

An introduction to responsible citizen in a religious system (by relying on admonishing to the right and dissuasion from the wrong activities)

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Abstract:

If we accept that citizens rights are among the privileges that are enacted by god, for him, due to the human beings nature, the concept of the responsibility of citizens in a community elaborating with others will undoubtedly have a religious direction. Thus, due to their nature, individuals have the right to benefit from their own rights and in contrast do the duties given to that by the social system. In the social life this process requires the aspects that observing that is a principle condition logic need and natural\mental demand for the society to achieve its goals. Admonition and dissuasion as the instewces of citizenship responsibilities are natural actions for the societies rectifications and overcoming problems and are the best ways for the communities and also individuals prosperity and securing the citizens right. In this article the concept of responsible citizen through admonition . in the divine and quran systems and recommendation are herewith considered.

Key words:

Responsible citizen , citizen rights , admonition to the right and dissuasion from the wrong activities , social supervision

Discussion

Due to being human being each individual is eligible for the rights power and talents to be benefitted without hindrance of others. He has the power and choice of using the abundance of materials as well as having the privilege of educating praying and worshiping for himself but it often occurs that dealing with all the materialistic and intellectual tendencies is hard or even impossible at times since there is disturbances among such fields of thoughts. Thus it is true that individuals have plenty of intentions and inclinations but obtaining them may be along internal or external obstacles and hindrances. Due to their social lives and being human every individual has the divine rights and should be benefitted from his own rights or he could neglect his rights but without observing limits and bounds, the application of rights may lead to intervening with the rights of others(Ibid: jaafari,1373,p320-326). In this case admitting and executing the laws are the ways for not involving the rights of other people.

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It is where the concept of citizen's responsibility is considered for familiarizing the communities to realize their own rights such that informing the people about their rights and admonitive or dissuading them in using their rights and observing the limitations are the intellectual religious and effective solutions to eliminate lots of difficulties and problems and prevents the outbreak of social diseases and calamities. In other words although every person has his or her own rights due to citizen responsibilities but it should be born in mind that the rights should be within a definite framework with regular conditions. Nevertheless the other people in the community would gain the right of admonition or dissuasion due to being a citizen and could call the indulgent and lavish. People moderation by strong mental and verbal supports (verbal in here refers to the commands of quran and the deeds of prophet of islam)

1.admonishing to do the right and dissuading of not doing the wrong activities

Due the book mofradat of ragheb-e- esfahani the distinguished work is one that its goodness is clear by mental and religious consideration(ragheb esfahani,1423Q,p336) the word maarof : distinguished work is derivative from the word "orf" convention property which indicates the work that its goodness is clear for the people and they have approved it. Monkar : sin indecent

Work is derived from the word " enkar , denial , negation" which indicates actions that are considered indecent and bad according to proper thoughts and religion (ibne-manzoor,1418Q,12,p123). Hence indecent works are referred to the actions that community is not satisfied about and does not admit them. therefore admonition to do the right is regards as encouraging and forcing people to do the actions guaranteeing their prosperity and welfare during their lives and their eternal lives. Dissuasion from the wrong activities is referred to preventing others from the activities that are considered indecent by the religion and intellectuality. These activities are so important that are emphasized in quran and narration (*hadith*) of the prophet and are considered as religious obligation according to decrees of the religious authorities (javadi amoli,1377,p174)

2.citizens responsibilities in religious systems

One of the principles of jurisdiction in Islamic ideology is the specific connection of human beings with the world and his duties with regards to god blessings. In every type of climate and in each geographical domain people could form the world by their behavior to take in to account the blessings of the life (mesbaah-e-yazdi,1377,p230).the facts coming along the evidences by the divine verses of quran² indicates that the individual's or society's destinies are dealt

² . corruption has been spread throughout the world in the sea and the land on the account of men's wrong deeds allah has let it be so in order that the whole society taste the consequences of giving in corruption and wrongdoing and that they may repent and amend themselves by turning to the truth (*room*,41)

--- . and whatever misfortune befalls on you people ,it is result of your own needs (*shora*,30)

with the appropriate behaviors and intentions of every one of them and no impositions exist on human beings. If there is anything a part from the authorities and performance of human beings, it will not be apart from the blessings and mercies of god which is positive and beneficial for people.

3. citizenship responsibilities admonition to do the right and dissuasion from the wrong activities

Undoubtedly human being have the two individual and social characters and the all together prosperities of them depends on the correctness and appropriation of individual's or collective behaviors. In other words, in addition to mutual effects, social and individual behaviors are getting unidirectional in the way of human and community's perfection. May be this the why that two types of records; either personal or social are mentioned for human beings in quran. For the personal statements and in *Al-asra* chapter of quran, god expresses that "we have clung the book of man's deeds to his neck; and on the day of resurrection we shall bring forth for him a book which he will find wide open; it will be stated to him : read the book of your deeds ! today you are sufficient as a reckoner for your own deeds !" (verses 13,14)

In the social statement ,too, god in the *jasiah* chapter, verse no 28 expresses that: "and on that day you shall see all people bowing the knee .each nation will be called to its book of deeds".

The divine law of admonishing and dissuasion that are in the some direction as perfectionism and human beings growth and development are having the two personal and social dimensions in fulfillments and this is the reason that they are considered as for the social lives of human beings. The aim of social life is reaching to the complete perfection that is achieved due to arbitrary actions and these social arbitrary actions have real and supplementary relations, with regards to the mentioned goal (montazeri,1370,2,p170). Hence, to reach the prosperity ,we need to consider personal and social aspects. Life needs disciplines and regulations. A person living in a faulty community , will achieve misfortune and affliction, which indicates that the prosperities of individuals and society are not separate from each other Islamic religion has commandments for the prosperity of human beings ,that include admonition and dissuasion and the destinies of people are related to each other and no-one could ignore others activities(Tabatabaei,1374,4,p185). In fact , the public supervision in a religious community guarantees the durability and survival of the community and is considered as a strong power for fighting corruptions and degradations and in case all the muslims could modify the society by it, they could solve greatest of problems and put away the obstacles for perfections . indeed, the secret for the survival of civilizations and governments is fulfilling this important duty and the nations not considering this action, would be destroyed. Perhaps the destinies of the past tribes of aad, samoud and lout dependent on this subject. In this case ,quran expresses "there should be from among you a group who call mankind to virtue and enjoin what is good and forbid what it wrong ; and they are those who shall receive salvation " (*aal-imran chapter, verse 104*). According to holy

quran, some people are silent and have nothing to do with others and don't accept responsibilities. These people are among the public people , as well as specific ones and they harm societies. Due to their own benefits, they only view the destruction of the community because of prevailing degradations. About them ,quran says: “ so when they forget the the warning ,we we saved those who forbade evil and seized the evil-doers with a dreadful. torment because they were disobedient “ (Al-a,raaf, verse 165) .

Conclusions:

In the divine social system, the responsibilities of citizens are related to admonitions and dissuasions. Undoubtedly these actions are based on the clear nature of human beings , and they are the duties of responsible citizens. They are considered for modifying the community and solving problems and are the best ways for the prosperity of the society and individuals and are the most superior facilities for preserving to citizens' rights

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