ResearchGate

See discussions, stats, and author profiles for this publication at: https://www.researchgate.net/publication/299536568

al-Māwardī's Contribution to Socio-Economic Development Thought: Special Reference to "Kitab Adab al-Dunyā wa al-Dīn"

Conference Paper · November 2014

CITATIONS
0

READS
1,722

2 authors, including:



Luqman Hakim Handoko
Sekolah Tinggi Ekonomi Islam (STEI) SEBI
11 PUBLICATIONS **12** CITATIONS

SEE PROFILE

Some of the authors of this publication are also working on these related projects:

The Role of Sukuk on Economics Growth: a Case Study of Indonesia View project

Term Paper Project View project

All content following this page was uploaded by Luqman Hakim Handoko on 01 April 2016.

The user has requested enhancement of the downloaded file.

Al-MĀWARDĪ'S CONTRIBUTION TO SOCIO-ECONOMIC DEVELOPMENT THOUGHT: SPECIAL REFERENCE TO *"KITAB ADAB AL-DUNYĀ WA AL-DĪN"*[1]

Luqman Hakim Handoko[1]*, Mustofa Omar Mohammed[2]*

[1]Lecturer, Department of Islamic Banking Management, STEI SEBI (School of Islamic Economic), Depok, West Java, Indonesia
[2]Assistant Professor, Department of Economics,Kulliyyah of Economics and Management Sciences (KENMS), International Islamic University Malaysia (IIUM), Kuala Lumpur, Malaysia

*Corresponding Author: Tel:(+62)85770481992 Email: hakimbao1@yahoo.com; Mustafa@iium.edu.my

ABSTRACT

This study is an investigation and analysis of the contribution of al-Mawardi (364-450/974-1058) to Islamic economic thought. As far as economic ideas of al-Mawardi are concerned, a number of studies have reviewed his book titled Ahkam al-Sultaniyah. Although, there are many of his books are related to economics such as Adab al-dunyā wa-al-Dīn, the economic ideas of al-Mawardi have not attracted much attention of researchers. In line with this setback to his work, the current study is motivated to introduce and review the economic ideas of al-Māwardī's especially those contained in his book entitled Adab al-dunyā wa-al-Dīn. This research is library based and the researcher depended on Descriptive, Analytical and comparative method. The findings of the research showed that mawardi's theory of socio-economic development is interrelationships between micro and macro level and it is closely related to the theory of Ibn Khaldun. Based on the findings, the present study suggests that future research should investigate and analyze al-mawardi's works that are related to the socio-economic political aspects and the theory of socio-economic development with explanation on how they suit the modern context.

Keywords: *al-Mawardi, Adab al -dunyā wa -al-Dīn, Socio-Economic Development, Islamic Economic Thought,*

[1] The paper is a part of the author's research on al-Māwardī's Contribution To Islamic Economic Thought: Special Reference To *"Kitab Adab Al-Dunyā Wa al-Dīn"*

1. INTRODUCTION

The thoughts, the writings, and the practices of economic and business activity have been culminating since past 1400 years. Several works of Muslim scholars directly or indirectly deal with economic dimension. Naturally, their works are considered an interdisciplinary subject that was written as a response to the economic circumstances of their times. These heritages are a rich multiplicity of contributions pertinent to many of the economic issues.[2] Their concern did not primarily focus on the economic variables only, but also aimed at addressing the well-being of humanity as a whole. Their writing represents an interaction between a number of economic as well as moral, intellectual, social, demographic and political factors that are integrated into each other.[3] It is therefore important to examine these works because of their potential in term of their contribution towards enhancing and enriching the Islamic economic thought in our times.

Concerning the economic issues that have been addressed by various authors from different perspectives, Abu Hasan (1992) categorized them into five dimensions of analysis as a response to the need of time and space. The first one is discussions linked to economic matter in the discipline of *Tafsir* (exegesis) such as prohibition of *riba*. The second one is a discussion of economic issues, which is related to the view of *Fiqh* (Islamic jurisprudence). It talks from a legal perspective about the issues including contract, aspect of sales, partnership, etc. The third one is deliberating in the context of the ethical dimension towards achieving moral development. The writing mainly highlights the spirit of Islam and facilitating guidance to the *Ummah* towards the most enviable and desirable economic behavior of human well-being. Fourth is the works that address the issues faced by the government at that time. These work generally fall under the discussions of public finance, taxes, public expenditure, and and so on. Then the last one is the writings of some philosophers. It is more of an abstract compared to

[2] Muhammad Nejatullah Siddiqi, "Islamic economic thought: foundations, evolution and need direction." *Reading in Islamic Economic Thought*. Edited by Abul Hasan M. Sadeeq; Aidit Ghazali. (Malaysia: Longman. 1992), p.14

[3] Muhammad Umer Chapra, *The Future of Economics : an Islamic perspective,* (Leicester: The Islamic Foundation 2000), p.145-146

the four categories discussed earlier, which are related to the objective of economic analysis.[4]

In terms of the contribution of the scholars regarding the topic discussed, Islahi (2004) did a great job to classify those works into four broad categories in his book titled: *contributions of Muslim scholars to economic thought and analysis*. The first category is related to the theory of value, market, and pricing. [5] Among those who wrote about the value of utility based on Marginal utility are Imam Ibn Abd al-Salam (577-660/1181-1262) in his work *Qawa`id al-Ahkam*, al-Juwayni (419-478/278-1085) in his work *Ghiyath al-Umam* and others. In addition, the scholars who discussed the issues of market and pricing are al-Jahiz (150-255/770-869) in his work '*al-Tabassur bi'l-Tijarah*' (the Insight in Commerce), Ibn Taymiyyah in his work *al-Hisbah fi'l-Islam,* and so on. The second contribution is the works related to Production and Distribution.[6] Among those scholars who wrote about the production activities are Al-Shaybani (132-189/750-805) in his book *Al- Iktisāb fi 'r-rizq al-mustaṭāb*, Abu Bakr b. Ali in his work *Kitab al-Filahah,* etc. The third category is related to Money and Interest.[7] Some of those scholars include al-Ghazali, Ibn Taymiyah, Ibn Qayim, Ibn Qudamah, al-Maqrizi (766-845/1364-1442) in his work *Ighathat al-Ummah bi Kashf al-Ghummah* and so on. The last category is related to the state, finance, and development.[8] Among the scholars who discussed about the development are al-Māwardī on his works *Adab al-Wazir, Tas'hil al-Nazar wa Ta`jil al-Zafar* and the comprehensive one is in the book titled *Adab al-dunyā wa-al-Dīn,* and Ibn khaldun in his works *muqoddimah* etc.

These works, some of them have great consideration and repetition such as Ibn Khaldun, Ibn Taymiyah, al-Ghazali, al-Maqrizi etc, and some others have

[4] AbulHasan M. Sadeq, Introduction: Islamic Economic thought. *Reading in Islamic economic thought*. Edited by Abul Hasan M. Sadeeq; Aidit Ghazali. (Malaysia: Longman Malaysia 1992), p.1
[5] Abdul Azim Islahi. *Contributions of Muslim Scholars to Economic Thought and Analysis (11-905 a.h./632-1500 a.d.)* (Saudi Arabia: King Abdulaziz University Jeddah, 2004), p.23-31
[6] Ibid, p. 35-41
[7] Ibid, p. 45-52
[8] Ibid, p. 55-69

been given little attention or practically ignored.[9] One of those studies that have given less attention is Māwardī's works especially his famous work titled *al-Ahkam al-Sultaniyyah* (the Ordinances of Government). Unfortunately, not much has been written on Al -Māwardī's contribution to the Islamic economic thought . Almost three decades ago Siddiqi (1982) was little successful in bringing his book to light and thereby attract the attention of researchers who showed interest in exploring his idea on economy.[10] The economic idea of Māwardī still remained under-explored despite the fact that he authored several books such as *Adab al-dunyā wa-al-Dīn*, *Tashil al-Nazar wa Ta`jil al-Zafar, Adab al-Wazir,* etc.,which are related to economic or political economic idea.

In terms of dimension of classification by Sadeeq (1992), the first book falls into the third category, which deals with the ethical dimension. While the rest fall under the fourth category as included the book of *Al-Aḥkām al-sulṭānīyah*, which is related to the government issues. To the best of the author's knowledge, no comprehensive research has been undertaken with the primary emphasis on al-Māwardī's economic thought, particularly his teachings on ethical dimension of Islamic economics. In this context, his book titled *Adab al-dunyā wa-al-Dīn*[11] is going to be our focus. Furthermore, it is obvious that the book of Māwardī' is important to examine because of its content in relation to socio-economic development. Zarqa noticed that the chapter four of the book contained the themes of socio-economic development, which is quite similar to Ibn-Khaldun in his introduction.[12]

Nevertheless, considering al-Māwardī vast contribution as discussed, his economic idea needs to be further explored and thoroughly investigated. This shall further enrich and enhance the development of Islamic economics. Therefore, this study aims to explore and investigate the economic idea of al-

[9] Abdul Azim Islahi, "Thirty Years of Research on History of Islamic Economic Thought: Assessment and Future Directions," *The Seventh International Conference on Islamic Economics*. (Saudi Arabia: King Abdul Aziz University Jeddah, 2008 M/ 1429 H), p. 359

[10] Muhammad Nejatullah Siddiqi, *Recent Work On History Of Economic Thought In Islam A Survey*, (Saudi Arabia: International Centre for Research in Islamic Economics, King Abdulaziz University, 1402 A.H, – 1982 A.D), p 13

[11] According to Mustafa Saqa, the origin title is *al-bughyah al-'ulyā fī adab al-Dīn wa al-dunyā*

[12] 'Alī ibn Muḥammad Māwardī . *Adab al-dunyā wa-al-dīn.* 4th. Edited by Muṣṭafá Saqqā . (Miṣr: Muṣṭafá al-Bābī al-Ḥalabī, 1955), p 13. See also, islahi, *Contributions of Muslim Scholars..*, p. 65-69

Māwardī and its contribution to Islamic economic t hought with special reference to his book *Adab al-dunyā wa-al-Dīn*. Hence, the current study is library-based research[13]; consequently, it is based on qualitative method, which relies on textual historical analysis.

2. AL-MĀWARDĪ LIFE AND HIS ENVIRONMENT

2.1. His Life and Death

Abu al-Ḥasan ʻAlī Ibn-Muḥammad Ibn-Ḥabīb al-Māwardī al-Basri al-Shafii popularly known as al-Māwardī was born in Basrah 364H/974C.[14] He is nicknamed "al-Māwardī" due to his father jobs who worked as the rose water merchant in Baghdad.[15] He bore under the 24th caliph, al-Tha'i Billah, who ruled for seventeen year from 363H/974 to 381H/991C.[16] Al-Māwardī died in Rabiul Awwal 450 H at the age of 86 years in the same year with the death of Abu Tayyib al-Tabari. They died in the era of Turghul Bek who imprisoned the last leader of buwayhid, al-Rahim, until his death in the same year as well.[17]

2.2. His Intellectual Life

During that time, one of the central places of learning and education in the Muslim world was Basrah. Starting from his younger age, Al-Māwardī started acquiring education and grew up to become a literary prominence.[18] He attended studies circles of fuqaha, muhadhithin, Arabic linguist and its art until he acquired tremendous knowledge. Thereafter, he migrated from Basrah to Baghdad and lived at Za'farani Street in Baghdad, which was one of the centers of knowledge. In Baghdad, he was surrounded by the four great schools of Fiqh namely, Shafi'i

[13] Ahmad Von Denffer, *Research in Islam: Basics, Principles and Practical Suggestions*, (London: The Islamic Foundarion, 1983)

[14] Abū al-Fidā' al-Ḥāfiẓ ibn Kathīr al-Dimashqī, *al-Bidāyah wa'l-Nihāyah*. Vol.11/12, ed. 4th (Bayrūt: Dār al-Kutub al-ʻIlmīyah, 2004), p.88; Abū Bakr Aḥmad ibn ʻAlī Khaṭīb al-Baghdādī, *Tārīkh Baghdād***.** Vol.12 **(**Bayrūt: Dār al-Kutub al-ʻIlmīyah, 1997), p.101-102; Tāj al-Dīn Abī Naṣr ʻAbd al-Wahhāb ibn Taqi al-Dīn al-Subkī, *Ṭabaqāt al-Shāfiʻīyah al-kubrá***.** Vol 3. taḥqīq Muṣṭafá ʻAbd al-Qādir Aḥmad ʻAṭā. (Bayrūt, Lubnān: Manshūrāt Muḥammad ʻAlī Bayḍūn , Dār al-Kutub al-ʻIlmīyah, 1999), p. 232-234

[15] ʻAlī ibn Muḥammad ibn Ḥabīb al-Māwardī al-Shāfiʻī, *al-Rutbah fī ṭalab al-ḥisbah*. Edited by Ahmad Jabir Badran, (al-Qāhirah: Dār al-Risālah, 2002), p. 7

[16] Ibrāhīm Ayyūb , *al-Tārīkh al-ʻAbbāsī: al-siyāsī wa-al-ḥaḍārī (*Bayrūt, Lubnān: al-Sharikah al-ʻĀlamīyah lil-Kitāb, 1989), p. 136

[17] al-Subkī, *Tabaqat syafi'iyah*... vol. 3. p. 235.

[18] Sharif, *A history of Muslim philosophy*, p. 716

school, Maliki school, Hanafi school and Ahmad school. As well as in his home town, Al-Māwardī was continuing to seek knowledge. He attended various study circles of knowledge, such as Hadith, Tafsir, Arabic language, etc.

As an adherent of shafi'i school, he was a dependable and a great scholar throughout his time. He was a trustworthy, self-confident, dignified, and full sophisticated person in all knowledge. He was also humble and polite person with a high position among the rulers (*khulafa*) and the leaders (*muluk*) due to his middle stand position between them.[19] On the other hand, as one of the ablest men of his age,[20] it not surprising, if he was not only a distinguished judge, but also a prolific author who left marks in various fields of science that are constantly quoted by contemporary writers. As-Syuyuthi said: "al-Māwardī has a lot of books in various disciplines such as tafsir, fiqh, usul fiqh, literature."[21] Most of scholars classified his book into five categories. Following Ahmad Jabir Badran, Al-Māwardī's works is categorized into three categories in the current study namely: the book on religious matters, the book on politics, society, and economic and the last is the book on linguistic and art.[22] Some of them are as follows;

a) The Book on Religious Matters.

1. *al-Ḥāwī al-kabīr.*
2. *al-Iqnā' fī al-fiqh al-Shāfi'ī.*
3. *Al nukat wa-al-'uyūn*.
4. A'lām al-nubūwah.

b) His work on socio-economic and politic aspects

1. *Kitāb al-Aḥkām al-sulṭānīyah wa-al-wilāyat al-dīnīyah*.
2. *Tashīl al-naẓar wa-ta'jīl al-ẓafar.*
3. *Naṣīḥat al-mulūk.*
4. *al-rutbah fī ṭalab 'al-ḥisbah*.
5. ***Adab al-dunyā wa-al-dīn.***

c) His work on linguistic and arts

---

[19] **'**Abd-al-Wahhāb Ḥawwās, *Min uṣūl al-iqtiṣād al-islāmī : Al-Muḍāraba li'l-Māwardī; muqārana baina 'l-madāhib al-fiqhīya; dirāsa taṭbīqīya*, (Al-Qāhirah : Dār al-Anṣār, 1983),, p. 48

[20] Sharif**.** *A history of Muslim philosophy*, p.716

[21] 'Alī ibn Muḥammad Māwardī . *Al-Ahkam As-Sulthaniyyah : prinsip-prinsip penyelenggaraan negara Islam.* Translated by Fadli Bahri. (Jakarta: Darul Falah, 2000), p. xxx

[22] Al-Māwardī, *al-Rutbah fi ṭalab…*, p. 12

1. *al-Amthāl wa-al-ḥikam*.
2. *Kitab al-Nahw.*

2.3. His Political Environment

Along with the declining Abbasid power, there are several small dynasty emerged and separated from Abbasid dynasty in various regions.[23] Generally, in the beginning of fourth century of Hijri, there are two important moments in western Islamic world. First is the announcement of Abd al-Rahman III (300-350H) as caliph in Andalusia. Second is the establishment of the Fatimid dynasty in Egypt 358 H by which Cairo was their central administration. Fatimid territory covers several districts such as Egypt, Hejaz, Palestine, Sham and North Africa district.[24] Therefore, Al-Māwardī lived during a period of political chaos, which divided Islamic world into three regions and caliphates. In Egypt there was a caliphate established by the Fatimids (297-567H), and then Umayyad Caliphate (300-H) in Andalusia, while Abbasid caliphate stayed in Iraq (132-1258H/.[25] In fact, starting from 334 H the Abbasid role in government administration was under the control of buwayhid dynasty that is assimilated to Shi'ite. Eventually, the caliphate of Abbasid was nothing except a symbol in religious life, whereas the real power holder is Buwayhid dynasty.[26]

Al-Māwardī entered into the judicial profession as *Qadhi* (judge) in the era of Caliph Qadir Billah (381-422H/991-1031C) and Caliph al-Qaim bi Amrillah (422-67H/1031-1070C). He obtained appointment as a judge in the State service at various places and was finally placed in Baghdad.[27] Besides being good fortune in the sight of Abbassid caliphs, even though he was adherence and shafi'ite jurist, he was highly ranked in the sight of the Buwayhids. Nevertheless, the Buwayhid preferred him as a diplomat, because he was often supportively in settling their dispute in the palace.[28] They often sent Al-Māwardī as a mediator to negotiate between them and the people who do not agree with them. They were satisfied and pleased with the role of Al-Māwardī as mediator, and accepted his

[23] Ibid, p 16-17
[24] Ibid, p.17
[25] Ibid, p. 17
[26] Ibrāhīm Ayyūb, p.132-133
[27] Sharif, *History of Muslim philosophy*, p. 716
[28] Ibid, p. 718

settlement.[29] Under the Caliph, al-Qa'im Billah and the leader, Jalal al-Dawlah, Al-Māwardī honored the best appreciation of his merit and appointed him as the *Agdha al-Qudhat* (the greatest judge). This happened after his disagreement with other jurists on the title *Malik al-Muluk* (the king of the kings) [30]

2.4. His Socio-Economic Environment

In terms of social structure, socio-economic environment and circumstances during the Abbasid period was developed from previous reign. The social structure consisted of three levels. The highest level includes the caliphs, leaders, ministers, local leaders, judges, and big traders. The second level comprises soldiers, civil servants, merchants, and successful engineers. The last level is of ordinary people including farmers, artisans, or small artisans, domestic servants, and slaves. These three levels have a different relation to the social and economic access. The first level is living a prosperous and comfortable life, the second level has the ease of life due to their economic activities for serving the upscale class. The conditions at this level is often depicted in various writings that describe the state of a special merchant, the activity of advanced trades and industries, and the center of trade and industry that is under the power of the big traders, as will be explained soon. The lower classes are a group that experienced heavy workload in their daily life. Usually they worked in agriculture sector, small craft, and labor force. They are proletariat who suffered and felt directly the high inflation, the closing of the market that occur repeatedly.[31]

Nevertheless, the fragmentation of power into three caliphates, as explained previously, did not lead to any breakdown of the relationship between regions and did not make it an Islamic empire. In addition, the division of the area into different independent regions caused most of them to enjoy the tranquility and prosperity more than they enjoyed under the reign of the Abbasid. The *Amir*

---

[29] al-Māwardī, *Al-Ahkam As-Sulthaniyyah : prinsip-prinsip*…p. xxv-xxvi,; Sharif, *History of Muslim philosophy*, p.717

[30] Ḥawwās, *Min uṣūl al-iqtiṣād al-islāmī*…,p.27

[31] 'Alī Khalīl Muṣṭafá . *Qirā'ah tarbawīyah fī fikr Abī al -Ḥasan al-Baṣrī al-Māwardī min khilāl kitāb Adab al-dunyā wa-al-Dīn* (Cairo: Dār al-Fikr al-'Arabī, 1985), p. 17-18

was trying to consolidate and strengthen the pillar of his kingdom as a result the regions as well as their source of income were separated.[32]

3. OVERVIEW OF THE BOOK

In this section, attempt has been made to introduce the book in detail. As the author said in the foreword of the book, the aim, and purpose of writing it is dilating upon the mundane and religious ethic. The book, *Adab al-dunyā wa-al-Dīn*, was written in an ethical style that deals with many themes related to the issues of human life. It demonstrates the expressive theory for the truth of the Islamic revelation, which needs to establish consensus between *din* (religious) and *Dunya* (mundane).[33] The writing style to some extent is not concerned about methodological questions, but rather with an analysis of what he primarily considered as Islamic moral and religious virtues. In another word, his method is narrative and didactic. He establishes his views based on an abundance of evidence from al-Quran, then *Hadith* (traditions), followed by examples from the companions, then examples from good Muslims of the succeeding generation after the companions, philosophers (*hukama*), rhetoricians (*bulagha*) and poets.[34] The reason for such style of writing and supporting arguments in chronological order is to bring the joy of various arts , which could avoid people from getting bored.[35]

As the author briefly mentioned, the book contained five chapters. The first chapter is the virtue of the reason (intellect) and the evil of the desires.[36] The second is the ethic of knowledge. Al-Māwardī explained the magnificence and superiority of seeking knowledge. The third is religious ethic. The reason or intellect has a great position in the discussion of religious ethic. The fourth is the mundane or worldly ethic. The discussion on worldly matter is quite detailed compared to the previous chapters. Most of his economic thought is placed in this

[32] al-Māwardī, *al-Rutbah fi talab*….p.18

[33] ʻAlī ibn Muḥammad ibn Ḥabīb Al-Māwardī. *Kitāb adab al -dunyā wa -al-dīn*, edited by Muhammad Sabah, (Bayrūt: Manshūrāt Dār Maktabah al-Ḥayāh, 1986), p. 6

[34] Fahry, *Ethical Theoris*…, p. 158

[35] ʻAlī ibn Muḥammad ibn Ḥabīb al-Māwardī, *Adab al-dunyā wa-al-dīn,* (Bayrut: Dār al-Kutub al-Ilmiyah, 2003), p. 3-4

[36] al-Māwardī, *Adab al-dunyā wa-al-dīn*, (Bayrut: Dār al-Kutub al-Ilmiyah, 2003), p. 5. For rest, the researcher will use the book published by Bayrut: Dār al-Kutub al-Ilmiyah, 2003 as main reference. If there is other book used, the researcher will give detailed information due to there are many publishers published al-Māwardī's book of *Adab al-dunyā wa-al-dīn*.

chapter is explored by the researcher. The last is related to the ethic of the soul. He discussed the issues of "needs" and "wants" and uses examples of daily life activities such as eating, drinking and wearing clothes to explain his theory.

4. SOCIO-ECONOMIC DEVELOPMENT OF AL-MĀWARDĪ'S THEORY

The discussion on Islamic development theory has been limited until recent days. Only few scholars study and examine the development, especially the thought of economic development as a systematic theory[37]. Surprisingly, several classical scholars already discussed this topic long time ago. Even though, their writing does not merely desire to discuss development.[38] Some of these scholars are al-Māwardī (d. 450/1058), al-Ghazali (d. 505/1111), Ibn Khaldun (d. 808/1406), al-Maqrizi (d. 845/1442) and Shah Waliyullah (1176/1762) who made a valuable contribution in establishing the economic development theory, but study related to them is still scarce.[39]

In line with the aim of this study, our focus is mainly on al-Māwardī's theory. Islahi (2000) reported that his economic development theory is scattered in his various books, but the comprehensive one is the book titled: *Adab din wa Dunya*. Al-Māwardī is among the few Muslim scholars who have presented a systematic theory of socio-economic development.

> Know! The righteous of the world can be viewed from two sides: The first is something that regulates all its affairs. The second is something that can develop the behaviour of its inhabitants….[40]. Know! Something that can develop the state of the world, so the situation is being organized and its affairs can run well, there are six principles namely religion, powerful government, universal justice, peacefulness, welfare state, and high motivatio. .[41]….While, something that can improve the behaviour of its inhabitants, there are three principles, which are as a guidance to arrange its affairs

[37] Islahi. *Contribution of muslim scholars*…, p. 65
[38] Aidit Ghazali. *Development in Islamic Perspective*, (Selangor, Malasyia: Pelanduk Publication, 1990), p.29-30
[39] May, the valuable study made by Abdul Azhim Islahi on his books, contributions of Muslim scholars to Economic thought And analysis (11-905 a.h./632-1500 a.d.) and the book focus on Shah Waliyullah, "Islamic Economic Thinking In The 12th Ah/18th Ce Century; With Special Reference to Shah Wali-Allah al-Dihlawi". Scientific Publising Center. King Abdulaziz University. http://spc.kau.edu.sa. 2011; And M. Umer Chapra, The future of Economics in Islamic perspective. The Islamic Foundation. United Kingdom. 2000
[40] al-Māwardī, *Adab al-dunyā* ..., p. 109
[41] Ibid, p. 111

> and as a system to organize its conditions. They are the spirit of obedience to the truth and rejecting to the deviation, the brotherhood that can make the heart grow fonder and firmly refuse things that are not good, and the sufficient materials (wealth) which can lead to peace of the human spirit and to support his assigned tasks.[42]

He used the term *salah-yasluhu-salah* to express the meaning of the development. The word *s-l-h-* means he was or became good, incorrupt, right just, righteous or honest, sound, right or proper, state or in a state of order. The antonym of this word is *fasad*, which means corrupt, bad, etc[43]. The word *islah*, might, is the best term that can represent the meaning of the development. When it is associated with the wealth, the meaning is close to *'imarah* or *'umran* or *tanmiyah.*[44] While in the modern term, "development" is translated to mean "*tanmiyah*" or *taqqadum* even it is translated to *Taghayyur*.[45] Similarly, Wan Mohd (2005) also prefers using the word *islah* than others.

> The actual development (*Islah*) is signaled important and well-planned activities that produce the good…. All actions either forge forward or reverse back; either increase or decrease, either actively moving or stayed, it is the islah (development), if it produces good deeds and justice in every aspect.[46]

Chapra (2000) has made a valuable analysis of the Ibn Khaldun Theory of socio-economic development. He cited the summary of the interdisciplinary dynamic model for socio-economic organization that Ibn Khaldun suggested to the ruler of his time. This advice consists of eight wise principles of political wisdom, which are merged with another for mutual strength.[47]

> The strength of the sovereign (*al-mulk*) does not become consummated except by implementation of the Shari'ah…; The Shari'ah cannot be implemented except by a sovereign (*al-mulk*);

---

[42] Ibid, p. 123
[43] Ibn Mazur, Lisan al-'Arab. Vol.7 Dar Ihya al-turath al-'Arabi. Bayrut, 1999, p. 284 ; E.W. lane. Arabic English lexicon. 2nd ed. Vol 4. Islamic book centre. Lahore, 1982, p. 1714
[44] Rafīq Yūnis al-Maṣrī, *Ishāmāt al-fuqahā' fī al-furūḍ al-asāsīyah li-'ilm al-iqtiṣād,* (Damascus: Dār al-Maktabī, 2001), p. 9
[45] Wan mohd. Nor Wan Daud, *Pembanganun di Malaysia kearah satu kefahaman baru yang lebih sempurna*, 2nd ed. (Malaysia: Jabatan Akidah dan Pemikiran Islam. University Malaysia, 2005). p. 14-15
[46] Ibid, p. 21
[47] Chapra, *The future of Economics…*, p. 147-148

> The sovereign cannot gain strength except through the people (*al-rijal*); The people cannot be sustained except by wealth (al-mal); Wealth cannot be acquired except through development (*al-*‘*imarah*); Development cannot be attained except through justice (*al-*‘*adl*); Justice is the criterion (*al-mizan*) by which God will evaluate mankind; and The sovereign is charged with the responsibility of actualising justice.

He also discussed the cyclical processes in terms of time, space, or historical standpoint that reappear during relatively normal phases. These cyclical processes are divided into five stages: 1) Conquest and success, 2) Stability and self-exalting, 3) Economic expansion and enjoyment of the fruits of development, 4) Contentment and compromise, 5) Extravagance, wastage and decadence. [48]

In the 17th century, Shah Wali-Allah al-Dihlawi gave valuable contribution to the theory of socio-economic development. He had also presented a systematic theory of socio-economic development in terms of time space or historical perspective. He coined the term *al-irtifaqat*, which means to become gentle, tender, gracious, courteous or civil or to behave and act gently, softly. [49] The core of Wali-Allah's explanation of the *irtifaqat* presents the development of human societies through four *irtifaqat* stages of increasingly refined order and elaboration of arts of civilized life. They are as follows; 1) Starting from a simple primitive village life existence that is dominated by the simple economic struggle. 2) Towns and city-state. What he means by the city is a kind of relation between different groups of people based on mutual dealings and cooperation. 3) Formation of Government and a Country-state. 4) And the last is an international community stage. At this stage, human society and the institutions of the government adopt an international character. [50]

From conventional point of view, the concept of development itself can be divided into two periods. The first period is year starting from 1700 until 1945, it covered largely the development of the capitalist economies of the west, and the second period is post world war II until now, which focused on the less-developed

[48] Islahi, *Contribution of Muslim Scholar*…, p. 67
[49] Islahi, *Islamic Economic Thinking*…, p. 91-92
[50] Ibid, p. 91-100

economies.[51] Mirakhor and Askari (2010) concluded that the first period dealt with social order, the role of society, culture and the state of development as material wellbeing. Furthermore, after World War II development is conceived as economic growth, depending on physical inputs, technology and others factors[52]. For example, Rostow (1971) saw the development of historical time space. He divided development into five stages namely: 1) the traditional society; 2) the stage of precondition for takeoff; 3) the takeoff stage; 4) the drive to maturity; 5) the last is the age of high mass-consumption.[53]

Revisiting Al-Māwardī statement mentioned above, the approaches of development (*Islah*) is not just on a state level, but also at the individual level as well. He, therefore, tries to determine the factors that influence the quality of those two approaches, by analyzing the role of moral related to each variable. Al-Māwardī's analysis contained human being as the center of development; he sees the development as human behaviour dependent. Having good behaviour will lead the welfare and vice versa.[54] The morals played important role in the development of human welfare. That is why, even though he discussed human behaviour centered development in his other books, similar discussion on development can also be seenin this book, *Adab Dunya wa din*. Before analyzing, and comparing his thought with others, it is necessary to assess all these variables separately and in detail.

4.1 Macro or State Level

As mentioned earlier, in this level al-Māwardī gave six variables for establishing socio-economic development. They are as follows:

4.1.1. The Role of Religion

The code of conduct is the main pillar that can guide human to the right path and prevent from the wrongdoing. That is why; he put the role of the religion as the first variable of development. Religion can be a means of managing and

[51] Abbas Mirakhor and Hossein Askari. *Islam and the Path To Human and Economic Development*, (New York: Palgrave Macmillan, 2010), p.1
[52] Ibid, p 25
[53] Walt Whitman Rostow. *The Stages of economic growth : a non-communist manifesto*, 2nd Ed, (Cambrigde: University Press, 1971), p. 4
[54] al-Māwardī, *Adab al-dunyā* ..., p. 109-110

restraining human behaviour to achieve pleasure, and at the same time, it can guide humans who face hardship.[55] Having divine origin, it is believed that religion is the best and strongest system for improvement and stability of the state toward socio-economic developments.[56]

4.1.2. The Role of Government

The government has to be powerful enough to manage and organize the state. This is because; a strong government has the capability of organizing and implementing the regulations and its programs. Using its authority, the government can unite the strife and conflicts. The government can prevent corruption and insubordination using its power. Al-Māwardī opined that the nature of human is tending to abuses, wishing to influence others, and forcing the people who oppose it. Al-Māwardī stated that the reasons people engage in corruption (*dhalim*) are due to the empty-headed, the restraining religion, the cruel ruler, and the weakness that impedes. In order to prevent these behaviours, there is a need to strengthen, the power, and the authority.[57] Therefore, the government is the main factor to restrain and control the emerging of corruption. In addition, sometimes, the government is more powerful than the reasons and the religion. Al-Māwardī cited the following hadith:[58]

> "The ruler is the shadow of God on earth, every oppressed people seek his protection."[59]
>
> "Verily, God restrains more through the sultan then he does through the Qur'an."

To restrain bad behaviour there is need for the religious rules. It can give clear guidance to the society and the ruler. To establish the role of religion require government power. It is because the lack of required power for establishing

[55] Ibid, p. 111
[56] Ibid, p. 111
[57] Ibid, p. 112
[58] Ibid, p. 112
[59] It part from hadith which say: The ruler is the shadow of god on earth: every oppressed people seek his protection. If he does justice he deserve reward and the subject owe thanks. However if he commits injustice, he bears the burden and the subjects need patience" (Ibn Umar by al-Bayhaqi, Shu'ab al-Iman Vol 6, p 16 no: 7369)

religion could change and destroys its symbol.[60] So religion and government are interrelated, and complement each other. Al-Māwardī listed seven obligations that is required from government.[61] The more comprehensive duties were in his book *ahkam sultaniyah*, he listed ten principal duties to perform, and they are as follows;[62]

1. Government is responsible to guard the religion as it was established in its original form and about which the first generation of the Ummah agreed.
2. He must execute legal judgements between two contestants and bring to an end any dispute between two litigants so that equity prevails, the tyrant does not transgress, and the weak are not oppressed.
3. He must protect the territory of Islam and defend the sanctuaries so that people may earn their sustenance and journey safe from any threat to their people or belongings.
4. He must establish the hard-punishments in order to protect what Allah, May He be Exalted, has made inviolable from being violated and prevent the rights of his slaves from being abused.
5. He must fortify the border posts against attack and defend them with force against an enemy, which may appear to unexpectedly violate what is sacred or shed the blood of Muslims or *dhimmis* protected by a pact.
6. He must make *jihad (*holy war) against those who resist Islam after having been called to it until they submit or accept to live as a protected Dhimmi-community.
7. He must collect the *fay* and Zakah taxes from those on whom the Shari'ah and legal judgement has made it an obligation to pay without fear and oppression.
8. He must distribute the stipends or salaries and whatever is due from the bait-mal without wastefulness and make payments punctually, i.e. neither before their time nor after it.

[60] al-Māwardī, *Adab al-dunyā* ..., p. 112-113
[61] Ibid, p. 112
[62] Alī ibn Muḥammad Māwardī . *Aḥkām al -sulṭānīyah: The laws of Islamic Governance*. (Asadullah Yate. Trans). (London: Ta-Ha Ltd, 2005) p. 27-28

9. He must ensure the employment of trustworthy persons and appointment of able counsellors capable of undertaking those tasks delegated to them and safeguarding monies assigned to them.
10. He must personally take over the supervision of affairs and the scrutiny of circumstances. This shall facilitate him to execute the policy of the Ummah and defend the nation without over-reliance on delegation of authority for even the trustworthy councillors may sometimes be dishonest. As a result, he could devote himself to worship and seeking the pleasure of Allah.

4.1.3. Universal Justice

According to Al-Māwardī, universal justice is the third factor for socio-economic development. A comprehensive justice will bring peace to all levels of the society. It will instill love and affection, obedience to the law, development of the state, and growth of wealth, increase in offspring, and ensure security and tranquility of government.[63] Indeed, nothing can destroy the world and the conscience of the people faster than injustice.[64]

Justice is an important element for socio-economic development. If justice is established in the society then there is no need to have stringent rules to ensure the right and the obligation of the people equitably. He made reference to the following story of Alexander the great when he saw the least rules that the Indian use.[65]

> Alexander the great asked: "Why do you state the rules? They Answered: because we have given to ourselves, our rights and because we have the king who upholds the justice." Then Alexander asked again: "which is more important; a justice or courage?" They replied: "If the justice established, then the courage is not needed anymore."

It makes sense that if justice is established, then the state actually does not need many rules to ensure fairness among the society.

[63] al-Māwardī, *Adab al-dunyā* ..., p. 116
[64] Ibid, p, 116
[65] Ibid, p. 116

Establishing of justice does not come from government only but it also requires the support of the people. Al-Māwardī stated that individuals themselves should uphold justice, and then other could be upheld.[66] To realize the justice upon himself, he should always hasten towards good deeds and prevent himself from the bad actions. He positioned himself in the middle of the path that is between exaggerations and inadequacy. This is to prevent those attitudes that lead to injustice. For instance, if he does oppression to himself, then he will do more to others. Moreover, he who commits injustice himself will tend to be more unjust to others.[67]

4.1.4. Peace and Security

Existence of peace and security across the country will bring tranquility to soul; give prosperity to its people; and give freedom to its inhabitants for doing their business activities.[68] So the production and investment activities will go well without any fear. In addition, security creates friendship and affection which is one of the conditions of the second requirement of human development.[69] Furthermore, peace and security is created from justice. So justice has a close connection with security and these two things cannot be separated. Hence, it can facilitate security for property, life, family and social life.

4.1.5. Welfare state

The wealth is necessary for the well-being of a society. It will give the society the prosperity, where everyone can improve his or her standard of living. Both the people who have better income and the people who have lower income can benefit from it. As a result, the jealousy will decrease and the abhorrence will diminish. Furthermore, their lives will contain optimistic feeling.[70] Moreover, he opined that abundance of material is a prerequisite to obtain a welfare state level. As a result, it will inherit peace and prosperity.[71] If the needed material does not exist, it will

[66] Ibid, p. 117
[67] Ibid, p. 117
[68] Ibid, p. 119
[69] Ibid, p. 119 and p. 136-154
[70] Ibid, p. 120
[71] Ibid, p 121

cause distress among the society, which will ultimately affect the quality of life. In the end this will lead to chaos in the country.[72]

Al-Māwardī thinks that the abundance of material will lead to prosperity while scarcity will lead to corruption. Therefore, to create a welfare state with material abundance, al-Māwardī emphasized the state to promote the prosperity as well as to prevent the corruption.[73] Furthermore, a state can be called as welfare state if it fulfills two conditions; creation of jobs and material abundance. Abundance of Jobs for earning of life is the result of the safety and security that accompanies, while the riches of materials are part of divine origin that is born from the justice.[74]

4.1.6. Motivation

High motivation can evoke strong passion in achieving a dream, even though it is difficult to achieve. It helps in striving to do better than the previous one. The goal is to obtain a more prosperous life.[75] However, Al-Māwardī also opined that the fantasy in the hereafter is considered as the most powerful causes in the affairs of forgetting and neglecting its preparations. He then differentiated between high motivation and fantasy. High motivation is accompanied by concrete actions, while fantasy is not accompanied by any concrete actions.[76]

Al-Māwardī therefore makes high motivation as the last condition that must exist in order to ensure smooth development. High motivation and optimistic attitudes will challenge the younger generation to develop what has been achieved by the previous generations. Every generation feels the need to develop their socio - economic based on what they need such as a dwelling house, farm as a place of cultivation, etc. It becomes an obligation for the next generation to continue develop what has been achieved by previous generations. Therefore, the sustainable development remains ongoing and all his affairs run regularly throughout the period.[77]

---

[72] Ibid, p. 179
[73] Ibid, p. 121
[74] Ibid, p. 121
[75] Ibid, p. 121
[76] Ibid, p. 122
[77] Ibid, p. 121-122

High and noble motivation plays an important role in the prosperity and well-being of the state. According to Al-Māwardī, if this noble motivation does not exist, it would be dangerous and bring destruction to the current generation and the next generations. This view is supported by the following hadith:[78]

> The future goal (high motivation) is God's mercy that is given to my ummah. An absence of it, undoubtedly neither a farmer will plant the trees, nor a mother will breastfeed her children.

4.2 Micro or Individual Level

The individual is the smallest part of society and his behaviour influences the condition of the society. Al-Māwardī sees that individual development (*Islah*) as playing an important role in developing socio-economic. He gave more attention to individual behaviour by writing a specific chapter on *Adab al-nafs* (the ethic of the soul) in his book. However, as we shall see below, al-Māwardī identified three elements that should be fulfilled for human development, namely the obedient soul, the brotherhood and the sufficient materials. Let us, then, study all these variables separately and in detail.

4.2.1. Submission of Soul

This variable is related to his understanding of Islamic teaching which emphasizes ethical manner as code of conduct. Mastery of the soul is very important for an individual who lives in the society. Because, according to Al-Māwardī, if a person can take a grip on his soul then he can control himself, but on the contrary, if he could not take a grip on his soul, then his desires will rule him.[79]

Education, especially in ethics, could play an important role in developing human character. That is why the Prophet was sent to this world to enhance the morality of the ummah. Mawardi argued that if ethics is not important, God would not have sent the Prophet to teach humankind the importance of ethics, and it is sufficient to rely on his reasons.[80] Then al-Māwardī cited the following hadith:

> I have been sent for the purpose of perfecting good morals.

[78] Ibid, p. 122
[79] Ibid, p. 123
[80] Ibid, p. 197

When the soul becomes obedient or controllable then he will see everything as it is. It means that, he will see the truth as truth and believe that it contain good for him, as well as when looking at the corruption and will recognize it as a bad thing for him. As the result, he would hold fast to the truth and abstain from corruption.[81] Instilling code of conduct, will guide human being to the right path especially in economic behavior. Recently, economist tried to understand how the moral dimension of people influences their economic behaviour. Even though morality cannot help to predict the price of wheat or refining theories of exchange rate they believe that it may be helping reconstruct the economic system or to solve the tradeoff between environmental protection and economic growth.[82]

4.2.2. Brotherhood

As discussed previously, human beings are social by nature and live together. They will face many conflicts and problems, such as envy, injustice, etc., while interacting with others.[83] These will make the social life in danger. It is, therefore, necessary to have a sense of brotherhood to prevent envy and injustice among the society members. This is what makes the people in the society interact and cooperate with each other for common objectives, shun self-interest, avoid unjust to others, helping each other even though to the enemy thereby achieving social enjoyment and better life are possible.[84]

However, brotherhood does not instantly appear overnight in the society. Developing and strengthening brotherhood needs five factors namely: religion, lineage, marriage, friendship, and kindliness or greatefulness.[85] Unlike other sections of this chapter, Al-Māwardī gave a detailed explanation of this section.

4.2.2.1. Religion

Religion is the main reasons people get united into a brotherhood. Religion always encourages people to help each other, and prevent disunity and enmity

[81] Ibid, p. 123
[82] Daniel M. Hausman and Michael S. McPherson. *Economic Analysis and Moral Philosophy* (New York: Cambridge University Press, 1996), p. 3-4
[83] al-Māwardī, *Adab al-dunyā* ..., p. 123
[84] Ibid, p. 123
[85] Ibid, p. 124

among them. There is a hadith narrated by Sufyan az-Zuhri from Anas bin Malik that the Prophet (peace be upon him) said:

> Do not desert each other, do not hate one another, and do not be jealous of one another, and O, Allah's worshipers! Be brothers. Lo! It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days.[86]

Feeling of affection that is guided by religion can help to prevent quarrel among them and in the end, they would help each other.

> And hold fast, all together, to the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favour on you; for ye were enemies and He joined your hearts In love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of fire, and He saved you from it. Thus doth Allah make His Signs Clear to you: that ye may be guided.[87]

Al-Māwardī sees that the bond of brotherhood because of God and His Messenger to be more powerful than the fraternity by descent. He supported by an example from the Prophet's life and the following verse;

> Thou will not find any people who believe Allah and the Last Day, loving those who resist Allah and His Messenger, Even though They were their fathers or their sons, or their brothers, or their kindred…[88]

Al-Māwardī indicated that one should also be aware of the differences in religious views and splitting into several groups of school could lead to disintegration.[89] That is why, the role of the government is important to maintain and manage it.

4.2.2.2. Lineage or descent

Al-Māwardī analyzed that lineage can raise and encourage people to cooperate among themselves, it can avoid fragmentation, it will build mutual protection and finally will create a sense of brotherhood. It will create a solid strength and protection within the society. This is perhaps the reason why the Arabs always

[86] Ibid, p 124
[87] Qur'an, al-Imran, 3:103
[88] Qur'an, al-Mujadilah, 58:22
[89] al-Māwardī, *Adab al-dunyā* ..., p. 125

keep affinity in order to prevent any acts of arbitrariness.[90] God as enshrined in the noble Quran says.

> He (Luth) said: "Would that I had power to suppress you or that I could betake Myself to some powerful support."[91]

4.2.2.3. Marriage

Marriage is the third caused that enhance the brotherhood. This is because marriage engenders the kinship and engagement between families that is based on love and choice.[92] Allah said in the Qur'an that:

> And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell In tranquillity with them, and He has put love and Mercy between your (hearts): Verily In that are Signs for those who reflect.[93]

Marriage is one of the solutions to compromise and unite two families and used to establish brotherhood with the enemy, so that a previously enemy family eventually become friendly.[94] Furthermore, Al-Māwardī saw marriage as the important element in establishing fraternity. He analyzed that the marriage ceremony is definitely done by one of the five reasons namely: the property (wealth), the religion, the beauty, the affection (love), and '*iffah's* attitude (keeping away from things that are not good).[95]

4.2.2.4. Friendship

Friendship is created from an attitude based on sincerity and honesty that encourages mutual understanding and helping each other. According to al-Māwardī, this kind of friendship is the highest level of brotherhood. He also stressed that the Prophet Muhammad always emphasized friendship, especially the friendship with a good, honest, and loyal friend, by following hadith.

---

[90] Ibid, p. 125
[91] Qur'an, Huud, 11:80
[92] al-Māwardī, *Adab al-dunyā* ..., p. 129
[93] Qur'an, ar-Rum, 30:21
[94] al-Māwardī, *Adab al-dunyā* ..., p. 129
[95] Ibid, p. 130

> Let you make friends with people who are honest, because they will become the jewel in happiness, and becomes a shield in the facing of the disaster.

Al-Māwardī gave detail attention on this matter andhe classified the process of acquiring the friendship into two categories. The first is friendship acquired from urgent agreement, and the second is the friendship that exists for a purpose or business.[96] He also gave detailed guidance on how to choose good friends and benefit from them.[97]

4.2.2.5. Kindness

Kindness is the fifth reason for brotherhood. This is because, goodness can cause tenderness, and creates loves and hospitality.[98] It is in line with God's commandment to the Muslims to help each other in goodness as following verse;

> Help ye one another in righteousness and piety, but help ye not one another In sin and rancor: fear Allah, for Allah is strict In punishment[99].

Al-Māwardī divided kindliness into two, namely charity and good deeds.[100] Charity means donating wealth in praiseworthy things without asking any reward. As Allah Said in the verse:

> And those saved from the covetousness of their own souls, - They are the ones that achieve prosperity.[101]

This kind of kindness is related to the concept of Generosity as explained in the previous chapter. The opposite of generosity (sakho') is miserliness (bakhil). Second is good deeds which means to provide assistance and full support.[102]

---

[96] Ibid, p.136
[97] Ibid, p.13
[98] Ibid, p. 155
[99] Qur'an, al-Maidah, 5:2
[100] al-Māwardī, *Adab al-dunyā* ..., p. 156
[101] Qur'an, al-Hashr, 59:9
[102] al-Māwardī, *Adab al-dunyā* ..., p.172

4.2.3. Abundance of Materials (Wealth)

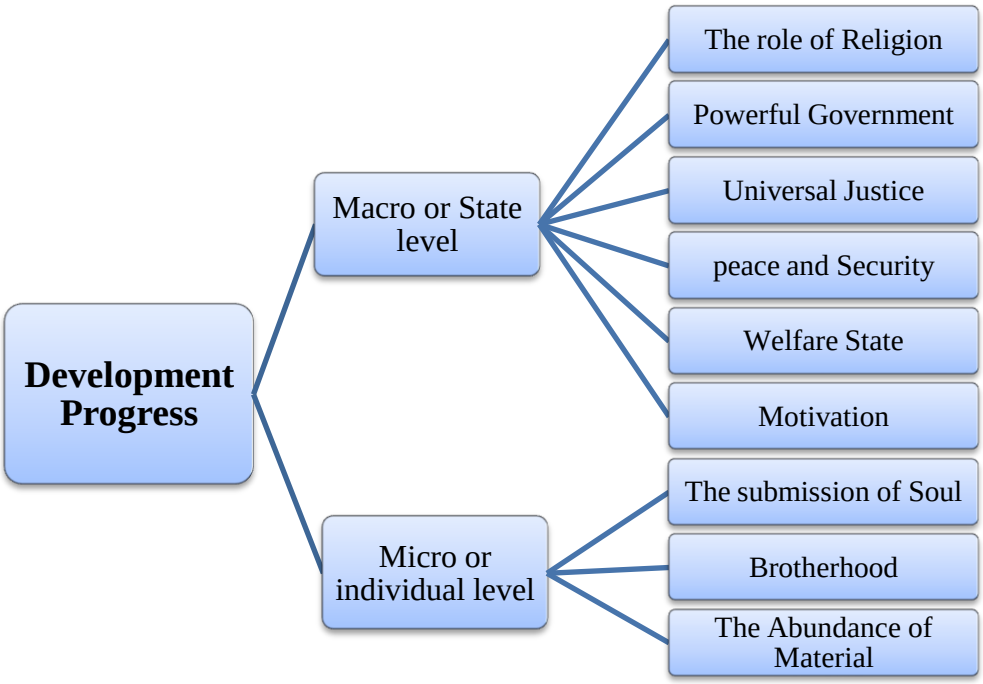
This is the last thing that should be accomplished to ensure the development of human beings in the society. To live, human have to fulfill at least their basic needs. To meet their needs, humans require sufficient wealth. Al-Māwardī cited the following verse to support his idea.

> Nor did we give them bodies that ate no food, nor were they exempt from death.[103]

Human by nature, will seek the wealth to meet basic needs. Al-Māwardī stated that in nature, human would face the problem of scarcity toward his ability. Sometimes it is easy to pursue, but sometime is too difficult. Because of these reasons, people cooperate with each other.[104] People who are starving will do anything to survive. Deficiency of the wealth is dangerous because it will lead people to disbelief. Al-Māwardī cited the following hadith:[105]

> "The malice almost defeated the ability, while the poverty can bring the blasphemy or disbelief."

Figure 3:8 Socio-economic Development Factors



[103] Qur'an, al-Anbiya', 21:8
[104] al-Māwardī, *Adab al-dunyā* ..., p. 179
[105] Ibid, p. 175

4.3 Al-Māwardī and ibn Khaldun Theories of Socio-Economic Development: a Brief Comparison

As mentioned before that Mawardi Theory of socio-economic development was closely similar to Ibn Khaldun's theory. Therefore, a comparison between both is necessary to see the similarity between the two. Chapra's analysis of Ibn Khaldun's theory is a valuable contribution to this objective.

Starting from the role of government, according to mawardi, Government has great role in implementing the *din* (religion)[106], establishing the justice, providing the material or resources and keeping the security of the nation. To be successful in its role, the government has to be powerful enough. Similarly, Ibn Khaldun opined that the political authority or government should ensure the well-being of the people, providing a proper environment for actualization development, establishing the justice trough implementation of the *Shari'ah* and distribution of the wealth. [107]

However, according to both, to ensure the effective running of government, there is need for standard code of conduct that is provided by the *Shari'ah.* Once, the code of conduct is instilled into the political authority surely, and then the role of government will run effectively.[108] Moreover, Mawardi stated that *Shari'ah* can be as a tool to keep the interests of the people from corruptions and at the same time as a guidance.[109] The behaviour such as asceticism and generosity has to be instilled into the society. While, Ibn Khaldun explained that *Shari'ah* is the most powerful cement to unite the people and it also helps to instill the norms in the society such as diligence, honesty, integrity, frugality, group feeling that can contribute to the development. [110]

Another variable of socio-economic development is justice. Mawardi analyzed the implementation of the justice could strengthen brotherhood, bring prosperity to the country and boost economic growth, etc. Ibn Khaldun has the same opinion on this issue; he indicated that if there is justice in the society it will

---

[106] Ibn khaldun used the word "*shari'ah",* therefore the next discussion the researcher will use shari'ah to replace the term of *din*

[107] Chapra, *The Future of Economics*…, p 150

[108] See Chapra, *The Future of Economics…*, p 155-156 and al-Māwardī, *Adab al-dunyā* ..., p 111-112

[109] al-Māwardī, *Adab al-dunyā* ...,, p. 111

[110] Chapra, *The Future Of Economics*…, 156

facilitate development and strengthened the society. The absence of it will generate discontent among the people.[111] Both Mawardi and Ibn Khaldun also assert that to ensure the establishment of justice the role of government is imperative.

The role of wealth is the crucial variable in the development and in ensuring long-term survival. Mawardi prefers the material abundance to ensure the society benefits equally. It will lead the society to prosperous life and peace. As a result, the society has an optimistic feeling for life.[112] In a similar way, Ibn Khaldun also sees the importance of the wealth. To spend more on the well-being, government needs material abundance and the assurance that the wealth comes from the taxes. Therefore, to gain higher income from the taxes, increasing economic activity is necessary to increase the income. As a result, increasing income and wealth in the society will increase revenue in taxes.[113]

Mawardi suggested that, the spirit of brotherhood is required to unite the people. Brotherhood emerges from various motives such as religion, lineage, marriage, friendship, and kindliness or greatefulness.[114] Likewise, Ibn Khaldun opined that *asabiyah* (group feeling) is necessary to prevent conflict, injustice and to keep people together. What Ibn Khaldun means by *asabiyah* is cooperation with each other in encouraging righteousness and pity. However, it cannot stand alone, but depends on various variables such as justice, Shari'ah and government[115]

Hence, to run the government effectively *Shari'ah* rules are needed. Instilling and strengthening the code of conduct provided by the shari'ah in the society's mind however depend on the attitude of political authority. In addition, the role of government is important in establishing the justice, economic growth and providing the wealth.

[111] Chapra, p. 152
[112] al-Māwardī, *Adab al-dunyā* ..., p. 121
[113] Chapra, *The Future of Economics…*, p. 158
[114] al-Māwardī, *Adab al-dunyā* ..., p. 124. How important of the brotherhood is can be seen from his long and detailed explanation.
[115] Chapra, *The Future of Economics…*, p 151-152

5. CONCLUSION AND RECOMMENDATION

Al-Māwardī has undoubtedly made noteworthy contributions to modern economic ideas. He has discussed the basics theory much earlier than the early economists have done in the western economic thought. Even though, the words or the language he used is different from the contemporary one. These findings are valuable for the development of Islamic economy. However, in terms of contextual meaning and objective of analysis, there are similarities. Indeed, it is more comprehensive than conventional economics. His economic theory embodies interrelationships between religion, economic, social, psychological, and political factors.

As mentioned in previous chapter, Ibn Khaldun and Shah Wali-Allah al-Dihlawi are the most famous in theories of development who entirely adopted different approaches. More than four centuries before them, Al-Māwardī proposed the theory of socio-economic development similar with the theory of Ibn khladun. On his theory, Ibn Khaldun offered a cyclical politico-economic theory based on *asabiyah* (group feeling). While, Al-Māwardī presented his theory based on brotherhood as a foundation. Al-Māwardī saw that socio-economic development should be viewed from two sides. The first is from the macro level that it consists of six elements, namely the role of religion, the role of government, universal justice, and welfare state with material abundance, security, and high motivation. Then, the second is from micro level, which consists three elements: those that are obedient soul, the brotherhood, and the sufficient materials or material abundance.

Looking at Al-Māwardī's theory of socio-economic development, he considered the influence of macroeconomic on personal individual behaviour and vice versa. The role of government is significant for introducing and establishing the religious code in the society through public policies. He knows that the development of the state depend on the development of the individual. Thus, Al-Māwardī's theory of development, between microeconomic and macroeconomic is interconnected with each other.

Another Interesting finding is that, there are similarities between Mawardi's and Ibn Khaldun's theory. To ensure the socio-economic development is going well, both have already carried out analysis comprehensively. Both

analyses have interdisciplinary approach, which are important variables of analysis that links each other, including the Shari'ah, the role of government, material abundance or wealth and justice. These variables influence each other or in other word, the variables are interdependent variable. Hence, his theory of socio-economic development is more comprehensive and futuristic than the theory of development in the modern economics.

Based on the findings and limitations of this study, we note that several improvements and discussion could be introduced in conducting further study in his idea in the economic area. In addition, it could be useful to study the entire literature on Islamic economics. Since this study is a partial study on Al-Māwardī's economic thought, it is necessary to conduct comprehensive study on all his writing that are related to economic. Secondly, we suggests for future researchers to study his idea on socio-economic development in detail, which is interesting theory of development. Therefore, further study is required to relate it to the contemporary context.

BIBLIOG RAPHY

Alam, Mohammad Manzoor.(1996). *Perspectives on Islamic Economics.* New Delhi: Institute of Objective Studies.

al-Baghdādī, Abū Bakr Aḥmad ibn ʻAlī Khaṭīb . (1997). *Tārīkh Baghdād*. Vol. Vol.12. Bayrūt: Dār al-Kutub al-ʻIlmīyah.

al-Dimashqī, Abū al-Fidāʾ al-Ḥāfiẓ ibn Kathīr. (2004). *al-Bidāyah wa'l-Nihāyah*. ed. 4. Vols. Vol.11/12,. Bayrūt: Dār al-Kutub al-ʻIlmīyah.

Ali, Yusuf, trans. *al-Qur'an.*

al-Kubaisi, Subhi Fandi. (2002). "al fikr al-Iqtishod li al-Māwardī min Khilali al Al-Aḥkām al-sulṭānīyah." *Hadhramaut li al-Dirasah wa al-Buhuth* Vol II/ No. 2 pp: 87-114.

al-Māwardī, ʻAlī ibn Muḥammad ibn Ḥabīb . (1986). *adab al-dunyā wa-al-dīn.* Edited by Muhammad Sobbaḥ. Bayrūt: Manshūrāt Dār Maktabah al-Ḥayāh.

—. (2003). *Adab al-dunyā wa-al-dīn.* Bayrut: Dār al-Kutub al-Ilmiyah.

—. (1955). *Adab al-dunyā wa-al-dīn.* 4. Edited by Muṣṭafá Saqqā. Miṣr: Muṣṭafá al-Bābī al-Ḥalabī.

—. (1971-72). *Adab al-qāḍī.* Edited by Muḥyī Hilāl Sarḥān . Baghdād: Riʾāsat Dīwān al-Awqāf.

—. (2005). *al-Aḥkām al-sulṭānīyah: The laws of Islamic governance.* Translated by Asadullah Yate. London: Ta-Ha Publishers Ltd.

—. (2000). *Al-Ahkam As-Sulthaniyyah: prinsip-prinsip penyelenggaraan negara Islam.* Translated by Fadli Bahri. Jakarta: Darul Falah.

al-Miṣrī, Rafīq Yūnus. (2009). *Buḥūth fī al-iqtiṣād al-Islāmī.* 2nd. Dimashq: Dār al-Maktabī.

al-Subkī, Tāj al-Dīn Abī Naṣr ʻAbd al-Wahhāb ibn Taqi al-Dīn. (1999). *Ṭabaqāt al-Shāfiʻīyah al-kubrá.* Edited by Muṣṭafá ʻAbd al-Qādir Aḥmad ʻAṭā . Bayrūt: Manshūrāt Muḥammad ʻAlī Bayḍūn, Dār al-Kutub al-ʻIlmīyah.

Ayyūb, Ibrāhīm. (1989). *al-Tārīkh al-ʻAbbāsī : al-siyāsī wa-al-ḥaḍārī.* Bayrūt: al-Sharikah al-ʻĀlamīyah lil-Kitāb.

Chapra, Muhammad Umer. (1993). *Islam and Economic Development: A Strategy for development with Justice and Stability.* Islamabad.: International Institute of Islamic Thought and Islamic Research Institute.

—. (2000). *The Future of Economics : an Islamic perspective.* Leicester: The Islamic Foundation.

Daud, Wan Mohd Nor Wan.(2005). *Pembangunan di Malaysia Kearah satu Kefahaman Baru yang Lebih Sempurna.* 2. Shah Alam: Jabatan Akidah dan Pemikiran Islam, Akademi Pengajian Universiti Malaya.

Denffer, Ahmad Von. (1983). *Research in Islam: Basics, Principles and Practical Suggestions.* London: The Islamic Foundation.

el-Ashker, Ahmed A.F, and Rodney Wilson. (2006). *Islamic Economics :A Short History.* leiden: Koninklijke brill nv.

Ghazali, Aidit. (1990). *Development in Islamic Perspective.* Selangor. Malaysia: Pelanduk Publication.

Ḥasan, Ḥasan Ibrāhīm .(1982). *Tārikh al-Islām al-siyāsī wa-al-dīnī wa-al-thaqāfī wa-al-ijtimā'ī.* 10. al-Qāhirah: Maktabat al-Nahḍah al-Miṣrīyah.

Hausman, Daniel M., and Michael S. McPherson.(1996). *Economic Analysis and Moal Philosophy.* New York: Cambridge University Press.

Ḥawwās, 'Abd al-Wahhāb al-Sayyid. (1983). *Min uṣūl al-iqtiṣād al-islāmī : Al-Muḍāraba li 'l-Māwardī; muqārana baina 'l-madāhib al-fiqhīya; dirāsa taṭbīqīya.* al-Qāhirah: Dār al-Anṣār.

'Ishsh, Yusuf. (2007). *Dinasti Abbasiyah.* Translated by Arif Munandar. Jakarta Timur: Al-Kautsar.

Islahi, Abdul Azim. (1997). *History Of Economic Thought In Islam: A Bibliography.* Jeddah: Scientific Publishing Centre King Abdulaziz University.

—. (2011). *Islamic Economic Thinking In The 12th Ah/18th Ce Century; With Special Reference to Shah Wali-Allah al-Dihlawi.* Jeddah: Scientific Publising Center. King Abdulaziz University. http://spc.kau.edu.sa.

—.(2008) "Thirty Years of Research on History of Islamic Economic Thought:." *The Seventh International Conference on Islamic Economics.* Makkah: Islamic Economic Research Centre.

Jamīlī, Rashīd ʻAbd Allāh . (1984). *Dirāsāt fī tār īkh al-khilāfah al-ʻAbbāsīyah*. Baghdad: Maktabat al-Maʻārif.

Landreth, Harry, and David C. Colander.(2002). *History of Economic Thought.* 4th Edition. Boston: Houghton Mifftin Company.

Larrain, Jorge.(1994). *Theories of development : capitalism, colonialism and dependency.* Cambridge: Polity Press.

Mirakhor, Abbas, and Hossein Askari.(2010). *Islam and the Path To Human and Economic Development.* New York: Palgrave Macmillan.

Muṣṭafá, ʻAlī Khalīl. (1985). *Qirā'ah tarbawīyah fī fikr Abī al-Ḥasan al-Baṣrī al-Māwardī min khilāl kitāb Adab al -dunyā wa-al-Dīn.* Cairo: Dār al-Fikr al-ʻArabī.

PIÇAK, Murat, Bahar Burtan DOĞAN, and Abdullah OĞRAK. (2013). "Abu Al-Hasan Al-Mawardi's Views on Economic Policies." *Current Research Journal of Economic Theory* (Maxwell Scientific Organization) 5(3) (September): 56-65.

Rostow., Walt Whitman. (1960). *The Stages of economic growth : a non-communist manifesto.* 2th Edition. Cambridge: University Press.

Sadeeq, Abul Hasan M., and Aidit Ghazali.(1992). *Reading in Islamic Economic Thought.* Kuala Lumpur: Longman.

Sadeq, AbulHasan M. (2006). *Development Issues in Islam.* Kuala Lumpur: Reseaarch Centre: International Islamic University Malaysia.

Sāhī, Shawqī ʻAbduh. (1988). *Is'hāmāt al-Imām al-Māwardī fī al-niẓām al-mālī al-Islāmī.* . Cairo: Jāmiʻat al-Azhar, Markaz Ṣāliḥ ʻAbd Allāh Kāmil.

Sharif, Miyad Muhammad. (1963). *A history of Muslim philosophy.* Vol. Vol.1. . Otto-Harrassowitz-Weisbaden.

Siddiqi, Muhammad Nejatullah.(1402 – 1982). *Recent Work On History Of Economic Thought In Islam: A Survey. International Centre for Research in Islamic Economics.* Jeddah: King Abdulaziz University.

Todaro, Michael P., and Stephen C. Smith.(2009). *Economic Development.* 10. Boston: Pearson, Addison Wesley.

View publication stats