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AUTHORS: Mahtab Jafari

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THE RELATIONSHIP BETWEEN THE FUNCTIONING OF THE ADMINISTRATIVE SYSTEM AND THE NATIONAL AUTHORITY OF GOVERNMENTS (EMPHASIZING THE ISLAMIC PERSPECTIVE)

Mahtab JAFARI

M.A. in Political Geography, Department of Political Geography
Faculty of Geography, University of Tehran, Iran
article.geo@gmail.com

Abstract

Each government system consists of two structural and functional dimensions. governance structure includes policy and decision-making centers and the functioning of institutions and administration, including its collection. Also National authorities in each country are resultant of three components of the legitimacy, credibility and effectiveness of a government. Since the authority is not limited to the legitimacy and popularity of their structure, but also, functioning and the operation of its administrative devices have a crucial role in generating and strengthening their legitimacy. Therefore, the purpose and necessity of this research is to examine the effect of the administrative system of governments on their national authority by emphasizing the Islamic perspective.

The present study was conducted in theoretical and applied research with a descriptive-analytical method in which the relationship between two variables of the "administrative system" and "national authority" was examined in the context of a causal explanation. The sources used by the research, due to its theoretical nature, mainly consist of documentary and library resources. The results of this study indicate that there is a direct causal relationship between two variables of the performance of the administrative system (cause) and the national authority of the state (disabled), which in this relationship how the administrative system affects the national authority of the state It can be found.

Keywords: Structure And Function Of Government, National Sovereignty, Legitimacy, Acceptability, Effectiveness Of Government

Introduction

A single political system can be consider organized and integrated, which consists of two structural and functional roles. Those factors and institutions that create the government's structural dimension include a set of institutions such as parliament and other organizations that design policies, perspectives and macro strategies of the government and they draw main lines of the rule in the political thought of the system. On the other hand, the group of institutions and apparatus that are responsible for implementing government policies in the practical field form the functional dimension of a political system. It should be noted that from the Islamic view, the legitimacy of a political system is provided from two point. In the first stage, the source of the legitimacy of a system is from divine satisfaction and adaptation

of its thought framework to religious standards. Secondly, the underlying cause and the legitimacy of a regime derives from the will of people and community. Hence, the legitimacy of government systems in Islam has dual fundamental, while in non-religious perspectives, the legitimacy of political systems is purely based on and limited to the element of popular and social acceptance. In general, according to Islamic principles and teachings, the utility of governments is not merely limited to the legitimacy and structural acceptability of them; but, in addition, the functional dimension and mode of operation of its administrative apparatus have a very decisive role in the production and strengthening of their legitimacy and it is a guarantee to preservation and continuity of legitimacy and authority over time, and this is a fact not only for Islamic systems, but for all political systems throughout all the history. If we accept that people as the main pillar of the establishment of any political system are the key to the authority and survival of governments at any time, and their perception and evaluation from the nature of a political system was relevant mainly on the executive way and executive management and consider as a judgment criterion to that government, in that case, the efficiency element of a political system will be more prominent, even in comparison with the legitimacy and acceptability of it.

There is no doubt that if the functional dimension of a government system that becomes apparent from the institutions and its administrative agencies and consider as a determining component of satisfaction and popularity of the people neglected in any way, naturally the structural legitimacy of the government is also denied, and the general authority of the political system will be eliminated. Therefore, the purpose and necessity of this research is to resolve this concern, because providing people satisfaction and demands is the main pillar of the authority and legitimacy of the political system, and this is beyond the intellectual and ideological framework of the government. Therefore, according to above descriptions, the present study, with an emphasis on the Islamic perspective, examines how the government's administrative system influences their national authority.

Research Methodology

This research is a theoretical research and in terms of its purpose is practical that used a descriptive-analytic method. In this paper, the relationship between the two variables of the "administrative system" and "national authority" in the context of a Causes-Inferential explanation has been investigated. The research sources due to its theoretical nature, mainly consist of documentary and library resources.

Theoretical Concepts

Government (structure and function)

Now, in order to better describe the discussed topic, it is necessary to provide definitions from the government. The government is the Arabic word in Persian whose root is "judgment" in the sense of command. On this basis, the infinitive means of government is command and judge the reliability and validity and in its name means is command, king and arbitration. Since recipe and commandment are the characteristics of man or human organization, the modern sense of government is its political system or a part of a state or country that is responsible to the political organization of the national space in the form of the establishment and maintenance of security, arbitration and prosperity. Organizing the political modern space of the country is characterized by common actions and steps in the executive, legislative, and judiciary (Hafez Niya and Kaviyani Rad, 2014: 229). Hence, the government can be considered as an attempt to identify a political system (Qalamdaran, 1979: 6).

Based on what has been described, government can consider as a system, so that from the view of Nahj al-Balaghah, the government is a social-political system that is being developed by the Lord and the grown up people that had been given to the ruler or the ruling council to achieve guidance, social reform and correction in the direction of the material and the spiritual evolution and prosperity of individual and society (Navai and Seyyed Mousavi, 2011: 176). Similarly, "David Easton" knows political system as the set of interactions that by them all values, services and goods according to valid strength are divided for the whole of society his mean from the dividing according credibility is decisions of the legislative, executive and judicial authorities of the community. Authoritarian distribution is in fact the same characteristic as distinguishing government apparatus from other social activities. Because they are only government agencies that have legitimate authority (www.ensani.ir/fa/content/95055).

It should be noted that social forces form the political institutions, the interactions that these institutions operate within, and the environment that encompasses it forms the foundations of the political system. a political system is the final product of political processes, that human form them in a particular society and in the natural environment (Dikshit, 1995: 181). Since the organization as a feature of the system creates a series of relationships between elements of the system, in order to form a new unit, so that the unit has qualities that each element does not have on their own (Pourahmad, 2012: 214), so can be said, organization is one of the basic features of each system and has two aspects. One is structural aspect and the other is functional aspect (ibid). Accordingly, we look at the two

aspects of the system, the structure of the system, as the command and policy part, and the functioning of the system, as a management and administrative system.

The structure is the result of the organization process, which is the system of relations that has been formed informally and adopted formally and governs the activities of individuals who are interconnected to achieve common goals (Rezaiyan, 1993: 137). Political construction in the sense of the composition and the relationship of the components of power, is part of a large social system, that its degree of importance depends on the type of system in each social system. So that in capitalist and decentralized societies the economy and in traditionally and focused societies, politics and the government have the most role in the relationship between the three spheres of economic, social, political, distribution and access to resources and land development (Qalibaf, 2007: 58-52). Also, because the philosophy of governing the present age is to provide for the common, material, and spiritual needs of the people that govern them. In order to achieve this, there is a need to create an organization or administrative system. Administrative system with interference of "management" becomes a huge force. By forming an administrative system, all skilled human beings are mobilized in order to achieve the target, advanced tools are used. Simple, fast, cost-effective, efficient, and short-term work methods improve the order and power of the administrative system. (Ansari, 2007: 41-40).

As a result, the number of government agencies and the complexity of the relationship between them gradually increased. Today, the government is concerned with any action that is publicly viable, so that at present, the administrative tasks of the state can be divided into two parts of the main functions and external institution it means Sovereign, economic, social, cultural, educational tasks and auxiliary and support tasks, or within an organization that includes such things as staff recruitment, equipment and tools, budget, research and examination, legal affairs, organizational units, methods and the like (ibid: 37). In general, according to Professor Georges Vedel, The Office has two functional and organizational implications. The administration, in its functional sense, is the activities and services that are carried out by or under the supervision of public organizations and are intended to serve purposes of the administration. But The administration, in the sense of an organization, is a set of facilities and individuals that are effective in achieving the goals of the administration. Organizationally, the organization consists of a total of administrative agencies, including ministries, government agencies and public institutions, which, with all available facilities, include physical and human resources, serve the purpose of the administration (Musazadeh, 2005: 36 -35).

In the context of government management, the term of "administrative system" has been used in common. In the context of administrative system or simply Administrative there is difference among scholars. Office is a collection of activities by which public officials, with the usual facilities or by using powers that are called general power, establish public order and the needs that are in the public interest. (Mir Mohammadi and Hassanpour, 2011: 11). Several definitions have been made about the administration and the administrative system, which Here are two of them:

1- The administrative system can have its own particular forms, but its content is not separate from the social, economic system, and so on. This content is not isolated from community activities and when content is unclear Administrative system form will overcome the uncertain and unconventional content, in other words, the administrative system that dictates the goals of society, without thinking that it has a mission, not sovereignty.

2- The administrative system in general and management is not limited in particular to administrative and procedures methods, but the administrative system is proportional to the social and economic objectives of society. The social and economic goals can be met when we become convinced, explicit, and concise. In short, the administrative system is a born and evolved social, economic, and cultural system and the evolution of this system at First is with the distinction of the helpless systems mentioned above (Abolfathi, 1993: 14-13).

The concept of national authority

The word "authority" is derived from the Latin word *actoritas* that the word itself taken from the *auctort* word means the *auteur* or author. So in the mind of authority, there is a kind of idea of production. While, on the other hand, the term used to describe an authoritarian person or an authoritarian or oppressive machine (Saint, 1999: 25). The meaning of a term, the authority is overseeing the "efficient". The combination of the words "authority" and "national" means "government efficiency" and "effectiveness of the legal framework and political system in the national and international arena". National authority has political, economic, social, cultural, scientific, technological and military-security dimensions (Hemasi and Khandagh Abadi, 2011: 40). Structural authority means having the capabilities of the political system within the framework of organizing potential and actual capabilities; that is, any structural authority requires the organization of national power by government institutions and institutions. The authority is a legitimate right to influence or direct the

behavior of others, and normatively implies consent and discretion (ibid. 32). Hegel also believes that authority is social security, as means of protecting the private property from decisive protection (Marcuse, 2007: 94). Authority, like power, is the means of leading others, but its basis is not just force; it is always accompanied by legitimacy and justification. (Alam, 1999: 92), As well as in the political science culture, power is defined by force, arising from law, intellect, tradition or attraction and it gives rise to the legitimacy of power and its distinctive feature is its unmistakable identification by those who are expected to put it (Political Science Culture, 2002: 20).

Elements and components of national authority

Government legitimacy

The term "Legitimacy", in political philosophy is equivalent with validity, legality and has become official. Of course, with a brief analysis, it can be seen that legitimacy, in the sense of sovereignty, is the right to legitimacy, the same qualifications, competence and ability (Navaei and Seyyed Mousavi, 2011: 177).

Legitimacy is one component of the democratic legitimacy theory, and in accordance with the definition of political legitimacy, the government has the political legitimacy when will be accepted and by its people and its people know it in right and valid. Accordingly, any government will not be legitimate until its people judge it. In other words, the origin of the political legitimacy of all governments is people (Marandi, 2014: 56).

In this regard, Jean-Jacques Rousseau believes in the social contract theory that the basis of the government legitimacy is general will (Jean-Jacques Rousseau, 1989: 98). This theory, which is prevalent in the general belief of the world today, believes that the rule and power that is by will of the people is legitimated, and the other powers are not legitimate; that it means, the mere choice of people is basis and the criterion of legitimacy (Navaei and Seyyed Mousavi, 2011: 178); but in Nahj al-Balaghah, people are not exclusively the source and criterion of legitimacy, because a society may be affected by intellectual, moral and practical deviations and corruption has been institutionalized in the minds of the community, which, of course, this is a problem in many societies in the past and today (ibid). The source of legitimacy in Nahj al-Balaghah is as follows:

1. Adequacy, privilege and inherent jurisdiction of the ruler

Ali (AS) says: "People, undoubtedly, for the position of leadership and leadership of the community, is the most deserving person who is more powerful than others in the

implementation of" the right and the rule "and who knows the command of Allah more than anyone else. (Nawaye, Seyyed Mousavi, 2012: 180).

2. Divine and religious origin

Another important criterion and source of Nahj al-Balaghah, which justifies the rule of government, sovereignty and authority, is the divine, intellectual, and religious origin of the government and the ruler; that is, the ruler must be chosen by the Lord. In the Nahj al-Balaghah this issue, power and sovereignty for ruler is by God (ibid: 184).

3. Social and popular origin

The popular origin of the government is one of the great categories emphasized in Nahj al-Balaghah. The popular origin of the government is the competence of the people to forge sovereignty for the ruler and the ruling council (ibid: 186-185).

Government acceptance

Acceptance is also one of the concepts that is generally synonym of legitimacy and is considered to be accepted ruler by the people (Saadat, 2017: 86). Western scholars, in their definition of legitimacy, refer more to this component of acceptance and see it as a synonym of legitimacy. Confucius, Chinese and famous philosopher, about the importance of this issue, said: "Every good governance must have three fundamental objectives, logistics decent, strong army and the people's confidence. If one of these three sacrifices is needed, the army can be abandoned the most easily, then the supply of goods, which is always the day of the person. Never trust the people, if the people are distrustful, the government cannot afford it (Yaspers, 1984: 30-29). Therefore, he believed that people were a real and deserving source of political power, because any government that would endure people's trust will sooner or later be set aside (Sabine, 1983: 145). Habermas believes that the acceptance of any political system is achieved through the acceptance of socio-political standards accepted by society, and thus, while society accepts government-sponsored activities, it also provides support for the government (Hafez Niya et al., 2006: 45).

Many theorists insist that the government is legitimate when it can provide a degree of efficiency. For example, according to Robert Dal: "When the government is legitimate, people who are under the rule believe that structures, practices, actions, decisions, policies, and authorities, leaders, or government, are competent, honest (Dal, 1985: 70). Here, the consent of the subordinates has a fundamental role. But, according to Hume belief, all existing governments are based on usurpation and conquest or both, without the slightest concern for the consent of the people. The usurp is often used against legitimacy, but legitimate theorists

believe that, after some time, the usurious government becomes a legitimate government and continues to stabilize, but the dominant rule of the usurper will never have the initial legitimacy, since it lacks the right to rule, but in the process of time, the quality of his government can be accepted by people and accepted. If we consider legitimacy as the right to rule, then we must recognize that the popularity of the people leads to the efficiency of the government and the ruling power and if a government was lacking in legitimacy and then accepted through efficiency or the like, it would only have achieved secondary legitimacy, which is a second-order legitimacy. It should be noted that in the case of the existence of the right of government, the ruler is legitimate and popular acceptance leads to increased efficiency; But in the second-order legitimacy, the existence of legitimacy is conditional on efficiency and acceptability (Saadat, 2017: 87 -86).

Government efficiency

The performance of governments is one of the causes of legitimacy (Mottaqi and Karamat, 2014: 344). In other words, the government is an important contribution to the legitimacy of the government and its legitimacy constitutes a necessary component (Rothschild, 1997: 488). Efficiency is the success of achieving predetermined goals with regard to facilities and taking into account barriers, efficiency is the most important responsibility of managers, because they essentially play a leading role in management, efficiency, because management is process of efficient and effective use of material and human resources in planning and organizing, mobilizing resources, facilities, and control in achieving organizational goals based on the accepted value system (Rezaiyan, 2000: 6). One of those who first in politics use the concept of efficient was Simon Martin Lipset (Mottaqi and Karamat, 2014: 344). In his view, efficiency means the objective realization or the ability of the system to fulfill the essential functions of a government. In his opinion, contrary to legitimacy, which is a valuable and subjective category, efficiency is an objective and instrumental category. Contrary to Lipset's view, efficiency seems to be more than an objective and a tool for considering the ability of a political system to solve problems and meet current basic needs, while It is also somehow subjective and normative, because apart from the true power of a political system, the people of that society must assess that the existing political system has the ability to solve problems and meet their needs, or the current system wants to solve the problems and meet their basic needs (ibid).

Lipset believes that poor government performance will reduce people's trust in the government, and naturally, as the government implements its actions through its

administrative bodies, can anticipate that a reduction in trust in Government agencies will also reduce trust in authorities (Yousefy, 2001: 12). It should be noted that the stability of a political system depends, in addition to the system's efficiency, on the legitimacy and effectiveness of the political system. Effectiveness is the actual performance of the political system, in such a way that the main functions of the government are to meet the needs of society. The effectiveness of a democratic political system is measured by the bureaucracy and an effective decision-making system capable of solving political problems (Lipsett, 2004: 1250). In this regard, efficiency or efficiency, that is, actual performance, to the extent that the system carries out the main functions of the government. (Dose and Lipst, 1993: 117). In this case, there will be a connection between legitimacy and efficiency that will cause many problems, including: 1) the legitimacy of the government, if it does not lead to efficiency, becomes ineffective and illegitimate; 2) legitimacy in itself It has to be linked to many forms of political organizations, including the brutal organization, so that efficiency cannot be diminished; (3) Continuous and high efficiency Over time, it can legitimize an illegitimate political system (Saadat, 2017: 86). Alagappa has also stated that moral rule can be created through performance and efficiency, since the enormous concentration of power in the government cannot be justified, except by using this power in the interests of the collective interests of the political community (Alagappa, 1995: 61). In other words, this component is of such importance that, according to many sociologists, the legitimacy and efficiency of the power system cannot be separated (Beatham, 2003: 148).

Findings

According to Islamic foundations and teachings, the utility of governments is not merely limited to their structural legitimacy; it is also influenced by a rule that is the importance of the functional dimension and the manner in which its administrative devices function as one of the Important and influential components in the desirability of governments, which play a crucial role in the production, strengthening and continuation of government authority over time, and this principle is true in all political systems, whether Islamic or non-Islamic. In this section of the research, in order to elucidate the abovementioned rule, it is first necessary to explain some of the characteristics of the managers of the departments from the view of Islam and then outline the concepts, principles and components of the administrative system in Islam based on the viewpoint of Imam Ali (as) in Nahj al-Balaghah in the form of two groups of structural and behavioral factors:

Features of managers from Islamic Perspective:

1. Science and Faith

Science is the key to the progression and survival of the government and the security of society (Movahedinejad, 2004: 100). But it is evident that science alone does not guarantee a distraction, but there is a need for commitment and expertise. From the view of the Qur'an, the management and supervision of the land and the inhabitants must be at the hands of competent and faithful people (al-Bahaei, 1981: 28). Piety meant self-management, so that administrators do not curtail their divine demands.

2. Match promise and action

In relation to the contradiction between promise and action, the Qur'an says: " why you say that you do not do (Saf Surah of the Qur'an: verse 2), about Jihad, and then the Muslims fleeing the Day of O'Had War is revealed and refers to one of the worst misfortunes that may come upon a Muslim community.

3. Consultation Principle

In verse 159 of Surah Al 'Imran, that was in the Battle of Ohod, the Prophet says: About Quality war consult with companions, and act on a majority vote. Imam Ali (AS) emphasizes the principle of consultation and states: "With guidance increases gaining insight. Therefore, it is imperative for managers to pay special attention to the principle of deliberation so that they can make a conscious and just decision.

4. Overtaking mercy on wrath

One of the attributes of God is his mercy. Although Allah has set forth punishment for human misconduct, he considers the filing of mortification as a form of blessing and mercy (Hamed Moghaddam, 1986: 125-124). Regarding the Qur'an verses and Islamic teachings, it can be seen that encouragement and punishment have an effective role in the formation of human personality and the timely implementation of these two factors can help the managers of the departments to achieve constructive management.

5. Welcome to the negotiation principle

Awareness of the negotiations and debates texts is arts on management; the benefit of these two factors will help managers to have effective and constructive management (Fisher, 2003:13). Generally speaking, negotiating techniques are one of the ways to discover the truth and achieve a better outcome.

6. Politics

In Islamic management, politics is the practical way in which a director applies to dealing with his opponents. It should be noted that the purpose of Imam Ali (as) in politics was beyond the achievement of political power and the basis of Imam's policy is a deep

adherence to the principles and ethical values for the implementation of Islamic orders (Derakhsheh, 1992:206).

7. Equity

One of the most important issues that every manager needs to follow is to consider the facilities of the organization and government collections as public property and to avoid personal exploitation (Nabavi, 2011: 229). According to the principles of ethics in all religions, non-observance of equality is always considered as a great oppression and those who are wicked will be defeated at the will of God.

The concepts, principles and components of the administrative system in Islam based on the viewpoint of Imam Ali (AS) in Nahj al-Balaghah

A. Structural factors

Political factors

Autocratic political systems do not consider themselves responsible to people as they are not from the people's vote, and this is the most important factor in causing corruption in administrative systems. Hence, in the traditional patterns of government administration, in order to avoid infecting the administrative system with corruption, the theory of the separation of political system from the administrative system was designed; accordingly, managers and administrative staff were not responsible to society and people.

But in the Islamic system, the political system is the basis of the administrative system. So that health and corruption in the administrative system are affected by the health and corruption of the political system. In this regard, it is necessary to say that, As the will and supervision of people are effective in the formation and survival of the divine political system, it affects decisions and how to implement the divine system and for its healthy survival must monitor the performance of the office (Sheikhi, 2011: 117).

Advisory Decision Making

The logic of the Qur'an is that even if the leadership of the community belongs to the highest human being, the noble being of the Prophet Muhammad (peace be upon him), then the Islamic community should not be a substitute for his person, so that with the absence of the Prophet, don't loses the foundation of society (Agapiroz et al 2015: 116); So it is obvious that individual decisions often lead to despotism and result in inefficiency in the organization. Therefore, in Islam, in order to administer affairs in an appropriate manner, it has been emphasized in consultation with others in the conduct of affairs. As Imam Ali (as) says: "Anyone who consulted the wise men will lead to the right path (Nahj al-Balaghah, wisdom

173); this suggests that according to the viewpoint of Islam in general and Ali (as) Specifically, it is used by experts and wise people, but ultimately the final decision is with one person.

Legalism

The most important principle in the administration of affairs is to adhere to the rule of all, especially administrators, because it is the only adherence to the law that protects the health of the government and guarantees its popular backing. In this regard, Ali (AS), during the time he was deprived of the government, reminds the rulers; "There are three things that if you pass them and act on them, you will be in need of other things and If you leave them, Nothing but them will not benefit you, the three things are: enforcing the law in the same way as yours and the alien, the commandment of the Book of Allah, in the pleasure and anger and the division of government budget in Justice Between White and Black (al-asqalani, 1946: 227).

Answering

management need to responsibility; that is, everyone is responsible and responsive to his role. Ali (AS) says in this regard: "I will order you to take care of God about the action that you are accountable to, which you are responsible for and follow towards it. God says: Anyone depends on their achievement "and said:" God is warning you of your punishment and you return to God, "and says:" I swear to your Lord that I ask all of them about what they have done. "Know the servants of Allah, God will ask you for your actions (Majlesi, 1701: 543).

Organizational oversight

In order to prevent abuse of employees, their violation of the rights of the people and the maintenance of the health of the administrative system; the supervision of their departments and their staff is necessary. In this regard, Imam Ali (as) wrote in a letter to one of his directors: "It has come to my notice that you destroyed the green lands, and that you have been able to take possession and You have betrayed the wisdom under your hand; promptly send me your account (Nahj al-Balaghah, letter 40).

Improve the livelihoods of employees

Material poverty is the basis of the occurrence of many defects in the departments; therefore, one way to prevent corruption is to improve the livelihoods of employees and government executives. In the management of Ali (AS), too, attention has been paid to this matter, he said to his commander, Malek Ashtar, "Give them enough rights, because it will strengthen them in correcting oneself and take betrayal (Nahj al-Balaghah, letter 53).

Behavioral factors

Effect of people on the health of the administrative system

From the perspective of Islam, without the presence and participation of the people, the administration system is not properly managed and its security is not guaranteed (Delshad Tehrani, 2000 B: 111). The Islamic government will not be organized except by the stability of the people and the full participation of the people, and Imam Ali (as) strives to emerge from the domineering relations of the government and have real presence in all realms (Delshad Tehrani, 2000 A: 111); as he said to them: "So do not talk to me as they speak to the rebellious kings, and do not go as you go away from the angry ones, Do not think that if you suggest a right, it will be more expensive for me or I want to show you a great deal, because someone who is hard to hear right or to bring justice is more difficult for him to do It. So, do not refrain from saying justice or counseling in justice, because I do not know myself superior to that which is wrong and safe, unless God preserves me (Nahj al-Balaghah, Sermon 216).

The institutionalization of the culture of critique

Ali (AS) recommends to their employees to make close to themselves Those who are more explicit in truth and to criticize rather than define their works and programs (Mohammadi Ray SHahri, 2008: 43-42) because the promotion of a culture of critique of managers and organizations will reveal and correct shortcomings and possible defects.

Observe the principle of justice

According to the doctrine of procedural justice, when people find out that current procedures make fair decisions about income distribution, they will have more motivation for better performance (Rezaiyan, 2014: 49), and procedural justice can be an important factor for their cooperation and will have a profound impact on the attitudes of people in the workplace (53). One of the most important principles in administering affairs is the principle of justice in the management of Imam Ali (AS), which is the criterion of everything and cannot be achieved without the action of the Islamic government, Justice is the most important principle of social management (Delshad Tehrani, 2000 B: 246). The importance of justice in the execution of affairs in the viewpoint of Ali (AS) is so much that he considered the criterion of politics as justice (Tamimi Amadi, 1999: 116). The criterion of fairness in management means that equal opportunities for all employees are provided for all employees, and equal treatment and disparities and privileges must be ensured in law. (Delshad Tehrani, 2000 B: 253).

Education

Education in each community has a direct impact on beliefs, morals and, in general, the behavior of individuals (Mesbah, 2012: 337). Generally speaking, education plays a key role in informing people about the inaccuracies of values, the mismanagement of the powerful, the abuse of their power and sovereignty, as well as the desired circumstances, values and aspirations (Mesbah, 64 : 2012). In other words, education for the staff of the departments plays a key role in the positive development of the administrative system. Ali (AS) also considers the source of all material and spiritual goodness as science and considers ignorance as one of the main causes of corruption in any social environment. He says: "Science is the principle of all goodness" (Hakimi, 2001: 96) and "ignorance is the root of all evil" (Mesbah, 64: 2012).

Adherence to merit

In order to be effective, their staff must have characteristics such as skills, knowledge, beliefs and beliefs. In other words, if the insolvent people manage the affairs, the efficiency of the departments will decrease. From the point of view of Islam, the rulers are trustees of the people, and one of the important examples of trusteeship is that the responsibilities and management are given to the right people. As Allah says in the Holy Qur'an Surah Nisà, verse 58, says "Give loans to its owners and judge justice when you judge between people. " Also, one of the most important principles of the administration of the state by Imam Ali (AS) was to consider the merit of assigning responsibility. He believed that the appointment of unskilled persons for the administration of affairs led to failure and destruction. As they wrote to their appointed judge: "The government is a trusteeship that whoever betrays it, God's curse will be on him until the Day of Resurrection and whoever hires a traitor the Prophet of Islam, Muhammad (Mohammad), hates him in the world and in the hereafter. (Mahmoudi, 1997: 36).

Reward and punishment

Evaluating the performance of employees, appreciate those who are competent and punishing the offenders, will increase the quality of those who are committed to the office and correct irresponsible and disrespectful individuals. Imam Ali says to one of his commanders: "In an accurate evaluation, identify the suffering of each of them, and never put anyone else's effort and suffering into account of the other one. Do not miss the value of his service (Nahj al-Balaghah, letter 53).

In general, the other factors that contribute to the health and promotion of the functioning of the administrative system are:

1) Reverence of the client: respect and good behavior with the client; 2) Face-to-face communication with the people: The managers of the departments in the Islamic system are obliged to closely and directly examine the problems of the people, in this regard, Imam Ali States that keeping the rulers hidden from the view of people is the source of the lack of knowledge of the rulers (Nahj al-Balaghah, letter 53); 3) Universal supervision: in terms of Islam and Nahj al-Balaghah, the most effective type of monitoring on the performance of the agencies, the social masses who believe in Islam and sovereignty: hence not social distinctions, no class bases, no ideological tendencies, no generalities and The other factors should not prevent public monitoring on the performance of their departments and their managers. 4) Judicial factors:

Fair judgment is a deterrent to employees of the agencies from violations; in this regard, Islam maintains the health of the judiciary and the administrative system to secure judging and monitoring their performance.

Since the government, from Nahj al-Balaghah's view, is a social-political system that is introduced to the ruler or the ruling government from the Lord and the people (Nawayee and Seyyed Mosavi, 2011: 176), and as Imam Ali (AS) says the rulers: do not say that I am the ruler and I must obey, because it will reverse the destruction of the government. And according to this principle that good and proper administrations, in addition to organizing the structure and components of a political system, create the evolution of individuals, society and government, Islam presents the characteristics of managers in the administrative system and the components governing on the administrative system, which are in accordance with what was presented in this research, briefly and, respectively are:

A) Features of managers: formal and ethical politics; commitment and expertise; counseling decision; appropriate and appropriate punishment, in accordance with Islamic emphasis, with respect for human dignity.

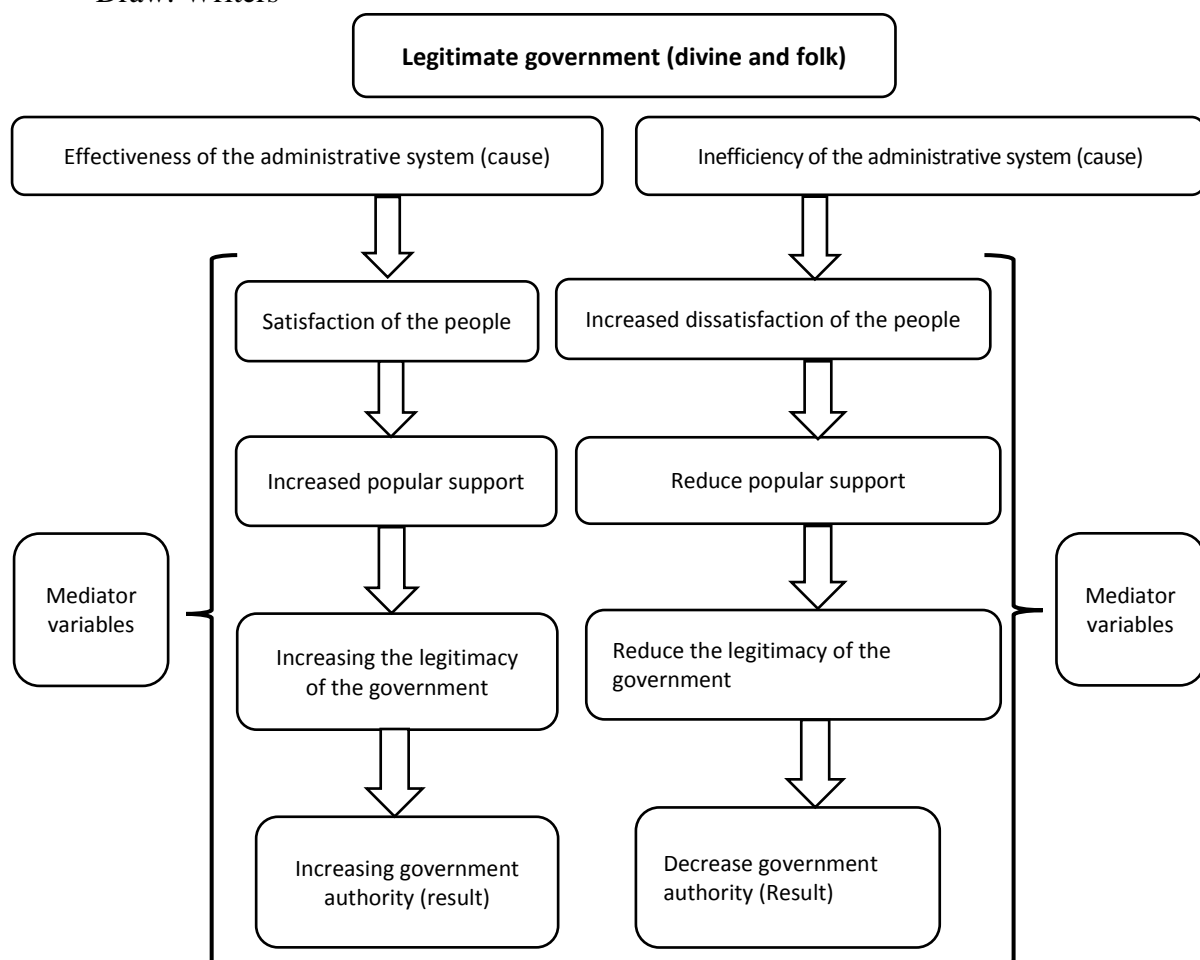
B) The dominant components of the administrative system: the rule of law; the influence of health and corruption; the administrative system of health and corruption within the government; transparency in affairs; answering; organizational monitoring; improving livelihoods of staff; the role of people in the health of the system. Administrative; institutionalization of the culture of critique; respect for meritocracy.

Therefore, taking into account the principles of Islam for the operation of a functioning political system that provides the development of individuals and society, we realize The outstanding role of the functional dimension and the functioning of the administrative apparatus in strengthening and maintaining the utility of governments over

time. also we believes in the existence of a direct causal relationship between the administrative system as an independent cause and an independent variable and the national authority of the government as a disability and dependent variable; thus, with the improvement of the quality of the administrative system, the national authority of the government increases and By decreasing the quality of the functioning of the administrative system, the national authority of the governments is also reduced, which, in the following conceptual model, describes how the process of the relationship.

Chart 1: The Conceptual Model of the Relationship between the Functioning of the Administrative System of Governments and the National Authority of Governments

Draw: Writers



Conclusion

Regarding the present study, we found that one of the factors of creating legitimacy is positive performance and efficiency of government. But it is necessary to explain that according to the Islamic teachings and principles, the legitimacy and utility of governments are not limited to their structural legitimacy. Therefore, since the government implements its plans and actions through its functional dimension or administrative bodies, it can be said that

the legitimacy of governments depends on both their structural and functional aspects. Therefore, in the present study, we discovered the existence of a direct causal relationship between the two variables of the performance of the administrative system (cause) and the national authority of governments (disabled), which, in the same connection, has the process of influencing the administrative system on the national authority of the government in Chart template (No. 1). It should be noted that in a significant number of Islamic countries, despite the existence of Islamic teachings and principles regarding the functioning of the administrative agencies, most of these organizations suffer from inefficiencies such as lack of transparency and accountability, lack of The appropriate incentive and punishment system, the weakness of regulatory structures, the lack of a system of meritocracy, poor distribution of incomes, and so on. Also, in understanding the cause of the existence of these problems in the administrative system of all countries, both Islamic and non-Islamic, can be referred to the basis of the legitimacy of governments; In this regard, Jean-Jacques Rousseau believes that the rule and the power that is passed from the path of the will of the people to the individual is legitimized, and the other ways of transferring power are not legitimate. But from the point of view of the Nahj al-Balaghah, people are not exclusively the source and criterion of legitimacy, because a society with intellectual, moral and practical deviations may have no rational and divine aspects of thought, and corruption has been institutionalized in the intellectual pillars of society. Of course, such a problem is quite evident in many societies in the past and today. It is clear that the disadvantages and consequences of these problems are reduced efficiency, legitimacy and ultimately, the national authority of the government.

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