



A Study of the Principles of Criticism from the Perspective of Islam based on the Criticism Ethics

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Abstract

Man is an autonomous and active being, so he tries to reflect the effects of rationality in his behaviors. The strategies considered to protect the thinking functional health, as viewed by religion. The present study is descriptive-analytical and library-based research which aims to investigate and analyze the role of criticism as a refining strategy in promotion of the achievements of the thinking system through analyzing religious sources. The findings of this study show that the Qur'an has implicitly considered the necessity and qualities of criticism, but the tradition (Hadith) has expressed and emphasized the necessity and qualities of constructive criticism correspondingly. Among the reasons for the necessity of criticism, fight against ignorance, necessity of listening to others, necessity of benevolence and social reforms, execution of the good conduct and inhibition of the evil could be mentioned. As to principles and methods of criticism: in addition to attention to technical and logical standards, it is emphasized to observe ethical ones.

Keywords: *Criticism; Constructive Criticism; Firm Speech; Destructive Criticism*

Introduction

As an active creature in the set of life contexts and the chosen lifestyle, man has always strived to organize his life in the best way by using the most useful framework. Undoubtedly, one of the approaches to succeed is to reflect on one's own thoughts and rationality. (Misbah, 2000) since the basic prudence and decisions in human life follow the type of attitude and the quality of his recognition of environmental

facts. The main question is, through which tools and mechanisms one can achieve a more accurate and deeper recognition of the universe in general and the realities around him/her? Of course, one of the tools of human success is thinking logically and observing the mental and logical principles in the entire system of recognition and thinking. However, is this mechanism all the way a person should go? Hence, this functional and operational process in the human's cognitive system could be trusted only when it is polished by criticism, and impurities are relinquished. (Fanayi Ashkevari, 1995) Thus, dynamism in a person's life and the society depends on trust in the prevalence of the constructive criticism culture in the dimensions and situations in which criticism is possible, including human insight and attitude (thinking), tendencies, emotions, and behavior.

Accordingly, one of the most essential measures to take is to research and explore the recognition of "fundamentals and scales of critique and constructive criticism. In this study, there was an attempt to study and analyze the constructive criticism through citing the religious texts and examining the outcomes and ideas of the religion.

First, "criticism" has been differently defined in the dictionary of Arabic language, this word has different meanings, such as distinguishing between dirhams, staring at something, and not looking away from it without anyone knowing it, trading dirhams, separating dirhams, and removing the faulty items from the intact ones, and present and available versus on-tick (Farahidi, 1410 Q; Ibn Manzoor, 1414; Tarihi, 1996). Regarding some linguists' attitude, when the word criticism is used with regard to human beings, like saying: "I criticized somebody", it means that I have evaluated his words and action and argued with him (Farahidi, 1410 Q). In another statement, criticism is a word that entered the Persian language from Arabic, and it's been well intertwined with all our linguistic and cultural dimensions in a subtle way. In the Persian dictionary, "criticism and critique" has been defined as separating dinars and dirhams, pure and impure, distinguishing good from bad, revealing the flaws and virtues of speech, and distinguishing the flaws from virtues. (Moeen, 1997: 4/383) Another word that has a common origin with the word criticism and is sometimes used interchangeably is "critique". In the Arabic dictionary, there is no separate meaning for critique it. In fact, critique is the act of criticizing. (Ibn Manzoor, 1414AH) Although some researchers consider "criticism" as a statement of flaws and deficiencies, and another group regard it as mere evaluation, without admiring or expressing the disadvantages of words or actions, "the concept of criticism is only for assessment and evaluation, without empathy or indifference, carping or praising." (Qaramlaki, 2009: 317). It should be mentioned that often a logical and fair evaluation includes the expression of strengths and weak points of a certain action. (Shabanpour, Quini, 2014)

Given definition of criticism and critique, it is worth noting the punctiliousness of the great philosopher, Shahid Motahari, in not considering terms "criticism" and "critique" equal to carping. He says: The ability to criticize does not mean carping. Criticism means to test something and recognize its intactness or otherwise. (Motahari, 1994).

After this short introduction to criticism, the main purpose of this research was to re-examine the fundamentals of criticism and critique and determine how constructive criticism is. Therefore, it is necessary to first explain the fundamentals and reasons for the necessity of criticism from the perspective of the teachings of Islam and then try to express and explain the principles of criticism.

Fundamentals and Reasons for the Necessity of Criticism in Islam

In this part, we analyze and find out the reasons for the obligation of religious society to criticize in various events and situations of individual and social life by expressing general interpretations and concepts.

1-The Necessity of Fighting Against Ignorance:

Despite some misunderstandings in which in terms of historical sociology, religion is referred to as belonging to the era of superstitions and conceptualism of mankind that basically returns to the first era

of human life, religion and religious teachings have played a determining role in all periods of human life as a dynamic and effective reality in all parts of human life. (pre-modernism and post-modernism era) The constant struggle of divine prophets and religious scholars with the sinister issue of human ignorance and blaming ignorance through the Quran is the evidence of the claim. Ignorance: Parties/33-Ignorance verdict: Maedeh/50-Ignorance Homieh: Conquer/26 "inattention to the concept of ignorance shows that ignorance does not necessarily mean lack of knowledge; ignorance is equivalent to misunderstanding and in fact it is the antonym of wisdom. (Javad Ali, 1972 , Ibn Manzoor, 1414 AH) In other words, a person is either wise in thinking, attitude and behavior or thinks and behaves out of ignorance. Imam Ali (peace be upon him) says: Perhaps a scientist whose ignorance has overwhelmed him, and his knowledge accompanies him but does not benefit him. (Nahj al-Balaghah, Hikmat/107) Definitely, one of the effective ways to protect the health of the thought and behavior of the society and to stay safe from ignorance in the field of thought and behavior is to thrive and revive the culture of criticism and critique.

2-The liability of a Human Being to Committing Mistake:

Given the nature of a human which is a combination of diverse abilities of wisdom, desires, and passions, whenever the Quran talks about human, it also speaks of some of his potential shortcomings and weaknesses: But man is the most disputatious of creatures. (Kahf/54) Although he has been given the power and ability to choose the right over the wrong, it is possible for him to make mistakes in different areas of thought and behavior. (Makarem Shirazi, 1991) Therefore, the development and revival the culture of criticism and critique, can help each member of the society to lessen individual errors in the field of thought, belief, and behavior as much as possible.

3-The Necessity of Conflict of Thoughts:

One of the necessities of an exuberant and growing society is all-inclusive co-thinking of thoughtful people about essential issues. The individualism and formal and dominant thought do not definitely end in science production and thoughtfulness in a society, and it has no outcome but a cessation together with petrification. Therefore, the promotion of science production and the evolutionary process of thinking depend on conflict of ideas and development of the culture of criticism and critique in the scientific work of researchers. Imam Ali (peace be upon him) says: subject the opinions of yourself and others to challenge, so that it results in the best outcomes. (Amedy, 1987), Saying Rumi: These wisdoms are bright like lamps, twenty lamps are brighter than one. (Molavi, 1994) When scientific thoughts, ideas and innovations are revised among thinkers and polished through fair and clever criticism and critique, it is just like the conflict of two clouds that produce a shower of fresh rain with sheer glow. Jesus (peace be upon him) quotes in the narrative societies: Accept the truth from the wrong people, but do not accept the wrong from the right people; be a critic (Islami, 2005).

4-The Necessity of Benevolence and Social Reforming:

This is one of the most major religious documents necessitating the religious community to revive the culture of criticism and critique in different fields of the faithful people's life. In case in Quran and the Islamic tradition, the need to recommending the truth and observing the rights of our brothers and sisters has always been mentioned (Islamic Brotherhood): "The faithful are indeed brothers. Therefore, make peace between your brothers and be wary of Allah, so that you may receive [His] mercy." (Hujrat/10), then what is more obligatory than paying attention to criticizing the words and behavior of other Muslims? In a narrative of the Holy Prophet (peace be upon him), it is said: The faithful are like mirrors to each other. (Hurr Ameli, 1409AH) We realize, by focusing on this narrative, that the faithful shows the strength and weakness of others and reflects their positive and negative aspects with fairness and kindness like a mirror. When the mirror shows your role straightly, break yourself, it is a mistake to break the mirror. (Nezami Ganjavi, 2001) In another hadith of the Prophet (peace be upon him), we read this: "Whoever wakes up in the morning and does not strive for the affairs of Muslims, he/she is not one of them, and whoever hears a cry for help and does not rush to help, he/she is not a Muslim." (1414 Q: 2/Hadith, 1) It is natural that issues like correct understanding and expressing firm speech and appropriate

thoughts in the Islamic society and behaving according to wisdom and religious law are one of the most important affairs of Muslims. Given the preceding hadith, a Muslim who brings night to morning and does not care about such an important thing is not considered a Muslim. As a result, trying to criticize constructively and develop the culture of criticism saves every citizen from deviation from law and is a perfect example of paying attention to Muslim affairs.

5-The Necessity of Enjoining the Good and Forbidding the Evil:

Undoubtedly, the matter of “enjoining the good and forbidding the evil” is one of the most famous duties in Islam. (There is controversy among the Muslim sect in its objective necessity or sufficiency, or in the conditions, levels and other dimensions of this great concept). Its importance is emphasized in many verses of Quran, and the need to enjoining the good is mentioned next to saying prayer: “O, my son! Maintain the prayer and bid what is right and forbid what is wrong, and be patient through whatever may befall you. That is indeed the steadiest of courses.” (Luqman/17) In another verse, friendship and thorough kindness among the believers have been introduced as enjoining the good and forbidding the evil among the faithful: “But the faithful, men and women, are comrades of one another: they bid what is right and forbid what is wrong.” (Tawbah/71) This verse considers having a friendship with other faithful people and being concerned about their destiny as the requisite of true faith and the need for guiding each other to do good deeds and criticize the evil and ugliness as the requisite of showing interest in each other. (Motahari, 1990) In some narratives, it has been said that: Enjoining the good and forbidding the evil, if compared to all good deeds, will be the story of comparing a drop of water to a wavy ocean of water. Imam Ali (peace be upon him) says: “All good deeds and jihad in the way of God, besides enjoining the good and forbidding the evil, are nothing but dropping saliva in the vast sea.” (Saleh, 542, Hadith, 374) Now, this question can be posed: Is it possible to imagine the simplest and smallest instance of enjoining the good and forbidding the evil that is outside the circle of constructive criticism? Of course, every reader in response to this question agrees with the writer in that one of the first measures in enjoining the good is to thrive and revive the culture of criticism in the Islamic society; accepting others’ criticism and criticizing others is what contributes to the act of enjoining the good and forbidding the evil.

6-The Obligation of the Faithful to Listen to Others and Say Firm Statements:

The attention to and study of Islamic verses and narratives are evidence of the agreement of the faithful on the necessity of observing the principles of speech and behavior, as follows:

- A) The necessity of following knowledge and certainty: Do not follow what you are not aware of, because the ears, eyes and heart are all responsible. (Al-Isra, verse 36)
- b) Obtaining beneficial knowledge: They have devoted their ears to a science that is beneficial to them. (Nahj al-Balaghah, sermon/193)
- c) Listening to different words and following the best ones: So give good tidings to my servants, those who hear the words and follow the best of them. (Al-Zamar/ 1817).
- d) Speaking with firm statements: You who believe! Be piety of God and speak the truth. (Al-Ahzab/70)
- e) Speaking with wisdom and good argument with the rivals: Invite to the way of your Lord with wisdom and good advice and dispute with them in a manner that is best. (Al-Nahs/125).

This is the principle which has been attended in Islamic resources; of course, collecting these points and promoting them entails the dominance and promotion of the culture of criticism and critique among the scholars and researchers. If fair criticism and reviews with scientific and profound precision are not dominant as a good tradition in different parts of our life, how will it be possible that the concepts of Quran and Islamic narratives are operationalized in the society? When the content of science, thoughts

and theories of thinkers are under criticism and critique, and pure and impure words are evaluated with the criterion of criticism, there comes a time when opportunities and grounds are prepared for following certainty, obtaining beneficial knowledge, and choosing the best words; then, we can witness the emergence and indication of firm statements among the faithful.

7- Condemnation of flattery and appreciation of constructive criticism:

According to the fundamentals and principles ethics in Islam, one of the bad and repulsive characteristics is flattery. Imam Ali (peace be upon him), regarding prohibition of communion with the flatterer says: Don't associate with the flatterer because he makes his work look fine to your eyes and wants you to be like him. (Amedy, 1987) The faithful are obligated not to leave the right path when judging others' words and actions, and to be committed to the appreciation of others without any flattery. Flatterers have always been unappreciated and unloved by holy saints, while the critics and punctilious people have been favored and appreciated by Imams of Athar (peace be upon them). Imam Ali (peace be upon him) regarding the necessity of constructive criticism and critique in the position of the Muslims' Imam (assuming belief in the infallibility of that Imam) says: And do not think of me as a burden in the right of what I was told... Thus, do not refrain from telling the truth, or consulting in justice, because I do not consider myself free from being wrong. (Nahj al-Balaghah, 1999). Regarding the admiration of benevolent friends, Saadi Shirazi also says: To me, your well-wishing friends inform you about the thorn in your way; this is also true in other Persian poems: I resent a friend who mentions my flaws as art and perfection, those who see my faults as a skill and my thorn as flower and jasmine. Say the witty eyes of my enemy to show me my flaws. (Sharifi, 2012) Therefore, it can be concluded that it is expected that the Muslims criticize fairly as far as possible in the face of others, and this should not be neglected; of course, it is a moral attribute in facing with others. Thus, the believer's judgment and appreciation is definitely achieved through all-inclusive and fair criticism.

• The Features, Principles and Conditions of Constructive Criticism

Seven cases have been referred to as the fundamentals and reasons of the necessity of criticism. Of course, the above-mentioned cases were actually a part of the reasons. Obviously, in order to achieve a complete list of reasons, we need a more comprehensive survey of Islamic texts and traditions. In this part, there is also an attempt to describe and examine some more comprehensive cases as a whole about the topic under discussion, i.e. the characteristics, principles and conditions of constructive criticism.

1-The unconditional criticism: After the basic supplies and preliminaries of criticism have been provided, in some respects, critics are absolutely allowed to criticize competitors, including:

- a) Lack of age limit: The critic is not exempted from this responsibility because of his young age and the old age of his opponent. "High rank depends on wisdom not on age". The rejection of this restriction is perfectly shown in the story of Ibrahim (peace be upon him) and his uncle's argument in terms of criticism and condemning idolatry.
- b) Lack of limitation in social position: In the field of criticism and critique, the appropriateness of the social class is not a condition. The nation can criticize the government, the poor can criticize the rich and the weak can criticize the powerful. People of low rank in the society can also explicitly criticize the rulers and office holders. This confirms the saying: "We are obliged to advise others." As to this issue, Islamic tradition prevails in many examples.
- c) Lack of exclusiveness to a specific position or field: The necessity of criticism in different areas is completely unconditional, in a way that it includes all aspects and dimensions. Criticism is also unconditional in terms all cases as the individual or social areas, ethics, management, family, scientific research, political and economic issues, and so on.

2-The possibility of effectiveness: One of the requisites of constructive criticism is paying attention to the conditions of the one who is to be the criticized. Thus, criticism is not recommended when the

process of criticism does not end in a rational effect. In a narrative, Imam Sadiq (peace be upon him) says: One of the characteristics of an ignorant person is that he/she disputes with what he does not understand. When the one who is criticized is not well prepared, insisting on criticism results in nothing but pertinacity, because in the process of criticism, both mental and spiritual perfection are a condition for the critic and the criticized. Mostly, when human beings face with what they don't know, they react in a hostile way and do not accept the matter. Imam Ali (peace be upon him) says: "People are enemies to what they do not know". (Nahj al-Balaghah, Hekmat/17). It is also necessary to appreciate criticism. Nizami says about this: "Speaking is beneficial when it is useful and publicized; not talking is better than saying futilely." (Nezami, 2001: 35)

3-Avoidance of self-contradicting criticism: This trait means that critics should not criticize others in terms of what they are not concerned with themselves. Contemplation about and survey.

of the concepts and teachings of the Qur'an show that although we do not obtain the definition of criticism in accordance with the verses, in the "explanation of principles and method of criticism" we explicitly see the prohibition of self-controversial criticism, where it says: "O, you who believe! Why do you say something that you yourself do not do?! To God, it is very provocative that you say something that you don't do". (Al-Saf/32)

The above-mentioned point is so obvious that a famous Persian proverb says, "People who live in glass houses shouldn't throw stones." Imam Ali (peace be upon him) says: "The biggest flaw is that you consider something as evil that you yourself do" (Nahj al-Balaghah, Hikmat/882) Everyone who sees his own fault beforehand is not free from correcting himself. These people are unaware of themselves, so they inevitably blame each other (Molavi, 1994)

4-Considering priorities in criticism: A survey of Islamic teachings and tradition shows that the most excellent examples and evidence of criticism are found in socio-political events in Islamic society. In the great and lasting event of Ashura, the main criticism and critique of Nahzat Hosseini in confronting the challenges and corruptions existing in reign Bani Amiyah's reign was of the corrupt political system that has Yazid ibn Muawiya at the head. Hussein bin Ali (peace be upon him) shows the importance of priority in criticism in a short statement like this: "Peace be upon Islam. One should forget about Islam when the governor of the Muslims is someone like Yazid because I heard from my grandfather, the Messenger of God, who said: Succession (caliphate) is forbidden for the children of Abu Sufyan." (Tawus, 1996: 46) It is obvious that in that historical era the Islamic society was entangled with many damages, sins, and corruptions, but Imam (peace be upon him) attracts everyone's attention to the origin of corruption, which is the libertine and corrupt ruler.

5-Expertise in the subject when criticizing: One of the important points that make criticism and critique and even the conversations promotive and progressive is the expertise in the subject of criticism. It should be said sorrowfully that in many cases there is not enough expertise and awareness about the subject of criticism for critics. "When you hear the words of the wise people, do not say it is a mistake; you are not an expert and that is the point." These people rely on imaginations and illusions without a precise understanding of the behavior or words of the one being criticized; you only judge by yourselves. While the Quran's recommendation is to avoid judgment and criticism based on mere thoughts and suppositions: "O you who have faith! Avoid much suspicion; indeed, some suspicions are sins. And do not spy on one another." (Hujurat/12) We read a lesson from the author of Qaboos-Nama addressing his child, "And whatever you say, don't say without thinking about it; and always think before you talk, so that you don't regret that because thinking in advance is the second sufficiency... And be so knowledgeable and laconic because it's said that silence is the second health and saying a lot is the second silliness. (Ansar al-Maali, 1994) In this regard, another scholar said: "The opening of a speech without full stability and honest certainty will not be flawless and at the end will result in regret". (Monshi, 1992: 263).

As cited by Mehravaran, Hejwiri also considers the damage of unwise criticism and speaking without thinking and reflection; he accuses talking without thinking: "Speech is like wine that makes the mind weak, and a man can never come out when he falls in it. He can't avoid it, and when it became clear to the religious that speaking is a plague; they didn't say anything except for the essential; it means they thought about the beginning and end of their words, and if there were no problem, they said that and vice versa. They were silent because they believed that God knows all the secrets. (Mehravaran, 2017) Criticism and speaking in a situation where the critic is judging by his delusions and imaginations, is, in fact, a piece of fire that falls on his and others' harvest and all their possessions unintentionally. This subtle point is mentioned in Masnavi Ma'navi who says: O tongue, both fire and harvest, how much do you put this harvest on fire. O tongue, you are both the endless treasure and the incurable suffering. (Molavi, 1699) Hakim Taws (Ferdowsi), like other Persian orators, in an eloquent expression ordered the low-educated critics, who are not aware of the subject of criticism, to be silent; he says, "If you are devoid of knowledge, no ornament is better than silence!" (Ferdowsi, 2003: 8/ 118)

6-Morality in Criticism and Critique:

A glance at religious views and teachings clearly shows that in constructive criticism, one must adhere to moral principles and criteria in an all-inclusive manner, especially if that criticism is in the field of politics and power. That is why the savants have emphasized the association between ethics and politics, since the ancient times. (Islami et al., 2005). Even if the criticized is accused of a crime, ignoring his privacy and moral rights is neither permitted nor accepted! In this regard, we should pay attention to the story of the person who has was stoned, in execution of divine limits by the Prophet (PBUH); the Prophet (PBUH) did not agree with some Muslims insulting the person who had been stoned and reprimanded them. Although the description of moral etiquette in criticism requires a separate investigation, the author refers to a number of those cases briefly in this article due to the importance of the subject:

- A) Observing ethical principles: Obviously, in Islamic ethics emphasis on appropriate behavior and motivation for it is always noticed; as it comes in the holy verse: "Cooperate in piety and good conduct, but do not cooperate in sin and aggression, and be wary of Allah. Indeed, Allah is strict in retribution." (Maedeh/2) The verse shows that we should pay attention to both excellence of actions (good deeds) and righteous motives (piety) in our behavior and deeds. In criticizing others, appropriate behavior means observing rational and structural standards in wise criticism. The critic is obligated to criticize the opponent by observing all the aspects that are a sign of his intellectual perfection; however, his motivation for criticizing the opponent should be first discovering the truth and enlightening others; second, the critic should be motivated to help and correct others, rather than showing off and proving his/her grace with the intention of revenge and destroying one's reputation and credibility. Especially, when the critic has to discover the secrets of the one under criticism, it will definitely be necessary to keep others' secrets confidential. This important point has turned to a subtle poem by Vahshi Bafqi like this: In case the parrot had not talked, it would have found himself neither in the cage nor in the trap. Silence keeps the secrets; do not slander others. (1984)
- b) Avoiding criticism out of excitement: Other moral requirements of criticism include controlling emotions and excitement that happen to the critic when criticizing. In this regard, it must be confessed that when a person has a reasonable and logical word, he does not need a loud or angry voice. It should be known that when we speak loudly or scream, others just hear us and when we speak softly, others understand the words and the content of the speech; our mental and perceptive strength are often disrupted in an excited situation. Thus, emphasis on the good saying and firm speech and speaking kindly has always been noticed in the verses of the Qur'an. "Speak to him in a soft manner; maybe, he will take admonition or fear." (Taha/44)." In short, the criticism devoid of love and hatred is always mentioned in the teachings of Islam. If one looks with denial, he shows Yusuf's face as a bad face; also, if you look at a beast with devotion, it will look like an angel in the eyes of Karroubi (Saadi Shirazi, 1992)

c) Criticism with wisdom, preaching and the best controversy:

In the Quran, constructive and regulated criticism has both a logical and reasonable expression and has aesthetically preached when arguing with the one under criticism. "Invite to the way of your Lord with wisdom and good advice and dispute with them in a manner that is best." (Al-Nahl/125). Although rational, sermonic, and controversial criticisms are somehow different in their principles and content, it is possible that the critic can benefit from all three of them in an integrative way either in a constructive conversation or in criticism.

Controversial criticism which is based on the opponent's acceptance is necessary to be based on the moral criteria. That is, although a competent critic can convince the person who is being criticized to agree with his demands while ignoring the moral principles and only by emphasizing and relying on what satisfies the opponent or the other side of the conversation, but such a critic does not have the right to call a convinced opponent for a false and satanic purpose which leads to the collapse of him/her. Thus, while permitting the Prophet (peace be upon him) to use the argument as to the issue which is one of the debate and criticism skills, the Qur'an guides the Prophet (peace be upon him) to debate in the best way possible.

d) Avoiding prejudgment and misjudgment in criticism: What we witness the most among the critics is the interference of prejudgments while criticizing the opponent and it seems to be one of the harmful and disruptive threats and damages to criticism. A critic is not allowed to take advantage of his religious beliefs. It comes in a narrative of Imam Ali (peace be upon him): "Look at what is said and do not think about who said that." (Amedy, 1987) The necessity of giving up on and letting the prejudgments go while criticizing is one of the priorities in the tradition of criticism in Islam. Saying Saadi: "If you know what the speaker means, do not look at the one who is speaking".

Another point that has to be observed by the learned people of criticism is to abstain from different types of sophistry in criticism. Although sophistry has a special definition and examples among rationalists, in this writing, it is considered in its moral aspect and includes any theoretical or practical dishonesty when criticizing the opponent; this causes the one being criticized a deficiency in speaking or acting, while his/her behaviors or words are really free of those flaws or faults. Some critics try to criticize the opponent's action or word by attributing their deed to a kind of motivation to undermine their reasonable work or words and say, "If this person builds a mosque, it is for showing off! and if he philanthropize, it is just to get famous.

Sadly, it must be admitted that nowadays "attribution to motivations" is one of the most major damages in many of the judgments and criticisms taking place in scientific and political communities and misleads people from the path of guidance and happiness.

Conclusion

Although in the main Islamic source, the Quran, there is no reference to the word and "criticism or critique", according to its implicit meaning, the necessity and qualities of criticism are noticed in several verses of the Quran. In Islamic Sunni and narrative societies, a great attention has been paid to the necessity and qualities of the term "criticism".

As to the fundamentals and reasons of the necessity of criticism, we can mention outstanding examples as: dealing with ignorance, the necessity of benevolence in the Islamic nation, enjoining the good and forbidding the evil, the need to listen to the opinions of the wise, and the need to say firm speech. In terms of "how to criticize", while emphasizing on observing the technical and logical criteria and evaluating the words and actions of others, such as moralism and consideration of such criteria as benevolence and intention to be corrected, wise criticism, possibility of effectivity, avoidance from fallacy and attribution to motivation, and kind unprejudiced criticism are of great importance. Another remarkable point is freedom in the position and fields of criticism; this means that the critic and the one

being criticized are not restricted to the age, social or economic position, scientific degree or political position; and the necessity of continuing constructive criticism is not limited to any area of human life and includes such fields as culture, politics, ethics, economy and business, management and family institution, and so on.

The findings of this research show that from the perspective of Islam, paying attention to the healthy functioning of the system of thoughts, protecting the health of the thinking process, and evaluating so that it results in human recognition and understanding of themselves and the world around them, are essential. Also, if a logical mechanism along with observing rational criteria does not govern thinking, it won't end up in pure knowledge. On the other hand, mere observance of technical and logical principles in the thinking process in order to achieve a stable cognition fails to achieve the goals. As a result, it should be reminded that due to the possibility of making mistakes by human beings, it is recommended that the products of thinking and the content of decisions and practical solutions should be permanently and strongly criticized and evaluated by the means of criticism; in this way, the damages are recognized, and impurities of thinking restored through accurate and pure criticism.

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