

Power, knowledge and legitimacy in Khajeh Nasir Eldin Tusi's Thought

Seyed Kamran Seif¹, Garineh Keshishyan Siraki^{2*}

¹ MA student of Political Science, Islamic Azad University, South Tehran Branch, Tehran, Iran

² Assistant Professor of Political Science, Islamic Azad University, South Tehran Branch,
Tehran, Iran

Received: 10 Nov 2014 ; Accepted: 12 March 2015

Abstract:

This article, analyzes three basic concepts (power, knowledge and legitimacy) of Tusi's viewpoint. Also analyze that what are each of these concepts position in Islamic political thought and finally investigate the dignity of each one. In this research explore Tusi's components political thought, in fact explore the relationship between politics government and in relation with the basic concepts of power and legitimacy. In this article, Tusi's thought examine with two approaches: Analytical-Descriptive and Fuchou's discourses. The knowledge is the main axis of political power and legitimacy, he believes that knowledge and power are two important concepts in government, that governor need them for legitimacy and continuity of his government but within difference that knowledge is pre-examined of all other elements, finally find by examining Tusi's thought. All of his bases knowledge receive from religious lessons and teaching, so we can see political concepts affiliation with religious knowledge in Tusi's government actions.

Keywords: Knowledge, Power, Legitimacy, Islamic government

Introduction

Unfortunately, it is a long time does not pay more attention to Muslim's political and social thought and these efforts are focused on the west thinker's translation. Now days, a significant part of internal thinker's work and thought are in the direction of west thinker's thought.

However, in the last decade because of some reasons that gripped our Islamic society,

vacuum theory that is received from our country's culture, felt more than any other period time, so makes refer to the heritage of political and social thinker's Islamic world.

Today in Islamic Iran's society, understand the Islamic scientists and thinker's thought is necessary. Between Islamic thinkers, Khajeh Nasir is a scientist tat examined the growth of divine teaching and intellectual

*Corresponding Author's Email: g.keshishyan71@gmail.com

science, also explored political features, political governor's attributes and ways of continuity of government.

Tusi knows that politics means: management collective life and organization science organize and lead a political community including city, country and international and world community which the subject of that leadership collective life of the present situation to the ideal situation.

In the Islamic thinker's thought these concepts are most important elements for constitute government, each one of these scientists knows different subject of priority and posteriority of these meaning, and these differences in throughout history create sects and different branches in Islamic society.

In this article explored three basic concepts in the formation of an Islamic government, role and position.

The main question: What is the relationship between Tusi's political thoughts and concepts (power, knowledge and legitimacy) in the formation of an Islamic government?

The main hypothesis: Tusi with the view of division of science believes that with relying on the knowledge and operation of power components, Imam can constitute is Islamic government in the society. He said, consistency and durability depends on knowledge. He has special place for concepts of power and legitimacy in the political system and in fact, these three concepts complement each other in Tusi's political thought.

Background of research:

In this part of research briefly, investigate to the part of resources that has been compiled and published about this great scholar.

1. Tusi's political thought book that written by Mustafa Yousefi Rad that published in 1380. In this book analyzed Tusi's political thought in seven seasons and refers to this that Tusi is Farabi philosophy commentator and has specific comments in policy.
2. Tusi's God knowledge and political book, which is written by Eghbal Yaghmaei, prepared and published in 1355, this book is about Tusi's life, time, works, thought and his views.
3. Introduction the political philosophy thought's book in Iran, written by Javad Tabatabaei in 1388. This book said, policy and political ideas of the famous scientist and scholars including Nasir al din al Tusi.
4. Tusi's political management book that written by Hussein Ramezani Kherad Mardi published in 1384.
5. The function government's book in Tusi's political thought, written by Mohsen Rezvani, investigated Tusi's thought aspects particularly from the religious in 1387.
6. Tusi's political role's book during the Mongol invasion to Baghdad, written by Abdulhadi Alhariry, this book prepared, codify and published about Tusi's political thought at Montreal university in 1968.

Research method:

One of the most common and acceptable method in Islamic studies is analyzing discourse method that many researchers use it a lot. In this research, we want to encourage some part of research including "articulating the words" by using conversation method. On the other hand concluded with studied that

have been done and has been spending a lot of time on these research, discussion does not explain completely only with using Foucault's discourse so we use the analytical and descriptive method for achieving goals.

In this research, we received power, knowledge and legitimacy concepts of Foucault's discourse and investigated the place of these concepts in formation Islamic government with descriptive analysis method. In discourse analysis, for investigate a text, do not pay attention to original text but consider all the conditions associated with production that text, the aim of this action understands better the text.

In this approach considered a social, cultural, political, security and other spheres of communication including unique features writer or researchers to understand a text. The relationship between text and context, now we can say that this approach can be used to explain Tusi's works remains.

Khajeh Nasir has new look to political theory, he analyze the nature of politics, rather than merely analysis in the mental space, analysis policy objective reality in the external world by the rulers and reached a theoretical analysis. He regarded to the value principles and a purpose that defines for life and human such policies divides in positive and negative policies. He said that favorable policy exist in leadership government and relations and social institutions based on this, so negative policy exist in null government including corrupt, unjust, ignorant and misguided.

Islamic Utopia:

In Tusi's political thought, the government comes in the form of the utopia. Utopia means all of people who their goals and determination is providing charity and using them. (Modarresi Zanjani, 1984: 28)

People with their behavior achieve good thing and every things that is contrary of charity (evil), they leave it .Since the charity comes from absolute good so this is unique Utopia, also the goals of people in this community is education of charity in two beliefs and action topics. (Yaghmaei, 1976: 65), They believe in that everything that are between origin resurrections and actions it means that believe in existence of God, resurrection that all creators returns to him and human leading their perfection to him.

The relation between religious and political in Tusi's political thought:

In Tusi's political thought, the world has target and a human in the world is moving toward perfection. The policy that he considered for members of society's communication is divine policy, which is propelling people to goodness, virtues and excellence. (Badkoobei, 2010: 34) Naturally, principals and foundation of such a system with these features according to religious rules and their result is divine commandments.

His second perspective is source of religious policy, he knows Sharia is degree of corruption and benefit of humanity in political society that human cannot comprehend it.

Imam conditions for government in Tusi's political thought:

Tusi believes that should set conditions and limits of public relations including contracts and transactions who arise to have divine inspiration and people know him in these kind of features and obedience him. "Also in destiny of the situation needed someone who is privilege to divine inspiration that others subjugate him". (Tusi, 1957: 127)

Tusi knows Imam Community has absolute authority and public president in religious and worldly affairs. If there is such a

person, people become near to achieve perfection and will be a way from what they are warned of their benefits so, "At any time world should have a skilful, if skillful become temporary the system elevated and do not perform survival of the way of perfection". (Tusi, 1957: 129)

Social justice position in Tusi's thought:

There is no doubt that Tusi should be considered as an innovator theorist in Islamic politics and social justice, it has a special place in Tusi's political theory. According to his remaining works can be claimed that Tusi is political theorist that considered "distributive justice idea" and knows establishing that task of the legitimate government and when describe justice and providing fundamental need, all of citizen brings justice fundamental principles of social.

The knowledge position of Tusi's view point:

In addition, Tusi did not far away of the knowledge caravan kudos and introduction and explain the role of this issue in the formation of Islamic civilization and perfection of Utopia. In his famous book 'Nasiri Morality' by enumerating Imam characteristics and worthiness for the government of the Islamic community by defining Imam to the man who has general president in religion and world affairs so write about Imam knowledge: "Second Imam features having enough knowledge to lead a community including religious and worldly science like religious science, politics, customs, repel the enemy and etc. Because Imam can't able to do his duties without this knowledge."

Tusi knows reason and religious are

unique and does not accept conflict and separation in the Sharia and so the president Utopia "Imam calls" based on comments from Shariat.

Power and knowledge in Tusi's political thought:

Tusi fourfold division is grand presenting Utopia emphasizing to importance of knowledge (intellectual and narrative) in legitimacy of political power with two concepts:

1-president tradition

2-president companion tradition

Try to explain the special status of forces arrangement that has arisen in Islamic civilization.

Islamic state has experienced the caliphate after the death of Prophet Mohammad that the socially or segregating condition divided in two types of real and nominal caliphate.

In real caliphate that Tusi called president tradition a single person in the absence of lawyer innocent with the credibility science, wisdom, the power of speech and the strength of Islamic Jihad take the president of Islamic community hear, knowledge is the essential conditions.

The legitimacy of theocracy in Tusi's political thought:

Legitimacy in the sight of Tusi due to his ability is in implementing the principles of social justice good governance, legitimate government and good governance, is a government that want and able to do principles of social justice in the community.

First features: good government in the sight of Tusi should be religious and follow religion and Sharia.

Formation of knowledge, power and legitimacy in Tusi's thought:

In the sight of Tusi, the realization of important issues such as justice needs to formation a government, organization that has power and sovereignty and can provide the essentials of justice and on the other hand knock up with the enemies of justice.

On the other hand, Tusi in his famous book "Naseri Morality" argues that the expansion of "public charity" needs politics and the signifier of central politics in his thought-according to Foucault's discourse method-formation the government so, examined this issue is obvious. Tusi's attention to human characteristics personality and exist the good and evil forces in his show that he put deep thought in Islamic anthropology. He believes that if governor does not know the knowledge and science affaires, how he could his duties in critical condition.

Knowledge, power and legitimacy are complementary:

Are three concepts in Tusi's political thought correlative or complementary?

In the past part explained the importance of knowledge. In the other two concepts, power and legitimacy, it was followed the related contents. Here examined relationship between three concepts. Power and knowledge relationship is complementary, in the other hand, legitimacy relationship with two other concepts is for establishing the Islamic governments that power and knowledge undoable are two components until the origin of that government do not be clear, and two concepts will lose their effectiveness.

Knowledge and power are a necessary condition for the establishing of Utopia but they are not enough, so we have to added legitimacy element, so we concluded that not

all of those elements conflict with one another but also are interdependent.

The main source of thinking from the Tusi's perspective:

An assumption that Tusi has a lot of emphasize on it is that our Muslim religious sources including "Quran and advice of the prophet and Imams should be as the main sources of thinking. "The sight of Tusi's viewpoint: Islamic community does not have components and characteristics.

Knowledge, Axis power management:

We comprehend of Tusi's speech and writing that believe community members as the main constituent members of the Islamic community. When explored his political thought find out that knowledge is the main and most central index to seize power. He believes in that power management is not possible until power and knowledge become together.

Imam duties, establishing Islamic community:

Now with clarify these concepts investigating the last part of this hypothesis, The Imam's role in establishing Islamic community. Governors have divided credit extension policy and regardless of any indicating external and internal:

- 1-State policy (divine policy)
- 2- Overcome policy (stinginess policy)
- 3-Jamaiyeh policy
- 4-Keramiyeh policy

Divine policy which is based on the wisdom of man and the universe in the end, hereafter, descent and ascent, he has sufficient knowledge according to this adopted to policy that leads human to their goals and purpose the origin of the resurrection and the descent to the climb it's called divine policy. (Yosefi Rad, 2001: 74)

Conclusion:

This article began by asking this question that what is the relationship between Tusi's thought and three concepts and what is the role of each one in Islamic community.

Explained method of investigation, variables and the other framework that was needed in this investigation. The major point of discussion was the content of the main hypothesis means triple concept and their position in Islamic community in Tusi's viewpoint. Tusi try to provide a desirable political system. In this political system the world has a goal and the human move to the perfection policy that he considered for communication community members is divine policy that move people to goodness and virtues such a system with these features need a leadership and his foundation is divine commandments. The way to achieve Utopia is political knowledge. According to Tusi's viewpoint, knowledge takes precedence of power. Find out with investigating in the Abu Muhammad Ghazali and Alghata's works, they believe in that power takes precedence of knowledge. In this way Abu Nasr Farabi, agree with Khajeh. For establishing an Islamic community triple concepts are interdependent, it means that if power is applied without knowledge will be damage and on the other hand, if deny legitimacy in the community the government will not be established. Of course, Khajeh mentions are to divine legitimacy and he knows government permission especially for Imam and in Imam's occultation is for religious scholars in Islamic community.

The conclusion explained below:

- 1- Khajeh knows indispensable formation a government in a civil society based on the nature of human.
- 2- legitimacy of the government depends on community ability to implement the principle of social justice.
- 3- Knowledge has the most important position in formation of Islamic community .In the Khajeh discourse, priority, basis is knowledge, and power is formed based on knowledge.
- 4- perfection of humanity is purpose of creation and government is a tool to achieve this sacred goal.
- 5- Khajeh believes that the form of government in society is Utopia. Utopia is based on good and evil does not have any position in it.
- 6- The Utopia's governor is Imam and in occultation, it is the responsibility of the religious scholars.
- 7- In Khajeh thought in society and formation government concepts triple concepts are interdependent .Power without knowledge create corruption in a society.
- 8- Features of good government having a governor with good features. If such a governor, govern in the society will move it toward perfection and excellence.
- 9- People have important role in the preservation and conservation community. The rules have a few basic that one of the main is people. Successful governance, the rule that people are seriously and actively, in modern expression "political participation" is in the upper level.
- 10- Factors deterioration communities are: tyrant governor, the role of an-

- archy and chaotic, hoard goal, worship of places and follow lust.
- 11- Khajeh combined political thought with political action, because of this reason, entered in governance system during the tumultuous Ismailia and Mongols and revived religion and knowledge.
 - 12- Tusi the dignity and position of wisdom knows fundamental and necessary in practical wisdom. Because in his view, morality with education have strong communication and investigating ethical issues in the education system are formed, any positive and efficient morality in a system of thought with the development of rational principles based on science, knowledge and justice and avoiding human intellects.
 - 13- Khajeh made sense function the policy. This action resulted to codify Naseri morality book, which is Muslim symbol and follows the policy of the faculty of reasons and thought.
 - 14- Khajeh know expressly that cooperation is the only guarantor of order and moderation in society and supply human natural needs, so that the non-fulfillment of this makes irregularities in the society and even makes destruction of human.
 - 15- Khajeh knows control and supervision in community is necessary and say "control" is the main task of government.
 - 16- Khajeh is divided wisdom (knowledge) in two parts:
 - A) Theoretical wisdom
 - B) Practical wisdom

Theoretical wisdom is including Mathematics, physics and Metaphysics.
Practical wisdom is including civil politics, household management.

In this part of article, these charts are based on the concepts presented in the text for explanation better.

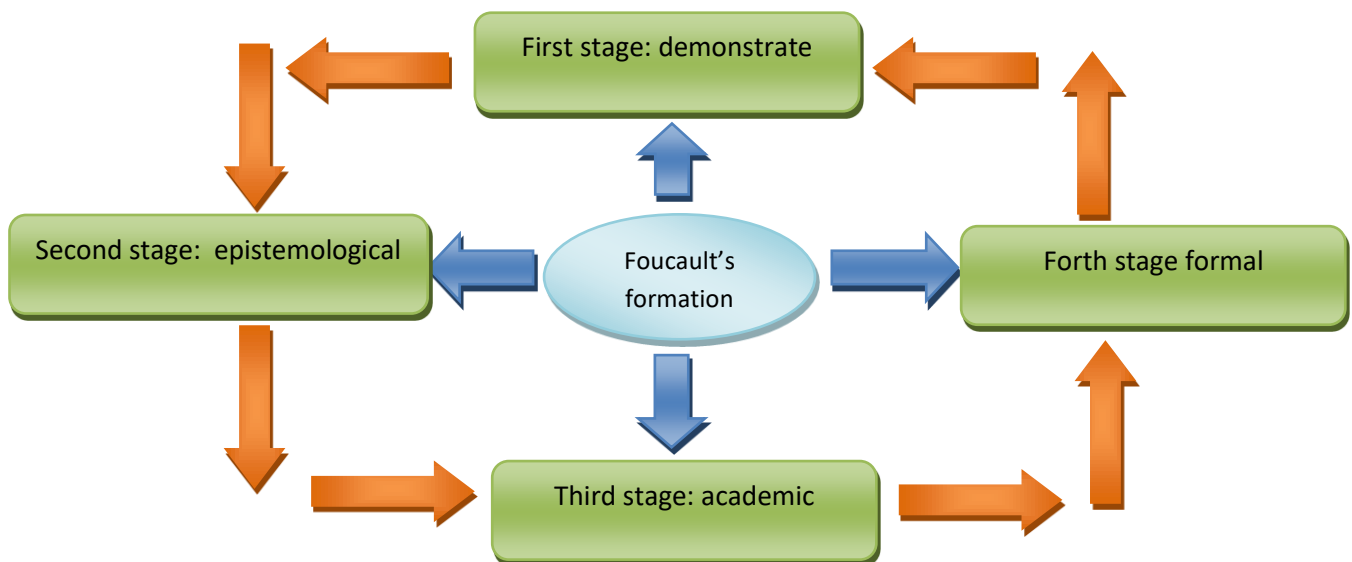


fig 1. Foucault's formation of discourses

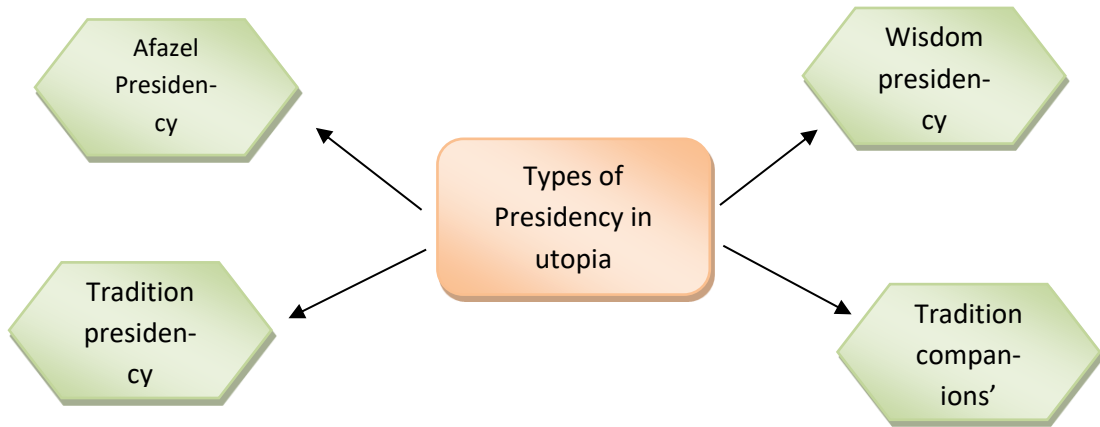


fig 2. Types of Presidency in utopia.

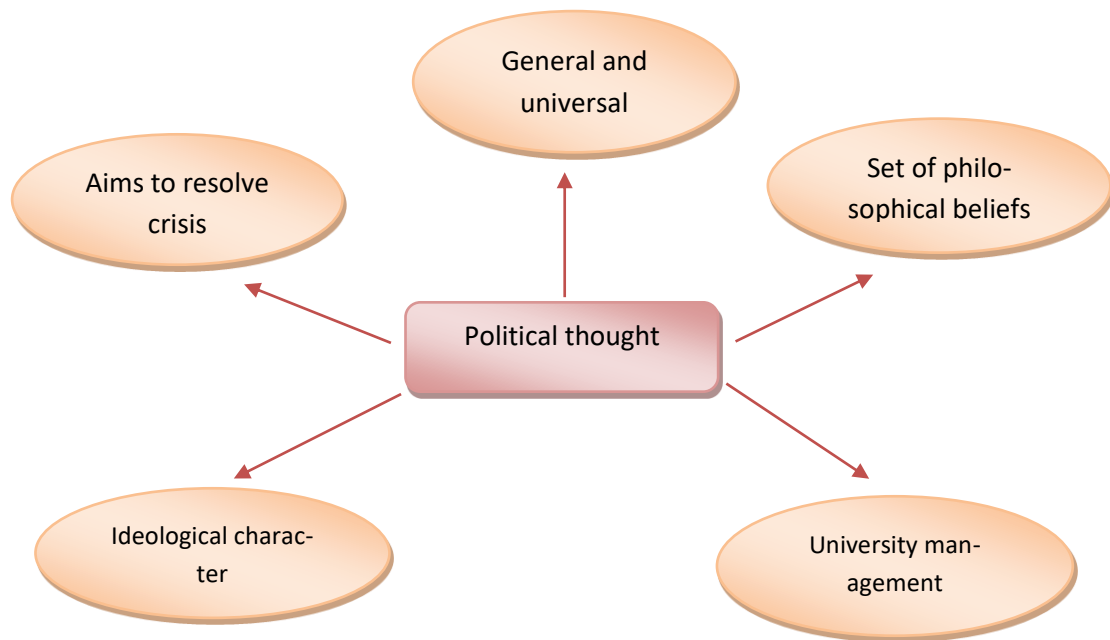


fig 3. Political thought.

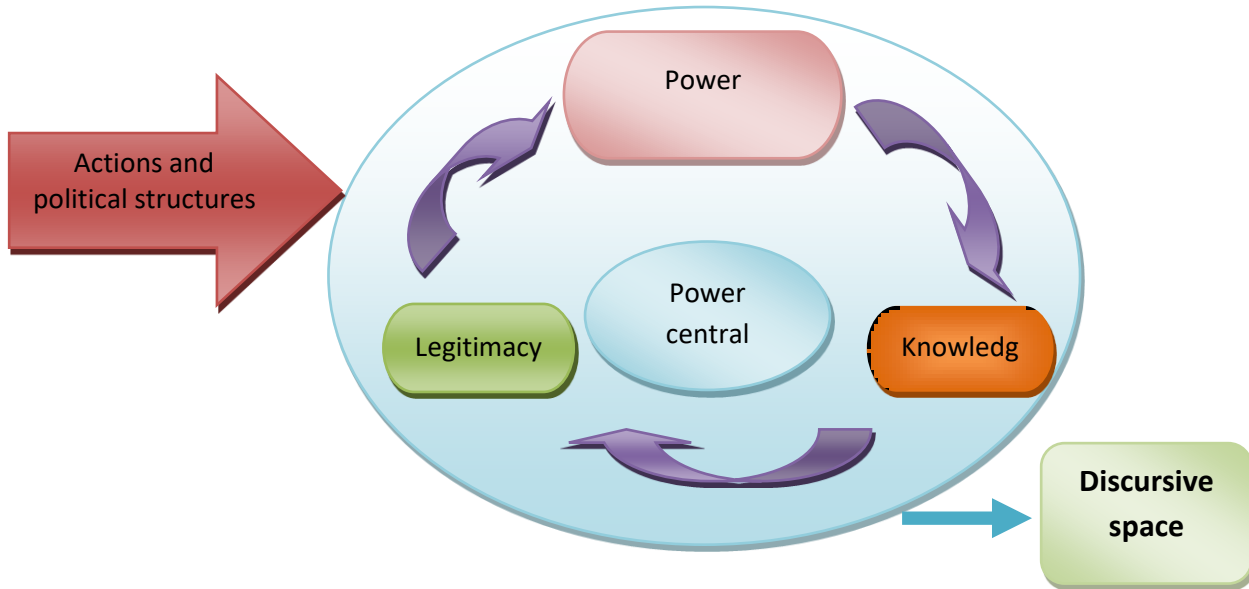


fig 4. Space of Foucault's discourse

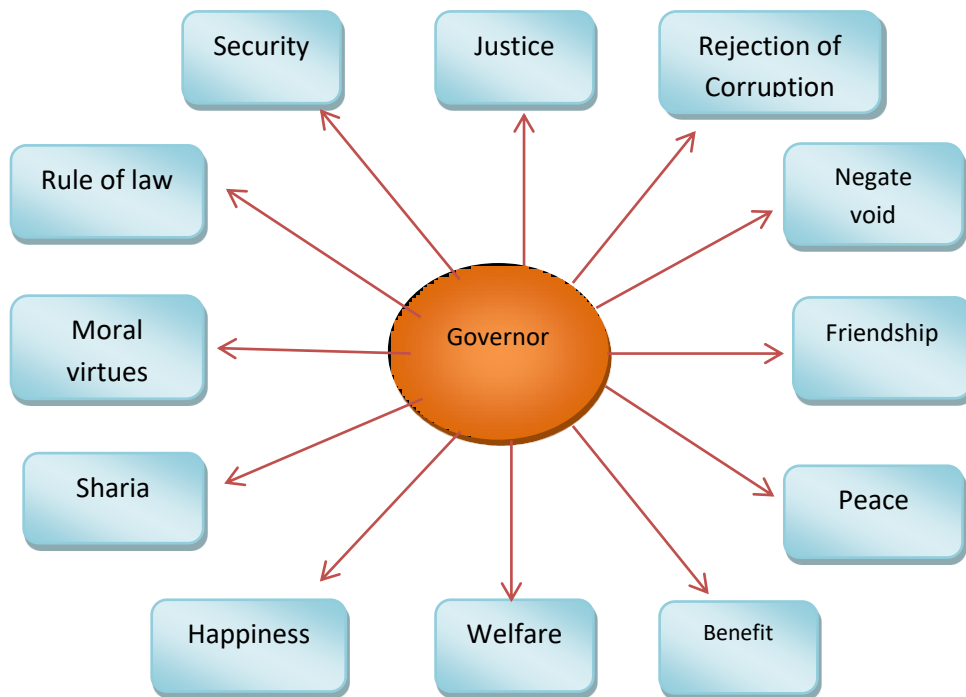


fig 5. Khajeh Nasir Eldin Tusi's formation of discourses

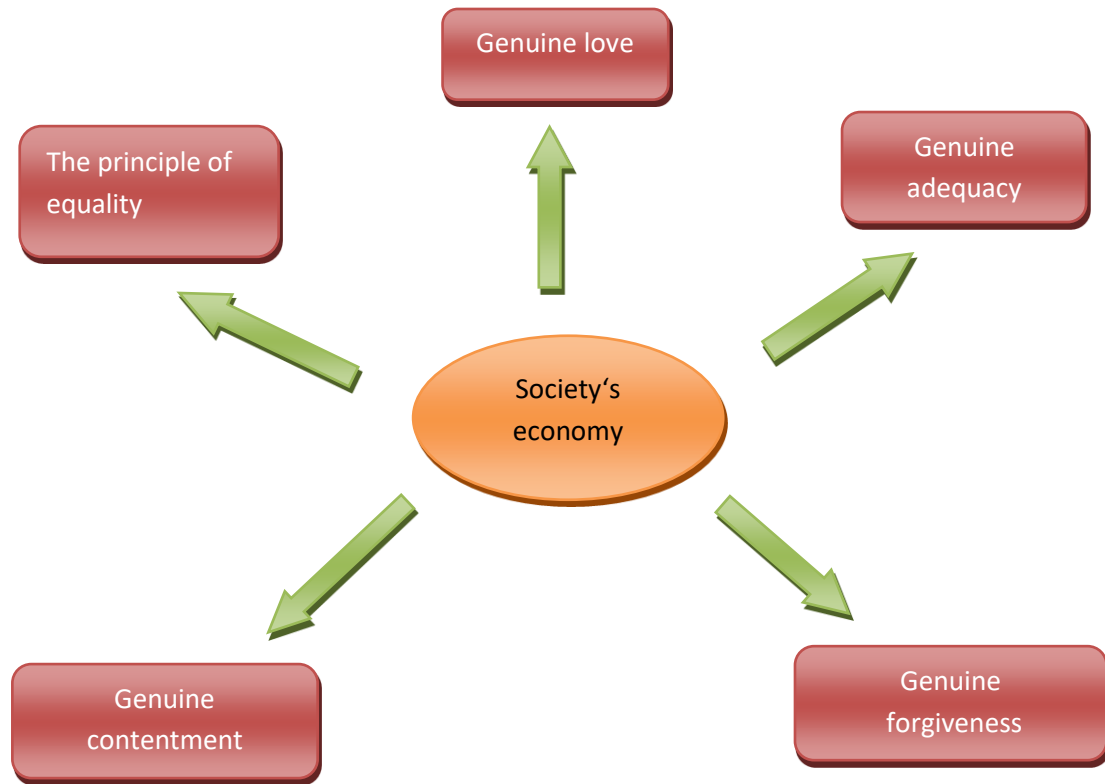


fig 6. Axioms of economic thought

References

- Badkoobei, Mostafa, (2010), Khajeh Nasir Eddin Tusi, Libraries publication.
- Daneshpajoo, Mohammad Taghi, (1956), Pontificate treatise; Khajeh Nasir Eddin Tusi, Tehran University Publication.
- Haji Heydar, Hamid, (2008), Demand to the Concept of Social Justice in Islamic administration, Islamic religion educational & Research Publication.
- Halabi, Ali Asghar, (1993), History of Islamic political Opinion, Behbahani publication.
- Hariri, Abdulhadi, (1968), Nasir al-Din al-Tusi: His Supposed Political Role in the Mongol invasion of Baghdad, Montreal University Publication.
- Modarresi Zanjani, Mohammad, (1984), Adventure and philosophy ideas of Khajeh Nasir Eddin Tusi, Amir Kabir publication.
- Mohtashami, Daneshpajoo, (1998), Khajeh Nasir Eddin Tusi, correction of Mohammad Taghi, Akhlagh, Opinion of utopia inhabitant, Tehran University publication.
- Ramezani Kheradmandi, Hosein, (2005), Political Management from the perspective of Khajeh Nasir Eddin Tusi, Institute of Islamic Culture & Opinion Publication.
- Rezvani, Mohsen, (2008), efficient government in political Opinion of Khajeh Nasir Eddin Tusi Hozeh Elmieh publication.
- Sajadi, Seyed Jafar, (1979), Abu Nasr Farabi, Tahoori publication.
- Tabatabaee, Seyed Javad (2009), an introduction to the philosophy of political opinion in Iran, Kavir publication.
- Tusi, Khajeh Nasir Eddin, (1957), Description of tips, Kharazmi publication.
- Yaghmaei, Eghbal, (1976), Lord of knowledge and politic, Khajeh Nasir Eddin Tusi, Culture and art ministry publication.
- Yosefi Rad, Morteza, (2001) Khajeh Nasir Eddin Tusi's political opinion, Boostan Ketab publication.