

Q2:- What are Al-Ghazali's pre-requisites for becoming a Khalifa?

INTRODUCTION

Al-Ghazali, a political philosopher, renowned in East and West because of his versatile genius, harnessed his thoughts into a proper channel for an efficient and systematic government in order to bring about progress and peace in the state. The great philosopher beautifully portrayed in his famous book *Tirbul-Masbuk*, functions as well as administrations of the Khalifa.

According to Al-Ghazali, the Khalifat is a divine state which "is required not by reason but by Shariah or divine law". He thus denied the philosopher's right to examine the nature of Caliphate. He further says that politics exists for "man's welfare in this world and bliss in the next, attainable only if government is rooted in the legal science and completed by political science. (*Uloom-e-Sharia & Uloom-e-Siyasiga*).

CONTEXT

Al-Ghazali's political theories are in accordance with the conditions of Muslim world at that time. The Shia-Sunni conflicts of dynasties, division of power among Seljuks, Fatimiyids, Abbasiyids and the dangers to Syria and Palestine were the key factors that forced Al-Ghazali to put forth his idea and philosophy of Khalifat and Khalifa as the supreme leader.

Khalifa and Khatifat was then only a religio-spiritual office, without any political influence. Recognising their supremacy, Al-Ghazali declared sultanate as the protector and defender of Caliphate, an institution which he considered essential for unity of Islamic world.

AL-GHAZALI'S CONCEPT OF KHALIFA

Al-Ghazali pays attention to the importance of Khalifa that he is the one who should be accepted and honored as the supreme leader in Islamic sultanate.

Instead of breaking the Islamic sultanate into bits and pieces and making multiple rules where all result in chaos and instability, all Muslim states should obey & be answerable to only one Khalifa.

He enumerates necessary qualities of an ideal ruler and reverently expresses that ~~we~~ :

"He should have intellect, knowledge, perception, right proposition of things, chivalry, love for his subjects, diplomatic bend, foresight, strong will power and must be well-informed of the news of the day and past history of kings."

The Khalifa must also vigilantly watch that his judges, secretaries, viceroys and other officers did their work well. It is chiefly in these qualities, ~~the~~ ^{Ghazali} says which go to make a ruler the shadow of God on earth.

PRE-REQUISITES OF BECOMING A KHALIFA

Al-Ghazali has elaborated and explained 10 duties of the Imam or Khalifa.

Following are the pre-requisites told by Al-Ghazali:

- ① Wage Jihad.
- ② Islamic Jurisprudence (Kifaya).
- ③ Possess ilm. for Ijtihad
- ④ Pious
- ⑤ Do Justice.
- ⑥ Knowledge of Shar'iah.
- ⑦ Practice religious virtues.
- ⑧ Meet and hire intellectuals for state affairs.
- ⑨ Check on slaves and government officials.
- ⑩ Abstain from proud attitude.

1. Wage Jihad

He must have the ability to wage Jihad or Holy war.

2. Islamic Jurisprudence (Kifaya)

He should discharge the duties of government and administration, called Kifaya in fiqh or Islamic jurisprudence even though indirectly through the experts and a conscientious vizier.

3. Possess ilm for Ijtihad

He should have knowledge of ilm for purposes of ijtihad. In this respect, Al-Ghazali advises the Imam to consult the Ulama or religious experts.

4. Pious

He must be pious. Indeed, piety is an important duty, for although a caliph might not have political power, he must be a religious leader and preceptor of the people.

5. Justice

He must do justice (*adala*) which is indeed, the highest form of *ibada* or worship. Knowledge and application of Shariah are the caliph's sure guides in his office. Knowledge and *ibada* guarantee the good order of religion. (*Nizam-al-din*).

the minimum description under a heading should be 5 lines

6. Knowledge of Shariah

He must study the Shariah.

7. Practice Religious virtues

He should practise the religious virtues of piety, humility, charity and compassion as the Khalifat Allah.

8. Meet intellectuals for State affairs.

He should meet men of calibre and encourage them to speak about the affairs of the State.

9. Check on slaves and government officials

He should see that his servants, magistrates and other officers perform their duties diligently.

10. Abstain from proud attitude

He should not give himself up to the deceptive feelings of pride.

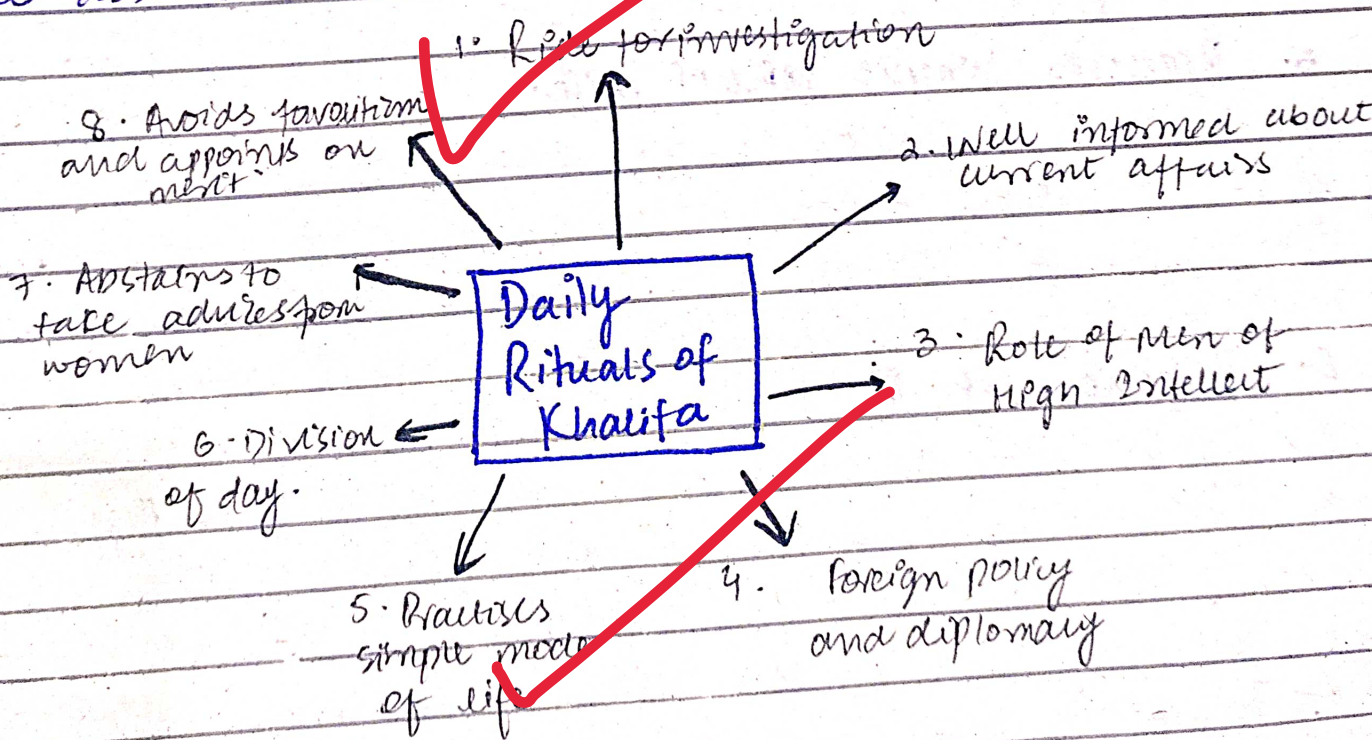
The above traits are necessary for a Khalifa to attain and run the entire administration.

"The best type of leader is the one whose condition and situation, his inward state and outward state, his states of being and situations are all alone."

(Al-Ghazali)

AMIR / KHALIFA'S DAILY ROUTINE

Al-Ghazali goes on laying down the daily routine of Amir or Khalifa which might lead to his success in administration, giving the details of his food & drink and the time of meals' privacy and his office work which he considers essential for him for a sound and suitable government. The daily routines are described below:



1. Ride for investigation

The ruler after morning prayers, should go out riding in order to have investigation in person about wrongs done to his subject.

2. Well-informed about current affairs.

He should then sit in court and permit all and sundry to have direct access so that he might have a first-hand information about any complaints.

3. Role of Men of High Intellect

The ruler should make a point of taking advice from simple men of knowledge, intelligence and experience.

4. Foreign Policy and Diplomacy

The ruler must extend interviews to foreign ambassadors and envoys. He should be well-versed in diplomacy and politics. He should not incline to peace simply through timidity or fear of his enemies.

5. Practices simple mode of life.

Al-Ghazali strictly warns the ruler against too much indulgence in drink, dress or hunting and says that the best mode of simple life be practised. The ruler must never indulge in debauchery and moral turpitude.

6. Division of Day

Our great philosopher tells that rulers and good kings used to divide their time in four parts;

- - One → Prayers.
- - Second → State affairs, Justice & Counsel
- - Third → Food
- - Fourth → Recreation and hunting.

7. Abstains to take advises from women

He is very particular that the rulers should not pay heed to the advice offered by his women favourites and quotes the instance of Hazrat Umar (R.A) who actually divorced his favourite wife when he was elected to his exalted office for fear of being influenced by her in state affairs.

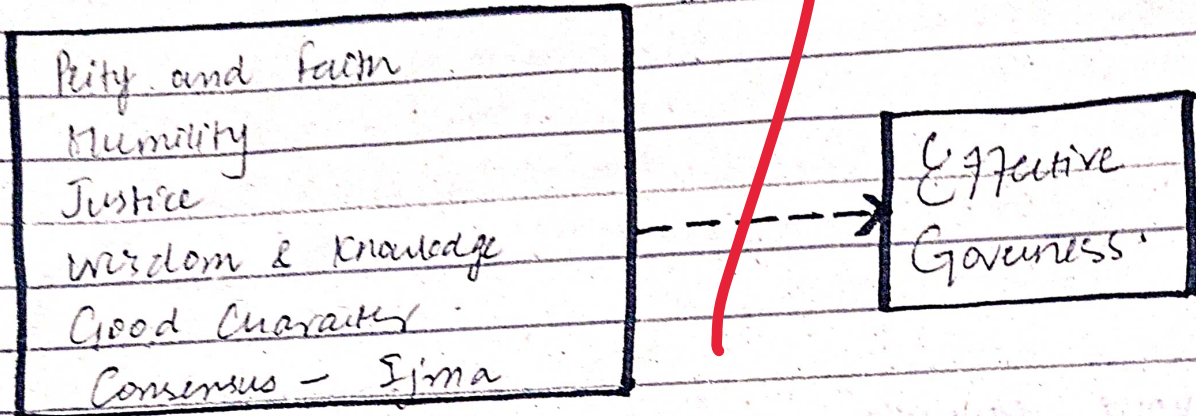
8. Avoid favouritism and appoints on merit

He warns the rulers must not show any favouritism, but instead must appoint people on merits. And the only recommendations which he would allow are those where no exaggerated ideas are conveyed to the officer to whom the recommendation is taken.

IMPORTANCE OF CONSENSUS (IJMA)

- 1) Al-Ghazali recognized the importance of consensus (Ijma) among the Muslim community in selecting a leader.
- 2) The consensus of the community was traditionally a key factor in recognizing a Khalifa.
- 3) In the selection of leaders, especially in historical Islamic contexts, seeking consensus (Ijma) from the community can enhance the leader's legitimacy and acceptance.
- 4) Leaders can encourage participation and input from the community to ensure their rule reflects the will of the people.

The Al-Ghazali's principle can be summarized as follows:



add the critical analysis part as well and add the relevance with current times in that.

CONCLUSION

Al-Ghazali, did not explicitly outline specific pre-requisites for becoming a Khalifa. Instead, the concept of a Khalifa is more rooted in the historical context of early Islamic leadership and the process of selecting a Khalifa has been influenced by various factors including community consensus and political considerations. Al-Ghazali's focus was primarily on ethics, piety and leadership qualities rather than formal requirements of Khalifa.

10
20
"The ruler is only there to look after the people, to safeguard their rights, and to establish justice among them."

(Al-Ghazali)

improve the description of the arguments....

Kindly Answer :

Where we have to write criticism and
relevance in question?

If asked ? or always ?

in questions of philosophers, always add the relevance and critical analysis whether asked or not.

attempt and upload one qs at a time. gork on the pointed mistakes; work on them

and then attempt and upload the second qs.

PAST PAPERS

(2023)

Explain Bentham's greatest happiness of the greatest number?

1. INTRODUCTION :-

Jeremy Bentham, the founder of Utilitarianism, was an intellectual leader, social reformer and jurist. Though trained to be a lawyer, he gave up the practice of law in order to examine the basis of law and to pursue legal reforms.

His utilitarian philosophy based on the principle of the greatest happiness of the greatest number was aimed at tearing the fabric of felicity of prison.

"Bentham's principle is shortly stated. It is that of the various ^{possibilities} philosophies open to us in any given case, we ought to choose that which will produce the **greatest happiness to greatest number.**"

(Sir T Jones: Masters of Political Thought)

2. CONTEXT :-

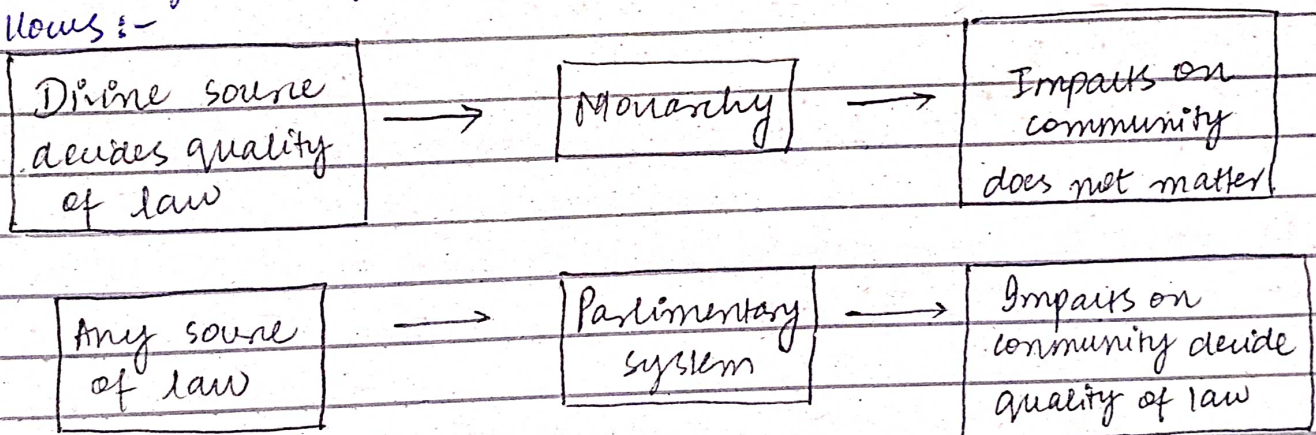
Bentham was living at a time when major developments were taking place particularly in Europe and generally in entire world. e.g The glorious revolution in Britain (1688),

US revolution (1776) and French revolution (1789). The common among all was the shift of power from monarchy to parliament. The prime importance in the shift of power was regarding **source of law** and **impact of law**. The monarchs had

no concern with the impacts of a certain law. The divine source of law was the sole concern for them. However, it led to exploitation of public, conspiracy of popes and unjust attitude of the monarchs. To get rid of this, the new parliamentary governments focused on the impacts of law rather than its source. i.e.

"Quality of law must be judged from the impacts it has on a certain population."

The two systems of source & impacts of law are illustrated as follows:-



Thus, Bentham gave his theory of utilitarianism to describe the factors of goodness (happiness | pleasure) and badness (pain) of a law.

3. THEORY :-

Bentham begins his theory by explaining the principle of utilitarianism.

What is meant by Utility?

The term utility stands for usefulness and in it everything - institutions, ideas, acts are examined by their usefulness to the people who are affected by them.

"Usefulness clearly signifies the happiness of the people and happiness is itself judged simply by the pleasure it brings to individual. For each individual, what gives him pleasure is good what causes him pain is evil."

PRINCIPLE OF UTILITY / GREATEST HAPPINESS PRINCIPLE

Bentham explains the human nature by stating that man is under the control of two slaves.

- a) Pain
- b) Pleasure / happiness

All men strive to attain pleasure and avoid pain. According to the human nature people considers the things as

- Good → if they provide them pleasure
- Bad → if they provide them pain

However, the extent of pain or pleasure and good or bad varies from person to person. but the theory of utility states that people considers good laws which provide them pleasure while the one that cause pain to them are considered bad. According to Bentham:

"By principle of utility is meant that principle which approves or disapproves of every action whatever according to the tendency it appears to have to augment or diminish, the happiness of the party whose interest is in question or what is the same thing in other words to promote or to

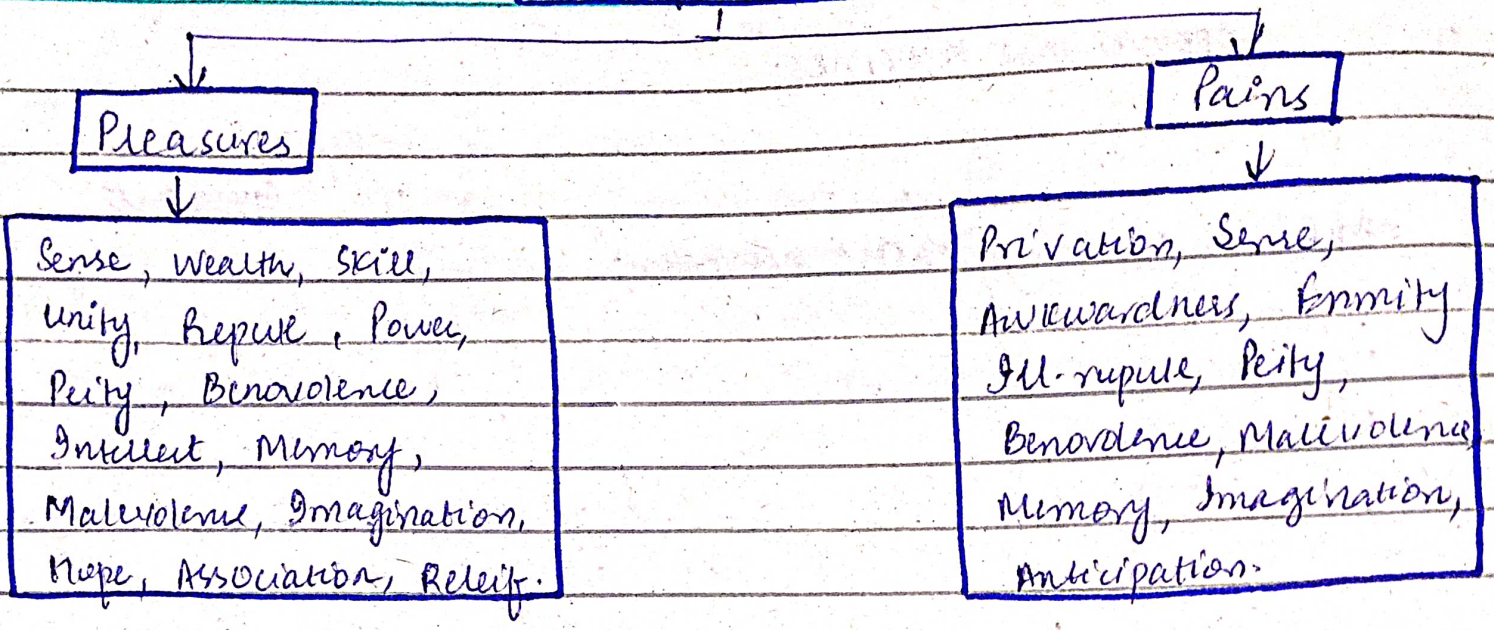
oppose that happiness."

-) Bentham believed in the omnipotence of the "Greatest happiness of the greatest number;" and it was doubtlessly due to democratic feeling but it involved opposition to the natural rights which he bluntly characterised as a humbug.
-) Bentham could not be rank as anti-aquarian having no interest in the useless old institutions and he also discarded the historical interpretations of institutions. The law and institutions must represent the need of the day.
-) He maintained that what is good or 'virtue' is pleasure or happiness and what is bad is pain. He held not only that the good is happiness in general but also that each individual always pursues what he believes to be his own happiness. He asserts that the objective of a true legislator is to create harmony b/w public and private interests - Bentham later substituted principle of greatest happiness for principle of utility

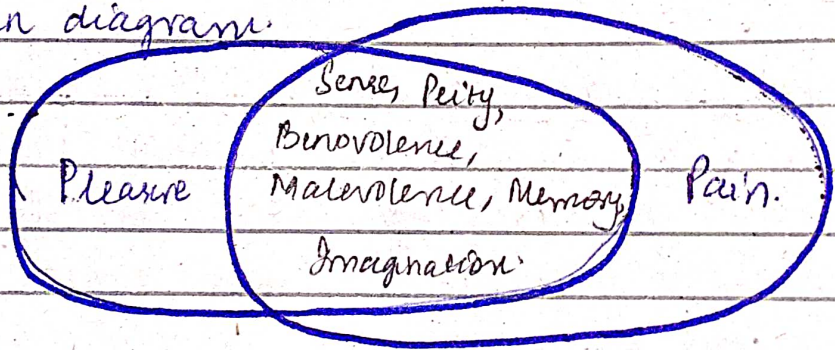
PAIN & PLEASURE - COMPREHENSIVE LIST

Bentham made distinction b/w pain and pleasures ranging from simple to complex with some common in b/w both. The following flow charts shows the complete list.

Hist. of Pain and Pleasures.



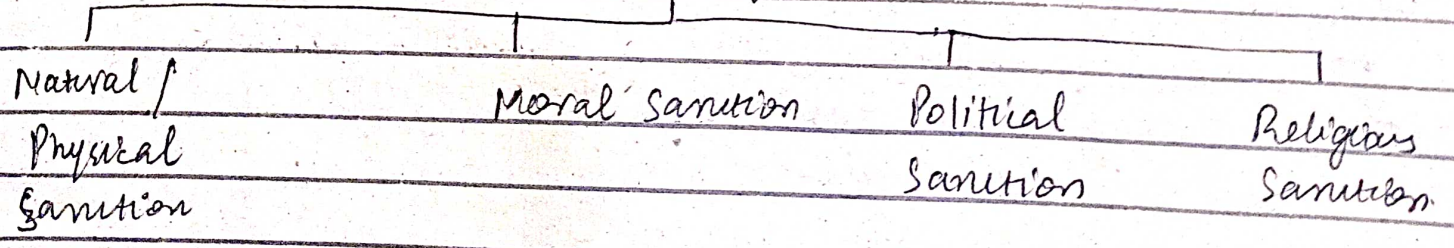
The common among pain and pleasure are shown below in the venn diagram.



SANCTIONS OF PAIN & PLEASURE

Regarding pains and pleasures in the character of punishment and reward attached to certain rules of conduct, Bentham made distinctions of four sanctions.

Sanctions of Pain and Pleasure.



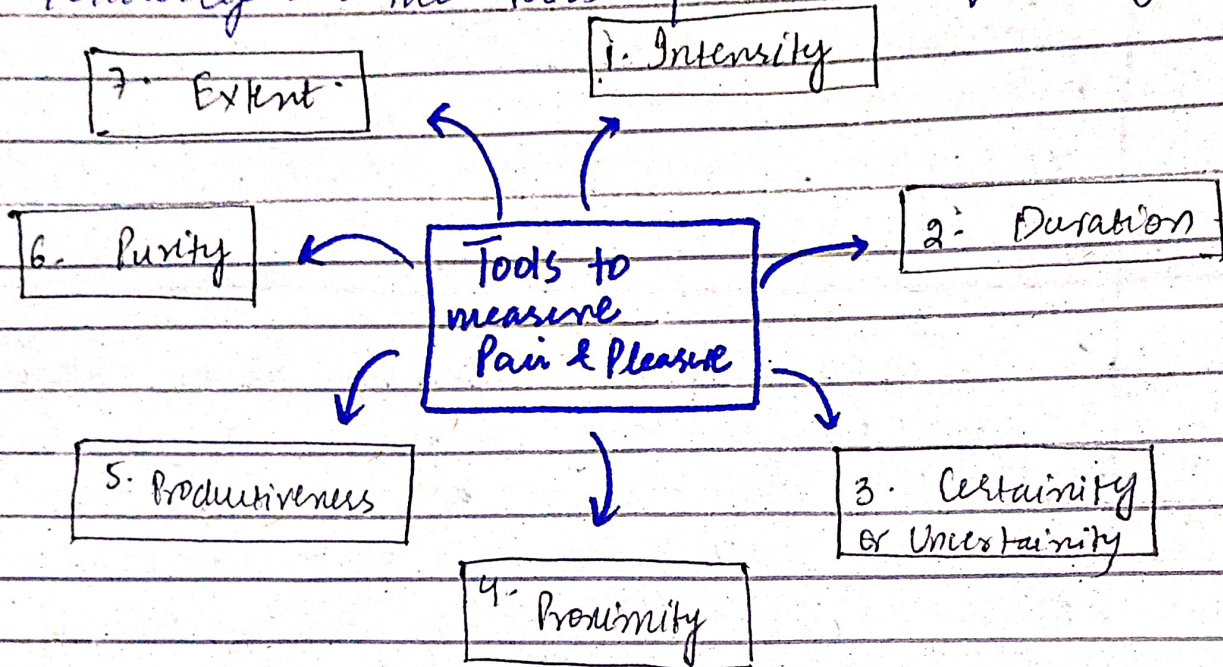
Sanctions	Description
1) Physical or Natural Sanction	Comprises the pains and pleasures which we may experience or expect, in the ordinary course of nature, not purposely modified by any human interposition.
2) Moral Sanction	Comprises such pains and pleasures as we experience or expect at the hands of our fellows, prompted by feeling of hatred or goodwill or contempt or regard according to spontaneous disposition of each individual. Bentham also styled this sanction as the sanction of public will or of honor or the sanction of the pains and pleasures of sympathy.
3) Political Sanction	Comprises such pains & pleasures at the hands of the magistracy, acting under law. This might, with equal propriety, be termed as legal sanction.
4) Religious Sanction	Such pains and pleasures in the virtue of the for bindings and promises of religion.

TOOLS / TECHNIQUES TO CALCULATE PAIN-PLEASURE :-

Bentham provided certain standards to measure the extent of pain and pleasure. A legislator should take into account the following seven things while formulating laws that decide whether law is pleasure giving (good) or

pain giving (bad):

Following are the tools of standard given by Bentham.



1. Intensity

The intensity determines how good or bad is the law. If

- Intensity of Pain is more → Bad law.
- Intensity of Pleasure is more → Good law.

Bentham suggested that we should consider the strength of pain and pleasure experienced by individuals affected by an action.

2. Duration

Bentham argued that the duration of pleasure and pain should be taken into account. Pleasures and pains that last more are typically considered to be more valuable or detrimental than those of shorter duration.

- Short-term pleasure (long-term pain) → Bad law
- Short-term pain (long-term pleasure) → Good law

3. Certainty or Uncertainty

The certainty of pleasure or pain is also a factor. If the consequences of an action are certain, they should be given more weight in the assessment. Uncertain outcomes should be considered with caution.

4. Proximity or Propinquity (Remoteness)

It refers to the nearness in time of pain or pleasure resulting from an action. Bentham suggested that we should consider how the pleasure or pain will be experienced. Pleasures and pains that are more immediate are generally more relevant in the evaluation.

5. Fecundity or Productiveness

This refers to the likelihood that an action will lead to more pleasures or pains in the future. Actions that have the potential to produce more happiness or unhappiness down the line should be given more weight.

6. Purity

The purity of pain or pleasure relates to its mix of positive and negative elements. A pleasure that is purely pleasurable is more valuable than one that is tainted with negative aspects. Conversely, a pain that is purely painful is worse than one that has some positive aspects.

7. Extent

The extent of pleasure or pain concerns the number of people affected i.e.:

- ⊙ If maximum people are getting pain → Bad law
- ⊙ If maximum people are getting pleasure → Good law

4. CONCLUSION

Bentham's utilitarian concept involves quantifying these factors to determine the overall utility or happiness produced by a particular action. While this approach has been influential in ethics and policy analysis, it has also faced criticism for oversimplifying complex moral and social issues and reducing them to a quantitative formula.

In a nutshell, Bentham's ideas laid foundation for the development of utilitarian ethics and consideration of happiness and suffering in moral decision-making.

"The principle of utility is approved or disapproved of actions in accordance with their tendency to promote or oppose happiness."

(Gertel: History of Political Thought)