

life are responsible for political training including family, citizens, scientists and teachers and most important of all the government.

Principles of political training in religious texts and references

By Mansour Mir Ahmadi PhD *

Abstract:

Within the process of deducing the fundamental principles of political training it becomes necessary to refer to Islamic teachings and traditions. Within this process, certain necessities are essential to understand. In this article, we will attempt to deduce and present the dominating principles within the area of political training with the help of reason and logic. Undoubtedly, comprehending the fore mentioned principles is based on specific view points and theoretical principles such as insight, existence and human psychology that will be presented within this article. An attempt will be made to present these principles as the base, guide and standard within the field of political training.

Introduction:

The teachings of religious texts and references can be categorized into three areas: belief, jurisprudence and moral sciences. The third category holds high insight within the world of religious

texts and references. The ultimate goal of morality is to train man, on a general level, and the Muslim on an exclusive level, for moral ambassadorship. These teachings, when applied without determining a jurisprudential obligation, focus on the nurturing of man only in the area of morality. When they are associated with such an obligation, these teachings will function within the framework of jurisprudence. Thus, teachings that revolve around the development of man are both judicial and moral and can be examined from two views: obligatory and non obligatory. Both these views aim at human development based on judicial and moral teachings.

Numerous studies have been conducted on moral teachings found within Islamic text and various publications have been released in this regard. A unique style of training which is known as «political training» has been neglected in these studies and publications.

Although, we can detect and elicit some instructions within the field of politics from the Holy Quran, these instructions have been mentioned haphazardly with no instance of any connection amongst them. The same situation is seen in traditional books and publications. Based on this, it becomes clear that there is a need to present an article such as this one on the instructions pertaining to political training that exists within Islamic text. This article can be viewed as a concise introduction to this highly important subject. There will be an attempt to elicit the dominating principles of political training in this article, referring to Islamic texts and references, the Holy Quran, and the life of the Holy Prophet (SAW) and the Imams (peace be upon them). Since eliciting these principles entails taking the principles and postulated theories of political training into account, interpreting

the fore mentioned principles seems necessary and is crystal clear that this interpretation and elicitation is only possible while relying on a specific method. This article has been organized in three parts which includes a discussion on the specific method of deduction of these principles and a discussion on the principles themselves.

1. *Method*

Elicitation of the principles of political training is obtained on the basis of its essentials within religious texts and references. It becomes imperative to initially comprehend the innate meaning that these texts may include. The method of interpretive reasoning (Ijtihad) as a current procedural model for comprehending religious instructions has supreme significance here. Ijtihad is a procedure that begins with comprehension and culminates with deduction. Among jurists, interpretive reasoning means the ultimate endeavor to obtain the legal rules and that is why obtaining the rules from divine law is called ijthad, which literally means «to strive».¹ Thus, ijthad is jurisprudential comprehension which when applied to a particular methodological principle results in the deduction of religious laws and instructions. This comprehension is the result of intense effort on the part of the jurist. It becomes a major standard in the process of deducing Islamic law.²

Based on the above definitions of interpretive reasoning, elicitation is the optimum purpose of jurisprudential effort which undoubtedly focuses on the understanding of religious instructions.

1. Mohaqqueq Helli: Me'arej Al-Osul, A'dad Mohammad Hussein Razawi, Qum, Al-Albeit, 1403AH, page 179.

2. Mohammad Kazem Khorasani: Kefayat Al-Osul, Beirut, Al - Albeit Le Ehya'e Al-Torath Institute.1412 AH,page 463.

With the meaning of comprehension, interpretive reasoning possesses a two dimensional nature. On one hand it is related to language, and on the other hand it is associated with practice. When interpretive reasoning deals with religious text or texts, it is considered to be verbal dialogue. This dialogue, between the religious jurist (Mujtahid) and the text is based on grammar and the utilizing of various lingual evidences. In this interaction the summation and ambiguity of the text is removed. After removing the ambiguities, the lawmaker's intention is fulfilled and based on that comprehension, a legal law or instruction is deduced.

The assumption that exists between a religious jurist and the text itself is that the meaning of the text is correct. The challenge lies in obtaining the correct understanding of the text via proper utilization of grammatical laws. The subject of «words» in methodology is the result of applying such an assumption and considering such a challenge.

Because of this, in spite of all the various ideologies that exist about the essence of form and the different meanings of words in methodology,¹ the purpose of all these viewpoints can be said to be the applying of grammatical rules to achieve a valid comprehension of the lawmaker's idea and consequently eliciting religious law or instruction. In this manner, the goal of a religious jurist is to achieve genuine insight through applying these grammatical rules. This purpose bestows an epistemological attribute to jurisprudential comprehension. Furthermore, jurisprudential comprehension can also be considered as textual comprehension. Textual comprehension refers to relying on jurisprudence and interpretive

1. These books can be referred to: Mohammad Hussein Na'ini: Fava'ed Al-Osul, 1409AH, Mohammad Baqer Sadr: Bohouth fi elm Al-Osul 1417 AH, Abulqasem Mousavi Khouie: Mesbah Al-Osul 1422AH.

reasoning as it pertains to the revealed text of the Holy Quran and the lifestyle of the Holy Prophet (SAW) and the Imams. Based on this, jurisprudential comprehension is influenced by lingual features and if ignored deriving the correct meaning of the text becomes impossible.

After comprehending and eliciting religious ruling for those who are obliged to fulfill these duties, interpretive reasoning then deals with the issue of practicality. Consequently, as a science resulting from interpretive reasoning, jurisprudence is considered to be a practical science and just like other sciences possesses the feature of changeability. Flexibility in practice culminates in flexibility in jurisprudence which is the result of reliance on interpretive reasoning. This is why jurisprudence fluctuates as a result of alterations in conditions, dignitaries and circumstance.¹ With this flexibility, jurisprudence can be considered as a genuine and comprehensive theory for the development of man from the cradle to the grave.² This attribute is undoubtedly taken from interpretive reasoning as a lingual task which in turn is related to practicality. In this regard Imam Khomeini (May God have mercy upon him) is of the view that time and place are two determining elements in interpretive reasoning. A law that existed in the past can become the basis of a new law based on the current relations dominating politics, society and the economy of a system. This requires having a correct understanding of political, social, and economical relations.

One can see that a previous law which has not changed is a totally new issue which forcibly requires a new law. So, a religious

1. Khajeh Nasir Aldin Tousi: *Akhlaq Naseri*, 1994, page 41.

2. Imam Khomeini's Lecture: *Sahifeh Nour*, 1993, Vol21, page 98.

jurist is obliged to be aware of the conditions of his time.¹

Interpretive reasoning cannot achieve its ultimate goal unless it takes into account the practical nature of the rule at hand, in addition to paying attention to the language and lingual features of the religious texts. Taking these attributes into account makes it possible to obtain the true nature of the law regardless of time or place. It sets the stage for success and verbal dialogue in the process of interpretive reasoning.

The idea of interpretive reasoning as comprehension which was briefly discussed here provides the author of this article with «jurisprudential comprehension» as the procedural model of this article. Although the author does not intend to elicit religious rule out of religious texts and references. He pursues the understanding of instructions hidden deep within the meaning of religious texts and references to be able to derive principles and methods of political training from these sources.

Because of this, according to some views this procedural model can probably not be named interpretive reasoning in the current meaning, but rather can be considered as jurisprudential comprehension. In the author's view referring to the Holy Quran and the traditions of the Holy Prophet (SAW), using interpretations and jurisprudential understandings of their instructions, comprehension within the fields of politics and political life can be obtained. Although this goal does not seem to be easily accessible, it can justify the necessity for the primary effort of the present article. In the following parts we will discuss the principles and essentials of political training in religious texts and references based on the above discussed method.

1. Imam Khomeini's Lecture, published in "Pasdar Islam" magazine, 1994, issue no.88.

2. The principles of political training in religious texts and references.

Referring to religious texts and references in order to analyze their instructions and to discover the principles and assumptions of political training means to accept the authority of religious texts and references. It is not possible to elicit the principles of political training unless the authority of religious texts and references is recognized. Hence, accepting this authority is the most significant epistemological principle of political training.

It has been agreed upon that the principles within political training are similar with that of religious text. In other words according to this epistemological principle, it is accepted that inspiration includes and provides the principles and assumptions of political training. Of course accepting such a fact does not mean denying the validity of intellect; rather it reveals the necessity of inspiration assisting the intellect to elicit principles of political training. In various verses of the Holy Quran we can clearly observe this insight. For instance:» And we have sent down on thee the book making clear everything, and as guidance and mercy, and as good tidings to those who surrender.»¹ It is obvious in this verse, that the Holy Quran has been introduced as the book that brings down guidance, mercy and glad tidings for all Muslims. According to Allamah Tabatabaie's Tafsir Al-Mizan (volume 14, page 325) the word guidance in this verse refers to the distinguishing of right from wrong.²

Thus political training in the Islamic viewpoint requires the

1. The Holy Quran, Nahl (The Bee): 89.

2. Allamah Tabatabaie's Tafsir Al-Mizan, volume 14, page 325.

element of guidance. As mentioned, guidance refers to the distinction between right and wrong and between rectitude and dishonesty which is obtained by referring to the Holy Quran. The Holy Prophet (peace be upon him) in this regard says:

«When you encounter ambiguous affairs, you are bound to refer to Quran. Quran is the best guide to the best paths. Whoever speaks according to the Quran is truthful. And whoever performs its instructions will be rewarded, and whoever judges based on the Quran is just».¹

And Imam Ali (peace be upon him) says:

«Quran is a light which never turns off, it is a lamp, its luminosity is immortal, it is a sea, its depth is not discovered, it is a path, its passenger never gets lost, it is a distinguisher between right and wrong which the light of its decisive proof never fades. Quran is the source of faith and its origin. It embeds springs of knowledge and seas of science... The Quran is proof for the person who talks to it».²

According to these traditions, the authenticity of the Holy Quran is the first source of insight. Possessing intellect and the ability to think does not free man from insight. In fact, inspiration and the Holy Quran are considered to be complementary to insight.

As Allamah Tabatabaie states:

«Intellect which invites man to the right and orders him is practical intellect which distinguishes between goodness and foulness, not theoretical intellect which comprehends the nature of things. Practical intellect bases its distinction on internal emotions and the

1. Allamah Majlesi, Behar Al-Anwar, volume 74, Page 177.

2. Nahj Al-Balaghah, Translated by Mohammad Dashti. Page 299.

emotions which are present in human nature in the beginning are faculties of desire and anger and faculty of speech is in potency in his nature. Innate feeling leads him to disagreement so he is in need of divine prophet hood which confirms intellect».¹

The idea of «the necessity of inspiration's assistance to the intellect» in addition to accepting the validity of each of the two sources of inspiration and intellect is the most significant source of epistemology in this article. Referring to religious texts and references and most importantly the Holy Quran for eliciting the principles of political training is necessary and essential. It is the attempt of this article to explain the ontological principles of political training.

2-1. *Ontological principles of political training*

According to the Holy Quran and traditions of the Holy Prophet (SAW), political training is based on an ontology of religious texts which is known as the monistic ontology. Based on this ontology, divine unity is considered to be the infrastructure of ontology in Islam, which discusses all concepts relating to existence. According to the Holy Quran, God is one and exclusively possesses the two attributes of being a Creator and a Nurturer. God is both the Creator of existence and its Nurturer. That is why He addresses the People of the Book in this way:

«Say People of the Book! Come now to a word common between us and you, that we serve none but God, and that we associate not aught with Him and do not some of us take others as Lords, apart from God. And if they turn their backs, say: Bear witness that we

are Muslims».¹

In this verse, by emphasizing the oneness of God, the Holy Quran regards all humans equally. This equality is based on the belief that non can be equated to God – there can only be one. According to Allamah Tabatabaie, the verse «And do not some of us take others as Lords apart from God» signifies two points. First of all, humans are beings similar to one another and are of one reality, so it is not fair for some of them to impose their ideas upon others. Secondly, lordship is of God's exclusive attributes.²

Some of the verses of the Quran have mentioned two exclusive attributes of God being the Creator and Nurturer, but in the interest of time, we will refrain from explaining them. (Verses such as Ta Ha: 50, A'raf (The Battlements): 54, Sajdeh (Prostration): 5 ,4)

Pondering on these verses clarifies that firstly, existence is God's creation, and secondly it is subject to God's providence and God has not stopped His administration after creation.. The outcome of accepting these two exclusive divine attributes is accepting the idea of «divine sovereignty», based on which sovereignty in all its dimensions is exclusively recognized to be God's. There are various verses in the Holy Quran emphasizing this idea. For example:

«Judgment belongs only to God. He has commanded that you shall not serve any but Him. That is the right religion, but most men know not.»³

Allamah Tabatabaie believes the judgment in this verse to be

1. The Holy Quran, Al -e - Imran (The Family of Imran): 64.

2. Al Mizan, Allamah Tabatabaie, volume 3, page 250.

3. The Holy Quran, Joseph: 40.

canonical.¹ In this way he attributes the right of sovereignty in the meaning of legislation and lawmaking which is the right of sovereignty attributed exclusively to God. But in other verses of the same chapter he believes the judgment to be related to formative affairs.²

«Judgment belongs not to any but God. In Him I have put trust and in Him let all those who are trusting put their trust».³

Considering these two exclusive attributes of God, namely being the Creator and the Nurturer and accepting the idea of divine sovereignty, monistic ontology has been mentioned and emphasized in various narrations. To be brief we will only mention one narration from Imam Ali(peace be upon him) regarding the philosophy of prophets' mission:

«God did not leave the earth free from the divine proof after Prophet Adam's departure (peace be upon him), and made a connection of familiarity between Himself and Prophet Adam's children. And century after century he sent heavenly chosen prophets, and His carriers of messenger hood to carry His proofs and evidences until the chain of prophets came to an end with Islam's Holy Prophet, Muhammad (peace be upon him) and stating the divine rules. Warning and glad tiding, reached its ultimate destination».⁴

In this speech the principle of divine sovereignty has been emphasized via canonization and the sending of prophets and the establishment of a relationship between man and God through

1. Al Mizan, Allamah Tabatabaie, volume 7, page 116.

2. Ibid., volume 7, page 116).

3. The Holy Quarn, Joseph: 67.

4. Nahj Al-Balaghah, page 119.

the prophets has been mentioned as its goal. Based on this, we can conclude that in religious texts and references existence and creation are recognized based on the principle of «divine unity». The principle which exclusively proves two attributes of God namely being the Creator and the Nurturer. Undoubtedly, monistic ontology has supreme influence on «political training». In other words, in the view of religious texts and references political training just like other fields of training becomes meaningful on the basis of divine unity. Through these instructions, Islam constantly guides man to the fact that their political life is embedded in the principle of divine sovereignty, and consequently their view toward political life should be monistic.

This principle causes the Muslims' view toward political life to be based on which Muslims permanently feel the presence of God in their political life. In other words the administration of the political life of Muslims is not separate from God's providence and is determined in conformity with commands and rules arisen from religious texts and references. It is obvious that such a view makes a great distinction between the administration of a Muslims' political life and that of non Muslims. This distinction can be examined in two significant aspects. The first view is that, the administration of a Muslims' political life is not free from religious rules and the second is that, such an administration is based on divine legislation in the field of politics. According to all this, we can come to this conclusion that, based on the principles of ontology found in religious texts and references; Islam recognizes the monistic view toward political life as the foundation of a Muslim's political training. Values and rules of political discipline are then found based on this view.

2 – 2. *Human logical principles of political training*

Religious texts and references hold a particular view towards man that incorporates human logical foundations from the field of political training. At large, human logic can be studied in the category of monistic ontology in these texts, and by referring to them one can determine man's particular attributes.

The first attribute that can be inferred from man is to be a «vicegerent of God». In this regard the Holy Quran says:

«And when the Lord said to the angels, I am placing on earth a viceroy, they said: what wilt thou set therein one who will do corruption there, and shed blood, while we proclaim Thy praise and call Thee holy? He said, Surely I know that you know not».¹

According to this verse, man is known as God's viceroy on Earth. He possesses certain attributes and capacities which make him qualified to be a vicegerent of God. In this regard, the Holy Quran believes the first point in man's political training is being a vicegerent of God in a political – social realm. This position undoubtedly brings about certain rights and obligations which will be explained in the next part. The second attribute of man is trusteeship. According to the Holy Quran, man is a trustee of God.

«We offered the trust to the heavens and the earth and the mountains, but they refused to carry it and were afraid of it; and man carried it. Surely he is sinful, very foolish».²

This attribute also bestows man with a lofty position and

1. The Holy Quran, Baqareh (The Cow): 30.

138 2. The Holy Quran, Ahzab (The Confederates): 72.

introduces him as God' trustee in the field of politics. The Holy Quran states that man is required to possess the necessary qualifications for trusteeship and consequently possess certain rights and obligations as a trusted one in political life. Another quality found within man is his innate attraction to God. The Holy Quran states:

«So set thy face to religion, a man of pure faith – God's original upon which He originated mankind. There is no changing God's creation, that is the right religion, but most men know it not».¹

Assuming religion to be innate, this verse directs man to be innately traveling on the path of divinity. Emphasizing the existence of coordination between religion and man's nature, this verse explains the point that man will travel on the path of God unless there are obstacles. Hence one essential point to be necessarily considered in the process of political training is that humanity is a common ground upon which religious tradition is based. This is why the obstacles should be removed in order to perform religious duties and to move on the path of divinity. Political training becomes religious when it is initially based on nature and innate principles and secondly when there is effort being made to remove any obstacles such as ignorance and so on.

Free will is one of the fundamental attributes that man possesses. Man enjoys a personality that is both independent and free. In this regard the Holy Quran says:

«Surely We guided him upon the way, whether he be thankful or unthankful».²

This verse mentions the fact the man has been guided to the path

1. Ibid., Rome: 30.

2. Ibid, Insan (Man): 3.

of prosperity at the same time explaining that man has the free will to choose or deny this path. Allamah Tabatabaie interprets the concept of guidance in this verse to be both innate and verbal. «Innate guidance is similar in concept to that of the creation of man. God innately guided man to prosperity through making him distinguish between good and evil. Verbal guidance refers to guidance via the Prophets' invitation towards Islam along with both the revelations and the interpretation of religious law».¹

The Holy Quran introduces man as a free and empowered being and using this point, it states that in the process of political training, although man is free to choose the way of their political life, they should take divine guidance through man's own nature and the Prophets' invitation along with his interpretation of religious laws. Human freedom in political life is taken into account in this verse in addition to adhering to the principles of divine guidance. Because of this, the Holy Quran clearly speaks of human freedom as seen during his collective life:

«He has attendant angels before him and behind him, watching over him by God's command. God changes not what is in a people, until they change what is in themselves. Whenever God desires evil for a people, there is no turning it back. Apart from Him, they have no protector».²

In addition to emphasizing the will of man to change his public life, this verse points out that God's will is present at a higher level. Although acknowledging human freedom, this verse presents the fact that man has the right of contribution to determine his own fate. Consequently, pointing out this extremely significant attribute of man, this verse gives them some rights and obligations in the

1. Al Mizan, Allamah Tabatabaie, volume 20, page 123.

2. The Holy Quran, Ra'd (The Thunder): 11.

realm of public life which will be discussed at a later date. Such attributes are also mentioned in narrations. To be brief we will just mention three narrations by Imam Ali (peace be upon him).

“Do not be someone else’s slave, since God has created you free.”¹

“Wisdom can never equate to vision with the eyes and the sense of recognition, since the eyes can deceive their owners but the one who consults the intellect, the intellect never betrays him.”²

“A small amount of wisdom is enough for you to distinguish the path of decline from the path of perfection.”³

There is a meaningful relationship between being free, being wise and achieving perfection. Since perfection is something desirable, by relying on his intellect, man enjoys the blessing of freedom to achieve perfection within himself. Professor Motahhari states:”Man cannot achieve perfection unless he is free. God has created man such that his own perfection can only be achieved with freedom, choice and freewill. The path to perfection can not possibly be passed unless man possesses freewill and liberty. As soon as obligation emerges, this path can never be traversed.”⁴

Out of what was said so far, principles of epistemology, ontology and human logic in political training were obtained. Preparing these theoretical principles, religious texts and references pose rudimentary bases of political training and prepare and present the principles of political training based on these foundations. In the

1. Nahjul Balaghah, page 379.

2. Abdul Majid Mo’adi Khah: Farhang-e Aftab, Tehran, Zarreh Publication ,1994, Letter 4.

3. Ibid.

4. Murtaza Motahhari, Perfect Man, page 349.



following part, while considering these principles and referring to religious texts and references, we will try to illustrate political training and its principles.

3. Political training principles in religious texts and references

Political training enjoys a number of principles, observing them makes materialization of political training possible. These guiding principles describe the main concepts of political training and place its process within a definite framework. If the process of political training is materialized within a society based on the fore mentioned principles, the obtaining of those political training goals can be expected. However, if the above mentioned process is separated from the defined guiding principles, obtaining such goals becomes impossible. Within religious text, one can see that these principles are not only mentioned but also when organized the system of political training comes to existence.

In the next part we will discuss the orientation of political training within the viewpoint of Islam

3-1. One essential principle in political training is loyalty to the political system and the Islamic leader of that system. This loyalty is materialized through supporting the political system and obeying the Islamic ruler. The principle of loyalty states this essential point that the relation between a Muslim and a political system and its Islamic ruler enjoys a spiritual nature. The Holy Quran has mentioned the above principle in numerous verses. The Holy Quran talks about this relation using the term «Wilayah».

«Your wali is only God, and His Messenger, and the believer who performs prayers and gives charity while bowing down».¹

In this verse the meaning of «Wilayah» is conveyed through the word «wali». This word has three literal meanings. The first one is nearness and proximity. «The truth of devotion is that two or more things be so close to one another and unite each other in a way that there is nothing between them but their essence and identity, and this term is used to discuss nearness in the case of place, relation, religion, friendship, companionship and belief».²

The second meaning is to handle someone else's affairs. It is written in Lisan Al-Arab that:

«An orphan's custodian is the one who handles his affairs and provides his needs and a woman's protector is the one who contracts marriage with her».³

And the third meaning is authority and managing the affairs. Ibn – e – Athir writes:

«Among the divine attributes, the Wali is identified as a helper and assistant who has been labeled the Administrator and Custodian of the world and its affairs. The other divine attributes is the Ruler (Al – Waali) which means the Owner and Administrator of everything».⁴

Out of these three meanings the first one is known to be the original meaning of this term and the other two meanings have a connection to the first one. As Professor Motahhari says:«The

1. The Holy Quran, Ma'idah(The Table): 55.

2. Mofradat, page, 570.

3. Lisan Al-Arab, Volume 15, page 407.

4. Nahayah, volume 5, page 227.

original meaning of this word as Raqeb has stated in his Mofradat – ol – Quran is placing one thing next to something else and leaving out the gap between them ... naturally this word has also been used to mean proximity and nighness including both material and spiritual nighness. Other meanings of this word include friendship, assistance, handling the affairs and domination. All these meanings are interrelated».¹

Therefore there is proximity among the different meanings of this word and when a particular person obtains the property of devotion, spiritual nighness will be established between him and others. The Holy Quran not only recognizes such a relationship between a Muslim and an Islamic ruler but also in a broader sense points to the necessity of this spiritual relation within Islamic society. That is why it says in the following verse:

«Let not the believers take the unbelievers for friends, rather than the believers – for whoso does that belongs not to God.»²

As Allameh Tabatabaie points out:«The word «Awliya» is the plural form of the word «Wali» and is derived form «Welayah» which originally means «the handling of affairs» but has mostly been used to mean affection and friendship».³

Considering the spiritual relationship that exists among Muslims in general and specifically between Muslims and Islamic rulers, the Holy Quran reiterates the principle of loyalty in their political training and commands them to be obedient.

«O, believers, obey God, and obey the Messenger and those in

1. Morteza Motahhari, Collection, Vol 3, Page 3-4.

2. The Holy Quran, Al-e-Imran (The Family of Imran): 28.

3. Allameh Tabatabaie, Al – Mizan, volume 3, page 151.

authority among you ...».¹

In this verse those who are eligible and worthy to be obeyed are introduced on one hand, and on the other hand people are requested to obey them. So there are two main points in this verse: first: to be imperious (to have authority) for the ruler and to be obedient for common people.²

The principle of loyalty has been frequently emphasized in Imam Ali's speech (peace be upon him). Concerning the value and significance of loyalty he says:

«O, people, loyalty is associated with rectitude, a firmer and better keeper than which you can never find».³

One reason for the emphasis that is placed on the loyalty that must exist to the Islamic ruler is because loyalty is defined as one of the political training principles. The reasoning behind the existence of such a principle stems from the fact that the general public views the political authority of an Islamic ruler as a divine deposit. This level of entrusting is a result and in fact an actualization of the concept of "pledge and promise". Therefore being faithful to an Islamic ruler actually means being faithful and committed to the concept of "pledge and promise". That is why Imam Ali (Peace be upon him) says:

«Fulfill your pledges especially with loyal people».⁴

Being faithful to an Islamic ruler is very significant within the

1. The Holy Quran, Nesa (women): 59.

2. Bernard Louis, Islam's political language, translated by Gholam Reza Behrouz Lak, page 171.

3. Nahj Al-Balaghah, page 65.

4. Ibid., page 473.

system of political training and the absence of this faith is the most fundamental reason for the failure of Islamic government and rulers. After the battle of Nahravan, Imam Ali (peace be upon him) reprimanded those troops that were fooled by Mo'avieh's deceiving speech. In addressing his troops, Imam Ali (peace be upon him) said:

«I recite God's command for you and you evade that. I give you expressive advice and you scatter. I persuade you to fight the insubordinates, but you disperse like the Sabians (people of Shaba) before I can finish my sentences. Your leader obeys God but you dissent him, while the leader of Syria disobeys God and the people obey him».¹

3 – 2. *The principle of truth orientation*

In the view of the Holy Quran and narrations, the second principle dominating political training is the principle of truth orientation. This principle determines the extent of the first principle. In other words, the principle of loyalty, as mentioned before, is of high significance in political training and is permissible as long as the Islamic ruler and government are truth oriented. Islam demands the followers to be faithful towards an Islamic government and its ruler. Being truth oriented undoubtedly requires recognizing the criterion of truth.

Before requiring the Muslims to be truthful, the Holy Quran introduces God to be the originator of truth. The Holy Quran emphasizes that the criterion for truth is divine law.

«The judgment is God's alone. He relates the truth, and He is

the Best of deciders».¹

Undoubtedly God has actualized this vital issue through canonization, so divine law is introduced to be the criterion for truth.

«It is He who has sent His Messenger with the guidance and the religion of truth, that He may uplift it above every religion, though the unbelievers be averse».²

In addressing Prophet David, God introduces him as His vicegerent and requires him to judge according to truth.

«David, behold, We have appointed thee a viceroy in the earth; therefore judge between men justly».³

In this manner the Holy Quran recognizes God as the determiner of truth and its originator through canonization and the sending of Prophets. In turn, God requires both the rulers and the people to move in accordance with the truth in their political life. Islam initially demands the leaders of society to maintain a level of truth orientation and this will result in the necessitation of loyalty within people. In addition to this, Islam requires people to be truth oriented. Imam Ali (peace be upon him) has attributed truth orientation as one of the attributes of the pious⁴ and introduces opposing the truth as the cause of annihilation.⁵ Truth – orientation once paid attention to as a principle in people’s political life, becomes a determining factor for the political and social rights of the ruler

1. The Holy Quran, An’am (The Cattle):57.

2. Ibid., Tobeh (Repentance): 33.

3. Ibid., Sad, 26.

4. Nahj Al-Balaghah, pag 289.

5. Ibid., page 521 ,477.

and its people. Imam Ali (peace be upon him) enumerates the fore mentioned rights as follows:

«O people, you have an obligatory right on me and I have one on you. Your right on me is that I should not withhold benevolence from you, and divide the treasury of the Muslims among you equally and fairly and educate you not to be illiterate and ignorant and train you to learn how to live. However my right on you is that you should be faithful to your allegiance with me and be benevolent toward me publicly and secretly, and respond to me when I call upon you, and obey me when I order you».¹

We can come to this conclusion that firstly, the criterion for all behaviors including political behaviors is «truth» in the point of view of Islam. Secondly the ultimate criterion for truth is God and divine law. Thirdly, God and divine law have determined mutual rights for rulers and people and have required them to obey these rights.

In this way a Muslim can initially determine his own rights and secondly to actualize these rights, he finds himself obliged to move towards the truth. Consequently each of these behaviors in political life should be within the framework of truth hood and in line with perceiving one's rights. It is obvious that if such criteria in the political life of citizens and rulers are actualized, arguments and conflicts are reduced and the grounds for flourishing in society are prepared.

3 – 3. *The principle of justice*

The third principle of political training is the principle of justice. This principle is deemed as one of the most crucial principles

of political training. By justice, we mean the recognizing of the principle of justice as a pivot for all political behaviors. Religious texts and references abundantly mention the importance of this principle, emphasizing its significance. The Holy Quran talks about this principle in various verses. For instance, addressing the Muslims, it says:

«O believers, be securers of justice, witnesses for God. Let not detestation for a people move you not to be equitable, be equitable that is nearer to piety. And fear God, surely God is aware of the things you do».¹

Focusing on the significance of justice, in another verse, the Holy Quran introduces the purpose of the Prophets as preparing the people for the actualization of the justice.

«Indeed, We sent Our Messengers with the clear signs, and We sent down with them the Book and the Balance so that men might uphold justice».²

As we can see, two points have been emphasized in this verse. Firstly, the concept of the Book and Balance has been introduced as the base and criterion of justice. Secondly, people are the ambassadors of justice. So in the view of Islam, the government and its leaders are not the only agents responsible for executing and actualizing justice, rather people also carry this burden. That is why the coordination between rulers and the people to implement justice is extremely vital in the process of religious and political training. Explaining the mutual rights between people and the rulers, Imam Ali (peace be upon him) mentions the coordination

1. The Holy Quran, Ma'idah (The Table): 8

2. Ibid., Hadid (Iron):25.

between them to execute justice and says:

«When people observe the rights of the leader and the ruler fulfills the people's rights, truth will be exalted in that society. The path for the religion will emerge, the signs of justice and the Prophet's tradition will be established. Society will be corrected and people will begin to be hopeful in their government while the enemy will become disappointed. But if people overcome the government or if the ruler oppresses the people, the unity among ideas will be lost, the signs of oppression will emerge and deceit will be rampant in the religion ...». ¹

In addition to the significance of justice and the necessity of the coordination between people and their rulers to execute the justice, what also becomes evident on our discussion is the existence of a close interaction between truth and justice. So we can find a relation between the principle of justice and the principle of truth in religious and political training. Based on these two principles, people ought to consider two criteria of truth and justice in their political behaviors and that is why in Imam Ali's speech (peace be upon him) based on these two criteria, public supervision is introduced to be one political behavior of the citizens:

«Do not reckon if you give me a suggestion, it is difficult for me or if I ever try to pretend to be so important, because if someone can not tolerate hearing the truth or is unable to bear facing justice, he will have more trouble implementing that. So do not restrain in telling the truth or confronting injustice because I do not think of myself to be in such a high position to make a mistake and be safe from that unless God saves me». ²

1. Nahj Al-Balaghah, page 315.

2. Ibid., page 317.

Imam Ali (peace be upon him) is of the view that the criterion to criticize, to supervise, or to counsel the rulers is truth and justice and in this way in the view of Islam the principles of justice and truth are two significant principles in political training.

3-4. *The principle of intellectualism*

In the Islamic view, one of the important principles in political training is intellectualism. Religious texts and references have had a particular view toward the necessity of reasoning and the using of the intellect in the process of people's political training and have emphasized its necessity. Reasoning and intellectualism in political training paves the way for growth and development of the people and a religious society. Emphasizing the principles of loyalty, truth and justice while relying on the religion's authority to interpret the criteria and features of the fore mentioned principles, does not mean neglecting the intellect in the process of religious and political training.

The Holy Quran has frequently stressed the necessity of utilizing the intellect to comprehend the realities in various verses. One of these which is closely related to social and political life is the intellectual comprehension of the reasons for the annihilation of people of the past. For instance:

“Is it not a guidance to them, how many generations We destroyed before them in whose dwelling places they walk? Surely in this are signs for men possessing reason.”¹

The Holy Quran has introduced the contemplation of men of wisdom in these signs and indications to be the reason of human

1. The Holy Quran, Ta Ha: 128.

guidance in this verse, and increases the political comprehension of people about intellect and reasons for the destruction and declining of societies. The Holy Quran is of the view that people of reason are people of vision and they can learn lessons from the events by reasoning.

«God supports with His help whom He will. Surely in this is a lesson for men who have sight».¹

And also in another verse it says:

«Those that were before them cried lies, then the chastisement came upon them from whence they were not aware.»²

Thus the Holy Quran has repeatedly and in different occasions reiterated the necessity of utilizing the intellect and in this way sets the stage for intellectual development and growth of people in their social political life. Hence we can come to this conclusion that in the Quranic view by possessing the power of intellect and applying that, people are able to distinguish between righteousness and falsehood and that is why the Holy Quran mentions that man can change his own fate if he desires.

«God changes not what is in a people, until they change what is in themselves».³

By «changing what is in themselves» the alteration in internal content and the formation of the will and intention to bring about change are meant, which is only possible via reasoning and the utilizing of the intellect.

In terms of the political training of people, the Holy Quran

1. Ibid., Al-e-Imran (The Family of Imran): 13.
2. Ibid., Zomar (The Companies): 25.
3. The Holy Quran, Ra' d (The Thunder): 11.

emphasizes the point that by applying the power of intellect, people can play an effective role in their fate and bring about fundamental change in their social political life. The principle of intellectualism has not been neglected in narrations either. Concerning the importance of intellect the Holy Prophet of Islam (Peace be upon him) says:

«God has distributed no mercy among His slaves higher than intellect, and His slaves won't perform divine percepts unless they comprehend them with their intellect and the merit of worship of all worshipers does not equate the virtue of intellect».¹

Also Imam Ali (peace be upon him) regarding the value of intellect says:

«There is no wealth greater than intellect, and no intellect is like prudence, and no knowledge is like thinking».²

Somewhere else he says:«You can never equate the reflection of people of wisdom to the vision of the eyes or the recognition of the senses that is because eyes tell lies to their owners but whoever seeks guidance from the intellect is never betrayed».³

And also:«That portion of wisdom by which you can distinguish the path of destruction from the path of perfection, suffices for you».⁴

These pieces of advice clearly show that the central role of intellect within human life is to recognize righteousness. Therefore intellect and its utilization enjoy a high stance in political training

1. The Message of Quran, Naser Makarem Shirazi, volume 1, page 159.

2. Nahj Al-Balaghah, page 463.

3 . Abd Al-Majid Mo'adi Khah: Farhange Aftab.

4. Ibid.

of the religion.

3 – 5. *The principle of contribution*

Of other principles dominating the political training in Islam's view is the principle of contribution. From this point of view political training should be done in a way to bring about contribution in public life. In the point of view of Islam, contribution in one's social political life is considered to be a right and at the same time an obligation. Religious texts and references imply the principle of contribution in social and political life, as one of the most important results achieved in counseling. Counseling indicates the citizens' right to contribute in making fundamental decisions and the rulers' obligation refers to the pundits. The word «counseling» has been used two times in the Holy Quran:

«And those who answer their Lord, and perform the prayer, their affair being counsel between them, and they expend of that we provided them».¹

Although this verse was revealed in Mecca before the establishment of an Islamic government, it indicates the necessity of the emergence of counseling in the form of a general culture among pious people. As Allameh Tabatabaie states this verse mentions the point that pious people are the ones who try to progress and obtain the reality and gain the righteous idea via referring to the intellect and men of wisdom.²

In fact pious people are encouraged to offer counseling. In this way the preparation for their contribution in social political life is

1. The Holy Quran, Shura (counsel): 38.

2. Al Mizan, volume 18, page 63.

made.

«It was by some mercy of God that thou was gentle to them; hadst thou been harsh, they would scatter from about thee. So pardon them, and pray for their forgiveness, and take counsel with them in the affairs, and when thou art resolved, put thy trust in God, surely God loves those who put their trust in Him».¹

This verse has been revealed after the battle of Uhud, asking the Holy Prophet (peace be upon him) to consult with the Muslims, despite the fact that Muslims lost the war. This verse has also been revealed after the establishment of the government in Medina and its addressee is the Holy Prophet (pbuh) as the Islamic ruler, hence this verse outlines the obligation of an Islamic ruler. Placing this verse next to the previous one, it can be concluded that the principle of contribution is two dimensional. On the one hand, people's rights are recognized and the Holy Quran familiarizes people with their rights. On the other hand the obligation of the Islamic ruler is also clarified. He is obliged to actualize the people's right via required preparation.

Muhammad Rashid Reza mentions the effects and advantages of counseling in this way:» Counseling is mandatory even though people make a mistake in it. Obtaining the required benefit from counseling stems from the application of the counseling not simply the performing it. That is because it will be beneficial for the future of their government if they obey this major principle (counseling), and it is more hazardous to leave the affairs for a single person».²

The principle of contribution has been mentioned in the Holy

1. The Holy Quran, Al-Imran (The Family of Imran): 159.

2. Muhammad Abd Al- Baqar Abu Faress, Hakem Ashowra, Fe 1, Islam wa Natijatoha, page ,33 34.

Prophet's and Imams' speeches (peace be upon them). Concerning the significance of counseling, the Holy Prophet (pbuh) says:

«Whoever seeks counsel in his affairs is guided to the right and desirable path».¹

And also about its significance in political life, he says:«When the best people among you are your rulers and the rich people are the generous ones and you handle your affairs through counseling, the world is a good place for you. When the worst people become your rulers and the rich become stingy and you neglect counseling in your tasks, it's better for you if you hide yourself».²

Imam Ali (pbuh) in this regard says:

«Whoever chooses stubbornness is ruined and whoever seeks counseling shares other's intellect and wisdom».³

And also he says: The one, who welcomes various ideas and thought, will distinguish between right and wrong».⁴

Thus, through the concept of counseling, Islam emphasizes the principle of contribution in social political life. In this manner, another principle of political training in Islam's view is explained. The fore mentioned principle is inferred from other instructions also, but to be brief we just pointed out the concept of counseling.

3-6. *The principle of responsibility*

The principle of responsibility is one of the other highly

1. Mizan Al-Hikmah, Muhammad Muhammadi Rey Shahri, page 211.

2. Tohaf Al-Oqul An Ale Rasool, page 36.

3. Nahj Al-Balaghah, page 474.S.

4. Ibid., page 475.

important principles dominating political training in religious texts and references. Religious teachings have introduced man to be responsible for his own fate and that of society. According to these teachings, a Muslim can never be indifferent towards his fate, and by facing different events, he is obliged to react accordingly. Thus in Islam's view, being indifferent in political life is unacceptable. Man was created to be responsible. As mentioned before, this responsibility exists in two levels: individual and social. Responsibility at the individual level is related to an individual's destiny. A Muslim is responsible for his own destiny. This responsibility arises from the innate attribute of free will. Islam is of the idea that man has been created free that is why he is responsible for his own behavior. In other words he has been created in a way that relying on his internal powers and abilities – intellect in particular – he can make a decision to do or not do a specific deed. This attribute bestows an independent and free personality to man and that is why he is formatively free to choose any path he wished. In the Holy Quran we read:

«Surely We guided him upon the way, whether he be thankful or unthankful».¹

In addition to mentioning guidance to the path of prosperity, this verse mentions that man is free to choose his own path. Allameh Tabatabaie believes the guidance in this verse is both innate guidance and verbal. Innate guidance exists within the conscience of man. God has created the nature of man to be able to distinguish between truth and falsehood. Verbal guidance refers to that mode of guidance that is linked to the mission of the Prophets and the

1. The Holy Quran, Insan (Man): 3.

revelation of the holy books by God.¹

By stating that man is guided to the path of prosperity either innately or verbally, this verse has introduced man as being a possessor of free will and choice. This choice plays a crucial role in man's own destiny, since it will culminate in prosperity if he is thankful and mislead him if he is unthankful.

That is why man is responsible for his choices. Taking the power of the intellect into account, the choice is expected to be a purposeful one and that is why it can be named free choice. As Allameh Muhammad Taqi Ja'fari states: «Free choice means the orientation of deeds and the domination of personality on two positive and negative aspects of something, in other words to properly quit or appropriately aim at something».²

Philosophy of political principles in Islam.

According to this definition, a free man is the one who dominates his own existential dimensions and although he is able to do whatever he desires, he utilizes his will to obtain the goodness due to the above mentioned domination. It is concluded according to this definition that man possesses free choice and consequently is responsible for the decisions he makes regarding his life.

Social responsibility concerns the collective life of man. According to religious instructions, a Muslim is recognized to be thoroughly responsible for social affairs in his society. One of these instructions is known as the concept of «enjoining the good and forbidding the evil». This instruction holds everybody responsible

1. Al-Mizan, volume 20, page 123.

2. Allameh Muhammad Taqi Ja'fari, Philosophy of political principles in Islam.

towards society and brings about a system of public supervision within political life. Muslim citizens, based on this instruction, are politically trained in a way where the application of this concept leads to the formation of a responsible society. In actuality this point is highly related to the principle of contribution. This instruction embeds the citizens' contribution within the domain of responsibility based on which contribution is permissible to the extent that it does not exempt human responsibility. In other words, although citizens possess the right of contribution in political life, they are required to be responsible for their political activities.

The Holy Quran in various verses has frequently reiterated the principle of social responsibility of the Muslims in their collective life through the instruction of enjoining the good and forbidding the evil. For instance:

«And the believers, men and women, are friends to one and other; they enjoin the good and forbid the evil; they perform the prayer, and pay the alms, and they obey God and His Messenger. Those – upon them God will have mercy; God is Almighty, All wise».¹

The attributes of faithful people have been mentioned in this verse, with the emphasis being placed on the enjoining of good and the forbidding of evil. Prioritizing this religious duty over prayer, legal alms and even obeying God and the Messenger probably signifies the supreme significance of enjoining the good and forbidding the evil, since performing these religious duties entails actualization of the correction in society. Another verse points to the importance of «enjoining the good and forbidding the evil» in the realm of political life:

1. The Holy Quran, Tobeh (Repentance):71.

«Those who, if We establish them in the land, they will perform the prayer, and pay the alms, and enjoin the good and forbid the evil; and unto God belong the issue of all affairs.»¹

This verse establishes a relationship between the power obtained by the pious and the abiding of the duty of enjoining the good and forbidding the evil, not to mention prayer and legal alms. While interpreting this verse, Allameh Tabatabaie writes:

«The attribute of pious people is that if they reside somewhere on the earth and they are offered to choose whatever they prefer for their life, they form a virtuous community in which they say prayer, pay alms and enjoin the good and forbid the evil. The reason why only prayer is mentioned among religious practices and alms among financial affairs is that each of these two are fundamental issues per se».²

Thus by establishing in the land, the verse refers to the preparation of a religious community. The mentioning of prayer and alms was because of their rudimentary importance in religious acts and financial affairs and pointing to enjoining the good and forbidding the evil can consequently be construed as its significance in social affairs. Therefore this verse comprises of three fundamental points in three realms of religious duties: financial, social and political issues. Enjoining the good and forbidding the evil has been mentioned in various narrations as one of the principles of responsibility. Concerning this point, the Holy Prophet (pbuh) says:

«As long as my followers enjoin the good and forbid the evil they will live in a pleasant state, but as soon as they stop all blessings

1. Ibid., Haj (Pilgrimage): 41.

2. Al Mizan, volume 17, page 386.

will be taken away from them. A group of them will exploit the others, and no one will assist them neither on the earth nor in the heavens».¹

Regarding its importance Imam Ali (pbuh) says:

«All virtuous deeds and struggle in the way of God in comparison with enjoining the good and forbidding the evil is like a drop in comparison to a wavy and broad sea».²

Concerning the effects of not performing this act on the indecent, he says:

«Do not quit enjoining the good and forbidding the evil since indecent people will find superiority over you and then whatever you pray for will not be granted».³

According to the above narrations, one can derive the importance of «enjoining the good and forbidding the evil» in the actualization of the principle of responsibility towards society. Since «good» and «evil» embed vast and broad meanings and include all decent and indecent behaviors. Thus they refer to various dimensions of individual and social life and consequently actualize the principle of responsibility in a broad sense. It is axiomatic that in case the instructions and process of political training is actualized, responsible citizens in both fields of individual and social life are trained.

Out of what was discussed, the most important principles dominating the political training from the Holy Quran's view and that of the Fourteen Infallibles tradition (pbut) is concluded.

1. Helli, Vasael Al-Shi'ah, volume 14, page 123.

2. Nahj Al-Balaghah, page 515.

3. Ibid., page 399.

As previously mentioned, these principles indicate a particular orientation of political training in view of the Holy Quran. By taking these principles into account, the ultimate purpose of political training in this view can be interpreted as the relation between religion and politics or between spirituality and politics. Muslims as members of an Islamic society are asked to observe religious and spiritual criteria and principles, to achieve active participation in their political life.

Conclusion

Former discussions, in accordance with the topic of the article, referred to the Holy Quran and traditions as the most significant source of Islam in respect to the applying of the procedure of interpretive reasoning (Ijtihad) and presented the principles of political training in two parts.

By taking the position of inspiration into account, following instructions, concerning ontology and human logic, result in theoretical foundations of political training being formed. According to these principles political training is founded on a monistic ontology, along with the principle of divine Lordship and also as a result of the idea of divine sovereignty that refers to man as a possessor of will and intellect. According to these principles, political training is placed in the framework of particular guiding principles, and in this article we mentioned six important and significant principles, namely: loyalty, truth, justice, intellectualism, contribution and responsibility. According to these six principles, the main purpose of political training in Islam's view can be known as «religion and politics» or «spirituality and