The Impact of the Thoughts of Sheikh Fazlullah Nouri and Allameh Naini on the Islamic Awakening

Valiullah Esfandiar[1], Garineh Keshishyan Siraki[2]*

[1]PhD Candidate in Political Science, Faculty of Law and Political Science, South Tehran Branch, Islamic Azad University, Tehran, Iran

[2]*Department of Political Science and International Relations, South Tehran Branch, Islamic Azad University, Tehran, Iran

Abstract:

Historical analyzes show the fact that in the process of the constitutional liberation and justice movement, a fundamental and key role has been played by the militant scholars. In such a way that they, with their spiritual and spiritual influence, were able to create an uprising against the authoritarian rulers, which later led to fundamental changes and the Islamic awakening in the structure of the political and social system; In the meantime, the ideas of Sheikh Fazlullah Nouri and Allameh Naeini have had an impact on the Islamic Awakening, and this effect has taken place in the constitutional movement in the form of systematizing constitutionalism alongside the Justice House (Edalat Khaneh) movement. This historical course, especially from the last century until today and from today to the horizon of the new Islamic civilization, shows the evolutionary and transcendent course in the movement of Islamic awakening. This article, with the concepts of Islamic awakening, on the one hand, witnesses the elitist ideology and the bipolar theory of government by Sheikh Fazlullah Nouri to fulfill the rules of Sharia; On the other hand, Allama Naini for the first time combined the right of popular sovereignty with the rule of the jurists in the context of religion.

Keywords: Islamic Awakening, Evolution, Political Thought, Constitutional Movement, Sheikh Fazlullah Nouri, Ayatollah Naeini

Introduction

At the beginning of the article, it is necessary to explain the basic and central concept. Islamic Awakening is one of those words that has always been the subject of controversy among thinkers in the contemporary century, and perhaps this issue comes from the broad and deep meaning of this word; However, in general, this concept can be

*Corresponding Author's Email: G_Keshishyan@azad.ac.ir

said to have been a general uprising of the Muslim elite and the general public to revive Islamic identity and return to religious dignity.

Which sometimes appears in a negative aspect in the form of struggle against the oppressive ruling system and colonial powers, and sometimes in a positive and positive aspect in the form of the establishment of the Islamic political system and social institutions. In general, because many concepts of the humanities are rooted in different worldviews, ideologies, and value systems, there are two different approaches to the Islamic Awakening; In one approach, a religious attitude has an expiration date and is interpreted as a kind of backwardness petrification and is called a kind of awakening correction; It is something that is modeled on the West and its attitudes are based on secular and humanist schools. In another approach, which is called Islamic awakening, deviations and corruptions must be removed from the original in society; And the divine laws left on earth should be revived and established, and if these divine laws remain on earth, society will suffer from backwardness and deviation.

Thus, the Islamic awakening in societies is a reaction against the deviation that with the Islamic approach ultimately leads to the rule of divine values over society and the strengthening of relations (Ziviar, 2011, p. 60).

Imam Ali (AS) says: People who leave their Hereafter because of their world, not only will their world not be reformed, but God will provide them with conditions that are worse than their past. (Nahj al-Balaghah, Sermon 127).

The passage of history has witnessed many ups and downs. Scholars, sages and jurists have not spared sacrificing their lives in order to protect the scientific and practical boundaries of religious values; In order to keep the light of awakening of Islamic societies on, people should be acquainted with the original natural and appropriate teachings and be the source of changes.

Given the developments of recent centuries, we see a movement that unfolds with the enlightenment of prominent scholars. He introduced fundamentalist and reformist ideas in the field of society and politics to the next generations, among which the ideas of Sheikh Fazlullah Nouri and Ayatollah Naeini in the Islamic Awakening can be considered. In this analytical article, an attempt is made to examine some of the thoughts of Sheikh Fazlullah Nouri and Ayatollah Naini; Let's discuss its impact on the Islamic Awakening movement, which eventually led to the presentation of a kind of government model in the main subject of the article. However, in the face of Sheikh Fazlullah Nouri's principled and awakening ideas, non-indigenous and affiliated currents ignored and persecuted him for several years and put his name next to people like Mohammad Ali Shah Qajar to kill people. (Salehi, 2009, p. 17). In the long run, the impact of his views and ideas on the original movement of the Islamic Revolution is invisible.

Research background

Table 1: *Research background in the field of research*

research title	Researcher / researchers	Research Methods	Research results
Historical reading of the concepts of indivduial freedom and state power in the discourse of Ayatollah Naini and Sheikh Fazlullah Nouri in the constitution	Esfandiar, Valiullah_ Keshishyan Siraki, Garineh (2021)	Descriptive-analytical	The Constitutional Revolution is one of the historical and unique turning points in the history of contemporary Iran; This has made the discourses unable to really understand modernity and have many ambiguities in their relationship with the teachings of constitutionalism. Allameh Naeini emphasizes that the constitution oversees the institutionalized external forms and mechanisms of power; And from Sheikh Nouri's point of view, the levers of control over political power and political discourse also bypass internal mechanisms such as jurisprudence and justice.
An analysis of the views and ideas of Sheikh Fazlullah Nouri and his impact on the Islamic Awakening Movement (based on the tradition of complete fundamentalism)	Ziviar, Farhad (2011)	Descriptive-analytical	Relying on religious sources, Allama Naini spoke of the inherent illegitimacy of secular governments; And Sheikh Fazlullah Nouri made the supervision of religious scholars a condition for the transverse legitimacy of such governments, which was also used in this article.
Levels of the idea of freedom in the evolution of the Islamic awakening	Najafi, Musa (2012)	Descriptive-analytical	Considering the historical course and evolution of the political philosophy of freedom in the Islamic Awakening movement, it seems that the two perspectives of the idea of progress and the idea of transcendence are in opposition to each other; And the opposition of Eastern thought and the idea of transcendence is in a way a confrontation of the surface or depth. Therefore, freedom in the view and horizon of the idea of transcendence, which is the evolution of the Islamic awakening, can be researched in both privative and affirmative dimensions.
Comparison of the political thought of Mirza Naeini and Sheikh Fazlullah Nouri	Basiri, Mohammad Ali Sanaianzadeh, Khadijeh (2012)	Descriptive-analytical	Sheikh Fazlullah Nouri and the late Mohammad Hussein Naeini did not differ in terms of political thought and discourse; And in this area, they offered the same interpretation of religious teachings.
Conscious jurist: Sheikh Fazlullah Nouri and the Constitution	Keshishyan Siraki, Garineh and Judy (2017)	Descriptive-analytical	Sheikh Fazlullah Nouri's position on the constitution is not a political position, but is rooted in his deep understanding of religious assumptions and their contrast with the constitutional system as a product of modern thought. In this article, the thoughts of Sheikh Fazlullah Nouri as one of the important ideas raised during the constitutional period; Has been reviewed and will be used in this article as well.

The historical course of the Islamic Awakening

When it comes to the Islamic Awakening, in fact, we should know this movement and its name for the movements that have protected the identity and independence of Islamic countries and countries against foreigners. The Islamic Awakening began with the reaction of the Egyptians to Napoleon's attack and gradually spread to other Islamic regions. But for us Iranians, this issue happened for the first time against the Russians in the first and second wars between Iran and Russia. (Najafi, 2012, p. 40).

Defeat in the wars between Iran and Russia is a turning point in this period. This period paved the way for awareness in Iran, including the attention of people like Abbas Mirza to Western technology; Also, the feeling of public humiliation and frustration among the Iranian people is due to the conclusion of the humiliating contracts of Golestan and Turkmanchay. (Haeri, 1988, p. 86).

The second historical stage includes the tobacco and constitutional movements, where the sense of identity becomes deeper and more detailed, and in the constitution, this movement is directed towards systematization, and the approach to the West in this period is twofold; On the one hand, colonialism is the enemy and representative of oppression and aggression, and on the other hand, the technical progress of the West is praised by some educated people. In any case, the second stage is more complete and broader than the first stage.

The third stage is formed in the Pahlavi period; In this period, the movements try to preserve their national identity against the policies of modern Pahlavi tyranny. In this period, in addition to being authoritarian, the government is also the representative of the West and the Western cultural invasion of Iran. (Fardoost, 2003, p. 93) This is the third privative move to protect Iran's identity from the intellectual invasion of the Pahlavi era. But this reaction sometimes also responds to the deeper layers of Western colonialism, although this reaction does not lead to a favorable political system. (Davari, 1978, p. 44).

The fourth stage occurs when constitutionalism is completely weakened and no one can stop the invasion of modernity into Islamic culture. Previous ideas also failed to pass the monarchy. (Najafi, 2012, p. 41) Here, the Islamic theory of Velayat-e-Faqih in the form of a republic was able to overthrow the monarchy with the Islamic Revolution; The system that is being formed this time has the republic alongside Islamic principles and rules.

What was manifested in this religious system and was initially brief; It proceeds slowly to the stage of detail and hence, the fourth stage continues and shows its movement from the stage of conciseness to the stage of detail and in the form of Islamic civilization. This seems to be a diagram of the Islamic Awakening movement in the last two centuries. Of these four movements, two negative movements (first and third) and two negative and positive movements are simultaneous (Constitution and the Islamic Revolution). (Najafi, 2012, p. 42)

Characteristics of the Constitutional Revolution from the Perspective of Awakening

The Constitutional Revolution marked the beginning of important developments in society, politics, religion and government in Iran; This revolution was won with the full approval of two great Shi'a mujtahids living in Najaf, Mullah Mohammad Kazem Khorasani and Sheikh Abdullah

Mazandarani, and with the efforts and perseverance of Seyed Mohammad Tabatabaei and Seyed Abdullah Behbahani, and the struggles of preachers such as Seyed Jamal Isfahani and Malek al-Motekalemin. It is important in the history of the Islamic Awakening in Iran not only because it achieved victory with the leadership and support of the clergy; Rather, its special significance is that the clergy took a new approach to politics in this revolution. If in the Iran-Russia war, the issue of the loss of Herat, and the tobacco movement, the main concern and goal of the clergy was to prevent foreign domination; This time, the Shi'a leaders focused on fighting domestic oppression and tyranny and striving for the well-being of the people. Another important feature of the Constitutional Revolution was its Islamic awakening; In this revolution, the clergy started theorizing and tried to harmonize the principles of constitutionalism with Shi'a jurisprudence and to explain and justify their harmonization.

Books of Tanbih al-Ummah and Tanzih al-Mulla written by Ayatollah Mirza Mohammad Hassan Naeini; Al-Laali Al-Marbutah Fi Wajub Al-Mashrutah by Sheikh Mohammad Ismail Mahallati Gharavi; And the treatise on justice written by Mullah Abdul Rasool Kashani and several other works is the result of this theorizing and effort. The book "Tanbih al-Ummah" gained considerable prestige and fame, perhaps due to the prominence of its author's personality.

The emergence of the constitutional movement in Qajar, Iran was an event that introduced a new form of government (government) and called for a re-reading of current ideas in socio-cultural life. In the meantime, the emerging phenomenon of the modern state became an epistemological dilemma; And the most central point of the evolution of political thought, which after the decline of ancient philosophy and the approach of writing letters and other types, was the only remaining approach in the traditional knowledge system, put the attention to the modern government on its agenda. With the question of the government, in fact, an end was put on the history of the old religious approach to political issues and a new field was opened in the legitimacy of the rulers and the new concept of power in the form of a constitutional system in society (Haghdar, 2005, p. 116).

The theory of constitutional government has generally been a theory that has evolved in response to new questions that have arisen in the light of the new age. Among the most important questions are the realm of government power and the freedom of the people, the position of the people in the administration of society and legislation for it, the institutions of distribution and control of power; All of them, as it was said, were the necessities of change in the new era (Pouladi, 2006, p. 157). These questions and concerns also affected sections of Iranian society during the Qajar period.

The important point here is that, although the request for a constitutional government or a rule-of-law government in the Qajar era was extracted from Western ideas and the experience of European nations and introduced by Iranian intellectuals; But many clerics (scholars) were also affected by this issue (Movaseghi, 2008, p. 88). The clergy in the constitutional age felt that they could not pass by the new categories indifferently; And so, they have to react to these waves. This reaction was, on the whole, a development that had not taken place before; Because before that, they had not encountered new ideas and therefore did not feel the need to analyze and read new concepts of the

past. But the main issue that the constitution brought with it was that, for the first time since its absence, new thoughts and ideas had entered the political discourse of Iranian society, to which the clergy could not be indifferent. (Ziba Kalam, 2003, pp. 413-414). Regarding the participation of clerics in the constitutional movement, experts believe that many of them sought to "implement Islamic law" and "preserve the integrity of Islam" by participating in this movement; And it was, in fact, only after the Constitutional Revolution that they became acquainted with the aspects of constitutionalism, which, in turn, eventually led to their division into two opposing intellectual spectrums. In this way, a group, citing Shi'a jurisprudence, opposed the constitutional principles, such as the law, the parliament and the separation of powers; They are referred to as "legitimists" and, in contrast, the clerics who supported the constitution and considered its foundations to be compatible with Islamic principles and rules. These are called "constitutionalists". This confrontation can generally be considered as the most important intellectual confrontation after the Constitutional Revolution (Arjmand, 1981, pp. 77-78).

In general, however, authorities and mujtahids such as Akhund Khorasani and Abdullah Mazandarani had a great role in supporting the Iranian constitutional movement (Feyrahi, 2012, p. 281). However, the intellectual efforts of Allama Mirza Mohammad Hossein Naeini with the book "Tanbih al-Uma and Tanziyeh al-Mulla" (Naeini, 2003), has had a special effect, effect and role in this field. The two components of "religious authority" and "political views in defense of the constitutional government" were the reasons that introduced Naini in the legitimate era (Haghighat, 2011,

p. 24). Naini can be considered a theorist of constitutional government based on Islamic teachings; Who sought to achieve the theoretical establishment of a constitutional government by opposing the government and authoritarian teachings, using verses and hadiths (Rafie, 2015, 77). In other words, "he tried to present a plan for the legal justification of the idea of constitutionalism within the theory of a kind of Shi'a government." He considers that his purpose in writing the above treatise is to inform the ummah about the necessity of Shari'a and to cleanse and eliminate the heresy of tyranny. In this book, he examines and proves the constitutional principles, or in other words, the acceptable rule in the age of absence from the Shi'a point of view, and responds to the objections of the opposition - especially Sheikh Fazlullah Nouri - and the doubts about the basis of constitutionalism. The treatise "Tanbih al-Uma and Tanziyeh al-Mulla" can be considered as the first coherent treatise that has been written about constitutionalism (Ghaderi, 2006, pp. 235-236).

Sheikh Fazlullah Nouri's Thought on Islamic Awakening

Ayatollah Sheikh Fazlullah Nouri is one of the basic benchmarks and criteria of fundamentalist reformism in the history of contemporary developments. In addition to scientific knowledge, he had a deep political understanding. His political and social activities were evident from the time of the tobacco ban and continued until the constitutional movement, at the time of his martyrdom. In the constitutional movement, he was initially associated with the justice movement and with two constitutional leaders in Iran, Ayatollah Behbahani and Ayatollah Tabatabaei. (Ziviar, 2011, p. 62) Sheikh Fazlullah Nouri called for a legitimate con-

stitution, rejecting a constitution based on the laws of Western countries and modeled on Western civilization and culture. He had observed this discrepancy more and more than others and warned them. (Tabatabaei, 2003, p. 92)

The ideas and theoretical foundations of Sheikh Fazlullah Nouri made the opponents of the justice-seeking and awakening movement of the people react; As they tried to overthrow and assassinate the character of Sheikh Fazlullah in various ways. Opponents of Sheikh Fazlullah, who were mostly pro-Western modernists, simultaneously addressed Muhammad Ali Shah's opposition to Sheikh Fazlullah Nouri as united. While Mohammad Ali Shah's opposition to the constitutional principle was based on power-seeking and political trickery; Sheikh Fazlullah Nouri's criticisms of the constitutional deviations had an awakening, principled and religious approach. And it became clear to the future that the dispute between Mohammad Ali Shah ended in the same way. (Turkman, 1984, pp. 3-5)

Sheikh Fazlullah Nouri thought about the divine laws and called for the implementation of the divine rules and regulations of Islam. He said: I have nothing to say about the position of constitutionalism and the limitation of the monarchy, and no one can deny this issue; Rather, laws and instructions are needed to reform the affairs of the country and limit the monarchy and determine the rights and duties of the government. But I want to know that in an Islamic country that has a National Assembly, the laws of that assembly must be in accordance with the laws of Islam and the Qur'an or contrary to the Qur'an and the Holy Book. (Mostofi Tafreshi, 1995, p. 195).

Sheikh Fazlullah Nouri, with his enlightenment in the Lawayeh newspaper, defended his bills on the constitution, emphasized the Islamic aspect of the constitution; He wrote in the Lawayeh newspaper that was published: "Removing the problems is the same as the regulations." O brother, constitution, constitution, constitution, but Islamic, Islamic, Islamic means the same constitutional law that is among us; And a sentence of it leads to the correction of our corruptions and was not in the implementation stage. (Rezvani, 1983, p. 50)

Sheikh Fazlullah Nouri was considered as one of the scientific and practical pioneers of the Islamic Awakening Movement; By exposing the deviation of constitutionalism from real principles, he tried to present a model of Shi'a systematization, the entry of jurists into the political and official system of government, and practical arrangements to introduce the model of Velayat-e Faqih in the Islamic Revolution of Iran. (Teymouri, 1982, p. 162)

Sheikh Fazlullah Nouri says: I am not against the basis of the constitution and the parliament, but I was the first person who wanted this basis and I do not have any opposition at the moment; But in the constitution, as I said, the constitution and internal laws of the country must be in accordance with the Sharia (Rezvani, 1983, p. 44).

Sheikh Fazlullah Nouri says: The management of a country will not be possible without law (Rezvani, 1983, p. 65).

But it is clear to the religious public that the best laws are the divine law, and this certainly does not need a reason (Turkman, 1983, p. 104).

The Islamic government and Velayat-e-Faqih have a special place in the political jurisprudential thought of Sheikh Fazlullah Nouri. So that he, like other jurists of his

time and us before him, such as Mullah Ahmad Naraqi and the owner of the jewel, will explain the Islamic state and government. Which states in one of the sermons of the sit-in in the shrine of Abdul Azim; In the Shi'a logic, the government and the monarchy whose time is not in the hands of God, the Messenger of God (PBUH), the Imam of the time and the deputies of the Imam, meaning the just jurists, the orders of that monarchy are not obligatory to obey. (Gohari, 1970, p. 72) Therefore, Sheikh Fazlullah Nouri not only considers the legitimacy of the government to be the appointment of the Imam and on behalf of God and on behalf of the Infallible Imam; Rather, it considers the representation of the comprehensive jurist as exclusive in social and political affairs and states the unconstitutionality of the non-jurisprudent government. And he says: Public affairs means, matters that are related to all the subjects of the country and speaking in public affairs and the public interests of the people, is specific to the Imam or his successor and has nothing to do with others. (Ansari, 1997, p. 27) If the purpose of Sharia affairs is public, these matters are about guardianship, not advocacy and guardianship during the absence of the Imam of the age with the jurists and mujtahids. (Turkman, 1984, p. 17).

Therefore, Sheikh Fazlullah Nouri, as the first ruling, defends the legitimacy of Velayat-e-Faqih and the Islamic Provincial Government. He believes in a vast realm for religion; And his expectations from religion are not limited to the realm of worship and man's relationship with God, and he introduces true politics as part of the religion of Islam. According to him: Our divine law is not for worship; Rather, it rules all political cases in a complete way. (Salehi, 2009, p. 18).

According to Sheikh Nouri, the ideal government in the age of absence is the religious government of comprehensive jurists. But in the Qajar period, when an ideal government was not possible; The sheikh shifts the strategy of the Sharia government to the monarchy and has proposed the institution of the judiciary to control the monarchy. And when the secular constitutionalists took over, they replaced the legitimate constitutional theory with the supervision of the jurists to bring the decrees into line with the laws of Sharia. Therefore, it can be said that the sheikh neither agreed with tyranny nor with the Western constitution; Rather, it sought the realization of a religious government of just jurists and, if it was not possible to establish a judiciary and the authority of Western constitutionalism, the realization of a constitutional government was legitimate. Finally, it must be acknowledged that, unlike the writers who considered the subject of Sheikh Fazlullah Nouri to be political and pro-authoritarian, it is necessary to emphasize that he was forced to choose between a monarchy and a constitution. (Keshishyan, 2017, p. 13). Because according to his old understanding of politics, he considered the monarchy to be the executive branch of Islamic law, and if the sultan did so and respected the scholars; According to the sheikh, the minimum was sufficient, and although it was not enough to reduce tyranny, this attitude was preferable to the constitution, which the sheikh considered anti-religious.

Allameh Naini's Thoughts on Islamic Awakening

Allameh Mirza Naeini is a scholar who, in two important periods of Iranian history, the Constitutional Revolution and the coming to power of Reza Shah, has shown two differ-

ent positions on the prevailing political situation. This has raised doubts about his political thought and action.

The constitutional movement was one of the important events that started with the slogan of anti-authoritarianism; And if we refer to the common saying in history that characters make history. Therefore, it must be said that the creation of the constitutional movement, like other important historical events, was influenced by certain individuals and personalities, including the clergy, who took a stand against that movement in both poles of opposition and agreement. At one point, a group of clerics opposed the movement and sought to strengthen the constitution based on religious beliefs; But at the other end of the spectrum were people like Ayatollah Naini who tried to strike a balance between Shi'a political thought and the issue of constitutionalism. The late Naini was one of the first to endorse the movement by publishing his treatise, which was written in defense of the constitution, but when the constitution failed in its goals, for some reason, it began to collect its treatise. He also aided and abetted Reza Shah's rule in another similar move regarding political developments; But this time, after a while, he stopped supporting Reza Shah's government and even opposed him in some cases.

Allama Naini was one of the constitutional scholars and he had the most influence among the people and always supported the constitution and was optimistic and hopeful about its fate in order to achieve religious goals. (Haeri, 1988, p. 157) They hated the tyranny and rule of the incompetent Qajar sultans and called for political reform in society; But they did not want Western-style reform. Allameh Naini tried to study the concepts of constitutionalism and freedom effectively with religious principles by writ-

ing the famous book "Tanbih al-Ummah and Tanzih al-Mullah". For this reason, he is mentioned as a theorist in Najaf in the constitution. (Haeri, 1988, p. 158).

Ayatollah Naini based his political and reformist debates on Islamic law and declared his position in the constitutional movement a religious issue. He did not allow Islamic ideas to fade against the ideas of Western philosophers. He proved that Islam is not old and can have a new plan and meaningful words for any time and place. Ayatollah Naini was well aware that if he did not stand up and act and did not bring the constitution in line with the teachings and principles of Islam, Islam and the religious scholars would be marginalized. (Fardoyi, 2007, p. 265).

Allameh Naeini's view of government in two Islamic axes can be pondered; First, it is based on reformism and repulsion of oppression, and second, it must be the implementation of the rules of Islam through parliament. Therefore, the constitutional movement took place in the context of Islamic culture with a religious identity, and at first the leaders of this revolution considered it an Islamic movement and Islamic awakening, until the poisonous blood of foreign culture was injected into it and deviated from its path. (Fardoyi, 2007, p. 261).

In his biography, the late Naini describes the ugly face of tyranny; The causes of all these destructive ruptures and ugliness, which have hitherto gripped Iran, as well as the dust that has settled on the face of religion, have undoubtedly originated from authoritarian rule. (Naini, 1999, p. 71) Ayatollah Naini equates living under tyranny with slavery; And quoting the teachings of revelation and narration, he writes that all the infallible Imams in their Sira have commanded that the believers should free them-

selves from the yoke of slavery. And the Holy Quran has confirmed this fact. (Naini, 1999, p. 84) This divine scholar says in the interpretation of verse "... they worship Me, associating nothing with Me, and whoever disbelieves after that, then those are the transgressors." (Noor-55): People of faith who are the representatives of God on earth should not pledge allegiance to any tyrannical ruler. He invests in the rejection of tyranny from the original Islamic themes and Shi'a culture and does not use new intellectual elements; Because he believes that Islamic culture is a current culture and meets the needs of the people at all times. It also considers the presence of Western civilization in Islamic countries a great danger; He points out that if Islamic civilization is not revived in these countries, the Muslim foundation will be destroyed. He criticized the views of some modernists who spoke of the justice and humanity of Europeans, especially the British. (Malekzadeh, 1984, p. 114).

Ayatollah Naini, who was a staunch supporter of the constitution, not only withdrew from pro-constitutional activities after the revolution deviated from its original path; He was not even satisfied that the name of the constitution be mentioned in his presence. (Basirat Manesh, 1988, p. 223).

After realizing the evil intentions of the seemingly pro-constitutional secular modernists, he gave up so much constitutionalism and support for the constitutionalists that if he found out that a student had constitutionalist ideas, he would not pay him a tuition fee. (Aghighi Bakhshayeshi, 1993, p. 407).

It is narrated from the late Ayatollah Marashi Najafi that his teacher, the late Ayatollah Naini, after the disappointing events regarding the support of the constitution and its result, said: The grapes that were expected to be vinegar should be made into wine at once. (Haeri, 1985, pp. 34-35). But Ayatollah Naini, who had bitter memories of the constitutional movement. According to a religious mission, he did not neglect the struggle against the occupiers and the affairs of the Muslim people, and like other ulema, he joined the struggle. Mirza Naini's name shines as a hero in the struggle against tyranny and dependence in contemporary history, and the method of producing Naini ideas is at the same time innovative. It indicates the understanding of time and the need of the time and the correct understanding of new ideas, especially Western ones. (Hassanifar, 2000, p. 113). The value of Naini treatise and theory can be seen from the perspective of a change that occurs in Shi'a thought. Shi'a political thought in general had not changed since his absence, and in general, the same theory of the "just sultan" and the division of duties and functions of the government between the two areas of law or that world and government or this world, continued. Naini was one of the few Shi'a scholars who, for the first time since his absence, addressed the issue of political philosophy, rule and government within a jurisprudential framework. His art, in fact, was that he was able to create a change in Shi'a political thought within the framework of jurisprudential discourse. He tried to establish a kind of harmony between the foundations of classical Shi'a political thought and new political knowledge. In this regard, Naini can be considered a turning point in the history of Shi'a political thought. (Ajoudani, 2007, p. 369; Ziba Kalam, 2003, pp. 411-412).

Ayatollah Naeini proposes three jurisprudential and rational reasons for the superiority of constitutionalism over tyranny, as the basis of the legitimacy of the constitutional system, which are:

1- Obligation to Invite to what is good and forbid what is evil. When a person commits several denials, according to the rule of prohibition of denial, which is a necessity of religion, he should be prevented from committing one of those denials. Now, if it is not possible to prevent him from committing a denial, this non-commission will not deprive the said person of the duty of forbidding other denials.

2- Representation of a comprehensive jurist from the laws of establishing order in Islamic countries and preserving the integrity of Islam. Naini believes that since the proof of the representation of the jurists and the general deputy of Imam of the age is at least definite in the laws; On the other hand, preserving the system of Islamic countries and preserving the integrity of Islam is one of the most obvious examples of Islamic laws; Therefore, it is incumbent upon the jurists and scholars to strive in the affairs of the mentioned duties and to act by limiting the power and establishing the constitution, and the legal duties, which is the system of the Islamic countries and the preservation of the unity of Islam. (Basiri and Sanaianzadeh, 2012, p. 5).

In other words, when the jurists are not able to perform all their duties in the age of absence in complete limitation of the absolute monarchy, it is obligatory on them to limit the monarchy and its power and condition it as much as possible. After explaining the above principles, Naini concludes that: "Because, as it turned out, there is no room for doubt in the obligation to hand over the usurped monarchy from the first way to the second way." (Zargarinejad, 1985, p. 102).

Conclusion

This article shows the influence of the ideas of Sheikh Fazlullah Nouri and Allameh Naeini on the Islamic awakening that has been the focus of discussion. Islamic awakening is a movement that does not stop and its goal is to project the religious world and enter the Islamic civilization, so in its path should not stop at the stage of the Islamic system, but think of higher stages and have a civilization horizon. What was done in the constitutional era was the creation of a political system that led to the growth of the Islamic Awakening movement; However, due to the rule of Westernism in the Pahlavi era, this political system could not become a full-fledged Islamic civil system. Although the holy libertarians could not change the rule of constitutionalism, they were able to separate its current of thought from liberalism and the tying of a "constitutional government" to the fate of Western nations, and this was the next evolution. Sheikh Fazlullah Nouri and Ayatollah Naini considered the condition of awakening to be in regard to religious resources and traditions; And they tried to refer people to the intellectual tradition of Islam, relying on its original sources from the book and tradition. And from an analytical point of view, it can be seen that these two Shiite scholars have reached an explanation from religious sources. Relying on religious sources, Allama Naini spoke of the inherent illegitimacy of non-religious governments, and Sheikh Fazlullah Nouri made the supervision of religious scholars a condition for the transverse legitimacy of these governments.

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