

A look at Political Thought of Mulla Sadra with emphasis on the Characteristics and Legitimacy of the Political Ruler

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Abstract

Investigating the origin of the state, the legitimacy of the state and the type of government are among the general components of a political thought. In this article, after briefly explaining and explaining the aforementioned issues, we will discuss the matching of these issues to Mulla Sadra's political thought. From Mulla Sadra's point of view, the origin of the open government is quite natural. But this government must be divine and its ruler must be either a messenger from God or a divine caliph and a means to reach God's creation to God's pleasure. Based on Sadr al-Mutallehin, the legitimacy of the government is the divine legitimacy that has been rationalized by explanation and punishment. And the ruler of the government will not have legitimacy unless his scope of existence has entered the intellectual realm after going through the sensory and exemplary stages. Such a person is either the Prophet of God or the Caliph of God, who can be called the ruler of the Islamic society due to his position as the divine caliph.

Keywords: *Political Ruler; Political Thought; Legitimacy; Mulla Sadra*

Introduction

The sage does not only mean the wise aware of the truth of the universe. Rather, the sage is sometimes mentioned to mean the one who performs an action based on a reasonable purpose.

The sages and philosophers have divided wisdom into two main branches of practical and theoretical wisdom. Theoretical wisdom is thinking about knowing the origin and causes of existence that is beyond the control of man; practical wisdom is about matters that are in the hands of man to create and change. (Farabi, 1993, pp. 73-77) Accordingly, thinking about politics is considered as practical wisdom. Hence, the science of political wisdom means that human beings should behave properly in their social relations and the political ruler should rule based on the goal of people's felicity. Therefore, wisdom in the sense of correct knowledge and wisdom in the sense of correct and purposeful behavior are inseparable.

Mulla Sadra Shirazi, as the divine sage, sought to link the material life of man to the supernatural and transcendent. He seeks to achieve desirable things such as felicity and justice based on the principles of theoretical wisdom. (Mulla Sadra, 2006, pp. 494 and 495)

The present article seeks to examine the political views of Mulla Sadra Shirazi in the field of practical wisdom and human social and political life. The aim of the author of these lines in this article is to answer questions such as the nature of political life, the characteristic and legitimacy of the political ruler and the desired system of government from Mulla Sadra's point of view, and to clarify the connection between these issues for the reader.

1. Key Concepts and Terms

Before examining the political thought of Plato and Sadr al-Muta'allehin, it is better to examine some basic and general concepts.

1-1-Legitimacy¹

The government can have power among the people when it is accepted by the people. And this acceptance must be done not through force and coercion but through inner persuasion. In other words, a government has legitimacy when the people under its command have a true belief that the structure, performance, actions, decisions, policies, officials, leaders or government are morally competent, honest or moral (Dahl, 1991, p: 60).

If we consider legitimacy to mean the legitimacy of government, we mean the source of legitimacy, the path through which the ruler has given his government legal status, according to Max Weber, legitimacy has three origins.

The first of these is traditions with this explanation that legitimacy may be based on a broad belief in ancient traditions and the need to obey leaders who exercise authority according to tradition. According to Weber, a system of government with traditional legitimacy is based on the common belief in the sanctity of traditions that have long been valid previously and the legitimacy of those whom these traditions authorize to exercise sovereignty. The second is charismatic ²(Religious Legitimacy). To explain it, legitimacy may be based on the desire for the sanctity of a special and exceptional personality, or the praiseworthy character of a person.

According to Weber, the government system with charismatic legitimacy is based on the extraordinary and exceptional obedience of a person, because of his sanctity, heroism or being example, and of the system he has created or which has been revealed to him in the form of revelation and self-sacrifice against him and his system.

¹Legitimacy

² Charismatic

And the last case is legitimacy (legal legitimacy). To state this, we must consider that legitimacy may be based on the belief that power is delegated by law.

According to Weber, traditional legitimacy may be hereditary, such as the reign of a particular family, or it may be tribal customs, such as great tribal sovereignty among the tribes

Religious legitimacy is based on individual talents and abilities, and legal legitimacy is a rational one that results from the development of civil society and is achieved through electoral compatibility and majority voting. (Weber, p: 328-329)

1.2. Theory of the Origin of Government

The process by which states have evolved from the original form to the present form is a debate that is studied in both political science and political philosophy. Of course, it is obvious that this discussion is originally related to ethnographic and anthropological sciences. However, due to the ambiguity of the past and distant human history, the discussion has entered the field of theoretical reflections (Gilchrist, 1938, p72)

1.2.1 Theory of Divine Origin

According to this theory, the state is created by God. The king is the vicegerent and representative of God. According to John Locke, "any legitimate power which one can exercise against another at any time and place is the power which God has ultimately bestowed upon him" (Lock, p. 72).

1.2.2. Theory of Force

According to this theory, the state is the product of the coercion that the stronger exerted on the weaker to subjugate them. In this way, the will of the group or the upper class is imposed on the lower group by law. In other words, government is the product of aggression, the product of human aggression. The beginning of the state must be sought in the domination of man over man, in the conquest and subjugation of the weaker tribes, and in general in the domination of the powerful. The progressive growth of the tribe into a kingdom and a kingdom into an empire is nothing but the continuation of a process. (Leacock, p: 32)

1.2.3. Genetic Theory

This theory holds that the state is the product of the natural expansion of the family. Over time, according to the natural course of this expansion, several families emerged from one family. From the adoption of the families, villages were created and the villages expanded to a larger place of residence called the city, and the cities formed the government. But some authors believe that this theory is not justifiable. Obedience is the principle of the family and equality is the principle of the state. Therefore, it is inappropriate to consider the emergence of the state as a result of the expansion of the family. (Willoughby, p: 20)

1.2.4. Aristotle's Natural Theory

It is a theory that Aristotle expressed about the origin of the state, sometimes referred to as the natural theory of the origin of the state. According to Aristotle, the basis of state is in human nature. The government was created to meet human requirement. It is the first physiological or physical need that gave rise to the family. But man also needs food, clothing, shelter, or housing for life. Man realizes that he and his family cannot meet all these needs.

The basis of the family is not only physical, but also the family satisfies the needs of love, affection, emotional and intellectual. As a result of the natural process of expansion, the family becomes the dynasty. So government is the peak of the evolution of the natural process. (Aristotle, p: 4-5)

According to Aristotle, man differs from other living creatures in that he has logic and reason. These abilities allow humans to exchange ideas and participate in public life. (Ibid, p: 6)

1.3. Types of Government and Its Classification

The discussion of the types of government is a study of the types of government structures. Each system of government has set up an organization for itself to achieve goals such as welfare in society based on the order of this organization.

Aristotle classifies the types of government. Aristotle in his typology divides governments into six types, this hexagonal division is the result of two divisions, the first division is based on the exercise of power by an individual or a group of people or the majority, and the second division is based on those who exercise authority step in the direction of the people's good or seek their own interests (Copleston, p: 340).

Good types include royalty, Aristocracy Constitutional government and the corrupt and perverted forms of government include tyranny, oligarchy and democracy. Each is defined in the following lines. (Aristotle, pp: 61-62)

Royalty Government: According to Aristotle, it is: "a government that considers the public good and is exercised by one person" (ibid, p: 61).

Tyranny Government: The monarchy that deviates from the right path and deviates. The king should be tyrannical and rule with absolute tyranny (Ibid, p: 61).

Aristocracy: Aristocracy is the government chosen by a group of people because the best people rule or the goal is to provide the best for the country and its people (Ibid, p: 61).

Oligarchy: A corrupt type of aristocracy that deviates from the right path and deviates and the unjust and noble rich rule (Ibid, p: 61).

Constitutional Government: "It is a government that cares for the good and good of all and is governed by the majority" (Ibid, p: 62). So the platform of a noble and just moderate government is synonymous with real democracy in modern times. (Pazargad, 2003, vol. 1, p. 134) That is, the government that generally depends on the democratic legitimacy of the government to the extent of satisfaction with the people in power. Therefore, sovereignty belongs to those people who rule on the basis of political equality (Wheatly, 2003, p: 2).

Democratic Government: The government of the lower and poor class or the extremist democracy. This is a degenerate form of politics. Which falls out of the right path and deviates (Aristotle 2005, p. 154) (Pazargad,, 2003, vol. 1, p. 134).

2. The General Purpose of Mulla Sadra's Political Thought

Mulla Sadra Shirazi is a philosopher who entered the field of philosophy after the defeat of Peripatetic school in the face of Ghazali's attacks and the failure to promote the illuminationism entered the realm of philosophy.

He combined Greek philosophy, peripatetic school, illuminationism, theological and mystical thoughts, and established a new school of knowledge. In political philosophy, in addition to the natural need of the people for government, which is the Greek heritage, and explaining the need for a virtuous ruler and mentioning the characteristics of the type of ruler that is the peripatetic heritage, he introduced the element of governorship inspired by Shiite mystical thought.

What seems necessary in this regard is to explain the main context of social thought in Muslim philosophers in general and in Mulla Sadra in particular. This brief explanation depends on the relationship between this world and the hereafter.

The world is the violation of the hereafter and the name for living in this world. Hence, when we speak of the world, we mean that life in this world, which is opposed to the life of the hereafter. (Ibn Manzoor, vol. 4, p. 420)

According to the Qur'an, if we want to look at the relationship between this world and the hereafter, then the world is a transient and unstable thing on the one hand (Isra', verse 18) on the other hand, the reasons for man's disregard for the truth of the world are obvious, but many people they give it originality and neglect the hereafter. (Romans, verse 7) Therefore, the lack of originality and worthlessness of the world is not an independent matter, but this assessment is according to its relation to the hereafter.

But if man realizes the pre-eminent truth of the world, he will realize what a huge role it plays in human life. According to the Qur'an, the life of this world has a purpose that man must know (Momenun, verses 112-115). This purpose is to prepare man for eternity. Therefore, one should not be satisfied only with the appearance of the world, but also the inner world that should be known. (Rome, verse 7)

Anyway, human worldly life is associated with difficulties and hardships. The responsibility of man in this world is to create human perfections in him and to add to it successively, he must make the divine names virtuous in his essence (Al-Mu'minun, verses 112 to 114). In a word, prepare yourself for eternal blissful life by using the facilities of the world.

On this Islamic and Quranic teaching, Mulla Sadra applies the philosophical insight and the element of substantive motion in the following concise expression.

The world itself is one of the houses of seekers to God. For the soul, there are houses and stages, first the level of monsters, then the stage of physicality, then the stage of solidity, then the stage of vegetation, then the stage of animalism, and finally the stage of humanity (Mulla Sadra, 2006, p. 493).

According to the above, the goal of Mulla Sadra and other Muslim philosophers and thinkers, in political, moral or Metaphysics, has been to seek eternal happiness. This is a teaching they learned from the heart of the Qur'an and hadiths.

This is why the sage Mulla Sadra has included the discussion of politics in the first journey, that is, "Travel from creation to the truth " Because the seeker's goal in this journey is to put aside his physical interests and the veils of darkness in order to become worthy of the position of the Caliph of God. (Mulla Sadra, 1981, p. 80)

3. The Origin of Government from Mulla Sadra's Point of View

The idea that Man is naturally social is common among Islamic philosophers. Perhaps Farabi is the first person to discuss this in detail in his political philosophy. He says, "Every human being is created by nature, which, both in their existential consistency and in attaining the highest possible perfections, need many things, each of which alone cannot be responsible for doing those things, but in doing so, there

was a need for a group, each of which was responsible for doing something of its necessity, and each human being was in this state and condition in relation to each other.

And this is why it was not possible for any human being to attain the perfection that natural nature has bestowed upon him, except through the community, communities, and gatherings of many groups that help each other ... thus all that is included in that community. They have risen up for it and done something, to gather so that for each individual, all his needs, which he needed both in the consistency of existence and natural life, and in reaching perfection, will be provided" (Farabi, 1995, p. 161- 162).

Mulla Sadra's speech is according to Farabi's manner and inspired by him is that man has no independence in his livelihood and is dependent on other human beings. He states in this regard, "Man in his existence and survival cannot be self-sufficient and without the need for other people. Because his type is not unique to one person, unlike the minds and souls, each of which is unique to one person. Therefore, human beings need civilization, society and cooperation in managing their lives" (Mulla Sadra, 2006, 491).

Now, the world is a home for seekers of God to use its facilities to realize the names of the God in their weak existence. And to achieve this goal, it needs to establish a government. This government needs a ruler who has the necessary competencies. The statement is detailed in the following statement.

Since these matters include all human beings and the ultimate purpose of creation is to lead all human beings to the divine neighborhood and the dignity of His care and mercy; and on the other hand, man is a selfish creature. "So if the matter of life in human beings is neglected and suspended and there is no fair policy among them regarding the division of lands and places and property and the allocation of any part of them to a specific person according to the rights and positive laws; At any moment, matter of life and livelihood becomes difficult for them and work leads to war and strife and fighting and this issue diverts them from the path and worship of God and deprives them of the remembrance of God "(Mulla Sadra, 2006, p. 494

Based on the above, Mulla Sadra concludes that he must be the legislator of the Religious law (shariat) among the people in order to teach them the laws of ownership and appropriations regarding property, exchanges for disputes, and the division of inheritances and the distribution of spoils of war and alms.

From the point of view of Mulla SadraShirazi, the origin of the state is from this angle of human development towards the realization of God's names. But for the beginning and origin of government, it relies on the fact that the human is social being, whose life is only within society and civilization. Hence, Mulla Sadra's view is different from the common and Aristotelian view of human is social being. (Mulla Sadra, 2006, 491)

4. The Origin of the Legitimacy of the Political Ruler from Mulla Sadra's Point of View

Mulla Sadra, because he connects the purpose of government and politics with the purpose of human creation and divine closeness and as his expression will be elaborated, considers man as a social being by nature. On this account, he entrusts politics to the Religious law (shariat). In this view, social man has political power at various levels. But its application is limited to criteria that can satisfy human values. Therefore, the exercise of power has no absolute legitimacy, and is only legitimate if it serves the protection of transcendent values. This is why Mulla Sadra considers the prophet to be the ruling priority of the society. " Prophet is obliged to guide the people to repelling corruption from the sanctity of religion, law and the country" (Mulla Sadra, 2006, p. 494).

In this way, politics finds meaning within the heart of Religious law (Shariat), and one of the duties of the guardian of Shariat, the Prophet, is to govern society. According to SadraShirazi, the relation of prophecy to Sharia is like the soul to the body. If we consider politics independent of the Religious law (shariat), it will be like a body that lacks a soul. (Mulla Sadra, 2005, p. 426)

Mulla Sadra argues for the establishment of politics in the embrace of Religious law (shariat): If politics becomes subject to Religious law (shariat) and the appearance of the world is subjugated to the inner world and the senses are overshadowed by the peace of reason " at this time, man is the comfort of troublesome affairs and the attainment of virtue that draws him to the good deeds and perfections that are acquired by good means, and every day that passes with this blessing is better than the previous day"(Mulla Sadra, 2006, p. 497).

"But if the opposite is the case and politics does not follow the Religious law (shariat), and his feelings prevail over the opinions of all, then man's trust and confidence in the higher causes of existence will be destroyed and he will take care of affairs and immediate and material causes. And he submits to the same things. As the kings think that the survival of their rule and the benefit of the people depends on these material matters, but they do not know that if they neglect to establish Gods order and devote all their time to tangible matters and complete the share of the noble part of their existence (soul) and prevent its education. the team and guardian of the world, the existence of the Holy God, acts against them in order to return what has been corrupted from the operating system and returned to its position" (Mulla Sadra, 2006, p. 497).

The world is a home for seekers of God to use its facilities to realize the names of the God in their weak existence. And to achieve this goal, it needs to establish a government. This government needs a ruler who has the necessary competencies. The statement is detailed in the following statement.

Since these matters include all human beings, and the ultimate purpose of creation is to lead all human beings to the divine and divine dignity, His care and mercy; and on the other hand, man is a selfish and self-loving creature. "Therefore, if the matter of life in human beings is neglected and there is no fair policy among them regarding the division of lands, places, property and the allocation of any part of them to a specific person according to the rights and laws in question; Every matter of life and livelihood becomes difficult for them and the work leads to war and strife, and this issue diverts them from the path and worship of God and deprives them of the remembrance of God."(Mulla Sadra, 2006, p. 494).

Based on the above, Mulla Sadra concludes that he must be the legislator of the Religious law (shariat) among the people in order to teach them the laws of property and appropriations regarding property, exchanges for disputes, marriage and the division of inheritances and the distribution of spoils of war and alms.

According to Mulla Sadra, like other Islamic thinkers, only prophets have the right to rely on the position of society. Because wisdom finds meaning along with justice. He considers correct thinking and beneficial knowledge along with good morals and self-purification and exaltation of the soul as a necessary condition and believes that the first head of Medina should have the rank of divine caliphate and deserve the presidency of the people and the mission of God. Such is the person who has reached the status of comprehensiveness in the three intellectual, soul and senses origins. For this reason, it deserves the comprehensive manifestation of the divine names.

The guarantor of this behavior is his conduct and constant care, which is reflected in the four journeys. The first three trips of the four journeys provide the necessary preparations to reach the leadership stage. After the successful completion of these three stages, the fourth stage comes, which is the guidance and leadership of the people. According to Mulla Sadra, after knowing God and acting in

His way, reaching perfection, man can enter the social and political life and reform things (Mulla Sadra, 1979, pp. 111-112).

Mulla Sadra considers the existence of such a person necessary to lead the society in order to implement the laws mentioned in the Religious law (shariat) regarding the collective life of human beings such as property, disputes and jihad, and to guide human beings to remove the causes of corruption from the sanctity of religion, Religious law (shariat) and the country. (Mulla Sadra, 2006, p. 474) In his other book, he mentions the origin and resurrection of the divine caliph for the first time as a prophet who encourages and invites people to follow the divine law and the rules of worship and society. In another stage, he introduces the Imams and scholars as caliphs and states that just as the angel is the mediator between God and the Prophet and the Prophet is the mediator between the angel and the saints who are the infallible Imams. They are also the mediators between the Prophet and the scholars and the scholars are mediator between them and other people. (Mulla Sadra, 2008, pp. 614-615)

However, such an Imam of the society and the head of the government must be accepted by the members of the society. "The existence of the Imam is a favor, whether he possesses or not ... Occupying is another favor, and its absence is due to the servants and the nature of their authority, so that they despised him and abandoned his help, so they lost his favor is about himself" (Mulla Sadra, 1987, p. 468).

This is why Sadr al-Muta'allehin distinguishes between the characteristics and circumstances of the head of government. The explanation is that the conditions are subject to the status of proof and are considered necessary in terms of (first perfection). Attributes depend on the position of proof and constitute (secondary perfection).

Mulla Sadra in the deduction of ignorance gives an example in such a way that "the physician, due to his expertise and knowledge and his ability to treat patients is physician whether the disease exit or not; lack of patient does not interfere with his being a doctor. Also, the Imamate of the Imam and the philosophy of the philosopher and the greatness of the elders will not be degraded due to the lack of tools with which they fulfill their desires or due to the lack of people who are used to achieve their goals" (Mulla Sadra, 1961, 69).

According to SadraShirazi, the legitimacy of the Imamate of the Imam and the presidency of the first head of government is ensured in this way. That is, their knowledge and the cultivation and purity of their souls make them worthy of the rule of society. (Mulla Sadra, 1987, vol. 2, pp. 471-472)

Now, in this position, we will enumerate the characteristics and conditions of the head of government.

Conditions

- 1- Perfection in the power of reason and imagination to receive the revelatory effusions of reason
- 2- The power of language to express what he knows.
- 3- Guiding power to guide people to the deeds that lead to their happiness.
- 4- Physical strength for directing war and jihad

"This is the first president, the virtuous city, the virtuous mother, and the head of the whole earth." (Mulla Sadra, 1340, p. 483)

A person who wants to have these conditions must have twelve characteristics that are considered natural characteristics, which are:

- 1- It has all the members and strong members its members agree to follow the actions of manager.
- 2-That his understanding and imagination is good in what he hears and he understands everything that is said to him in the same way as he intends and in the same way that it is in the essence of the matter.
- 3- That his memory is strong and he does not forget what he understands and feels.
- 4-That he has a strong intelligence and instinct in such a way that reason guide him to meaning.
- 5- To be eloquent and to be able to clearly understand what he remembers to others.
- 6-One who loves science and wisdom to the extent that contemplation of reason does not make him bored. Effort and seriousness in understanding them did not bother him.
- 7- One who is not greedy for lusts and avoids corrupt games and pleasures.
- 8-Have a noble soul and love dignity, hate everything that is flawless and ashamed, and love it above all.
- 9-One who the dirham, the dinar and other worldly things worthless in his eyes.
- 10-One who loves justice and is hostile to oppression and its people. Treat your family and non-family fairly. Encourage them to. And grieve over the oppression of someone and seek revenge.
- 11-One who submits to the heart and goodness and beauty easily and avoids oppression and ugliness and is not subject to them.
- 12-One who his determination in what is worthy and strong is strong. Be strong-willed and not daring to be fearless. The combination of all these things in a human being is difficult, and seldom are people who are well versed in these attributes. (Mulla Sadra, 2008, pp. 618-619)

5-The Type of System of Favorable Sadra Government

Mulla Sadra did not discuss the type of government and he did not think about it and did not say anything explicitly. But in the case of Sadra's political system, it can be inferred that he may be a little closer to Constitutional government, or democracy in the contemporary and positive sense, because of his acceptance acceptability alongside legitimacy. But it does not quite correspond to it because the ruler receives legitimacy from God and not from collective acceptance. But in the preference between the monarchy and the aristocracy, it is perhaps more consistent with his view that in the time of the presence of the Prophet and the Imam, it is the most appropriate type of monarchy and is superior to the aristocracy. However, during the absence of the Infallibles, according to Mulla Sadra, legitimacy is the responsibility of the scholars. And he did not say anything about the preference of royalty or aristocracy during the absence of the Infallibles.

What is important for Sadra of Shiraz is that the divine laws must be enforced by a divine caliph. However, he did not comment on the fact that during the absence of the Infallibles, a scholar or a group of scholars would take over the government.

So he does not completely agree with the Constitutional government, but he agrees with the rule of the divine caliph, who has divine legitimacy and has gained collective acceptance.

6. General Points Obtained from Mulla Sadra's Political Thought

According to the main points mentioned in the section on the political views of Sadr al-Muta'allehin, the following points are obtained.

First, politics and governance are not the ultimate goal for him, but politics is the means by which the creation of God achieves the goal of his creation, which is the comprehensive realization of the names of God in his population.

The second is a social being, of course, and he is not aimless for the worldly life mentioned above, he lives in the heart of society and among people.

Third, social life necessitates that one be among the people rather than hostility, war, and justice, all of which hinder the realization of the purpose of divine creation; establish order and justice and establish peace.

Fourth, in view of the above, which led to the need for a government and a head of government; Inevitably, politics and governance take on a natural origin, and politics is no longer a contingency.

Fifth, because the government has a natural origin and the government needs someone to establish justice and order in society; According to the divine vision of Sadr al-Muta'allehin, the right to rule belongs only to God. Therefore, the ruler must have divine legitimacy, and he is the divine caliph, who in the first place the prophets and then the infallible imams and finally the religious scholars have this responsibility. Of course, it is necessary to mention two points in between.

First, legitimacy must come with acceptance. Second, the ruler must be adorned with spiritual and moral virtues, which, of course, are the divine caliphs.

Mulla Sadra may be a little closer to the Constitutional government in terms of accepting acceptance for the ruler. But he does not completely agree with it because he considers the legitimacy of the ruler to be correct from God and not from the people. In the presence of the prophets and the infallible Imams, the royalty rule is consistent with his opinion. But in the absence of the Infallibles, he did not discuss preference of aristocracy or royalty.

Conclusion

For Sadr al-Muta'allehin of Shiraz, politics is a means by which man achieves the goal of his creation, which is the creation of the divine names. But man reaches this goal through the passage of the world. The necessity of worldly life is the participation of all human beings to meet each other's needs, and in this way society is formed. From Mulla Sadra's point of view, human beings are inherently social beings, and for this formed society, there is a need for a ruler.

From the point of view of Sadr al-Muta'allehin, since politics is a means to the transcendent and divine purposes, then the ruler of society must have legitimacy from God and be allowed to rule by prophets, imams and caliphs in order to know the way to lead people to create divine names. This ruler must have desirable characteristics and be extensive in governing. For this reason, the common people do not have the right to appoint and legitimize a political ruler, although a legitimate ruler must also gain the approval of the people.

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