Policy from the Perspective of Imam Mohammad Ghazali


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Abstract

Meditations on political philosophy and addressing issues of power and governance in the field of Iranian and Islamic civilization have taken place during different periods of the various classes. Among these tribes, clans after two other important philosophers had active role in addressing this issue, a policy screenwriters and other Sufis. Although the origins of each are different, but both have resulted in the continuation of political thought. Imam Mohammad Ghazali, one of the characters involved in thinking and culture of the Muslim world. In honor of his personality and his work ever attempted, so that he is constantly criticized and rejected the ideas and opinions of others has been the focus of attention. Policy is the main way to understand the idea of Imam Mohammad Ghazali, because the policy makes the main aspects of his character. Ghazali policy is a policy that is based on the law and jurisprudence. Political thought of Imam Mohammad Ghazali has a close relationship with political, intellectual and social time is his own. According to him, the goal of policy, human happiness in this world and the Hereafter aspect. He is subject to the world's religious system and noted that the work of the world, but not to human actions consistency.

Keywords: Imam Mohammad Ghazali, politics, government, social conditions.
1. Introduction

In terms of political science, like art, science, guided by the government and absolute political realm beings who are able to build relationships, art and science of government, there is no limit to the realm of politics and policy have applied these concepts in the following. Where animals are policies such as bees and insects (McLean, 2002: 635). Would you say mystics and mystics have no knowledge of politics or foreign policy have? This means that if the insects with politics, mysticism, a fortiori, that there will be a policy; subject to all of its mystical dignity and the saints of God that should be at the top of the pyramid of power and the man on their right hand and lead them to God. They should not be alienated, but also necessary and appropriate that they seek happiness versions, so mystical notion of the separation of politics, not a mentality more and stemming from ignorance (Dalir, 2011: 146). Policy to economic policy, monetary, trade, regional etc. and definitions for each offer that does not negate any mysticism. To politics itself as an abstract concept that is less possessive each according to his political science scholars have defined, like Rafael knows the issues related to government policy (Shayanmehr, 2000: 1366-1367). It may be stated that: "political theory is not merely an academic interest, but are highly relevant scientific issues and domestic policy» (Springer, 1998: 23). Among scholars and writers, two tribes have paid more attention to the issue of policy. Policy developers and Sufis (Akbari Beiragh, 2009: 22) "Among the Sufis Although individualism and illuminations due to heart and intuition, mysticism is centered in Zahedan early centuries of Islam by ignoring the trappings of a world, have considered this in mind (Haghdar, 2003: 27)."Abu Hamed Mohammad ibn Mohammad Ghazali Tusi, theologians and great thinkers and writers and authors famous in Persian and Arabic. He was born in 450 AD in Tabran of Tus. "He died in Tus in the year 505 and was buried in Tabran." (Safa, 2001: 389) "Imam Mohammad Ghazali as iconoclastic, forward thinking and restorer of religion and politics scholar and critic of power, over a thousand years, yet in the history of Islamic thought during the presence of a thriving and exciting, He looked deep look into the category of politics and mysticism that appeared shell apart, and to penetrate the depths. "(Mahmudi, 1999: 155) Ghazali based on the relationship between religion and world politics to work "affection the people and rally them to help the livelihood and recorded knowing it" (Ghazali, 2007: 1/44) has defined, in his opinion, "politics" people's reform and social point link human activities and cooperation in the regulation of the world in order to provide legitimate use in the hereafter. This article is an analytical study and based on this type of research, library research and content analysis will be used and by studying books and articles have provided a comprehensive definition of the policy and its various aspects and we will review policy on thoughts of Imam Mohammad Ghazali.

2. Concept of policy

Policy to economic policy, monetary, trade, etc. regional divide and to offer any definition that does not negate that none mysticism (Shayanmehr, 2000: 366- 367). Scholars of political science politics as an abstract concept, each according to their own definition, Rafael knows the matters relating to government policy or Michael Oakeshott, handle public affairs group
of people who happen to come together or to order your choice and Paul Janet's part of political science, social science knows about these public institutions and principles of the rule is discussed. They have defined the policy, minus any possessive. Kathleen knows the politics of organized human society (ibid: 368). Duverger knows politics is essentially a struggle and a fight. Power to the people or groups who have it, allows its dominance over society rests and of this benefit and Parsons Politics of any kind of decision-making and mobilization of human resources to achieve a goal that society has defined and pursued. Others attempt to establish order and justice policy know (McLean, 2002: 632). In terms of political science, politics as art, science, guided by the government and absolute political realm beings who are able to build relationships, art and science of government, there is no limit to the realm of politics and have used these concepts in the following policy. Where animals are policies such as bees and insects (ibid: 635), would you say mystics and mystics have no knowledge of politics or foreign policy have? That is, if the insects with politics, mysticism, a fortiori, that there will be a policy; that honor is subject to all of the mystical and divine authority that should be at the top of the pyramid of power and the man on their right hand and lead them to God. They should not be alienated, but also necessary and appropriate that they seek happiness versions, so mystical notion of the separation of politics, not a mentality more and stemming from ignorance. (Dalir, 2011: 146)

3. Political situation of Ghazali Era

The concept of "reform and change from below" and "change and revolution from above", one of the concepts that formed the first government have entered into the realm of thought. Many scholars believe a lot of chaos, and misery deviation in any of the modes of governance, the rule of the people and thus, dealing with people comes authoritarian rulers. To cure this disorder must rule changed and improved and jurists and injustice leadership and take the helm of society. In Ghazali era rulers came to power in society and rely upon the throne of the tyrant they were always and despotism were the growth of the population. This rulers of the assembly facilities and community resources (such as your height, wealth, etc.) in their guns, the damage that they understand the community; because the accumulation of resources in the hands of the few, and deprived the majority of the members of society, causing many vices, moral, social, political and cultural. In other words, people to live, a minimum of resources and community facilities they need and find it anywhere and to anyone, there are flooded. Members of the community when these resources to pre-empt the ruling in or ruling inner circle saw, the need to provide at least it should be approached closer and ideologies of the ruling tyrant, ethics, such as flattery, lies, theft and envy (belief in no limit) promoted in the community. So, authoritarian dictatorship with a series of customs in the society. Ghazali in an age where it lives, because of the many changes that occur inside and outside the Muslim community, is very jumpy. On the one hand because of the impressive Khalifa in the capital Baghdad, corruption and decadence of the court, unmarked name and without nominal squash, on the other hand, the risk of internal and external enemies of the ruling system, including Egyptian and Persian Ismailis the Crusaders, the Turks have always rocked the foundations of the monarchy. These factors will welcome the stability and unity of the Muslim community's decline; factors that should leave power struggle among generals, social and economic crises and religious strife added. "Imam Mohammed, the young first year after the death of his mentor, Al-Juwayni, with the help of glow reveals itself in the
fields of science, citizen attention to him, Nizam al-Mulk Tusi, the powerful minister of the Seljuk dynasty placed and Baghdad being appointed to a military school. Al-Mustazhir in a military special attention Ghazali Baghdad, the Abbasid caliph, and in recognition of the friendship that Imam Mohammad treatise "Al-Mostazharieh» and writes and is dedicated to him. Laoust in Baghdad as Ghazali position correctly points out that "social status Ghazali been deepened his political commitment; Ghazali as a military instructor and on the occasion of Ministers evening, he had a confidence that most characters as well as consult with him have done that in the event of serious in-depth policy was immersed »(Laoust, 1975: 106). The emergence of the crisis in the Ghazali and leave Baghdad cannot be considered devoid of political motives; so that the period of seclusion, he is not free from political concerns; concerns that the "revival of religion" can be seen, a work that was written in this period. After returning to Khurasan as well as the continuing political concerns and to the creation of the most important and the most extensive work of Imam Mohammadin politics, namely, «Nasihat al-Muluk» leads. On the other hand Wasatiya Shafi of Ghazali policy rooted in the way and manner Ash'ari Shafi'i, and on the other hand medley of "the religion of the Quran" and "religious argument" in his life. Imam Mohammadadas he says: "I am at a reasonable argument and the reason why it is appropriate, but the legal-religious in the Qur'an" (Ghazali, 1983: 12). Imam Mohammadad policy defines it as "politics, that is, to provide a livelihood and record the coming and helping each other to keep it" (Ghazali, 1994: 44). This definition can be summarized in two words: Writing, creating unity and reform the affairs in the interest (Mortazavi, 2010: 51). The two categories that Ghazali all the targets in the context of world politics in its wake, provides. Compilation and corrections, are devices that live in the home of the world "is not home to Camp" will make it easier; that harbor "provisions of the wise than to be busy and the world need sufficient magnitude" (Ghazali, 1972: 52-53). After Ghazali's interpretation of the world and its foresight science, the politics, the Sufi interpretation not home, politics as science cannot measure academic life of this world is original and has intrinsic value.

4. Policy from the perspective of Imam Mohammad Ghazali

To search for political thought Ghazali, according to the principles of his political thought and its inclusion in this paper, it seems important; because regardless of the fundamentals, review his political thought are incomplete and somewhat impossible. These principles include:

1- Islamic worldview
2- Science Policy at the time of Ghazali (Ghaderi, 1991: 88).

Ghazali's view, the above considerations can ignore any policy, a policy that has led man to imperfect societies and makes him perish. Finally, Ghazali political thought has to be a combination of "realism" and "idealism". For this reason, when the theoretical and practical features and attributes talked about his ruler and how to choose an idealistic; because of this, none of the rulers of his time completely to be seen but when the elements are stylized and inhibitors of such scholars, jurists and education and they are essential for the prosperity of society and prevent tyranny knows a realist (Atarzadeh, 2009: 77).
4.1. Brokers of Policy Arena

The obligation of the ruling Ghazali (Imam) belonging to the Ash'ari school. The necessity of Imamate because it is important that other serious issues such as the political power base and the question of unity or plurality of the government and ruling it out branch. Ghazali believes that the caliphate should be considered in terms of logical necessity, but the necessity of it as a duty, stemming from religion. Ghazali's major arguments around the issue of government jobs and bypasses public duties. The tasks and jobs if there is found to exist at the head of his community. Imam source of any political legitimacy. Ghazali to prove his theory for several reasons:

A. Consensus: All schools and Islamic religions have recognized the Imamate.
B. Approach companions of the Prophet: Immediately after the Prophet, governing chose.
C. Necessity of select Imam: Although reason cannot make religious duty. (Ghazali, 2007: 105).

According to Ghazali, Imam or Sultan compliance with and implementation of the action following ten principles can accomplish your tasks in the right way:

1- Ruling must be empathic introspection is, in any event, that comes to replace his vassal.
2- Crushing people's demands and meet them worship does not count either.
3- He should be moderate life, and your community does not drown gifts and passions.
4- Governance, rather than radicalism and rigor, adaptability to spend.
5- In the framework of the law must have popular legitimacy and to do this, refer to the popular vote is not permitted by the governor; because people fear openly expressing their opinions, but also indirectly by officers and trustees should be the ruler of the people polled.
6- The dilemma misplaced satisfy the demands of the people and obey God, by obeying the Lord's because of this and in the end, people are pleased.
7- Does not count style to govern the people, because not only the ruling obliged to do tasks that people know, but people should be able to handle assignments. If so, lucky, otherwise it will be the alternative.
8- Ruling must work on a conceptual framework and governance in the way of scholars and caliphs Rashid advantage.
9- Their ruling should not only wrong, but that structure should make his subordinates, including ministers, governors and others do not oppressive.
10- Imam must be meek-spirited, because the rule over others, anger and revenge on humans strengthens and have dominion over anyone needs is to overcome these two traits (Ghazali, 1994: 521-542).

4.2. Jurisconsult

Humans with animal traits and are sometimes forced to follow the instincts, the equity away and hostility and enmity arises, thus, the ruling requires that hostilities had to dismantle and equity back to the community. But the leader needs to be able to resort to the law, to clarify the legal status of individuals in society. Familiarity with this law, the jurists themselves. "And that the jurist was to rule the world through politics and by the people, because the ruling passions, not conflict, after Sultan al-Faqih teacher and guide him through policy to create and record their work discipline he has the stamina to be "(Ghazali, 1989: 154).
Ghazali many scholars put forward in this area. However, even though the jurist Ghazali not deny the importance of jurisprudence can the righteous of the world. In his view, the jurist If with all your tasks done efficiently, it can only be modified with the ruler's appearance and properties of Commons and when in this work is successful, "Abed", «Zahed», «the world of science Hereafter", "consciousness and the interests of the people" and "a disciple is pleasing to God" (ibid: 1/68).

4.3. Saleh and preachers scholars

Ghazali In general, scholars are divided into three categories:

1- Worldliness of the world and the Hereafter escape themselves and others miserable.
2- The universe appears to escape the world and the Hereafter demand that others may prosper, but his miserable.
3- Escape this world and the hereafter which makes the happiness of loving yourself and others.

According to Ghazali, scholars and righteous life are the signs and characteristics that distinguish them from scholars of world demand and if the scholars are the traits and characteristics of people, tasks efficiently can afford their bills. These features include:

1- Hereafter, does not put his knowledge as a tool for rent-seeking world.
2- Corresponded to the words and deeds of the hereafter together.
3- Science is busy with the Hereafter.
4- World righteous shall refrain in the life of luxury and avarice.
5- Rulers and kings of the world should refrain as much as possible.

Of course, this does not mean that the world should cope rulers to reform, because he believes the world should invite the rulers to good and forbidding evil, even to the detriment of all the world.

4.4. Highlights the role of education in politics

Ghazali tirelessly reminded of the importance of education and repeats. His first task is education of man to God knows as much as it counts on the front worship; because worship requires at least identify and knowledge. Political reform is impossible without the Reformation and Reformation thought needs repair. Therefore, the first task of political authorities, understanding the nature of science. Politics of religion since it requires that the sciences, continuing education policy specifies the purpose and the heart of public opinion ready to obey the religion and the state. But to what extent politics of secular needs? The problem is to shed light on this matter, that the Islamic Republic has always been far more human and precise classification and categorization-is being built. The science such as theology, but in a lower degree, it is assumed sufficiency. According to Ghazali, the secular sciences, if sufficient assumption that science is essential for earthly life. Sciences such as medicine, and general account, arts and crafts that life in society is impossible without them,
such as agriculture, textiles, tailoring, architecture and other arts and trades, should be under the responsibility of society and the natural representatives, the authorities and religious scholars, the natural flow take its course.

4.5. A second explanation of Ghazali’s views on politics

A feature of the evening Ghazali, sectarian strife, rampant sectarian conflicts and the intensification of religious fervor. In his life was tumultuous world of scholars, as well as the world of kings. If in the era of Buwayhid, Sunnis and Shiites in Baghdad lived in separate quarters and were always quarreling with each other, in the era of Ghazali even among the followers of different religious orthodoxy, clashes occurred. Ghazali also in terms of religion, personal beliefs was fanatic. But what was most preoccupied Ghazali, sectarian strife among the people of Khorasan and Jorjan that some disagreed in branches of religion; Like Hanafi and Shafei and some disagreed in principle with the Shiite opposition together were all together. Ghazali sectarian strife because of the laxity of belief and unbelief of the people and thus undermine the effectiveness of the religious affiliation and four groups responsible for this, saying: one, they were scholars in philosophy, the longer it went on the tail of Sufism, They are the people to faith and esoteric Ismaili read and fourth among people approach and deal with people who were known to scholars, the scholars and theologians. Ghazali crisis in society due to the diversity of intellectual and ideological chaos of the Islamic community saw that day, so that in his time Ashari, was excommunicated Hanbali, Hanbali Ash'ari Mu'tazilite Mu'tazilids Ash'ari. (Fakhouri, 1988: 588-587). The most important intellectual and ideological test other Ghazali time that the truth was faced with a problem, the contrast between the study of philosophy and religion, subject to humming in the history of political thought in the Muslim world and finally into the hands of Ghazali, one hand was resolved in favor of religion. In his famous book Tahafat Al-falsafeh that is written with the intention of breaking the back of philosophy in the Islamic world, that should raise the question of corruption that the influence of philosophy and skirts religion and discursive thinking it is threatened, be circumvented. Ghazali based on the policy conceived and hard attitude to the law, devastating attack on philosophy and thoughts were Mu'tazilism argument that amount, began and philosophical thought, reasoning and deliberation of its pervasive expansion of detention. Ghazali said the reason is not the only way to get to the truth. Of course, this does not mean that I have abandoned reason, Ghazali, but also the perception of truth through argument is not impossible but few believed that the way to reach the truth and this may be speculation inability to provide a path to true religion merely arguing in her skirt. Ghazali said: "Faith Sultan and Ruler of two watering the tree is watered and the governor should be given to these two sources and water points: The first is that the world is not home to the world headquarters and one passenger in the womb and the grave and Lahad his first home, his last home country after its headquarters. So wise was easy, wait a few days for eternal peace "(Ghazali, 1989: vol. 1, 13). With such an approach, Ghazali finds reliable communication between this world and the hereafter. His world based on Islamic sources, is considered a precursor hereafter: "the world is the next field." Hence, his politics, which looks like the original guide people in the world to come with Siri, comes into play; that policy has the task of mankind in the Hereafter, happiness in this world and the hereafter humans have caused. In other words, he knows the moral duty of politics to build a society where every type of political action is seen as a moral act; because in this case, the goal of any political
action and moral act, the happiness and prosperity of mankind. Ghazali positions and approaches making use of the principles of law and ethics in the field of politics, subtle and is exemplary in its kind. In Ahya Oloum Al-din, human fear of facing the world sees that there is strong emphasis on rationality, religion and what in the name of religion in society sees own time, to its credit, which does not match with ethical requirements, the Review puts. Ghazali period features including the importance of religious scholars. The scientists were believers on the one hand concern the public; because people feel that they need to solve their faith, on the other hand the caliphs and sultans were also required to religious scholars; because it is better than any other group could rule legitimized in the eyes of the general public (Atarzadeh, 2009: 61). Ghazali policy terms, the concept has been four times. This division four on the one hand and on the other hand refers to the ability or competence of those responsible for overseeing policies on the audience and their permeability areas. The links between scholars and audiences that would be modified:

1- The first and greatest of the prophets. Prophets to Ghazali, general, and all the prophets are included. Because God's chosen prophets, messengers and guides are the best. By and through their religious meaning and interpretation of the language and behavior. With the vision of the prophets of all men, whether policy or public properties as well as appearances on the covers and inside them. According to Ghazali religious policy shows the prophets default.

2- In order that policy later rulers such as kings, caliphs and kings come to the attention of Ghazali , a political fact is evident. Ghazali was ahead of his time either of the Caliphate and the monarchy, and the Board of Governors, with the possession of temporal power, configuration, and limbs of men were dominant. Thus, in the hierarchy of policy in terms of the second order have been Ghazali.

3- The third stage of scholars devoted to politics. For Ghazali, scholars, righteous scholars who have special competence and inseparability of access to the backend. He works his displeasure after their migration from other scholars misconduct Saleh said.

4- In the fourth place, policies are preachers. By accepting public preachers and without being in the middle and get the facts and acquire religious knowledge, with their alignment with a common backend (ibid: 66).

After the prophecy policy, that policy is higher than the four policies that promote science and the spirit of the people by enjoining good and forbidding wrong is refinement and good moral habits to instill good of this world and the hereafter forgiveness for those guarantees. This is the highest policy (Najjar Khouzi, 1987: 78-77).

5. Conclusion

What can be said as the results of this thesis, in a few cases can be summarized:

- Imam Mohammad Ghazali as one of the mystics and sages important role in the political thought is based on the perfect man been committed in Iran.
- The roots of the way Wasatiya of Ghazali policy and ideology of al-Ash'ari Shafi'i, and on the other hand medley of "the religion of the Quran" and "religious argument" in his life.
- Defense of the rule and reign of the credit jurist Ghazali said he and his theory is wise ruling of the mystic;
- World politics getaway of Ghazali did not win in the arena of action and with his death despite the scientific validity of Imam Mohammed, in politics was not much attention to him.
- Ghazali on the crisis of society (authoritarian ethics, Sufism misunderstanding, radicalization of the Ismailis, close-mindedness and prejudice and fanatic religious Gary difference kings and rulers) bases his political thought with the combination of realism and idealism (the world Islamic nose) established.
- Although the times incompatible Ghazali speaks to the incompetence of the rulers to the ruled and exploited jurists, preachers never been imposed, but it is a reflection of this conflict and the need for tangible change is not observed.
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