Two kinds of Wilayah can be understood. The first kind mentioned in various chapters of Fiqh of Shia discusses Wilayah over the dead and Wilayah over those who resemble dead, such as insane (ﻪﻴﻔﺳ), absentees (ﺐﺋﺎﻏ), poor (ﺮﻴﻘﻓ), etc. For example, verse 33 of Sura 17\[9\][10] refers to an inheritor of oppressed slain. This type of Wilayah cannot be applied to a society because none of the mentioned conditions hold for the majority of a society. Traditionally Shi'i jurists have tended to this interpretation, leaving secular power for Shi'i kings called "Sultans." They should defend the territory against non-Shi'a. Ayatollah Sadeq Rouhani who denounced Ayatollah Montazeri, and the appointment of Montazeri by the Assembly of Experts to succeed Khomeini. Current debates on democracy in Iran are critical not only to Iran but also to developments across the Muslim world. For Iran is where Islamism succeeded in changing the tenor of politics, a trend that soon spread across the Muslim world. This position is also close to that advocated by Ayatollah Ali al-Sistani in Iraq, wherein the ulama represent and promote popular interest in advocating an Islamic order but do not claim an exclusive right to rule. This discourse (as was also the case with the lay Islamist intellectuals) has not been willing to acknowledge the inherent contradictions in the structure of the Islamic Republic, on the one hand, and the granting of democracy to the Islamic state, on the other.