

Democracy in Imam Ali's viewpoint

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ABSTRACT

The word democracy has long been popularized in the political literature of our society and has been discussed and analyzed by domestic and foreign scholars, academic and cultural circles, the press and media, and various political parties and organizations. On the other hand, Considering the importance of the people's position and their views on divine religions, especially the religion of Islam, and also the unique image of Imam Ali's rule in the beautiful representation of democracy in his government, we tried to depict the important and fundamental principles of democracy from the point of view of Imam Ali (P.B.U.H)¹ during his rule on the Muslims and their lands. In this study we try to discuss based on descriptive – analytical approach in order to reveal the main points of our issue.

Keywords: *Pak-China, Pakistan-China relations, Sino-Pak, Pak-US relations, US-Pakistan relations, Pakistan's foreign policy*

Introduction

Democracy is a new term that has entered into the political literature of many countries and is intended to express the role of people in the government. Democracy is not just an ideal political term or a motto; it is in fact a way toward freedom and triumph.

From the point of view of Imam Ali (P.B.U.H), people have a special role in the government. Imam Ali (P.B.U.H) mentioned:

I swear to God who created the flesh and created the soul, if there were not many attendants, supporters and people would give it to me, and if God did not contract with the scholars to silence the oppressors and the hunger of the oppressed, I certainly reject to accept caliphate. (Sermon 3, p. 43) Imam Ali (P.B.U.H) said that: If the bond of human brotherhood is based only on "being human" then it will not be a sin.

As it is seen, although the right of the government was determined by the command of God and the determination of the Prophet (P.B.U.H) and the proper merit of that Imam, the Imam has to fulfill its commitment to the allegiance of the

¹ Imam Ali (P.B.U.H) is the first Imam of Shia among Muslims. This great unique man has been praised by all religions and denominations because of his superiority in knowledge and virtue.

people, which, with the will of the people, entrusts the Imam to the task of administering affairs. There will be a divine government and, albeit with the right to leadership with the Imam, but if people do not enjoy it, this right will not be applicable.

As you can see, both the Prophet and Imam have emphasized the satisfaction and willingness of the people in succession. Imam Ali says: "The Prophet said to me, Ali is the caliphate of your right, but if people do not accept, leave them, God will open the way for you." (Delshad, Mostafa, 2000, p. 113)

As you can see, although the Imam, according to the Prophet's (P.B.U.H) commandment, said: Ali (P.B.U.H) was installed in the province, therefore, it was entitled to assume the authority of the people and be their social-political leader, and this was a legitimate divine right. . Yet, its realization and its continuity depend on the cooperation, satisfaction and perseverance of the people, in other words, although from the viewpoint of the Prophet, in the realm of the legitimacy of the people, they do not have a decisive role and legitimacy is transferred from God, and people do not have any role in this field. But in the realm of this divine right, the status of the people is essential and their adherence and acceptance are the grounds for the realization of the divine government and its validity. He also believed that the Prophet (P.B.U.H) considered the state of affairs as endurance and the health of the people; and, the governor did not stand up and persevere, except to the stability and support of the people "(Sermon 216)

Therefore, Imam Ali (P.B.U.H) has considered the role of people in the government as creating, preserving and reforming. That is, the realization of the state, its sanity and its structure, and the firm foot and the course towards its goals are dependent on the people "(Delshad, Mostafa, 2000, p. 112)

Imam Ali (P.B.U.H) mentioned that: O! Malek, if you want Allah to not reveal your mysteries and sins, try to conceal people's faults and sins. In order to satisfy the hearts of the miserable try to solve their problems and make their lives hopeful, because you know that *the broken heart is God's throne*.

1. The Role of People in the Formation of Religious Government and Political System

Imam Ali (P.B.U.H) has followed his human form and manner in a broad and clear way. Imam Ali (peace be upon him), besides his rights to life and pleasure, mentions other rights as completing human rights. Imam Ali (P.B.U.H) goes beyond boundaries and obstinacy to gain far-reaching human rights, and he does not stop with a purely believer and will not be harmed by the narrowing of the boundaries of the race, because he wants to develop the honor and dignity of mankind, with all races and colors and with all its material and spiritual foundations.

Imam Ali the son of Abi Talib (P.B.U.H) does not want to impose a certain opinion on the subject of religion and does not like to interfere in anything that has a close relationship with pure conscience and private and private life. Although Imam Ali (P.B.U.H) was the successor to the Prophet and guardian of Islam and the leader of the Muslims, did not impose any Muslim religious dictates on anyone. Imam (P.B.U.H) emphasized freedom of opinion because people are free if they want to believe in it. Imam Ali (P.B.U.H) considered the freedom of belief

and faith to be valuable, and emphasized that anyone would be free to any way that he liked in faith and belief, but on the condition that his beliefs and beliefs would not harm society. And this is how beautiful Imam Ali (P.B.U.H) said: "All people are from the house of God Almighty and religion is nothing but good behavior." (Jiradag, George, 2002, p. 244)

One of the important issues in the formation of political systems and the establishment of state institutions is the issue of political legitimacy. The purpose of political legitimacy is, in short, the rational factor justifying the exercise of political power, or in other words, the factor or element that brings naked and naked power to the authority is accepted by the people. In the following, we examine the effective factors in the formation and stabilization of government and the role of people in it from the perspective of Imam Ali (P.B.U.H)

2. The establishment of a religious government is based on the acceptance of the law and ruling of Islam by the people

Regardless of the distinction between legitimacy and acceptability and judgment in this case, in particular, there is a right for the people to select their leaders, and it is necessary for them to choose the rulers of Islam and to deliberately protect and follow them after their election. The duty of the leader can be found in many places of Nahj al-Balaghah and other books addressing by Imam Ali (P.B.U.H) for example, we mention a few cases.

It is obligatory for Muslims based on divine and Islamic commandment, that after the death of their leader - whether the leader is astray or guided by the oppressor or the wrongdoer - his blood is lawful or forbidden - before any action and movement, they must try to elect a leader. This leader should be wise, righteous, familiar with the judiciary and prophetic tradition, they should create a great unity among Muslims and always support the oppressed against oppressor. (Majlesi, Mohammad Bagher, 1368, p. 144) Imam Ali addressed all people and said:

O people, no one has the right to rule except one whom you chosen to rule. Yesterday, we were separated from each other, and now if you like and want to go to your government otherwise I am not querulous of anyone at all. (Tabari, Mohammed, 1879, p. 3, p. 29)

During the reign of Imam Ali (P.B.U.H) , it was so customary to tell his governors that he would read the government's order to the people, then he said:

If people accept you warmly and find a general consensus on your government, you will have to reign over them and otherwise abandon them. (Jiradag, George, 1970, p. 288)

In the regime of Imam Ali (P.B.U.H) the importance of the presence of the people in the establishment of a religious government is vital and very much emphasized. When, after the murder of the third Caliph, people came to Imam Ali and urged him to accept the caliphate and the leadership of the Islamic nation, he said: You have come to me repeatedly and I have a condition, if you accept, I accept your work and if you do not accept so I do not need your leadership. They said: "We will accept what you say." He said: "My allegiance should be in the mosque and with the consent of the Muslims. At dawn, everyone was present in the mosque." Imam said them: "I did not like your caliphate, but you insisted on it, Then Imam,

after mentioning his terms, addressed the people: "Do you agree?" They said: yes. He said: O God, watch over them, and then swear allegiance to them. (Tabari, Mohammed, 1879, v. 3, p. 274)

As stated above, the declaration of people's satisfaction for the leader and the Islamic state by Imam was recognized as the right of the Muslims, and Imam accepted the satisfaction of the people to rule them not as a ceremonial thing as the correct way of governance and it is part of the Imam's belief that people should consent to the government and that such behavior of the Imam would be used so that the effectiveness of the Islamic system, even in the event of the innocent being placed at the head of that government and the system, will not be realized solely by the divine legitimacy and need of acceptance of people. Even the Imam, in some cases, believes in the allegiance of his people as the basis of argument and reasoning against the enemies, and in the first letter written to Mu'awiya, it is said:

The people who gave allegiance to Abu Bakr and Osman also swore allegiance to me in the same manner. (Nahj al-Balaghah, p. 450)

That is, if the reason for the legitimacy of the caliphate is the people's vote, there is also a basis for my government, and opposition to that is against the people's vote.

3. Supervision of elected rulers in the Islamic system is another right of the people in a democratic system

Since political power can lead to corruption, dictatorship and tyranny by the rulers, the issue of monitoring the work of the state is one of the most important and, at the same time, most complicated matters in the political systems of the past and present, and even the separation of powers In Republic system systems it is accepted and it is the basis of division of duties of government, it is considered as a monitoring mechanism; Also, the fundamental laws of the countries in various ways are trying to block the road to its full extent and, on the other hand, pave the way for governments to fulfill their duties. The ideal of Islam is that humans experience a kind of internal control in the light of God's attention and the reality of the Day of Judgment, and that God witnesses and observes our actions, which is, of course, the best form of supervision with its particular characteristics; But it is not acceptable as a practical solution, especially in the field of political and governmental affairs, which does not apply to the trustworthiness of directors and rulers, and that they are Muslim, and that they are up to date, to monitor their performance. The most important practical solutions supervising the performance of the government and rulers is the control of the people themselves as the main owners of the government. Imam Ali (P.B.U.H) emphasized the people's right to supervise the work of the government and said to the people who swore allegiance to them:

Be aware that it is your right to me that I do not hide anything from you except in the military affairs and war affairs (which must definitely be hidden) or in some emergency affairs which related to religious roles and duties. (Nahj al-Balaghah, Letter 50, p. 223)

Imam Ali (P.B.U.H), in the light of the people's supervision and observance of the work of the rulers and governors, dismissed the offended rulers, which meant respect for the general supervision of the work of the state. The story of Soodeh (from the women of early Islam) and his complaint from one of the governors of

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Imam is famous in history, Soodeh said: "When I filed a complaint from the officer against him and I said that "we are really poor and oppressed but your governor didn't pay attention to us, Imam Ali (P.B.U.H) started to cry and I saw his tears then he immediately wrote to his governor:

When you read your letter, keep what you are doing (mission) in your hand so that someone will come to you and deliver them to him (Majlesi, Mohammad Baqir, 1368, p. 4, p. 144)

One of Imam Ali's most important and practical measures for the realization of the people's supervision was the formation of a "government of the oppressed and the poor", which, in a court of law, exclusively addressed the people's complaints from the government and its agents. As it is seen, Imam Ali (P.B.U.H) prepare everything for people to cooperate with his government.

4. Advice and offer to rulers are considered to be the characteristics of a democratic religious system from Imam Ali's point of view.

Imam Ali, in understanding the limitations of the insights and abilities of the rulers and that they are more likely to be in error and mistake, especially in the particular circumstances of authority, are of particular interest to the public in general and to the public in particular. Advises and advises the ruler or rulers, and even considers it a duty both to the rulers and to the people and the consciousness. It is the duty of the informants and the people who, by expressing facts, albeit bitter, help to reform the state structure. And preventing a deviation from the path to the rule of the religious democratic and justice developer, and it is the duty of the ruler to accept people's suggestions. The ruler should not forget these suggestions and even welcome these tips and facts.

Imam Ali (P.B.U.H) tells the rulers that they are talking with the people of thought and belief, saying: Speak to many scholars and talk too many scholars, among which is the notion of what your cities are, and the order that the people have been before you. (Nahj al-Balaghah, letter 53, p. 338)

5. The questioning and impeachment of the function of rulers and government is considered by other people's roles in a system of democracy.

The question and impeachment are two obvious manifestations of the political participation of the people, including the political rights of individuals, and a democratic system is in fact a military system that gives people the right to question and question their actions and plans using appropriate mechanisms. Be In other words, the government and the Islamic system, the government and the system are responding and are obliged to provide both the opportunity for questioning and impeachment, both for its sense of commitment and responsibility, and for the responsible response. In principle, the sense of being responsive to the people, it prevents governments from entering into dictatorships and slipping into dictatorship and tyranny. As part of our religious beliefs, the Muslims are paying attention to the necessity of responding to deeds on the Day of Penalty, and we believe that one day we must respond to what we have done in the Divine Portal and we will be asked all of them (Safat, verse 24 / multiplication, verse 8) There is a verdict that it is that man is responsible and that a person who is responsible and responsive to God will try to modify his behavior and move along the path. Such is the sense of commitment to responding to governments In front

of the people, which undoubtedly if the governments pay attention to the will, opinion, problems and views of the people and are obliged to solve their problems and realize their aspirations and wishes - to him Especially in an Islamic society - political development will be at a very high level; Of course, this necessitates legal, socio-political and even judicial mechanisms, including the role of political parties in an Islamic system, can be realized in this particular task.

In the letter of 53 Imam Ali (P.B.U.H) states: O! Malek (A great commander of Islam who was famous for his insight and virtue)

If the petition is supposed to be against you, share your excuse with people openly, and thus remove them from their suspicion, by which you treat your behavior to justice, and you will be accustomed to the excuse and get what you want and make them right. (Nahj al-Balaghah, letter 53, p. 338)

6. The opposition to the government in the event of withdrawal from the religious orders is the duty of the people against the government:

Based on the Shiite theological principles of which the government belongs to Allah and those who appointed by Him, no government or ruler is permitted to rule except in the framework of religious law, otherwise his government is illegitimate and opposed to that duty; It is clear, of course, that in such a case, such a government loses its religious background, because people should not be subjected to sins, in other words, the religious government of the state has the rules and values of divine and religious belief in society, which is in the form of rules. The basic and thematic manifestations are not contrary to the rules of the religion, and it is clear that leaving this circuit will cause the permission to disobey it. Imam Ali (P.B.U.H) when he appointed Abdullah bin Abbas to the governor of Basra, addressed the people:

O people, I have appointed Abdullah ibn Abbas as my successor to you and governor. Listen to him, and obey him as long as he obeys God and his prophet and if he ruled out of religious laws inform me to dethrone him. (Mofid, Mohammed, 1371, p. 420)

There are some remarkable points in this phrase: First, the criterion for following the ruler, his movement and his behavior is based on the laws and the rules of God; Secondly, it is the duty of the people to supervise the work of the rulers, and if they find it unlawful, Muslims are obliged to dismiss him; Thirdly, this dismissal must be lawful and legal, and in a democratic government system, everything must be done in accordance with the law; Hence, His Holiness ordered that Abdullah ibn Abbas withdraw from me right to dismiss him, that is, do not act arbitrarily and do not undermine the order and security of the society.

Basically, people's allegiance to the ruler of Islam is a criterion of the obligation of the ruler to obey God and the apostle; when the people swore allegiance to Ali's government, Imam Ali (P.B.U.H) shared the same condition with the people:

We swear allegiance to you on condition of obedience to God and the Prophet of God, and if I do not believe in it, there is no obedience to you and there is no rebuke on you. The Holy Quran is our guide.

Therefore, the religious government is committed to acting under the rule of law, and if the government does not fulfill its obligation, people are allowed to oppose

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rulings; In other words, the obligations of the people and the religious government are mutually exclusive, and if the government does not maintain its commitment, it does not reciprocate the locals to remain loyal to their obligations. Qais b. Sa'd bin Abadeh, the ruler of Imam Ali in Egypt, when he was giving allegiance to Imams from the people, said to them:

Stand up and allegiance to (Ali) on the criterion and basis of the practice of the Qur'an and the tradition of its prophet, and if we did not act on the Book of God and the tradition of His messenger among you, then we have no rebuke to you.

Principally, in the viewpoint of Imam Ali's (P.B.U.H) government, the rulers must act responsibly and reliably even above all people's acts of allegiance and obedience.

7. The efforts of popular rulers to spread justice in different dimensions and fight poverty and corruption in its various faces.

With a deep look at the foundations of government in Islam, we realize that, in principle, the government itself does not have intrinsic value and is the only means to achieve a desirable social justice, and although the prophets and the people have tried to establish a righteous government, But the pursuit of political authority by them, not for self-control and the exercise of domination and government, has been for the effective operation of the righteous government, the extension of justice. Of course, this article does not briefly address this discussion in the Qur'an and St. Mysore, and readers can refer to useful books in this regard. It is worth mentioning that justice in religious discourse is construed as a void, especially in social and political spheres. In the short conversation between Ibn Abbas and Imam Ali (P.B.U.H) Imam points to this point where his friend asked him: "Price, How much is this shoe?" Imam Ali (P.B.U.H) was patching his shoes and said: "No value, but I surely love these old shoes from the government to you unless I do right and useful works for people, and unless I set up a right or put an end to wrong things. "

In the words of Imam and in his government's function, Imam Ali (P.B.U.H) has paid attention to justice as a righteous person, in so far as some of his friends believed it and said: "Imam Ali (P.B.U.H) was killed in the altar of his worship due to the severity of his justice "and even Ali's character in his pivotal justice, and the abundance of rigorous implementation of justice has been cited throughout his short rule in the history of Islam, which can all be considered by the Islamic system. Imam Ali (P.B.U.H) said: "Avoid exploiting what is not for you and it is for all people". He continues and says: "The unforgivable sin is to oppress people, he also mentions to love what you love for people, and not to love what you do not like about yourself. Imam Ali says: "People are equal like the comb teeth. It's not Muslim who is sleeping with his full belly and his neighbor is hungry. Imam says: You heard that they say that everyone who wronged you did harm him, but I tell you to wish for your enemy goodness. Be faithful to your covenant and do not even deceive your enemies. Never firm your rule by shedding innocent blood.

Basically, Imam considers one of the special duties of his government after the people's insistence on allegiance, justice and states:

If they were not friends and fellows who insisted on acceptance of caliph, and Allah surely had ordered to support the poor and oppressed I didn't accept your supervision.

8. Distribution of responsibilities and positions of government in a democratic religious system based on adequacy and ability

A person who bring and support a regime with their votes are naturally expecting the problems and problems of their society, either in the affairs of the current affairs or in the context of the reform and development of society, to The pursuit of earnest hands with earnestness and perseverance is certainly a deserving of this dimension of democracy. In the light of the illusion, one of the factors of the collapse of the state and the extinction of the state is to overcome the poor in accepting and assigning responsibilities and rejecting the merits of He knows this and says:

Four things are indicative of the collapse of governments: the degradation of the principles and ideals or important tasks (red lines), dealing with minor and marginal and subordinate affairs, the suffering of the poor and the resignation of the righteous.

Of course, there is also the notion of royal virtue of the Qur'an, in which God, in the words of the daughter of Shuaib (peace be upon him), addresses his father to hire Moses for a pastor:

O dear father, put this man to a shepherd who is the best person to do this, and he has two features of good tidbits and trusteeship.

Indeed, if all officials and governors in a popular system have been chosen based on merit and not group and factional and even tribal affiliation, etc. and if all works have been devoted to the experts and skillful persons then, the process of affairs of the society will be towards the right. The Imam says:

O! Malek) think about the agents of your government and test them before giving them a mission or responsibility, try to consult before doing something.

Conclusion

It is concluded from this that democracy is very different from slogan to reality, and its truth is not found except in the rule of the righteous, and the highest form and symbol of such a government at the dawn of Islam after Medina and the great prophet Mohammad (P.B.U.H) was the Alawite government (Prophet's family), Imam Ali (P.B.U.H) during his short of caliphate and in spite of unwanted and imposed military conflicts in the Islamic area that didn't allow more work to Imam in the direction of the rule of a democratic religious system, and ultimately, with his martyrdom, this experience has been unfinished, he has managed to turn the eyes of history and friends and enemies and attracting people, protecting their rights, burning their hearts and accompanying the weakest of people and creating the open space for criticizing, interrogating and counseling, and dozens of other categories that are signs of a democratic system of governance, are all eclipsed in the Alawite government, and it seems that if Shiites and Sunni today, try to be far from tensions of religious and sectarian prejudices and attempt to focus on this government experience and conduct effective studies and research, and in practice act as a faithful follower, this can be one of the pillars of unity between different

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Islamic religions and even other religions. The rule of Imam Ali (P.B.U.H) and his great behavior and words of that great man of history are a very perfect and beautiful picture of the concept of democracy for not only Muslims, but all people of the world.

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