



## HUMANISTIC IDEAS OF ABULHASAN MOVARDIY

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### ABSTRACT

*This article analyzes Al-Movardiy's humanistic views, issues such as the formation of support and solidarity between people, the occurrence of abundance and economic development.*

**KEYWORDS:** *Scarcity, abundance, lightness, healing and order, hunger and scarcity, conspiracy, justice, world without problems, perfect happiness, spiritual world, individual and social life.*

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Certain legal, economic, and political conditions must be met in order to create an atmosphere of trust and order in societies where people live. One of the factors that greatly contribute to brotherhood and harmony among people in social life is abundance, fertility and prosperity in the country where life continues. It is a socio-economic fact that social problems are less common in areas where wealth is high, widespread and fairly distributed. As a result, peace reigns in the regions. In such societies, the love, respect and loyalty between the ruler and the people will grow stronger. Abundance and a high level of prosperity are among the concepts that significantly contribute to the strengthening of this connection between rulers. Abundance, spaciousness, goodness and happiness, which are tried to be achieved through prayers, rituals in various religions, acquire a specific meaning.

Abundance is the continuation of what is good and acceptable in the sense of "a camel crouching in one place, staying there and waiting". The meaning given to this concept and belief takes its place as a god or goddess of fertility in both non-theistic and theistic religions. The concept of abundance and fertility is a phenomenon found in every culture since the earliest centuries of history. If the stable and inexhaustible thing is material, abundance, and if the spiritual thing is the continuation and inexhaustibility, then this state is represented by the concept of happiness. According to Islamic ethics, especially Al-Movardiy, in a country with abundance, fertility and prosperity, people will live comfortably, the gap between the rich and the poor will disappear, envy will decrease, and enmity will disappear. In this way, help and solidarity are formed between people, abundance occurs. These are the most powerful elements for world healing and human order. Because abundance and prosperity are wealth, wealth brings happiness[1].

The thinker emphasizes that wealth and piety are necessary for a good life in the world and the hereafter, and he believes that sin and poverty lead to a restless and unwanted life in the world and the hereafter. According to the thinker, just as abundance and economic development lead to people's well-being, scarcity

also leads to people's corruption. That is, just as the relief, healing, and order provided by abundance are common, so is the mischief caused by hunger and scarcity. It is very reasonable to consider the thing whose presence causes general happiness and whose disappearance causes general strife to be one of the rules of healing and order of the world, one of the reasons for guidance. Movardiy, who considers abundance to be a plurality of income and necessity in two ways, evaluates the abundance of income as a part of the abundance of needs and an element of the results of the environment of trust. He believes that abundance of needs is a part of divine grace, given as a result of an atmosphere of justice.

Depth of horizon (broad perspective) - wide and long vision. When people gathered together, a leader and manager were sought to maintain order. What is expected of appointed or elected leaders is that they succeed. One of the tasks that a person who takes on the task of management should do is to identify the problems in the society in which he lives and develop the necessary plans and programs to solve them. In every period of history, there are certain behaviors that individuals or social groups expect from the leaders who govern the state and society. In order for the ruler to bring them into society, he must demonstrate effective and successful governance. It can be noted that a person who aspires to manage a society or a state must have a number of basic qualities. These skills include information about his physical aspect and management area, which we can consider by classifying them as knowledge and experience. It is necessary for a person to be a leader to have full and healthy body parts. This is a desirable condition. It also has the qualities of mental health, having a strong memory, producing practical solutions, having a good knowledge of the political problems and solutions of past nations, openness to innovation, being aware of new developments and innovations, as well as to be able to make quick decisions in solving the social, political and economic problems.

According to Movardiy, one of the important characteristics that a leader should have is a broad outlook and hope that



supports it. According to the characteristics of people, in general, it is possible to deal with three parts. They are farsighted, weak and have deep horizons. This classification can also be done for administrators. Several types of leaders can be noted.

1-Forward-thinking people who can calmly solve problems or problems they face.

2- Those who are unable to develop methods and techniques that can solve crises and conflicts and fail due to indecision.

3- Leaders who have deep horizons and a wide perspective, who actively try to see the possibility of crisis, conflict and problems and take the necessary steps when a crisis occurs [2].

Thus, Movardiy tried to solve the political, legal and moral problems he observed during his life, and shared the information he received with the authorities and the people. Religion promoted the idea of a broad-minded leader and people fully following the commands, prohibitions and moral recommendations of the religion, the concept of fairness-based justice, general security, strong-willed political power, high level of prosperity. When we evaluate the principles that Movardiy defined and considered necessary to ensure a happy life to the rules that he considers necessary to improve the world order, we are sure that there are the main dynamics that bring material, spiritual progress and worldly happiness to the person, society, and humanity in general of the century he lived in. Movardiy stated that man is inclined to both good and evil by his nature, he emphasizes that religion fulfills a kind of self-control duty over people through the principles it contains. Thus, religion deters people from bad feelings and thoughts, but also deters them from negative behavior. Seeing that there is a strong political power in order to improve the world order and preserve religion, Movardiy also emphasizes that the leader and the people must be far-sighted.

He explains the arrogance and conceit of some leaders as follows: "Arrogance and conceit deprives the virtues and brings out evils. He who has arrogance and conceit does not listen to advice and does not want to learn manners. Because arrogance comes from rank and conceit from virtue. An arrogant person thinks that he is above the level of learners. A person who is given to modesty considers his virtue more than those who learn manners. Therefore, it is necessary to talk about these two evils and vices that cause arrogance and conceit" [3]. You know that there are manners of speech, and if the speaker does not follow them, his words will be lost and the meaning of his speech will fade. People are busy mistaking his beautiful qualities for bad manners and spreading his faults and faults instead of his praiseworthy qualities [3].

Movardiy says that a person may want to write someone he sees as an enemy due to his own qualities, and may take what he loves from someone else. He said that after these determinations, only a strong, far-sighted leader can prevent these negative feelings in people. Emphasizing the principle of justice, Movardiy says that justice brings security and peace to both the individual and the social structure. It attaches great importance to the initiative of political power in issues such as

justice, general security, increasing the level of well-being, living and preserving religious values. We can say that these rules, which Movardiy took care of the world order, still retain their importance for the political, social, economic, legal and moral evolution of societies. Failure to implement it can lead to individual and social problems. This means political, economic and spiritual decline. Not to mention peace and happiness in unattainable situations where social unity, solidarity, cooperation and sharing are minimal. Movardi illuminates today by pointing to the main qualities that ensure this unity. Ignoring or completely abandoning these rules proposed by the thinker for a peaceful and prosperous governance approach can be the cause of personal, national and universal problems [4].

These values proposed by Movardiy to regulate the relationship between the ruler and the people include features that affect various aspects of social life. Rules such as fairness and safety affect law, politics, and commerce as much as they apply to ethics. If we consider the influence of religion on the spiritual world, its interactions in practical life, individual and social life, we will see that religion, whose laws and rules are properly followed, is the main subject of social integrity.

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