



ABUL HASAN MOVARDI'S PEDAGOGICAL IDEAS ABOUT NAFS (GREED AND LUST)

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ABSTRACT

This article discusses the pedagogical views of Movardi's works and his unique ideas about nafs, which is greed and lust. Also, his views reflect on the essential religious qualities of humanity and their significance in the world.

KEY WORDS: *Al-Movardi, religion, knowledge, Western science, good qualities, ethics, philosophy, nafs.*

Everyone can overcome them with their wits and abilities. The main factor in satisfying needs is intelligence, not inspiration. Here, Al-Movardi emphasized inspiration as the main source of knowledge or a means of proving what is known. He also emphasizes that it cannot be seen as a reaction to widespread Western science [1].

Movardi accepts the emergence of the state not only as a natural process, but as the will of Allah. Two things drive a person to eat – a strong need and thirsty. A strong need is to satisfy hunger and thirst. This is acceptable both intellectually and morally. Because in this there is preservation of the soul and protection of the body. That's why in Shariat, fasting for two days is prohibited. Because such fasting weakens the body, weakens the soul, and makes it unfit for prayer. Because if he deprives himself of his self-esteem due to weakness and frailty, his refusal to do good will be stronger than his motivation to do good. With this habit, there is nothing left in him but a thirst for compliance and forgery [2].

The author lists the three main elements necessary for a healthy and orderly social life as follows:

a) Submissive Nafs. This is important for both the ruler and the people, because those who cannot control themselves cannot control others.

b) Solidarity. This is achieved through kinship, friendship and goodwill, especially through religion. This leads to a unity of interests in all aspects. A person who is not sociable cannot be protected from the bad habits of humanity, for example, resentment and intolerance.

c) Enough capital. This issue has plagued humanity since the dawn of civilized society. Movardi meant that earning a living with various professions is one of the basic and protective elements of a civilized society. But he opposes some ascetics who think of profiting against the public and serving the tyrannical sultan.

The scientist says this about nafs: "Know that nafs is free by nature and wants to have only itself. The praise of nafs is also

polite and in need of reform, even if it is perfect. Because there is an alternative rival for the praised nafs, and submissive nafs and conquering nafs help it. So, if you don't pay enough attention to overcome nafs by relying on reason, a big tragedy can happen. And it harms all humanity. Unfortunately, according to some people, politeness becomes a useless activity and takes the form of ignorance. Because manners are acquired through experience or are found acceptable through habits" [2].

Under the influence of Greek philosophers, Al-Movardi, who put forward the ideas of necessity, believes that there is a need for more religious value to regulate competition and conflicts in agreements between people. Because religion calms the human heart, gives peace to the heart, encourages people to good treatment and relationship, mutual closeness and kindness, and keeps them away from sins and crimes.

In spite of everything, it can be a little problematic to see that inequalities arise from Allah's creation of human beings and that they are due to the inequalities brought about by social life. Therefore, political power is necessary to ensure social justice, peace and security; because the state can replace subjective judgments with objective judgments and ensure peace. The goal of the state is loyalty, regardless of the social strata of humanity. Government always works for the people. The reason is that the government is part of the people. These relations are also reflected in Movardi's views. Al-Movardi also provided information about religious and worldly knowledge in his thoughts. It is interesting to note that during this period, other scholars thought only about religious knowledge, and some of them were limited to religious knowledge. Al-Movardi should be aware of both knowledges and this situation shows that he can think very modernly about nafs issues.

The religious value system includes punishment for disobedience and even life imprisonment. Avoiding punishment is not an educated person's choice, it is impossible. But imprisonment for a minor sin is not right. The death penalty for stealing an item may be considered fairer. There were also



rules for rewarding those who obeyed. But a true spiritual choice cannot be made with the hope of a reward or an eternal afterlife. If people try to overcome the temptation to be a good person only because of the reward, their choice will be based on selfishness rather than moral values. According to religious scholars, religious and spiritual values are far superior to worldly, atheistic values. Although each religion prefers its religious values over others, they are convinced that any religious value system is incomparably superior to secular, atheistic, and godless values.

Faith, spirituality and culture are interrelated in the life of every nation. Violation of this unity can lead to tragic consequences. The reason for human existence is spirituality. This is not possible without religion. Because only religion gives a person solid moral education, only religious traditions contain ideas about necessary values. "What does a person live for?", "What values are their lives based on?" Questions such as these are the main questions that people with a secular or religious outlook are looking for answers to. The future of humanity depends on this question and the answer.

The inner spirituality of a person is recognized by the voice of conscience and is often irrational. In religion, internal moral laws become concrete cultural and rational categories and take the form of social laws. All laws are based on morality, and if they do not conform to moral principles, society will reject them. Spirituality is the foundation of human existence, family, society, and civilization. Moral values and motives are central to every person, and can be referred to as spirituality. Morality regulates good and bad behavior, benevolence and evil, and serves as a value and measure of permissibility or limitation. It forms the ideas of truth, justice, and beauty in people's hearts, along with compassion.

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