

The political legitimacy of the Islamic State from the perspective of Sheikh Baha' I Tenth century AH

Dr. Zainab Ahmadavand (Responsible article writer)

Professor of History Department at Urmia University , Iran

z.ahmadvand@urmia.ac.ir

Prisa ghorbannejad

Associate Professor, Department of History & Civilization of Islamic Nations,
Theology Faculty and Islamic Study, Alzahra University, Tehran, Iran

ghorbannejad@alzahra.ac.ir

الشرعية السياسية للدولة الإسلامية في القرن العاشر الهجري

من وجهة نظر الشيخ البهائي

الدكتور زينب احمدوند (الكاتب المسؤول)

أستاذ قسم التاريخ، جامعة اورمية، إيران

پریسا قربان نژاد

أستاذ مشارك، قسم تاريخ ثقافة وحضارة الأمم الإسلامية، جامعة الزهراء، طهران ، إيران

Abstract:-

Legitimacy is a political term meaning influence and authority, and in Islamic jurisprudence it means being religious and being attributed to the true Islamic religion and ruler. Also, the correct implementation of Islamic laws and principles by the ruler is legitimate. In Shiite jurisprudence, it is the Islamic government that is the executor of Islamic rules, especially the principle of justice and equality.

With the formation of the Safavid state in the tenth century AH and the formalization of the Shiite religion with the presence of religious scholars and their actions in formulating the principles of Sharia and strengthening the foundations of Shiite jurisprudence, Shiite political thought and reform of Sufi Shiism to Shiite jurisprudence clearly emerged to form a Shiite government. The Safavid government, by inviting the Shiite scholars of Bahrain and Jabal Amel, designed the models of the Shiite government in the development and expansion of Shiism. Meanwhile, Sheikh Baha'i, as one of the most prominent thinkers, while expressing his political views and presenting a coherent political thought about the legitimacy of the government, has a clear view and the legitimacy of the Islamic government subject to two basic conditions, namely science and justice. And knows the implementation of Islamic laws.

Key words: Sheikh Baha'I, Legitimacy, Islamic Government, Justice, Shiite.

المخلص:-

الشرعية مصطلح سياسي يعني النفوذ والسلطة، وفي الفقه الإسلامي تعني أن تكون متديناً وأن تنسب إلى الدين الإسلامي الصحيح والحاكم، كما أن التطبيق الصحيح للشرائع والمبادئ الإسلامية من قبل الحاكم أمر مشروع. في أصول الفقه الشيعي، تعتبر دولة إسلامية وتجد شرعيتها أن يكون منفذاً للشرعية الإسلامية وخاصة مبدأ العدل والمساواة.

مع تشكيل الدولة الصفوية في القرن العاشر الهجري وإضفاء الطابع الرسمي على الدين الشيعي بحضور علماء الدين وأفعالهم في صياغة مبادئ الشريعة وتعزيز أسس الفقه الشيعي والفكر السياسي الشيعي وإصلاح المذهب الشيعي الصوفي إلى الفقه الشيعي ظهرت بوضوح لتشكيل حكومة شيعية. قامت الحكومة الصفوية، بدعوة علماء البحرين الشيعة وجبل عامل، بتصميم نماذج الحكومة الشيعية في تطوير وتوسيع المذهب الشيعي. في حين أن الشيخ البهائي، بصفته من أبرز المفكرين، وهو يعبر عن آرائه السياسية وي طرح فكراً سياسياً متماسكاً حول شرعية الحكومة، لديه رؤية واضحة وشرعية الحكومة الإسلامية بشرطين أساسيين، وهي العلم والعدل ويعرف تطبيق الشريعة الإسلامية.

الكلمات المفتاحية: الشيخ البهائي، شرعية، حكومة إسلامية، عدل، شيعي.

Introduction

Baha'u'llah Muhammad Ameli, known as Sheikh Baha'i (1030-953 AH), was born in the Jabal Amel region of Lebanon. At the age of seven, he emigrated to Iran with his father, Hussein bin Abdul Samad, a Shiite scholar at the time. Finally, after living in Iran for seventy years, he died in Isfahan in 100 AH. He excelled in jurisprudence, politics, mathematics, astronomy, architecture and medicine of his time. And he has nearly a hundred books on these topics.

Sheikh Baha'i accepted the position of Sheikh al-Islami of Isfahan during the reign of Shah Abbas I as a political theorist and in practice as an executor to cooperate with the Safavid government. Based on Islamic principles, he aimed to confirm and strengthen the political legitimacy of the Safavid kings against neighboring Sunni governments such as the Uzbeks and the Ottomans, who were a potential threat to the Safavid Shiite state. Despite the lack of political legitimacy of the Safavid sultans, as a pragmatic agent, he set a pattern for governing the government.

Fundamentals of the legitimacy of the Islamic State

The word legitimacy of the state was first taken from the Greek word "Ligitimus" in the writings of ancient Greek philosophers, especially in Plato's works and it means power, influence and authority. This word is used in Persian dictionaries in two general and specific meanings. Legitimacy in the general sense means tradition, method and everything that is in accordance with it, and in the specific sense it means religion, its rules and attributes. (Farhang-e Amid, 1383: 1091) Although legitimacy is related to words such as sharia, sharia and legitimacy, in political culture it does not mean being sharia, but it means that what kind of government does the law of society want? And who has the right to rule the people? (Larijani, 1372: 51)

Legitimacy in Islamic jurisprudence means being religious and being attributed to the religion and the holy shari'a. Since legitimacy is derived from the root of sharia, sharia means the way of God and what is in accordance with the rules and regulations of God. (sayah, 1378: 945) These concepts mean legitimacy in the political sciences,

which is based on the rational justification of the exercise of power; It is different. Thus, in political terms, legitimacy is the manifestation and the degree of mental and internal acceptance of the ruling power in the eyes of individuals in a society, which is related to the concept of sovereignty, which means the exercise of power. (Zarifian Shafiee, 1997: 27)

According to Islam, the source of the legitimacy of the political system is closely related to how the Islamic ruler is appointed, Because according to the political jurisprudence of Islam, the ruler of the Muslims has a fundamental and pivotal role in all government issues and acts of sovereignty, In such a way that the discussion about the principles of the legitimacy of the government and the manner of its application depends on the discussion on how to appoint an Islamic ruler, it is important for Islamic scholars, both Sunnis and Shiites, to state this issue.

According to Sunni scholars, including: Mawardi, Qazi Abu Ali, Ibn Qayyimah, Ibn Qadameh, Abdul Malik Jovini and Fazlullah Roozbehan Khanji, the election of an Islamic ruler is done according to one of the following methods:

Appointment of an Islamic ruler by allegiance in two forms: allegiance to the people of settlement and contract or allegiance to the Islamic Ummah.

Appointing an Islamic ruler by force and domination.

Appointing an Islamic ruler by electing a council of the and concluding the consent of the ummah to it.

The appointment of an Islamic ruler by the appointment of a successor by the former ruler.

Appointment of an Islamic ruler based on heredity and testamentary guardianship (monarchy).

Appointment of an Islamic ruler by text from God and the Holy Prophet.

Sunni scholars, in order to express the reason for their view and the legitimacy of the methods of appointing an Islamic ruler, refer to the biography of the righteous caliphs and even the companions of the Prophet of God and his words and deeds. (Marandi, 1997: 99 - 100)

From the perspective of Shiite thinkers, the appointment of an Islamic ruler based on the verses of the Qur'an and the principles of Sunnah and rational thought, and people such as Ibn Sina, Khawaja Nasir al-Din al-Tusi, Allama Hali, based on the verses of the Qur'an and according to the verse: "And We honored the children of Adam, and carried them on land and sea, and provided for them, and made them superior to us." (suruh asara'i: ayh 70)

Man is honored by God, but this same man is incapable of knowing good and evil, happiness and cruelty, and his salvation, because the means of knowing man are not enough to know his happiness and cruelty. Therefore, one of the things that God emphasizes a lot is the leadership and guidance of human society, In such a way that the creation of man began with the creation of his guide, the Prophet Adam, He considers the issue of Imamate and leadership of the society as one of the main pillars of Islam and explicitly orders the Prophet to propagate the Imamate and announce a successor after him, And he says: "O Prophet! Deliver what has been sent down from God, and if you do not do it, you have not fulfilled your mission; "And God protects you from [evil] people." (Surah Ma'idah: Ayah 67) Therefore, the importance of this matter is so great that God considered not doing it as not fulfilling the mission of the Prophet (PBUH). Therefore, when the Prophet fulfilled his mission, which is to introduce a successor after him, God said in the importance of this matter: "Today I have perfected your religion for you, and I have completed My favor upon you, and I have approved Islam for you as your religion." (Surat Ma'idah: verse 3)

On this basis, it can be concluded that sovereignty belongs to God alone: "Judgment is only God's" (Surah An'am: verse 57) And those who have the right to rule from God must implement the "divine law" in society. In the age of absence, those who have three basic conditions have the right to rule:

- Full awareness and knowledge of the divine law.
- Having a higher discernment than the interests and corruptions of the people, that is, in addition to knowing the rulings, be aware of the "issues and examples" of their time to know what ruling is required in each situation.
- Have a high moral competence. (Mesbah, 1377: 193)

Therefore, from the divine point of view, the inherent source is the legitimacy, legitimacy and credibility of God Almighty, from whom the absolute sovereignty of man and the world belongs, although this view differs in the perception of different religions and ideologies. (Amid Zanjani, 1989: 58)

Another example of the legitimacy of the Islamic government according to the verses of the Qur'an and Islamic traditions is the efficiency and accurate implementation of the principle of justice, as one of the most important principles of Shiism after monotheism And the principle of prophethood and Imamate after that is a sign of the real implementers of this basic principle in Islamic society, which are the four basic principles and the creator of the fifth and final principle of the Shiite principles, namely the resurrection. Justice is the central pillar of religious thought and the guarantor of security and authority in societies. The Qur'an introduces the establishment of justice as a definite necessity of social life and the basic goal of the resurrection of the prophets: "It is true that we sent our prophets with clear proofs and sent down with them the Book and the Scale so that the people may rise up in justice." (Sura Hadid, verse 25)

However, if a government is incapable of governing society on the basis of justice, its legitimacy will be questioned and it cannot be considered an Islamic government. Therefore, the principle of justice can be considered as one of the principles, measure and scale to determine the legitimacy of the Islamic government or distance and proximity to its correct path. Therefore, justice can be the source and basis of legitimacy for the established Islamic state, and the best people to implement justice are the prophets And according to the principles of Shiite jurisprudence, their status has reached the twelve Imams, and during the time of absence, the jurists are the heirs of the prophets and the infallible Imams. (Klini, vol. 1, hadith 2, 39) Accordingly, any government in the Islamic society has no authority unless it is based on the principle of justice, that is, the principle that brings legitimacy, authority and security to the Islamic Ummah.

Therefore, from the Islamic point of view, social justice is a measure of the true health and well-being of society, and the main goal of forming an Islamic government and reaching the utopia is to establish justice in society.

A look at the political situation of Sheikh Baha'i time

According to many scholars, the formation of the Safavid state in the early tenth century AH, equal to the first sixteenth century AD, is one of the most important events in the history of Iran and the Shiite religion. The emergence of this government is the beginning of a new era in the political, religious and social life of Iran, which is a kind of guarantor of Iran's political independence based on the official Shiite religion. The founder of the Safavid state, Shah Ismail I, founded the state in 907 AH, which was based on the formalization of the Twelver Shiite religion and a central government. After the death of Shah Ismail in 930 AH, a number of Shiite scholars from Jabal Amel, Lebanon, Hillah, Qatif and Bahrain were invited by Shah Tahmasb, his successor, or voluntarily (or due to pressure from the fanatical Ottoman Sunni government) to join The Safavid Shiite government came to Iran Among them are the famous clerics Sheikh Abdul Ali Mohaqeq Karki, Sheikh Abdul Samad, Sheikh Hussein and his son Bah'u'll .h Muhammad, later known as Sheikh Baha'i. (Navai, 1377: 372)

Throughout the Safavid period, Shiite jurisprudential-political teachings promoted the principle among the people that the main power came from the infallible Imam and then from the religious jurist. At the same time, whether in the form of the theory of cooperation with a just or oppressive sultan or on the basis of the theory that the sultan is the deputy jurist; Most of the Shiite scholars cooperated with the government and held positions and prayed for the continuation of this government. In fact, Shiite scholars who have experienced for centuries the enmity of governments with Shiism in the history of Islam; They were somewhat pleased with the situation and praised it, which seems unfamiliar to us today. The emergence of Shiism from the state of and its growth and expansion within the borders of the Safavid state and even attempts to spread it in India and Transoxiana and Khorazm, as well as the construction of tombs of imams in Iran and Iraq and Imamzadegan had a great impact on ulema relations with Safavid sultans. . (Jafarian, 1379: 136-135)

The necessity and position of government in Sheikh Baha'i thought

Throughout the history of Shiism, after the beginning of the Great Absence, many scholars and jurists have proposed different theories to

establish a Shiite government. According to Sheikh Baha'i, the status of the state and the position of the state in society is like the ratio of the soul to the body. Just as the existence of the body without the soul is impossible, so the order and permanence of society is not possible without the existence of government and the presence of legitimate rulers. In Sheikh Baha'i thought, the existence of a prince has been introduced as one of the most important pillars of stability in society, which guarantees its permanence and survival. (Baha'i, 1344: 157)

According to the principle of God's ownership, he considers the right of sovereignty to belong only to that God. Therefore, if God chooses people to rule, only they have the right to rule. Also, considering the important issue of the divine text, the issue of Imamate and succession of the Imam is considered as one of the main pillars of Islam, which is very important. Sheikh Baha'i in proving this principle according to the famous hadith of the Prophet "Whoever dies and does not know the Imam of his time has died the death of ignorance." Points to the necessity of knowing the Imam of the Age in every period and believes, This hadith proves the Imamiyya belief and the necessity of understanding and recognizing the Imam of the Age and the issue of the continuity of the Imamate, and the Imam of the Age in the Age of Absence considers Hazrat Mahdi (as). (Baha'i, 1326: 207-206)

Therefore, it can be said from the point of view of Sheikh Baha'i:

- Worldly rule is part of the principle of Imamate.
- The religious and political leadership of human society is a continuous and undeniable necessity in the survival of Islamic society, it is also necessary to understand it for all human beings, not only for the Imami Shiite tribe.
- In addition, religious and political leadership is not specific to a specific time, but includes all periods.
- He also mentioned the two axes of scientific insight and justice as the two basic conditions of the conditions and attributes of the Imam and the Islamic ruler. (Baha'i, 1326: 207-206)

He considers the continuation of the principle of Imamate in the age of absence as the age of continuous presence. But due to the absence of Imam Asr, which was the result of political changes and

developments in Islamic society. And that in the current situation, it is not possible to have the apparent caliphate of that Imam, so one should look for someone who has been appointed by him and is close to the set model. From the point of view of Sheikh Baha'i, the method of appointing a ruler in the age of absence can be done in two ways: Either Imam Mahdi appoints a specific person in his place, such as a special vicar in the time of minor absence, or sets special conditions for his deputy. (ibid: 204-205)

He rejects the leadership of the government other than the established model and writes: The oppressor never deserves the leadership of the people and how they choose an oppressor to lead the people, even though the choice of the Imam is to prevent oppression. One who is a tyrant himself if he takes over the government of the people is like the famous proverb which says, "Whoever makes a wolf a shepherd of the sheep has wronged his flock." (Baha'i, 1374: 229)

He considers obedience to the oppressors and sinners as examples of the following verses of their worship, Because he believes that worship is nothing but obedience and submission. As God in the verse: "Do you see someone who has made the air of his breath his god?" (Surah Jathiya, verse 23) Following the air of the soul is considered as worshiping the air of the soul. Also based on verse "O children, did we not command you not to worship Satan?" (Surah Yasin, verse 60) Obedience and following the devil is also mentioned in his worship. (Sultan Mohammadi, 1389: 4)

Sheikh Baha'i explicitly emphasizes that it is obligatory to stay away from oppressive rulers and sinners, otherwise you will be a partner in their crime and punishment, even if it is not like them in action and behavior. He mentioned the necessity of migrating from the land of sinners with the verse: "Was not the land of God vast enough for you to emigrate?" (Surah An-Nisa', verse 97) (Ibid: 128-126)

In his Masnavi Nan va Halva and other books, Sheikh Baha'i explicitly condemns turning to kings and worldly positions, And just as he himself avoided it, he also avoided the worldliness, the presidency, and the association of kings And the harmful consequences and effects of being close to kings have been mentioned And he has denounced the interest of some religious

scholars in worldly low-ranking officials. According to Sheikh Baha'i, the worst scholars are those who accompany the princes and rulers, on the contrary, the best rulers are the princes who associate with the religious scholars. (Baha'i, 1344: 155)

Based on the above and citing his writings, it is understood that Sheikh Baha'i regarding the political legitimacy of the Safavid kings, considers them illegitimate inwardly. However, Sheikh Baha'i's view of politics and the world has been instrumental and his goal is to obtain religious results from worldly positions that have made the historical necessity of that time and potential threats to the foundations and rule of Shiism his cooperation with Safavid rulers. That Sheikh Baha'i has left in the political arena for Iran and the Shiites and the Shiite culture confirms this claim.

The legitimacy of the Islamic government from the perspective of Sheikh Baha'i

According to Sheikh Baha'i, the legitimacy of the Islamic government is conditional on having two basic conditions, namely knowledge and justice for the Islamic ruler. As mentioned, he has denounced the Sunnis because they choose the ignorant and wicked man as the Imamate, Caliphate, and the First Commandment and accept his command. (Baha'i, 1326: 219-217)

In his books and works, Sheikh Baha'i selects four main components for the Islamic ruler and finally emphasizes on presenting a model of legitimate governance based on this component. These components are:

1. Wisdom and prudence: Sheikh Baha'i with emphasis on the fact that "Kings are called by deeds, not by words." (Baha'i, 1344: Al-Mukhlaf, 155) Introduces the positive criterion of judging kings by their actions and behavior, and says about the place of reason in the management of affairs by kings, quoting Bouzarjomehr Hakim: "The wisest kings are the most aware of the consequences of things. (Ibid: 154)
2. Consultation with the Wise: According to Sheikh Baha'i, the actions and decisions of kings are influenced by those around them and their relatives. He introduces the best princes and rulers as princes who meet and consult with scholars and sages. (Ibid: 155-247)

3. Justice: From Sheikh Baha'i point of view, justice is a valuable commodity and more rare than red matches. According to him, the establishment and stability of heaven and earth depends on justice. (Ibid.)
4. Practicing the commandment of the good and forbidding the evil: According to Sheikh Baha'i, the meaning of the evil is the ugly and forbidden act, and the meaning of the good is the act of good that includes preference, so the good is assigned to the obligatory and recommended action. And the abominable and permissible verb is excluded from this definition even if they have the present good. (Baha'i, 1326: 104) He also interprets these two words as "Hasbiyhe". (Baha'i, 1326: 104) The kind of obligation to enjoin what is good and forbid what is evil is a special obligation, that is, it is obligatory on some ummahs who are strong and obedient, not on the general public. And the reason for this from the Book of God is that he said: "There should be a group of you who invite people to goodness and command them to do good and forbid ugliness", As God says elsewhere: "They were a people from the people of Moses who guided the people to the path of truth and justice." (Baha'i, 1326: 104-103) It is concluded that the obligation of enjoining the good and forbidding the evil is reserved for those of the ummah who have the following characteristics: First, it must be effective, that is, others must obey their commands and prohibitions; Second, to be strong and powerful, and in other words, to have the power to carry out their orders and prohibitions; Third, to know the good and the bad of the world and to distinguish the good from the bad. (Baha'i, 1326: 104-103)

According to the above and according to the verse: "Put me on the treasures of this land, for I am a wise watchman." (Surah Yusuf, verse 55) It can be seen that the principle of enjoining the good and forbidding the evil was one of the important reasons of Sheikh Baha'i in associating with the ruler. In order to revive this duty, he appeared in the Safavid monarchy and used the facilities of the government to promote the greatest celebrities, namely the expansion and propagation of the rules of the Shiite religion and teachings. And he guided the Safavid sultan to the rules of Shari'a and prevented his

deceit, corruption, oppression and aggression as much as possible.
(Imam Khomeini, 1361: 1/259)

Conclusion

Legitimacy is the most important and main factor in the sustainability and foundation of a government that varies according to the time and cultural and social situation of society and the type of attitude of its individuals. In some societies and eras, power, and in others the degree of public acceptance and sometimes adherence to the religion of the people, has been a land of legitimacy for a government. In the history of Islam, the most important and main criterion of legitimacy and valuation for governments is the influence of Islam and Sharia rules. Especially according to Shiite principles, following religious principles such as justice is the most important factor in legitimizing Islamic governments. Accordingly, most Shiite thinkers have considered justice as the basic principle and basis of their political thought. In the meantime, Sheikh Baha'i, as one of the greatest Shiite political thinkers, not a political theorist or political philosopher like Farabi or Khajeh Nasir al-Din Tusi, but indeed like Ghazali, who established the political thought of the Sunni religion, has been able to turn political thought into Shiite political thought. Provide a practical, not an ideal form.

In expressing the legitimacy of the Islamic government, Sheikh Baha'i states the two principles of justice and science as the cause of the legitimacy of the Islamic government, and considers factors such as doing good and forbidding evil and consulting scholars and having intellect and prudence as characteristics of the Islamic ruler. He considers justice as the smoothness and measurement of any government in the Islamic society and believes that after the principle of monotheism and monotheism, the most important principle in the Islamic system is justice and believes that the Shiite Imams were the rightful successors of the Prophet and the main heirs of the Islamic government. They were in power and were able to implement Islamic justice in society in a real and practical way.

In the meantime, he considers science as one of the important characteristics of the leader of the Islamic society and believes that jurists and scholars, provided they observe the principle of justice due to deep knowledge of religious principles and rules during the absence of government authority over the Islamic society. have.

References:-

- Quran.
- Answers to Lahiji Issues, Ayatollah Marashi Library, Manuscript No. 603.
- Baha'i, Muhammad ibn Husayn (1326). Arbaeen, Bakhshaishi agate translation, Navid Islam Publishing House, third edition, Qom.
- ——— (1344) Al-Mukhlal, Beirut Islamic Publications.
- ——— (1344). Generalities of "Masnavi Nan va Halva", Sanaei Publications, Tehran.
- ——— (1374) Kashkool, translation and research by Azizaleh Kaseb, Volume 2, Goli Publications, Tehran.
- Jafarian, Rasool (1379). Safavids in the field of religion, culture and politics, vol. 1, seminary and university research institute, Qom.
- Sayyah, Ahmad (1378). The Great Comprehensive Persian-Arabic Culture, Islam Publications, Second Edition, Tehran.
- Sultan Mohammadi, Abolfazl. (2010) The place of politics in the thought of Sheikh Baha'i, Journal of Political Science, Vol.18.
- Zarifian Shafiee, Gholamreza. (1376). Religion and Government in Islam, Heritage Publications, Tehran.
- Amid Zanjani, Abbas Ali (1368). Political jurisprudence, Amirkabir Publications, Tehran.
- Amid, Hassan. (2004). Farhang Amid, Amir Kabir Publications, Tehran.
- Larijani, Mohammad Javad (1372). Government, Issues in Legitimacy and Efficiency, Soroush Publications, Tehran.
- Larijani, Sadegh (1381). Legitimacy and Political Obligation, Specialized Journal of Razavi University of Islamic Sciences, Second Year, First Issue.
- Marandi, Mohammad Reza (1376). Fundamentals of the Legitimacy of the Political System in Islam, Atta Publishing Institute, Tehran.
- Navai, Abdul Hussein (1377). Political and Economic Relations of Iran in the Safavid Period, Samat Publications, Tehran.
- Nahj al-Balaghah (1351) Translated by Mohammad Dashti.
- Nahj al-Balaghah, research: Subhi Saleh, Bitra, Qom, Dar al-Hijra.

