INTRODUCTION

In Islam political system, control is inside it means the heaven rules cause to bliss of human and governors selected by god and prior governor were innocent it means they didn’t do a sin. In era of absence, governors will hold by jurators which have some factors like, science, justice, administration to decrease the mistakes. Here we analyze the way of analyzing the sinless governor performance and the way of criticizing in Islamic systems.

Criticize of justice governor (sinless):

In absence era of imam zaman (p) which Muslims are don’t receive his bless and based on aeonic of Islam, two concept should continue: religious facts and performing Islam orders. These tasks will do by imam proctors and justice jurators whom know Islam and they should realize Islam rules and perform it [1].

In jurator government, governor should be justice and scientific but sinless so it has harms and governor may make mistakes because when people went innocent may made mistake [1].

To block power we should find solution one of important issues in political philosophy is, religious people governing, when people observation shows a detour or destroying people rights, they could express it and want reform and government should provide situation to express criticizes [4].

Because it’s a way to block power and if doesn’t it will be away to corruption and cause of its impact on society, may destroy it. One way to control power is to criticizing governors and as they see a misuse and detour they should criticize performances 3. This act will cause to make governor cautious about their performance as their performance will less face criticizes and they should answer people.

The criticize situation in vali Jurisconsult government:

Jurisconsult reasons to criticize:

1 Human government aye:

In aye 30, 32 surah baqare god as kind answer to angels about creation of human and said: when god said angels: I heaven assist on earth they said: do you create a creature which corrupt and create blood while we call you as fair and worship you? God said: I know what you don’t 7 and learned names to adample and show him to angels and said: if you right inform me about names.

8 they said you are free of any mistake and we have nothing expect what you gave me any you are logic and scientist.

Inter of god knowledge in human governing story and the reasons of ask and answer we see some reasons. Some believes this story said as criticize to god is allowed so criticize to human is allowed too. Then people shouldn’t in any situation about science, power – good actions in decisions be frightened of criticize door should
be open as god allows to question and angels ask without fear and god answer with clear reasons. And pride of human about criticize shows he knows human more than god [9].

So vali Jurisconsult based on religious basis and situations will final a sacred and based on power is free of criticize. So based on the above aye as the question to god is possible, people against vali Jurisconsult which the power given to him by god and its possible to make mistake could criticize the performance.

Order to god and deny to bad:

Although harm of vali Jurisconsult government is low but in Islam to avoid harms and make people safe we use people observation.

So the laws are not just for people without responsibilities. In Islam people observe law performance, so order to god and deny to bad is vajeb 10 to able to approve criticize to government based on Enjoining good and forbidding wrong first we should define them, order to good is to order others to vajeb be avoid of bad actions in logic and talks view [11].

Reasons to necessity of Enjoining good and forbidding wrong:

Order to good is vajeb based on jurators 12. Imam Khomeini believes the necessity is based on logic because the human logic accept to avoid sins and logic orders to block sins 31 so the order to good and deny bad is not only an outer order and reasons is based on human logic [14].

If we know the reason of order to good and deny bad is logical and know the logic says sins are bad and not accepted with god this vajeb will extend and goes more than some pieces of advices to other fields like politics and governors criticism [15].

Abandon order to goods and deny bad cause to make the worst people governor as Ali (p) said 16 based on Quran aye. A person whom follows sins and lasts and we couldn’t replace him with pray and should act 17 all people are responsible to do order to good and deny bad in any situation – even single man could do it about governors but should obey rules and say this way is wrong or this word too[18].

Step of order to good and deny bad:

Order to goods and deny bad has some steps if there is possible to reach aim in lowers step person hasn’t right to go next[19].

1 the first step is the heart hating in it or to show agreement in bad actions to other person 2 the second step is speaking orders 3, the third stage if the previous two didn’t work the second step is to use force [20].

Order to good and deny bad to governors:

Doing this action against governors is important and its more important than others because mislead of them will extend and has greater impact or may mislead of governor may corrupt society but mislead of person doesn’t do it so in Islam religion peoples do this duty to control governors 21 ayat allah Khomeini says: the aim of order to good and deny bad is not just for people, even in high levels you should do it, even me as jurator could be the side for action [22].

So people are responsible as see mistake in governor’s action criticize it, Imam Khomeini said all are responsible against governors and said: all nation are responsible to observe actions If I take wrong step nation should advice do order to good an [20].

Necessity of order in ordering to good and deny bad against governors based on this model order to good is un order which has no expect action and criticizing to governors should be like order ayat allah Khomeini said: you should order not to please and say: don’t do this action is not true orders should create important but it doesn’t mean persons whom orders should be in higher ranks, no, the sould of order to good and deny bad is the model of order not the model of please which means please don’t do it, but say don’t do it, why you made mistake [24].

Advice to governors:

One of reasons to this necessity is to advice governors prophet say: 3 features in Muslim heart don’t betray 1, parity for god 2, advice to governors 3, following society follow. Based on this quotation we see prophet put advice in rank of parity of actions and shows advice is a pray and using this quotation is vajeb because advice when lack of actions and talks [26]. In Islamic system there is close relation between people and governor and governors aren’t separated from people and governors are responsible [27] imam Ali (p) said: people me and you are responsible are responsible but my right for you is good to obey but one of governors right is to receive advice and give suggestion to help government has this .

This expectation is by experts to show draw backs of government so in alavi system improving advice is a right which people should do it because they are criticize they could notice mistakes. In this view as people and experts are lazy in advices destroy governor’s rights [29].

So as people wants benefits it’s necessary for them to advice governors.
Islamic governors is one of society members but has duty about society 53 they are entreat of power and people should pay more attention and give them advice 3

Necessity of congress:

Congress is one of basis of criticism against governors. Congress is based on Quran and sonnet and most of Quran ayes talked about negotiation in actions to reach good idea 31, 32 shora and god order to prophet (p) as governor to negotiate with peoples [33] — about this aye we see before ohod war prophet ask about way of fight and some said get out of city and prophet act based on their idea after defeat and possibility of criticism of negotiation aye 159 alemrnan came [34] which said prophet key to success as governor is to relate with people kind and negotiate them.

And necessity of this action is more important for governors than others and its task. Any people in every situation needs negotiation with others and use their thoughts and logic to benefit because it’s the clearest sign of coworking to reach knowledge of rights and find best solution social problems and reach best idea cause of different thoughts and logics to solve the problem congress reason for negotiation.

Regard if result of congress is finding solution and usage of criticism to avoid mistakes and protect society we could congress is one of criticism basis against governors and persons could use it not only as a civilization right but also as religious task and analyze the governor’s performance.

It may we see congress could make decision but criticism for after performances to answer we could say this is not general because congress is not limited to any stage. In the other word congress could both make decisions and could analyze and criticize too and also could observe. Some believes the important matter is the quality of doing this act in two ways: 1, congress as management arm and logic to control managers. This congress is free of management responsibilities and if see detour could act based on law 2, congress as decision makers and assistant of manager to responsible about task. We say we could do this as the previous face. Regard this part of congress should analyze the governors [36].

Government is bonded:

Accepting or not accepting the right of criticism need to analyze government view to people. Do look them as people and government is owner? Or do look at them as right owners and governments is nominate? In first view any congress action people were look like animals but in second view any action just is an action by a faring governor [37].

In Islam view political power is just bail and not authority [38] – Ali (p) sent a letter to Azerbaijan governor 39: your job it’s not a tool to use as water and bread but it’s your duty. Ayat allah motahari in Islam view mention above quotation and said governors are the guards fright and responsible about them and governors should boat people service [40].

Quran accept this idea too. God said [41]: god orders to deliver bail to owners and when you govern do it by justice: the reis several meaning of this aye: first said the aim is bait types, heaven or not or official or not second said it means governors god order to give people rights then said after aye people should obey god and prophet. In this aye right of both people and governors mentioned on imam said one of these ayes is tous and another is to others [42].

In sum in Islam view governors are bail of people and should act under observation of people and responsible to answer to god and this view case to create right of criticism [43].

Governor mistake acceptance:

All expect imams (p) are in exposure of sins and governors too and as mistake in government has impeding society and it create situation to avoid mistake and errors we should open criticism and all people especially special list should do it and criticize to direct governments to avoid mistakes 440 avoid monarchy.

As power direct human to monarchy as power got vast the possibility of monarchy will increase and if we analyze this phenomena in politics history of people said a lot about monarchy so to avoid power of governors and avoid misuse of power we should create situation to express criticize and if in society we avoid criticism government will turn into dictionary in fact criticism open the free situations and may in dictionary governors 46 so based on what mentioned we conclude that criticism in Islamic system is a good action and really important and it one of society needs which it based on religious and in fact it’s a religious responsibility to people.

Criticism to vali Jurisconsult in laws:

In Islamic republic system imam Khomeini fight against Pahlavi based on Islam. In this paper we try to analyze rule which they are based on Islam.

8th rule of constitution:

The more comprehensible law should have something in itself to continue live and it will guaranteed by elimination of negative factors. It means the elements of system could element negative factors and by this
receive immunity in society. Islamic republic system which it’s based on whole Islam has this factures too, [47] and one sign to shows these feature is the 8th vale of contrition in Islamic republic invite to benefit and order to good is a duty and its all people responsibility and also its government responsibility too and its limitation and situations will be clear by lam 46: does leader is a part of government or not? We should say based on jurators said and also based pm imam Khomeini letter to enghelab congress to create an organization by name of amr be marof and naby az monkar which all responsible to do it 49 wrote in foot print of letter: no one hasn’t expectation to perform god rules even leader or president do a crime he should face with Islamic punishment 50 (we could say this rule contain leader too and based on this people are responsible about criticism of leader and if they don’t do it they will be responsible when face god. So based on this rule cause to avoid monarchy of leader in society [51].

Majles khobregan orgnazation:
On government of sinless people khobregan should observe the leader and select leader direct and sometimes in directly and fully observe him [52].

One of the procedures of this congress is to analyze the leaders actions based on what law gave to him and if actions were agree to law to may disagree and after description it will clear there was nothing wrong in both side here main leader and if actions were against law they will inform people and new leader will introduce [35].
The responsibility of leader is to answer the questions and criticism of khobregan in every situation[54].

Majme tashkhis maslehate nezam:
One of our reasons in juratory view was the congress in Islamic republic law more over of accepting it, the creating negotiating congress approved one of this state although the main goal to solve the differences of Islamic congress and shoraye nagahban is makmae tashkhise. And one of these state responsibilities is to negotiate leader in determination general political 55 in facts it’s based on amend 8 of 118 law.

Night of freedom in talks:
One of appearance of freedom is freedom in talks which in Islamic of Iran law has no specific rule and come into others one of amends which talk about it is amend 175 (in TV and radio of Islamic republic the freedom of talks should be provided based on Islam and country benefits 56 (so the criticism should provide by TV imam Khomeini said: TV and radios should be free and independent and publish all criticisms [57].

Another rule is rule 24 of land (magazines and newspaper are free in publishing expect it harm Islam basis or public rule 58 complete it: as we see in this rule the newspapers are free expect 2 limitation 1: publishing a note against Islam which it harm people believes 2: it shouldn’t cross public discipline and society security and its usual [59].

To provide freedom in press we have another rule (to achieving political crimes) is proclaimed and held with jury[ 60] (this rule cause to avoid hardship and jalousy and press could criticism to government.

Freedom of full time society:
The freedom of full time society means freedom of society which their features are persisting , continuing and it a society which people lives in freely and work together to reach some aims.

This kind of society called club or party 1984. The clear example of freedom in society is freedom in parties and private organization 63 which came in rule 26 Islamic republic (parties, crowed and parties and Islamic congress are free expect when cross line of independence, freedom and unity. We couldn’t force not to attend in them [64].

In people parties criticize in groups and in our country it’s not forbidden but it has limitation based on imam 10 of rule 16 of party laws.

Which contain (doing actions against independence, transfer information’s so criticism against sinless governor.

The accepting ways of criticism are below:
Oral or action advice from authors to recall what students forgot informs them or invites with foreign embassies which Iran. Receiving money foreign act against Iran law and Islam rules or having illegal gun [1984].

Freedom in part time society:
One of example of part time society is demon striations in rule 27 of contrition about this freedom we see: holding demonist rations and parade without gun and not against Islam is free [66].

To avoid these harm first we could allow them to do it with official licenses so in amend 2 of rule 6 of parties we see (holding) demonstrations should with country ministry and without guns is allowed and holding parks needs license and allow of country ministry [67] (but in amend 2)
License:

So criticism accepted by demonstration in Iran law the way of criticism against sinless governors the accepted ways of criticism are below:

Oral or action advice from author to recall what student forgot and tries to inform them or invite to be good question and interpellation.

Word question means to ask [70], criticize person in this way – ask question to person to pay attention to mistakes interpellation means request to clarification and avoid vague points 11 and in expression means request a description from ministry by congress members [72] but it doesn’t mean it’s just for ministers and based on this anyone could use it to ask other side so this way of criticism is usual and it’s based on age 30 and 32 surah baqare.

Demonstration:

This word is the plural from of demonstrate and in Persian means to move in crowd 73 this movement it mat to criticism to rule or a decision by governors or other organization and as it’s a political fight it has great impact in criticism [74].

But this way may has some harms to society so politicians said to avoid harms of this way it need official allowance of governors [75].

Strike:

Strike means to stop working to reach an important aim [76] although this move means to coordinate work by workers to force employer or to achieve local power to force employer but strike in vast meaning means any work off to criticize about civil rights [77]. Although this way is really useful but when it against civil benefits we should provide rules carefully.

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[64] Law of Parties Act, 1360, Article, 16.
[65] Constitution, Article, 27.
[67] The same, 9.
[69] Moin.
[73] Mohammadi, Abdolali, critique and criticism accountability the hostile attitude of the religious, political science, 42: 153.
[75] Moin.