

The Concept and Model of Politics with Emphasizing on Islamic Approach

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مفهوم السياسة ونموذجها مع التأكيد على المنهج الإسلامي

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Abstract:-

Despite familiarity of all people with Siasah (Politics) word as a well-known one, but its meaning isn't clear because it hasn't been well explained verbally and colloquially. The explanation of the word's verbal meaning and analysis of its colloquial meaning with emphasizing on Islamic approach will describe the different applications of the word and will pave the way for critical analysis of politics with focus on Islamic view. The examinations show that according to philologists as verbal meaning of politics is changing, it has also different colloquial meanings based on different presumptions; and according to colloquial meanings with emphasizing on the relation of each meaning to religion's function, a power-centered politics or leader-centered politics can't provide a perfect well-being as a thing intended by God, thus only a guidance-centered or divine politics can fulfill a perfect happiness for human being if it takes its presumptions from religious resources. Therefore, the Islam prophet's traits are as foundations for politics and guiding people and all shi'a leaders were killed by opposite politicians because their endeavors have been aimed a right politics and divine guidance.

Key words: Politics; Power-Centered Politics; Leader-Centered Politics; Guidance-Centered Politics; Islam.

المخلص:

على الرغم من إلمام جميع الناس بكلمة سياسة (السياسة) باعتبارها كلمة معروفة، إلا أن معناها غير واضح لأنه لم يتم شرحها بشكل جيد شفهيًا وعميًا. إن شرح المعنى اللفظي للكلمة وتحليل معناها العامي مع التأكيد على النهج الإسلامي سيصف التطبيقات المختلفة للكلمة ويمهد الطريق للتحليل النقدي للسياسة مع التركيز على وجهة النظر الإسلامية. تظهر الفحوصات أنه وفقًا لعلماء اللغة، نظرًا لأن المعنى اللفظي للسياسة يتغير، فإن لها أيضًا معانٍ عامة مختلفة تستند إلى افتراضات مختلفة؛ ووفقًا للمعاني العامة مع التأكيد على علاقة كل معنى بوظيفة الدين، لا يمكن للسياسة المتمركزة حول السلطة أو السياسة التي تركز على القائد أن توفر رفاهية مثالية كشيء يقصده الله، وبالتالي فقط توجيه متمركز أو يمكن للسياسة الإلهية أن تحقق السعادة الكاملة للإنسان إذا أخذت افتراضاتها من المصادر الدينية. لذلك، فإن سمات نبي الإسلام هي بمثابة أسس للسياسة وإرشاد الناس، وجميع قادة الشيعة قتلوا على يد سياسيين معاكسين لأن مساعيهم كانت تهدف إلى سياسة صحيحة وتوجيه إلهي.

الكلمات المفتاحية: سياسة؛ سياسة متمحورة حول السلطة؛ سياسة محورها الزعيم؛ سياسة تركز على التوجيه؛ دين الاسلام.

Introduction

Politics is one of those words which all society's classes heard about it, but its essence is vague and complicated. Since human being's destiny is tied up with politics, it is an important matter that a right politics to be taken if we want achieve worldly and otherworldly happiness. Therefore, first of all it is necessary to know that what kind of politics can bring happiness for human being. The main questions here in this regard are: what kinds of politics are considerable? What is the relation between each one to religion as the law of life? What politics may be as a guarantee for human being's happiness? What is the behavioral model for achieving a reasonable and perfect politics?

Politics in Word

Siasah (سياسة) as Arabic word for politics is derived from sos (سوس) as its root. ساس الامر سياسة means attempted to do a thing. The object of the verb ساس namely a thing or الامر may be a matter, a human (vassal), or an animal. The word means management about a matter, means grooming and caring about an animal, and means sovereignty and undertaking about serfs.⁽¹⁾

Although Ibn Manzoor is in agreement with philologists about meaning of "ساس الامر سياسة" as undertaking people's affairs and attempting to do a thing, but he believed that its subject form is headship and politics means attempting to do a thing according to prudence.⁽²⁾ After it also Firroz Abadi considered its verbal form as punishing and educating, and believed that politics is ordering and forbidding or in the other words, it is ruling and governing, therefore "سوس فلان امر الناس" according to him is "being their king".⁽³⁾ It seems that in the time of Ibn Manzoor and Firoozabadi (after 14th century) the subject of politics was management of people's things in a specific way and politics was regarded as a headship and sovereignty as over discourse of an important art.

Also according the contemporary Arabian dictionary politics in relation to people means ruling, leadership, and management of their affairs, in relation to matters is it means managing, and handling, and in relation to animals it means caring and grooming.⁽⁴⁾

After examination of Siasah root it can be understood that management, headship, scheming, and prudence are common meanings for ساس (Sas) in relation to matters, animals, and human, and much of philologists believed that Siasah is its verb form.⁽⁵⁾

Colloquial Politics

Since politics is related to handling, management, education, and ruling, it is defined in different ways according to different presumptions. All of its definitions may be divided into three groups in a simplified way.

Power-Centered Politics

Although politics in the meaning of “the science and the art of power” is a new interpretation of it, but it has a long time life as human being’s life. Politics has been the most important foundation of ruling from first governments on the earth until now. Power in pre-Islamic Arabian societies was a determining factor in competitions. This was a basic principle in domineering pre-Islamic society that says⁽⁶⁾ «الارضُ لِمَن غَلَبَ عَلَيْهَا بِسَيْفِهِ» (the earth is for who has captured it by sword), and this principle was reproduced after Islam’s prophet specially in the time of Mo’aviyeh by a slogan saying «الحق لمن غلب» (right is on the victor’s side) and then it was theorized as a rule. Aboiali, a Hanbali scholar, believed that Imam’s seat and position may be stabilized through allegiance of influential ones and substitution, and also conquering by power and he referred to a narration from Ahmad Hanbal that says: «وَمَنْ غَلَبَ عَلَيْهِمُ بِالسَّيْفِ حَتَّى صَارَ خَلِيفَةً وَسَمِيَ أَمِيرَ الْمُؤْمِنِينَ فَلَا يَحِلُّ لِأَحَدٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَبِيتَ وَلَا يَرَاهُ إِمَامًا، بِرَأً»⁽⁷⁾ “(when somebody dominated them by sword and became caliph and is dubbed as the Imam of believers, then none of them is allowed to reject him whether he is a good caliph or evil one”). According to this view, to use force is one of ways for legitimacy of Imam. In many definitions by western scholars we can see such meaning for politics. For Frankl, Machiavelli, and Nietzsche, politics is the science of power. And Maurice Duverger gave a scientific aspect to the concept of power in politics.⁽⁸⁾ Although politics, in some western theories, has turned into the science of government’s behavior from the science of power,⁽⁹⁾ but it considered the very concept of power in a different way.

According to Imam Khomeini, such politics is based on lying, and deception, and he called it as “evil politics”.⁽¹⁰⁾

It is a principle in such kind of politics that religion from politics must be separated. Javadi Amoli said: separation between religion and politics is in fact a unilateral truce between two conflicting parties, namely all people who because of fear or any other reasons speak of separation between religion and politics actually have nothing to do with politics and have accepted a unilateral truce in the battle between religious persons with oppressive politicians. Cruel politicians never say we have nothing to do with religion and religiosity. Whenever they can they will oppress religion and believer ones.⁽¹¹⁾ Such politics which had a pre-Islamist nature flourished after Islam’s prophet death using fake hadith gradually and in the time of Mo’avieh it adapted to pre-Islamic tradition totally.

Leader-Centered Politics

This kind of politics means management, and although it has an old root in history but it was introduced in the contemporary age. Politics in the sense of society guiding according to management principles although may reduce power-centrism nature of politics and moves towards more efficiency, but because management also is under influence of different presumptions, it can’t introduce a perfect meaning for politics especially that it has materialistic nature mainly.

Jahez in his treatise on subsistence and resurrection which aimed “judge of judges” is seeking two aims:

First, he wants to reduce power presence and to push politics towards society management.

Second, he wants to tie politics to guidance in a specific sense that it can fulfill otherworldly happiness.

Politics is tied to device and prudence in many places of the treatise, and the base for Jahez is that principles of prudence are same in both worlds.⁽¹²⁾

Aiming to realize these aims and making worldly sense of management as an assessable thing, attempting to correction (a word with otherworldly significance⁽¹³⁾) is proposed by Jahez, then a color of otherworld can be seen in politics. The relation between management and correction is explained theoretically and practically

by Jahez, therefore persuasion and determent (sometimes are named as enjoining and forbidding) as two principles originated from correction are considered as foundations for a firm politics; the principles of persuasion and determent as the bases of management in any micro or macro politics can be realized if justice to be observed. Justice in the sense of just and equality is the third principle of politics and promise is originated from it as fourth principle. At last according to the relation between these principles, correction is the base of management and politics in the time of execution shows itself based on limits of justice.⁽¹⁴⁾ Since Jahez in his discussion in Siasah Al-Soltan (King's Policy), taking a moral position, refers to many of politics' necessities for ruler such as piety, avoiding deception and so on, using many words and concepts based on religious texts it is clear that he has tried to show us a religion-centered image of politics. His endeavor to realize this aim was fruitful, but it wasn't more than an agenda for management of society only around some religious words.

For Abdrolrahman Kovakebi also politics is management based on wisdom and management based on desire and lust is in opposite to it.⁽¹⁵⁾

For Raymond Aron, sociologist and political interpreter, politics is deciding about various events in society. He maintained that politics is power and ability to choose between very different choices.⁽¹⁶⁾

Raymond's approach is under influence of his career as a sociologist and he has paid high attention to the relation between politics and society and has regarded politics as crisis management.

Imam Khomeini has called such politics against evil politics, "correct politics"⁽¹⁷⁾ and sometimes "human politics".⁽¹⁸⁾ "If such politics to be executed in society based on society's welfare, because it is a one-sided politics it pays its attention only to materialistic aspects of human. Such politics for him is an imperfect part of a politics which always in Islam is considered for prophets and Imams."⁽¹⁹⁾

About the relation of religion to such politics it is enough to declare that it is imperfect and one-sided; and about the duty of Muslims to such government Imam Khomeni said: "if this one-dimensional politic, assuming it is "possible" and "healthy", can

preserve Muslims' independence will be allowed and there is no necessary to struggle against it, but such kind of government is improbable. Therefore, active presence of clergies on the stage of politics is unavoidable always.⁽²⁰⁾

Guidance-Centered Politics

Political foundations are formed based on religious texts in this kind of policy, and definitely this doesn't mean that politics as an independent section extracts its foundations from religious texts, rather in such kind it isn't possible to separate politics from religion.

Imam Khomeini believed that Islam and other kind of governments and divine invitations are those which dealt with all aspects of human's life. In this regard he argued that most if Islam's orders are political ones.⁽²¹⁾

According to this approach to the relation between religion and politics, religion may be established firmly only through politics. Imam Khomeini maintained that religion is politics totally if it was introduced in a right way.⁽²²⁾ Prayer and hajj are political totally, and Zakat and Khoms are for management of country.⁽²³⁾

For him Islam, in opposition to Christianity, isn't only a spiritual relation. In fact Islam has an agenda for life and governing, and although Islam was in power for more than five hundred years but not in a comprehensive way, nevertheless this has led to valuable and considerable outcomes.⁽²⁴⁾

The overlapping between politics and religion for Imam Khomeini is to such an extent that it is a duty for clergies to be involved in politics, and also for public it is one of important religious responsibilities that they have political activities.⁽²⁵⁾

Imam Khomeini's opinions about this kind of politics are interesting from two theoretical aspects:

First, these opinions are based on religious texts. Second, these are in conformity with sociological theories.

About conformity with religious texts he said: "they say Islam has nothing to do with politics, religion is on its way, and politics is on a different way. They don't know Islam. That Islam which has established a government in the time of prophet was an Islamic

government based on justice, a comprehensive government.⁽²⁶⁾ Imams have struggled covertly for this and they became martyr because of their political activities.⁽²⁷⁾ Therefore, he defined politics as a thing for directing society, a direction towards its good and individual's good, and this matter is emphasized in narrations from Islam's prophet by politics word.⁽²⁸⁾ Such politics is a right for the prophet and Imams and clergies⁽²⁹⁾ who consider all public interests.⁽³⁰⁾

About conformity with sociological theories, it may be mentioned that he introduced a scientific definition with reference to foundations and said: "what is politics? It is the relations between ruler and people, the relations between ruler and other governments ... is this case also Islam has political orders more than religious ones."⁽³¹⁾

Since for him a perfect politics is a divine one, so the separation of religion and politics has no place in his thought, for him this (separation of religion from politics) is a deceitful plan and "political clergy" is considered as an abusive word in opposition with this narration about Imams سياسة العباد (you are responsible to govern people).⁽³²⁾

In another place for interpretation of سياسة العباد he said: "how Imams can involve in politics but clergies can't."⁽³³⁾

The outcome of this colloquial sense is that politics and religion are integrated is a way that politics is considered as a prayer; in this regard Imam said: Islamic politicians, clergy politicians, and prophets have a political job and are politician. Religiosity is very politic which moves people.⁽³⁴⁾ Prayer isn't separate from politics and social interests. Everything that Islam invites people to it has a prayer aspect.⁽³⁵⁾ For him it is this kind of politics that ruling without it is impossible.⁽³⁶⁾

Politics in Quran

The word politics isn't appeared in Quran, but after investigation about some expressions it can be understand that the subject of politics is integrated in other religious subjects and politics was under attention in many verses.

About 250 political expressions are identified in Quran.⁽³⁷⁾ Some of these, for example, are Khalifate on earth, migraine on earth,

oppressed and oppressor, Taghoot (idol-like human), human devil, warriors for God, abstainers from war for God, and so on are some of such terms. Also there are some stories in Quran in this regard,⁽³⁸⁾ necessity of ruling by Allah party and forbiddingness of ruling by pagans⁽³⁹⁾, forbiddingness of ruling by hypocrites and necessity of ruling by Allah party (Al-Mojadilah, 14, 18-19) and so on. These are some examples that in which Quran paid attention to different kinds of politics and their musts and must-nots.

Politics in Narrations

According to a narration from Imam Sadegh even the creation of the Islam's prophet is an introduction to a politics aimed to management of people's problems: "إِنَّ اللَّهَ عَزَّ وَجَلَّ أَذَبَ نَبِيًّا فَحَسَنَ أَذْيَهُ قَدَمًا" أَكْمَلَ لَهُ الْأَدَبَ قَالَ إِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ثُمَّ هَوَّضَ إِلَيْهِ أَمْرَ الدِّينِ وَالْأُمَّةِ لِيَسُوسَ عِبَادَهُ فَقَالَ عَزَّ وَجَلَّ- مَا آتَاكُمْ الرَّسُولُ فَخُتُّوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَإِنَّ رَسُولَ اللَّهِ (ص) كَانَ مُسَدِّدًا مُوَفَّقًا" ⁽⁴⁰⁾ "مُؤَيَّدًا بِرُوحِ الْقُدُسِ لَا يَزِلُّ وَلَا يُحْطِي فِي شَيْءٍ مِمَّا يَسُوسُ بِهِ الْخَلْقَ فَتَأَذَّبَ بِأَدَابِ اللَّهِ", that means: "the great God raised His prophet well and when his knowledge and education reached to a perfect degree He said: 'definitely you have a high position and manner'. Then He assigned the matters of religion and people to him aiming to educate God's creatures. So He said: 'do what the prophet says to you and stop what the prophet deters you from them.' The messenger of God was directed and blessed and was helped and confirmed by Holy Ghost. He never has experienced wrong doing and lapse because divine manner was granted to him."

Above narration shows that the meaning of correction, which is also concealed in the verbal meaning of politics, is an introduction to supervision over people. And when good manner was granted to the prophet, he involved in management (or correction) of people's works. Therefore, religion and politics are mixed and integrated in each other to a degree that everything is at its service.

On the other hand, according to a narration from Imam Ali, good manner is a product of good politics and he said: "وَبِرَّحْسَنِ السِّيَاسَةِ يَكُونُ" «وَبِرَّحْسَنِ السِّيَاسَةِ يَكُونُ» ⁽⁴¹⁾ «الْأَدَبُ الصَّالِحُ» means that "good ethic will produce from good politics and management". Explaining this part of this narration, Qazvini also believed that «سَاسَتُهُ» means «أَدَبِيَّة» (politeness), thus for him there is a close relation between politics and politeness. ⁽⁴²⁾

Imam Ali as someone who has established government in explanation of politics and its components used some expressions including:

«قَصْدٌ فِي إِقْضَالٍ وَ عَدْلٍ فِي اسْتِقْصَاءٍ وَ حَزْمٍ فِي لَيْنٍ ثَلَاثُ الْعَدْلِ «سِيَاسَةٌ» that means “just politics is based on three foundations: tenderness with foresight, full pursuit for execution of justice, and moderation in forgiveness”; «بُيُوسُ السِّيَاسَةِ الْجَوْرُ» that means “oppression is a bad politic”; «جَمَالُ السِّيَاسَةِ الْعَدْلُ فِي الْإِمْرَةِ وَ الْعَفْوُ مَعَ الْقَذَرَةِ» that means “justice in government and amnesty in the time of power is politics’ beauty”; «خَيْرُ السِّيَاسَاتِ الْعَدْلُ»⁽⁴³⁾ that means “the best politics is justice”.

Also there are many issues related to government and its handling in Nahj Al-Balaghah. Such politics-related issues for example are politics’ position,⁽⁴⁴⁾ necessity of politics and governing⁽⁴⁵⁾, and its effect on corruption or public interest,⁽⁴⁶⁾ foundations and principles of politics,⁽⁴⁷⁾ and politics’ failures.⁽⁴⁸⁾

Real Politicians

Innocent Imams in prayer of Jamea’h Kabirah are introduced as «سَاسَةُ الْعِبَادِ»⁽⁴⁹⁾ that means “enjoiners and forbidders (leaders)” and rulers and substitution of God on earth.⁽⁵⁰⁾ Also about political behavior of Imams towards country in a narration it is said that «نَحْنُ سَادَةُ الْعِبَادِ وَ نَحْنُ سَاسَةُ الْبِلَادِ» (we are the country’s politicians and leaders of people).⁽⁵¹⁾ It is clear from Quran and narrations that management of people’s works at first place is upon God and then the prophet will manage things after preparation of some necessities (which are granted to him by God), and it seems that without these necessary preparations it is an illegitimate act if politics to be applied about people. After the prophet persons who have knowledge of Quran and the prophet’s tradition must undertake responsibility and direct people and win the God’s recognition, and according to narrations this responsibility is assigned to Imams as people’s leaders clearly. Therefore, true politics is that one which obtains its legitimacy from innocent Imams. Laws in such politics are based on Quran and narrations.

Conclusion

1. Findings demonstrated that according to human experiences and different theories we can define different politics including

power-centered, management-centered and guidance-centered ones which are different about their responsibility and accountability to human needs and their ability to provide happiness for human being.

2. Different political ways are defined according to their application of religion or even their opposition with religion. Although a power-centered politics claims that it has nothing to do with religion, but because practically it can't ignore the religion's capacities, it uses religion always to fulfill its goals. A leader-centered politics -which emphasized on material aspects of human being- that claims it wants to make real the people's interests, also wasn't able to ignore religion in real world, because at least a part of religion is responsible to provide material happiness for human being. It is only a leader centered politician that can provide worldly and otherworldly happiness for human being and pays his attention to all sides of human's existence. Such kind of politics is based on religion totally and finds all its models as laws of life in religion.
3. By scrutinizing on the prophets' prophecies is can be understand that their main goal was guidance of people so that they be able to have a healthy worldly life and also to reach salvation in other world. Since such goal necessarily will be realized on base of politics and government, thus the main goal of prophets was politics. This is why Islam's prophet only after obtaining some necessities and high advantages was able to apply his politics over people and this is a proof for higher position of politics in direction of people. All shi'a leaders have stood against material politics and were martyred for a complete guidance and direction of their followers.
4. Aiming to reach a politics which is able to provide happiness and security based on human dignity for human kind we must use religious teachings in management of societies. Religious leaders are best models to realize this aim.

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- (8) Duverger, Maurice, The Principles of Politics Science, Trans. By Qazi Sharif Panahi, Abolfazl; first print, p. 18, Mizan Publication, Tehran, 2007.
- (9) Vincent, Andrew; The Theories of Government, Trans. By Bashiriyeh, Hossein, eighth print, pp. 18-21, Nei Publication, Tehran, 2012.
- (10) Such definition of politics is taken from Imam conversation with Pakravan. Pakravn in home prison to Imam said: "Sir, politics is lying, politics is deception, politics is cheating, politics is charlatanism, let it be for us. I told him: this politics is yours... this politics has no relation to Islamic politics, this is evil politics". See Khomeini, Rouh Allah, Sahifeh, Vol. 9, p. 333, and Vol. 13, p. 432, Institute for collection and publication of Imam's works, Tehran, 2008.
- (11) Javadi Amoli, Abdollah, Velayat Faqih (Patronage by Faqih), Tenth print, p. 77, Asra' Publication, 2010, Qum.
- (12) He argued for this base in this way: «وإنما الفرق بين الدين والدنيا اختلاف الدارين من الدنيا» «والأخرة فقط، والحكم هاهنا الحكم هناك» see Jahez, Amro bin Bahr (born 877), Al-Rasa'el Al-Siasiah, p. 70, Dar va Maktabah Al-Helal Publication, Beirut, n.d..
- (13) Sometimes Jahez interprets this word as enjoining and forbidding and he believed that like God who directs His creatures to obedience by promise of heaven and fear of hell, rulers also must do in same way and asks for obedience by people.
- (14) Jahez, Al-Rasa'el Al-Siasiah, p. 70.
- (15) Kavakebi, Abdolrahman bin Ahmad, Tabaye' Al-Estebdad va Masare' Al-Iste'bad, p. 13, Al-Matba' Al-"Asriyah. Aleppo, n.d.
- (16) Duverger, The Principles of Politics, p. 8.
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- (36) Ibid. Vol. 20, p. 114.
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