THE ESTABLISHMENT AND CONTINUATION OF RELIGIOUS DEMOCRATIC SYSTEM, MANIFESTATION OF DIVINE LEGITIMACY AND PEOPLE'S ACCEPTANCE

[1]Dr. Khairollah Parvin; [2]Muhammad Taghi Bagheri

Supervising professor and faculty member, Tehran University
PhD student, general law, Tehran University;

Abstract
The elaboration of the origin and source of the governments' legitimacy and governance basic is amongst the most fundamental discussions related to the constitution and political philosophy. The main issue in this regard is the determination of the foundations of the governance's legitimacy, on the one hand, and the specification of the people's role and position in the government and governance, on the other hand. Based thereon, the primary question of this study was that on what basis is laid the legitimacy of the religious democratic system considering its composition and nature and what role does the people play in the establishment and continuation of this system? In answering this article's questions based on descriptive-analytical method and assuming that the people have a role in the establishment and continuation of the government and its organization as evidenced in the study findings; it was seen that although the religious democratic system is laid on its governance on the foundation of the divine legitimacy, the system's actuation and its objective establishment are dependent on the people's presence and participation. Similarly, the continuation and persistence of this system, as well, is suspended over the active and effective presence of the people.

INTRODUCTION
The investigation of the people's position and role in the Islamic government is pendent over the elucidation of the government's legitimacy premise in the Islamic system. In the Islamic discretion, the source and origin of the legitimacy is the divine government and the governments are to be generally originated from the canonical guardianship and/or the will of the God. That is because no guardianships can be essentially envisaged as legitimate unless by the divine authorization. Based on the monotheistic beliefs, the God is the deity and the owner of the whole universe and human beings. Such a belief necessitates the controlling of the creatures' affairs by the order of the God and because the government and arrangement of the regulations entail taking control of the human beings' affairs, this can be solely done by a person who has this right and authority or a person who has been authorized by a right-holder. The God, as the source of rights, has granted the right of governing and leading the people to the last prophet (may Allah bestow him and his sacred progeny the best of His regards), Immaculate Imams (peace be upon them) or their successors. They have the right to enforce the divine verdicts in the society because they have been installed by a person who owns the entire universe and all the rights.

Therefore, the government's legitimacy is sourced from the God in the Islamic system and the legitimacy of the governance by the prophet (may Allah bestow him and his sacred progeny the best of His regards) and the immaculate Imams (peace be upon them) and jurisprudents, in the occultation time, stems from the God's authorization. Now, the main question is that what is the role of the people in the Islamic government? Do the people, as well, play a role in the establishment, formation and stabilization of the Islamic government or they solely play a role in the establishment of the Islamic government? Or, is it the case that the people play an essential role in both of these two stages? The current study's assumption was laid on the idea that the establishment of the

Islamic government is based on the divine legitimacy but the actualization of such a government is based on the people's want and role; moreover, after the operationalization, the persistence and continuity of the Islamic government, as well, is dependent on the people's presence and participation. In better terms, objectiveness, acceptance, establishment and continuation of the Islamic government and its effectiveness most matter to the actuation thereof. The system comprised of all these elements is wholly termed "religious democracy". Based thereupon, this article adopted a descriptive-analytical approach towards the clarification of the problem thereby to deal with the primary question and abovementioned presumption to finally find analytical answers to the proposed questions and prove the assumption in several stages.

Position of People in Islamic Government
The role of the people is very effective in the actualization of the Islamic system. In fact, the people play essential roles in the acceptance, objectification and rendering effective the Islamic government because the governance cannot be actualized with wishes in the Islamic system as in any other system rather it demands the people's presence and their unification about the axis of the God. By accepting the religion in the first place and the agreeableness of the guardianship of the Islamic ruler in the second place, the people actualize the religion of the God in the society. If the people fail to attend the scene and fall short of proving a serious presence, the Islamic system cannot succeed even if their leader be his highness Imam Amir Al-Mo'menin (PBUH). Therefore, the Islamic government can be never actualized without the people's want and will. Amir Al-Mo'menin Ali (PBUH) ordered that "the prophet told me that O' son of Abu Talib, I have commissioned you to the guardianship of my nation. So, shoulder the proctoring of their affairs if they assigned you to the power soundly and if they happily agreed with your governance but leave them on their own if they had other ideas

about you" (Sayed Ibn Tavus, 1991, p.180). This narration shows that "first of all, Amir Al-Mo'menin (PBUH) has been installed to the guardianship by the prophet. Thus, the guardianship is a principle not determined by the people. Secondly, his highness's enforcement of guardianship is conditioned to the people's acceptance and agreement.

Therefore, when a person is appointed for guardianship by the God, his guardianship is permanently persistent even if it is welcomed by the people or not and the society is obliged to follow him. But, the formation of a practical government by the "holder of the command" is conditioned to the general public's votes and existence of the proper social grounds and conditions.

In other words, in the same way that the society is obliged to follow the holders of command, the installed guardian is also obliged to fulfill the heavy duty of administrating and leading the society. The precondition to the accomplishment of this mission is the existence of the proper social situation and ground with the "people's acceptance and agreement" being the most important pillar thereof.

Based thereon, the people's vote and agreement and their help and sympathy cause the creation and objective actualization of the Islamic government. His Highness Amir (PBUH) ordered that "if it was not for the presence of the allegiants and/or if the existence of the assistors was not an ultimatum to me ... I would have given up the thread of the tasks [government]". His Highness also ordered that "the person whose command is not obeyed, cannot rule". These words are all indicative of the people's role in the emergence, stabilization and effectiveness of the divine government-whether the governance by the divine messenger (may Allah bestow him and his sacred progeny the best of His regards) and immaculate Imams (peace be upon them) or the governance by the jurisprudential ruler in the occultation time. Of course, it has to be noted that the Islam's method differs with the human governments' styles, especially the western ones. The Islamic government's style is the obedience to the God. The human styles of the governments and western democracy are the obedience to the majority. In the Islamic system, "majority is credible and it has a special position as the very system of "recognition but not the stabilization of the right" meaning that right is elaborated and stabilized by the divine revelation and the right fulfillment is also consistent in the majority system with the majority's vote being the scale occasionally in cases that the recognition of the right is found difficult and the experts are in large discrepancies. The essential difference between the majority in the western democratic systems and the majority in the Islamic system is in that the law and right precede and are superior to the majority in the Islamic system with majority being the discoverer of the right not its generator and creator; however, in the nonreligious democratic system, majority precedes the right and the law, hence it is envisioned as the creator of the right and the law" (Javadi Amoli, Abdullah, 1999, pp.90-91).

BASICS OF THE ISLAMIC GOVERNMENT'S LEGITIMACY
As for the justified foundations of the governance and government's legitimacy, there are theories the most important of which have been presented below following which the intended notion has been elucidated.

People-Driven Legitimacy of the Government (Theory of Choice)
The first theory regarding the legitimacy of the Islamic government is the theory of choice. Based on this theory, the legitimate government is the one that has acquired the power and right of the government through the people's votes. Corresponding to the theory of choice or democratic legitimacy, the people are the source of the government meaning that the Islamic nation grants itself a political guardianship due to the authority endowed to it by the God and it governs its own social and political destiny hence it can elect one of the qualified

jurisprudents as the Islamic ruler within the framework of the canonical verdicts. Thus, the prophet and/or the chaste imams have not assigned the qualified jurisprudent to the guardianship position rather they have introduced them as candidates to the people for taking the guardianship position and it is the people's right to elect one of them and endorse his legitimacy. It is following the election of a ruler possessing all the required canonical qualifications by the people that the other jurisprudents are not more permitted to interfere in the guardianship and governance affairs whether be it in trivial matters or in the general issues unless otherwise is authorized under the supervision of the ruling jurisprudence.

Sayed Muhammad Bagher Sadr stated the following statements in this regard: "the praised God is the source of all powers; he has the exclusive command of everything and nobody essentially has guardianship over any other" (Sadr, Sayed Muhammad Bagher, 1978, p.20).

Divine Legitimacy of the Government (Appointment Theory)
The majority of Shiite jurisprudents believe in the theory of appointment regarding the governance basics. This theory holds that the governance and guardianship absolutely belong to the God and the ruler is appointed based on canonical criteria and scales by Him. Divine guardianship has been inaugurated for the administration of the social affairs and political management of the society by the God directly to the great prophet of Islam (may Allah bestow him and his sacred progeny the best of His regards) and immaculate Imams (peace be upon them) and the just jurisprudents in the occultation time as explicitly mentioned in a plain text. Thus, in the occultation time, the just jurisprudential guardian shoulders the devising of the public expediencies and administrating the political affairs of the people (as the ward) as well as the managing of the governmental affairs.

In this perspective, the people do not intermediate this inauguration and their votes, wants and satisfaction do not play any roles and do not intervene in the essence of the government's legitimacy and everyone is canonically required to obey the just jurisprudential guardian installed by the immaculate Imams (peace be upon them). Therefore, the election is not considered as the source of the government's authenticity and legitimacy and it does not also cause the transferring of a right from the people to the guardianship experts hence the leadership rather than the guardianship experts can determine the just jurisprudent through elections and votes and eventually provide him with the expansion in power and external actualization of his government; in other words, elections are here deemed as the means not primary subjects. Ayatollah Mahdavi Kani stated the following words in this regard: "although acceptance and allegiance and confirmation and support by the believers play essential roles in the formation of the system and enforcement of its verdicts and regulations and they are viewed as the pillars thereof, the legitimacy of the system is not based on the people's acceptance and this is amongst the indisputable notions held in Shiism" (Mahdavi Kani, Muhammad Reza, 2001, p.14).

It is worth mentioning that the intention of the proponents of the appointment perspective in using this term in the occultation time is not the installation of a certain person like the installation of Malek Ashtar for the governorship of Egypt by his highness Imam Ali (PBUH) and/or the installation of the four deputies by His Highness Imam Zaman (may Allah hasten his honorable reappearance) at the time of the minor occultation; moreover, the intention of such an installation cannot be just a title, i.e. the installation of such a title as the qualified jurisprudent because the installation of a title is not feasible. Contrarily, the intention of this term is a "general installation" meaning that all of the jurisprudents qualified for the leadership have been installed in the occultation era to the actual guardianship of the Muslim society by the order of the God and decree of the immaculate Imams (peace be upon them) and each jurisprudent who is

publicly more welcomed and supported by the people can enforce guardianship and hold the tenure of the Islamic society's affairs and the rest of the jurisprudents are obliged to accept and obey the rule of the governing jurisprudence.

Divine-Public Legitimacy of the Government

Based on this theory, the sole observance of the divine right and winning of the God's satisfaction and consideration of the general installation by the God does not suffice, rather the credibility of the people's right and winning of the public votes and the people's satisfaction and letting them participate in the ruler's election also constitute a part of the legitimacy of the political system and government. In other words, the divine right never causes the divestment of the people's right here. Thus, the people and the God together source the government's legitimacy. Due to the same reason (general installation by God and people's election), this theory is called the divine and the people-driven legitimacy.

It means that the person who wants to govern the people should be seminally in a rank of the guardianship installed by the canonical ruler and secondarily accepted and agreed by the people, as well, otherwise his guardianship and government would be contradictory to the canon hence a usurpation. Meanwhile, having most of the people-driven systems' elements and indicators, this theory also accommodates the special functions and positive privileges of the divine legitimacy, as well.

THE RELATIONSHIP BETWEEN THE LEGITIMACY BASES AND PEOPLE'S POSITION

The thing that is obtained from the investigation of the theories related to the basics of the legitimacy and governance in the Islamic system, including the theory of appointment and/or installation and/or divine and people-driven legitimacy of the government is the people's determinant role in the formation of the Islamic government. Although the individuals believing in the above notions are at odds with one another regarding the justification method and people's position in the religious government, all of which emphasize on the influential role of the nation in the formation of the government and believe that the formation of the religious government is infeasible without the people's presence and acceptance. Thus, the investigation of the people's importance and position in the Islamic government's formation in each of these theories can exhibit a correct image of the people's role in the formation of the religious democratic system:

People's Position in the Theory of Appointment

Meanwhile separating the two elements of legitimacy and agreeableness, the individuals believing in the appointment theory realize agreeableness as the people's agreement to the government. In other words, if the people become inclined towards an individual or a group for the formation of a government and a government is subsequently formed as a result of the people's support, this system is considered as having been accepted and agreed popularly (Mesbah Yazdi, Muhammad Taghi, 2006, p.52).

In elucidating this theory, the criterion in the definition of "legitimacy" should be noted; accordingly, if the people's acceptance and presence and their role is considered as a legitimacy component in the actualization of the governance, agreeableness takes a position in the heart of the legitimacy but, if the criterion of legitimacy is considered as being separate from the criterion of the agreeableness and public agreement, difference comes about between the concepts of legitimacy and agreeableness. Based on this general rule, there may be legitimate rulers but not welcomed by the people or there may be rulers welcomed by the people but lack legitimacy (Mesbah Yazdi, Muhammad Taghi, 2006, p.54). Put differently, although the legitimacy of the Islamic government is determined by the divine source, the Islamic government is never formed without the people's want and will (Javadi Amoli, Abdullah, 2012, p.83). Based

on the appointment theory, although the people do not have a role for legitimizing the Islamic system, the guardianship enforcement, the non-acceptance and disagreement of the people causes the non-formation of the Islamic government in practice. Thus, the individuals believing in divine appointment opine that the people's non-acceptance causes the non-formation of the Islamic government even in the presence of the immaculate imam whose divine installation and legitimacy is not doubted.

People's Position in the Election Theory

Based on the theory of election, people have a legitimizing role in the Islamic government and, besides the power and government being stemmed from the people's will, they also have the right to supervise the individuals holding the tenure of affairs, as well (Montazeri, Hussein Ali, 1988, p.297). Based thereon, fundamental legitimacy of the system and government is dependent on the people's acceptance and people play a role of the jurisprudent's legitimization. Accordingly, if the people demand the setting of special conditions like the determination of a specified period of time for the tenure of the governance position, their conditions should be enforced.

Thus, both of these sets agree on the idea that the non-acceptance of the Islamic government by the people entails the non-formation of the government. The individuals believing in the appointment realize the absence of agreeableness as a factor giving rise to the formation of no governments and the ones believing in the appointment, enumerate the people's non-acceptance as a barrier to the legitimization of the Islamic system. Resultantly, if the people happen to not accept the governance of a divine guardian, including Immaculate Imams (peace be upon them) or the qualified jurisprudence, the Islamic government is practically not formed. Even if the majority of a society demands a nonreligious government at a time, nobody has the right to impose the religious regulations to the society. Put it another way, if it happens at a time that the majority of the people turn their faces away from the religion, the jurisprudents and religious scientists would have no duties other than expressing the verdicts and promoting and guiding through logics and language of time and they can never impose the religious regulations onto the society by force" (Montazeri, Hasan Ali, 2002, p.577).

ANALYZING THE ROLE AND POSITION OF THE PEOPLE IN THE ISLAMIC GOVERNMENT

Based on the above-presented discussions, the following points can be extracted from the collection of the given deductions:

People Have a Fundamental and Essential Position in the Formation of the Government

The thing obtained in an investigation of the notions and sayings of Islamic sciences scholars regarding the people's position in the formation of the Islamic government signifies the essential and strategic role of the people's acceptance in the area of the religious government's formation. In spite of all the discrepancies and disagreements in their intellectual and narrative documents regarding the origin of the legitimacy of exercising governance, the proponents of the theories of election and appointment agree on one point and that is the non-formation of the government in case of the people's disinclination and disagreement. Resultantly, the people's role is effective in the actualization of the Islamic government and, in fact, the people play an essential role in objectifying and rendering effective the Islamic government by their acceptance thereof. This is because it is through the acceptance of the religion, in the first place, and acceptance of the guardianship of the divine guardian, in the next step, that the ground is set for the enforcement of the divine instructions and governance of Islam in the society. Therefore, if the people do not accept the government, even the immaculate Imam (peace be upon him) cannot succeed in the actualization of the Islamic government and an Islamic government can be never actualized

without the people's want and volition (Javadi Amoli, Abdullah, 2012, pp.82-83).

In opposition to the individuals believing in the election theory who realize the people's presence as a pillar of legitimacy, the government which is formed based on the coercion and imposition of the general public's will can be opined illegitimate. They also believe that the people's role has been determinative in the era of the great prophet of Islam (may Allah bestow him and his sacred progeny the best of His regards) and Imam Ali (PBUH) and also that even though the governance of those great figures has been ordered by the God, the actualization and exclusion of their governance has been dependent on the people's election and acceptance (Montazeri, Hussein Ali, 1988, p.298).

Resultantly, based on the basics of exerting legitimacy in the Islamic system and disregarding each of the election and installation theories, the stabilization of the divine government in the society depends on the collective zeal and preparedness and such a government is never imposed in formation and it only can come about and continue based on the people's wants and wills (Javadi Amoli, Abdullah, 2002, p.23). Imam Khomeini (may Allah consecrate the honorable soil of his tomb), as well, realized the formation of the government without the people's presence as being improbable according to this important issue and ordered that "the nation is the supporter of a government and, if a nation falls short of supporting the government, such a government cannot be constructed and this (government) cannot be established" (Musavi Khomeini, Sayed Ruhollah, 1997, p.160). Therefore, the government lacking the people as a source thereof has one of its necessary pillars missing for the formation of the Islamic government and the formation of a continuous and stable government seems impossible without the people's support.

The Role and Functions of the Divine Governance as the Source of Legitimacy and the People's Presence as the Source of Power

In general, the formation of every government is incumbently pending over the existence of two factors of legitimacy and power from the perspective of the practical and subjective intellects: the expediencies of the subjective intellect entails the governments' possession of legitimacy and the necessities of the practical intellect force the existence of power; thus, the governance without legitimacy is viewed as tyranny and no governments can be formed without power. Two theories are posited regarding the power source in the governments: firstly, the government formed based on coercion is not favored by the sacred canonical ruler and there are many ĀYĀT in the holy Quran that deny the right to forcibly exercise government. For example, the ĀYĀT "*Wa Law Shā'a Rabboka La Āmana Man Fi Al-Arz Kollohom* Jami'an Afa'anta Tokreh Al-Nās Hattā Yakūnū Mo'menin" and "Aw Ka Al-Lazī Marra Alā Qariaten Wa Hia Khāviaton Alā Orūshehā Qāla Annī Yoh-y Hāzehi Allah Ba'ada Mawtehā Fa Amātahū Allah Me'ata Āmen Thomma Ba'athahū Qāla Kam Labethto Qāl Labethto Yawman Aw Ba'aza Yawm Qāl Bal Labethta Me'ata Āmen Fa Onzor Elā Ta'āmeka Wa Sharābeka Lam Yatathanna Wa Onzor Elā Hemāreka Wa La Naj'alaka Āyatan Li Al-Nās Wa Onzor Elā Al-Ezām Kaifa Nonshezohā Thomma Nakthūhā Lahmā Fa Lammā Tabayyana Lahū Qāla A'alamo Anna Allah Alā Kolle Shay'en Qadir" has realized the use of force against the human wills for the establishment of the government as being heinous; secondly, the power of a government stems from the people's volition for the formation of the Islamic government whether from the perspective of the practical and subjective intellects or from the viewpoint of the sacred canonical ruler and the authority of a governmental system is rendered feasible with the people's acceptance (Araki, Mohsen, 2001, pp.2-16). From this same perspective, the differences in the people's roles in the formation of the Islamic government and the despotic governments lies in the same idea that the Islamic government enjoys the divine legitimacy and the people's power. The Islamic system differs from the democracy-based governments also in the latter systems' crisis of legitimacy. Therefore, the God's volition is the source of legitimacy and the people's choice is the source of power in an Islamic system. The absence of each of these two factors causes flaws to the Islamic system's concept.

PRACTICAL OUTCOMES OF RELIGIOUS DEMOCRACY
Acceptance and Effectiveness of the System

People's acceptance plays a huge role in a system's effectiveness. It is by the acceptance of the government that the people bestow power and expand authority and influence the divine verdict and the government stemming thereof so that it can enforce the divine regulations and verdicts and implement the religious goals and intentions in the society.

The governor not enjoying public agreeability does not have the power of ruling and enforcing governance even if his government is found in the highest degrees of legitimacy in canonical terms. The vivid example of this case is the Shiite imams' status; although the immaculate Imams (peace be upon them) had been granted thorough legitimacy by the God, they could not either establish a government at all for not being welcomed by the then people or for other reasons or their governments did not last for a long time.

Allegiance mentioned in the Holy Quran and some news is the people's expressing of their loyalty to some of the immaculate Imams (peace be upon them) for actualization and operationalization of their governments. The legitimacy of the government grants a ruler the right to govern and its agreeableness provides him with the power to practice governance. The person whose government is not legitimate does not have the right to command people even though being accepted by them and the person whose government is not agreed by the people does not have the power to govern them even if his government is canonically authorized. Although the legitimacy of the government by a person makes him potentially a ruler, its actualization is dependent on the people's acceptance. If a person's government gains agreeability, s/he is provided with all the proofs to roll up sleeves and engage in administrating the affairs and resolving the problems.

The gist of the above-presented materials is that although the Islamic government is a divine government, its divinity does not contradict its democracy. This divine government makes a strong emphasis on the people's satisfaction and acceptance and believes that the people should play such an accentuated role that the government cannot perform any of its tasks without their presence and involvement.

People's Role in the Appointment of the Rulers

The people's role in the determination of the system's rulers is amongst the other important aspects of the Islamic system's democracy because although the Islamic ruler and the holder of the command borrow their legitimacy from the God in the occultation era as in the time of presence, there are not any specific persons nominated for the era of occultation, but the Islamic government's properties and qualifications have been just expressed. It is natural that the recognition and determination of the Islamic government is only the duty of the people at any time and era.

The people are obliged to take measures through intellectual ways, i.e. the very reference to the experts and specialists to understand the examples of the Islamically qualified ruler.

The Role of People in Supervising the Rulers

One of the other aspects of a system's democratic nature is that the people not only have the right to supervise all the doings by the Islamic rulers but they also exercise such supervision as their divine and canonical duty. In other words, the people should not be indifferent in their supervision on the things done by the society's rulers and everyone should feel this responsibility on their shoulders. Therefore, the rulers do not have the right and are

not permitted to forbid this right and deprive the people from their supervision on their own tasks' accomplishment by them.

Based on their right of supervision, the people should notify the rulers of any deviation and violation and they should prevent such deviations and violations in any possible and reasonable way in case that they find their notifications unaccepted or not put into effect; they can even deposition the violating rulers under certain conditions; the principles "enjoinment of good and prohibition of vice" and "advising the Muslims' ruler" in respect to the rulers are indicative of this same right.

The Right to Oppose
In a definition of the political participation, there are two outstanding indicators, namely support and agreement as well as competition and opposition; thus, the political participation incorporates both the classes agreeing with and supporting the political system and the classes competing with and opposing to the political system.

The religious democracy theory generally tolerates oppositions and opposers and venerates the right of life and freedom of the opposers who act within the framework of the law.

Now, the question is that how vast is the extents of opposition by the rival and opposite groups? Do the individuals and groups not accepting the jurisprudential guardianship have their social and political citizenship rights or are they deprived of them?

In response, some of the commentators of the theory of the installed jurisprudential guardianship are of the belief that the individuals and groups possess such rights:

In this regard, His Highness Supreme Leader Ayatollah Khamenei stated the following words: "demanding is different from practicing enmity. This that we said there should be no occasional opposition to the country's officials and we are now emphasizing on the same idea again which means that nobody should treat the officials harshly but it should not be taken as meaning that there is no right of criticism or nobody can demand; this also holds true about the leadership … animosity means engaging in the fights, exercising enmity but not having faith …"

The Right of Criticism
In the political system based on religious democracy, everybody is responsible and accountable for what they do and the citizens supervise all the affairs even those carried out by the jurisprudential guardianship and the people can object and notify the cases of violation from the Islamic scales by the Muslims' ruler and other functionaries of the system:

His Highness Supreme Leader Ayatollah Imam Khamenei ordered in this regard that "I am telling you that nobody can evade supervision. This also holds true for the leadership, as well, with the leadership-related organs being no exception to this rule … based on the constitution, executive branch, judicature and legislature are under the leadership's supervision. This is the same for all the other organs … they are to be supervised".

Therefore, firstly the people have the right and are obliged to supervise the various affairs of the society and secondly the supervision also encompasses the jurisprudential guardianship.

Supervision on the Rulers
Based on their supervision right which is a canonical and divine duty, the people should notify the rulers of any violation and deviation and they should prevent the violations and deviations in any possible and reasonable way if they find them unaccepted or not put into effect; they can even depose the rulers under certain conditions. The principles of "enjoinment of good and prohibition of vice" and "advising the Muslims' ruler" are indicative of this same idea. This issue has also been stipulated in act 8 of Islamic Republic of Iran's constitution.

Deposing of the Leaders and Officials
Based on the political mindset, His Highness Supreme Leader Ayatollah Khamenei would be deposed spontaneously in case of losing one of his qualifications whether the people take measures in line with his deposition or not. But, according to Ayatollah Sadr, if the leader, including the jurisprudential guardianship or any other authority, and officials lose the characteristics and conditions of leadership and supervision and so forth or fall short of performing their responsibilities in the expected manner, the people have the right to depose them and this is the duty of all the people (Shahrokhi, Sayed Hamed, 2012, p.134).

PRACTICAL MECHANISM OF THE PEOPLE'S POSITION CONFIRMATION IN RELIGIOUS DEMOCRACY
The recognition of the people's position in Islam's political mindset and the effect rate of the people's ideas and notions in the Islamic system can be carried out through various ways some of which have been introduced and explained beneath:

Expressional and Practical Confirmation by the Intellectuals' Way of Conduct
The prophet (may Allah bestow him and his sacred progeny the best of His regards) and the Immaculate Imams (peace be upon them) used to apply the common methods accepted by the people in the governance-related matters such as allegiance, counseling and so forth; they made efforts accordingly to have the people more present in the political scene and they intensively avoided exclusively limiting the governance affairs to the God and disallowing the people's participation therein for the mere excuse of the people's lack of recognizing their expediencies because the otherwise could set the ground for any misuse by the suppressors and tyrannical powers and enable them to take advantage of such a mindset and discretion for their malicious intentions. Anyway, if the religion has placed in this regard duties on the shoulder of the people, the concepts used therein should be so clear and understandable for everyone that they can be requested for the performance of their responsibilities (Kadivar, Mohsen, 1997, p.92).

This point has been expressed by Shahid Motahhari more eloquently: "the third reason for the material inclinations is the deficiency of some social and political concepts. It is read in the history of the political philosophy that when the specific social and political concepts were posited in the west and talks were made of the natural rights, especially the right of national governance and when a group supported the political despotism and the public masses were not given any rights against the governor and when the only thing given to the people in respect to the governor was duty and commitment, this group would stuck to the matter of God in their reasoning so as to find support for their despotic political theories. They also claimed that the governor is not responsible for the people but he is only responsible before the God with the people being responsible and dutiful before the governor. They used to say that the people do not have the right to reprimand the governor for what he has done and they cannot specify duties for him to do this or that; it is only the God who can question and reproach him and the people do not have any rights over the governor but the governor has rights that should be fulfilled by the people. From the perspective of Islam's social philosophy, the result of belief in God is not only the non-acceptance of the individuals' absolute and holding the governor responsible before all the people but also it is the belief in the God that makes the governor responsible before the community and grants the individuals rights following which the fulfilment of rights becomes a required canonical duty" (Motahhari, Mortaza, 1993, p.109).

His Highness Imam Khomeini (may Allah consecrate the honorable soil of his tomb) has the following words about the use of religion for satanic purposes: "we should not neglect the null advertisement by the system (Shah's regime). Besides increasing

their opposition to Islam and its verdicts on a daily basis, they broadcast the ceremonies of Komail Entreaty and mourning in their advertisement system for luring the gullible persons. They violate the verdicts of the holy Quran, although they print and broadcast them" (Musavi Khomeini, Sayed Ruhollah, 1999, p.65). Therefore, even if a government is divinely sourced, it has to take advantage of the very publicly accepted methods and principles that naturally cause the solidification of the system and achievement of the sublime goals so as to block the road to the charlatans' misuse; thus, it can be understood why so much attention has been paid to the people in the religious texts and the prophet (may Allah bestow him and his sacred progeny the best of His regards) and the immaculate Imams (peace be upon them) cared a lot for the people's votes and satisfaction.

People's Satisfaction

The best and the most principled type of government that has always been underlined by the thinkers and theoreticians is the one accepted by the people. Essentially, the government should shoulder the governance tenure with the general satisfaction of the people. "based on Shiism principles, even the immaculate Imams (peace be upon them) who have the imamate qualifications as ruled in the text by the order of the God cannot take possession of the Islamic government's political power and authorities through coercion and dominance and trampling of the people's satisfaction and vote. The action taken by Amir Al-Mo'menin as stated in the third sermon of Nahj Al-Balāqah is a testimony and proof to this truth" (Amid Zanjani, Abbas Ali, 1987, p.211). The people preempted one another in stating their allegiance to Imam Ali (PBUH). In this regard, Imam Ali (PBUH) stated the following words in the third sermon: "I saw all of a sudden that the people are dashing towards me like the hyena mane in such a way that they pressed my sons, Imam Hassan and Imam Hussein (peace be upon them) and my body sides were so much ached. They came to me as if I was a beheaded sheep" (Arfa'a Sayed Kazem, translation of Nahj Al-Balāqah, 2000, p.53).

After the people's massive dashing for stating allegiance, Imam withdrew from the acceptance of their allegiance from the very beginning and ordered that "Da'ūni wa Eltamasū Qairi" (Arfa'a, Sayed Kazem, translation of Nahj Al-Balāqah, 2000, p.54). This rejection of allegiance has been conducted based on two motivations: "first of all, Imam wants the people to be completely free in choosing the government and leadership and he wishes his government to be formed based on the people's satisfaction. The other motivation is that Imam takes such a position of denial to clarify the stance of the challenging parties and factions and make them state allegiance in free will so that they cannot have any excuses for violating their promise and instigating challenge. In the end, the generous Imam rejects allegiance in the first stage so as to solidify the people-based position and foundation of his system" (Ahmadi, Habibollah, 2000, p.39). This performance by Imam Ali (PBUH) signified the idea that the people's satisfaction and support is a backup to the government formation and this is the very valuing of the people's approach and system's republic nature.

Amir Al-Mo'menin (PBUH) used to order when dispatching a governor to a region of the Islamic government that "Eqra'a Alayhem Ketābī Fa En Razvāk Fa Kon Vālian Alayhem" meaning "read my letter and message to the people and govern them if they agreed with your governorship" (Shirazi Hosseini, Sayed Muhammad, 1982, p.97). The prophet (may Allah bestow him and his sacred progeny the best of His regards) dispatched Khalid Ibn Valid to Yemen and the people revolted; the prophet (may Allah bestow him and his sacred progeny the best of His regard) demanded his return and dispatched Imam Ali (PBUH) and they accepted him" (Sobhani, Ja'afar, 1972, p.824). It can be understood that their method of taking the people's satisfaction into account when installing the functionaries has been robust and the

individuals dispatched by Imam could not exercise governorship in case of the people's dissatisfaction.

In the Islamic government, the government's work style, organization of the governing forces, administrative system and regulations should be in such a way that the public order, citizens' rights and society's welfare can be safeguarded so as to keep the people maximally satisfied. Amir Al-Mo'menin (PBUH) ordered his governor to spend efforts and be inclined towards the performing of the tasks in social affairs that the moderation in right and pervasive serving of justice can be undertaken and simultaneously all the tasks be carried out to keep the people satisfied: "Wa Līken Ahabb Al-Omūr Elayk Awsatahā Fi Al-Haq wa A'ammahā Fi Al-Adl Wa Ajma'ahā Li Razī Al-Ra'ayah" (Arfa'a, Sayed Kazem, translation of Nahj Al-Balāqah, 2000, p.1089; letter 35). In the continuation, Imam Ali (PBUH) underlines it to Malek that he has to pay attention to satisfying the general public constituting the majority of the society and ignore the special (pampering) persons.

It can be understood that the acceptance and satisfaction of the people is necessary and required for some reasons because, firstly, the government not agreed by the people does not have the power and adequate vigor to achieve its intended sublime goals as ordered by His Highness Imam Ali (PBUH): "La Qaimata Lahā … Ellā An Oqima Haqqan Wa Edfa'a Bātelā" (Arfa'a, Sayed Kazem, translation of Nahj Al-Balāqah, 2000, p.138) meaning "it is worthless … unless I fulfill a right or overthrow a misdeed" (sermon 33). Secondly, the government which is not accepted by the people would be followed by negative outcomes because the people consider it as despotism hence they naturally view it as their foe and the government becomes incumbently forced to make use of any instrument for stabilizing and solidifying its power and this would be normally envisioned worthless by the people even if being sacred and valuable in nature. That is because the people consider those instruments as the justifiers of the tyranny. Such a type of government would cause a lot more harms to the values. The same point might have possibly been one of the reasons that the immaculate Imams (peace be upon them) have never been ready to resort to force for achieving power.

Acceptance of Allegiance

In political norms, allegiance means acceptance and a sort of commitment to whom allegiance is stated. The canonical ruler has endorsed this continuous intellectual way of conduct and does not disagree thereto. Furthermore, allegiance has practically occurred during the life of the prophet (may Allah bestow him and his sacred progeny the best of His regards) and it has been underlined in the ĀYĀT and narrations. The allegiances that occurred at the time of the prophet (may Allah bestow him and his sacred progeny the best of His regards) have occasionally been for ensuring the support of a special issue and matter and occasionally for the acceptance of the people's governance in essence. An allegiance made through free will and awareness is valuable so the allegiances out of coercion and sedition are worthless. Thus, His Highness Imam Ali (PBUH) ordered that the people's allegiance should be devoid of reluctance and coercion: "Wa Baye'enī Al-Nās Qaira Mostakrehīn Wa La Mojberīn Bal Tā'eīn Mokhayyerīn" (Arfa'a, Sayed Kazem, translation of Nahj Al-Balāqah, 2000, p.906) meaning "and, then, the people stated their allegiance to me while they were neither reluctant nor coerced, but willing and zealous" (Letter 1). From the perspective of Shahid Sadr, the reason for the acceptance of allegiance by the prophet (may Allah bestow him and his sacred progeny the best of His regards) and his executor is the veneration of the nation or the approval of the general public's caliphate so that the limits and specifications of the nation's path can be accordingly determined and the individuals find themselves as the partners of the social formations and become obliged to guard them (Jamshidi, Muhammad Hussein, 1998, p.298).

Recognition of the Social Expediencies by the People

In general, when the social expediencies are determined and enforced by the governing body and not by the people disregarding any meaning and interpretation thereof, the people are obliged in such a situation to accept and obey the rules whereas the people should recognize the social expediencies in the religious democratic government and it is the people who determine what measures should be taken by the government. Imam Ali (PBUH) stated the following command in this regard: "Mā Estenbet Al-Sawāb Bi Methle Al-Moshāverah" (Khansari, Jamāl Al-Din, 1987, p.392) meaning "nothing is like counseling with the intellectuals for deducing of the correct path in regard of every matter".

ĀYĀT and narrations presented in Islam regarding counseling are indicative of the importance given by religion to the people's vote and notions in governmental issues. The prophet (may Allah bestow him and his sacred progeny the best of His regards) counselled with the people in many of the cases and gave the priority to the people's ideas even if they were against his own notion such as in the battle of Uhud. His Highness Imam Khomeini (may Allah consecrate the honorable soil of his tomb) realized the recognition of the society's expediencies as being the duty of the society members and orders in this regard that "the people do not need custodian" (Musavi Khomeini, Sayed Ruhollah, 1999, v.9, p.194) and "determination of the political system is to be conducted based on the people's votes" (Musavi Khomeini, Sayed Ruhollah, 1999, v.3, p.52) and also "the people are naturally free when they elect a righteous person and the general public's votes are less likely to make a mistake" (Musavi Khomeini, Sayed Ruhollah, 1999, v.4, p.121).

RESULTS

1. Based on the religious proofs and Quranic and narrative texts and as inferred from the well-known idea of the majority of Imāmiyyeh jurisprudents and thinkers, the basis of the governance and legitimacy in the Islamic government and religious system is rooted in the divine will and the Wise God has installed the prophets and immaculate Imams (peace be upon them) to the governance; as for the occultation era, the qualified jurisprudents have been installed in a general manner.

2. Despite the fact that the basis of the Islamic government's legitimacy and governance is the divine will, this government cannot reach the actualization and objectification stage without the people's acceptance and presence. Thus, the people play essential roles in the establishment and continuation of the government. If the people fail to prove an active presence in the scene, the government even by the immaculate imams (peace be upon them) cannot reach the actualization and operationalization stage.

3. In the religious democratic system, the people and majority have a particular position and they play an essential role in the recognition of right and enforcement of it. Of course, it has to be noted that the sure divine right and law precedes the majority in this system so the majority is envisioned as the discoverer not the generator of the right.

4. In all of the theories related to the method of the government and governance establishment, including the theory of installation, election and divine and public-driven legitimacy, the people's role is determinative and all these theories share this idea that the non-acceptance of the government by the people results in the formation of no governments.

5. Based on the importance of the people's position in the religious democratic system, the practical of the outcomes of such an importance and stance are the followings: system's agreeableness, political system's effectiveness, determination and appointment of the rulers, supervision on the government, right of criticizing and opposing to the government and even the right of unseating the rulers.

6. Active participation in the governmental affairs, public satisfaction, allegiance and recognition of the public expediencies by the people or their representatives are practical mechanisms of paying attention to the people's position in the religious democratic system.

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