

Orientalists and the issue of Shiism, Marjaeyat and Velayat-e Faqih in Iran ; Critical-comparative Analysis of the Views of Heinz Halm and Andre J. Newman

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**المستشرقون ومسألة التشيع، المرجعية وولاية الفقيه في إيران؛
تحليل نقدي - مقارنة لوجهات نظر هاينس هالم وأندريه جي نيومان**

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Abstract:-

Today, Shia religion is known in the world, especially in the Islamic world, as a religion that influences the political, social, intellectual and cultural developments of Muslims. For this reason, the Shia religion and especially the Marjaeyat and Velayat-e Faqih has been the focus of many researchers and scholars around the world, especially orientalist such as Heinz Halm and Andre J. Newman. In the book "Shia", Halm tried to briefly examine the Shia religion from the beginning to its time in terms of its origin, development and difference, and Newman also investigated the primary sources of Shia hadith in the book "The Formative Period of Twelver Hadith as discourse between Qum and Baghdad". Especially, the Sharif book has dealt with sufficient principles and their evaluation, and has also made a comparison between the status of two important Shiite bases, namely Baghdad and Qom, and their effect on the collection of religious hadiths. In this regard, the purpose of this article, which has been written using an analytical-critical and comparative approach, is to explain and recognize the common implicit goals pursued by these two scholars in these two scientific works. The results and findings indicate that both Orientalists share a common goal despite their differences, and that the stream of rationalism in Shia and consequently the authority and hierarchical system of spirituality and "ijtihad" that the Islamic Revolution is also one of the products of this authority system. To criticize. As Halm believes, the rationalist approach in Shia is borrowed from other religions and the school of principles is a heresy, and over time the concept of ijtihad has gone beyond the imagination of its original founders, and Newman also considers it contrary to the views of elders and leaders. It introduces the essence of Shiism.

Key words: Orientalism, Islam, Shiism, Marjiyat, Ijtihad, Heresy.

المخلص:-

يُعدُّ مذهب الشيعة في الساحة العالمية في الوقت الحاضر، وبخاصة في العالم الإسلامي، مذهباً مؤثراً في التحولات السياسية والاجتماعية والفكرية والثقافية للمسلمين، ولهذا السبب، حظي مذهب التشيع، باهتمام العديد من الباحثين والمحققين في جميع أنحاء العالم وبخاصة مسألة المرجعية وولاية الفقيه، وبصورة أدق لدى المستشرقين: مثل هاينس هالم وأندريه جي نيومن، فقد حاول هالم في كتابه "التشيع" أن يستعرض بإيجاز مذهب الشيعة منذ بدايته حتى زمانه من حيث المناشئ، وسير التطور، والغلاة والفرق، فيما تناول نيومن في كتابه "خطاب حديثي بين قم وبغداد" دراسة المصادر الأولية الحديثية الشيعية، خصوصاً كتاب "أصول الكافي" الشريف، وتقييمه، وقام بمقارنة بين مكانتين مهمتين للشيعة، وهما بغداد وقم، وتأثيرهما في جمع الأحاديث الاعتقادية، وفي هذا السياق، يهدف هذا البحث، الذي تم كتابته باستخدام منهج تحليلي-انتقادي ومقارن، إلى توضيح وفهم الأهداف الضمنية المشتركة التي تم استكشافها من قبل هذين المستشرقين في هذين العملين العلميين، وتظهر النتائج أن كلا المستشرقين، على الرغم من الاختلافات بينهما، يشتركان في هدف مشترك وهو انتقاد تيار العقلانية عند الشيعة، وبالتالي المرجعية ونظام التسلسل الهرمي للروحانية و"الاجتهاد"، الذي تُعدُّ الثورة الإسلامية أحد منتجات هذا النظام المرجعي، كما يعتقد هالم أن النهج العقلاني في الشيعة مستمد أساساً من مذاهب أخرى، وأن المدرسة الأصولية تعدُّ بدعة، ومع مرور الوقت أصبح مفهوم الاجتهاد يتجاوز تصورات مؤسسه الأوائل، بينما يقدم نيومن هذا المفهوم على أنه يتعارض مع آراء كبار القادة الشيعة.

الكلمات المفتاحية: الاستشراق، الإسلام، الشيعة، المرجعية، الاجتهاد، البدعة.

Introduction:-

Before the Islamic Revolution of Iran in 2006, it was difficult to find people in the world who paid so much attention to Shiism (Halm, 2005: 14). The victory of the Islamic revolution in Iran and the presentation of the theory of juridical rule caused the Iranian revolution to become a model for Islamic movements all over the world, and in the meantime, the Shiites were also stimulated to rebuild their political position (Javadani Moghadam, 2007: 6). This has caused some fears (Halm, 1385: 14). Especially since the largest population of 215 million Shias, which is about 15% of the world's Muslim population, is located in the countries of Iran (62 million people), Pakistan (33 million people), Iraq (18 million people), and Turkey (14 million people). In Bahrain, with 75% of the population, Shiites are the largest population, and in Lebanon, Shiites are the largest population group with 45% of the population (Nasser, 2006). The estimate of Shiite Arab population is more than 14 million people, who mainly settled in the peripheral countries of the Persian Gulf (Fuller, 2004: 23). Also, Shiites are located in the heart of the largest oil-rich region of the Middle East, which holds 75% of the world's oil reserves, and with the majority of the Shiite population in Iran, Iraq, and Azerbaijan, they have access to 30% of the world's oil reserves. If these figures are added, this amount reaches 50%. Meanwhile, Iran and the Islamic Republic of Iran, with the absolute majority of the Shiite population, is considered the heart of Shiite geopolitics and the main center of Shiite religion and support for Shiites. In addition to this strategic situation, it should also be noted that the Islamic Revolution of Iran challenged the existing world system and presented a new interpretation and solution to the existing capitalist and socialist prescriptions (Halm, 1385: 14). Although Orientalists' research about Islam and Shi'ism has a long history, serious and extensive study of Shi'ism goes back to the years after the victory of the Islamic Revolution (Newman, 1386: 15). In these days, a lot of effort was made to recognize Shia and sometimes to misrepresent it. The author does not believe that all the efforts made are intentional, but it seems that it would be naive to think that all activities are also without intention. In addition to other efforts to destroy this revolution, some of these writings have tried to introduce the Iranian Islamic Revolution led by the clergy as

something contrary to the original teachings of Shiism and in this way reduce its scope of influence. From the example of re-reading the two books "Shia" by the German Orientalist and Shia scholar Heinz Halm⁽¹⁾ and "Formation Period of Shiism of the Twelve Imams" by Andre J. Newman⁽²⁾, a British researcher, historian and author of the history of Islam and Iran and a professor of Islamic and Middle Eastern studies at the University of Edinburgh, Scotland, he can Accepting this claim is a way forward. These two books can be seriously criticized both in terms of structure (form and method) and in terms of content.

In this comparative analysis, the author aims to show that these two books, which were written by two separate people and pursue different issues and interests, despite the differences, have a common goal, which of course is hidden in the lines. The fact that the stream of rationalism in Shia and as a result of it Marjiyat and the hierarchical system of spirituality and "Ijtihad" and "Jurisprudence", which the Islamic revolution is also one of the products of this system of Marjiyat, is a kind of heresy in Islam and Shia believers and this is a point. Apparently, others have not paid attention to it in this way.

1- Research background

The familiarity of Orientalists and Westerners with Islam and Shiism officially goes back to the time of the Crusades, but historical reports indicate that the relationship between Shiite governments and Orientalists was also made before this encounter. From the Middle Ages onwards, Orientalists paid more attention to Shiites with mainly political goals (Abdullahi, Vol. 1, 1362: 64 and 67). Therefore, regular scientific work has not been done in this period.

As in the works of people like Marco Polo and some travelogues, only scattered information is found about the opinions and views of Shiism, and there are fundamental problems in some of these reports. It seems that they base most of their content on The basis of the actions of the common people is taken from the Shiites and sometimes from the Ismailis, and they consider this behavior of them to belong to the Twelver religious Shia (Tabatabaei, 1360: 6). In other words, the behaviors of the followers of Shiism (in the general sense) have been assumed to be the standard of the correct beliefs of Shia Imamia, and they have attributed it to the school of Shiism.

As a result, the truth of the Shiism religion is as it should be to the western world, which has turned its eyes to the mouths of its orientalists. Not introduced.

In support of this article, Heinz Halm writes: "Research on Shia as an independent religion has not yet been done outside the framework of general Islamic studies. The comparative study of religions has recently begun to recognize Shiism" (Halm, 1385:19).

The recent approaches of Orientalists about Shi'ism indicate that Shi'ism studies in the West were not given the same attention as Islamic studies. Rather, in recent years, proper attention has been paid to this issue. In the past, although it is not possible to extrapolate all the cases, but their often-colonial motives are very clear when looking at Shiism. In the contemporary era, when the research on this has taken on a scientific color, in the examination of some of these works, the view They have not changed much since the emergence of Shiism.

Now, in the chairs of Islamic Studies and Shia Studies, in various institutes, institutions and universities, Western and Eastern students and professors write articles, theses and projects about Shia at the end of different educational levels. As an example, some of these works are as follows: "Emergence of Shia" (1983) and "From the Imamiyyah to the Twelver Years" by Israeli Shiite scholar and Islamic scholar Ethan Kolberg⁽³⁾ (1374), the book "Muhammad's Succession" written by Wilfred Ferdinand Madelong, a German Islamic scholar⁽⁴⁾. (1377), "Shia" books (1995); "Knowledge of Islam" and "Shia Islam from Religion to Revolution" (1997), by Heintz Halm, a German Orientalist and Shia scholar, etc., in these works, the scientific activity of Orientalists about Shiism is clearly evident. Most of these researchers have not changed their view on Shiism and most of their efforts are focused on identifying the power of Shiism in the Middle East region.

2. Conceptual and Theoretical Reflections

2-1. What is Orientalism?

Orientalism is one of the most important "cognitive systems" that was formed in the new era, and from the very beginning it served a purpose other than pure knowledge. This goal was to create an

"identity" for Europe against "others". As a different experience, the East has helped to recognize Europe in an independent identity board and has been complementary and defining the civilization, culture and identity of Europe, and Orientalism also deals with the ideological and cultural expression and recognition of this issue, and thus it is considered a Western discourse about the East.. According to "Edward Said", the most prominent critic of Orientalism, "the first concept that Orientalism evokes in the mind is a scientific and research concept, and in fact this concept is still common in a number of research and academic institutions. Anyone who teaches or researches or writes something about the Orient is an Orientalist, and what he does is Orientalism. This concept of Orientalism is related to a more comprehensive concept of Orientalism; That is, it is a way of thinking that is based on ontological and epistemological differences" (Saeed, 2016: 22-22). But Said refers to the third concept of Orientalism, which is more specific than the other two concepts from historical and material perspectives; Orientalism is an extremely coherent scientific discipline that European culture during the post-Enlightenment era was able to manage and even create the East politically, sociologically, militarily, ideologically, scientifically and imaginatively. According to Saeed, Orientalism represented as a collection of knowledge and system, it was able to portray the East as the silent "civilizational other" of Europe. The line that was drawn to separate the East and the West somewhere between Greece and Turkey and was more than a natural reality, was an invention of European "imaginary geography" (Boroujerdi, 1378: 17-18). Also, Seyyed Hassan Taghizadeh provides a definition of Orientalists of the West (Orientalists of the West) in which he seems to have given a comprehensive definition of Orientalism: "Orientalists of the West (i.e. Europe and America) are that class of scholars whose art is research and study. And the scientific follow-up in the manners (in the general sense) of the Eastern nations is from their language, history, religions, habits, beliefs, myths, and their written and engraved works, and all their lives are full of discussion and analysis, gathering information and information in this field and deriving hidden points. And the discovery of its precise directions and the completion, development, and expansion of the sciences related to this part of human affairs are spent in the eastern races and nations" (Taghizadeh, 1333: 347). The word Sharq, which in Arabic means

sunrise and the place where the sun rises, refers to that part of the world where the oldest exhibition of civilization took place. The equivalent of this word in European cultures is the word East and the word Orient, which in ancient times was used to refer to the eastern Mediterranean countries (Hemtigolian, 1368: 9). Although Orientalism is a relatively new and emerging phenomenon, the knowledge of the East and the thought surrounding it go back to the distant past. The division of the world culturally into two eastern and western parts is not new at all and its traces are reflected even in the first inscriptions and stone inscriptions. The expansion of communication on the one hand and political and military encounters between societies on the other hand have led to the exchange of cultural knowledge between the so-called eastern and western countries. The Greeks were the first European nation who got to know these countries due to their geographical location. Greek geographers also divided the world into Europe and Asia for the first time (Barthold, 1351: 43), later they also believed in another division. in which the areas surrounding the Mediterranean and including Greece were placed in the center of the world, the northern Mediterranean was called Europe, the southern part was called Libya (North Africa) and the eastern side of the Mediterranean was called Asia. Based on this view that Greece is in the center of the world, Aristotle pointed out that its inhabitants are a privileged people and separate from others, because the origin of their residence is between the two continents of Asia (East) and Europe (West) and they have the privilege of being able to Use the desirable features of both continents (East and West) (Hemtigolian, 1368: 10-9).

As it was said, the knowledge related to Orientalism has existed since ancient times, but Orientalism is a relatively new phenomenon. Basically, the birth of Orientalism is considered to be in 1312. This year in "Vienna" in the Association of Christian Scholars, it was decided to open Arabic, Greek and Hebrew language chairs in big cities such as "Paris", "Oxford", "Salanke", "Reloni", "Avignon". Thus, at the end of the middle Ages, the first attempt to create a systematic understanding of the East took place. In fact, it can be said that the West's interest in the East has become orderly with the birth of the capitalist production method, that is, from the 16th century onwards. The growth of this interest was accompanied by the development of colonialism and its imperialist stage, and at this time, the two great

colonial powers of the world, England and France, were among the pioneers of attention to the East. In the 16th century, Orientalism leaves the mode of medieval religious propaganda... and it can be said that at the end of the 18th century, there is a system called "Orientalism" in Europe, which was formed in terms of program and organization. For example, in 1795, the school of oriental languages was established in France, and in 1804, they taught oriental languages in the cities of "Kharkov" and "Kazan" in Tsarist Russia. The word "Orientalism" was used in English in 1779, but this word appeared in French exactly twenty years later, in 1799. In 1838, the French Academy gave formality to the word "Orientalism" (Saeed, 1361: 9-6). In some of the Arabic language sources, the term "Oriental Scholars" has been given as an equivalent to this Farangi term.

2-2. Why Oriental Studies?

2-2-1. The need to define the identity of the insider against the other: The East has always been imagined as the other against the West, which is how the West defines itself and builds its identity on this basis. According to the author of the book "Orientalism, Modernism and Globalization", "the question of other cultures has been the main problem of anthropology since the time of Herodotus." (Turner, 2013: 37). In this way, in this view, the East is portrayed as the "other" of the West, which is mainly a negative "other" and is shown as the margin of the civilized world. The East was part of the moral classification of the West. In the book "Culture and Imperialism", Said claimed that the new identity of the West was defined by its colonies. These colonies are not just physical places in a political geography, but they determine the boundaries and limits of our consciousness by describing our way of thinking" (Turner, 2013: 23). Therefore, Orientalism produces a balance sheet of negative aspects between the West and the East, in which the East deals with issues such as historical stagnation, the missing middle class, the lack of stabilization of the concept of citizenship, the lack of independent cities, the failure of the emergence of instrumental rationality as the fundamental culture of secular science, industrial capitalism and Rational organizations are defined (Turner, 2013: 22).

2-2-2. The Expansion of Science and Scientific Tools and Scientific Motivations: About the causes of the emergence of

Orientalism, Ashouri writes: From the beginning, Orientalism has consisted of the study of the East by Westerners as "another thing", as a collection of cultures and civilizations that are geographically located elsewhere. From the beginning, Orientalism has claimed that it wants to study its subject in the nursery of science with the method of scientific objectivity and to do this study free of goals, free of prejudices and free of any kind of mental possession. In this claim lies the assumption that only the Westerner can put the Orient as a subject of study before him, because he is armed with the weapon of science, and the Oriental cannot do such a thing, because he lacks science, therefore we have Orientalism, but we do not have Westernism (Assyrian, 1351: 9). Jalal Al-Ahmad writes in the book Westernization; The Orientalist thought that he had learned all the secrets of the East in the form of a scholar (Al-Ahmad, 1375: 152).

2-2-3. Political and Colonial Motivations: Political and colonial motivations have been considered the most important factor in the establishment of Orientalism, and Orientalists have been considered the force of their governments for the economic, political and cultural colonization of Eastern countries. As "Fred Reinhard Dallmeier" writes in the book "Alternative Ways: Beyond Orientalism and Occidentalism": Once upon a time... the study and understanding of non-Western cultures, including the East, was left to specialists who included a range of linguists, historians, and cultural anthropologists. Been. The field of studies that was not only research-oriented, but the political and economic events of that time were also related to the executive and administrative needs of the colonial empires (Dalmeyer, 2014: 241).

2-2-4. Evangelistic and Religious Motivations: In their studies, many orientalists emphasize that Islam is human and not heavenly, the negation of the prophethood of Muhammad (PBUH), Islam's opposition to civilization and its danger to Christianity, as Saeed mentions in his book an incident that In Europe between 1450 and 1460 and during four conferences, Christians were supposed to try to convert Muslims to Christianity. For Europe, Islam appeared as a manifestation of terror, destruction, and Satanism, and the Muslim community was like a herd of hated barbarians, and Islam was a source of constant fear and concern, and thus the East was the representative of Islam in front of Europe (Saeed, 1386:102-99).

In addition to the preaching of anointing, "from the beginning, Christians considered Islam as an obstacle to the growth of Christianity, and therefore, Christian scholars and church leaders, motivated to find the weaknesses of Islam and harm it, turned to learning the Arabic language and translating Islamic texts, especially the Qur'an. For example, "Roger Bacon, an English priest, emphasized the escape of the Arabic language in order to spread Christianity among Muslims" (Razzaghi, 2008: 34). Also, the Holy Quran was translated into several European languages. The first translation of the Qur'an was done in Deir Koluni and under the supervision of the famous Patras Koluni. This translation was far from the spirit, meaning and intention of the Holy Quran. This translation was in manuscript form for four centuries, and then it was printed in Basel and became popular in January 1543 AD. This publication was the beginning of the expansion of the translations of the Quran into European languages, and from that date onwards, the Holy Quran was completely translated into 21 European languages. In the 16th century, some Europeans took courage and published and distributed the translation of the Qur'an with its Arabic text, which caused the anger and anxiety of the Pope (Suleimani, 2013).

Although some Islamic scholars are still suspicious of Orientalists and even some of them interpret this change of method as a political and formal change, but accepting the text of the Qur'an as a revelatory text is a change. The attitude towards the problem of collecting hadiths and the problem of collecting the Qur'an, etc., in general, indicates positive developments in the direction of moderation. Of course, the account of biased Orientalists is different from the rest of them.

2-2-5. Personal Motivations: Some orientalists also turned to the study of the East with personal motivations such as curiosity, interest in traveling and getting to know distant and unknown regions, getting to know clans and tribes, and collecting antiques and artifacts.

3. Critical-comparative analysis of the views of Heinz Halm and Andre J. Newman

3-1. Critical analysis of the book "Shia" by Heinz Halm

The book of Shiism by Heinz Halm is one of the famous works about Shiism in the western world and has been used for years by those who are interested in a five-chapter and three hundred-page book, materials about Shiism, history, beliefs and sects. know it's In this book, he has laid the groundwork to briefly follow the Shia religion from its beginning to its time.

Like all historical orientalists, he bases his writing on the fact that Shiism is a political party and a historical event that initially did not have a specific religious nature, and considers the beginning of the formation of this party in the event of the rebellion against Uthman and the political groups of that period.

In the introduction, he mentions that only ten percent of the world's one billion Muslims follow the Shia religion. For this reason, before the Islamic Revolution of Iran, the Shia religion was rarely talked about in Europe or the West, and familiarity with this religion was limited to specialists. The political events in Iran and Iraq and the Eastern Arab countries and the importance of oil-rich countries in the Near East have made many people interested in learning about the Islamic religion, especially the Shia religion. The strength of the Shia religion is due to its support of the oppressed and the fight against oppression. The Shia religion is trying to provide an example for seeking justice and eliminating oppression so that one day Hazrat Mahdi, the 12th Imam of the Shiites of the world, will stand up to establish world justice. Muslims believe that socialist and capitalist systems could not and cannot solve the social, political and cultural problems of Islamic countries, and they should establish a system based on the orders of Islam.

In order to examine the claim mentioned in the introduction of this research, it is necessary to study the stages of the development of Shiite beliefs, including the principle of ijthihad, the system of authority, and the principle of jurisprudence from Sheikh Mofid as the first commentator of the school of "genuineness of reason", which by accepting a fundamental role for reason and with Acceptance of the word in jurisprudence and theology paved the way for the progress of Shiism until the establishment of the Islamic Republic under the leadership of Imam Khomeini (may God be pleased with him) in the second chapter of Halam's book (Halam, 1385: 101) and at each stage the way he addressed the matter be taken into account

3-1-1. Baghdad school: applying the principle of ijtiḥād in a limited way and setting the stage for the representation of jurists on behalf of the absent imam.

Halm states that the first exegete of the "Originality of Reason" school in Baghdad is Sheikh Mufid. Because in his critical commentary on the book "Beliefs" of Sheikh Sadouq, he criticizes the fact that he relies too much on hadiths and refuses to accept reasoning and conclusions in all those cases in which a hadith was not narrated. Sheikh Mufid Mukda expressed his opinion in favor of the theological method, that is, thinking, reasoned discussion, presenting a case and judging it even in matters of faith (Halm, 1385: 102-102). In the science of principles of jurisprudence, Sheikh Mufid compiled the basic theories of Imamism (Halm, 1385: 103) and this sudden and fundamental movement from this Baghdadi school led Imami Shiism in a special direction. Of course, it should be mentioned that Sheikh Mofid allowed the use of rational methods only as an aid in the discussion of sometimes contradictory hadiths which were the only means of obtaining knowledge (Halm, 1385: 104-103). The important point here is that Halm tries to show This approach in jurisprudence and principles is borrowed from the beliefs of the Mu'tazilites and the Shafiites. Hallem writes about this: "Shiites, especially Zaydis and Imamiyya, became the heirs of the Mu'tazilites' teachings in the next stage, and this inheritance gave Shiites of the Twelve Imams a basic characteristic unique to them, so that the successes of Shiites in Iran today cannot be ignored. He understood this point" (Hallem, 1385: 102). He writes in another place:

"Shia jurisprudence developed later than Sunni jurisprudence and therefore it could use specific concepts, especially those defined by Shafi'i" (Halm, 1385: 103).

The use of reason in the understanding of religion was continued by Sharif Razi, who was one of the students of Sheikh Mafid. He was even more committed to supporting the word than Shaykh Mufid, and in his opinion, reason was certainly superior to narration, and every hadith narrated from the Prophet or one of the imams should be measured by the standard of reason.

However, ijtiḥād, which became the main tool of Imami jurisprudence in the later times, still played a secondary role in some

issues in the book "Al-Shaylah al-Usul al-Sharia" by Sharif Morteza, and the use of ijthad was limited to issues about which revelation and hadith did not say a word. We did not think that ijthad would come in its present form (Halm, 1385: 107-106). Halm writes about this: "Shaykh Mufid and, by the way, Uli Sharif Razi, certainly could not have predicted the extensive works and extensive use of the principle of ijthad by Shia jurists in our time." (Halm, 1385: 107).

Shaykh Tusi tried to separate authentic hadiths from fake hadiths by authoring "Istbasar" and in "Rajal" he tried to distinguish reliable narrators from non-trustworthy ones. After a considerable delay in comparison with the similar efforts of the Sunnis, he founded the compilation of Shia jurisprudence and the definition of its principles by compiling "Idah al-Asul". Finally, almost a century after his death, with the authoring of the book "Al-Naqz", the school of Usulian Shiites overcame the school of Akhbarians (Halm, 1385: 107-108).

Another thing happened inside the school of Baghdad, and that was theorizing about the disappearance of the twelfth Imam. Sheikh Mufid was the first person who tried to provide reasonable and logical reasons to explain the necessity of the imam's absence, and of course the arguments used originated from the old principles of Mu'tazila (Halm, 1385: 109). In addition to the above issue, there was an important question that needed to be answered, namely, who is the authorized representative of the imam during his absence, and which of the special rights of the absent imam can be exercised by the authorized representative of the imam? Halm writes about this:

"In principle, the special rights of the imam - including the implementation of hudaud,... leading the Friday prayer, collecting Islamic funds, issuing the verdict of jihad - are invalidated during the imam's absence, because only the infallible imam can properly exercise these rights." (Halm, 1385: 112-113). In this position, Halm tries to show that "Shia scholars and jurists have appropriated these special rights one after another over time." (Hallem, 1385: 113) And it was at the end of the 18th century that the last prerogatives of the imam, which was the implementation of divine limits and which were also mentioned in the Quran, were implemented by scholars (Hallem, 1385: 114-112). According to Halm, the starting point of this evolution goes back to the activity of the religious scholars of Al-Buyeh era, who called the Shiites to refrain from referring disputes to non-

religious ruling judges. Ibn Babouyeh quoted a hadith from the twelfth Imam that if new issues arise, you should turn to the narrators of our speech (Halm, 1385: 113). The twelfth imam that Halm is trying to show is a matter made by Shiite scholars. He states that Imam Hasan Askari did not leave behind a son when he passed away (Hallem, 2015: 73) and there is no trace of his disappearance in the cellar of his father's house in the old sources of Imamiya (Hallem, 2015: 74). After the late Sadouq, Sheikh Mofid assumed the right to practice and enforce the Quranic limits as the inalienable right of scholars, and after that Sheikh Tusi defines the proxy role of scholars in a broad way with theoretical terms and states that imams have the authority to arbitrate between conflicting groups. They have assigned it to their Shia jurists when they are not in a position to implement it themselves (Halm, 1385: 116).

3-1-2. School of Halle: Development and flexibility of the principle of ijtiḥad:

Two scholars from Halla, namely Mohaghegh Hali and Allameh Hali, guided the development of Imami jurisprudence in a direction that later gained total dominance. Hallem writes in this regard: "Allameh Hali, the first Shia scholar who held the title of Ayatollah, provided a theoretical confirmation for the principle of Shariah government based on ijtiḥad, which was disputed until then. By implementing this principle that the jurist's intellect is capable of providing valid judgments even in religious matters, he paved the way for Shiite scholars (clerics and ayatollahs) to play the next role - and again political -. (Halm, 1385: 131-130).

Allameh Hali completed the transformation that was embodied in Shia jurisprudential thought by the efforts of Sheikh Mofid and especially his student Sharif Morteza. His important work in which he explains the principles of ijtiḥad accurately and briefly is "Mabadi al-Asul al-Ilm al-Asul" (Halm, 1385: 132-131). The numerous angles from which Allameh Hali explained the principles of ijtiḥad and taqlid can be summed up in one word, all the subsequent development of "Imami spirituality (Mullahs and Ayatollahs)". In this connection, Hallem writes: "The two basic features of this instrument of Sharia government - the possibility of error and the revisability of ijtiḥad and its limitation to a living authority - give it flexibility and mobility." (Halm, 1385: 135).

3-1-3. Safavid era: the victory of the Usulists over the Akhbarists and the followers of the Isfahan school and replacing the authority of living persons with the complete authority of the absent Imam.

Imami scholars came to the scene once again with the coming of the Safavids and as a result enjoying their support. Later, with the actions of Mohaghegh Kirki, who was one of the scholars of South Lebanon, the school of Haleh was officially recognized and supported by the Shah for the first time, and in this way, the future path of the development of Shia spirituality in Iran was drawn. With the actions and views of Mohagheg Karaki, not only the methods of speech, ijtiḥad and taqlid were transferred to Iran, but for the first time the special privileges of the absent imam, such as performing Friday prayers, were given to qualified Shia scholars (Halm, 2015: 158-163).. But there were different tendencies within Shi'ism that opposed this point of view, among which we can mention Akhbari. Halm writes about this: "The opposition to the rationalism and the theoretical and detailed education of Imami Akhbar jurists and the opposition to the principles of ijtiḥad and imitation had not weakened in any way. Their claim that the Imam's representative is absent simply because he is a scholar was opposed in various ways. In the first place, this opposition was expressed by the traditionalist (Akhbari) scholars who considered only the words of the Qur'an, the Prophet and the imams as evidence and rejected the ijtiḥad of the scholars without any consideration" (Halm, 1385: 168).

Another school that had philosophical, mystical and "anti-spiritual" tendencies was Isfahan school. This school started with "Mirdamad" and reached its peak with Mulla Sadra, but this school was also marginalized by narrow-minded scholars (Halm, 1385: 169-170). Halm writes about this: "The Isfahan School, with the help and encouragement of Shah Safi and Shah Abbas II, spent a period of continuous prosperity, and it was only the reaction of the scholars that put it in trouble at the end of the 11th/17th century. And he was dragged to the court and other places and the end of the violence brought him a burden. The jurists of the school of Hella attacked these rulings in numerous writings and denounced them as "followers of an irreligious Greek" (Aristotle). (Halm, 1385: 171).

The scholars of the Usuli School, who were brought to the country by the efforts of the royal family and were given special privileges, continued to live at the expense of other groups and finally freed themselves from the shah's power (Halm, 1385: 177). Later, with the destruction of the Safavid family, which claimed to be attributed to the Prophet and the 7th Imam, the only serious rival of the Mujtehadans, whose self-confidence was increasing day by day, in gaining the leadership of the Shiites, disappeared. On the other hand, the suppression of any opposition to the principles of ijtehad and taqlid in Iraq provided the ground for scholars to gain political power (Halm, 1385: 184-183). According to Halm, Usulian scholars condemned the Akhbarites as a heresy, while "the School of Usulians itself was a heresy, the signs of which can be traced in the past until the time of the spread of theology in religious education, thanks to the efforts of Sheikh Mofid and his school." (Halm, 1385: 184).

With the actions of the scholars of Usuli School, the authority of living persons instead of the full authority of the Imam disappeared and the Imam was "deprived of his duties as the real head of the future government" and his role was reduced to the level of a saint. And the people who, according to Akhbari's point of view, could reach absolute certainty in matters of faith by referring to hadiths, settled for a "suspect" based on the ijtehad of the Usulians (Halm, 1385: 184).

3-1-4. Qajar era: The transformation of the religious scholars class into the hierarchy system of the priesthood and the usurpation of the last functions of the absent Imam

In the era of Qajar rule, the transformation of the religious scholar class into clergy and also the victorious Usul school was completed according to the correct Shiite ritual standard, and at this time tendencies towards the hierarchy of religious classes were revealed (Halm, 1385: 189). At this time, not only a simple believer, who increasingly became a public figure, but also an ordinary mullah had to imitate a mujtahid. Basically, every mujtahid is an imitation authority, but since the 13th/19th century, there has been an obvious tendency to appoint a head in the spiritual hierarchy in the existence of a single traditional authority, who is generally recognized as the highest authority (Halm, 1385: 190). In addition to the trend towards

the establishment of the hierarchy of the clergy, where the highest authority was at the top, the scholars gradually assumed the special rights of the absent imam. According to Halm, according to the "common belief, the duties that only the real leader of the Islamic Ummah, i.e., the Imam, could perform during his absence, and no one had the right to perform them", but in a short time, these duties were performed by the representatives of the Imam, and the last It was around (Halm, 1385: 193-194). Halm writes about this with his special pen: "The last special right of the absent imam that the mujtahids assigned to themselves in the 13th/19th century was the right to announce and lead jihad against the infidels. It was quite clear to the early writers of the Taslim school of thought that only an imam or a representative appointed by him can declare jihad. (Halm, 1385: 194-195).

According to Halm, in addition to the above issues, the clergy tried to eliminate rivals who did not believe in their beliefs. 196). Halm writes in this connection:

"One of the characteristics of spirituality that the scholars acquired in the 13th/19th century was the use of takfir in order to maintain the correct ritual purity that only the scholars determined. This was a duty that had not been undertaken by the scholars of any of the Sunni and Shia religions until then" (Halm, 1385: 197-196).

In the Qajar period, the first Qajar kings' renunciation of religious attraction and spiritual power and their desire to show Shi'ite tendencies made the scholars recognize the king as an authorized holder of non-religious power (Halm, 1385: 200-199). However, with restrictive measures such as the creation of customary courts and the supervision of endowments and the establishment of new schools, the relations of the scholars with the Qajar dynasty became darker day by day (Halm, 2015: 202-202). As far as the ulama's opposition to the foreign monopoly of tobacco and tobacco, which was done in order to support market sellers who had relative and causal links and common interests with the "mullahs", it was considered a serious confrontation with the government and a kind of exercise to fight for constitutionalism. was (Halm, 1385: 204-205). The scholars did not seek to support libertarian or democratic ideas in constitutionalism, but from their point of view, the constitution and the parliament were only tools through which they ultimately wanted

to exert their political influence, and finally, in the constitutional constitution, the scholars claimed the exclusive representation of the imam. They kept the amendment absent in Article 2 (Hallem, 2015: 207-206).

In the continuation of his discussion, Hallem points to two periods of Pahlavi in the Islamic Republic, which the author considers the contents mentioned in this section to be in line with the purpose and positiveness of his claim in the introduction, so he omits them in order to avoid prolonging the words. do Undoubtedly, if a reader who is not familiar with the history of Shia and Bedouin spirituality comes across these materials that Hallem Jabja has mentioned in his book, he will come to the conclusion that ijthihad and authority is a kind of heresy and has reached the current conditions in a "project" that First, they created the absent imam whom no one saw his birth - Na'ood by Allah - and then they assigned exclusive duties to him, and in the next stage, by claiming exclusive representation and monopoly of the understanding of religion, they removed all competitors and the rights of the "absent" imam - this word It is very important and Halm emphasizes it - they also appropriated one after another and in all interactions they had no motivation other than expanding and consolidating their religious and political influence until in the Islamic Republic "the laws of the government of Hazrat Mahdi is being executed even now by the will of the people even before the advent of that Prophet" (Halm, 2015: 228).

Halm believes that the Shia fundamentalists, by using the tools of reason and ijthihad in Shia jurisprudence, opened the way for justifying ifta and authority and gradually taking over social and political positions and finally leading the Shiites during the occultation. At first, they recognized issues such as occultism and embassy and, in parallel, the concept of Imamate in the Twelver view. According to Halm's opinion, by accepting the embassy of some people on behalf of the Imam that the Nobakhtians had proposed but the general Shia community had not accepted it for some time, they accepted the theory of the "general proxy" of the Imam of the Asr during the time of absence and in all religious, social and political affairs. For mujtahids and Islamic jurists, they proposed. He considers this thinking, which especially after Vahid Behbahani and his efforts in the ultimate rule of fundamental thought on Shiite

seminaries, caused the growing authority of authority in the Shiite community, the same tool that Imam Khomeini used effectively and his revolution and the system of the Islamic Republic. And based on that, he established the theory of velayat al-faqih.

In fact, it can be concluded from Halm's writings that he considers Imami Shiite Mahdism and its accessories to be out of the correct Islamic belief root and considers it to be the creation of the mind of Shia ijthadion and usulists in the fourth century. In his opinion, they brought up the existence of the twelfth Imam and then his absence in order to follow the thinking of the Nobakhtian embassy, and to claim for themselves the general representation of the Imam in various matters, and gradually and over time, with the advancement of ijthad and authority, increase their authority in the Shiite society and assume social and political sovereignty. In his opinion, Imam Khomeini was the one who was able to take full advantage of this seemingly religious and actually political thinking.

3-2. Critical analysis of the book "Formation Period of Twelve Imami Shi'ism" by Andre G. Newman:

The formation period of Shi'ism of the Twelve Imams (hadith discourse between Qom and Baghdad), by Andrew. J. Newman is a British researcher, historian and author of the history of Islam and Iran and a professor of Islamic and Middle East studies at the University of Edinburgh, Scotland. has evaluated Shia hadith (Newman, 1386:11). This book has been translated and published under the name of "School of Qom and Baghdad" in the collection of works of the Congress of Commemoration of Hazrat Masoumeh (AS), but due to the fact that the said translation was made hastily, it had significant shortcomings. Therefore, "Institute of Shia Studies" published another translation of this book, and now the present book is available to the scientific community with a reliable and enlightening critical translation.

The main focus of this book is the review of three hadith books "Al-Kafi" written by Muhammad bin Yaqub Kalini (255-329 AH), "Basair al-Deraj" written by Muhammad bin Hasan Saffar Qomi (290 AH), and "Al-Muhasan" written by Ahmad bin Muhammad bin Khalid Al-Barqi (274 AH). which are among the first Shia hadith books, and their writing goes back to the era of Ghaibat al-Saghra, and they

have had a great impact on the thoughts of Shiites in the following periods. While presenting a report on the situation of Baghdad and Qom as two Shiite cultural centers during the writing of these books, Newman analyzes and evaluates the theological and religious hadiths of the three mentioned books - especially the narrations related to the topics of Imamate and the affairs and authorities of Imams. It is intended to depict the role of the social-cultural situation of the Shiites of that period in the selection of these hadiths.

3-2-1. New fortunes and adherence to rationalist tools in the analysis and interpretation of beliefs as a tactic to protect the interests of Shiite society:

After presenting a brief report on the atmosphere prevailing in Baghdad and Qom in the early centuries, Newman concludes based on evidence that the authors of these works were somehow influenced by their time and place conditions in selecting the hadiths of these collections. Of course, this effort is aimed at proving the point of view that believes in the negation of reference to any source other than the revelation sources, especially as it is crystallized in the hadiths of the imams, as well as the negation of any institutional structure and hierarchy for the processes related to various actions in daily life. (Newman, 2016:273-272). He has described these conditions as follows:

Twelve Imam Shiites in Baghdad were considered a small and insignificant group (Newman, 1386:123-122). This group was exposed to the pressures of the Sunnis of Baghdad (Newman, 136:1386). In addition to these physical pressures, the extreme hadithist viewpoint of the Sunnis gained a new life in this period and their first hadith gatherings were fully formed (Newman, 1386: 123) and cases such as the case of Husayn bin Mansour Hallaj and Muhammad bin Ali Shalmaghani from a religious point of view. Imami Shia had faced a serious challenge (Newman, 136:1386). As a result, by insisting on the tools of rationalists in analyzing and interpreting beliefs, they looked for guidance to preserve and advance the interests of the Shia community. This resulted in an ideological unity between Mu'tazila, Shi'a and the caliphate itself, which also entailed some practical restrictions. This alliance is the indicator of the first half of this century and it brought allies in the court of the caliphate to the Shia community and to some extent

guaranteed the observance of Shia interests in Baghdad. Nubakhtians were a clear example of this tendency (Newman, 2016: 456). Of course, this family mainly sought to become a partner in the interests of power from the relationship with the ruling political institution and tried to establish their influence on the Twelve Imams' society (Newman, 1386:133).

3-2-2. The government-city of Qom and belief in negation of referring to any source other than revealed sources and negation of any institutional structure and hierarchy:

But in Qom, Shiites had a special unity and Shiism was the official religion of the city (Newman, 1386: 164) and - according to the author's interpretation - they had created a city-state that could hardly cope with the ruling power; And the only danger that threatened them was the Abbasid court and that too because of the tax issue (Newman, 1386: 171-176). They always resisted paying tribute to the caliphate and drove its representatives out of the city. These encounters were a sign of the illegitimacy of the government from their point of view (Newman, 1386: 176). Naturally, these oppositions would cause a military campaign to this city, which would bring them nothing but destruction and plunder. Such a situation put the Shiites of Qom in a tight spot in many ways. On the other hand, the absence of the Imam during this period was another psychological pressure on the people of this city. And in such a situation, it is clear how important it was to strengthen their religious foundations. Newman adds, during this period, Qom housed great speakers from the Ash'ari family and their followers. One of these people, Ahmad bin Muhammad bin Khaled al-Bargi (274 or 280 AD), is the author of the book "Al-Muhasen". He was a follower of the Ash'ari family and a student of their sheikhs and other sheikhs of Qom. The story of his expulsion by Ahmed bin Muhammad bin Isa Ash'ari (274 or 280 AH), the leader and leader of the nobles of Qom, is famous. Of course, Ahmed bin Muhammad apologized to him and returned him to Qom sometime after he was evicted from Azqom, and later participated in his funeral with bare feet (Newman, 1386: 189-190). Among other speakers of that era, Muhammad bin Hassan Saffar Qomi (d. 290 AH) is the author of "Kitab Basair al-Deraj"; He was also a follower of the Ash'ari family, who used to collect hadith from them and other elders of Qom (Newman, 2016: 220).

Newman basically considers the purpose of compiling these two books in such a situation to comfort the believers who have faced political, social and religious difficulties. (Newman, 2016: 203 and 254).

In addition to the above issue, most of the hadiths in Mahasan and Basa'ir seek to introduce the hadiths of Imams (a.s.) as the only reference for all the religious and practical issues of Shia life and any institutional structure and hierarchy for the processes related to various actions of life. Deny the everyday life of the Shiite society, which seems to be the same issue of ijthihad and authority (Newman, 2016: 272-273). In addition, the presence of such narrations in the mentioned books - especially since the narrators of these hadiths are often from Qom - indicates their widespread use in Qom. In the following, Newman deals with the main part and main discussion of his book, that is, Klini and his sufficient book. At the end of the 3rd century and the beginning of the 4th century, another great storyteller named Muhammad bin Yaqoob Kalini, who was trained in the school of Qom, appeared. He spent the last 20 years of his life in Baghdad and wrote the book "Enough" in the existing atmosphere of Baghdad and in response to the rationalist discourse and the discourse based on the hierarchy in it (Newman, 2016: 271). Which indicated that the most important issue and concern in Kafi's mind was this matter (Newman, 2016: 281). The early books questioned the sufficient principles of this idea of the Shia rationalists, that the human mind can give definitive answers to religious and practical issues, and presented the Imams (as) as the only source of definitive knowledge that only resorting to them can provide such answers in It allows Also, both volumes presented the sufficient principles of the Imams' (pbuh) guidelines on some practical issues, especially the efforts of the outstanding rationalists of the twelve Imams of Baghdad to organize the affairs of the Shia community through the occultation [the twelfth Imam], according to the hierarchy, and also In order to take their primary responsibility in their daily management. to question However, 73 percent of the 16199 Kafi narrations are in Kafi sub-sections. 11819 Kafi sub-narrations are organized in books on these topics: purification, menstruation, taqfin and burial [of the dead], prayer, zakat, fasting, Hajj, Jihad, livelihood. including commercial transactions), marriage (including permanent marriage-Mutah), aqeeqah (for a newly born child), divorce, emancipation of

slaves and other methods by which slaves can achieve freedom, hunting Slaughter, food and drinks, adornment and decoration, domestic animals (poultry), wills, inheritance, limits, dowries, testimonies, judicial rulings, oaths and vows, and penances, so if the principles are sufficient, the Shiite rationalists will notice these He had pointed out that only the imams (a.s.) and not the human intellect are the definitive source, but Farou Kafi provided such details of issues about daily practices from the narrations of the imams to show the inability of rationalist jurisprudence to provide such a collection of materials on such a wide scale. emphasize (Newman, 2016: 389).

In another place, Newman, in rejecting the hierarchical system and authority in Shia, using sufficient narrations, writes: "There is no report that the imams (a.s.) chose a single person as their only representative - let alone their supreme representative - especially for promoting their activities. They have introduced the society during any period of their absence - let alone the time of future absence. In fact, the representatives of the absent Imam (a.s.) who were later known as his four ambassadors from the time of his absence in 260 AH/873-874 AD until the time of the last ambassador in 329 AH/941 AD - the same year as Kline's death. During this period [the absence of the 12th Imam until the death of the last ambassador], they were not recognized as ambassadors even in Baghdad and other provinces, especially Qom. Those Kafi narrations that mention Uthman ibn Saeed Omri and his son Muhammad - i.e. the two people who were later recognized as the first and second representatives - do not refer to any single or exclusive role in them. Despite the claim of each of the last two representatives of the four representatives that they are the unique and exclusive representative [of the Imam] - as mentioned above, it seems that the first person who made such a claim was [Husain] Ibn Ruh - in no way However, there is no mention of him in enough narrations. His not being mentioned in Kafi shows a clear rejection - although implied - of Baghdad's support for the necessity of such a temporary leadership and also that the rationalists have presented themselves as such leaders; Just as before in Usul Kafi, Baghdadi's appeal to Mu'tazila-style deep theological thoughts about the Imamate and the occult itself, which was again supported by them, was rejected. Such an outright rejection can only be a reflection of the Qommi's point of view - which

was also mentioned in the narration of Umar Ibn Hanzalah - that such powers were not delegated" (Newman, 2016: 378).

In another topic, referring to the Khums debate, Newman mentions that: "In several narrations about Khums, the Imams (AS) have listed things that should be collected from them." These matters are less than the matters that the later fundamentalists have enumerated. The imams (a.s.) did not consider a role - let alone a unique role - for the jurists to collect and distribute khums - as the later usulists did - and they did not state the obligation of khums during the period of absence. At the same time, the imams (a.s.) in these narrations also emphasized the supremacy of Imam (a.s.) rights over such cases as tribute and anfal" (Newman, 2016: 392).

Newman also discussed the issue of the implementation of Hudud and writes in this regard: "During the period of Al-Buyeh, the Islamic scholars allowed the jurist to implement Hudud during the time of absence. They were popular in Qom; it was not very clear. Kitab al-Hudood Kafi (about pre-determined Shariah punishments) has about 448 narrations, out of these 448 narrations, which are about various criminal law issues such as adultery, adultery, theft, drinking intoxicants, and apostasy. 434 narrations, i.e. 97% of the total, have attached documents. Ali bin Ibrahim bin Hashem Qomi narrated 200 narrations, i.e. 45% of the 448 narrations. Muhammad bin Yahya Ash'ari narrated 110 narrations, that is 24.5%. The next largest category of narrations, i.e. 35 narrations or 8% of the total, are narrated by a number of people, mostly Razi related to Sahl Bin Ziyad. Ade Qomi [related to] Al-Barqi have narrated 22 narrations, i.e. 5%, while Ahmad bin Idris Ash'ari narrated 17 narrations, i.e. 4%, and Hossein bin Muhammad Ash'ari narrated 15 narrations, i.e. 3% of the total. Most of these narrations are just rules... [this phrase] is a clear suggestion that the believers should take care of these matters themselves, because the narrations contain all the necessary references [to this topic]" (Newman, 2016: 422-421).

As it was said at the beginning of the discussion, Newman seeks to consider Akhbari thinking as the correct religious thinking and introduce the ijthad and principled thinking of Shia as the brainchild of the rationalist Nobakhtians of Baghdad. In his opinion, those who had tasted the taste of governance and political positions in connection with the court, and also sought the formation of the Imami

Shia community and its independence from other Islamic and Shia sects and religions, by bringing the ijihad and rational professions into the middle. , they opened the way for the religious, social and political leadership of rationalist and principled Shia scholars and jurists over the Imami Shiites during the occultation period. These rationalists and usulists considered the imam to be absent for a long time in order to provide the ground for their religious and political sovereignty and to establish themselves as a general authority and proxy.

In fact, he indirectly introduces the idea of Velayat al-Faqih and the Islamic Revolution of Iran and the system built from it as having non-religious foundations and in the continuation of the movement of the worldly-oriented Nobakhtians.

Conclusion:

The Islamic revolution that won in Iran in February 1357 is considered the most important social-political event in the history of contemporary Iran. This event is considered a turning point in the history of Iran and the region and the world. This event established new relationships in a positive way and presented a new look at the universe, human beings, the end of life, etc. And this was while the world had surrendered to the materialistic, humanistic and secularist view, and in the best form, God was a "retired architect" and man was considered to be the center of everything, and religion in the most respectable narrative belonged and was confined to the private sphere. For this reason, when this discourse revived the centrality of God and spirituality in the relations between the world and human life, in the name of religion and for religion in the era of the end of ideology, it became the cause of a great cultural, social and political movement in the Islamic world, which Clearly, the results of that can be seen in the continuous Islamic awakening in the region.

Undoubtedly, the authority system in the Shia and the progressive principle of the jurisprudence with its solid record in the history of one thousand and two hundred years of the Shia is considered as the most important pillar of this revolution, and the dual imam-ummah plays an irreplaceable role in the formation and occurrence of the Islamic revolution and The aging of the Islamic Republic system and its preservation and continuity. Moreover, the

role of authority in issues such as the tobacco ban movement, constitutionalism movement, etc. has also been an irreplaceable role, which has forced the enemies to try hard to eliminate or reduce the effectiveness of this sacred institution. Today, most of these efforts are soft and cultural efforts. Among the most prominent soft efforts, we can point out the challenging of these progressive concepts from a religious perspective, during which they try to make the principle of jurisprudence and the involvement of religion in politics a type of heresy. be introduced Orientalists can be mentioned among those who have been the bearers of this duty. In the writer's opinion, the simple analysis of Orientalist books and settling for partial structural and content criticisms is valuable, but it is not enough and we should see with a macro analysis what these writings are trying to express in the end? A careful examination of the two Shia books and the formation of the Twelve Imams Shia, which were written by two separate people and pursue different issues and interests, shows that both of them, despite their differences, have a common goal, which is, of course, also hidden in the lines of the book. That is to beat the trend of rationalism in Shia and consequently the authority and the hierarchical system of spirituality and "ijtihad" which the Islamic revolution is also one of the products of this authority system.

In one sentence, the ultimate goal of Orientalists such as Heinz Halm and Andrew J. Newman in writing a book such as "Shi'ism" and "The Formation Period of Twelve Imam Shiism" is to question the thinking of general proxy and Shiite authority and to undermine the theory of Imam Khomeini's jurisprudence. (RA) and the theoretical and intellectual foundations of the revolution and the Islamic system of Iran.

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- (1) - Heinz Halm
 - (2) - Andrew J. Newman
 - (3) - Etan Kohlberg
 - (4) - Wilfred Ferdinand Madelung