Adab Al Nafs: A Review of Al Mawardi's Moral Education Philosophy

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Abstract

Moral education has becoming an increasingly popular topic in the fields of psychology and education. It is in line with contemporary one of the greatest problem that has confronted human society is a moral problem. Our society is full of depravity, irresponsibility, and dishonesty. While not all of these social concerns are moral in nature, moreover almost the entire population had no more sense of morality. In other side performance of our educational institution not promising yet even more complicated. Hence, this paper intended to refresh our framework in respect to what exactly philosophical basis to build our morality and suggest Al Mawardi's model of human morality in his book Adab al Dunya wa al Din, especially in part of Adab al Nafs as part of our desire in back to the right track of moral education.

Keywords: Al Mawardi; Adab al Nafs; Moral ;Education; Philosophy.

1. Introduction

Education is a major instrument for transforming the culture or strengthens the social system of every system, moreover an important factor in the development of civilization. The level of development of any society, nation and civilization is usually determined by its level of education. Therefore in Islam, education is considered as 'a purposeful activity' directed at the development of the totality of human life that no spiritual, cognitive, affective and psychomotor potentials of man should be left behind from being matured in a progressive and balanced manner (Al-Attas, 1979 & Ashraf, 1985). Reciprocally as a consequence the level of morality in our community is depending on the level of moral education in all social life institutions. For this issue the Qur'an has emphasized the importance of education repeatedly in frequent injunctions, such as,

"God will exalt those of you who believe and those who have knowledge to high degrees" (QS.58:11)

"O my Lord! Increase me in knowledge" (QS.20:114)

And

"As God has taught him, so let him write" (QS.2:282)

These verses provide a forceful stimulus for the Islamic community to strive for education and learning. The concept of morality equally related to the process of overall education, beyond and exercises its influence on it. Hence,

the entire human behavior is subject to the principle of morality. From this, the process of education is voluntary and also is un-separated field of morality development. By looking the historical perspective of education and many Islamic scholars thought of practically education, we can find that in Islam, moral education is broad concept and comprehensive subject based on its own epistemology and worldviews (i.e. the nature of humanity and the nature of Society). Therefore this paper tries to examine briefly Imam Al Mawardi's philosophical thinking of *Adab al Nafs* (rules of personal conduct) as one of the biggest scholar in Islamic thought. Also as the one of prominent concept of moral education development in Islam hopefully can be applied practically in our educational institution to resolving morality failure of society.

2. A Brief of Moral Education: An Islamic Discourses

Based on its own worldview, every educational system has its own ends and objectives, whether secular or Islamic education. Contrary to the modern secular education which considers this life as an end itself, Islamic education provides a comprehensive concept of this world and hereafter, and for this Islam gives recognition to the supremacy of religion. It is worthy enough to say here that Islamic education creates no dichotomy between religion and Science. Islam assumes that when any education disregards the religious moral teaching the education is doomed to fail. Afzalur-Rahman posits that: If education is divorced from religion and moral values, it will lead to the disintegration and destruction of the social fabric of society. This may be seen from the achievements of liberal education in the West as well as in the East (Rahman, 1980).

Education in Islam, fundamentally and completely is combination from three terms; *Tarbiyyah*, *Ta'lim* and *Ta'dib* (Salleh, 2009). The three terms taken together convey the meaning and scope of education in Islam, both formal and non-formal. *Tarbiyyah* literally, comes from the root *raba* means to increase, to grow, to rear or 'educate' implies a state of spiritual and ethical nurturing in accordance with the will of God. *Ta'lim* from the root '*alima*' means to know, to be aware, to perceive, to learn or 'knowledgeable', used to denote knowledge being sought or imparted through instruction and teaching, while *Ta'dib* derived from the word '*adaba*' means to be cultured, refined, well-mannered or 'moral'. Hence, if education is accumulation the three terms mean gradual bringing of something to completeness, perfection or maturity (Al- Taftazani, 1986). Suggests a person's development of sound social behavior, what is meant by *sound* requires a deeper understanding of the Islamic conception of the human being.

According to Mohammad Outb (1991) as quoted by Sang (2004), education is the process to shape a holistic and balancing of human. Whereas the main objective of education is to develop the potency of human's intellect, physical, emotion and spiritual towards the level of perfection. Within this process, the implementation of values has been focused by the Islamic Philosophy of Education, which the aspect of ethic and moral can not be separated from education and the thought of Islam. It is parallel with the branches of axiology that believe education is the realm that provide with values. Within the axiology of Islam itself, the knowledgeable person should be the moralistic and well-behaved person (Sang, 2004). To get more comprehensive understanding on education system in Islam, Syed Muhammad al-Naqib al-Attas (1977), asserts that there are several concept from the Islamic perspective that shaping the major elements in Islamic education, which are the concept of *al-din*, concept of human (*al Insan*), concept of knowledge (*al 'ilm*) and *ma'rifah*, concept of *hikmah*, concept of equality, concept of ethic, and the concept of *Kulliyah-Jami'ah* (Al-Attas, 1977). Al Attas also concludes that the aim of Islamic education is to produce a good and righteous man, he who worships Allah the Creator and acts according to the dictates of Shari'ah. This act of worship requires total submission to Allah as it is supposed to be in line with Quranic verse that says: "*I have created the Jinn and man only to worship me*" (QS. 51:56)

Therefore, some Islamic scholars in World Conference on Muslim Education (1977) reaffirmed and resolved that education should aim t the balanced growth of the total personality of man through the training of man's spirit, intellect, rational self, feelings and bodily senses, The training imparted to a Muslim must be such that faith is infused into the whole of his personality and creates in him an emotional attachment to Islam and enables him to follow the Qur'an and the Sunnah and be governed by the Islamic system of values willingly and joyfully so that he may proceed to the realization of his status as *Khalifatullah* to whom Allah has promised the authority of the universe (Al Attas, 1979).

From the short discussion above we may conclude that in Islamic viewpoint, moral education not only a dialectical unnecessary for moral development, it is beyond the essential point of moral education: the nurturing and awakening of the spiritual itself. Contemporary Islamic scholars such as Nasr, and al-Attas approach moral education as an essential internal development of the individual as a citizen in their own "microcosmic kingdom as spirit" (al-Attas, 1999).

In fact there is a different approach among modern Islamic scholars in linking Islam and education. Majority scholars based their opinions on the view that there is a distinct Islamic position with regards to education (Sardar, 1989; Iqbal, 1996; Wan Daud, 1998; Ali, 2000), some argue for a common inter-faith religious framework on education, (Islamic Academy, 1990) while others claim, at least implicitly, a superiority of the Islamic approach over those of other religion

(Mukadam M, 1997). Some contemporary Muslim scholars also argue that the modern experience of educated Muslims has caused an intellectual duality that contradicts an elemental obligation to find balance between the world and the pious (Ahmad, 1986; Faruqi, 1986; Lodhi, 1989; al Qaradawi, 1987). They explain that this duality is in large part a product of the imperialism of the colonial period. Moreover, they suggest that modern science has introduced additional cultural distortions that separate educated Muslims from knowledge that is fundamentally Islamic in nature. The Islamization of Knowledge also refers to a needed re-integration, at both theoretical and practical levels, of contemporary knowledge and Islamic thinking; that is, an Islamic conception of the universe. According to Din Khalil as quoted by D'Onofrio (1992) Islamic education would result in empowering the intellect by overcoming contemporary conflicts between divine and natural laws.

3. Imam Al Mawardi's Concept of Morality

In the twentieth century, there was a growing reaction against organized religion and the belief in a spiritual dimension of human existence. Many intellectual leaders and writers were influenced by the ideas of the English naturalist Charles Darwin and the German political philosopher Karl Marx. As a result, moral education had a religious tinge, which made many uneasy.¹

In the postmodern era, as Hanwei Tang, a Professor at the Faculty of Education Shandong Normal University states, moral education is relative to the modern moral education. According to Him, post modern moral education has prominent characteristics. *First*, it eliminated the ultimate metaphysical dependence of education and moral education in the past since it claims that exist no unalterable foundation in morality and moral education. Pre-modern moral education is mainly based on religion, whereas modern moral education replaces God with reason. However, reason as well as religion resorts to something abstract and extrinsic to human beings as the legitimate source and the only standard for judgment of moral education. Its reliability is questioned by postmodernism, which holds that it is really a kind of metaphysical dogmatism and usurp for the modern morality and moral education to have something inhuman and universal as their support, so we should deconstruct this culminating dependency, enhance the creativity of human beings, and pay attention to the irrational features of morality such as emotionality, randomness and contingency, etc. *Second*, once we deconstruct the ultimate dependency of morality and moral education, postmodernism inevitably displaces the universalism with pluralism. As a result, morality is no longer a universal necessity and humanity is not common and constant. Accordingly, moral education has no fixed essence and regularity to follow, and the process is no longer an accurate one involving machining and controlling, but one full of indeterminacy, continuously changing and gradually emerging with the historical development. And *last*, postmodern moral education is against the thinking pattern of subject-object dichotomy which is considered to come down in one continuous line with the essentialism. In the reciprocal value relation of man vs. man and man vs. nature, this thinking pattern of subject-object dichotomy stresses the dominating and being dominated, reconstructing and being reconstructed, in which the object always serves the subject. This kind of morality has caused the relationship between man and man, man and nature to be intense and deteriorate, which eventually results in the fall of human nature, the hardship in the man's existence and the destruction of the world. Therefore, postmodernism, especially the constructive postmodernism, insists on replacing the views of modern morality and moral education with the ideas of organism, coexistence and inter-subjectivity (Tang, n.d).

On the other side the range of morality in Islam is so integrated that it combines at once faith in God, religious rites, spiritual observances, social conduct, decision making, intellectual pursuits, habits of consumption, manners of speech and all other aspects of human life. But If we look to the various postmodern models of moral education, we can conclude that the model is ambiguous, problematic, even cannot answer all over the problem and crisis of ethical humanism. Sometimes our educational framework confusing and facing some difficulties to realize aim and objective of education itself. Considering this problem, we engage to look back how Islam teaches us in managing the human morality through scholarly thought as motivated by what Howard Kirschenbaum declare in his article "A Comprehensive Model for Values Education and Moral Education" that the best education model is comprehensive in its content and methodology.² It is meant to include all value-related issues - from choice of personal values to ethical questions of moral issues. In this case We propose the teaching of Imam Al Mawardi as the one of the fabulous scholar in the neo-classical era to resolve and refresh our framework of moral education in his one greatest book, *Adab al Dunya wa al Din*.

¹ See <http://www.hi-ho.ne.jp/taku77/refer/kirsch.htm>

² Some writers translate *Adab al Nafs* as Rules of personal conduct, the others translated as rules of Soul. In this article we use interchangeably, to show that *adab al Nafs* is a broad meaning.

3.1 *Al Mawardi: Biography and Works*

His fulname was Ali ibn Muhammad ibn al Habib, Abu al-Hasan being his patronymic, and al Mawardi his family Surname [Al Jawzi, (1931), Al Baghdadi, (1931), Al Athir, (n.d)]. Abu al-Hasan Ali Ibn Muhammad Ibn Habib Al-Mawardi was born in Basrah during the year 364 A.H./974 A.D (972 C.E). His birthday witnessed a phase in which the supremacy of the Abbasid caliphate declined and the caliph came under the tutelage of the Buwayhid dynasty. The shafi'i al-Khatib al-Baghdadi (d. 463/1072) will have us know his father sold rose water. Growing up he was able to learn Fiqh (Islamic Comprehension) and subsequently took up his residence in Baghdad. He studied jurisprudence, Arabic grammar, literature, and poetry under Abu Muhammad Abdullah al-Bafi (d. 398 A.H.), a famous theologian of Baghdad and under Shaikh Abu al Hamid al-Isfarayini (d. 406 A.H.), an eminent Shafi'ite jurist [Khalikan (n.d), al Subki, (1967)].

In Basrah, he is reported to have learned various Islamic sciences from the scholars and intellectuals of the time. He is said to have studied jurisprudence under Abu al-Qasim Abdul al- Wahid al-Saimari (d. 386 A.H.), a learned theologian and a leading Shafi'i jurist, and Al Hadits under Hasan ibn 'Ali ibn Muhammad al-Jabali, a traditionist and juris consult of Basrah, Muhammad ibn 'Adi ibn Zayr al-Minqali, Muhammad ibn Mu'alla al-Azdi (Al-Dzhahabi, 1986), and when at the time Basrah and Baghdad were centers of the Mu'tazila school of thought, the great (orthodox) Shafi'i jurist al-Subki (d. 756/1355) later condemn al-Mawardi for his Mu'tazilah sympathies. Other biographical anecdotes remember al-Mawardi as a humble man, eloquent and enthusiastic in his speech.

Regardless of theological polemics, in his day al-Mawardi was a "high-profile figure." He was eventually appointed chief *Qadhi* (judge) of Baghdad, and subsequently was entrusted with various responsibilities on behalf of the Caliphate. On four occasions he served as a diplomat on behalf of Caliph al-Qa'im (422-1031, 428/1037, 434/1042 and 435/1043), his successor al-Qadir also entrusted al-Mawardi as a diplomat in a negotiation with the buyidemirs and charged him with the task of writing his treatise on "The Ordinances of the Government." After his initial appointment as Qadhi (Judge), he was gradually promoted to higher offices, till he became the Chief Justice at Baghdad. The Abbasid Caliph al-Qaim bi Amrillah appointed him as his roving ambassador and sent him to a number of countries as the head of special missions. In this capacity he played a key role in establishing harmonious relations between the declining Abbasid Caliphate and the rising powers of Buwahids and Seljukes. He was favored with rich gifts and tributes by most Sultans of the time. He was still in Baghdad when it was taken over by Buwahids.

His contribution in political science and sociology comprises of a number of monumental books, the most famous of which are: His *Magnum Opus* entitled *Al-Ahkam al-Sultaniah wa al-Wilayat al-Diniyya* (The Ordinances of Government) a monumental work intended to be a precise public law concerning the state's affairs, *al Nukat wa al 'uyuun fii al tafseer* book of qur'anic exegesis, *Qanun al-Wizarah* (Laws regarding the Ministers) where he gives advice to the agents in the service of the caliph, *Kitab Nasihat al-Mulk* (The Book of Sincere Advice to Rulers) a book which was intended to guide a ruler toward good behavior, *Kitab Adab al-Dunya wa al-Din* (The Ethics of Religion and World), *Tashil al Nadh'r wa Ta 'jil al-Zafr*, a book designed as a guide about what should be done by the rulers when dealing with governmental affairs, a volume which was regarded as a kind of mirror for princes. And among many of his various other work he is also credited with the creation of *dharurah*, a doctrine of necessity. Al-Mawardi died at an old age in Baghdad on 450 H/27 May 1058 [Al Baghdadi, (n.d)]

3.2 *Adab al Nafs: Al Mawardi's Philosophical Model of Morality*

The book *Adab al Dunyawa Al Din* in general consists of five chapters. In chapter one, Al Mawardi explains the virtue of reason ('*Aql*) and ignoble of desire. In this chapter he also describes the nature of human character. In chapter two Al Mawardi explores the virtue of knowledge (*Syarf al 'Ilm*). In this chapter he explains many *Adab* (rules) and obstacles of study and teaching. Chapter three, Al Mawardi clarifies some *Adab* of religion and many principles of religion. In chapter four He analyses *Adab* and norm of society. And in the last chapter, Al Imam Al Mawardi elucidates his thought of moral conduct of human. Among the scholars that has been studied and explored Imam Al Mawardi's thought of education in his book *Adab al Dunyawa al Din* is Syaikh Dr. 'Ali Khalil Musthafain His interesting book *Qira'ah Tarbawiyah Fii Fikri Abi Al Hasan Al Bashri Al Mawardi min khilali Kitab Adab al Dunya wa al Din*.

However, if we analyze the al Mawardi's *Adab al Nafs*, indeed there are several terms in *Adab al Nafs* can be used as a philosophical basis for a development model of moral education in our contemporary era. We propose and elaborate here some main terms as follows:

3.2.1 Al Adab

Al Mawardi in his book *Adab al Dunyawa al Din* divided *adab* in three subjects, *adab al Din* (rules of religious conduct), *adab al dunya* (rules of mundane conduct), and *adab al nafs* (rules of personal conduct).³ Actually the word "*adab*" has many meanings in Arabic. For example in *Taj al-Arus*, *adab* means 'to learn how to nurture or train your soul and to learn good character (al Zabidi, 1966). *Adab* is the discipline of body, mind, and soul; the discipline that assures the recognition and acknowledgement of one's proper place in relation to one's self, society, and Community; the recognition and acknowledgement of one's proper place in relation to one's physical, intellectual, and spiritual capacities and potentials, the recognition and acknowledgment of the fact that knowledge and being are order hierarchically" (al Attas, 1993).

The word "*Adab*" and its derivatives, if associated to each other will be demonstrate an understanding of integrative education. Among these meanings are courtesy, friendliness, character and smoothness. These meanings are synonymous with morality and also consistently associated with the word of "art", then described as knowledgeable about the beautiful things that prevent the errors. *Adab* also refers to the noble and human tendency of the character that manifests itself through the conduct of life and social intercourse. The metaphorical use of the term, which is parallel to this practical designation, is the knowledge that leads to an intellectual culture of higher degree and enables a more refined social intercourse. Thus, A person who is erudite is called "*adib*," because, generally, with learning comes manners. In addition, a *mu'addib* is a teacher of children, and the word literally means "the one who is causing somebody to have *adab*."

The usage of the term *adab* in al Mawardi's book *adab al dunya wa al Din* correct and very precise for connoting moral education. This is because it includes in its meanings all the concepts of education in the Islamic sense, by virtue that it has referred to man throughout its usage. The word *adab* is polysemous. It can refer to rules of conduct as well as to education, as well as to wisdom, possibly to civility or to know-how. All these meanings tend towards the notion of the formation of the character of man. That is why al-Attas says that *ta'dib* includes within its conceptual structure the three important elements of education, which are, knowledge (*'ilm*) instruction, (*ta'lim*) and good breeding, (*tarbiyah*).

In *adab al dunya wa al din* Al Mawardi not just concerned on moral treatise with methodological questions but rather with an analysis of what he regarded as primarily Islamic moral and religious virtues. In case of some extent discursive his method much more narrative and didactic. His major themes are supported by an abundance of quotations from Al Qur'an, al hadiths, the saying of chalips, and venerable scholars, renowned such as Hasan al Basri as well as numerous *hukama'*, *bulagha*, and poets. In book *Adab al Dunya wa al Din*, al Mawardi deals in the manner of contemporary theologians and religious writers as the major theme is the virtue or excellence of knowledge (*fadhl al 'ilm*) especially religious knowledge, and the manner in which one can progress in the acquisition of this knowledge. According to al Mawardi, the primary virtue which genuine knowledge generates is that of guarding one's self (*siyanah*) and cultivating the quality of moral abstinence (*nazahah*) (al Mawardi, 1955). The learned man should cultivate in addition the virtue of humility and shun arrogance, frequently born of insufficient knowledge. He should not be ashamed of admitting his ignorance, or seeking constantly to add to his stock of knowledge (al Mawardi, 1955).⁴

Particularly, *Adab al Nafs* (Rules of the Soul) is a third part of al Mawardi's *Adab al Dunya wa al Din* deals and concerned to the analysis of the individual virtues of humility, good manners, modesty, self control, truthfulness, and freedom from envy, as well as a series of social virtues, such as the rules speaking and keeping silent, elocution, patience and fortitude, good counsel, keeping confidence and decorum. In this part Al Mawardi also remark that education problem concern on personal ethics, ethics relation with one relative, wives, children, and the civil government.

Therefore the *adab* of soul here is the fokus because it is the origin of the *adab* of study. Al-Harith defined it as: "What one has to do and how one should become in one's behavior, character, action and speech."⁵ As for the usage of the term in the modern period, especially within the concept of *adab* of the soul, there exist terms like *al-adab al-'amah*, (general *adab*) which means "collection of rules and principles pertaining to the protection of sound moral values and the preservation of family cohesion, from what affects the structure of the society and its goodness".

3.2.2 Reason (al 'Aql)

Interdependence between reason (*'Aql*) and *Adab* is a permanent feature of classical discourse on the formation of

³ Here al Mawardi writes in obvious reference to Socrates: "I have no virtue in matters of knowledge except the knowledge that I know not".

⁴ See Al-Harithi, (1983).

⁵ See *Encyclopedia of Islam*, (1986), "*Adab*", p.175.

individual education. As well as Al Mawardy when discussing the virtue of excellence (*al fadhli, al sharf*) of knowledge (*'ilm*) especially in religious knowledge. In his book *Adab al Dunyawa al Din* Al Mawardy deals that the one can progress in the acquisition of knowledge by an account of the excellence of reason (*'Aql*), which is the foundation of all virtues, as well as the mainstay of religious obligation (*taklif*). To illustrate the importance of reason (*'Aql*) he divides obligation (*taklifiyah*) of human into: i) what reason stipulates as necessary and is merely confirmed by revelation (*al Syar'*), and ii) what reason regards as purely admissible (*ja'iz*), but revelation stipulates as necessary (Fakhri, 1994). According to Al Mawardy, foundation of religious obligation is conformity with reason "in matters which revelation does not prohibit (*fii ma laayamna'uminhu as syar'u*)" and the conformity with revelation "in matters which reason does not prohibit (*fii ma laayamna'uminhu al 'aql*)". That is why *sharia taklifiyah* addressed only to the people of sound reason (Musthafa, 1990).

Al Mawardy in *adab al Nafs* also develops *adab* in relation to the reason (*'Aql*) deepest and most systematic meaning that is the rules of personal conduct should not only known as theory but should turned out into practical dispositions, rules of life. Hence the distinction between *'Alim* (the scholar) and *Adib* (the well-bred man) is not based on the fact that the word *'ilm* refers to religious knowledge and the *adab* describes profane knowledge as is claimed in some studies. The fact of the former is refers to the instruction, while the latter refers to education. This is why since reason can only be apparent through *adab* and experience *Al'Aqil* (the sensible man), cannot be interpreted independently from *adab*, as well in this sense Al Mawardy also asserts that the formation of man requires experience or habit, and both aptitudes depend on the given branch of knowledge as well as on one's personal feeling *Adab* as Al Mawardy says, "Is a form of reason. Give it the form you like" [see Al Mawardy, (2002, p.366)].⁶

Substantively, Al Mawardy wish to show relation between Ratio and *Adab*, rather want to approve that in Islamic epistemological view no room for the conflict between *'Aql* and *Naql* as two source of knowledge in the Muslim mind.⁷ Nice quote from Mahmoud Dhaouadia in his article "Lessons of Ibn Khaldun's 'Umrān Mind" when he argued that the adoption of *'aql naql* as mind is justified because human made knowledge always remains problematic. This type of knowledge is a combination of correctness and error, a mixture of certainty and doubt. Man's use his thoughtful and analytical reasoning often involves probabilities of truth and falsehood in the corpus of knowledge he attains (Dhaouadia, 2009).

Supporting this view, Salih Ibn Janah specifies that Man's humanity consists in the fact he moves away from what ruins his image and he tries to collect what improves it. There is no humanity for whoever has no education, and there is no education for whoever is not endowed with reason. Whoever believes his reason is sufficient and allows him to do without others is bereft of reason. Indeed reason strengthened by several others of reasons, as good as it is or better than it is, is far superior to a reason which, even though it is a good one, has no guide (Janah, 1913). The dialectic relation reason and education has been described perfectly Salih ibn Janah (1913), that said:

"Let me tell you that reason is a prince and education a minister. Without the minister the prince becomes weaker, and without the prince the minister has no reason to exist. Indeed reason and education are similar to the furbisher and the sword. When the furbisher receives a sword, he polishes it and turns it into a beautiful valuable object, ready to be used. The furbisher is education (adab) and the sword is reason (al-'aql). Whenever education meets with reason it may take the right track in the same way as the furbisher does. But if education finds no reason, nothing can be done. As you can only reform what already exist. Therefore one of two men with the same education may be by far the quickest of wit, depending on the nature and original power of reason".

In this regard, important to be note here, that there is a sharp contrast between Islamic views of reason/rationality (*'Aql*) and the liberal tradition. Emphasizing this, it is interesting to quote the commentary from Khosrow Bagheri and Zohreh Khosravi when denies argument J.M. Halstead (2004), in his article "*An Islamic Concept of Education*," which assumes a contrast between Islam and the liberal tradition and, in parallel, given that tradition's rationalist tendencies, concludes an almost indoctrinatory essence for the Islamic concept of education: "Independence of thought and personal autonomy do not enter into the Muslim thinking about education, which is more concerned with the progressive initiation of pupils into the received truths of the faith" (Halstead, 2004).

In their arguments to explain the concept of rationality (*'Aql*) in Islamic education, Khosrow Bagheri and Zohreh Khosravi (2006) emphasize the meaning of wisdom in Qur'an. Al Qur'an states:

⁶ Makram Abbes, (2010), p.37. This point of view as explained Makram Abbes (2010), is supported by C. Pellet in his article 'Adab' published in J-E Bencheikh, 2000. See Makram Abbes (2010), Arab Muslim Civilization in the mirror of the Universal, Philosophical Perspectives. UNESCO, p. 35.

⁷ Ahmad Ibn Taimiyah (1236-1328), is most well-known scholar who strongly defended the legitimacy of the combined *'aql* and *naql* in Islamic culture in his prominent book "Dar Ta'arud 'Aqlwa an Naql".

"And (as for) these examples, We set them forth for people, and none understand them but the learned" (QS.2:44)

The word *understand* (derived from *'aql*) here refers to wisdom, and it is stated that being learned is required for being wise. That is to say, knowledge is a prerequisite for wisdom. But wisdom in Islamic word as Nasr says, refers to *intellectus*. [(Nasr, (1989), Khosrow and Zohreh, (2006)]. According to him, the perennial philosophy holds that *intellectus* is distinct from *ratio* [Schuon, (1978), Khosrow and Zohreh, (2006)]. While the latter is restricted to pure reasoning, the former refers to a deep insight at a higher level of the whole universe. It might be said that the Islamic concept of wisdom is more extensive than the Latin *ratio* and the Greek *dianoia* and, in fact, refers to the higher perceptive faculty of mind heart, which is called *intellectus* in latin and *nous* in Greek, as, for instance, Plato considered *noesis* to be the highest level of intuitive knowledge. In addition, refer to Khosrow Bagheri and Zohreh Khosravi (2006) in their article, perhaps the root factor in accounting for the difference between Islamic education and the rationalistic trend in liberal education needs to be sought in the two above-mentioned meanings. In the liberal tradition, *intellectus* is held to be reason only, whereas Islam also considers it to be wisdom. Having pointed the discussion above, the term of wisdom surely related to the next term of Al Mawardi's morality concept, that is *Al Muru'ah*.

3.2.3 *Al Muru'ah (Nobility)*

The key to moral concept of human as an individual from al Mawardi is nobility of character (*al Muru'ah*). Al Mawardi defined *Muru'ah* as "consideration for the circumstances (of the action), so that the soul may be in the best condition possible, neither manifesting ill will deliberately, nor becoming the object of deserved reproach." [Al Mawardi, (2002: 290)]. In Islamic term *al Muru'ah* is a human effort to build respect and good self-image according to the instructions of Allah and Rasulullah. This is why *Al-muru'ah* also may be defined as courage, manliness, chivalry, bravery, virility, pomp and the spirit of resolution and fearlessness, and compared with *al futuwwah* (which is interpreted as nobleness, youth, dignity, peerage and magnanimity). *Al Muru'ah* relates to an individual within his own family and society, in regard to all that he possesses wealth-wise. Such a person in secret might be ashamed, hiding behind his wants and mishaps.

As a moral being human always faced the choice to do good or bad and right or wrong. These two tendencies struggling in human all the time, but the glory and honor of human lies precisely in his ability to organize and manage the two antagonistic, well and proportionate. *Al Muru'ah*, according to al Mawardi, is a one indicator of the sanctity of soul and nobility of character. This is because, the human has no *murua'h*, except he is able to preserve himself from sin, not do wrong, not greedy or grasping, does not help the strong to crush the weak, and not do anything that might damage his image and honor. [Al Mawardi, (2002:206)]. *Muru'ah* itself rests on the fulfillment of the moral qualities (*akhlakul karimah*). For that, there are some scholars that defined in part as an attempt more nature adorn of self with all the good morals and keep away from all the bad morals, whether in words, attitudes, and actions. In this sense *al Muru'ah* covered four types of self moral conduct, *Muru'ah al lisan* (nobility of expression), *Muru'ah al Khuluq* (nobility of attitudes), *Muru'ah al Jah* (nobility of image), *Muru'ah al Mal* (nobility of property/wealth).

Al Muru'ah in the al Mawardi's concept of self moral conduct placed heart as a center of human being. This is true as the Quran clearly states, "They have hearts that they are not able to understand with." And also according to the Hadith, the heart is a source of knowledge. The Prophet Muhammad said that wrong action is what irritates the heart.⁸ Thus, the heart actually knows wrong actions and this is one of the reasons why people can do terrible things, but, ultimately, they are affected negatively.

Linked to this matter, there are two types of diseases of the heart that could damage the *Muru'ah* character. The first is called *Syubhat*, and this is a disease related to understanding. For instance, if somebody is fearful of his provision from Allah, afraid he will not get his food for the day, then there is a disease in his heart because a sound heart has complete trust in Allah Subhanahu wa ta'ala, and a sick heart has doubt. The second type of the diseases of the heart is called *syahwat*, and this is the base for desires of self. For instance, food and sex are *syahwat*; they are appetites. These two become diseases of the heart when they grow out of proportion their natural states. In Islam, we have a method or a means by which our hearts can be remedied and return to their sound state again. The *dzikr* that the Prophet sallallahu 'alaihiwasallam did more than any other *dzikr* was "Oh Turner-Overer of the hearts, make my heart firm on your deen," and it is important to Muslims to be always reminded of this.⁹

From this point we can say that the concept of *Muru'ah* closely relevant to the concept of *Wara'*. Because the basic sign of *Wara'* character is the extraordinary of prudence from something unlawful (*Haram*) and the lack of courage to the

⁸ Hadiths Narrated by al Bukhary.

⁹ Narrated by Tirmidzi 3522, Ahmad 4/302, al-Hakim 1/525, see Shohih Sunan Tirmidzi III no.2792

something (syubhat or makruh) that could lead to the something unlawful (haram). As Rasulullah said,

"What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things which many people do not recognize. Who guards against the doubtful things keeps his religion and his honor blameless.¹⁰

Imam Ahmad was asked about Syubhat, he replied that it is status between the Halal and Haram and a Muslim who wants to keep his religion should not approach it. Although in Shari'ah, Halal and Haram are strictly decided; between the statuses of Halal and Haram, Syubhat exist. This is supported by Hadith mentioned above. Therefore, it is not easy for many people to recognize doubtful activities that exist in the middle between Halal and Haram. Subsequently, Muslims should avoid Syubhat because it is a status that Muslims may get involved in it. Al Qubbary when explaining the hadiths said that makruh (unlikable) is a barrier wall between the 'abd (servant) and something unlawful (haram), "Whoever did many makruh (unlikable) means he goes to the unlawful (haram). And what is permissible is the wall dividing between haram (unlawful) and makruh (unlikable). Whoever expand the permissible (halal) surely he headed to the makruh (unlikable)."¹¹ The Hadith also explained by Imam Ibnu Hajar al Asqalany that said, "the Hadith is the proposition that those who do not keep him self from being doubtful in activity and life, meant he had offered him self to get reproach. And in this case becomes a cue to maintain religious matters and maintain an attitude of Muru'ah".¹²

In the next stage, Al Mawardy linked al Muru'ah to the Magnanimity (Uluw al Himmah) and Dignity (Syarf Al Nafs) as two results of al Muru'ah applied in human's soul and character. This is certainly very reasonable because al Muru'ah and Wara' in nature can keep him away from such ignoble things or humiliation that keep him away from his God. Al Muru'ah makes human will always love the dignity, along with honor and always verge to the source of dignity and honor, Allah. In this regard if a person is good, it reflects in their saying and activity always according to the Allah's guidance. Referred to Hadith as Abu Muhammad 'Abdullah bin Amr bin al-'Ash Radiyallahu 'anhu, reported that the Messenger of Allah said:

*"None of you (truly) believes until his desire or inclination is in accordance with what I have brought or subservient to what I came with."*¹³

The Prophet Muhammad also said,

*"From the good Islam of a man, is that he leaves that which does not benefit him."*¹⁴

When the human always verges to the source of dignity and honor, means he will always attached to the honor and prominence. This is behavior called Magnanimity as Rasulullah said in asserting *uluw al himmah* (the Magnanimity) the Prophet said, "*willed to what is useful for you, and ask Allah Almighty and please do not be weak.*"¹⁵

Finally, the main point from *adab al Nafs*, based on the virtue *Al Muru'ah*, Al Mawardy then develop some dispositions of character facilitate its acquisition as pre-condition or prerequisites, because *al Muru'ah* must be cultivated diligently and can be achieved through sustained effort and solicitous regard for the soul, needs and inclinations. Attractively, these dispositions can be transformed or applied as a model of moral building through education institution in our societies. The two virtues *uluw al himmah* (Magnanimity) and *Syarf al nafs* (Dignity) fall into two categories: i) in relation the one-self and ii) in relation to the others. Under pertaining the self al Mawardy puts down several divisions of character, *iffah* (temperance), *Nazahah* (abstinence), and *Siyanah* (guarding one's self). While under regarding the others, he gives *Muzaraah* (Mutual Assistance), *Muyasarah* (latitude), and *ifdhal* (benevolence).

From *Iffah* (temperance) Al Mawardy sets down abstention from religious prohibitions (*maharim*) and moral transgressions (*ma'athim*) as two subdivisions. The two others subdivisions of the virtue *nazahah* (abstinence) are shunning base acquisitions and suspicious occasions, while *Siyanah* (guarding oneself) are questing for material sufficiency and avoiding the humiliation of asking.

Under the virtue of nobility admitted of many subdivisions also. *Mu'azarah* or Mutual assistance in two kinds, depending on the station of its creator: assistance in prosperity and assistance in distress. The latter one either obligatory or voluntary. Obligatory in relation to one's relatives, friends, and neighbors and voluntary in relation to one's everybody

¹⁰ Narrated by al Bukhory and Muslim

¹¹ See Fathul-Bari 1/127, Hadiths no. 52, kitab al-Iman, chapter 39.

¹² Fathul-Bari 1/127, Hadiths no. 52, kitab al-Iman, chapter 39.

¹³ A fine and genuine hadith which was related by al-Maqdidsi in his Book of Hujjah, see Al Nawawy, Arbain al Nawawiyah, no. 40

¹⁴ Ibnu Abid-Dunya in kitab ash-Shamtu, no. 108, from Shahabah Abu Hurairah and narrated also by Abu Nu'aim in Hilyatul-Auliya (VIII/273-274, no. 12181), Ahmad (II/201), ath-Thabrani in Mu'jamul-Kabir (no. 2886) from Hasan.

¹⁵ Narrated by Muslim, see also Al Thabrani, al Mu'jamul Kabir, No. 2886.

else. Under *Muyasarah* (latitude) al Mawardy divides into two kinds also: i) pardoning the offences of others, and ii) writing off our own rights, contractual, financial, or political. Actually *Muyasarah* is an essential condition of mutual relationship and social-religious solidarity in all community as well as the annihilation of animosity, envy and strife in society. The last virtue is bounty, rooting down two kinds: i) spontaneous, or aimed at friends and associates, and ii) preemptive, or aimed at the envious and thank-less, so as to ward off calumny or ill will [(Al Mawardy, (2002)].

However, Al Mawardy's key moral is in line with what the classical treatises of Sunni scholars such as Ibn Khaldun, Al-Bīrūnī, Ibn al-Jawzī, Ibn al-Qayyim, and al-Ghazali, the latter devoting much of his writing on education to the 'purification of the heart' in the presence of teachers who "share an understanding of the knowledge which is derived from direct inner experience." For the classical period scholars all real education was transformative by nature reforming the heart and soul of the person, thereby changing one's character and disposition (al-Taftazani, 1986). Hence based on the Al Mawardy's points of view, the moral education in the scholarly thinking should be started on purification of the heart, nobility character development through congruity of *Adab* and 'aql (reason). Consequently, we can conclude that in the Islamic perspective, moral education not only to produce a better person in terms of possessing technical knowledge, skills and good values but also a person with a better soul. Moral education in Islamic view started and focused on purifying one's soul (*Tazkiyah al-nafs*) and instilling Islamic values (*al-ta'dib*). *Tazkiyah* is to purify the self for the sake of character (personality) development. *Tazkiyah* originally meant pruning the plant, to remove what is harmful for its growth. When the term is applied to the human personality, it means to beautify it and to remove from it all evil traces and spiritual diseases that are obstacles experiencing of Allah. When this purification is done, then this human personality, which consists of a lower self and higher self, will function under the command of the higher self. Then *Tazkiyah al-nafs* may be defined as a purifying process from bad spirits (*amarah* and *nafs lawwamah*) in oneself to good and better spirits (*nafs mutma'innah* and *kamilah*). These two aspects of life are clearly mentioned in the Holy Qur'an,

"Verily I have created man in the best form - given him the best constitution." (QS.94:4-5)

"But I have endowed him (that if he so desires) he can sink to the lowest of the low." (QS.91:7-9)

In order how the human preventing himself from wrong doings, he should purify himself or herself from sins such as bad or evil intentions, behaviors and others. This is because actions taken or the behaviors demonstrated are attributable to the intentions (al Ghazali, 2007).¹⁶ In other words, through Islamic moral education development, *first class* minded human or perfect human will be produced as they are wholesome and balanced spiritually and physically.

4. Al Mawardy's *Adab al Nafs* and Modern Islamic Educational System: An Implication

Islam basically, views education as a system in which there are several interrelated components. Unity of belief, shariah, and morals which includes cognitive, affective and psychomotoric. The significance of the component is very dependent on the significance of other components. In addition, this sense indicates that Islamic education is based on the Islamic ideology, and that means Islamic education process should not conflict to the norms and basic values of Islam itself. Al-Syaibani (1975) in his book *Falsafah al Tarbiyah al Islamiyah* defines and explains that Islamic education is a process to transform human behavior in personal life, society and the nature, in the way of teaching as basic of activities and profession among the others basic activities of human's life. This definition is more emphasis on behavioral change, from the bad to the good, from the minimum to the maximum and from the passive to the active. How to change the behavior through the teaching process. The change here meant is based on Islamic values to the highest level by God's standard. The change occurs in the educational process in an effort to guide and direct the basic skills and human learning (potential human life), either as individual beings or social beings as well as in relation to the natural. In line to this meaning Al Attas (1977) asserts, that the purpose of seeking knowledge in Islam is to inculcate goodness in man and individual self. The end of education in Islam is to produce a good man, and not---as in the case of western civilization--- to produce a good man, and citizen. By 'good' in the concept of "good man" meant precisely the man of *adab* explained as encompassing the spiritual and material life of man (Al Attas (1977). He then called the process as the "*Instilling something into human being*".

Since education in Islam is the process to transform the human to be more comprehensively as "human" or more "Islamic" then we can say that Al Mawardy's concept of *Adab* as a philosophical basis on how the transformation process should be developed and run. The efforts of educational transformation and reformation can be focused properly when

¹⁶ Muslim al-Hajjaj, (2000), *Sahih Muslim, Kitab al-Musaqat*, vol.2, no.4094, Dar al-Salam: Mamlakah al-'Arabiyyah al-Sa'udiyyah, p. 955; Al Bukhari, Abu Abdullah Muhammad bin Isma'il bin Ibrahim bin al-Mughirah bin Bardizbah al-Bukhori, *Sahih Bukhari*, (2000), *Kitab Bada' al-Wahyu, Bab Kaifa Kana Bada' al-Wahyulla Rasulillah*, vol.1, no.1, Dar al-Salam: Mamlakah al-'Arabiyyah al-Sa'udiyyah, p.1.

based on the steady educational framework, philosophically and theoretically. Therefore, in applying that philosophical basis of *Al Adab* in modern education we may formulate in such main principle of Islamic in a whole teaching process :

- *Transinternalisation*; The education process in Islam should be done gradually, planned, structured, systemic, and continuously by using transformation and internalization of knowledge and Islamic values to the students.
- *Islamic Knowledge and Value*; the subject matter that given to the student are Islamic knowledge and values or the matter which has Islamic epistemology and axiology criteria, hence the output is the education with Islamic axiological basis.
- *Student as educational subject and object*. The education that given to the students is the education system that make the student as an educational subject and object. As a subject, because the students has to develop and actualize their own all potential, the educators only stimulate in the development and actualization, while as an object means the students are objects of the transformation of science and Islamic values, that maintained from one generation to the next.
- The educational process done by teaching, coaching, guidance, caring, supervision and potential development, in order to form and develop the creativity and productivity without ignoring student's essential potentiality

Based on that description, the concept of Islamic education that uses *Al Adab* or *Ta'dib* approach and its derivatives is binoculars to the Islamic worldview of the nature. *Al Adab* or *Ta'dib* is not a dichotomous approach in viewing the reality, and the process will produce *Al Insan al Adaby* (Civilized Man) which control and cover the various fields in educational system as an integral and coherent to reflecting the Islamic worldview. Hence, as revolutionary attempt *al Adab* or *Ta'dib* may be as an effort to Islamize the secular paradigm of modern education in Islamic world. This, because the concept of real *al Adab* or *Ta'dib* not just regarding teaching of ethics, but more to offering a holistic education by practical dynamic system of *fard 'ayn* (individual obligation) and *fard kifayah* (community obligation) as faith-based science. The application not implemented only for science of Shari'ah, but also to the fields of science in general.

5. Conclusion

Moral education undeniable is the determinant virtue of society, and giving concern to it, is an unfinished homework. To a time and place where a lot of confusion of knowledge, it is difficult to expect the effort of a moral education would be running as it should be. Our responsibility is bringing out back to the right track. Bring it back to the original source and epistemology. That should be the spirit of our thinking framework and education applicability. By using Imam Al Mawardi's teaching of morality in his book *Adab al Duniyawa Al Din*, hopefully we can more understand into the account of the philosophical basis of morality education to repair our educational system and framework, and make us more confirm that Islam with its all worldviews and system could be the one of comprehensive solution to all ethical problems of life, here and hereafter.

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