

Discourse On Muhammad Ghazali And Hias Treatise “Nasihah Ul Mulk”

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Abstract – The article analyzes Gazzali's socio-political views on the basis of his work "Mair al-mulk".

Keywords – Faith, Justice, Sultan, Politics, Religion, Knowledge, Beautiful Intention, Healthy Character, Minister, Secretary.

The famous philosopher of the Eastern Renaissance and one of the pillars and foundations of Islamic civilization is the Thinker, alloma Abu Homid Muhammad ibn Ahmad Gazzali. Imam Gazzali is mature in the science of jurisprudence, belief, word and mysticism, and his zakawah is recognized by all Eastern and Western philosophers. The socio-political views of the Gaza Strip are mainly reflected in his work “Nasihah ul-mulk” written in Persian. In this game, the ideal is a management (office); lit up with verses, hadiths, Proverbs, examples from the words and actions of representatives of popular philosophy and religion, just rulers.

The work consists of an introduction and seven chapters. The first chapter-justice and politics; the second chapter – features that should be in ministers; the third chapter – duties and manners of writers (secretaries); the fourth chapter – the high self – esteem of the people of the state and the rulers; the fifth chapter – the wise words of the people of wisdom; the sixth chapter – the honor and virtue of the mind; the seventh chapter-the

The introductory part of the work covers 4 large topics. These are: e'tiqod the foundations, the branches of the tree of faith, the foundations of justice, the two sources from which the tree of faith is watered.

The first section of the work of gazzali is called " Knowledge without certainty, Allah created two groups of people mature. These are the prophets and the people of the state. Allah has sent prophets and men to teach Allah how to be a slave and to explain the way of ta'âlâ. The Chiefs of state, however, have chosen to refrain from making people angry and hostile towards each other. The system (order) and the thread of the violation, which they gave to their hands, with wisdom tied the interests and benefits of the people to them, brought them to the most honorable status by their power. [2, 54]

In this way, everyone who has religion and faith in him, should love the Sultans and heads of state and obey what they have commanded. The rulers will be in their place fair and unjust rulers. In his opinion, fair statesmen are just, people-loving, peaceful from oppression and mischief. And the tyrannical rulers are indecisive. In this regard, the scientist cites examples from the previous

Persian kings and concludes his opinion that a person should plant an egg of good and beautiful morality, destroying the ugly sins of his soul and stay away from destructive mistakes.

According to the decree of the scientist, people and comrades of the state must pay special attention to these aspects. Because, according to what everyone has done behind him, it is mentioned and mentioned. If what he does is good, it is good. If it is, if it is bad, then it is the most evil person. According to the decree of the scientist, people and comrades of the state must pay special attention to these aspects. Because, according to what everyone has done behind him, it is mentioned and mentioned. If what he does is good, it is good. If it is, if it is bad, then it is an evil person.

According to the reasoning of the scientist, religion and Sultan are two things that can not be separated from each other like twin brothers. For this reason, the heads of state should attach importance to religion, avoid bad concepts, questionable deeds, as well as whole cases and actions that harm religion. The same sabali shows that Ghazzali "is the result of the morality of the people, the leading morality". [2, 126] continue his own opinion, that the destruction of the earth depends on two things, one of which is the weakness of the steward, while the IK-kinist, is the oppression of the steward.

In the eyes of gazzuli, the Sultan must follow the path of the righteous people before him and follow their beautiful pace. They are obliged to read books that represent events that have passed through their heads. Because they have gone through the beginning of experiments, where they can become a lesson. They are from goodilikni evil, those who know well that beauty is hidden by being open.

According to the opinion of the scientist, whoever has knowledge, Justice, charisma and hilm, he deserves the Sultanate. True Sultans will be in the shadow of Allah. They show themselves in the following adjectives: intelligence, knowledge, sharp intelligence, a healthy body, courage, courage, beautiful morality, kindness towards the weak, love against the people, be able to bury fellowship, etc.

Also, the Sultan is obliged to rule the people beautifully and at the same time to have justice in it. Because the Sultan, who keeps the people on his feet, is the caliph of Allah. Ghazzali says that the policy of the Sultan in this time will be more beautiful and His Majesty will also be perfect.

It shows that the most virtuous among men are those who rule the state, who have a sense of justice in their heart, who have religion and virtue in their house. A manager with such qualities, relies on the views of the owners of religion and reason. Their conversation is similar to the conversation of those who are smart, they hold their advice (council) as owners who look beautiful. [2, 174]

The manager shows that the Ghazzali knows that the power, power and power that he has come from Allah, he is able to defeat the army that is more powerful than him. Continue their vision in the whole thing is with Man, and man claims that he is beautiful with knowledge. Then the value of a person increases according to his mind. There is nothing good from the mind and science. It is a continuation of knowledge, self-esteem and honor. And the mind is the continuation and the Charter of happiness. [2, 189]

Gazzuli shows that the basis of the kingdom depends on the beautiful intention and healthy character of the Sultan. The basis of the Sultan's sound judgment is based on the reliability and loyalty of the ambassadors.

In the second part of the work, the characteristics that should be in the ministers are analyzed in detail. If the minister of the Sultan is righteous and just, his value will rise. In the eyes of the scientist, no head of state can handle the state without an assistant. In this regard, the scientist said that he should pay attention to three things against the Sultan's assistant. These are:

1. Allow to see at a time when there is a desire to see with himself.
2. The fact that the mischief-makers do not listen to what he says about him.
3. The fact that he does not hide secrets from him. [2, 199]

Good minister is a seer of the secrets of the Sultan, a persecutor of the country's Affairs, an architect of treasures and regions. When thinking about the qualities of the minister, Ghazali pays special attention to the direction of charity and protection from evil in the execution of all works. The fact that the minister is reliable means a continuation and greeting. The fact that the secretary is educated indicates that the Sultan is intelligent and friendly. The blessing of the defender indicates that the ruler is satisfied with his people and is interested in them. The fact that his friend is righteous indicates that all affairs are going on in his own way, he notes. [2, 202]

As the minister needs five things, writes Ghazzali. These are: intelligence, knowledge, courage, accuracy, keeping secrets. The minister should also keep himself from delinquent Customs and Customs. The minister should make it beautiful even when he sees something unpleasant that is not right in the Sultan. Ghazali connects the destruction of the state for two reasons. The first is that the minister is a traitor, the second is a bad and corrupt of the intention of the head of State.[2, 205]

The scientist compares the minister to the master hunter. They hunt not small birds, but large cranes.

In the third section of the work, the scientist will dwell one by one on the functions of Secretaries. Then the pen and the Sword are the rulers of all things. If these were not the two, the world would not stand up. Gazzuli shows ten important conditions that the secretary should know:

1. The fact that the water under the soil is close to the surface and knows the distance.
2. Have the Enlightenment to elicit judgment about an issue.
3. Knowledge of the amount of precipitation and shrinkage of night and day in summer and winter.
4. Knowledge of the movement of the sun, moon and stars.
5. Knowing the eclipse times of the sun and Moon.
6. Knowledge of the specified days and weeks of geometry, calendar and date.
7. Knowledge of harmonious work to farmers.8. Табибликдан хабардор бўлиши.
9. The fact that the wind knows the blowing places and names well.
10. Knowledge of the science of magic and rhyme.[2, 213]

One of the most important elements for a secretary is to know the management of his pen. Beautiful records from management will certainly be beautiful, writes Ghazzali.

Chapter four focuses on the analysis of the problems of high self-esteem of public people and managers. From the reasoning of the scientist it turns out that with wisdom the desire (need) is similar to each other, and in every person there is a part of these two. Wisdom, Perseverance and enthusiasm will certainly one day bring its owner to his satisfaction. Enthusiasm is for sharaf. [2, 238]

In the fifth chapter, the words ibratli of the people of wisdom are analyzed. In this section is the four sections of the scientist humans.

1. He knows. He also knows what he knows. These are scientists. Approach them.
2. He knows. He does not know what he knows. These are those who forgot. Remind them.
3. He does not know. He knows that he does not know. These are those who need guidance. Teach them.
4. He does not know. He does not even know that he does not know. Acts like those who know. These are ignorant. Avoid this, says Ghazali.[2, 239]. Chapter Six focuses on the analysis of honor and virtue of the mind. Ghazali this section analyzes the concept of intelligence in a wide and comprehensive way. It is believed that the one who is intelligent, although not a scientist, the mind will guide him. Even those who do not have the mind to become the owner of knowledge goes to the opposite of the works. At this point, the science shows that a person who is alone in the mind and knowledge of the world is either a prophet, or a wise person, or a leader. Because the beauty, honor and career of a person depends only on his mind, his world and the end.[2, 266]

In the eyes of gazzuli, the mind is the beginning, the middle and the end of faith. The mind is like the sun in the world. She is the heart of all beauties. The mind is like youth in the tree. At the time when a person's mind is in the apocalypse, his body is healthy, his conversation is blessed, his visit is useful.

Chapter Seven focuses on the analysis of the quality and cases of wives. According to the honor of the scientist, the most benevolent and Baroque of the wives is the one who is beautiful and has a religion. For this reason, Gazzuli "O my sister ! When you get married, prefer the one who has religion and piety, and not the one who has wealth and fame. Let that wife obey you. Such a wife will be an obstacle for you against the fire of hell, " he writes [2, 278].

Continue his thought " knowledge that the wife's dependence on the religion is one of the blessings that Allah has bestowed upon the slave. No evil-minded man can approach a chaste wife." [2, 282]

Women should be sincere in relation to their needs, be grateful to many, be content to little. It shows that women are always obliged to joke and behave with their morals, following the example of the joke by the scientist.

The same thing is true, Ghazali says, "when all the troubles, tribulations and troubles that have happened to a man, he comes to the field because of a bad-natured, hysterical and unsatisfactory wife." [2, 299]

The passing of the Ghazali world, and the throne of the world, is not something other than a mirage. He calls on the Sultan not to replace the eternal with transitory, trivial values, and states that the way of salvation is to go by strengthening the faith of dinu, that the root of happiness is in it. Then the ark of faith and lore will be counted, and summing up the mind, will tell about the attributes of the Allah, his purity, power, insight, word, temperament. And concludes his story on the day of resurrection, with the words of the Prophet. After that, he talks about the spheres of religion. It shows that justice and prayer are from such fields. In his sight, the way to salvation from danger is to follow the principles of Justice. Salvation in it is such a tree that its roots are fed by two Sciences. If one of these sciences is knowledge about the world and man's attitude to it, the other is knowledge about the day of resurrection and the remembrance of death.

So, in this work of Allah, he is praised as a teacher who teaches the ruler to remind him of the truth of life, to frighten him with the infinity of God's power, the account of the day of resurrection, and to send him to justice and people. In this way, the scientist wants to reduce the power of oppression and despotism. He wants to prepare the rulers from the inside, for the good of the botanist and for justice. According to him, the King, the rulers should go to the righteous scholars, and they should listen to their counsel, and stay away from arrogant, arrogant scholars, pilgrims and falsifiers.

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