Al-Jubouri, 2011 AD, p. 187).

Al-Sayyid Al-Tabataba'i emphasizes his great need for the resumption of social thought, and to replace the individual thought that we inherited from the general situation that governed the history of Muslims (Al-Sayyid Al-Tabataba'i, 1418 AH, pg. 13) and that its emergence is the novelty of social thought as it was based on new historical conditions It is the guarantor of its correctness as long as history is in the renewal of its evolution (Sayyed Muhammad Baqir al-Sadr, 1421, p. 20), and among the goals that Islamic education takes care of is spreading political awareness and working to crystallize social thought, and open the public mind to public interests, as well as working to monitor affairs The aim of the noble hadith is: "All of you are shepherds, and all of you are responsible for your flock." (Sheikh Baqir Sharif Al-Qurashi, 1378 AH, p. 159).

Naturally, this awareness takes place in the Islamic society if its intellectual and scientific life flourishes, as those who blamed him came to work on reviving this heritage represented by the great references who took it upon themselves to restore the leadership to the principles of Islamic law.

#### The importance of social leadership\*

Leadership is important in the process of influencing others in order to achieve specific goals and influence the behavior of individuals, and that a successful leader is the one who influences the behavior of others. Individuals or to coordinate their efforts and relationships so that they can accept all the leader's directives without complaining and also without coercion and achieve all the goals set, which is the process of moving the individual towards the goal (Muhammad Al-Fattah Mahmoud Al-Bashir Al-Maghribi, 2016 AD: 130-131), And that leadership is the science and art of managing the organization and society, and that consists of leading ideas and people to achieve confirmed results, (Mohamed Maree Maree, 2008: 14), Leadership is the safety valve for

individuals. Leadership in Islam is an important and essential position

The social leadership of one person as genius as the Prophet (peace be upon him) was in a place of possibility, and since the average leader is when people are many, needs are complicated and the state expands, this is not possible in any way, no matter how genius the leader is, because it is impossible to consider hundreds of issues in a short time, and the difference is that The Prophet (peace be upon him) was leading his society with openness and confrontation and was able to face all issues (Sayyid Muhammad al-Sadr (d. 1419), 1412: Volume 2/84).

And since the greatest Messenger (may God's prayers and peace be upon him and his family), he carried out the process of preparing the message (educational and intellectual) for Imam Ali bin Abi Talib (peace be upon him) since the revelation of the revelation, and that the blessings of God be upon him was putting practical steps in order to reach the desired goal, which is In Ali's assumption of the leadership (social and political) immediately after him, and this shows what has been reported in biography books and histories, where the leader Messenger (may God bless him and his family) pledged himself to sponsor Ali (peace be upon him) since his childhood, and where he took over his upbringing and care, and single Ali (Peace be upon him) (among the rest of the Companions with positions, sciences and attitudes related to the existence of Islam and its future), Sayyid Muhammad Baqir al-Sadr (d. 1400), 1417-1997 AD: 106) and as is also the case with regard to the issue of social leadership in the era of backbiting (it has a serious impact on Type The Muslims' view of the religious government and religious rulers, and given the importance of the position and position of the Imamate in relation to prophecy, it becomes clear that the number of imams and the designation of their credentials are two divine affairs linked to the religious text. Hence, the Imamiyyah tend to document the issue of the Imamate and prove it; Based on the texts) (Muhammad Al-Rishary, 1431 AH. s: C 2/10).

And where the Ummah, peace be upon them, made leaders after them, but within specifications, one of the most important specifications of the leader or guardian in

leadership is the resolution of conflicts, the judiciary among people with truth, saving the oppressed and the necessity of having the number and equipment that enables them to carry out this dangerous responsibility, and to intervene in critical moments to save Muslims are in dire straits, and Muslims, in turn, have to rally around the leadership in these circumstances, and not to go to extremes and renounce the religion, but rather be with the leadership wherever it is, (Sayyid Muhammad Taqi Al-Modrasi, 1424 A.H.: 74), The importance of leadership and the greatness of its role, which cannot be dispensed with, and this leadership must possess the diversity of its responsibilities of qualities that an official or guardian of the jurist cannot dispense with and who seeks God's approval and the honor of his nation(. Abu Abdullah Muhammad bin Ali Al-Qala'i 1985 AD - 1405 AH: 9) and Al-Sayyid (Id Shala) stated that the guardianship of the jurist is (determining the correct attitudes towards events and social and political issues, because the political and social decision is not correct to be left without care or in the hands of All people, the result of that is the fall of society into chaos, and for this reason the political and social decision must be in the hands of a competent authority, and this side, in the view of the Imams of Ahl al-Bayt (peace be upon them), are the jurists) (Al-Sayyid Kazem Al-Ha'iri: 246).

\* Social leadership between Western thought and Islamic thought

- Leadership for the materialists is in the instincts, so it may be subject to the leadership of the mind, and the mind may be subject to the leadership of the instincts, happiness is achieved when all tendencies are under the control of the mind, and they are subject to its commands and decisions, this speech is acceptable to all materialists (philosophical Sheikh Muhammad Taqi, d. Pg. 329) Indirect democratic leadership (parliamentary), which is of French origin, the people choose who represents them and deputizes for them in leadership, under the title of agency in legislation, (Shamran Hammadi, 1964 AD, p. 23) and Plato sees on the one hand that the ideal leadership is the leadership of philosophers in The ideal state through the stage of his book (The Republic), and where Plato called for a mixed leadership consisting

of royal leadership - aristocratic - and democratic leadership that combines wisdom and freedom in a parallel formula (Plato, 2017, AD, pp. 295-296), The modern material world shows us the method of leadership in a way that is fundamentally different from the idea of the imamate that the heavens say, and what Islam says about it, because the materialistic world that does not believe in the existence of God, the Blessed and Exalted, and does not believe in heaven or hell or in the existence of a world other than this world sees that The issue of leadership or leadership is confined to managing worldly affairs, neither more nor less, and for this reason advocates of justice claim: (They said that justice consists in people governing themselves by themselves, people do not need a single person appointed from above; there is no principle that is assumed to be The Supreme is the one who appoints who manages the affairs, but the people must govern themselves by themselves, and this is what is called in their language "democracy", This is the idea of leadership according to what materialistic scholars understand. They limit leadership to the narrow meaning, and assume that the way to reach it is "election"; Because there is no injustice in that to anyone, as they claim) (Al-Sayyid Kazem Al-Hairi, p. 32), Islam radically opposes this materialistic idea, and it categorically rejects it, as it was imposed separate from the principle and the ultimate, and does not see that the meaning of the Imamate is limited to the mere management of worldly affairs as well as its affairs, as Islam observes the issue from a deep angle, Islamic law does not forbid any form and types of elections, but the election is by consensus or collective consultation (Muqatil Ibn Atiyah, 1423 AH, Part 1: 520). Because elections are by the order of the Wali al-Faqih, as he is a leader and an extension of the line of the Imamate, when he sees an interest in it. The situation is the Wali al-Faqih, not the elections, and on this basis, the election of the President of the Republic is valid, and the elections of members of the People's Assembly and other elections that take place by order of the Wali al-Faqih (Al-Sayyid Kazem Al-Hairi, p. 35), As for the election, it is a function or a legal authority, according to the expression of some French jurists (materialists), meaning that the voter assumes, according to this theory, a specialization for the account of the nation later for his own account. The idea of leadership

among materialists and atheists is fundamentally different from what we have in Islam (Al-Sayyid Kazem Al-Hairi, p. 55), But the idea of leadership among materialists and atheists is fundamentally different from what it is in Islam, for them it is nothing more than a matter of managing the affairs of worldly life. Perfection, moral advancement, and attaining the pleasure of God Almighty, at the level of Islamic systems and the divine provisions legislated by Islam (Maytham Saad Matar Taher Al-Alaq, 2020 CE, p. 118), ) This four levels stems from the viewpoint of Islam for the human being that he is an eternal and immortal existence that does not perish and is not destroyed by death. Rather, there are other worlds in front of him in which he will see the effects of his good and bad deeds and their results, and in them he will find his life (Hassan Taheri Khorramabadi, 2014 AD, p. 33), From the foregoing talk about the importance of leadership in Islam, it lies in achieving happiness for people in this world and the hereafter, and bringing them to the pleasure of God Almighty through the application of divine provisions and Islamic systems. For this reason, the Prophet (may God bless him and his family and grant them peace) must be mentioned, who is considered the founder of the Islamic society, as it included the building of The Prophet for the Muslim community, as the Prophet is the first seed in the establishment of the Islamic society, and the first leader who included the implementation of the decisions he adopted, and conveyed from God Almighty all the details of the law, appointing his successor to take over the reins of implementation and management of the Islamic state after him (Al-Sayyid Muhammad al-Sadr, 1434 AH, pp. 38-40), And after the Messenger and his banquets (peace be upon them), the role of the jurist came to play the role of the leader after the period of the Imamate had passed, and he used to play it the role of the Prophet (may God bless him and his family and grant them peace) and be the head of the Islamic state and implement the provisions of Islam. The state of the Islamic nation and its leadership reached the faqih.

#### Islamic concepts in social leadership\*

Leadership consists of four elements, which are the leader, the mode of leadership, the steering wheel, and the commitment between the leader

and the leader, as there are some related concepts that are close to them, and they include:

First: Imamate: where there are some concepts that are related to the concept of leadership, including (imamate) in his language: the mother, with the conquest: the intent, his mother leading him, or if he intended, and the mother of the people and their mother: their progress, which is the leadership, and the imam: everyone who followed a people were On the path, or they were misguided (Ibn Manzur, vol. 12, p. 22-24). She says: their mother and their mother: their progress, which is the imam, and the imam: what the chief and others have completed (Al-Fayrouz Abadi, vol. 1, p. 71).

It came with the meaning of leadership, as it carried the meaning of leadership (leadership), i.e. in the sense of measure, or leadership of systems (Sheikh Muhammad al-Sanad, 1431 AH, p. 35). So whoever leads people is their imam, and the imam here means The leader, came in contrast to the difference between Islamic schools of thought in defining the concept of imamate, the imamate, as it is a general leadership in worldly and religious matters that belongs to a person on behalf of the Prophet (may God bless him and his family and grant them peace) (Muhammad Jawad Mughniyeh, 1414 AH, p. 102), And it is obligatory in reason and that is because the Imamate is kindness, because we know for sure that if individuals have a leader and an Imam who is obeyed, and where the oppressed is equitable from the oppressor, and where the oppressor is deterred from his oppression, they are closer to righteousness than corruption is further, and this represents the definition of the doctrine of the Imamate, based on the The imamate is a continuation of the functions of the mission and does not have the same mission, for the message and prophecy are sealed by the association of the Noble Prophet (may God bless him and his family) with the supreme companion. In his knowledge of the origins and branches (Jaafar Al-Subhani, 1423AD, Part 4: Pg. 13.) Some of the companions said: It is represented in the leadership of the world and religion in general for a person. This is contradicted by the prophecy, and the truth is that the imamate is represented in the succession of one of the

persons to the Messenger - upon him be the best of peace - in establishing the laws of the Shari'a and preserving the estate of the creed, in a manner that must be followed by the different ummah (Saif ad-Din al-Amid, 2002 AD, Part 5: 121) between al-Sayyid ( He extended his shadow) that the imamate gives the meaning of leadership, so the one who leads the people is the imam, and the imam of the people means their leader, as it appears from the narrations that the station of the imamate is above the other stations that a person can reach.

Second: State:

Linguistically: it is with the conquest or the fracture of the waw, it means the plan, the emirate and the authority, and it is by the breaking of the waw, it is the meaning of the emirate and the sultan, and by the conquest it is the meaning of love, and it is said that it was taken from the guardian (Sheikh Jawad bin Abbas al-Karbalai, 1428 - 2007 AD, Part 1: 18). Is it loyalty and succession that two things and onward happen to happen between them that is not between them, and this is borrowed for proximity in terms of place and in terms of proportion, and in terms of religion, and in terms of friendship, victory, belief, and guardianship of victory, and guardianship of authority (Al-Sayyid Kamal Al-Haidari, 1431 AH, p. 19).

Idiomatically: it is a universal truth, a divine prescription, and a matter of personal affairs, which requires reappearance. "And God is the Praised Guardian," (Sheikh Jawad bin Abbas al-Karbalai, 2007, Part 1:18)), or it is a legal authority that enables its holder to initiate contracts and arranges its effects on them without interruption. On the approval of Uhud, (Ahmed Ghandour, 1402 AH / 1982 AD, p. 121) What is meant by wilayah is authority and the presence of authority in the Islamic society is not new, and the use of the term wilayah may seem strange because we are far from the beginning of Islam in which the types of authorities in wilayah were expressed (Al-Sayyid Muhammad Mahdi al-Moussawi al-Khalkhali, p. 162) Which was mentioned and its derivatives were mentioned in the Noble Qur'an and the honorable hadiths such as: guardian, guardians, guardian, guardian, loyal, and guardianship in the sense of confronting the matter and managing it, and it is realized in the resource of something or things for a person

or persons, and it has other meanings such as friendship and support, and it is not different from addressing (Ibn Manzur, Part 15: 407.), that is why we find that guardianship is in the Book of God and the Prophet's biography, but in reality the matter may not be devoid of a guardianship of love and support, or a guardianship of scheme and leadership, and the guardianship of love is sometimes attributed to the Almighty, so it is (Al-Sayyid Ali Ashour, p. 25), It is one of the foundations of educational political thought. According to the Shiite front, the concept of guardianship, which is a concept synonymous with the Imamate, and it means leadership and the religious government that the Messenger (peace be upon him) confronted, then the imams after him rose and then the just jurists after them, and that the guardianship of the Imam is an absolute state that includes the authority over people, as well as property and money (Muhammad Abd al-Karim Atom, 1431 AH, p. 304).

The state is divided into two parts:

**Legislative jurisdiction:** (meaning the implementation of legislation and advocacy, educating the nation, ruling and judging in its affairs and its differences. In this sense, God Almighty considered His Prophet a guardian of the believers) (Al-Tabataba'i, Muhammad Husayn, 1417 A.H., C. 6: 13) The meaning assigned to legislative jurisdiction is about the state. By setting the Sharia and making the rulings of religion, the mandate of the representative or the legislature: to be optional or obligatory. What is the legitimacy of ruling in the public interests by the Imam, peace be upon him, and on the authority of a group that he is the mandate to rule according to the law for those who have the capacity to fatwa on the parts of legal laws? (the master. Khansari, 1405 - 1364 Sh, Part 6: 2) Imamate means the obligation of obedience, as well as the obligation to adhere to what he commands and forbids (Sayed Kazem Al-Hairi, pg. 137).

**Formative mandate:** (which is the ability to dominate the phenomena in the universe through a penetration linked to the will of the owner of this ability, which is subordinate and subordinate in turn to the will of the Creator, the Mighty and Sublime - to the system of attics to which these phenomena are subject, and the presentation of evidence and evidence to prove this principle, including the evidence of rational

possibility The Qur'anic evidence for granting this mandate to the prophets and messengers (peace be upon them), and even other people who are not of their rank, the evidence of the purified Sunnah, which is authentically transmitted on the authority of the infallible (peace be upon him). (, Aal al-Bayt (peace be upon him) Foundation for the Revival of Heritage, 1420 A.H., C 24:58)

Or it is the ability to act on universal matters that go beyond the normal ability to deal with natural laws, such as resurrecting the dead, and others (Sayed Kamal Al-Haidari, 1431. Q, p. 21). Where the Imamate is called by the Shiites to the rulers who derive their authority from a religious source.

\* Diversity of the leadership roles of the imams, peace be upon them

The leadership of the imams (peace be upon them) for the Islamic community is one of the well-known axioms in Islamic history, although their leadership did not take place in one system and one way, meaning that it went through stages and historical roles that complement each other, as it started since the death of the Messenger (may God bless him and his family and grant them peace) and he deviated By this line, from what was specified by the greatest Messenger (may God bless him and his family and grant them peace) and from God Almighty, a dispute and dissent occurred in the nation and led to a deviation of the line from what was established, (Ibn Qutayba al-Dinori, vol. 1: p. 16), And that the problem of leadership in the Islamic society appeared after the death of the founder of the state and the author of its approach and the supervisor of its course, the Messenger of God, and the machine of prayer and peace, then the Islamic schools differed regarding it as explained in the books of speech, doctrine and politics of each of them (Dr. Ahmed Izz al-Din, 1417, p. 16). With regard to the actions of the imams and their attitudes towards the state, society and the nation that the Messenger of God (may God bless him and his family and his family) left behind, and with the attitudes of the deviant ruling on the part of the imams themselves, where, despite their exclusion from the ruling, that they bore the burden of the mission and its preservation from the decline into the abyss,

the imams (peace be upon them) preserved the ideological standards and mission in the Islamic society and confronted all the deviant leaders and every imam has a different role from the other imam according to the circumstances of each time period (Martyr Muhammad Baqir al-Sadr, 2006 AD, p. 88).

Now the relationship that binds the imam to the ummah and the ummah to the imam is based on the axis of the imamate, because the imam is a religious leader, as well as a social leader, and he must lead in both matters. .), in addition to the imam being a role model for the nation in his morals and behavior, as he included Three historical stages in the leadership of the imams (peace be upon them) to society, which are:

The first stage: Avoiding sudden shaking, i.e. avoiding the shock of deviation, (Al-Sayyid Kazem Al-Haeri, p. 169) and he expressed it that this was the stage in which the leaders of Ahl al-Bayt (peace be upon them) experienced the bitterness and shock of deviation after the death of the Messenger of God (may God bless him and his family). The bitterness of deviation and the shock of this deviation could extend and destroy Islam and its interests and the Islamic nation, so that it would become a story in history that did not exist, as the imams stood in the face of deviation on two sermons:

The first line: an attempt to take over the reins of the state, to return it to the leadership line and to erase the traces of deviation.

The second line: immunizing the nation against collapse after the fall of experience, so they preserve the Islamic message itself and that this stage begins after the death of the Messenger of God (may God bless him and his family), and continues until the life of the fourth imam of the leaders of Ahl al-Bayt (peace be upon them) (the martyr Muhammad Baqir al-Sadr : 183.-301).

The second stage: the stage of building the conscious bloc, it is the other side of the stage in which the leaders of the Ahl al-Bayt (peace be upon them) embarked, after they had put in the necessary fortifications and had finished the basic guarantees against the shock of deviation, as they built the bloc, and they are the Shiites, meaning they described the group under their banner. Where they taught them methods and that these methods differ according to the different circumstances and circumstances they

are going through so that this group is the pioneer, leader and protector of Islamic awareness. .), and in the time of Imam Al-Kadhim (peace be upon him)” (Al-Sayyid Kazem Al-Ha’iri, pg. 170). As the division that occurred in the leadership is the most dangerous, because the division of the nation and the people was in fact only a result of it, and because Islam was a comprehensive and complete religion (Dr. Ahmed Ezz El-Din - p. 162), The leadership that it implements must be a totalitarian leadership that absorbs all aspects of this broad theory, leading the war, understanding religion, running the state, planning politics, and learning the secrets of religion. Not available to others.

The third stage: the emergence of a conscious group capable of assuming the reins of government, and Sayyid Kazem Al-Haeri quoted the saying of his teacher, the martyr (may his secret be sanctified) at this stage by saying: “(This stage) is not determined prominently by the imams (peace be upon them) themselves, but rather It is most prominently determined by the deviant ruling position of the imams themselves; This is because the group that arose in the shadow of the second stage, which laid its seed in the first stage, arose and grew under the shadow of the second stage , This group invaded the Islamic world at that time, and it seemed to the Caliphs that the leadership of the Ahl al-Bayt (peace be upon them) had become at the level of assuming the reins of government and returning the Islamic society to the fold of true Islam. peace be upon him)” (Dr. Ahmed Ezz El-Din - pg. 164) This stage extended from the time of Imam al-Kadhim to the time of Imam al-Askari (peace be upon him).

The relationship that binds the imam to the ummah and the ummah to the imam is based on the axis of imamate. The imam is a religious and social leader, and his leadership in both matters must work on guiding the ummah and clarifying the divine rulings for it. The Imam is a leader of the community as he works on managing it, solving all its problems, and making the Islamic thesis successful (Al-Sayyid Kazem Al-Haeri, pp. 157-158). The Imam is a collector of all leadership directions, a scholar of Sharia, a leader in spirituality, masterminding of politics, and this is what distinguishes the Imam with his ability to lead

and bring his nation back to the line determined by God Almighty.

#### Wilayat al-Faqih leadership of society\*

The jurist acts in what he deems to be of interest to the nation within the framework of general laws, because he enjoys the same absolute power as the Noble Prophet and the Imam, except for what is characteristic of the Prophet and the imams. The nation who is the most knowledgeable and knowledgeable in the Book of God and the Sunnah of His Prophet, the most pious and the most discerning, the most trustworthy, the bravest and the most experienced of people, and whose intellect, knowledge, and openness of heart are in greater degrees than all people... (Sayyid Muhammad Husayn al-Tahrani, 1418 AH: Part 2/205). Among the things that motivate the preservation of a righteous religion capable of solving all urgent problems or dilemmas, is the fact that the Islamic leader after the Noble Prophet and the imams (peace be upon them) represents their wise leadership in all matters of religion and this world, which would guide the Islamic community to the highest levels of civilization (Sheikh Al-Subhani, 1421 AH: 562) And taking into account the interests of the nation and observing the interests of the nation as well as its benefits and honor, the jurist has no right to depart from it at all, otherwise he has taken off the garb of guardianship and fallen from the position of leadership, (Sheikh Nasser Makarim Shirazi, 1422 AH: 487). Wilayat al-Faqih takes place during the absence of the infallible Imam, i.e. one who has leadership and public authority, and is expressed by (the deputy of the imam or by the legitimate ruler whose hand is outstretched) (Sayyid Muhammad Mahdi al-Mousawi al-Khalkhali 1425 AH: 346), the meaning of wilayat al-faqih or the legal ruler, which indicates the necessity of taking and subjugating For the jurist who collects the police of justice and diligence, (Sayyed Alaa Al-Din Al-Qazwini, (d. T.): 197 ) Since the guardianship of the jurist in the Islamic society imposed by the imams (peace be upon them) is to consider the nation as incapable and incapable of managing its affairs, then it must have a guardian who takes over its affairs. It was brought by the imams, peace be upon them, to protect the Islamic society and

according to Islamic standards, and that is within the scope of the legal divine regulations (Sheikh Al-Subhani, 1421 AH: Part 2/221) And that these illusions arise from the lack of clarity of the meaning of (guardianship of the jurist) clearly that does not leave a suspicion, and that the approval of the guardianship of the jurist is not in the sense of making the rational Islamic nation in the status of a palace, and its result is not the tyranny of the jurist with management, authority, work or leave as he wants without advice or care for interests and standards In Islam, the mujtahid, the jurist, who knows the rulings of Islam, is able to derive its laws, and they include fatwas, rulings, and judges, and they are all expressed in Wilayat al-Faqih (Sheikh Al-Subhani, vol. 2/222)..

And al-Sayyid Kazem al-Hairi (extended his shadow) stated that the guardianship of the jurist is an extension of the idea of the imamate as proven by the evidence, and in particular the narration transmitted by al-Saduq and which was reported on the authority of Ishaq bin Yaquub, who asked Muhammad bin Othman al-Omari, may God Almighty be pleased with him (one of the four deputies of the Imam, Sahib al-Zaman, may God hasten his reappearance). , to deliver to him a book in which he asked about several issues that were problematic for him, so he signed the handwriting of our Master, Imam Sahib al-Zaman (peace be upon him): "As for what you asked about, may God guide you and make you steadfast... As for the incidents, refer to the narrators of our hadith, for they are my proof against you, I am the proof of God" (by Sheikh Muhammad Bin Al-Hassan Al-Hurr Al-Amili 1409 AH: C 27/140)

Through the foregoing, we find that the media scholars were leaders of the society as they confronted all its jurisprudential, social and political matters, and for this they were people who obeyed them in all matters, based on the social and political role of the jurists in society in addition to their religious role.

#### Conclusion:

As a result, we find that Sayyid Kazem Al-Hairi has made it clear that leadership must be linked to Islamic law and within the limits and characteristics that the Noble Messenger (may God bless him and his family and grant them



peace) brought, since Islamic Sharia does not prohibit any form or type of elections. Rather, the election must be by consensus and collective consultation, and it is preferable that it be in the hands of the Wali al-Faqih who gathers all the conditions as a leader and an extension of the line of the Imamate, and he is the one who gives the authority to the winners. He extended his shadow) to the great imam, and said that the great scientific energy of the imam, may God's prayers and peace be upon him, made a positive contribution to the formation of human civilization. With regard to the nation in its relationship with the imam, the established right is for it to follow the imam and follow him and work to not deviate from his obedience. The role of the Wali al-Faqih, who has all the attributes and characteristics, came to take over the leadership after the imam, because he was appointed by his imams, peace be upon them, and to be in accordance with the regulations imposed by the imams, peace be upon them, in order to be able to run the Islamic state. ; Because it has a role in acquiring knowledge and scientific experience in understanding the Book of God Almighty and contemplating its verses, and since he is a scholar and jurist in jurisprudence and principles and has excelled in them. The worlds, and may God's prayers and peace be upon our Prophet Muhammad and his pure and pure family

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