



Good Command and Forbidding the Evil in the Light of Human Rights

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ABSTRACT

Human rights, including the rights that have been established by God for human beings, and they have a serious nature, the stability and enjoyed, and changes in time and place, or taste and imagination, and the doubts of others are not, the people are entitled to rule their nature, take advantage of all their rights, and the other Good command and forbidding the evil, one of the most important and essential rules that, in principle eight constitution, with full awareness of been identified. Good command and forbidding the evil, including matters that specifically governs only the Islamic community, and an example of that in Western societies, and the system of international law, human rights cannot be found in the documents trilogy, can Noting concepts such brotherly behavior in society, respect for public order and the general welfare, freedom and individual rights, social security, however, that unlike the popular conception of the robe, is good and forbid evil.

KEYWORDS: human rights, Good command and forbid evil, social security, brotherly behavior, public administration

INTRODUCTION

All human beings, the social environment of their sentence, and the sentence of a man, a divine law, and must be respected. On the other hand, he could be deprived of their rights, or of their right to be enjoyed, or of their right to pass. In this case, the adoption and enforcement of the way, to get involved, and violate the rights of others. But not always, all are committed to their rights. In this case, informing them of their rights, and the rights and respect of their ordered, rational solution, which is legal and effective, many problems to resolve, and prevent the emergence of many pests, and social disease. When we speak of truth comes, in fact, there is talk of something innate and fixed; that is enjoined, and forbidding the evil, including human rights and inherent. So, Incompatible and conflict with other human rights, such as free, and so is not. Ignore them, but, contrary to the nature and authority of human liberty is. It is noted that this innovative approach, in relation to the famous, good and forbid evil, and build their human rights and to emphasize the human nature.

Perspectives and approaches contained in Article VIII of the constitution, the issue of Good command the good and forbidding the evil, the rise of Islam and Sharia law. Regardless of the various definitions, scholars and Islamic astronomers words, the definition enjoined and prohibited from denying presented, which will continue. "The breadth of Islamic teachings and traditions, to enjoin good and forbid evil, topics such as navigation, guidance, promotion and also includes advice." (Madani, 2000: 37) Holy Quran and Sunnah Infallible (AS), an emphasis on the duty enjoined, the people are good and forbid evil. Western writers, his works have made it clear that, as a matter of Good command and forbidding the evil, and the characteristics and features of the Islamic ruling, in their own culture. In his works, in relation to the famous place, and forbidding the evil, the culture and community that see that "we feel, somehow (for the community) have responsibility, in addition to that, we have to competence treat, others to commit wrong deeds, than their counterparts have in everyday life, we do not mention on this task "(Cook, 2007: 18).

With this view, the duty of God in public life, reducing all human values that ensure proper implementation of advanced material and spiritual community, and the transformation of contemporary global society, and Human Rights, always It has been argued that the duty of God may be some violation of human rights and freedoms, if the duty of the good and forbidding the evil, evil good and good in all religions, faiths in all the bad the Universal Declaration of Human Rights on the other hand, has tried that, governments and international institutions and non-governmental, for the proper implementation of human rights doctrines, pressure, while the implementation of Good command the

good and forbidding the evil, to regulate and promote it, the whole community can be one of the ways the government for human rights education, and enforcement in a society that, in this study we have tried, with the Islamic principles of human rights issues, adapt.

1. Popular being enjoined, and forbidding the evil in society

The establishment of the Islamic Republic of Iran, based on the belief that the government and the justice and the Koran is "belief in the rule, the introduction of orders and rulings of Islam, so that the sample can be a healthy society, where justice and independence and national unity, supply is achieved "(Hashemi, 2006: 56) in Article 8 of the constitution of Iran, the second important feature to enjoin the good and forbid the evil twin is given. Constitution, Good command good and forbidding evil, under a duty enumerated. In describing the task, and the task of scholars and jurists, offered numerous definitions. "Ibn Manzoor", the Islamic Aesthetic vocabulary, and the scholars of hadith, the definition of Good command the good and forbidding the evil, says, "Is known to all that you know of pure good and assured him of it against evil" (Ibn Manzoor 1984: 0.239) . "Ragheb Esfahani," no longer provides the definition Forbidding what is evil, and says: "Known as the name of each act defines the mind and in good evil what evil them." (Esfahani, 2010: 133), "Islamic principles, or general supervision of all the time, and invites the general duty of mutual Good and Forbidding what is evil, that is up to the people to each other, the ratio of the people, and the people of the state of the system, which gives it the ability to continuously monitor the level of public awareness, and the effectiveness of internal control, to the extent that increase, the power will not be corrupted, and mindset and asked people not to exceed the limits of truth and good, and there is a loophole to divert and Coercion and profiteers."(Amid Zanjani, 2008: 76) Seyed Morteza, Allameh Helli, Molla Ahmad Naraghi, with the majority Shia jurists, the obligation of Good command good and forbidding evil, audio and narrative have expressed. However, regardless of differences in rational argument or narrative jurists, the obligation of Good command the good and forbidding the evil, all believed to be the obligatory nature of this task, it is necessary, under the responsibility of Article 8 of the constitution, is explained. General characteristics of the shows, and confirms that, in carrying out the mission of the famous individuals, are responsible for the good and forbid evil, and this is one of the tasks that a duty is placed nation. The objective of this rule jurists or sufficiency of God, and these differences have implications noble sentence, like Sheikh Toosi objectively consider it obligatory, and the majority of scholars, like Syed Morteza, and especially the latter, like the Ayatollah Mazaheri (the problem his dissertation in 1588), and Ayatollah Sistani (in question 1 enjoined and prohibited from denying his dissertation), considering the sufficiency of duty enjoined, and are prohibited. "Among the mostly obligatory, and Good command the public, it must be said that the good and forbid evil, Good command the good and forbidding the evil, the divine is obligatory religious order, as" public administration "in the Islamic community, to be implemented, be provided the opportunity to establish other obligations, security, and business people are lawful, provided the rights of individuals, and in the shadow of the enemies to be revenge. "(Rafie, 2010: 19)

In the field of law, the constitution of the Islamic Republic is not only the upstream seat, where the famous, and forbidding the evil is mentioned, in the second, third and fourth development plan, the famous, one of the main objectives program, as one of the pervasive and universal definition. Also enjoined, and forbidding the evil, in some legislation, known as the duty of the institutions. Education, and the TV and radio, etc., that the extension of the obligation to make public, in the community are responsible. What can be used as a basis, it is considered that the approach to the rules Good command and forbidding the evil, in order to develop a critique of culture in society, from this angle, that is, some of the 24 Q. Press the key step in the direction of the famous, and forbidding the evil evaluated .. In the Article 8 of the constitution, it seems that, Good command and forbidding the evil, has three aspects: First, Good command and forbidding the evil people, compared to the second one, Good command and forbidding the evil government, rather than the third, Good command and forbidding the evil people in the state. Article VIII of the constitution, fundamental rights and observes the people of God, to one another in terms of the injunction, in order to establish a healthy society, and away from corruption and oppression. (Basij, 2008: 12)

People, as the main beneficiary of duty enjoined, and forbidding the evil, in order to maintain the respect of social security, an attempt to form a healthy society, etc., must be diligent and careful in doing this. It should be noted, in Good command and forbidding the evil people, to one another, respect and protect the human dignity of each other. Values and personality, one of the issues that, on the one hand the numerous rules and traditions, the emphasis is located, and the other human rights

instruments, emphasis, than it is. Paragraph 2 of Article 14 of the Covenant on Civil and Political Rights, one of the manifestations of human dignity, is given as follows: "Everyone charged with a criminal offense has the right to, be presumed innocent until convicted him according to law to be fixed. "In particular, in the next Good command and forbidding the evil people against each other, the more people are likely to tarnish the reputation of navigation. This attention jurists and scholars is Shia. Leader, in this respect, in response to a poll, he wrote: on duty, officer or Forbidding locals, is obligatory in Good command and forbidding the evil, rely on two occasions. [On return, a hint of disgust His heart, and if that did not work, and there was a need to force the issue to the police, and judicial refer. (Khamanei, 1997: 304).

After Good command the second mission, and forbidding the evil, the Christian God, the people of the state. Article VIII of the constitution, public oversight, neutral, or simply not a deterrent. People have the right and even the duty, in addition to tips, advice and "Good", its elected government, "Matter " and "forbidden" them. The purpose of public administration, finding weaknesses rulers, but of love and a sense of closeness and attachment to the state. "People not only in the selection of leaders, and governing participation, but also of what is today known as" the public administration ", the governing board referred to, are also.

Countries such as Iran, Pakistan, Bahrain, Bangladesh, Jordan, among the countries which, in terms of people Good command and forbidding the evil, they have to pay more attention. In other words, after Good command and forbidding the evil people in these countries relative to each other than to other aspects of Good command and forbidding the evil, is more visible and more serious, in addition to enjoin enforcement, and forbidding the evil, than in the other countries, the human rights records of some materials may be exceptional cases, and few people hold toward each other in a society that, by implication relations with Islamic terms, Good command, and forbidding the evil people have towards each other. The most important of these cases could be referred to the Universal Declaration of Human Rights. Article 1 of the Universal Declaration of Human Rights, all members of society, bound by brotherly and friendly manner, with each well.

2- Good command and forbidding the evil, with democratic principles

In this review, the question arises whether a system based on democratic principles, can be signs of Good command and forbidding evil, recognized, and established in the Community? to answer this question, first, it should be stated that, in Western democratic systems, the principle of Good command the good and forbidding, not only desirable, but is against the law, that will be the one who, according to the rules of legal acts be sued, and threw him into prison. But as someone who, in the streets of an Islamic country, pretending to be noted debauchery, and even observe the front of her, and this is not only unacceptable, but it is necessary. In many of the constitution that , ruled by the Islamic Republic of Iran, through direct referral (Article 6) or indirect.

Good command enforcement, and forbidding the evil nature of the system makes it perfectly clear. (Mehrpoor, 1997: 96.) That the public, and at the foot of this issue, we have to clear your face of Islamic democracy, and the effects will put a lot of themselves. Human social life, for better supply the needs of life, and social development in the context of shape, then society should aim to achieve growth and helped human evolution, human values and great extend. one of the conditions to develop free human being, the twisting path of life. Man should be free, so their reasoning and knowledge of nature, fertile and servants of God, as the best way of life, in order to achieve the knowledge society, and the potential development of human excellence, and take the step. In a democratic society, religion, the supreme goal of human potential development, in order to achieve perfection element to enjoin good and forbid evil, alert and awake the people, in order to achieve true freedom that is . freedom man put in the path of divine revelation. When a community of spiritual liberty, and dignity of the individual learner, then the logical move, and without haste, the cause of mutual respect for human rights, and social freedom finally researcher . matter be famous, and forbidding the evil, the one who, to the captivity and freedom of information, and is the property of someone who does not know real freedom. So in Islamic democracy, the duty of God, in the context of human social life, reducing all human values, the correct implementation, to ponder democracy democratic will help. Good command and forbidding the evil of religion, freedom of speech as a democratic and modern, are formed on the outside of the government, and in fact the religious injunction, based on what religious juridical sources offer the possibility of setting minimum find. Islamic Good command and forbidding the evil, light in relation to freedom of religion is neither democratic freedoms. Unless famous religious, the common features of the human. In modern freedom, virtue and goodness, this is not possible, however, about

some of vice and ugliness, prohibition and punishment imposed. Always in a democratic atmosphere, good for the beginning of a process of reasoning, based on general rules are analyzed, and then encourage people to it. Dictating charity, religious horizon, due to the commitment of the individual believer to do a good deed, in faith, of personal obligation and duty increases, while in modern society, people need commitment, based on pre-agreed contract is.

3 of Good command and forbidding the evil, human rights

The concept of human rights, in recent centuries, and attention to the rights of the human being for the benefit of man, the human mind to the codification of the principles and general framework made it tends to deliver them Human rights and freedoms guaranteed in the same direction, the universal Declaration of Human Rights, and the Declaration of Human Rights, in 1948 and 1990 respectively formed, and each in its own way, following the realization of human rights and freedoms are. "Human rights are the rights that are essential to human nature, of which there Ago the emergence of the state, and above it, and so governments must-respect" (Seyed Fatemi, 2014: 59.)

Universal Declaration of Human Rights, Human Rights innovator, not religions, especially Islam, the first declaration of human rights, the philosophers and other scholars have also, in a manner of their human rights. The preamble of the Universal Declaration of Human Rights, human dignity . Thought not allude to any school, as Islam is the emphasis on human dignity. Man stewards of God on Earth is also the Universal Declaration of Human Rights, in various materials to basic human freedoms, such as freedom of opinion and expression and pointed out that these cases are all in Islam, as very seriously, and is frequently mentioned. One of the tasks of the divine and religious Muslims to enjoin good and forbid evil. By examining the various provisions of the Universal Declaration of Human Rights, which we found to do this divine and religious duty, not only the reason for the violation of human rights and freedoms he not guarantee greater respect for the rights and freedoms of the individual.

Under international law, not a single document, or just Convention on Human Rights as the main sponsor, the cited document. Contemporary international law has numerous documents and conventions, in order to protect the rights of human beings. Among the most important documents that protect and guarantee human rights, such as the Universal Declaration of Human Rights, the Covenant on Economic, Social and Cultural Rights, the Covenant on Civil and Political Rights cited. As the foreword, and the introduction of this document is given, the Universal Declaration of Human Rights, and Covenant as a symbol, international instruments which, for the protection of the rights and freedoms of individuals, countries have adopted. According to the preamble of the Universal Declaration of Human Rights, the Declaration aims to establish and guarantee equal rights and freedoms for all people.

However, in international instruments, such as the famous words clearly, and forbidding the evil has not been named, but the necessity of fraternal terms with each other, to social security, participation in social life, the observance of public order and the general welfare, freedom and individual rights by law, the protection of the moral and material interests, and ultimately to the right, and forbidding the wrong command, including examples and issues in international instruments, and human rights which, Expediency in order to known, and forbidding the evil, the international human rights instruments, we took advantage of it. To approximate the mind, the issue of Good command and forbidding the evil, in the system of international law can be, "said the well-known among the nations that are innate and universal, and usually with very little difference between the various categories are the same man. The realities of human life, a series of authentic standards of good and bad, and the ugly and beautiful, with the power of human judgment and human competencies, and its beauty. "(Tamoshat, 2012: 45)

In the foreword Covenant civil rights, political rights and economic, social, cultural, each with separate responsibilities of individuals against each other and the points there. In each of these two introductions, everyone's duty and responsibility to fulfill, and the rights and legitimate freedoms, each of the members of society, both the Covenant on Economic, social, cultural, political and civil rights, independently of the following words his preface, in this regard included: "Recognizing the fact that, compared to other people and community, belong, has a responsibility to fulfill, and the promotion and observance of the rights enshrined in the Covenant are ...".

In Article 15 of the Covenant on Economic, Social, Cultural, obliges States Parties to the present Covenant recognize the participation in its cultural life. The provisions of this article is taken, the people in charge of our cultural lives, and this is a common task. The Preamble of the Declaration of Human Rights, all members of society, bound and determined to promote social development, and

improving living conditions is known, and all of the above documents can be, very much in line with the general duty of Good command and forbidding the evil in society.

Article 27 of the Universal Declaration of Human Rights, one of the few issues related to the category of participation, and responsible members of the community and their sense of responsibility, for the actions of the government, he said. The text of Article 27 as follows: "Every person has the right freely to participate in the cultural life of their community, to enjoy the arts and to share in scientific advancement and its benefits to be enjoyed." It is also possible to paragraph 1 of Article 29 of the Universal Declaration of Human Rights, referred to in paragraph 1 of Article 29. in addition, having the means to know people, to one another, more general sense to the mind. This clause may be, to hold the population, the entire state - country (both the rulers and obedience), extended. When in this paragraph, the word comes from the responsibility of the community, it can be inferred that the general concept of society in terms of the political community, and the definition of the political community, said: "The political community of sovereigns and obedience, combined. "(Qazi, 2005: 19) as we have mentioned in the above documents, the international human rights instruments, to the monitoring and surveillance of people in the state, and the index will not be obvious. Perhaps because of this, the same thing that we mentioned in the introduction, the thesis lies Good command and forbidding the evil in the Western world, a place like no Muslim regimes. It could not be more obvious example, and directly on the famous, and forbidding the evil people in the state, and the above-mentioned documents, all references in this field are suggested.

In this regard, Article 5 of the Universal Declaration of Human Rights states: "No one should be subject to torture or cruel, or persecution, or inhuman punishment or treatment, which should lead to the degradation of his human dignity." as the provisions of this article comes across, to the right and forbidding the wrong, the conditions prescribed in this Article (such as the prohibition of torture) that, this behavior suggests about the rule, in order to people. In other words, the terms and provisions contained in Article 5 of the Universal Declaration of Human Rights, in a match and overlap, with the implementation of the popular, and are prohibited

Today, Good command and forbidding the evil, even in the international arena can guarantee that Western human rights, with no Incompatible Islam, and Islam is emphasized example, through public agencies, non-governmental and enjoined, and forbidding the evil, the international demands. In all cases, the violation of human rights, and fundamental freedoms and individual human public, at stake, such as murder and can be made by the institutions and organizations involved in the known, and forbidding the evil, stop asking these crimes, and sentenced them to recommend, and appropriate, in order to grant the humanity, freedom and equality of it, these are all of the famous, and forbidding the evil, is.

Conclusion

As you know, Good command and forbidding the evil of Islam, as one of the tasks and duties of citizens, is known. The task in the field of human rights, as is also emphasized. Universal Declaration of Human Rights, has tried that, governments and international institutions, non-governmental, for the proper implementation of human rights doctrines, pressure, while running Good command and forbidding the evil, as regulated and promoting it, the society can be one of the ways the government for human rights education, and the implementation of the community. Good command and forbidding the evil, even in the international arena, the West can guarantee human rights, with no Incompatible Islam, and Islam is emphasized example, through public agencies, non-government and Good command and forbidding the evil, the international demands.

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