

Participation of people in the Islamic state

Analytical review of the people role in the system of vela at-e faqih

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Abstract

Islam is the religion of partnership, unity, cooperation on goodness, brotherhood and fraternity, unity, congregation, conscience and tolerance. Islam has refused to obey paganism and has called for obedience to political power and Islamic state based on justice. In the Islamic culture, the Ummah of Islam endeavors to change the state with its internal decision, and people play the most role in transforming the oligarchic regimes into Islamic Ummah, and people are the engine of fundamental changes in the field of power and government. But the participation of people in the administration of the country based on Islam is different from political participation in governing systems based on the majority. The legitimacy of the government in Islam is based on the standard of divine installation, and people play a significant role in building operational capability and system acceptance. This research, by examining the Holy Quran and Islamic texts, analyzing the content and historical content, attempts to analyze the role of people in the Islamic state. The subject studies in the historical texts of Islam and the constitutional rights of the Islamic Republic of Iran, while highlighting some of the basic roles of public participation in the administration of power, it highlights the categorization of popular functions of power in the Islamic state and explains the rights of the nation in this regard.

Key words: the rights of the nation, legitimacy and acceptance, co-operation and service, needs, Islamic state, unity and brotherhood, Islamic Republic of Iran, Imam Khomeini.

Introduction

By reviewing the key words of oppression, participation, unity, cooperation on goodness, brotherhood and fraternity, unity, congregation, conscience and tolerance in narrative texts and verses, and reviewing the rights of the nation in the constitution of the Islamic Republic of Iran and the views of Imam Khomeini and Ayatollah Khamenei in this field, we have found that Islam has some ideas for government. The model of this government is based on verses and narrations based on the avoidance of tyranny and reliance on cooperation on virtue and service to believers. And the general role of the people is very high. But this role is not in the quantity of votes. But also from the realization of justice and the implementation of religion by the general public, and the innocent and non-infallible leaders appointed by the religion to meet the needs of mankind. How can this fact be extracted from the rituals of the hadiths and verses of the Holy Quran?

Research question

What is the People's Participation Model for the Realization of Justice in Islamic Texts? Which models and which verses, narrations, and traditions of Islamic leaders can be derived from this model?

Methodology

The method of achieving the style and Islamic model of people's participation in power is based

on the analysis of the key words contained in Islamic texts and the extraction of their content by the method of ijtiḥad and the analysis of the content of the extracted cases.

The role of people in the formation of the Islamic system

One of the most important goals of the mission is one of the most important goals of the mission, to bring people to fair treatment and to establish the justice of the Queen in their own way, so that the people of the community seek justice and fulfillment. The Qur'an orders Ehsan justice and publishing. They have interpreted justice to social justice. (Morrowati and Zainivand, 2014)

Islamic state is never realized without the will of the people and the fundamental difference between the Islamic state and the governments based on force and oppression, but on the basis of love and interest of people in the religion and Islamic ruler. When people benefit from religious ethics and religion, and the more religious practices they perform, they have greater unity and solidarity, the Islamic state is more solid and more successful in achieving its goals. (Javadi Amoli, 1999)

"What is expected for the building of life and future construction is not feasible without the participation of the people. Therefore, in addition to the management that officials must do, the presence of people in both areas is necessary; both the realm of the economy, and the sphere of culture. Without the presence of the people, work will not be done and the purpose will not be realized. People in different groups of people can play a role with national determination and resolve. The authorities also need people's support in order to be able to work properly. They must also enter the field, both in economics and in the field of culture, with the trust of the Almighty God, with the help of divine accomplishments and confirmation and popular support. "(Khamenei, New Year Message, 2014)

Congregation in Islam

Muslims and believers have been tasked with securing solidarity to stamp one another and respect each other's rights. Preserving the congregation and keeping in touch with it is one of the five things God has commanded them to do. In the sense of love, it is ranked among the ten pillars of Islam, and has described the association with the Muslim community as three things that do not provoke a grudge against any Muslim.

The dismemberment of Muslims is in the ranks of sins. (Wikipedia, the word congregation) The congregation is a Hadithic conception of maintaining the solidarity of Muslims, and the word congregation means a group of people. Congregation is the opposite of divisibility. The congregation has a relationship with Islamic unity and brotherhood. This term has been used in the Islamic jurisprudence in the following spheres, khums, hajj, resurrection, hypocrisy and retribution. The word congregation has not been used in the Holy Qur'an. However, in some verses of the Holy Qur'an, the emphasis on the concept of encouraging Muslims is emphasized on the axis of the teachings of the book and the tradition. (Al-Imran, 103, 105; Anam, 159; Al-Anbiya, 92; Momenon, 52; and Shura, 13-14). In verse 103 of Surah al-Imran, Muslims are clearly assigned to cling to the divine line (Habullah) and not disperse them. The commentators in the commentary on Habulullah have mentioned a variety of issues, of which it follows that the purpose of gripping Habibullah in this verse is to gather together (congregation) and coalition. In the hadith of the Prophet (pbuh), the community of believers is likened to a monument that each of the believers plays in its formation and strength (Bokhari, 1401 AH, Volume 1, p. 123), and in

another tradition, a member is injured, its effect is also shown in other members. (Koleini, 2014, Vol. 2, p. 166)

Unity of the Islamic Ummah

The Qur'an has spoken of the alliance as a "great blessing" and has asked the believers not to forget the bitterness and peril of the period of division, and to remember how God created humankind between them.

Ali (PBUH) in a long speech points out the destiny of the former nations that were powerful when they were united; but when they were dispersed, they were spoiled from all sides. (Dashti, Nahj al-Balagha, sermon 192), he considered union as the victory factor. Imam Sajjad (AS) has also emphasized this meaning. Imam Sadiq (PBUH) considered the departure of Muslims equal to the abandonment of Islam. (Barqi, 1952, Vol. 1, p. 219)

Cooperation and participation in religious texts

The right to cooperate is to help in the violation of the rights of the people and the loss of security of life and property and dignity. According to some authors, this verse is the responsibility of all believers for a shared social responsibility and collective guarantee; therefore, for example, scholars, riches and powerful are responsible to the ignorant, the poor and the weak. (Hakimi et al., 2015, Vol. 6, p. 93) The concept of co-operation, whether in the right way in the wrong way, is also mentioned in some other verses. (Tahrim, 4; Noor, 62) According to some traditions, the cooperation of the believers in the divine is based on the religious brotherhood (Amedi, 1987, Vol. 1, p. 422; Majlesi, 1983, Volume 75, p. 236) and the leaders of the religion have emphasized its necessity. According to Hadith, co-operation is based on the right of the obligatory rights of God to servants. In the hadiths, the emphasis and reciprocity of the mosque has been mentioned on the basis of the vicegerent, including the cooperative at the mosque, and in contrast, co-operation has been counted in the wrongful acts and inappropriate falsehoods. According to the hadith, the important work of co-operation in good works is to attain goodness to the Islamic Ummah, including the effects of lack of co-operation, some of the domination of others, and the loss of blessings. (Majlesi, 1983, Vol. 75, pp. 236-237, Vol. 34, pp. 185- 184, vol 41, p. 153, Vol. 74, p. 358, Vol. 27, p. 252)

In the traditions and ethics, the assistance of the believer to other believers is a matter of religious brotherhood, and especially a believer asking for help from others, has a right to them. Even by specifying some sources, the needs of every believer who needs help must be brought before his request (Naraqi, 2014, Volume 2, p. 229-222). Helping a person who helped him with signs of Faith is (Majlesi, 1983, vol. 58, p. 150, vol. 64, p. 272). In the prophet's (PBUH) and imams' (PBUH) series, there are also numerous ways to help people in need and to meet their needs, as well as to cooperate with people. Giving good things. (Hakimi et al., 2015, Vol. 2, p. 217, 221). Not paying attention to the affairs of others and not helping the believers from moral vices and signs of weakness in faith, and the unpleasant worldly and latter-day effects have been expressed. (Naraqi, 2014, vol. 2, p. 228-229) According to a well-known hadith from the Prophet (PBUH) who does not care about Muslim affairs, he is not a Muslim. (Koleini, 1982, Vol. 2, p. 163164)

Imam Khomeini's views on the people are that they have a special and important role for people, which cannot be interpreted solely by the people, but can be said "With the will of nations, the wills that follow the will of God, the wills that are for God is impossible." (Khomeini, 1982, vol. 11, p. 323). But the legitimacy of the state should be in the domain of God, and in this field people do not legitimize the government and In other words, the legitimacy of the government is not based

on the opinions of the people and its legitimacy is divine. However, the legitimate government is at the same time satisfied with the votes of the people, and "the cultivation of the affairs of Muslims and the formation of a government depends on the votes of the majority of Muslims." (Imam Khomeini, 1361, vol. 20, p. 459), "It is the backing of a nation's government, if a nation is not backed by a government, this government cannot be right, it cannot be done". (Khomeini, 1982, vol. 11, p. 459) "It is important that you stand and stand up to the rule and do not separate the government from yourself and do not sit in the way that all things must be ruled" (Khomeini, 1982). 15, p. 115). He also believed that the nation would not be harmed at the present stage. (Khomeini, 1982, Vol. 16, p. 68)

The Muslims enjoyed the least possible combat and material resources, but in the unequal wars, God helped them, and now that the Islamic Revolution has established a religious government, if people are not on the scene and have no serious presence, even if their leader is in Imam Ali (PBUH), the Islamic system collapses. (Javadi Amoli, 1999)

The internal decision of nations is the cause of the change in the fate of governments

The destiny of each nation is in its hands, and change of destiny is at the hands of the nations. "Allah be pleased with us, even our beloved ones." (Raad, 11) Divine blessings and grace and blessings of Allah, when they arrive at a nation that they themselves desire for their happiness. God does not take the blessing of a decent Islamic government from an unmanageable nation. , Unless they themselves refrain from preserving and protecting themselves: "Allah is the Most Immaculate for Peace, even for our Unity." (Anfal, 53) (Javadi Amoli, 1999) Absolute sovereignty over the world and man belongs to God and also he has ruled man over his social destiny. No one can deny this divine right from man or serve the interests of a person or group. Special and the nation exercises this right of God through the means set forth in the following principles. (Constitution of the Islamic Republic of Iran, 1989) "The destiny of each nation (Khomeini, 1982, Vol. 6, p. 11), and "Every nation must determine its own destiny." (Khomeini, 1982, vol.5, p. 37) "Today the fate of Islam and the destiny of Muslims in Iran and The destiny of our country is at the hands of the nation." (Khomeini, 1982, Vol. 12, p. 182)" The state must be governed by the hands of the people, with their own hands. "(Khomeini, 1982, vol. 10, p. 337)" Today, It is the responsibility of the nation "(Khomeini, 1982). All should note that with The legal and official liability of some people in the administration of the country, no one should ignore the administration of the country and act in a responsible manner in the ways and means of the people and not indifferent to the administration of the country, and even in the event of a deviation People have a duty to enter. (Khomeini, 1989) "A country where it is damaged that its nation is indifferent." (Khomeini, 1982, p. 160)

Avoiding the rule of tyranny in the Quran

"Rebellion" in the word means transgression and transgression; the extent to which the wisdom and the religion have been determined. Raghīb writes in Mofradat: "oppression" is any transgressions. In the religious term, "Tahgut" means the outbreak and rape. (Al-Raqeb Isfahani, p. 305). In the Arabic language, Satan, the priests and leaders of the misery and loss of the way is called "Tahgut". (Mohammad ibn Karm, 1414 AH, Vol. 15, p. 9). The word "tyranny" is mentioned eight times in the Holy Qur'an. (Bagharah, 256) In the Qur'an, following the tyranny of worship and following God (Nahl, 36), and even disbelieving in it is preceded by the belief in God, and the invitation to the godliness was accompanied by an invitation to avoid tyranny. In Shi'a hadith sources, the term "taqout" is more abundant than Sunni sources, and the talk of tragedy and tragedy

is closely related to the issuance of narrations and is often applied to tyrannical rulers (Koleini, 2014, Volume 1, pp. 262, 261 319, 477). In a narration, followers of the Imams (AS) have been ordered to take care of the falsehoods of the prostitutes and their followers, because they have been devoted to the infallibles of the world. (Koleini, 2014, Vol. 8, p. 15) Sometimes the rulers and judges and sultans are referred to as the Prophet, and any recourse to tribulation and arbitration from him, even if he is entitled to his right, is forbidden and forbidden. Many traditions are seen in the reverence and disdain for referring to the judge, ruler and ruthless sultan.

Ibn Babouyeh, in a narration from Imam Sadiq (PBUH), listed one of the six specific attributes of the Shi'ites as an apostasy from the tyrants (Ibn Babouyeh Qomi, 1984, Volume 1, pp. 29-30), and even the reason for the absence of Imam Mahdi (PBUH) is oppression. (Ibn Babaei Qomi, Kamal al-Din and all-in-one, Volume 1, p. 26) Other narrations have also been quoted concerning the signs of the advent and the time of absence (Fazel Hindi, 1208 AH, vol. 10, p. 7-8).

a. Definition of legitimacy: The "legitimacy" must not be matched with "legitimate", "divisive" and "divine", which is derived from "shariah" in the sense of religion. Legitimacy raised in the philosophy of politics has a terminology. Legitimacy means voluntary decree and public acceptance of the decisions of the political power of the ruler and on the right or rightness. (Kavakebian, 1988, p. 477)

But the term legitimacy in fiqh refers to the current one, which is allowed to be done. This term has distinct features in political and juridical spheres. These distinctive features are: 1. Political legitimacy is far more complex, ie, the greater the citizens' satisfaction with the government, the system will have more legitimacy, but in the legal legitimacy of the system it is either legitimate or illegitimate, 2. Political legitimacy is a two-dimensional one that refers to the behavior of the people in accordance with the government's orders, but the legal legitimacy is normative and valuable; 3. Political legitimacy has different sources (traditional, legal and charismatic), but legal jurisprudence is only one source that is discovered by the jurists and religious experts. In the political legitimacy of obtaining the consent of the people is a principle C., in the establishment and what the next steps, but prior to the establishment of legal legitimacy of the government. (Ali Agha Branch, Political Science Culture, p. 185) The meaning of "legitimacy" is that anyone has the right to rule and take power and rule, and people will have the duty to obey the ruler. (Mesbah Yazdi, 2002, Volume 1, p. 22)

B. Definition of Acceptance: Acceptance means acceptance, acceptance and selection of rulers by the people for the exercise of sovereignty and the execution of the orders of a political system. (Kavakebian, 1988, p. 496) means the acceptance of popular acceptance. If people demand a person or group to rule and demand the exercise of sovereignty on the part of the individual or group and consequently on the basis of the will of the people of the state, it is said that the government has a reputation; otherwise it is untrustworthy is. In other words, rulers and governments can be divided into two categories:

1. Governments that people and individuals of a society are willing to do and govern their rule;
2. Governors and governments that people and individuals of a society obey from their coercion and disobedience.

Generally speaking, two roles and functions can be considered for acceptance: 1. Participation in the establishment of governance and reliance on transfer of power; 2. Participation in order to ensure efficiency, respect for and sustainability of the government.

C. The functions of Islamic government acceptance: One of the functions of public popular acceptance is the formation and continuation of government and its effectiveness; however, one should never suppose that this relationship is two-sided, and the need for the establishment and

continuation of any government means the acceptance of that government because, what It is possible that governments that have been created and continue to exist, despite the acceptance of such mechanisms as force majeure, coercion and pressure. The important point is that the continuity of such governments is to the point where those mechanisms can have their own effectiveness and effect, but when they do not have such an effect, that government will quickly eradicate the path of degeneration and decay. Therefore, the continuation of such governments is not a reason for popular acceptance. (Naderi Qomi, 1999, p. 53). Many traditions are seen in the reverence and disdain for referring to the judge, ruler and ruthless sultan. (Horr Ameli, 1414 AH, Volume 27, pp. 11-16)

The need for government legitimacy in Islam

The basis of relying on the majority of the people, especially the majority of the infidels, is one of the important attributes of democratic governments and the democratic system. But the Holy Quran criticizes the majority of people's votes and does not consider the majority as "right" and credible. It also requires the criterion of other matters such as faith, virtue, and righteous deeds. According to the Quran, the vast majority of people in history have these characteristics: the majority of the right to escape (Momenon, 70), overtake sin (Maedeh, 63), are corrupt (al-Imran, 110), Prophet (Ma'edeh, 34), they are forbidden to do good (repent 36), they follow the suspicion, not from knowledge and knowledge (Younes, 36), they are not shaker (249), they are blessed by the infallibility (89), neglected (Younes, 92) do not believe in the luck of the Lord (Rom. 8) do not adhere to their covenant. (Tip, 102)

According to the Qur'an, the reason for the misguidance of most of the truth and truth is the high degree of worldly motives from (the senses of appearance and inner) and the lack of motivation of the right and religion (divine) which is in the way of reason and nature; hence, only a majority is approved They are on the path to truth and truth and have high qualities. In Quranic verses, only such a majority has been considered, not merely a numerical majority, as most of the diviners have been praised by God and ordered Mary to be baptized with the majority.

Therefore, according to the Qur'an, the credibility of the minority and the majority has the following characteristics: 1. The majority and minority are not the sovereign's value of God and the cause of rightness; 2. Subordination of the majority based on suspicion and speculation to the truth is misleading; The way and the right, the need for a necessary proof is necessary; 4. Since the movement of the majority and their choice is not based on rationale and logic, the majority cannot be considered an indicator of right and legitimacy; however, the minority alone cannot be a proper criterion 5. If multiplicity of things is one and the same, multiplicity is more valuable in the common sense and rationality; and if there is both a disobedient and an evil one, then there is more plurality of tribes. 6. Ali (PBUH) takes into consideration the faithful majority in this regard, which can be more efficacious; hence he says: always be with large crowds, because God's hand is with the congregation and avoid divisions, because man The tail is a devil's prey, as the sheep of sheep wolf (Sobhi, 2008, Nahj al-Balagha, Sermon 1, p. 287)

The prerequisites for participation in public

The existence of important partnerships achieve practical it always with challenges faced is. Some from this challenges to due to the lack of context and bed appropriate to the participation of the people is, therefore, to fulfill participation requirements need to be. Some of these prerequisites are:

1. There is believing and according to the firm for officials at levels different to on the most important and the most basic procedures and safeguards in production, the participation of the people. Participation is primarily associated with administrative decentralization. Managers tend to focus and direct oversight, the contributions are appearing, but inwardly and practically are not able to create a collaboration platform.
2. Communicate a strong and sustained by participants.
3. Promoting the spirit of cooperation and participation of the people.
4. Depending lack of administrative bureaucracy, the system should be a place for public participation.
5. Providing public participation in planning and decision-making.
6. On this basis we can say that emphasize the importance of participation does not necessarily mean there continued participation. Participation in the presence of suitable conditions be realized. (Monazami Tabar, 2006)

Patterns of political participation theories of Velayat-e faqih

If political participation in general, sharing of individuals at multiple levels in the political system to consider, according to the theory of Velayat-e faqih, the type of relations between the individual and the state in discussions of political participation theoretically, the agents are. Indicators to political participation in this phrase is analyzed here are as follows: the right to choose, the right to dissent and the right to monitor and criticize.

A. The right to elect

Thought to be due to the installation and divine legitimacy, people may only accept the supreme leader and to submit; acceptance by the people and the legitimacy, legality and legitimacy from God.

"Allegiance to the Islamic regime's legitimacy of ruler condition. If the people rule, he did not swear allegiance to the ruler did not accept that it will be forced to stay home and legitimacy of the province and the government is the people's allegiance." (Khamenei, met with members of the Assembly of Experts, 1988)

With the will and choice, and according to the law are working on the establishment of a religious state and government chooses to govern your favorite. So forced and compulsory religious state in this view basically not possible. Leader of the situation from the perspective of law that the installation has been chosen , in all political, religious and provincial jurisdiction, but such actions and the establishment of the province on the basis of a majority interest Moslems .

"According to Islam, who is the ruler of a king, not a right or a position that the province and the administration of the Muslims of attention. The concept of despotism, autocracy or to your liking and to the detriment of the people to decide, to Islamic province in no way means that there are due to poor values" (Khamenei, meeting with military leaders, 1991)

Indeed, some scholars believe that this is because "if people are not on the scene and do not have a serious presence, even if their leader is in the presence of Imam Ali, the Islamic regime falls." (Khamenei, sermon Friday Prayers in Tehran, 1987)

B. The right to monitor and criticize the government performance

"No one is not monitored. Self-leadership is not monitored, let alone the devices associated with leadership, so everyone should be monitored. Monitoring those who govern. "(Khamenei, meeting with students and professors Amir Kabir University, 2000)

"None of us is immune and innocent of corruption are not even righteous and pious in which the narrative is" sincere and are in big danger "when the faithful are at risk, what we know. Always have to take care of ourselves. (Imam Khomeini, meeting with representatives and staff of parliament, 1999)

"The important work of experts in the first place, the choice and secondly, to monitor the situation and present leadership who recognize that and see if the candidates left in him? Is his knowledge, his piety, his leadership, his wisdom, his purity and truth left him, or the limit is fallen down? Should monitor. "(Khamenei, 2006) (Shahrokhi, 2011)

C. The role of public oversight and the denial of the people in the Islamic state: In the eighth principle of the Islamic Republic's constitution, the right to observe the public and the right to good and forbidding people between the people and the government has been established. Public monitoring of the population can protect the country from many deviations as their fundamental role. When the country suffers damage, its nation is indifferent. The nation must all be present in matters of politics and with the growing awareness of affairs. "The nation must all now observe the affairs, make comments on political matters, on social issues, on issues that the state acts" (Khomeini, 1982, Vol. 13, p. 193). "The nation must be mindful of what is in the state" (Khomeini, 1982, Vol. 15, p. 17).

D The role of people in livelihoods and resistance to sanctions: The appreciation of livelihoods in the expression of narrations means meaning in material life and the movement among lavish and tedious, so that no human beings get caught up. In the time of Imam Sadiq (PBUH) in Madinah, wheat and barley, which are the basic needs of the people, will diminish, and Imam will do the opposite of this instead of going to buy wheat to meet their needs. They say that our people need to put their head on it. "Imam Sadiq (PBUH), the believer who was their slave, said that prices have risen in Medina, how much food is in front of us? I said that we have enough food for a month or so. Selling them and saying that there is no food in Medina (how to sell them). The Prophet (PBUH) ordered them to sell them and when you sold them, buy wheat like people every day, then the Prophet said that he would be able to feed my family's food Give half the wheat and half the barley, rightly so that God knows that I can give them wheat, but we want God to see me at the same time that you have enough livelihoods I've done the best possible way". (Koleini, 2014, Vol. 5, 166). This hadith indicates that Imam (PBUH) has been paying attention to the needs of his time and, in difficult circumstances, has taken care of others and other people. Instead of seeking to increase their reserves, they have sold all the reserves in difficult conditions in order to meet the needs of the people and be like the rest of the people. Imam (PBUH) has forsaken his reserve in terms of famine, and has put all his reserves in order to regulate the market and accompany the people in order to learn the rest and to market their reserves to regulate the market. They are not looking for storage and ... and not by storming the market, they will increase the demand and increase the prices, and that the Prophet bought them daily, so that there would be no problem for others and there would be no shortages in the market. . If Muslims do their part in fulfilling their two duties of respect for resistance to livelihoods, along with the patience of sanctions, they will do the same economic catastrophe, this revolutionary movement will create a great understanding and perfection among the people and will lead to the growth and perfection of the authorities and the community. It will be because the believer has not only prepared himself for peace and comfort, but also provides himself for hard and hard conditions. (Qazanfarnejad, 2014)

E. The role of people in social security: Although one of the most common methods of securing social security in Third World societies is the use of coercive agents, but it has been proven that, despite the rapid implementation of this kind of security, its sustainability is negligible. Security stability and stability are achieved only through its institutionalization in a society and the sense of participation and public accountability for social security. In this paper, we try to point out the barriers to public participation, the typology of participation and the requirements for participation in the explanation and interpretation of the concept of social security. The purpose of this section is to demonstrate the fact that social security is the result of the interaction and participation of social activists and, as a result, a social production that is closely related to the level of responsibility and social participation. In this sense, social security is a class created by people and people (Monazami Tabar, 2006).

Participation is the basis of social life and security is considered to be the most urgent needs of human society. This need has come about since human beings have entered the realm of life. Today, the topic of interest is the interest of many national, regional and international organizations (governmental and nongovernmental). The belief of most scholars is that although security is a task for governments. However, given the developments in the recent century, security has the potential to survive and sustain with the participation of citizens. Max Weber believes that man has always sought security from a distant past, because security is a precondition, but it was a day of individual security, but since urbanization has spread and the industry has been at the service of urbanization, the nation-state, they came into existence, security became a collective concept. Therefore, since security is a basic requirement for social life and an important component of citizenship rights, ensuring citizens' security is one of the main duties and duties of the government. Security is not only the central task of the government and its representatives in different parts of the country, but also the basis for the implementation of government policies in the country. Meanwhile, and in the current context, some believe that due to the complexity of societies, the expansion of large cities and other factors, security should be divided into the number of people in a society that would certainly be unsuccessful if the government wants to secure it on its own. Because the nation should be volunteers (Monazami Tabar, 2006).

The role of people in the constitution of the Islamic Republic of Iran

The Islamic government's plan based on Velayat-e faqih, which was presented at the height of the suppression and suppression of the tyrannical regime by Imam Khomeini, created a distinct and coherent motivation for Muslim people and opened the original path to the school of Islam, which sought to endeavor Muslim and committed fighters inside and Outside the country is more compact. In such a line the movement continued until the depths of the regime's sovereignty were severely shaken by the dissatisfaction and the intensity of the anger of the people, as a result of the increasing pressure and retardation inside and the crackdown on the struggle by clergy and militant students at the global level. And inevitably the regime and its masters had to reduce the pressure and repression and the so-called opening up of the political climate of the country in order to open up a confidence window to prevent its collapse. But the frightened, determined and determined people of Imam Khomeini's imminent leadership succeeded in launching his own triumphant and unified revolt. (Constitution of the Islamic Republic of Iran, 1989)

A. The role of the people in determining the leader during the time of absence: "On the basis of the Provincial Authority and the continuous Imamate, the constitution prepares the ground for the realization of the leadership of the supreme jurisprudent, which is defined by the people as a

leader.

"After the high prayers of the Imam and the Great Leader of the Islamic Revolution and the founder of the Islamic Republic of Iran, the Grand Ayatollah of Imam Khomeini, Quds-i-Sar-e-Sharif who is elected by majority people, the appointment of leader is the responsibility of the experts. The appointed leader has the authority. The law is equal to the laws with other people in the country. "(Constitution Islamic Republic of Iran, 1989, Principle One Hundred Seventh).

B. The role of the people in determining the officials of the country: "The president is elected for a period of four years by a direct vote of the people, and his re-election is continuously available for only one term." (Constitution of the Islamic Republic of Iran, 1989, Article XII)

The ruling powers in the Islamic Republic of Iran are: the legislature, the executive branch and the judiciary, under the authority of the absolute authority of the Ummah and the Imams of the Ummah according to the future principles are applied. These powers are independent of each other. (Constitution of the Islamic Republic of Iran, 1989, art. Fifty-seventh) Acts of the legislative branch through the Islamic Consultative Assembly consisting of elected representatives of the people and the approvals, it will be communicated to the executive branch and the judiciary following the steps set out in the following principles. (Constitution of the Islamic Republic of Iran, 1989). In the important matters such as economic, political, social and cultural issues, legislative acts may be subject to a referendum. And direct referrals to people's votes are based on approval of two-thirds of the total number of the General Assembly.

(Constitution of the Islamic Republic of Iran, 1989, Fifty-Nine Principle)

Commitment to good and forbidding universal denial: "In the Islamic Republic of Iran, the invitation to goodness, the duty of the good and forbidding the denial of duty is universal and mutually acceptable to the people. To each other, the government determines to the people and the people towards the state. Its terms and limits and quality are determined by law. (Constitution of the Islamic Republic of Iran, 1989, Principle Eighth constitution)

Mutual rights of people and sovereignty

Imam Ali (PBUH) said in this regard: "Allah has given you a right to me by virtue of the fact that I am the ruler and your ruler, and the same is true to you as to you, which is the right of me to you, indeed, the great right Things are the things that describe it and it's easy to operate and to be fair. The right to the benefit of anyone is flowing unless it is passed on to his own loss and a right of others is proved. A person will not be subject to any loss unless it is also in his own interest. "(Dashti, Nahj al-Balagha, 2006, sermon 216). In this statement, all talk of God is a right and a duty, but not in the way that God has granted only some people the rights and only they are responsible to themselves. And others have been deprived of their rights and placed them in charge of themselves and the owners of unlimited rights, and as a result of justice and oppression between the ruler and the convict, there is no concept (Data base of Seminary, 2001). Ali (PBUH) says: "Do not speak to me as speaking with the oppressors, do not use me with a glorious title. Those considerations and pleasures that you have expressed against the tyrants are pronounced against me, with me Do not associate with the style of compassion, do not think that if it is said to me that it is right to speak to me, it will be heavy for me, it will be heavier to do justice and justice, so do not refrain from speaking the right or just opinion (Dashti Nahj al-Balagha, 2006, Sermon 216 Nahj al-Balagha) ". This sermon refers to the duties of the people towards the government. Al-Mizan quotes the commentary on Imam Ali (AS) as follows: "The right of Allah to Allah, and to Allah, Allah, and Allah, and the Prophet (peace be upon him)." Allah has decreed that he has given it and the trust that God has given him. When it so happens, it is necessary for the people to listen

to his command and to assume his obedience and to accept his invitation. "(Tabatabaei, 1981, Volume 4, p. 385)

- Equal rights of all people: "The people of Iran have equal rights to any tribe and people, and color, race, language, etc., will not be privileged." (Constitution of the Islamic Republic of Iran, 1968), "Everyone in the nation, including men and women, is equally in the protection of the law, and observes all human, political, economic, social and cultural rights. Islamic standards. (Constitution of the Islamic Republic of Iran, 1989, Article 20)
- Freedom and security of all people: dignity, dignity, property, rights, housing and occupation of individuals are inviolable, except in cases where the law prescribes. (Constitution of the Islamic Republic of Iran, 1989, Article Twenty-Two) "Inquisition is prohibited and nobody can be subjected to a mere conviction and conviction" (Constitution Islamic Republic of Iran, 1989, Article 23). Publications and the press are free to express their content unless they are contrary to the principles of Islam or public rights. The detailed definition of it is determined by law. (Constitution of the Islamic Republic of Iran, 1989, Article 24). Inspecting and not receiving letters, recording and disclosing telephone conversations, disclosing telegraphic and telex communications, censorship, non-communication And do not cheat They are eavesdropping and any investigation is prohibited except by law. (Constitution of the Islamic Republic of Iran, 1368, Article 25) Parties, Populations, Political Associations And guilds and Islamic associations or recognized religious minorities, provided that the principles of independence, freedom, national unity, Islamic standards and the basis of the Islamic Republic No one can be prevented from participating in or engaging in one of them. (Constitution of the Islamic Republic of Iran, 1989, Article twenty-six). Marches without carrying weapons, provided that they do not violate the principles of Islam, is free. (Constitution of the Islamic Republic of Iran, 1989, Article 27) No one shall be arrested except in the order and in accordance with the procedure prescribed by law. In case of arrest, the subject of the charge must be communicated to the accused immediately by written reasons, and within a maximum of twenty four hours, the preliminary case shall be referred to the competent authorities The submission and trial procedures should be provided as soon as possible. Violation of this principle is punishable by law. (Constitution of the Islamic Republic of Iran, 1989, thirty-second principle)
- The right for suitable and sustainable employment: Everyone has the right to choose a job that he desires that is not against Islam and the public interest and the rights of others. The government has a duty to create jobs and equal conditions for all people, taking into account the society's need for various jobs. (Constitution of the Islamic Republic of Iran, 1368, Article twenty-eight) Social security in terms of retirement, unemployment, aging, disability, neglect, inability to stay, accidents , The need for health services and medical care in the form of insurance, etc., is a public right. The government is required to provide the services and financial support for a single country according to the rules of public revenues and revenues from the participation of the people. (Constitution of the Islamic Republic of Iran, 1989, Article XXV)
- The right to Islamic education and free education: The government is required to provide free education facilities for all people until the end of high school and provide high-quality education to the fullest extent. Free self-sufficiency of the country for free. (Constitution of the Islamic Republic of Iran, 1989, Article thirty)

- **Judicial right:** Litigation is the absolute right of everyone, and anyone can go to competent courts to lodge a complaint. All people have the right to have such trials available and nobody can be prohibited from a court that has the right to refer to it under the law. . (Constitution of the Islamic Republic of Iran, 1989, Article thirty-four). In all courts, the parties to the dispute have the right to choose their own lawyer and, if they are not able to choose a lawyer, they must provide lawyer appointment facilities. (Constitution of the Islamic Republic of Iran, 1989, thirty-fifth principle), the punishment and its enforcement should be only through the competent court and in accordance with the law. (Constitution of the Islamic Republic of Iran, 1989, thirty-sixth principle), the principle is innocent and no one is found guilty according to the law, unless his crime is established in a competent court To make (Constitution of the Islamic Republic of Iran, 1989, thirty-seventh principle) No one can be banished from his residence or he is prohibited from staying at his place of residence or forced to stay in a local area Build, unless otherwise provided by law. (Constitution of the Islamic Republic of Iran, 1989, thirty-third principle) Any torture for confiscation or foregoing information is prohibited. It is not permissible for a person to be martyred, confessed or sworn, and such a testimony, confession and oath are worthless. Violation of this principle is punishable by law. (Constitution of the Islamic Republic of Iran, 1989, thirty-eighth, thirty-eighth) violations of the dignity and dignity of the person arrested, arrested, imprisoned or exiled by law, in any case, it is prohibited and punishable. (Constitution of the Islamic Republic of Iran, 1989, thirty-ninth principle) in order to deal with complaints, grievances and protests of the people towards the agents Or government units or regulations, and the establishment of their rights, a court called the "Administrative Court" under the supervision of the head of the judiciary. The scope of the powers and procedure of this court is determined by law. (Constitution of the Islamic Republic of Iran, 1989, Article one hundred and seventy third)
- **The right to economic justice:** In the exploitation of natural resources and the use of national income at the provincial level and the distribution of economic activities between the provinces and regions of the country, there should be no discrimination, So that each region will have access to the necessary capital and facilities for its needs and growth potential. (Constitution of the Islamic Republic of Iran, 1989, Article 48).
- **The right to affordable housing.** Having an accommodation in accordance with the need is the right of everyone and the Iranian family. The government is required to give priority to those who need it, especially the villagers and workers, in order to implement this principle. (Constitution of the Islamic Republic of Iran, 1989, thirty-one), and the government is not entitled to exile people without reason and without a fair judicial sentence, or to be forced to reside in a particular place, or transfer it to another place.

Conclusion

Islam is the religion of partnership, unity, cooperation on goodness, brotherhood and fraternity, unity, congregation, conscience and tolerance. Islam has legitimized the adherence to the prohibition of tyranny and the invitation to obey the Islamic authority. The Holy Quran commands the people to submit to the Providence and the leadership of the divine caliph and the infallible Imams, and at the time of their absence, it should be under the guidance of the Data base of Seminary (2001) Vali Faqih, and invited the people to participate in the realization of justice. Invitation to justice means inviting the execution of God's religion in the world, which is the goal of the Islamic state. In the Islamic culture of the congregation, unity, empathy, love and kindness and cooperation and brotherly brotherhood are prohibited and divorce, separation and

deprivation are forbidden. People need to participate, collaborate and cooperate.

In Islamic culture, special attention has been paid to people and their duties and rights. The Islamic state will not be realized without the will of the people. People in the Islamic system have duties and rights and they have a great role to play. The most prominent role of the people can be seen in the formation of the Islamic state. According to the emphases of the Imams, Imam Khomeini and Ayatollah Khamenei and other jurisprudents, maintaining the Islamic system and supporting and supporting it is one of the most prominent role of the people in the Islamic government. In general, we can define the role playgrounds of the people as follows:

Helping to manage the country's affairs and determine the political, social, economic and military fate of the country; determine the president, parliamentarians, representative of the city council and village. The administration of the affairs of each village, district, city, city, or province is carried out under the supervision of a council called the Ten Council, Division, City, County or Province, whose members make people the same place. In very important economic, political, social, and cultural matters, legislative functions may be exercised through referendum and direct referrals to people's votes.

The legislature exercises through the Islamic Consultative Assembly, which consists of elected representatives of the people.

The role of the people in the formation of the Islamic state; the establishment and strengthening of the popular acceptance of the Faqih during the absence of the Imams; the contribution to the realization of justice in the Islamic state; the compassionate monitoring and criticism of the rulers and the ruler of the jurisprudence; the obligation to the famous and forbidding the authorities in Islamic state; supporting the state and helping the sovereignty.

Role of the people in preserving the sovereignty of Islam and confronting the enemies of Islam; Resistance to the invasion of the enemy and the military fight against the enemy; presence in the political scene and the creation of psychological security for the government; patience in economic disasters (enemy sanctions); type of consumption and livelihood; Participation in production; Modification of consumption pattern; securing people in political, social and cultural dimensions.

Calling for good, forgiving and forbidding from evil is a public and mutual responsibility to the people towards each other, the government towards the people and the government.

Some of the rights of the people towards the Islamic state and society are mentioned by the constitution of the Islamic Republic. But the rights of people in Islam are more than what the law has set. Some of the rights in the law for the people are:

People enjoy equal rights in all human, political, economic, social and cultural rights, observing the standards of Islam.

Dignity, property, rights, housing and occupation are inviolable. Inquisition is prohibited and publications and the press are free to express their views. Inspecting and unpacking letters, recording and disclosing telephone conversations, disclosing telegraphic and telex communications, censorship, non-disclosure, eavesdropping, and any searches is forbidden.

Parties, populations, political and trade associations and Islamic associations or recognized religious minorities are free. The formation of gatherings and marches is free of weapons, provided that they are not detrimental to the principles of Islam. Everyone has the right to choose a job that he desires and who is against Islam and the public interest and the rights of others.

Having social security in terms of retirement, unemployment, aging, disability, neglect, survival, accidents, the need for health services and care Medical insurance, etc., is a universal right.

Housing is tailored to the needs of every individual and family in Iran. No one can be arrested

and litigation is the absolute right of everyone, and anyone can go to competent courts to lodge a complaint. All people have the right to have such trials available.

Any torture to obtain confession or to obtain information is prohibited. The disrespect for the dignity and dignity of a person arrested, detained, imprisoned or exiled in law is prohibited and punishable in any case. There is a right to handle complaints, grievances, and protests against officials or government units or regulations and their rights in the "Administrative Court" under the supervision of the head of the judiciary. The appointment of the leader is the responsibility of the elected experts and the president is elected by direct vote of the people. A referendum takes place for important issues of the people. People are sensitive to the security of the judiciary and the freedom of the people and prevent the violation of public rights. According to Islamic teachings, people have the right to observe, guide, and command good and forbid evil in power and Islamic state.

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