

The Foundations of Political Legitimacy According to Imam Ali (P.B.U.H)

By Gholamreza Khosravi

In the Political science literature, the political legitimacy signifies the association of individuals with the political power, and according to Islamic law (Shari, a), the source of rightfulness and legitimacy is the One God, hence the sovereignty over humans in all its types must have been prescribed by God and must be in accordance with God's law.

According to Imam Ali's words and theoretical and practical traditions, there are tow major bases for the political legitimacy of a religious regime: religious legitimacy and political legitimacy. The former is fulfilled under the following conditions :the absolute divine sovereignty, the achievement of the supreme goals of the political system in Islam such as the rule of religion in social interactions, the establishment of social goal i.e. freedom, justice, equality; managing people's worldly affairs and giving their rights; the selection of the political elite from among those possessing knowledge and wisdom, justice, leadership competence, power and prudence, trustworthiness, flexibility, bright records, courage and generosity.

The political legitimacy is achieved when people show extended social participation and their interactions are based on mutual rights and all the individuals feel responsible and rulers and leaders feel accountable for their deeds.

The decline of legitimacy, Imam Ali believes, is the result of two major causes: one is the use of political power in order to disobey God and the other in the weakening or obliteration of people's trust and consent. Imam mentions some basic elements of the decrease of people's consent as follows: The egocentrism of the rulers, injustice, poverty, financial distress, and forc



has incited the negative reaction of the Western states. A reaction which has shown itself in cultural, economic, political and military forms.

The Islamic Revolution has had direct and indirect impacts on those Islamic movements. The first one caused the rise of the movements and the second led to their expansion and influence in other fields.

The Islamic movements' prospect, whether to succeed or fail, depends to a large extent on the future of the Islamic Revolution and its developments.

The Achievements of the Islamic Revolution in Iran in the Past 22 Years (extracts of interview with hojatol islamAlamolhoda)

The Islamic Revolution in Iran has had manifold challenges and achievements. Although not complete and desirable due to a lack of transformation of social structure, these achievements have enabled us to some extent to render a practical form of religious rule.

To name some of the results one can mention the rendering of a practical model of religious rule, the formation of modern intellectual and political trends in Islam, the revival of Islamic movements the East, and the reacquisition of religion and national identity.

Of one of the obstacles in the way of the emergence pre-existing social structures. To transform this structure a thorough upheaval in the insight of masses is required and to attain the desirable goal, the mere consent of God should be the pivot of all attitudes and desires.

As regards the challenges, one should refer to two major threats in the face of our Islamic system. One is the detachment of people's inclinations from religion principles and the other is the problem of the transition of values to succeeding generations.

Doubtless, the higher education, especially the religious universities, can contribute greatly to the training of experts and religiously committed students.

Power in Imam Ali's political Model

By: Faez Dinparasti Saleh

Since the dawn of civilization human life has been mingled with politics which is nothing but the use of power or taking measures that lead to power. In this field two approaches could be distinguished, having their origin in the ancient Iran and Greece. The Iranian stance considered power as the major concern of politics and looked at expediency as one of its main components. According to the second, politics was not an end in itself but a means that relied on power as an effective measure for achieving noble goals.

The present article intends to examine Imam Ali's outlook on power. His political plan gave a fundamental role to justice so that no expediency or similar condition could hinder the implementation of justice. One can easily detect traces of Imam Ali's justice in historical books about economics, politics and his reactions in the face of opposing groups and in foreign relations. We can therefore comprehend Imam's style of implementing power by attending to the prominent position that justice has in his political philosophy. He looks at government and power not as ends in themselves but as means of establishing Justice. This is because in his worldview, the earthly life, and hence the government, have no essential value unless they serve the noble goal of the spiritual life of man.

مرکز تحقیقات کامپیوتر علوم اسلامی

Islamic Movements and the Islamic Revolution

By: Morteza Bahrani

After the victory of the Islamic Revolution in Iran a couple of great world events took place simultaneously. One was the process of the impact of the Revolution on downtrodden people, especially those in the Moslem countries and the second was that of the deep concern among arrogant countries (the superpowers) together with their conspiracies.

The main question is the stance we should take to upgrade the trend of Islamic Movements.

There are three different approaches in this regard: One is an adherence to Western principles by some Moslems who have been educated outside the Moslem world and look at the western countries as some different and more developed entity. Nationalism and religious revival are the other two. The latter became the outset of Islamic movements throughout the Moslem world. There are some sociological and analytical causes for these movements. Some attempt to enhance the progress of the movement by recourse to Islamic fundamentalism. Since this movement looks at the West and its manifestations as some hindrances in its way, it

are the indifference towards seeking powers, a more emphasis on peaceful activities, the centrality of ethics and the inner goodness and benevolence of man.

Thus we can take Imam Ali as the epitome of pragmatic idealism.

The reasons for Imam Ali's idealism are his school making the compatibility of his ideals with social interests on the basis of a futuristic approach, and his macrocosmic view. These are manifest in his justice, faithfulness, honesty and generosity.

The reasons for Imam's pragmatism are his prudence and consideration of actual conditions of time and place and the probability of his resorting to force. Instances of this could be detected in Imam's statements and generosity.

As regards the mingling of idealism and pragmatism, various ideas have been given; The idea of Omm Ul-Qura (The leading country in the propagation of faith) legitimacy the linear view, the idea of local level and global level of analysis, and pragmatic idealism which is evident in the thought and conduct of Imam Ali as expressed in his famous sermons.

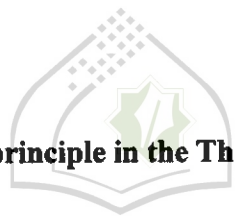
Expediency and obligation principle in the Thought and Conduct of Imam Ali (P.B.U.H)

By: moosa Salimi

By "obligation" we mean the observance of those precepts and regulations set by God and communicated by his messengers to mankind, resulting in a state of bliss in this world and the hereafter. On the other hand there is the concept of "expediency" which means seizing good opportunities and avoiding threats as far as the objectives of the Holy Writ are preserved.

There are three kinds of this: the expediencies perse (those which are unchanged, arbitrary and others), the governmental expediencies (including the unchanging once and the common law and the ones set by judicious persons) and the expediencies in the sense of interests (including those set by God and those based on reason or related to social conditions.)

To judge whether Imam Ali resorted to expediency or obligation as pivotal in actions we should never forget that the first is in line with the second and hence the prominence belongs to the second. As a result we should judge Imam Ali as one who gave priority to his obligations so that his sedentary years, his stopping of the war of Seffin and of other similar acts were expedient measures in accordance with the overall nature of his obligations. Hence his expediency was a means of sustaining the main roots of religion and not the continuation of his rule.



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**A Comparative Study of Imam Ali ' S (P.B.U.H)
and Modern Styles of Leadership
by Seyyed Ahmad Ebrahimi**

There are two general outlooks on leadership: The Divine and the worldly. All the existing theories about leadership spring from a worldly outlook. The reason for this is the difficulty in the Divine approach to leadership. The aim of this research is to render a comprehensive theory rooted in both Divine and worldly outlooks on leadership in order to compensate for the deficiencies in the existing theories.

Imam Ali's(P.B.U.H) theory of leadership is not to be considered as a countertrend towards other theories but a more complete one. In other words, His model of leadership involves a twofold behavior on the part of the leader: God-oriented and non-God Oriented / i.e. the leader invokes God's consent simultaneously with paying due attention to his duties towards people.

To sum-up, one should say that "leadership" encompasses the followings: the leader, led, the goal and the path.

Imam Ali's peculiar leadership features, as compared with the other existing ones are: His due attention to the four pillars i.e. God, duty, worker, and situation mixing god- orientation with task-oriented and worker's-oriented dimensions, invigorating the lifeless body of leadership theories, recognizing the human dimension and evolution of workers, flexibility of the leader, inducing a long-term view of mankind, heeding the path and the goal of workers, conformity with the system of creation and nature, emphasizing God as a major factor and focusing on consultation and the significance of experienced personalities .

**Patterns of Idealism and Pragmatism in the thought and Conduct of Imam Ali
(P.B.U.H)**

By: Hassan Shabanloo

Conceptually speaking, pragmatism includes characteristics like belief in the importance of power in politics, the central position of national interests, the innateness of seeking power in man and in brief, a movement towards acquiring one's own interests. The features of idealism

