

Improvement of Islamic Government under the Auspices of Criticism and Enjoining Right and Forbidding Wrong

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ABSTRACT: In Islamic society, the most important factor for active presence of people and their sympathetic responsibility is control of governors and prevention of deviation in Islamic path. Criticizing of the managers and benevolence morale of the governors show dynamic of Islamic society and its stability of political system. These issues lead to progressing of Islamic community. Enjoining right and forbidding wrong is the progress guarantor of the community that causes permanence of the qualified government. If a society accepts the culture of criticism and enjoining right and forbidding wrong and it prepares the employment background of this corrective culture of religious, this society will be a successful community. This research is done with using of analysis method and it considers this issue from viewpoint of Ahlul Bayt (peace is upon them) and a hadith and Quran. Also, it surveys importance of the criticism and enjoying right and forbidding wrong that based on religious instructions in Islamic society.

Keywords: Criticism, Advice, Enjoining Right and Forbidding Wrong, Islamic Government, Governors Criticizing.

INTRODUCTION

The criticizing, the enjoining right and forbidding wrong and the spreading of its culture are signs of a good human community and worthy management. Imam Hassan (peace be upon him) has stated that the best eye is an eye that can see just goodness and niceness and the best ear is an ear that can listen to notification and profit by this and the best mind is a mind that has no doubt and hesitation. This point becomes more important when we accept the religion has a social aspect and leads to relations between all people of the community. This custom should be instituted by emphasizing of it in society and changing of it to moral custom and religious manner Anyway, the preservation of the community depends on the law and the collection of the rules that explains customs and it can determine executive sponsor for doing of it. All of them are named enjoining right and forbidding wrong in Islamic system. A society will be successful if the members of it know the culture of criticism and questioning and the regime of the community permits people to employ this issue. "Therefore give good tidings (o Muhammad) to my bondmen who hear advice and follow the best". Some verses and a hadith engage in supervision solutions and enjoining right and forbidding wrong is the most important solutions. "And there may spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency". Public oversight has effective role on safety of

sovereignty so it leads to desirable performance of affairs and the people can prevent many faults. "Indeed, all of you are preserver and guardian and you should respond to your subordinate people."

The meaning and the semantics

Criticism: the meanings of the criticism in Persian language are purifying or expelling impurities from mixed materials, choosing the best thing and finding fault or caviling. Ibne Manzoor said that the criticism means separating original money from forged money. The criticism is finding and indicating for helping someone to find his/her way and if he/she does not do, he/she cannot excuse (Jamshidi, 1999) The criticism is checking of an article, speech or behavior for identification and presentation of beauty and obscenity, necessity or not necessity, being or not being and honesty or dishonesty.

Advice: the meanings of the advice are benevolence, purifying or being purified. In some a hadith the opposite of advice is perfidy swooning of the governors. In Persian language the meaning of advice is tailor because the advice leads to connection. Imam Sajjad (peace is upon him) has stated "you should treat critic kindly and you should listen to critic. If he/she claims was true you should worship the God and if he/she claims was not true you should treat him/her kindly and you shouldn't be irritated." Everybody will be a benevolent and an adviser if he/she talks or writes kindly and sympathetically because of improving of social relationships. Therefore the messengers are named in many cases true adviser in the Quran. "I convey unto you the messages of my Lord and am for you a true adviser (SafayeHaeri , 2008)".

The right and the wrong: The meaning of the right is something that proved it is true and the religion and the intellect accept it. The meaning of the wrong is something that is not religion ally and intellectually true. The acting based on the right is indispensable and recommended, and acting based on the wrong should be stopped because it is unlawful and sometime it is abominable. The ruling we need the ruling in any society because it forbids insecurity and anarchy and it is cause of carrying out of the law. The meaning of the ruling is like the meaning of the judgment because both of them have one purpose and it is prevention of an anarchy and insecurity (KarimiVala, 2009)

The Islamic rule: The religion of Islam considers the ruling and human nature and it has a tendency toward social life. (Political thought, P.156). It considers Vilayat which containing the real ruling and true authority. As we see some indications of the God or messengers like "O ye who believe! Obey Allah, and obey the messenger and those of who are in authority." (Quran 4:59), the governor should be an Islamic scholar. "O mankind indeed the best man for governing is the most knowledgeable of you about Islam. Shiite scholars concede the political guardianship to "Faghih" and they call this "Vilayat e Faghih".

The criticism and forbidding wrong

Enjoining right and forbidding wrong is one of the most important religious precepts. Enjoining right is one of the certain and social obligation of Muslims and it is a reaction to someone who relinquish his/her religious duties and it is done for the prevention of its. Imam Ali (peace be upon him) has stated: "some people deny wrong inly, they have all good features and some others deny wrong just in speech and heartily but do not anything so, they take to good features and destroy another (KarimiTabar, 2003) Some people deny the wrong just heartily and do not anything so, they destroy tow good features and just gain one. Others give up the wrong in speech and practice heartily, they are dead among alive. Enjoining right and forbidding wrong is much more wrathful than all good works like jihad in Allah's way. Indeed, enjoining right and forbidding wrong doesn't become cause of death or decreasing of your food and it is a right speech toward a cruel governor. Forbidding wrong should have a religious reason and the essential condition of the forbidding wrong is the presentation of the right. But we may don't have any religious reason in criticizing and we just criticize an issue. The notifying of someone compassionately and criticizing of his/her practice will be the criticism if it causes to his/her progressing and perfection. When someone is criticized, it doesn't show that he/she is offender and it is done just for improving of his/her position. Anyway, all criticizing aren't enjoining right and forbidding wrong.

The criticism of the governors

The governor must know that all people pay attention to his speech and his behavior and they are careful about his performance and evaluate him. Imam Ali (peace be upon him) notifies this fact to Malek Ashtar: "The public look at behaviors of you like you had looked at governors' behaviors of before yourself, and the public speak about you everything you had spoken about former governors.". This speech shows that the behaviors and the purpose of individuals sooner or later are reflected by subtle critics of society (JavadiAmoli, 2000). Imam Ali (peace be upon him) has stated that "you should choose your friend among the people that offer you your faults and help you to overcome your concupiscence." Imam Ali (peace be upon him) emphasized on the advice, the criticism and the

enjoining right and forbidding wrong that the people had to present them. He didn't become irritated from people advice or people criticism and he encouraged them to advising and criticizing and he believed that all governors need them. He said that "Don't speak with me like obstinate ruler/don't avoid me as if I am an exasperated man, don't behave me pretentiously, don't imagine that I would be angry if you offer me a right and don't imagine that I want to show myself proudly. Because if someone become angry with hearing of the right or equity, he will not do the right and equity. Therefore, don't prohibit yourselves from expressing of the right, because I don't know myself better than what I am unless the God supports me. The right of asking from the governor in Alavi government is the certain right of the Muslims. Imam sadegh (peace be upon him) has stated: "my best brother is who tells me my fault and offers me his criticism".

Necessity of the governors advising and its importance

In insight of the Islamic policy, Islamic nation should obey just governors and in addition, they have to have political participation in their community and control the system management in the legislative, the judicial and the executive (GhorbaniLahiji, 2001). So that, the opinions and real guidance's and sometimes the objections and criticism lead to welfare of the community. Essentially, the human likes the power. The power intoxicates the human and he/she becomes selfish. "That he thicket himself independent! Lo! Unto thy Lord is the return". "If the human is not really powerful but he/she feels it, he/she will go astray. So, enjoining right and forbidding wrong can prevent him/her from such thought between the governors." Imam Ali (peace be upon him) has said: "The people who don't wish others benevolence and don't like benevolent, they won't become fortunate. The moral of the criticism of the public for governors proves that society is dynamic and individuals of it access to political maturity. Imam Khomeyni said: "If someone matures, he/she never will not be disturbed by criticism of the peasants." Imam Sadegh (peace is upon him) quoted from Islam messenger: "The God makes happy any slave that listens to me and tells whom does not have heard my speech; any Muslim can't commit treason in three things: obeying the God purely, doing benevolent for Muslim leaders and attending to the Muslims."

Relation between the government and the public

The advice of citizens and benevolence of them for Islamic governor is not just a moral concept but it is very important for government and the community needs it. Imam Javad (peace is upon him) has stated: "The believer needs to divine grace and inner adviser and also he/she should accept the advice of advisers (AllameMajlesi, 1984). This issue is a necessary right which entrusts to Islamic governor and neglecting of it leads to God's punishment, because in Islam culture the relation between people and government is very important. This relation has bond, kindness, compassion and responsibility for community destiny. Imam Ali (peace is upon him) considers himself as a governor who is participated in people grief, happiness, poverty and wealth, and he said "Am I satisfied because they call me Amir E Moemenin? Am I satisfied because I don't participate in difficulties of people? Shouldn't I be their sample in difficulties of life?"

The supervision and Islamic ruling

The political system of Shiite in Absence Age is lawful because a righteous scholar who is just, fair and decent man conducts it. He obeys God and he isn't a capricious man, so, he blunders rarely and he may mistake or sin. The leader of the Islamic society is not innocent and he may blunder or maybe he abuses or commits treason.

Self-control and observance of piety: The biography of innocents is one of the sources of supervision and authority control. All of the innocents were faithful, decent, sincere, fair, severe in their responsibilities, reformist, and practical, ready for defending, courteous, and generous. They were cause of community safety and uncorrupted of society.

The criticizing of the governors: The Islamic governor should not wait for someone to criticize or advise him and then he accepts. The Quran states from Yousuf saying: "Lol. The human soul enjoined unto veil, save that whereon my Lord hath mercy. "It was by the mercy of Allah that thou wast lenient with them (O Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round thee". The prophet of Islam had been using from opinions of people in sensitive cases and serious decisions and sometimes he had been preferring to perform their views not his opinion. The Amir e Moemenin Imam Ali (peace be upon him) invited his companions to express their opinions and he asked them to help him by truthfully advice. "God's blessing is for someone that favors me and presents me my faults." Imam Reza (peace be upon him) has stated: "you should divide your time to 4 part: time for praying, time for earning a livelihood, time for fraternizing with brothers and confidants that present you your faults who like you heartily and time for lawful recreation and you are able to do these with the last time."

Easy accessibility to the governors: If you want to advise the governor, you should find him easily. Imam Kazem (peace is upon him) said: "Allocate a part of your time for socializing with religious brothers and confidants because they present you your faults and they like you heartily." (Harrani, 2011). The governor must establish this conditions and it is his duty, because without this condition, the people cannot say their criticism and they become involved in a difficulty. On the other hand, the governor cannot understand the realities, perhaps the ugliness to beauty, the niceness to evil, the perverseness to honesty are reported. Imam Ali (peace is upon him) has stated: "never conceal yourself from the public, because it leads to lack of information about society. If the governors conceal themselves from the people, they cannot know anything about their community. Therefore, serious things convert to petty things and vice versa, beauty converts to ugliness and vice versa."

Forbidding wrong and supervision of the public on social affairs

Supervision of the public on social affairs and the governors is done because of precept of God that is named enjoining right and forbidding wrong. «"Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency, and ye believe in Allah". Enjoining right and forbidding wrong is the sponsor of social rise and community development and in result of this, the governors don't tyrannize and the system policy is done perfectly. Imam Ali (peace is upon him) said: "The despotism and relying on just you're thought are committed you an offence and you fall in precipice." They are important factors of values protection and it leads to the stability of competent government. Forbidding wrong and effective criticism are the most important solutions for supervision of Islamic community. And lead the public to do religious precepts and give up unlawful works. People shouldn't be indifferent to abnormalities of humans and social or abnormalities of the governors. The public should invite others to niceness and forbid them to commit a sin. Imam Muhammad e Bagher (peace is upon him) said: "lo! Pious man, follow everybody who reminds you your faults benevolently and don't follow everybody who causes you to laugh maliciously."

Manner of the criticism

The prophet of Islam Muhammad (peace is upon him) commanded anybody that intends to enjoin right and forbid wrong: "He/she advises people sincerely, behaves them kindly, invites them to goodness elegantly and he/she has to know about their habits and characters. So that, he/she can behave them accordance of their manner. The criticism is right of the people and nobody can deprive people from this right unduly (Rezaee Rad, 2006) But, recognition of the community events and phenomena of the cultural and political, information about factors of disincentive and combating them are the most important preludes of the criticism and critics. "They command justly and also they obey it themselves, they forbid people from doing wrong and also they don't do wrongly. "Anybody who intends to enjoin right and forbid wrong have to have three features: he/she does what he/she enjoins others to do, he/she enjoins right and forbids wrong justly and he/she acts moderately in what he/she enjoins right and forbids wrong" . The critic who acts wisely has tolerance. He/she doesn't become angry harshly, he/she doesn't conceal the truth and he/she behaves justly in any conditions (MesbahYasdi, 1999) Imam Ali (peace be upon him) said: "You should exploit a critic who is amenable to advice and accept the advice of such critic." On blessed Sura Taha after they understood that all misfortunes were because of pharaoh: « "Go, both of you, unto pharaoh. Lo! He hath transgressed (the bounds), and speak unto him a gentle word, that peradventure he may heed or fear" "Certainly, the God knew his fate but it is a lesson for all leaders of the God." There are some moral instructions about intellectual behavior and speech on blessed sura Nahl: "Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way. Lo! Thy Lord is Best Aware of him who strayeth from His way, and He is Best Aware of those who go aright (Sharifi, 2007)"

The necessity of the reverence to Islamic governor

In the political insight of Islam, the leader of the Islamic social who is worthy human for governing and the people admit him should be respected and the people shouldn't insult him. Their criticizing and theirs advising shouldn't lead to him desecration (Duties of people and Government in Alavi Government). Imam Sadegh (peace is upon him) has stated: "Avoid from futile speech and enmity because they are causes of pessimism and dissension between believers." By this insight all people have to protect from Vilayat and Islamic ruling and they shouldn't be indifferent about such indecent behaviors. Imam Ali (peace be upon him) said that "Your criticism in the public view leads to defaming of who is criticized and crushing of his/hers personality."

The planning for culture of amenability to advice

All of the people in any society have to be worried about conditions of their society. They have to criticize some people that need the advice. « And when it is said unto him: Be careful of thy duty to Allah, pride taketh him to sin, hell will settle his account, an evil resting-place." Imam Ali said: "lo! Muslims, you will achieve welfare if you pay attention to your faults not others' faults and cry for your faults." The government has to prepare free condition for criticizing of the authority and it has to remove all impediments. Imam Ali (peace is upon him) has stated: "Keep away your guards from them in order that their speaker talks to you comfortably.

CONCLUSION

Intellectual training intends the improvement and progress of the people as an important aspect of human training. One of the basic factors in this training is criticism for separating of true thoughts from wrongs. Surely, developing of culture of enjoining right and forbidding wrong in society leads to progressing of practices. Also, amenability to advice prepares hopefulness for improving of affairs. The government has to prepare using of this religious culture for all individuals of the community. A society which doesn't accept the criticism is degenerated. If the leader of the society allows people to criticize and even he exposes himself to criticism of the public, this society will be successful. Any criticism will be useful and well if it is based on the religious manners and Islamic commandments. And if the criticism is done based on private aims or group purpose, it will be unusual and bad. Any Muslim is obliged to enjoin right and forbid wrong and it is not restricted to special person. It is better that the supervision of the people on the governors is done with reverence observance of Islamic governor, so, it effects on welfare of society. According to policy insight of Islam, Islamic nation have to obey their honest governors and in addition, they have to participate in politics and control the management of the system in all aspects (the executive legislative, the judicial branches) based on the real needs of the Islamic community.

Opinions

As much as the criticism is for perfection of the behaviors, amenability to advice also prepares hopefulness for improving of the affairs, spreading of the culture of the enjoining right and forbidding wrong in society leads to perfection of the behavior and progressing of the community.

In Islamic society, the people should control the behaviors of their leader for protecting of the values and preventing of any divagation from Islam directions.

Islamic governor has to prepare employing of the enjoining right and forbidding wrong that is done sincerely and benevolently.

The supervision of the people on the government policy should be done with reverence observance of Islamic governor. So, it leads to welfare of the society.

The governors should be accessible in any cases, so, the people can criticize him comfortably.

We can profit from the biography of the Islam prophet Muhammad (peace be upon him) and Ahlul Bayt. Because they used from opinion of the people when they wanted to decide about important things and sometimes they preferred to use opinions of the people not their self's opinions.

According to policy insight of Islam, Islamic nation have to obey their honest governors and in addition they have to participate in politics and control the management of the system in the executive, the legislative, and the judicial branches that based on the real needs of Islamic society.

The citizens have to criticize their governor benevolently and it is their right.

Conflict of interest

The authors declare no conflict of interest

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