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Role of Public Supervision in Development of Justice

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ABSTRACT

Justice is the most general moral concept to which other moral principles return, and valuation of all educational, social and moral concepts is conducted through it. Realization of justice in the society would be possible only by public presence and participation. Islam is the only doctrine which has defined its multi-layer administration in line with justice development. Other managements and doctrines mostly deal with the offenders and cruel people and punish them. This paper is responsible to define an initiative relationship and link among supervision, participation and justice in the view of Islam. It is hoped that, this article become close to the peak of perfection and justice by supervision and participation of the readers.

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INTRODUCTION

Justice is the most general concept that, all humans organize their life activities, speak about that and express their interest and dependence on it with aim to achieve it and consistent with their interpretation of this value and idealistic concept. Even those who practice anti-justice and oppression to others, invite others to consider this principle. A burglar when dividing the stolen properties asks his collaborator to divide the properties equitably. Protagonists of reactionary oppression and arrogance consider themselves as harbinger of justice.

What is the mechanism of correct introduction and realization of this national and public ideal? Which factors underlie real and global justice in the world? How can a common understanding be created about it in the world? What sense can be opener key of public and social justice in the suffering global society?

Wise God as the only power to which oppression and the denial of justice are rationally impossible, has provided a special arrangement in creation system and educational management on the human life for achieving this right ideal.

This article gives the correct address of golden key of this mythical ideal to its honest scanners and decodes a utopia of which the citizens are participant in creating this love city. Objective of this research says how the people are participant.

History and necessity:

In the subject of enjoining and prohibiting the evil, various researches have been conducted specially as book and article. Also, about supervision or public supervision, many seminars and specialized discussions, papers and theses have been written some of which including:

1- Psychological aspects of enjoining and prohibiting from evil, Peyman Jebeli, guided by: Ali Ghaemi Amiri. MSc Thesis, University of Imam Sadeq (AS), Faculty of Theology and Islamic, 1993.

2- Enjoining and prohibiting from evil (its practical quality in the society), Mohammad Mahdi Zarei; guided by: Abdolkarim Abdollahi Nezhad/ MSc Thesis, Ferdowsi University of Mashhad, Faculty of Theology and Islamic— Shahid Motahari, 1997.

3- Position of enjoining and prohibiting from evil (Subject of Article 8 of the Constitution I.R.I) of Iran Criminal Policy/ Alireza Taqipour; guided by: Mostafa Mohaqeq Damad/ MSc. Thesis, Tarbiat Modarres University, 1997.

4- Translation of the book “Enjoining and prohibiting from evil” from the book of Jawaheerul Kalam/Ozra Haddadan; guided by: Alireza Feyz/MSc. Thesis, University of Tehran, 1991.

5- Mutual and public supervision between people and government in fundamental law of Islamic Republic of Iran and their relationship with freedom and responsibility/Abbas Sharifi; Guided by: Mohammad Hashemi-MSc Thesis, University of Tehran, Pardis, Qom.

6- Enjoining and prohibiting from evil (public supervision in the view of Islam)/ Sayyed Mortaza Nouri Khorasani. MSc Thesis, Ferdowsi University of Mashhad, 1976, Humanities.-Islamic Jurisprudence and basics.

7- The element enjoining and prohibiting from evil in Hosaini Movement- Motahhari-Sadra Press (book).

8- Enjoining and prohibiting from evil. Meshkini Ardabili, ???Press- Qom- Book.

9- National supervision or enjoining and prohibiting from evil. Alizadeh Hasanabadi, Abolqasem, MiNa (book).

10- Verses, traditions and anecdotes about the enjoining. Heydari Qolam Ali. Eram Press (book).

11- Enjoining and prohibiting from evil. Kharazi, Mohsen, Institute of Al-Nashr Al-Islamic, Qom (book).

12- Enjoining and prohibiting from evil. Nouri Hamedani, Hossein, Islamic promotion organization, Qom (book).

13- Enjoining and prohibiting from evil, Dastqeyb, Abdolhossein, Dehqan Press, (book).

14- Supervision and control pattern in administrative system of Islamic Republic of Iran. Mirmohammadi, Mohammad, Samt, (book).

15- Supervision and checking. Mohsen Sheikh, Ali Asqar, Zamzam Hedayat, (book).

16- Enjoining and prohibiting from evil, Qara'ati, Mohsen. Institute of lessons from Quran (book).

17- Public supervision in Islamic government; necessities and capacities, Jahanbin, Farzad. (Article).

18- Supervision and control in Islamic management. Jasbi, Abdollah. (book).

19- Academic aspects of enjoining and prohibiting from evil. Peyman Jebeli, MSc. Thesis, University of Imam Sadeq (AS).

20- Position of enjoining and prohibiting from evil in criminal policy of Iran. Alireza Taqipour. MSc Thesis, Tarbiat Modares University, 1997.

21- Public supervision and social capital. Sharbatian Mohammad hasan.

Beside numeral references about public supervision and enjoining, there are many contents about the importance of justice in eliminating oppression in the researches of academic and religious researchers. But the link of these items and their impact on each other has been considered less and in this manuscript, this issue has been considered as the main question of the research.

Research questions:

- 1- What position does justice have in doctrinal and training system of the Muslims?
- 2- What role do supervision and participation play in justice process?

Hypothesis:

- 1- Justice is the most basic doctrinal principle and the best educational peak in heaven doctrine of Islam.
- 2- Achieving this great goal is not possible without active regulatory system or lack of precipitation and membership of the society units.

Meaning of justice:

Justice is a common used concept to which the audiences' mind has searched less about its لغوی meaning and philologists also have evil to present a meaning for it. However, explanations of philologists are summarized as below:

Lexical meanings:

1- Opposite of oppression:

More obvious concepts are more difficult to be defined; therefore, they are identified by their antonym. Hence, Farahidi says about justice definition using this method: justice is the opposite of oppression. Alfarahidi, Abi Abd Al-Rahman Al-Khalil Bin Ahmad, Qom, Institute of Dar Al-Hejrah, 1988, volume 2, p 39.

2- Compatible with nature:

Ibn Manzour, another famous philologist who lived 6 centuries after Farahidi in the 8th century, applies the same method and adds: justice is that, the humans' life evidence to its health. ibn Manzour, Beirut, Dar Al-Haya' atrath Al-Arabi, 1984.

3- Putting something on its place:

Many researchers of morality field have recorded the sentence "justice is to put something on its place" as the most documented word meaning for justice. But, it should be noted that, although this sentence is nice and

true, it does not have a word evident and has not been mentioned in the word book but also, it is from the nice and great word of Imam Ali (AS) in response to whom asked him if justice is supreme when valuation.

Imam Ali (AS) responded him: justice put all things on their place and justice is the permanent leader but *جود* is a second option which is generated in specific cases. Therefore, justice is the noblestandmost virtuous

4- Stability and solidity:

Luis Ma'louf, knownscholarof the twentiethcentury whose book was published in the beginning of this century in 1908 and gained internationalfame, about literally translation of this concept says: justice made it stable and firm.

5- Harmonic and synchronized:

Another meaning of justice mentioned by this scholar is: it createdjusticeinpoem meaning to make it harmonious andsynchronized.

Idiomatic meaning of justice:

Allameh Tabatabaei says: Justiceis to givetheright to the rightholderand everybody reaches his/her right, and not to be macerated and not macerates to anyone. (Almizan, Volume 1, pg 570).

Khaje Nasir Tousihas considered justice as collection of perfections and virtues existence of which causes to moderate other powers. According to him in Akhlaq Naseri: justice is not a part of wisdom but also, is the entire wisdom, and oppression that is its opposite, is not a part of vice but also, is the entire vice.

Khajeh also as other Islamic scientists has considered social justice as respecting deserves and qualifications and says: justice is that, every union does not deviate from its deserved status and does not seeks to overcome the other unions; since this task causes the disposition to be deviated as well as causing the social tasks become corruption. Plato introduces the meaning of justice as harmony and performanceof the spirit components. He believes natural justice and says: everyone should be placed in the place determined by the nature. Republic, translated by: Mohamad Hasan Lotfi, Tehran, Kharazmi Press. Aristotle divides justice into two parts: distributive justice and retributive justice. Distributive justice is associated with distribution and division of assets and wealth and social rights and benefits among the society people. Retributive justice is about expression of justly punishment theory. This kind of justice tells about the appropriate punishment for trespassing people. Some thinkers such as "Thomas Hobbes" have added a thirist part entitled: Commutative justicewho describes provisionsandconditions of fair exchanges in the contracts.

Rawlsays: social justice is: eliminating the improper advantages and making a real balance among conflictingdemands ofhumans in as a social organization- Justiceandreasoned decision, Rawls, John(1997), translatedby MustafaMlekian, Reviews, YearIII, and No. 2and3.

Pragmatism and challenge:

We have introduced justice as the most obvious moral concept; but, we know that, this concept is related to the most challenging subjects of the world. Although, no onedoubtsthegoodnessof justice and all people interpret it as putting everything on its own place, but the conflict is for the mentioned place. For instance, where the position of men and women is.

Here, there is another concept named "right" which means map of the way on which should move and deviating from that, means to neglect justice and committing injustice. Thesemapsareusuallydrawnthe people as they like and not as it is deserve.

Justice position:

What is justice? And what position does it have in religious teachings? In explanation of idiomatic meaning of justice and its importance and position was a bit mentioned. In this section, we explain the position of justice in religion clearer:

If we liken the human as the most qualified and the most blessed creation to a tree, undoubtedly the root of this tree is his beliefs, and the body and branches of tree are sentences and law, and its fruit is morality. Among moral concepts, the concept of justice goodness and oppression obscenity has been introduced as the first obvious which is the reference and test for the other concepts. Wherever a concept is known as justice, immediately must be considered as goodness, and if a job is identified as oppression, immediately must be disapproved. Imam Sadiq (AS) has introduced justice in the human life more important and tastier than water. For continuity and stability of a government, there is only a stable trench and guarantee; justice. A famous sentence attributed to Prophet Muhammad (PBUH) is: Government remains stable with disbelief but, it would not remain permanent with oppression. In various verse, Quran introduces oppressive people as portentous as well as oppression as destruction cause and says: We have sent all prophets to guide and accompany the people to adduct justice. In Judgment Day also, everyone and everything will bejudgedby the samecriteria.

Anisemanageris someone whodoes nottransgressthenormsof justice. Many of attributes of God also return to the justice.

In summary, if you separate justice from God, God is meaningless. The nature without justice will be destructed. Therefore, the beauty of everything depends on justice, and nobody disagrees with that and all people consider themselves as its fan and demandant. Justicealchemy is the rarest commodity in thehumanlife. Why? Lack of common understanding in this relation is the only factor of this deficiency. Theorization of plurality ofinterpretations about the concept of justice and promotion of a lethargyandruptureinthe society corpus has given the anti-justice people an opportunity of cheerfulness, while justice is the most obvious initial concept in the life, and necessity of a team members' performance is uncountable.

Lexical meanings of supervision:

Various lexical meanings have been mentioned for the word "supervision" including:

1- Mercy and grace: in this regard Farahidi says: God does notpitythem on theDay of Judgment. Someone present in somewhere, his eye movement is the cause of satisfaction and avoiding this look is the cause of spite. Ibn Manzour is a famous philologist who says about the meaning of supervision: hopeful people says: our look is at God and then, is at you who means we expect God'sgrace and your kindness (Lisan Al-Arab, volume 5, pg 215).

2- Acquittedofslander: someone who is acquitted. Here, the word supervision may have been interpreted as the product and result of supervision so that, the result of supervision is to causeacquaintanceof slander and eliminate all unpleasantdoubtsand speculations (Al-Ain, volume 8, pg 155).

3- Carefulnessand contemplation onthings andmatters: when somebody subtilizes and contemplates about an issue. Quran says: Be careful withthecreation of the heavensandthe earth, what surprisesthereare.

4- Seeking advice and pattern: About Halal Askari says: look means seeking advice and Ali Bin Isa says: look means to search appearance of a phenomenon (Frouq Al-Loqah, pg 53).

5-Guardianandprotector: another meaning of supervision is guardian and protector which have been mentioned by Johari in Sahah Al-Loqah. Sahah Al-Loqah, volume 2, pg 828.

6- Judgmentandsentence: it is mentioned in Mo'jam Al-Vajiz that, he had supervision between people which means "judged between them".

Supervision in term:

Various definitions have been presented for supervision in term in each of which a kind of link with lexical meaning is seen. For instance, Koontz says: supervision is to evaluate and the term "performance" to achieve the confidence that, purposes of the organization and its executive projects have been done successfully (management principles, Koontz et al., translated by Tousi et al., volume 2, pg 388). Richard Alldef also has defined supervision as: a regular effort that determinesperformance standards with regard to the predeterminedobjectives, and comparesactual performance to certain criteria and determines deviations and their importance as well as corrective actions (Theory of structure design organization, Richard Alldef, translated by: Ali Parsaeian, pg 180).

Another definition of supervisionaccepted by management scientists in Iran is: supervision is an activity that compares good items with available items, whatever must be and whatever is existent, and predictions with performance, and the result of this comparison gives a bright image of similarity ordifferenceof both groups to the organization managers. "Supervision and Inspection, AliAsgharM.Sheikhi, pg 23".

Therefore, public supervision means: the people cooperate in the existent status conversion to the favorable conditions as well as performances to the predictions, and ensure that, the great goals of a society have been reached successfully. The look of everybody should be kindandfull ofmercyand graceand compassion about their morality treatment. Presence and sensitivity of careful eyes and their true evident will eliminates the context of unjustaccusations and bringsinnocenceand health. Everybody should look at the developments and phenomena around, with scrutiny and carefully and avoid neglectand indifference. Everybody learn from the others life and be guard of the society benefits and the people around themselves, and do not interpret all events darkly but also, and banish indifference contexts from the society by correct judgment and valuation.

Necessity of supervision:

Incivil lifeandevolution of human, the way map is a stable right which must be followed. Dr. Ali Mohammad Eqtedar says: the meaning of control and carefulness is that, doing every act must be based on a map has been designed for its performance so, if any deviation occurrence, required measures to be conducted to prevent deviations occurrence and frequency (Organization and management, Dr. Ali Mohammad Eqtedar, Molavi Press, 1996).

Balance in this movement was interpreted as justice. But, they cannot or do not want to move moderately and since, the life ship is unit by which moving is conducted as bulk, therefore, neglecting the justice in it means falling the plural life at risk.

In the existing management culture and system in Iran, unfortunately supervision is looked negatively and since, it is considered as distrust, it is justified only in the environments with low confidence, and if a manager or employee is not trusted, any supervision is asked him and he is not requested to present any report. When he wants to report about financial performance, he is told that, we trust you and there is no need to present a report. It seems that, these wishful thinking and bored managers consider correct such a management, and its good they recommend God to remove the permanent supervision system from the prophets and saints and not to warn about their activities supervision. So, one of the two regulatory policies should be incorrect; the policy of bored managers or whatever God has applied about all humans even without a moment vacuum. Imam Khomeini (RA) says to his governmental managers: those at the top positions must send supervisor and consider everywhere. Here, because he knew this measure will face with neglect and official apathy, so, asks the employees to request the managers for supervision and says: you should take care yourself and ask someone to watch you.

Ayatollah Khamenei also recommends the cabinet that, another effective factor in efficiency is to watch the managers permanently. Ask your senior managers to present report and do not trust their reports. It is not needed to express your distrust; since, experience tells us many reports are not consistent with reality. Choose inspection set from the closest people. It means that, there would be another report in addition to the usual report and you can know what happens.

Also he says: sometimes an unfavorable ordinary person in a set prevents to perform its finalized and communicated policy, and resolving such issues is possible by supervision on administration managed by you. A good manager is a manager who spends half of his time for supervision the rest of time for other tasks. You should consider the reports sent by the staffs and deal with violations seriously while supporting your administration, and so, there would be no need for extra administrative guidelines anymore.

In expression of the importance and necessity of supervision Imam Ali (AS) says: no good work is equal with it even Jihad in Allah's way, and all goodness compared with it are like a drop compared with the sea (Nahj Al-Balaghah, Hekmat, 374). Prophet Muhammad (PBUH) said: never anyone is punished due to the others' act, unless, when a group is silent against oppressions of the wicked people, and public sensitivity is cancelled against injustices, in this case, God will punish all people.

In the Holy Quran we read about the Israelites: a group for committing sin and a group due to leaving regulatory obligation "enjoining and prohibiting from evil" were incurred punishment and only those who reacted against the others' indecent acts, were saved.

Divine supervision system:

Allah as the manager and the first responsible of educational creation word has applied accurate and numerous supervisors who continuously record its changes. This supervision is public and nobody including rich and poor, ordinary and scholarly, prophet and follower is exception. Despite human supervision systems in which various vacuums and exceptions are justifiable, in divine supervision system, the warning announcements consider the closest and purest people or prophets.

Divine supervision control is not limited only to physical and visible tasks; but also, hidden occurrence of heart is also included as well as announced and unannounced positions of the hearts. Regulatory system in ambush also has been mentioned in Quran verses to prevent any omissions and deviations. Surprisingly, this accurate supervision system does its work completely and destinedly.

Active equipment in divine supervision system is to control and report by angels as Quran says: each word said by the human, is written by two angels named Raqib and Atid. They not only record the acts but also, know what action is done by you in advance although, they do not record anything before occurrence.

Other receivers in divine supervision system that record the human acts, are the human's organs which will present their video and audio files about the humans' acts. Quran says: the day when their tongue and hands and feet evidence to whatever they have done. In other verses also, the similar cases have been emphasized.

Another system in Allah's system is supervision by the nature components including earth, sea, mountains, clouds, rocks, trees and walls all of which have record tools and produce report from all happenings around them and Quran says: they will open the code of their reports. Prophet Muhammad (PBUH) said pray wherever he travelled and said: this place will evidence to our praying.

Time is also an element as observer on the behaviors and happenings that produces report for Allah. Imam Ali (AS) says: time, everyday warns human that, I am evidence of your acts and will approve your acts in hereafter.

Prophets and their relatives also form another divine supervision system in creation world and according to Quran verses, they will present reports about their followers.

Believers also have become responsible to report the humans' acts in hereafter.

This arrangement of supervision system has made creation system full of cameras and reporters that record all moments and hidden changes.

This supervision pattern can have guaranteed results for the resourceful and compassionate managers and can result in growth and development of an organization and its forces. Providing such job is a preventing act which limits context of oppression and prevents any kind of evil.

Features of the supervision system in Islam:

Islam supervision policy in the society management and government includes two important fields: A) demonstrability and educational field B) denial and breeding field which has been considered as enjoining and prohibiting from evil. Accordingly, all supervisors have a cultural and civilization role before playing their supervision role and will attempt to promote and introduce good deeds. The tool of this promotion is practical and moral before linguistic. Therefore, a part of society is refined through this path and affects the audiences more due to their supervision on themselves and correct behavior. Imam Sadeq (AS) says: hey Mafzal! Tell our Shiites to invite people to wellness by avoiding prohibited acts and sins practically since, they will come toward us with greater acceleration. Imam Ali (AS) says: the preaching that any ear throws it out and loses no benefit, is the advice in which tongue is silent while action speeches about it and invites to it.

It can be used from this narrative that, in Islam supervision system, the first priority is on demonstrability and educational aspect in which practical behavior making and creation of practical supervision on others is the most effective factor in preventing the oppression and injustice occurrence. Supervision blade of these supervisors leaves the most decisive effect without any wound and as a dynamical factor results in the healthy and useful cells growth in the society.

At the second stage, the supervisors of Islamic public supervision support justice and good deeds by consideration of good discourse condition and free from many linguistic scratches and damages and to develop the people awareness. This advice is full of gentleness, kindness, and compassion which increase the effect of this preventing factor.

Supervisors in religious public supervision do not suffice to alone supervision but also, they introduce justice and promote its culture before observing the violations. They attempt to cure the identified damages and prevent their extension and outbreak step by step and by entire force and do not confirm silence and passing.

Public supervision in the prophetic education and tradition:

Prophetic teaching and the intellectual organization of Muslim nation have been formed by Quran verses and in the first verse that was revealed to the Prophet, the Muslims' attention was attracted to divine supervision system. In the second Quran verse (Qalam verse) a story is mentioned about a garden that was burned in thunderbolt due to indifference of its owner against needy people. This verse informs us about the existence of supervision system. In the third verse, it mentions to divine supervision system of which the prophets are its invisible brokers who observe the servants' actions from a far distance and intangibly and then mentions Allah's observation on the prophet actions. This approach lasts until twelfth verse (Asr) in which says: all humans are in harm unless, those who cooperate with public supervision system and enjoin each other to follow right, justice and stability in this way.

In the famous words, Prophet Muhammad (PBUH) has called the believer as mirror of believer with this message that, they must reflect all defects of each other without making them high or low or negative publicity. In another narrative he says: Allah considers the weak and irreligious believer as enemy. He was asked that, who weak and irreligious believer is. He answered: that one who does not participate in public supervision and does not deny from inappropriate works. It is not deserve that, the believer see disobedience of the divine command and does not deal with that. These callers that prophet of Islam informed the people about them from various tribunes, made candidacy and responsibility sense active for presence and acting in public supervision network and made the body of this network concrete and paladin.

Alavi governance and public supervision:

In political thinking and governmental morality of Imam Ali (AS), people had creating, residue and breeding role in the government and the government realization and its stability and movement depended on the people goals. In this doctrine, supervision is not alone for controlling the governors' power; but also, the people supervise each other and broadening justice and right and promoting public culture and education. Checklist of this supervision is to control justice and consideration of injustice and oppression redline and begins from personal tasks and continues to scientific, educational, political and security issues.

Solidity and organizing trend of public supervision network which had begun by Prophet Muhammad (PBUH)'s management, became more serious at Imam Ali (AS)'s age considering the increase of cultural threats. In Prophet Muhammad (PBUH)'s age, the threats of Islamic society were mostly in military section but at the time of Imam Ali (AS) material interests, sectarian tendencies and taste mysticism had provided context to generate evil works completely different with Nabavi age, and the presence of Muslims in breeding field could be useful. Nahj Al-Balaqah reflects a part of reports received through public system by the central government and required measure was conducted. Performance of these reports resulted in adjusting

governors and justice extension in Alavi system. The subject of public supervision has been mentioned in Nahj Al-Balaqah for 134 items. In this relation Imam Ali (AS) says: I have received a report according to which jihadists in some areas have remonstrated to a Muslim woman beyond the legal limits and when this report was given to the commanders, they dealt with it kindly. If Muslim dies due to this grief, it is low.

In the second letter to Sharih Bin Al-Hareth Qazi, Nahj Al-Balaqah writes: I have been informed that, you have bought a house at the price of 80 dinars and have signed its contract as well as the testifiers. Sharih answered that, the news is true. Imam became angry at him and said: very soon, someone will enter your house and take you out and does not ask any proof of home ownership and will enter you the grave house. So, check properly not to buy the house from others and non-halal properties. If you had referred to me, I set a contract that, you did not buy the house even at one dirham.

When news was received about betrayal of a governor in Fars area, he wrote to him, I have received news and which it is true, the camels of your people and your shoestring are more beloved and valuable than you.

Another report received by Imam from public supervision system and had media reflection, was the news of the presence of Basra in an aristocratic party and then, the head of Islamic government in an official letter, blamed him severely and said: your leader have chosen old shirt and pants and dry loaf from the world. I know that, you cannot be like this, so, help me to piety, virtue, effort and persistence.

In other public report documents of Imam Ali (AS) we read: if the received news be true, you have made Allah angry and you have disobeyed with your Imam and commander. I have been informed that, you have abused the public croplands for yourself. Immediately, send your property list and incomes and be informed that, auditing of Allah is more accurate than the humans.

Relation of public supervision and enjoining to good actions:

To achieve common goals, the people first was linked as family unit and then as various social and political units, and equal to that, they have praised and welcomed cooperation as success mystery in performing great projects and works; and then, the sense of need for control and supervision as the guarantee of having role and portion by all common members in a plan, was created. Two positions including management and supervision became stronger and more sensitive by increased civility and plural development projects. By seeing every product or project, a number of concepts naturally came following each other including: collective motion and presence of various hands and ideas, management of these forces, their duties division and finally, supervision and control of doing these duties and roles.

But, conversion of management position to an academic position and a scientific major took centuries and at the early 20th century, scientific position of management announced its existence in the US universities. Although before that, and centuries before the birth of Jesus Christ, Aristotle divided wisdom into theoretical and practical parts. Theoretical wisdom included mathematical wisdom, natural wisdom and divine wisdom, and practical wisdom was interpreted as revealed measure and civil policy. But, these philosophical and ethical topics were not enough to form management position in the university.

Undoubtedly, success of the people in constructing massive building of pyramids, temples, ships, roads, bridges and other structures has been due to set a management and governmental organization in which supervision position and control system had been considered. Among Sumerians, Egyptians, Chinese and Ancient Persia also supervision is seen frequently and according to historical evidences, BC Jesus Christ (peace be upon him), order unity and delegating authority to subordinates, has been common. The most valuable asset of any nation is the human capital. This investment is a growing asset, and despite the growth of advanced industrial and digital machinery and tools, it still is considered as the main indicator of the strength of countries and organizations, and human capitals show off Human capital with a raising height against financial assets. But, the most important defect of the countries and particularly the third world countries is that, change in utilization system of this superior capital is faced with weakness, and lack of stability of will.

Sociologists, economists and researchers of various fields of industrial and financial development believe that, if an organization wants to be pioneer in continuous life competitions, and be record holder in the world, it should have expert, creative and motivated human resources; since, human resources form the basis of the real wealth of an organization and the first concern of societies managers and organizations should be to train knowledgeable, resourceful, thought, wisdom and compassion forces, and if a set does not have these advantages, it has maintenance cost but, is not utilizable just like rusty machinery.

In various human societies, different legislative, educational, supervision and legal organizations have been designed to simplify access to human asset. Islam as the presenter of the final copy of prosperity and evolution for the human, has indexed all organizations affecting human capital development in a unit organization named organization of enjoining to goodness and prohibiting evil actions.

Organization of enjoining to goodness and prohibiting evil actions in Islamic engineering is democratic and related to the governance in which the government is responsible to support and providing required services and guarantees. It is the strong arm of the governments but not hand tools for governmental managers and it is not expected to get desirable approvals of the managers by public supervision and giving it to them. Despite

democratic governments in which the people have right to supervise the government directly or indirectly, Islam consider the people obligated about their supervision duty as it has been mentioned in article VIII of the constitution of the Islamic Republic of Iran. This definitive duty is completely spiritual and liturgical and has reward while having social, political and cultural aspects.

In various laws around the world, three types of supervision and indirect responsibility have been considered for the people including constitution supervision, judicial supervision and political supervision based on which the people supervise the lack of deviation from constitution in national law or judicial sentences. In addition this indirect supervision, when a citizen is at risk of oppression, the others have duty to defend him and prevent continued oppression, and otherwise, they will sentence to penalties according to the comment of judicial officials. This duty has been defined as "no assistance to the person at risk" in French law. For instance, if when a doctor examines a woman or a child's body, he realizes the impacts of being beaten by her husband or father and its continuity is probable, he is bound to arise for preventing the risk and oppression to his citizens and he must report the case to the associated references. If a person in the street sees pickpocketing, purse-snatching or child abduction, and neglects this case, he will be prosecuted according to the above law. Also, if a behavior cause to public harm, the citizens as damaged can enter the conflict by permission of the court and request their recompense. In judicial interpretation, this law is called "civil societies support law". For instance, some time ago, attacked by Total caused to sea pollution due to oil leakage. The attorney filed a lawsuit against Total Company, and moreover, environment supportive NGOs entered the conflict and according to the verdict, Total Company was incurred civil and criminal penalties for the benefit of the public prosecutor and on the other hand, it was sentenced to pay eight thousand euro to citizen Forum conservationists of environment.

These instances make it clear for us that, public presence and responsibility against abnormality and public cooperation to promote correct norms not only is not incompatible with individual liberty; but also, indifference against an abnormality causes to prosecution and is considered as a criminal action. About 10 years ago, sound and vision supervisory council in France, sentenced one of TV channels of France to pay 400000 francs due to broadcasting a reporting of acrobatic moves of a bike in Paris ring; because, this report was considered as an instance of spreading evil and bad training for youth.

Therefore, prerequisite of promoting public supervision culture is that, we prove to our citizens that, presence of our colleague in the field of introducing goodness and fighting to evil is never is incompatible with individual freedom, civil growth and development. This movement is supported by all scholars that, the ship crews permit nobody to make hole under his/her foot.

Prophet Muhammad (pbuh) said: someone who supervises implementation of divine law seriously and those who neglect this important task are like the ship crews some of which were on deck and some others were placed at the bottom of ship and for taking water had to refer to deck.

When the deck people told them about their fatigue and boredom of traveling, they mentioned that, let us to make hole at the bottom of ship not to annoy you, and if the upper people allowed them to do it, all crews were destroyed and if they took their hand and prevented to do such action, all people were saved.

All humans in the society are a ship crews in the seaway and risky sea of the life and every motion causes to benefit or harm for the crews. Therefore, presence and cooperation, public supervision and support are the key to rescue the crews of this ship.

Relation of supervision and justice:

If we suppose the right concept in the assumed circular in being center, its next axis is justice which is equilibrium movement on the orbit of these law and rules. The next axis is to introduce these necessities and laws and promoting them and the next axis is supervision and then, fighting and dealing with them. Enjoining to goodness covers this entire axis as it can be found in the figure below:

Enjoining to goodness covers all spaces covering right and necessities. All these rings have been determined to ensure that justice and equilibrium motion are come off each of which is a component of the system structure of enjoining to goodness and is the pact taken from the scholars by Allah not to be indifferent about oppressors and the oppressed without which the flaunt of government and power is more worthless than a pork snout in the intellectual system of Imam Ali (AS).

In another sermon, Imam Ali (AS) considered the presence of people in the field of advice, introducing and promoting the goodness as divine obligated right and said: no wisdom and success is worthier than the presence in the loop of supervisors and helpers of right and justice performance. In this word, advice, right and justice have been linked. In another words, Imam Ali (AS) says: indifference against right and wrong is the cause of greed and strengthening the oppressors and if there were not these apathy and neglect, such glory in blasphemy corps.

Prophet Muhammad (PBUH) says: all goodness will be established for the people as long as all people are present in public supervision and enjoining to goodness and prohibiting evil, if they gave up this approach, Allah dominates the wicked on them and no body helps them.

Result:

- 1- Justice means equilibrium motion on rights axis
- 2- This balance depends on scientific, research, cultural, social, supervision and judicial guarantees which have been provided by Islam as enjoining to goodness and prohibiting evil.
- 3- Organization of enjoining to goodness has public body and governmental support and guarantee.
- 4- Presence of all people forces the government to provide the context of spirituals as serious support of the government and hopefulness of the people are useful, and global justice is waiting for such context.

The last suggestion:

Public supervision organization should encourage the people by considering them serious and pursuing their reports and decisively deal with perpetrators, and should specialize public supervision system by attaching tangible and non-tangible inspections.

It is hoped that, by the presence of expected supervisor and assistance of justice expecting people, oppression is eliminated from the world. It is obvious that, delay of this expected justice is due to the delay of public readiness for presence in advice area and goodness dissemination.

We ask Allah to make all people ready for presence in supervision on justice to appear the absolute justice.

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