Quranic Epistemology of Abdullah Darraz on His Critic of Morality: A Study of the Book *Dustūr al-Akhlāq fī Al-Qur'ān*

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Abstract

This paper reveals descriptively the textual basis of Muhammad Abdullah Darraz's thoughts as stated in his work Dustūr al-Akhlāq fī al-Qur'ān: Dirāsah Muqāranah li al-Akhlāq al-Nażāriyyāt fī al-Qur'ān. It aims to confirm the extent of the text analysis model used by Darraz in formulating the concept of Islamic morality. The researcher used a qualitative research type and a content analysis approach by tracing the interpretation of the verses of the Koran and the background to the criticism built by Darraz. This research makes Dustūr al-Akhlāq fī al-Qur'ān a material object and the critic of morality as a formal object. The findings are as follows: First, in his thought project, Darraz uses Qur'anic epistemology by indirectly using al-Ghazali's maqāṣīd al-Qur'ān method. So, with this method, he succeeded in finding forms of commands in various pronunciations of the Qur'an to confirm the Shari'ah of overall morality. Second, Darraz proved that Islamic morality differs from Western morality based on empiricism and is not value-free. This is preceded by constructive criticism of the existing Islamic treasures and their further development. On the other hand, it applies destructive criticism to Western views on morality. In short, Darraz's thought project is an anti-thesis effort to the conventional concept of morality that has developed by offering an original reference to understanding the Koran.

Abstrak

Tulisan ini mengungkap secara deskriptif-analitis basis tekstualitas pemikiran Muhammad Abdullah Darraz yang tertuang dalam karyanya "Dustūr al-Akhlāq fī al-Qur'ān: Dirāsah Muqāranah li al-Akhlāq al-Nażāriyyāt fī al-Qur'ān". Hal ini dilakukan untuk mengafirmasi sejauh mana model analisis teks yang digunakan Darraz dalam memformulasikan konsep moralitas Islam. Peneliti menggunakan jenis penelitian kualitatif dan pendekatan analisis isi dengan melacak penafsiran terhadap ayat-ayat al-Qur'ān dan latar kritik yang dibangun oleh Darraz. Secara praktis, penelitian ini menjadikan Dustūr al-Akhlāq fī al-Qur'ān sebagai objek material dan konsep kewajiban di dalamnya sebagai objek formal. Hasil temuan yang didapati di antaranya: Pertama, dalam proyek pemikirannya Darraz menggunakan epistemologi Qur'ani dengan secara tidak langsung menggunakan metode maqāṣīd al-Qur'ān al-Ghazali. Dengan metode tersebut, ia menemukan bentuk-bentuk perintah dalam berbagai lafaz al-Qur'ān sebagai konfirmasi syari'at dari keseluruhan moralitas. Kedua, Darraz membuktikan bahwa moralitas Islam berbeda dengan moralitas Barat yang berbasis pada empirisme dan tidak bebas nilai. Hal ini didahului dengan melakukan kritik konstruktif terhadap khazanah Islam yang ada dengan tetap mengembangkannya. Di sisi lain, ia mengaplikasikan kritik-destruktif terhadap pandangan Barat soal moralitas. Singkatnya, proyek pemikiran Darraz merupakan

upaya anti-tesa terhadap konsep moralitas konvensional yang berkembang selama ini dengan tawaran merujuk secara orisinil dari pemahaman al-Qur'an.

Keywords	Abdullah Darraz; critique of morality; Dustūr al-Akhlāq; Qur'anic epistemology.

Introduction

Discourses about science, including the study of morality, have been dominated by a Western viewpoint that tends to be non-neutral.[1] It is a natural thing in the historical dynamics of the development of science after the lagging of Islamic civilization by the Westernization movement.[2] Blended standards of good and evil often arise in these problems[3] that require a reflection on the escalation of thought that can explore the position of human rationality and morality in the context of technological and scientific progress.[4] The foothold of Western philosophy seems more acceptable to the world citizens.

The development and updating of the concept will continue to go hand in hand with the progress of the times, which will give rise to new problems. Likewise, the study of Islamic theology, for example, cannot be separated from the aspects of history, tradition, and ideological doctrine around it.[5] In the context of Islam, efforts to find solutions to world problems are always attributed to exploring the meaning of the Qur'an as a theological basis, for example, in finding solutions to ecological challenges,[6] especially the issue of morality**.** So, to break the scientific dichotomy, it is no longer seen as monolithic but leads to diverse perspectives and approaches.

One of these efforts is understanding the epistemological basis of science. The term epistemology comes from the Greek words 'episteme', which means 'knowledge', and 'logos', which means science' In Islam, three epistemologies are known: *bayāni* (textuality), *būrhani* (intellect), and *irfānī* (intuition), where the *bayani* and *irfani* aspects are more prominently used.[7] In the Western context, this formulation is also not entirely appropriate, considering that the moral philosophy on which it is based involves human experience. Meanwhile, Islam is dominated by Bayani epistemology, as evidenced in this study. It uses a textuality-based epistemology of interpretation that focuses on methods, patterns, and schools

[1] Jarman Arroisi, Hamid Fahmy Zarkasyi, and Winda Roini, "The Relevance of Contemporary Epistemology on Existing Knowledge: A Critical Analysis of Western Scientific Worldview According to Al-Attas Perspective," *Afkar* 25, no. 2 (2023): 225–56, https://doi.org/10.22452/afkar.vol25no2.7.

[2] Meirison Meirison, "Westernization of the Ottoman Empire, Zionism and the Resistance of the Palestinian Society," *Al-Tahrir: Jurnal Pemikiran Islam* 20, no. 1 (2020): 1–22, https://doi.org/10.21154/altahrir.v20i1.1922. 3.

[3] Ipandang Ipandang, "Pemikiran Etika Modern Dan Mistisisme Islam Serta Kemanusiaan : Dilema dan Tinjauan Ke Masa Depan," *Kuriositas* 11, no. 1 (2017): 1–18,

[4] Bayu Fermadi, "The Concept of Religious Ethics of Ibn Athā'illah Al-Sakandarī," *Ash-Shari'ah: Journal of Islamic Law* 4, no. 2 (2019): 127–50, https://doi.org/10.36835/assyariah.v4i2.105.

[5] Hamid Fahmy Zarkasyi et al., "Ibn Rushd'S Intellectual Strategies on Islamic Theology," *Jurnal Ilmiah Islam Futura*, no. 1 (2020): 19–34, https://doi.org/10.22373/jiif.v20i1.5786., 20.

[6] Dede Rodin, "Alquran Dan Konservasi Lingkungan: Telaah Ayat-Ayat Ekologis," *Al-Tahrir: Jurnal Pemikiran Islam* 17, no. 2 (2017): 391, https://doi.org/10.21154/altahrir.v17i2.1035.

[7] Mochamad Hasyim, "Epistemologi Islam (Bayani, Burhani, Irfani)," *Jurnal Al-Murabbi*, no. 2 (2018): 217–228, https://doi.org/10.35891/amb.v3i2.1094.

of interpretation.[8] Confronted with the concept of morality as a product of Western philosophical thought. These three elements become the object of the researcher's study from the perspective of Mufassir's operationalization in a work of his interpretive thinking on the holy book of the Qur'an.

One of the interpretations of contemporary moral thought from the Islamic perspective is the *fi*gure of Muhammad Abdullah Darraz in the book *The Moral World of The Qur'an*[9] or *Dustūr al-Akhlāq fī al-Qur'ān: Dirāsah Muqāranah li al-Akhlāq al-Nażāriyyāt fī al-Qur'ān*[10] for the Arabic translation, highlighting contemporary problems related to morality. He counters the moral philosophy of the Western perspective[11] by basing it on the product of the interpretation of the Qur'an, which, in this case, he claims is also the source of the Islamic version of philosophy. It became quite reasonable considering his educational background. He was born in a Middle Eastern country but grew up in a European educational culture.

As is known, the development of modern ethical thought position's moral philosophy or moral philosophy as an essential *fi*eld primarily related to daily human life.[12] It helps to form the state of the soul to do good deeds. Especially in modern human life, it has been sufficient to learn morals from religion and does not require a deep understanding of good and evil. In fact, beyond that, moral philosophy aims for a better view in determining rights and obligations as well as responsibilities to oneself, society, and God.[13] Interestingly, Darraz does not confront religion and philosophy but instead bases the concept of moral philosophy on religious values, citing the Qur'an as its source.

In this case, the theoretical question the researcher asks is how the epistemology of Darraz's textuality is in his book *Dustūr al-Akhlāq fī al-Qur'ān*. Then, what is his criticism of Western moral philosophy in general? Thus, the research aims to discover the epistemological mechanism of the textuality of Darraz's writing towards his work and the points of his criticism of Western and Eastern morals in general.

The researcher uses a qualitative approach and content analysis of Darraz's thinking to achieve the research objectives. Practically, the book entitled *Dustūr al-Akhlāq fī al-Qur'ān: Dirāsah Muqāranah li al-Akhlāq al-Nażāriyyāt fī al-Qur'ān* is the material object of this research. At the same time, the thought of

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[8] Sujiat Zubaidi Saleh, "Epistemologi Penafsiran Ilmiah Al-Qur'an," *Tsaqafah 7*, no. 1 (2011): 109, https://doi.org/10.21111/tsaqafah.v7i1.112.

[9] M. A. Darraz. "The Moral World of the Qur'an," (Trans.) Danielle Robinson-Rebecca Masterton. (London: I. B. Tauris, 2008). froms sites: *Religious Education*, no. 8 (1932): 689–96, https://doi.org/10.1080/0034408320270803., 27.

[10] Muhammad 'Abdullah Darraz, *Dustūr al-Akhlāq Fi al-Qur'ān: Dirāsah Muqāranah Li al-Akhlāq al-Nażāriyāt Fi al-Qur'ān* (ed.) 'Abdul al-Shabur Syahin Cetakan ke-10, Beirut: al-Risalah Publisher, 1996.

[11] Lukmanul Hakim and Pipin Armita, "Reasonable Verses in Surah An-Naba' (Analysis of the Interpretation Methodology of Abdullah Darraz in Kitab An-Nabau Al-Azhim Nazharatun Jadidatun Fi Al-Quran)," *Journal of An-Nida'* 41, no. 2 (2017): 115.

[12] Agustinus W. Dewantara, *Filsafat Moral: Pergumulan Etis Keseharian Hidup Manusia* (Yogyakarta: Penerbit PT Kanisius, 2017),

[13] Ipandang, "Pemikiran Etika Modern Dan Mistisisme Islam Serta Kemanusiaan: Dilema Dan Tinjauan Ke Masa Depan.", 4.

criticism of Western morality is the formal object. The collection technique was carried out by literature research, which made both versions of Darraz's translations in Arabic and English the premier reference. Other books and journals also relate to Islamic studies, philosophy, and language semantics. The researcher uses this last term as a theory of content analysis supported by the *maqāṣid* of the Qur'an as an interpretation basis to find out the *maqṣad* of certain verses in it.

At a glance, the semantics of the Qur'an is a science that studies the method of analyzing the meaning compiled and formulated by humans to make it easier to understand a word.[14] In the context of this research, semantics are used to analyze keywords in verse used by Darraz in his work so that he can find a comprehensive understanding of meaning in the composition of moral philosophy themes. At the same time, *maqāṣīd al-Qur'ān* is the purpose and condition desired by the Shari'ah Maker in the sharia of laws for human[15] beings as the orientation of Darraz's understanding. In the Qur'an, God gives many commands to humans to do good. The keyword 'command' is the intersection between *maqāṣid* and the concept of obligation in moral philosophy.

Many studies and research studies have discussed Darraz's thoughts. However, among these various views, there are still very few, not to mention none, responses that judge from the perspective of philosophy. A few of them are in the form of 'book reviews' published in Malaysia but only aim at the theme of obligation and moral responsibility from Darraz's perspective.[16] Then, the research on Abdullah Darraz's thought only specifically examines the revelation process in his book *Al-Nabā' al-'Aẓīm* by two domestic authors.[17] Furthermore, it still has the same book source, but it discusses the plausible aspects of the verse in Darraz's work.[18] Finally, with the object of the book *Al-Nabā' al-Aẓīm*, domestic researchers also revealed aspects of the miracles of the Qur'an in their works.[19] Thus, it can be said that a comprehensive discussion of the epistemological aspects of the *Qur'anīy* in *Dustūr al-Akhlāq fī al-Qur'ān: Dirāsah Muqāranah li al-Akhlāq al-Naẓāriyyāt fī al-Qur'ān*" by Darraz and the background of his criticism of thought has not been found before.

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[14] M. Zikri and Nurhikma Nurhikma, "Terminologi Semantik Al-Quran Terhadap Kata Kunci: Studi Pada Kata Al-Khusyu'," *El-Afkar* 11, no. 2 (2022): 284–96.

[15] Cholid Ma'arif, "Maqāṣid al-Qur'an al-Ghazali Dalam Kitab Sirāj al-Ṭālibīn Karya Syekh Ihsan al-Jampesi," *Journal Qof,* 4, no. 1 (2020): 62.

[16] Bey Zekkoub Abdelali, "Interpretation of Obscure Quranic Verses Through "Dustūr Al-Akhlāq Fī Al-Qur'ān" by Muhammad Abdullah Darraz: An Analytical Study of Obligation and Responbility as Model," *Al-Qanatir: International Journal of Islamic Studies* 24, no. 1 (2021): 25–41.

[17] Ahmad Zarkasyi and Lenni Lestari, "The Role of the Prophet in the Revelation Process; A Study of the Book of Al-Naba'u Al-'Azim by Muhammad 'Abdullah Darraz," *Jurnal At-Tibyan: Journal of Qur'an Science and Tafsir* 3, no. 2 (2018): 237, https://doi.org/10.32505/tibyan.v3i2.716.

[18] Lukmanul Hakim and Pipin Armita, "Reasonable Verses in Surah An-Naba' (Analysis of Abdullah Darraz's Interpretation Methodology in Kitab An-Nabau Al-Azhim Nazharatun Jadidatun Fi Al-Quran)," *An-Nida'* Journal 41, No. 2 (2017): 115.

[19] Kemas Muhammad Intizham and Adang Saputra, "The Miracle of the Qur'an from the Perspective of Muhammad Abdullah Darrāz," *Suhuf* 13, no. 2 (2020): 229–46.

Biography of Muhammad Abdullah Darraz's Scholarship

Muhammad Abdullah Darraz was born in Egypt in 1894 to a family concerned with Islamic studies. As an adult, he studied in Cairo until he graduated in 1916 and began teaching the Qur'an at Al-Azhar for eight years before *finally* pursuing a doctoral scholarship at the Sorbonne, France, to study philosophy, history of religions, psychology, and ethics.

In writing *Dustūr al-Akhlāq fī al-Qur'ān*, Darraz spent almost six years as part of completing his doctoral studies in Sorbonne, France, in 1941.[20] At the end of his studies, he produced two dissertation works, *Initiation au Koran* (published as "Introduction to the Qur'an" in the London Qur'an Series in 2000) and one of his monumental works entitled *La' Morale du Koran* which was examined in December 1947. He then returned to Egypt to teach at al-Azhar and Cairo University while writing many Arabic-language works before finally dying in January 1959 while attending a conference in Pakistan.

Three of Darraz's most important works are closely related to the Qur'an and the relevance of other scientific disciplines: *first*, *Al-Nabā' al-'Azīm: Nazarat Jadīdah fī al-Qur'ān al-Karīm* which contains the development of his thoughts in the study of the Qur'an, namely by coining the theory of '*al-kathrah wa al-waḥdah*' (expansion and integration).[21] Researchers also use the traces of this theory to trace the analysis of the verses in this study. *Second*, *Madkhāl ilā al-Qur'ān al-Karīm: 'Ardz Tarīkhiy wa Taḥlīl Muqārīn*, which is the Arabic version of his French dissertation in 1947 at Sorbonne University is a discussion of the history of prophethood and the wisdom of its creed based on the Qur'an[22] and appears nuanced *nuzuli-thematic* interpretation. *Third*, *Dustūr al-Akhlāq fī al-Qur'ān: Dirāsah Muqāranah li al-Akhlāq al-Nażāriyyāt fī al-Qur'ān* as the book that becomes the object of this research, which is a study of morality philosophy based on Qur'anic verses. According to the author, if further studied theoretically, this work will appear as a work of interpretation where the entrance of this research is carried out.

Darraz drew on his dual expertise in Qur'anic knowledge and Islamic scholarship to prepare his project. Not surprisingly, his work comprehensively covers ethical themes that are fundamental and important among Qur'anic scholars because his exploration is rooted in the Qur'anic text.[23] Darraz drew on his dual expertise in Qur'anic knowledge and Islamic scholarship to prepare his project. Not surprisingly, his work comprehensively covers ethical themes that are fundamental and important among Qur'anic scholars because his exploration is rooted in the Qur'anic text.[24]

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[20] Sayyid Muhammad Badawi, Pengantar, dalam Muhammad 'Abdullah Darraz, *Dustur al-Akhlaq Fia l-Qur'an: Dirasah Muqaranah Li al-Akhlaq al-Nazariyat Fia l-Qur'an* (ed.) 'Abdul al-Shabur Syahin Cetakan ke-10, (Beirut: al-Risalah Publisher, 1996).

[21] Muhammad Abdullah Darraz, *Al-Nabā' al-'Adzīm: Nadharat Jadīdah fī al-Qur'ān al-Karīm* ", (tp.:tt.), 216.

[22] Muhammad Abdullah Darraz, "*Madkhāl Ilā al-Qur'ān al-Karīm: 'Ardz Tarīkhiy Wa Taḥlīl Muqārīn*" (Kuwait: Dar al-Qalam, 1984), 9.

[23] Muhammad Abdul Halem, "Kata Pengantar" dalam, M. A. Darraz. *The Moral World of the Qur'an*, vii.

[24] Muhammad Abdul Halem, "Kata Pengantar" dalam, M. A. Darraz. *The Moral World of the Qur'an*, viii.

It was the era of the awakening of the mentality of the world's citizens from the escalation of the Second World War for the major global powers and the remnants of colonialization that were still ongoing in some other small countries. The challenge of European Islam, which is at the intersection of Islamic tradition and modern liberal democratic values, and the urgency of uniting the two are trying to find their shape.[25] It was the era of the awakening of the mentality of the world's citizens from the escalation of the Second World War for the major global powers and the remnants of colonialization that were still ongoing in some other small countries. The challenge of European Islam, which is at the intersection of Islamic tradition and modern liberal democratic values, and the urgency of uniting the two are trying to find their shape.[26] The archaeology of one's knowledge and actions cannot be separated from the social and intellectual background surrounding them.

Darraz's Offer of Islamic Morality on Quranic Epistemology

The enthusiasts of Quranic studies in the contemporary era insist that the Qur'an provides a wide range of possible meanings and themes. The argument leads them to various paradigms of interpretation and makes thematic interpretation the most appropriate choice.[27] On the other hand, in terms of its interest in exploring moral values, it requires a set of epistemological systems that are the basis for the growth of science that leads to rationality over revelation. Elements of the Western episteme then become a "hegemonic" force that may no longer provide space for other interpretations of reality.[28] According to the author, this background raises Darraz's attention in formulating morality based on Qur'an epistemology. It is a knowledge system that makes the textuality of the Qur'an the basis for interpreting the construction of morality rooted in Islam and the traditions in which it lives.

Theoretically, the interpretation developed by Darraz in writing his work can be viewed from the perspective of Imam al-Ghazali through his work entitled *Jawāhir al-Qur'ān,* which includes a discussion of the core analysis of the Qur'an. In his work, al-Ghazali elaborated the textuality of the Quran into two main elements, namely knowledge (*ma'rīfah*) and practice (*sulūk*). Furthermore, these elements are formulated as the concept of maqāṣīd al-Qur'ān al-Ghazali with two levels of units, namely, the main points (*al-uṣūl al-muhimmah*) and the complementary parts (*al-tawābi' al-mutimmah*).[29] The *first unit*

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[25] Agus Riwanda, "Unveiling The Essence Of European Islam : A Critical Analysis of Abdennour Bidar's Concepts of Self Islam and Islamic Existentialism" *Al-Tahrir*, Vol. 23, No. 2 November 2023, 328.

[26] Cholid Ma'arif, "Strategi Perlawanan Tekstual Kiai Sholeh Darat: Analisis Poskolonialisme Dalam Penulisan Tafsir Faydh Al-Rahman Fi Tarjamah Al-Tafsir Kalam Al-Malik Al-Dayyan," in *Prosiding Muktamar Pemikiran Santri Nusantara 2018; Islam, Kearifan Lokal, Dan Tantangan Kontemporer*, ed. Muhammad Sofi Mubarok et al. (Jakarta: Direktorat Pendidikan Diniyah dan Pondok Pesantren Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia, 2018), 2366,

[27] Ali Mudlofir, "Tafsir Tarbawi Sebagai Paradigma Qur'ani Dalam Reformulasi Pendidikan Islam," *Al-Tahrir: Jurnal Pemikiran Islam* 11, no. 2 (2011): 261, https://doi.org/10.21154/al-tahrir.v11i2.35.

[28] Mohammad Muslih, "Konstruksi Epistemologi Dalam Filsafat Illuminasi Suhrawardi," n.d. *Al-Tahrir*, Vol. 12, No. 2 November 2012 : 299-318.

[29] Imam Abu al-Hamid al-Ghazali, *Jawāhir al-Qur'ān* (Beirut: Dar al-Ihya al-'Ulum, 1986), 24.

includes three pieces of knowledge: Allah, the Straight Path, and the Hereafter. The second unit also consists of three knowledge: the knowledge of the righteous and the misguided, the argument of the disbelievers, and the understanding of the Shari'ah and the laws.[30] From these six Quranic *maqāṣid*, Imam al-Ghazali subdivided all the verses and chapters of the Quran into ten *maqṣad*, namely: the Substance, Attributes, Actions of God, the Hereafter, purification of the soul, cleansing of the heart, the affairs of God's guardians, the affairs of the enemy, the arguments of the disbelievers, and the law.

Later, al-Raysuni developed it into three levels of *maqāṣid*: general, specific, and particular *maqāṣid*.[31] Interestingly, al-Ghazali's *maqāṣid* leveling model can also be traced in the masterpiece of Nusantara scholar Sheikh Ihsan Jampes, namely in the book *Sirāj al-Ṭālibīn*[32] which is not unreasonable given that the advantage of this concept is to read the text thematically through extracting the keywords of the verse without the need for excessive explanations or other interpretations.

Muhammad al-Ghazali also formulated *maqāṣid al-Qur'ān* by offering five methods to uncover the divine message. *First*, deep contemplation of the Quranic texts and optimizing reason. *Second*, two mechanisms are used at once, namely inductive thinking and analysis, and various texts and signs are tracked that indicate the existence of *maqāṣid*. *Third*, a thorough reading of the texts of revelation so that they are holistic, not literal and sectarian. Fourth, always mingle with the Quran while interrogating its verses to explore the depth of its meaning. Fifth, devoting the ability to produce fiqh of reality.[33]

In connection with this formulation, Darraz looks to the Qur'an, which discusses obligations using several lafaz terms such as orders (أمر), decrees (كتابة), and provisions (فريضة) as sourced in the Qur'an.[34] Interestingly, as a common alternative to the Arabic version, this concept of obligation is translated into Arabic with the term '*ilzām*', which in the Qur'an itself is divided into the form of language structure, namely[35] *"we hung* (الزم , الزمناه)", *"and he appointed them"* أَلْزَمَ ، أَلْزَمَهُمْ –أَلْزَمَهُمْ, وَأَلْزَمَهُمْ, *"will we force you"*, نُلْزِمُ ، نُلْزِمُكُمُوهَا – نُلْزِمُكُمُوهَا *'attached'*, لِزَام *and 'definitely'* لِزَام. From this, it can be seen that the linguistic origin of the word obligation is intended as dependence, decree, imposition, necessity, and certainty, which are explicitly represented in the meanings of command, decree, and requirement. The specificity of these meanings and values generally merges with the term obligation.

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[30] Siddig Ahmad and Wan Suhaimi Wan Abdullah, "Hakikat Maqasid Al-Qur'an Imam Al-Ghazali Dan Perkembangan Perbahasan Berkenaan Maqasid Masa Kini," *Islamiyyat* 44, no. IK (2022): 29–40, https://doi.org/10.17576/islamiyyat-2022-44ik-4.

[31] Ahmad al-Raysuni, *Maqāṣid al-Maqāṣid: Al-Ġāyat al-ʾIlmiyyah wa al-ʾAmāliyyah ii al- Maqāṣid al-Sharīʿah* (Beirut: al-Syabakah al-'Arabiyah Li al-Abhats Wa al-Nasyr, 2013), 4.

[32] Cholid Ma'arif, "Maqāṣid al-Qur'ān Al-Ghazali Dalam Kitab Sirāj al-Ṭālibīn Karya Syekh Ihsan al-Jampesi." 56.

[33] Abdul Mufid, "Maqasid Al-Quran Perspektif Muḥammad Al- Ghazali," *Al- Bayan* 4, no. 42 (2019): 6–7.

[34] Muhammad 'Abdullah Darraz, *Dustūr al-Akhlāq Fi al-Qur'ān*, 22.

[35] Terjemahan dan arti kata الالزام dalam bahasa Indonesia, kamus istilah bahasa Indonesia bahasa Arab halaman (almaany.com)

In terms of obligation, it is a basic rule that applies and is the main element that enforces the moral system in the surrounding community.[36] The absence of the concept of obligation results in the absence of wisdom, so human actions are irregular and at will. Therefore, if there is no obligation, there will be no attitude of responsibility. If there is no responsibility, justice will not be realized, which will destroy the social order not only in the aspect of reality but also in the aspect of legality. So, it can be said that obligation is the earliest concept in morality.

In this regard, the Qur'an emphasizes two contradictions that must be resisted for morality, namely: following lust without thinking as the verse reads: (ولا تتبع الهوى فيضلك [38: 26]) and blind following as an attitude that cannot be the basis of behavior as mentioned in the verse: (بَلْ قَالُوٓا۟ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّهْتَدُونَ). Technically, Darraz does not mention the source of his interpretation and lists it as corroborating primary information. The reason for the revelation of this verse is Allah's warning to rulers to decide cases justly and not to indulge in lust, which will only lead them astray when making decisions.[37] The second verse explains that the blind following of ancestors is misguided.[38] The role of obligation is to mediate between these two contradictions, a morality that is not reduced to individual interests but is also not dependent on the surrounding social response.

Thus, by explaining these two verses, Darraz invites readers to avoid the aspect of lust and the aspect of hereditary influence alone in moral formation. Because it could be that the ancestors did something without thinking, a critical response needs to be obtained from today's generation. In this case, Darraz elaborates on the interpretation of Surah al-Baqarah verse 170,[39] which states that the effect of blind taklid, even if misguided in some way, will lead to an attitude of opposition to his God to position the ancestral aspect at the top of the hierarchy of their obedience.

Darraz said that reason is an element of morality for individuals, namely, the pursuit of the truth. Meanwhile, other elements meet in the formation of morality: reason, freedom, and sharia rules. These concepts are not found in Broughson's analysis, which prioritizes social society as an aspect of morality.[40] On the contrary, the Qur'an teaches that the spirit or passions of humanity are determined by considerations of good and evil, as in the interpretation of al-Shams: 7-8 that Allah inspires in the soul (the way) of wickedness and piety. Allah has explained to him as inspiration the good and the bad.

Darraz equates moral nature with humans being endowed with the ability of language and sense of birth as a provision of moral insight following the content and interpretation of QS. al-Qiyamah: 14. That man bears witness to himself through the concept of the heart (*baṣirah*). Sufis explain this as the

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[36] Muhammad 'Abdullah Darraz, *Dustūr al-Akhlāq Fi al-Qur'ān*, 21.

[37] http://pewmww.ibnukatsironline.com/2015/10/tafsir-surat-shad-ayat-26.html

[38] https://tafsirweb.com/9218-surat-az-zukhruf-ayat-22.html.

[39] http://www.ibnukatsironline.com/2015/04/tafsir-surat-al-baqarah-ayat-170-171.html

[40] Muhammad 'Abdullah Darraz, *Dustūr al-Akhlāq Fi al-Qur'ān*, 25.

existence of the name Muhammad and *rūḥ al-quds* in the human heart that commands the body.[41] However, from Darraz's perspective, this explains that human nature can be directed to the straight or wrong path, as he quotes QS. al-Balad: 8-10 regarding the path of goodness and badness.

He drew his inclination towards the truth from QS. Yusuf: 53 reads: " *Nor do I absolve myself (of blame): the (human soul) Is undoubtedly prone to evil Unless my Lord does bestow His Mercy: but indeed My Lord is of Forgiving, Most Merciful*. And by continuing to control his lusts, which he drew from QS. al-Nazi'at: 40 that their reward is Paradise. Hell is the place for those who disobey, and heaven is for those who obey.[42] Thus, human beings have an inner strength that is not limited by life advice or guidance alone, but by the ability to make meaning of an action to carry out or abandon.[43] Between the two, there is a distancing from morality, which is not based on reason or tradition but on the control of religious law.

This third point is also not in the sense of placing humans as perfect human beings as a whole because it depends on a person's choice to tend to good or evil to become a noble human being. In essence, the Qur'an does not give complete domination to the intellect but to one's habituation in understanding and mastering to distinguish between good and evil. In this context, it does involve the social aspect of society as an object field, except that the Qur'an calls it the concept of ukhuwah humanity as in QS. al-Hujurāt: 13.

According to Darraz, pure and supreme thought places the reality of the senses, life, and knowledge back to divine rationality. So, the light of revelation can complete the light of fitrah or in the sense that the positive divine law perfects the law of morality that is fitrah. Moreover, the Qur'an also emphasizes that reason and revelation must go hand in hand according to the message of QS. al-Mulk: 10. Thus, in the heart of a believer, two lights do not deny each other and are referred to as a double light formula in QS. al-Nūr: 25, which cannot be separated as a single source of moral obligation.[44]

Based on the explanation above, the classification of verses used by Darraz in explaining the concept of moral obligation can be seen in the following table:

No.	Key-words	Verses	Meaning	*Maqṣad*
1	ولا تتبع الهوى	Shad: 26	Eliminating lust	
2	وَإِنَّا عَلَىٰٓ ءَاثُٰرِهِم	al-Zukhruf: 22	Predecessor's influence	Human powerlessness over self

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[41] Jajang A Rohmana, "Fatwa Sheikh Ahmad Khatib Al-Minangkabawi (DS 0003 00018): A Jāwī Ulama's Response to The Heterodoxy of Sufism," *Al-Tahrir: Jurnal Pemikiran Islam* 23, no. 2 (2023): 451–78.

[42] https://tafsirweb.com/12020-surat-an-naziat-ayat-40.html

[43] Muhammad 'Abdullah Darraz, *Dustūr al-Akhlāq fi al-Qur'ān*, 26-27.

[44] Muhammad 'Abdullah Darraz, *Dustūr al-Akhlāq Fi al-Qur'ān*, 34.

3	آبَاؤُهُمْ لَا يَعْقِلُونَ	al-Baqarah: 170	Incomprehension of predecessors	
4	و نفس وما سواها	al-Syam: 8	The perfection of fītrah	The Involvement of God
5	فألهمها فجورها و تقوىها	al-Syam: 9	Good or bad inspiration	
6	عَلَىٰ نَفْسِهِ بَصِيرَةٌ	al-Qiyamah: 14	*Baṣīrah* as the sense of *ḥissī*	Self-responsibility
7	ولسانا و شفتين	al-Balad: 8	Five senses as physical senses	
8	وَهَدَيْنَاهُ النَّجْدَيْنِ	al-Balad: 9	The choice of good or bad	
9	وَمَآ أُبَرِّئُ نَفْسِىٓ ۚ	Yusuf: 53	Avoid over-indulgence	Steps of moral formation
10	وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ	al-Nāzi'at: 40	Subjugation of the Self	
11	شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓأ	al-Ḥujurāt: 13	Habituation of moral environment	
12	لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ	al-Mulk: 10	Integration of revelation and reason	
13	دِينَهُمُ ٱلْحَقَّ ۗ ﴿ ٱللَّهَ هُوَ ٱلْحَقُّ ٱلْمُبِينُ	al-Nūr: 25	Guarantee of the truth of religion and God	Prinsip moralitas Islam
14	إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا	al-A'rāf: 158	The whole human being as a target	Morality goals and targets
15	وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ ٱلْكِتَٰبَ	al-Baqarah: 44	Followers of the Scripture	
16	هَٰذَا ٱلْقُرْءَانُ لِأُنذِرَكُم بِهِ ddtb	al-An'ām: 19	The Qur'an as a warning	Sumber moralitas
17	لِيَكُونَ لِلْعَٰلَمِينَ نَذِيرًا	al-Furqān: 1	A warning to all creatures	
18	مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَلَا تَيَمَّمُوا الْخَبِيثَ	al-Baqarah: 267	Do good things and leave bad things behind	The essence of practical morality

The table above explains Darraz's Qur'anic epistemology that his human mortality requires him to explore self-awareness (*baṣīrah*) based on his (God's) fitrah that will simultaneously forge his amaliyah

in the corridor of divine morality on the one hand and humanity on the other without being distorted by self-ego and reactions from his environment. To test it again, the author can present Abdullah Darraz's moral philosophy offer in the following discussion.

Muhammad Abdullah Darraz's Critique of the General Concept of Morality

By referring to the verses of the Qur'an in providing the foundation of morality,[45] Darraz wants to emphasize that although the Qur'an is not a book of philosophy, it can be used as a counter to existing philosophical thought. In addition, one of the purposes of writing his work is to reveal the basis for interpreting the external aspects of the naturalness and comprehensiveness of the Qur'an. At least, it can become a medium for collecting elements and standardized initial material for forming moral thinking in the Qur'an. For this reason, Darraz attempts to solve the problem of morality by referring to the standards of contemporary ethical thinkers with the first step of contrasting Eastern and Western thought.

This step leads him to solve the problem of morality by revisiting the aspect of ethical law in particular. It is to reflect on the textuality of the Qur'an to find the 'ideal' of the character of 'power' that should be 'established' or granted from the level of responsibility, humanity, and its conditions. Also, 'earnestness' is required for moral behavior, and 'a must stimulate the highest principle will' for action. He hopes to find the gap between the "das-sollen" and "das-sein" aspects of a phenomenon through his work.

Based on his reflections, he concluded that until then, no figures had written moral philosophy in a modern context, either among Western or Eastern writers. He excluded several works of moral science that Western scholars had written in general. So, he felt the need to explore the science of Qur'an-based morals.[46] However, he has to admit that some have tried to write moral philosophy by only linking to Qur'anic verses related to worship or certain tariqahs and translating them literally.[47] Jules La Beaume's "Analysis of Qur'anic Verse" provides very little Qur'anic analysis.

Darraz indicates that many scholars, especially in theology and *uṣuli*, have discussed morality regarding goodness and badness. For example, jurisprudence discusses the requirements of accountability ethics, and Sufism dominates in the themes of earnestness, sincerity, intention, and motivation. For Darraz, they do not specialize in a specifically philosophical view of morality and are only based on the significant aspects of the madhhabs as espoused by the author.[48] On the other hand,

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[45] Sayyid Muhammad Badawi, Pengantar, dalam Muhammad 'Abdullah Darraz, *Dustūr al-Akhlāq Fi al-Qur'ān*.

[46] Muhammad 'Abdullah Darraz, *Dustūr al-Akhlāq Fi al-Qur'ān*, 2.

[47] Dalam hal ini dapat disebut beberapa diantaranya adalah karya orientalis Garcin de Tassy dengan judul "*Al-Qur'an: Prinsip dan Kewajibannya*", Lefevre menulis "*Muhammad: Undang-undang Akhlak, Peradaban, dan Keagamaan*". Kemudian disusul Barthelemy S. Hilaire menulis "*Muhammad dan Al-Qur'an*". lih. Muhammad 'Abdullah Darraz, " *Dustūr al-Akhlāq Fi al-Qur'ān*:, 3.

[48] Muhammad 'Abdullah Darraz, *Dustūr al-Akhlāq Fi al-Qur'ān*, 5.

the discussion of moral philosophy has been dominated by European intellectuals who contain nuances of Jewish and Christian thought,[49] including some European Muslims' efforts to find the relevance of Islamic concepts for the latest modernity.[50] Similarly, conventional ideas of morality and religious sermons are limited to using the Qur'an as a foundation for moral philosophy. Still, they only interpret its content literally, limited to verses of worship and the way of sharia.

For example, the scientific discussion on human beings' moral and ethical dimensions, including intentions and actions, is an issue that Darraz connects with the natural aspects and obligations between the sacred and profane elements. He holds the view that morality itself has no foundation in ethics. Although in the Greek concept, morality is equated with ethics, which comes from the word 'ethicos' or 'ethos', meaning habit, inclination, and feeling of the heart to do something.[51] However, according to Darraz, the inclination of the heart requires a goal and effort that must be endeavored by humans to be able to approach their Lord.[52] So, he uses a philosophical approach to formulate the ontology of morality. This work in philosophy aims to present a general explanation of morality based on the Qur'an, with two aspects: theoretical and practical,[53] which shows his academic response by understanding modern methodologies from the West and aiming to develop Islamic thought.

For this reason, Darraz advocates that the method of consensus (*ijmā'*) as one source, out of the other three (al-Qur'an, Sunnah, and qiyas), for Islamic morality should be returned to the solid and trustworthy leadership of the Shari'ah such as the decisions of judges. However, he underlines that *ijmā'* cannot be equated with consensus in Western terms because consensus does not require the fulfillment of the overall vote that emerges from the representatives of the faction or the entire faction as an agreement but is followed by many members who are not considered exceptional in it and still in the name of equality before humans. In addition, the voting pattern is not the same as the religious discussion system that discusses economic, creedal, or political themes. So, it can be said that *ijma'* is not similar to the Western system in terms of both format and concept.[54] The essence of ijma', according to Darraz, is that each member has equal freedom and moral responsibility to express their opinions without pressure.[55]

Tracking the source of morality is essential to position the Qur'an in moral studies, which is a source of moral obligation that differs from Western thinkers, which positions society as the center of moral formation that good and evil morality is left to the continuity of traditions that apply in a place

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[49] Muhammad 'Abdullah Darraz, *Dustūr al-Akhlāq Fi al-Qur'ān*, 2.

[50] Agus Riwanda, Abd A'la, "Unveiling The Essence Of European Islam: A Critical Analysis of Abdennour Bidar's Concepts of Self Islam and Islamic Existentialism.", *At-Tahrir: Jurnal Pemikiran Islam*, Vol. 23, No. 2, Tahun 2023, 327-355.

[51] Ipandang, *Pemikiran Etika Modern Dan Mistisisme Islam Serta Kemanusiaa*n, 3.

[52] Robinson-Masterton, "Translation's Note" dalam, M. A. Darraz, *The Moral World of the Qur'an*, ix.

[53] Sayyid Muhammad Badawi, Pengantar, dalam Muhammad 'Abdullah Darraz, *Dustūr al-Akhlāq Fi al-Qur'ān*, j.

[54] Muhammad 'Abdullah Darraz, " *Dustūr al-Akhlāq Fi al-Qur'ān*, 44.

[55] Muhammad 'Abdullah Darraz, " *Dustūr al-Akhlāq Fi al-Qur'ān*, 45.

and almost negates the aspect of thought. So, for them, what appears is the term fulfillment of obligations.[56] This point distinguishes the source of morality in the West from the Qur'an, which does not leave morality to society's consensus.

Theologians have responded to the debate between the three aspects (legislation, reason, character) in influencing morality. While the Shia and Mu'tazilah supported the element of rationality, the Ash'ariah denied it and was later mediated by the al-Maturidis, who rescued the concept of morality by limiting priority obligations. But beyond the debate, there is no guarantee from these theological thinkers that their humanitarian rationality will not change with the changing times, places, mindsets, and traditions in a region. So, the most reasonable choice is to return to the belief in morality based on the Qur'an.[57]

Based on the description of his thoughts in extracting the basis of moral philosophy in Islam, the author can find a summary as shown in the following table:

No.	Target Subject	Object of Criticism	Darraz's Perspective
1	Scholars of Jurisprudence	Good-bad norms	Limited to *taklīf*, in itself, or responsibility.
2	Scholars of Sufīsm	Good-bad	Limited to the practice of *ikhlas*, patience, *zuhud* versus envy, and greed.
3	Muslim philosophers	Intellect and method linkage	The character and wholeness of the Qur'ān are ultimately not focused on moral philosophy.
4	Jules La Beaume	Analysis of Qur'anic Verses	A little analysis is far from perfect in relating the verse of worship and *sulūk*.
5	The existing Islamic treasures	- Practical advice model - Plutonian-Aristotelian soul formation - Humanism refers to philosophy	Not referring to the Qur'an.
6	Existing general concepts	Conventional concepts of morality and religious sermons.	It is limited to making the Qur'an the foundation of moral philosophy and translating it

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[56] Muhammad 'Abdullah Darraz, " *Dustūr al-Akhlāq Fi al-Qur'ān*, 23.
[57] Muhammad 'Abdullah Darraz, " *Dustūr al-Akhlāq Fi al-Qur'ān*, 30-31.

			with verses of worship and the way of sharia.
7	A Greek perspective	Akhlak is equated with ethics, which comes from the word 'ethicos' or 'ethos', which means the heart's habit, inclination, and feeling to do something.	The inclination of the heart requires goals and efforts that must be endeavored by humans to be able to approach their Lord.
8		Society is the center of moral formation and the continuity of traditions that apply to a place.	Morality is built on supreme command as a principle of legislation by reason in line with human circumstances, making it prone to social distortion.
9	A Western Perspective	In Islam, Ijma is equated with conventional consensus, which does not require the fulfillment of an overall vote that arises from the representation of a faction or all factions but is based on the agreement shared by many people.	Ijma is not the same as consensus. According to him, each member has equal freedom and moral responsibility to express his opinion without pressure. This concept is close to the '*ahlul hal wal 'aqdi'* model.
10		Positioning society as the center of moral formation, close to social law.	The position of the Qur'an in moral studies is the source of moral obligation.

Conclusion

Based on the discussion above, it can be concluded that in his thought project, Darraz uses Qur'anic epistemology by indirectly using al-Ghazali's *maqāṣīd al-Qur'ān* method. With this method, he managed to find the forms of commands in various *lafaz* al-Qur'an as a confirmation of the shari'a of the overall morality. *Second*, Darraz proved that Islamic morality differs from Western morality based on positivistic values and empiricism by constructively criticizing the existing Islamic treasures while developing them. On the other hand, it applies destructive criticism to the Western view of morality. In short, Darraz's thought project is an anti-tesa effort against the conventional concept of morality that has developed so far with an offer of original reference from the understanding of the Qur'an.

Finally, this research is expected to catalyze the distinguishing aspects of Darraz's concept of morality from other perspectives so that deepening the various views contested above can be follow-up research, namely by exploring the points of emphasis based on confrontational and confirmative arguments.

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