

Islamic State and Civil Institutes

Question No. 33

What are the most important issues concerning the relations of a government with the society and the civil institutes? What are the views of Islam and Constitution in this regard?

The most important issues concerning the relations of a government with the society and the civil institutes are:

One: political participation;

Two: political pluralism;

Three: methods or organs controlling and supervising the performance of the political rulers

To clarify the abovementioned items, it should be noted that:

1. In Islamic thought, the idea of social and political participation is not only people's right but also their religious duty. In this view, all Muslims are responsible for the destiny of the "Muslim community". The Holy Prophet said: *"He who gets up and does not attempt to reform the Muslims' affairs is not a Muslim."* Islamic State is essentially contingent upon people's participation, will and agency. In Islam, political participation is based on divine sovereignty and making human dominate his own fate to achieve the ultimate goals of creation. Accordingly, it is stated in article 56 of the IRI Constitution that "Absolute dominance over the universe and human belongs to God, who has made human dominate his own social destiny; nobody can deprive human of this divinely conferred right."
2. Political pluralism has been accepted in Islamic State based on the principles and norms of the Islamic law. In article 26 of the IRI Constitution, it has been stated that "Parties, guilds, political leagues and Islamic societies or recognized religious minorities are free; provided that they do not violate the principles of independence, freedom, national unity, Islamic rules and the bases of Islamic Republic. No one can be prevented from or force to join one of them."

3. “Enjoining good and forbidding evil” is one of the valuable and most important teachings of Islam, according to which it is incumbent upon all members of the society to treat suitably every diversionary phenomenon. According to this principle, the behaviors of the rulers are accurately beheld by members of the society, and they can put forward – as the common good of the society demands – corrective suggestions and critiques.

Besides, all leaders and political authorities of the countries – even the great Iranian leader himself – are subject to investigation and control by legal organs originated from people. The article 111 of the IRI Constitution says: “whenever the leader becomes unable to do his legal duties, or loses one of the qualifications stated in the articles 5 and 109, or it becomes known that he had lacked some of the qualifications from the very beginning, he would be dismissed. The experts stated in the article 108 are responsible for discerning the deficiencies mentioned here.”

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