

## CHAPTER II

### IBN MISKAWAIH AND HIS ETHIC THEORY

#### A. Biography

There are several versions and perspectives related to Ibn Miskawaih's biography. According to Muslim Ishak<sup>1</sup>, Ibn Miskawaih's full name was Abu Ali al-Khozin Ahmad Ibn Muhammad bin Ya'kub who famous as Ibnu Miskawaih, it could be Miskawaih as his brother's name. Abu Bakar Atjeh<sup>2</sup> called him Ibnu Miskawaih, but Muhammad Nasir called Ibnu Miskawaih, meanwhile, MM. Syarif named him only Miskawaih without Ibnu<sup>3</sup>.

According to Indonesian Islamic Encyclopedia<sup>4</sup>, Ibn Miskawaih was born in Ray, Persia (now Iran) in 330 H/941 M. Other reference said he was born in 320 H (932M) and also 325 H (837 M). He passed away at Asfahan in 9 Safar 421 H (16 February 1030 M). Yaqut in his book "*Kitab Irsyad al-Aribila Ma'rifat al-Adib*" said that previously Ibn Miskawaih was a Zoroastrian that later converted to Islam. However, it was incorrect because as it was described on his name, he was Muhammad's who was a Muslim<sup>5</sup>. He appertain a functionary and intellectual who got big stride under Buwaihiyah protection (4<sup>th</sup>-5<sup>th</sup> century of Hijri/10<sup>th</sup>-11<sup>th</sup> century) and gave a big contribution to intellectual and cultural life in that period. Ibn Miskawaih explained about the soul, soul sickness and how to treat it. He studied philosophy from Ibn al-Khammar, a famous translator of Aristotle's work. Ibn Miskawaih was different from al-Kindi and al-Farabi that tended to emphasize metaphysical aspect. He preferred to ethic philosophy as same as al-Ghazali.

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<sup>1</sup> Muslim Ishak, *Tokoh-tokoh Filsafat Islam dari Barat (Spanyol)*, Bina Ilmu, Surabaya, 1980, p. 18.

<sup>2</sup> Abu Bakar Atjeh, *Sejarah Filsafat Islam*, Ramadani, Semarang, 1970, p. 147.

<sup>3</sup> MM. Syarif, *Para Filosof Muslim* (translated by Ilyas Hasan), Mizan, Bandung, 1992, p. 83.

<sup>4</sup> Depag RI-Dirjend Pembinaan Kelembagaan Agama Islam Proyek Peningkatan Prasarana dan Sarana Perguruan Tinggi Agama/IAIN *Ensiklopedia Islam di Indonesia*, Jakarta, 1992, p. 397.

<sup>5</sup> Ibid. *Para Filosof Muslim*. p. 83.

Beside philosophy, he also studied chemistry from Abu al-Thayyib al-Razi, a chemist expert<sup>6</sup> and studied history from Abu Bakar Ahmad ibn Kamil Al-Qadhi (350H/960M)<sup>7</sup>. Most of his life was spent to serve himself as librarian for some Wazir of Bani Buwaihi since al-Muhallabi, Mu'izz al-Dawlah (348-352 H), Abu Fadl Muhammad Ibn al-Amid (352-360 H), Rukn al-Dawlah (Mu'izz al-Dawlah's brother) who was positioned in Ray, and Ibn Amid who was a brilliant and famous man of letters.

During seven years, Ibn Miskawaih served as librarian of Ibn Amid. He got much understanding and positive things from his association. He also got good position in the capital city of Buwaihi's authority. After Ibn Amid passed away, Ibn Miskawaih still served to Ibn Amid's son whose name was Abu al-Fath (360-366 H) as the second wazir of Rukn al-Dawlah who also capable in literature. He still stayed on the position till Abu al-Fath got in the prison and passed away in 266 H/976 M and later was being replaced by the fierce enemy, a famous wazir and a man of letter named al-Shahib Ibn 'Abbad. Afterward, Ibn Miskawaih left Ray and moved to Bagdad and became servant in the prince Buwaihi 'Adhud al-Dawlah's palace (367-372 H) as a treasurer besides holding some other positions<sup>8</sup>. His loyalty and dedications to Buwaihi still continued after 'Adhud al-Dawlah passed away and had been substituted by Shamsam al-Dawlah (about 388 H/998 M) and Baha' al-Dawlah (about 403 H/1012 M). Because of his serving as librarian, Ibn Miskawaih got title *al-Khazin*.

Immediately before the end of his age, he spent the time to study and to write. According to Yaqut, Ibn Miskawaih's life time was very loyal to his opinion about ethic. Between his theory and his attitude used to be equal.

From above description, biography of Ibn Miskawaih was too short. The indistinctness also seemed Sayyed Husain Nasr's book entitled *History of Islamic Philosophy*. In his book, Husain Nasr just mentioned that Ibn Miskawaih was a part of group study including in at-Tauhidi and al-Sijistan. The indistinctness also

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<sup>6</sup>*Ibid.* p. 34

<sup>7</sup>Thawil Akhyar Dasoeki, *Sebuah Kompilasi Filsafat Islam*, Toha Putra, Semarang, 1993, p. 47.

<sup>8</sup>Harun Nasution, *et.al.*, *loc. cit.* See also Ibn Miskawaih, *loc. cit.*

seemed in Philip K. Hitti's book entitled *History of the Arabs: from the Earliest Times to the Present*<sup>9</sup>. This book put information about Ibn Miskawaih who studied one theme about Sundry Dynasties in the east in essentials when he lived in Buwaihy dynasty<sup>10</sup>.

Basically, Ibn Miskawaih was a historian, moralist, and poet, but Tauhidi called him down because of his fillings and liars. He more attracted to chemistry, he served him self to his teachers not for knowledge but for gold and wealth. On the other hand, Yaqut said that before the end of his age Ibn Miskawaih tried hardly to obey his fifteen moral principles, simplicity in controlling desire, obstinacy in bow to greed and his wisdom to organize irrational desire that were called moral principles<sup>11</sup>.

Ibn Miskawaih had explained about the change of moral in his book *Tahdzib al-Akhlak* which showed that he practiced correctly about what he had written in ethic aspect. Several parts of the book were based his experience.

## **B. IbnMiskawaih's Works**

- 1) *Al-Fauz al-Akbar*
- 2) *Al-Fauz al-Ashgar*
- 3) *Tajarib al-Umam* (a history of deluge, written in 369H/979M)
- 4) *Uns al-Farid* (a collection of anecdote, poem, proverb, and wise words)
- 5) *Tartib al-Sa'adah* (about ethic and politic)
- 6) *Al-Musthafa* (the chosen poem)

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<sup>9</sup> Philip K. Hitti, *History of The Arabs: From The Earliest Times To The Present*, London: The Macmillan Press, 1974, p. 472.

<sup>10</sup>Buwaihy dynasty was a dynasty which authorized in Persia and Irak. The dynasty appeared from military situation background in the era of Abbasid dynasty. The failure of Abbasid dynasty to take and to pay the military as long as the first middle of 4 H/10M century meant that finally brought into a free of political center. This vacuum authority was later filled by a group of people who loved to war from mountain area that mostly just to enter in Islam. One of them was ethnic of Dailamy. This ethnic then born a family famous with Dynasty of Buwaihi. Taufiq Abdullah (dkk), *Ensiklopedi Tematis Dunia Islam;Khilafah*, PT Ichtiar Baru Van Hoeve, Jakarta,TT, p. 124.

<sup>11</sup>*Ibid, Para Filosof Muslim*,p. 85.

- 7) *JawidanKhirad* (a collection of wise words)
- 8) *Al-Jami'*.
- 9) *Al-Siyar* (about rule of life)

Talking about the works, al-Qifti in *Tarikh al-Hukama* only mentioned a, b, c and d and being completed with:

- 10) About simple medicine.
- 11) About composition of *bajat* (art of cooking)
- 12) *Kitabal-Asyribah* (about beverage)
- 13) *Tahdzib al-Akhlak* (about ethic)
- 14) *Risalah Fi al-Ladzdzatwa Alam Fi Jauhar al-Nafs* (manuscript in Istanbul, *Raghib Majmu'ah* No.1463, p. 57a-59a)
- 15) *AjwibahwaAs'ilah fi al-Nafswa al-Aql* (in the above collection, in Raghib in Istanbul)
- 16) *Al-Jawab fi al-Masa'il al-Tsalats* (manuscript in Teheran, Fihrist Maktabat al-Majlis, II, No. 634 (31).
- 17) *Risalah fi Jawab fi Su'al Ali bin Muhammas Abu Hayyan al-Shufi fi Haqiqat al-Aql* (Mashhad library in Iran, I, No. 43 (137)
- 18) *Thaharat al-Nafs* (manuscript in Koprulu, Istanbul, No. 767)

Muhammad Baqir ibn Zain al-Abidin al-Hawanshari said that Ibn Miskawaih also wrote some short manuscripts in Parsi (*Raudhat al-Jannah*, Teheran, 1287 H/1870M p.70). About the sequence of his work, we just know that Ibn Miskawaih wrote *al-Fauz al-Akbar* after *al-Fauz al-Ashgar* and *Tahdzib al-Akhlak* after *Tartib as-Sa'adah*<sup>12</sup>.

### **C. IbnMiskawaih's Intellectual Background**

Ibn Miskawaih lived in Abbasid Dynasty under Bani Buwaihy's authority. Since it had been established until declined, the dynasty gave many contributions in some aspects, included in science aspect. At that time, Greek culture became basic and material thinking of Moslem thinkers. It implicated to their thoughts

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<sup>12</sup>*Ibid, Para Filosof Muslim*, p. 84-85.

including in Ibn Miskawaih's thought who got much influences from Greek philosophers and Moslem philosophers who were influenced by Greek philosophers.

Ibn Miskawaih had written several wide topics as it had been done by the writer in his period. The most important was his well-formation of ethic system<sup>13</sup>. It seemed on his monumental work *Tahzib al-Akhlaq* in which the book took reference from the works of Greek philosophers, such as Aristotle, Zeno, Galen, and many others talking about ethic<sup>14</sup>. The pattern of this ethic literature was philosophy and practice sourced from Greek philosophers that. First of all was the work of Plato and Aristotle, then references from Bryson, Galen, Porphyry, Themistius, naturalist, Stoic, or the comment of Aristotle and his followers globally.<sup>15</sup>

*Tahdzib al-Akhlaq* was a wide description about ethic scholar in which the materials were taken from Plato and Aristotle's ethic concept which was combined with Islamic teaching and finally enriched by living experience of the writer. This book was directed to give guidance for young generation to the right way based on ethic values and also to spur them on doing useful action in order their life not to be useless. Because of it, some ethic scholars put Ibn Miskawaih as the guidance of theoretical and practical philosophical studies, especially in teaching and education aspect.

Specifically, chapter one till chapter five in his book was dominated by the argument of Greek philosophers and some Moslem thinkers, like Plato, Aristotle, Stoic, Galen, Al-Kindi, Al-Farabi and many others. While, in the two last chapters were influenced by Abu Bakr Zakaria al-Razi when he talked about *Dawa' al-Ruhani* (soul therapist). Al-Razi preferred to use the term *at-Tibb al-Ruhani* which arranged to a book but Ibn Miskawaih did not mention it, because there was a kontras distinction between both either in the method or conclusion in which al-

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<sup>13</sup>Sayyed Hussein Nasr (eds.), *History of Islamic Philosophy*, London and New York, Routledge, 1996, p. 196.

<sup>14</sup>Ibn Miskawaih, *Menuju Kesempurnaan Akhlak* (translated by Helmi Hidayat), Mizan, Bandung, 1994, p. 25-26.

<sup>15</sup>*Ibid.*, p. 21.

Razi was too brave, rational and philosophical even though without using the Qur'an and Hadits. He believed that philosophical thinking was not contradictive with religion. While Ibn Miskawaih although was influenced by Greek and Moslem philosophers, he often used the Qur-an, Hadits, statement of Imam Ali, HasanBasri and Arabic poem<sup>16</sup>.

Meanwhile, *al-Fauz al-Asghar* talked about general essay which was conceptually almost similar with the first chapter of al-Farabi's book entitled *Ara' Ahl al-Madinah al-Fadhilah*. This book was divided into three parts, *the first* related to verification of God, *the second* about body and soul, and *the last* about prophetic. About his philosophy, Ibn Miskawaih obliged to al-Farabi who had met him to the teaching of Plato, Aristotle and Plotinus<sup>17</sup>.

Back to *Tahdzib al-Akhlaq*, Ibn Miskawaih rejected some Greek thoughts which said that ethic never be changed, because it came from character and innate, but ethic could be changed only by habit and rehearsal, so did by good education<sup>18</sup>. It caused many children living and educations throughout specific method in the society, so they were different in receiving ethic value. Reflected to that case, human ethic could be repaired by clearing their selves from previous bad attitude to be filled by good and sublime attitude. It was equal with the purpose of religion, so when human's ethic could not be changed, religion would be useless. It could be understood that religion and ethic philosophy had close relationship. Both of them had function to repair human's attitude as social creature to reach the true happiness.

#### **D. IbnMiskawaih's Thought**

##### **1) Ethic according to Ibn Miskawaih**

Ibn Miskawaih was famous as the father of Islamic ethic. He interpreted ethic (*akhlak*) as a condition of human which asked them to do some action without any

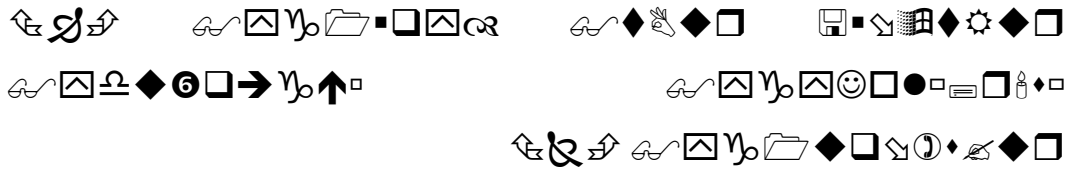
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<sup>16</sup>*Ibid.*, p. iii-iv. See also, M. M. Syarif (*ed.*), *op. cit.*, p. 87 and Harun Nasution, *Loc. cit.* It can be a truthness that Ibn Miskawaih is a real religious person.

<sup>17</sup> M. M. Syarif (*ed.*), *op. cit.*, p. 86.

<sup>18</sup> Yunasril Ali, *Perkembangan Pemikiran Falsafi dalam Islam*, first edition, Bumi Aksara, Jakarta, 1991, p. 55.





“By the soul and him that moulded it and inspired it with (knowledge) sin and piety”(Q.S. Asy-Syams: 7-8)<sup>24</sup>

Miskawaih viewed that the need to bring back ethic to natural tendency or character and human’s effort or habit<sup>25</sup>. He also concluded his theory that every child had different condition in receiving refinement of ethic. On the other hand, the position of environment and effort also could not be forgotten, because bad character of human was not absolute, but temporary, it meant the character could be changed by environment and human’s effort. Therefore, Miskawaih said that children needed to get ethical refinement, because if character was being ignored, it would grow as the original.

Miskawaih was not only back to Socrates principle in which the good was science and the bad was stupid, but he also added science with intention. Therefore, according to him, an action must be based on intention, and the action was impossible to be done well without intention. Ethical refinement according to Miskawaih came from two sources, they are<sup>26</sup>:

- a. Religion
- b. Science that meant a science which asked to keep and to protect a horde of virtuous character, not only for one social class but also universal for all children either poor or rich.

Thus, Miskawaih reminded the position of reward and punishment as a method of ethical refinement. He also reminded a need of praise and motivation for every child whose virtuous character. Besides, he gave requirements for getting virtuous character, those are; *science, intention, and continuity*<sup>27</sup>. Miskawaih explained that the purpose of morality was to show the necessity on straightening

<sup>24</sup>*Ibid.*, 454

<sup>25</sup>*Op. Cit*, Imam Abdul MukminSa’aduddin p.248

<sup>26</sup>*Ibid*, Imam Abdul MukminSa’aduddin P. 248

<sup>27</sup>*Ibid*, p. 249



temperament based on the principle of true philosophy, so the action would be realized smoothly.

Miskawaih started the discussion about *akhlak* by analyzing happiness and defining the highest goodness to conclude human's happiness. The happiness must be the highest purpose, because it related to reason, a noblest thing in human. When he united goodness and the highest happiness, he also tightened with the excellent concept<sup>28</sup>. He cared about ethic excellence because it related to deed, not on the excellence theory which related to pure the reason function.

When adopting four excellences ethic from Plotinus, Miskawaih back to Aristotle's theory about justice and moderate. He viewed that character could not be reached by human except by rational understanding. The excellence was not naturally for human, but it must be afford, because it was an obligation to teach the basic knowledge and association, but only knowledge was not enough even human's deed cannot be called good or excellence until out of willing and freedom, and if human's substance (reason) tends to Allah's willing so the effort is given to human and tended to their intention.

Ibn Miskawaih rejected the solitude (*khalwat*) practice, because the doer did not associate with society and isolated himself. It surely would not create an excellence<sup>29</sup>. It caused human's capability for doing goodness needed the object. Human's life is not for being *zuhud*<sup>30</sup>, but compromised between body and soul necessity. So a wise man was someone who did not pull out of worldly enjoyment entirely but put it to spiritual enjoyment.

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<sup>28</sup>Human actually has three spiritual powers or three basic excellences. Those three excellences can create one more excellence to be four; wisdom (*sakho'*), bravery (*syaja'ah*), simplicity (*iffah*), and justice (*'adillah*). When animal soul is powered by thinking soul and does not contradict with the decision of thinking soul, it means that the soul is on the simplicity position attributed by philanthropist excellence. When the activity of temper soul is enough, obeys all of the rules arranged by thinking soul and does not come up on the inexact time, it means that the soul is on the patient that is followed by bravery excellence. It then appears from those three excellences which is harmony and related each other, an excellence as the complement and the perfectness from the three excellences such as justice compromised by some philosophers as four basic excellences; wisdom, simplicity, bravery and justice. *Ibid*, Ibn Miskawaih, p.44

<sup>29</sup>*Ibid*, Ahmad Mahmud Shubhi, P.311

<sup>30</sup>Zuhud is an attribute of tasawuf when someone does not heed on worldly enjoyment anymore and only focus on the spiritual enjoyment beyond.

Although he rejected *khalwat* practice, his philosophy contained *tasawuf* teaching. For him, perfect person was someone who was fulfilled by wisdom aspect. He enjoyed the spiritual side among the higher sky occupant when he received the wisdom lighted by God's glow and ready to get emanation from God<sup>31</sup>. For those who had to resolve to God and broke all of relation to sensory thing until could reach the angel position through the way of missing God. It was caused by pure happiness only belonged to Allah, angel, and someone who knew the God (*ma'rifatullah*).

## 2) Human Being

Human is the noblest creature<sup>32</sup>, but if he does not maximize the potential, he is not different from animal. The purpose of character's construction is to form human's good attitude in order to be credible and perfect human based on the substance as human being<sup>33</sup>. Among the substance, human has many kinds of readiness to have kinds of levels. He does not have same potentials to increase his levels. Human's substance exists because of God's willing, while to make the substance becomes good, it is depended on human and based on his intention.

Each substance has exclusive perfectness and activity which is different from other. This potential must be known by all humans. So that, it can be compete to reach the perfectness and the peak. Because human consists of some parts, the exclusive perfectness and activity cannot be gained only by simple element or exclusive activity. The most perfect human is someone who can manifest his exclusive activity and hold on the activity ever after.

### a. Human's Perfectness

There are two kinds of human's perfectness; *cognitive reason* and *practice reason*. By the first reason human tends to science and knowledge, while by the second reason human tends to organize something. Both reasons are analyzed by some philosophers, according to them; philosophy is divided into two parts;

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<sup>31</sup>*Ibid.*

<sup>32</sup>Because human is given mind and feeling as explained in QS. aT-Tin:4

<sup>33</sup>*Ibid.* p.61

*theoretical* and *practical*. If someone is able to organize both of them they can reach the peak of happiness<sup>34</sup>.

*The first* human's perfectness is by cognitive reason which gives capability to look for knowledge then the perception, insight, and framework become accurate by knowing the existence. When they move systematically and reach the divine knowledge as the highest knowledge. On this knowledge they are heading toward, they have peaceful soul, the doubtful is lost and the last object becomes clear till they unite with it<sup>35</sup>.

*The second* perfectness is practical reason that is the perfectness character. Started by establishing faculty and exclusive activity for the faculty until not impinge each other, but the harmony of life in their selves until all of their faculties are compatible with faculty's vision which is ordered well, and finished by ordering social life when activity and faculty ordered well among society until formed a harmony and society reached the happiness as in individual human<sup>36</sup>.

Practical and theoretical perfectness are same like form and matter which completing each other. Knowledge is the beginning and activity is the finishing, this human's perfectness called object. If something seem in the soul and have not actual it named object. If it is actualized and perfected it is called perfectness.

Human can reach the perfectness and perform the exclusive activity for their selves if they know all of the existences, it means they know all of universe's existence and the limits as the essence, not accident and the attribute that makes it limited the number. If human does not know the existence of universe, surely they will not know the particular too, because the particular does not separate from universe. If the perfectness reached, completing it with regular activity and arranging the faculty and talent naturally based on science that is capable.

If human can reach this stage, they will be a world and can be called a microcosm. The entire manifest form will present in him and he becomes identical with it. By the owned capabilities he able to set it up and he will be vice creator of everything. He will not stray out of the wise order and his original. It means he

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<sup>34</sup>*Ibid*, p.63

<sup>35</sup>*Ibid*.

<sup>36</sup>*Ibid*, p.64

has become a perfect world, this perfect entity is eternal. Afterward he will not separate from eternal happiness. The perfection makes him ready to receive the divine radiance forever and he is very close with him. So nothing can separate him from Him. That is the highest level and the last happiness<sup>37</sup>.

Miskawaih reject a teaching that explain the happiness only can reached after human passed away, and he emphasizes that happiness can be reached in this world. The true happiness never be realized except by strive for goodness in this world and here after. In this case ibn Miskawaih declare his *Anschauug*, but as religious person he prefer to choose here after. To strengthen that argument ibn Miskawaih quote an article, there are two kinds of happiness; the first, the happiness in this world and the second in the hereafter, but no one can reach the second happiness without thorough the first happiness, as Aristotle said “althought the hereafter happiness positioned on the higher and nobler, it needs world’s happiness and it will not reached without worldly happiness.<sup>38</sup>

#### **b. The Way of Intelligent People to Achieve Perfectness**

Something which should be done by intelligent people is by knowing physical weakness primary needs in order to eliminate this weakness and to improve it. Human also has to use mental virtue of thinking in which by this soul he becomes human and review the weakness inside of his sou. He tries to improve it with all of his capabilities<sup>39</sup>.The soul also requires food that is suitable with it and what can improve his weakness. The thinking soul’s food is knowledge, getting objects of thinking, exploring the true opinion, accepting the true and rejecting lies and falsehood.

### **3) The Soul**

Human is created into two dimensions; body and soul. There is something inside human that incompatible with physical activity and the parts of body, either

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<sup>37</sup> So, according to ibn Miskawaih human can reach the perfect happiness if they can balance between physical and spiritual necessary, *Ibid*, p.64

<sup>38</sup> *Ibid*, Thawil Akhyar Dasoeki, p.93

<sup>39</sup> *Ibid*, p.69

detail or the characteristic while that thing has its activity and characteristic but it's different from body and form. Actually, everything has each form, so it cannot receive another form except its origin form<sup>40</sup>. For example triangle, it cannot receive other form except if it is separated from its original form.

The soul has each form, with the distinctions among each other in the complete form and impartially from the original form. It also rejects the other form except its original form and more increasing the original form. It is very contradictive with the character of body because body always gets increasing understanding when it is exercising, then produces science and knowledge, so it is clear that soul is not body or part of body<sup>41</sup>, it's existence is not needing potential body, but it *Jauhar Basith* (a substance that not consist of some unsure) and cannot be sensed.

Body and its parts get knowledge only by sense i.e. by contact. For example; physical enjoyment, desire, an ego to be a winner, everything in general that is caught by sense power of body, it will increase and complete, because all of them are in their existence. About soul, if it is further from physical thing and free of sense, it will strengthen and complete its form. It can give more right valuation. The soul tends to avoid physical thing and tries to know the reality of God or prefers to sublime thing that is physical thing, and keeps away from physical enjoyment to get reasonable enjoyment. So, soul is more sublime than everything in this world.

Although soul gets knowledge principle from sense but it actually has another principles and attitudes that do not come from sense. That principle is higher and more sublime and becomes the basic of accurate deduction. Beside that, sense only knows the sensory object, but soul can understand the harmony causes and the contrary of sensory object in which its ability can be caught by soul without parts of body assistance.

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<sup>40</sup>*Ibid*, Ibn Miskawaih, p. 35

<sup>41</sup>*Ibid*, p.36

Generally, when soul knows about the true or false, it does not come from sense. When it is understanding *Ma'qulat*<sup>42</sup> also does not come from other source, because if it comes from other source, it means that it also comes from other source again and so on never ending, that means soul doesn't need other side to get knowledge, except itself. So, it can be concluded that reason (*mind/aql*) which thinking about (*'akil*), and object which thought by (*ma'kul*) are connected each other and none other side.

#### 4) Three Faculties of Soul

##### a. Thinking faculty (*al-Quwwah al-Natiqah*)

A faculty which related to think, look and determine the reality of everything. It also named *al-Quwwah al-Malakiyah*, it's the highest power of soul.

##### b. Temper faculty (*al-Quwwah al-Ghadhabiyyah*)

A faculty which revealed in angry, brave, brave to face danger, and have control feeling, respect, desire to honorary. It also named *al-Quwwah al Sab'iyah* (wild power of soul)

##### c. Animal faculty (*al-Quwwah al-Bahimiyah*)

A faculty which makes us has voluptuous feeling and eat, desire to enjoyment sensory thing. It also named *al-Quwwah al-syahwiyah* (desire power of soul).

These faculties are different each other. It was proven if one of them more dominate than others, it will break the others. Thinking faculty as the king of faculty and use brain as the equipment, and animal faculty use liver as the equipment, then temper faculty or named wild animal faculty and use heart as the equipment<sup>43</sup>.

From those faculty appears excellences (*Fadhilah*)<sup>44</sup> when it's working normally (*mu'tadilah*), harmonious and balance. When thinking faculty working

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<sup>42</sup>*Ma'qulat* is something which impossible to be known by thinking, as the contrary of sensory thing.

<sup>43</sup>*Ibid*, p.43

<sup>44</sup> It also famous as the doctrine of the mean or the Golden mean (*wasath*), globally Ibn Miskawaih interpret that theory as a balance, moderate, harmony, prominent, noble or the mean position between two extreme, it means the mean position between excessive extreme and lack extreme in human soul.

normally, not deviate from its essence and it preference oriented to the true knowledge so appear *Fadhilah al-Ilmu* then *al-Hikmah*. If animal faculty working harmonious and balance under controlling thinking faculty so appears *Fadhilah 'iffah* (self purify) then *as-Sakhaa'u* (philanthropist). And if temper faculty working harmonious and balance, obey to the guidance of thinking faculty it will appear *Fadhilah al-Hilmu* (good manner) then *as-Saja'ah* (braveness). By three kinds of excellences (*al-Hikmah, al-'Iffah and as-Saja'ah*) in the harmonious and balance each other it will appear *al-Adallah*. Then some *Hukama* (philosopher) agreed to establish four excellences (*al-Hikmah, al-'Iffah, as-Saja'ah, and al-Adallah*), and the contrary are *al-Jahl* (stupid), *as-Syarh* (greedy), *al-Jubn* (afraid) and *al-Jaur* (cruel).

*Al Hikmah* (wisdom) is the main excellence of thinking faculty, the power of thinking critically and analytically (*an-Natiqah al-Mumayyizah*) to know every existence and everything about divinity and humanity. So the knowledge will establish recognition about *ma'qulat* critically and analytically. *Al-Iffah* (self purify) the main characteristic on desire power (*an-Nafssyahwat al-Hissusyawahwani*), it will appear when someone try to handle his desire (after sense response to a stimulation) by his good consideration until he doesn't obey the desire. *As-Saja'ah* (braveness) is the main characteristic of temper faculty, it will appear on human self when temper power controlled by the main characteristic of *al-Hikmah* and it used based on reason to face risk problem. And the last is *al-Adallah* (balance) is the main characteristic as the integration product of three mentioned excellences, which is *al-Hikmah* as the dominant unsure; by *al-Adallah* human have characteristic.

The Four excellences above guide other good characteristic:

1. *Al-Hikmah* guide the characteristic of *Dzaka* (brilliant), *Dzikh* (memory), *Ta'aqqul* (reasoning), *Sur'atulfahmi* (easy to understand), *Shafaazihni* (clear thinking), *Suhulatutta'alum* (easy to study).
2. *Al-iffah*, guide the characteristic of *Hayaa* (shy), *Wada'ah* (calm), *Shabr* (patient), *Saikha* (soft touch), *Hariyyah* (advisability), *Qana'ah* (simple),

*Damaatsah* (mildness), *Musalamah* (peacefull), *Intizham* (elegance), *Waqaar* (respectfull), *Wara'* (tenacious).

3. *As-Saja'ah* guide the characteristic of *Kibrunnafs* (great soul), *Najaah* (braveness), *Azhmulhimmah* (hopefull), *Tsabaat* (determined), *Hilmu* (good manner), '*Adamutthaisyi*' (strong mental), *Ihtimaalul Kaddi* (full stamina) *Syahaamah* (full energy).
4. *Al-Adaalah* guide the characteristic of *Shadaqah* (brotherness), *Ulfah* (harmonious), *Silaturrahim* (good relationship), *Mukafa'ah*, *Husnussyirkah* (good cooperation), *Tawaddud*, and *Ibadah* (worship).

### 5) The Existence of God

The book "*Al-Fauz Al-Ashgar*" written by Ibn Miskawaih is a general essay which has same concept with the first chapter of *Ara' ahl al-Madinah al-Fadhilahit* is a book written by al-Farabi. This book consists of three chapters; *the first* chapter is talking about the existence of God, *the second* talking about spirit and its kinds, and *the third* is talking about prophetic.

The first chapter explains that the existence of God is clear, concise, and compendious. This is the argument about the first mover that is very popular at that time. In this case, he entirely follows Aristotle. Meanwhile, the basic God's attribute are; the one, immortal, and non-matter. God only can be known in negative proposition because if God known in positive proposition, it mean He same as nature.

The first existence that is emanated by God is intelligence or active reason. It is eternal, complete, and unchangeable because the emanation continuing related and eternal. It causes the source of emanation is eternal. It more complete than other but not complete than God, then befall the soul from intelligence to sky, it need move as the existence of desire to perfectness in imitate intelligence, but it complete than material thing. Environment was created thorough the soul of sky, compare with soul, it is not complete and because of it need physical movement i.e. move and space. Environment move circle show the immortality of God existence, thorough environment and its parts our body formed, our existence is



very brittle because the long distance between us with God, by that reason our body change and fleeting, all of existence are from God, if God did not give the emanation it mean there is no existence in this world<sup>45</sup>. On the other reference said that Ibn Miskawaih follow neo-platonism about the theory of natural creature by God, but the content is same with above theory.

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<sup>45</sup>*Ibid*, MM, Syarif, P. 86-87