
Abstracts

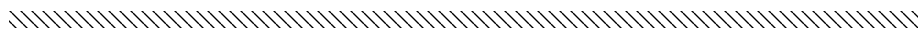


Justice in Imam Ali's Political Thought

Justice is an original fact in the Universe. It is not conventional. And, it refers to the consideration of proportion in doing anything. Imam Ali Lived in harmony with the originally created justice in the universe. He observed the justice in the heavens and the earth and did his best to apply it to his own life and to the Islamic society, as well. He thought justice was the cause for the survival of states and the ultimate objective of establishing a state. The Imam believed that people, too, are responsible for the application of justice. According to the Imam, a ruler must be just

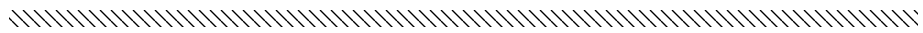
implementing justice and fair to sympathize with the poor, to revival the divine religious precepts, and to plead for justice.

Democracy in the Attitude And Conduct of Imam Ali



Analysing two concepts of people's role and The duties of Religious democratic government from Imam Ali's perspective is the aim of this article . In the introductory part, the author focuses on people's role in a state from Imam Ali's point of view while he is discussing political legitimacy. In this context, he has dealt with issues such as; 1) people's role in establishing religious state; 2) people's role in on statemen in a religious state; 3) people's role in consulting leaders in a religious state; 4) people's right in questioning state and statemen; and 5) people's duty in opposing a state when it does not observes revealed laws. In second part of the article, responsibilities of a democratic state, the author trys to describe Imam Ali's view points of those issues.

Foreign Policy of an Islamic Government from Iman Ali's perspective.

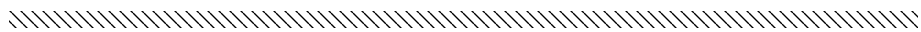


The author tries to investigate and study principles, objectives and nature of Islamic government foreign policy within Imam Ali's School of thoughts. The focus is that which one, peace or war is the basis of his thought on the external affairs of a state. Since He believes that peace and war are product of innate disposition and the original human nature both of them, are governing Principles of his government's foreign relations. But because the objective of religious and worldly happiness and welfare of human being, peace is the main focus of Imam Ali's Islamic government.

Peace-loving Imam Ali in Policy making on internal and external affairs is the focus of this article. To prove this, author has concentrated on behavioural traditions and convictions of Imam Ali. Study of principles and objective of an Islamic government's foreign policy is the other main subject of this article. In this part author has focused on issues such as calling out Islam anti-Oppression and Unification of Islamic societies, Prosperity

development in Two levels of Temporal and after life days Peace
Coexsistance with in framework of social justice.

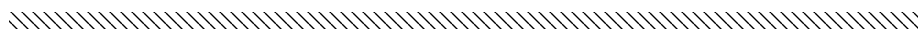
Sociological Analysis of Socio - political Crises of Alavi's Government



In analysing the Alavi's government's problems and inefficiencies, the author has based his argument on Sociological Theories. Two theoretical bases of Charismatic authoritative and The Theory of social cleavages have been utilized by the author. According to the first school of thought some of the problems of the Alavi's era (after the Prophet Mohammad had died) had been in result of the interactions between the new religious authority and the Arab traditional authority. Therefore three branches of sunnite, shi'at, and khavarjites (seceders) are the products of the proposed interaction. In this regard we can trace some of the Alavi's government problems to charismatic authoritative character of Imam Ali' The second theory claims that creation of these branches was the result of existing social cleavages within the newly formed Islamic society. According to this theory by analysing social cleavages of that society we can conclude that

interactions of these cleavages are the foundation of most of the society socio - political developments.

Temporal world in Imam Ali's worldviews.



Author of this article has constructed his argument in two parts.

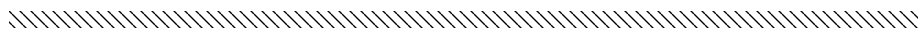
- 1) Different patterns of thoughts on temporal world ;
- 2) Adopting Imam Ali's thoughts on temporal world within one of these patterns.

In the first part five schools of thought on issue of temporal world has been recognized. two - world observers; single - world observers, Concentration on temporal world; anti- temporal world, and three sub-parts of the two - world observers; temporal world maximizer' Temporal world minimizer and after life world maximizer.

In the second part of the article' author trys to adopt Imam Ali's thoughts on the fifth pattern. To do so he has studied behaviours and all arration from him in a comperhnsive way rather than selective way. Following that he has focused on particular questions such as why Imam Ali had focused on

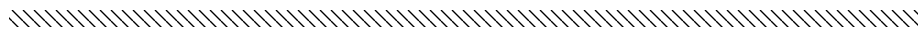
negative side of the temporal world and its side - effects. Article, also has special emphasis on social and individual wealth, individualism and how can we focus on the after - life world through gaining profits of the temporal world.

Social classification from Imam Ali's point of view



In this article, author has tried, based on a comparison between meaning of classification with meaning of inequality, to reach a particular definition of classification which elements such as social inequality could be recognized within it. Although, at the first glance, inequality could be seen as a natural phenomenon, or as a genetic one, studies have proved that classification in societies such as slavery and cast system are the main source of social inequality. Author believes that Imam Ali did not oppose the essence of classification, but he was strongly opposing with institutionalization of it. Therefore any leftist and radical interpretation of Islam is wrong. Classificational model in Imam Ali's thoughts has combined elements of private authority, agreement for being rich, and answering people's needs according to ability of society.

Nahjolballagheh and the principles of policy making in government



Theoretical and practical return to Islamic heritage is a developing instrument of the new thoughts and approaches in muslim intellectuals. of cours. the basis of this incredible heritage can be found in behaviour of the Inevrables particularly Imam Ali which has been demonstrated in Nahjolballagheh: A proper conceptualization of Alavi government. Imam Ali's governmental experiences is a perfect pattern of governing for all freemen of world. Imam Ali as a perfect man had focused on social, political and cultural issues of his community during his five years of government within his valuable thoughts. Thus Nahjolballagheh is a collection of his perspectives, thoughts and policies in field of politics and governance. In this article , author thies to identify principles of Islamic state based on political heritage of Nahjolbllagheh.