

(Section-A)

Q. No. 3

Introduction:

Abu Hamid Muhammad bin Muhammad bin Ahmad al-Ghazali was born near Tusa in Iran in 1058, where he received his education in Islamic sciences. He was appointed as ^{Professor at} Nizamiyah College at Baghdad by Nizam-ul-Mulk. He left the job and devoted himself to spiritual thought and mystical exercise.

Theory of Caliphate:

According to Ghazali, Khilafat is a divine state which is required not by reason but by the shariah or divine law. The political affairs of the state are left to the Khalifa or amir. The Khalifa should devote himself to religious and spiritual functions, for he is the "Shadow of Allah" on earth. Al-Ghazali enjoins on Khalifa that he should be confine himself to religious duties in the strict sense.

Al-Ghazali's pre-requisite of Khalifa

In his theory of Caliphate, Al-Ghazali has mentioned

Some merits and pre-requisite for the Khalifa.
The are as follows:

(i) Fountain of Justice

The Khalifa should be modest, simple and just, for he is a fountain of justice. Al-Ghazali once said to Haroon-ar-Rasheed, the great Abbasid Caliph: You are a fountain and other officials, who help you to govern the world, are the streams which flow from it. If the fountain is clear, there can be no damage from silt in the channels; if the fountain is turbid, there will be no hope of maintaining the channels.

(ii) Shadow of Allah:

Khalifa should devote himself to religious and spiritual functions for he is "shadow of Allah" on earth. All the practical affairs of the state are to be left to the Khalifa or amir

(iii) Good administrator

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.

(iv) Study shariah and Jurisprudence

He must study shariah. He should have knowledge for the purposes of ijtihad. In this respect Al-Ghazali advises the imam to consult the ulema or religious experts.

(v) Religious and Pious

The Khalifa practice the religious virtues of piety, humility, charity and compassion as the Khalifat Allah. He must be pious. Indeed, piety is an important duty, for although a caliph might not have political power, he must be religious leader and preceptor of people.

(vi) Diligent and dutiful

The Khalifa should be dutiful in his responsibilities. He should meet the men of calibre and encourage them speak about the affairs of the state. He must have keen interest in the affairs of state. He should see that his servants, magistrates and other officers perform their duties diligently.

(vii) Courageous and free from pride

The Khalifa must have the ability to wage jihad on

the basis of Islamic junctions with courage and audacity. He must do justice, which is indeed the highest form of ibada or worship. He should not give himself up to the deceptive feelings of pride.

Contribution in Muslim Rationalistic Renaissance

In 1105, he was appointed as a professor at the newly-founded Nizamiyah college at Baghdad by Nizamul-Mulk, the Grand vizier of the Seljuq sultan, Malik Shah. After four years, Al-Ghazali left his job, because he was assailed by doubt about rationalism, the basis of Greek philosophy, which was spread among Muslim philosophers. He then devoted himself to spiritual thoughts and sufi exercise.

(ii) Contribution as an Educator

Imam Ghazali was a great Muslim educator. He presented revolutionary theories about the aims, methods of curriculum of education. He had a great insight into the problems of the education and he presented their solutions also. He emphasised the utilitarian

type of education and personal experience as much as is emphasised by the modern psychologist.

(ii) Contributor as a writer

He wrote a number of books for the Renaissance of Muslims. The following books were an effort toward this

- (a) Revival of Religious sciences or Ehya-ul-uloom
It was his masterpiece
- (b) Molten Gold or Tibrul Masbuk
It was a politico-ethical hand-book for the guidance of King
- (c) The mystery of the two worlds or Sirrul Alamreen
It was really meant for the edification of the rulers of his native country.
- (d) Moderation in Belief or Iqtisad bi'l Itiqad
In this Ghazali speaks as a Jurist
- (e) Naseehat-ul-Mulk
It was consist of counsel for the Kings

Conclusion

In a nutshell, Imam Ghazali being called as the torch-bearer of rationalistic Muslim Renaissance. He emphasised the personal experience and also introduced

a new concept of the teacher-pupil relationship, which is advised by the modern educational psychologists. What he advocated several hundred years ago is now being implemented and practiced in the most advanced countries of the world. He can, therefore be called the forerunner and the precursor of modern educational philosophers.

Q. No. 4

Concept of Ummah according to Muslim philosophers

Introduction

Islam is a complete code of life. It means that it takes a comprehensive view of life and covers all its aspects and phases. Nothing in human life and behaviour is outside or beyond Islam. Unlike, christianity which declares: "Render unto Caesar what is Caesar's and unto Christ what is Christ's" and thus separates religion from politics and church from the state. Islam does not believe in the separation of religious from political life. Hence, there is no secularism in Islam, in other words

Islam takes an integrative view of human life, which it declares to be a preparation for the life hereafter. The life in this world is meant for preparing for the eternal life of the next world, which is everlasting. The concept of Ummah can be understood on the basis of this integrative principle of Islam. All the Muslim political philosophers follow these things for the concept of Ummah. These are as follows:

- (i) Sovereignty of Allah
- (ii) Khilafat
- (iii) Government by consultation
- (iv) Obedience of the Amirul Amr or Ruler
- (v) Equality of all mankind
- (vi) Order well and punish wrong
- (vii) Payment of Zakat

Concept of Ummah

The concept of Ummah according to various Muslim philosopher is given as follows

According to Al-Mawardi

Al-Mawardi explains

Islamic concept of Ummah in following manner.

(i) Sovereignty belongs to Allah Almighty. His laws should be imposed so the justice, truth and goodness prevail.

(ii) Khalifa or Imam governs the state or people of Ummah as the successor of Prophet Muhammad (PBUH)

(iii) Khalifa is responsible to impose shariah, so Muslims can freely practice their faith. They are protected from their enemies

Al-Ghazali

According to Al-Ghazali, Khalifa is a divine state and Allah Almighty is the supreme Authority. Thus His divine laws should rule. He thought Khalifa is necessary to protect muslim's religious social and political rights from internal conspiracies and external invasion.

Ibne-Khaldun

Ibn-e-Khaldun derived four kinds of governmental systems as they had developed in the history of Islam.

The ideal Ummah grows in the ideal Islamic state established by Prophet Muhammad (PBUH) under divine guidance and maintained by Khulfa-e-Rashideen.

The Khilafat had two forces: the prophetic shariah and asabiyah. The asabiyah would become inactive if law giver eliminated it.

He also put forwarded three concepts which are as follows

- (i) Mulk under shariah
- (ii) Mulk under Siyasa Aqlia
- (iii) Siyasa Madaniya

Allama Muhammad Iqbal

Allama Iqbal has put stress on the concept of Ummah through his poetry. He urged all the Muslims of the world to be an Ummah. There should be not boundry or state that seperate Muslims from one another. He thought that All the Muslims of the world are closely linked to each other through the connection of Islam and Ummah. He categorically said all the Muslims are a Ummah.

Concept of Ummah is applicable to Muslim Unity.

The concept of Ummah put forwarded by the various Muslim philosophers shows that the unity of Muslims of current era is achievable. These concepts were the soul of Ummah. If the Muslims of today's would become Muslim in a true sense and follow all the basic principles of Islam, they will be able to become the advanced and honourable nation again. They should try to organize their life affairs according to the teachings of Islam. By following these teachings, all the social evil of society would eliminate and muslims unity will be revived.

Conclusion:

Islam is such a religious which has solution of every problem. It is a universal religion. Its teachings are not for a specific reign or time, its teaching are prevailed in all times. The concept of Ummah is also best explained through the teachings and injunctions of Islam. All the Muslim philosopho

are the follower of Islam. They presented their concept of Ummah after implementing the teachings of Islam. If these teachings and injunctions are still followed by the Muslims - in true sense, the unity of Muslims is achievable. These concepts are still relevant to present era.