

Moderation in Worship and Its Applications in Al-Mawardi Al-Shafi'i Thought: An Analytical Study

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Abstract

One of the characteristics of the Islamic religion is moderation. An obvious benefit of Islamic law. People have become somewhat confused about this truth in several different ways. They are situated between extreme and negligence, as well as between radical and careless. Certain laws and rituals of worship may not make sense to many individuals when it comes to moderation. To extract moderation and its genuine position from this religion, this research aims to elucidate the notion of moderation and expose its applications in worship through the writings and thoughts of Imam Al-Mawardi Al-Shafi'i. This study relies on extrapolating from Al-Mawardi's works, where he defined and outlined the many forms of moderation. The most significant finding of this study is that Islam is moderate in every aspect. In terms of worship, moderation is fulfilling one's obligations to worship without sacrificing anything and refraining from superfluous acts that one cannot stand. Applying the following strategies will help attain this balance, as demonstrated by Al-Mawardi: a) combining simultaneously the needs of the body and the spirit, prioritizing the required in worship before moving on to the optional, taking into account the progressive fulfillment of each from less to more; considering the legal exemptions and what is acceptable to maintain the establishment and propagation of the faith; considering the religious practices that are closest to the heart, in addition to avoiding radicalism in worship by selecting the simplest option in accordance with Sharia.

Keywords: Moderation, Al-Mawardi, Worship, Islam.

INTRODUCTION

Every chapter of Islam contains a consistent and noticeable element of moderation, whether it be in terms of belief, law, morality, treatment, or the needs and aspirations of the soul.

The most notable aspects of Islamic law are as follows: moderation in matters of worship lies between the people of excess who violate the Sunnah of our Prophet (SAS) and exceed the limit when performing worship, and the people of negligence who neglect worship and are neither humble nor reassured when performing it.

Divine law takes a moderate and balanced approach to all aspects of man and his needs, including a fair assessment of the body's wants and the spirit's demands. Islam is steadfast in its commitment to the fair, moderate route that benefits all parties equally and without prejudice, and which is included into the slave's profits without suffering loss or difficulty. Instead, it is a continuous duty that calls for the highest degree of restraint from everyone who is obligated by it.

The goal of this study is to examine and illuminate the ways in which Imam Al-Mawardi Al-Shafi'i's writings can be used to understand and use moderation in prayer. Based on an extrapolation of Al-Mawardi's works, which elucidated the applications of moderation in worship, this office research was conducted. The fact that this faith must be moderated in all spheres is arguably one of the study's most significant findings. The area of moderation in worship is one of them.

First: Introduction to Al-Mawardi

His name and lineage: "Abu Al-Hassan: Ali bin Muhammad bin Habib Al-Basri al-Mawardi al-Shafi'i, nicknamed "Al-Mawardi" (Al-Zhahbi, 1985a, Al-Sam'ani, 1382)

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His birth and upbringing: He was born in Basra in the year 364 AH / 974 AD. Went to Baghdad, where he worked as a judge in both Basra and Baghdad, studied, and lectured. In the year 429 AH 1037 AD, he was appointed Chief Justice. In the same year he was crowned the most esteemed judge after returning to Baghdad to continue his writing and teaching career (Al-Subki, 1412).

He studied jurisprudence under Abu Hamid al-Isfaraini and Abu al-Qasim Abd al-Wahid bin al-Hussein; literature, language, and poetry under Abdullah Muhammad al-Bukhari, and hadith under al-Hasan bin Ali bin Muhammad al-Jabali. Among his students were Al-Khatib al-Baghdadi, Ibn Khairun, Abu al-Fadl Ahmad bin al-Hasan bin Khairun Al-Baghdadi, Abu al-Fadl al-Hamdhani Al-Fardi, also referred to as Al-Maqdisi, and several others were prominent among them.

Academics hailed him as an accomplished scholar and commended him. "He was an imam in jurisprudence, principles, and interpretation who had insight into Arabic," To al-Dhahabi. (Al-Zhahbi,1985b). furthermore, "He was a great and distinguished imam who had complete mastery in all other sciences and a great hand in the doctrine" A-Subki (1412).

He authored numerous works in Islamic studies, and among his books are: Adab al-dunya wa al-din (the behavior of the world and religion), al-ahkam al-sultaniah (The Sultanic Provisions). Al-nakt wa al-'uyun (The book of jokes and eyes); Al-hawi al-kabir (The great memorizer); Nasihah al-Muluk (The advice of kings); tashil al-nazr (Facilitating consideration); A'lam al-nubuwwah (The signs of the prophethood); Ma'rifah al-fada'il (Knowledge of the virtues); al-amthal wa al-hikam (Proverbs and wisdom); al-'iqna' fi al-hukm (Persuasion in jurisprudence); Qanun al-wazarah (The law of the ministry); siyasah al-Malik (The king's policy) etc.

At the age of 86, Imam Al-Mawardi passed away on Tuesday, Rabi' al-Awwal in the year 450 AH. He was buried on Wednesday in the Bab Harb cemetery in Baghdad, and his student Al-Najib al-Khatib al-Baghdadi said prayers for him in the Medina Mosque. (Al-Subki, 1412).

Second: The Idea of Moderation In Religious Practice

Given that the phrase al-wassatiyah fi al-'ibadah (moderation in worship) is a compound of the words "moderation" and "worship," it is required to define the two terms independently in terms of terminology and language before defining them as a further compound. To put it another way:

Moderation in terms and language: The verb "middle" in the word "moderation" is an artificial source, and the middle in language clarifies its meanings. The following is how Al-Mawardi interpreted the Divine statement, "And thus We made you a moderate nation" (Al-Baqarah, 143):

The first meaning is option. The second is matters. The third is justice, which is a moderation between excess and decrease. (Al-Mawardi, n.d.-b) What Al-Mawardi explained is what the linguists mentioned in linguistic dictionaries, except that they clarified more in terms of its setting. The word wasat is used in two ways, as mentioned by Al-Mawardi. The first aspect is "middle" and the second aspect is Wast or intermediate (Ibn Manzur, n.d.).

It is understood from the usages of the linguists that the moderation has two usages:

A physical, sensory, circumstantial, and spatial release, which is the fact that the thing is in a medium that has two or opposite sides, regardless of its superiority and goodness, for example, the middle of the house, and the middle of the council.

Absolutely morally, such that something is virtuous, good, just, and good among its kinds.

Moderation in terminology

In light of the linguistic definition and the meaning of charity, justice and fairness it includes, it can be said that the term moderation is: everything that is characterized by justice, charity and fairness in accordance with the directives and objectives of Sharia.

Worship in language and terminology: The term worship ('ibadah) comes from the verb (abd). In his interpretation of Al-nakt wa al-'uyyun, Al-Mawardi made reference to the language's most common meanings,

which include obedience, submission, and subservience, in multiple places. These meanings that Al-Mawardi mentioned in his interpretation are the same as those that the linguistic dictionaries mentioned (Al-Mawardi, n.d.-b; al-Rakhib al- Asfahani, 1997 & Al-Faiumi, n.d.).

As a result, one of the definitions of worship for a Muslim is to surrender to, obey, and submit to Allah Almighty and to dedicate all of one's energies to Him and Him alone.

Regarding language, it refers to two things: first, submitting to Allah Almighty with love and reverence by following His instructions and abstaining from His prohibitions (Al-Jurjani 1983). The second generalization is: whatever Sharia law requires to be done, such as prayer, zakat, fasting, the Hajj, and other acts of worship, without being rejected by tradition or needing justification (Al-Bahuti, n.d.).

It is important to remember that worship has a wide and inclusive definition. Along with Sunnahs and suggested deeds, it encompasses responsibilities and duties as well as deeds and behaviors like respecting one's parents, upholding familial ties, helping the less fortunate, showing mercy to the weak, being truthful and reliable, and keeping one's word. In addition to all of that, it covers everything that is acceptable, including sleeping, eating, drinking, and other worldly activities as long as they are done with pure intentions toward Allah. Instead, Allah Almighty declared: "Say, 'Indeed, my prayer, my sacrifice, my living, and my death belong to Allah, Lord of the worlds'" (Al-An'am, 162). This means all Muslim's activities are included in the notion of worship.

The misunderstanding thus emerges from those who restrict the definition of acts of worship to well-known acts of worship, like prayer, almsgiving, fasting, the Hajj, and reading the Qur'an. They believe that these acts of obedience can only be carried out in well-known locations of worship, like mosques and lieu of seeking knowledge, without considering other behaviors and dealings, which is why you find a person disrespectful to his neighbors and disobedient to his parents. They deceive in their dealings and transactions.

The Concept of Moderation in Worship

Given the definitions of both moderation and worship, the following can be stated:

The idea of moderation in worship is to avoid burdening oneself with more than what is necessary in terms of voluntary and desirable things, while still making sure that one does not fail to meet the requirements of worship. The moderate approach to worship is as follows:

The believer must worship Allah without excessive increases in the duties or volunteering exceedingly. Rather he must choose the most moderate, so that there are no shortcomings in the duties. This is what Al-Mawardi stated in his book *Adab al-dunya wa al-din*, that is, he should not overdo the optional prayers to the point where he can no longer provide them; instead, he might give them up entirely in the days to come. The key to this is that meditation during worship assists the believer in maintaining consistency since a modest thing with continuity and continuity increases and increases, in contrast to the frequent worshipper who soon grows weary with the objects of his devotion, and it leads to causing a deficiency in voluntary prayers or to neglect an obligation in the religion (Al-Mawardi, n.d.-a).

Third: Al-Mawardi's Specific Applications for Achieving Moderation in Worship

Al-Mawardi, using the Holy Qur'an and the Prophet's Sunnah, outlined in his writings several applications that could aid a believer in achieving moderation in worship. These include the following:

That the believer integrates the requirements of the soul and the body together, so that he takes comprehensiveness in achieving servitude to God Almighty.

Al-Mawardi clarified this in his book *The Signs of Prophecy* when he discussed the instructions given to his companions by the Prophet (SAS). He forbade them from inclining towards the material worldly side as the Jews did, and in return he forbade Avoid exaggeration in the spiritual aspect at the expense of the body, as the Christians did. Rather, the Muslim must be moderate in both, and take from this world what he supplies for the afterlife. Because interruption to one of them leads to imbalance and failure in this life and in the afterlife (Al-Mawardi, 1408).

It is well known that all human life is a servitude in the Islamic faith. It covers the relationship between the individual and his family, his community, and everyone else in his immediate vicinity. It also covers good deeds and appropriate worldly concerns that support the individual in turning to obedience and continuing with it if it is motivated by good intentions (Al-Najran, 2004). Allah Almighty said: “And seek, through what Allah has given you, the abode of the Hereafter, and do not forget your portion of this world (Al-Qasas, 77). That is: Do not abandon your share of worldly matters and use them to provide yourself with good deeds for the afterlife (Al-Mawardi, n.d.-b).

To set priorities in his worship, so that he might attain perfection and comprehensiveness in worship, he should fulfill the mandatory obligations first, followed by the voluntary deeds, considering the gradualness of doing them little and often.

In his work *The Etiquette of the World and Religion*, Al-Mawardi outlined the following obligations and voluntary activities that a believer should perform:

It must be in one of the obligations for it to have precedence over other meanings, regardless of whether the obligation is a command or a prohibition.

Since it's a delegated affair, he chooses the most rewarding option above the others, which follows the first interpretation.

It must be in something that is acceptable for the good of his faith and society, and it must come last after the believer fulfills their obligations and follows some of the advice. This is a unique meaning for them, and it shows the servant's honesty (Al-Mawardi, n.d.-a).

To make legal compromises, dilutions, and permissible relaxations with the intention of maintaining and expanding the religious establishment.

Al-Mawardi underscored the importance of this point by describing the significance of consoling the human soul for it to return to obedience with a more resilient spirit and determination. If not, it will become disobedient and not abstain from sin. Instead, it is challenging for an individual to guide themselves toward kindness and wisdom (Al-Mawardi, n.d.-a).

Hence, in his journey to Allah Almighty, the believer must diversify his intellectual, devotional, and social activities so that he does not get bored or bored. Al-Mawardi reinforced this matter with what he quoted on the authority of Ali bin Abi Talib (R) -: “Heart gets bored as body get bored, bring to them the bits of wisdom” He commented, saying: “Because hearts find comfort in different arts and get tired of one art” (Al-Mawardi, n.d.-a).

Because virtuous conditions and obedience vary from state to state, the believer selects the ones that his soul is drawn to.

Al-Mawardi Classified Man’s Religious States into Three Categories:

The first scenario is he worships Allah perfectly, never exceeding nor decreasing from it.

The second instance is that he violates Sunnahs and obligations.

The third scenario is that he follows an excessive method which would limit voluntary prayers and force his to forgo their obligations, leading to religious extremism (Al-Mawardi, n.d.-a).

Then, citing the hadith of Abu Hurairah, (R) he explained that the believer must choose the first state because it is a state of perfection and that he can always seek help in worship. The Prophet (SAS), said, "Aim, approach, and be easy, and seek help in the morning and the evening, and some twilight" (Al-Bukhari, 1417).

To reach the pinnacle of devotion to Allah, a believer must remember his heart in the process, and his desire, love, and enjoyment of it must drive him to intention and mediation in it. He must therefore select from among the virtuous acts of worship those that humble, satisfy, and accept his soul. Ibn Masoud used to implement this; he would read the Qur'an more and fast less because fasting made it harder for him to recite the Qur'an daily, and reading the Qur'an was preferred over fasting (Al-Hanbali, 2002).

Therefore, as Al-Mawardi explained, it is beautiful for a Muslim to follow the teachings of the Almighty Allah's Book and His Messenger (SAS)'s Sunnah, regarding the doubling of the reward for good deeds, and to take advantage of the times, seasons, and locations where the rewards are doubled in a way that enables him to continue performing a small amount of worship and accomplish As a result, the enormous reward will increase (Al-Mawardi, n.d.-a).

Allah Almighty commanded in His Book that he should avoid everything that makes it difficult for him to perform his acts of worship and choose the easier ones

He said, "Allah does not burden a soul beyond its capacity" (Al-Baqarah, 286) and, "And He has not put a burden upon you in religion." (Al-Hajj, 78). As Al-Mawardi explained, whoever meditates on these two verses and other verses will see that Allah Has relieved His servants of their burdens and only burdened them with what they can accomplish, making them prepared to do obedience and steer clear of evil and disobedience without difficulty or disobedience (Al-Mawardi, n.d.-a).

This is not to say that the legal requirements are without difficulty or weariness; rather, it means that Allah Almighty rewards the Muslim for his acts of worship in proportion to the difficulty of their work, considering that which "he can endure perpetually if it does not result in exhaustion of the body." He does not have the authority to provide it to him in a short or long amount of time if he is decreasing his strength or if he is damaging his body (Al-Mawardi, 1999), using the example of the Prophet (SAS), who "was never given a choice between two matters except that he took the easier of the two, as long as it was not a sin" (Bukhari, 1417).

As a result, it is easy to see how some monastic servants deviate from the norm; they give up on worldly concerns and dedicate themselves entirely to devotion, even to the point of ignoring their own rights and those of their families should be supporting. Consequently, they may not remain in their worship and the good they provide, because the soul is made to enjoy comfort and meekness. Indeed, the Prophet (SAS), prohibited Abdullah bin Amr When he wanted to pray all night without rest and fast during the day every day. The Prophet rationalized Abdullah desire to fast during the day and remain up all night without sleep by claiming that everyone has a right and that he and his family have rights over him (Bukhari,1417).

6. To blend fear and desire in worship: Al-Mawardi clarified that they govern an individual's conduct. If a person knows that they will suffer consequences for their actions, they will not commit sins or blunders. Conversely, if they are expected to behave well, they will act morally. An individual, in line with their desires. and the degrees of their fear and piety can approach Allah Almighty the right way, starting with himself (Mawardi, n.d.-a). Therefore, Allah Almighty combined kindness and forgiveness to describe His divine nature since doing so communicates the servant's submission to Him, Almighty, by obedience and the renunciation of transgressions and sins (Al-Mawardi, n.d.-b).

As Allah combined these two descriptions in describing His faithful servants; He said: "Indeed, they used to hasten to do good deeds and call upon Us with hope and fear" (Al-anbiya, 90). That is: "desiring our reward and dreading our torment" (Al-Mawardi, n.d.-b). Allah has commanded the believers to combine fear and hope in their supplications and worship; He said: "And call upon Him in fear and hope" (Al-'raf, 56). That is, "for fear of his punishment and hope for his reward." (Al-Mawardi, n.d.-b).

The incorrect perception of fear and hope is arguably one of the most common incorrect behaviors among some people. Some individuals prioritize hope over other emotions, neglecting to conduct several acts of worship, putting off doing good deeds, and engaging in deviations. On the other hand, other people are overcome by their dread and hopelessness over Allah's kindness, leading them to taking on the monastic lifestyle and abstaining from all worldly socially acceptable activities. The advice is it is the individual right to blend the 2 with something that will enable him to obey and engage in the right activities and abstain from prohibited ones.

CONCLUSION

After reviewing the earlier literature, it was unequivocally crystal that Al-Mawardi Al-Basri was a well-known imam of the Shafi'i school of thought in the fifth century AH. He made great efforts to disseminate the school

of thought ideas through his numerous writings in the Shafi' school of thought as well as through his students, who are regarded as imams of the school of thought.

It has also become evident that moderation in worship is keeping in mind that one should strive to fulfill all of God's commands without overloading the soul with unavoidable optional and desirable things. Worship priorities are as follows: mandatory duties come first, followed by optional acts, with consideration for the gradual decrease in frequency of performance. Considering the legal accommodations and permissible relaxations, which aim to maintain the foundation of the faith and advance it while accounting for the moral requirements and obedience that the believer's soul is inclined toward, as well as avoiding extremism in religious practice by selecting the less complicated option in compliance with the law.

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