

## ABULHASAN AL-MAWARDI ISSUES OF SOURCE STUDIES RELATED TO THE WORK “ADAB AL-DUNYA WA AL-DIN”

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### Annotation

This scientific article examines the outcomes of the efforts of progressive Jadid ancestors and the assertions of their teachings aimed at the development of spirituality, grounded in plans for building a great state. Particular attention is given to the scholarly legacy of Abulhasan al-Mawardi, who occupied a central position in their intellectual focus. The article attempts to briefly present and analyze al-Mawardi's major works related to this legacy, including al-Ahkam al-Sultaniyya wa al-Walayat al-Diniyya, A'lam al-Nubuwwa, and Adab al-Dunya wa al-Din.

Abulhasan al-Mawardi (AH 364–450 / AD 974–1058) authored the work *Adab al-Dunya wa al-Din* (أدب الدنيا والدين), which consists of five main chapters:

1. The Virtue of Reason and the Harm of Passion
2. The Etiquette of Knowledge
3. The Etiquette of Religion
4. The Etiquette of Worldly Life
5. The Etiquette of the Self

Each chapter is further divided into sections, subsections, and thematic discussions.

### The Virtue of Reason and the Harm of Passion

This chapter discusses the limits and status of reason; innate intellect; the development of acquired intellect through experience and the wisdom of elders; the sharpness of youth; examples of wit such as that of Farazdaq and Jarir; intellectual acuity; the perfection of reason; the increase of acquired intellect; the balance between innate and acquired intellect; and the characteristics of the wise and the foolish.

### The Etiquette of Knowledge

This chapter emphasizes that knowledge has no boundaries, that religion regulates society, and that religious sciences play a foundational role. It addresses the hostility of the ignorant toward the learned, the principles of teaching, the etiquette of students, the moral conduct of scholars, acting upon one's knowledge as a defining trait of scholars, the conduct of scholars in the presence of rulers, and the superiority of the pleasure of knowledge over all other pleasures.

### The Etiquette of Religion

This chapter focuses on moral and behavioral principles derived from religious teachings.

### The Etiquette of Worldly Life

This section consists of several subsections dealing with social conduct and ethical interaction in everyday life.

### The Etiquette of the Self

This chapter is divided into two main parts.

#### The first part

includes discussions on avoiding arrogance, passion, and vanity; good character; modesty; forbearance and anger (including praiseworthy forms of anger); truthfulness and falsehood

(including permissible forms of lying); envy and rivalry; and the destructive consequences of envy.

### **The second part**

addresses speech and silence and their proper etiquette; patience and impatience, including ways of alleviating hardships and enduring misfortunes; consultation and the qualities of a good advisor; keeping secrets; humor and laughter, including harmless jesting and the dangers of excessive laughter; pessimism and hope for goodness; chivalry (muruwwa), magnanimity, nobility, its conditions and obligations; chastity, restraint, caution; and various other forms of etiquette, including manners of eating, drinking, and dressing.

The work makes extensive use of earlier scholars, historical figures, and classical sources. Among them are Pythagoras, Mazdak, Abu Shu‘ba al-Awdi, Abu Abdullah Muhammad ibn Qasim, al-Daraqutni, Muqatil ibn Sulayman al-Izdi (one of the earliest Qur‘anic exegetes), Bidpai (Kalila wa Dimna), Qatada ibn Di‘ama al-Sudusi al-Basri, Sadiq ibn Abdullah al-Barbari, Sufyan al-Thawri, Alexander the Great, the Rightly Guided Caliphs, Umayyad and Abbasid caliphs, and numerous viziers such as Buzurgmehr, Yahya ibn Khalid al-Barmaki, and others.

The work also draws upon hadith scholars including al-Bukhari, Muslim, al-Tirmidhi, Ibn Majah, Abu Dawud, al-Darimi, Ahmad ibn Hanbal, al-Nasa‘i, Ibn Hibban, Ibn al-Mubarak, Abu Ya‘la, al-Tayalisi, and many others; Qur‘anic exegetes; representatives of Sufism; historians; and authors of ethical and literary works.

Additionally, the book references a number of works whose authorship is unknown, a common phenomenon in early Islamic scholarship, when scholars often refrained from attaching their names to their writings. Al-Mawardi demonstrates familiarity with such works, including al-Manthur al-Hikam, al-Kamil fi Du‘afa’ al-Rijal, Musnad al-Shihab, Kanz al-‘Ummal, Jami‘ al-Qur‘an, Jami‘ al-Bayan ‘an Ta‘wil al-Qur‘an, and others.

According to research conducted by Uzbek scholars, Abulhasan al-Mawardi refers to the anonymously authored work al-Manthur al-Hikam approximately **52 times** in Adab al-Dunya wa al-Din. These references are documented across numerous pages of the text.

Similarly, according to Turkish researchers and translators, al-Manthur al-Hikam is cited approximately **63 times** in the same work, as confirmed through detailed textual comparison.

In conclusion, the comparative study of Adab al-Dunya wa al-Din and al-Manthur al-Hikam is considered a scholarly necessity in light of contemporary academic requirements, as it sheds light on al-Mawardi’s methodological approach and the intellectual foundations of his ethical thought.

### **Chapter 1. The Virtue of Intellect and the Harmfulness of “Desire” (p. 11)**

- The Limits and Proper Place of Intellect (p. 12).
- Innate Intellect (p. 14).
- The Growth of Acquired Intellect Through Experience and the Opinions of the Elderly (p. 15).
  1. In Mansur al-Hikam it is stated:  
“As a person grows older, physical strength decreases while intellectual strength increases.”
  - It also says:  
“Only life itself educates the ignorant.” (p. 15).
- The Sharp-Wittedness of Youth (p. 16).
- The Cleverness of Farazdaq and Jarir (p. 17).
- Sharp Intelligence (p. 19).
- The Perfection of Intellect (p. 20).
- The Increase of Acquired Intellect (p. 21).

2. In Mansur al-Hikam it is stated:

“When anything other than intellect increases, its value decreases; but when intellect increases, its value increases.” (p. 22).

- The Proportional Relationship Between Acquired and Innate Intellect (p. 24).
- The Characteristics of the Wise and the Foolish (p. 25).
- Section (p. 27).

3. In Mansur al-Hikam:

“Whoever obeys desire has handed the reins of destiny to his enemy.” (p. 28).

## Chapter 2. The Etiquette of Knowledge (p. 35)

- 4. In Mansur al-Hikam, Ibn al-Mu'tazz is quoted as saying:  
“The scholar recognizes the ignorant because he himself was once ignorant. But the ignorant does not recognize the scholar, because he has never been a scholar.”
- This is true and correct. (p. 36).

- Knowledge Has No Boundaries or Limits (p. 37).
- Religion Regulates Society (p. 40).
- Sciences Related to Religion (p. 40).

5. In Mansur al-Hikam it is said:

“The mistake of a scholar is like a sinking ship: together with the ship, many people drown.” (p. 41).

6. In Mansur al-Hikam it is stated:

“The ignorance of youth is excusable, and his knowledge is like an engraving carved into stone. But the ignorance of an elderly person is reprehensible and shameful. If old age does not grant virtue and knowledge brings no benefit, then the days of such a person pass in ignorance and lack virtue, and the youth is superior to him. For more hope lies in youth, and the possibility of fulfilling aspirations is closer. If both the young and the old are equal in ignorance, the young is considered superior to the old. This shortcoming of the elderly is sufficient for you to take heed.” (p. 44).

– The Ignorant Are Enemies of the People of Intellect (p. 47).

7. In Mansur al-Hikam it is said:

“How many humiliated people have been honored and elevated by their knowledge, and how many honored people have been humiliated and debased by their ignorance.” (p. 49).

– A Section on Education (p. 52).

8. In Mansur al-Hikam it is stated:

“Just as water gathers more abundantly in low places, the knowledge of students who follow the path of humility is plentiful. If not distracted or disturbed, a young child absorbs faster than an older person and memorizes more easily; otherwise, this is not the case.” (p. 55).

9. In Mansur al-Hikam it is said:

“One whose flesh is soft has shallow knowledge.” (p. 55).

10. In Mansur al-Hikam it is said:

“Grief and anxiety are shackles upon the senses.” (p. 55).

11. In Mansur al-Hikam it is stated:

“From idleness arises the recklessness of youth.” (p. 61).

12. In Mansur al-Hikam it is stated:

“Strain your steps; there are many hardships that will make you advance.” (p. 63).

– The Etiquette of Students of Knowledge (p. 77).

– The Conduct of Scholars (p. 83).

13. In Mansur al-Hikam it is said:

“If you are knowledgeable, do not think about how many ignorant people are below you; rather, look toward the scholars who are above you.” (p. 84).

– Acting Upon One’s Knowledge Is the Motto of the Scholar (p. 88).

14. In Mansur al-Hikam it is stated:

“Whoever does not act upon the knowledge he has acquired gains no benefit from it.” (p. 89).

15. In Mansur al-Hikam it is stated:

“There is no difference between one who conceals knowledge and an ignorant person.” (p. 92).

16. In Mansur al-Hikam, Ibn al-Mu'tazz says:  
“Fire cannot be extinguished by something taken from fire; rather, it is extinguished when fuel is no longer available.” (p. 93).

- The Etiquette of Scholars in the Presence of the Sultan (p. 96).
- The Pleasure of Knowledge Is Superior to All Other Pleasures (p. 98).

### **Chapter 3. The Etiquette of Religion (p. 100)**

17. In Mansur al-Hikam it is stated:  
“In this world there is proof of its own harm.” (p. 129).

18. In Mansur al-Hikam it is stated:  
“Whoever does not encounter calamities, calamities will encounter him.” (p. 139).

19. In Mansur al-Hikam it is stated:  
“Accept the advice of gray hair, even if it is still early.” (p. 144).

20. In Mansur al-Hikam it is stated:  
“How many are those who know the truth yet fail to fulfill it.” (p. 147).

### **Chapter 4. The Etiquette of the World (p. 150)**

– Section (p. 172).

21. In Mansur al-Hikam it is stated:  
“A disobedient child, though being one’s own offspring, is a separation from him.” (p. 179).

– Section (p. 191).

22. In Mansur al-Hikam it is stated:  
“Opposites do not unite, and likes do not separate.” (p. 193).

23. In Mansur al-Hikam it is said:

“Do not be deceived by an enemy’s closeness to you, for he is like water which, when boiled excessively in fire, can no longer extinguish it.” (p. 202).

– Section (p. 219).

24. In Mansur al-Hikam it is stated:  
“Generosity is taken from what one possesses.” (p. 220).

25. In Mansur al-Hikam it is stated:

“One who has little modesty also has few friends.” (p. 243).

26. In Mansur al-Hikam it is stated:

“There is no goodness in doing good to one who does not understand it.” (p. 249).

27. In Mansur al-Hikam it is stated:

“Gratitude binds blessings.” (p. 250).

28. In Mansur al-Hikam it is stated:

“The value of every blessing lies in gratitude for it.” (p. 250).

29. In Mansur al-Hikam it is stated:

“Whoever is self-sufficient has done good to his family.” (p. 268).

30. In Mansur al-Hikam it is stated:

“Poverty leads to defeat, while wealth leads to joy and happiness. Destitution leads to moral degradation, and begging causes the loss of modesty and shame.” (p. 268).

### **Chapter 5. The Etiquette of the Self (p. 280)**

– Part One.

#### **Section 1. On Avoiding Arrogance, Desire, and Self-Conceit (p. 287).**

31. In Mansur al-Hikam it is stated:

“Whoever exposes the faults of his own self has justified his self.” (p. 294).

– Section 2. On Good Character (p. 295).

– Section 3. On Modesty (p. 301).

– Section 4. On Forbearance and Anger (p. 306).

32. In Mansur al-Hikam it is stated:

“The most emphasized cause of forbearance is showing mercy to the ignorant.” (p. 307).

33. In Mansur al-Hikam it is stated:  
 “Observing entrusted rights is the greatest virtue.” (p. 311).
 

- Some Praiseworthy Forms of Anger (p. 312).
- **Section 5.** On Truthfulness and Lying (p. 319).

 34. In Mansur al-Hikam it is stated:  
 “A lie prevails over anything that requires another lie.” (p. 323).
 

- Permissible Lying (p. 325).

 35. In Mansur al-Hikam it is stated:  
 “Do not expose the hidden faults that the Knower of the unseen has concealed.” (p. 327).
 

- **Section 6.** On Envy and Rivalry (p. 329).

 36. In Mansur al-Hikam it is stated:  
 “The suffering of the envious person comes from himself.” (p. 331).
 

- The Calamities of Envy (p. 335).

 37. In Mansur al-Hikam it is stated:  
 “There is no honor in the envious.” (p. 335).
 

- **Part Two. Section 1.** On Speaking and Remaining Silent (p. 337).

 38. In Mansur al-Hikam it is stated:  
 “When intellect is perfected, speech becomes less.” (p. 343).
 

- The Etiquette of Speech (p. 346).

- **Section 2.** On Patience and Impatience (p. 352).

 39. In “Mansur al-Hikam” it is stated: **“Whoever loves wealth should prepare a heart that is highly resilient to calamities.”** – p. 353.
 

- Alleviating calamities (p. 359).
- Causes of anxiety (p. 366).
- Patience in the face of calamities (p. 369).
- Chapter 3. On consultation (p. 370).
- Qualities of an adviser (p. 371).

 40. In “Mansur al-Hikam” it is said: **“Everything is in need of reason, and reason is in need of experience.”** – p. 372.
 

- In “Mansur al-Hikam” it is stated: **“Everything is in need of reason, and reason is in need of experience.”** – p. 373.

 42. In “Mansur al-Hikam” it is stated: **“Whoever consults frequently will not be deprived of praise when he attains correctness, nor of an excuse when he errs. It is unlikely that the majority will fall into error.”** – p. 375.
 

- Chapter 4. On keeping secrets (p. 379).

 43. In “Mansur al-Hikam”: **“The hearts of the wise are fortresses of secrets.”** – p. 381.
 

- Chapter 5. On humor and laughter (p. 383).

 45. In “Mansur al-Hikam”: **“Jesting consumes dignity just as fire consumes firewood.”** – p. 384.
 

- Light banter (p. 385).
- The harm of laughter (p. 388).

 46. In “Mansur al-Hikam”: **“The laughter of a believer is heedlessness in the heart.”** – p. 388.
 

- Chapter 6. On suspicion/doubt and hoping for goodness (p. 389).
- Chapter 7. On murū’ah (moral virtue/manliness) (p. 393).
- High-mindedness (p. 395).
- Nobility (p. 395).
- Conditions and rights of murū’ah (p. 398).

- Chastity (p. 399).
- Keeping distance (p. 405).
- Self-restraint (p. 408).

47. In “Mansur al-Ḥikam”: **“Do not place your trust in an impatient person, even if he is adorned with generosity. His remedy is to abandon his impatience. One day he will tire of abandoning [others] just as he tires of friendship.”** – p. 426.

- Chapter 8. On various etiquettes (p. 434).
- Etiquette of eating and drinking (p. 435).
- Etiquette of dress (p. 438).

48. In “Mansur al-Ḥikam” it is stated: **“Whoever makes sleep a habit will not attain his aim”** (p. 444). Drawing on such aphorisms, the author lays the foundations for the art of explaining the subject matter by correctly conveying its meaning and essence while broadening its scope.

Carrying out future translations of this work into the Uzbek language would be an excellent and most welcome endeavor. This is because, as noted above, the work adorns and intellectually enriches the book “Adab al-Dunyā wa al-Dīn” by the world-renowned scholar Abū al-Hasan al-Māwardī, inspiring it with its core ideas and teachings and contributing to its scholarly depth.

It is therefore not without reason that our progressive Jadid intellectuals, who read, studied, and mastered these books, repeatedly republished them in their own languages in their time and taught them in madrasas.

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