

The Role of Mohtaseb in Political History of Iran

Ebadollah Abbasi

Faculty of Law and Political Sciences, Islamic Azad University Abadeh Branch, Abadeh, Iran

ABSTRACT

It should be noted that "Hasbe" is formed for the implementation and adherence to institutional rules (Islamic). Hasbe actually has a role that today many organizations are responsible for. We should not forget that in the past more Hasbe role in adherence to Islamic laws which were aspects. Namely the role of religion in society, was held for Hasbe. And careful observer of people who committed acts of Evil-nature has been monitored by Mohtaseb. From this perspective one can say "Mohtaseb" acts exactly like the police in modern societies. However Mohtaseb role in Iranian history is not only the police, but also has the role of the inspector. So in this paper when speaking of "Mohtaseb", we remember that Mohtaseb has the role of police and inspector (which is located in a short person) simultaneously.

Another point that should be mentioned is that "Hasbe" was not necessarily an independent organization in the course of history. The supervisory role of the courses in Islamic countries (Supervision) on law enforcement and the role of the judge is determined for Mohtaseb. The judge will impose its own regulatory role. However, as seen in history Mohtaseb (observer) and the judge are two separate individuals with separate duties.

KEY WORDS: Hasbe, Mohtaseb, Political history, Iran

INTRODUCTION

The word of Hasbe from the infinitive "Ehtesab" means the reward they seek. Ansari writes: "The origin of the word is taken from Ehtesab. Bahrol-olum writes that the lexical meaning of the expression Ehtesab means pious act and considering God in doing things.

Sunni and Shiite scholars defined Hasbe in different terms. Mavardi and Abvayli of Sunni scholars, such as Hasbe defined as: "Hasbe it is good and appropriate work". When it is left open and whenever it becomes apparent, is to prevent from wickedness. Doctor Vahbe Zahiri writes: Hasbe something about the public system and customs of Shariat and is sometimes related to crime in order to protect human values and religious and community development is best done.

So the religious basis of this is "ordering for the good and prohibiting from the wrong". So the Sunni consider Hasbe as related to ordering for the good and prohibiting from the wrong".

So, as it is mandatory for all the Muslims to order for the good and prohibit from the wrong in Islam, the Hasbe had a dominating role in Islam and is a separate issue of study and a field of investigation.

Interpretations of Shiite scholars for Hasbe are different. In this view the founder of Shria' made Hasbe necessary due to the management of the disorder and never wants to leave them. But it has not designated a specific individual for them. Naraghi has a comprehensive definition of Hasbe. He says "One of the general tasks of the Faghih is to manage all matters related to religion or world of people. Because, logically, and religiously, ordinary affairs of people, their resurrection and their life depend on it. But doing these things is not for a specific person or specific group.

The qualifications of Mohtaseb

In the view of Shiite jurisprudence the supreme responsibility of doing just and beginning of Hasbe is left for the Just Faghih (Cleric) of the person authorized by him.

If it was not possible, some of his powers in the affairs would be designated to a Just Muslim man in the place of him.

And if a just Muslim man was absent or unable to doing these things, it is left for other Muslims to act instead of him. So, with the present of Just Faghih (Cleric) others are not entitled to act as Mohtaseb and meddle in Hasbe affairs.

Mirza Naieeni writes that: "the summary is that the supremacy of the Faghih is stable and undeniable in doing Hasbe affairs and with the possibility of reference to him, reference to other people is not authorized.

By pointing to some of the specifications of Hasbe, he points out that: "From the basics of Shia's is that in the absence of the Imam, the ordinary affairs of the Muslims is left for the Mohtaseb and the replacement of the clerics (Faghihs) for Imam is of the fundamentals of our religion and the importance of the duties of the Mohtaseb in Islamic regions is certain and the establishment of Faghih replacement for doing those duties is also from the basics of Shia' Islam.

Hasbe is one of the oldest Fegh'h debates and from the advent times, issues related to Hasbe have been seen in Islamic writings. In Sunni books, this issue is considered in a separate section while in Shia' books it is studied during the study of other related material. Also some Shia' writers had wrote for Hasbe separately such as Shahid Avval, in "Doroos" (the Studies), and Feis Kashani in "Al-vafi".

So the Mohtaseb, especially those who were at top of the circle of Hasbe were obliged to know from the religious matters, to have clean hands, to have religious courage and to have a sort of religious reverence among the people.

Hasbe as a means for government: And important issue for investigation is that whether the issue of Hasbe can be seen as to mandate the establishment of Islamic government.

In other words if the Hasbe affairs are mandatory and the role of Mohtaseb is mandatory, is this a reason of having a Islamic government? The preservation of the Islamic boundaries is not possible without having a Islamic government.

So we need a government to run the affairs of our. In the belief and viewpoints of some Faghih's (Clerics), Hasbe with the same concept it could be the basis of the Government and the leadership of the society.

Imam Khomeini (RA) also knows Hasbe affairs as one of important and constituent reasons of establishing a government.

Imam Khomeini believes that there is no doubt that the just shall jurists are in charge of the affairs Hasbe.

The intervention of the Faghih and establishment and arrangement of government with their permission is required and mandatory.

In the absence or impossibility of doing this by the Faghih, doing these affairs is on other just Muslims and these selected Muslims have a duty to act as Mohtaseb in Islamic society.

Although from Sunni Faghihs performing Hasbe affairs is exactly performing the mentioned "ordering for the good and prohibiting from the wrong" but it should be noted that performing these functions and duties is different from the mentioned duty in individual level.

By virtue of the definition of Hasbe from the Sunnis and the duties for Mohtaseb, it can be noted that performing the "ordering for the good and prohibiting from the wrong" is transformed and transferred from the individual level to public and governmental level.

There is no consensus on the date of the advent of the Hasbe among the Muslims and the begging of that, and the ideas fluctuate between the time of the prophet and other times, especially the time of the *Kholafa*.

Some believe that it belongs to Prophet time and since the first making and establishment of the Islamic government by the Prophet. Others believe it belongs to "*Kholafa Rashedin*" (the four *Khalifa*' (Head of the government) after the Prophet).

Despite these disagreements, what is apparent is that the function of Hasbe has been prevailed from the advent of Islam and during the reign of Omavian and Abbasian, and it further developed by the expansion of Islamic government and also by the advent of some social and economic abnormalities.

In principle, the Hasbe is from the duties of *Khalifa*, and as Ebn-E- Khaldoon has pointed out all the Sharia' duties such as Fatva, Judgment among the people and Jihad (war, against non-Muslims) is for the *Khalifa*. But in the course of the time, a specific entity has been established for these duties.

In order to distinguish between Hasbe affairs and the duties of the Judge, Ibn-Ghayem, writes: *velayat* in Hasbe is for the affairs which are not dedicated to judge and the governor (the *Vali*). Then, "ordering for the good and prohibiting from the wrong" is primarily of the functions of Hasbe.

Georgi Zidan, a famous writer on the history of Islamic civilization, has written: "Hasbe is a religious status such as the status of Judgment, Mohtaseb monitor Evil-doing affairs and performs punishment and establishes discipline to the people.

Zidan continues that "It originally was the judge's duties But because the judges could not actually do all these things, some duties were designated to Mohtaseb, and it was then as a separate function and entity in the Islamic society".

What are Hasbe Affairs and the Role of Mohtaseb?

The scope of Hasbe is all the social and personal affairs relating to the concept "ordering for the good and prohibiting from the wrong". Some general Faghi's have listed the Hasbe affairs in detail.

Ebn-akhve has mentioned in lists, duties of Hasbe in social and personal life of the Muslims which is in accordance with the concept "ordering for the good and prohibiting from the wrong" (*amr-belmaroof, nahy-*

almonkar), so every affair and behavior which rests on the said phrase and principle, can be included in Hasbe affairs.

So Hasbe affairs is under the constraint of time and place and many aspects of the life can rest as Hasbe affairs, ie. Hasbe does not include a strict and defined list of affairs.

In restricted sense Hasbe is dedicated to matters such as the managing of the trust, the managing of the affairs of the lost and missed persons, supervision on young adult and so on.

Mohtaseb has to do with daily affairs of the people, there is a need they should be among the very virtuous Muslims in Islamic societies and they should be selected from the very just Muslims or from the Faghih's (clerics).

In broad sense Hasbe relates to all the affairs and behaviors of the people which the religious legislator is not consent by leaving them and must be tackled by the public authority and the Islamic government has a duty and responsibility to be aware and concerned about these issues which will affect the whole community of the Islamic society, both individually and publicly.

Imam Khomeini (RA) has said about this issue that "it is not obscure that the preservation of the Islamic boundaries and the preservation of the youth from deviation and prevention from anti-Islamic propaganda and issues like this are from the apparent issues of Hasbe". So this idea is among the ideas that consider Hasbe with a broad definition and which considers the role of Mohtaseb in a broad sense.

Conclusion

As mentioned in previous sections, Hasbe was a known entity in Islamic societies in order to maintain the order among the society and to establish the order among the society.

The range of Hasbe affairs dose exceeds from individual aspect of the life and affects the public. So many public affairs and behavior would fall under the realm of Hasbe.

It seems that Hasbe is an entity in Islamic culture which can be renewed and replace by entities and organization such as police forces, governmental agencies, and administrative organizations and so on, but there is a benefit in studying Hasbe and the role of Mohtaseb, and that is to use the mechanism in the current world.

Considering the fact that Mohtaseb deals with daily affairs of the people, they should be among the very virtuous Muslims in Islamic society.

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