

Duties of Political-Governmental Officials of Religious Democrat System in Nahj-al-Balagha

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ABSTRACT

This research is aimed to study duties of political officials in Islamic political system by means of research questions. The method is descriptive and of library and documentary analysis type. Research findings state that the most important duties of political principals in Islamic political culture are: knowledge of political, administrative and governmental standards, avoidance of opinion despotism, selection of honest and talented executives, political recognition of responsibility sphere, visiting people and providing progress reports, respecting clients, avoidance of , political attitude, supporting production and employment, maintenance of Bayt-al-Mal, noticing trading and business and agriculture, noticing people's livelihood situation, believing in divine sovereignty and its prevalence, prevalence of desired cultures, simple living, justice-orientation and providing safety of officials. Conclusion: the results state that it is essential officials pay attention to mentioned duties of political thought of Islam in Nahj-al-balagha in order to have proper society.

Keywords: Duties- Officials, Islamic Society, Nahj-al-Balagha.

Introduction

Government formation in Islamic systems is not aimed for monarchy or wealth and power increase, it is done for revival, reinforcement and sovereignty of religion's commands and divine sovereignty in various eras of life and governance. Seeking for supremacy, authority-orientation and presidential ambitions are motivations of governmental officials in non-divine states and corrupt governments. However, in Islamic governments main goals of officials are: removing sedition and corruption,

supporting deprived and oppressed people, sovereignty of divine rules and commands, orientation of god's satisfaction and interest of people. Policymakers should think about these concepts, evaluate their goals with such components and indexes and consider responsibility as a tool for providing services for people, for establishing justice and rights and removing idolatrous government. This is exactly the goal of prophets' mission especially Prophet Mohammad and Imam Ali.

According to standards of religion and rules, inherent competence, qualification, religious, scientific, cultural and political adequacy is primary conditions for officials to be in charge of this responsibility. But in further steps officials need will and management power, knowledge of governmental standards and insight. Actually, attention to justice, virtue, protecting traditions and fighting against heresies is vital conditions and duties of officials. Also, officials of Islamic system must avoid condemned characteristics such as cruelty, bribery, avarice, duplicity, hypocrisy, ignorance and fear. As it is said in Islamic slogans the solution is quitting deception.

Officials of religious democrat system whom have the authority should be released of all earthly, material and immoral thoughts and pay attention to human and divine duties of government and state. This type of governing won't be forgotten undoubtedly throughout the history and in life because continuity of society and providing humans' interest are goals of divine policymakers which is fulfilled only by divine equality, avoidance of discrimination, tolerance, innocence, virtue, honesty, simple living and correct decision-making in incidents.

As officials have special importance and position in Islamic government and improvement of society and people's rights and felicity, it is necessary for them to know the vital and important features and duties of their responsibility. This research is such as an opportunity to study duties of Islamic officials in details according to guidance of Imam Ali in Nahj-al balagha.

Problem Statement

If a society wants to be successful in fulfillment of its goals and objectives, it should be committed to standard indexes.

Our society that claims to implementation of real Islamic government also needs to fulfill goals of Islamic system but its act depends upon exact familiarization of Islamic political officials with their duties which are explained in Islamic political thought in Nahj-al-balagha. The goal of this research is recognition, classification and provision of duties related to Islamic political officials on order for more familiarization of officials with duties.

Research Importance

Various societies have special governmental models. As we Muslims seek to build an Islamic society and Islamic government, we should identify its criteria and try to use them especially governmental officials whom are in charge of governing society should dominate, believe and attempt for their duties which are determined criteria in Islamic government in Nahj-al-balaghand fulfill them. In this way, the desired society of Nahj-al-balagha will be built.

Main Questions of Research

Form Imam Ali's point of view, who is desired official and what is the favorable society?

Form Imam Ali's point of view, what are important political, social and cultural duties of officials in Islamic society?

Research Background

There are many papers woks and books written about political views of Imam Ali; but yet there is no research about Duties of political-governmental officials of religious democrat system in Nahj-al-Balagha. So, this research is an innovative scientific work and modern study which is able to transmit cultural thoughts and worries of Imam Ali to officials, whom play important role in our society and committed officials,

can utilize Imam's guidance to find a solution for problems.

Research Methodology

For a good research it is required to use a proper method with special topics; so. This research is descriptive and is of library type. In this study, researchers have taken a part of political thoughts of Imam Ali about officials from existed works especially Nahj-al-balagha and have explained and analyzed this topic.

Analysis Methodology

In this research, collected data is classified on the basis of research questions and goals and then was studied and evaluated.

Research Population

It is consisted of Nahj-al-balagha and all references and works related to this research topic such as compilations, speeches and papers.

Political Duties

Knowledge of governmental-administrative standards and rules: One of the important features of officials is complete knowledge of governmental rules and instructions. As Imam Ali said "people! The most qualified person is the one who has the power and ability to govern the society and know divine commands better more than others." Here, Imam is emphasized two fundamental principles, power of governing and knowledge of governmental standards. From Imam's view, governing principles are: patience, tolerance, justice, moderation, far-sightedness, consultation, avoidance of hasty and laxity, negation of domination, adherence to covenant and promise, equality, fulfillment of right, wisdom, asceticism, popularity, utilizing opportunities, management of challenges,

encouragement, punishment and being accurate in selection (Khosrow Panah, 2006). Lack of dominance over governing principles, rules disobedience and division of responsibilities, cause power elimination, increase in costs and chaos. It happens especially about executive officials whom make decision about people's destiny because discipline will be implemented by rule obedience as an important principle in politics and governing. If someone who wishes rule obedience disobeys rules, this will be simplified for everyone. Imam Ali, states that "determine a responsibility for each of your employees which you can question them about that responsibility. They should not make others in charge of that responsibility and..." so, we understand that following political culture of the prophet and Imams, governing needs some prerequisites such as other jobs. The main tool for governing is knowledge, related specialty and techniques and while it is combined with complementary concepts such as commitment and obedience of discipline and rule, it involves one of the features and duties of official in religious democrat system. So, it is necessary for officials to learn prerequisite before any responsibilities in order to help them fulfill the duties.

Avoidance of opinion despotism: One of the outstanding characteristics of a statesman is that not to suppose himself without any mistakes and he should not absolutely rely on his opinion. An official in Islamic government should ask for help from God and people especially experts and elites to achieve the purpose of his responsibility. As Imam said "bring justice, avoid dictatorship and oppressing because dictatorship ruins everything and oppressing requires fighting."

When Imam put Ibn-Abiyeh in charge of governing Fars, reminded three important

points: first justice makes people confident of officials. Then avoid despotism and dictatorship because they keep people away. Country needs people for improvement and finally he recommends avoidance from cruelty which is against human nature and causes objection and riot of people. Also, Imam emphasized avoidance of moral damages of political official which selfishness and egoism and warned of considering grandeur of God and not supposing themselves, great. Imam stated that whenever you became proud of yourself, think of God's grandeur and remember God's domination. It reduces your selfishness and pride. About duty of officials, Imam Ali said to Ashath ibn Gheith, governor of Azerbaijan that: "governorship is not such as hunting, it's a trusteeship and you should obey your superior and you cannot utilize despotism about people." In this way, his act confirms his recommendations. He fulfilled real freedom when people criticized about their government and then a justice court have been established which is called administrative justice court now.

Whatever is mentioned indicates Imam's attention to social issues and respect to public thoughts. The prophet and Imam Ali were the best in diagnosing governmental issues and interests of affairs but they never act with opinion despotism and defiance of people's ideas and recommended officials to obey Quran's command which is consultation.

Choosing honest executives: Executives are important members of political system whom are thousands of members from statesmen and ministers to vice-presidents, managers, employees and etc. Selection and choosing of these individuals is so important for managing people's affairs. One of the strict recommends of Imam is that honest and reliable

individuals should be chosen for solving problems. Honest officials as representatives and trustee of people will attempt to do their duties of providing services for people due to Islamic criteria. Senior officials have important responsibility in selection of junior ones because making someone in charge of a responsibility requires a committed trustee. So, it is essential not to choose someone who doesn't have intellectual independence and are dependent to idolatrous regimes, aliens and dishonest governments and are not qualified for any responsibility in Islamic state. Also, these officials cannot work with honest colleagues. So, there will be deviation and stagnation and weakness in the country. Governmental officials should be loyal, without any poor background, be contentment and not being effortless. These characteristics have significant effect on public and national benefits and constancy of political system.

Another important criterion is selection of executives whom clearly tell the truth, as a duty. Also, avoidance of flattery culture prevalence by junior officials in behaving towards senior one is another important feature that should be considered because culture of flattery prevents from constructive criticisms and development of country. Experience, specialty, technical knowledge, efficiency and brilliant background, moral qualification, contentment, trusteeship, self-esteem, commitment, management capability and adherence to religious values are effective components in choosing appropriate executives from Imam's point of view and they are mostly emphasized.

Political recognition from responsibility sphere: Officials should completely know their responsibilities

especially if he doesn't belong to that region because each region has special political, cultural, social and economic situations. As today some of the state officials and governors are selected according to special, technical, commitment features and abilities in country and being native of that region is not important, they must study and do some comprehensive researches about political, economic, social, cultural and historical structure of responsibility sphere in order to use this knowledge as a substructure for achieving results of their duties. An obvious example of this feature is Malik son of Hareth Ashtar Nakaheei, from Iraq whom was in charge of governing Egypt. Imam told him: "Malik! You should know that I send you to cities which had experienced some changes, sometimes they were brought to justice and sometime they were oppressed. People will observe what you do." This states that Imam noticed special local and regional transformations and situations. So, we understand that statesman of Islamic government should pay enough attention to this important political issue to acquire complete knowledge about special conditions of responsibility sphere before starting his job in order to provide accurate and progressive management in his job sphere.

Visiting people and offering work reports: One of the duties of officials are visiting people to find solutions for their problems or complaints. Decision-makings away from people or by dishonest intermediary between officials and people lead to wrong decision-makings.

According to political bill of Islam it is important to pay attention to people and their rights. In contrast with idolatrous systems in which some special people are valued and others are not important.

People help government in difficult moment and support religious against enemies. So, it is important to keep people's support by paying attention to them, their rights and problems. It is an important component in divine and public system to keep people's existence instead of known patricians and individuals. So, it is recommended to keep close to people in order to keep Islamic government. Also, Imam Ali wrote a letter to Qethm-ibn-Abbas in Mecca and said: "toward people, there should be no messenger except for your tongue and no guard except for your face. Do not deprive poor people from your visit."

Respecting clients: Type of officials' behavior towards people indicates orientations of political system. Diplomatic methods and policies could not link the government and people continuously. In religious democratic system, people are treated importantly proper to standards of republic governments and Islamic criteria. In republic systems official improve by people's aid, after coming to power, they should be trustees of power which belongs to people. In addition, kindness is of features related to Islamic system not such as arrogant systems that there is a relationship between oppressors and oppressed people. Maintenance of human dignity of individuals is of political principles of Imams in their governments. Imam says: "be humble, flexible and kind in front of people...". In this letter, interaction between people and officials are explained clearly. Or he says: "tolerance is a presidency tool." Officials should be tolerant and patient in solving people's problems. Desired type of relationship in Islamic political culture is based on kindness, providing services and lack of selfishness. The type of direct and indirect relation is due to morality,

religious principles for consolidation of political links and maintenance of people support by government. Governmental officials should respect people and provide required services and should have empathy with people especially poor ones. As it is said that: people in organizations are clients.

Official of Islamic system should think of responsibility as a trust. In this type of attitude, officials consider people as their bosses, not themselves as people's bosses. So, they should be humble. But if they misuse the responsibility, they respect people and when they achieve their purpose, they will have dictatorship behavior.

Here, Imam Ali thinks of governors as people's guards. If there should be one for the other, it is officials for people not people for them.

Avoidance of ambition: In our religion, responsibility is as a trench for providing services. It is not a political, social position; it's a tool for offering services. So, greed of position is condemned in culture of Imams. Imam Ali stated in sermon of al-shiqshiqiya about accepting the government for defending oppressed people and fighting against oppressors not as a position for presidency: "you know that this world is worthless for me." Ascetic orientations towards government and responsibility are based on our Muslims' divine worldview and culture. So, fighting against inner self is the most necessary feature in Islamic official. Survival greed is the basis of crimes. These government officials will be harmful more than others. From Imam Ali's view responsibility should have sublime and human goals if not, it is worthless. Responsibility is a bridge of providing services for people. He says that: "my

shoes are worthy more than governing you unless I defend people's rights."

Individuals whom fought with Imam because of their wish for presidency and ambition were Talheh and Zobeyr. When responsibility is involved with demand of presidency then morality, spirituality, divine values would be nonsense. Imam Ali says that: "love for presidency keep people away from God's kindness" (Sharh Nahj-al-Balagha, Ebne abi Hadid). So, such individual aims for presidency all the time. This presidency is maintained by telling lies and political contracts and one person needs to ignore all divine values in order to acquire or keep this position. This is against principles of divine and Islamic government and officials in Islamic government should ignore ambition and consider responsibility as a tool of providing service for people.

Political morality: One of the components of divine governments is emergence of morality in politics. Purpose of commitment is attention to human and moral parameters and temperaments, values and goals related to morality in healthy and righteous politics. Officials should not just consider the goals and attempt to achieve them without any human morality. For these people there is no morality and erudition. While in Islamic politics gentility is along with morality and moral eruditions because they know that they are responsible for their behavior. Imam Ali repeatedly discusses about political virtue, asceticism and piety in his contract with Malik and says that "statesmen should eliminate immorality such as gossip, flattery and pride inside themselves and people and avoid from malice and revenge to consolidate the relations"(Political lessons of Nahj-al-Balagha, Rahbar).

Also, credulity is one of the features that officials should avoid from. Whatever is said is not right. They need research and visual evidences. Imam Ali, whom was the best in political morality, says: "oppression, telling lie and deception vitiate human being in religion and pray make his foibles obvious for people who cavil." It means that oppression and deception spoils human's future in addition to make the cruel deceitful official unreliable and lead others to eliminate him. Thus, according to what Imam said as a moral lesson for governmental official in Islamic political system, it is necessary to utilize political morality to be reliable in front of God and people in addition to fulfillment of his duties. Combination of politics and morality, war and morality is not possible except for the place where there is religion and officials are religious people. This leads to survival of human characteristics and is the issue which human creation philosophy is based on. As an example is our behavior towards enemies especially in Iran-Iraq war and human behavior with captives and the wounded as culture of Islamic revolution beyond domination, deception and violation. Officials in religious democrat system should not be dependent upon other governments and idolatrous systems and must have brilliant background, be contentment, active and loyal. These characteristics have special effect on consolidation of government, constancy of political system and providing public benefits.

Also, officials in Islamic government should talk clearly when they are telling the truth although is not pleasant and must avoid from unnecessary flattery because flattery and selfishness keeps human far from God. So, by elimination of these characteristics and utilization of

political virtue and self-esteem, statesmen can be strong in this way.

According to what Imam said the source of political morality is domination of psyche, needs and self-excitements which indicates believing the religion. This type of official can be a good model for people to learn moral lessons.

Economic Duties

Supporting production and employment creation: One of the fundamental duties of political officials is to pay attention to production in economic field because production is the main key for economy which leads to economic growth and prevalence in the country by creating employment and supporting trading, business, agriculture, imports, exports, productive industries, regulating market of supply and demand and proper utilization of water, soil and mine sources. Thus, economic political officials must support economic individuals and groups such as people working in market, business owners, craftsmen, trades people, individuals whom work in service and agriculture sectors as productive forces and suppliers of people's needs. In addition to creation of employment, this leads to improvement of economic situations in society. Of course, it is important to reduce economic damages and threats such as financial corruptions, misuses, economic rents, hoards and so on to achieve desirable economic situation and in this way opportunists should be kept away from these fields.

Imam emphasized the importance of employment creation. He planted on the field, irrigated, planted date tree and he did all these himself or he says: "human's profession is his treasure' (Al-Mavaze-al-Adadyeh). So, it is understood that with the least facilities it is possible to create a job in addition to fulfillment of society

requirements and financial needs of business owner, brings social and psychological safety and reduces statistics of abnormalities and delinquency.

Protecting Bayt-al-Mal: One of the most important issues in Imam Ali's government was fulfillment of justice, maintenance and protection of properties which belong to people and Muslims and public incomes were consumed by Islamic government. Unequal distribution and manipulation of these properties is banned in our religious teachings. How Ali's justice can act about people's property, unequally. He says that; "if they were my own wealth, I would act equally. Now, I act the same because these belong to people" (Al-Kafi). So, it indicates that people's rights and their equality with officials in receiving public capitals are important. It doesn't mean that all people have equal rights in public capitals and officials and statesmen have special rights. It means that individuals are equal in the society and public properties should be protected more than personal ones and despoliation of these properties or even chaos must be avoided. In a letter to Ammar-ibn-Yaser and Abo Heytham-ibn-Tihan, he puts them in charge of governing Medina and he says: "all Muslims from Arab and other tribes are equal" (Bahar-al-Anvar). In a report about Imam's virtue as highest political and governmental official after the prophet, people witnessed that he increased public capitals and was strict in fulfillment of rules related to Bayt-al-Mal, he never accepted bribe and didn't use public properties for personal needs. This is the protective position of righteous governmental official as a model for present officials and statesmen in our society as an Islamic one.

Officials, whom are trustees of responsibility, never betray. But those whom misuse it, loot the Bayt-al-Mal.

Today, it is observed throughout the world, both inside the country (officials' betrayal of each country to Bayt-al-Mal of people) and internationally (despoliation of weak countries' properties with powerful colonialist states). This method is condemned in Islamic countries especially in ours and cannot be tolerated at any level. We hope for that day!

Attention to trading, business and agriculture: About importance of trading and business, Imam Ali says: "trade with Muslims other than Arabs, God will bless you. Once, the prophet said, income is in 10 parts, 9 in trading and 1 in other affairs" (Al-Kafi, Vol 5, P 31). He also says that: "trade! It makes you needless of whatever others have." also, in a letter to Malik he recommends supporting trade people and craftsmen and commends that: "respect them! Make their way safe and fulfill their rights." About importance of agriculture, he says: "farmers would be never oppressed by you". (Bahar-al-Anvar, Vol 100, P 33).

And also he says: "one person who finds a land and water and becomes poor, God will never keep him away from his kindness" (Bahar-al-Anvar, Vol 103, P 65).

Attention to livelihood of people: Economy is one of the most important issues of government. Happiness of Islamic society depends somehow to existence of an efficient financial system because impoverishments, inflation, wealth-orientation unfairness in social class won't lead the society to external safety and internal serenity. People have problem in earning livelihood and on the other hand, observe misuse of wealthy jobbers that cause economic troubles especially those whom are state and governmental officials and are in good social position with political, social or group interactions and economic rents. They cannot be qualified

and righteous people. So, in economic caste systems, individuals suffer from psychological problems more than unfair distribution of wealth. This problem ruins basis of government and finally wealthy officials are responsible for whatever they do.

According to this important rule in governing especially in Islamic societies one of the main concerns of Imam was economic system of Muslims' society because illegitimate jobbery, misuse and earning money of statesmen, harms economic and livelihood situation of people; so, he demands officials to manage economic affairs with fairness, justice and accuracy and recommends them virtue and continence which help them not to make any mistakes. He asks statesmen to bring citizenship rights, avoid frightening people and any rigour, sympathize with people's properties, distribute fairly the properties among people and be trustees of properties. Also, he pays attention to businessmen and craftsmen as sources of interest and suppliers of public capitals and he recommends preventing any hoar and oppression in business which are harmful for people and are such as foibles in their officials' lives. He emphasizes justice standards and fair prices of buying and selling.

Imam Ali considered himself responsible about controlling the market and prices. It is quoted from Imam Baqer about Imam Ali that: he walked in markets and managed people affairs. It means that he researched about improvement of market situation attempted to make some corrections. Or Ibn Hanbal quoted that I saw Imam Ali near a field that he was asking about the prices (Reshad, 2003).

About importance of financial and economic affair in societies and their effect on Islamic society, he says that: "if people wouldn't feel responsible for fighting

against cruel oppressors and hunger of oppressed people, I would have left the government without any hesitation." It means that if there was no attention to financial situations and fair distribution of resources among people, he would have left the government.

About officials' attention to livelihood situation of people, he says that: "statesmen's preference is in development of cities". Development of cities is related to whatever increase of welfare and dignity in human's life; it is development in general meaning such as agriculture, industry, business development and whatever provides welfare and improves people's livelihood like water, electricity, environment (Reshad, 2003). Thus, due to importance of people's livelihood and its mutual effect on society and emphases of Imam Ali, it is officials' duty to notice mentioned things.

Cultural Duties

Believing in divine government and its prevalence: According to our Islamic teachings the goal of gaining power is establishment of divine traditions and consolidation and prevalence of divine government in political, cultural and social fields. Being in charge of responsibility doesn't mean taking a position. It means having a trench for reinforcement of divine goals in governmental fields. Officials in religious democrat system have more sublime goal than presidential attitude of responsibility. This is not only an earthly and material view to responsibility, it is more than that.

One of the examples is a letter Imam wrote to people of Basra. He mentioned that the responsibility of maintenance and reinforcement of sacred divine traditions lead Imam Ali to government and politics not gaining power and presidency. Imam mentions traditions of divine religion as

his goal for acceptance of governing not loving the monarchy and increasing his wealth or he says: "my shoes are worthy more than governing you unless I defend people's rights". So, statesmen should think more by evaluating the goals of their responsibility and consider criterion of Ali's government and evaluate their goals with it to see to what extent they are close to that criterion.

Some governments seek for supremacy and joy by power, but from Imam Ali's point of view and in Islamic government, goal of presidency and power is revival of religion and religious traditions, eliminating sedition and corruption, supporting oppressed and deprived people whom have lost their rights by oppression.

So, we understand that Imam Ali aimed to accept the responsibility for maintenance of Islam. It is not easy to be done by everyone especially for those whom want to keep the power by utilization of any deception, conspiracy and corruption in this way. They isolate qualified governors; ignore sacred traditions which don't suit to Islamic system and its goals.

Officials of religious democrat system should value divine government and utilize power and responsibility as tools for establishment of divine government.

Utilization of elites: Imam Ali has recommended consulting with knowledgeable people. It emphasizes that responsible officials can change existed situation to a desirable one by means of guidance of religious elites in political affairs in order to be successful in their responsibility.

Consultation and utilization of elites in governmental affairs are really important because a little mistake can harm. Imam says: "consult and discuss with elites and scholars to perform better and reinforce

the principles related to continuity of nation."(Political lessons of Nahj-al-Balagha, Rahbar, P 155).

It indicates that imam paid attention to consultation and utilization of elites. If officials use divine rules and criteria and act with consultation, people won't be deviated and the government and people will be reinforced. All political problems are because of lack of qualification of officials in state administrative system.

They act without consulting with experienced and knowledgeable elites and ignore divine instructions and moral principles. This is the worst phenomenon in human societies. So, in order to prevent having such problem, knowledgeable and honest people should be put in charge of management systems to act perfectly by utilization of guidance of experts and religious elites as belief and cultural guards in conducting Muslim societies.

Prevalence of desired cultures: If an official just runs a presidency and fulfill his political task, the duty is fulfilled from one side which in Islamic governments it is not either performed desirably because of abnormalities or even political tasks. Because of type of government it is necessary to pay attention to effective issues in desirable progress of political affairs which is one of the important effective issues in creation and prevalence of desired value traditions and culture and fighting against heresies in society as a basis for political and social activities which should be done by government officials.

Noticing great traditions and their prevalence and elimination of undesired heresies is necessary which can prevent from most of the activities because doing any activity depends upon appropriate situation. According to complexity of value, belief and cultural issues if our society

with political and governmental affairs it is essential for political and governmental officials to pay attention to such vital point. Imam Ali mentions attention to importance of desirable culture and traditions and its prevalence by governmental officials, in his letters and recommendations to Malik because governors of Islamic nations had fulfilled these great cultures which is the only way for worshipping God.

Also, he says that: "the best of people, is a fair official which is guided and guides, respects people's traditions and fights against heresies... and the worst of them is an oppressing one whom is deviated and deviates, break the traditions and revive old heresies...".

So, it is one the duties of an official in Islamic system to reinforce desirable cultures in society because source and basis of political pathways are divine traditions that are mentioned in governments of prophets and Imams and lead to improvement and felicity of human in Islamic societies. One of the criteria of recognizing a responsible official is maintenance of traditions and fighting against heresies that should be noticed.

Social Duties

Simple living and avoidance of luxury-orientation: Prophets and the fourteen infallibles were legal and lawful managers of humans throughout the history. Governors didn't have luxury life. They lived simply without noticing world's attractions. They were from poor families and fought against enemies because divine governors are not related to luxury. In their personal and professional life squander, luxury-orientation, power and welfare are avoided and lived simply while governing and managing the state. This is a real model of an Islamic official in Muslim society.

Imam Ali talks about simple living of prophets and Imams, about Moses eating bread and vegetables, David making baskets from date fibers for buying oat, Jesus stone pillow, vegetable and unpleasant food, living alone without getting married and any children. About the prophet, he says: "the prophet sat on the ground such as slaves, ate, sewed his clothes, repaired shoes and didn't pay attention to world." About his own asceticism and piety and simple living he says: "these clothes is repaired so much that I'm embarrassed of dressmaker".

People those whom are famous for their grandeur, are divine governors and political and governmental officials in the history. Against them, there are powerful governments and famous politics with arrogantly and luxury-oriented deceptions. This is the method is done and recommended by Imam Ali. But how about today! Political and governmental officials throughout the world are not less than followers of Moses and Jesus and Mohammad in luxury worshipping.

Justice-orientation: Justice-orientation is one of the important characteristics and social duties of Islamic official because life is based on justice and the main goal of Islamic government formation is establishment of social justice. One of the aims of Muslims is to prepare the society for emerge of Muhammad ibn Hasan al-Mahdī. One of these affairs is existence and development of justice in various fields and avoidance of any discrimination. Officials and statesmen in Islamic government provide the situation of Islamic global government for leadership of Muhammad ibn Hasan al-Mahdī. The first and the most important attempt is prevalence of justice. Rights of humans are determined due to various components. If this evaluation is carried out according to

personal qualifications and competences, social justice is fulfilled, if not oppression is happened. So, justice in social, political, legal, financial, judicial fields is fundamental principle which everyone is safe by means of justice. But establishment of justice is conditional, justice source is faith and moral justice is basis of social justice and someone whom is not familiarized with faith and virtue cannot run the justice. As it is understood from Imam's statement: "God has established Muslims' rights in sincerity and Tawhid." and "faithful human made his psyche following the justice..." about justice of officials Imam Ali guided people everywhere in Nahj-al-balagha because this issue is really important. His guidance is real criterion of thought and action of people as an outstanding model for justice and fair relation between people and government. This is because his asceticism and virtue, and world were worthless for him. Not Muslims, also George Jordac (Christian thinker & author) introduced Imam Ali as the rhythm of human justice. As he says: "know that the best people are officials of justice..." or he says: "it was asked that which one is better: justice or generosity? He said: justice the better".

It is necessary for survival of governments to be supported by nations. Support of public thoughts from government leads to establishment of justice and consolidation of strong relation between nation and government. Social justice brings hope and develops talents. Disappointment leads justice of people to deceit, crime, bribery, misuse, duplicity and hatred. This type of fate is such as a disaster for Islamic system.

Imam Ali considered all people the same in economic preferences given from government to them and his interest did not interfere in his performance. He never ignored justice because of his interest. It

was in contrast with justice. He make sacrifice. He did beyond justice and ignored his own right because people.

Caste and racial values are damages in old or even modern societies which is a serious threat for justice establishment. Some social classes know themselves better than others. Islam ignores caste, racial, tribal and group values as Imam Ali didn't make any difference between his friends and other people. He firmly emphasized to introduce all people, relatives or other people, Arab or Ajam, woman or man, famous or unknown- the same. He showed a bright image of justice to people, he was a symbol of an official in Islamic government.

Attention to judicial affairs: Importance of judgment made it one of main duties of officials in Islamic government to pay attention to them. As main goals governments related to prophets, Imam Ali and our Islamic revolution is comprehensive fulfillment of social justice, its implementation requires desirable judicial atmosphere in society. Characteristics of the judicial officials, conditions of the judges, criteria of judgment, its aspects and limitations are issues that an official in Islamic government should pay attention to because they are demand of people from officials.

About this, Imam Ali showed the pathway and introduced the judicial official with such characteristics: "related knowledge, courageous, curiosity in discovering the truth, avoidance of incomplete recognition, discovering enough reasons for judgment, tireless, tolerant, firm behavior, strong spirit, attention to deceptions and flatteries and ... These are the characteristics that high rank judicial officials should consider in choosing judges because in judgment

people's lives are involved. Also, governmental officials should pay attention to the judges' performance, provide their financial and life needs and acknowledge them in order to keep them safe from misuse of their position, bribery and so on. If deviation happens, the religion would be in danger and there will be some obstacles to fulfillment of legal and penal commands and as a result people will be in captivity. Thus, Islam has deep attitude to judgment. Healthy judicial and legal atmosphere, judicial independence, strength, great fame and background, judgment traditions, healthy judges, lack of influence of deviation streams, job safety, judicial unity, avoidance of judicial oppression are all emphasized by Islam and Imam Ali which should be noticed by the judiciary in order to maintain Muslims society and real justice.

Providing safety: Safety has a history as long as life of human being. From beginning of sedentary and formation of primary societies, providing mass safety was so important. Justice is considered as the main background for achieving safety and the basic special task of government. Human beings signed social contracts by fading traditions components of providing safety. National safety is mostly related to country's immunity against foreign threats, national and defense power of country. But public safety is related to discipline in social and legal occasions of citizens. Governments and states are in charge of providing total concept of safety and it is considered as one of the vital duties of officials. They need to notice all features of armed forces and quality of choosing forces, type of behavior, interaction and commitment of officials with forces. Imam recommended to Malik: "choose the wisest individual of God, the

prophet and Imam for commanding the military. He should have brilliant background, be righteous, courageous and generous, be kind with deprived people and does not pay attention to oppressors. The main goal of this armed and defensive force is to provide national safety of people."(Political lessons of Nahj-al-Balagha, Rahbar, P 174) In non-divine political system, goal of militaries is to protect governors and to fulfill their purposes. But in divine political system, commanders have common goal with government, officials and the leader and this is God's satisfaction, supporting people, eliminating sedition of invaders and establishment of justice and in this way military and defensive forces can provide people's safety.

The prophet and Ahl-al-Bayt attempted to provide public safety and Imam Ali stated in 131st sermon that offering peace safety is one of his goals in divine political government and providing intellectual, financial and psychological safety are of his most important governmental duties and he says; "militaries are strong castles for people, make the religion honored and safety will be provided in this way." He also states that: "the worst city is where that there is no development and safety."(Ghoror-al-hekam, P294) Or he says: "militaries are strong castles for people, make the religion honored and make pathways safety and at peace time, militaries' relief is in citizens' relief and people's problems are theirs".

About importance of safety and its existence or its increase or establishment, Imam Ali and governmental and military officials emphasize so much because safety is as important as food for human's survival and by lack of safety it is not possible to survive. Safety of judgment in society is important duty of governmental official.

Conclusion

As there are some requirements for everything, responsibility and management which is tools of providing services for people, also have some substructures which are duties of political officials. Each responsible person should know them comprehensively and fulfill them because by noticing these duties society and people will be in their real position and officials will be honored. Valuable recommendations of Imam Ali to officials are because of their important duty in political management field, such as expensive pearl under dust. It guarantees improvement, development, growth of country and earthly and heavenly felicity of officials. They will be successful in fulfillment of their duties by accurate recognition of management field. Success of manager and progress of society is related to accurate fulfillment of rules. It limits implementation of despotism and egoism law and recognizes people and problems of society appropriate with religious democrat system and because of relation between officials and people and their good interaction, it lets people feel that they belong to society and can help their representatives whom are officials. On the other hand, paying attention to people and their problems and progress of society leads to elimination of ambition in officials which is of recommendations of religious teachings to officials in Islamic system. Of development indexes which is effective duty of official is noticing creation of employment, national production, industry prevalence, trading, business and agriculture that leads to improvement of economic situation of people, can help the society to develop, economically and guide it to independence and self-sufficiency. Amongst these, attention to Bayt-al-Mal and its accurate and desirable use in society makes country's economy dynamic

and increases trust, support of people by participation on society's progress. Actually, controlling jobber minority should not be ignored by smart and tactful officials.

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Notes:

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| <ol style="list-style-type: none"> 1. Nahj-al-Balagha, Letter No 31 467 3. Letter No 53& miscellaneous saying No 314 5. Letter No 53 7. Letter No 27 9. Sermon No 3 11. Letter No 48 13. Letter No 25 15. Sermon No 3 17. Sermon No 131 19. Miscellaneous saying No 164 21. Sermon No 160 23. Sermon No 87 25. Miscellaneous saying No 164 27. Sermon No 131 29. Letter 53 | <ol style="list-style-type: none"> 2. Nahj-al-Balagha, Miscellaneous saying No 4. Letter No 5 6. Letter No 64 8. Miscellaneous saying No 176 10. Sermon No 33 12. Sermon No 216 & Letter 53 14. Letter No 53 16. Letter No 53 18. Sermon No 33 20. Sermon No 25 & Letter No 45 22. Sermon No 167 24. Sermons No 27, 48, 53, 70, 87, 97, 136, 172 26. Miscellaneous saying No 429 28. Letter No 53 |
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