

Pathology of Government in Imam's Thought

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The essence

The topic in this study is pathology of governing system in particular religious rule, through Imam Khomeini's view, in which two aim goals of theoretical as knowing the regime and its potential diseases on one hand and practical as the meaning of trying to know risks and pests of Islamic rule and alarming/prevention of such diseases on the other, is considered. Now the main question is Imam Khomeini's viewpoint as the expert and the founder of a particular governing system by the name of Islamic Republic about [the probable] sicknesses and threats of the regime – as a science. Thus the dissertation carries on to discuss pathology of government through Imam's view with this assumption that in his thought government is an entity which has got something to do with people's choice and intentions and it is under threat of many risks and harms. In order to do the study regarding variety of data and lack of any special classification the method applied here is the logic of remaking of *Abraham Kaplan* in which first the logical structure of the case is realised and then data based on a distinguished style are inserted into the structure. In this way the study proceeds with a method through which it concludes that government diseases through Imam's view divides in three parts of *meaningful*, *Structural*(political), and *applicable* ones. It is then concluded out of the investigation also that Imam while presenting a kind of government as the best by the name of Islamic Republic based on God laws, accordant with people's will, intention and choice, but same time and in all of the fields and grounds like religious, cultural, political, economic and military he's given advises, warnings and foreseeing on emerging risks and troubles in such a government, and its pests and harms that can slow down progress of the government towards its goals, or weaken it and gradually, pull it off the main road onto a wrong route and towards the verge of falling. Of the kind of above mentioned diseases and risks, the meaningful ones destabilize public confidence and weaken popular beliefs. Hence they weaken bases of the system related to its divinity, faith and popularity and in particular they weaken public confidence towards the government and for the very same reason these kinds of risks can be the worst since they still are capable of taking people away, people who are in a meaning support of the regime somehow are taken away from backing the government and so they disunion people and government and cause destabilization and in the end fall of the government. The second types of the risks are structural (political) ones. These types of diseases are divided into two kinds of legal and real structure. Of the risks of legal structure the most important one of them is inefficiency of the political structure which can bring devastation of legality of the regime that is of most dangerous harms and risks. And of the applicability

harms and diseases the wrong presentation of Islam, cultural dependency, class distinction and disorder in armed forces caused by four motives of religion, culture, economy and militaristic have been investigated. These harms cause pessimism in public opinions and a dangerous mentality such as incapability of Islam in managing the country and doing politics.