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Religious Ethics in the Siyāsat-nāma: Questioning the Continuity of Nizām al-Mulk's Thought

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Abstracts

Abstract

The Siyāsat-nāma of Khwāja Nizām al-Mulk is a text comprising counsel and injunction concerning the rules, manners, and principles of governance. The present article, however, adhering to a descriptive-analytical method, directs its central question toward the basis adopted for ethics within the dichotomy of religious (shar'ī) and customary ('urfī) ethics according to Nizām al-Mulk's view. In fact, the question is: according to the text of the Siyāsat-nāma, does the ethics to which the ruler, the subjects, and—between these two—the official must adhere derive its basis (ontology) and criterion (epistemology) from religion and sharī'a, or from custom and reason? It should be explained that in the present article, the two expressions "religious ethics" and "shar'ī ethics" are treated as equivalent and designate an ethics that not only engages with the general principles of religion and is religious in this respect, but also corresponds, is homogeneous with, or conforms to the detailed components of religion—that is, the sharī'a—and is shar'ī in this respect. Customary ethics, by contrast, refers to norms deriving from independent practical reason. Given the above, and in answering the article's main question, while analyzing the ethical-normative passages of the Siyāsat-nāma and drawing on intertextual evidence from Ash'arī theology (as Khwāja Nizām's official position), the conclusion reached is that Nizām al-Mulk regards sharī'a-centered religiosity as a pillar or necessary condition of the essence of ethics.

Keywords

Religious ethics, customary ethics, religion and ethics, Khwāja Nizām al-Mulk, Siyāsat-nāma.

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Ontological Foundations of Moral Education Based on Ali Safaei Haeri's View of Combination and Transformation

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Abstract

Explaining ontological foundations is essential for presenting a coherent and fundamental intellectual system, and among contemporary novel religious insights, Āyatullāh 'Alī Ṣafā'ī Ḥā'irī's approach to the analysis of ethical issues on the basis of the view of combination and transformation (tarkīb wa tabdīl) occupies a noteworthy position. Through his distinctive emphasis on the concept of combination and transformation, he has opened a new horizon in the field of ethics that requires analysis and evaluation. The significance of the concept of combination in his thought is such that he considers it the master key to the fundamental discussions of education, ethics, and psychology, and regards attention to this concept as the root of ethical changes and transformations. The aim of this research is to analyze and evaluate the ontological foundations of moral education based on this view, so that part of its geography may be examined; the research method is descriptive-analytical. The most fundamental outcome of this research is the extraction and explanation of the ontological foundations of moral education, which include the following: systematicity, stage-by-stage progression, purposiveness, beauty and aesthetic order, the locus of good and evil in relationships, ethics as evidence for theology, and the objectivity of action and recompense.

Keywords

Education, ethics, moral education, ontological, combination and transformation.

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