

Investigating the Impact of Power on Political Thought and Thinking after the Islamic Revolution of Iran

Research Article

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Abstract:

The concept of power is considered as one of the most critical concepts of political science. Some scholars and political researchers believe that political science is a science of obtaining and retaining power. Some people also believe that the ability to guarantee their will despite others' strength is called power. Of course, the comprehensive definition of the power that most thinkers think about is difficult, but what is presently more difficult in some ways is to express and analyze the differences between political think and political thought. In my opinion, political think and political thought are different. It can argue that political think is a set of single-person discussions of politics and political power that is still unorganized, standardized, and individually existing in the community or, in other words, is the political insights of each individual in the field of political power that can be called political think. However, the political thought is a step beyond the organization, organized and institutionalized political think, which is organized in a systematic, orderly, and knowledgeable manner to others. Another difference between the political think and political thought is the ability to answer and solve the problem of society; it seems, in light of Thomas Springs theory of solving the crisis in society; political think is in the first phase of the initial identification of crisis and thinking about it remains. However, what conveys a solution is that political thought is more specific, smarter, and vaguer. In contrast, political thought is more comprehensive and can be the number of people in society. Accordingly, the central question of this study is: what are the distinctions between political think and political thought? How can these differences be found concerning political power? The descriptive-analytical survey method and the theoretical framework for the Springs crisis resolution model will be used. After the revolution, political thought in Iran was so floating that it sometimes underwent astonishing changes. The language of thought and thinking was filled with contradiction. It was not possible for the academic community to properly understand this contradiction. Thus, political thought and thinking moved away from Iran's social sphere and could not find a wide popular base and meet Iran's social needs.

Keywords: Power, Political Think, Political Thought, Insight, Knowledge.

INTRODUCTION

The word "Think" is Arabic, and in Persian, it means "thought." Think or thought can only be found in humans, not in animals and other things. Almost all philosophers, thinkers and intellectuals believe that man is nothing but thought and if he finds the strength and the power to take the "mind" in general

from human beings, then nothing will have remained from him, and if something remains of him it is considered "his bones and roots and skin";

O brother, you are the same thought; the rest of you are bones and roots. As Rumi has said, and after him, "Mahatma Gandhi" in a short sentence described that "human is pure thought," the man from head to toe, with all his existence, has nothing

but think and thought; therefore, we all know that "Adam," "man" or "Humankind" is the superior creature. The best of all is Allah. Since "Adam is nothing but thought," Surely His existence is a great and supreme being, and superior to everything. His mind is his highest mental sensibility and is clear of all misery and miscalculations. "Thought" has been a mirror from the very beginning, which has been in the human body, and there is every kind of burgundy and dust on it. According to the above, it can be stated that there is a "Mind" in the essence and the brain and man's existence, but it is good and evil, right and wrong, to obtain it. It is said that the mind was from the beginning in man, because the well-known French philosopher Descartes, from the thought of his existence and the existence of the great God and the world, was particular that he believed in everything, including his famous "I think," "So I am" is all in the language and fluency of everything.

In today's societies, a variety of thought has been found in all the problems. Individuals with "individual minds," or collective, scientific, political, historical, artistic ideas, economic thought, inventive and exploratory thought, critical thinking, etc.

We are "Needing a thought" at all the moments, and without it, life is without meaning. Franklin, a Western thinker, believes that Adam can live for two minutes without air, two weeks without drinking water, three weeks without food, and a life without money, but he cannot live a "thoughtless" moment. Indeed, in today's world and the industrial and spiritual societies of humans, one thing can forever be a real servant of life: "thought".¹

As deep as possible, it should be noted that "thought" is an Arabic word followed by the philosophy expressed in human nature and can be acquired by subjects from its external environment. It can be concluded that these acquired concepts can be found in various cultural, social, and political spheres. However, according to the Persian meaning of the word, "Thought" should refer to the beautiful meanings of words in the rich Persian language, which gave the Arabic word in Persian more deeply and looks more than what it was said; Here, the term

"Thought" in terms of the writer, in the sense of a profound and knowledgeable sense of thought, occurs in various fields of science, and especially political science.

In the case of the scholars of logic, "Thought" is the result of two moves is defined: moving from the uninitiated to the information and from the information to the unknowingly desirable, to clarify the unknown. The late Muzaffar, more precisely, defined the concept as follows:

"Implementation of the practice of intelligence in the context of the enlightenment of the late"². The conduct of rational action in the present information in mind, to achieve its desirability. With these innovations, we re-comment on the central question of this article, which is: What are the distinctions between political think and political thought? So after answering this question, let us look at how these distinctions are made with political power? According to the author, one of the differences between political think and political thought is the ability to respond and solve the problem of society; according to *Thomas Springs's* theory of solving the crisis in society, political thought is more common, it can be more numerous and can be the number of people in the community; at the very early stages it means identifying the crisis and thinking about it, but what provides the solution is a political thought that is more specific, cleaner, and more limited. Focusing on the theoretical framework and specifying Springs' perspective in this context, we will compare the political think, political thought, and the distinctions of these two.

Conceptual framework

In this paper, we will use *Thomas Springs's* discussion as a theoretical framework to explain the outpoints of view. By conveying the logic of political theories, *Springs* has understood many of his political theories and their emergence; he believes that every human thought is a time-wise, in other words, every thinker reacts to the crisis of his time and searches for the problem. It is the first step in the four stages of the formation of political theory in Springs's theory. In the second stage, the thinker seeks to discover the cause of the formation of pain and addresses the problem. In the third stage, the

¹ Tasbihi, M. H. (1966). Thought and Thinking Issue. Masael-e- Iran, 1(36).

² Mozaffar, M. R. (2007). Al Mantigh (Vol. 4). Tehran: Esmaelian.

theorist considers perfect for designing a new political order based on new abilities and capabilities, and at the final stage is to provide a remedy and a solution to the problem; therefore, it can be said that the stages of the presentation of political theory usually follow this way. 1. Viewing the disorder; 2. Identifying its causes; 3. Providing solutions, and 4. The image of the revived society³. The theory of Thomas Springs provides an analysis and inference of the emergence of many political ideas. It is possible to analyze the stages of the emergence and formation of many of the political theories of most scholars within it. For Thomas Springs, to be thought of as a concept or variable, or intellectual product of a thinker, the mental product must have four characteristics: identifying crises and problems of the status quo, explaining why such failures, drawing a utopian or a perfect perfection, and in the final analysis of the practical norms of the utopia, designed to solve the problems, difficulties, and failures of the status quo⁴.

According to Springs, the first step in understanding a particular political theory is to know the problem and crisis from the theorist's perspective. The interpreter must start precisely from where the theorist has begun to present his theory. It is the point *Springs* calls "internal logic." According to *Springs*' practical logic, political thought is shaped in the context of a specific temporal and spatial situation. It is conceived to meet specific socioeconomic and social contexts of a particular historical period. In this sense, political votes, insights, or symbolic images provide a systematic policy that attempts to understand the elements of a good society and find benchmarks and solutions. To this approach, any "School of thought" or any "Political thinker," at any time and in the historical situation, as mentioned, goes through four stages in the course of its formation. First, "Observing the crisis," the second "Diagnosis of pain," the third "the provision of alternative situations," and the fourth "the presentation of a solution to the alternative situation." For example, the "Athenian Justice Crisis" found its answer to Plato's political system, which was the first response to disorder in society and ethics. *Farabi* wrote the utopian idea during the

caliphate crisis of the fourth century AH (Ibid). According to *Skinner*, any thinker is contemplating a particular historical situation and contemporary controversy. According to *Skinner*, the thinker faces a dilemma to say something in a given situation and provides a precise normative solution.

In the following, we will look more closely at the four stages of the formation of political thought from the perspective of *Thomas Springs* to make the author think that the difference between political think and thought is more significant. Thus, we will not first give the inhabitants the definition of political think and political thought and seek to derive definitions using the existing theoretical framework.

Political think and political thought under the framework of springs crisis solution theory

In this part of the paper, we will examine political think and political thought using the Sprague Dispute Resolution, to identify the possible differences between the two categories, which are usually used alternately. However, after describing the four stages of the sprawl theory, we will define the concepts discussed.

1. First step: Viewing and describing the crisis

At this stage, the thinker sees the crisis and tries to expand it. Springs believes that the stimulus to the emergence of political ideas is the problem of the crisis in society. In a period in which people have a sense of happiness and satisfaction with their lives, and there is no reason to complain about society, profound political opinions have not grown much⁵. Of course, it seems that all people in a society where there are a problem and a crisis can find out and think about the existence of a problem and a crisis. Political thought is a set of mental concerns that human beings are involved in dealing with issues affecting society and politics. This category can be considered as political thought. Political thought more often refers to "thought" as a thought, and in the first place does not result in a solution. It is a thought that is a point of distinction between humans and animals because man is trying to see or

³ Springs, T. (2010). Understanding political theories (F. Rajaei, Trans. M. Mattahed Ed. Vol. 1). Tehran: Agah.

⁵ Springs, T. (2010). Understanding political theories (F. Rajaei, Trans. M. Mattahed Ed. Vol. 1). Tehran: Agah.

encounter other objects and examples. The philosophy of these objects and objective instances has come to be understood. It has been the thought that philosophy has shaped science, that is, philosophy has been created as a way of thinking to concern itself with the human mind in terms of nature.

Thinking in the field of epistemology is meaningful. All people in the community can be considered as examples of thought. Though they differ in thinking, one cannot exclude anyone from the circle of thinking, since the individual has the power to decide on the quality of life, his initial need for thought is necessary and definitely without human thinking as a human being, he cannot have human life.

2. The second stage: the diagnosis of the crisis

At this stage, the researcher plays an analyst role; he needs to expand the suspicion within himself and look for the root cause of the problems that are often hidden⁶. The theorists, without clarifying and explaining the real causes of the irregularities, cannot offer suitable and sufficient suggestions, hence the division of outstanding schools of thought into political thought⁷. This part of the discussion is related to specific individuals and thinkers in society. It is no longer easy to accurately identify the root and leading causes of society's problems that can be overcome by all society members. Here is the point of view of political thought, which is "an attempt to set goals that are reasonably achievable and determine the means that can reasonably be expected to achieve those goals"⁸.

However, thought is a mental or intellectual action, but here when we define thought, it must have an epistemological and historical burden; that is, the definition should be such that it expresses Knowledge or science. Therefore, the meaning of thought is "The achievement and product of mental or intellectual endeavors that have logical coherence,

rational framework, basis and foundation, the ability to reason, value, and importance." This definition of thought is epistemological and historical. However, the meaning of the political extension here is attributed to politics. Politics has many meanings, but we regard politics as "participation or management of affairs related to the collective destiny of human beings, which are both in line with their interests and their effects." It fits for public affairs in such a way as to consider the interests of individuals and the community, and the dignity of those individuals or that community, which we consider to be the policy. Accordingly, political thought is the collection of achievements and intellectual products related to the management of public affairs, and it is related to the aggregate and destiny of the population.

In this regard, all matters relating to the common destiny of human beings and their interests, such as freedom, justice, power, government, ..., are in the political arena and are attributable to politics. (Dialogue of the Information of science and Knowledge with Mohammad Hossein Jamshidi⁹. "Thought" is the force that leads "science" to "knowledge." "Think" or "thought" is the effort of the power of thought according to reason and wisdom. It is a special force of man and not in the animal. Thinking or thought is only in something that cannot be achieved in human memory and hearts¹⁰. Also, what the individual perceives to the human being and the position of man in the world is considered political thought¹¹.

3. Third stage: the reconstruction of Medina/city-state

The political theorist attempts to present an ideal instead of observing disorder and crisis; for example, if he sees the problem of his community in alienation, he must present an image of an unmanifested society. Scholars and experts of every

⁶ Haghighat, S. S., & Hejazi, S. H. (2010). A critical look at the application of Springs crisis theory in political studies. *Oloum-e- Siyasi*, 49(1), 187-197.

⁷ Springs, T. (2010). *Understanding political theories* (F. Rajae, Trans. M. Mattahed Ed. Vol. 1). Tehran: Agah.

⁸ Bashirieh, H. (2016). *History of Political Thoughts in the Twentieth Century: Marxist Thoughts* (Vol. 1). Tehran: Ney.

⁹ Jamshidi, M. H. (2006). *The Face of Thought: The Methodology of Recognizing Political Thoughts* (Vol. 1). Tehran: Kolbeh-e- Marefat.

¹⁰ al-Esfahani, A. a.-Q. a.-H. i. M. a.-M. r. a.-G. (1992). *The individual in the stranger of the Qur'an* (Vol. 1). Damascus Beirut: Dar Al-Qalam, Al-Dar Al-Shamiya -

Bakhshaishi Ardestani, A. (2005). *The historical course of political thought in the West (from Plato to Nietzsche)* (Vol. 1). Tehran: Avay-e-Noor.

¹¹ Manouchehri, A. (2015). Political thought as interdisciplinary Knowledge: a narrative-paradigmatic narrative. *Interdisciplinary Studies in Humanities*, 7(2), 26.

age are looking for the root of the problem. Springs believes that political theorists begin to work on the political crises that the society is involved in, observing the disorder in political life. The theorist's aim to identify the problem of society (Springs, Op, cit,145).

Based on these features, political thought is an objective. Non-abstract solution derived from the political problems of the society, based on the process of thinking and analysis must be applied in the real world. In such a way that it can reduce the political problems and of the society, as well as thought must be capable of reasoning, that it has a satisfactory response to the challenges ahead and can be rehabilitated against future damage. Therefore, political thought is the mental effort and result of human thought, which, with its agility, claims to offer a new way to the existing or future political structure, to be able to overcome the existing or future problems by providing a practical and fundamental solution.

4. Step Four: Provide a solution

The fourth section of the theory is the image of society, which has been revived. In most cases, the image of a revived society, by debate, grows by observing irregularities and identifying the causes of that stage. The theorist in the next step portrays a society in which the problem is analyzed and illustrates an ideal political order that does not exist at its time. Finally, the turning point to the last stage of theorization, the theorist at this stage, offers suggestions and recommendations for political action that he thinks best resolves the problem (Ibid:147). Thus, the first stage of the *Springs* process can be shared between political think and political thought, but from the second stage onwards, what is happening is political thought, and political thought that can exist in the number of people in society; the power the cause, the solution, and the drawing of the alternative society will not be done.

One can say that there are three types of thought:

1. Thought for actuality.
2. Thought for the theories.
3. Thought for the forgiveness of credits.

The idea of acquiring self-evidences is more critical than its epistemological pre-eminence. Self-evidential is not present in their minds themselves, and their acquisition requires intellectual reflection and reflection. However, in this rational act, reason takes into account not only its previous Knowledge, but also its reality itself, and immediately considers its reality. It abstracts that conception or acknowledgment¹².

The third type of thought, falsifying credit, is of great practical importance in human life, especially human social life. Unlike the previous two types of thought, the thinker does not seek to discover reality, but to forge the necessary credits for his social life. There are two types of credit: literary and legal. Literary validity influences the feelings of the individual or society and is related to personal taste and mental affairs; however, legal validity is constructed for personal or social interest and is linked to the person's or society's behavioral aspect. The purpose of validation, the guidance of the individual, or society is toward expediency or away from the corruptor. Also, literary credibility does not materialize abroad. However, its psychological or cultural effect is realized, in which the meaning of practice does not correspond to a serious one; also, literary validity is not realized abroad, but its psychological or cultural effect is realized and in which the intended use does not correspond to the severe meaning. Since political credits are in the form of proper credits, we focus our attention on falsifying this form of credit. In this way of thinking, for necessary credits, the following steps can be identified:

1. Facing the problem that is needed.
2. Understanding the type of need (origin of credit); otherwise, it is not possible to get what is needed.
3. Choosing the goal of solving the problem; otherwise, it will not be possible to get what is needed.
4. Conscious movement among the facts to choose the source of validity; the source of

¹² Abdul Karimi, B. (1997). Thinking and politics (Vol. 1). Tehran: Elmi va Farhangi.

Ghaderi, H. (2016). Political Thoughts in the Twentieth Century (Vol. 1). Tehran: Samt.

validity is real. It has features and effects, like inventing something with similar effects. However, it has a nature commensurate with the type of need; it meets the need for the desired goal.

5. The imagination of a virtual person for the source of credit, identity with the type of need.
6. The abstraction of the concept of the documents above.

Thoughts for sub-credits have different ways:

1. Paying attention to the real effects of credit and denial and creditworthiness.
2. Logical inference, since rational deduction is not exclusive to the real propositions, although this logical inference in the relevant term is not a rationale.
3. Transfer the argumentation of the credits themselves to their origin¹³.

Each of these methods of thinking in credits has its stages, but there are two main stages:

1. Attention to the human and social life and to the discovery of the needs of such a life that is desirable thinkers.
2. Find the credits needed to meet these needs and forge these credits.

Given these issues, can we begin with the central issue of political think? What is political thought? What differences between these two categories may exist? Moreover, how does this differ with political power?

To answer these questions, we will analyze these concepts.

Political think and political thought

The political think is the Greek word theory, from which the word theory derives, means commenting, paying attention, and meditating. This is precisely what the great thinkers and others, as they have spent centuries discussing political theories, invite humankind. These thinkers learn how to approach a

person, which generally means the symbolic conception of generalized order (Springs, Op, Cit:139).

There are two basic types of theory. A theory (of the first type) is a bunch of theories of thought. However, the second type of theory is a collection of theories about the objective data observed in the universe. The first type of theory appears to be in the world-view. Such theories are so extensive that they are mostly inexorable and, therefore, unthinkable to their followers. On the other hand, advocates of a second type theory will never be allowed to make such a strong claim.

Instead of developing a theory about all human behaviors, a theorist seeks to assess some aspects of human behavior. However, it is likely to insist that such a theory can only be constructed by listing a wide range of theories of the second type. In a way, when all of them are considered together, it leads to the establishment of an excellent theory of human behavior. This second type of theory is often called micro or intermediate theory. However, the distinction between the micro-level and the middle level remains somewhat obscure¹⁴. The theory of the first type is the same as political thought, and the second type theory is the same as political think. Political think is universal. It may be the number of people in the community. However, political thought is a collection of philosophical beliefs directly related to the community's affairs, which is why it is more specific, narrower, and purer.

Of course, one should point out that in the books on political thought, less than what is being discussed is the definition of "political thought itself." However, some political thinkers have provided some definitions of it that some refer to for clarity:

French writer Raymond Aron defines political thought as "political thought is an attempt to reach goals that are reasonably achievable, and identify the means that can reasonably be expected to achieve those goals." However, *Leo Strauss* sees it as "contemplating political views or providing an interpretation of them and considers political judgment to be an "imagination, concept, or any

¹³ Larijani, S. (1991). *Religious Knowledge* (Vol. 1). Tehran: Book Translation and Publishing Center.

¹⁴ Stanford Cohen, A. (2010). *Theories of Revolution Based on Alvin Stanford Cohen's book* (A. Tayeb, Trans. Vol. 1). Tehran: Simia (affiliated with Simia Rosh Cultural and Artistic Institute).

other thing that is used to think about that mind and is linked to the fundamental principles of politics"¹⁵. In its strictest sense, political thought is not merely a statement about the state or the government and ruler¹⁶. Also, setting a framework that has reasonable goals and logical tools so that the thinker can reasonably discuss and express his / her opinions, thoughts, and take it out of the realm of mere opinions and personal preferences¹⁷. According to Hossein Bashiriyeh: "Political thoughts are shaping around the major social interests and affecting them, and they must examine the dialectic of thought and reality to receive them correctly. Political thought in any age, even if utopian or revolutionary, can only go too far beyond the interests of that age. Even the image of an imaginary society cannot be very different from the status quo. Utopia materials are also taken from existing or past situations. Thus, the conflicts, interests, and queues of the social and political forces in each age have a positive role in the formation and development of the political thoughts of that era (Bashirieh, Op, Cit, 132). While *Rajaei's* culture believes that "the continuous man deals with the incidents of monarchy, and has several things in front of them, or has a previous theory that is effective in this case, updates or refreshes the previous theory or introduces a theory. Every thought is against an incident, that is, in answering a question."; "Therefore, political thought is a human response to a completely human subject in the name of politics"; "Political thought as a part of the sphere of thought in the human endeavor to define his relationships with the outside, has always been associated with social life.

It seems that the following definitions are obtained in the following definition: "Purposeful wisdom of reason to define, analyze, explain and examine the political process in a coherent, justified, worthwhile, well-founded, and well-structured format" (Jamshidi, Op, Cit: 129). The political thought of a coherent product of political thought and the result of rational thinking about the political and the state of thought in the context of particular intellectual

traditions and individual tendencies. Of course, the purpose of political thought was not to seek the truth of politics but to find solutions to improve the efficiency, regulation, performance of the controversy, and Medina's better administration. "*Abu al-Qa'asem Taheri*, without giving a clear definition of political thought seeks to improve the efficiency of governance and better governance of the society, and the practical benefit of political thought is to improve the relationship between peoples and governments, the efficiency of governments, the restoration of people's rights, the clarification of the duties and responsibilities and the rights of peoples and governments, the use of policymaking Public and planning of the country. In this regard, *Bashiriyeh* believes that despite the high usage and use of the term "political thought," political thinkers have less to explain. There are controversies in the definitions (Bashirieh, Op Cit: 123).

The concept in question from the term "Political thought" is, to some extent, a generalized definition of Leo Strauss's terms, as mentioned above, as some scholars and writers have understood the general concept of the term. Accordingly, "Political thought" can also be defined as: "A set of meditations made by a thinker or propositions presented by a school is in the realm of the basic principles of politics"¹⁸. The existence of all these definitions, which has been adapted from the viewpoints of various foreign and domestic thinkers here, seems to be a more rigorous definition of Hatem. At the same time, he considers the essential part of political Knowledge to be the domain of political thought. He believes that "Despite all these definitions, *Ali Qaderi's* definition seems to be more expansive. While he considers the most important part of political Knowledge to be the field of political thought, he believes that "if we want to briefly but accurately state what political thought is? "Perhaps the most comprehensive definition of it is that political thought is a set of philosophical beliefs directly related to the administration of society"¹⁹. Careful attention to this definition's structure will strengthen our understanding of

¹⁵ Strauss, L. (1988). What is political philosophy? And other studies: University of Chicago Press.

¹⁶ Tabatabai, J. (2014). A Philosophical Introduction to the History of Political Thought in Iran (Vol. 1). Tehran: kavir.

¹⁷ Bakhshaishi Ardestani, Ahmad. (2007). The historical course of political thought in the West (from Plato to Nietzsche) (Vol. 1). Tehran: Avaye Noor.

¹⁸ Javadzadeh, A. (2014). Separation of two political thought positions: "fixed political thought" and "political model" Marefat-e-Siyasi, 6, 127-148.

¹⁹ Gaderi, Hatam. (2016). Political Thoughts in the Twentieth Century, (Vol. 1). Tehran: samt.

"Political thought." First, the genre of political thought is a set of philosophical beliefs in the sense that political thought is inherently philosophical (philosophical in the general sense of the word).

Moreover, this implies that the consistency of political thought does not follow the scientific method. First, the genus of political thought is a set of philosophical beliefs in the sense that political thought is mostly philosophical (philosophical in the general sense of the word). Naturally, this meaning is induced by the fact that the consistency of political thought does not follow scientific methods; In the sense that methodology emanates from philosophical methods rather than scientific methods. Second, political thought is directly linked to the affairs of the people. On this basis, many philosophical beliefs are out of the political path. However, political thought is in the circle of philosophical beliefs. This clause impedes the definition. Third, it is inherent in political thought, without ideology appearing in the definition of political thought.

Among the definitions given concerning political thought, the following features can be cited:

- Political thought, from the perspective of inclusion, is universal, general, and includes any reflection on politics, but it belongs to certain people.
- Anyone cannot offer political thought.
- Political thought is a collection of philosophical beliefs about politics.
- Political thought is the passage from the unknown to the information.
- Political thought is directly linked to the administration of society and people's affairs.
- Political thought is a critical solution to human society.
- Political thought aims to provide a precise solution to the problem, and it has an objective meaning.
- Political thought has an ideological character.
- Political thought is the result of thinking and analysis.
- Political thought is methodical.

Power, political think, and political thought

As mentioned above, the starting point is to examine the nature of political thought, in terms of the political community and its recognition. In general, political thought is a matter of understanding the confusion of political and social conditions. Political thinkers are always seeking to provide a way to present a comprehensive, complete, coherent picture of political life. The intellectual foundation, the social ideal, and the plight of thought are three crucial factors that separate the producers of their political and production of thought. Therefore, although the research methodology may be shared by the producers of political thought, underlying the intellectual and political means presented, they separate them²⁰.

Although political thought is a general concept that involves any thinking in the subject of politics and power, whether consciously or unknowingly and unconsciously, but the purpose of political thought is not the discovery of the truth of politics, but it is a reasonable attempt to find ways to increase efficiency, as well as better regulation and management of the society. The characteristic of political thought, in general, is normative and functional so that it distinguishes it from the political philosophy, which is somewhat abstract and requires a discovery of the facts²¹.

The purpose of political thought is to find ways to raise the efficiency of the political sphere and manage society better (Ravardzh, Op, Cit:154). To create a political community, complex institutions, mapping out ways to achieve the goal, providing a framework, establishing order, and ... the need for political thought and production of efficient thinking. It should be noted that political thoughts are not just academic subjects, but also linked to

²⁰ Ravardzh, A. (2013). A Comparative Comparison of the Political Thought of the Islamic Enlightenment Movement in Tunisia with the Islamic Revolution in Iran with Emphasis on the Political Thought of Rashid al-Ghannouchi and Imam Khomeini. (Ph,d), Imam Khomeini (Ruhollah al-Musawi al-Khomeini), Tehran.

²¹ Keshishian, G., & al, e. (2016). Proceedings of the conference "The process of Political Islam from Early Islam to 280 AH". Research Directorate of the Faculty of Law and Political Science, 1(1), 11.

political life, politics, and power, so their main aim is to understand the world of politics and to change the status quo towards desirability and improvement (Khajeh Sarvi & Ghorbani Atani, Op, Cit:141).

According to the following definitions, political thought can be considered a coherent product of political thought and the result of rational thinking about politics and government, in the context of specific intellectual traditions and individual tendencies. The political thought that emerges around the day's problems of society and politics brings practical solutions closer to solving the problems and organizing political order²². The most critical issues of political thought are the state and the basis of its expediency and corruption, homeland and nation, the principles and interests of this affiliation, domination, and force in the world and the motivation to deny it, and the way to the growth of generalism and globalism²³.

Quentin Skinner believes in this connection that every thinker thinks about a particular historical situation and contemporary controversy and intends to say something in a state of affairs that has problems and provides a specific normative solution (Manouchehri, Op, Cit:167). *Plamenatz* believes that political thought is "more than an explanation of society and government and more than justifying or denouncing the status quo." In his opinion, political thought is in the form of a relation between "the understanding of what a philosopher understands of what is human, that is, what is special about human existence, how it is located in the world, and what it seeks to do about how a person should act." Furthermore, how society should be understandable, according to him, political philosophy is a kind of answer to those questions that relate to human beings and other human beings who are in similar situations and whose science does not answer them"²⁴.

Of course, there are other approaches to explain what political thought is like to *Foucault's* genealogy. From a general perspective, he offers a radical

interpretation of the relationship between political philosophy and power. In his view, philosophy is a general method of domination in general, because "power" is not the subject of political philosophy, on the contrary, political philosophy is a matter of power and its result. Foucault made this point in the context of his discussion of the relationship between power and Knowledge. In his words, the main mechanisms of power have been accompanied by "the production of effective tools for shaping and accumulation," therefore, "power cannot be exercised except through the production of truth" (ibid:145). Since political thought is Knowledge; the sovereigns of power make and encourage political thought to steer and control the rulers. Concerning power, it seems that one who can think of power in society can be the owners of political thought, and the difference between political think and political thought is in the context of power.

Nevertheless, in the end, what is certain, is that the political thought and thinking are longitudinal, not in transverse of each other, that is, political thinking will take precedence over political thought. Every human being and, consequently, a community of intellectuals and a socially affiliated society will have a minimalistic political thought system, but this does not mean that it is necessarily the owner of political thought. Political thought is formed when some of the intellectual excellent of the society, in the specific circumstances, go through deliberate and organized thinking to escape the dilemma of any society, which results in the formation of political thought. Political thought is either to solve society's issues or to draw an ideal society that the owner of the thought is in the hope of achieving and encouraging the society to move towards it. In summarizing the existing discussions, we will present the issues raised above for a better explanation.

²² Khajeh Sarvi, G., & Ghorbani Atani, J. (2014). Analysis and typology of political thought in the contemporary history of Iran. *Oloum-e- Siyasi*, 2(1), 125.

²³ Mardih, M. (2015). *Fundamentals of Political Thought Criticism* (3 ed. Vol. 1). Tehran: Ney.

²⁴ Plamenatz, J. (1991). *Description and critique of Hegel's social and political philosophy* (Vol. 1). Tehran: Ney.

TABLE 1- Differences between political think and political thought (Based on the author's division in the paper)

Political think	Political thought
<ol style="list-style-type: none"> 1. The think is not necessarily spectacular 2. Think is in itself 3. The think of a person cannot always be appreciated 4. The think is not a criticism 5. The think is not understandable and recognizable 6. Political think is not sustainable 7. Political think has a personal use 8. Political think does not require philosophical understanding 9. Thinking does not require sophistication 10. We do not need to think about principles 11. Thinking is an inner sense 12. In thinking, we do not need to get the right results and answers 13. Political think, disorganized, not institutionalized and the individual will be available in the community 14. Political think is the political insight of each person in the field of power 15. Political think does not need to be codified 16. Political think is only at the stage of identifying the crisis and the dilemma of society 17. Political think is power 	<ol style="list-style-type: none"> 1. While thought can be seen 2. But the thought is over itself 3. The thought of a thought that is visible can be appreciated 4. Thought is judicious 5. The thought is understandable and recognizable 6. Political thought is persistent 7. Political thought can be used by many people 8. Political thought needs a philosophical understanding 9. The thought is a sophistication 10. We are thinking of principles 11. But thinking of an external sense 12. The thought is looking for an answer looking for garlic and trend 13. Political Thought step beyond regulation - Found It is more institutionalized than political think 14. Political thought is the political knowledge collection on power 15. Political thought is systematic and well-documented 16. Political thought focuses on identifying, causing, presenting solutions, and drawing an ideal society 17. Political thought is about gaining power

CONCLUSION

In this paper, we were trying to answer the questions we asked, and the main focus was on the central question of this research. In this regard, there are differences between political think and political thought, and some of them were raised. To complete the table discussions, the distinctions and differences between political think and thought were discussed. According to the author, political think and thought are different. It was assumed that political thought was a collection of people's thoughts about politics and political power that was

still not organized, institutionalized, and individually available in the community. In other words, the political insight of each can be called political thought in the field of political power. If political thought is a step further, more organized, and institutionalized than political think, it is in the form of a systematic, orderly, and knowledge-based approach to others. It was also argued that the other difference between political think and thought is in the ability to answer and solve the problem of society; to prove this, Thomas *Spragen's* theory was used to solve the crisis in society; using this theoretical framework can be expressed that political

think remains at the very early stages of identifying the crisis and thinking about it, but what constitutes a solution is a more specific, cleaner, and less political one. The study of this subject is based on the theoretical framework outlined in the answer to another question. How do these distinctions relate to political power? Based on the analysis, it can be concluded that as political thinking remains at the first stage of identifying the crisis, it cannot influence the power category. However, political thought can, by exercising power, provides a solution and draw up favorable conditions. Of course, one has to pay attention to the fact that in many cases, this power has led, through superiority, to legitimacy through authority and Knowledge and to become the authority. The category that is very pleasant to the governments and dramatically reduces their costs. Finally, it can be admitted that political thought is also the breadth of political life. Each society has a systematic organization that is more or less based on it. In contrast, political thought is both descriptive and normative. Descriptively, political thought identifies the most important actors, factors, and constructive frameworks of politics. It provides comprehensive descriptions of the actions and reactions that go beyond political rhetoric. Nevertheless, normatively, political thought plans and proposes a better life. By presenting political theories, the political thinker believes that the do's and don'ts of political and social affairs and norms and anti-norms should be planned in front of the people of the society so that the society can draw the desired perfection for the people of the society. In the aftermath of the Islamic Revolution, idealistic political thought changed its approach to conservative, technocratic approaches. During the presidency of Hashemi Rafsanjani, between 1988 and 1997, political thought was interpreted in the liberal strata and the West. During the presidency of *Hashemi Rafsanjani*, between 1988 and 1997, political thought was interpreted in the liberal strata and the West. This idea was not coherent enough to address the smallest social issues, such as religion and culture. The idea had no religious boundaries. Since it had a theoretical vacuum, it did not hesitate to borrow from other conflicting political currents, such as liberalism. In general, political thought and thinking in the political and economic spheres did not have an independent thought. They were still

accused of destroying both by trying to update political thought and justifying and adapting modern political thought. From 1997 to 2005 and during the presidency of *Seyyed Mohammad Khatami*, this passivity and incoherence caused the achievements of thought and technocratic thinking to take a purely political approach and be in an aura of pessimism, so it was soon forgotten. From 2005 to 2012, during the presidency of *Mahmoud Ahmadinejad*, political thought was, at best, an ideological movement whose most prominent figures were ideologues who did not produce political thought. At this point, political thought and thinking took on a populist aspect. Since 1392, during the presidency of *Hassan Rouhani*, political thought has once again taken a conservative and technocratic approach. Political thought in this period became much more complicated than its predecessors. This conservative current was not only unknown in principle but also contrary to popular belief. As a result, this generalism, politicization, and haste led political thought to turn to an ideological floating space rather than a coherent one. In the Iranian intellectual space, there has never been an intellectual closeness to the root of the problems, so that a thought can be made around it to become a tradition for the production of political thought. It can be said that the various political currents after the Islamic Revolution of Iran were not able to produce political Knowledge and political thought. The question of why these ideas are often referred to as political thought can be explained by the fact that many Iranian thinkers, both extensive and scattered, have commented on political thought. But the fundamental question is whether the problem and its roots have been properly discovered and based on scientific research to solve the problem that is being presented and ultimately lead it to the utopia? The use of Spring's research method was intended to show that perhaps in every thought, some or all of the stages of the formation of political thought or thinking can be found. Ideologies often have a limited expiration date and cannot replace political thinking in the long run for societies' academic needs. Secondly, the lack of intellectual productions should not be applied to any thought that has entered the category of politics and power in general and, in detail, the title of political thought. As mentioned, many of these thoughts have at least

some formal similarities to political thought. It is possible to find in them some and perhaps all that came as components of political thought and thinking. Still, in terms of content, they are far from the definition of political, though. It should be noted that such an application helps to cover the need for this field of thinking.