

Good Ruler in Political Thought of Najm Al-Din Razi

Mohammad Ali Tavana¹ & Yosouf Haghighi²

Abstract

Two macro views exist about the connection of mysticism and politics. One, attached an absolute distinction between them, another adjudicate on the partial and sometimes absolute overlap of them. Based on this recent attitude, it could be review on the thoughts of Najm al-Din Razi, the sighted policy mystic and the thinker of sixth and seventh Hegira century, and design this question: What are the subjects of his political mysticism? It seems that Najm al-Din Razi tries to introduce politics as the part of human intellectual-spiritual evolution process, with removal of inherent contradiction between wise and love, Therefore to join these together. Also, it seems that his political mysticism is about the good ruler. So he enumerates positive features (such as, Divine charisma, justice, equity, beneficence, patience, toleration, consult vulnerability, anti-corruption, pragmatism and moderation) and negative features (such as, separation from passion, arrogance, corruption, blasphemy, depravity, denier, rebellion, greed, anger and asthenia, extremes) for a good ruler which are underlie of change and intellectual-spiritual evolution of society.

Key words: political thought, Iran Middle age, Najm al-din Razi, political mysticism, good ruler.

Introduction

He relation between mysticism and politics is from complex issues of political thought in Islam – especially in middle age -. Does mysticism vote to give away from political world? Does mystics are no political thought? Before, mysticism and politics were thought two worlds apart. However; this view has serious advocates today. For example: Sayed Javad Tabatabai – researcher of Iran and Islam political thought – believed that mysticism and politics are two polar opposites (Tabatabai, 162:1387). It could be summed up his argument like:

- 1- Mysticism is individual and politics is social phenomenon.
- 2- Mysticism is moral and politics is amoral and sometimes immoral phenomenon.
- 3- Mysticism is metaphysical and politics is terrestrial phenomenon.
- 4- Mysticism is inward-oriented and politics is objectivist phenomenon.

Against, there is another attitude which sets overlap between mysticism and politics – whether general or particular way and whether is public or private -. From this view, mysticism not only includes cognition, but also deep love for God, being and man.

¹ Assistant Professor Of Politics In Yazd University, Iran. Tavana.mohammad@Yahoo.com, 03531233385

² M.A political science of Tehran university, Iran. haghghi128@yahoo.com, 0989173289099

Therefore IT could be helpful for manage community and setting of power relations. In the other hand, power has different levels in this attitude. Mysticism and politics are in one of the levels, which the best type of politics is spiritual politics.

From this point of view, political guidance of society is one of the levels of spiritual-moral evolution of perfect human. Perhaps could be said, among Islamic mystics in the middle age, Najm al-Din Razi is one of the most important advocates of recent view. Now, this question designed: what are the subjects of Najm al-Din Razi's political mysticism?

1. Political Mysticism (Erfan) Of Najm Al-Din Razi

It could be divided the courses of political thought in Iran, Islamic era (middle age) to the three main types of Shariatnameh (Jurisprudence and political speech), for instance rehabilitation of Ghazali, political philosophy (for example the votes of Farabi Utopia and Healing of Ibn Sina), and political Epistle (for example "Siasatnameh" Nizam al- Mulk Tusi. It could be identified more minor courses beside them like political history (Beyhaqi history, and Jahangoshaie Juwayni history), political mysticism (The path of God's Bondsmen of Najm al-Din Razi or Bayan discount of Azizuddin Nasafi. Among these political thought discourses, it could be attended less the political mysticism. So, this article tries to reflect political mysticism of Najm al-Din Razi who (573-654, 1177-1256) entitle to "Nurse" is one of the apprentice of Najm al-Din Razi who was founded the mysticism current of "Cebroyeh". From his most important work, it could be implied to "**The Path of God's Bondsmen: From Origin to Return**, Monarat al- Saerin and Maghamat al- Taerin, Bahr al-Haghaegh and al- Maani in Tafsir al-Saab al- Masani, more over to this work, it could be implied to two treatise of wise and love (Meayar al-Sedgh in Mesdagh al-Eshgh) and Asadi's Marmoozat in Davoodi Marmoozat. Many versions from Taavilat Najmieh were entered with different names and with the name of other writers in different world libraries (Ghasem Poor, 247:1392).

2. A good Ruler: The Attending Center Of Najm Razi's Political Mysticism

Najm al-Din Razi joins ancient Iran Idealism to the divine realism politics; he tries to remind the way of Ajam properties to kings of his time who were not religion aware kings by focusing on the political system of monarchy. In his political analysis, he knows the king suitable for manifestation of God's attributes by implicitly, and in this way, invites him to ancient idealism (Akbari Bayragh, 33:1388). In other words, Najm Razi tries to make an obstacle to the paradox right and wrong view by codifying his idealistic theory. For this goal, refers to the thought of Iran city-against the policy developers 'idea of Islamic era who was known the legitimacy of the monarchy dependent on the sentences and scribes-. He knows the king not only under God, but also the manifestation of God's glory and beauty traits (Tabatabai, 202:1372; 244:1387).

So mystic - political thought of Najm Razi, plans based on the Divine political system and the election of king from God. Therefore, the monarchy and the king considered the center of political, social, religious power. So Najm Razi advised the king to adapt correct governance practices. Najm al-Din in The Path of God's Bondsmen and Asadi's Marmoozat , in addition to knowing inadmissible tyrannical governance practices and knowing root of inelegance's existing governments, he suggests political- mystic pattern for universe and hereafter bliss of people. It means that Najm Razi thinks beyond anchorite and individual mortification, and designs the public process of mystic behaviors. In his opinion all of the king behavior, government factors and profession masters would considered as the part of Divine behaviors, if they were not based on negligence of God. He tries to provide a superior government pattern according to Quran and religious teachings and historical experience (Jokar, 106:1386).

2.1. The Characteristics Of A Good Ruler

It seems that the pattern of the good ruler of Najm Razi formed about the political entity of monarchy and the ruler. Initial, it can be founded the characteristics of the political entity (Monarchy) to Najm Razi. Perhaps, it can be said the first characteristic of the superior political entity (monarchy system) is the connection of religious and secular power. He cited this political system as the "state Rams"(Razi, 55:1379). The historical evidence of this political system is the government (monarchy) of Prophet David and Solomon. This political system takes not only the right of its religious and secular sovereignty from God, but also more than anything, is executing of right order. Another characteristic of political system to Najm Razi is evolvment. It means the political system can be fall and inexistency, also according to divine will, replace to another political system (Razi, 55:1379). The superior political system of Najm Razi has no life independent from God's. The source and destination of this political system is only God. It means that however; bears the task of the protection of creation (people), don't answer to them necessarily (Razi, 55:1379).

The special and main work of this political system is justice and religiosity; this political system not only bears implement of God command's task, but also should be provide nearness to God. According to Najm Razi monarchy is the biggest offering to God (Razi, 56:1379). Also, it seems the administration which is considered by Najm Razi, has the formation and institution such as ministry and judgment, like political system of ancient Iran (Eslami, 131:1381). So, this system is founded based on the work. However the king is responsible for the most important task in the system (Razi, 57:13379).

According to Najm Razi, if we considered the country like body, the king could be its heart and minister its mind, and the other categories and groups are its other organs which they are working together in coordination (Razi, 62:1379).

According to what was said, it seems that the political system of Najm al-Din is somehow similar to the ideal Iranian king's government. In Razi's thought the separation between political institution and the ruler is so difficult. According to this, perhaps it could be said everything which is planned as the characteristic of the good political system, is also included the good ruler. According to this, if the good political system has religious and secular power together, the good ruler as the one who is in the head of this political system should has religion and territory religious and political power together. Also, the good ruler should know the government is the gift that God give and retake (Razi, 56:1379). Additionally, the good ruler is obliged to execute the right commands and security of people's spiritual and worldly happiness. Therefore, the good ruler should have the special characteristics. The characteristics of the good ruler from Najm Razi's view divide to two categories: positive characteristics, negative characteristics.

2.1.1. Positive Characteristics Of A Good Ruler

Perhaps the first question about a good ruler is how to earn power of him; how does he rely on power? It seems that happiness plays the basic role. it seems that God granted the government one of his man because of his favor. According to this, Najm Razi knows sovereignty as the divine favor and gift (Razi, 54:1379). But the ruler should have the necessity merits and talents. It seems that the power itself solve the second problem. However; according to Najm Razi God give preference to some on others. So everyone who gains power is divine ruler. While this view is corroborated fatalism, it is containing the prevailing view in its inside that according to them, realization is representation of potential.

This view in different ways exists in classic world, whether Iranian or Islamic or Greek. For example: we can remind the virtue and board discussion in Plato's philosophy or realism of some Sunni theologians (which is considered each fact as the symbol of divine will). It seems that the political mysticism theory of Najm Razi grows in the context of the second sample (Sunni political speech). Anyway, these two problems (divine favor and thanks, and the ability of governing) joint together in a point (means gaining government). To put is simply, God deposits the king's talent in persons from the first, and when they gained power, had cleared that ability. Perhaps accordingly, he removes Qureshi condition of Imam from the condition of leadership and kingship (Razi, 49:1352).

This view accepts Stella theory implicitly, which is spread since Mu'awiya onwards in Islamic world and from Mavodi to Roozbahan Khonji agreed them. According to which was said, from Razi's view, the first condition of divine governing is gaining power. It seems Najm Razi prefers security to all things like other Sunni thinkers. So, everyone who gains power is divine ruler; although he isn't a good ruler necessarily. To become a good ruler, some conditions are required, which is the most important of them is respect for law and justice (Eslami, 134:1381; Razi, 414-417:1373). In the other words, perhaps it could explain the other characteristics of good ruler from Razi's view below the macro concepts of justice and law. In his opinion the good ruler (king) should adjust his relations in three aspects. Initial with himself; second with people and third with his God (Razi, 57:1379). At first, a good ruler should behave with himself by justice; how he would behave with others by justice (Razi, 57:1379).

However the ruler should not forget that the government (monarchy) is the biggest and most important work in this world; since the ruler bears vicar ship and vicarage of right (Razi, 57:1379). Accordingly, his monarchy is continuant of prophet prophecy, so it should preserve his status, importance and self-esteem. How should be relation of a good king with people? It seems that Najm Razi has the most emphasis on the relation of king and vassals. Here, justice is the basic condition. He introduces justice not only with the meaning of removal of the injustice, but also with the meaning of fairness. In general, a good ruler should be the oppressed shelter (Razi, 56:1379). Therefore, the good king not only should prevent from oppression against people, but also should restrain from them, and brings welfare and respect for various groups and social categories – especially vulnerable, dervishes, elderly, note, students and poor. Razi even wants the king to consider the identified right and benefits for these people and groups, in such a way that preserve their dignity (Razi, 58-5:1379).

In addition to preserve people's munificence, other characteristics which clear the meaning of justice (which Razi said) are tolerance and equality. To put it simply, vassals are as the kinsmen of king. So, Najm Razi expects a good ruler to have a good relation with vassals. Therefore, the country remains stable (Razi, 58:1379). He enumerates amnesty and violence together as the characteristics of a good ruler and expects the king to behave proportionate. It means the king should look at the vassals according the kindness and forgiveness and should have the violent confrontation with the people of sedition and heresy and should try in their discipline; fight enemies and punishes the oppressors, corrupts and criminals (Razi, 421:1373).

So, the fight against heresy is one of the ruler's main tasks (Razi, 56:1379). The fight against corruption is another characteristic of a good ruler. He should save the people from the evil of transgressors (Razi, 58:1379). It seems that fight against corruption provides the situation for meritocracy. Najm Razi not only fight with the banal, corrupt, oppressors,... for supply of public interest, but also give the opportunity of developing to righteous and make away the hypocritical friends from himself, to eradicate tyranny (Razi, 58:1379). The root of injustice is the hypocritical friends who gather around the king. It means a good ruler should know and distinguish friend and enemy (Razi, 59:1379). It seems that his strength for recognition friend and enemy, good and evil is divine light that has manifested in him, and has equipped him to intuition which is special for kings (Razi, 58:1379).

To put it simply, here we confront with the theory of divine will which was common in ancient Iran and reproduce to different types in the Islamic era. Najm Razi as the good ruler looks at the history as the learning lesson. Therefore, he writes to the king:

The ones, who do goodness, will remain a good name from him/ if he does evil in the world, will remain the bad name from him.

Get a lesson from the ancient king' status/ if you hear their story, you will be wise.

What you will see tomorrow, you are unaware today/ if see again, you will be wise due to seeing from the heart.

Any one will reap his harvest/ if you want, you can plant better your harvest today.

So, it seems Najm Razi not only recognize experimental reason, but also knows it as the opener of the heart (insight). Therefore, he introduces wisdom and watchfulness as the king's task implicitly (Razi, 60:1379). Also, it can be said that strap and foresight are another characteristics of the ideal ruler that Najm Razi acts thoughtfully, and sees this fate, doesn't involve of anger, arrogance and disappointment. Another characteristic is consultation, especially consultation with erudite, just, fair, honest, omniscient, skilled, pious minister who consider the public interests.

If you want your work to be so good, you should give it to a wise man.

The wise man knows anything, time give its rein to a wise man.

So, I read from Zoroaster that the wise man will be absolutely in heaven (Razi, 62:1379). As mentioned before, in Razi's opinion monarchy (government) is the highest craft on the earth, goodness and corruption of people is in the ruler's possession. If the ruler were valid, he would make the righteous people. In addition, if the ruler were corrupt, he could lead people to corruption (Razi, 62:1379). So, the role of ruler is more than people in their happiness and corruption. Therefore from Razi view, the ruler should be adorn to divine qualities and should be the sample of a perfect man in his society.

Razi enumerates knowledge as the ruler qualities and forces the ruler to use from scholars (Razi, 424:1366). Also, the good ruler should regulate his relation with God based on justice and beneficence. Here justice means truth and honesty; it means unifying appearance and reality (Razi, 60-61: 1379). Beneficence doesn't mean engaging king to obligation and recluse, it means follow up " people interests, solving people needs, making peace, removing corruption, saving people from cruel of oppressors ".

Then Razi believed servant of God means being in people's possession (Razi, 61:1379). To put it simply, nearness to God is possible by serving people. The ruler should be away from his passion. In general, he mentioned the ruler relation with his God depends on serving people and justice among them. In the other words, in his opinion the ruler should be put himself in country's possession, not the country in his possession (Razi, 320:1373). Najm Razi believed that regarding rights of Muslims is worship for the ruler and the ruler's attitude about sovereignty should be such that considers God as the supervisor on him.

2.1.2. Negative Characteristics of A Good Ruler

Najm Razi beside the positive characteristics of his ideal ruler, warns him from vices. We can introduce vices as the negative characteristics. Of course they should not enter in a good ruler's existence. Perhaps the first of them is passion. Not only the passion puts away the ruler from commandment, but also makes him as Pharaoh with the illusion of God. Also, passion leads the ruler to blasphemy and severe punishment (Razi, 56:1379). Other negative characteristics are depravity and denier (Razi, 57:1379). These vices lead to cruel of ruler on his ego more than anything. Another negative characteristic is MA monism which due to perish and notoriety of him. Then a good ruler should leave " greed world to not take over opportunists, emtemgayn and wicked to him. A good ruler knows that world is unfaithful (Razi, 59:1379). Another vice feature is arrogance and conceit. A worthy ruler doesn't look to himself and his country according to conceit, and doesn't worship according to arrogance and continuous misery. Stay away from anger and weakness, avoid extremes are the other characteristics of a worthy ruler who should be moderate anyway. Because people of intrigue and corruption not only don't be courageous, but also don't form corruption. Therefore, the good ruler don't exaggerate in policy so much to not be the people afraid and aversion, to prevail fear and hatred on the people and to not aggravated the passions that make plotted and schemed which leads to concerning country.

So, Razi writes: Don't do it, that of misery / lose them once.

Also, the ruler should not be duteous very much because awe of king and monarchy go away from the hearts, instigators and gangster become courageous, prevail injustice and born massive disorder (Razi, 63-64:1379). Also, the ideal king of Razi should be away from profusion, wastefulness, waste stinginess and miserliness, otherwise suffered from loss of worldly and hereafter. These characteristics not only bring notoriety for the ruler, but also force the people to rebellion and provide the condition for enemies' victory on the country. Now, what is the task of people for a divine ruler? People have to support and obey from this divine ruler. Razi was citing to prophetic traditions and Quran for assertion of his view. In addition, introduces the society ruler as the pure Imam applicable (Razi, 434:1373).

3. Conclusion

According to what said, Najm Razi – eminent mystic, scholar, commentator of sixth and seventh Hegira centuries- illustrates transcendental policy so as to form about the ruler himself and his administration. He puts the king in the same position with divine prophets and gives him thorough secular power and political power together. This ruler should be just like Iranian ideal king, should be provide security like Sunni caliph and should have divine happiness like Iranian idealistic king, and should be the manifestation of God's grace upon the people like Shia Imam, eventually should be the center of blessings earth like mystics.

In general, good and evil of people depend on his action. It seems that worthy ruler of Razi is different from platonic philosopher king and Islamic species in the Farabi thought – means president Medina- because philosopher king and the first president access to the full truth with the help of reason or revelation (speech or imagination), so it is innocent of wrongdoing and don't consider the ones whom don't see in the way of his idealistic aim.

However; the ruler of Najm Razi is expression of God' attributes on the earth, don't have the light for him, is not absolute truth. While he is worthy for the governing and become blissful. Not only don't have fear from consultation with the wise, but also is like other people before God. So, he is not unaware (ignorant) people and look at them according to the love, kindness, and justice. Also he is moderate like good politician Aristotle and lives in this terrestrial world, and learns from ancestors.

He is in the subject of passion like people. Hypocritical friends can deceive him. He could become anger, upset, arrogant, and hopeless like the other men. So, he is a king of the people. Although, this ruler is not opinionated like his similar in its history necessarily, he possesses secular and political authority. Not only doesn't devote religion on the politics, but also doesn't devote politics on the religion. He believes that religion and politics together is serving to the people, otherwise religious reckless is desolater of politics.

Resources

- Eslami, Jamileh (1381) **government in Razi's thought**, Bagher al- Oloom University, number 19.
- Akbari Beiri, Hasan (1388) "display of politics in Iranian mystics and literature", **humanism Faculty of Semnan university**, number 28.
- Jokar, Najaf (1386) "social procedure in literal and mystic works of Najm Razi", **social science and humanism magazine of Shiraz university**, number 51.
- Razi, Najm al-Din (1352) **Asadi Marmoozat in Davoodi Marmoozat**, with the trying of Mohammad Reza Shafiee Kadkani, Tehran: the institution of Islamic Studies Mac Gill University, Tehran branch.
- Razi, Najm al-din (1373) **The path of God's Bondsmen: From Origin to Return**, with the trying of Mohammad Amin Riahi, Tehran: scientific and cultural.
- Razi, Najm al-Din (1345) **love and wisdom booklet**, reformed by Taghi Tafazoli, Tehran: translation and publication of book institution.
- Razi, Najm al-Din (1366) **the path of God's Bondsmen: From Origin to Return**, with the trying of Mohammad Amin Riahi, Tehran: scientific and cultural.
- Razi, Najm al-Din (1379) **selective of the path of God's Bondsmen**, selection and report: Reza Anzali nejad, Tehran: Samt
- Ghasempour, Mohsen and Abootaleb Mokhtari (1392) "comparative analysis of mystic paraphrases of Najm al-Din Razi and Nezam Naishaboori" **Religions and Mystic**, number 2.