



## The role of people in the religious democracy of Imam Ali (AS)

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### **ABSTRACT**

Political systems in accordance with the divine and the material world, in the form of an authoritarian political system, democratic political system and system of religious democracy is examined. The aim of this study was to investigate the role of people in the religious democracy of Imam Ali (AS). Research Methodology this paper analytic-descriptive and information research collected by using the library. The results show that the system of religious democracy, government is a tool in the service of man. Philosophy of government in Islam, preparing the ground for the growth and prosperity of the people, and to meet this goal, the ruler and the people have rights on each other mutually. Theocracy Imam Ali (AS) also gave a manifestation of religious democracy in the true sense because this government emanates from the people and representatives of your government servant of the people.

### **Keyword:**

- ✓ *Government*
- ✓ *religious democracy*
- ✓ *brokers*
- ✓ *rights*
- ✓ *obligations*

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## INTRODUCTION

The advancement of human knowledge has always been in any political system is a set of rules worth to regulate social relations and the scope of the freedom of citizens and their interaction with government officials and naturally, it can be worth, have different attributes. In democracies, the relationship between rulers with people not one-way but between rulers and citizens, the relationship is reciprocal rights. Each has its own responsibilities and rights that must be kept together at the same time. This principle, one of the pillars of democracy is religious. In this view of the relationship between the individual and the state is mutual, not one-sided. It is not that people are just pure obedience and surrender the will of the government to do. In this regard Imam Ali (AS) brought up the characteristics of religious democracy more advanced and more progressive Western democracies available. Although these systems have emerged in the late Middle Ages, but many of its principles from the same source and the samples have adapted the Alawite religious democracy. Respect for people, enshrining their rights, security and peace, outdoor criticism and examination and impeachment and will consult and several other issues that are symptoms of a system of religious democracy is all in the short reign of Imam Ali (AS) is the pollen. Religious democracy and the rights of religious people speak and act, namely direct dialogue with the people and government accountable to the people. Due to this it is important that the power is in the hands of governments and guarantee the rights of people who need the support of the government will be possible. Therefore, in the modern world, and government with a power tool and the possibility of threat or guarantee the rights of the people, are the main target of the declaration of rights. Because of the lack of inhibition of power, human rights abuses will follow all scholars and lawyers has been trying to limit the power of government, the rights and liberties of a nation be secure. With this attitude, in a dynamic system of government, officials advise all contribute to these objectives, it is essential.

On the opposite side, in front of people and trying to meet the needs and requirements of government agencies that they do, they must do certain tasks because the right and duty of both categories are related to each other.

Due to these facts, the core of the debate on religious democracy system of government, public legal aspects and overseeing the government's relationship with the public. For this purpose, it is worthy of public law from different angles to analyze the problem of pay.

Among Islamic scholars, though far from Islam, a great deal has been written about the relationship between government and the people, but the most complete and most comprehensive approach to Nahj ol-balaghe search. Imam Ali (AS) during his reign of almost five years in speech and behavior, paying special attention to the rights of the people. Indeed, the care and attention of Imam Ali (AS) as Imam and ruler of the Islamic Society of fine and coarse points and angles of the truth have to pay very high, is indeed unique and amazing.

Should be acknowledged as an important and useful research by other scholars to explain the problem from the perspective of religion in our country has been done.

Nevertheless, in conjunction with a comprehensive explanation of the principles and provisions of legal guardianship, together with the analysis of the problem based learning and reasoning, despite the importance of having a coherent and independent work has been done. The explanation, rational analysis of this issue, and argued with Nahj al-Balaghe, Problems and response plan that Imam Ali (AS) organized at the level of basic opportunities, and possible elimination of the gap in resources experts it provides.

Accordingly, the basic question of this research is that the logic of Imam Ali (AS), What is the role of people in the religious democracy? What is the view of Imam Ali (AS) about religious democracy? In this vision, the people are bound and do not have any say in the government? What is the difference between democracy with religious democracy?

### Methods

This study conducted a descriptive analysis of the data collected by the library. The author has tried to check references, related materials and taking notes and then read the data analysis, the comparison touch.

### Part One: Overview and Concepts

Before entering the main issues, the need for the reader is familiar with the subject, summarizes our general.

#### 1. The definition of democracy

Democracy means rule of the people. The word in Greek is «Demos» the people and «krafos» the rule is derived (Bayat, 2002). Democracy is defined as follows:

"Democracy is a regime characterized by, the submission of the minority from the majority and the recognition of freedom and equal members of society. Regime, in which the power of the nation." (Agha Bakhshi and Afshari Rad, 1997).

It should be noted in country that a democratic government, public participation in the elections, leaders and government officials to determine the specific period and in fact, people who choose Top people, are political decisions. Democracy is based on freedom of thought and the origins of the people (Pazargad, 1980).

#### 2. The definition of religious democracy

Democracy is when coinciding with certain concepts can be religious or secular. So it's something that changes the flavor of democracy, the features and Certain components of a society. Religious democracy means that religious values play a key role in the public sphere and political society. In fact, religious democracy, refers to a model of government that is based on divine legitimacy and acceptance of people and the regulatory framework divine (Fayyazi, 2001).

#### 3. The differences between religious democracy with democracy

Differences in religious democracy with democracy, the principles can be summarized:

1. In religious democracy asked people within the divine order is standard practice and asked people not to be preferred over the law and order of God. In other words, democratic Islamic state, God-centered. But democracies West have underscored the centrality of man and the government must make its utmost to maximize the welfare. And asked people not so limited and act on the basis of the majority of people. According to John Locke, the aim of the

government to protect the rights to life, liberty and property of individuals and government nothing to provide spiritual salvation of the people and their intellectual guidance (Boshiriyeh, 2001).

2. In the democratic West, the source of the legitimacy of humanitarian law is based on wisdom and experience and human practice and nothing to do with God, revelation or religion. And because of their perspectives, sense and substance and the world and nature, efforts only covers the same range. In this society, way of life based on the joy and profit-seeking, so the people's efforts to achieve this goal, and no difference between right and wrong, lawful and unlawful for them. But religious democracy limited to religious norms which is fixed principles and its derivatives based on reason and on the basis of jurisprudence evolve in time and space.

3. The system of religious democracy, politicians must be employed after the tests and examinations and among those individuals who possess piety, justice, good ethics, experience, expertise and the like are to be selected. But the criterion of government in the democratic West is focused primarily on specialty worldly (Mesbah Yazdi, 1379).

### **Part II: Origin of Rights in Islam**

The rule of law, common interface between democracy and religious democracy but the law, in accordance with the principles established and what is in fact its origins?

Some scholars believe that the system of social rights in civic affairs. Their thinking is often limited to social reality and idealism can not tolerate the idea of ideal, the divine will of the people over the legal documentation is important. Thus the source of the right to know the people and the government, not the will of God that is beyond the collective will. Rights based on the needs and desires of the people is variable, the government is required to develop and ensure the rights of the people are demanding it. Thus, the source of law, trends and needs of the people and nothing else. The aim of this group for the rights of individuals in society who believes in democracy, not theocracy rule (see: Saket, 2008).

Many arrived on the view that it is the most important it is necessary to determine the range and scope of legal philosophy and the meaning of human need is the need of what needs to be, natural need for human or animal false needs? They all seem to look at the requirements, so that it looked so realistic legislatures, some Western societies, according to the wishes of the people, the law Homosexuality ratified the component's legal rights have.

It should be noted that the rights and duties of man to develop his existence is based on the dimensions of human existence, and no one but Sane he is surrounded by full, After determining the actual rights of man and his environment and the world needs him and shall be entitled to such power source or any other source, such as the existence of the defect, the real origin of the human rights provisions will be.

God glorified humans have determined that both the natural and innate rights and the rights of the individual and his social, the time and place of his rights and the consequences it has been determined, human rights are fully and properly accounted for and the rights of other creatures, both real and genuine rights of both the known and the duties of the position for which the rights of the identified. His latest book is *The approach that tebyan* (Nahl/98), any of the

rights to the book evolution as a true man of the left and right upon Allah is the source of all rights, transcendental nature him. God says: God is the source and origin (Kahf/29). To the right and its revival in personal and social life, no real way than the way God which is taught by revelation to prophets (see: Javadi-Amelie, 2006).

### **Part III: The role of people in the system of religious democracy**

As mentioned above, religious democracy, rule that the principle of their formation and the interaction with people is the connection with people. The government of Imam Ali (PBUH) example of unique and exclusive from implementation reciprocal rights of the people and the government. Due to these facts, the core of the debate on religious democracy system of government, public legal aspects and overseeing the government's relationship with the public. In the following discussion, we will examine these rights from the perspective of Imam Ali (AS).

#### **1. The necessity of order in society**

One of the most important criteria for religious democracy, the need for government to establish order and justice. As of Imam Ali (AS) to order the very values and in his will, bequeathed to his children before any other order as soon as the order in virtue of the highlights: "You and all the children and my family and anyone who cares about my work as he looks to God and I will work order" (Nahjul Balagha, sermon 158).

This indicates that prevent sedition and chaos of view, Ali (AS) is very important, because all the work is to introduce an orderly society, It is obvious that such an order without the government and the government are not allowed. The Imam Ali (AS) on the need and necessity for the government said: "People have to have either good or evil King and ruler, he is faithful to his work in the shadow government pays pagan blessings of life will benefit from and where the people live their lives and property by public funds he collected and to help him fight enemies, the roads are safe and the weak be strong and the prosperity of the wicked and the righteous and be safe" (Nahjul Balagha, sermon 2).

Imam Ali (AS) the material against the opposition said they initially claimed we do not need to state the Qur'an and with the slogan "Government is not the rule of God" that the Qur'an had been rejected by the government. Imam Ali (AS) rejection of any law other than the law of God accepts, But it does not negate the rule and reign of illegitimacy and started talking explicitly stated that the opposition is true slogan. However, their purpose and this means is that the kingdom of God, and this is wrong; right to speak their language and they have the means to cancel the order.

#### **2. Create security and relaxation**

The most important tasks to fulfill religious democracy is government agents in all fields, be it on security. Personal security, social, economic and political needs of all people. Not just have a special security and labor are busy and some of the work and efforts of the various activities are excluded. Imam Ali (AS) said: "Your oppressed servants to be safe" (Nahjul Balagha, sermon 216).

Islam, justice is one of the most important and most basic ethics form the basis of human society and regarding it in any situation, even the unbeliever to know. Imam Ali (AS) Malek in their treaties of the disbelievers who live in the shadow of the Islamic state and its citizens are counted,

said: "Mercy to the peasant, with their friendship and kindness of their right to self-government agenda for the placement and will not be as hungry predators that eat booty number, because the two groups: religious brothers, you are required to respect their rights to you or you are identical with the creation and human rights, it is obligatory upon you" (Nahjul Balagha, letter 53).

### 3. Personality and Respect for People

Counting people and honoring their great personality and cherish the dignity and prestige of the people, which contributes to development of personality and talent and creativity thrive and their self-reliance, other symptoms of a religious democracy.

Imam Ali (AS) wrote in a letter to the person who appointed him to the command of the charity include: "When the tribe do not go into the house over the water tribe, and clay slowly got to her, tell her to check with them for a little respect and do not, Then say: Servant of God, God and His Khalifa has sent me to you, That God has placed on your property until you get it right. Does God in your own right to do it and make it pay him? If someone says no, do not move and if someone told him so angry with him go" (Nahjul Balagha, letter 25).

### 4. Information and Statement of Issues

In the religious democracy should reciprocate advise people of all non-military and security issues and speech problems, information and broadcasting and reasoning to understand the dos and don'ts of government approved and enticing people to think and reflect and think about the different areas of the country involved, the necessary accessories. As in the government Amiralmomenin Ali (AS) according to the types of cases seen in the superior and timely. For example, the Imam (AS) Take a deep psychological and people to take action and move toward Kufa, Basra informs and with information about his practice and move and breaking some of the companions in Medina pledged allegiance to the people of Basra, Kofi knocked freedom to lay judge, as if he were aware of the oppression and let them help him if he were found guilty, he wanted to return to the right " (Nahjul Balagha, letter 57).

### 5. Consult with people

Another religious system of democratic standards, in the public consultation and avoid tyranny and despotism, referring to their comments and opinions. Imam Ali (AS) in nahjul balagha repeatedly emphasized the role of the agents told her that they consult with people: "Consult with men, to slip and safe regret coming back"(Nahjul Balagha, sermon 216). Indeed, counsel for the people and away from tyranny and despotism, the most important things in the way of Imam Ali's leadership. He was with that of infallibility, but always consult with others that: "you are right on the sentence My God, do not do anything without consulting you" (Nahjul Balagha, letter 57).

Imam Ali (AS) during his reign, in such a way that people simply went to the Prophet and his problems with his left among you. He consulted with the people, and among the problems you had with them and they wanted tips and advice. In this regard, the government based on the opinions and ideas of the people and government are required to handle them according to the will of society. In other words,

the question should be consulted only moral, but also of practical religious government explained.

### 6. Eliminate fear and anxiety of people

Religious democratic system of government is expected to turn the hearts of the people, eliminating the fear of them, to create hope and joy and love, affection and friendship between the serf, they create a unified nation. Undoubtedly, the authorities need to create such a context and the expectations of the people who must wear agents, it does society. In the government of Imam Ali (AS) deep attention to this issue can be seen. Imam (AS) in a letter to his agent in Basra says: "Turn the hearts of the people with the goodness of and fears tied to their hearts opener" (Nahjul Balagha, letter 18).

### 7. The right of the people to deliver them

Justice-oriented, right up to the right, honest people in all aspects of prevention and betrayal of the people's rights and expectations of people in the government of Imam Ali (AS) and in each state arising from the province's schools, As of Imam Ali in a letter sent to Azerbaijan Ashs agent wrote: "What is thy duty on your loan. Who put you up to it, take your guard put into circulation ... Finance the property of God is in your hands and you take it to its treasury to me, I'm the worst governors" (Nahjul Balagha, letter 5).

### 8. prohibited from spying on people

From other characteristics of religious democracy prohibition of spying on other people's affairs. Imam Ali (AS) to secure privacy and legal people he knows and believes that the government should stop breaking safety. Imam Ali (AS) says: "Search and exploration of the people do not speak, do not concede early pickers, although he appears to be wearing clothing advice and love you" (Mashhadi, 1994).

### 9. The right to supervision

One of the most basic human rights that should be considered religious democracy, "right to control" on the performance of government officials. Exercise of this right is one of the indisputable rights of people in the Islamic theocracy has a prominent role in satisfying the public on how to manage and prevent possible errors and mistakes they have. The population monitoring methods can be different in different eras and in its simplest form, verbal hints that people face in today's complex problems, such as the establishment of political parties, unions, associations, public media, change. All these strategies are valuable and the enjoyment of the right to self-government has an important role. To clarify and define the role of the government in the value system alavi should be referred to a story critical of the "Sudeh" of the dominant land at the time of Hazrat Ali (AS) and Muawiyah (Amin, 1927).

The main attention will be based on divine laws and Secondary religious people, the Forbidding what is evil practices that Islam is a great and unique, Should consider how different levels of governance from top to bottom to monitor, enforce and criticize and new solutions to improve their activity suggest. It never criticize and advise the person or group has been assigned, note that not all people are bound to each other and all have a duty to remain silent encroachments of the difference between the normal and not a statesman. This means that all aspects of society including the governing board, and non-government must be prepared

and have the capacity to criticize and question them. In addition, as the general population can advise government officials and by this means, the errors they remind him of his responsibilities, may be responsible for errors or other responsible member of the community to remind him (Mousavi Khomeini, 1990).

### **Part III: Effects and results observance the role of people**

Rights of people from state officials, to cause the popularity of the government or draw general satisfaction. State officials serve the people and Must deal compassionately to the needs of the people. Fairness of the law for justice in society do not succeed, but it must be completely fair to enforce the law. The greater the scope of law enforcement, the justice provides a broader context, The government, which thinks in administering justice must also be considered that the practice of law axes, practical to provide it to people under its rule and give it a habit to practice law, So that people have with the implementation and adherence to the rule of justice, and commitment to full implementation of government they want. Imam Ali (AS) says: "Then the people to obey the government and the government has to pay the right people, the government can hope to survive. But when the people to govern themselves be overcome or governing people is wrong, the system is disturbed" (Nahjul Balagha, sermon 216).

Sermon ago interaction between government and people, as well as the positive and negative effects of interaction and leave it expresses. What is desired from the sermon, pay reciprocal rights and the rule of constitutional law today as it will be discussed. Respecting the sovereignty of the people and the synergy between the two, to safeguard the unity of the Islamic Republic, therefore, should strive to achieve this was. Indeed, the national authority and the authority of the population is composed of the state and nation. National sovereignty, when people realized that the government and the role and responsibility of their own; Nation responsibilities under the law and collective identity and national government and all that comes from him, act and the government of its responsibility to do. In other words, the national authority in the light of mutual interest to the government and people exercising their rights to each other, he realized. If the people and the government to take care of their mutual obligations of trust, cohesion and unity between them is established to preserve the unity and self-respect become enemy of the impact take penetration.

These effects can be accomplished when the government officials have the power tool, rather they are servants of the people and not their superior knowledge and determine the boundaries for themselves and their agents do not. Important political message of Islam is to educate the rulers and political power away.

### **Conclusion**

In this study, The role of people in the system of religious democracy of Imam Ali (AS) were analyzed and considering the foundation of the people and agencies became clear that the most important characteristics of religious democracy, count the same head of state with the citizens, and refusal to acknowledge the "superior being". The theocracy, divine law is the authority and supremacy compared to the views of people but this ignores the role of the votes of the people in the administration of society. In this paper we describe a shred of meaning, and we conclude

that Imam Ali (AS) during his reign of almost five years, the creation and expansion of social justice and reducing the gap spare no effort was not observed. Political science and public rights of Imam Ali (AS) in the field of justice and is enclosed and do not let the sacred boundary, even to non-Muslims being raped and the blossoming of science policy in the light of divine revelation.

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