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## Power, knowledge and legitimacy in the Political Thought of Imam Mohammad Ghazali

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### Abstract:

Investigation and thinking on concepts such as knowledge, power and legitimacy is considered one of the most important subjects in this study. Till now, the concepts of knowledge and power by using Foucault's discourse on Ghazali political thought, have not studied by researchers And this is may be one of the innovations of this research. Of course, in this article we will act descriptive – analytical method and using Foucault's discourse concepts. So, Due to the position of each of these concepts in Islamic thought, Assessment the position of power, knowledge and legitimacy in the Ghazali political thought will be analyzed. The results that obtained during this study, investigate the position of knowledge, power and legitimacy in the political structure of Ghazali government. In Ghazali political thought, the concept of knowledge have the superior position in structure and form of his government and in this structure, Knowledge is in the service of the government and power; That this claim within the Ghazali intellectual framework observed for defining Esteslahy policy, But since Ghazali knows the greatness of caliph as a factor for the homage, formation and survival of the government and believes A special place for the ruler and king for community administration, In practice, says the primacy of power over knowledge so, getting out the legitimacy of power.

**Keywords:** Politics, Knowledge, Power, Legitimacy, Khalifa

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### Introduction

Sometimes investigating scholar's thoughts become the origin of many of the major developments in future time that that may have not been important in that time but over time, their importance will be obvious and sometimes causing a revolution in the political

system. Unfortunately, in the discussion of political thought in Islam, till now there isn't any classification works of of scholars and done many efforts in this regard by Iranian and foreign researchers. However, problems case studies are considered one of the most notable in this regard. (Ghaderi, 2013: 86)

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### Statement of the problem

Political theory in Islamic political thought, formed based on the primacy of practice over theory and vice versa or what was the basis of the legitimacy of political structures has been as a fundamental issue and conceptual dispute. Sunni scholars believed that the main condition of govern on the Muslim community after the death of the prophet based on companions of the prophet that according to this state and political power will be legitimacy, so governments and future Caliphs be forced because of the importance of authority that knowledge to take religious scholars for produce legitimacy. This thinking for the Islamic governments cause generate political thought in the Muslim community and promoted philosophy by knowledge, power and legitimacy in Islamic government. On of the scholars of Islam is Imam Muhammad Ghazali .Something in this research is going to be analyzed are investigating the concepts of knowledge, power and legitimacy in Ghazali political thought. On the other hand we want to investigate that how was the concepts of knowledge, power and legitimacy in formation of Ghazali political thought and interaction this political thought on formation rule of his time or may be in future time.

In this part, research questions are mentioned:

- 1-What is the relations between knowledge and power in Ghazali political thought toward Islamic government?
- 2-How expressed political of Gazali viewpoint. In this article, we will answer it.

### Literature research

Investigating some key words related to concepts and research components:

### Power

Power is the main concepts of political science that it means that it can give up every thing in any way. Having authority means a power that accepts legitimacy based on tradition or law.

Power in Foucault definition: Network is unequal relations and general framework of compulsory relations in the specific time and place. Power relations in Foucault definition go beyond necessary from the government. Because the government have extensive hardware it cannot occupy the total area of power relations so it can do just another power relations. Foucault believes in this harvest of power, is superstructure the government to a series of power networks. (Feyrahy, 2013:20)

### Knowledge

In the present survey the knowledge is political knowledge at the middle period.

Political science is divided in three main streams: Political Philosophy, Sunni political jurisprudence and Shiite political jurisprudence. The political knowledge that in the assessment of the existing views is raised about the relationship between power and knowledge is the practical reason or practical knowledge that is in Islamic tradition.

### Legitimacy

Legitimacy justification of governance, it means is the justification of command and obedience. The concept of legitimacy that originally means legality or legitimacy is one of the basic and fundamental concepts that any entity, whether political or non-political in connection with the scope of their performance needs the community in fact, no institution without some form of legitimacy cannot have creation, survival and continues.

The government, which is the highest political institution without legitimacy cannot be created or have durability and survive.

Max Weber's definition of legality: legitimacy means, "the degree to which based, institutions cost for themselves and knows the right and proper" (Ali Babaei, 2006: 319)

### **Policy**

"Politics is a science and technology department. On the other hand the participation of the people directly or indirectly, in government tasks, the leadership, fixed a bug, its purpose and content. (Halbi, 1996: 5)

Politics is an activity in the broadest sense that through which people creates their rules of life, maintain and modify. (Ab niki, 2012: 17)

"Politics affection to humans and aggregation them on the livelihood and know recorded them." (Ghaderi, 2011: 90)

### **Political Thought**

Political thought is "the attempt for setting goals that likely be achieved reasonable and determine tools that within reasonable limits can be expected would be achieving those goals." (Bashiriyeh: 1999: 17)

Leo Strauss believes: "Political Thought reflect on the vote-political interpretation of them and the order of political vote "imagination is concept or anything else that thinking about it, mind to be served and related to the basic principles politics." (Strauss, 1994: 5)

In this article, we will use the descriptive - analytic method but utilize Foucault's discourse words we will forward our discussion. So the concepts of power, knowledge and legitimacy achieve of Foucault just as the use of words and definitions but based on the analytical method examine their position that in fact, how Ghazali looked to this discussion and what was the viewpoint of these implica-

tions and how was his priority and prioritized?

### **Power and knowledge in Foucault's thought**

Foucault in his long-standing cognitive books exhibit theory of power, knowledge, he instead of considered structures the main issues, and he focused on power. Power like discourse does not belong to a specific agent such as government or groups with special interests; power pervades among the different social practices. Power shouldn't considered purely repressive but can also be productive; power makes discourses, knowledge, bodies and mentality. So power provide conditions of social phenomena. In the power produced the social world and things are separated and so relationships, find their own characteristics. (Jorgenson and Phillips, 2010: 36 & 37)

Foucault believes power, produces knowledge.... Power and knowledge are directly correlativity with each other.... No relationship of power without the establishment of a permanent realm of knowledge does not exist and no knowledge without the assumption and formation of power relations not be realized at the same moment. Thus, Foucault does not matter only the relationship of power – knowledge, but also analyze the role of this relationship in the society. He tries to show that how humans institutionalized through relations power - knowledge is organized and live under a specific discipline. Foucault's emphasis on the relationship between power and knowledge in the field of social power distribution. (Feyrahy, 2013: 59)

**Describe Foucault procedure discourse, explaining the concepts of knowledge, power and legitimacy**

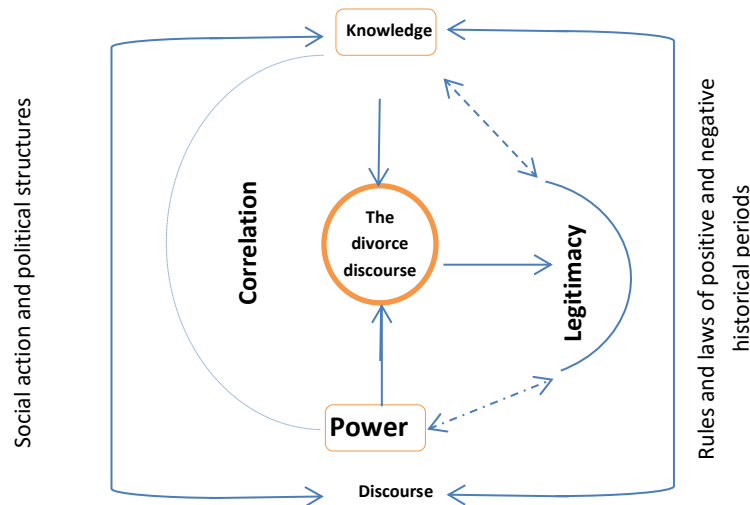
In Political Studies, discourse analysis extensively be applied and have a large share in analysis of political and intellectual system especially Foucault's discourse and surely is one of the most common and most controversial words in recent years, is "Conversation" that is considered in political science and philosophy over the other branches. Utilization of Foucaultian discourse for determining the relationship between knowledge and power not in terms of cause and effect relations, but also to explore the dialectical relationship between these concepts in the formation of social practices and political structures of the legitimate discourse of ideas is very important. From the perspective of the purpose and functions of the concept of discourse, and considering the characteristics of Foucauldian notion of discourse can be argued that:

Discussion is a key concepts, which shape the social, political philosophical thought in the second half of the twentieth

century the West, has an important role. It's in discourse that power and knowledge are grafted together. According to this, Conversation, transmits, produces and strengthening the power, on the other hand, ignored it. (Amini, 2011: 6)

Discourse "is with the power and anti-power"; a tool in the service of power and strength and defender of the status quo and at the same time fragile, immobile, static conformity, uniformity, stability and in this case, is transform to the protest and defiant discourse.

"Discourse" is gathering place of power and knowledge. Each particular field of knowledge in any particular period of history, having a positive and negative set of rules and laws, what can be or cannot be argued. The same rules and the conventions, which at the same time on both spoken and written ruling, "Discourse" the particular field in which specific historical period. (Burns, 1994: 8)



*Charts - Foucault's concept of discourse to explain the concepts of knowledge, power and legitimacy*

In fact from the perspective of the methodological, said that the importance of discourse is in this, the revealing power game sites have been determined. Discourses are not indicative of theoretical ideas about class positions, but are acts of power that are shaping the society and life. Therefore, the concept of discourse analysis, based on social and political actions, can be imagining three types of relationship between knowledge, power and legitimacy:

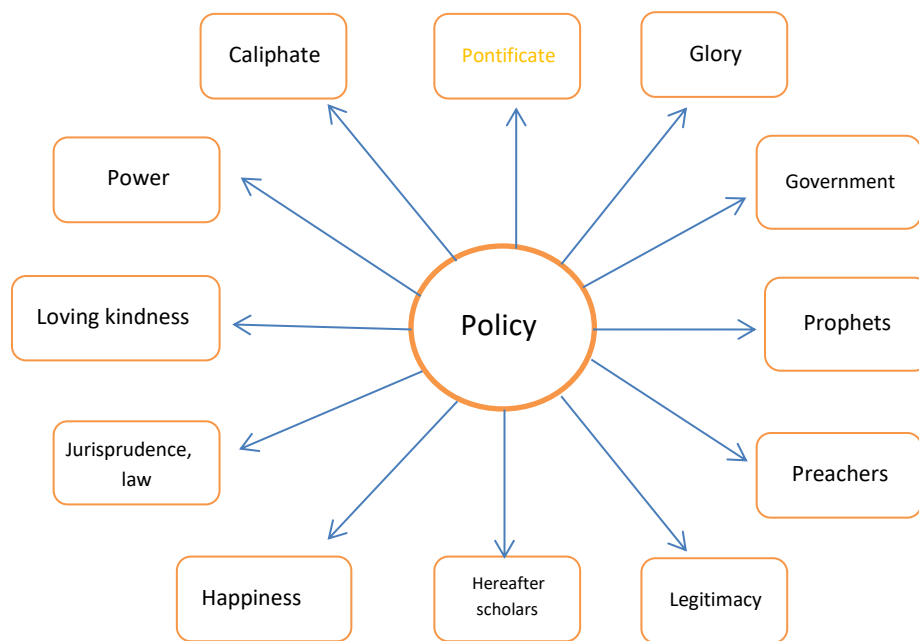
1. Knowledge is the basic framework that formation the structures of power and product knowledge.
2. Knowledge formed to justify the power and cause foundations of ac-

ceptance and legitimacy.

3. Or may be linked to the same effect of the socio-political structure have a kind of peaceful coexistence without any significant effect on each other.

### The discourse of Ghazali political thought

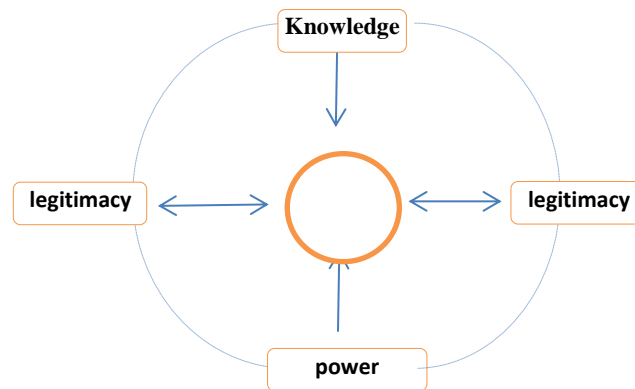
To explain the relationship between knowledge, power and legitimacy in Imam Mohammad Ghazali, put the concept of politics as the central signifier such as the rule, monarchy, leadership, prosperity, rule of law and the law as signifiers floating in the discourse, articulation and convergence of these concepts with the "other" analyzed and we studied discourse of the glory.



*Charts - conceptual model of Discourse political thought of Imam Mohammad Ghazali*

In fact, in this study, according to the discourse of Imam Mohammad Ghazali based on the characteristics of his believes, and also due to the social political actions on the other hand, we can say the concepts of dis-

course about the idea of Imam Mohammad Ghazali, formed of three relationship knowledge, power and legitimacy. Based on the conceptual model that describes the relationship can be explained as follows:



*Charts of the relationship between knowledge and power Ghazali thought*

### **Policy and position on Ghazali thought**

In general, Ghazali political thought is in three books: "Almostazhar", "Iqtisad and Alatqad" and "revival religious science" and in these books spoken about Policy and caliphate.

Ghazali in his book "Revival of religious science" that is the most important effect of the ruling Encyclopedia of Religious Sciences so begins thought about the definition and function of Policy.

According to him, the goal of Policy is to provide happiness of humankind in both worldly and otherworldly. In this book he introduces the world of religion subject to the system and introduce the world as a means to bring people to God. (Ghaderi: 99: 1991)

### **Four-stage of Policy**

1-First and highest is prophet government (prophets's Policy).Because the prophets are elect of God so they are best messengers. It should be noted that this policy isn't just for Prophet Muhammad but also all the prophets, regardless of the characteristics of age and his age, each one is the best proof of the wisdom of

creation, and the good men, Policy prophets with such a position is for all of people, both laity or properties. (Ghaderi, 2013:91)

2-In the next stage, have the Policy rulers such as kings, caliphs.

3- Third-order of politics is devoted to scholars. It should be known that scholars in the Ghazali have the high status and many roles in corruption or good of the people.

4- In the fourth, there is the preacher Policy. Preachers based on general admissions and without the depth of propositions have achieved and Education Establish an alignment with popular backend. In other words, the current lower his sentence only on the backend. (Ibid. 92)

### **Theoretical bases of Imamate, Caliphate, the reign of the political thought of Imam Mohammad Ghazali**

Ghazali is a scientist that thinking about concepts such as the Caliphate, Imamate and even politics, Imamate "caliphate" abstract theory about the caliphate Sunni natural that in this regard, there is disagreement with the

theory of Shiism. Ghazali knows dignity of the Caliphate commensurate with grace, stating companions the true grace of God and just the prophet aware of it. This principle contains general theory of Sunni Islam and how the companions climbed to the position of caliphate. According to Ghazali after monotheism, are the prophecy and the Caliphate and Imamate which includes the political-social system and provide a necessary condition for happiness of Muslims and hereafter. Imam or caliph, policy factor in the second place and so they are after the prophets. (Ghaderi, 2013: 94)

Ghazali describes the necessity intellectual leadership and the necessity to consider the legal obligation that derives from the will of Prophet Muhammad and consensus. Ghazali introduced consensus as a source of legislation is. (Qeshishyan Circus, 2015: 26)

Ghazali relies on the necessity of Imamate. This necessity is derived from religious duties wisdom within the framework of these beliefs can aid to develop leadership and necessity of material government. (Rosenthal, 2009: 35)

With regard to the argument that is necessity of Imam would say that leadership is necessary. (Tabatabai, 1993: 94)

### **Qualifying Conditions the Caliph in Ghazali political thought**

After proving the necessity of religious, caliphate from the perspective of Ghazali that considers necessary caliphate to rule of law, nor wisdom, investigate to the caliphate characteristics and in the book "almostazhari" tries to determine attributes for caliphate that is commensurate with contemporary needs and destinies. He considers three necessary conditions for the caliph: "parentage", "health" and "justice." He denied two necessity adjectives (courage and masculinity) for

perform jihad obligation and said that if the Caliph have the support and loyalty of the brave and mighty kings, he does not need these traits because they have those traits.

Similarly, the necessity of the adjective "vote" or "adequacy" means the ability to perform the tasks of statecraft and governance, and believes that as long as the Caliph advisor and trained on his own, socialize Muslims according to religious principles wisdom will be run. Ghazali provides another condition for the caliph that is "vera" means piety or fear of God. Caliph should, instead attention to worldly matters, try to reveal his secret life of piety and to thus avoid their citizens into following the commandments of God and His messenger encourage of sin.

### **The selection method of caliph**

1-One is an allegiance that a native contract with someone who appeared to be eligible for the caliphate, swear allegiance.

2- Consensus is sects of Islam that the base is religious not wisdom

3- The necessity of his choosing Imam, at the time of Ghazali, caliphate, wasn't generous, but only was the legitimacy of the power that gaining with force.

### **Principles of governance in the political thought of Imam Mohammad Ghazali?**

According to him, it is necessary existence of the state in society and the general tenets of the state and the caliphate theory was that the prophet didn't chosen a person as a successor and rightful Imam after the prophet is Abu Bakr and after him, was Umar, Uthman and Ali Ghazali says after monotheism, is prophethood, imamate and caliphate that this includes socio-political system Muslims And provides a necessary condition for the at-

tainment of eternal bliss, Imam and Caliph are as a policy factor in the second after the prophets and Ghazali believes to general theory of Sunni Islam and how to climb companions to caliphate status.

### Pluralization result

1- According to Ghazali's life can be summarized that Ghazali in terms of religious and political in his youth and middle age under the auspices of Nizam al-Mulk have done to strengthen the Shafi'i school's religious policies. During the transition and succession crisis of position of caliphate have supported because of religious and political. With the rise of the Ismaili risk, Ghazali as a Shafi'i jurist religion, pro-Caliphate and trained by Nizam Almlktmamy their efforts towards the intellectual battle with Batnyan. Supporter of Caliphate and trained Nizam al-Mulk directed all their efforts to the intellectual battle with Batnyan. And create closer ties with the institution of the caliphate with the death of Khwaja Ghazali and even late accommodations in Baghdad wrote the Al Batiniya Fazayeh book called Almo-stazhar.

2- The goal of policy in Ghazali viewpoint means human happiness in two worldly and otherworldly aspects. Another meaning of policy "responsible reforming the man for the transplantation of human social activities and assistance with decision-world settings to provide legitimate interest in the hereafter."

3- The policy that defining in Ghazali's viewpoint was more to the

concept of Esteslahy and divided in four steps:

Four-stage of policy:

A) The first and highest is the prophet governance (prophet's policy).

B) The next step covers the policy rulers of the caliphs such as king.

C) The third step related to scholars. Should knows that the scholars have the highest position to Ghazali and have many roles in corruption and good of the people.

D) In the fourth step is Preacher policy.

4- Imam is the caliphate and means he's Islamic community leader not that meaning of Imam is in the in the lexicon of Shia.

5- Ghazali investigated the necessity of intellectual leadership and at the end knows religious necessity.

6- Ghazali believes legitimacy and conditions allegiance of Imam:

The number of people swear allegiance to the Caliph (Imam) may be one person, If this man has been glory and his swear allegiance convey to the Caliph.

7- The glory, is being obeyed, the Imam is not obeyed, cannot accomplish its mission.

### Assessment of status of knowledge, power in the political thought of Imam Mohammad Ghazali

Assessment of the status of knowledge and power in the Ghazali structure political thought:

First, is understandable determining the relationship between knowledge and power, looking at the structure of political power in political thought and its relation with the question of the legality Ghazali?



Second, although al-Ghazali point to the dual structure of power and separation of the Caliphate and Monarchy, but in practice admits due to the ineffective role of Khalifa argued preserve peace and prevent chaos in society to the "sole power" and far superior to reign.

Third, obtaining legitimacy in this structure based on the position of power and knowledge makes sense of the track policy explanation. It refers in two statements:

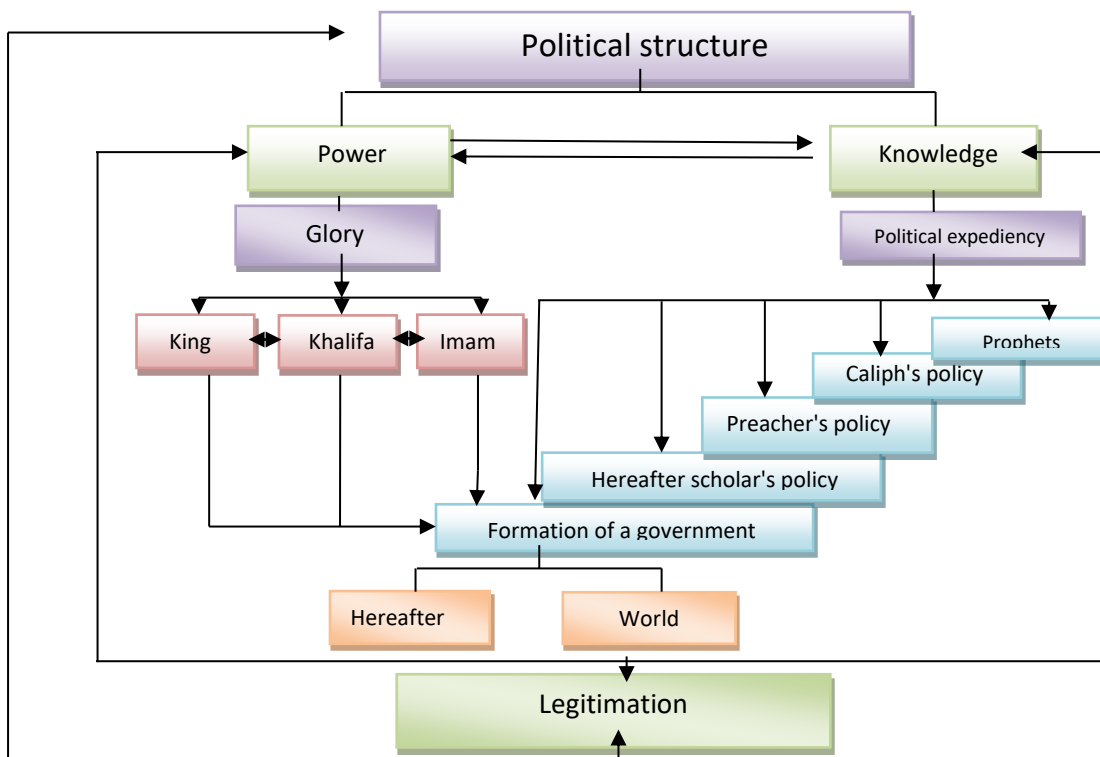
The first statement: Ghazali has pointed to the fourth policy that "prophet's policy" is on top of it and caliphate policy is after it and in the definition of Esteslahy policy knows the basis step for the Hereafter reform.so, caliphate have come together for the same mission that the policy is intended for prophets. From this perspective, the structure of political power and in Ghazali thought knowledge is prior to power

and power formed based on a single structure it means that power is product of knowledge.

The second statement: Hidden layers of Ghazali thought, is the statement that the initial impression of the power of the thinkers of the primacy of Ghazali thought calls into question.It based on that"have done calliphate legitimacy even with swear allegiance glory". As the mentioned in Imam conditioned the glory means is being obeyed when the Imam was not obeyed, can not accomplish his mission. On the other hand, king or Caliph must have the characteristics glory or otherwise with swear allegiance to a person that have great position the legitimacy will be attained.

Finally, according to statement previously, according to Ghazali thought, the conceptual model of knowledge, power and legitimacy in the thoughts of Imam Mohammad Ghazali can be presented on the charts:

*Chart- The conceptual model of knowledge, power and legitimacy in the political thought of Imam Mohammad Ghazali*



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