



Citizenship in Islam: View of Imam Al-Ghazali

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Received: 30-04-2023

Reviewed: 15-05-2023

Accepted: 30-05-2023

Abstract

As the role and function of the nation-state continue to expand, citizenship in the contemporary context has also developed. Islamic thoughts about being part of the political community, territory, and government system are all included in the data sources of the Al Quran and hadith. This study aims to discuss citizenship in Islam: the views of Imam Al-Ghazali. In this paper, researchers used the literature study method. In collecting data, the researcher uses literary research methods. This research was conducted by browsing and viewing literature and research related to library materials. These study results are related to the concept of citizenship in the analysis of Al-Ghazali's study, which is immovable in politics and law. A country must have a forward orientation and not continue with its dark past. A country and a government must organize themselves both from good citizens and a just government to achieve goals that are shared.

Keywords: Citizenship, Islamic, Al-Ghazali

Introduction

Citizenship in the contemporary context develops with the expanding roles and functions of the nation-state. Islamic thought is part of the political community, region, and government system contained in the Al Quran and Hadith. However, they are still underdeveloped, and more jurisprudence has developed around the idea of *dāral-Islam* and *dāral-arb* (every Islamic residence and war residence). The main idea of this discussion is to contextualize the concept of Islamic citizenship in a contemporary context, as well as to try to separate Islamic teaching guidelines from ancient concepts and additional content, which is often not helpful as a whole (Kamali, 2009).

According to Mustafa Anas Zarqa (Amalia, 2007), Ghazali was the first Muslim scholar to define the social welfare functions (*maslahah*) concept. According to him, *maslahah* maintains the principles of Islamic law, viz. the protection of religion (*din*), soul (*nafs*), mind

(aql), blood (nasab), and property (mal). In Al-Iqtisad manuscript, he speaks as a jurist, and the contest is same with al-Mawardi. Al Mustapha's book aims to safeguard the legitimacy of the al Mustapha Abbasid Caliph against a cultural sect that recognizes it is rival Fatima. Since the *Sultan* exercised effective power, Al-Ghazali was the base of his claim on Abbasid caliph legitimacy. Al-Mulk's book was written by al Ghazali for the Great Seljuk Muhammad ibn Malik and reined from 498 to 511/1105 to 1118. The good citizen concept from Al Ghazali's point of view's being a good citizen or society's important for developing active participation in-country development. Community participation is very important in an effort to increase awareness of love for the country. Previous research in line with Uup Gufron's research in 2015. The results are related to the government's mindset based on Al-Ghazali's political system acceptance. On a certain level, Al-Ghazali idealized something like an ideal, but on the other hand, he was an ideal of imperfections accepting of the political reality he faced. Good governance (*husn al-siyâsah*) is a government that is implemented on the basis of God's legal and morals. Bad governance (*syar al-siyâsah*) is what is practiced, not in accordance with the will of God's law. The similarity with this research is that it both reveals the concept of Imam Al Ghazali's thoughts about a good state. Also, in line with Wahyu Dwi Yulianto and Laela Al Mubarakah's research in 2020. These study results are related to character strengthening based on *ihya ulumuddins*' book, and it can be concluded that the emerging fields of education are patience, sincerity, discipline, choosing the best time to study, understanding the material, compassion and advice. Then based on the six fields of education have attitude characteristics such as spirituality, knowledge, and skills. He is strengthening moral education, according to Imam Al Ghazali based on Al-Qur'an and Hadith as the basis for moral standards applied in teaching and learning activities. These two foundations (Al-Quran and Hadith) also provide a complex understanding as guidelines for human life in the world. The relationship is with the color of a good country going forward.

Literature Review

1) Citizenship Theory in Islam

Islam and citizenship called "state", "nationality" or "citizenship". There is no long history among Muslims because the Al Quran defines Muslims as *Khulafa* (government or representatives) of God on earth, and it assigns for them. Become a community that is responsible for humanity. "You are (as an example) the best community (*umma*) created for mankind. You help aid what is wrong and believe in Allah (Al Quran: 1:110).

A citizen is a basic term for citizenship. The word "citizen" is derived from the Latin word "city". The ancient Greeks were the first to study city thinking and practice. Their city or democratic culture. Aristotle believed that humans were political leaders, so you can't realize their ability if you don't count in metropolitan cities. However, not everyone has had the ability to implement this strategy. Women, infants, residents, some workers, and slaves were not citizens and were therefore excluded from state privileges. For Aristoteles (Salam, 1997), the main basis for the difference between citizens and non-citizens is their participation in courts

and public officials. Aristotle added that once a person has the right to take a policy and hold public office, he considers him a citizen of that state.

The performance of this role recognizes no geographic or ethnic boundaries. We, *umma*, as a true Muslim community, are at home and in devotion to God everywhere, "This government or community rules of sovereignty is *umma*, a single universal Islamic community that embraces all lands where Muslim rules established and Islamic law in effect (Lewis, 1988)." This term is also found in the Medina Constitution (Wellhausen, 1889), which was ratified by the Prophet Muhammad and derived from: "... This is a community that excludes (others). " Despite this sacred duty, since the beginning of Islamic history, Muslim scholarship on lands occupied by Islamic forces has been forced to deal with the status of Muslim or other citizens living on Muslim lands. In the first few decades of Islamic history, the population of Muslim areas was present "*Ahl dar al-Islam*" (People in the Islamic region), and residents of non-Muslim areas were defined as "*Ahl dar al-kufr*. (People from distrust's land). Later, this terminology was replaced by other expressions (Topcuoglu, 2012), such as *tabi'yat* or *jinsiyyat* (ethnicity or nationality), or expanded in other ways to denote a nation that has an agreement with Muslims as an example. For us, the race of citizens living inside and outside Muslim territory is not defined, but based on their religious beliefs, they may be asked to show their identity visually or legally. The Arabic word "*watan*" (homeland) describes the relationship between the emotions and imagination of Muslims in early Islam. It was only in the 19th century, under the influence of Western powers, that the word represented the current political status of Muslims within certain natural boundaries. This is true throughout the Muslim world.

In modern times, the new word has entered the political vocabulary, and it's almost universal. In Arabic words, that's *watan*, with phonetic variants and its equivalent in other Islamic languages. In classical usage, *watan* means homeland. This new meaning can be traced back to the last few years of the 18th century and can be traced back to foreign influences. Until the 18th century (Lewis, 1988), people came across the term equivalent to "state" in the modern sense of Muslim territory, this term defining Muslim political affiliation based on their nationality in a particular geographic area. Therefore, it should be pointed out that Muslims do not have a long tradition of using words such as homeland, nationality or nationality, and it is still difficult to identify themselves as citizens of a particular country without mentioning their race and religion.

2) Al Ghazali's Biography

Abu Hamid Muhammad Ibn Muhammad Ibn Muhammad al-tusi Al-Ghazali is long Al-Ghazali's name. He was called Imam Abu Hamid Al-Hujjatul Islam. He is a Persian who came from Bani-Saljuk the King who ruled Khurassan, Jibal, Turkey, Iraq, the Arab Peninsula and Persia and Ahwah. He is the King who ruled Jerusalem, the City of Tus. His father is the writer of a novel. He was interested in learning and was gentle in helping others, besides that his father visited the house of Muslim scholars frequently. His father prayed to Allah several times for a clever boy, but when his son was young, he died. Not the only child was Al-Ghazali; he has Ahmad's brother. When they were just a child, their father died. At the end of her life, her

dad entrusted a friend to his two kids and told them to teach them to complete her legacy. His father told his regret to his friend "I had bad luck, because I didn't have any knowledge, I wanted my two children to pay for my bad luck. Take care of them and use all my possessions to teach them. As Al-Ghazali's father ordered, his friend did what he was told to do. by his friend. The two brothers were taught until the end of their father's legacy who died. After that they asked to seek knowledge as much as possible."

A friend of the father of Al-Ghazali said that the most he was able to do were become an Islamic school student. Food is going to thrive from there. This is the source of happiness and the accomplishment of its high targets. Both of his children have achieved this (Zainudiin, 1991). In that, Al-Ghazali, up to about 20 years, studied Fiqh from Ahmad ibn Muhammad ar-Razikani and Yusuf an-Nasaj for Sufism. Islamic school in Nizhamiyah and the Imam Haramain met here. Abu Bakar Aceh in Zainudiin briefly told that: "Al-Ghazali studied fiqh, mantiq, Ushul and others such as: The philosophy of Ihwanus shafa treatise by al-Farabi Ibn Miskawayh (Wartini, 2015). Thus Al-Ghazali will improve his understanding of Aristotle and other Greek ideas in this Philosophical Learning. Al-Ghazali's education is also insight from Imam Shafi'i, Harmalah, Jambad and Al-Muhasibi. Even Al-Ghazali shared suggestions for his skills with several books and different branches of science. It can also be contrasted with a revered teacher, Imam Haramain, who was in Al-Ghazali when he was 28 years old. He was then named a position among scholars and those scholars with exceptional skills.

At Naishapur, he revived the skepticism held by European scholars in a later period (Zainudiin, 1991). Since childhood, Al Ghazali has been a true science lover, with a high life spirit, and a critical attitude towards the nature of science itself. Even though you have to go through many obstacles and difficulties to get there, sometimes it's hard to get there. Al-Ghazali said: "The habit of seeking based on knowledge from childhood is his habit since childhood". After returning to Tus as a child (Sulaiman, 1986), he studied with Ahmad ibn Muhammad al-Razdikani from Tus and Abu Nasir Al-Isma'ili in Jurjan. While living in Naisapur, he also studied theology and several other sciences at al-Juwani (484/1085 *anno domini*).

Al Ghazali could show his talents and abilities, thus attracting the attention of many people. Even his teacher al-Juwaini gave Al-Ghazali the nickname *Bahrin mugriq*, which means "deep sea". After the death of his teacher, Al-Ghazali continued his study of Baghdad law (*rihah*), the law of Nizam al-Mulk is Seljuq. In Baghdad, Al-Ghazali taught and rejected Batiniyya, Ismaili, philosophers and other thinkers, and in the same year (483/1090 AD) became a professor at Baghdad Nizamiyyah University (Al-Ghanimi, 1997).

His students loved him a great deal while teaching because lectures by Al-Ghazali were very deep and varied. No less than 300 students are listening and asking questions during the process. Even some scholars and society follow his creation and opinions, so in a relatively short time it's no surprise he got famous. Al-Ghazali, in fact, has mastered many fields of science. Wisdom was awakened in Al-Ghazali. Therefore, he himself doubted whether to wait on God with his own thoughts. Hanafi (1976) stated: "During that time, he was so troubled by doubts about the use of work that he ended up developing a disease that could not be treated with physical medicine. He left work in 488 AH and went to Damascus, where he meditated in the capital. Taking Sufism as a way of life, reading and writing for about two years."

In addition, Damascus became the destination and then went to Palestine. He studied and meditated at the Baitul Maqdis Mosque. At that time, he was also moved to perform the pilgrimage. Then he went to his hometown, devoted himself to accumulating knowledge for decades, and finally acquired the ultimate truth of life. He died in Tus on *Jumadil Akhir* 505 H at 14.00 on 19 December 1111, in front of his brother Abu Ahmad Mujiddudin. Al-Ghazali left three daughters, and his son Hamid had died sometime before Al-Ghazali died, because of this child he was called "Abu Hamid".

This discussion is divided into several stages, First, from Fiqh, Usul Fiqh, Hadith, Tafsirul Ulum, Kalam (Kalam) began to deepen Al-Ghazali's knowledge in Islamic science, and even obtained knowledge directly from the imam. Alkali Juwaini, one of the shipwreck experts. Al-Ghazali's works are *al-munqid min al-Dalal*: *Ar-risalah al-Qudsyiah*, *Ihya Ulum al-din*, *al-durrah al-Farikhah fi kasyf ulum al-Akhirah*, *Al-Madnun Bih Ala Ghay Ahlih*, *Fasl al Tafriqah*, *Mizan al-Amal*, *Iljam al-Awam and Ilm al-Kalam*, *Misyqat alAnwar*, *Al-mankhul fi Ilm al-Ushul*, *Maqashid al-Falasifah*, *Mi'yar alIlm*, *Al-risalah al-Ladunniifas*, *Tahafut*. W. Montgomery Watt (1990), for example, he made long notes on the "artificiality" of Al Ghazali's work. Except for other pieces, the hijab portion of the *misyyat* is not rendered by Al-Ghazali. Mizan also found some of the contents to be not authentic according to Watt. Watt said that all areas in *Al-risalah al-Laduniyyah* were also rejected. He believed that the views of *Tahaft*, *Ihya* and *al-Munqiz* were sufficient. The intellectual and spiritual growth of Al-Ghazali started with the study, namely his *fiqh* and *Kalam*, of his teacher Al-Juwaini. Al-Ghazali started to write a book entitled *al-Mankhul fi Ilm al-Ushul* in the course of research with al-Juwaini. Al-Ghazali talks about several aspects of legal methodology in this book. With these credentials, Juwani became a teacher at Nisabur and was involved in selecting Al-Ghazali as his assistant until his teacher died.

Al-Ghazali has understood philosophy and logic from al-Juwaini and learned *kalam* philosophy. Al-Ghazali, which later became the basis of the concept of *Mutakalimin kalam*, supported the syllogistic claim entirely on the basis that Ibn Khaldun identified al-Ghazali as an advocate of modern theological studies. In another study, Al-Ghazali (Hamid, 1958) sometimes criticized and very careful when making decisions, not negligent. he put forward agreement on the metaphysical concepts of philosophers in philosophy. This is illustrated by one of his works entitled *Tahafut al-Falasifah*. He explains metaphysics in this book. The debate in this book attempts to explain the inconsistencies inherent in philosophers' thought from a religious point of view. Al-Ghazali strongly criticized him but took great care to digest their views and feelings. It only accepts that recent thinkers are heretical. What he criticizes is only a partial view. Deep criticism related to the preservation of nature, and God does not see certain things. Al-Ghazali's criticism was successful in three areas. First, he succeeded in understanding all philosophies, at least those that were closely related to theological questions. Second, thanks to the depth of knowledge, Al-Ghazali managed to criticize effectively (Fazlur, 1997). Third, Al-Ghazali has succeeded in integrating several philosophical techniques into theology. For example, he used the syllogism in his work "*al-I'tisahab fi al-I'tiqad*". The use of technology to become theology in philosophy proves that his philosophical abilities actually show his openness to philosophical truth. This philosophical skill allowed Ghazali not to condemn the violence, but rather to explore and try to relate to other western sciences as a

foundation for science. Indeed, he realized that philosophy could not fill him with religious interest and he ultimately founded Sufism to achieve the objectives he sought.

Research Methods

In this article, researcher uses a specific data collection method as a scientific method to obtain valid results, which can explain its accuracy. In the data, the writer uses the library research method (Surahmat, 1994). The research was conducted by researching and reviewing the literature and research that focuses on library materials. Therefore, the data obtained in full from library research then interpreted and analyzed to draw conclusions or conclusions, or the results are answers to the questions to be studied. Because in this study using library research, written data from various sources. Primary data sources, viz. data obtained from primary data sources are original sources, which contain information or data. And books, related and in accordance with the research title and theme. Secondary data sources, viz. data obtained from non-original sources containing information or data. Secondary data sources in this study, such as several books that support and relate to this research. Based on the background explanation above, the researcher is interested in discussing "Citizenship in Islam: View of Imam Al-Ghazali."

Results and Discussion

Based on article, "*The Concept of an Islamic State*", Nasim Hasan Syah (1987) 'bout point out that Islamic states have many objectives, and that each period the Muslim community best fits their requirements in the form and spirit of Islamic law. Perhaps these muslim thinkers used to and are now expressing the authority concept in doctrine as dogmatism. This is very different from Al Mawardi's method of administration, Ibn Khaldun's sociological method, and Al Farabi's philosophical method.

The concept of citizenship in Al-Ghazali's political analysis is an unshakable study, and at least we must focus on time and the environment to create. In the Al-Iqtisad manuscript, he speaks as a jurist, and the game is no different from the discussion of al-Mawardi. The aim of al Mustapha's book was to maintain the legitimacy of Abbasid Caliph Mustapha against the cultural factions that represented his Fatima opponents. When the Sudanese Seljuq exercised effective force (Rosenthal, 1967), Al-Ghazali must base his claim on the legitimacy of the Abbasid caliph on Fiqh. Kitab al-Mulk was written by al Ghazali for the Great Seljuk Sultan Muhammad ibn Malik (Lambton, 1954), who reigned from 498 to 511/1105 to 1118. This book is incorporated into literary theory, which is something of the theory of jurists and philosophers along with the ethical traces of the Sufis. In al-Muluk Advice, Al-Ghazali wrote only justice and justice of the true qualifications of Sultan (head of government who leads his citizens). Regarding this discussion, it is very similar in the two books "Al-Itisha" and "Mustazhir". In al Muntazhir's book, Al Ghazali's need is to seek profit and prevent the destruction of the world. The order must be applied to religious teachings; otherwise, not quite in society. Therefore, the

focus of the discussion this time is to build citizenship in good governance and good citizenship.

Religious order can only be achieved through obedient people. The term *imam* was replaced by the *Sultan*. Because the meaning of *Sultan* is authority, power's not power. This explanation is taken from the Hadith of Prophet Muhammad SAW which states: "Religion and power (time) are similar and continue (Siddiqi et al., 1969). Statement by Al-Ghazali in his book *al-Iqtis al-I'tiqad Imama* or *Khalifah* is an institution established by Islamic law (not a logically necessary institution maintained by Batin and philosophers). Al Ghazali tried to prove that *Imamat* was necessary to achieve the goals of Prophet Muhammad SAW. He believed that the Prophet's aim was to formally establish Islam. To achieve this goal, life and livelihood must be protected. The priest's appointment is. Therefore, it is necessary. The conclusion is that because of the Prophet's aim (establishment and institutionalization of Sharia), the requirement that the *Khilafah* (Islamic law) be produced was due to its relationship with the Sultanate (mandatory). Al-Ghazali follows the Sunni tradition, that Islamic Sharia is the basis of the Caliphate. But he added a new element. First, he claimed that the Caliph did have his purpose, but evidence based on Sharia law shows that there are two main reasons for the obligation to appoint an Imam. First, install the Caliph from *ijma'*. What has been done by the Companions used by Al Ghazali as an example to prove this basis of *ijma'*. He quoted *Khulafaur Rasyidin's* appointment; Abu Bakr al-Siddiq, Umar Ibn al-Khattab, Utsman ibn Affan, and Ali ibn Abi Talib (Binder, 1955).

The second and more important basis is the deductive method of the Prophet Muhammad SAW. As mentioned above, the Prophet's goal was human happiness. Therefore, public interests such as justice are the source and cause of the authorization obligation. Sharia requirements imply the requirements of institutions to protect them. The form of this system was recognized by the popular consensus. Al-Ghazali said that there are three ways to make them a caliph who leads the caliph. Great men seem to be powerful men, and those who are lost and attracted are clearly theologians. The fourth stage, it is necessary to appoint the person in charge of civilian life, namely the announcement in the mosque (in the sense of a public place, people will accept the decision.

The caliphate (leader) qualification in Al-Ghazali's view is the same as that determined by al-Mawardi. However, in his book *al Iqtisad*, Al-Ghazali only gave four criteria: (1) He must be able to judge according to law; (2) Must be able to regulate state affairs; (3) Religion; (4) He must be of Gulash descent.

In *al-Muluk Advice* (Counsel for Kings, 1964), Al-Ghazali also mentioned the need for justice, "The ability to take action against the enemy (*al Shujah*), maintain internal order (*maslahah*), and have good audiovisual skills. Al-Ghazali added that his leader must be Abbasid. This requirement is very large, and it is not surprising that in reality the requirement has never been fully met. When his opponent argued that none of them qualified for the position, Al Ghazali asked: "what would happen if all religious, social, economic and political phenomena were governed by Islamic law and without a leader?"

He argued that without the Caliph there would be no judgment. But he did not say what impact this social disintegration would have on the personal safety of Muslims. Judging from other signs, we can conclude that they are indeed beneficial, but it is obligatory for him to appoint an *Imam* for two main reasons under Sharia law. First, set Caliph with *ijma'*. Al-Ghazali used what his companions did as an example to prove this basis for *ijma'*. He quoted *Khulafaur Rashidin's* appointment. Abu Bakr al-Siddiq, Umar bin al-Khattab, Uthman bin Affan and Ali Bin Abi Talib. The second and more important basis is the deduction of the Prophet Muhammad's will.

As mentioned above, that the aims of prophethood's human happiness. Thus, the public interest (*maslaha al-umma*), such as justice, is the source and reason for the obligation of authority (Counsel for Kings, 1964). The requirements of sharia imply the institution requirements to secure their citizens. This institution form has been endorsed by the consensus of people, viz. the caliphate. Al-Ghazali says that there are three ways in which one of those who qualify to become caliph can be elected: by the appointment of the Prophet Muhammad, by appointment of a caliph as *Khulafaur Rashidin* has done, or by appointment of an actual power holder.

Authority-holders should not be dominated by pride; for pride gives rise to the domination of anger and will drive it to vengeance. The ruler must assume that he is 'the subject and that others are the authorities; and that he should not sanction any other person who, he will not sanction himself (Watt, 1990) the authorities must not ignore the applicant's presence in court and must be aware of the dangers of doing so. The ruler should not develop a habit of sexual desire. The ruler must do his best to be gentle and avoid harsh rules. The ruler should try to make everyone happy with him. If you want to break Allah's law, please the ruler does not satisfy anyone. The discontent of these people was the cause of all the losses.

Al-Ghazali still mentioned other things that the government must pay attention to in exercising its power. He quotes a proverb: Four kings have an obligation: (1) to cleanse the character of reprehensible; (2) cooperate with wise men to maintain the prosperity of nature; (3) respect the pious and take care of experienced people and parents; (4) Increase character (prestige) by fighting bad people. Al-Ghazali also stressed the importance of deliberation in government. However, according to him, this recommendation is only for a well-functioning government. He didn't attribute this to the possibility of Sudan or the Caliphate being elected democratically.

Al-Ghazali further suggested that the king should follow three principles when dealing with post: (2) Don't covet wealth when getting rich; (3) Don't refuse the request (necessary). Likewise, the king should give the wazir three privileges: (1) let him see the king anytime and anywhere; (2) Don't listening to detractors; (3) don't keep important things secret. The essence of Al-Ghazali's theory has now become clearer: a) understood the power needed to maintain public order, b) symbolized collective unity and the historical continuity of the Moeslim community, and c) stemmed from his ideas. It has the institutional function and authority of Sharia law, which is the only form of governmental law in Islam. Therefore, these three aspects of the caliphate are in line with Al-Ghazali's theory: (1) utility: (2) *ijma'*; (3) according to the objectives of the Prophet Muhammad SAW (Nasution, 1994).

Next, I put forward the concept of good citizenship from Al Ghazali's point of view. To become a good citizen or community, it is important to play an active role in national development. Community participation is very important to increase awareness of nationalism. Good governance is a system that includes society as the subject of state, not the object of state. The community participates in the country development as common ownership. Al-Ghazali recommended that people actively participate in constructive thinking to improve economic injustice, improve the standard of living of economically disadvantaged groups, and eliminate or reduce the quantity and quality of oppression and corruption, moral corruption and hypocrisy. In this case, scholars, scientists, scholars, and scholars must establish good cooperative relations with the state authorities.

Officials and heads of state must realize that society is a group full of knowledge about state status and social problems. At the same time, the authority directly regulates state affairs and the interests of the people. This means that both parties must side with the weak, carry out their duties, and uphold justice to achieve the prosperity of the people. Good governance must involve civil society in building the country. The head of state must provide the appropriate parts and positions for governance to be successful. They must be close to scholars, and establish good communication and relationships with scribes such as journalists, writers, artists, and poets (cultural observers). Even if they are not "official" in government (Ahmad, 1975). Al-Ghazali classified their work as "informal" secretaries because of their outstanding performance, both as holders and as leaders in public. No less important in the process of achieving good governance, the status of civil society is the existence of opposition or community groups outside the government that have been criticizing the government. The community must continue to appreciate the team because they will always keep the state program running so that it doesn't go off.

Conclusion

The citizenship concept by Al-Ghazali's analysis of political real estate research means that we should at least pay attention to timing and the environment when creating citizens. In the Al-Iqtisad manuscript, he speaks as a jurist, and his game is no different from al-Mawardi. The aim of Mustafa's book was to defend the legitimacy of the Caliph of the Mustafa Abbasiyah dynasty against a cultural sect that recognized its Fatima opponents. Since the Seljuq Sultan exercised effective power, Al-Ghazali had to base his claim on the legality of the Abbasid Caliph on Fiqh. Al-Mulk's book was written by Al Ghazali for the Saljuk of the great Sultan Muhammad ibn Malik, and his reign was from 498 to 511/1105 to 1118. This book combines literary theories, which are traces of the theories of jurists and philosophers as well as the ethics of Sufism. He believed that without the Caliph there would be no judgment and would never be effective. But he did not explain what impact this social disintegration would have on the possible safety of individual Muslims. Judging from other signs, we can conclude that they are indeed beneficial, but it is obligatory for him to appoint an Imam for two main reasons under Sharia law. First, the Caliph is appointed by ijma'. Al-Ghazali used what his companions did as an example to prove the basis of this "ijma". However, according to him, this

recommendation is only for a well-functioning government. He did not attribute this to the possibility of Sudan or the Caliphate being elected democratically.

Al-Ghazali further suggested that the king should adhere to three principles when dealing with the Vazir and not punish him directly when he was dissatisfied with him. When he gets rich, don't covet his wealth; she didn't refuse when she asked. Likewise, the king had to give the wazir three privileges: let him meet the king at any time. Don't listen to the slander that speaks to him; Sharia is the only legal form of government in Islam, which derives from the institutional function and authority of Sharia, and he did not refuse when he asked for it. Likewise, the king must give the wazir three features: to let him see the king anytime and anywhere; does not listen to the slander that speaks to him; derived from the institutional function and authority of Sharia law, which is the only form of governmental law in Islam. He took it when he asked. Likewise, the king had to give the *wazir* three features: to let him see the king anytime and anywhere; does not listen to slander that speaks to him; derived from the institutional function and Sharia law's authority, which is the only form of governmental law in Islam. The recommendations that can be drawn from the description above relating to the main points of a country which must be forward-looking and cannot continue with its bleak past. A country and a government must organize citizens and a just government to achieve their common goals.

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