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INTERNATIONAL CONFERENCE ON RENEWAL AND
REFORM OF ISLAMIC THOUGHT & CIVILISATION
(ICRITC'24)



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ABDELAZIZ BERGHOUT
NURUL AIN NORMAN

Proceedings of the International Conference on the Renewal and Reform of Islamic Thought
and Civilisation (ICRITC'24)

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With deep gratitude to those dedicated to advancing Islamic civilisation
through profound thought and tireless efforts.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful

It is with great pleasure and anticipation that I welcome you to the International Conference on Renewal and Reform of Islamic Thought and Civilisation (ICRITC'24). As we embark on this significant gathering, we are driven by a shared commitment to advancing the discourse on Islamic thought and civilisation in the contemporary world.

ICRITC'24 comes at a pivotal moment in history, where the Muslim *Ummah* is confronted with multifaceted challenges spanning global politics, environmental sustainability, economic governance, and societal development. Our collective objective in this conference is to delve into these pressing issues and to seek solutions rooted in the rich tradition of Islamic civilisational perspectives.

Throughout the conference, we will explore various dimensions of our objectives:

1. **Discussing Global Challenges:** We aim to dissect the intricate dynamics of global political, environmental, and economic governance, with a view towards offering Islamic insights and solutions that resonate with the complexities of our modern era.
2. **Revivalism and Renaissance:** By examining the emergence of thought advocating for the revitalisation and renaissance of Muslim societies, we seek to invigorate discussions on the intellectual and cultural renewal within our communities.
3. **Relevance of Past Scholars:** Recognising the enduring relevance of the thoughts and teachings of past scholars, our objective is to draw parallels between their wisdom and the contemporary challenges facing the *Ummah*.
4. **Methodology and Measures for Progress:** We will critically assess the methodologies and measures employed for the progress of the *Ummah* within the Organisation of Islamic Cooperation (OIC) and beyond, aiming for constructive dialogue and pragmatic solutions.
5. **Interdisciplinary Research for SDGs:** Through interdisciplinary and international collaborative research, we aspire to contribute meaningfully to the achievement of the Sustainable Development Goals (SDGs), bridging natural sciences, humanities, and social sciences for holistic solutions.
6. **Message to the Next Generation:** Drawing on the experiences and insights of the next generation of researchers, we will impart a message from a civilisational perspective, guiding future endeavours towards the betterment of humanity.

7. **Building Masyarakat Madani:** Central to our discussions is the vision of fostering an Islamic civil society grounded in ethics, morality, and good governance, offering a principled alternative to prevailing socio-economic paradigms.
8. **Futurist Challenges:** We will engage in foresight exercises to anticipate and address the challenges facing Malaysia, the ASEAN community, and the global arena, ensuring proactive and strategic responses.
9. **Recommendations and Resolutions:** Ultimately, our aim is to formulate actionable recommendations and resolutions that will pave the way for the renewal and reform of Islamic thought and civilisation, shaping a brighter future for generations to come.

As we convene for ICRITC'24, I extend my deepest gratitude to all participants for their dedication and enthusiasm towards our shared objectives. May this conference be a catalyst for transformative dialogue and collaborative action, propelling us towards a renewed and reformed Islamic thought and civilisation that embodies the values of compassion, justice, and progress.

Yours sincerely,

YB Senator Dr. Zulkifli Bin Hasan

Deputy Minister of Religious Affairs Malaysia

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful

It is my utter pleasure to say a few words on this significant and timely conference organised by ISTAC-IIUM, a prominent centre of learning, reform and renewal in Malaysia and the world. Reform and renewal are universal processes and are always on going. They are processes that has occurred throughout the history of civilisations. In modern times, one of the most effective strategies at reform and renewal occurred in Europe, beginning from the early modern period.

This was when the Europeans, beginning with the Iberians, divided the world into two based on the agreement between the kingdoms of Spain and Portugal. This was signed as the Treaty of Tordesillas in 1494. The rest, they say, is history. But can/ should/ must the *Ummah*/ modern Muslim societies change the course of history (and modernisation and the future)? Should we prepare and equip ourselves with the colonisation of the future.

Unlike Muslims societies up to the time of the Abbasides, modern Muslims are exposed to diverse forms of cultural influences. Furthermore, there is an ever-dominating ideology within which we operate, despite Islam being our religion and daily consciousness. These are alien powers who try to dominate Muslims not only politically but also culturally and intellectually.

The situation has placed Muslim scholars and intellectuals in a precarious situation which are different from both their classical predecessors and their Western contemporaries. Modern Muslim scholars live in two cultural conditions - their own and that of the West. We have to work harder to arrive at a compatible position viz such ideas as democracy, human rights, and technological determinism.

We are proud that IIUM in this case has come to terms with the overriding concept of sustainability, its spiritual context and contents. I suppose, this is a leading example on how a Muslim university illustrates to the world a reform agenda in the global system. In the name of renewal and reform, we have shown that it is possible to modernise without having to Westernise.

But the normalcy remains an ideological landscape in the global cultural dynamics. And we have to use this as a tool to shift the paradigm for the future through identifying Black Swans and Black Elephants in the room. Breaking paradigms is the challenge of the conference. I hope participants will us this as an important forum for reform and renewal for the future.

Wassalam.

Yours Sincerely,

Emeritus Professor Tan Sri Dato' Dzul kifli bin Abdul Razak
Rector of International Islamic University Malaysia

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful

I am delighted to write a 'Foreword' for the proceedings of the conference organised by the International Institute of Islamic Thought and Civilisation (ISTAC-IIUM), entitled, "Renewal and Reform of Islamic Thought and Civilisation: Enriching Islamic Discourse for Global Civilisational Relevance" which took place during April 23-24, 2024 at ISTAC building, the IIUM Kuala Lumpur campus. This really exemplifies the Institute's strategic efforts to fulfil institutional vision of rejuvenating the influential roles of the Islamic worldview in all fields of knowledge, ensuring the longevity of Islamic thought in addressing present challenges and dilemmas faced by the Islamic *Ummah* and the global community. The revitalisation of Islamic thought necessitates the incorporation of fresh ideas and solutions that are not only inventive and creative but also genuine and consistent with the principles and values of Islam and the authentic tradition of the Prophet (PBUH).

Renewal and reform of Islamic thought and civilisation encompass various approaches, such as: ensuring the applicability of Islamic thought and heritage to our present era and circumstances, safeguarding the genuineness of Islamic thought, revitalising the vitality of *Ijtihad* in all areas of knowledge, integrating compatible modern ideas and methodologies, engaging in dialogue and cultural exchange with contemporary people and cultures, and presenting inventive solutions to matters pertaining to individuals, families, societies, environments, economies, technologies, SDGs, and beyond.

The conference seeks to advance the principles of sustainability, care, compassion, respect, innovation, prosperity, and trust, as outlined in the Madani Civilisational framework. It emphasises the importance of engaging with other civilisations, cultures, and individuals, from an inclusive civilisational Islamic perspective.

This conference extended invitations to renowned scholars and researchers to engage in discussions regarding the pressing challenges confronting the Islamic world and the global community, with a specific emphasis on exploring Islam and its solutions from a civilisational standpoint. The conference will emphasise the global perspective of Islam, the ethical principles of Islamic culture, and the all-encompassing character of Islamic thought. ISTAC suggested the conference as a first step towards participating in more extensive intellectual pursuits and conventions with the goal of rejuvenating and changing Islamic thought and civilisation to have active roles in the present and future.

I would like to extend my appreciation to all the persons who were involved in the steering and organising committees, especially Prof Khaliq Ahmad, the chairman, and Dr. Nurul Ain Norman, the programme manager, for their collective effort in ensuring the successful outcome of the conference. I would like to extend my gratitude to all the individuals who have collaborated, as well as the scholars, researchers, and participants from Malaysia and other regions of the globe, for their substantial contributions.

Lastly, I would like to extend my appreciation to Yang Berhormat Senator Dr. Zulkifli bin Hasan, Deputy Minister of Religious Affairs in the Prime Minister's Department, Malaysia for his

support and willingness to officiate the conference. I express my gratitude to Emeritus Professor Tan Sri Dato' Dzulkifli bin Abdul Razak, the Rector of IIUM, for his consistent and steadfast support of ISTAC-IIUM. I anticipate that ISTAC-IIUM will flourish and evolve into a hub for renewal that will bring benefits to Malaysia, the *Ummah*, and humanity.

Yours Sincerely,

Prof. Datuk Dr. Abdelaziz Berghout

Dean International Institute of Islamic Thought and Civilisation (ISATC-IIUM)



*P*REFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful

This conference proceeding is a compilation of ideas and thoughts based on the papers presented during the International Conference on the Renewal and Reform of Islamic Thought and Civilisation (ICRITC-24). The conference was organised by the International Institute of Islamic Thought and Civilisation (ISTAC-IIUM). The theme “Renewal and Reform of Islamic Thought and Civilisation: Enriching Islamic Discourse for Global Civilisational Relevance” is not new but rather a continuous process. The event took place from April 23-24, 2024, in response to the challenges of this century that the *Ummah* is facing – challenges that are complex and involve values and morality, which have unfortunately taken a backseat.

There are high expectations from institutions of higher learning, such as ISTAC and similar institutions elsewhere, to evolve to serve the needs of the time and take the initiative in revivalism. There is a need for intellectual discourse to find resolutions and provide alternative solutions that are ever-present in the religion of peace (Islam) for mankind. Humanity stands at a crossroads, where "might is right" has often taken precedence over the rule of law. Malaysia has scripted the vision of Madani as the foundational vision and policy framework for building a socially cohesive, inclusive, and economically developed nation in post-normal times. These initiatives aim to fortify cross and inter-institutional cooperation to eliminate poverty, secure food security, and reduce inflation. Additionally, there is a need for a humane approach to educational philosophy to raise awareness and learning about environmental issues, alternative sources of energy, advanced agricultural techniques, and modern scientific learning that promotes a holistic, balanced, humane, and compassionate approach to sustainable societal development for peaceful co-existence. All these efforts must be grounded in human civility with spirituality as a pre-condition for socio-economic-political and scientific rigor in our endeavours.

We pray to Allah (SWT) that this conference, organised in a timely manner, addresses the above challenges and rises to the occasion for the sake of revivalism and renewal of modern-day civilisation. As the organising committee of ICRITC-24, we welcome all distinguished delegates and speakers to ISTAC-IIUM for this event. We are writing to formally congratulate all of you on the acceptance of your papers and abstracts and invite you to partake in all the conference sessions. This pioneering conference, entitled the “International Conference on Renewal and Reform of Islamic Thought and Civilisation (ICRITC'24),” is being held from the 23rd to 24th of April 2024 at ISTAC-IIUM to celebrate the 40th year of IIUM’s journey to academic excellence.

All prospective authors were cordially invited to submit original and unpublished works for presentation and publication in the conference proceedings. All submissions underwent peer review before an acceptance decision was made. The submitted papers addressed various issues related to the main theme, from civilisational and socio-cultural perspectives. Some submissions also explored issues related to the sub-themes mentioned on the conference website. Unlisted but related sub-topics that were found interesting were also accepted by the organising committee.

Numerous ideas were shared by experienced academics and senior colleagues in their keynotes. The keynote speakers ranged from local luminaries such as YBhg. Prof. Emeritus Datuk Dr. Osman Bakar, Chair Holder of the Al-Ghazali Chair of Epistemology, Civilisational and Renewal Studies, ISTAC-IIUM, and Prof. Emeritus Datuk Dr. Azizan Baharuddin, Director of the Centre for Civilisational Dialogue, Universiti Malaya, to international experts such as Prof. Dr. Jasser Auda, Distinguished Visiting Scholar at ISTAC-IIUM and President of *Maqasid* Institute Global, and Prof. Dr. Hamidullah Marazi, Professor at the University of Kashmir and Visiting Research Fellow at ISTAC-IIUM. They covered a wide range of topics including Current Narratives for Islamic Studies Curriculum –The Case for Sustainability Leadership, Civilisational Renewal: The Essential Things to be Achieved, Integrating *Sharia* Law and Ethics into Modern Law: Enhancing Pluralism and Democracy, and The Renewal of Education and Islamic Traditions of Knowledge.

The important themes covered during the two-day event were:

- Philosophical Traditions and Modern Ethics in Islamic Thought and Civilisation
- Islam, Science, and Sustainability
- Ethics, Dialogue, and Sustainability in the Renewal of Islamic Thought
- Integrating Tradition and Innovation: Pathways to Revitalising Islamic Education
- Diverse Trajectories in Islamic Renewal: Law, Media, Art, and Regional Reflections
- Foundations, Community Reform, and Women's Roles in the Dynamics of Islamic Thought and Societal Renewal
- Pathways to Renewal in Education, Social Responsibility, and Spiritual Well-being
- Gender, Radicalism, and Social Change: Islamic Perspectives on Contemporary Challenges

These themes culminated in the conference resolutions, recommendations, and solutions. The following pages detail the papers presented in three different languages—English, Bahasa Melayu, and Arabic. On behalf of the organising committee, we apologise for any shortcomings and kindly request your feedback for future improvements. Thank you very much, and we hope you enjoy the ideas presented during ICRTIC-24 and find the papers enriching.

All the papers presented by local and international delegates under the above eight categories were reviewed by experts. The presenters incorporated the feedback offered during discussions, which were further refined by the authors and have now become part of these proceedings. We hope these contributions will enrich the literature on the renewal and reform of Islamic thought and civilisation. The editors, on behalf of the organising committee, will be thankful for any feedback, should you have any, to help us in organising future events in Malaysia or elsewhere. Thank you for your participation and keen interest in the events organised by ISTAC, for which we are grateful to all of you. We hope to see you again in the future.

Prof. Dr. Khaliq Ahmad

Prof. Datuk Dr. Abdelaziz Berghout

Asst. Prof. Dr. Nurul Ain Norman



*A*CKNOWLEDGEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful

I would like to express our deepest gratitude to everyone who contributed to the success of the International Conference on the Renewal and Reform of Islamic Thought and Civilisation (ICRITC-24). The event was enriched by the active participation of scholars and attendees from around the world, who engaged in lively and intellectually stimulating discussions. The vibrant atmosphere at ISTAC, including the buzz around the Syed Muhammad Naquib Al-Attas Library and the multi-lingual interactions among participants, was truly memorable.

However, the success of this conference would not have been possible without the tireless efforts of many individuals behind the scenes. From the highest levels of management to the dedicated academic and administrative staff of IIUM, particularly those at ISTAC, every contribution was invaluable. We wish to formally recognise and extend our heartfelt thanks to all those who played a role in organising this event:

Patron:

Emeritus Professor Tan Sri Dato' Dzulkipli Abdul Razak, Rector of IIUM

Advisor:

Prof. Datuk Dr. Abdelaziz Berghout, Dean of ISTAC - IIUM

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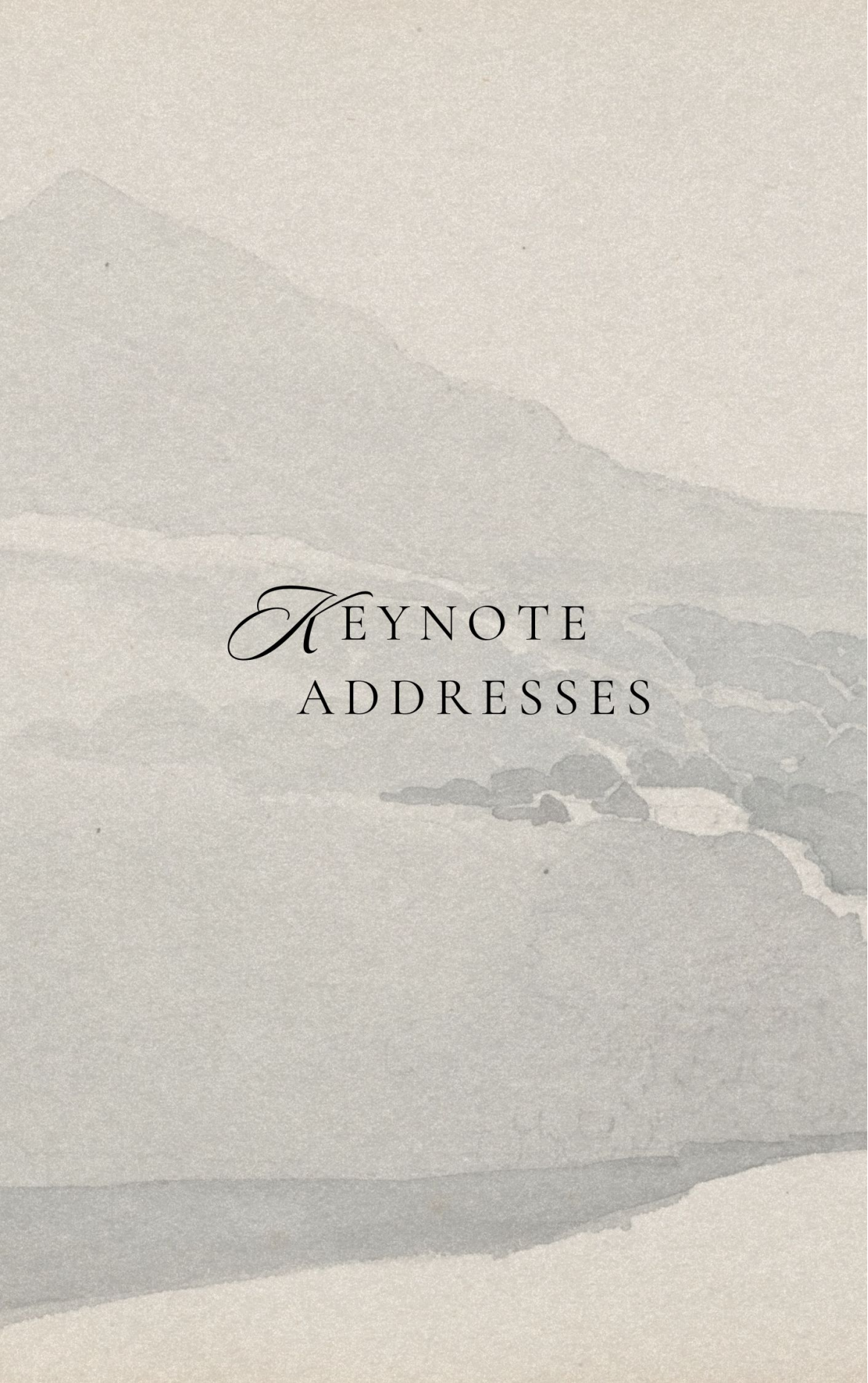
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- Br. Mohammad Nadir
- Sr. Adila Kopilan
- and their fellow students and friends, who served as rapporteurs, ushers, and supported in numerous other tasks that were indispensable to the smooth running of the event.

Special thanks to Dr. Nurul Ain Norman, the event manager, whose leadership and dedication were instrumental in making this conference a success.

We sincerely appreciate the contributions of all involved and pray that Allah (SWT) blesses each of you with success in this world and the Hereafter.

Prof. Dr. Khaliq Ahmad
Chairman of ICRITC'2



*K*EYNOTE
ADDRESSES

INAUGURAL SPEECH

The Relevance and Future of Islamic Thought and Civilisation in Postnormal Time: Insights

Datuk Prof. Dr. Abdelaziz Berghout

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The Islamic Ummah's focus on renewing Islamic thought and civilisation is a crucial objective that warrants greater attention and priority. In the face of uncontrollable postnormal realities and dynamics marked by complexity, unprecedented intensity of events, global-level impacts, environmental threats, and disruptions to normality and familiarity, Islamic thought must demonstrate dynamism and resilience by offering solutions and contributing ideas towards sustainable development for the *Ummah* and mankind. To renew and reform Islamic thought, a thorough understanding of its worldview, principles, historical manifestations, contemporary context, and challenges is essential. Additionally, a strong and original vision, integrated and multidisciplinary approaches, as well as the contextualisation and articulation of future perspectives, are required.

A significant challenge in the renewal of Islamic thought is the absence of clear, well-structured, and replicable blueprints and models for implementing the processes and activities necessary to achieve measurable outcomes in transforming epistemology, mindset, personality, methodology, education, culture, and other essential aspects. These transformations are prerequisites for enabling systematic *ijtihad*, generating new ideas, and offering practical solutions in crucial domains such as politics, economics, society, culture, science, technology, environment, sustainable development, and civilisation. The need to prioritise the renewal and reform of Islamic thought and civilisation, both at the level of the *Ummah* and within the specific circumstances of each Islamic society, is paramount for the success of any blueprint or model for renewal.

Blueprints and models are built and executed based on visions, strategic objectives, priorities, and the critical challenges that need to be addressed. From the available *tajdid* database and information, we can assess the efforts and contributions of many contemporary scholars and institutions towards the advancement and improvement of Islamic thought and civilisation. There should be a thorough discussion on the accomplishments and effects, as well as the failures and deficiencies, and an updated database of renewal and reform, both at the *Ummah* level and for individual nations.

Finally, there are several priorities that require reimagining in the agenda and models of *tajdid* and reform. These include achieving a balance between material and spiritual elements, integrating multidisciplinary approaches, adopting a global *Maqasid* mindset, developing future competencies, incorporating spiritual elements into sustainable development agendas, and fostering cultural, emotional, and social intelligences.

Keywords: Islamic Civilisation, Postnormal Times, *Tajdid* (renewal), Sustainable Development, Epistemological Transformation.

KEYNOTE SPEECH 1

Civilisational Renewal: The Essential Things to be Achieved

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My presentation is dedicated to an exposition of the idea of civilisational renewal (*tajdid hadari*). This idea, which differs from civilisational reform (*islah hadari*), is still underexplored. While *tajdid* is an old concept as part of the Prophetic teachings, the idea of civilisational renewal, which is *tajdid* on a civilisational scale, is relatively new. It is necessary to explain why the consciousness of civilisational renewal is modern. I will define civilisational renewal, explain its necessity in the contemporary world, highlight the essential aspects of contemporary Islamic civilisation that require renewal, and identify the key instruments required to achieve authentic civilisational renewal.

I will conclude by arguing that the concept of civilisational renewal should be progressively studied in a scientific manner within the framework of the science of civilisation, founded and developed by al-Farabi (870-950) and Ibn Khaldun (1332-1406), if we genuinely aim to restore the proper foundation for civilisation building.

Keywords: Civilisational Renewal (*tajdid hadari*), Islamic Philosophy, al-Farabi, Ibn Khaldun, Civilisation Building.

KEYNOTE SPEECH 2

Current Narratives for Islamic Studies Curriculum: The Case for Sustainability Leadership

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Uncontrollable wildfires, melting Arctic ice leading to sea level rise and floods, and deadly heatwaves are some of the latest evidence that climate change has become the defining phenomenon of our times. The multiple socio-economic and cultural crises accompanying these physical disasters have led to global recognition that ethics and religious values are the last bastion

of hope for the behavioural changes required to restore balance—balance in all senses of the word—that the planet so desperately needs.

Many people still perceive the climate crisis as primarily a scientific problem related to physical, technical, and biological systems, as highlighted by the Intergovernmental Panel on Climate Change (IPCC). However, serious research indicates that climate science alone is insufficient. The climate crisis is fundamentally a human and spiritual crisis, caused by human behaviour driven by a destructive, man-centred worldview, marked by a broken relationship with nature. The IPCC has emphasised the importance of climate ethics, social justice, and human values. Natural scientists are now calling on the social sciences and humanities for their input.

A prominent Malaysian scholar who responded to this call was Prof. Mohd Kamal Hassan (1942-2023). This presentation will share some of his ideas on Islamic sustainability, particularly his ethical insights, drawing from his three-volume work, *Natural Science from the Worldview of the Qur'an*, and other writings. His holistic approach to the sustainability crisis and critique of modern science and technology should inform the current revisions of the postnormal science curriculum, which is characterised by the 3 Cs: chaos, confusion, and contradiction, reflecting our postnormal times.

Keywords: Islamic Studies, Sustainability, Climate Crisis, Ethics and Religion, Postnormal Science.

KEYNOTE SPEECH 3

The Relationship between *Shari'ah* and Modern Law: An Islamic and Pluralistic Approach

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The relationship between *Shari'ah* law and modern law cannot be properly defined without differentiating between five key terms: *Shari'ah*, *Fiqh*, *Qanun*, *Dustur*, and '*Urf*. *Shari'ah* refers to the Islamic way of life as demonstrated by the Qur'an and the Prophetic tradition, which is divine, infallible, global, and permanent. *Fiqh* is the human understanding of *Shari'ah*, subject to error and change, and historically influenced by dominant political, economic, and cultural systems. Contemporary *Fiqh* does not necessarily replicate inherited *Fiqh*, except in fixed ritual matters.

Qanun refers to legislation enforced by the state, which may not always align with the rules of *Shari'ah* or a particular understanding of *Fiqh*. *Dustur* is the higher set of principles that define a state and governs the relationship between *Fiqh* and *Qanun*, with the Scroll of Medina serving as an excellent example of this relationship. '*Urf*, finally, represents the customary practices of a society, which influence but are not equivalent to *Fiqh* or *Qanun*. Questions of

pluralism and democracy within the context of a modern state cannot be addressed without a nuanced understanding and a pluralistic and democratic discussion of these five terms.

Keywords: *Shari'ah* law, *Fiqh*, Modern law, Pluralism, Islamic jurisprudence.

KEYNOTE SPEECH 4

The Renewal of Education and Islamic Traditions of Knowledge

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Knowledge (*ilm*) occupies a prominent place in the Islamic worldview and is especially significant in hadith literature. The concept of *ilm* encompasses all kinds of knowledge—divine, human, cosmological, and even that related to the natural world. In the Qur'an, the phenomena of nature are referred to as verses, on par with the written verses of the Scripture. This is why, in Islamic civilisation, epistemology has been a vital topic, extensively elaborated by scholars, scientists, philosophers, jurists, and Sufis alike.

Equal emphasis has been placed on the practical aspects of epistemology, which has resulted in a robust and vibrant educational system that flourished in regions such as Baghdad, Spain, Iran, and Central Asia. This system produced great thinkers in all fields of knowledge, scholarship, and science. It was enshrined in a Tawhidic worldview and imbued with the highest moral and spiritual values. However, over time, this robust educational system declined. Despite this, reformers like Al-Ghazzali, Ibn Taimiyyah, Ibn Khaldun, Shah Waliullah, Bediuzzaman Nursi, and Ismail Raji al-Faruqi came to the fore, suggesting ways to arrest this decline. In this paper, we will explore these reformists' ideas and chronicle the epistemological journey of Muslim civilisation, highlighting its holistic and integrated approach to knowledge, science, and technology.

Keywords: Islamic education, Epistemology, Tawhidic worldview, Islamic reformers, Holistic knowledge.



Chapter 1

PHILOSOPHICAL
TRADITIONS AND MODERN
ETHICS IN ISLAMIC
THOUGHT AND
CIVILISATION

The Discourse of Renewal: Assessing Fazlur Rahman's Hermeneutics and Its Contemporary Relevance

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Abstract

Central to any thriving society are questions of ethics and law, and how (and if) these questions are met with appropriate responses. Such thoughts will necessarily lead to a deliberation of whether ethics and law are divinely ordained, or if we, as human beings with the capacity to think and to conceptualise, are its sole creators. Fazlur Rahman, an Islamic reformist thinker, has called for the gates of *ijtihād* (independent reasoning) to be opened again. The context for this opening is a response to the rigidity of interpretations made by jurists (both traditional and contemporary, primarily of the Sunni orthodoxy²; deemed to represent the 'original' Islam), on matters of *Sharī'ah*; generally believed to be Divine Law. The purposes of this chapter are varied. We do not intend to agree nor disagree with Rahman's interpretative propositions, but to (i) provide a brief context of his argument for reform as well as the theological underpinnings which guide it. Next, and in order to develop a preliminary understanding of Rahman's hermeneutics, (ii) we shall engage with his 'Double-Movement Theory', as well as its possible advantages and pitfalls. A brief comparison with Hans-Georg Gadamer's phenomenologically influenced hermeneutics is made here. It is our belief that Rahman did not mind if one agrees with him or not; for what is of utmost importance is a 'rediscovery' of Islam and its inherent beauty and order, which is definitely not a perpetuation of intellectual sterility.

Keywords: Fazlur Rahman, hermeneutics, Islam, *ijtihād*, Islamic reform, Pakistan, Qur'ān, Sacred Law

Introduction

We begin with a brief context of the time in which Fazlur Rahman³ was writing, which was the mid-20th century. He was engaging in various ideas – both Islamic and Western – against the backdrop of a perceived decline within Muslim polities. This decline, as it were, had a negative impact on various facets of life, such as economics, education, politics, and social relations. According to Rahman, the revival of modern Islamic societies requires far more than merely adopting various Islamic institutions and attitudes, but to embrace Western institutions and current praxis.⁴ In the 1960s, Rahman was part of General Ayyub Khan's modernising project in Pakistan; a nation founded as a 'homeland for Muslims' (after Partition), but torn between a 'traditionalist' Islam of the laity and a 'modernist' Islam espoused by the intellectual and secular elite of the country.⁵ He also opines that the cause of

such deterioration took root in the intellectual legacy of Islam. To put it differently, the present-day issues that Muslims face stem directly from the tradition which has developed due to the understanding of the faith by Muslims themselves, rather than Islam itself.⁶ Moreover, Rahman believes that reform in Islam is not necessarily predicated as a response to modernity, but has always been an internal pursuit within Muslim societies.⁷ To add, he argues that the aforesaid decline comes from a literal understanding – and its consequent implementation – of the Qur’ān by literalists, who are assumed to be stuck within the rigidity of law, as opposed to appealing to the higher precepts of an ethical-moral order to be found in the Qur’ān.

“The Qur’ān regards the conduct of man, individually and collectively, in private and in public, as being under divine command”⁸. This statement is one that holds weight, since it will inevitably have an impact on Muslims and non-Muslims alike (by way of agreement or opposition, either knowingly or otherwise), in making sense of the world around them, and beyond; metaphysically. From here, we are led to the juncture of justiciable and non-justiciable actions. Rahman argues that in many Muslim polities, the *Shari’a* has been implemented in purely human terms, but its assumed legitimacy has been falsely attributed to divine sanction. What happens then is a narrow conception of Sacred Law (which also constricts divine grace), and creates an environment of intellectual sterility within the aforesaid polities, and the *Ummah* at large.⁹ Rahman goes on to contend that:

“... in the overall structure of human conduct, the primary valuation is reliomoral (sic) and, although of course humanly administered justice plays a basic role in ordering society, it is definitely secondary to the real value-order, which is the moral order.”¹⁰

This moral order can be comprehended as the intimate relationship a believer has with God, and how it is manifested in conduct within the private and public domains. There is an appreciation of the Mu’tazilite stance (to be discussed further), whereby the individual, by his/her own accord, is able to discern between good and evil, as well as truth from falsity. This is done independently from revelation, but the conclusions derived are strengthened by it. The argument here is that once moral rectitude is established and maintained, the overbearing application of a very human interpretation of the *Shari’a* by way of *fiqh* (through jurists) can ideally be minimised. One of the scathing remarks made by Rahman on the point of an overbearing application of *Shari’a* is that the *‘ulamā* class played a pivotal role in the process of favouring political expediency over upholding Islamic principles.¹¹ According to the Pakistani-born academic, the *‘ulamā* class failed to articulate a comprehensive Islamic *Weltanschauung* which caused Islamic principles to be vulnerable to the whims of power politics.¹² Furthermore, such an environment led to intellectual sterility and the displacement of genuine scholarship based on original thought, which was replaced by an increase in extensive commentaries, and commentaries upon commentaries.¹³

At the core of Rahman’s argument is that the Qur’ān has a *moral ethos which is prior to any legalistic formulation* derived from the various verses within it.¹⁴ There is no denying

the fact that there are many different interpretations of Islam's sacred text, which comes from multitudes of scholars from different generations. Furthermore – and within the current social milieu – the multiplicity of interpretations is not only necessary, but essential for the 'revitalisation' of Islam and the contemporary relevance of the Qur'ān. The assertion here is that objective morality can be attained by way of the intellect. Reason, or specifically *ijtihād*, is applied to extract the values and ideals within the Qur'ān, whereby the reader 'deciphers' the message and the necessity of its contingent implementation in his/her life.¹⁵ Rahman, a revivalist¹⁶ in his own regard, calls for the reading of the Qur'ān against the background of its revelation (contextual), which is hardly a 'black and white' approach.¹⁷ For Rahman, such Manichean binaries have proven to be a barrier in recognising the full worth of diversity within Islam. In order to ensure the dynamism of the divine text, interpretation in a systematic, holistic, and contextualist manner (as per his Double-Movement Theory) becomes imperative. Holding other things constant, the multiplicity of perspectives attained from here is indicative of the Qur'ān's 'readability' and its relevance which cuts across space and time. However, Rahman argues that there is an urgent need to do away with piecemeal readings of the text in order to derive jurisprudential rulings, as is often the case.¹⁸ He persisted to retrieve the moral élan of the Qur'ān in order to formulate a Qur'ān-centred ethics.¹⁹ Piecemeal readings and atomistic interpretations run counter to such a formulation, undermining the ethical foundations that the Qur'ān inspires human beings to aim for, and it is in this striving that character and resolve are built, emboldening the faith and conviction of, and in God. Rahman argues for a 'rediscovery' of Islam in that "the Qur'ān's message must be understood as a unity and not as so many isolated commands and injunctions."²⁰ In order for this understanding to take place, "one must start with the theology of ethics of the Qur'ān and only then approach the realm of law."²¹

Theological Underpinnings

Now, there is no doubt that theological underpinnings play a crucial role in how one interprets the Qur'ān. Before proceeding any further, it is crucial to note that the status of the Qur'ān as the verbatim words of God has become an irrefutable belief among Muslims. Almost all (if not all) schools and theological streams within Islam are in agreement that the Qur'ān was revealed to the Prophet Muhammad (PBUH) before its message was disseminated to the locality and beyond.²² From here and across time, cleavages begin to appear between those who believe and insist that the Qur'ān is uncreated, and those who believe and insist that the Qur'ān was created. This was the main difference between the Mu'tazila and their opponents, the Ash'arites, who are of the belief that right and wrong originate from "the divine imperative rather than rational propositions, and that 'good' and 'bad' (sic) are known through Revelation rather than through Reason."²³ The scholars who believe in the eternity – and thus uncreatedness – of the Qur'ān, uphold the position by relating it to the manifestation of the 'God speaking attribute' (*kalān*) which is in coexistence with His essence (*dhāt*). On the contrary, the scholars who believe in the createdness of the Qur'ān hold on to the notion that the text is a phenomenal being (*makhḷūq*) as it is composed of letters and sounds, which are arranged alternately.²⁴ The 'uncreatedness doctrine of the Qur'ān can be traced to the *wasīyat* of Abū Hanīfah, written around 210 AH/825

AD^{xxx} In his *Wasiyat*, Abū Hanīfah explains that the Qur'ān is the Word of God and is eternal, although the letters (*huruf*) to write in in form, is created. On the other hand, there were reputable Muslim theologians who took up the position of the createdness of the Qur'ān, or that it is *makhlūq*. Among them were al-Ja'd ibn Dirham and al-Jahm ibn Safwan, whose ideas later formed the primary doctrine of Mu'tazilite theology (most of the arguments from this school focused on 'the why' the Qur'ān had to be created, and 'not the how'). This became the official stance of the Abbasid state of Al-Ma'mun.²⁵

Can an interpretation be fully independent from the reader and his/her conditions? Is there a way in which biases and presuppositions can be removed before engaging with a specific text? These are the fundamental questions that Rahman engages in. In interpretation, the function of language cannot be overlooked.²⁶ It is difficult to deny the significance of the Arabic language in trying to 'understand' Islam and all that it holds. In his compelling text, *Beings and Their Attributes: The Teaching of the Basrian School of Mu'tazila in the Classical Period*, Richard Frank opines that "it is almost impossible to exaggerate the importance of the Arabic language and of the Koran (sic) within Islamic culture and especially in its earlier periods. In no culture, perhaps has speech and the eloquent use of language been so praised and admired"²⁷ Therein lies the issue of translation (which necessarily brings about the tremendous difficulty in interpretation), and if accurate meaning can be transferred to a different tongue altogether.

Rahman's Double-Movement Theory and his Reading of Gadamer

There are other Muslim reformists who talk about the centrality of reason within religion (in general). Among them was Muhammad Iqbal (1877-1938), who - in his magnum opus, *The Reconstruction of Religious Thought in Islam* - mentions; "... religion stands in greater need of a rational foundation of its ultimate principles than even the dogmas of science."²⁸ Indeed, such a claim necessarily includes Islam as a faith system, and highlights the embodied (empirical, tangible) cannot be removed from the transcendental. Since religion (most, if not all) engages in the questions of life after death, there will always be scrutiny from those who are embedded within scientism. There is no doubt that the separation of faith from science, and vice versa, has led to disastrous consequences in the world today. However, its elaboration is not within the scope of this paper. On the notion of being embedded creatures, Iqbal points out; "thought and intuition are organically related and that thought must necessarily simulate finitude and inconclusiveness because of its alliance with serial time."²⁹ By the very fact that we are within time, it is necessary for us to interpret its seemingly apparent passage - and within the Muslim context - realise that time itself is a gift from the Creator. To add to the value of reason within religious deliberations, we focus our attention towards the statement of another towering figure in Muslim scholarship, Ismā'il Fārūqī, that "the *Ummah* is not a *gemeinschaft*, but a *gesellschaft*, not a community-by-nature, but a community-by-decision; a 'society'".³⁰ It is irrefutable that such a decision to be part of a community, stems from the application of reason.

On the point of time and how we relate to it, Rahman raises the point that values have practical impact, and "this impact transcends the historicity of time and place in which they may be articulated."³¹ At the core of Rahman's criticism of traditional jurists is that they were

too focused on developing a highly structured legal system. For him, the fluidity that stems from the broader socio-moral élan which the Qur'ān holds, is left behind and neglected in such a system.³² He suggests an approach to the Qur'ān which does away with any commentators or intermediaries. This leads us to the question, 'What is Hermeneutics?'. To put it simply, 'Hermeneutics' is a method of understanding and interpreting ancient text, such as scripture.³³ The term comes the Greek word, *ἑρμηνεύω* ('*hermeneuein*'), which gives us the definition 'to interpret'.

We now move to Rahman's 'Double-Movement Theory, which functions on two levels; 'the ideal' and 'the contingent'.³⁴ His approach is methodological, moving from the normative application of a certain text to a certain situation. Rahman summarises his theory as follows;

"In building any genuine and viable Islamic set of laws and institutions, there has to be a two-fold movement. First one must move from the concrete case treatments of the Qur'ān – taking the necessary and relevant social conditions of that time into account – to the general principles upon which the entire teaching converges. Second, from this general level there must be a movement back to specific legislation, taking into account the necessary and relevant conditions now obtaining."³⁵

In other words;

- (I) The first movement then, consists of understanding the meaning of the Qur'ān as a whole (the moral élan intrinsic to it) as well as in terms of the specific tenets that constitute responses to specific situations.
- (II) The second movement is to generalise moral-social objectives that can be 'distilled' from specific texts in light of the socio-historical background and often stated *rationes legis*.
- (III) The third movement is a going back to the Qur'ān and thus realising its ethical moral ethos, which takes precedence over the rigidity of law.

The simple illustration below shows the movement between context to text and back to the context again. In the interpretation of the Qur'ān, the context of revelation (*asbāb al-nuzūl*; occasions of revelation) is given due consideration before moving to the present moment of interpretation, so as to derive a potential solution to any problem at hand.

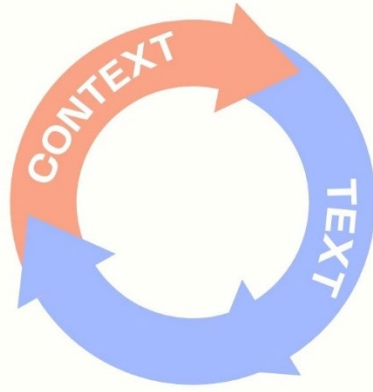


Figure 1.0: Dynamic Flow of Qur'anic Interpretation: From Context to Text and Back

For Hans-Georg Gadamer, the phenomenology of Edmund Husserl has to be deliberated on, that is the 'protentional' and 'retentional' aspects of experience – the assertion that every experience has implicit horizons of meaning of what comes prior, and after, a given experience.³⁶ In Gadamer's approach, the subjectivist understanding of the reader (interpreter) has to be considered. Only if there is a pre-understanding (bias or preconceived notions, but not understood pejoratively), one is able to dialogue with the text. There is no *tabula rasa* here. Gadamer highlights the assumption that the reader has his/her own horizon and the text itself has its own horizon. In order to understand a specific text and its injunctions, the reader must try as best to limit his/her horizon, so as to give priority to the horizon of the text.³⁷ This is what Gadamer relates to as the 'fusion of horizons', as a core aspect of all human thought and clarification of meaning. The point to be grasped here, is that we have to move away from the subject-object dichotomy that is taken as a given in modern epistemology, and its resultant ontology.³⁸

The primary difference between Rahman and Gadamer is that for the former, the approach to interpreting the Qur'ān is one that is objective, in that human beings are endowed with a predisposition towards ethical conduct; hence it is a latency that has to be activated by one's own volition. Here, Rahman accepts the notion of values which represents an ideal objectivity, follows its own trajectory of lawfulness.³⁹ On the contrary, Gadamer's starting point is not one that necessarily recognises an ethical starting point or a latency within the mind towards such interpretations. This is our understanding of Rahman's objectivity in interpretation. In this instance, *religiomoral* values cannot be merely discovered; they have their status historically according to epistemological boundaries of practical reason wherein *apodictic* certainty is given the status of an impossibility.⁴⁰ We do have to keep in mind that Rahman attends to the Qur'ān with a preconceived question, that is of how to obtain a new ethics from it. Another significant factor seems to be at play here. It appears to be the case that different hermeneutical approaches depend on different theological starting points. For Rahman, revealed texts point at God's "otherwise hidden will-to-be-done."⁴¹

In contemplating revelation, believers learn about the kind of life that the Almighty directs them to lead. On the other hand, Gadamer's starting point squares well with the

biblical concept of revelation that points at our given reality. There is truth-claim to be followed up in the world, which gives impetus to the reader's own experience (horizon), as mentioned prior. From this perspective, events prove to be God's self-revelation.⁴² As such, the distinction between both thinkers can be distilled to a theological difference. Rahman's view is directed from the text to the proposed author (due to the fact that this is where revelation comes from), "whereas a Gadamerian, non-psychologist view is directed from the text to the world."

Arguments Against?

For the Malaysian Sufi-metaphysician⁴³, Syed Naquib Al-Attas⁴⁴, an incessant questioning of things intuited by the senses – that which can be touched, seen heard, smelled, and tasted – is a testament of how much human beings have fallen from true apperception, and of *pure knowledge*.⁴⁵ Such a situation rests on the fact that "man has a dual nature, he is both body and soul, he is at once physical being and spirit. God taught him the names (*al-asmā*) of everything. By the names, we 'infer' that it means the knowledge (*al-ilm*) of everything (*al-ashya*')." ⁴⁶ What this means is that we are privy to almost everything around us, and that such awareness was (and is) only made possible due to God's mercy and grace. In this temporal life then, we are merely grasping at concepts that are murky representations of true understanding, originating from a time before this one we currently find ourselves in. As such, these representations are also observed in how we try to interpret law from the Qur'ān, and to apply it in varying contexts and circumstances. Al-Attas talks about the value of upholding the primordial covenant between God and Man;

"In virtue of the truth that man knows God in His absolute unity as his Lord, such knowledge and the reality of the situation that necessarily follows from it, has bound man in a covenant (*al-mīthāq*, *al-'ahd*) determining his purpose and attitude... with respect to his self in his relation to God."⁴⁷

The moral rectitude alluded to earlier is one that ought to be sincere (*ikhlas*), and embedded within the self as a form of submission to God. In human affairs, a believer has to keep in mind that the creation is a reflection of the Creator, and any transgression acted out on other human beings (as well as the natural world) will inevitably stain one's relationship with Him. Perhaps of significance, but not often talked about is the role of *adab* in the life of a believer. *Adab* can be understood – but is not limited to – proper conduct, manners, order, and the good relationship one has with the world around him/her.⁴⁸ An argument can be made here that the moral impetus of being a Muslim can be upheld, and without the need or requirement of a rigid implementation of *Shari'a* by way of the rulers of the day (sincerity plays its part, sans coercion). Here, it is interesting to point out that even though Al-Attas and Rahman differ in their approach, their goal is arguably the same.

For Al-Attas, there is no call for the alteration of *ahkām* (rulings), or of the *maqāsid* (goals or objectives of the Sacred Law), while for Rahman, there is a need to change the rulings of the *Shari'a* (which stems from his hermeneutics of the Qur'ān). The 'bigger picture'

as it were, is an honest realisation of the purposes of Sacred Law, whereby “man’s purpose is... to know and to serve God (*‘ibādah*) and his duty is obedience (*tā‘ah*) to God, which conforms with his essential nature created for him by God.”⁴⁹

The discussion on interpretation thus far relates to the fact of life’s impermanence. From the Heideggerian perspective that Being itself is interpretation, it can be extricated here that there will always be a gap between observation and true understanding.⁵⁰ The latter is the domain of God alone, and any attempt of reaching it in a transient world will only be met with frustration and the further need of interpretation, *ad infinitum*. Given Rahman’s earlier apprehensions towards Sunni orthodoxy, it would be interesting to take into consideration a Shi’i perspective on the hermeneutics of the Qur’ān. One of the great scholars from the aforesaid perspective is the eminent Allāmah Sayyid Ṭabāṭabā’ī, who mentions:

“What has been rightly called ta’wil, or hermeneutic interpretation, of the Holy Qur’ān, is not simply concerned with the denotation of words. Rather, it is concerned with certain truths and realities that transcend the comprehension of the common run of men...”⁵¹

He goes on to say;

“The whole of the Qur’ān possesses the sense of ta’wil, of esoteric meaning which cannot be comprehended by human thought alone. Only the prophets and the pure among the saints of God who are free from the dross of human imperfection can contemplate these meanings while living on the present plane of existence. On the Day of Resurrection, the ta’wil of the Qur’ān will be revealed to everyone.”⁵²

On the above statement, we see that human thought alone is not sufficient in coming to terms with the verses of the noble Qur’ān. From Allāmah Ṭabāṭabā’ī’s perspective, there are individuals who are endowed by the Almighty to understand Qur’ānic verses without recourse to reason, that is of grasping its meaning intuitively. This could potentially be a counter to what Rahman has suggested thus far.

An obvious limitation to Rahman’s ideas is that there seems to be a chasm between the individual (moral agent) to the collective, vice versa. If the individual realises his/her moral purpose and potential through the guidance of Islam, it does not necessarily follow that other individuals are able to (either willingly or otherwise), realise their moral purpose and potential (for varied reasons). Moreover, Rahman’s stance can be read as one that places emphasis on individual accountability, but does not provide a clear picture of how it can be translated to the collective or society at large. Perhaps, this is where he leads us to think, whereby one must remember that the lack of a ‘clear picture’ adds to the obligation that we have in making it clearer, for both the self and for others. From here, the claim that reason does not require revelation, requires further examination. We would do well to remember that any moralistic arguments have always stemmed from a religious starting-point.⁵³

If the interpretation of the Qur'ān does not require any sort of intermediary on a societal level, what then is the role of traditional scholars with regards to the sacred text?⁹ Not only that, but is Rahman against social hierarchy in all its forms?⁹ It is perhaps a point of concern for traditionalists, that Rahman's approach seems to mirror extensive re-interpretations of sacred texts within the Jewish and Christian tradition. Scholars like Oliver Leaman believe that contemporary Islam is going through a phase reminiscent of a 'medieval gloom', "such that a proper understanding of the Islamic sources requires an enlightenment similar to that represented by the Spinoza critique."⁵⁴

Conclusion and Moving Forward

On Rahman's strong emphasis on the need for *ijtihād* today, we would do well to remember an incident that took place during the lifetime of the blessed Prophet (SAW). An authentic *hadīth* narrated by Bukhārī and Muslim tells us that the Prophet (SAW) had appointed Mu ā'dh ibn Jabal to be the arbiter amongst the people of Yemen, after the Yemenis had made a request for peace to be established between peoples.⁵⁵ Upon being questioned about the source of his legal opinions, Mu ā'dh ibn Jabal informed the Prophet (SAW) that the Qur'ān was (and would be) his primary source. If an explicit answer cannot be attained therein, he would refer to the Sunnah of the Prophet (SAW), and that failing, *he would take recourse to his own ijtihād*. To this, the Prophet (SAW) approved the hierarchy of sources brought forward, stating; "What the messenger of the Messenger of Allah has spoken has pleased the Messenger of Allah."⁵⁶

Admittedly, many scholars have written extensively on Fazlur Rahman and his works. As such, our discussion has been one of an introductory nature. With regards to the conversation on the createdness/uncreatedness of the Qur'ān, and its implications, the differences of opinion and strong stances adopted by both proponents and opponents are indicative of human imperfection. Such a situation should not leave one to be in a consigned or defeated state, rather, it provides a clear picture that perfection only belongs to the Almighty. With this in mind, Fazlur Rahman's concerted effort ought to be celebrated rather than eschewed, as he opens up the conversation on the significance of human thought, and the herculean task of directing those thoughts for the sake of upholding the *Dīn*. Among the key points that can be extracted from the Pakistani-born thinker is the need for the establishment of Godconsciousness; *taqwa*. The essential aim of Islam's sacred text is to create pristine conscience and to ensure that moral energy is dispensed accordingly, and in the right direction. To reiterate, Rahman argues that Muslims should not treat the Qur'ān as merely a legal manual (or in some cases, a scientific textbook). He also reminds us that the Qur'ān often provided explicit reasons for its legal and/or quasi-legal pronouncements. If these reasons were/are not manifest, it could be arrived at by studying the context to which those pronouncements were made. For the sake of brevity, we did not touch on the practical application of Rahman's hermeneutics (which include topics like polygamy and divorce laws, among others), which could be an undertaking in a different time. On the point of reform within Islam, the idea of renewal espoused by Rahman should be deliberated on, and weighed

on its own merits. Perhaps it is indeed time for the gates of *ijtihād* to be opened again, insofar as reason is sincerely directed towards the Almighty.

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¹ This writer disagrees with Rahman's claim that the Prophet Muhammad's Ascension (*mi'rāj*) was based on superstition and was merely a spiritual ascent. To reiterate, the purpose of this paper is to highlight Rahman's hermeneutical claims without necessarily agreeing with his opinions on other matters of faith.

² Rahman believed that the formation of Sunni orthodoxy in tandem with the appearance of 'dynastic rule' (beginning with the Umayyads), had the most deleterious impact on the development of Islam. (See: Abdullah Saeed, 'Fazlur Rahman: A Framework for Interpreting the Ethico-Legal content of the Qur'ān' in *Modern Muslim Intellectuals and the Qur'ān*, Ed. Taji-Farouki, (Oxford University Press, 2004), p. 41.)

³ The Pakistani-American thinker, Fazlur Rahman (1919 - 1988) was one of the most daring and original minds to the discussion on the reform of Islamic thought in the twentieth century. He attended Punjab University in Lahore, and obtained a Bachelors and Masters degrees in Arabic. He then went on to Oxford, where he wrote his dissertation on Ibn Sina's (Avicenna) philosophy. Though his primary interest in his early academic career was Islamic philosophy, Rahman was widely read in Islamic law and history, as well as ethics, tafsir and hadith. (See: Abdullah Saeed, (2004), p.41.)

⁴ Basit S. Kosul, 'Fazlur Rahman's 'Islam and Modernity' Revisited' (1994) in *Islamic Studies*, Vol. 33, No. 4 p. 404.

⁵ *Ibid.*, p. 38.

⁶ Ibrahim Özdemir, 'The Concept of Islamic Tradition in Fazlur Rahman's Thought' in *American Journal of Islam and Society*, 1992, Vol. 9 No.22, p. 244. Retrieved from <https://doi.org/10.35632/ajis.v9i2.2558>

⁷ Fazlur Rahman, 'The Impact of Modernity on Islam' in *Islamic Studies*, Vol. 5 No. 2 (June 1966), pp. 113-114.

⁸ Fazlur Rahman, 'Law and Ethics in Islam' in *Ethics in Islam: Ninth Giorgia Levi Della Vida Biennial Conference*, Ed. Hovanissian. (Undena Publication, 1985), p. 3.

⁹ According to Rahman, central to this conundrum is the emphasis on *taqlid* (blind imitation) of scholars by the laity. (See: Saeed (2004:40).

¹⁰ Fazlur Rahman, 'Law and Ethics in Islam', (1985), pp. 3-4.

¹¹ Basit S. Kosul, 'Fazlur Rahman's', (1994), p. 406.

¹² *Ibid.*

¹³ *Ibid.*

¹⁴ The Holy Qur'ān repeatedly calls upon human beings to think and reason, applying words such as *nazar* (observe), *tafakkur* (think), and *tadabbur* (reflect). The faith of a believer is thus a reflection of such concepts. (See: Nurul Ain Norman, 'Ibn Sina's Theory of the Soul: A Taxonomy of Islamic Education' in *Islam and Civilisational Renewal*, (IAIS Malaysia, 2021, Vol. 12, No. 2), pp. 275-289.)

¹⁵ It is perhaps of interest to note that philosophers from Plato onwards have consistently criticised the suggestion that moral obligations are created by God's commands. "The commands of a legitimate human ruler do not create obligations; if such a ruler tells you to do X, this makes it obligatory for you to do whatever the ruler tells you (within the sphere in which X lies). The same applies to God. He can make it obligatory for us to do Y by so commanding only because there is first a general obligation for us to obey him (sic)." (Mackie, 2013:114,115). (See: J.L. Mackie, *The Miracle of Theism: Arguments for and Against the Existence of God*, (2013), Chapter "Moral Arguments for the Existence of God".)

¹⁶ It is crucial to note however, that the terms 'revival' and 'fundamentalist' can be misleading, since both are in reference to the trends in religion. (See: Fred Halliday, *Nation and Religion in the Middle East* (2000), "This Islamic current involves not a revival of religious belief, but an assertion of the belief of the relevance" (p. 132).)

¹⁷ Abdullah Saeed, 'Fazlur Rahman: A Framework for Interpreting the Ethico-Legal content of the Qur'ān' in *Modern Muslim Intellectuals and the Qur'ān*, Ed. Taji-Farouki, (Oxford University Press, 2004), p. 61.

¹⁸ *Ibid.* p. 43.

¹⁹ Ibid.

²⁰ Fazlur Rahman, 'Law and Ethics in Islam' in *Ethics in Islam: Ninth Giorgio Levi Della Vida Biennial Conference*, Ed. Hovanissian. (Undena Publication, 1985), p. 11.

²¹ Ibid.

²² Safrudin Ediwibowo, 'The Debates of the Createdness of the Qur'ān and its Impact to the Methodology of Qur'ānic Interpretation' in *Ulumuna*, 19(2), pg. 353-388. Retrieved from <https://doi.org/10.20414/ujis.v19i2.357>

²³ Fazlur Rahman, 'Law and Ethics in Islam', (1985), pp.13-14.

²⁴ Safrudin Ediwibowo, 'The Debates of the Createdness of the Qur'ān and its Impact to the Methodology of Qur'ānic Interpretation' in *Ulumuna*, 19(2), p. 355. Retrieved from <https://doi.org/10.20414/ujis.v19i2.357>.

²⁵ Ibid.

²⁶ Ibid. p. 357.

²⁷ E. Sumaryono, *Filsafat Hermeneutik Sebuah Metode Filsafat*, (Kanisius, Yogyakarta,1993), p. 38. "... Misalnya berkaitan erat dengan bahasa. Manusia untuk mengerti atau membuat interpretasi harus lewat bahasa, tidak mungkin kita berbuat apapun tanpa menggunakan bahasa. Hermeneutik adalah cara baru untuk 'bergaul' dengan bahasa." (Bahasa Indonesia).

²⁸ Richard Frank, *Beings and Their Attributes: The Teaching of the Basrian School of the Mu'tazila in the Classical Period*, (State University of New York Press, 1978), p. 9.

²⁹ Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, (Stanford University Press, 2013), p.2.

³⁰ Ibid. p. 4

³¹ Ismā'il Fārūqī, *Al Tawhīd: Its Implications for Thought and Life*, (The International Institute of Islamic Thought; IITT, 1992), pg. 116.

³² Norman K. Swazo, 'Islamic Intellectualism: Rahman, Gadamer, and the Hermeneutics of the Qur'ān' in *American Journal of Islamic Sciences*, (2011.Vol. 28, No. 4, IITT), p. 3.

³³ Abdullah Saeed, 'Fazlur Rahman: A Framework for Interpreting the Ethico-Legal content of the Qur'ān' in *Modern Muslim Intellectuals and the Qur'ān*, Ed. Taji-Farouki, (Oxford University Press, 2004), p. 44.

³⁴ E. Sumaryono, *Filsafat Hermeneutik sebuah Metode Filsafat*, (Kanisius, Yogyakarta,1993), p. 38.

³⁵ Ibid. pp. 49-50.

³⁶ Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition*, (Chicago University Press, 1982). p. 20.

³⁷ Norman K. Swazo, 'Islamic Intellectualism: Rahman, Gadamer, and the Hermeneutics of the Qur'ān' in *American Journal of Islamic Sciences*, (2011.Vol. 28, No. 4, IITT).

³⁸ Ibid.

³⁹ "What Husserl means... is that we cannot conceive subjectivity as the opposite of objectivity, because this concept of subjectivity would itself be conceived in objective terms." (Norman K. Swazo, 'Islamic Intellectualism', (2011), p. 5).

⁴⁰ Ibid.

⁴¹ Felix Körner, *Revisionist Koran Hermeneutics in Contemporary Turkish University Theology: Rethinking Islam*, Chapter 2: Adil Çiftçi: The Koran as Ethical Order, (Würzburg Nomos Verlagsgesellschaft, 2005), p. 121.

⁴² Ibid.

⁴³ Al-Attas prefers this term over the title of 'Muslim Philosopher'.

⁴⁴ Born on the 5th of September 1931, Al-Attas pioneered the concept of the 'Islamisation of knowledge'. His almae matres include McGill University (MA), and the School of Oriental and African Studies (SOAS), University of London (PhD). His notable works include *Islam and Secularism*, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*, and *Risalah Untuk Kaum Muslimin* (in Malay).

⁴⁵ Understood here as a receiving from God that is removed from any sort of comment, judgement, or opinion.

A form of unparalleled comprehension of what was intended to be comprehended.

⁴⁶ Syed Naquib Al-Attas, *Prolegomena to the Metaphysics of Islam*, (ISTAC, Kuala Lumpur, 1995), p. 143.

⁴⁷ Ibid, p.144.

⁴⁸ Ibid.

⁴⁹ Ibid.

⁵⁰ Martin Heidegger's Being-Onto-Death. "As ways in which man behaves, sciences have a manner of Being which this entity - man himself - possesses. This entity we denote by the term 'Dasein'. Authentic Being only happens when Dasein confronts its own temporality by... perpetually (and without escape), on a journey towards its own demise. See Martin Heidegger's *Being and Time* (Trans. J. Macquarie & E. Robinson, 1962).

⁵¹ Sayyid Muḥammad Ḥusayn Ṭabāṭabā'ī, *Shi'ite Islam* (Trans. Seyyed Hossein Nasr), (Islamic Book Trust, Kuala Lumpur, 2010), p. 70.

⁵² Ibid.

⁵³ See: Husam al Mallak, "Ibn al-'Arabi and the (Postmodern) Philosophical Heritage of Nietzsche," lecture presented at the 34th Symposium of the Muhyiddin Ibn 'Arabi Society, SOAS, London, May 2017. Retrieved from http://www.youtube.com/watch?v=v_7oGUYenI8.

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⁵⁶ Quoted by Mohammad Hashim Kamali in *Principles of Islamic Jurisprudence* (Cambridge, England: The Islamic Text Society, 1991), pp. 218-219.

Transhumanism – Old Challenges in a New Garb?

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Abstract

Transhumanism, a philosophical, cultural and political movement, holds that human development is still in an early phase to be radically changed by technology. Singularity describes the point in time where man and machine (or artificial intelligence, AI) will merge, giving way to unforeseen possibilities. Transhumanist visions entail the annihilation of any distinction between the biological and the mechanical or between physical and virtual reality. This paper critically analyses transhumanism and comes to identify it as a conglomerate of old ideas in technologically backed dystopian garb, a substitute religion (*Ersatzreligion*) without Creator. It discusses intellectual fallacies of the underlying ideas, while pinpointing possible repercussions on contemporary societies. The discussion will mainly pivot around the ideas of enhancement, AI and the body-mind-soul complex from an Islamic perspective, giving relevant answers to the main tenets of transhumanism and the challenges it may pose.

Keywords: Transhumanism, posthumanism, singularity, AI, body-mind-soul-complex, Islam

Introduction

The paper critically engages with aspects of trans- and posthumanist thought, focusing on some of its logical fallacies. After an overview over newer Muslim contributions in the field and a discussion of some of the logical fallacies in trans- and posthumanist thought, the author concludes that the real challenge of transhumanism is not an intellectual one, but rather the proliferation of advocated technologies in the wake of globalisation that have the commodification of human life on their agenda.

Transhumanism: Definition and History

Transhumanism, a philosophical, cultural as well as political movement, holds that human development is still in an early phase¹ to be radically changed by technology. *Singularity* describes the point in time where man and machine (or artificial intelligence, AI) will merge, giving way to unforeseen possibilities. The term describes a hypothetical future², a romanticised virtual place of yearning (*Sehnsuchtsort*), with no actual indicators or evidence of its possible enactment. Transhumanist visions entail the annihilation of any distinction between the biological and the mechanical or between physical and virtual reality.³ Transhumanism has been described as a Religion of Technology for its utopian visions, presenting technology as the saviour of mankind.⁴

In this vein, research results on longevity are pictured as if eternal life, the complete reversal of the aging process, were waiting around the corner.⁵

Most of the intellectual underpinnings of modern transhumanism are neither new, nor very surprising. The idea of human “enhancement” is probably as old as humankind⁶; with variations in approach, goals and ways of enforcement. In the modern era, it brought about eugenics and Social Darwinism. The “quest for improvement”⁷ considerably changed with the advancement of scientific means of the last decades. Intellectual precursors to the movement start Nietzsche (d.1900), who described the concept of humanity in a transient stage⁸, or Thomas Henry Huxley (d.1895), a stern supporter of Darwinian evolutionism. Notable for engaging with transhumanism are also other members of the Huxley family, such as grandson Aldous Huxley (d.1963), author of “A Brave New World”, a book that seems to anticipate aspects of a transhumanist vision gone wrong. His biologist grandson and member of the British Eugenics Society, Julian Huxley (d.1975) seems to have been the first to coin the term “transhumanism” in 1957. In his 1957 essay “New Bottles for New Wine,” Huxley announces:

“The human species can, if it wishes, transcend itself – not just sporadically, an individual here in one way, an individual there in another way – but in its entirety, as humanity. We need a name for this new belief. Perhaps transhumanism will serve: man remaining man, but transcending himself, by realizing new possibilities of and for his human nature.”⁹

The modern transhumanist movement came into being in the 1990s, with propagators such as FM-2030 aka F.M. Esfandiary (*Are You a Transhuman?*), Nick Bostrom (who, with David Pearce, established the World Transhumanist Association in 1998; author of *Transhumanist Frequently Asked Questions*, 1999, and *A History of Transhumanist Thought*, 2004), Max More (*Transhumanism: A Futurist Philosophy*), Natasha Vita-More, transhumanist artist and James Hughes (*Citizen Cyborg*, 2004). Although differences in approach and societal vision exist¹⁰, common transhumanist tenets are the elimination of human disease and suffering, increased intelligence, and human immortality itself.¹¹ The catchy slogan “Why choose to die?” is such an example. It is however not propagated by every faction of the transhumanist movement. Sorgner’s approach of a “moderate” transhumanism weakens this goal into attempts to strive for life prolongation or extreme longevity.¹² “Technological immortality”, as suggested by Ronald Cole-Turner, is opposed to “true” or “biological immortality” in the sense that life may still be ended by accidental death or the destruction of the universe.¹³

Notable, and this will be further discussed below, is the “transition of Transhumanism’s values into mainstream society” as, for instance, reflected in the application of current reproductive technologies¹⁴, or a growing acceptance of the usage of available forms of AI technology. Though the movement may not be palatable to most contemporaries and may not have taken a grip on societies outside of the Western hemisphere at all, it needs to be given attention as it now forcefully pushes a societal and political agenda.¹⁵

Muslim responses and discussions of transhumanism in the Western hemisphere may have started with Abdul Hakim Murad (Timothy Winter), who argued in a 2012 lecture that the

most pressing issue for the world is not an alleged “clash of civilisations” or “Islam and the West”, but rather “traditional humanity” facing “a really unprecedented ability to edit our species so that something else emerges”.¹⁶

Interestingly, the available Muslim contributions to transhumanism prevalently attempt at reconciling Islam with transhumanism, either in content or terminology,¹⁷ rather than deconstructing transhumanist thought. Unfortunately, the phenomenon of trying to fit Islam into new ideologies, to find “common ground”, is pervasive and has been remarkably obvious with Muslim preoccupation with most Western (or, to a lesser extent, Eastern) ideologies over the last two centuries or so. Attempting to accommodate ideologies that do not correspond to and do not have any common ground with Islamic thought without questioning their origins, most important tenets and goals does bring about its very own Procrustean moments.

Mobayed, at the end of his discussion of transhumanism through an Islamic lens, calls it short-sighted to reject the possibility to formulate an “Islamic transhumanism”.¹⁸ Mobayed argues that something similar to Islamic transhumanism already exists. Contrary to the contemporary secular branch of transhumanism, “Islamic transhumanism calls on believers to improve and purify their perceptions by way of God-consciousness [...]. It might be argued that a Muslim’s transhumanist goals are directly tied to his devotion to God, rather than mastery of secular science. This then embodies the fundamental difference between Islamic transhumanism and secular transhumanism.”¹⁹ In spite of the preceding critical and fruitful discussion of some of the aspects of transhumanism, the author unfortunately and maybe unconsciously contributes to framing the acceptance of the term as Islamically acceptable.

Some of the few contributions on transhumanism by Muslim authors seem to attempt to gain ground for a reframing of these concepts. Two anthologies, both edited by Maher and Calver (*Radical Life Extension*, 2009; *Transhumanism and the Body*, 2014), attempt to discuss positions of world religions vis-à-vis transhumanism. Both are framed as attempts to initiate discussions and prepare ground with various religious communities rather than critically engage with the larger implications of transhumanism; in this vein, they attempt to reconcile some aspects of transhumanism with Islamic thought.

In the 2009 anthology *Radical Life Extension*, Aisha Y. Musa concludes that there is no conflict with Islamic norms and ideals from the perspective of scripture and doctrine for the acceptance of the idea of radical life extension (RLE), at least as far as immortality is not implied. Her main argumentation in the paper revolves around precedent cases of extreme longevity with the Prophet Nūḥ (Noah, may peace be upon him); she also suggests that “alternative understandings of death and the hereafter that could accommodate extreme longevity and even practical immortality are possible”.²⁰ She then focuses on the practical implications of extreme longevity for rituals, practices and institutions.²¹

In the second anthology, *Transhumanism and the Body* (2014), Mavani discusses aspects of transhumanism in relation to Islamic thought. Knowing that basic tenets of transhumanist thought, like attaining eternal this-worldly life other than by divine intervention, are not reconcilable with the Islamic faith; he, too, tries to endorse the weakened version of life extension

rather than immortality. Mavani emphasises that the propagated idea of life extension “does not collide with the religious world view that humans will die eventually”.²²

Perceivably, since my first preoccupation with the topic in 2018²³, more literature has been published on the topic, partly with attempts to steer the contemporary Islamic discourse to embrace a trans- or posthumanist framing²⁴, invoking “other forms of Islam”.²⁵ More recently, the term posthumanist – as compared to transhumanist – has acquired a connotation critical of some perceived misconceptions in transhumanism²⁶, so as to present a more palatable, weakened version that may be accessible to more religious audiences. Here, transhumanism is described as “stuck as it is in the very paradigms of humanist thought that brought upon us racist ideologies, two world wars, and a climate catastrophe”²⁷, and that is not too different from “the kind of thinking that it wants to overcome.”²⁸

Hejazi (2020) postulates her intention “to analyse the philosophic, imaginative, and theological aspects of Islam, which give grounds to the integration, acceptance, and enhancement of the transhuman, through the analysis of core concepts such as ‘humanity’ and ‘body’ in human tradition.”²⁹ She positions the acceptance – or sheer discussion and preoccupation – by Muslims with new technologies such as biotechnology, genetics, and genome editing as shaping future perspectives towards a transhuman discourse. One might argue, however, that the reflection on practical parts of these technologies and how they relate to Islamic rules does not necessarily equate an acceptance of a – possibly – underlying transhumanist ideology. Focusing on a perceived (constructed) epistemic emphasis on a “human essence” to be found in their sociability rather than “their thinking skills and self-consciousness”³⁰, Hejazi concludes that Muslim believers worldwide can possibly be included in contemporary transhumanist discourses “as far as the benefit of the *Ummah* is the clear reason for transhumanist attempts.”³¹ Essential points of conflict between transhumanist and Islamic worldviews are, however, not discussed.

Roy Jackson, in his nearly 200 pages volume *Muslim and Supermuslim* (2020), begrudges Muslims for attempting to position their discourse and search for solutions in current issues, such as transhumanism, in the Qur’an and Sunnah, in a prescriptive understanding of Islam.³²

“How, therefore, can Islam engage in the transhumanist debate without bringing God into it? Ultimately, this will, as has already been argued, depend on what ‘Islam’ we are talking about, and what we mean by God.”³³

Jackson repeatedly reiterates that an “explorative Islam” rather than a traditional one can contribute to the transhumanist debate, in the hope that, as a result, “the number of secular transhumanists will decline”.³⁴ He does not, however, present a convincing description of what an explorative Islam might be, and how it would not be in need of God or the Qur’an and Sunnah?

Of the newer contributions, Kam places the discourse on post- and transhumanism in a “kalam perspective”, arguing that “the Critical Posthumanist approach provides a fertile ground for Muslim scholars to contribute in”³⁵, and thereby positioning himself in that discourse as opposed to traditional transhumanism. “Critical posthumanism” here advances to a transhumanist version 2.1. As Kam rightly concludes after substantial literature review, a majority of Muslim scholars stand in outright opposition to transhumanist (and, I may add, “critical posthumanist”) positions.³⁶

Seyithan Can (2023) is of the opinion that “the promises of transhumanism are not so utopian”, given “the effectiveness of areas such as virtual reality, genetic intervention, and artificial intelligence.”³⁷ Seyithan critically engages with transhumanist understandings of the human in an Islamic framework. He concludes that “the transhumanists’ view of human perfection in terms of only bodily perfection stands out as a major shortcoming”.³⁸

Perceivable in some contributions is the obvious focus on new technologies as an empowerment, as “saviour” from the current state³⁹ – under oblivion of the fact that (material) technologies do not change ideas, but are rather used in the mould of prevailing ideologies and are themselves in need of a proper ethical framework to regulate them. Kam, for instance, sees no reason to reject participation in AI research, “given that an advanced AI may help us to maximise our efficacy and minimise our destructive footprint on the environment”⁴⁰. This may prove to be a rather naïve outlook on the reality of AI and its potential in a framework of surreptitious capitalism⁴¹ and unprecedented accumulation of power in the hands of multinational companies, some of them presided over by tech multi-billionaires trying to advance a transhumanist agenda. History should have taught us that the usage of any technology may have positive and negative sides, may be beneficial or detrimental, and that it is the societal framework, the implemented systems, that decide over which choices are made. This is exactly where the ethical and societal framework comes in. Any preoccupation with new technologies, starting from genetic engineering to AI, needs to be situated in a strong Islamic ethical, legal and cultural framework so as to acquire possible benefits without being overwhelmed by impeding harms. Unfortunately, this is not actually the case.

Transhumanism is neither an epistemic nor an intellectual challenge for the Islamic worldview, but may turn out to be an ideological one in the sense that some of the material forms used to drive its agenda will be proliferated into the Islamic world without an activated network of Islamic culture. As Mobayed puts it; “we are all likely to be affected by it in one way or another”.⁴²

Intellectually, post- or transhumanist visions are based on a number of logical fallacies. First and foremost, transhumanist literature reveals some older underlying problems in Western secular thought, among them the inability to define what constitutes the human. While some still refer to Classical Greek thought to figure it out, others seek the solution to this conundrum in psychology, legal definitions of personhood and human agency, or in science. It is surprisingly difficult to take human DNA as an indicator of humanness, there being no major difference between human and, say, chimpanzee DNA. Albeit some interesting and plausible critiques on transhumanism exist within these frameworks,⁴³ any attempt at self-definition based on human constructs must necessarily go wrong. Many contributions to transhumanism can be distilled into a couple of words, namely, the inability of the human being to proper self-definition. In combination with postmodernist thought, however, even the material reality is supposedly defined by a person’s imaginative powers. All of these attempts are reductionist in their own ways.

Fallacy One: Human Personality Can Be Reduced to Measurable Brain Waves

Reductionism is fortified in the attempt to confine the distinctive human personality to a mere material, measurable reality of the brain. Jackson has raised this issue: “Whether this ‘spiritual’

expression of myself can survive the death of the physical body does become a matter of faith for which I am on less firm ground, but my more modest declaration that what constitutes ‘me’ is a qualia that is not reducible to data seems intelligible and, as such, raises concerns for me that my ‘computer me’ would not be me at all, but a pale and incomplete copy.”⁴⁴

There is a number of questionable aspects in the attempt to locate the personality of a person in measurable brain waves. Not all brain activity may currently be measurable or quantifiable.⁴⁵ The brain may not be the only organ that stores memories, as research on heart transplants and experiences of transplant receivers allude to.⁴⁶ For the time being, it seems no scientist can, with good conscience, claim to know how the human brain or intellect really works. Ascribing the entire process of thinking to the brain may turn out to be too reductive a view after all. How about the role of the senses in communicating sensations to the brain, for instance? The dimensional importance of the human body experience and its limitations for the process of thought and personhood? The indispensability of previous information to initiate the process of thinking? The human experience is shaped by its physical boundaries and the interplay between body, mind and soul. This perspective comes to be completely erased in materialist reductionism.

As Jensen aptly puts it, “Transhumanism, then, does not get beyond human nature, as if it sought some good in which human nature has no share. Rather, transhumanism misconceives human nature. It supposes that human nature is simply disembodied intelligence, which can be transferred from a body to a computer, and which can be elevated in unforeseen ways”.⁴⁷ The material reduction of a human being to quantifiable and measurable data is a product of secular thought, of a worldview without room for the existence of an eternal – not quantifiable – soul.

The Islamic worldview does not subscribe to this reductionism. What makes the human being human from an Islamic point of view are concepts such as being created for a purpose – namely to serve Allah and be His *khalīfah*, (viceregent on earth), being endowed with dignity (*karāmah*; a right to inviolability (*ḥurmah*), responsibility, accountability, a sound mind (*‘aql*), personality (*nafs*) and soul (*rūḥ*).⁴⁸ The eternal soul (*rūḥ*) leaves the body while the human is asleep to return when he wakes up; its leaving the body with no return marks death; only on the Day of Judgment will resurrected body and human soul be reunited. The soul can neither be fully explained with the restrictions of the human mind, nor can it be located in the human body. Contrary to the eternal soul, the *nafs* dies with the person. In the context of transhumanism, both *nafs* and *rūḥ*, the great mysteries of human existence, seem to be reduced to mere perceptions that may be saved to a hard disk.

Fallacy Two: The Limited Material Body Can Be Replaced by Limited Data Carriers and Thereby Overcome Its Material Limitations

This brings us to another very important point of discussion: Robots and artificial intelligence. The idea of creating interfaces between artificial intelligence (AI) and human beings; hybrid creatures between robots and humans (cyborgs), ‘chipping’ newborns so as to enhance; or, in the most radical version; uploading the brain on data carriers. Apart from the ethics of this enterprise which is still in need of discussion; how about the mere feasibility?

Artificial Intelligence (AI) has definitely made astounding progress in the last decades. The hype around it may mainly serve commercialization and surveillance technologies, though.

As of now (anno 2024), there are no self-aware machines that possess an understanding of the world, others and itself. This original understanding of artificial intelligence is far from being materialised. Even theory of mind machines, which is considered to be a more initial form of AI that is able to create representations of the world and has an understanding that other entities exist, are not reality yet. What is available to our knowledge are reactive machines, such as chess computers, and limited memory machines that can interact more with the world around them, such as self-driving cars. These – rather initial – forms of AI already raise a number of ethical and legal concerns in terms of usage and liabilities that definitely need to be taken care of.

Sentience, however, is not to be expected. Any form of AI is a product of programming, algorithms, multiple combinations of zeros and ones. They collect data, writings, ideas, art produced by humans and piece them together with limited ingenuity. Lemoine, the Google engineer who claimed to have detected growing sentience in LaMDA (Language Model for Dialogue Applications)⁴⁹, may have mistaken his very own programming for independent thought. Could this be a reflection of the effects of self-isolation in a world where Alexa and Siri become the only voices to talk to? Or rather a purposefully panned marketing strategy?

AI will always be dependent on and the product of programming – however refined it may be. Programming (algorithms) cannot produce sentience. To formulate more concisely, no sentient AI will ever exist – sentience requires *rūḥ* and *nafs*, and these are for the Creator to bestow. Searle’s Chinese room example⁵⁰ is still a valid metaphor for this technology. AI may appear to be sentient, while it simply parrots figments of its programming, eschewing the programmer’s own thoughts like an echo chamber.

It seems that, despite major advances, experts in the field are less enthusiastic about prospects of joining brain and machine than transhumanists are.⁵¹ The proneness of any application to viruses, data loss, data theft and its effects are not a secret – not to talk about the most fundamental of all limitations – the need for energy. Once the machine is plugged off, discussions on the superiority of AI become futile. The consumerisation of CBI applications may be hyped⁵², but can we really expect more than gadgets?

The idea of gradually ‘augmenting’ human existence through cyborgisation is just as unfeasible. Apart from the technical limitations and the ethicalities of it, there will be a time where human gives way to machine. How many cyborg elements can the human body sensibly sustain? There will be a turning point where the human dies, where the soul leaves the body, where personality is lost, and only the machine remains.

Fallacy Three: Human Life Will Improve through Trans- or Posthumanism

Apart from these rather technical questions, a number of other suppositions remain uninvestigated. Will human life (if you can still call it that) really become better through singularity and cyborgisation? Is it really desirable to be uploaded on data carriers? The transhumanist claim to enable people to lead “the good life” may prove to be an oxymoron. As Habermas critically remarked: “But with the acceleration of social change, the lifespans of these models of the good life have become increasingly shorter”.⁵³ There is no evidence backing the hyperbolic assumption that transgressing physical limitations – even if at all possible – will serve humankind rather than

add up to its harm. As Seyithan rightly remarked, the transhumanist focus on physical aspects of human life is a major shortcoming.⁵⁴

Fallacy Four: Volitional Evolution is Possible and Desirable

Evolution and Islamic views on it deserve more than just a couple of paragraphs. The topic is mentioned as a headline here for the purpose of completing the list. Transhumanists subscribe to the notion of volitional evolution, supposing that the human being is a result of evolution and a “faulty design” that is in need of enhancement so as to overcome its limitations. Post-humans⁵⁵ or neohumans⁵⁶, results of volitional evolution, are future beings “whose basic capacities so radically exceed those of present humans as to be no longer unambiguously human by our current standards”.⁵⁷ This supposition is not in line with the Islamic worldview of the human being created in its best shape.⁵⁸

Possible Dangers and Delusions of Transhumanism

I mentioned beforehand that refuting transhumanism intellectually is not a major challenge. However, the interconnectedness between globalisation, postmodernism, neoliberalism and how it may serve the transhumanist agenda may have unexpected impacts. Transhumanism seems to be an intellectual preoccupation, a happy quest and intellectual merry-go-round of the chosen few. Transhumanists are “first-Worlders”, its main advocates are centered in the USA or Europe. While a majority of people around the world are still struggling for essentials, however, transhumanist decision making that comes under the tenets of globalisation may impact people’s lives globally in a new form of colonisation. Will globalisation finally bring about the liberated “*homo immortalis*”, or just another version of the enslaved human body and soul? Globalisation led to the dissemination of a neoliberal, postmodernist capitalist culture and economic and political order after the downfall of the communist block at the height of the 1980s. It went hand in hand with and was considerably fueled by the technological revolution, more particularly the digital revolution of the late 1980s.

Transhumanism, in its basic tenets of attempting to overcome the corporeal boundaries and life span of human existence, the search for eternal, this-worldly life, is considerably older than this. It has, however, benefitted from globalisation and the technologies spread in its age. The hitherto unforeseen possibilities of genetic engineering and affiliated technologies have definitely contributed to uplifting transhumanist thought. In how far can we say that it benefitted from globalisation? It seems that both globalisation and transhumanism have a shared common ground; materialism and the commodification of humankind. It is no coincidence that the contemporary transhumanist movement has strong supporters in the US American technology hub.

On another note, transhumanism as a life style trend will be subject to marketing. Numerous attempts at creating marketable brain-AI interface gadgets account for this phenomenon. Originally, medical and therapeutic devices were developed to facilitate lives of the disabled (hearing devices, limb replacements, cryonics), these may find further development.⁵⁹ Advances in applications in cursor control, neuroprosthetics and limb rehabilitation, applications in somatosensation, auditory sensation, speech synthesisers and optical prosthetics are reported, however, the use of BCI and AI for cognitive training is still in an early stage, clinical BCI

applications are still limited, and machine learning algorithms that are generated can rarely be predicted and comprehended in the real world.⁶⁰ In addition, questions of cost and availability, human autonomy and the possible exploitation of the collected data by third parties accrue:

“Brain information as digitally stored neural data can also be exploited by others with sufficient computational power to make inferences about our memory, intentions, conscious and unconscious interests, and emotional reactions.”⁶¹

Zhang et al also allude to other dangers of brain-computer interfaces (BCIs) in the form of side effects, such as patients undergoing deep-brain stimulation for Parkinson’s disease developing impulse-control issues or developing hypersexuality.⁶² Though stating that technology and application is in its beginning, Zhang et al are optimistic that “The development of this technology must trigger a revolution in medicine.”⁶³

Neuralink, an American neurotechnology company founded by Elon Musk and based in Fremont, California, has developed implantable brain-computer interfaces. According to their website, the company is currently searching for volunteers with quadriplegia “to participate in a groundbreaking investigational medical device trial for our brain-computer interface”, with the mission to “create a generalized brain interface to restore autonomy to those with unmet medical needs today and unlock human potential tomorrow.”⁶⁴ Musk is but one example of the concentration of immense corporate power used to advance a transhumanist agenda. He is quoted as saying he wants humans to merge with AI “to achieve a symbiosis with artificial intelligence”.⁶⁵

While testing the grounds with quadriplegics may be seen as a humanistically masked precursor to introducing BCIs to the ordinary consumer, the massive concentration of corporate power opens tremendous possibilities, linking people’s brains to their smart devices⁶⁶ and ultimately attempting to control their every move – and thought. Silicon Valley is currently working on a system of artificial general intelligence – an AI system that can perform all cognitive tasks a human can do and more. Leading AI companies such as OpenAI, DeepMind and Anthropic seem to be a tool for the realisation of transhumanist aspirations of tech billionaires. Concentrated hubris that may, indeed, impact humankind. The human’s relationship to technology is not as simplistic – and not as singularly positive- as transhumanists may perceive it. In the words of Alexander Thomas:

“In this way, transhumanism becomes a kind of “techno-anthropocentrism”, in which transhumanists often underestimate the complexity of our relationship with technology. They see it as a controllable, malleable tool that, with the correct logic and scientific rigour, can be turned to any end. In fact, just as technological developments are dependent on and reflective of the environment in which they arise, they in turn feed back into the culture and create new dynamics – often imperceptibly.”⁶⁷

While neoliberalism seems to serve (or facilitate) transhumanist agendas through materialism and commodification, postmodernism with its tenets that every individual is defined as per what “they” assume as identity rather than the biology they have been created in, facilitates

the annihilation of boundaries between man and machine. Rather dystopian applications of AI powered control mechanisms in some countries, such as the Chinese social credit system, may shed light on expectable excesses. Military and intelligence applications of AI and BCIs, and DARPA (Defense Advanced Research Projects) have been discussed in detail – at least what is known of it.⁶⁸

In addition, the theme of self-improvement (which may bluntly morph into self-exploitation) in transhumanism is in line with neoliberalism – Will biohacking be the new yoga? Transhumanist thought and its trajectories cannot be divorced from newest forms of capitalism. Surveillance capitalism as described by Shoshana Zuboff (2019), the widespread collection and commodification of personal data by giant corporations, the steering and conditioning of consumers, sources of data, subjects, to personally engineered consumerism and, also, political thought, is a perfect example of the exploitation of AI for corporate interest. Preparing the ground for the acceptance of more AI applications in people’s lives is also an opening of more markets.

On the other hand, one does not need to subscribe to trans- or posthumanist views of volitional evolution, cyborgisation, the possibility of engineering human immortality on earth, in order to make use of new technologies – for Muslims, however, these need to be compatible with the Islamic worldview and evaluated against its laws and ethical framework.

Some Conclusions

Transhumanism is a reductionist ideology. Reductionist in its confining the personality of the person to the brain, and further reducing the brain to measurable (“collectable”) data; then attempting to transfer the already reduced snippet of the human experience to – in themselves – reductionist data carriers that are anything but autonomous and independent while at the same time promising to liberate humankind from its material boundaries. A masterpiece of the power of marketing strategies and deception.

Transhumanism suggests *Ersatz* solutions for *Ersatz* problems. It somehow manages to ship around the real questions of human existence. What makes a human a human? What makes human life livable? What is the purpose of life on earth – and what happens after death? What is “the good life”? Is longevity for every price desirable? These questions are, curiously, not raised in the discourse. It is somehow taken for granted that longevity is desirable, that death needs to be overcome, that the purpose of life is this-worldly gratification.

Trans- or posthumanist aspirations of extreme longevity, immortality, a superior cyborg race with uploaded human minds will not materialise. Sentient AI will not happen. What is bound to happen, however, is a massive exploitation of the transhumanist agenda for economic, political and military purposes, deceiving people into thinking they need to leave behind their soul and physically intact body to lead “the good life.”

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Ibn Sina's Contributions to Modernity: Integrating Medieval Philosophy, Neurophilosophy, and Educational Reform in Islamic Thought and Civilisation

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Abstract

This study explores the enduring legacy of Ibn Sina, a seminal figure in Islamic medieval philosophy, focusing on his theory of the soul and its implications for modern neurophilosophy, educational reform, and the renewal of Islamic thought and civilisation. By bridging the intellectual heritage of Ibn Sina with contemporary discussions in neurophilosophy, this paper highlights his contributions to understanding the nature of consciousness, perception, and the human mind. Furthermore, it examines how Ibn Sina's insights can inform modern educational practices, advocating for an integration of classical wisdom and scientific advancements within the curriculum of Islamic studies. This integration not only pays homage to the rich intellectual tradition of Islamic civilisation but also fosters a dialogue between the medieval and the modern, contributing to the ongoing process of renewal and reform in Islamic thought. By applying Ibn Sina's philosophical principles to contemporary challenges in education and society, this research underscores the potential for medieval Islamic philosophy to contribute to modernity, offering innovative pathways for navigating the complexities of the 21st century.

Keywords: Ibn Sina, Neurophilosophy, Educational Reform, Islamic Thought, Modernity.

Introduction

Ibn Sīnā stands as a monumental figure in the annals of Islamic philosophy and medicine, whose intellectual legacy has profoundly influenced both Islamic and Western traditions. Renowned for his ability to synthesise Greek philosophy with Islamic thought, particularly in his works such as *Kitāb al-Shifā'* (The Book of Healing)¹ and *al-Ishārāt wa al-Tanbīhāt* (The Book of Pointers and Reminders)², Ibn Sīnā advanced a comprehensive metaphysical system that became a cornerstone for medieval and later scholastic philosophy. His magnum opus, *al-Qānūn fī al-Tibb* (The Canon of Medicine)³, revolutionised medical science, establishing principles⁴ that remained authoritative in both the Islamic world and Europe well into the modern era. By integrating various disciplines, including early neurophilosophy⁵ and ethics, he not only transformed the medieval intellectual landscape but also laid the groundwork for enduring reforms in philosophy, medicine, and education.⁶ His works bridged the ancient and modern worlds, shaping the trajectory of scientific and philosophical thought across cultures and centuries.⁷

Building upon the intellectual legacy of Ibn Sīnā is essential for reforming Islamic thought and civilisation, as his work exemplifies the successful integration of reason, science, and

spirituality—a synthesis that he masterfully achieved in his contributions to philosophy, medicine, and education. By revisiting his methodologies, particularly his ability to reconcile philosophical inquiry with religious principles, modern scholars and educators can find a balanced framework for fostering intellectual growth while remaining rooted in Islamic values. His holistic approach to knowledge, as demonstrated in his *al-Qānūn fī al-Tibb* and philosophical treatises⁸, offers valuable insights into how Islamic civilisation can advance scientifically and philosophically without compromising its foundational beliefs. This synthesis is particularly relevant today as the Muslim world seeks to engage with modernity⁹ while preserving its rich intellectual heritage. Reinvigorating Islamic thought with the principles laid out by Ibn Sīnā could lead to a more dynamic and resilient civilisation capable of contributing meaningfully to global discourse.¹⁰

Relevance to Modern Discourses

The relevance of Ibn Sina's work to modern intellectual discourses is profound. His exploration of the mind-body connection, particularly his concept of the "floating man," has been recognised as an early precursor to modern theories of self-awareness and consciousness.¹¹ This thought experiment, where a person suspended in space without sensory input becomes aware of their own existence, is a powerful illustration of the innate human capacity for self-awareness—a concept that remains central in contemporary discussions of consciousness and cognitive science.¹²

Moreover, Ibn Sina's theory of the soul is not merely a metaphysical construct but a foundational element that underpins his entire philosophical system, influencing his views on ethics, psychology, and even educational philosophy.¹³ The significance of this theory lies in its ability to bridge the gap between the material and immaterial, offering a holistic understanding of human existence that integrates both body and soul.¹⁴ In the modern context, Ibn Sina's insights into the nature of consciousness and self-awareness provide a valuable framework for addressing contemporary issues in neurophilosophy¹⁵ and cognitive science. His emphasis on the soul's capacity for intellectual and spiritual growth underscores the importance of nurturing both the rational and moral faculties in education, advocating for a comprehensive approach that prepares individuals not just for technical proficiency but for a life of ethical conduct and intellectual rigor.¹⁶ This makes Ibn Sina's theory of the soul a critical touchstone for ongoing discussions in both philosophy and education, offering timeless insights that continue to resonate with and inform modern thought.¹⁷

Ibn Sina's educational philosophy, which emphasised the systematic acquisition of knowledge and the integration of rational inquiry with religious understanding, provides a valuable framework for modern educational reform. His approach to education, which balanced the sciences with metaphysical inquiry, is particularly relevant in today's context, where there is a growing recognition of the need to integrate classical wisdom with scientific advancements in curricula.¹⁸ By applying Ibn Sina's insights to contemporary educational practices, there is potential to foster a more holistic and integrated approach to learning that respects both tradition and innovation.¹⁹

The Dialogue Between Medieval and Modern Thought

The engagement between medieval Islamic thought and modern intellectual traditions is not merely a retrospective exercise; it is an essential endeavour for the renewal of Islamic civilisation in the 21st century. Ibn Sina's work exemplifies this bridge, showing that medieval Islamic philosophy can offer valuable insights into contemporary issues. His emphasis on the compatibility of reason and faith, alongside his systematic approach to knowledge, serves as a model for addressing the complexities of modern life through the lens of Islamic tradition.²⁰

Ibn Sina's philosophy, rooted in a synthesis of Aristotelian logic²¹ and Islamic philosophy²², demonstrates how ancient wisdom can inform modern debates in ethics, education, and governance. This philosophical synthesis is not only historically significant but also offers a robust framework for addressing the moral and intellectual challenges of the present. Scholars like Seyyed Hossein Nasr have argued that revisiting Ibn Sina's philosophical principles is crucial for addressing contemporary challenges, particularly in fields like education, where the integration of rational inquiry and spiritual understanding is increasingly recognised as essential.²³

In his work *Islamic Life and Thought*, Nasr explores how Islamic intellectual traditions, including those of Ibn Sina, provide essential insights into maintaining a balance between reason and spirituality. He emphasises that Ibn Sina's approach to integrating science, philosophy, and theology remains relevant for contemporary educational systems that often struggle to reconcile technical expertise with ethical and spiritual dimensions.²⁴ Moreover, in *The Need for a Sacred Science*, Nasr highlights the enduring significance of Ibn Sina's metaphysical framework, which supports the development of a worldview that acknowledges both the material and the spiritual aspects of existence.²⁵ This perspective is particularly relevant in modern governance and ethics, where there is a need for a holistic approach that addresses not only the physical well-being but also the moral and spiritual needs of individuals and communities.

In the context of modernity, engaging with Ibn Sina's work allows scholars and educators to draw from the rich intellectual heritage of Islamic civilisation while responding to the demands of the present. This engagement is not a mere academic exercise but a vital process for the ongoing renewal and reform of Islamic thought. By integrating the insights of medieval Islamic philosophers like Ibn Sina into contemporary discourse, we honour their legacy and contribute to a dynamic and resilient civilisation capable of meaningful contributions to global discourse.

Ibn Sina's Theory of the Soul

Foundations of Ibn Sina's Philosophical Thought

Ibn Sina's philosophy, particularly his theory of the soul, is grounded in a synthesis of Islamic theological principles and the philosophical traditions of the Greeks, notably Aristotle and Plato. This synthesis is evident in his major works, *Kitāb al-Shifā'* (The Book of Healing)²⁶ and *al-Qānūn fī al-Tibb* (The Canon of Medicine)²⁷, where he elaborates on the nature of the soul, its faculties, and its connection to the body. Ibn Sina posited that the soul is a substance, distinct from the body, yet intimately connected to it, which allows for the operation of faculties such as perception, imagination, and intellect.²⁸

In his metaphysical framework, Ibn Sina categorised the soul into three primary levels: the vegetative soul, the animal soul, and the rational soul, with the latter being unique to humans.

This tripartite division reflects his Aristotelian influences, but Ibn Sina further developed these ideas within an Islamic context, emphasising the soul's immortality and its journey towards intellectual and spiritual perfection.²⁹ Arif notes that Ibn Sina innovated upon Aristotle by placing greater emphasis on the role of intuition (*hads*) as a source of immediate knowledge.³⁰ Unlike Aristotle, who focused primarily on deductive reasoning, Ibn Sina believed that intuition allowed for the direct grasping of universal truths without the intermediary of logical reasoning, thereby expanding the epistemological tools available in his philosophical system.

The Soul and Consciousness

Ibn Sina's theory of the soul extends into a profound analysis of consciousness, particularly through his famous 'floating man' thought experiment. In this thought experiment, Ibn Sina imagines a person suspended in the air, deprived of all sensory input, yet still aware of their own existence.³¹ This scenario illustrates the concept of self-awareness independent of the body, suggesting that consciousness is a fundamental property of the soul itself, rather than a mere byproduct of physical processes.³² This early exploration of consciousness aligns closely with contemporary discussions in neurophilosophy, where the nature and origins of consciousness remain central debates.

Ibn Sina's work on consciousness also delves into the relationship between the soul and the intellect. He argued that the human intellect has the potential to comprehend universal truths, a process that involves the soul's ascension from sensory knowledge to intellectual understanding.³³ This ascent mirrors the Neoplatonic influence in his thought, particularly the idea that the soul can attain a higher state of being through the acquisition of knowledge and wisdom. In this context, Ibn Sina's theory of the soul not only addresses the nature of consciousness but also its development and perfection through intellectual and spiritual growth.

Comparative Analysis with Modern Neurophilosophy

Ibn Sina's insights into the nature of the soul and consciousness have striking parallels with modern neurophilosophical discussions. His notion of the soul as an immaterial substance that is capable of self-awareness resonates with contemporary debates on the mind-body problem³⁴, particularly the question of how consciousness arises from or interacts with physical processes in the brain.³⁵ Modern neurophilosophy often grapples with these issues, exploring the implications of neuroscientific findings for our understanding of the mind and consciousness.

Furthermore, Ibn Sina's concept of the rational soul, which he believed could attain knowledge of universals and abstract truths, parallels modern discussions about the nature of intellectual cognition and its relationship to physical brain states.³⁶ Smith further elucidates this connection by exploring how classical philosophical ideas, particularly those of Ibn Sina, have influenced contemporary neuroscience. Smith argues that Ibn Sina's notion of the rational soul offers a foundational perspective that aligns with current understanding in neurophilosophy, particularly regarding the processes through which abstract reasoning and universal knowledge are cognitively realised and linked to neurological functions.³⁷

While modern neurophilosophy often approaches these questions from a materialist perspective, Ibn Sina's framework provides a nuanced counterpoint. Although he acknowledges

a distinction between the immaterial soul and the physical body, he also emphasises their interdependence, arguing that cognition and consciousness arise from the unity of these elements rather than from their strict separation.³⁸ By comparing Ibn Sina's theories with contemporary neurophilosophical approaches, scholars can gain deeper insights into the enduring questions about the mind, consciousness, and the nature of human knowledge.

In addition, Ibn Sina's emphasis on *hads* (intuition) as a means of direct knowledge acquisition³⁹ offers an early model of non-deductive reasoning that resonates with modern explorations of intuitive cognition⁴⁰. His concept of the *Active Intellect* as a guiding principle in intellectual cognition⁴¹ predates and informs contemporary discussions on how the brain processes abstract reasoning and universal truths⁴². This integration of philosophical reasoning with early cognitive theories showcases how Ibn Sina's thought remains relevant and provides valuable perspectives in ongoing neurophilosophical debates.⁴³

Educational Reform Inspired by Ibn Sina

Rationale for Integrating Neurophilosophy with Educational Reform

In exploring Ibn Sina's educational philosophy, it becomes essential to consider the foundational elements of his approach, particularly his insights into the nature of the soul, intellect, and consciousness. Understanding these elements is crucial not only for their historical significance but also for their practical application in modern educational settings.⁴⁴ By integrating neurophilosophy, which investigates the connections between brain processes, consciousness, and intellectual functions, we can gain deeper insights into how education can be tailored to nurture both the cognitive and moral development of individuals.

Neurophilosophy offers contemporary perspectives on how the brain processes abstract reasoning and universal truths—key areas that Ibn Sina also emphasised through his concept of the *Active Intellect*. However, while neurophilosophy primarily focuses on the brain and where cognitive functions are situated⁴⁵, Ibn Sina's philosophy presents a more nuanced view. He posits that the soul operates through two forms of intellect: one that functions with the body, facilitating basic cognitive processes, known as the *Material* or *Potential Intellect*, and another, the *Acquired Intellect*, which, while interacting with the body, elevates the soul toward the divine. This higher intellect progresses through various stages, with the *Active Intellect* being the highest phase, serving as an intermediary that connects the human intellect with the divine, ultimately guiding the soul towards intellectual and spiritual perfection.⁴⁶ By bridging these classical ideas with modern neuroscience, we can develop educational methods that align with the natural workings of the mind, fostering intellectual growth that is both scientifically informed and philosophically grounded. This integration underscores the relevance of Ibn Sina's holistic approach, demonstrating that a deep understanding of cognitive processes is vital for designing educational systems that nurture well-rounded, ethically sound individuals.

Ibn Sina's Educational Philosophy and Integration with Modern Education

Ibn Sina's approach to education was holistic, integrating rational inquiry with religious understanding. He believed that education should nurture both the intellectual and moral faculties of individuals, preparing them for a life of ethical conduct and intellectual rigor.⁴⁷ His

educational philosophy was deeply rooted in the Islamic tradition but also incorporated elements from Greek philosophy, particularly in the sciences and logic. In his works, particularly *Kitab al-Shifa*, he emphasised the importance of a broad curriculum that included not only the sciences but also metaphysics, ethics, and medicine.

Ibn Sina proposed that education should begin with the basics of language and logic, progressing towards more complex subjects such as mathematics, natural sciences, and metaphysics. His pedagogical methods were designed to cultivate critical thinking and independent reasoning, encouraging students to explore the natural world and understand the underlying principles of existence. He also advocated for the study of ethics and the development of virtuous character, which he believed were essential components of a well-rounded education.⁴⁸ Moreover, his emphasis on intuition (*hads*) as a source of knowledge provides a unique perspective on how to approach learning in a way that incorporates both rational and intuitive understanding.⁴⁹

The relevance of Ibn Sina's educational philosophy to modern educational reform lies in its emphasis on the integration of classical wisdom with contemporary knowledge. In today's context, there is a growing recognition of the need to balance scientific advancements with ethical and philosophical inquiry, creating a more holistic approach to education. Ibn Sina's model provides a framework for this integration, demonstrating how classical Islamic scholarship can be harmonised with modern educational practices.⁵⁰

Curriculum Development in Islamic Studies

Ibn Sina's ideas are particularly relevant for curriculum development in Islamic studies, where there is often a tension between traditional religious education and the demands of modern scientific inquiry.⁵¹ By drawing on Ibn Sina's educational philosophy, curriculum designers can create programmes that respect the rich intellectual traditions of Islamic scholarship while also addressing contemporary educational needs.⁵² This involves integrating classical texts and teachings with modern subjects such as science, technology, and ethics, ensuring that students are equipped to navigate the complexities of the modern world.

Practical applications of Ibn Sina's philosophy in curriculum development might include the incorporation of courses on logic, ethics, and natural sciences alongside traditional religious studies.⁵³ Additionally, his emphasis on the development of critical thinking and independent reasoning skills can inform teaching methods that encourage students to engage with both classical and contemporary sources critically. This approach not only enriches the educational experience but also fosters a deeper understanding of the interconnections between different fields of knowledge.⁵⁴

Renewal of Islamic Thought and Civilisation

Ibn Sina's Influence on Islamic Civilisation

Ibn Sina's contributions extend beyond philosophy and medicine; his work has profoundly influenced the development of Islamic thought and civilisation. His integration of Greek philosophy with Islamic principles created a foundation for a rationalist tradition in Islamic scholarship, which emphasised the compatibility of reason and faith. This intellectual framework

contributed to the flourishing of the Islamic Golden Age, where scholars engaged deeply with both religious and secular sciences.⁵⁵ Ibn Sina's works, particularly his metaphysical explorations, became central to the curriculum in Islamic educational institutions, influencing subsequent scholars such as Al-Ghazali and Ibn Rushd.⁵⁶

His influence is evident in the establishment of *madrasas*, where his works were studied alongside the Qur'an and Hadith. These institutions became centres of learning, promoting a comprehensive education that included theology, philosophy, science, and medicine.⁵⁷ Ibn Sina's emphasis on the pursuit of knowledge and understanding the natural world as a means to comprehend divine wisdom resonated deeply within Islamic educational practices, fostering a culture of intellectual inquiry that persisted for centuries.⁵⁸

Applying Ibn Sina's Principles to Contemporary Challenges

Ibn Sina's philosophical principles offer innovative pathways for addressing contemporary challenges in education, ethics, and social governance. His holistic approach to knowledge, which encompasses both the empirical and the metaphysical, can guide the development of educational curricula that prepare students to navigate the complexities of modern life while staying rooted in Islamic values. Furthermore, his views on the soul and consciousness provide a framework for engaging with modern neurophilosophical debates, particularly those concerning the nature of self and identity in an increasingly secular world.

In the realm of social governance, Ibn Sina's ideas on the ethical responsibilities of rulers and the importance of justice and wisdom in leadership can inform contemporary discussions on governance in Muslim-majority countries. His emphasis on the integration of ethical principles into governance resonates with the works of scholars who highlight the need for moral integrity and wisdom in leadership roles. For example, Al-Ghazali's *Nasihat al-Muluk* (Counsel for Kings) emphasises the ethical duties of rulers, while Ibn Khaldun's *Muqaddimah* explores the role of justice as the foundation of leadership.⁵⁹ These works, alongside Ibn Sina's contributions, offer a comprehensive framework for understanding the moral obligations of those in power and the necessity of wisdom in decision-making, offering a timeless blueprint for moral leadership that transcends historical and cultural boundaries. For example, his insistence on the integration of ethical principles with practical governance could be applied to current efforts to combat corruption and ensure justice in public administration. Furthermore, his advocacy for wisdom (*hikmah*) in decision-making is particularly relevant today, where leaders are increasingly called upon to balance the demands of economic progress with the ethical and social well-being of their communities.⁶⁰

Moreover, Ibn Sina's approach to integrating empirical knowledge with ethical and spiritual wisdom can be applied to contemporary challenges in public health and environmental stewardship. In today's globalised world, where issues such as climate change, pandemics, and resource management demand coordinated and ethical responses, Ibn Sina's principles can offer valuable insights. His emphasis on the interconnectedness of all aspects of existence—physical, spiritual, and intellectual—suggests that modern challenges cannot be adequately addressed through purely technical solutions but require a holistic approach that considers the ethical implications of actions and policies. This perspective aligns with the growing emphasis on

sustainability and ethical responsibility in global governance, advocating for a model of development that respects both the natural environment and the moral duties we owe to future generations. As Bakar emphasises in *Environmental Wisdom for Planet Earth: The Islamic Heritage*, the Islamic tradition provides a framework for understanding the profound ethical and spiritual responsibilities humans have towards the environment, which can guide contemporary environmental policies.⁶¹ Furthermore, the inclusion of SDG 18—*Spiritual and Moral Development*—proposed by Abdelaziz Berghout and Khaliq Ahmad, underscores the need for a spiritual and ethical dimension in sustainable development goals, ensuring that development is not just economically and environmentally sustainable but also spiritually and morally sound.⁶² By drawing on Ibn Sina’s wisdom, contemporary leaders and policymakers can develop strategies that not only address immediate needs but also promote long-term well-being and justice for all.

The Role of Ibn Sina’s Legacy in the 21st Century

The Continuing Relevance of Ibn Sina

Ibn Sina’s intellectual legacy continues to resonate in the 21st century, particularly in the fields of philosophy, medicine, and education. His comprehensive approach to knowledge, which integrates empirical investigation with metaphysical inquiry, offers a valuable model for contemporary scholars who seek to balance scientific advancements with ethical considerations.⁶³ In a world increasingly dominated by technology and materialism, Ibn Sina’s emphasis on the spiritual and ethical dimensions of human existence serves as a crucial reminder of the need to maintain a holistic approach to knowledge and life.

In the realm of medicine, Ibn Sina’s *Canon of Medicine* remains a foundational text, influencing medical practice and education in both the East and West. His methods of observation, experimentation, and logical reasoning have been integrated into modern medical curricula, demonstrating the timelessness of his contributions. Moreover, his holistic view of health, which considers the physical, mental, and spiritual well-being of individuals⁶⁴, aligns with contemporary trends in integrative and holistic medicine, making his work increasingly relevant in today’s healthcare practices.

Innovative Pathways for the Future

Building on Ibn Sina’s legacy, there are numerous opportunities for innovation in both educational and intellectual pursuits. One key area is the integration of his philosophical principles into modern educational systems, particularly in Islamic institutions. By developing curricula that draw on his approach to knowledge—one that values intuition alongside empirical evidence—educators can foster a more balanced and comprehensive learning environment.⁶⁵

Another area for innovation is in the application of Ibn Sina’s ethical and philosophical insights to contemporary challenges in bioethics, environmental ethics, and social justice. His emphasis on the moral responsibilities of individuals, particularly those in leadership positions, can inform current debates on ethical governance and sustainable development. By revisiting and adapting Ibn Sina’s teachings, modern scholars and practitioners can develop new frameworks that address the complexities of today’s global challenges.⁶⁶

The Potential for Islamic Philosophy to Contribute to Modernity

Ibn Sina's work provides a strong foundation for Islamic philosophy to engage meaningfully with modernity. His rationalist approach, coupled with his deep commitment to ethical and spiritual values, offers a model for how Islamic philosophy can contribute to contemporary discourses in philosophy, science, and ethics.⁶⁷ By embracing the intellectual rigor and moral clarity of Ibn Sina's philosophy, modern Islamic scholars can play a pivotal role in shaping global conversations about the nature of knowledge, the purpose of education, and the role of ethics in public life.

This potential is particularly evident in the growing field of Islamic bioethics, where Ibn Sina's integration of medical knowledge with ethical principles provides a valuable resource for addressing complex moral issues in medicine.⁶⁸ Similarly, his insights into the nature of the soul and consciousness offer a unique perspective in the ongoing debates about artificial intelligence, consciousness, and the ethics of emerging technologies.⁶⁹ Recent scholarly discussions have highlighted the importance of philosophical frameworks in addressing the ethical implications of AI, emphasizing how these technologies should align with human values and moral reasoning.⁷⁰

Conclusion

This study has explored the enduring legacy of Ibn Sina and its relevance to modern intellectual and educational contexts. By analysing his contributions to medieval philosophy, neurophilosophy, and educational reform, we have demonstrated how his work continues to inform and enrich contemporary discussions. Ibn Sina's innovative approach to knowledge—integrating reason, faith, and intuition—offers valuable insights that remain applicable in addressing modern challenges in various fields, from education to ethics. Looking forward, Ibn Sina's contributions have the potential to shape future developments in both Islamic and global contexts. His emphasis on the ethical dimensions of knowledge and leadership provides a model for responsible governance and moral education. As the world grapples with complex issues such as technological advancements, environmental sustainability, and social justice, Ibn Sina's philosophy offers a timeless blueprint for navigating these challenges with wisdom and integrity. While this study has highlighted several key aspects of Ibn Sina's legacy, there is still much to explore. Future research could delve deeper into the application of his principles in specific contemporary contexts, such as the role of Islamic philosophy in modern science or the integration of his educational methods in global curricula. Moreover, comparative studies between Ibn Sina's work and other philosophical traditions could further illuminate the universality and relevance of his ideas in today's interconnected world.

References

¹ See: Ibn Sina, *Kitāb al-Shifā'*, (Cairo: Al-Matba'a al-Amiriyya, 1952); Ibn Sina, *The Metaphysics of The Healing (al-Shifā')*, Translated by Michael E. Marmura. (Provo, UT: Brigham Young University Press, 2005); Ibn Sina, *The Physics of The Healing (al-Shifā')*, Translated by Jon McGinnis, (Provo, UT: Brigham Young University Press, 2009).

² See: Ibn Sina, *al-Ishārāt wa al-Tanbīhāt*, Edited by Sulāiman Dunya, (Cairo: Dar al-Ma'arif, 1957); Ibn Sina, *Remarks and Admonitions: Logic, Part One of al-Ishārāt wa al-Tanbīhāt*, Annotated Translation by Shams C. Inati, (Toronto: Pontifical Institute of Mediaeval Studies, 1984); Ibn Sina, *Remarks and Admonitions: Physics and Metaphysics, Part Two and Three of al-Ishārāt wa al-Tanbīhāt*, Annotated

Translation by Shams C. Inati, (Toronto: Pontifical Institute of Mediaeval Studies, 2014).

³ See: Ibn Sina, *al-Qānūn fī al-Tibb*, (Cairo: Al-Matba'a al-Amiriyya, 1877); Ibn Sina, *The Canon of Medicine (al-Qānūn fī al-Tibb)*, Translated by O. Cameron Gruner, (London: Luzac & Co., 1930); Ibn Sina, *Avicenna's Medicine: A New Translation of the 11th-Century Canon with Practical Applications for Integrative Health Care*, Translated by Mones Abu-Asab, Hakima Amri and Laleh Bakhtiar, (Vermont: Healing Arts Press, 2013).

⁴ 1) **The Four Humors Theory:** Ibn Sina expanded on the ancient Greek theory of the four humors (blood, phlegm, yellow bile, and black bile), integrating it into his medical philosophy. He provided detailed descriptions of how imbalances in these humors could lead to disease and emphasised the importance of balancing them for maintaining health. This theory became a cornerstone of medieval medical practice in both the Islamic world and Europe (See: Ibn Sina, *al-Qānūn fī al-Tibb*, Book 1, Section 3; Bakhtiar, L., "The Canon of Medicine (*al-Qānūn fī al-Tibb*): Principles of the Humoral Theory and Its Influence on Modern Medicine", *Journal of the Islamic Medical Association of North America*, 43(3), (2011), pp. 133-141. doi:10.5915/43-3-9082);

2) **Comprehensive Pharmacology:** In *al-Qānūn fī al-Tibb*, Ibn Sina compiled an extensive list of medicinal substances, describing their properties, effects, and uses. His work in pharmacology, including the preparation and classification of drugs, was highly influential and remained a reference for centuries (See: Ibn Sina, *al-Qānūn fī al-Tibb*, Book 2, Chapter 1; Rahman, S. Z., Shah, J. U., & Rahman, K., "Avicenna's Contributions to the Field of Pharmacology", *Journal of Ayurveda and Integrative Medicine*, 29:1, (2008) pp. 75-80. doi:10.4103/0257-7941.48500); 3) **Clinical Diagnosis and Treatment:** Ibn Sina emphasised the importance of clinical observation and diagnosis, advocating for a systematic approach to patient care. He described symptoms of various diseases, methods of diagnosis, and appropriate treatments, including dietary regulations, pharmacological remedies, and surgical interventions. (See: Ibn Sina, *al-Qānūn fī al-Tibb*, Book 3, Chapter 4; Bos, G., "Ibn Sina's Canon of Medicine: Some Remarks Concerning Its Influence on the History of Medicine", *Medical History*, 50(4), (2006), pp. 457-478. doi:10.1017/S0025727300001419);

4) **Contagion and Quarantine:** Ibn Sina discussed the concept of contagion in diseases and the importance of quarantine to prevent the spread of infectious illnesses. His insights prefigured modern practices in public health and epidemiology (See: Ibn Sina, *al-Qānūn fī al-Tibb*, Book 4, Chapter 3; Dhanani, A. H., & Khoja, S., "The Concept of Contagion and Quarantine in the Canon of Medicine by Ibn Sina", *Journal of Infection and Public Health*, 7:4, (2014), pp. 272-276. doi:10.1016/j.jiph.2014.04.002);

5) **Anatomy and Physiology:** Although largely based on Galen's work, Ibn Sina's *al-Qānūn fī al-Tibb* included his own observations on anatomy and physiology, particularly in relation to the circulatory and nervous systems. His detailed descriptions helped shape the understanding of human anatomy in the Islamic world and Europe (See: Ibn Sina, *al-Qānūn fī al-Tibb*, Book 5, Chapter 1; Savage-Smith, E., "The Contribution of Ibn Sina to the Understanding of Human Anatomy", *The Anatomical Record*, 294:6, (2011) pp. 921-928. doi:10.1002/ar.21393).

⁵ "Early neurophilosophy" in this context refers to the foundational ideas in the philosophy of mind concerning the brain, consciousness, and mental functions. Though a modern term, it retrospectively applies to Ibn Sina's exploration of the mind-body problem, consciousness, and the brain's role in perception and cognition, anticipating concepts central to contemporary neurophilosophy.

⁶ Black, D. L., "Avicenna on Self-Awareness and Knowing That One Knows", *Topoi*, 32:2, (2013), pp. 199-213. doi:10.1007/s11245-012-9127-2.

⁷ Gutas, D., *Avicenna and the Aristotelian Tradition: Second Edition, Expanded and Updated*, (Leiden: Brill, 2014), pp. 135-140; McGinnis, J., *Avicenna*, (Oxford: Oxford University Press, 2010), pp. 75-80.

⁸ See: Ibn Sina, *Dānīshnāmeḥ-yi 'Alā'ī*, Edited by M. Minovi and M. Mohaqqueq, (Tehran: *Sherkat-i Sahami-i Chap*, 1952) – On metaphysics and logic; Ibn Sina, "*Risālah-yi 'Ishāq*", In *Majmū'a-yi Rasā'il-i Ibn Sīnā*, (Tehran: Anjuman-i Asar-i Milli, 1984) – On knowledge and philosophy; Ibn Sina, *Risālah-yi Nafs*, Edited by Mohammad Mohaqqueq, (Tehran: Iranian Institute of Philosophy, 1980) – On the nature of the soul and its relation to knowledge and intellectual development.

⁹ In another note, with regards to the author's opinion, "modernity" is often equated with the concept of civilisation in contemporary discourse. It reflects a shift in the priorities and definitions of what constitutes civilisation. Modernity focuses more on material progress and technological development, while the earlier understanding of civilisation was more comprehensive, including both material and non-material dimensions such as ethical and spiritual value. Thus, in the time of Ibn Sina, civilisation was not compartmentalised into separate disciplines; instead, it encompassed an integrated approach to knowledge that included physics, metaphysics, nature, and the soul or spiritual matters. This holistic view contrasts with the dichotomous nature of modernity, where there is a distinct separation between scientific knowledge and spiritual or metaphysical inquiry. This division, while enhancing technical and material progress, risks marginalising the ethical and spiritual dimensions that were integral to earlier civilisations.

¹⁰ Nasr, S. H., *Islamic Philosophy from Its Origin to the Present: Philosophy in the Land of Prophecy*, Albany, (NY: State University of New York Press, 2006), pp. 251-256; Leaman, O., *Islamic Philosophy: An Introduction*, (Cambridge: Polity Press, 2013), pp. 122-126.

¹¹ Ibn Sina, *Avicenna's Psychology: An English Translation of Kitāb al-Najāt, Book II, Chapter VI with Historical-Philosophical Notes and Textual Improvements on the Cairo Edition*, Translated by Fazlur Rahman, (Oxford: Oxford University Press, 1952), pp. 33-35; Adamson, P., *The Arabic Plotinus: A Study of the 'Theology of Aristotle' and Related Texts*, (Duckworth:2005), pp. 120-125; Black, D. L., "Avicenna on Self-Awareness and Knowing that One Knows", (2008), *Topoi*, 29(2), pp. 63-73. <https://doi.org/10.1007/s11245-008-9045-2>.

¹² McGinnis, J., *Avicenna*, pp. 56-60; Marmura, M. E., "Avicenna's 'Flying Man' in Context", *Monist*, 69:3, (2005), pp. 383-395. doi:10.5840/monist19696322; Hasse, D. N., *Avicenna's 'De Anima' in the Latin West: The Formation of a Peripatetic Philosophy of the Soul 1160-1300*, (London: The Warburg Institute, University of London, 2000), pp. 45-50. See: Damasio, A. R., *The Feeling of What Happens: Body and Emotion in the Making of Consciousness*, (New York: Harcourt Brace:1999); Metzinger, T., *Being No One: The Self-Model Theory of Subjectivity*, (Cambridge, MA: MIT Press: 2003); Gallagher, S., & Zahavi, D., *The Phenomenological Mind: An Introduction to Philosophy of Mind and Cognitive Science*, (London: Routledge, 2008); Varela, F. J., Thompson, E., & Rosch, E., *The Embodied Mind: Cognitive Science and Human Experience*, (Cambridge, MA: MIT Press; 1991); Tononi, G., An Information Integration Theory of Consciousness. *BMC Neuroscience*, 5:1, (2004), p. 42, doi:10.1186/1471-2202-5-42 - On cognitive science that discuss concepts related to self-awareness and consciousness, which can complement the discussion of Ibn Sina's "floating man" thought experiment.

¹³ Gutas, D., *Avicenna and the Aristotelian Tradition: Introduction to Reading Avicenna's Philosophical Works*, (Leiden: Brill. 2001), pp. 45-50; McGinnis, J., *Avicenna*, pp. 75-80.

¹⁴ Nasr, S. H., *Islamic Philosophy from Its Origin to the Present*, pp. 98-102; Adamson, P., *The Arabic Plotinus*, pp. 120-125.

¹⁵ See: Azadpur, M., *Analytic Philosophy and Avicenna: Knowing the Unknown*, (New York: Routledge, 2020) - On epistemology and contemporary analytic philosophy; Black, D. L., "Varieties of Consciousness in Classical Arabic Thought: Avicenna, Averroes, and the *Mutakallimūn*", *British Journal for the History of Philosophy*, (2023), pp. 1-22. doi: 10.1080/09608788.2023.2201615. - On Ibn Sina's forms of consciousness and the philosophy of mind; al-Kindi, Ahmad, "Ibn Sina wa al-Nazariyya al-Nafsiyya: Bayna al-Falsafa wa al-'Ulūm al-Mu'āshira" [Ibn Sina and the Psychological Theory: Between Philosophy and Contemporary Sciences], *Majallat al-Dirasat al-Islamiyya* [Journal of Islamic Studies], 12:3, (2020); al-Hussein, Fatima, "Ta'ammulāt fi Falsafat al-Nafs 'inda Ibn Sina wa Ta'thūruhā 'alā al-Fikr al-Falsafi al-Ḥadīthi" [Reflections on the Philosophy of the Soul in Avicenna and Its Impact on Modern Philosophical Thought], *Majallat al-Falsafa al-Islamiyya* [Journal of Islamic Philosophy], 8:1, (2019); Rohani, Seyed Ali, "Tahlil Mathūmā-yi Nafs wa Agāhī dar Āthār-i Ibn Sina: Rūykard-i Falsafi-Ravānshinakhī" [Conceptual Analysis of the Soul and Consciousness in the Works of Avicenna: A Philosophical-Psychological Approach], *Faslname-yi Falsafeh-yi Islāmī* [Islamic Philosophy Quarterly], 14:2, (2018); Mansoori, Reza, "Barrasi-yi Ta'thūr-i Āmūzash-hā-yi Ibn Sina bar Mabāhith-i Falsafi-'Ilmī-yi Nawīn" [Examining the Impact of Avicenna's Teachings on Modern Philosophical-Scientific Discussions], *Nashriyeh-yi Hikmat wa Falsafeh* [Journal of Wisdom and Philosophy], 10:3, (2020).

¹⁶ Nasr, S. H., *Islamic Philosophy from Its Origin to the Present*, pp. 98-102; Black, D. L., "Varieties of Consciousness in Classical Arabic Thought: Avicenna, Averroes, and the Mutakallimūn", *British Journal for the History of Philosophy*. (Forthcoming); Norman, N.A., "Ibn Sina's Theory of the Soul: A Taxonomy of Islamic Education." *Islamic Civilisational Renewal (ICR) Journal*, 12:2, (2021), pp. 275-289. <https://doi.org/10.52282/icr.v12i2.867>.

¹⁷ Wisnovsky, Robert, *Avicenna's Metaphysics in Context*. Ithaca, (NY: Cornell University Press, 2003), pp.45-50; Leaman, Oliver, *Islamic Philosophy: An Introduction*. (Cambridge: Polity Press, 2009),122-126. (See: Norman, N.A., Ruhullah, M.E., "Exploring the Ethical Dimensions of Fiqh: The Role of the Soul in Achieving Maqāṣid al-Sharī'ah", *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilisation*, 26:2, (2024), pp. 123-145 – On Ibn Sina's ideas on the soul with contemporary Islamic jurisprudence and ethics.)

¹⁸ Gutas, D., *Avicenna and the Aristotelian Tradition*, pp. 45-52.

¹⁹ Norman, N.A., "Ibn Sina's Theory of the Soul", pp. 275-289; Saihu, Made, Supriyadi, A., Darwis, H., and Hariyadi, M., "Study of Ibn Sina's Educational Thought and Its Contextualization in the Contemporary Era", *Pegem Journal of Education and Instruction*, (2024), <https://eric.ed.gov/?id=EJ1431986> ; Embong, Rahimah, "Educational Views of Ibnu Sina", *al-Irsyad: Journal of Islamic and Contemporary Issues*, 2:1, (2017), pp. 45-56, <https://al-irsvad.uis.edu.my/index.php/alirsvad/article/view/23>; Muslim Heritage (n.d.), "Ibn Sina on Education", *Muslim Heritage*, <https://www.muslimheritage.com/article/ibn-sina-on-education>.

²⁰ In his work *Kitāb al-Naṣāṭ*, Ibn Sina provides a systematic outline of the sciences, beginning with logic and proceeding through natural philosophy, mathematics, and metaphysics. He illustrates how each discipline builds upon the previous ones, culminating in a comprehensive understanding of the world that integrates empirical and rational knowledge. In the same work, as well as in his *al-Shifā'*, he provides concrete illustrations of how his philosophical writings emphasise the compatibility of reason and faith, as well as his systematic approach to organising and acquiring knowledge. These principles continue to serve as a model for addressing the complexities of modern life through the lens of Islamic tradition.

²¹ Gutas, D., *Avicenna and the Aristotelian Tradition: Introduction to Reading Avicenna's Philosophical Works*, (Leiden: Brill, 2001); Wisnovsky, R., *Avicenna's Metaphysics in Context*, (Ithaca, NY: Cornell University Press, 2003).

²² Nasr, S. H., *Islamic Life and Thought*, (Albany, NY: State University of New York Press, 1981).

²³ Nasr, S.H., *Islamic Philosophy from Its Origin to the Present*, pp.98-102.

²⁴ Nasr, S. H., *Islamic Life and Thought*.

²⁵ Nasr, S.H., *The Need for a Sacred Science*, (Albany, NY: State University of New York Press, 1993), pp. 88-94.

²⁶ Ibn Sina, *Kitāb al-Shifā'* (The Book of Healing), (Cairo: Al-Hay'a al-Āmmah li-Qusūr al-Thaqāfah, 1968), pp. 335-350.

²⁷ Ibn Sina, *al-Qānūn fī al-Tibb* (The Canon of Medicine), (Beirut: Alaalami Library, 1999), pp. 55-70.

²⁸ Gutas, D., *Avicenna and the Aristotelian Tradition*, pp. 45-52.

²⁹ McGinnis, J., *Avicenna*; Sabra, A. I., "Avicenna on the Origin of the Human Soul", *Journal of the History of Philosophy*, 18:1, (1980), pp. 11-19; Gohlman, W. E., *The Life of Ibn Sina: A Critical Edition and Annotated Translation*. (Albany, NY: State University of New York Press, 1974); Nasr, S.H., *Islamic Philosophy from Its Origin to the Present*; (See also: Al-Akiti, M.A., "The Good, the Bad, and the Ugly of *Falsafā*: Al-Ghazali's *Madnun*, *Tahafut*, and *Maqasid*, with Particular Attention to Their *Falsafī* Content", In *Avicenna and His Legacy: A Golden Age of Science and Philosophy*, Edited by Y. Tzvi Langermann, (Turnhout: Brepols Publishers, 2008), pp. 69-127 – On Ibn Sina's integration of Greek influences with Islamic thought particularly in his evolving concepts of the soul and intuition).

³⁰ Arif, Syamsuddin, "Intuition and Its Role in Ibn Sina's Epistemology", *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilisation (ISTAC)*, 26:2, (2021), pp. 123-145.

³¹ Ibn Sina, *Kitāb al-Nafs*, In *Kitāb al-Shifā'*, (Cairo: Al-Matba'a al-Amiriya, 1960), pp. 349-350.

³² Nasr, S.H., *Islamic Philosophy from Its Origin to the Present*, pp. 159-175; Gutas, D., *Avicenna and the Aristotelian Tradition*, pp. 45-67; Adamson, P., *The Arabic Plotinus*, pp. 120-135; Ashtiani, Jalal al-

Din,

Sharḥ-i Muḥaṣṣal-i Asrār wa Mā Yanbaghī an Yu'lam fī Ḥāl al-Rūḥ [A Commentary on the Mysteries and What Should Be Known About the Soul]. (Tehran: Intisharat-i Bunyad-i Farhang-i Iran, 1988).

³³ In *Kitāb al-Nafs*, Ibn Sina discusses the faculties of the soul, particularly focusing on the rational soul's ability to ascend from mere sensory experiences to the intellectual grasp of universal truths (See: Ibn Sina, *Kitāb al-Shifā'*, (1960), pp. 270-275). This process is central to his epistemology, where he diverges from Aristotle's more empirical approach. While Aristotle emphasised the importance of sensory data as the foundation of all knowledge, Ibn Sina advanced this idea by incorporating a more spiritual dimension, positing that the intellect can directly apprehend metaphysical truths, a capability he attributes to the Active Intellect. This idea also contrasts with Al-Farabi's interpretation, who placed more emphasis on logical deduction rather than the intuitive grasp of universals that Ibn Sina emphasises.

³⁴ In *Kitāb al-Nafs*, which is part of *Kitāb al-Shifā'* (The Book of Healing), Ibn Sina describes the soul as an immaterial, self-aware entity that is distinct from the body. He posits that the soul's self-awareness is not dependent on physical processes, suggesting that consciousness is an inherent property of the soul itself. This idea anticipates later philosophical discussions on the mind-body problem, where the relationship between mental states (such as consciousness) and physical states (such as brain activity) remains a central debate (Ibn Sina, *Kitāb al-Shifā'*, (1968), 260-265).

While philosophers like Descartes later developed dualist perspectives, distinguishing between mind and body as fundamentally different substances, Ibn Sina's approach integrates the concept of a self-aware, immaterial soul within a broader metaphysical framework. His work provides an early exploration of the idea that mental phenomena cannot be entirely reduced to physical processes, a concept that continues to be relevant in contemporary philosophy of mind (Black, D. L., "Avicenna and the Problem of Dualism: An Examination of the Mind-Body Distinction", *Journal of the History of Philosophy*, 51:1, (2013), pp. 37-60; Zamboni, C., "Ibn Sina and Descartes on the Nature of the Soul", *Journal of Islamic Philosophy*, 7:2, (2011), pp. 45-58).

³⁵ Adamson, P., *The Arabic Plotinus*, pp. 120-135.

³⁶ McGinnis, J., *Avicenna*, pp. 80-85; Smith, R. J., "The Influence of Classical Philosophies on Modern Neuroscience: Revisiting Avicenna's Rational Soul", *Journal of Neurophilosophy*, 17:2, (2020), pp. 145-162; Brown, C.L., Patel, A., "Mind and Brain: Historical Perspectives and Modern Understandings", *Journal of Cognitive Neuroscience*, 31:7, (2019), pp.899-911.

³⁷ Smith, "The Influence of Classical Philosophies", pp. 145-162.

³⁸ McGinnis, J., *Avicenna*, pp. 78-90; Gutas, D., *Avicenna and the Aristotelian Tradition*, pp. 45-67. Ibn Sina's philosophy integrates elements of dualism and unity, where the soul is viewed as an immaterial, self-aware substance that exists independently of the body. However, unlike Cartesian dualism, which posits a strict separation between mind and body, Ibn Sina's theory maintains that the soul and body function together in a unified manner. The soul's faculties, particularly the rational soul, operate through the body's organs but are not reducible to physical processes. This concept aligns more closely with the hylomorphic tradition of Aristotle, where the soul is the form of the body, giving it life and guiding its actions, rather than being an entirely separate substance (See: Norman, N.A., *Islamic Philosophy for Soul Development in Early Childhood: A Model Based on Ibn Sina Theory of Soul*. (PhD diss., Universiti Malaya, 2020).

³⁹ Ibn Sina, *Kitāb al-Shifā'*, (1960), pp. 260-265; Gutas, D., *Avicenna and the Aristotelian Tradition*, pp. 45-67.

⁴⁰ Churchland, P. S., *Neurophilosophy: Toward a Unified Science of the Mind-Brain*. (Cambridge, MA: MIT Press, 1986), pp. 110-135; Damasio, A., *The Feeling of What Happens: Body and Emotion in the Making of Consciousness*. (New York: Harcourt, 1999), pp. 200-225. (Churchland and Damasio do not directly discuss Ibn Sina or concepts like *hads* (intuition) in the same way that Ibn Sina does. Their work focuses on modern neurophilosophy and cognitive neuroscience, however, the parallels can be drawn in how they discuss the brain's capacity for understanding complex, abstract concepts, and non-deductive reasoning, which can resonate with Ibn Sina's ideas.)

⁴¹ Ibn Sina, *Kitāb al-Shifā'*, (1960), pp. 320-335; Ibn Sina, *Kitāb al-Ishārāt wa al-Tanbīhāt* (The Book of

Pointers and Reminders), (Cairo: Dar al-Ma'arif, 1957).

⁴² Torey, Zoltan. *The Crucible of Consciousness: An Integrated Theory of Mind and Brain*. (Cambridge, MA: MIT Press, 1999), pp. 70-85; Churchland, *Neurophilosophy*, pp. 110-135.

⁴³ See: Torey (1999), for a modern exploration of consciousness as an emergent property of the brain, and Northoff (2014), which discusses the intersection of philosophy and neuroscience. While neither work specifically addresses Ibn Sina, their analyses offer valuable insights that can be aligned with his perspectives on the soul and cognition (Torey, *The Crucible of Consciousness*, pp. 70-85 ; Northoff, Georg, "Philosophy of the Brain: The Brain Problem." *Philosophy Compass* 9, no. 1 (2014), pp. 45-60).

⁴⁴ See: Dewey, J., *Democracy and Education: An Introduction to the Philosophy of Education* (New York: Macmillan, 1916), which emphasises the importance of foundational principles in shaping educational practices. For a similar approach within Islamic educational philosophy, see: al-Nahlawi, Abdurrahman, *Usul al-Tarbiyah al-Islamiyyah wa Asalibiha* (Foundations of Islamic Education and Its Methods), (Beirut: Dar al-Fikr, 1996). Additionally, al-Alwani's, Taha Jabir, *Islamization of Knowledge: General Principles and Work Plan* (Herndon, VA: International Institute of Islamic Thought, 1995) discusses the integration of foundational elements in educational reform. Barrow, R. and Woods, R., *Philosophy of Education: An Introduction*, (London: Routledge, 2007), further outline the need to consider foundational elements such as views on knowledge, the learner, and the purpose of education. For a broader philosophical context, consider Freire, Paulo, *Pedagogy of the Oppressed*, (New York: Continuum, 1970), and Iqbal, Mohammad, *The Reconstruction of Religious Thought in Islam*, (Lahore: Institute of Islamic Culture, 1930).

⁴⁵ Neurophilosophy is an interdisciplinary field that primarily focuses on understanding the relationship between the brain and cognitive functions. It seeks to bridge neuroscience with philosophical questions about the mind, consciousness, and cognition. This field addresses how cognitive processes, such as reasoning, perception, and decision-making, are rooted in brain activity, exploring topics like the mind-body problem, consciousness, and the nature of mental states. (See: Churchland, P.S., *Neurophilosophy*; Churchland, Paul M., *Matter and Consciousness: A Contemporary Introduction to the Philosophy of Mind*, (Cambridge, MA: MIT Press, 2013); Kim, Jaegwon, *Philosophy of Mind*, (Boulder, CO: Westview Press, 2006).

⁴⁶ Ibn Sina, *Kitāb al-Shifā'*, (1960), pp. 320-335; McGinnis, J., *Avicenna*, pp. 85-100; Gutas, D., *Avicenna and the Aristotelian Tradition*, pp. 67-89.

⁴⁷ Ibn Sina, *Kitāb al-Shifā'*, (1960); Ibn Sina, *Kitāb al-Najāt* (The Book of Salvation), (Cairo: Al-Matba'a al-Sa'ada, 1938); Ibn Sina, *Danishnama-i 'Alā'ī* (The Book of Knowledge for 'Alā al-Dawla), (Tehran: University of Tehran Press, 1952).

⁴⁸ For discussions on these educational principles, see: Ibn Sina's *Kitāb al-Shifā'*, particularly in the sections on logic, mathematics, metaphysics, and ethics. Further elaboration on these ideas can be found in *Kitāb al-Najāt*, where Ibn Sina stresses the importance of a solid foundation in logic and language before advancing to higher sciences, as well as the significance of moral education. His Persian work, *Danishnama-i 'Alā'ī* also provides a summary of his educational philosophy, advocating for a curriculum that fosters independent reasoning, critical thinking, and the cultivation of virtuous character.

⁴⁹ Arif, S., "Intuition".

⁵⁰ For a discussion on the integration of classical Islamic philosophy with modern educational practices, see: al-Attas, S.M.N.A., *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*, (Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), 1999). On the development of educational models inspired by Ibn Sina's theory of the soul, refer to: Norman, N.A., *Islamic Philosophy*, and "Ibn Sina Theory of the Soul". For further reading on the concept of Islamisation in education and its alignment with the educational philosophies of scholars like Ibn Sina, see: Wan Daud, W.M.N., *The Educational Philosophy and Practice of Syed Muhammad Naquib al-Attas: An Exposition of the Original Concept of Islamization*, (Kuala Lumpur: ISTAC, 1998). Also, see Hashim, Rosnani, work on the practical application of Islamic educational philosophy at IIUM in "Islamization of Education: The Case of the International Islamic University Malaysia (IIUM)", *American Journal of Islamic Social Sciences*, 14: 2, (1997), pp. 79-98) and her exploration of educational dualism

in *Educational Dualism in Malaysia: Implications for Theory and Practice*, (Oxford: Oxford University Press, 1996).

⁵¹ Hashim, Rosnani, *Educational Dualism*.

⁵² al-Attas, S.M.N.A., *The Concept of Education in Islam*.

⁵³ Ibid.

⁵⁴ See: Hashim, Rosnani, *Doing Philosophy for Wisdom in Islamic Education*, (Kuala Lumpur: IIUM Press, 2022); Hashim, Rosnani, *Towards an Islamic Curriculum: Principles and Issues* (Kuala Lumpur: IIUM Press, 2023); □ Hashim, Rosnani. "Philosophical Inquiry in Islamic Education: The Hikmah Pedagogy", (Kuala Lumpur: International Islamic University Malaysia Press, 2000); Hashim, Rosnani, "The Role of Philosophical Inquiry in Developing Critical Thinking Skills", *International Journal of Education* 8:2 (2012), pp. 45-58; Hashim, Rosnani, "Hikmah Pedagogy and Critical Thinking: Challenges and Prospects in the 21st Century", *Contemporary Islamic Education*, 17:1 (2023), pp. 65-82 - On effective strategies for curriculum development that align with classical Islamic educational philosophies while addressing contemporary educational needs.

⁵⁵ Gutas, D., *Avicenna and the Aristotelian Tradition*, pp. 45-67.

⁵⁶ Although Al-Ghazali critiqued Ibn Sina's philosophy, particularly in his work *Tahafut al-Falasifa* (The Incoherence of the Philosophers), where he challenged the compatibility of certain philosophical ideas with Islamic theology, Ibn Sina's influence was nonetheless profound. Al-Ghazali's critiques were part of a broader intellectual engagement rather than a wholesale rejection, and they spurred further development in Islamic thought. For instance, Al-Ghazali accepted aspects of Ibn Sina's logic and ethics, integrating them into his own works.

On the other hand, Ibn Rushd emerged as a staunch defender of Ibn Sina's philosophical approach, particularly in his *Tahafut al-Tahafut* (The Incoherence of the Incoherence), where he argued for the reconciliation of philosophy and Islamic theology. Ibn Rushd supported Ibn Sina's rationalist tradition, asserting that reason and faith could coexist harmoniously, and that philosophical inquiry was essential for understanding divine truths.

In the author's opinion, the debates between these scholars reflect the vibrant intellectual climate of the Islamic Golden Age, where rigorous discussions were the norm, particularly in the realms of theology and jurisprudence (*fiqh*). During this period, Islamic scholars engaged deeply with both rational and religious sciences, and the critique of philosophical ideas was often motivated by a desire to reconcile new knowledge with established religious principles. The author believes that, Ibn Sina, through his works, sought to revive the use of reason in understanding both the physical world and metaphysical concepts, challenging the prevailing trend of limiting rational inquiry in favour of purely theological or jurisprudential interpretations.

⁵⁷ Gutas, D., *Avicenna and the Aristotelian Tradition*; Makdisi, G., *The Rise of Colleges: Institutions of Learning in Islam and the West*, (Edinburgh: Edinburgh University Press, 1981).

⁵⁸ Nasr, S.H., *Islamic Philosophy from Its Origin to the Present*; Gutas, D., *Avicenna and the Aristotelian Tradition*.

⁵⁹ Al-Ghazali, *Nasihah al-Muluk* (Counsel for Kings), Edited by Jalaluddin Humayy, (Tehran: Amir Kabir Press, 1964); Ibn Khaldun, *The Muqaddimah: An Introduction to History*, Translated by Franz Rosenthal, (Princeton, NJ: Princeton University Press, 2005).

⁶⁰ This approach is echoed in the *Madani* concept introduced by Malaysia's Prime Minister Dato' Sri Anwar Ibrahim, which emphasises governance that integrates moral and ethical considerations with economic development. Scholars like Seyyed Hossein Nasr have also emphasised the importance of integrating ethical wisdom in governance, arguing that true leadership requires balancing material progress with spiritual and moral responsibilities (See: Nasr, S.H., *Islamic Philosophy from Its Origin to the Present*, Prime Minister's Office of Malaysia, "Membangun Malaysia MADANI - Amanat YAB Dato' Seri Anwar Ibrahim," January 19, 2023, <https://www.pmo.gov.my>).

⁶¹ Bakar, Osman, *Environmental Wisdom for Planet Earth: The Islamic Heritage*, (Kuala Lumpur: Center for Civilisational Dialogue, University of Malaya, 2022); Norman, N.A., "Environmental Wisdom for Planet Earth: The Islamic Heritage". *ICR Journal*, (2022), 13 (2), pp. 163-65,

<https://doi.org/10.52282/icr.v13i2.929>.

⁶² Berghout, Abdelaziz, Ahmad, Khaliq, *SDG 18: Spiritual and Moral Development in Sustainable Development Goals: Relevance, Importance, and Implementation*, (Kuala Lumpur: ISTAC-IIUM Publication, 2023).

⁶³ Pormann, P.E., Savage-Smith, E., *Medieval Islamic Medicine*. ; Gutas, D., (2001).

⁶⁴ Ibn Sina, *Avicenna's Psychology: An English Translation of Kitab al-Najat, Book II, Chapter VI with Historico-Philosophical Notes and Textual Improvements on the Cairo Edition*, Translated by Laleh Bakhtiar, (Chicago: Kazi Publications, 1980).

⁶⁵ Norman, N.A., "Ibn Sina Theory of the Soul"; Gutas, D., *Avicenna and the Aristotelian Tradition*.

⁶⁶ Nasr, S.H., *Islamic Philosophy from Its Origin to the Present*; Bakar, Osman, *Environmental Wisdom for Planet Earth*.

⁶⁷ Gutas, D., *Avicenna and the Aristotelian Tradition* ; Nasr, S.H., *Islamic Philosophy from Its Origin to the Present*.

⁶⁸ Pormann, P.E., Savage-Smith, E., *Medieval Islamic Medicine*.

⁶⁹ Adamson, P., *The Arabic Plotinus* ; McGinnis, J., *Avicenna*.

⁷⁰ Simon, J., Rieder, G., & Branford, J., "The Philosophy and Ethics of AI: Conceptual, Empirical, and Technological Investigations into Values." *DISO* 3, no. 10 (2024). <https://doi.org/10.1007/s44206-024-00094-2>.

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Abstract

This essay investigates the role of physical spaces in fostering Muslim civility and their impact on the revival (*tajdīd*) of Islamic civilisation within Islamicate societies. The primary question is: How does the interplay between public spaces and Muslim civility contribute to the revival of Islamic civilisation? By focusing on the 2022 FIFA World Cup™ in Qatar, this study argues that public spaces designed to promote interactions grounded in Muslim civility principles can significantly enhance this revival. Such spaces enable diverse individuals and groups to share experiences, perspectives, and opinions, thereby fostering greater intercultural and interreligious understanding. This essay interprets urban spaces and large events as arenas for intercivilisational dialogue, highlighting their role in promoting civility and understanding. It expands the concept of "open physical space" to include environments that shape collective awareness and cultural narratives within Islamicate settings, thus contributing to the broader discourse on Islamic revival.

Keywords: Muslim Civility, Islamic Revival, Public Spaces, Intercultural Interaction, Intercivilisational Dialogue, 2022 FIFA World Cup, Qatar.

Introduction

This paper argues that a part of the potential of the revival of Islamic civilisation in the 21st century can be found in facilitation of vibrant cosmopolitan and open urban spaces organised around facets of Muslim civility. The case of Qatar and its hosting of the 2022 World Cup provides one possible lens through which civilisational revival can be observed. The observation is nevertheless limited to inter-civilisational dialogue and interaction that has taken place during this brief event. The goal is to deepen our understanding of the revival and/or renewal and in the process of deepening that understanding we might enhance our capacity to think and expand our knowledge of our surroundings. The main assumption here is that structural aspects of revival in relation to Islamic civilisation are worthwhile thinking about. It is also important to challenge the dominant frames of secularism, which dictate a qualitatively different set of ethical values and ways of being in the world. This paper focuses on a desktop analysis of open public spaces in an Islamicate society that presumably allows humans to encounter one another with their differences and prejudices. In these micro-meetings there is a great potential for exchange and growth, not only on the individual level, but far wider than that. There are a number of loaded assertions here that need brief unpacking.

Revival or renewal can be understood broadly as synonyms, even though the finer details can be discussed *ad infinitum*. Revival in the context of this paper refers to Muslims' historical

efforts to simultaneously maintain the continuity of Islamic tradition across generations, and innovation in tackling modern challenges. These efforts have historically been about alignment of the Islamic revelation and its moral and ethical principles with available means of communal organising and intellectual discourse in the face of large-scale challenges such as colonisation, globalisation, secularism etc..²

For instance, a number of notable figures and their intellectual projects in the recent centuries can be mentioned to demonstrate the diversity of revivalist efforts. I argue that the projects of revivalists such as Shah Waliullah in India (d. 1762), Muhammad ibn Abd al-Wahhab in Najd (d. 1792), Sultan Muhammad ibn Abd Allah in Morocco (d. 1790), Usman dan Fodio Sokoto Caliphate/Nigeria (d. 1817), Muhammad al-Sanusi in Cyrenaica/Libya (d. 1859), Muhammad Abduh in Egypt (d. 1905), Muhammad Iqbal in India (d. 1938), Muhammad al-Tahir ibn Ashur in Tunisia (d. 1973), Muhammad Asad in Austria/Spain (d. 1992), Yusuf al-Qaradawi in Egypt/Qatar (d. 2022), Muhammad Naquib al-Attas in Malaysia (b. 1932) and many others demonstrate the malleability of Islamic thought in colonial and post-colonial periods.

Revival in these and countless other similar examples is largely based on individual thinkers' creativity, intellectual capacity (i.e. agency) and noted through their acts of reinterpretation of pivotal parts of Islamic tradition in efforts to resolve tensions caused by contemporary realities.³ Here we find a wide variety of interpretations of Qur'anic concepts such as mercy, compassion, striving, commitment, intellect etc. showcasing Muslim intellectualising and continuous scrutinisation and contextualisation of pivotal ethical principles. What these concepts meant fourteen hundred years ago in the context in which they were revealed might differ from what they mean today in a modern context. Thus, this understanding of revival argues that the faith tradition seems to be collectively remembered and practiced, and at the same time revival efforts allow it to be understood and applied in ways that are relevant to contemporary challenges, whenever that is. This understanding of revival is almost exclusively based on intellectual endeavours and revivalist efforts. The lesser discussed aspect of revivalism is its structural component.

Structure refers to the rules that define how an activity is conducted.⁴ For example, in the context of Islamic revival, any interpretation is related to the socio-political and economic conditions in the environment in which effort of interpretation occurs. This includes the variety of governance systems, assortment of economic circumstances, levels of freedom, and political constraints within which scholars operate. These conditions impact scholarship, affecting not only scholars' access to resources and freedom of expression, but also shapes their perspectives and interpretations of the tradition.

An important assumption is that various potentials of Islamic revival depend to great extent on the quality of Muslim intellectual work and scholarship (i.e., agents of revival). Moreover, the potential for revival depends on how thinkers and intellectuals challenge their respective contexts and the restraints that dominate them. Agents of revival are therefore not passively accepting the conditions they are placed in; rather, they actively interpret and challenge these structures. The dynamic interplay between the structure and the system, is therefore

mediated by the agency of the scholars, results in a continuous evolution of Islamic thought that resonates with both historical foundations and modern pressures.⁵ Agent refers to the individuals (i.e., Muslim thinkers) who act within these systems and are influenced by the rules. They use their intellectual capacity and creativity to offer new understandings of Islamic principles such as justice, compassion, equity etc. Scholars' reinterpetative acts in response to modern challenges are the potential for revival in most intellectual projects is seldom realised.⁶ This is not to say that they are meaningless. Arguably, without a concrete revivalist thought and public engagement, potentials for growth and renewal are inconsistent and perhaps even impossible.

The main argument in this paper is that revival in Islamicate societies can emerge from the right conditions on the ground - revival from the bottom-up, as it were. The premise is that open public spaces facilitate interaction between various individuals and collectives who, in various ways, share experiences, worldviews, and opinions. This interaction increases the potential for greater understanding between people both directly and by extension within their respective cultural contexts. In addressing the main question, the paper discusses the potential for the resurgence of Islamic civilisation through intercultural, interreligious, and hence inter-civilisational interaction in public spaces organised around Muslim civility.

Another assumption is that civilisational revival can be encouraged through structural changes where agents (social actors, including intellectuals etc.) can interact in new ways and thus produce innovative ways to (re)solve contemporary challenges. For instance, a challenge of racism and Islamophobia can be addressed by creating physical public spaces that allow a wide variety of social actors to interact, meet, and encounter their differences. Obviously, all public spaces have a purpose, design, and social function - but regardless of a variety of those parameters, diverse groups of agents encountering others, unrelated and dissimilar agents from themselves have a potential to reduce racial and Islamophobic tensions through mere proximal closeness. This assumption is further explored and illustrated through a two-part consideration of Qatar's role in hosting a major international event in 2022. The first part is contextualising Qatar in the light of the WC22. The second part offers an analysis of the prospects of Islamic revival in the light of Qatar's efforts to organize public spaces during the WW22.

Qatar and the 2022 FIFA World Cup™

The structural aspect of Islamic civilisational revival involves more than reinterpreting traditional teachings like mercy, generosity and knowledge; it also considers how these ideas or concepts are framed by current socio-political and economic conditions. These conditions influence how Muslim scholars and laymen alike (e.g., the agents of civilisational revival) engage with and articulate their own and others' interpretations of same events. Take for example, critiques of Qatar, their political system, labour policies, human rights record etc., expressed by European media outlets. A number of critical reports highlighted the idea of clash of Western secular values against the Islamic tradition and specifically a number of Qatar's policies.⁷

Nevertheless, Qatar's extravagant efforts to host the FIFA World Cup 2022 (WC22) was at the same time an opportunity to showcase Islamic tradition globally, mirror this approach, aiming to navigate a number of challenges both internal and in regard to the perception from the

West.⁸ It is clear that the country's leadership has structurally prepared for the event over a decade prior to it. A whole host of reforms have been introduced including labour rights legislation, abolishing exit permits for a million strong foreign labour force, introducing electronic wage payment systems, advancement in women's sports participation.⁹ The preparations can be interpreted as structural adjustments of socio-spatial environment in order to accommodate, host, and engage with a large number of national football teams and global audiences of spectators.

The dynamic of structural changes are not random sets of events but are crafted socio-politically to promote national and religious dimensions of Qatari influence, achievements and aspirations - sometimes described as soft power.¹⁰ The examination of the intricate interplay among geopolitical dynamics, cultural tensions, and competing narratives illuminates the complexities of civilisational revival.

The WC22, just like other similar sport mega-events, highlight the nexus between globalisation, sports economics, state control, and human rights, all of which converge in a set of synergies, all depending on the beholder's perspective and interest. One part of the argument in this paper is that the synergy of the WC22 resonates with the broader meaning of an "Islamic civilisational ethos".¹¹ This ethos is arguably embedded in Qatar's efforts to enable global human interaction through football in an open public space that is organised around a spectrum of traditional ethical values.¹² Understood in this way, the WC22 was not a mere mega-sporting-event and spectacle of athleticism and geopolitical manoeuvrings. The tournament was at the same time a conduit for inter-civilisational meetings and an instance of showcasing Muslim civility through an Islamicate country's organisational and economic dexterity.¹³ For instance, this mega-sporting-event offered an opportunity for an intercultural and inter-civilisational dialogue in which the country's soft power created an opportunity for the world to directly experience an Islamicate culture and some of its values and customs.¹⁴

In this context, "public space" represents physical, permanent or temporarily accessible environments such as parks and gardens, public squares and plazas, sports complexes and playgrounds, and not least, cultural centres and museums, including marketplaces and street fairs. Such public spaces contain potential to both create and reshape collective experiences of people who participate. Ujang and colleagues argue:

Attachment to people and activities in place should allow for an opportunity for interactive contact if the conditions of the spaces are flexible and adequate to be used for multiple functions. Good urban public spaces are required for the social and psychological health of modern society. Providing more spaces for people to interact may enhance the role of public open spaces in the city. The underlying principle is to consider place attachment as a catalyst for an inclusive city for all walks of life. Therefore, public spaces need to be planned and designed to support human-place interaction.¹⁵

Their work highlights the importance of understanding the social meanings of public spaces in diverse social contexts. Furthermore, their main argument is the open public spaces offer

structures of social interaction among diverse groups, which might assist designing and managing urban places that promote social sustainability and resilience. This represents an empirically grounded case that points toward the broader argument made in this paper; open public spaces enable a positive social synergy in a diverse society.¹⁶ In the case of Qatar, its economic and organisational capacity including its soft power capabilities engaged during the run up to the WC22 used a wide range of open public spaces to involve a wide range of global audiences in meaningful interactions – revolving around people’s enthusiasm for football in an Islamicate majority society.¹⁷

It is important to highlight that not all of the observants of the WC22 focused on the positive synergies of open public spaces. One study shows that a number of critical media’s portrayal of Qatar, particularly in the European outlets, highlighted problematic aspects of Qatar’s bid and hosting of the WC22.¹⁸ It seems nevertheless that this so called “Western media” negative branding tactics galvanised support for Qatar among the populations in the Global South. For instance, Dubinsky points out that “these [negative branding] tactics, especially when emphasising western hypocrisy, orientalism, the historic atrocities of European colonialism, or pointing out incidents of Islamophobia through stereotypical depictions of Arabs as terrorists, have been proven effective to galvanise the global south behind Qatar”.¹⁹

Another study highlights that the WC22 as an important part of the Qatari monarchy’s broader strategy to declare its statehood and unique nationhood both regionally and globally.²⁰ Here, Griffin convincingly suggests that Qatar manages to balance “Western criticism” and its unique geopolitical and cultural position as a small Muslim majority country. Griffin calls this “hybridity,” wherein cultural and religious distinctions are also utilised as enablers of shared norms and values.²¹ This can be interpreted as Qatar’s showcasing their balancing act of preserving its traditional values, including perhaps an Arab notion of Muslim civility, and at the same time hosting a mega-sporting event with unprecedented influx of foreign guests from all corners of the globe. The balancing act is also one of civilisational encounters and discontents all of which happen in a time and place. It is therefore important to ask, what is the potential of the interplay of public space and Muslim civility in one Islamicate society in the revival of Islamic civilisation? In order to address this multi-layered question, we ought to suspend, at least temporarily, a number of important geopolitical and labour concerns, and focus on the role of public open space during WC22 and however small potential of the revival of Islamic civilisation.²² This preliminary analysis concentrates on two converging elements of revival; existence of tradition of Islamic revivalism and a modern case of the significance of physical spaces in facilitating a practice of civilisation revivalism. For the remainder of the analysis to make sense, it is crucial to clarify a host of interlinked concepts that will help us address the key question in this paper: What is the potential of the interplay of public space and Muslim civility in Islamicate societies in the revival (*tajdīd*) of Islamic civilisation?

Civilisations as Revivable Phenomena

In this paper, “civilisation” signifies a complex and historically compounded human depository of ethical values characterised by a unique overarching identity; a high degree of cultural, social,

and technological sophistication; and a shared set of worldviews. It represents a diverse assemblage of cultural meanings, encompassing various smaller communities unified by shared values, norms, and institutions. It is helpful to imagine civilisations as dynamic and perpetually evolving phenomena with a core set of principles that are manifested in shifting patterns of collective consciousnesses of people depending on a time and place. This definition is framed in a way that it resonates well with the meanings of Arabic terms *ḥadārah*, *madaniyyah*, and *‘umrān*. These terms point to notions of presence, collective consciousness, and even collective acts of submission and worship. This particular definition is to be informed by others.

For instance, anthropologist Talal Asad understands civilisation as “a narrative that seeks to represent homogeneous space and linear time.” His perspective is particularly illuminating in the context of European attempts to assert dominance over the “other,” namely, those not sharing a “European (Christian) identity”.²³ Philosopher Syed Muhammad Naquib Al-Attas offers an interesting perspective in the context of Islamic civilisation: “It has its own distinct ontological, cosmological, and psychological interpretations of reality”.²⁴ Moreover, he presents it as a dynamic phenomenon that induces a “liberation” process that frees humanity from “magical, mythological, animistic,” and secular controls over reason and language.²⁵ This perspective outlines some arguably unique features of Islamic civilisation, among them a set of values, norms, and institutions that are distinct from those of other civilisations. This framing also underscores the evolving nature of civilisations—they are not static, homogeneous entities, but layered accumulations of cultural, scientific, religious, and identity-related meanings and interactions that evolve over time.²⁶

Another philosopher Seyyed Hossein Nasr, maintains that civilisation represents more than just a collection of organisational structures, identity narratives, economic structures, and political institutions. For him, civilisation is rightly an external manifestation of a people’s collective, and presumably compounded, inner spiritual state, a sort of holistic vision of human life intertwined with spiritual experiences and an awareness of metaphysical meanings.²⁷

Looking at the world through their perspective, science is not separate from moral and ethical consciousness, and being in the world. Science, according to Nasr, becomes a way of engaging with the Divine and its creation. This understanding of civilisation transcends material and temporal dimensions, for it incorporates the shared spiritual experiences of particular groups of people (e.g., a broader category of Muslims). Take the terms *ḥadārah*, *madaniyyah*, and *‘umrān* again, and consider its semantic complexity. This richness aligns particularly well with Nasr’s suggestion that Islamic civilisation, including others, are shaped by the collective metaphysical, moral, and ethical consciousness of populations in Islamicate contexts and beyond.

This amalgam of meanings suggests the importance of collective experiences and their spiritual orientation. Unsurprisingly, it resembles Nasr’s assumption that contemporary civilisations are continuously shaped by their peoples’ expressions of a collective consciousness. In this way, civilisations are actually expressions of historically sedimented and evolving interactions between different groups of people holding a range of analogous ideas, who at the same time share elective affinities toward (sacred) truths.²⁸ Understood in this way, we can argue

that civilisations are revivable. What is more, this connection allows us to explore a civilisation's moral and ethical development, which is shaped by accumulated cultural, scientific, religious, and identity-related meanings over time. Civilisation serves as an analytical tool for understanding broad patterns in human development, including moral and ethical dimensions. However, identifying shared values across large populations is challenging due to temporal and spatial variations. Despite these complexities, civilisation remains the most comprehensive level of cultural identity.²⁹

If we extend this argument to even a larger domain of civilisation, we can claim that numerous emanations, symbolisms, and manifestations of collective human ethical and moral experiences exist in spaces throughout time. A set of distinct civilisational features, including its intellectual and founding principles, are manifested through a range of intellectual, aesthetic, and other intersectional phenomena all premised on sets of ethical principles that are understood as civilisational guides. Such understanding allows us to coherently speak about Greek, Roman, Chinese, or West African civilisational legacies.

Civilisational (dis)Contents and Civility

One way of imagining civilisations is through the tensions between different civilisational units. Consider the Islamicate and Western (or post-Christian) internally diverse civilisations as imagined and historical entities that have been at odds with each other since at least the 18th century. Consider also that processes of modernity have affected them in a profound and arguably irreversible way. Secularism is here understood as a distinct product of Western modernization since the Enlightenment and the ideological hegemony of the post-World War II international order. This order has reshaped understandings of religion and politics, including their ethical and moral dimensions. Secularism as a process can be understood to involve the reorganization of political and public spaces, where traditional religious beliefs and practices are systematically pushed out from the public sphere with intention to promote neutrality, reason, and rationality. This means that religion is managed by relegating religious people from any major role in the public space. Politics understood as a prominent public expression of morals and ethics, in such a secularism scenario is also “cleansed” from religious sentiments and its moral reasoning.

Subsequently, in a compellingly secularised public space (i.e., France), any public display of perceivably “religious” politics and its ethical principles breaches the secular modes of conduct, and as such, it is inadmissible, or rendered extreme and inappropriate. In such secularized political and diplomatic contexts, religiously framed discourses are typically thoroughly reformulated and expressed through ideological and culturally framed narratives to make them palatable to broader audiences.³⁰ In short, universal human rights are universal only as much as its secular Euro-American proponents are. The Euro-American dominant framing of ethics and morals during the 20th century has had implications for the subjective experience of being in the world. In other words, secularist reasoning has had implications for human behaviour, emotions, identity formations, subjectivities and therefore formation of people’s civility and perhaps even civilisational self-understanding.

One often overlooked component of civilisational content is civility. Civility is linked to ideas and practices of social virtues. These virtues are rooted in social agents' awareness of and regard for the public good and rules of engagement in social life. From this perspective, it is not surprising that civility is articulated in cooperation and mutual understanding between social groups. Civility as civilizational virtue manifested through a range of understandings of "common sense" that encourages open dialogue and understanding across different social and ideological groups, ensuring that ethical principles adapt to the evolving, diverse contexts of modern urban life. This approach can help mitigate conflicts and build harmonious, inclusive communities by reconciling the context-dependent ideals of civility with the deep-rooted moral traditions found in popular common sense. Shared understanding of what common sense means in a time and place depends upon the level of interpersonal exchange and communication—ubiquitous unspoken rules. We can reasonably assume that if the levels of civility are highly valued in a society, the likelihood of interpersonal or social conflict is low (Ali, 2023; Haj, 2009).

Another expressed feature of civility in such a space can be described as cosmopolitanism. This usually complex term denotes the value of (cultural, religious, ideological etc.) diversity in a place where people accept particular differences. In such places, civility is showcased. Civility in sustainable diverse social contexts becomes a sort of social glue expressed through tangible social ethics, a kind of public *adab* (ethical conduct) that allows individuals to engage in dialogue and exchange. In an ideal situation, it expresses interpersonal respect for diverse cultural identities based on the sentiments of recognition and acceptance of human diversity - a sort of common sense where collective agency is more or less in sync with the social structures that engulf it.

What does that all mean? Well, civility adopts a pivotal role in the context of revival of Islamicate ethical and moral ideals in the wake of hegemonizing impulse of Euro-American secularism. When construed in this manner, revival of civility acts as a catalyst for cooperative endeavours and buttresses the values that underpin self-awareness and constructive engagement with the multitude of subjectivities in a time and place. Crucially, civility stimulates a socio-political milieu that is both conducive to and actively cultivates coexistence and communal understanding. Within the framework of inter-civilisational interactions, think of WC22, its role can be analogized to that of "diplomatic etiquette." Civility functions as a vital instrument for negotiating cultural chasms, thereby encouraging shared understandings and reciprocal respect across cultures.³¹ Civility in practice transcends mere politeness or decorum; it arguably acts as a sustainable normative force, one that shapes and is shaped by civilisational encounters.

Today, Islamicate societies, while adopting the frameworks of modern nation-states infused with elements of secularism, have maintained strong connections to traditional religious values. This situation is represented by significant social changes, (neo-)colonial impacts, economic and structural adaptations, environmental challenges and Euro-American political and cultural hegemony. It is worthwhile noting that the historical interaction between pre-modern Christian and Islamicate civilisations was complicated, but examining cultural, scientific, and theological exchanges reveals factors that facilitated, not only antagonism and conflict, but also coexistence, tolerance, and broader material progress.

Premodern urban centres like Baghdad, Cairo, Cordoba, Granada, Jerusalem, Palermo, Samarkand, Zanzibar etc. became Islamicate cosmopolitan hubs that were dominated by Muslim civility that helped organize diverse open spaces such as courts, libraries, bazaars, madrasas, caravanserais, and hammams.³² Urban centres represented therefore the epicentres of a creative surge and innovations through merging of disciplines and cultures. Historical records show that in these public spaces people interacted across different classes, intellectual traditions, ethnicities, and religions. For instance, in the classical age, al-Andalus' political leaders promoted interfaith tolerance by aligning Islamic revelation and its moral and ethical principles with available means of communal organization and intellectual discourse.³³ The principles related to tolerance allowed for the economic integration of diverse groups that, in turn, contributed to the cities' prosperity and cultural vitality—a sort of a delicate cycle of justice. Although far from total freedom from social tensions, this level of civility, cosmopolitanism, and coexistence was rarely found elsewhere at the time.³⁴ This blend of social and physical spaces accommodated and enabled both intellectual, material and even spiritual exchanges, enriching the cosmopolitan ethos of these societies.

The intersections of ideas, talents, intentions, and craftsmanship in Islamicate cities created unexpected synergies due to structural opportunities such as freedom of access and underlying Muslim civility. This intersectionality enabled the generation of creative solutions to existing challenges. In other words, open and diverse urban environments nurtured intellectual curiosity, creativity, and innovation. These environments attracted scholars and fostered the critical renewal and revival of Islamic thought. The convergence of social, political, economic, and spiritual factors in these cities provided unique opportunities for developing Muslim civility and collective consciousness, which have been historically robust and ongoing.³⁵

In contemporary contexts, the challenges of Islamic civilisational revival are often intensified by the Euro-American push for secularism and secularisation in Islamicate countries. This push can marginalise, malign, and exclude Islamicate perspectives.³⁶ Secularism, rooted in European experiences and partially adopted in parts of the Islamicate world, represents a cultural hegemony that may overlook the diverse moral and ethical experiences of different societies. Furthermore, when doctrines of secularism are combined with ethnonationalism—whether in Euro-American, Islamicate, or other civilisational contexts—it hinders intercultural communication and understanding, posing significant obstacles to inter-civilisational understanding and the prospects of revival and civility.

WC22 in Qatar: Recognising the Potential for Revival

On the surface, one might assume that Qatar's hosting of the World Cup 2022 does not offer much insight into the revival of Islamic civilisation. However, by focusing on the interplay between public space and Muslim civility, we can uncover valuable lessons for both theory and practice. Recent studies have highlighted that Qatar's political leadership has prioritised learning, cosmopolitanism, and civility within the state's discourse.³⁷

Doha, Qatar's capital, exemplifies a modern economic powerhouse that blends traditional cultural elements with wealth derived from vast natural resources, particularly natural

gas. This wealth is strategically invested in infrastructure, transportation, media, education, culture and sports.³⁸ These advancements occur within the framework of traditional monarchical rule, extensive natural resources, and both domestic and imported ingenuity. Coupled with the ruling elite's economic and diplomatic ambitions, Qatar has adjusted its physical and social environments to host one of the world's most celebrated sports events.³⁹ In doing so, Qatar has successfully integrated Muslim civility into urban environments, promoting a cosmopolitan Islamic and Arab ethos.⁴⁰

Qatar's efforts to host elite athletes from thirty-two countries and a large number of international fans have been described as transformative for the entire society.⁴¹ A decade before the event in November 2022, Qatar became a significant arena for inter-civilisational and intercultural interactions, influenced by and influencing global athletic competition. While this paper cannot fully explore the complex matrix of political, economic, and social ambitions that have shaped Qatar as an Islamicate state, it is essential to note that Qatar's hosting of WC22 represents an Islamicate-rooted intercultural hub. This event showcased a glimpse of inter-civilizational understanding, offering opportunities for diverse people, primarily from Euro-American backgrounds, to experience Muslim civility in public spaces and learn from and engage with Islamicate society.⁴²

Despite these constructive efforts, mainstream European media's coverage was predominantly negative.⁴³ Various criticisms, some of which raised legitimate concerns, reinforced stereotypical and Islamophobic narratives.⁴⁴ This bias missed the opportunity to highlight the World Cup's potential as a space for global dialogue and cultural exchange. While every sociocultural and political space is shaped by its historical and cultural context, it is essential to move beyond broad-brush critiques and engage with the specificities of the Qatari context. Again, if secularism is understood to be an historical product of a specific cultural, philosophical, and political formation that has its roots in European history, it differs from Islamicate experiences wherein spirituality, religious traditions, and ethical systems have evolved in a parallel, yet distinct, trajectory. These trajectories are what civilizations, in many respects, represent.

Consider the following: A range of official statements and projected images give an impression that many of the socio-cultural statement expressed and promoted by Qatari officials are often infused with an awareness of Islamic moral and spiritual messages. The Education city mosque, "Minaretein" has been designed by an architect couple Ali Mangera and Ada Yvars Bravo and it represents a fusion of modern and traditional architecture expressed as sacred art. The mosque is further embellished by calligraphy produced by the British Iraqi Arabic calligraphy artist, Taha Al-Hiti. The spatial dynamics of venues like Katara Cultural Village and Souq Waqif highlight how modern expressions of cultural heritage can create meaningful meeting places through displays of Muslim civility.⁴⁵ These spaces allow fans, players, and guest workers, including laborers, to engage with one another and with local communities, offering significant insights into the potential for coexistence and civility. Such zones provide common areas where supporters from around the world can connect, fostering interactions that shape their religious and cultural experiences. For example, the prohibition of alcohol during the World Cup 2022 allowed people to meet in a state of sobriety and clear-headedness.⁴⁶ These examples demonstrate

how everyday living and modes of coexistence embody and affect the lives of real people, illustrating how both imagined and real inter-civilisational differences manifest under the auspices of Muslim civility.

These spaces also allowed for the public expression of religiosity and faith without apparent restrictions, suggesting that Doha opened up a space that respects and embraces religious, cultural, and other differences. However, any historical or contemporary place is influenced by political power and its underlying intentions and sensibilities. The historical cities of Granada and Cordoba during the classical age, like modern Doha during the WC22, represent(ed) sites of cultural exchange, dialogue, and mutual respect among different religious and ethnic groups. They also reveal the complexities and challenges of coexistence—issues of power, hierarchy, and exclusion were present, just as they are in Qatar, London, and Berlin.⁴⁷ Much like other capitalist environments across the globe, the notion of development employed by Qatar is merged with its historical, traditional, social and political structures. The underlying cultural and traditional sensibilities manifested in forms of Muslim civility demonstrate agency in everyday interactions, influenced by both religious teachings and local customs.

Arguably, in a number of historical and modern Islamicate examples, public spaces that have been organized around principles of Muslim civility enabled constructive encounters of diverse groups of people. Such encounters were not secular in nature and in many instances have produced tolerance and coexistence, including free thought, creativity and debates.⁴⁸ It seems that Qatar's investment in global sport, culture, and education rests on a mixture of classical and modern ethical and material considerations that are organized around principles of Muslim civility. Such investments have helped diversify its predominantly rentier economy and create global alliances but also solidifies its legitimacy both domestically and internationally.⁴⁹ Symbols of Islamic tradition and Arabic culture, combined with the aspirations of a nation-state, permeate many aspects of Qatar's forward momentum, articulated by its government, NGOs, and media outlets.⁵⁰

Conclusion

This paper has highlighted how the interaction between public spaces and Muslim civility can contribute to the revival of Islamic civilisation, especially in the context of Qatar's hosting of the World Cup 2022. The intersection between these elements signifies various ways in which public spaces and Muslim civility can drive the process of *tajdīd*, leading to the revitalisation of Islamic civilisation.

More concretely, developing open public spaces in Islamicate contexts organised around principles of Muslim civility fosters interaction, encounters, and the convergence of diverse ideas, worldviews, and perspectives. This approach has the potential to generate constructive and productive solutions to contemporary challenges from the ground up. This paper highlights the capacity of public spaces in Islamicate contexts to serve as platforms for reimagining Islamic ethical principles such as justice, compassion, and equity, adapted to contemporary settings.

The paper is not an evaluation of civility's success or failure within Qatar's hosting of the World Cup 2022. Instead, the paper has shown that as Qatar navigates the delicate balance between opening up for global dialogue and maintaining control over its traditional ethical and moral commitments, as well as its political and economic interests. The multi-layered nuances found in the internal tensions between the state's moral and material interests, pressures from Euro-American hegemonic tendencies, and balancing its national and regional interests are usually lost in the broad conversation about coexistence, civility, and constructive inter-civilisational dialogue.

Inadvertently, these processes have revealed the potential for the revival of Islamic civilisation. As demonstrated, coexistence and civility are not spontaneous or inherent but are carefully balanced socio-political and cultural acts. Despite inherent difficulties and tensions, historically, these efforts represent Islamicate attempts to create an inter-civilisational environment where civility and coexistence triumph over their opposites. Agents of change—political, economic, social, scientific, cultural, architectural, etc.—have strived to maintain the continuity of Islamic tradition while facilitating innovation in the face of modern challenges.

Qatar, for example, has attempted to align important Islamic ethical principles with open public spaces. This alignment was evident in public showcases of Quranic recitations, art, architectural features, cultural events, and other elements designed to echo the spiritual ethos of a contemporary Islamic civilisation. The WC22 served as a brief yet significant social experiment, temporarily uniting diverse audiences, ideologies, cultures, and religions. Though imperfectly, it mirrored the spatial dynamics of pre-modern Islamicate cities by becoming a nexus for inter-civilisational dialogue, fostering understanding and coexistence between Islamicate and non-Islamicate countries. It provided a unique platform for inter-civilisational encounters, bridging cultural divides and fostering opportunities for coexistence and civility beyond reductionist and myopic ideological constructs like ethnonationalism, secularism, and Islamism.

Far from being merely an athletic spectacle, this event served as a microcosm of humanity's broader quest for understanding and connection. The infrastructure developed for the World Cup, including stadiums, fan zones, and training facilities, were social spaces carefully designed to reflect aspects of Islamic heritage and Arabic culture. These public spaces became arenas for complex social interactions, requiring high levels of civility for successful engagement. Shaped by global flows of capital, labour, and ideas, they served as modern-day arenas for inter-civilisational encounters, much like other cosmopolitan and vibrant places. The event highlighted the political economic nexus where globalization, sport economics, state control, geopolitics, and human rights, all converged in a unique inter-civilisational synergy. This synergy has the potential to shape shared experiences, cosmopolitan ideals, and civility beyond such global events.

The event's potential for the revival of Islamic civilisation is encapsulated in the creation of public spaces that fostered intercultural and inter-civilisational interaction based on notions of Muslim civility. Qatar's emphasis on hospitality, inclusivity, and respect for guests highlighted key Islamic values such as compassion and mercy, adapted to a modern sports setting. This image is in sharp contrast to the imperial impulses expressed by Euro-American and Zionist forces which

are consolidated around the idea of domination and exploitation and shutting down venues for open dialogue.⁵¹ In the light of attempts of domination of neo-colonialism, Qatar's proactive stance in fostering intercultural dialogue and reducing tensions is even more noteworthy. This stance aligns rather well with the broader intellectual revivalist effort to reinterpret and apply Islamic principles to contemporary challenges, which adds to the civilisational revivalist puzzle. Overall, the WC22 exemplified how the interplay between public space and Muslim civility can contribute to the ongoing revival of Islamic civilisation by fostering intercultural understanding. This small effort demonstrated a range of ethical principles that had addressed some of the challenges of Islamophobia, ethnonationalism, reductionism etc.

It is important not to exaggerate the successes of the WC22. There are several noteworthy limitations of the above argument. The singular focus on Qatar and the World Cup 2022 restricts the generalisability of the analysis. While this paper illustrates how Qatar's approach fosters intercultural dialogue through showcasing Muslim civility in a modern sports context and through development of open public spaces, this case still represents an exception in the world of mega sport events. At the moment, the challenge is to extrapolate these findings to other regions or events. Addressing these limitations would require a comparative analysis involving multiple cases across different contexts within the Islamicate world.

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Chapter 2

ISLAM, SCIENCE, AND
SUSTAINABILITY

Balancing Tradition and Technology: Islam's Approach to Modern Healthcare Across All Ages

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Abstract

The advancements in medical and healthcare fields have sparked discussions within the Islamic community, particularly regarding healthcare decisions spanning from birth to death. Technologies like Artificial Intelligence (AI), Internet of Medical Things (IoMT), robotic-assisted surgery, organ transplantation, 3D bioprinting of organs, and genetically modified babies raise ethical dilemmas. Mental health issues among adolescents due to online content consumption and elderly care complexities add to these concerns. This discussion aims to address the ethical implications of modern healthcare technologies from an Islamic perspective. Supporting Islamic principles with medical progress is crucial, requiring the establishment of Bioethics committees guided by Islamic teachings and scholars' rulings. These committees would ensure ethical decision-making in healthcare, considering critical conditions under which these technologies can be ethically employed.

Keywords: Artificial Intelligence (AI), Bioethics, Deep Learning (DL), Health care, Islam, Medicine.

Introduction

Technology plays an important role in our daily life. Transforming even the simplest devices like hand watches into smart tools capable of displaying vital health information. These technological breakthroughs in the field of medicine and healthcare contribute significantly to enhancing lifestyle and extending longevity. Modernisation in healthcare includes wearables, telemedicine, remote monitoring tools, electronic health records, robotic assisted surgeries, internet of medical things, drug development, artificial intelligence and 3D printing of biological organs.

Tradition here refers to the Islamic perspective, that is approaching the health care predicaments from the Islamic support to the modern health care concepts, systems, and technologies. This study explores challenges in making healthcare decisions spanning from infancy to the end of life. At various stages, individuals are faced with difficult decisions regarding their healthcare.

Advancements in medicine and healthcare have significantly impacted people's lives throughout various eras. Based on Dr. Sardar's classification, Table 1 divides these eras into four

periods: Classic (1920-1950), Modern (1950-1975), Postmodern (1975-2005), and Post-normal (2005-present). The works of Ziauddin Sardar and John Ravetz introduced the term "post-normal times" or PNT in the early 1990s. It is described as a period in which traditional ways of understanding and addressing problems are no longer sufficient. The idea is that we are living in a time of uncertainty, complexity, and ambiguity that goes beyond what we have experienced in the past. PNT is not merely another 'post'—such as post-industrial, post-ideology, post-liberal, and post-modern—concept for analysing and deconstructing. Rather, we see it as both a diagnosis and prognosis. In normal times, we have confidence in our facts and values, and we can take our time in making correct and appropriate decisions. In PNT, there is a sense of urgency, and the future feels like a runaway train barreling into the unknown.¹

This paper aims to outline the advancements in medicine and modern healthcare systems, particularly focusing on developments from the postmodern era onward. It also explores concepts emerging in post-normal times and the careful acceptance of these advanced medical procedures from Islamic perspectives.

Table 1: Summarisation of the trending concepts in the field of medicine according to eras.²

Area	CLASSIC (1920-1950)	MODERN (1950-1975)	POSTMODERN (1975-2005)	POSTNORMAL (2005-)
Medicine	No Antibiotic, or appropriate Anesthetics	'Modern Surgery', Antibiotics, Electrocardiogram (EKG) monitoring, open heart surgery, kidney transplantation	Electronic Monitoring of patients, Microsurgery, Face Transplant	Remote Surgery, Stem Cell Therapy, Synthetic Organs
Knowledge	Pursuit of Reasoned Inquiry	Scientific Progress and Development	Socially Constructed and Relative	Complex, Uncertainties, Ignorance
Technology	Science makes work easier	Ideologically driven for "progress"	Biotechnology & Genome Sequencing	AI, Human-Machine Synthesis
Marriage	Monogamy	Serial Monogamy	Serial, Multiple Monogamy	Hetero, Homo, Trans, Serial, Plural
Gender	Male, Female	Male, Female, (Closet Gays)	Male, Female, LGBTQ+	Undefined
Pandemics	Spanish Flu (1918-1920)	HIV/AIDS	Zika Virus, MERS, SARS	COVID-19

Figure 1 provides an overview and visual representation of the paper's structure and flow. The paper addresses the diverse contemporary healthcare needs, which are categorised into three main generational age groups: childhood, adulthood, and elderly. This classification highlights how different stages of life require specific medical attention and care strategies. By examining each age group, the paper aims to provide a comprehensive overview of the unique healthcare challenges significant to each generation. This research tries to encompass the medical and health care dilemma each generation goes through. The first stage, childhood, covers both maternity and paediatric care due to their interdependence, addressing healthcare challenges and issues

related to these areas in one combined section. The next section focuses on adulthood, which includes teenagers and young adults, and explores the unique issues faced during this phase of life. The final section discusses the elderly, examining the challenges and issues related to geriatric care. This structured approach offers a comprehensive analysis of healthcare dilemmas and decisions across all stages of life. We have mentioned a few instances that require difficult healthcare decisions to be made, considering both the patient's well-being and the Islamic perspective. We attempt to explore healthcare challenges from both medical and Islamic viewpoints.

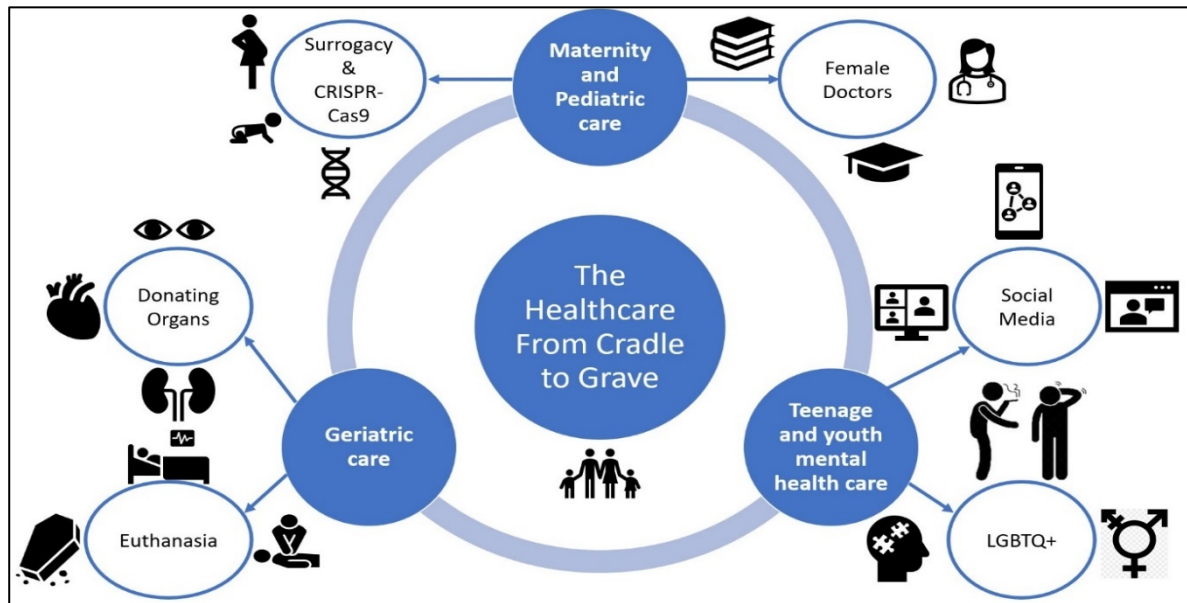


Figure 1: Healthcare life cycle from cradle to grave

Maternity and Paediatric Care

Preference of Female Doctors

A pregnant Muslim woman visits the hospital for her gynaecology appointment, the husband and the family make's sure that they find a Muslim gynaecologist or at the least they find a non-Muslim female doctor. So that the pregnant woman is comfortable with the female gynaecologist. To avoid the non-mahram interaction. This is from an Islamic perspective, a dilemma that the women are facing. When there is lack of female doctors. To overcome this, we need to have more female doctors from our ummah. It does not specifically apply in the case of pregnancy; we need to have female doctors from all the fields of specialisation in medicine. The root cause of this problem is not religion but culture. Islam is the first religion to give women their rights. Before Islam, there was an era of "*Jahiliyyah*" -- Age of Ignorance, where female infanticide was a common practice. When a baby girl was born, they were buried alive. So, when the age of marriage comes, they are not burdened with the exorbitant cost of the marriage.³ This practice is still continued in a few south-east Asian countries. All the Qur'anic verse mentioned henceforth are retrieved from quran.com. As stated in Surah An-Nahl verse 16:57- 58.

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾

Whenever one of them is given the good news of a baby girl, his face grows gloomy, as he suppresses his rage.

يَتَوَرَّى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾

He hides himself from the people because of the bad news he has received. Should he keep her in disgrace, or bury her 'alive' in the ground? Evil indeed is their judgment!¹

As stated in Surah At-Takwir verse 81:8-9.

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ﴿٨﴾

and when baby girls, buried alive, are asked

بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿٩﴾

for what crime they were put to death,¹

It was Islam that provided women rights in the true sense. It was not until the 19th century that the western world incorporated women's rights in their constitution. Now they may boast about giving women their rights about liberating the women, feminism, and equality etc. However, it was Prophet Mohammed (PBUH), who was a great advocate for the protection and rights of the female infants. Islamic teachings give utmost importance in providing care, respect, and dignity towards daughters (i.e., women). Therefore, to overcome the issue of lack of female doctors in the medical field, we need to educate our *ummah's* girls. Gaining knowledge is encouraged in our religion either male or female, regardless of the gender we are expected to seek knowledge even if one had to travel afar. The community should provide a good environment, augmented reality to create classrooms for the education of the girl child. The below excerpt from the hadith emphasises the significance of seeking knowledge in Islam, with the promise that Allah facilitates the path to Paradise for those who actively pursue knowledge. All the hadith excerpts henceforth are retrieved from sunnah.com

Narrated Abu Hurairah:

that the Messenger of Allah (SAW) said: "Whoever takes a path upon which to obtain knowledge, Allah makes the path to Paradise easy for him."

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ ". قَالَ أَبُو عِيَسَى هَذَا حَدِيثٌ حَسَنٌ .

Grade: **Sahih** (Darussalam)

Reference : Jami` at-Tirmidhi 2646
In-book reference : Book 41, Hadith 2
English translation : Vol. 5, Book 39, Hadith 2646

According to Diah et al., it is recommended for a female patient to seek the assistance of a male doctor only in extreme and serious situations where no female doctor or midwife is

available, and in the presence of her *mahram*.⁴ To prevent women from encountering uncomfortable situations at the workplace, it is crucial to equip women with proper guidance, knowledge, and support. Technology can be utilized to enhance their safety by developing emergency apps capable of alerting the nearest police station and contacting individuals from the phone's contact list. Increasing awareness within the community is also essential.

Assisted Reproductive Technology (ART)

It is saddening to see a couple go through the turmoil of not conceiving a baby naturally. Infertility raises the question of whether to go for In Vitro Fertilisation (IVF) treatment or surrogacy. Artificial intelligence is being employed to select the most optimal combination of oocyte and sperm for successful IVF, aiming to improve outcomes for individuals struggling with infertility.⁵ While current research in AI for reproductive medicine focuses on areas such as sperm selection, oocyte and embryo prediction, and in vitro fertilisation models, its application is through a surrogate, raising complex ethical questions. Such as whether surrogacy is *halal* or *haram*? What will be the legal status of the child conceived through surrogacy? Determination of lineage and mention that each country follows their own laws in case of surrogacy.⁶ However, this is an ongoing topic of discussion with regards to Islamic bioethics.⁷ mention that each country follows their own laws in case of surrogacy.⁸ Hence, they call for a unified law for the Muslim ummah.⁹ explores the ethical considerations surrounding the use of CRISPR-Cas9 (Clustered Regularly Interspaced Short Palindromic Repeats), a technique used to produce gene edited babies from an Islamic standpoint.¹⁰ The author concluded that according to Islamic bioethics, scholars endorse gene editing within the body for medical reasons, as it solely affects the individual and doesn't have repercussions on future generations. However, they strongly oppose to editing genes that could affect future generations, particularly in babies, until additional research is conducted, and strict regulations are established to ensure its use is strictly for medical purposes and not for altering appearance or abilities.

Abu Huraira reported:

One day the Messenger of Allah (ﷺ) appeared before the public so a man came to him and then said: Prophet of Allah, what is Iman? Upon this he (the Holy Prophet) replied: That you affirm your faith in Allah, His angels, His Books, His meeting, His Messengers and that you affirm your faith in the Resurrection hereafter. He said: Messenger of Allah, what is al-Islam? He replied: Al-Islam is that you worship Allah and do not associate anything with Him and you establish obligatory prayer and you pay the obligatory alms (Zakat) and you observe the fast of Ramadan. He said: Messenger of Allah, what is al-Ihsan? He replied: That you worship Allah as if you are seeing Him, and for if you fail to see Him. He said: Messenger of Allah, when is the Hour (of Doom)? He replied: The one who is asked about it is no better informed than the inquirer, however I will narrate some of its signs to you. When the slave-girl will give birth to her master, then that is from its signs. When the naked, barefooted would become the chiefs of the people, then that is from its signs. When the shepherds of the black (camels) would exult themselves in buildings, then that is from its signs. (The Hour is) Among one of the five which no one knows but Allah. Then he recited (the verse): "Verily Allah! with Him alone is the knowledge of the Hour and He it is Who sends down the rain and knows that which is in the wombs. And no soul knows what it shall earn tomorrow, and a soul knows not in what land it shall die. Verily Allah is Knowing, Aware."

He (Abu Huraira) said: Then the person turned back and went away. The Messenger of Allah (ﷺ) said: Bring that man back to me. They went to bring him back, but they saw nothing there. Upon this the Messenger of Allah remarked: he was Gabriel, who came to teach the people their religion.

Reference : Sahih Muslim 8e
In-book reference : Book 1, Hadith 5
 USC-MSA web (English) reference : Book 1, Hadith 4
 (deprecated numbering scheme)

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وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُثَيْبَةَ، قَالَ كُنْهَرِيُّ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي حَسَّانَ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ حَبْرَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا بَارِئًا لِلنَّاسِ فَأَتَاهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ مَا الْإِيمَانُ قَالَ " أَنْ تُؤْمِنَ بِاللَّهِ وَتَمْلَأَ بِسَيِّئِهِ وَكِتَابِهِ وَلِقَائِهِ وَرُسُلِهِ وَتُؤْمِنَ بِالْبُعْثِ الْآخِرِ ". قَالَ يَا رَسُولَ اللَّهِ مَا الْإِسْلَامُ قَالَ " الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ شَيْئًا وَتُحْسِنَ الصَّلَاةَ الْمَكْتُوبَةَ وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ وَتَصُومَ رَمَضَانَ ". قَالَ يَا رَسُولَ اللَّهِ مَا الْإِحْسَانُ قَالَ " أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنَّكَ إِنْ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ ". قَالَ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ قَالَ " مَا الْمُسْتَفْهِلُ عَنْهَا يَا أَعْلَمَ مِنَ السَّائِلِ وَنَحِينُ سَأَحَدُكَ عَنْ أَفْطَرِهَا إِذَا وَلَدَتْ الْأُمُّهُ رِيحًا فَذَلِكَ مِنْ أَفْطَرِهَا وَإِذَا كَاتَبَ الْعُرَاةُ الْحَقَاةُ رُؤُوسَ النَّاسِ فَذَلِكَ مِنْ أَفْطَرِهَا وَإِذَا تَطَاوَلَ رِجَالُ النَّبْهَمِ فِي الْبُيُوتَانِ فَذَلِكَ مِنْ أَفْطَرِهَا فِي حُحْبِ لَا يُعْلَمُهُنَّ إِلَّا اللَّهُ ". ثُمَّ تَلَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُرْسِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مِمَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ). قَالَ ثُمَّ أَذْبَرَ الرَّجُلُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " رُدُّوا عَنَ الرَّجُلِ ". فَأَخَذُوا لِيَرُدُّوهُ فَلَمْ يَرَوْا شَيْئًا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " هَذَا جِبْرِيلُ جَاءَ يُعَلِّمُ النَّاسَ دِينَهُمْ ".

Mental Health Care for Teens and Youth

There is a lack of awareness in the *Ummah* regarding mental health care, especially among adolescents and youth. Parents often only pay attention to their children's health when they fall ill with a fever of a hundred degrees Celsius. They provide care and nursing for the next two or

three days until the fever subsides. Once the child resumes their routine of school, tuition, or play, they are assumed to be in good health, and no further questions are asked. While physical health is often given attention and care, the mental and emotional well-being of children is frequently overlooked or not fully understood.¹¹ This implies that more education and awareness are needed within the Muslim community to ensure that the mental and emotional well-being of adolescent children is recognised as a critical aspect of overall health, deserving the same attention and care as physical health.¹²

<p>Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, kissed Hasan ibn 'Ali while al-Aqra' ibn Habis at-Tamimi was sitting with him. Al-Aqra' observed, 'I have ten children and I have never kissed any of them.' The Messenger of Allah, may Allah bless him and grant him peace, looked at him and said, 'Whoever does not show mercy will not be shown mercy.'"</p>	<p>حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أُمَّ هُرَيْرَةَ قَالَتْ: قَبَّلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَسَنَ بْنَ عَلِيٍّ وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ جَالِسٌ، فَقَالَ الْأَقْرَعُ: إِنَّ لِي عَشْرَةَ مِنْ الْوَالِدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا، فَتَنَظَّرَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ: مَنْ لَا يَرْحَمُ لَا يَرْحَمُ.</p>
<p>Grade: Sahih (Al-Albani)</p> <p>Reference : Al-Adab Al-Mufrad 91 In-book reference : Book 5, Hadith 8 English translation : Book 5, Hadith 91</p>	<p>حكم : صحيح (الألباني)</p> <p>Report Error Share Copy ▼</p>

The Social Media Paradox

Social media and AI have significant psychological effects on children, serving as both a boon and a bane. On one hand, these technologies offer educational opportunities, social connections, and entertainment that can positively impact children’s development and learning.¹³ On the other hand, they expose children to harmful content, unrealistic body images, cyberbullying, and addictive behaviours, which can lead to mental health issues such as anxiety, depression, and low self-esteem.¹⁴ Balancing the benefits and drawbacks of social media and AI is crucial to ensure the healthy development of children.¹⁵ During the COVID-19 pandemic, more kids used the Internet and social media like Instagram, TikTok, and YouTube. They used it to talk to friends and do schoolwork during lockdown.¹⁶ The use of internet is a good example of uncertainty and ignorance.¹⁷ How it transcends from known knows to known unknowns and finally reaching unknown unknowns. The known knows are the toddlers watching the kid’s version of YouTube. The known unknowns are children independently exploring the internet. Unknown unknown is where the children erase the searched history. At this stage the parents do not know what kind of content their children are consuming on a daily basis.¹⁸ The content that children watch from influencers impacts their young minds significantly. They are exposed to body negativity disguised as body positivity, where influencers use image filters to appear attractive and promote unrealistic body goals, sizes, and diets. This exposure can lead to issues such as anorexia, bulimia, and distorted perceptions of health and beauty standards.¹⁹

The Prophet Muhammad (PBUH) disapproved men who act like women and women who act like men.

Narrated Ibn `Abbas:

The Prophet (ﷺ) cursed effeminate men (those men who are in the similitude (assume the manners of women) and those women who assume the manners of men, and he said, "Turn them out of your houses ." The Prophet (ﷺ) turned out such-and-such man, and `Umar turned out such-and-such woman.

حَدَّثَنَا مُعَاذُ بْنُ قَسَّالَةَ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ لَعَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُخْتَلِئِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ وَقَالَ " أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ " . قَالَ فَأَخْرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فُلَانًا، وَأَخْرَجَ عُمَرُ فُلَانًا.

Reference : Sahih al-Bukhari 5886
In-book reference : Book 77, Hadith 103
 USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 774
 (deprecated numbering scheme)

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Geriatric Care

The good old days are where one dreams of having leisurely life with their children and grandchildren playing around, sitting in your lap, listening to the stories of your youthful life. Who wouldn't desire to experience such tranquillity during their later years. After the struggles and challenges encountered in one's adult years. Everyone desires a serene retirement. However, for most of the elderly population this has just become a dream. Because they are either put in old age homes or if they are living with their children, they are perceived as a burden. The Prophet Muhammad (PBUH) emphasised that the mother deserves the highest level of good treatment, repeating her three times. After the mother, the father and then the nearest relatives should be treated well in order of their closeness.

Abu Huraira reported that a person said:

Allah's Messenger, who amongst the people is most deserving of my good treatment? He said: Your mother, again your mother, again your mother, then your father, then your nearest relatives according to the order (of nearness).

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ حَدَّثَنَا ابْنُ فَضِيلٍ، عَنْ أَبِيهِ، عَنْ عُمَارَةَ، بْنِ الْقَعْقَاعِ عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ مَنْ أَحَقُّ بِحَسَنِ الصُّحْبَةِ قَالَ " أُمُّكَ ثُمَّ أُمَّكَ ثُمَّ أُمَّكَ ثُمَّ أَبُوكَ ثُمَّ أَدْنَاكَ أَدْنَاكَ " .

Reference : Sahih Muslim 2548b
In-book reference : Book 45, Hadith 2
 USC-MSA web (English) reference : Book 32, Hadith 6181
 (deprecated numbering scheme)

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Old Age Homes

When there are elderly people living in a home, they need constant supervision, medical care, and affection, just as a children need.²⁴ Old age homes or “retirement home” are a western concept. We are encouraged to put our parents in an old-age home once they are incapable of moving around and unable to contribute to household tasks. This ideology is constantly glorified on the western media and television shows, and thereby influencing our culture.

To illustrate this influence, consider the sitcom “The Big Bang Theory”. In this sitcom, among the group of scientists, there a character named Howard Wolowitz, who is Jewish and has a master's degree in engineering from the Massachusetts Institute of Technology (MIT). Although his qualifications are good and commendable, the relationship between Howard and his mother is always shown as hateful, offensive, and berating towards his mother. The show promotes the idea of disparaging one's parents, shouting at them, arguing back, neglecting their well-being, and still expecting them to cater to your needs, including cooking, cleaning and

financially supporting you even in their old age. This is portrayed in a humorous manner.²⁵ However it can profoundly influence the thoughts and perceptions of viewers.

If the relationship between children and their parents is already characterized by resentment, loathing, and hatred, the decision to send the parent to senior care facilities is made swiftly and without hesitation. In such cases, the negative dynamics between them may make the idea of placing the parent in a care facility seem like a logical or even preferable option, as it relieves the children of the burden of caring for someone, they may harbour negative feelings towards. Often, these negative feelings are influenced by the company they keep or the desire to adapt to specific societal norms or peer expectations, which may outweigh any sense of familial obligation or compassion towards their parents.

Watching sitcoms where characters speak poorly of their parents influences the young Muslim audience. They may inculcate the same obnoxious behaviour and try to mimic the same with their parents. Islam condemns this kind of behaviour with parents. We are not even allowed to say “uff” to our parents. As stated in Surah Al-Isra verse 17:23-24.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ
 الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَمًّا أَوْ كَلِمًا فَوَالَّذِينَ لَهُمَا قَوْلٌ
 كَرِيمًا ﴿٢٣﴾

For your Lord has decreed that you worship none but Him. And honour your parents. If one or both of them reach old age in your care, never say to them 'even' 'ugh,' nor yell at them. Rather, address them respectfully.

وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا
 ﴿٢٤﴾

And be humble with them out of mercy, and pray, “My Lord! Be merciful to them as they raised me when I was young.”

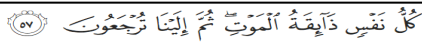
These verses emphasise the importance of kindness and respect towards one's parents, particularly in their old age, underscoring the value of close family relationships, compassion, and the care that families provide for one another in times of need. When a child grows up and is gainfully employed. It becomes their responsibility to take care of their parents.

Various factors must be considered before deciding to admit geriatric patients to elderly care facilities.²⁶ While the concept may initially seem beneficial, over time, parents often begin to long for their children—wishing to know about their lives, their achievements, and to partake in their family events.²⁷

Euthanasia or “Mercy killing” is carried out when the patient’s condition becomes worst.²⁸ An elderly patient suffering from a long-term, incurable disease experiences excruciating pain, both physically and emotionally. The chronic nature of the illness means that the patient endures persistent and often intense pain that cannot be fully relieved with medication or treatment. In addition to the physical suffering, there is a profound emotional and psychological toll. The patient may feel hopeless, depressed, and anxious, knowing that their condition is unlikely to improve. The constant pain and awareness of their incurable status can also strain relationships with family and caregivers, who may feel helpless or overwhelmed by the patient's suffering.²⁹

It gets worst in scenarios where in a low-income Muslim family. As they do not have financial ability to support the health care of the patient such as maintaining the patient on ventilation, dialysis,³⁰ and chemotherapy. How will a person with no financial resources take care of his parents. However, financial inability never becomes the answer for euthanasia.³¹ mentions permissibility of end-of-life care with verification of scholar’s fatwas and the consultation of doctors is necessary.

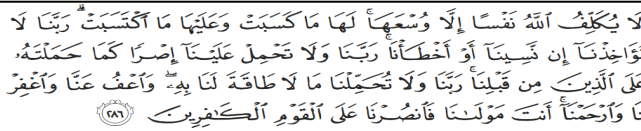
In these situations, “Human Intelligence/Emotions” comes into play rather than “Artificial Intelligence”. One cannot solve every problem by outsourcing it to AI applications. We may get to know the government schemes and aids to support us monetarily. However, the patients themselves know that no medicine or miracles can save them. Therefore, they insist on spending more time with family rather than visiting hospitals for treatment.³² This does not mean one is giving up. It simply shows that the family has put in all the effort and support that is humanly possible and rest is left to Allah. As stated in Surah Al-Ankabut verse 29:57.



 Every soul will taste death, then to Us you will 'all' be returned.

This verse underscores the inevitability of death and the return to the divine, highlighting the importance of trusting in Allah's plan and cherishing familial bonds during one's final moments.

As stated in Surah Al-Baqarah verse 2:286



 Allah does not require of any soul more than what it can afford. All good will be for its own benefit, and all evil will be to its own loss. 'The believers pray,' "Our Lord! Do not punish us if we forget or make a mistake. Our Lord! Do not place a burden on us like the one you placed on those before us. Our Lord! Do not burden us with what we cannot bear. Pardon us, forgive us, and have mercy on us. You are our 'only' Guardian. So grant us victory over the disbelieving people."

This verse highlights that Allah only gives individuals challenges they have the strength to endure, emphasising trust in divine wisdom and the importance of relying on family support and spiritual faith during difficult times.

The Dilemma of Organ Transplantation

The “Organ harvesting” is a nice way of saying “killing on demand” or “organ trafficking”. Most of the time refugees, prisoners of war and people who have been detained in the concentration camps become the easy victims of the organ trafficking. This is the one of the most unimaginable, cruel way to die. In Islam, organ donation is only allowed under critical conditions.³³ It is acceptable for a Muslim to donate their organs or to receive an organ if they have a higher chance of survival. However, they must adhere to few conditions before the organ donation or acceptance. Therefore, as a Muslim, you are allowed to accept or donate an organ,³⁴ but it in no way implies that one can sell their body parts as commodities to overcome financial problems.

The use of 3D bioprinting to create biological organs, could potentially offer a solution to end this inhumane practice of killing individuals for the purpose of selling their organs on the black market. Vital organs like the heart, liver, and kidneys, produced through 3D bioprinting, could possibly extend a person's life. However, one can argue that you are changing the Allah's creation. Authors,³⁵ discuss the emergence of the 3D bioprinting of the organs and advocate for the establishment of *Shariah*-compliant guidelines for the Muslim ummah regarding its use. Given the current situation, it is crucial to establish such guidelines.

Conclusion

We, as a Muslim ummah, should embrace modern technology with caution, rather than disregarding it entirely. We need to keep an open mind and accept the opportunity for growth and progress, while still honouring our traditional beliefs. It is important to find a balance between tradition and scientific modernization. We can accept modern technology in order to survive in our day-to-day lives, but we must also hold onto our roots and adhere to the laws of Allah, as outlined in the *Quran*, *Sunna*, and *Shariah*. Our ultimate goal is to prepare for the *akhirah*.

Islam is often misunderstood as a restrictive religion, but in reality, it allows us to make use of advanced technologies in life-or-death situations. The intention behind our actions is what matters in Islam, and the greater good of a situation is taken into consideration, rather than material gain.

Deep Learning (DL) and Machine Learning (ML), subsets of AI, are currently dominant trends in the early detection and diagnosis of various diseases, including cancer, infectious diseases, and cardiac diseases. These AI technologies are being implemented in healthcare, such as determining the combination of embryos with the highest survival rate and implanting them inside the surrogate/mother. Medical chatbots can also provide valuable assistance to young people dealing with mental stress, offering a personal psychologist when they may feel uncomfortable visiting a psychiatrist. Furthermore, in the future, helper bots will be developed to provide companionship and monitor the health of elderly patients with dementia and Alzheimer's.

These are just a few examples of the challenges and advancements in healthcare and medicine within the Muslim ummah. It is important that we address these topics with bioethical considerations in line with Islamic viewpoints. As the world progresses, we must also progress as an ummah. It would be beneficial to establish global Muslim ethical committees that follow a unified ruling. In the field of healthcare and medicine, we need to be aware of the Islamic bioethics' rulings. We should consider the ethical implications of medical practices in accordance with our Islamic values and teachings.

Some common bioethics principles in human healthcare that align with Islamic law include respect for life, which emphasizes the dignity and sanctity of life. Informed consent is also important, as the patient has the right to make decisions about their body and healthcare. The treatment provided to a patient should be beneficial and not harmful. End-of-life decisions, such as euthanasia, are generally not permitted, although there may be exceptions depending on the patient's condition and tolerance to medical treatment. Genetic engineering, cloning, and the

use of assisted reproductive technologies require careful consideration within the framework of Islamic bioethics law. These matters should be consulted with Islamic jurisprudence (*Fiqh*) and scholars to understand the principles of modern medicine and provide guidance in bioethical dilemmas in healthcare.

One major limitation of the study could be that Islamic scholars might struggle to comprehend the rapid scientific developments in healthcare and technology. This gap in understanding can hinder the integration of modern medical advancements with Islamic teachings and ethical guidelines. For instance, complex issues like genetic modification, 3D bioprinting, and AI in healthcare require a deep understanding of both the scientific principles and the ethical implications involved. If scholars lack the necessary scientific literacy, they may find it challenging to provide informed and relevant guidance to the Muslim community. This could lead to either an outright rejection of beneficial technologies or an uncritical acceptance without considering potential ethical concerns. Therefore, bridging the knowledge gap between Islamic scholars and scientific advancements is crucial to developing informed, balanced, and *Shariah*-compliant guidelines that address contemporary healthcare challenges.

Instead of harbouring prejudice against Islamic scholars, or vice versa, it is essential for the scientific research community to collaborate with them. This cooperation aims to help scholars understand the concepts and principles behind scientific advancements. Such collaboration will enable Islamic scholars to make informed decisions and provide guidance that is both scientifically accurate and in accordance with Islamic teachings. By working together, scientists and scholars can ensure that new technologies and medical practices are ethically evaluated and appropriately integrated into the Muslim community.

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The Social Role of Muslim Family Awareness on the Advocacy of Health Promotion in Northern Nigeria

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Abstract

The increasing prevalence of chronic diseases and the rising lack of awareness about health promotion have sparked a renewed interest in promoting health promotion. The main objective of this study is to explore the Social Role of Muslim Family Awareness on the Advocacy of Health Promotion in Northern Nigeria. This study employed a qualitative methodological approach using semi-structured interviews and focus group discussions. The participants were purposefully selected. In this study, a total of 14 participants were selected, which includes parents, Muslim healthcare workers, family counsellors, medical workers, and medical practitioners. The data was analysed using thematic analysis. The findings of the study revealed that Muslim families used strategies to foster health-promotion behaviours including health education awareness, family health counselling, health practices, religious teachings, and values that provide guidance. The findings further confirmed that healthy awareness creates an enabling environment in which healthy behaviours can be practiced, modelled, and encouraged. Finally, the findings unveiled that the social role of families has significant influence in promoting healthy behaviours, creating a healthy atmosphere that facilitates the prevention of disease, and health risks for effective human development. The study, therefore, recommended that health promotion initiatives should be designed, improved, and implemented by taking into consideration of the Islamic ethical values of health promotion to increase their usefulness for a healthy society for human development.

Keywords: Muslim Family, Health Promotion, Awareness, Islam, Human Development

Introduction

The foundation for realising the significance of every important aspect is awareness. Unquestionably, the active awareness that may motivate individuals towards understanding the importance attached to health promotion for human development is public awareness. Society considers Muslim family's awareness of health promotion as a key aspect of promoting overall well-being and preventing disease and illness. It involves encouraging individuals and communities to adopt healthy behaviours and make positive lifestyle choices. This can include things like exercising regularly, eating a balanced and nutritious diet, reducing stress, and avoiding harmful substances.¹ By engaging in health promotion, individuals can improve their physical, mental, and social health. Public health initiatives often utilise health promotion strategies to address and prevent various health issues.

The role of family, particularly parents, in promoting the health and wellbeing of their children has become increasingly important. Muslims have long understood the importance of health promotion and the development of society, and this understanding has been an integral part of their family culture for effective human development. Muslim families played a vital role to the overall development of their communities and societies in promoting awareness on health and other healthcare services for societal development. Studies have found that children whose parents actively promote healthy lifestyle practices are more likely to maintain a healthy body weight, exercise regularly, and have a balanced diet. Parents who encourage their children to engage in physical activities, adequate sleep, and adequate nutrition are more likely to have children who develop positive health behaviours. Parents support their children by modelling healthy behaviours, maintaining a family structure that provides warmth and support, and providing consistent guidance on health behaviours.²

Muslim families have a deep understanding of the religious and cultural values that underpin health practices. This knowledge is often passed down through generations and plays a significant role in shaping health behaviours and attitudes. As such, Muslim families are more likely to adopt healthy habits and pass them on to their children and other members of the community. Additionally, Muslim families have a strong network of support within their communities, which can be leveraged for health promotion initiatives.³ This includes regularly attending mosques and other religious gatherings where health messages can be disseminated, as well as participating in community events and initiatives. Moreover, the traditional gender roles and responsibilities within Muslim families also contribute to the promotion of health awareness. Women, who are usually the primary caregivers in these families, play a vital role in educating and raising awareness about health issues within the family. This not only benefits the immediate family but also has a wider impact on societal development.

Interestingly implementing these strategies has the potential to positively influence the health and wellbeing of children and help reduce the prevalence of obesity, diseases, and other chronic illnesses. Family plays an important role, if not the most important role, in health promotion towards shaping children's health attitudes and behaviours for human and physical development. This is important because positive health behaviours strongly influence physical and mental health. Family awareness of health promotion provides access to important health information in relation to health educational materials about nutrition, physical activity, and preventive health measures, as well as health public enlightenment that can help individuals make informed decisions about their health.⁴ Family role is an essential part of children's health promotion and has a significant influence on children's ability to grow up healthy. Research has shown that families provide emotional, physical, and social support as well as a conducive environment that can promote healthy behaviours.⁵

Health promotion within the family context emphasises the collective well-being of family members. It involves fostering a supportive environment that encourages healthy lifestyles, open communication, and positive relationships. This approach recognises the family as a fundamental unit for health promotion, addressing not only individual well-being but also the interconnectedness and mutual influence of family members on each other's health. Strategies may include education, shared healthy activities, and the development of family-centred health

practices. Families play a crucial role in health promotion as they significantly impact individual behaviours, habits, and overall well-being. A supportive family environment can foster healthy lifestyle choices, encourage positive behaviours, and provide a foundation for emotional well-being.⁶ Effective health promotion within a family involves open communication, shared values, and collaborative efforts to create a setting where healthy habits are not only encouraged but also practiced collectively, contributing to the overall health and resilience of each family member.

Moreover, parents who are actively involved in their children's health promotion activities tend to have a more positive attitude towards them, improving their overall physical and mental state. Families need to be aware of the social determinants of health and the impact they may have on the health of their children. Factors such as poverty, unequal access to health care, and discrimination can all lead to poorer health outcomes among children, and therefore families must be aware of these influences in order to create a safe and supportive environment for health development. In the same way, proper health education, guidance, counselling, knowledge, mentoring, and coaching concerning adopting and strengthening healthy behaviours significantly have a positive influence on creating a supportive and healthy condition for effective human development.⁷

Today, research on awareness of the significance of health promotion in the context of families is lacking and sparse, and likewise, there is an increasing number of published studies about health. This clearly shows that the majority of previous studies are normative or theoretical in nature, lacking an empirical illustration of how the social role of the Muslim family in health promotion influences healthy individuals for effective human development. Similarly, previous studies failed to integrate the social role of parents, family counsellors, medical workers, and the media into the social role of Muslim families in health promotion. That is, there is a need for immense awareness towards understanding and realising the significance attached to individual health promotion and other healthcare services for the advancement of better wellness and the development of society in general.

The Relationship between Family and Health Promotion

Health has a great influence on human development, both physically and mentally. Family and health promotion are two intertwined concepts that have a significant impact on individual and community well-being. The family unit plays a crucial role in promoting health behaviours and attitudes, which in turn contribute to the overall health of individuals. Through various interventions and strategies, families can promote healthy lifestyles, prevent diseases, and foster positive mental health. Moreover, health promotion aims to improve the overall health of individuals and communities by addressing various social, environmental, and economic factors. It involves educating and empowering people to make healthy choices, promoting healthy behaviours and lifestyles, and creating supportive environments. These efforts benefit not only individuals but also the wider community by reducing healthcare costs and improving quality of life.

It has been shown that receiving proper medical care can increase the lifespan and quality of life for individuals, as well as improve educational attainments and economic productivity. Poor health has been linked to particular disadvantages in human development, such as a greater

risk of poverty, lower educational attainment, and a reduced lifespan. Good health is essential to the well-being of individuals, families, and communities. Bomar asserted that a "healthy family" refers to a family unit that prioritises and actively promotes the well-being of its members.⁸ This involves not just physical health but also emotional, social, and psychological aspects. A healthy family typically exhibits strong communication, mutual support, and a positive environment that fosters growth and resilience. Family health involves addressing both individual and collective needs, promoting healthy lifestyle choices, and creating a nurturing atmosphere that contributes to the overall wellness of each family member.

Health is an important factor in the development of a society. Healthy individuals lead to higher levels of economic productivity, improved educational outcomes, and increased overall economic growth. By investing in healthcare and focusing on improving access to health services, a society can ensure a brighter future for its citizens as well as their families. It is clear that health plays an important role in both individual and societal development. By ensuring that all individuals have access to adequate health services.⁹ Literature indicates that family dynamics play a key role in the development of children's health. It is important for families to provide an atmosphere of nurturing and support, as this can help children cope with difficult situations and feelings. Family plays a crucial role in health promotion as it provides a support system and influences regular exercise, balanced nutrition, and emotional well-being. In conclusion, the concept of family and health promotion goes hand in hand, and their impact on individual and community well-being cannot be underestimated for human development.

Literature Review

This section of the study reviewed the existing literature related to the topic of the study under the following sub-headings.

Literature on the Role of Families in Promoting Health Promotion

In this regard, many researchers are nowadays interested in the literature on the subject of awareness of family health promotion. A recent study conducted by Bames et al. found that the cardinal role of the family in promoting health promotion is to prevent any form of disease or illness from infecting any member of the family.¹⁰ According to the study, family is an important component in maintaining health and preventing disease for public health. Families help, support, and nurture each other through life stages. The study found that families are at the forefront of health promotion and curative services for their members across the life course. The authors confirmed that families are important actors in public health promotion and disease prevention. In the same way, Dinkel et al. found in their study that one of the family's capabilities in terms of a healthy life is to nurture, teach, protect, care for, and influence health behaviours in children throughout their life course, which makes it an effective way of promoting individuals' health as an important component of societal development.¹¹ Likewise, Montgomery and Boruf revealed the importance of the family in promoting the health of their children and the environment.¹² The authors further stated that educating children on health-related issues and important ways of protecting their children against contracting diseases is another important strategy of health promotion. Their study found that sharing knowledge on preventive measures for health-related issues can significantly strengthen family health quality among its members.

The study by Tulchinsky, Varavikova & Last pointed out that achieving family public health and societal development cannot thrive without healthy families and their active participation in educating and informing their children about how important it is to attach themselves to health promotion and improve the quality of health of family members.¹³ Similarly, Kelleher, Reece & Sandel supported the idea that families play an important role in many areas of health, which include nursing and nurturing the sick, self-care, health behaviours, care during pregnancy and childbirth, care of the elderly, and individuals with special needs.¹⁴ Their study further revealed that families can provide more support for their members of the family needed for healthy living and disease prevention to ensure their safety and quality of life. While Christensen demonstrates that families can play a part in promoting the health of children's capacities as health-promoting actors in terms of keeping fit and active, hygiene, and developing knowledge and health-related skills.¹⁵

Literature on the Role of Parents in Health Promotion

Bomar Perri observed that one of the key roles in promoting health promotion, health maintenance, and disease prevention is health awareness. The author discovered that promoting health in families has to do with strengthening healthy behaviours.¹⁶ While Christiansen & Pia found that health is one of the most important aspects of human progress¹⁷, Similarly, a related study conducted by Maria Machado et al. asserts that the significance of health education was developed or originated by family health personnel, particularly parents, with the view to ensuring all their children are living in healthy conditions. It was found that professional programmes on health education were aimed at teaching and providing guidance on disease prevention.¹⁸ Likewise, Homayouni, Vasli, Estebarsari, and Nasiri discovered that parents directly influence children towards adopting healthy attitudes as well as maintaining the spirit of living healthily for effective human development.¹⁹

Literature on the Role of Nurses in Health Promotion

The study conducted by Iriarte-Roteta et al. revealed the cardinal role of nurses in the health promotion of families and children.²⁰ They are responsible for educating families on various health promotion strategies and providing support for the implementation of these strategies. Nurses also play an important role in advocating for the health needs of families and children within the healthcare system. The study found that through their expertise in patient care and health promotion, nurses can effectively address issues such as childhood obesity, immunisations, and mental health. Findings confirmed that they work collaboratively with families, other healthcare professionals, and community organisations to develop comprehensive and evidence-based interventions that promote the overall well-being of families and children. By engaging in health education and advocacy, nurses play a vital role in improving the health outcomes of families and children, ultimately contributing to a healthier and happier society. Accordingly, Whitehead found that nurses play a significant role in strengthening the health promotion activities of families and their children in order to have an effective health condition.²¹ The study revealed their enormous roles, especially in family health promotion in terms of coaching, mentoring, and educating family members to adopt healthy strategies for healthy living. Findings of the study revealed that nurses play an antagonistic role in the development of a

healthy society as well as educating family members on health promotion tips that contribute towards improving their quality of life.

Figueira et al. found in their study that nurses are at the forefront of educating families about health promotion, which enables them to possess the knowledge, attitudes, and skills needed to enable young parents to practice better self-care.²² Nurses play a crucial role in promoting family and children's health. They are the primary healthcare providers for families and children, and their input is essential in creating a healthy environment for the entire family. By providing education on health promotion, disease prevention, and healthy lifestyle choices, nurses can empower families to make informed decisions and improve their overall health. Findings of their study show that nurses can assist in identifying potential health risks and providing early interventions, leading to improved health outcomes. Overall, the role of nurses in family and children's health promotion is crucial and essential to promoting a healthier society.

Russo & Andreucci's study revealed that nurses play a vital role in addressing the health needs of children and their families, as they serve as a bridge between healthcare providers and families. By providing education, support, and resources, nurses can help families make informed decisions about their children's health and promote healthy behaviours. Findings of their study confirmed that their roles serve as an important segment in mentoring mothers about health care services for effective growth and development.²³

Patterson et al. are of the view that engaging family and community organisations in health programmes such as places of worship, gathering centres, and meetings for public health awareness on related issues like disease prevention and other important measures to improve health living conditions. The study found that the participation of families and their children in health education programmes may significantly influence their ability to tackle the management of health problems by understanding how to address those issues as one way of promoting health.²⁴ The study by Price found that attending professional health meetings in the community increases family health knowledge, which serves as a way of promoting healthy family conditions for effective human development.²⁵

Likewise, Yang et al. reported that attending a health educational programme is a helpful strategy that can influence a better understanding of health literacy with the aim of fostering behavioural change, especially among those with lower knowledge.²⁶ While Opperman is of the view that participation in associations and professional meetings helps in promoting individuals' sharing of information and obtaining health knowledge for effective human development.²⁷

Literature on the Role of Media in Promoting Family for Health Promotion

According to Sharma and Gupta, mass media play an important role in disseminating information and increasing awareness with regard to health education and health promotion to improve the quality of health of individuals and educate people on health and hygiene and other health-related issues. The study found media has a great influence on bringing behavioural changes in the public's beliefs, attitudes, perceptions, knowledge, and understanding of health and healthy behaviours.²⁸ Saraf & Balamurugan posited that mass media serves as a powerful platform for educating and influencing people on various health issues. The study finds that through mass media, information about diseases, prevention, and treatment options can reach a

large audience. This increased awareness can lead to behaviour change and ultimately improve public health. Study findings revealed that mass media can help in disseminating health messages and raising awareness about the importance of healthy behaviours.²⁹

The study by Ramakrishnan and Arora (2010) discussed the approaches employed by the mass media industry to effect behavioural change in family health promotion. The study highlighted the use of mass media agencies in the provision of social awareness, such as television and radio channels, to disseminate significant information on health promotion and other health care services. The findings of their study reveal that the sensitisation and campaigns made by the media houses can increase families' quality of health and tackle some of the health-related issues as part of their corporate role in social responsibilities.³⁰ Finally, the study of Wakefield, M. A., Loken, B., & Hornik, R. C. (2010) shows that important information is conveyed to individuals and organisations using social media to promote health awareness. Their study confirms that social media serves as an effective means of dissemination of information, coordination, and collaboration towards the promotion of health care awareness. The media is a tool for raising awareness and sensitising people about diseases and other illnesses through health campaigns and education about disease prevention and detection.

Singh and Ratnamala submitted that the role of the media in creating awareness about socio-economic issues in Uttar Pradesh. The media serves as a tool for empowerment and creating awareness. The study confirmed that the media serves as an effective tool for broadcasting awareness and changing individual attitudes and behaviours. Sharma, S., & Gupta, Y. are of the view that health education is a vehicle for positive change in individual health behaviour.³¹ Health education and health promotion are considered the most important aspects that shape and inculcate the provision of quality health for individuals. Their study found that the media play an important role in offering health education and disseminating health information. Haynes et al. and Robinson describe social networking as a source of knowledge. For example, social media sites like Facebook are used for social interaction online.³² While Pempek et al. argued that media serve as a platform for community mobilisation and engagement, allowing individuals to take ownership of their health and advocate for their communities.³³

Conceptual Framework of the Study

The conceptual framework was conceptualised based on the civilisational role of the Muslim family's awareness of health promotion, which played a vital role in realising the significance of health promotion towards attaining healthy individuals for effective human development. Muslim families, particularly parents, Muslim family counsellors, Muslim medical practitioners, Muslim health professionals, and Muslim family professionals, were the independent variables that significantly promoted the success of promoting, advancing, and enhancing health promotion education in individuals for human development. The moderating variables that stand as health promotion encompass health education programmes, disease prevention, health risk precautions, mental health, health literacy, health protection, personal hygiene, health care services, health advocacy and awareness, and environmental safety. These are the key variables that prepare and shape the minds of Muslim individuals towards attaining viable health knowledge that promotes their good condition of health and keeps them free from illness and

other infectious diseases for health development. In Islamic teachings, the concept of health promotion is deeply rooted in holistic well-being, encompassing physical, mental, and spiritual dimensions. Practices such as maintaining a balanced diet, regular exercise, and adequate rest are encouraged as they contribute to overall health. Islam emphasises cleanliness and hygiene, reflecting the importance of preventive measures. The Quran and Hadith (sayings of Prophet Muhammad) provide guidance on moderation in all aspects of life, promoting a balanced lifestyle. Acts of worship, such as prayer and fasting, are seen not only as spiritual obligations but also as avenues for physical and mental discipline. Furthermore, the concept of "Sunnah" (the practices of Prophet Muhammad) includes various health-related habits, like using miswak (a teeth-cleaning twig) and consuming natural foods., as well as *tahara* (purifications). Cleanliness, prayers (*salah*) Fasting (*sawm*) Islam encourages seeking medical treatment, viewing it as a means to uphold the gift of health that Allah has bestowed upon individuals. The Islamic conceptualization of health promotion emphasises a comprehensive approach that integrates physical, mental, and spiritual well-being. Overall, Islamic values promote health promotion through teachings that emphasise the importance of maintaining physical, mental, and spiritual well-being. Practices such as personal hygiene, cleanliness, a balanced diet, and the avoidance of harmful substances align with principles of good health, and community support fosters a holistic approach to health, addressing both individual and societal well-being. This in turn will promote wellness, wellbeing, good health, basic health skills, professionalism, and expertise in preventing diseases as part of the best strategy for promoting health promotion services, which stand as dependent variables.

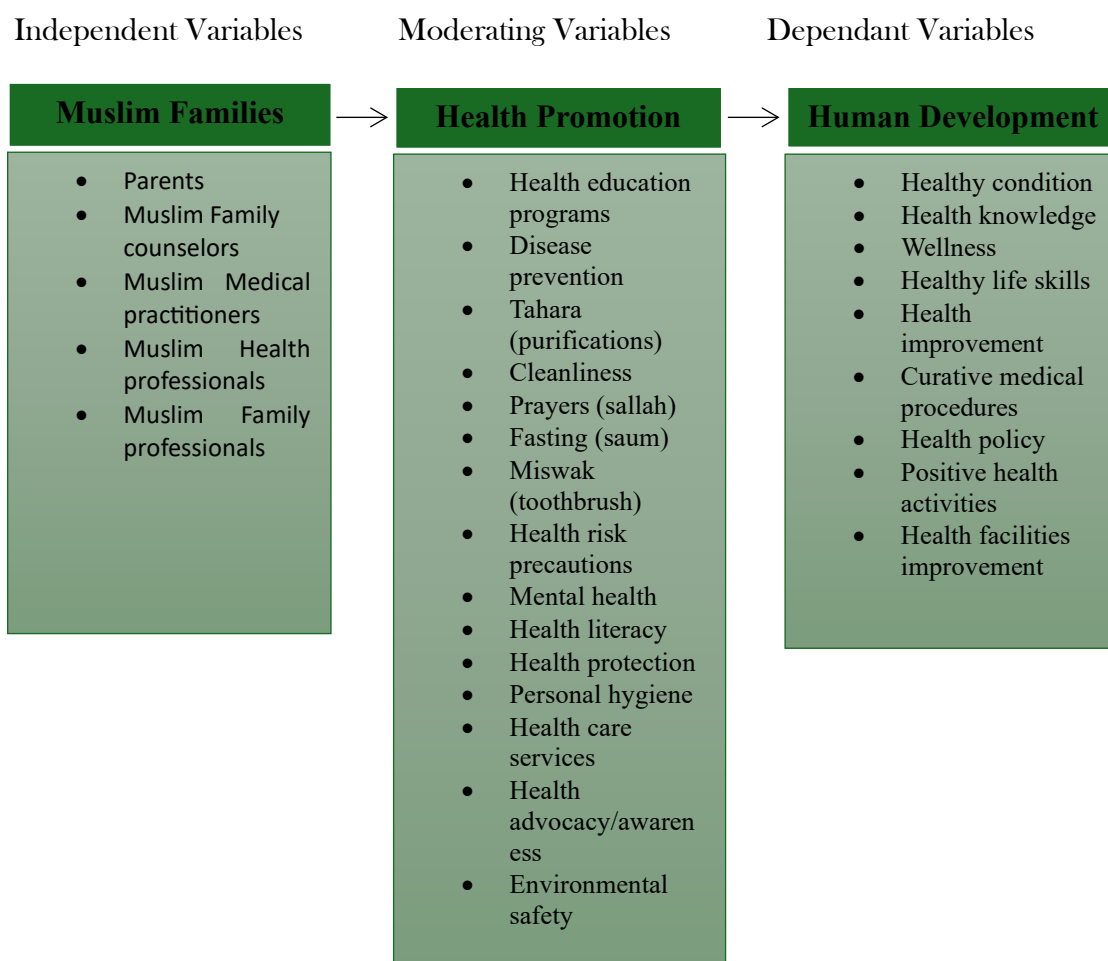


Figure 1: The Relationship between Muslim Family, Health Promotion and Human Development

Methodology

The most significant aspect of research methodology is that it allows the researcher to investigate how the research procedures were used in a logical order during the research process. This study is qualitative in nature using a case study approach. The instruments used in the process of data collection involved participants' verbal in-depth interviews and focus group discussions using semi-structured to explore the civilisational role of Muslim families awareness on health promotion in northern Nigeria. The purposive sampling technique was found to be most suitable in this study. The criteria used for selecting the participants were based on relevance, professionalism, expertise, and the ability and willingness of the participants to participate in the study before recruitment. The research participants involved Muslim parents, Muslim family counsellors, Muslim medical practitioners, Muslim health professionals, and Muslim family professionals to obtain in-depth information. In all, a total of (15) respondents were purposively selected for the study. The interview and focus discussion were audio-recorded, transcribed, edited, reported, and interpreted according to the need of the analysis of the data. The method employed for data analysis is thematic and descriptive analysis. The participants are coded here as R1, R2, up to R14. The raw data was analysed by initially preparing, organizing, sorting, coding, forming the themes, interpreting the results that emerged, and reporting them from the data. The researchers ensured that all participant's views were captured accurately while the emerging themes were identified and positioned accordingly.

Demographic Data of the Participants

This section of the study presents detailed demographic data on the participants according to sex, age, educational qualification, occupation, and affiliation. The table below presents the status of the respondents to the study.

Table: 1 Participant Demographic Data

S/No	Participants	Sex	Age	Occupation	Qualification
1	R:1	M	45	C Servant	PhD
2	R:2	M	40	C Servant	PhD
3	R:3	M	55	C Servant	PhD
4	R:4	M	44	C Servant	MSc
5	R:5	M	47	C Servant	MSc
6	R:6	M	53	C Servant	MSc
7	R:7	F	47	C Servant	BSc
8	R:8	F	50	C Servant	BSc

9	R:9	M	49	C Servant	BSc
10	R:10	M	60	C Servant	HND
11	R:11	M	65	C Servant	HND
12	R:12	F	54	C Servant	HND
13	R:13	F	58	C Servant	HIM
14	R:14	F	45	C Servant	HIM
15	R:15	F	38	C Servant	HIM

Key: R=Respondents = F Female, = M Male

Presentation Analysis and Interpretation of Data

This section clearly provides detailed evidence of the data resulting from the participant's wording and provides an interpretation of the data in relation to the evidence of the data. Six main themes emerged: The role of parents in fostering health promotion, the role of Muslim families as educators in promoting health promotion, family meetings as a strategy for promoting health promotion, family awareness on social networking in health promotion, the role of family in social media in health promotion, and family role in public awareness in preventing the risk of diseases for health promotion. These themes emerged as a result of the frequent wording of participants from main ideas and subthemes. The analysis and interpretation of the data from the findings were strongly supported by literature explanations.

Muslim Family Awareness on Health Promotion for Human Development

The findings of the study revealed that the awareness of the Muslim family has significantly played a pivotal role in helping to address the central issues affecting Muslim individuals' health condition and other related healthcare services, as well as investment in health and promoting health education, which are considered inevitable vehicles as part of the strategy of promoting human development. All participants agreed that parents play a critical role in children's health and that members of the family should educate them about psychological and social characteristics in terms of guiding and providing early health care tips that enable them to grow healthy. For instance, in the following statement, FC1, the family counsellor, elucidated that:

As a parent, I usually gather my children at home in one circle. I try as much as possible, to the best of my knowledge and experience, to teach them about the importance of being healthy. I always adopt healthy behaviours at home so that they can learn from me. I do encourage them, wherever they find themselves, to adopt healthy behaviours so that they can grow healthy. I always motivate them to stay healthy because nothing can go normal without having a healthy condition in life. (R1)

In another related development, one of the participants added that:

I always ensure that all my family members are healthy. I believe that some parents have a low level of health education, which can have a negative impact on the

health of their family members, and that other parents have a higher level of education, which is more favourable in terms of instilling health behaviours and self-care in their children. It is the responsibility of every parent to ensure their children are healthy. I encourage my family at home to watch health programmes and other programmes on preventive measures for diseases. In fact, family and community health gatherings for public enlightenment should be encouraged, with the aim of educating people on the significance of health. This is a common misunderstanding. (R2)

With regard to how Muslim families' influence healthy behaviours on their children's daily lives for health promotion, another respondent stated that:

I usually sanitise my house within and around the compound to ensure everything is neat and intact so as to avoid contact with bacteria, malaria, and communicable diseases. I encourage my children to always clean their toilets with Dettol and other substances to kill bacteria and germs in their room. I always tell them to avoid anything that can cause disease or sickness. I usually listen to and watch some health programmes on radio and television with my children, as well as spend some time on YouTube and the internet, in order to gain health knowledge for the benefit and development of our lives. (R3)

Another respondent is further highlighted in the following wording:

To me, providing children with a healthy home or environment is very important. Actually, it becomes your primary responsibility as a parent to provide your family members with a healthy atmosphere with healthy food and a balanced diet so that they grow healthy. As part of my tradition, I normally motivate my children to do certain physical activities that can improve their body health and make them active and strong. I teach them to adopt favourable healthy behaviours as an interim measure to avoid anything that could be a threat to their health condition. (R4)

The above findings from the responses of the participants indicated family as a home environment for health promotion considering the important role played by parents in providing health tips and guidance about healthy behaviours for the development of children's health conditions and the entire family. Findings revealed that parents' play a significant role in guiding, coaching, and instilling healthy behaviours in their children. Sharing knowledge through educating young children about healthy habits is part of strengthening the Islamic ethical thought of promoting a healthy society. This finding is consistent with the finding of the study by Dinkel et al. who found that family has influenced children's health behaviours in various ways through education, nurturing, caring, protective, and preventive measures against contracting disease throughout the life course.³⁴ Family influences children's health attitudes and behaviours, which means that positive health behaviours have a significant impact on the physical and mental health of the family as an important component of societal development. These findings coincide with those of Homayouni, A., Vasli, P., Estebarsari, F., and Nasiri, M., who found that parents directly contribute to changing their children's lifestyles, minimising risk, and encouraging the spirit of living in a healthy condition for effective human development.³⁵

The success of a family in promoting health promotion is associated with straitening Islamic guidance on health promotion activities such as health behaviours, healthy living practices, family participation in health activities, disease preventive measures, family community health awareness on the eradication of diseases, advocacy of the family for public enlightenment on disease prevention and enhancing the quality of life of individuals in society. These findings are consistent with the findings of Bames et al., who stated that the cardinal role of the family in promoting health promotion is to educate their children and prevent any disease or illness from contacting them for sustainable health development.³⁶ Similarly, it was argued that the family is an important component and key player in maintaining children's health and preventing disease for public health. This signifies that Islam encourages individuals to lead a balanced and healthy life in accordance with Islamic principles, as well as taking care of their health as seen as a duty and avoiding activities harmful to themselves and others, which are considered part of a healthy lifestyle.

The Role of Muslim Family as Educators in Promoting Children's Health Promotion

Findings from the study revealed that health literacy in the family is a very essential aspect that keeps family members living a long and healthy lifestyle. Furthermore, findings from the study revealed that parents play an influential role in helping their children adopt healthy behaviours and be physically active. One of the respondents mentioned that:

Parents, in fact, serve as health educators for their children from the start, coaching them about their children's health both inside and outside the home. In fact, eating healthy food, developing a balanced diet, and being physically active are very important for children to grow healthy and develop a sense of healthy habits. I believe, as a parent, that my responsibility is to teach my family to be healthy. Parents educate their children by inculcating healthy behaviours through exercise and physical activity. I believe, as a parent, that my responsibility is to teach my family to be healthy. and to avoid eating contaminated foods that are detrimental to their health. So, monitoring children to adopt healthy behaviour was seen as parental responsibility in ensuring a healthy family. (R5)

Another participant added that.

Parents educate their children to adopt healthy behaviours to be neat, clean, and tidy, as well as free from dirt. I believe staying healthy, fit, and healthy plays an important role in our lives. I normally consult my doctor for a regular family check-up from time to time to make sure that everything is as it should be. I use some strategies to ensure that my children are healthy in terms of enough sleep, exercise, eating healthy food, not skipping breakfast, drinking enough water, and not being under stress. (R6).

According to the study's findings, families serve as health educators right at home, coaching members of their family on promoting healthy behaviours and health activities through exercising their bodies and eating healthy food. The outcome of the study further reveals parents' motivation to teach and motivate their children, which serves as an important strategy to ensure

that their children and other family members adopt healthy behaviours as well as use prevention and precaution methods against contracting disease. This is in line with the findings of Bomar Perri and Christensen Pia, who argue that parents play an important role in shaping their children's beliefs by informing them about the benefits of being healthy and safe all the time.³⁷ He added that parents are responsible for providing their children with health care services in terms of teaching them the spirit of self-care and wellness behaviour. Islamic teachings stress the importance of ablution, cleanliness, ritual bathing, and personal hygiene, which are not only acts of purification for prayer but also contribute to physical cleanliness.

The data shows that parents provide significant information on how to improve children's health as well as how to avoid anything that causes disease or harms their lives. This finding is consistent with the findings of Novilla, M. Lelinneth B., Michael D. Barnes, G. Natalie, Patrick N. Williams, and Janice Rogers, who concluded that parents are the most influential key players in providing better knowledge in health promotion, disease prevention, health education, fitness, healthcare, and a healthy home and environment.³⁸ The above ideas Islamically confirmed the notion behind Islamic ethical guidelines and principles of health promotion of maintaining an active lifestyle for overall health.

Families Professional Meetings as a Strategy in Promoting Health Promotion

The data emerged from the responses of the participants and was unveiled. Professional meetings among Muslim families were identified as a theme in the context of the study as well as a source of acquiring knowledge and knowledge sharing in promoting awareness of health promotion and human development. Participants revealed that by attending professional meetings in collaboration with professional bodies, medical health personnel, and other health providers, they serve as an important strategy to educate and enlighten families on the significance of health and preventive measures against diseases, as well as to tackle certain challenges confronted by families concerning health-related issues, diseases, sickness, and infectious diseases. One of the respondents highlighted that:

As a parent and a medical practitioner, I attend many professional health education meetings. We benefited a lot by learning many things related to health promotion and preventive measures against diseases for the benefit of our body health, which enables us to develop a healthy lifestyle and a healthy environment. As parents, I believe that it is part of our primary responsibility to attend meetings organised by Muslim medical and professional bodies in order to gain knowledge and health education tips so that we are able to maintain our family members' good hygiene in terms of protecting them against contracting any diseases through regular hand washing after each activity, environmental sanitation, as well as being neat and taking baths all the time. These meetings provide us with strategies on how to improve our quality of health and how to protect our children from any harm that could endanger their lives. (R7)

In a similar point of view, another respondent stated that:

I have attended many professional health meetings or health gatherings. I really learned a lot and gained useful knowledge on health education, which definitely helps and enables me to improve my skills and attitudes towards strengthening my family's health status and also use them to counsel or give advice to Muslim families or individuals whenever the need arises or to raise public awareness about promoting quality health. I believe the awareness gained through these special gatherings contributes to enhancing the knowledge and belief of Muslim families on how to improve their healthy lifestyle and how to practice better self-care. In fact, the practice of healthy behaviours is the foundation of a healthy family and environment. (R8)

In a similar comment, one of the respondents in the following wording added that:

Certainly, attending such programmes serves as a good source of knowledge that can contribute to preventing Muslim individuals from contracting infectious diseases that can cause illness or endanger their lives. We gained useful knowledge, such as the latest strategy for detecting diseases. (R9)

From the above responses of the participants, the findings of the study revealed that attending professional meetings has significantly contributed to offering useful knowledge, skills, and experience through sharing health-related knowledge and information with different families and individuals towards promoting healthy living in the family. This is consistent with the findings of Bartol, K. M., and Srivastava, A., who found that knowledge sharing through organisational meetings serves as an important means of spreading knowledge among individuals.³⁹ Knowledge sharing through interaction is an integral part of the development of families, individuals, and organisations. Furthermore, the findings of the study confirmed that family health professionals play a crucial role in providing access to vital information for quality health care for Muslim families and problem-solving health-related issues for effective human development. These findings coincide with the study findings of Price, C. H. who stated that attending professional health meetings in the community increases their knowledge useful for their lives and serves as a way of promoting family health⁴⁰. Similarly, this finding is also in line with the finding of Yang et al., who reported that attending a health education programme is a helpful strategy that can influence a better understanding of health literacy with the aim of behavioural change, especially among those with lower knowledge⁴¹. These findings are also supported by results from a study by Opperman, who stated that participation in associations and professional meetings helps in promoting individuals' sharing of information and obtaining health knowledge.⁴² Furthermore, this finding is consistent with the finding of Yang, Y. M., Wang, H. H., Lee, F. H., Lin, M. L., & Lin, P. C., who reported that attending a health education programme is a helpful strategy that can influence a better understanding of health literacy with the aim of behavioural change, especially among those with lower knowledge.⁴³ These findings are also supported by results from a study by Oppermann, M. who stated that participation in associations and professional meetings helps in promoting individuals' sharing of information and obtaining health knowledge⁴⁴. The discussion clarified that the community is urged to help those in need, fostering a sense of social responsibility for each other's well-being. Islam is emphasised as a holistic

concept encompassing physical, mental, and spiritual well-being and guidelines on hygiene, nutrition, and regular exercise.

Family Awareness on Social Networking in Promoting Health Promotion

Findings from the responses of the participants reveal social networking serves as a source of knowledge sharing, considering its major contribution to the dissemination of important information and raising public awareness on health matters as part of promoting human development. Participants disclosed that they got their information through social networking, which offers a room for individuals to share their opinions, understandings, and experiences, which enables them to share their knowledge and increase their level of knowledge. One of the respondents stated that:

Certainly, I have noticed that social networking plays a vital role in educating and increasing health awareness among Muslim families about healthy behaviors. It also helps guide families on how to deal with health issues and promote wellness. It enables family members to communicate about health-related issues. Social networking platforms have an influence on connecting people from different family backgrounds who come together to share knowledge and experience pertaining to health promotion for the benefit of individuals in society. (R10)

In another related development, another respondent reported his own wording.

Social networking, I believe, served as a means of communication and information sharing among medical doctors, medical personnel, health personnel, family members, and other individuals in society. Social networking platforms and forums were purposefully created by the media as means of disseminating information and ideas through Facebook, Whatsapp, Twitter, Youtube, Instagram, and Slideshare. These networks are influential in terms of health information and knowledge sharing; in a broader sense, they inform the public about health care services as part of human development. (R11)

In the same perspective, another respondent significantly elaborated that:

Actually, my family and I are constantly connected to social media, particularly with the World Health Organisation and other health platforms and healthcare services in conjunction with the Ministry of Health in Sokoto State. In fact, those social networking platforms have greatly aided in raising public awareness about how to improve their quality of health and avoid contracting diseases. Therefore, from the available online health links and websites, we have learned a lot about health education tips. Certainly, I believe the networking site is a good source of knowledge when it comes to health issues. A questions and answers forum is available where I and my family get the most up-to-date information on health promotions. For instance, to handle diabetes, asthma, blood pressure, yellow fever, and similar things, you should avoid eating them for an effective healthy condition. (R12)

The above findings clearly reveal that social networking has played an influential role in terms of sharing knowledgeable information about quality health. It also helps Muslim families gain a lot of knowledge. Findings revealed that social networking serves as a means to raise public awareness about new and emerging health issues. Overall, Islam places importance on preventive healthcare, urging followers to avoid harmful practices and adopt a balanced lifestyle to take care of their physical well-being as part of fulfilling their religious duties. This shows raising Muslim families' awareness through information sharing as part of the effort to remedy health issues, being aware of the importance of health and practicing healthy behaviours, as well as addressing common issues that affect family as well as community health. These findings are consistent with the findings of Lapointe Ramaprasad and Vedel, I. It is suggested that the advocacy of social networks in educating people has a significant influence on their health information sharing and knowledge acquisition. It facilitates the connection of individuals to acquire knowledge in order to get the latest updates about promoting their health condition, which has a significant impact on their lives⁴⁵. Similarly, these findings also coincide with those of Stellefson, M., Paige, S. R., Chaney, B. H., and Chaney, J. D., who argued that social networking has become an effective platform for the dissemination of health awareness information for public education and has a positive influence on the behavioural changes of unhealthy attitudes among people.⁴⁶ This confirmed community sense of support (*Ummah*) and societal responsibility in Islam foster mutual support. This support system can contribute to mental health as well as sustainable health practices, creating a collective effort to improve and promote health development. Findings show that social networking is considered an important channel that effectively improves knowledge of healthy lifestyle attitudes and behaviours. in families as well as healthy societal development.

Role of Media in Promoting Muslim Family Awareness on Health Promotion

The data that emerged from the responses of the participants revealed that Muslim families used the media as a means of communication and dissemination of information for public awareness in promoting health and human development. The participant revealed the significance of health awareness for health promotion. The participants disclosed that the media's performance in promoting health awareness through public campaigns has an important impact on educating health literacy and reshaping the attitudes of Muslim individuals to practice healthy behaviours. One of the participants, in her wording, clearly unveiled that:

Actually, here in Sokoto, the media has always been saddled with the responsibility of informing and updating individuals on how to strengthen their health and protect their family and children from diseases through a series of health programs. For this reason, I really cherish the way media houses are doing public education as well as educating people with regard to strengthening their healthy behaviours and avoiding any unhealthy things that can cause sickness or endanger their lives for the sake of ensuring a healthy society. (R13)

In a related development, another media worker stated that:

Actually, it is very interesting that media houses in Sokoto are doing their best in terms of public health awareness, campaigns, and public enlightenment through a series of programmes in order to educate the masses about healthy

lifestyles. One of the valuable contributions attached to these programmes of health promotion is that they provide better insight for both urban and rural communities on how to change unhealthy attitudes and promote healthy habits. Certainly, the media is always at the forefront of disseminating useful information on promoting a healthy environment and strengthening body health through regular exercise. (R14)

The above findings from the responses of the participants indicated that programmes organised by the media to educate Muslim individuals have significantly contributed to providing health information. These programmes allow people from different locations and family backgrounds to call in and ask questions, and the answers are given by medical professionals. This communication helps in reducing various health risks, problems, and challenges faced by Muslim families and members. The findings also revealed that the media, in collaboration with families, plays an important role in organising educational health programmes that promote health strategies and ideas for public awareness, with the goal of providing positive knowledge for Muslim families and individuals in particular. The findings confirmed that the media has significantly played an essential role in ensuring all steps have been taken to ensure people are protected against diseases in accordance with advice given by medical experts for curative and preventive measures that lead to protection against all communicable diseases and keeping away from all sources of infection. These findings are in line with the findings of Saraf & Balamurugan (2018), who submitted that the influence of media awareness on public health guidance aims to ensure the promotion of good health, improve the quality of health, and reduce health inequalities among individuals through the disseminating of information. The awareness immensely contributed to guidance as well as a means of providing a systematic, coherent, and based approach that may help towards changing people's unhealthy health-related knowledge, attitudes, and behaviours at an individual, community, and societal level as one strategy of promoting human development.

Considering the importance of media in society, media play a vital role in health promotion by disseminating information on balanced lifestyles, hygiene, and preventive measures. It should align with Islamic values, encouraging practices like moderation, cleanliness, and physical well-being. Utilising platforms such as TV, radio, and social media can effectively reach and educate communities about health while respecting cultural sensitivities and religious guidelines. Moreover, media representation plays a crucial role, in line with ethical guidelines and morals, in shaping societal attitudes and behaviours related to health within the context of Islamic values.

Implications of the Study

The study provides strategies for transforming Muslim families and individuals towards achieving effective health promotion and living in healthy conditions for effective human development. The study makes a significant contribution to the existing literature on healthcare advocacy. It highlights the need for increased awareness of healthcare service advocacy among Muslim individuals in Nigeria, especially among decision-makers and policymakers. The study revealed significant information for improving health development as part of effective human development. The study will also benefit all Nigerians as well as other individuals around the

world who wish to know how to strengthen health behaviours and attitudes for better health. The study's findings are very significant. By strictly adhering to and properly observing Muslim individuals, we will reduce the existing health issues and problems in relation to illness and unhealthy attitudes among individuals. The study has social benefits for Nigerian health institutions, clinics, hospital services, and health care agencies, as well as the primary and Nigerian communities and elsewhere. The study has implications for Muslim individuals towards realising the significance of disease prevention: health education emphasises preventive measures against diseases, aligning with Islamic teachings that stress the preservation of life and health. This proactive approach reduces the burden of unhealthy diseases and contributes to a healthier society for effective human development.

Conclusion

This study provides evidence of the civilisational role of Muslim families in health promotion in northern Nigeria. Furthermore, the study discusses Muslim family awareness of health promotion as the best strategy for advancing health development. Findings show that Muslim families play a crucial role in disseminating knowledge and promoting healthy practices within their communities. The findings of the study revealed that investment in health and health education is regarded as an inevitable vehicle for health promotion and human development. The findings disclosed that Muslim families' awareness immensely contributed to strengthening ethical guidelines for health promotion towards changing the minds and attitudes and sharpening individuals' unhealthy behaviours for better healthy lifestyles as part of human development. The study findings strongly indicated that Muslim families' awareness of health promotion has significantly helped in addressing central issues affecting Muslim individuals with regard to their health and other healthcare services for human development. Findings revealed that parents, family counsellors, family professionals, medical practitioners, and health professionals' are at the forefront of public awareness for effective collaboration with Muslim health organisations on different health programmes for public enlightenment for the development of healthy Muslim individuals to safeguard them from any infectious diseases. Awareness of the Muslim family influences individuals to provide holistic care to their family members in terms of their physical, psychological, mental, emotional, and social well-being. Muslim families play a pivotal role in ensuring every family member is capable of enjoying optimum physical, mental, social, and spiritual well-being and detecting and preventing disease danger for long-term development. Finally, the study highlights the importance of recognising and leveraging this role in developing effective health promotion strategies in the region.

Recommendations

There is a need for government and medical professionals. Family counsellors, NGOs, scholars, family experts, and academicians to collaborate and further develop effective healthcare counselling strategies through community education, group counselling, health programmes, seminars, and workshops for effective Muslim family awareness of the significance attached to health and promotion for human development.

There is a need for the government to sponsor more awareness campaigns and programmes through public media that relate to Muslim family education on health and other

precautionary and prevention strategies against infectious diseases for the safety of individuals and human development.

The study will also benefit all members of the Nigerian public and others who wish to know more about how to discharge their family duties in relation to health promotion and foster more family harmony and stability as part of human development. The study is very significant for all Muslim individuals, particularly if the study outcomes are properly observed; this will provide a better insight into the existing problems related to health for proper solutions as part of promoting human development.

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Chapter 3

ETHICS, DIALOGUE, AND
SUSTAINABILITY IN
ISLAMIC RENEWAL

Reimagining Islamic Discourse: Towards a Global Ethical Framework for Contemporary Leadership

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Abstract

Currently, the importance of Islamic discourse in relation to many civilisations is a significant topic of discussion and analysis. This study explores the necessity of enhancing Islamic dialogue to promote stronger connections and involvement with worldwide cultures. This research explores how ethical leadership in Islamic thinking might help create a more inclusive, compassionate, and morally grounded global society. This study examines the fundamental principles of ethical leadership in Islam by combining classical Islamic sources, modern scholarship, and real-world case studies. The text explores the various aspects of ethical leadership, including qualities like integrity, justice, compassion, and accountability, as taught in Islamic principles, and demonstrated by historical individuals. It also examines how these principles might be used to tackle current concerns that global civilisations are dealing with, such as governance, social justice, environmental protection, and interfaith cooperation. This research uses an interdisciplinary approach combining theology, philosophy, and social sciences to enhance Islamic discourse and make it relevant to many cultural and ideological perspectives. It stresses the significance of adapting Islamic ideas to modern contexts while maintaining their ethical core and universal nature. It promotes communication, collaboration, and mutual understanding among civilisations, recognising the richness and diversity of human experiences and viewpoints. This research suggests that incorporating ethical leadership into Islamic teachings has the potential to make a meaningful contribution to the shared goals of world civilisations. A collaborative effort is needed from researchers, leaders, and communities to participate in a transformational discussion that goes beyond limits, encourages empathy, and supports the common good. This will help advance the collective goal of creating a fair, peaceful, and prosperous world.

Keywords: Islamic Discourse, Leadership, Modern World, Islamic Leadership, Islamic Management.

Introduction

The current worldwide situation highlights the importance of Islamic discussions in promoting dialogue and comprehension amongst cultures. Islam, as a prominent global religion, offers valuable guidance for understanding and dealing with the intricacies of our linked world. Enhancing Islamic discourse is essential for fostering mutual tolerance, collaboration, and peaceful coexistence in many civilisations ¹.

The Islamic discourse covers a broad spectrum of subjects, including theology, law, ethics, and government. It offers a structure for Muslims to understand their beliefs and participate in wider social matters. In today's diverse world, with the intersection of many cultures, faiths, and beliefs, there is a growing need to enhance discussions within the Islamic community. It is not just an intellectual endeavour but a practical effort to promote harmony and cooperation among different cultural and religious groups ².

This research seeks to investigate the importance of improving Islamic discussions by focusing on ethical leadership. Exploring ethical leadership concepts in Islamic thinking to understand their potential impact on creating a more inclusive, caring, and morally upright global society. Throughout Islamic history, ethical leadership has been highlighted for its virtues of honesty, fairness, compassion, and responsibility. It may provide guidance in solving modern difficulties ³.

This project aims to clarify the ethical basis of Islamic leadership by examining classical Islamic texts and modern research. It also seeks to explore how these principles might be used to tackle urgent challenges affecting global societies. Our goal is to explore how Islamic ethics and leadership interact to provide insights on how Islamic teachings might connect with various cultural and ideological systems, promoting better understanding and collaboration amongst civilisations ⁴.

The study starts by establishing the definition of ethical leadership and its significance in Islamic ideology. The text analyses the many aspects of ethical leadership by using both traditional Islamic literature and modern study. The following sections discuss how ethical leadership concepts may be applied to tackle different global concerns. We explore governance, political leadership, social justice, community development, environmental stewardship, sustainability, and interfaith harmony and conversation. The report ends by highlighting the need of enhancing Islamic discourse for global involvement and suggesting directions for further research and action.

This study seeks to enhance current dialogues on the influence of religion on modern society by analysing ethical leadership in Islamic thinking. We want to motivate scholars, leaders, and communities to engage in a revolutionary discourse that crosses boundaries and promotes the common good by emphasising the ethical ideals found in Islamic teachings.

Ethical Leadership in Islamic Philosophy

Ethical leadership in Islamic thinking involves concepts and practices that direct persons in positions of responsibility to act with integrity, justice, and compassion. Ethical leadership focuses on moral behaviour and accountability towards others, in line with Islamic principles on human conduct and social relationships. Ethical leadership in Islam is crucial for creating fair and just communities grounded in moral values from Islamic teachings⁵.

Ethical leadership in Islam is genuinely helping others and preserving fairness and compassion, rather than just exercising authority. It entails making judgements that prioritise the community's well-being and comply to the ethical norms outlined in Islamic teachings. The Prophet Muhammad demonstrated ethical leadership by embodying honesty, humility, and a

commitment to the well-being of all individuals in society, irrespective of their origins or social standing. His leadership approach focused on consultation, fairness, and mercy, establishing a standard for future leaders to follow⁶.

Basic principles in Islamic teachings are the foundation of ethical leadership in Islamic ideology. The principles are based on the Qur'an, the Hadith, and the teachings of Islamic scholars from various historical periods. The core premise is *tawhid*, which highlights the unity and interconnection of all creation under one God. This concept emphasises the need of treating others with dignity and respect, since all individuals are viewed as equal in the sight of God.

Another fundamental element in Islamic ethics is *adl*, which refers to fairness. Islamic teachings stress the significance of upholding justice in all facet of life, including personal behaviour, governance, and social relationships. Justice is treating people equitably and without bias, respecting their rights, and meeting one's responsibilities towards them. The Qur'an stresses the significance of justice, urging believers to uphold it without being swayed by prejudice. It states, "*O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness*" (Qur'an 5:8).

Islamic teachings highlight the need of compassion (*rahma*) and mercy (*rahim*) as crucial attributes for ethical leadership. Compassion is demonstrating empathy and goodwill towards individuals, particularly those who are weak or in need. Mercy involves pardoning others, even when they have done wrong, and striving for reconciliation and comprehension. The Prophet Muhammad demonstrated characteristics like as compassion and kindness in his dealings with companions, opponents, and all members of society, highlighting the significance of these qualities in ethical leadership.

Sultan Salahuddin Ayyubi is another outstanding individual recognised for his gallantry, kindness, and compassion towards both Muslims and non-Muslims. He commanded the Muslim soldiers in the Crusades, focusing on safeguarding Jerusalem and the welfare of its residents. Sultan Salahuddin demonstrated ethical leadership by focusing on the well-being of the people and maintaining ideals of justice and kindness in his interactions.

Imam al-Ghazali and Ibn Rushd enhanced Islamic thinking by highlighting the significance of ethical behaviour and moral integrity in leadership. Their works and teachings motivate generations of Muslims to pursue ethical leadership based on Islamic ideals.

The ethical leaders throughout Islamic history can inspire and guide present-day leaders dealing with the complexity of the modern world. Their legacies exemplify the enduring ideals of honesty, fairness, compassion, and accountability that are fundamental to ethical leadership in Islamic ideology. Individuals can strive to become ethical leaders by studying and imitating their behaviour, maintaining high moral standards, and working to bring about constructive change in their communities and beyond.

Ethical Leadership's Various Aspects

Integrity and honesty

Integrity and honesty are fundamental principles of ethical leadership, crucial for establishing trust and credibility with followers. In Islamic leadership, integrity is following moral principles and ideals consistently, especially when faced with challenges or temptations. Leaders must demonstrate sincerity and openness by ensuring that their words and actions are consistent with their ideas and commitments⁷.

Integrity beyond mere adherence to laws or regulations; it demonstrates a deep dedication to ethical behaviour and moral excellence. Islamic teachings stress the significance of sincerity and honesty in every element of life, as demonstrated by the Prophet Muhammad (peace be upon him), who was recognised as *al-Amin*, the trustworthy. His steadfast dedication to truthfulness and moral principles gained him the trust and respect of both his allies and opponents, highlighting the importance of these qualities in ethical leadership.

Leaders that exhibit integrity instil trust and allegiance in their followers, cultivating an environment of openness, responsibility, and moral conduct in their institutions or societies. They set a precedent by continually maintaining ethical standards and taking responsibility for their conduct. Individuals may establish a culture of trust and integrity by demonstrating honesty and integrity in their leadership style, which sets the groundwork for long-term growth and success.

Equity and impartiality

Islamic ethics prioritise justice and fairness, which are essential components of ethical leadership. Islamic teachings stress the significance of upholding justice in all facet of life, including personal behaviour, governance, and social relationships. Justice necessitates fair and unbiased treatment of people, protecting their rights and preventing any kind of oppression or discrimination.

Islamic law offers a structure for enforcing justice in many situations, based on the concepts of equality, due process, and proportionality. Leaders are tasked with resolving conflicts impartially, enforcing the law, and protecting the rights of all individuals in society, regardless of their background or station. The Qur'an commands believers to uphold justice unwaveringly, even if it means testifying against themselves, their parents, or relatives (Qur'an 4:135).

Ethical leaders aim to provide a setting where justice is upheld, judgements are based on merit and objective standards, rather than personal prejudice or favouritism. They support the rights of marginalised and oppressed individuals, striving to create a fair and equal society. By advocating for justice and fairness in their leadership style, individuals may help achieve societal harmony and unity, which are essential for lasting peace and prosperity.

Compassion and Empathy

Concern and empathy are crucial attributes of ethical leadership, based on Islamic teachings emphasising mercy and concern for others. Islamic ethics prioritise demonstrating compassion and empathy for all beings, following the example of the Prophet Muhammad (peace be upon him) who was known as a mercy to the worlds. Compassionate leadership involves

comprehending the needs and worries of others, empathising with their challenges, and taking proactive measures to reduce their pain.

Compassionate and empathetic leaders cultivate loyalty and dedication in their followers, promoting a feeling of belonging and camaraderie in their organisations or communities. They establish a loving and supporting atmosphere that values and respects individuals, enabling them to achieve their maximum potential. The Qur'an emphasises the global nature of compassion in Islamic teachings by stating, *"And we have not sent you, [O Muhammad], except as a mercy to the worlds"* (Qur'an 21:107).

Ethical leaders focus on the welfare of their followers, aiming to meet their physical, emotional, and spiritual requirements. They listen intently, provide support and encouragement, and show real care and concern for individuals they are guiding. By demonstrating compassion and empathy in their leadership style, individuals may establish a culture of teamwork, partnership, and mutual regard, creating the groundwork for long-lasting progress and achievement.

Accountability and Responsibility

Accountability and responsibility are crucial components of ethical leadership, necessitating leaders to own ownership of their actions and decisions. Islamic leadership responsibility is being responsible to God and the community for the trust given in one's leadership position. It entails adhering to stringent ethical principles and being open about one's motives, deeds, and results.

Islamic teachings stress the significance of accountability in governance and leadership, since leaders are given the responsibility for the wellbeing of their followers. The Qur'an emphasises the significance of meeting duties and honouring agreements by stating, *"Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice"* (Qur'an 4:58).

Ethical leaders display accountability by taking responsibility for their judgements, admitting their errors, and working to correct any harm done. They welcome comments and constructive criticism, understanding that accountability is crucial for building trust and credibility within their organisations or communities. Leaders that uphold accountability foster a culture of integrity, transparency, and ethical conduct, which enhances the core of their leadership and secures the long-term viability of their initiatives.

Ethical Leadership Principles Application

Governance and Political Leadership

Ethical leadership principles have significant consequences for governance and political leadership in Islamic civilizations and other areas. In Islam, governance involves not only wielding authority but also providing service to the people with justice, fairness, and compassion. Islamic teachings stress the significance of consultation (*shura*) and consensus-building in decision-making, ensuring that all stakeholders' opinions are acknowledged and taken into account.

Ethical leaders in government prioritise the public interest over personal gain or party objectives, focusing on the welfare and prosperity of the society as a whole. They enforce the law, safeguard minority rights, and advocate for openness and accountability in government organisations. The Prophet Muhammad exemplified ethical governance by setting high standards for leaders' honesty and moral behaviour.

Applying ethical leadership concepts in governance may help promote stability, trust, and legitimacy in cultures today. Ethical leaders strive to establish inclusive political systems that uphold the rights and dignity of all people, irrespective of their origin or views. Individuals may enhance justice, peace, and prosperity in their communities and abroad by advocating for good governance and ethical leadership.

Community Development and Social Justice

Ethical leadership concepts are essential for dealing with social justice concerns and advancing community development. Islam emphasises social justice by mandating people and communities to protect the rights of the marginalised and weak. Ethical leaders promote justice, fairness, and inclusiveness in all social aspects, aiming to eradicate prejudice and oppression.

Ethical leadership in social justice involves recognising structural inequalities and striving to eliminate them via collaborative efforts and lobbying. Leaders focus on the needs of the most disadvantaged individuals in society, working to provide possibilities for their empowerment and improvement. *Zakat* in Islam demonstrates the significance of transferring income and resources to combat poverty and inequality.

Community development initiatives led by ethical leadership principles aim to create enduring and robust communities that flourish through collaboration, solidarity, and mutual assistance. Ethical leaders include community people in decision-making processes to ensure that development programmes meet their needs and goals. Individuals may help create dynamic and inclusive communities by advocating for social justice and community development, allowing all members to thrive and succeed.

Environmental Conservation and Sustainability

Ethical leadership concepts are essential for tackling environmental concerns and advancing sustainability. According to Islam, environmental stewardship (*khilafah*) is a duty given to humanity by God, where individuals are expected to serve as guardians of the Earth and its resources. Ethical leaders acknowledge the interdependence of all living organisms and strive to save the environment for future generations.

Environmental stewardship leadership include raising awareness and educating about environmental concerns, lobbying for legislation that support conservation and sustainability, and forming partnerships to tackle global environmental challenges. Islamic teachings stress the significance of moderation (*wasatiyyah*) in several aspects of life, such as consumerism and resource utilisation, along with the ethical treatment of animals and ecosystems.

Leaders that are ethical in environmental stewardship prioritise the long-term health and well-being of the earth above short-term advantages or interests. They support policies that encourage the use of renewable energy, sustainable farming practices, and preservation of natural

environments. Encouraging ethical leadership in environmental stewardship helps individuals reduce the effects of climate change, protect biodiversity, and provide a sustainable future for all living beings on Earth.

Interfaith Harmony and Conversation

Ethical leadership principles are crucial for encouraging interfaith harmony and discussion, as well as for establishing mutual respect, understanding, and collaboration among individuals from diverse religious and cultural backgrounds. The Qur'an in Islam highlights the significance of discourse (*mubahalah*) and peaceful cohabitation with individuals of different religions, acknowledging the variety of human views as an indication of God's wisdom and ingenuity.

Leading interfaith discourse requires fostering empathy, humility, and receptiveness to many ideas and experiences. Ethical leaders encourage productive discussions that aim to find mutual agreement and foster cooperation based on shared principles and objectives. They strive to create connections of comprehension and harmony, surmounting obstacles of unawareness and bias.

Leaders who prioritise ethics in fostering interfaith harmony and discussion support policies and activities that advance religious freedom, tolerance, and respect for variety. They confront prejudices and misconceptions about many religion traditions, fostering a culture of acceptance and appreciation for religious diversity. Encouraging ethical leadership in interfaith harmony and dialogue may help create a peaceful, just, and inclusive society where people of all faiths can coexist together and with mutual respect.

Implementing Ethical Leadership Principles

Governance and Political Leadership

Ethical leadership principles have significant consequences for governance and political leadership in Islamic communities and beyond. In Islam, government is more than wielding authority; it also entails providing service to the people with justice, fairness, and compassion. Islamic teachings stress the significance of consultation (*shura*) and consensus-building in decision-making, ensuring that all stakeholders' opinions are acknowledged and taken into account.

Ethical leaders in governance prioritise the public interest above personal benefit or political biases, striving for the well-being and success of the entire community. They enforce the law, safeguard minority rights, and advocate for openness and accountability in government organisations⁸. The Prophet Muhammad exemplified ethical governance by setting high standards for leaders in terms of honesty and moral behaviour.

Applying ethical leadership concepts in governance may help promote stability, trust, and legitimacy in cultures today. Ethical leaders strive to establish inclusive political systems that uphold the rights and dignity of all people, irrespective of their origin or views. Individuals may enhance justice, peace, and prosperity in their communities and abroad by advocating for good governance and ethical leadership⁹.

Community Development and Social Justice

Ethical leadership concepts are essential for tackling social justice concerns and fostering community development. Islam emphasises social justice by mandating people and communities to protect the rights of the marginalised and weak. Ethical leaders promote justice, fairness, and inclusiveness in all social spheres, aiming to eradicate prejudice and oppression.

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Community development initiatives led by ethical leadership principles aim to create sustainable and resilient communities that flourish through collaboration, solidarity, and mutual assistance. Ethical leaders include community people in decision-making processes to ensure that development programmes meet their needs and desires. Individuals may help create dynamic and inclusive communities by advocating for social justice and community development, allowing all members to thrive and succeed.

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Ethical leadership concepts are vital for tackling environmental issues and advancing sustainability. According to Islam, environmental stewardship, known as *khilafah*, is a duty given to humanity by God, which mandates individuals to serve as guardians of the Earth and its resources. Ethical leaders acknowledge the interdependence of all living organisms and strive to save the environment for future generations.

Environmental stewardship leadership include raising awareness and educating about environmental concerns, advocating for conservation and sustainability laws and practices, and forming partnerships to tackle global environmental challenges. Islamic teachings stress the significance of moderation (*wasatiyyah*) in several aspects of life, such as consumerism, resource utilisation, and the ethical treatment of animals and ecosystems¹¹.

Ethical leaders in environmental stewardship prioritise the planet's long-term health and well-being over short-term advantages or interests. They support policies that encourage the use of renewable energy, sustainable farming practices, and the preservation of natural environments. Encouraging ethical leadership in environmental stewardship allows individuals to help reduce the effects of climate change, protect biodiversity, and provide a sustainable future for all living beings on Earth.

Promoting Unity and Communication among Different Faiths

Ethical leadership principles are crucial for encouraging interfaith harmony and discussion, as well as creating mutual respect, understanding, and collaboration among individuals from diverse religious and cultural backgrounds. The Qur'an in Islam stresses the significance of discourse (*mubahalab*) and peaceful cohabitation with individuals of different religions, acknowledging the variety of human views as an indication of God's wisdom and ingenuity.

Leading interfaith discourse requires fostering empathy, humility, and receptiveness to many ideas and experiences. Ethical leaders encourage productive discussions that aim to find mutual agreement and foster cooperation based on shared principles and objectives. They strive to create connections of comprehension and harmony, surpassing obstacles of unawareness and bias¹².

Leaders who prioritise ethics in fostering interfaith harmony and discussion support policies and activities that advance religious freedom, tolerance, and respect for variety. They confront prejudices and misunderstandings about other faith traditions, fostering a culture of tolerance and respect for religious diversity¹³. Encouraging ethical leadership in interfaith harmony and communication will help create a more peaceful, fair, and inclusive society where members of all faiths can coexist together and with mutual respect.

Placing Islamic Concepts in Modern Contexts

It is crucial to apply Islamic precepts to current world circumstances. This entails understanding Islamic teachings in the context of contemporary problems and possibilities to ensure their pertinence and practicality in addressing current difficulties. To contextualise Islamic discourse effectively, one must have a detailed awareness of society dynamics, cultural norms, and technological innovations in order to connect with various audiences worldwide¹⁴.

Ethical leaders are essential in interpreting Islamic ideas, connecting tradition with modernity, and upholding the fundamental values and teachings of Islam. Leaders may showcase the enduring significance of Islamic ideals and encourage positive transformation in their communities and beyond by tackling urgent concerns like poverty, injustice, and environmental damage.

Preservation of Ethical Core and Universality

It is crucial to place Islamic ideas in modern contexts while still maintaining their ethical core and universal nature. Islamic teachings include enduring concepts of justice, compassion, and mercy that surpass cultural and temporal limitations, serving as a moral guide for navigating the intricacies of the contemporary world. Ethical leaders aim to maintain universal ideals while adjusting their implementation to various cultural settings.

Utilising an Interdisciplinary Approach to Connect Religion, Philosophy, and Social Sciences

To enhance Islamic discourse for global involvement, an interdisciplinary approach is needed that connects theology, philosophy, and social sciences¹⁵. Leaders may provide a thorough grasp of Islamic teachings and their relevance to modern concerns by combining knowledge from several disciplines such as ethics, sociology, psychology, and economics. This multidisciplinary approach allows for a comprehensive and detailed understanding of Islamic concepts, promoting more communication and cooperation among researchers and practitioners from other fields¹⁶.

Ethical leaders promote interdisciplinary conversation by establishing environments for cooperation and interaction, uniting specialists from different professions to address common issues and devise creative solutions. Leaders may provide new insights on urgent world issues by connecting theology, philosophy, and social sciences, enhancing Islamic discussions, and promoting the development of knowledge in many fields of study¹⁷.

Fostering Communication, Cooperation, and Shared Comprehension Between Cultures

Facilitating conversation, cooperation, and shared comprehension amongst cultures is crucial for enhancing Islamic discourse and promoting international involvement. Ethical leaders act as advocates for peace and reconciliation by encouraging communication and collaboration among individuals from other cultures, faiths, and perspectives. Leaders may bridge cultural barriers, debunk prejudices, and create understanding and empathy by promoting courteous and productive discussions.

Ethical leaders support policies and activities that encourage intercultural conversation, diversity, and religious pluralism, fostering chances for individuals from all backgrounds to interact and gain knowledge from one another. They advocate for tolerance, respect, and acceptance of cultural and religious diversity, confronting prejudice and discrimination wherever it occurs. Leaders may help create a more inclusive, harmonious, and linked world by fostering conversation, collaboration, and mutual understanding among civilizations, allowing all people to live together peacefully and with dignity.

Conclusion

Summary of Main Points

In this research, we have examined the need of enhancing Islamic discussions by focusing on ethical leadership. We started by outlining ethical leadership and its significance in Islamic ideology, highlighting its function in promoting trust, honesty, and empathy among societies. We explored the various aspects of ethical leadership, such as integrity, honesty, justice, fairness, compassion, empathy, accountability, and responsibility. We analysed these principles in the context of Islamic teachings and historical instances to show their importance in addressing the difficulties that world civilizations are currently confronting.

Focus on the Capacity of Ethical Leadership within Islamic Discussions

Ethical leadership in Islamic discourse may be a transforming force, providing advice and inspiration to people, communities, and society globally¹⁸. By practicing ethical leadership, individuals may help create fair, equal, and empathetic communities based on Islamic ideals. Ethical leaders exemplify honesty, fairness, and compassion, motivating others to embrace these principles and strive for good change locally and globally.

Appeal to Scholars, Leaders, and Communities to Take Action

We urge academics, leaders, and communities to adopt ethical leadership as a fundamental aspect of Islamic discussion and a driving force for beneficial change. Scholars must do thorough study and academic work to enhance our comprehension of ethical leadership in Islamic thinking and its applicability to modern situations. Leaders must exemplify honesty, justice, and compassion through their behaviours and decisions. Communities are essential for promoting ethical leadership and creating circumstances that support individuals in flourishing and making positive contributions to society.

Envisioning a Fair, Peaceful, and Prosperous World Via Enhanced Islamic Dialogue

We envision a future characterised by a fair, peaceful, and prosperous world, where an enhanced Islamic dialogue acts as a driver for beneficial transformation. We see a future where ethical leaders, influenced by Islamic beliefs, strive diligently to advance justice, compassion, and mutual respect among all individuals in society¹⁹. We imagine societies that welcome variety, appreciate differences, and encourage discussion and cooperation among individuals with various origins and opinions. By enhancing Islamic dialogue, we may establish connections of comprehension and collaboration, fostering a global environment where individuals can coexist harmoniously with respect and success.

Ultimately, including ethical leadership into Islamic discussions allows us to achieve our common goal of creating a fair, empathetic, and all-encompassing global community. Let's dedicate ourselves to this noble effort, collaborating to realise the potential of Islam as a guiding, inspiring, and hopeful force for mankind.

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Mastery-Humility Model: From Convergence to Integration

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Abstract

Perpetuation of dualism has permeated engineering education resulting in professional outputs not synched with personal life. An absence of a spiritual value system persists in the curriculum relying on pragmatism, positivism, constructivism and relativism. Believing that all the happenings in the universe exist by themselves or are all created by causes or natural laws; a self-contained universe, detaching from the original intention of the study of nature to be closer to Allah. This two-step process develops a convergent mastery-humility model using a sequential exploratory design approach. The construct validity achieved CFI $.963 \geq .95$, TLI $.956 \geq .90$ and RMSEA $.068 \leq .08$. Upon verifying the measurement model, SEM then confirmed the theoretical proposition that mastery and humility form the converging variable. The converging platform is at the state of *Al-'Adl*, the correct position of knowledge is mastery where all things should be, and for man, the correct position is in the '*sujud*' position, as '*Abd*'. The Islamisation of Knowledge (IOK) takes place when any theoretical development, derivations of formulation, and application is based on the governing concept of *Bil-Mizan* (balance, equilibrium, justice) towards the state of *Al-'Adl* and then *Al-Khalik*. The next step involves this cognisance of meaning. The latter concerns the meaning of our existence with the humility of an '*Abd*' who must respect the truth. Hence, cognisance is required in seeking the truth differentiating the Creator and the created. Thus, integration occurs at the same phase though in cognitive and affective domains. In conclusion, for this two-part process, the IOK is given a more defined form preceding the integration in the thought process, thereby invigorating the spiritual dimension in engineering curriculum in particular and in all other disciplines in general.

Keywords: Convergence, Affective, Cognitive, Justice, Meaning

Introduction

Generally, in Engineering, one is a novice when he is new to his job or knows little. As an engineer in training, supervising engineers assess his ability to apply what he has learned as a student and upon becoming a Professional Engineer. He becomes competent when performing to basic standards based on the Code of Practice and becomes 'experienced' when he can vary his performance based on unique situations. Mastery is comprehending and practising the full extent of one's craftsmanship. One achieves mastery when he can invent new and better ways to do a job. In other words, he can optimise his design by being efficient.

Humility is not the same as low self-worth or no confidence. Nor is humility wallowing in self-pity. Humility is a sign of strength of character, uprightness and exceedingly empowering. It is respecting the truth and realising the difference between the Creation and Creator, resulting in one's *'Ubudiah* position. Humility is a sign of strength, virtue, and incredibly empowering. It is a reflection of spiritual, mental and emotional maturity. Some of the righteous predecessors (*salaf as-salih*), like Ibn Rajab (1335- 1393) said:

“Accepting the truth from whoever brings it is one with humility. Whoever accepts the truth from anyone, whether young or old, whether he loves them or not, is humble.”¹

When a certain level of mastery is achieved, and the expertise attained by no means makes one arrogant and think highly of oneself only at others' expense. This *'takabbur'* (arrogant) behaviour may lead to more significant harm and deviate from the right path. Thus, the necessity of the *'Tawhidic'* principle in the curriculum and the *'Mizan'* emanating from it. One must realise the divine intervention in his professional and personal life. Therefore, he needs to balance his egoistic trait with humility. He needs to be mindful of his role as His vicegerent, and his *'akhlaq'* (disposition) should demonstrate the practical implications of his faith. Moral or *Akhlaq* is an important aspect of Islam, and this could be tacitly understood through the Prophet's mission, which is itself to perfect morality and mannerism.

Islamic Science

Scientific facts with no direct bearing on morality and religion are frequently used in engineering. If closely observed, the facts depend on certain theories and concepts and are realised only when built into a coherent whole. Thus, a fact is like a brick of a building. By putting all the bricks together then, a building is formed. Thus, the brick or fact is encapsulated within a framework or pattern scheme that can relate to the truth. This relates to the religious truth, which is concerned with the general conception of reality as a manifestation of Allah (SWT). The facts with their conceptions developed within the Islamic scientific conceptual scheme cannot yield any disparity between science and religion.

Statement of Problem

Scholars differ on the steps to be applied in the Islamisation of Science, suggesting different approaches and methodologies. Many Muslim scholars have accepted the rationale for the Islamisation of Science. However, there has yet to be an agreed-upon method for how the actual Islamisation of knowledge occurs today. Although the 'integration of knowledge' was the mainstay of the approach at the 1977 Mecca Conference, it remains unclear how it is to be done.

Engineering is defined as utilising the forces of nature for the good of humankind. The forces are expressed in mathematical forms and the sciences, particularly physics. Mathematics is the crystallisation of logic, whereas physics is the logic applied to the real world. Thus, although engineering is the application of the principles of science termed as technologies, it is still value-laden. Logic is to be guided by Divine revelation.

Modern science is steadfast in believing that all the happenings in the universe exist by themselves or are all created by causes and natural laws: a self-contained universe. There is no place for God. On the other hand, some believe that since everything is already under (*Allah* (SWT)'s will, after all, He is '*al-Rabb*', there is no need to Islamise engineering anymore. These seemingly contrasting views have resulted in ignorance of the role of spirituality in engineering. Empirical and rational faculties alone cannot ascertain divine knowledge. This error has to be corrected. Henceforth, the IOK task is to converge spirituality and engineering via science. It requires an equivalent or almost equivalent to the convergence of authentic spirituality with the 'sacred science of the cosmos rooted in its sacred reality, as Nasr has suggested.'²

Research Questions

In the early days, specifically from the 7th. Century AD to early 19th. Century AD, concepts of originally foreign origin were always integrated into the unitarian perspective (*Tawḥīd*) of the Al-Qur'an and are thoroughly Islamic in the deepest meaning of the term in that they depict a universe originated by Allah (SWT). They are integrated and interrelated in a hierarchic structure reflecting His Oneness. Thus, this study aims to develop a new model based on the doctrine of *Tawḥīd* and *Bil-Mizan* emanating from it to be ingrained in the Mastery and Humility attributes of the graduates.

The research questions focus on mastery and humility. The first component of the study, which is mastery, is established to be beyond competency such that with this attribute, the graduates can assume the role of *Khalifah* (vicegerent). This involves the cognitive domains. The second component, humility (*Tawadhuk*), falls under the affective domain. The third component deals with constructing the alignment of the present pedagogy for the convergence of mastery and humility in the attributes of engineering graduates.

Significance of the Study

With this '*ilm*', it is fervently hoped that a 'real-world' engineer can be moulded, with mastery of the engineering field together with personal humility, modelled after Rasulullah (PBUH), a man-of-action par excellence whose full life illustrates clearly the idea of an efficient application of the principle of *Tawḥīd* to the society.

Theoretical Background and Model Development

Guidance for Engineering

It is the misconception that Allah (SWT). left us unguided, leaving science matters under only the man of science authorities. Al-Quran relies on general 'pointers' to address issues related to specialised philosophical or subtle spiritual realities or engineering because the primary function of the Quran is the comprehensive discussion of practical matters related to Guidance and the Straight Path. He says: "...We haven't neglected anything in the Book..." (6:38) and in the same Surah, another verse: "... not even a single leaf that falls without His knowledge" (21:59).

Those trained minds who are mindful of the spiritual dimension will be able to identify God-Self Disclosures (GSDs) and make connections necessary for the benefit of all. In this paper, the reference for balance and stability is the moon-earth-sun configuration; in other words, Allah (SWT) guides us in any engineering pursuits by understanding solar system cosmology.

Theory-Metaphysics

There is the theological-metaphysical significance of the celestial bodies' orbital motions, particularly the Sun, Earth and the Moon. "Allah set up the heavens with no visible pillars; then He established Himself above the Throne and made subject the moon and sun, each running (its course) for a specified term. He arranges [each] matter; He details the signs that you may, of the meeting with your Lord, be certain" (13:2)

Three points of significance are mentioned:

- a) Allah (SWT) controls the orbital motion of moon-earth-sun and other celestial bodies. If there is more than one creator, chaos will prevail.
- b) The solar system is designed with precision by none other than the planner-designer-creator (*Al-Khaliq*), the Wise (*Al-Hakim*) and the All-Powerful (*Al-Qadir*).
- c) The orbit starts at a point and returns to the same point repeatedly. This confirms that our return to Him is steadfast and sure.

Celestial mechanics apply principles of physics (classical mechanics) when dealing with objects' motion in outer space. The stability of the motion is established by the condition of the gravitational and centrifugal forces (*Bil-Mizan*). The Divine laws govern them. Most modern science and its philosophy see the order and regularity of nature's phenomenon as evidence that the cosmos does not need God to function (clockwork universe).³ The opposite is true in Islam since this very regularity is a sign of His wisdom and Will ruling over the universe and as proof of His existence (13:2).

Bil-Mizan: Polysemous word

In the Exegesis of the Qur'an: *Ar-Rahman*: 7-9, Hussein explained the nature of the polysemous nature of '*Bil-Mizan*':

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۖ
أَلَّا تَطْغَوْا فِي الْمِيزَانِ ۚ
وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ۚ

This verse can be translated as: 'He has lifted the sky, and measure is set. Do not exceed the balance and measure accurately' Hussein said, "The noun-Al-Mizan is repeated three times without the co-referential pronoun in the second and third *ayahs*".⁴

A co-referential pronoun cannot replace the expression to get: ‘*al-sama’a rafa’aha wawada’a Al-Mizan alla tatghaw fihiwala tukhsiruhu* [And the sky He hath uplifted; and He hath set the measure, That ye exceed not the measure by it and ... do not make it deficient] where there are the co-referential pronouns –hi(it) and –hu (it) attached to *fihi* and *tukhsiruhu* in the second and third *ayahs*, respectively, and which refer to the same noun, *Al-Mizan*. Although this alternative stylistic structure is grammatically sound, it distorts the meaning of the original *ayahs* Qur’an, 55: 7-9. The major reasons for the repetition of the noun *Al-Mizan* and the non-occurrence of co-preferentiality are attributed to the following semantic factors:

- i. Those three *ayahs* have been revealed at different times and not as a unit during one circumstance of revelation
- ii. The expression (*Al-Mizan*) is a polysemous word that has three different meanings:
 - a. In Q55:7, it means ‘*T’idal Al-insan* [the straight erection of man’s body], that is ‘*bunyat Al-insan*’ (the physical shape of the human being)
 - b. Q55:8 means, ‘*Al-hukum bil-’adl*’ (to judge (rule) with justice) and
 - c. In Q55:9, it means that. ‘*Al-wazn*’ (the balance) is the tool used for weighing.

Criterion of Truth

The meaning of balance goes much beyond the physical measure of goods. *Mizan* refers to the Criterion of truth and falsehood and the aspect of justice. There is sometimes a thin line between justice and injustice. “Allah is the One who has sent down the Book with truth, and the Balance as well.” (42:17).

Mizan indicates the golden balance in all spheres of life, highlighting the importance of rationale. The Almighty runs Earth and the entire universe with a perfect balance in every sphere of vast expanse. The entire system of the practical life of human beings is established with justice, elucidated throughout the Qur’an. Justice is the culmination of all virtues.⁵ While dealing with people in various life processes, we must nurture our conscience with Allah’s thoughts and the Day of Judgment. His entire life system would be constructed on justice or within the limits of justice, demonstrating the right balance (*Mizan*) of principles, morals and dealings. After the Message of Monotheism (*Tawhīd*), the vital objective of sending Prophets was to establish a system that offers individual and collective justice within every community and has to start from an individual of the society.

Bil-Mizan: Balance, Sustainability and Justice

In engineering, a fundamental concept when forces are dealt with is the idea of equilibrium or balance. Generally, several forces can act on an object at the same instance of time. A force has magnitude and direction. Two forces are equal when they have the same magnitude and direction. The net force is the vector sum of all the forces acting on a body. If the net force equals zero, it is deemed in equilibrium. In the case of zero net force acting on an object in equilibrium, the object continues to move at a constant speed (zero acceleration), from Newton’s first law of motion. The forces acting on a body are in equilibrium when the body is at rest or

moving at a constant velocity. In practical terms, it means that for forces in equilibrium, the sum of the components of the forces in any direction must be zero.

Mathematical Balance of Forces

A balance occurs when the centrifugal force balances gravity at an appropriate speed. The speed is 30 km/second when the Earth orbits around the Sun.⁶ If it is slowed down for some reason, the centrifugal force (which depends on the square of the velocity) will decrease. Gravity, however, maintains its strength, not falling inwards to the Sun, although as it moves inwards, gravity gets more substantial because of Allah's law of conservation of angular momentum.

The angular momentum of a moving object, L in a circular orbit is $L = mvr$.

This is conserved, so $v = \frac{L}{mr}$, i.e. v is inversely proportional to r .

Now

centrifugal force is $F_c = \frac{mv^2}{r}$ ⁷

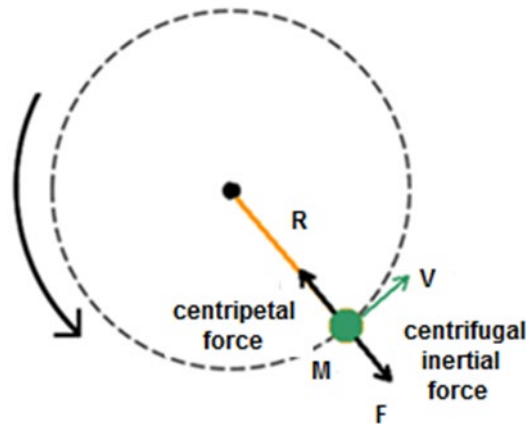


Figure 1: Balance of Forces

It is proportional to $\frac{v^2}{r}$. Substituting for $v^2 = \frac{L^2}{m^2r^2}$,

it becomes $(F_c = \frac{mL^2}{m^2r^3})$ so F_c is proportional $\frac{1}{r^3}$.

Then, the centrifugal force is proportional to the inverse cube of the radius.

The gravitational force $(F_g = G \frac{m_1m_2}{r^2})$ so F_g is proportional to $\frac{1}{r^2}$.

Thus, gravitational force is proportional to the inverse square of the radius.

Gravity increases as an object with a given angular momentum moves inwards, but the centrifugal force increases quickly. Thus, it can be deduced that gravity will once again balance the centrifugal force at some point. If the orbits are stable, they will get into balance, although disturbed.⁸

Duly-Balanced (Sustainability)

Sustainability is achieved when there is a balance between the People (Society), the Economy and the Environment. It has entered the mainstream of engineering design. Sustainable

development is carried out by meeting the needs of the present Society without losing track of the needs of the future Generation.⁹ Society decides the objective for development and sets ethical and value frameworks. The Economy is structured to meet objectives and values set by the Society. The Environment sets the limit. In particular, societal sustainability involves informed citizenry, stakeholder participation, justice, equity, and consumer choices, as well as providing opportunities for useful and productive lives. Allah has set all things in due balance. “And the earth We have spread out; set thereon mountains firm and immovable; and produced therein all kinds of things in due balance” (15: 19).

Bil-Mizan as Principle of Justice (‘Adl)

The third meaning of *Mizan* is justice. Essentially, this is an extension of the first two meanings. It goes beyond mathematical balance and sustainability. Justice (‘*Adl*’) means to place all things in their correct positions.¹⁰ Justice is a condition of things being in their proper places.

As remarked by Sir Hamilton Gibb (1895-1971), justice is a principle of order and wholeness, putting all things properly in their sense of purposes in a divinely governing system. Another scholar, Fakhr *Al-Dīn Al-Rāzī* defined justice as “when all the powers of the soul are put in their proper places or exist in a state of moderation, far from either excess or deficiency, the man then will achieve justice which ultimately leads to virtuous acts and happiness”.¹¹

According to Al-Attas, justice is to place all things in their correct positions in our minds. Knowing where things are in their proper positions means keeping them in due balance. In other words, to keep things duly balanced is to achieve justice. One who subscribes to this stance will have the ‘*Adab*’. *Adab* is a reflection of wisdom acting in conformity with wisdom. Wisdom tells about the proper places of everything in our minds. Conditions where everything is in its proper place, are justice.

One of the names of Allah, ‘*adl*’, means “utterly just”.¹² (Ilaj 2020, 11). One will be rewarded or punished based on his ‘*Amal*’ (deeds). The word ‘*adl*’ was originally meant to convey the idea of making two things equal. ‘Equity’ or ‘justice’ emanates from the idea of equal distribution, and as a result, ‘*Adl*’ came to denote ‘Justice’. ‘Equity’ to be ‘exact standard neither less nor more’, and to keep everything in its proper place. He said, “The doctrine of the Divine Names contained in the Qur’an in itself the basis of all Islamic cosmology, and it is enough to study in-depth the significance of the meaning of the Divine Names to understand not only the relation of the cosmos to Allah (SWT) but the very structure of the universe as so many interplays of the theophanies and reflections of the Divine Names and Qualities.

The theophanies are the visible manifestations of Allah (SWT) to humans. Accordingly, the two names of Allah’s 99 names that will be adapted in developing the governing model will be *Al-Khaliq* (the Creator) and *Al-‘Adl* (Utterly Just) for the reasons explained subsequently.

Methodology

Exploratory Sequential Design

This mixed-method research is a two-phase design that includes collecting and analysing the qualitative data in the first phase.

First phase

This work follows the Straussian School of thought in the academics' semi-structured interview. Among its differences from Glaser's are that the interview starts with having a general idea of where to begin, forcing the theory with structured questions, and structuring the data to reveal the theory. The research continues until no new evidence could inform or underpin the development of the emerging theory's theoretical points, the theoretical saturation point. Once saturation is reached, the theory is grounded in the data.¹³

Since the grounded theory approach was adopted for the primary interview, Participant Number 30 reached the theoretical saturation point. The pilot and main interview period lasted almost a year, from April 9 to March 2, 2020. It was intermittently conducted to fit within the respondents' busy schedules.

Second Phase

Quantitative data are collected from these initial exploratory results, namely the mastery and humility theory. The data analysed at the second stage is to determine the convergence of mastery and humility. During the first phase, semi-structured interviews are carried out to generate two qualitative data types: interviewer field notes and interview transcripts. Thematic analytic procedures of NVivo identify several dimensions from the qualitative data set.¹⁴

After creating the instrument from the qualitative findings, the second phase, quantitative research, follows using SPSS Amos.¹⁵ As depicted in Figure 2 below, the design begins with qualitative data collection and analysis to explore a phenomenon (the first two boxes of the diagram). An instrument is developed at the interface (note the "develop an instrument" oval in Figure 2). This instrument is used to collect the quantitative data in the second phase (the following two boxes in the diagram), and the conclusion can be drawn from what can be deduced from the two phases.

In this work, the mastery indicator is accomplished in the Integrated Design Project (IDP) for several reasons in all accredited engineering programmes. Integrated Design Project Course/Capstone Design Project indicates the disciplines' competency.¹⁶ Both universities (X and Y) offer Integrated Design Projects (IDP) in the Final Year (Semesters 7 and 8). It is the very essence of enabling and culminating courses. Enabling Courses (EC) are the courses that help develop and nurture the intended outcomes at the course level and build up the body of knowledge for that particular engineering field. Culminating Courses (CC) are the highest-level courses demonstrating the flow of knowledge through the semesters accumulated.

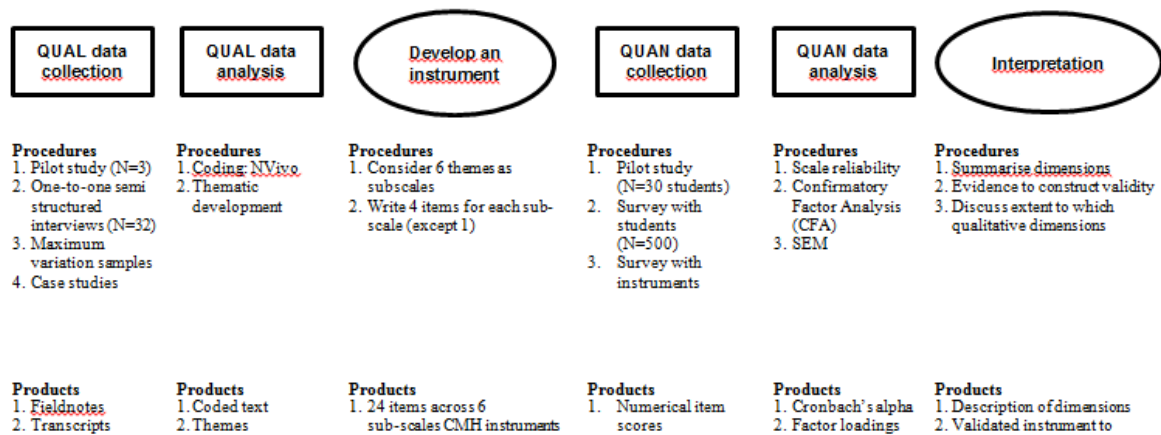


Figure 2: Sequential Exploratory Design¹⁷

Convergent Mastery-Humility Model Development

The proposed Convergent Mastery and Humility Model (CMH) is derived from the governing concept of *Bil-Mizan* emanating from *Tawhid*. The doctrine of *Tawhid* will be the principle for the proposed model.

From the three categories as discussed above, the *Tawhid* category of *Tawhid Al-Asma wa-Sifaat* or the unity of Allah's name and attribute are considered here. The names of Allah as *Al-Khalik* and *Al-'Adl* are chosen due to their significance in the context of the convergence of mastery and humility. *Al-'Adl* dictates the correct positions of all things, and *Al-Khalik* causes the congruence of *Ummah*, nature and man. Emanating from *Tawhid* is *Bil-Mizan*, the governing concept for balance, thus assuring stability and, therefore, *Al-'Adl*.

The steps and procedure for developing the Convergent Mastery-Humility model are as follows:

1. Adoption of *Tawhid* as the governing principle in Science and Engineering.
2. Selection of Allah's names, *Al-Khalik* (Creator) and *Al-'Adl* (Utterly Just), for enabling and culminating courses in an engineering curriculum.
3. Both names are utilised optimally in the Integrated or Capstone Design Project course.
4. Evaluate the Mastery scale as *Khalifah* (Vicegerent) and adopt the sustainable design approach.
5. Assess the Humility scale as '*Ubuddiyyah* (Servitude) and ethics as *Akhlaq* (disposition)
6. Using the Straussian Grounded theory (GT) approach, the theory on the Convergent mastery-humility model emerged upon reaching the theoretical saturation point after the constant comparative analysis involving concurrent data collection, generation and analysis at every interview stage.

7. A secondary source, namely document analysis, will further help in exploring the data for the emergent theory and later forming the constructs
8. A measurement model is obtained Using Confirmatory Factor analysis (CFA).
9. The latent variables, mastery and humility, will be validated by the Structural Equation Model (SEM) in the survey done with the larger population (students).
10. With the 'best fit' model from SEM, data analysis from the interviews and document analysis, the theory is then truly grounded in the data

Results and Findings

The research approach is a sequential exploratory design, combining qualitative and quantitative research methods, the 'QUAL-quant' approach. Data were collected by semi-structured interviews using the grounded theory approach, questionnaires, surveys, and document analysis. More weight was attached to the semi-structured interviews' core qualitative component data until saturation. Confirmatory Factor Analysis (CFA) was used to test how well the measured variables represent the constructs. The structural equation model (SEM) analysed the structural relationship between the measured variables and latent constructs.

Six constructs with 24 items were developed for the main questionnaire, which received 507 responses. Using SPSS Amos, the construct validity achieved CFI $.963 \geq .95$, TLI $.956 \geq .90$ and RMSEA $.068 \leq .08$.¹⁸ Upon verifying the measurement model, SEM confirmed the theoretical proposition that mastery and humility formed the converging variable (Table 1).

Table 1. Fit Indices (CMH Model)

Test	χ^2/df	RMSEA	CFI	IFI	TLI	PNFI
Value	<4	$\leq .08$	$\geq .95$	$\geq .90$	$\geq .90$	$\geq .05$
Final CMH Model	3.31	.068	.963	.963	.956	.793

were collected, and so as not to appear biased, the respective respondents checked the findings. After each session, the discussion summary was read to them for approval.

The questionnaire responses were analysed based on reliability, confirmatory factors for validation, and correlational hypothesis testing to establish construct validity. The data obtained from the survey instrument were assessed by Cronbach's alpha for its validity and acceptability. A point of interface occurred by connecting the instrument (CMH) developed in the initial qualitative phase to the quantitative phase. The Alignment and the Convergent M-H were analysed from these two phases. Then, the emergent theory was validated, underpinning a monotheistic (*Tawḥidic*) Engineering Curriculum.

Humility

Engineering education imbibes self-confidence, leading one to be arrogant if unchecked. Humility will balance this trait. It is a small part of *Akhlaq* (disposition). He needs to balance this egoistic trait with humility and be mindful of his role as His vicegerent. His '*Akhlaq* should demonstrate the practical implications of his faith.

True humility is knowing the full extent of their worth before (Allah (SWT))'s Majestic Forbearing. They then make this fully realised potential an embedded, essential part of their nature. Whosoever has done this is humble and at ease in their relations with others; those who have realised their nothingness before Allah (SWT) Almighty are balanced in their religious lives and their synergy with people. They obey the decrees of religion, submit to the revealed truths of religion, and accept its method of addressing or relating to human reason. They are convinced of the truth in the Qur'an and the legitimate Traditions of the Prophet.... "Only the ones with knowledge fear Allah, the most among His servants. Indeed, Allah is Majestic in Might and Forgiving" (35:28).

Significance of the Findings

The work here is that the emergent theory on convergence comes from considering the phenomenon of Mastery and humility coming together and meets at the premise of *Al-'Adl* (justice). As defined by Al-Attas, justice is to place all things in their correct positions. Justice is a condition of things being in their proper places.²⁰ At this 'point', to be at the correct position, the balance *Bil- Mizan* is achieved and thus stable. It can be a physical balance, such as the equilibrium of forces, or a duly balanced balance, such as sustainability. It is caused by Allah (SWT) as Al-Khalik to stay stable. Man's correct position is in his 'sujud' (prostration) state of condition. This physical position of submission is accompanied by full submission of all in the name of Allah (SWT) (*Ubudiyah*). Thus, convergence occurs when Allah (SWT) exerts Himself as *Al-'Adl* and *Al-Khalik*. It is depicted in Figure 4 below.

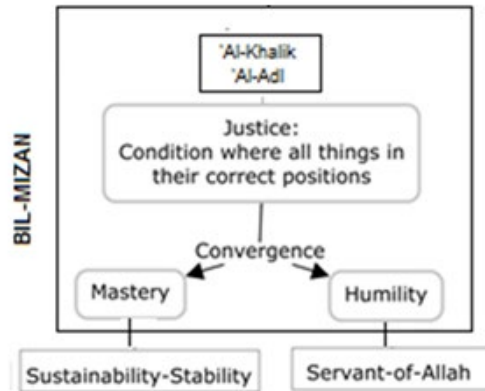


Figure 4: Convergence Mastery-Humility Model

Is Meaning Cognised?

The meaning is related to being an *'Abd*, one with humility. This is explicitly expressed as

‘...And I did not create the jinn and humankind except to worship Me (51:56)

This is the real meaning guiding the purpose of our being on this earth. Having humility means realising one is in the *'Ubudiyyah* capacity, which is our existence’s meaning.

As explained above, the affective (humility) and cognitive (mastery) domains meet at the state of *'Al-'Adl*. Thereby elevating one of the 99 names of Allah (SWT). It was stated that a person with humility will respect the truth wherever it comes from. Searching for the truth means looking at patterns of Allah (SWT)’s creations, which requires cognitive capacity and means. To acquire mastery over and above competency, for instance, necessitates cognisance of the various signs in nature, that is, the ability to analyse, rationalise and bring to a logical conclusion on His creation, that is, perfection (*Mizan*), as emphasised in verses 3 and 4 of *Al-Mulk*.

All things are in their correct positions in *Al-'Adl*. The proper condition for stability is balance or equilibrium, whichever is appropriate that requires cognitive capacity. The correct position of man is in the *sujud* position, *'Ubudiyyah*. The submission is physical, and the man’s submission is total. This meeting point of convergence may lead to integration since the meaning is cognised.

Therefore, at this stage, integration can take place between cognitive and affective constituents since they are operating in the same phase, not between matter and non-matter. In other words, convergent is making integration possible. It is a two-step process rather than an abrupt integration or an add-on between acquired and revealed knowledge.

Conclusion

The inquiry was driven by three research questions using the Sequential Mixed-Methods Exploratory Design and steered by the Straussian grounded theory approach involving qualitative and quantitative surveys. Respondents include staff and students of two local universities. Two novelties are proposed in this study: (a) Theoretical development of *Bil-Mizan*, emanating from *Tawhid*, as the governing concept in the equilibrium of forces in engineering and the duly balance in sustainability concerning moon-earth-sun configuration and (b) Developing the Convergent Mastery-Humility model based on this theoretical proposition.

Based on the theory, mastery and humility are initially coupled, uncoupled, and then allowed to converge at a meeting point. The convergent mastery-humility model (CMH) is established following the dictation of Allah (SWT) as ‘*Al-’Adl*’ (justice), the condition when all things are in the correct position, in other words, the balanced setting as in physical and duly balanced are in their correct position. The correct position of man and Society is the *sujud* (prostration) posture for the former and ‘*amal makruf nahi mungkar*’ (enjoining the good and forbidding the evil) for the latter. The model is calibrated with looped confirmatory factor analysis (CFA) and verified by causal Structural Equation Modelling (SEM). This CMH model can be used in the rubric as the measurement model of both the affective (to measure humility) and cognitive (to measure Mastery) domains in the engineering curriculum underpinned by the *Tawhidic* (monotheistic) doctrine.

Recommendation

Hopefully, this model can be used and propagated to put a brake on the perpetuation of dualism and secularisation in all engineering curricula. Hoping also that this work can invigorate the Islamisation of Knowledge effort and be comprehended by the present and future engineers to translate into actions for the *Ummah* to regain its lost grounds. The findings, in no small measures, will guide the teaching of the subject matters to extend beyond the Creator-Created (*Al-Khalik*) domain to *Al-Adl*, which opens doors for endless possibilities as illustrated by the deliberation on the flocculent settling phenomenon (dynamic condition) and bar reinforcement detailing (static condition) (Appendix).

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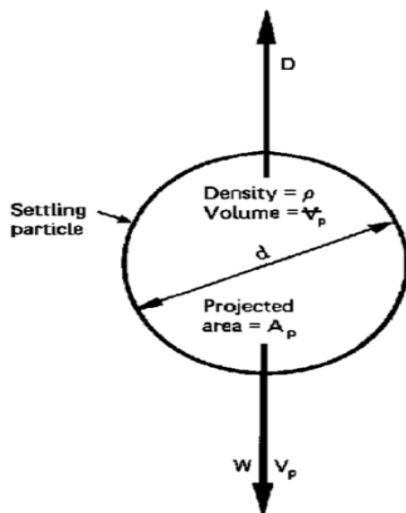
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Appendix

(a) Dynamic condition (sum of forces = 0): Colloid settling in quiescent Condition



Forces Acting on a Settling Particle (Colloid)

The submerged Weight of the particle

$$W = (\rho - \rho_l)gV_s$$

The Drag Force, acting opposite to the relative motion of the particle, $D = C_D \rho_l A_p \frac{v^2}{2}$

where, ρ = density of particles, ρ_l = density of liquid, V = volume of the particle

v = velocity, A_p = cross-sectional area of the particle and C_D = Newton Drag coefficient

The particle will decelerate until at some point where there is a **balance of forces**, (*Al-'Adl*), $\Sigma F = 0$

When acceleration = 0, the settling velocity will be constant, and Allah the Al-Khalik (Creator) will dictate it.

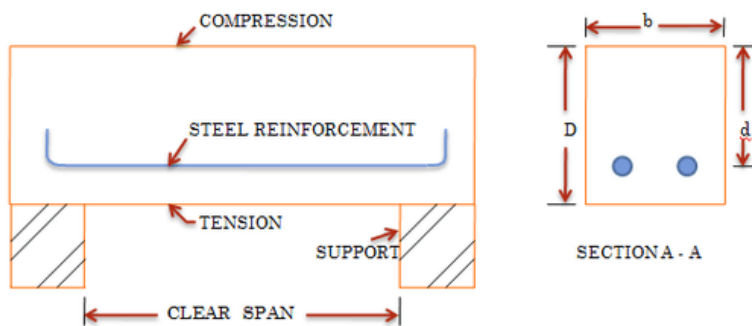
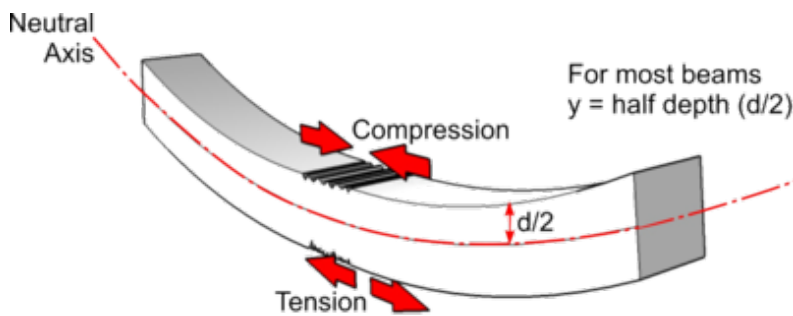
Equating $D = W$

$$C_D \rho_l A_p \frac{v^2}{2} = (\rho - \rho_l) g V_s$$

Rearranging and substituting it can be shown in quiescent condition. ($Re < 1$), this constant velocity is $v = g \frac{(\rho - \rho_l)}{18\mu} d^2$ determined by George Gabriel Stokes (1819-1903).

The equation can be used to design settling tanks of several configurations and in soil mechanics to determine the size of particles in the Jar/Column Settling test.

(b) Static conditions (sum of forces = 0): Bar reinforcement



Reinforcement in simply supported beam
(Placement at right places)

فَأَيْنَمَا تُولُوْا فَثَمَّ وَجْهُ اللّٰهِ اِنَّ اللّٰهَ وَّاسِعٌ عَلِيْمٌ ﴿١١٥﴾

...Wherever you turn, you are always in the presence of God. For Allah is all-Pervading, all-Knowing (Al-Baqarah 2:115)

Cultural Diversity and Knowledge Integration: Abdul Hamid Abusulayman's Contributions to a Globalised Perspective in Social Sciences

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Abstract

This paper discusses AbuSulayman's transformative scholarship on the globalisation of the social sciences with a focus on the connection between otherness and cognition. It can therefore be seen that AbuSulayman, a distinguished scholar, is among the most serious contributors to the current discourse on cultural dynamics and social understanding. The study seeks to discover these elementary concepts and establish his work's impact by exploring his research objectives, methods, and findings. It examines how cultural diversity can respond to the challenges that dozens of knowledge integration in a single field entail, by applying AbuSulayman's theoretical and methodological models. Specifically, this study employs the method of qualitative content analysis to analyse his writing to find out repeated themes and ideas. In this regard, using components of interdisciplinary science, the role of AbuSulayman in the interaction between the integration of knowledge and cultural diversity is revealed. It is concluded that his work emphasises communication, respect, and acknowledgment of the native knowledge systems, and incorporation of Indigenous knowledge systems with techniques framed with sociological and anthropological theories; but following his philosophise, more research should be made to study the implications of his concepts to promote cross-cultural understanding in the globalised societies.

Keywords: AbuSulayman, Cultural, Diversity, Interdisciplinary, Knowledge Integration.

Introduction

In the aftermath of globalisation, cultural diversity has grown to be a paramount issue in the societies of the world. This paper looks at the achievements of Abdul Hamid AbuSulayman in fostering a globalised view in social science, especially, in the cultural diversity domain. Abdul Hamid AbuSulayman, a renowned scholar in the field of Islamic studies and cultural assimilation, holds a brilliant academic track record. He graduated from the University of California, Los Angeles, with a Ph.D. in Islamic Political Thought, and he has served as the Rector of the International Islamic University Malaysia and as the Secretary-General of the World Assembly of Muslim Youth. The rich background and mastery of Islamic studies of AbuSulayman influence the scholarly works of understanding cultural diversity and globalisation. In a world where interdependence and interconnectedness are continuously growing, cultural

diversity is at the heart of global society formation. Due to the diversification in the cultural contexts of societies, cultural understanding differences and conflict management emerge as vital aspects for social cohesion, economic growth, and sustainable development.¹ Cultural diversity has the potential to be an impetus to creativity, innovation, and perseverance as it brings forth different perspectives, beliefs, and practices eventually enhancing societies.² On the one hand, they appear as challenges such as discrimination, prejudice, and social inequalities, prompting us to implement measures that evolve into socially inclusive and egalitarian societies and on the other hand.³ Abdul Hamid AbuSulayman's intellectual approach has globalised the social sciences, especially focusing on cultural differences. Under culture pluralism, he argues for intercultural dialogue and mutual understanding between different communities. This work of AbuSulayman enlightened us on the link between cultures and the need to detach from ethnocentrism to deal with global matters collectively.⁴ AbuSulayman, in his writings on Islam and modernity, points out that there are Islamic concepts applicable to the areas of globalisation and cultural pluralism.⁵ He advocates a dynamic and multifaceted approach to cultural integration, stressing the significance of dialogue, interaction, and reciprocal understanding between people and communities.⁶ Consequently, AbuSulayman creates a bridge between the modern social sciences and Islamic scholarship, which will be more complete in the context of the globalisation phenomenon.

Abdul Hamid AbuSulayman's scholarship has contributed to the expansion of cultural diversity comprehension within the realm of globalisation. AbuSulayman, through his efforts in promoting dialogue, tolerance, and inclusivity, acquires a globally oriented view that appreciates the diversity in human populations and the constitution of the world communities.

Analysis of Abusulayman's Theoretical Framework on Cultural Integration

The curriculum's "disintegration" framework has been developed as an integrating one, by cultural Islamic scholar Abdul Hamid AbuSulayman, considered as one of the most integral elements of his presence. This analysis takes an in-depth look at AbuSulayman's theoretical framework comprising its components and the multiculturalism theorizing argument. AbuSulayman emphasises cultural integration as the time when people and groups from different tribes mix and establish a common set of values, beliefs, and practices.⁷ This is summarised in his statement stressing on the importance of mutual understanding, respect, and accommodation among different cultural groups to achieve integration.

Cultural Pluralism: It's about cultural pluralism which means the component of cultural pluralism implies acknowledging cultural diversity within the society and not treating the coexistence of different identities as a problem.⁸ He goes on to advocate that pluralism creates a way of assimilating various cultures through promoting intercultural exchange and cooperation.

Cultural Interaction: In AbuSulayman's theory there is the main element, a cultural interaction. It is based on the transactions, which comprise thoughtful ideas, values, and traditions of individuals and groups.⁹ He puts a focus on speaking and listening which helps to reduce the cultural gap and to get more integration.

Cultural Adaptation: AbuSulayman explains why there is cultural adaptation. An individual or group alters their mindset or refreshes their attitudes to blend with the cultural differences.¹⁰ The speaker argues that cultural assimilation is a primary factor in developing social cohesion and harmony in multicultural societies.

Promotion of Social Cohesion: AbuSulayman's model places immigrants' integration into the host culture as the key driver for social cohesion and unity in multicultural communities.¹¹ Through the support of mutual understanding and cooperation between the cultural groups, integration is effective in the design of the environment where people with different backgrounds coexist harmoniously.

Challenges and Barriers: AbuSulayman himself admitted there are challenges when it comes to cultural integration, including bias, discrimination, and hegemony.¹² He highlights the necessity of dealing with these obstacles through education, policy changes, and intercultural dialogue.

Role of Institutions: Abu Suleiman indicates the role of institutions including educational institutions, government institutions, and civil society organisations in the integration of culture.¹³ He is a proponent of the creation of inclusive policies and programs that put diversity, equality, and social justice as its focal points.

The theoretical frame of Abdul Manlayman Hamid Abu is contextually useful since it integrates many cultures in multicultural societies. Cultural diversity, interdependence, and adaptation are the characteristics of this situation filed by AbuSulayman. On the other hand, he further explains integration. Not only that, this model has significant roles in promoting social cohesion by dealing with issues and utilizing the institutional structure to build peaceful and harmonious societies.

Overview of His Key Works and Contributions to the Field of Social Sciences

Abdul Hamid Abul Salim, one of the scholars from Saudi Arabia, has played valuable roles in the field of social sciences through his proper research, publications, and leadership positions. For example, he published diverse sociology, Islamic studies, political science, and education with ideas that are critical to Muslims and the world in general today. This section discusses the key works and his contributions, which not only advance understanding but also promote dialogue in the social sciences. One of the contributions of AbuSulayman is his work on the application of social sciences to Islamic teachings. He promoted the introduction of Islamic ethics, values, and principles in sociological frameworks to formulate comprehensive solutions to the contemporary social issues faced by the Muslim communities.¹⁴ He shows the consistency and agreement of the Islamic teachings with different social and scientific domains and also denies the division perceived between the West and Islam. AbuSulayman was one of the most outstanding figures in the emergence of Islamic sociology which became a sub-field within Islamic studies. He is the writer of a variety of epoch-making books which outline the sociological features of Islam such as the parameters of Muslim societies, the impact of religion in establishing social institutions, and the relationship between culture and modernity. He brought in a more sophisticated understanding of the internal matters of Muslim communities, and by his work, he

paved the way for further studies in the field of Islamic sociology.¹⁵ AbuSulayman has the added position of a leader in the academic field, as well. As a teacher, the role of education in forming positive intellectual behaviors and social development within Muslim society is the issue that he has been advocating for. During his years of service in the academic arena, he has occupied various leadership positions among them as the Rector of the International Islamic University Malaysia where he promoted transformational education strategies that are in line with Islamic values.¹⁶ Socialisation being the main agenda, AbuSulayman aimed at developing the student's attitude of enquiring, deliberation, and thinking critically within the educational institutions to produce a new generation of learned and excellent leaders.

He also presented significant ideas not only where he was very influential in political thought, but also in the field of political thought, especially during the golden age of Islam. He participated in the debates on the relationship between Islamic principles and democratic norms which advocated the point of view considering gradualism as the only way to attain the versions of Islam that could be interpreted in different ways.¹⁷ His writings on the topic of political Islam and democracy are still highly referred to and debated in international academia and policy spheres, thus contributing to the issue of governance and political developments in predominantly Muslim countries in particular. Abdul Hamid AbuSulayman's reach of influence reaches beyond his works to inspire and impact individuals and institutions. Therefore, contributions of Muslim scholars in subjects like state formation or territorial organisation have since then found their way to a more complicated approach to Muslim societies which incorporates more disciplinary ways of thinking. Moreover, the legacy of his emphasis on education and intellectual dialogue lives on in the generations of students and scholars, whose intellectual tradition of critically engaged intellectual inquiry and scholarship within the academic landscape of Islam survives to this day. The reform conducted by Abdul Hamid AbuSulayman has made a positive change in the discipline of social sciences, particularly in understanding an Islamic perspective regarding modern times. He started from his early efforts to apply the ethical aspects of Islam to the theoretical frameworks of sociology to his later publications on education and political thought. The vision of AbuSulayman continues to reverberate in academic circles and policy conversations. While Muslim societies grapple with the problems of modernity and globalisation, AbuSulayman's remarks are a crucial aspect in the creation of peace, dialogue, and social change.

Abusulayman's Critique of Eurocentric Perspectives and His Advocacy for a More Inclusive Approach

Eurocentrism has for a long time dominated academic discourse and consequently shaped the perceptions of history, culture, and society. Nevertheless, AbuSulayman is among those who have raised convincing arguments against the Eurocentric bias and called for a more inclusive manner in which the world is seen. Eurocentrism denotes the practice of perceiving the world through a European lens and giving preference to European history, culture, and values over those of other parts of the world.¹⁸ This perspective has been internalised to a large extent by academic fields like history, anthropology, and political science. Indeed, AbuSulayman questions Eurocentric approaches by showing their weaknesses and prejudices. He contends that

Eurocentrism creates a falsified picture of history, relegating non-European narratives and experiences to the periphery.¹⁹ AbuSulayman says that Eurocentrism not only distorts our perception of the past but also keeps power imbalances in the present. AbuSulayman dismantles the Eurocentric narratives by probing the underpinning fallacies. He looks into how Eurocentrism creates binaries like "civilised" and "primitive" or "developed" and "underdeveloped," reiterating the hierarchies that place European societies in a higher position. The binaries are challenged by AbuSulayman and hence Eurocentric hegemony is disrupted and thus there is an opportunity for alternative perspectives. Instead of Eurocentrism, AbuSulayman preaches a modern approach that recognises the contributions and insights of non-European societies. He pleads for a decolonisation of knowledge production whereby scholars must actively engage with different authors and histories.²⁰ This strategy, therefore, not only deepens our knowledge of the world but also advances fairness and justice within the academic community.

The core of AbuSulayman's idea is the fact that everyone should be able to see the world differently and his or her way of thinking must be respected. He rejects the idea that one could find a single and unchanging truth, and besides, he believes that a way of getting to know the world is of certain significance.²¹ AbuSulayman emphasises the legitimacy of various epistemological paradigms as he demonstrates how a more tolerant and harmonious way is preferred for the creation of knowledge. AbuSulayman's confrontation of Eurocentric thoughts allows us to realise the weakness of the general academic paradigms. He questions Eurocentrism and demands for inclusion to create a forum for scholars' disciplines to face their biases which is why intellectual setting is made more inclusive and diverse.

Analysis of AbuSulayman's Methodologies and Empirical Investigations

The empirical studies and the methodologies of AbuSulayman comprise basic components of his academic work which are the pillars of his critique of the Eurocentric views and the advocacy of diversity. This study looks into AbuSulayman's research procedure he follows to substantiate his research claims. AbuSulayman's investigation is founded on the postcolonial theory, which gives an understanding of the colonial past. The author utilises the concept of Orientalism and hegemony to study discourses of domination and power structures.²² This theoretical framework functions as the basis for AbuSulayman's methods and determines how they are used in empirical studies. Critical discourse analysis (CDA) is the main idea discussed by AbuSulayman; this is a method of analyzing language and communication, which aims to bring to light the hidden structures of power and ideologies. AbuSulayman employs CDA to demolish the Eurocentric narratives and to uncover the subtle biases and assumptions that rule them. AbuSulayman will demonstrate for us the work of Eurocentrism in academic discourse through his examination of language and European bias in the construction of meaning and perception.

Moreover, AbuSulayman studies history and archives to retrieve and showcase voices and stories that are often ignored in the popular Eurocentric narrative. Through navigating historical records and archives, AbuSulayman tries to retrieve subaltern histories and emphasise the role of colonised people. This empirical approach involves his presenting facts to back his theories and show the many sides of contact between the colonisers and the colonised. Besides

archival research, AbuSulayman conducts interviews, collects oral histories, and documents the lived experiences of people involved in colonialism and imperialism.²³ By doing so, AbuSulayman intensifies the voices of oppressed groups and points out their resistance to European-centered oppression. AbuSulayman challenges the Eurocentric narratives by centering the narratives of the colonised and offering novel ways of interpreting the past and culture. AbuSulayman uses an intersecting analysis to critically examine the intersections of power and oppression regarding race, gender, class, and other social categories.²⁴ This strategy demonstrates how the marginalised communities experience multiple levels of domination parallel to each other and how Eurocentrism interacts with other forms of oppression. The adoption of an intersectional perspective by AbuSulayman in this empirical research makes the understanding of the complexities of colonial and postcolonial societies more sophisticated.

The methodologies and empirical investigations of AbuSulayman are inherently important to his scholarly effort to dethrone Eurocentric perspectives and promote inclusivity. Through a critical discourse analysis, historical research, interviews, and intersectional analysis AbuSulayman brings back the voices and stories from the side-lines of the mainstream academic narratives.

Lessons Learned and Insights Gained from His Empirical Contributions to the Field

AbuSulayman's empirical contributions have brought extremely beneficial lessons and insights, which have challenged the dominant European perspectives. They have also contributed to a more inclusive approach to scholarship. This research evaluation highlights the key lessons and knowledge gained from AbuSulayman's research project. One of the most significant outcomes of his surveys is to bring the hidden world of marginalised persons to light. Through his recourse to the resources of his archive, interviews, and oral histories, AbuSulayman gives a voice to the former colonial subjects that have always been marginalised or silent in history. This enforces the diversity of human experiences and it is quite contrary to the fully integrated narratives disseminated through Eurocentrism.

AbuSulayman's empirical inquiry has brought to the surface undiscovered events that steal the plot of stories that are based on subordination or colonisation. Through the use of archival research, and historical writing, AbuSulayman unearths the resistance, agency, and resilience present in colonial societies. Therefore, we can distinguish them from the colonial accounts and they emphasised misunderstandings or uncertainties in relations of power. The Dynamics of Power Relations is one of the epistemological lessons from the studies of al-Sulayman.²⁵ However, the combination of Eurocentrism and other kinds of domination such as racism, sexism, and classism can be monitored via the critical discourse analysis and intersectional analysis that AbuSulayman undertakes. It indicates where in the system power dynamics are integral and require a systemic approach to being grasped.

AbuSulayman rises to epistemic control and challenges it by asserting that we shouldn't overlook other ways of understanding and perceiving the world. Through the proliferation of various epistemologies and the empowerment of the subjugated communities, AbuSulayman brings about a shift of control from European-controlled knowledge production. It stimulates

learners to cooperate with other knowledge systems thereby it is the type of intellectual environment that is open and diverse. Finally, AbuSulayman's empirical contributions gave rise to the pursuit of dismantling the status quo of knowledge production within an imperialistic framework.²⁶ Through the excavation of hidden histories, reinforcement of marginalised voices, and critical examination of power dynamics, AbuSulayman proposes a total downfall of prevalent academic paradigms. This is not only about refuting Eurocentric perspectives but also transforming the systemic structures that sustain colonial legacy. AbuSulayman's inceptive contributions to the field prove to be lessons and observations that resound beyond academia. Through his works including those that amplify marginalised voices, uncover hidden histories, interrogate the power structures, challenge the epistemological hegemony, and promote decolonisation, AbuSulayman serves as a torch for scholars interested in justice, equity, and inclusion.

Implications of His Work for Fostering Cultural Understanding and Knowledge Integration

AbuSulayman's work has great significance for cultural integration and integrating diverse bodies of knowledge. A challenge of the Eurocentric perspectives and the promotion of inclusivity are AbuSulayman's contributions on the way to a broader and fairer approach to scholarship. AbuSulayman's critique of Eurocentrism involves dismantling cultural stereotypes and countering the essentialist discourse. Through challenging the premises of the ruling narratives, AbuSulayman discloses the extent of the biased depictions of cultures and societies. Thus, it pushes scholars to treat cultural differences with subtlety and complexity instead of taking the role of stereotypes. One of AbuSulayman's key implications is recognition of the cultural differences. AbuSulayman shows that cultural identity is not monolithic but fluid and multifaceted, by highlighting the voices and experiences of the marginalised groups within societies. This, in turn, undermines the idea of a uniform "Other" and stimulates a more inclusive perception of cultural pluralism. Abu Sulaiman's advocacy of practicing multiple epistemologies has far-reaching consequences for eroding epistemological barriers.²⁷ By accepting the legitimacy of various ways of perceiving and understanding the world, AbuSulayman encourages dialogue and joint work between diverse knowledge systems. This creates a more integrated and comprehensive impact of scholarship that combines knowledge from different cultural traditions.

The other implication of AbuSulayman's work is the strengthening of the marginalised voices. Through the magnification of the viewpoints of colonised people and the disrupting of structures of domination, AbuSulayman makes room for marginalised communities to exercise power and reclaim their narratives. This implies a more equal distribution of power in academic discourse. AbuSulayman works to dismantle Eurocentric perspectives and contest cultural stereotypes, which facilitates the growth of intercultural understanding.²⁸ Through the critical reading of different cultural traditions, AbuSulayman paves the way for dialogue and mutual respect which span across the cultural boundaries. Through this, empathy and solidarity are promoted further, eventually promoting global peace and interconnectedness. AbuSulayman's work goes much beyond the borders of cultural understanding and integration. AbuSulayman's challenge of Eurocentrism, valuing diversity within cultures, engaging in epistemic reconciliation,

allocating power to marginalised voices, and promoting cross-cultural understanding, prepares the ground for a more inclusive and equitable approach to research.

Potential Applications of His Insights in Addressing Contemporary Global Challenges

AbuSulayman's observations provide invaluable viewpoints in dealing with today's global problems. AbuSulayman's work resists the Eurocentric view and pushes for inclusivity thereby serving as the foundation for addressing issues of social inequality to environmental sustainability. One implication of AbuSulayman's insights is in developing social justice and equity. The power of AbuSulayman's work comes out well because it puts the marginalised in the limelight and interrogates the structures of oppression, which makes it a factor in eliminating systemic inequalities, such as race, gender, class, and societal norms. Hence, it can be a basis for policy and program design that aims to minimise the disparity and promote togetherness. AbuSulayman's concept of cultural appreciation is embedded in the spheres of cultural diplomacy and effort for the resolution of conflicts. He is in a position to reform cultural barriers and facilitate the coexistence of people through cooperation, tolerance, and respect. This is mostly the case when conflicts are characterised by some ethnic or religious differences and where people need to have both understanding and empathy for resolution. The concept of AbuSulayman is that there should be a good balance of both knowing and seeing, respectively, the world leads to environmental preservation.²⁹ Through the integration of indigenous knowledge systems and traditional ecological practices of communities, there will arise aware and informed sustainable resource management and conservation. This process also involves using local people's knowledge of environmental policies and providing for community-based conservation.

AbuSulayman's work on global health and creating the initiative that fosters health equity and well-being provides a guideline for such programs. In this regard, his viewpoints are a way of addressing health inequalities and public health improvement by taking into account the perspectives of marginalised groups and social determinants of health. This means encouraging the use of culturally suitable healthcare strategies and equity-based health policies that respect the rights of the marginalised section of society. AbuSulayman's denounce colonial mentality in knowledge production has a major impact on the world of education and academia.³⁰ AbuSulayman's views represent new knowledge and ideas that can be used to expand curricula and ensure inclusivity in education. That way we can have more equal learning spaces as a result. This means that some of the views from the non-Western cultures and histories are being embedded into the resources and educational materials, also there is a rising of critical thinking that will confront the hegemonic views. Touching on AbuSulayman's viewpoints can affect the efforts that are taken to deal with contemporary challenges. Having the spectrum of services ranging from social justice and equity promotion to cultural diplomacy and conflict resolution as the guiding principles, AbuSulayman's work offers a framework that can be used by the global community in the context of the complexities of an interconnected world.

Conclusion

AbuSulayman undermines the Eurocentric notions and expands the possibilities for further research. Cultural power and structure are the themes tackled by the critical discourse analysis, historical research, and marginalised voices amplification, Abu Sulaiman's contribution has revealed. His advocacy for deconstructing diverse epistemology and decentralizing knowledge production has far-reaching implications for contemporary global problems. Social justice promotion, cultural understanding, and environmental stewardship serve not only to create a bedrock for managing the complicated connections in the world's integrated system but also to lead other communities to do the same.

Suggestions

Direction from the analyses of AbuSulayman helps make a plethora of activities to be done by the scholars and policymakers for inclusiveness and equity to be achieved. Initially, teaching students about different perspectives as a part of the curricula will ensure the development of the tolerance and acceptance of the future generation. In addition to that, providing a means for discussion and collaboration among different cultures might decrease conflicts and help to establish a peaceful agreement. Ultimately, using the indigenous knowledge systems as the foundation of policies tackled in the context of the environment is the starting point in achieving sustainable environment management. Also, ensuring that marginalised voices are at the center of decision-making processes will make sure that policies and strategies that the community supports. An adoption of AbuSulaymani's inclusive and decolonial model has the potential to lead to a bright, more just, equitable, and sustainable future.

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Chapter 4

INTEGRATING TRADITION
AND INNOVATION:
PATHWAYS TO
REVITALISING ISLAMIC
EDUCATION AND THOUGHT

Reconciliation and Islamisation - A Roadmap for an Islamic Intellectual Revival

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Abstract

The Muslim world produced one of the greatest intellectual revolutions in history. Since the Colonial Period, the effort to bring about a global Islamic Revival has been a much sought after project for Muslim intellectuals worldwide. This paper studies the core principles that were instrumental in building the Islamic Intellectual Revolution (8th-18th Century CE). These core principles are identified as the centrality of the Qur'an in all intellectual discourse, a broad epistemological landscape and the unity of the sacred and secular sciences. This paper explores how returning to the same methodology can lead to an Islamic intellectual revival. The Qur'an identifies eight valid epistemic sources apart from itself while declaring itself as the *Furqan* (Criterion) to judge their validity. These include *Sunnah*, human intellect ('*Aql and Qiyas*), *Ijma'* (consensus), intuition (*Basira*), the physical universe, history and certain knowledge from other civilisations. It is the duty of the scholars to work towards an integration of knowledge derived from these different sources and thus 'Islamise' them. This paper identifies the core reasons for the present intellectual crisis to be rooted in an ignorance of the broad epistemological landscape of Islam.

The Qur'an anticipates how a better understanding of the self and the cosmos, will lead to a validation of the truth of the Qur'an in the future (41:53). Contemporary scientific discourse has uncovered important perspectives related to these two domains, presenting a good opportunity for Muslim intellectuals to study them in the light of Islamic Thought. It is argued that science today needs a new philosophical paradigm as breakthroughs in physics and cosmology have made the current mechanistic and deterministic philosophy of science obsolete. This paper discusses how a new Islamic philosophy of science that rests on the *Kalam* and *Sufi* view of the universe and consciousness is one of the best contenders for this change in paradigm. Developments in Quantum Physics, Fine Tuned Cosmology and the hard problem of consciousness are taken as case studies to propose solutions from Islamic thought to conundrums related to them. Thus, a practical guide to the Islamisation of the fields of cosmology, physics, biology and neuropsychology is proposed and it is argued that this approach will inevitably revitalise Muslim Thought, reconcile physical sciences with it and thus has the potential to bring about an intellectual revival in the *Ummah*.

Keywords: Islamic Epistemology, Intellectual Revival, Islamic Scientific Revolution, Quantum Physics, Consciousness, Fine Tuned Universe, Islamisation of Knowledge.

Introduction

Between the 8th and the 18th centuries, the Muslim world witnessed one of the greatest scientific and technological revolutions in history.¹ If Kuhnian terminology² is used then the scientific developments that took place in the Islamic civilisation represented a major paradigm shift from the theoretical and deductive approach of the pre-Islamic civilisations which could be called the ‘normal science’ of that age to the inductive and experimental approach that became the revolutionary paradigm of the Islamic Scientific Revolution.³ Thus the term ‘Scientific Revolution’ applies to the historical period during which the Islamic intellectual tradition was formalised and multiple sciences including religious, philosophical and physical sciences were developed across the Islamic civilisation. This period deserves to be termed the Islamic Scientific Revolution, just as the physical sciences developed during this period deserve to be called ‘Islamic’, because the underlying worldview and philosophy was ‘Tawhidic’.⁴ This is true even when we take into consideration the various non-Muslim thinkers who participated in this tradition, since all the sciences were developed within a common intellectual milieu that was grounded on a ‘Tawhidic’ worldview and epistemology. In this paper while we discuss the entire Islamic intellectual tradition, we will concentrate on scientific developments more.

Islam is essentially an intellectual tradition, and Muslims are a people of a book. The word *‘Iqra’* was the first revelation sent down to the Prophet (SAW) that initiated one of the world’s largest intellectual traditions. The reason for the rise of the Islamic civilisation from the deserts of Arabia to becoming a global superpower can be attributed to the intellectual and scientific revolution that was heralded by the Prophet (SAW). Dr Fazlur Rahman Ansari explains:

“The Prophet (SAW) has two roles being the landmark in human history. He (SAW) came to close one era - the era of Prophetic revelation or divine spoon feeding. But in addition, he also came to inaugurate another era - the modern scientific era. This can be deduced from the Qur’an, Hadith, Muslim history and the history of science.”⁵

Robert Briffault identifies the Islamic Scientific Revolution to be “truly scientific while all pre-Islamic science according to him were pre-scientific”.⁶ A formidable amount of literature dedicated to analysing the decline in the *ummah* has emerged since the last century. However, this term ‘decline’ is meaning laden and layered. What does it mean for a civilisation to be in decline? Is it just related to the political and economic crisis in many Muslim nations? Clearly, we can see that there was a time when the Islamic civilisation was a global superpower, and the cities of the Muslim world were powerhouses of innovations, knowledge and culture.⁷ The Muslim world produced one of the best-known amalgamations of technological advancement with spiritual development. In contrast, we see the current western civilisation has invested in a global project of technological advancement at the expense of its religious and spiritual tradition. So clearly there is a socio-political decline within the *Ummah* which is also related to the economic impoverishment of the *Ummah* ever since the Colonial Period. Neither does the *Ummah* as a collective entity on the globe function as a major socio-political player in global

politics, nor does it have a significant place in global economics despite its rich resources. Much of the *Ummah* is caught in debt traps to the IMF which further deteriorates its global standing. But these visible signs of weakness and crisis have deeper causes. The socio-political and economic crisis within the *Ummah* has a serious spiritual and intellectual crisis that underlies it. The Prophet (SAW) spoke about this when he said, “There will come a time when the nations will gather around you (to attack you) just like people gather around a table.”⁸ He (SAW) also pointed towards an intellectual decline in his ummah when he said, “Knowledge will be removed.”⁹

Because the hadith clearly mentions how the *Ummah* will have great numbers, it can be understood that the strength of the *Ummah* is not in its numbers or even the wealth of some of its oil rich nations. Instead, its strength is in its spiritual outlook to life and its intellectual vision. And this is something we can understand from early Islamic history. Islam started with a revelatory experience of one man i.e the Prophet in an isolated cave in Arabia and then the Prophet impacted the hearts and minds of his close companions. Within a few years less than fifty people in Mecca had accepted Islam and these were the people who later on changed the entire landscape of the medieval world. At the time of the Prophet’s declaration of his prophethood only seventeen people were literate. When he (SAW) left this physical world, thousands of people had received education and all the senior companions had become scholars.¹⁰ So the Prophet (SAW) brought about a social, political, religious, spiritual and most fundamentally intellectual awakening in the world. The scheme was as follows: First the Prophet (SAW) created an intellectual awakening among people, which quickly impacted their inner beings and created a spiritual awakening that oriented them to higher goals and aspirations. Subsequently these spiritually and intellectually awakened people were instrumental in creating a massive social change as they re-built their socio-economic and political systems founded on the values and principles obtained in the stages of their intellectual and spiritual upbringing.

Al Attas¹¹ and Faruqi¹² also identify the root cause of the decline and malaise of the Ummah as being the ‘intellectual crisis’. Understandably, the revival of the Muslim ummah then is dependent on an ummah-wide intellectual uprising. It should be noted that we have mentioned the intellectual crisis before the spiritual crisis as we discussed the intellectual awakening before the spiritual awakening in the context of the early Muslim community. This is because the first recipient of knowledge and understanding in the human being is the intellect. It is only after a process of rationalization that the process of spiritual awakening follows. In the case of the Prophet (saw) also we see that he first appealed to the intellect of his companions to turn away from idol worship and adopt the absolute monotheism of Ibrahim (as) their forefather. This was a very rational appeal which subsequently opened the doors for spirituality. The same is the case for crisis as well, that first the intellects are confounded with arguments and theoretical positions about the world and then these intellectual choices lead eventually to a spiritual crisis

The factors that contribute to the crisis in the ummah can also be categorized into external and internal. External factors include the incessant wars, sanctions, political instability and economic deprivation that the Ummah suffers from. On the other hand, there are internal factors that contribute to the crisis in the ummah which are the aforementioned intellectual and spiritual

crisis. These are foundational and the external factors depend largely on the internal factors. The purpose of this paper is to explicate these internal factors. We will present the example of the Prophetic community for this purpose. We will have to understand how the Ummah reached its zenith from the time of the first revelation to becoming a global superpower. It started with an intellectual awakening which led to a spiritual awakening and it were these intellectually and spiritually awakened people who within a few decades created a state that became a global superpower. So this model needs to be reverse engineered to cure the crisis at hand and create a revival in Islamic thought and civilisation.

Discussion

Characteristics of the Islamic Intellectual Age

Taking a broad survey of the medieval Islamic civilisation we can identify the main characteristics of the Islamic intellectual age. We have broadly classified them as three:

Centrality of the Quran in all Islamic Intellectual Discourse

Firstly, the Quran influenced all intellectual discourse in the Islamic world including the diverse sciences produced during the medieval era.¹³ Diverse sciences using different methodologies like the religious, rational, social and natural sciences were produced within the same intellectual milieu which was fundamentally Islamic or Tawhidic.¹⁴ An analysis of Islamic history proves that the Quran was fundamental to the development of Islamic Science.¹⁵ But what are the ways in which the Quran inspired the Islamic Scientific Revolution is open to debate. Many scholars have attempted to identify the multiple ways in which the Quran influenced and engineered the Islamic Scientific Revolution. We will group these ways under four categories:

1. The Quran provided the initial impetus towards the Islamic Scientific Revolution: One of the biggest impetuses to the development of the Islamic scientific tradition was the powerful call of the Quran to study the cosmos. While both the Roman and Persian civilisations possessed great wealth and resources, we do not witness an international scientific revolution appearing during their time periods. It was only after the revelation of the Quran that the Arabs and other non-Arab ethnicities developed a strong scientific bent of mind and consequently which led to the Islamic Scientific Revolution.
2. The Quran imparted a Tawhidic philosophy of science within which a unified scientific tradition arose: Another name of the Quran is *Burhan*, which means demonstrable proof. This word was extensively used by Muslim philosophers and scientists in their arguments as they understood that both the scientific and philosophical quest should seek demonstrable proof. Science can only thrive within a tradition that prioritizes Epistemological Realism. Traditions that lean towards skepticism or ontological idealism can produce mysticism and philosophy, but not rigorous experimental science. The Quran issued a powerful call when it declared that the cosmos has been created on Truth (*Haqq*) and that the duty of the human being is to ponder, reflect and study the cosmos. This was

an open call to develop a rigorous experimental, empirical and scientific tradition that would discover the attributes of God within and through the workings of nature.

3. The needs of the growing Muslim Ummah required the development of science: The growing frontiers of the Islamic Civilisation brought with it many opportunities for the development of different scientific disciplines. The calculation of the correct time for Asr prayer in places far away from the equator required the development of Mathematical Astronomy.¹⁶ The calculation of the Qiblah led to the development of Spherical Trigonometry.¹⁷ The need to calculate inheritance and zakat spearheaded the development of Algebra and Algorithms by Al Khwarizmi.¹⁸ Industrial and agricultural needs led to the development of irrigation innovations,¹⁹ robotics and hydraulics.²⁰ Defense and military needs led to the development of bifocals and a proto-telescope during Harun Rashid's time²¹ and rocket technology during Tipu Sultan's time.²²
4. The Quran provided a wide epistemological landscape which facilitated the import of knowledge from different cultures and subsequent development of new disciplines. The knowledge developed by non-Muslim cultures was studied, analyzed and commented on which led to the development of new fields. For example, Al Biruni was well-versed with Sanskrit and produced the most detailed survey of medieval Indian society, thus founding the field of anthropology and comparative religion. Muslims pioneered the study of hieroglyphics. Muslims pioneered the study of hieroglyphics. Kamal ad Din Farisi and Qutb ad Din Shirazi, two influential students of Shihab ud Din Suhrawardi brought about a great revolution in Optics. They incorporated the Illuminationist Philosophy of their teacher which was inspired by Zoroastrian ideas into experimental physics.²³

Broad Epistemological Landscape

In order to understand how to revive Islamic thought and civilisation, it is imperative to understand earlier Islamic attitudes towards knowledge in general and science in particular. What are the sources of knowledge that the Qur'an accepts as valid and how did early Muslims develop this Quranic Epistemology? We will be using the word source also to denote methodology, because a source of knowledge also determines the methodology that needs to be adopted to make that source of optimum use. So the human intellect is a source and the methodology related to this source is the rational and dialectical methodology. We have identified eight sources of knowledge that have been considered valid in varying degrees by the Qur'an.

1. Firstly, the Quran considers itself as the absolute truth and the ultimate source of knowledge to understand everything that happened in and beyond Time. The Quran has also been called the *Furqan* or Criterion, meaning that because this is the Absolute Truth, it can serve as the judging criterion to verify all other sources and contents of knowledge.²⁴ Thus every other source of knowledge mentioned below will represent Relative Truths or sources of true knowledge that can be accepted only after a due process of verification

and the Quran serves as the ultimate criterion to judge which knowledge content derived from these below sources is valid or invalid.²⁵

2. Secondly the practice and sayings of the Prophet (saw) or the Sunnah has been declared a valid source of knowledge. This includes the *qawl* (sayings) or *ahadith* of the Prophet (saw) as well as his *a'mal* (actions). Ahmed ibn Hanbal was asked about the hadith, "*Sunnah is the judge over the Quran*". He said, "*I have to say that the Sunnah explains the Quran and only the Quran can abrogate itself*".²⁶ We will include the Hadith as well as Seerah literature in this category.
3. The Intellect is taken as another source of true knowledge when it is illuminated by faith. Multiple *ayaat* of the Quran exhort believers as well as unbelievers to think rationally and logically. If the intellect didn't have the propensity to reach the truth, then the Quran wouldn't hold it responsible. An application of *Aql* is seen in *Qiyas* that is widely used as a methodology in *Fiqh*.
4. The Quran also considers the *Ijma* (consensus) of the Muslim community as a valid epistemic source.
5. The fifth source of valid knowledge accepted by the Quran is history. The historical process is presented by the Quran as being divinely directed as serving as a valid source of knowledge and admonition.
6. Nature or the physical world is another source of knowledge according to the Quran as Allah Most High emphasizes that the cosmos has been created with truth. This establishes how Islam accepts Epistemological and Scientific Realism, which are both indispensable for science.
7. Intuition is also accepted by the Quran as a valid source of knowledge. There are various words used for it like *Basira*, *Nazar*, *Noor* and *I'lm min LadunnAllah* (unmediated knowledge directly from Allah).
8. Lastly, the Quran also considers that other non-Islamic civilisations can arrive at truth in certain domains and can produce beneficial knowledge. Both the Quran and the Hadith allow Muslims from accepting knowledge from non-Islamic sources if it is in harmony with the Quran. Thus, inspired by sayings like these a project of incorporation of suitable elements from different traditions (Greek, Persian, Indian, Chinese) into the Islamic intellectual tradition was done to enrich it and to produce new fields. The Prophet (saw) said, "*Wisdom is the lost property of the Muslim. He takes it wherever he finds it and he is more worthy of it.*"²⁷

It should be noted that the rich and diverse Islamic intellectual tradition developed primarily because of the broad epistemological landscape. Because the Islamic civilisation accepted multiple sources of knowledge to be valid, thus it produced multitudes of new disciplines that were unknown and even unimaginable to earlier advanced civilisations. For example, the Greeks passionately segregated between the celestial and the terrestrial realms, considering the former to be perfect and the latter to be imperfect. This view determined their philosophy of science as they used the perfect arts like mathematics and geometry to study the heavenly bodies and limited physics to the imperfect terrestrial domain.²⁸ When the Muslims inherited the Greek tradition, they readily removed these impediments as they inherited the Quranic vision of the universality and uniformity of laws across the terrestrial and the celestial domains.²⁹

In the Islamic Civilisation anything and everything was not accepted as knowledge. The construction and formalization of this epistemological landscape required the pruning and severing of certain disciplines that were considered valid by earlier civilisations. Astrology and Alchemy, while being practiced during the Islamic Scientific Revolution, were subject to scathing criticism by scholars and eventually a project to segregate these pseudosciences from their scientifically valid counterparts of Astronomy³⁰ and Chemistry³¹ was undertaken by Muslim scientists.

We will construct a principle in this paper based on a realistic and objective view of Islamic history that the broader the epistemological landscape of a civilisation, the larger the scope of its thought and intellectual tradition. And conversely the smaller the epistemological landscape of a civilisation, the narrower the scope of its thought and intellectual tradition.

This paper discusses how the predicament of the *Ummah* is largely due to an intellectual crisis caused by the shrinking of the epistemological landscape that underlies it. The western civilisation being dominant is spearheading what could be understood as a global secularization project. In such a scenario the Muslim civilisation has either the option to completely adopt this model and sever its religious and spiritual foundations and emerge as another replica of the modern western secular civilisation. Another option is passive resistance to this secularization project. But without an indigenous rival project that resists this massive secularization drive coming from the west, this would just lead to non-engagement of Muslims with the present scientific developments. Non-engagement and passivity has been identified as the root cause of post-colonial Muslim intellectual decline. A third option that was developed by thinkers like Dr Muhammad Iqbal, Said Nursi, Zaki Kirmani, Syed Ahmed Khan, Jamaludin Afghani etc was of engagement with the scientific knowledge that was emerging from the west to bring about a suitable reconciliation with the positive elements of this technological, scientific and the sociological zeitgeist with the values and vision of Islam.³² At the same time rejection of those elements that clash with the ideals and vision of Islam is also important. Thus in such a multifaceted project we would see the role of the Quran as the *Furqan* (criterion for judgment) coming to the fore. The Quran describes itself as an explanation of all things (*Tibyaanal Li kulli shay*). (16:89) Thus it surely can explain the mysteries of the cosmos to us.

No Sharp Distinction between the Secular and Sacred Sciences

Another major characteristic of the Islamic intellectual age was the lack of a sharp segregation and distinction between the secular and sacred sciences. This is in sharp contrast with how education is pursued in the world today. While the sciences were duly classified into different categories but this classification or characterization did not serve to segregate them. There are three ways in which this integration of secular and sacred took place during the Islamic intellectual revolution. Firstly, both the secular as well as the sacred utilized the same methodology at times. It has been argued that the Inductive method was prodigiously used in the development of Fiqh as well as in physical sciences. Or the exercise of establishing demonstrable rational proof for an argument also known as *Burhan* was a term borrowed from the Quran. Secondly, both the secular and sacred sciences were developed in a common intellectual landscape, thus there were

many overlaps that we can find between scientific treatises and scripture. For example, Ibn al Haytham in his book on Astronomy, *Ma Qala fi Daw al Qamar*, while discussing the nature of the light of the moon, relies on the Quranic description of the moon's light being reflected from the sun. Then he provides scientific observational proofs to bolster his arguments.³³ The same attitude can be identified in Al Jahiz' biological treatise *Kitab al Hayawan* where the influence of the Quranic unified view of the cosmos can be starkly seen in his theories.³⁴

And lastly, both the secular and the sacred sciences shared the same goals for their development. Because the emphasis laid out by the Quran and Hadith was on the pursuit of beneficial knowledge, secular sciences also were appropriated to meet this requirement. The primary goals of both the secular and the sacred sciences were to benefit the Muslim populace, to facilitate a better understanding of the 'signs' of God in the world and the facilitation of religious obligations. And thus we see that there was no sharp distinction or segregation between the two types of knowledge as it was recognized that the source of the Quran as well as the physical world is God. So the principle of *Tawhid* was instrumental in bringing about the harmonious integration of knowledge.³⁵

Identifying the Reasons for the Intellectual Crisis

There are multiple factors that scholars have identified as the primary causes of the decline of Islamic thought and civilisation. They can be broadly classified into two factors. One is the external factors. These include the incessant wars, sanctions, political instability and economic deprivation inflicted on the Muslim Ummah by more than two centuries of Colonisation and Western Hegemony. Since the colonial period the world has witnessed a unipolar world order with the emergence of the western civilisation as a global superpower and thus the clash with and the subordination of resource rich Muslim *ummah* is part of its primary agenda. George Saliba notes that it was the discovery of the New World by Europe, its colonial conquest and the capitalization of science that could be attributed to the decline of Islamic Science.³⁶ The term decline has a comparative connotation meaning when Europe embarked on a massive project of the colonization of the entire globe, the production and capitalization of science was its indispensable tool. In contrast the Muslim Ummah did not view science as a hegemonic tool.

There are other thinkers like Iqbal, Fazlur Rahman Ansari, Imran Hosein and Israr Ahmed who identify the rise of the European hegemonic civilisation with the eschatological prophecies found in the scripture regarding the False Messiah (*Dajjal*) and the destructive forces of Gog and Magog.³⁷ Said Nursi also identified the modern civilisation to be a manifestation of the False Messiah in its one-eyed blindness about the sacred.³⁸ It is crucial to observe that for the first time in history we witnessed the rise of a civilisation that was driven to colonize most of the planet's landmass and even occupy the water and air space along with usurping global resources. This has never happened in history where one ethnicity or civilisation establishes control over so much of the planet in such less time. Since the West's colonial project depended on the massive resources of the Muslim world, the entire Muslim world had to be brought under colonial occupation.

On the other hand, there are internal factors that contribute to the crisis in the ummah which are the serious intellectual and spiritual crisis. These are foundational and the external factors have been able to wreak havoc largely due to the internal factors. In the Quran, we are told that Allah doesn't change the conditions of a people before they change what is within themselves. So there has to be an internal awakening prior to an external awakening. This internal awakening is first intellectual and then spiritual. To understand the factors that led to the intellectual and spiritual crisis in the Ummah we have to understand the subtle forms of colonization that followed territorial colonization.

An important example of this subtle colonization was the induction of the collective amnesia of the Ummah with regards to its indispensable contributions to making Modern Science. This was largely due to the colonial and European orientalist effort to obscure Muslim scientific legacy and most importantly the impact Islam had on the development of Islamic Science which later on influenced Western science and philosophy. Many historians of science like Fuat Sezgin have noted that western scientists excessively plagiarized Muslim scientific works in centers of exchange like Italy and Spain.³⁹ And it was this plagiarized knowledge that laid the foundations of the European Enlightenment and Scientific Revolution. Colonial powers then utilized this technology to improve their weapons and the Muslim lands were at the receiving end of their tyranny. Once the large regions and rich resources of the Ummah came under Western control, they embarked on a project of westernization of the socio-economic, political and most importantly the educational system. This completely sealed the Muslim populations from their rich intellectual legacy.

The Colonial period acted as an age of disruption that severed the Islamic civilisation from its ideological, intellectual, cultural and most importantly epistemological roots. A clear example that illustrates this is the wide difference between the madrassa curriculum that existed in Muslim cities like Samarkand, Baghdad etc and the post-colonial madrassa curriculum. Historical evidence shows how madrassa students were instructed in anatomy, astronomy, mathematics, geometry during their years of Islamic training. Whereas post-Colonization Madrassa curricula were reduced to mere institutes of teaching medieval Islamic texts where memorization and regurgitation were emphasized at the expense of critical reasoning and integration of knowledge.

Thus, we see that the westernisation of the socio-economic system led to a capitalistic and materialistic monoculture that pervades the globe today. This is the primary cause of the spiritual crisis in the *Ummah*. And the westernisation and secularisation of knowledge in general, leading to its compartmentalization into sacred and secular, is the root cause of the intellectual crisis in the *Ummah*.

Opportunities for an Islamic Intellectual Revival

Now after discussing in detail the characteristics of the Islamic Scientific Revolution and the factors that led to the decline and eventual intellectual crisis within the *Ummah* that continues till today, we want to delve into the great opportunities for an intellectual revival that confront us.

The Quran prepares us for a time when both the realms of existence - the cosmos as well as the human self will validate and verify the truth of the Quran.

“We will show them Our signs in the universe and within themselves until it becomes clear to them that it (the Qur’an) is the truth. Is it not enough that your Lord is a Witness over all things?” (41:53)

Thus, it is the task of the scholarly Muslim community to prepare for this universal revelation that will come from these two domains. It can be seen that this is an epistemic event or a collection of events, not an aesthetic event or collection of events. Meaning this will bring along a greater and deeper understanding and knowledge of three things: the universe, the human self and the truth of the Qur’an. The fact that the Arabic phrase *‘sanureehim’* is used which means ‘soon We will show them’, it clarifies that this revelation will be empirical and objective in nature. Thus, we can understand that these revelatory events will be in the form of scientific discoveries related to the cosmos and human self as it is science alone that investigates these subjects in an empirical and objective manner. This cannot fundamentally be a mystical or spiritual investigation into the universe as the word *‘ra-aa’* in Arabic means physical vision, whereas *na-za-ra* or *ba-sa-ra* are sometimes used for intuitive or spiritual insight. Thus, the Quran is alluding to a collection of events when humanity collectively (not individually) will ‘see’ or ‘witness’ the truth of the Quran manifest in an empirical study of the cosmos and the human self. The use of the plural pronouns *‘hum’* clarifies that this will be a collective and universal experience, not singular and individual. Again this is very characteristic of scientific discoveries. Mystical and spiritual disclosures are individual, whereas empirical and objective disclosure is universal. The Quran is alluding to the latter.

In summary, there will be certain paradigm shifting and revolutionary discoveries emerging from the domains of cosmology and consciousness studies that will converge with the Quranic view and thereby confirm the truth of the Quran. And Muslim intellectuals thus should expect such events and work to identify and study them. We have outlined three candidates that may fit this description.

Quantum Physics and the Revival of Islamic Physics

In 1920, German Physicist Max Planck discovered that deep down at the elemental level of the universe the energy that is emitted is not in continuous amounts but in discrete packets or quanta. This discovery was observational and it led to the beginning of the Quantum Revolution. Later Heisenberg proved how there is a major constraint on how accurately we can measure the events at this fundamental level.⁴⁰ Thus, nature allows us to know only one property at a time and shrouds the other property with uncertainty. So if the momentum of a quantum particle was known with precision, its position would become uncertain and vice versa.⁴¹ This was called the Heisenberg's Uncertainty Principle. There were two great and unprecedented implications of this discovery. First, there was some inherent uncertainty and lack of knowledge about aspects of the universe and more importantly it was an act of observation that affects the universe at this fundamental level as to reveal one aspect and hide another. Another important development was the Double Slit Experiment that observationally and empirically proved how the universe at the

atomic level when it is not observed is a collection of uncertain probabilities and the moment it is observed it takes definite values and properties.⁴²

Basil Altaei posits a viable reconciliation between these developments and the Islamic view of the cosmos. The Kalam tradition highlighted the indeterminacy of the universe in order to establish the will of Allah as the ultimate causal power at work. Quantum Physics has refuted determinism completely while presenting a probabilistic and indeterminate model of the universe. In such a universe the only thing that can be achieved is a set of probabilities.⁴³

Altaie mentions five themes that Daqiq al Kalam engages in that are remarkably compatible with Quantum Physics, i.e., Indeterminism of the world, temporality of the world, Atomism, continual recreation of the world and the integrity of space and time. Infact according to him Daqiq al Kalam presents the most adequate framework for the further advancement of Quantum Theory as the latter has undoubtedly outgrown the mechanistic and deterministic framework it and all of modern Science was born in. Here we have Daqiq al Kalam having the potential to provide the philosophical framework for one of the most successful scientific theories that commands one third of the global economy. If it is proven that within this Islamic philosophical framework the theory can advance much greater than its western counterpart, this would have important implications for the economies of those nations that fund such a project.

Another important development in this field is the work of Mohamed Haj Yousef gives Ibn Arabi's cosmological model a mathematical formulation and then uses it to address the big unsolved problems of contemporary Physics like the interpretation of Quantum Physics, EPR paradox, low value of cosmological constant etc.⁴⁴ Ibn Arabi was known to develop the Recreation Theory of the universe which is originally attributed to the Mutakallimun. But for him it is the *Jawhar al Fard* that undergoes the creation-recreation at every creative moment. According to Yousef, this framework provides a viable model for the much sought after Quantum Gravity by quantizing time itself.⁴⁵ Every event that occurs in the universe is understood to be a result of the recreation of the entire universe at that particular quantum event. This harmoniously reconciles with Quantum Field theory that reduces the universe to nothing more than quantum fluctuations that create virtual particles from the quantum vacuum. The pursuit of these ideas is a milestone in the path to revive Islamic Physics, which is a very significant part of the Islamic Scientific tradition.

The Fine-Tuned Universe and a New Islamic Cosmology

Despite the fundamental indeterminacy and statistical nature of the universe, it has been scientifically proven that the laws, physical constants and the initial conditions of the universe take up extremely precise values that if there would be even a tiny fraction of a change in anyone of them, the universe would cease to exist.⁴⁶ For example, if the expansion of the universe was just a little bit faster than it was initially no galaxies would be formed and thus no life would exist. And if it was just a little bit slower, the universe would collapse on itself as gravity would dominate and would cease to exist.⁴⁷

Before it was accepted in the scientific community that whatever the initial conditions of the universe, given enough time and sheer chance eventually intelligent life forms like humans would evolve. But instead during the last fifty years one of the most startling discoveries has been made that the existence of intelligent life in this universe depends upon a complex and delicate balance of initial conditions given at the Big Bang itself.⁴⁸ In fact, it has been found that the universe has been incredibly fine-tuned for the existence of intelligent life from the very moment of its inception and this fine tuning is beyond comprehension in its preciseness. In order for the universe to produce life forms the force of gravity and the weak force have to be fine-tuned to the precision of one part out of 10 to the power of 100. The cosmological constant that governs the accelerating expansion of the universe is fine tuned to one part out of 10 to the power of 120.

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Penrose has estimated that the odds of the initial low entropy state of the early universe obtaining by chance alone is one chance out of 10 to the power of 10 to the power of 123.⁵⁰ This number is almost incomprehensible and all this proves that the universe from the very beginning was created in such a delicate balance that it is impossible to come out of sheer chance and this delicate balance was directed towards the emergence of intelligent life eventually.

Now all these breakthroughs are nothing but an empirical confirmation of the Quranic view of the universe. The universe according to the Quran has been held on an extremely delicate balance by God and were He to remove His providence it would cease to exist. Additionally one of the teleological goals of the universe is the emergence of humanity. So from a Quranic perspective this Fine Tuned universe is essentially a 'God-Held' universe according to the Quran.

Scientists in order to avoid the mention of God, attribute this delicate balance to the Multiverse hypothesis. Islam reserves for itself the leverage in such a perspective as well. The Quran begins by the mention of God as being the Lord of the worlds (*Aalameen*). The existence of an infinite number of universes does not reduce the value of the God-Held universe or Fine-Tuned universe argument because there is nothing that would prevent an infinitely powerful God from creating an infinite number of universes each with their own specific constants and laws. And Islam has always accepted the existence of multiple universes besides our own. Infact Muslim theologians like Razi critique the Aristotelian static universe by insisting on the Islamic concept of the multiverse. Some contemporary philosophers have resurrected the Leibnizian argument of the 'Best of Possible worlds' in the context of the Fine-Tuned universe.⁵¹ However, it is well known that this principle of the universe being the 'best of the possible worlds' was originally created by Ghazzali.⁵² These discussions provide ample opportunity for Muslim thinkers to revive these Islamic theories and present viable solutions to contemporary discussions adequately.

The Mystery of Consciousness and the Development of an Islamic Philosophy of Mind

It has been proven without a doubt that the universe is extremely fine-tuned and teleologically directed for the emergence of conscious life that would reflect on this mystery. But the big question is what is consciousness in the first place? And why is it so elusive? This is one of the many mysteries of contemporary science. Chalmers argues that it is perfectly conceivable to have

a complex biological system that does not have a first-person inner experience. Why do we have this elusive phenomenon of an inner experience intimately attached to us for life? There is nothing in the biochemistry of neurons and synapses that tells us why this particular combination of biomolecules and not the others should evoke an inner experience? This is called the Hard Problem of Consciousness and it is hard because it resists a reductionist and mechanistic explanation.⁵³ Iqbal observes that this field has never been a point of interest for Muslim scholarship in the past and the theologians were satisfied with accepting the soul as some finer substance that animates the body and leaves at the time of death. On the contrary the Quran resists this classical view of the soul as being some finer body. Instead it advocates for the soul being act-like rather than body-like. Allah calls it "My command." And this command undergoes a process of descent and ascent across the universe. The hard problem seems impossible when we insist that it is only the human brain that somehow creates this epiphenomenon of consciousness mysteriously, whereas the same combination of elements in varying capacities in a cat or a plant or a table somehow don't do that. But if consciousness is understood as *Ruh* or *Amr* that pervades the entire existence then that will provide an important head start to this issue.⁵⁴ An emerging theory called Integrated Information Theory (IIT) considers consciousness to belong to any system that exhibits integrated information and causal links within.⁵⁵ In such a view even a cell, plant and animal could potentially have rudimentary self-awareness. Thus, we can notice the various points of convergence of this theory with the unique panpsychism advocated by the Quran.

In such a scheme it is not just that human consciousness is an emergent of universal evolution. Instead, the universe began with consciousness, is pervaded by consciousness and thus evolves consciousness. This view has strong parallels with the Quranic view of a conscious universe.

Results

Reconciliation, Islamisation and Revival

The project of Islamisation of knowledge (IOK) as proposed by Al Attas and Faruqi and the project of Integration of knowledge as propounded by Bakar are indispensable steps in the process of an Islamic intellectual revival. Integration of knowledge with Islamic thought is Islamization.

Taking this discussion forward, we classify IOK in three types or pertaining to three intellectual tiers.

1. Islamisation of knowledge at the school level
2. Islamisation of knowledge at the university level
3. Islamisation of knowledge at the research level.

This paper has provided a scheme of IOK which functions in a top-down approach. Meaning we first start with an analysis of the frontiers of scientific research i.e, consciousness, Cosmology and Quantum Theory. Even AI and Biology can be included in this. And then the suitable

elements are reconciled with the Islamic view and Islamic responses to these big unsolved mysteries are provided by a team of eligible Muslim thinkers educated in science, religion and philosophy. This Islamisation would then be made to trickle down to the next lower level which is the curriculum of higher education in the Ummah. And finally from there it would descend to the school education level. The other approach is the bottom-up approach where IOK proceeds from the school curriculum level and then moves up to the higher education level and then finally to the research level. These developments should also lead to a reformation of the *Madrasa* curriculum.

This would be a forward process that would initiate by reconciliation, then move on to Islamization and then finally revival. Another significant achievement of this project would be the revival of the Islamic philosophy of science that would present itself as a competent rival to the contemporary secular philosophy of science.

The afore-mentioned three mysteries of science prove that the mechanistic, deterministic and reductionist paradigm within which science has functioned for more than two hundred years has become obsolete and incapable of even containing its breakthroughs. Science needs a new paradigm and what this paper posits is that Islamic philosophy of science that rests on the Kalam and Sufi view of the universe and consciousness is one of the best contenders for a contemporary philosophy of science. This would rival with the contemporary scientific paradigm by providing a much more viable philosophy of science instead of the contemporary philosophy of science by incorporating the indeterminate and probabilistic nature of the cosmos, its fine tuning, the fundamentality of consciousness to the cosmos, the unity of the two realms of life and non-life, the constant recreation of the cosmos etc.

Today the different fields within science function as autonomous and disparate disciplines like General Relativity is at odds with Quantum Physics and Psychology and Consciousness studies have nothing to do with Cosmology and Physics is reluctantly being used to understand Quantum effects in Biology. This compartmentalization is the product of the general secular worldview that dictates the contemporary philosophy of science. This world view does not recognize any unifying factor between the living and the non-living world or the cosmos and consciousness. Whereas Islam does possess this unifying factor in the form of Tawhid that manifests at different levels. This Islamic philosophy of science because of its inherent unifying and integrative approach can provide the much sought after integration of all fields and theories, popularly known as the 'Theory of Everything'- a meta-paradigm within which multiple sciences function integratedly. This project does not just have ethical and religious benefits for the *Ummah*. Rather, it has the potential to provide a technological and economic advantage to Muslim societies. For example, Quantum Computing has the potential to revolutionize a country's technological and economic infrastructure. But one major obstacle is the high cost and limited feasibility to produce and maintain quantum systems. However, rigorous research into Quantum Biology would help us learn how nature efficiently uses quantum effects for its operations. This could be bio-mimicked to produce optimal and affordable quantum computing systems. Because the Islamic worldview integrates the world of life and non-life within an umbrella term of *khalq*, it would be convenient for Muslim scientists to apply Quantum Physics

to all living systems and study how such mechanisms can be replicated to provide computational power. This is just one example, however, there are multiple examples that can be provided for the scope of the Islamisation and Integration of Knowledge that derives from the Quranic worldview. It should be noticed that this project of IOK is a collaborative project that must necessarily include the religious, philosophical, scientific, technological as well as corporate sectors of society for it to be effective.

Conclusion

The Muslim world produced one of the greatest intellectual revolutions in history between the 8th Century till the 18th Century. Part of this great intellectual tradition was the Islamic Scientific Revolution that marked the transition from the theoretical and deductive approach of the Greeks and Indians towards the experimental and inductive approach of Islamic Science. Many great innovations were made in this period that influenced modern science. However since the Colonial Era, the Muslim *Ummah* has receded into a grave intellectual and spiritual crisis. This paper delved into the factors that cause this crisis. A thorough study of the Islamic intellectual age provides us with broad characteristics that led to the success of Islamic thought and civilisation. These were identified as the centrality of the Quran in all intellectual discourse, the broad epistemological landscape in Islam and the absence of a sharp distinction between the secular and sacred. It can be understood that an intellectual revival in the ummah depends on reverse engineering these characteristics and making them an integral part of the curriculum and research areas within Muslim universities. A three step process of reconciliation (between Islamic Thought and suitable elements from contemporary sciences), Islamisation and finally revival was provided. The paper provided a top-down approach to this Islamisation that starts from the frontiers of scientific research in physics, cosmology and neuropsychology. The three big mysteries of science today namely interpretation of Quantum theory, fine tuned universe or multiverse and finally the hard problem of consciousness were discussed and Islamic solutions to these conundrums were provided. Inevitably, this project of IOK is a collaborative project that has the potential to revolutionise the intellectual, spiritual, social and economic landscape of the Muslim Ummah.

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Modern Reforms in the Islamic Thought with Particular Reference to Science: A Study in the Context of the Indian Subcontinent

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Abstract

The orientalist scholarship in Western scholarly literature has portrayed Islam as ignorant, backward, and anti-science. However, there has been a paradigm shift in this monolithic approach to the academic study of Islam. The modern interpretation of Islam supports science and shows the face of Islam as in harmony with Western practices and procedures. The new representation of Islam has further been categorised into friends and foes. This paper consists of three sections, one of which is based on a study of some of the key reforms proposed by Muslim modernists regarding Islam and modern science. The second part aims to present the Islamist response to modern science, a group that is often presented as an opponent and foe of Islamic modernism. It also includes a comparison between Islamic modernist and Islamist approaches to highlight the differences in their methodology. The final section proposes a new methodology to address the issue of the incompatibility of Islam and modern science. The study employs an analytical research methodology with a qualitative approach. It prioritises primary sources but also uses secondary sources when needed. Books, research papers, and online resources are utilised to analyse differing viewpoints and approaches.

Keywords: Reform, Islamist, Islamic Modernist, Modern Science, Islamisation, Modernisation

Modern Reforms: Paradigms Shift in the Studies on Islam and Modern Science

Ulamā and their institutional continuity of madrasas in the Indian subcontinent have long been important in shaping and transmitting Islamic thought. However, their unprecedented importance has been affected by the advent of modern knowledge and ongoing changes, due to which they have lost their centrality over time. The majority of the *Ulamā* have become conservative in response to losing their influence and have adopted a rejectionist attitude towards reform. On the other hand, a small group of scholars, influenced by modern science and education, sought to reconstruct Islamic thought. The fundamental problem in front of them was to show the harmony between Islam and modern science. This section consists of a careful evaluation of modern reforms in relation to modern science.

Reinterpretation of Islam: Sayyid Ahmad Khān

Sayyid Ahmad Khān (d. 1898) is the pioneer of modern reforms in Islamic thought in the Indian subcontinent. He belonged to a high Mughal family and experienced many spheres of power and influence, including serving as a judge for the British East India Company.¹ He had a

profound impact on how the Muslims of the Indian subcontinent understood modernity and how they dealt with the challenges of modern science. Ahmad Khān observed the steady decline of Muslim influence in India and initiated Muslim reforms as the situation of the time demanded that some measure should be taken which would divert the attention of the Muslims to the demands of the time and the future.² Although Ahmad Khān aimed to reform the political and social condition of Muslims, since Muslims have always been guided by their religion in worldly affairs, furthermore, the political status of Muslims had much to do with their religion. So, from 1857 till the end, Ahmad Khān also had to engage in religious debates.³

Modern science, according to Ahmad Khān, has revealed the reality of many secrets of the past. In this age, whoever claims something to be true, even if it is a religious truth, is not considered true unless he proves it to be true.⁴ He claimed that modern science has conclusively established the truth. Although this truth has only recently been discovered, was the intention of God.⁵ Modern science does not merely possess a degree of doubt and conjecture, because it is based on the experience of facts in accordance with the law of cause and effect, on permanence & uniformity of events, different forms of induction, repeated observation, and observation by way of refined instruments.⁶

Ahmad Khān repeatedly emphasised in most of his writings the reconciliation of Islam with modern science as both are divine. Principally, there is no conflict between Islam and Modern science because both are two different ways of expressing the same truth; Islam is the word of God while science is the work of God.⁷ Furthermore, he suggested that the word of God must be followed only to the extent that it is consistent with nature (world of God).⁸ For him, denying the work of God is impossible as it is quite apparent. Consequently, to believe a contradiction between the two would lead to rejecting the word of God. The contradictions between Islam and science, according to Ahmad Khān, only occurred due to misinterpretation of the revealed text⁹ that can be resolved by reinterpreting the Qur'anic text.¹⁰ Ahmad Khān was the first in modern India to realise the necessity for a new interpretation¹¹ as for him, the existing Islamic thought cannot meet modern challenges caused by science. However, the emergence of a new *‘Ilm-ul-Kalām* is needed.¹² The purpose of the new *‘Ilm-ul-Kalām* is to show that religious truth is not incompatible with science. For Khan, this purpose can be fulfilled;

1. Either by proving that what religion says is the truth and science and philosophy really agree with religion; and by refuting science and philosophy where they disagree with it.¹³
2. Or by showing that the domain of religion is different from that of science and philosophy;¹⁴ and where religion speaks of things with which science deals, its purpose in speaking of them is not the same as that of science; i.e. it does not aim at telling us like science, what the nature of such object exactly is. It only aims at the moral and religious conclusion.¹⁵

By employing the second method, Ahmad Khān addressed the question of whether the earth is stationary or in motion from the Qur'anic perspective. For him, the Qur'an neither proves that the earth is stationary, nor does it prove that the earth is in motion. Similarly, it cannot

be proved from the Qur'an whether the sun is stationary or moving. The Qur'an did not address these astronomical problems because it believed that human knowledge would resolve them by itself as it progressed. The Qur'an describes such scientific matters as people observe them. The real purpose of religion is to promote morality and not to raise questions that hinder the achievement of this aim.¹⁶ Similarly, in response to another question, Ahmad Khān asserted that the Qur'an never proves Geocentrism. People believe in the motion of the sun because they believe it is moving around the earth. The Prophet's duty was not to explain the actual reality of the phenomenon, nor was it deemed necessary for those people; instead, the purpose of mentioning the motion of the sun in this verse is to illustrate the omnipotence and majesty of God.¹⁷

Ahmad Khān's thought had several weaknesses that were frequently identified and criticised by both his contemporaries and later Muslim scholars. The major weakness is that in the case of the conflict between Islam and science, Ahmad Khān condemns and critiques the Islamic tradition only. Although he should have dealt with modern science in the same way, he embraced it uncritically. Many of his contemporaries, such as Sayyid Mehdī Alī and Alī Bakhsh Khān, heavily criticised Khan for prioritizing modern sciences over religion.¹⁸ By applying this principle in his *Tafsīr*, he rejected the hadiths and traditions related to physical ascension to be unreliable and contradictory to reason and the laws of nature. He rejected the miracle of physical ascension by preferring the laws of physics over Islamic tradition and interpreted it as a dream journey.¹⁹

Reconstruction of Religious Thoughts: Muhammad Iqbāl

Muhammad Iqbāl (d. 1938) is the most prominent Islamic poet and philosopher of India. He was born and brought up in a family that was a follower of Ahmad Khān. He was influenced by Ahmad Khān from the very beginning as the influence of the *Alāgarh* Movement was dominant at the time of Iqbāl's birth. He was a part of the process of reconstruction of Islamic thought in India which Ahmed Khān started.²⁰ For Ahmad Khān, the new arrival situation was only a matter of changes in certain cultural conditions and social problems, while Iqbāl realized that instead of such superficial interpretations of the situation, we must go deeper and see whether Islam can accept Western civilisation in terms of its essence or not. For this, it is necessary to revise the concepts of life and universe, time and space, spirit, and matter, etc. which existed in the traditional religious culture, and they should be redefined in such a way that they can be able to absorb the progress of Western civilisation.²¹ Iqbāl claimed that the Islamic world is rapidly moving towards the West, which is changing the mindset of Muslims. In this situation, there is a need to save Muslims from chaos and confusion.²² In this regard, it should be remembered that in the West, empirical sciences were shaped by the scientific ideas of Muslims during the Renaissance period. Therefore, according to Iqbāl, there is nothing wrong with Muslims being influenced by them because the intellectual side of the West is only a continuation of some of the most significant stages of Islamic culture. The only fear is that because of the stunning external side of Western culture, Muslims may fail to reach the true interior of this culture.²³ More importantly, to what extent can the consequences of Islamic cultural influence in Europe support

the reconstruction of modern religious thought, and how much can it help understand the meaning of Islam as a universal message to humanity? For this purpose, Iqbal considers it necessary to reconcile religion with science.²⁴ Iqbal is criticised for claiming Islamic teachings as the basis of scientific epistemology.²⁵

At *Alāgarh*, Iqbāl delivered six lectures on “the reconstruction of religious thought in Islam”, in which the biggest problem before him was to identify the principle of movement (*usūl al-harkah*) within the structure of Islam and Islamic civilisation keeping in view the specific situation that has arisen with the advent of western civilisation. In these lectures, Iqbāl adopted the reconciliatory method proposed by Ahmad Khān, a tacit assumption of which is that the problem, method, solution, and aim of religion, and science are identical.²⁶ This reconstruction consists of reconciling Islam with knowledge (scientific and metaphysical) because both religion and knowledge are human values and cannot be retained side by side unless they are reconciled, while on the face of it, they seem to conflict.²⁷ He attempted to prove on the basis of the common elements of Western and Islamic civilisations that there is nothing in Islam and Islamic civilisation that is incompatible with the modern mind accustomed to the senses, which is concerned with the world of things and events. His lectures are an attempt to reconcile the mechanical principle of causality with free will, creation with evolution, life after death with human mortality, and the religious experience with sense perception as a source of knowledge. This conciliation attempt is an accusative response to those minds who consider recognition of the findings of empirical sciences to be a deviation from Islam and do not find room in Islam for the acceptance of these findings or recognize Islamic concepts as unscientific in comparison to the validity of these findings.²⁸ In his lectures, he adopted a conciliatory style in order to bring modern civilisation closer to Islam.²⁹ The addressees of these lectures are mostly Muslims who are influenced by Western philosophy, and who wish to explain the philosophy of Islam in the language of modern philosophy, and if there are flaws in the classical thoughts, they should be resolved.³⁰ Since Iqbal himself was influenced by Western philosophy, he also studied Islam from the perspective of Western philosophy.³¹

The fundamental weakness in Iqbal’s conciliatory attitude toward modern science is that he is in difficulty grasping the nature of the fundamental implications of Islam and science and the limits of their validity and has consequently ended up obliterating their fundamental distinctions.³² So, when the distinctive aspects of the Qur’an were overlooked and it was framed on the principles of man-made knowledge, it became a knowledge of exegesis, interpretation, causation, and analysis that failed to produce the desired results.³³

Domains of Religion and Science are Separate: Burhān Ahmed Fārūqī

Burhān Ahmed Fārūqī (d. 1995) was born in *Anroha*. He received his higher education from *Aligarh* Muslim University and got special training in the subjects of philosophy from Syed Zafarul Hasan (d. 1949).³⁴ Unlike Iqbāl, Fārūqī attempted to show that there is no incompatibility between modern science and religion by following the second course suggested by Ahmad Khān, according to which the scope of religion is different from that of modern science. Fārūqī’s distinction is that instead of religion and science, he complied his response in terms of “Divine

Knowledge” and “Man-made Knowledge”.³⁵ Man-made knowledge informs about the exact nature of a thing or idea, whereas revelation does not aim at what the nature of a thing is; it only aims at the moral conclusions - how man-made knowledge is to be reformed under the guidance of revelation.³⁶

The problems and purpose of the Qur’anic knowledge and Man-made knowledge which seem to be identical need to differentiate.³⁷ For him, the Qur’an has knowledge that cannot be obtained through science. Consequently, considering religion as the source of science can cause the stagnation of scientific enhancement.³⁸ According to Farūqī, Qur’anic knowledge is the knowledge of the objectives and the plan that guarantees the attainment of these objectives. How to develop intellectual, moral, artistic, religious, and spiritual values in life is the key concern and purpose of the Qur’an.³⁹ This knowledge is productive and can ultimately achieve the desired results. Man-made knowledge is the knowledge of the nature of things, which is different from that of Qur’anic knowledge.⁴⁰ Seeking this knowledge in science instead of religion can lead to deprivation of religion.⁴¹ So, there are basically two types of knowledge, one which is given by the Qur’an and the other which is acquired by human beings.⁴² For example, the main problem of economics is the production, distribution, and consumption of wealth, which is organized under the values and ideologies of each economic system while ‘Qur’an-based economics’ deals with the problem that how to prioritize the attitude of helpfulness, selflessness, and empathy over acquisitiveness and covetousness.⁴³ Similarly, sociology deals with the problem of what is society, and on what basis is a society formed. What are the reasons for the rise and fall of societies? whereas the problem of ‘Qur’an-based sociology’ is how to reform social life and how to prioritize the attitude of brotherhood over racism.⁴⁴ The problem of political science is what the state is, and on what basis the state is formed. What is its purpose and how it achieves that purpose? Lust for power gives rise to political antagonisms, in turn, the demand for rights becomes the driving force of action. The one who demands rights is regarded as an offender of lawlessness and the one from whom rights are demanded is a persecutor and oppressor and thus this conflict never ends. Qur’anic polity creates a social contract between the ruler and the subject by declaring the fulfilment of duty as the motive of action.⁴⁵

The separation between Islam and science is possible only at the level of empirical observation. However, due to the differing scientific approaches and varying ways of understanding knowledge in Islamic schools of thought, this separation often turns into conflict.⁴⁶ This is why many Muslims, as well as atheists, believe that religion and science cannot coexist. For example, Richard Dawkins argues that one can either be a religious person or an evolutionist, but not both.⁴⁷ Similarly, Ansari claims that Islam and capitalism are exactly opposite to each other. Islamic identity neither survived nor flourished within capitalism.⁴⁸

Monotheistic Revolution of Islam and Modern Science: Wahīduddīn Khān

Wahīduddīn Khān (d. 2021) renowned Islamic scholar, spiritual mentor, and ambassador of peace, who presented Islam in a modern context to engage modern minds. He was born on 01 January 1925 in Badharia, a village near Azamgarh. In 1938, his uncle admitted him to *Madrassa-tul-Islāh* in *Sarāi Mīr*, near Azamgarh which laid the foundation for his religious base.⁴⁹ Just like

Ahmad Khan, Wahīduddīn Khān advocated for a new interpretation of Islam and encouraged acceptance, rather than rejection, of the beneficial aspects of Western culture. In his writings, he attempted to reconcile religion with science, and he successfully proved that Islam is the only religion that conforms to the standards of modern science.⁵⁰ He claimed that Islam is a monotheistic revolution that separated nature from its sacred foundation and opened the way for investigation, research, and discovery.⁵¹ Arab Muslims were the ones who initiated the modern scientific revolution, but the initial inspiration came from the new way of thinking that Islam had made possible.⁵² As all the phenomena of nature were sacred, natural sciences had turned into a forbidden field. The root of all evil is a perception that something is sacred when it is not that is called Polytheism. For Wahīduddīn Khān, polytheism or superstition was not only a theological issue but was related to all human affairs which made nature sacred and vanished the idea of exploring it because what is sacred cannot be investigated.⁵³ Modern science is a by-product of the Islamic Revolution that has been cut off from its totality.⁵⁴ Therefore, if Islam is removed from human history, all civilisations and human advancements will have to be erased along with it and after that, the world will return to the dark age that existed before the Islamic Revolution.⁵⁵ He claimed that innovative people in the past were also born who thought independently of their surroundings, but because the environment was not responsive, their individual thoughts were unable to develop. The Islamic revolution provided a favourable environment due to which numerous fields of knowledge flourished.⁵⁶

Islam made this revolutionary distinction between religious and physical knowledge for the first time. The source of religious knowledge is revelation which is preserved in the form of the Qur'an. However, in the field of physical knowledge, complete freedom has been provided to conduct independent research.⁵⁷ For him, the subject of science is not the discovery of the Creator, but the material world, which in religious terms is called the 'God's creation'. Since the Creator is not separate from His creation, it can be indirectly said that science is the study of God's creation. The facts that science discovered through its studies are all the manifestations of God's signs, which are called *Ayātullāh* in the Qur'an. A scientist may deny the existence of God but cannot negate his sign which has been explored by modern scientific research.⁵⁸ Wahīduddīn Khān emphasized that when the God who created the universe has also revealed religion, then how can there be a contradiction between true religion i.e. Islam, and science?⁵⁹ For him, although the Qur'an is far from being a book of science, modern scientific discoveries are highly beneficial for the proper understanding of the Qur'an. For instance, the Qur'an states: that God made from water every living thing.⁶⁰ In the past, readers of the Qur'an had a basic understanding of this concept. However, when present-day readers explore such verses in combination with the latest scientific discoveries, they gain additional details. It enhances their belief in the authenticity of the Qur'an.⁶¹

Modern Science and Exegesis of the Qur'an: Jāvēd Ahmad Ghāmīdī

Jāvēd Ahmad Ghāmīdī is a Pakistani Muslim theologian, Qur'an scholar, Islamic modernist, exegete, and educationist. was born on April 7, 1952, in a village called *Jivan Shāh* in District *Sāhīwāl*, Punjab. In 1983, Ghāmīdī decided to form a foundation for learning and research by the name of Al-Mawrid. The vision behind its organization was to facilitate research in Islamic

sciences and its dissemination and publication.⁶² In TV programs and YouTube sessions, he often expresses his opinion on the relationship between Islam and science, for which he adapts the second principle proposed by Ahmad Khān. Like Fārūqī, Ghāmidī also believes that the description of scientific realities and historical events is not the real concern of the Qur’an at all. The core concern of the Qur’an is to inform mankind about the oneness of God, and about the day of judgment. He said that “sometimes the secondary comments in the Qur’an serve to strengthen the concept of the Oneness of God and the day of judgment, providing additional reasoning for these fundamental beliefs”. Ghāmidī emphasized that if the factual realities stated in the Qur’an appear to be consistent with the facts concluded by modern science, it will confirm the facts stated in the Qur’an. However, regardless of such affirmations, the primary concern of the Qur’an is moral. He also provided an example to illustrate this point. *As Sajdah* describes the story of the creation of man, it can be said that current scientific research conforms to a great extent to these details, although this was not the intention of the Qur’an. Since it is the Word of God which cannot be untrue; many such Qur’anic truths have been verified by scientific research over time. So, the Qur’an and modern science can be compatible, but it is important to interpret the Qur’an based on its own statements and not impose contemporary understandings, as modern knowledge is constantly evolving, and interpretations may need to be revised.⁶³ Ghāmidī emphasised that when studying the Qur’an and commenting on its interpretation, it is important to show that your interpretation reflects the original author’s intent. For this, he proposed some principles to interpret the Qur’an.⁶⁴

1. In what context do the words in the Qur’an, in pure, exalted, Arabic have been used?
2. What meaning has been implied by the construction of the sentence?
3. To what extent the connotation has been limited and bound by the context and coherence?
4. If at all one has to use present-day knowledge, only examples may be cited to enable its understanding. It should not be taken as a certification; then there will never be an issue.

These modernist reforms never gained general acceptance among Muslim scholars because the ignorance of Western civilisation was so obvious, and instead of being influenced by it, Muslim scholarship was attempting to preserve Islamic epistemology from its negative effects.⁶⁵ Muqtedar Khān highlights some of the reasons why modernists have failed to gain mass influence and reach. According to him, most of the modernists do not come from within traditional religious academies and are therefore not considered as legitimate as traditional scholars. Mostly, they are academics and researchers whose language, theories, and methodologies may seem either unfamiliar or too complex for widespread understanding among the general population. Islamic modernists also failed to establish influential institutions and movements capable of significantly impacting the Muslim masses and effecting the desired change. Perhaps the most important reason why Islamic modernism does not have appeal is that their demands for reform in Islamic thought are often seen as a call to ‘change Islam itself’.⁶⁶ They do not know how much damage is being done to the Islamic identity by adopting this conciliatory attitude. Ansari asserted that proposed modern reforms lead to the subordination of Islamic individuality, epistemology, society, and political authority structures within the Western system.⁶⁷ Islam has a self-sufficient ability that does not need any new interpretation in line with modern science. Hassan Ilyās

highlighted some other reasons why the reforms proposed by Ghāmidī failed to gain popularity, which are summarised as follows.

1. In these reforms, the scholarly tradition of Islam is criticised, spanning fourteen centuries.
2. The scholars with whom the advocates of these reforms associated themselves were also not part of this Islamic scholarly tradition.
3. They present religion in a distinctive manner that Muslim communities are not accustomed to.
4. Many modernists do not even look like the traditional scholars trusted by the Muslim community.⁶⁸

Islamist Response to Modern Science

Like Islamic modernists, Islamists also try to deal with the same problem of incompatibility between Islam and modern science, however, they take another extreme position on the issue. Sayyid Abul A'la Mawdūdī (d. 1979) and Sayyid Qutb (d. 1966) are seminal figures who played a key role in developing Islamist ideology. They present Islam as a complete system of life. For Islamists, Islam possesses a self-sufficient ability that does not require any new interpretation to harmonize it with modern science.⁶⁹ They are highly antagonistic towards modernity and science. According to Mawdūdī, Islam has always been confronted with different forms of *jāhiliyyah* (ignorance) such as *jāhilyat-i-mushikāna*, and *jāhilyat-i-rāhibāna*.⁷⁰ The modern *jāhiliyyah* dominated in the West is *jāhilyat-i-khālisah* (absolute ignorance). For Syed Qutb, *jāhiliyyah* is not a specific form of society or period of history but an essence. Although the external manifestation of *jāhiliyyah* may evolve with the condition of society and the change of time, the core value remains the same in all forms.⁷¹ Modern *jāhiliyyah* possesses more evil aspects in comparison to other *jāhiliyyah* because it consists of eye-catching material progress and scientific theories that do not believe in any reality beyond the senses.⁷² Qutb claimed that Islam knows only two kinds of societies: the Islamic and the *jāhili*.⁷³ *Jāhili* society refers to any society that is not Islamic. An Islamic society can only be formed when everyone rejects the servitude of anyone except Allah and chooses to submit exclusively to Him, Who has no associates, and decides that they will organise their lifestyle on the basis of this submission.⁷⁴ The Islamic society, by its very nature, is considered the only civilised society, while *jāhili* societies, in all their various forms, are regarded as savagery.⁷⁵ In contrast to Islamic society, a society is considered *jāhili* if it does not commit itself to complete submission to Allah alone in its beliefs, ideals, worship practices, and legal codes. In this context, all the societies of today's world are considered *jāhili*.⁷⁶

Mawdūdī claimed that modern science has two aspects. One aspect contains empirical data acquired through observations and experiences of different ages about the universe and human beings, which is a global heritage. The second aspect consists of framing this data with respect to one's ideology or worldview.⁷⁷ He claimed that Islam has no enmity with scientific information, rather they are all beneficial.⁷⁸ The opposition is not between scientific information and Islam, but between the West (*jāhiliyyah*) and Islam, because the civilisation that the West has formed by compiling scientific data according to its own ideology is exactly opposed to

Islam.⁷⁹ Modern sciences such as history, geography, physics, chemistry, biology, zoology, astronomy, economics, political science, etc., which developed and flourished in the West, are all *jāhili* sciences⁸⁰ as they are taught without reference to God.⁸¹ The essential purpose of modern science is to legitimize and ensure the functionality and sustainability of the Western order (*jāhiliyyah*).⁸² Mawdūdī emphasised that what is needed today is to frame all scientific data from the Islamic perspective,⁸³ which is known as the Islamisation of modern science. It is clear from the above discussion that for Islamists, Islam is the only source of truth and civilisation, while the West represents either ignorance⁸⁴ or savagery.⁸⁵ They entirely reject modern science and seek to replace it with Islamic science.⁸⁶

In contrast to a reconstruction of Islamic thought, the movement for the Islamisation of modern science in the subcontinent gained a lot of popularity. However, it faced academic criticism from two sides: one from Islamic scholars and the other from scientists. The scientific community did not support this because Islamic science has directed its investigations to problems outside the domain of science and so far, it has not discovered any previously unknown facts.⁸⁷ Some scientists believe that there is no such thing as Islamic science. Science is universal and cannot be localised as Islamic, Indian, or Christian science.⁸⁸ Similarly, some scholars argue that the Islamisation of modern science is impossible as it is merely instrumental for articulating the capitalist system and the life world and can serve no other purpose.⁸⁹

Comparison between Modernists and Islamists

- Both the Islamic modernist and Islamist approaches address the same problem but propose opposite solutions.
- There is a conflicting relationship between Islamic Modernists and Islamists. Islamic Modernists interpret Islamic teachings on the basis of scientific epistemology while Islamists do the opposite. They justify practices and procedures as the basis of *Sharīa'h*.
- Both approaches also identify the distinct cause of the problem. For Islam modernists, the cause for the problem of incompatibility is Islamic traditional thought while for Islamists the problem is with modern science that requires Islamisation.
- Both approaches have certain weaknesses that ultimately result in the subordination of Islam to modern science.⁹⁰
- The Islamic modernists considered the global supremacy of the West as epistemic domination. In contrast, Islamists believe that Islam is the only source of truth and civilisation, and that the West represents either ignorance or savagery.
- Islamic modernists are very uncritical of modern science while the Islamists consider modern science to be an exclusive part of Western (*jāhili*) civilisation and reject it entirely.

- Islamic modernists consider science to be divine, they advocate a mutual harmony between Islam and science. In contrast, Islamists believe that Islam possesses a self-sufficient ability that does not require any new interpretation to harmonize it with modern science.

Our Response to Modern Science

Islamists and modernists emerged in response to Western scientific practices and procedures, seeking to revive Islam either in the political⁹¹ or the epistemic domain.⁹² In the scientific age, any attempt at Islamic revival is inadequate without responding to the Western challenges. Although both are relatively new to the field of Islamic thought, they have significantly influenced the Muslim way of thinking and discussing Islam.⁹³ Both groups hold opposite views on modern science—Islamists reject modern science entirely and try to Islamise it, while modernists seek accommodation with modern science. Our method of responding to modern science lies between these two extremes. Instead of glueing patches of Islam onto non-Islamic ideologies, as Islamists do, we must reflect on Islam independently. Similarly, Islam also does not need to be adapted to modern times, as Islamic modernists suggest, because Islam has an inherent resilience to address modern requirements. Its eternal and permanent commands remain unaffected by the change in time. For those issues, which may be affected by changing times, Islam lays down rules and principles, which can be modified to show the right path.⁹⁴ Furthermore, Islamic tradition should not be uncritically accepted solely because it is our own heritage, nor should modern science be rejected simply because it originated and flourished in the West. In contrast, our methodology consists of a mixture of selective use of Islamic tradition as well as modern scientific procedures and practices with the direct guidance of the Islamic authoritative text. We must recognize the beneficial aspects of both modern science and Islamic tradition and avoid what is non-Islamic or against the Qur’an and Sunnah. However, this is not an easy job, only those who have devoted their lives to the study of the Qur’an and Sunnah and have a deep understanding of their true meanings are suitable for it.

Conclusion

The above discussion shows that both Islamic Modernist and Islamist perspectives address the same issue—the incompatibility between Islam and modern science—but propose opposing solutions. Islamic modernists try to harmonise Islam and modern science by reinterpreting Islamic texts, believing that the contradiction comes from misinterpretation of the texts. On the other hand, Islamists completely reject modern science and seek to replace it with Islamic science. Instead of accepting or rejecting the Islamic tradition and modern science in their entirety, the paper concludes by proposing a selective approach that critically assesses the issue, endorsing the positive aspects of both while avoiding their negative sides. This selective approach has ample room to adjust to changing circumstances while maintaining a deep commitment to the essence and fundamental principles of Islam.

	Modernist approach	Islamist approach	Our approach
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Problem statement	Incompatibility between Islam and Modern Science.	Incompatibility between Islam and Modern Science.	Incompatibility between Islam and Modern Science.
Problem Identification	Misinterpretation of Islamic Text.	Absence of God from Modern Science.	Total acceptance or rejection of both Islamic Tradition and Modern Science.
Solution	Reinterpretation of Islamic text in line with modern science.	Reframing the Scientific data with respect to the Islamic perspective.	Selective use of both Islam tradition and modern science.

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Representation of Islamic Thought and Civilisation at the International Islamic University of Malaysia Through Semiotics: An Analysis

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Abstract

Signs, logos, and images have their languages, through which some hidden and cryptic message is delivered to society. Signs represent vision, philosophy, and value of thought in any context to guide society to convey a message. This paper analyses Islamic thought and civilisation at the International Islamic University Malaysia through semiotic representation and its implementation. The data in images, signs, and logos were taken from IIUM. The data is analyzed semiotically in all aspects and discussed to see to which extent these are related to Islamic thoughts and civilisation. The study's findings suggest that IIUM has deliberately utilised semiotics to deliver Islamic thoughts and ideas to the University. This research would significantly contribute to a knowledge reservoir regarding semiotics, particularly for government institutions, NGOs, and other organisations who intend to adopt semiotics for any message delivery. So, we can say that, like other languages, semiotics is a medium for delivering a meaningful message. History shows that ancient civilisations adopted a similar method to deliver their thoughts and messages. We can see the symbols, signs, and logos in the remains of ancient civilisations.

Keywords: Semiotics, Islamic Thought, Signs, Message, Civilisation, Malaysia.

Introduction

Malaysia is a multicultural society. From its very initiation, IIUM aimed to become a leading international centre of excellence in education, research, and innovation. The community of the IIUM has continuously sustained spiritual, moral, and humanitarian concerns. There is a vast possibility that students of IIUM may have interpreted the meanings of the messages through the signs. This perspective can be examined by a 'Semiotic analysis' that will identify the meanings and understanding of the ideas represented through signs. People analyse the meanings of all the verbal and non-verbal communication used in logos, signboards, noticeboards, and billboards differently. International Islamic University is known as Islamic University worldwide, and international students gain admission to this University. Islamic institute aim to provide a comprehensive understanding of Islam and its principles to students, enabling them to enhance their knowledge of religion and to apply it in their daily lives. Does this University represent Islamic thought?

The purpose of an Islamic institute is to focus on Islamic values and promote Islamic cultural thoughts and visions.¹ Recently a semiotic analysis of advertising and cultural value in Saba Malaysia, was used through the same semiotic theory with its ethnic, language, and religious differences. It is an obvious choice of research to observe possible cultural influences on business practices.² Another study After looking at several sources, including rhetoric, sign theory, and the philosophy of language, the following article offers a theory of discursive representation along with related semiotic, methodological, and epistemological ideas. The goal of this study is to offer a conceptual framework that will aid in directing and inspiring additional studies in the field of semiotics.

A sign is made up of content, or something that is thought to furnish the meaning of an expression, and the first occurrence of an expression, such as a word, sound, or symbol, through semiotic analysis. Find the answer to the above question through this article. The subject of this paper is the semiotic analysis of logos, signboards, noticeboards, and billboards of IIUM.

The article explores the current Islamic values of Malaysia at IIUM.³ Lloyd Barbara has conducted another research on gender representation through signs and explores particular ideas and values associated with designations based on gender. However, through semiotics analysis, the current paper investigates the verbal and nonverbal meaning of signs present at the University in various types, such as logos, signboards, noticeboards, and billboards. Symbols, signs, and patterns give us coded messages, and people understand those messages according to the context. Signs help interpret the actual meaning of someone's thoughts, which he/she wants to convey to society. This is called semiotics analysis when extract the meaning from the signs, symbols, and patterns.⁴ Mohd Nizam Saad and Nor Azlina Md Nor researched the topic of the influence of Islamic symbols and elements on Malaysia University logos. They explain the value of logos, attempt to contextualise and analyse the Islamic symbols and elements infused in the university logos in Malaysia, and find out the value and influence of Islamic symbols. However, they did not use any theory or model to analyse the symbols and used the symbols of different universities. That was their contribution to analysing Islamic symbols.

Importance of Signs in Islam

The importance of signs cannot be ignored as they are equally pertinent to the incubation and growth of human civilization. Evidence can be taken from the artifacts of ancient civilizations, and Islam is not an exception; therefore, several signs are associated with Islam. The crescent is one such example. Following the conquest of the area by the Rashidun Caliphate, Muslims adopted the crescent and star for similar purposes, having been utilized by the Sassanid Persian Empire monarchy. The Qur'an explains that the people of old times used to take an estimate of their destinations from the stars. The Qur'an can be recited more easily with the aid of the Rub el Hizb, or Islamic Star. The signs can also be seen on several flags and emblems, most notably from the state of Fez under the Marinid Sultanate. When the Prophet (PBUH) used to write a letter to someone, he (PBUH) used to stamp the letter. It confirms that the Prophet sent the letter (PBUH). Allah (SWT) says,⁵ "And it is He who placed for you the stars that they may guide you through the darkness of the land and sea. We have detailed the signs for people who know." Al-Qur'an, Surat al-Ana'am: 97.

Interpretation through signs is an ancient method of conveying a message. Every sign has a message or purpose behind what this sign represents. Signs are vital in Islam; we can express thoughts in any context.

Islamic Representation of Thought and Civilisation:

The Islamic representation of thought covers various perspectives and schools of thought. It reflects the intellectual tradition all around. Islamic thought should not be seen only in words, but it should also be seen in action. Civilisation is how a society or place implements a particular thought. The term development encompasses all the different endeavors, activities and efforts geared towards transforming society from the phase of "pre-development and pre-civilisation" to the phase of "advanced development and advanced civilisation"⁶ Berghout Abdelaziz. In this research, we focus on Islamic representation at IIUM, through signs, logos, and patterns. To apply Semiotic theory, we apply Islamic ideas in our environment. We cannot implement Islamic thought with our words only.

Instill this Islamic thought in the roots of our generation to implement it. The next generation can practice Islam if they know Islamic thought, norms, values, and culture. Our educational institutions can be crucial in guiding people to Islamic education. If you want an Islamic society, you must first follow Islamic teachings ourselves, and only then our generation will follow Islamic teachings. Representation of Islamic thought is significant; without representation, we cannot spread Islamic thought in our society. The present study focuses on analyzing Islamic thought in IIUM through semiotic analysis. International Islamic University is known as an Islamic institute all over the world. The researcher explores the IIUM environment through semiotic theory and finds out the answer to this question. Is there an Islamic thought in IIUM or not?

What is Semiotics Theory?

A message is being conveyed through every sign and pattern. Semiotics is the systematic study of sign processes and the communication of meaning. In semiotics, a sign communicates intentional and unintentional meanings or feelings to the sign's interpreter. A foundation for comprehending how people use signs to interpret their surroundings is provided by semiotics theory. Any behaviour, process, or activity that involves signs is considered semiotic. Signs can be sent through the senses or even through the mind itself. Modern semiotics is a field of study that looks at different kinds of information and how meaning is created. Semiotics is the study that helps to explore the actual meaning of signs.

Semiotics is a philosophical method that aims to interpret messages based on their signals and patterns of symbolism.⁷ It provides the intellectual foundation for studies of meaning. From the early 1900s work of C.S. Peirce in the United States and Levi Strauss and Ferdinand Saussure in France, semiotics, also known as semiology, began in a literary or linguistic setting and has expanded in various directions.

Instead, Saussure's groundbreaking accomplishment aims to demonstrate how he has addressed several well-known and presumably unsolvable issues in the History of ideas.⁸ Saussure divides linguistic signs into two components- the signifier (the sound, image, or word) and the

signified, which is the concept that the signifier represents or carries the meaning. As ⁹Berger points out, the problem of meaning arises from the fact that the relation between the signifier and the signified is arbitrary and conventional. In other words, signs can mean different things to different people. The signified is the idea or meaning connected to the signifier, whereas the signifier is the sign's physical form, such as a word, image, or sound. Saussure believed that the reciprocal interaction between signs in language and communication determines meaning.

Signifier

A signifier is the basic appearance of the visual signs. These are available in terms of image, picture, or sound. We can see many signs surrounding us. These signs represent the ideas and messages in society.

Signified

Signified is the concept and the message behind the signs. Signified represents the idea or concept of the image. Both are connected. A signifier represents signified. Semiotics, or the science of signs provides a set of assumptions and concepts that systematic analysis of symbolic systems. The Swiss linguist Ferdinand de Saussure (1857-1913) founded semiotics. ¹⁰Earlier work on semiotics was on political semiotic analysis, and many researchers worked on text and advertisement. However, I did not find the work on Islamic representation of thought, especially in IIUM, the study of Thatcherism, governance, and, most recently, the future of capitalism, the capitalist state, and welfare regimes. His recent publications include *The Future of the Capitalist State*.¹¹ In another research, the researcher investigated the use of pictures made on the computer. The research was conducted on kindergarten students through semiotic theory. Signs are a way that helps to convey ideas or thoughts in society. The paper's subject is to explore the Islamic thought at IIUM through semiotic analysis.

Methodology and Findings

We have attempted to comprehend the study's semiotics parameters at the International Islamic University Malaysia. In the present study, Islamic thought and civilisation are being explored with the help of signs. Data is collected from the IIUM. Semiotics is the study of signs and images. With the help of this theory, we can analyse the message behind the image or sign. ¹²According to Saussure, semiotics might examine a wide range of sign systems and claims that the technique explains how pictures function by connecting them to the ideological framework that arranges meaning. The object of analysis is to observe the Islamic thought and values appearing in the signs. The semiotic and Islamic thought sample and values analysis consists of the signs, images, and logos collected from the International Islamic University Malaysia.



Figure 1: Images from IIUM

In above figure there are three pictures collected from the IIUM these pictures showed Ethics, charity, and unification of *ummah*.

Ethics:

In the first image, a box is visible, which is used to save the Qur'anic verses. This image teaches us to respect religion and shows honor, ethics, and Islamic thought at IIUM. The Prophet (PBUH) always taught us morals. The Qur'an teaches respect and discipline concerning Allah and the Prophet (PBUH). Allah (SWT) mentions what people must do in their collective and social affairs.

Unification of *Ummah*:

In the second image, we can see a picture of the 40th-anniversary of International Islamic University. This shows the journey and momentous occasion that marks a significant milestone in its history. In this picture in the centre of the logo, the word 40th captures the spirit of excellence that has defined the University for four decades, and the buildings around it show the discipline and community of the University. It also shows the honouring of tradition and recognising achievements. An anniversary is the time to acknowledge achievements in various fields of study. This picture also signifies that the students come from different cultures but live together, and everyone considers each other's rights. To reflect the University's journey, growth, and accomplishments, the University celebrated by organising many activities on the anniversary day. The university community, composed of dedicated intellectuals, scholars, students, and workers, is motivated by the Islamic worldview and code of ethics as an integral part of its work culture. The Logo of the 40th anniversary shows leading the way for all students from different nationalities and the unity of the Muslim *ummah*.

Charity:

In the third picture, the box shows how we must give other people extra clothes, shoes, and toys. Islam teaches us about charity and good deeds.¹³ The verses in the Qur'an declare that the righteous are those people who fulfill their promises and feed the needy, the orphans, and the captive for the love of God and that "those who (in charity) spend their goods by night and by day, in secret and in public have their reward with their Lord. In the above images, we can

observe the teachings of Islam, and the semiotic analysis of these pictures shows the Islamic thought in it. Islam teaches us to be ethical and consider other people's rights, and it also teaches us to do charity. Through semiotic analysis, these images show the Islamic thought in IIUM. This Logo sends a message of charity to the community of International Islamic University.

Table 1: Content And Semiotic Analysis of Figure 1

Signifier	Signified
In the first image, the box is a signifier.	Signified the message of saving the Qur'anic verses
The second image shows the 40 th anniversary and important buildings. It is the signifier.	Signified the message of leading the way is a must-read as it exhibits the Islamicity and the international character of the university community
In the third image signifier, the box with different images like clothes and different stuff	It signified the message of charity in the University community.

In the above information, the semiotic analysis explores the Islamic thought in IIUM.



Figure 2: Images from IIUM

In the above figure the pictures represented the supplications, Remembrance of God , and Islamic woman's dress representation thought semiotics at IIUM.

Supplications:

In the first image, we can see the toilet door. On this door, we can see the image of a girl, so it shows privacy, and the supplication for entering the toilet also shows Islamic teachings. Islam encourages us to pray because it is a source to connect with Allah (SWT). In the Qur'an, we are

taught many supplications to have a good relationship with Allah (SWT). Supplication is a source of pleasure.

Remembrance of God:

In the second image, we can see the picture that shows the remembrance of Allah (SWT). Islam teaches us that we can gain the pleasure of Allah (SWT) through glorification. Remembrance of Allah is a source of happiness and a way to contact Allah (SWT). Muslims believe that if we remember Allah, then Allah will remember us.

Women Representation in Islam:

In the third image, we can observe the woman's dress, representing the Islamic thought at IIUM. Islam teaches us how to represent women in society. The Qur'an says,¹⁴ "O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And Allah is Oft forgiving, most merciful." (Surah al-Ahzab: 59).

The semiotics analysis of the above three images shows how to follow the Islamic teachings in society. It also represents the Islamic thought. Islam teaches us to glorify and pray to Allah (SWT) and tells us about how to represent women in society. In these images, we can observe the Islamic thought at IIUM.

Table 2: Content and Semiotic Analysis of Figure 2

SIGNIFIER	SIGNIFIED
In the first image, we can see the picture of a girl's impression and <i>dua</i> below it.	In this image, the signified is the separate area for girls and the Islamic teachings shown in <i>Du'a</i> .
In the second image, a girl with flowers	In this image, we can observe the good deeds of flowers.
In the third image, a girl with a hijab covers her whole body.	In this image, we can observe how to represent women in Islamic society.

In the above images, through the semiotic analysis, we can observe Islamic thought in IIUM.



Figure 3: Images from the SHAS Mosque, IIUM

In the above pictures, there are different types of images. All the picture data was collected from IIUM that showed the direction of *Qiblah* and Mosque and Motivation of knowledge and Encouraging Disabled Persons.

The Direction of *Qiblah*:

The first image shows the direction of *Qiblah*. International Islamic University has many hostels, and students from different countries stay there. In every room of the hostel, the administration has indicated *Qiblah*'s direction, which shows the Islamic thought at IIUM.

The Direction of the Mosque:

International Islamic University has a Mosque and many prayer rooms (*Surau*). In the different places, many indicators like the above image show the direction of the Mosque. This image shows that prayer is encouraged in the University. Prayer is an essential part of faith and Islam, and encouraging prayer is the foundation of an Islamic society.

Motivation of Knowledge:

In the third image, we can see the students wearing convocation robes with degrees and the aeroplane, which shows the University's international character. This image shows us different fields of knowledge, like Engineering, Science, Medicine, and Architecture. These disciplines show the encouragement of knowledge. Islam teaches us to gain knowledge.

Encouraging Disabled Persons:

In the fourth picture, we can see images of disabled persons with chairs and sticks representing the people who need help. The semiotic analysis of this image shows encouragement to people who are not physically perfect. So, it is a moral thought, and Islam promotes good deeds. All

these images are collected from the International Islamic University and reflect the Islamic thought in it.

Table 3: Content and Semiotic Analysis of Figure 3

Signifier	Signified
<p>The first image shows the prayer mat as the signifier.</p> <p>In the second picture, we can see the image of the Mosque with the arrow.</p> <p>The third image shows the students with degrees and different images like tools, lab bottles, and airplanes.</p> <p>In the fourth image, we see people with sticks and a wheelchair.</p>	<p>The direction of <i>Qiblah</i> is shown as the signified.</p> <p>In the second image, the signified is the direction of the Mosque.</p> <p>The signified third image is the motivation for knowledge.</p> <p>In the fourth image, the signified is the encouragement of knowledge for disabled persons.</p>

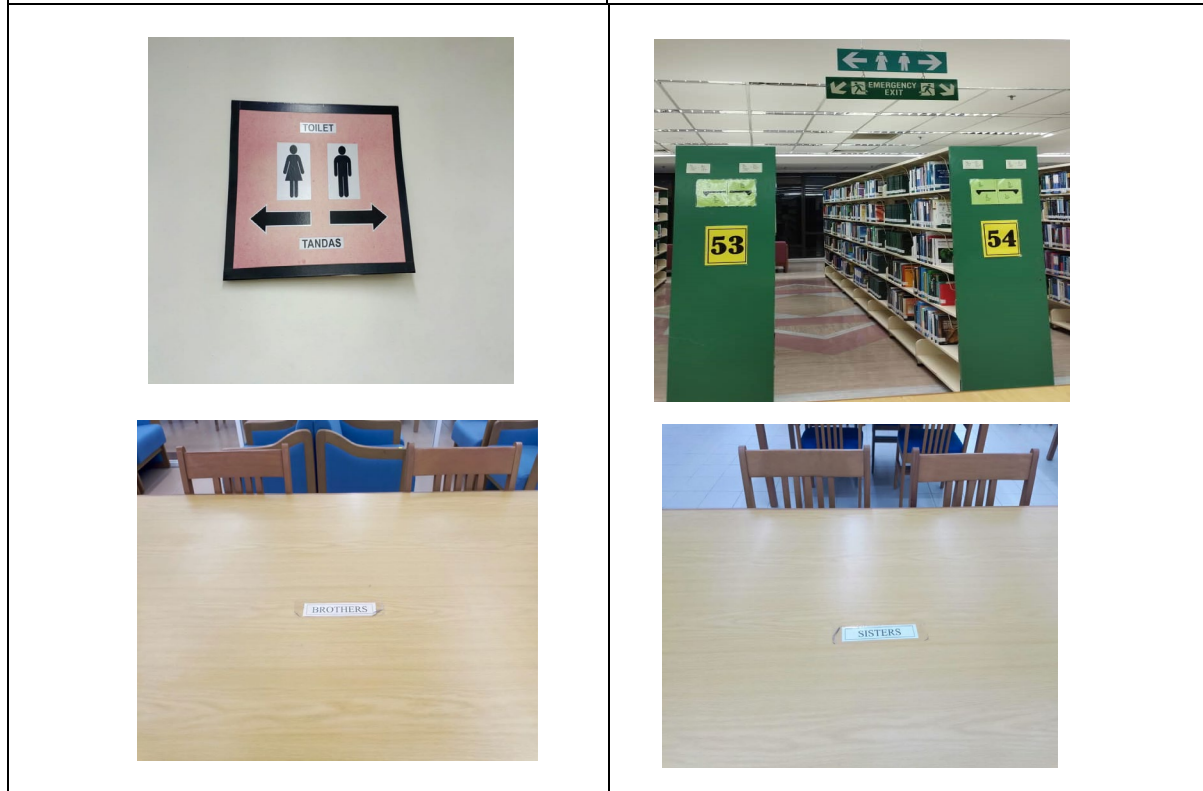


Figure 4: Images from the Dar al-Hikmah Library

The above images are found in the Library of the International Islamic University. The name of the library is Dar al-Hikmah. In the above data, four different pictures represent Islamic civilisation in IIUM.

The Segregation of Men and Women

The first picture shows two images of the opposite gender, with the arrows in different directions. It shows the segregation area for both genders to use the toilets. Islam teaches us how to behave

in society. In the Qur'an, Allah (SWT) says,¹⁵ "*Tell the believing men to lower their gaze (from looking at forbidden things) and protect their private parts (from illegal acts) that is purer for them verily, Allah is all aware of what they do.*" In the Qur'an *Surat, al-Ahzab* Allah says that women draw cloaks over their bodies. In this way, it is more likely that they will be recognized (as virtuous) and not be harassed. On this basis, we must follow the teachings of Islam. IIUM significantly presents Islamic thought and civilisation. This picture shows the segregation of men and women.

Image Two:

If we see the second picture, two images (male and female) show the arrows in opposite directions. It shows the segregation of study areas. Islam teaches us that men and women should stay away from each other. Islamic International University has separate arrangements for men and women, such as residences, study areas, mosques, toilets, and cafes. So, it shows the Islamic thought in IIUM. Allah says:

Moreover,¹⁶ tell the believing women to lower their gaze, guard their chastity, and not reveal their adornments except what appears typically. Let them draw their veils over their chests and not reveal their hidden adornments except to their husbands, their fathers, their fathers-in-law, their sons, their stepsons, their brothers, their brothers' sons or sisters' sons, their fellow women, those 'bondwomen' in their possession, male attendants with no desire, or children who are still unaware of women's nakedness. Let them not stomp their feet, drawing attention to their hidden adornments. Turn to Allah in repentance altogether, O believers, so that you may be successful Qur'an, *Surat al-Nur*: 31.

Image Three:

In the third image are chairs with a library study table. There is a sticker on the table that shows the word, brother. It shows the separate areas of study for males. This sticker is significant because it refers to segregating men and women. With the help of this sticker, students can easily understand which area is for them. Islam teaches us how we should protect ourselves from evil. IIUM is taken care of from the Islamic point of view, that no action should be against Islam. It helps to create the Islamic thought in society.

Image Four:

In the fourth image are chairs and a table for study purposes. Its image was also taken from the library. A sticker shows the word sister in the middle of the table. It shows the separate areas of study for females. These stickers provide information about the study areas. In IIUM, many other areas show the segregation of males and females and use the words sister and brother, which are more significant. With the help of these images, we can observe the Islamic thought at IIUM.

Table 4: Content and Semiotic Analysis of Figure 4

Signifier	Signified
In the first image, two images and arrows are signifiers.	The signified of the first image is the segregation of male and female toilet areas.
In the second image, the showcase of books and the signs of male and female images are signifiers.	The signified of the second image is the segregation of study areas for males and females.
In the third image, the study table with the sticker and chairs are signifiers.	The signified of the third image is the separate area of study for males /brothers.
In the fourth image, the study table with the sticker and chairs are signifiers.	The signified of the fourth image is the separate area of study for the females/sisters.

Importance of Logos in Semiotics:

Logos are used for semiotics and represent semiotic messages through graphic design. Logos serve as symbols for a whole brand, corporation, or organisation. Logos are significant in delivering the message of the brand's beliefs. The designer aims to select the colors, forms, text, and imagery that represent the organisation's beliefs. IIUM uses logos, including the University's primary and others, representing the organisation's message, vision, belief, and aim. Logos are significant and used to deliver the message about the thought.

Symbolism at International Islamic University:

The suggestions of the first global conference on Muslim education, which took place in Makkah in 1977, served as the model for the University's pedagogy. The core of this ideology is derived from the Holy Qur'an, namely from the first five verses of *Surat al-Alaq*, which were revealed to Prophet Muhammad (PBUH). This school of thought holds that knowledge should be disseminated in the spirit of Tawhid to bring about the acceptance of Allah as the one Creator and Almighty. The spirit behind this recognition of Allah as the Lord of the world and humans are servants and vicegerents (*Khalifah*) of Allah on earth.

The logos represent the aspirations, visions, and goals of the International Islamic University. The University is known as the "Garden of Knowledge and Virtue." It is significant because it shows the vast perspective of knowledge, refers to a place where the candle of knowledge shines, and shows morality and values. The colors of the University is Gold and Turquoise, which are symbolic. Gold color represents success, prosperity, and prestige. It also shows generosity and confidence.

On the other hand, turquoise color represents favorable attributes, and it shows constancy and open-mindedness. The structure of the University leads and promotes Islamic values. The Logo of the IIUM represents the philosophy of combining reason and revelation in seeking knowledge. The color, structure, and motto of the University are symbolic.

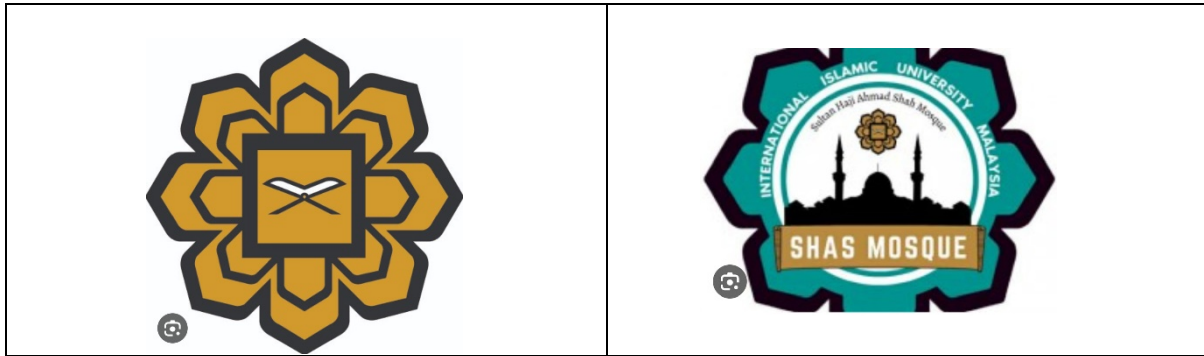


Figure 5: Logo of IIUM & the SHAS Mosque Logo
(Source: www.iium.edu.my)

Logo One:

Logo one is the primary Logo of IIUM. you can observe that the centrality and foundation of divine revelation can also be in the centre of the Logo, which is the open Qur'an. The recognition of this fact is actualised in the act of worshipping God (symbolised as a black square surrounding the open Qur'an as a purely spiritual act of the servant and making his book, guidance and wisdom the basis of the human quest and construction of knowledge, upon sound development of a holistic faith-based civilisation takes place.¹⁷ M. Kamal Hassan and Nur Jannah Hassan observed that the outer side of Ka'ba's eight domes refers to the eight dimensions of knowledge. Lastly, the eight outer domes are significant for several Islamic developments in civilisation and society based on knowledge.

Logo Two:

Logo two is the Logo of Sultan Haji Ahmad Shah Mosque. In the Logo's centre, we can see the image of the Mosque. It shows the House of Worship, and we can see the primary Logo of the IIUM on the image of the Mosque on the upside. It shows the relationship with the University. On the outer side, there is a circle that shows the unity of Muslims. Finally, the outer side of the eight domes represents the efforts of man based on Tawhid.

Table 5: Content and Semiotic Analysis

Signifier	Signified
Logo One represents the symbol of the Qur'an, the shape of the Ka'ba, and the domes. Logo Two represents the symbols of the Mosque, circle, and domes.	The message of the Logo is the portrayal of Tawhid based on knowledge in society. The signified of the second Logo is the house of worship and the efforts of people in Islam.



Figure 6: Logos of IIUM Mahallas

In the above figure, there are a total of ten logos. The right side of the figure shows the male Mahalla's logos and the left side shows the female Mahalla's logos.

Male *Mahalla's* Logos:

The International Islamic University has separate accommodation for males and females. The hostels provided by the University are called *Mahalla*. Islam also teaches us that women and men should live separately. The environment is according to Islam. Every *Mahalla* has a Logo representing the Islamic thought and civilisation at IIUM. The above figure is the Logos of *Mahalla*, located at International Islamic University. The basis behind gender segregation in Islam is to promote modesty and protect the dignity of both men and women. It is also preventing any potential temptations or inappropriate behavior. It is believed that if the commands given by Allah (SWT) are followed, we can avoid evil.

Mahalla Ali Ibn Abi Talib (Logo One):

The name *Mahalla* is significant for students. Through the name of the *Mahalla*, we can remember the historical Islamic personalities who were splendid persons and made sacrifices for Islam. Ali Ibn Talib is a well-known figure in Islam, a cousin of the Prophet (PBUH). Let us look in the middle of the Logo. There is the sign of the Qur'an, and above it, the Logo of the University indicates knowledge. Ali Ibn Talib holds a significant place in Islamic History and religion. He was born in 599 CE in the holy city of Makkah. The notable characteristic of Hazrat

Ali was Intellectualness, wisdom, bravery, justice, modesty, and humility. He also exemplified virtues in his interactions with others and his way of life. The Logo of *Mahalla* Ali ibn Talib affects the youth. They should try to adapt themselves according to the personality of Hazrat Ali ibn Talib.

The color of the Logo also describes the meaning in society. Colors have their meanings as well. This Logo has five colors blue, yellow, gold, red, and green. The blue shows calmness and serenity, and the yellow shows happiness and positivity. The gold represents success and affluence. Red is a sign of sacrifice, and green shows the beginning and growth of society. In this Logo, the triangle shape shows all aspects of life and their knowledge, and the domes show the ability to spread the knowledge. It also shows morality and trustworthiness. This Logo represents the Islamic thought and civilisation at IIUM.

***Mahalla* Al-Faruq (Logo Two):**

In this Logo, you can observe the primary Logo of the IIUM in the center of the Logo, which represents striving for perfection—the Second Caliph of the Rashidun Caliphate. Hazrat Umar is known for his strong personality, leadership skills, humility, and wisdom. He was also known for his unwavering commitment to justice and righteousness. He played a significant role in the early development of Islam. People like him because of his simplicity.

Naming hostels after the name of these personalities shows the University's concerns for Islamic thought and manifest Islamic civilisation at IIUM. These names are very significant in society. The name of the *Mahalla* after Hazrat Umar shows that the new youth should develop a passion to be like him. The Logo's colors are yellow, white, black, and blue. Yellow shows positivity, and white shows purity and serenity. Black is a sign of power and elegance, and blue shows serenity. This is a color representation of the Logo *Mahalla* al-Faruq.

***Mahalla* As-Siddiq (Logo Three):**

The shape of the Logo is round. It gives a positive message and represents unity, love, and societal commitment. The Mahalla is the name of the senior companion and Father-in-law of our beloved Prophet Muhammad (PBUH). As the first Caliph, Abu Bakr displayed exceptional leadership skills. He was a devoted and faithful person who always supported Prophet Muhammad (PBUH). He was one of the earliest converts to Islam and performed a crucial role in spreading the message of Islam. He was very generous, and he prioritized the people's needs over his own. Despite his high position, he remained humble and modest. The name of the Mahalla indicates that today's generation should develop qualities in themselves like Hazrat Abu Bakr Siddiq.

It shows the Islamic thoughts of representation at IIUM. The Logo's colors represent the personality of Abu Bakar Siddiq in the IIUM society. There are four colors in this Logo: light blue, white, gold, and black. Most of the Logo is covered with a light blue color, which shows the trustworthiness and reliability of Abu Bakar Siddiq's character. The white color shows purity, and gold signifies wisdom and success. The black color shows power. Indeed, this Logo represents the Islamic thought and civilisation at IIUM.

***Mahalla* Bilal (Logo Four):**

Among the center of the Logo, *Mahalla* Bilal is the primary Logo of the University, which shows us the affiliation between the University and *Mahalla*. The name of the *Mahalla* reminds us of the close and prominent companion of the beloved Prophet (PBUH). Bilal ibn Rabah was known for his voice and his sacrifice for Islam. He was known for his unwavering faith and devotion, especially during the early days of Islam when Muslims faced persecution. He faced hardships and extreme torture. He gave the lesson of equality. He faced discrimination due to his race. However, Islam elevated him to a position of honor and equality. He showed immense courage and perseverance.

He is considered to have been the first *mu'addin* in History. The Logo of the *Mahalla* Bilal is significant for the new generation to adopt the traits of Hazrat Bilal in their personalities. The colors of the Logo are significant. There are four colors: white, black, gold, and light blue. These colors show Bilal's personality and traits. These colors represent purity, elegance, trustworthiness, and wisdom. This Logo represents the Islamic society at IIUM. You can observe Islamic thought and civilisation at IIUM through semiotics.

***Mahalla* Salahuddin Al Ayyubi (Logo Five):**

Salahuddin al-Ayyubi was a crucial Muslim ruler in Egypt. He later conquered Syria, Mesopotamia, and the western coast of Arabia in the 12th century. He was a pious Muslim and a skilled military strategist leader. In the Logo of *Mahalla*, we can see the man on the horse with the flag in his hand in the middle of the Logo. It symbolises power, strength, courage, bravery, and freedom. He was deeply devoted to Islam and its morals. He is known for his commitment to justice and equality. He demonstrated a remarkable level of tolerance and respect for people of other religions.

In this Logo, there are a total of five colors that are significant for purity, power, reliability, integrity, unity, and credibility. The Logo represents Islamic thought and civilisation and reminds us of the pious warrior of Islam. These logos collectively represent the Islamic thought in our society and make us want to know more about Islam. The name of the *Mahalla* provoked bravery and fairness in the new generation through the name of the religious personalities.

In the below semiotic analysis, there are a total of five male mahallas that represent Islamic thought and civilisation at IIUM.

Table 6: Content and Semiotic Analysis

Signifier	Signified
The Logo of <i>Mahalla</i> Ali Ibn Abi Talib is a signifier.	The message of positivity, success, knowledge, and sacrifice is signified.
The Logo of <i>Mahalla</i> Al-Faruq is a signifier.	The signified is the message of truth, purity, and justice.
The Logo of <i>Mahalla</i> As-Siddiq is a signifier.	The signified is the message of trustworthiness and reliability.
The Logo of <i>Mahalla</i> Bilal is a signifier.	The signified is the message of wisdom, purity, and elegance.
The Logo of <i>Mahalla</i> Salahuddin Al Ayyubi is a signifier.	The signified is the message of unity, power, and credibility.

Female Mahalla's Logos:

International Islamic University represents Islamic thought and civilisation, primarily through semiotics. All *Mahallas* are named after historical and religious females. In IIUM, we can observe the segregation of men and women. It is According to Islamic thought. The logos of female *Mahallas* represent the Islamic women in society. On the left side of the above figure are five female *Mahalla* logos.

Mahalla Ruqayyah: (Logo one):

Ruqayyah bint Muhammad was the second eldest daughter of Prophet Muhammad (PBUH) and Khadijah. She was a very courageous woman, and she migrated twice. She faced many troubles bravely in her life. Ruqayyah reminds us of the pious and brave women of Islamic History. She was initially married to Utbah ibn Abu Lahab before the advent of Islam. However, after the proclamation of Islam, Abu Lahab and his wife became the worst enemies of Muslims. Consequently, Abu Lahab forced his son to divorce Ruqayyah, and then she married Hazrat Usman (R.A), the third caliph. She faced many difficulties in her life.

Unfortunately, she passed away in 624 from an illness. This Logo has two colors, and the shape of the Logo resembles petals. In one petal, we can see the Logo of the University, which shows the affiliation with the University's motto; the other two petals are in black, which shows power and elegance. The golden color shows wisdom, success, and achievement. Islamically, it is toward *Im'an* and achieving *Ihsan*. The name of the Mahalla encourages the new generation to adopt the character of Hazrat Ruqayyah. This Logo represents the Islamic thought and civilisation in the IIUM community.

Mahalla Aminah (Logo Two):

Aminah bint Wahb was the mother of the Prophet (PBUH). She was a very pious and honest woman. She faced a tough time in her life. She was married to Abdullah ibn Abdul-Muttalib, the father of the Prophet Muhammad (PBUH). When she got pregnant, she had a dream in which she saw a light originating from her that brightened the palaces of Syria. This dream was

interpreted as a sign of the greatness of the child she was carrying. She is a great role model for contemporary women. She was known for her noble ancestry and high status within the community.

She passed away when Prophet Muhammad (PBUH) was only six years old. Her death was a significant loss for him, as he lost both his parent at a young age. Hazrat Aminah performed a significant role as a mother of the Prophet (PBUH), and her love and attention shaped the early years of life. The shape of the Logo is round. It shows harmony, protection, and unity. There are four prominent colors: blue, red, yellow, and minor white. It shows calmness, positivity, sacrifice, and calmness. The name of the *Mahalla* positively impacts the new generation of female society. This Logo relates to Islamic thought and civilisation at IIUM. Islamic names of religious personalities remind us of our values, norms, and civilisations.

***Mahalla* Nusaibah (Logo Three):**

Nusaibah was the mother of Habib ibn al- Ansari and Abdullah. She was a courageous woman and performed an essential role in Islam. She participated in the battle of Hunain and Yamamah. She defended the Prophet (PBUH) and Islam several times. She was a fearless and progressive woman. She had a strong faith in Allah (SWT) and the teachings of Islam. She contributed her life to performing and spreading the message of Islam. She was known for her genuine loyalty to Islam. She had a leadership quality and knowledge. Her opinions were highly valued by the companions of the Prophet (PBUH).

She was known to be thoughtful and supportive towards her fellow Muslims, incredibly the less prosperous. These are a few of Hazrat Nusaibah's many splendid traits. Her life serves as an inspiration for Muslims around the world, and her contributions to the early Muslim community are highly regarded. The Logo of the *Mahalla* shows the spirit of females in society. In this Logo, we can observe the round shape of a flower. It shows the cohesive and progressive personality of women in society. There are two colors in this Logo: yellow is paramount, and blue is minor. It shows trustworthiness, reliability, positivity, and happiness in society. It shows the Islamic thought and civilisation at IIUM.

***Mahalla* Safiyyah (Logo Four):**

Safiyya bint Huyayy was tenth wife of Prophet (PBUH). She was an intellectual and performed her duties in the power politics of the early Muslim community. She had a strong faith in Allah (SWT), practiced Islam, and embraced Islam after the Prophet Muhammad (PBUH). She was known for her intellectualness and wisdom. She exemplified modesty and humility in her character. She was well-educated and had a deep understanding of Islam. The companions of Prophet Muhammad (PBUH) highly respected her. She carried herself with honor and dignity, and her humbleness was evident in her interaction with the others.

She was tolerant and gentle and was known for her humanity and generosity towards others. She had strong family connections and maintained close relationships with her relatives. She knew the importance of family and favored her loved ones. The name of the *Mahalla* on her name reminds her of the qualities of Hazrat Saffiya in contemporary society of feminine. The Logo is round. It shows protection and sends the positive emotional message of safety.

There are three colors in the Logo: black, pink, and white. These colors represent purity, power, elegance, approachability, and conquering. This Logo represents the Islamic thought and civilisation at IIUM.

Mahalla Maryam (Logo Five):

Maryam bint Imran was the mother of Prophet Isa (PBUH). She was a very pious woman. The Qur'an refers to her seventy times and explicitly identifies her as the most incredible woman who was the mother of a messenger of Allah (SWT). She was known for her unparalleled purity and chastity. Maryam was deeply devoted to Allah and obeyed his commands. She presented herself thoroughly to the will of Allah (SWT) and carried out her responsibilities with solid faith. She had trust in Allah and his plans. When the angel informed her about the miraculous birth of Prophet Isa, she surrendered herself to the will of Allah (SWT) and placed her trust in Him. She proved great patience and perseverance in the face of challenges. She tolerated societal judgement and criticism when she became pregnant, but she remained steadfast in her faith and relied on Allah's support.

She was pious and devoted to worship. She devoted herself to prayer and supplications, seeking closeness to Allah (SWT) and constantly striving to strengthen her spiritual connection. She faced many challenges as a single mother. The name of the *Mahalla* provokes the Islamic female society. The shape of the Logo is like a star, and we can observe three stars in the middle of the Logo. The color of those stars is yellow. There is a total of six colors in this Logo. Red, white, yellow, green, blue, and black. These colors represent sacrifice, positivity, beginning and growth, purity, serenity, power, and elegance. This Logo represents the Islamic thought and civilisation at IIUM.

The female *Mahallas* are named after the religious women of History, which represents the affiliation with Islam, and it also shows the efforts of the founder and administration of the University, which performed a vital role in creating Islamic thought and civilisation at the International Islamic University.

Table Content of Semiotic Analysis

Signifier	Signified
The Logo of <i>Mahalla</i> Ruqayyah is a signifier.	The signified is the message of power and elegance in society.
The Logo of <i>Mahalla</i> Amiah is a signifier.	The signified is the message of sacrifice and positivity in society.
The Logo of <i>Mahalla</i> Nusaibah is a signifier.	The signified is the message of progressiveness and reliability in society.
The Logo of <i>Mahalla</i> Safiyyah is a signifier.	The signified is the message of conquering and approachability.
The Logo of <i>Mahalla</i> Maryam is a signifier.	The signified is the message of beginning and purity.

The female *Mahalla* Logos in the semiotic analysis above stands for Islamic thinking and civilisation at IIUM. Religious women's personalities are represented by the names of all the female mahallas. This seemed to suggest an Islamic civilisation at IIUM.

Conclusion

The study explicitly elaborates on signs in our society from the inception of human civilisation concerning Islamic signs and thoughts and their practiced applications at IIUM. For this purpose, semiotics theory is studied and explained with references to great works of intellectual minds to understand the subject better. The pictorial explanations, in particular, and the study in general. Further, it highlights that using signs and logos is inevitable daily. Similarly, in a Muslim society like IIUM, the Islamic signs are never less significant than the other signs. They are equally being used in all walks of life.

The signs used to examine the representation of Islamic thought and civilisation through semiotics analysis at IIUM. The Islamic thought rendered through symbols, images, and logos at IIUM strongly signifies Islamic society. After reviewing all signs, logos, and pictures, it has been revealed that Islamic thought and civilisation are practiced at the International Islamic University. The University provides an environment of education without neglecting individuals' moral and spiritual development and enshrines Islam's teachings. The positive side is that using such types of semiotics can introduce Islamic thought into any institution, NGO, or organisation. This study has helped to promote Islamic thought and civilisation in society. Through semiotics, the new generation can be made aware of religion. Introducing the thought-through signs is very effective because society follows semiotic instructions intentionally and unintentionally.

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Chapter 5

DIVERSE TRAJECTORIES IN
ISLAMIC RENEWAL: LAW,
MEDIA, ART, AND
REGIONAL REFLECTIONS

Early Ideas on Reform and Renewal through Journalism in the Malay Archipelago: Hamka's Accounts in *Ayahku* (1950)

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Abstract

Haji Abdul Malik Karim Amrullah (Hamka), referred to as the 'Hamzah Fansuri of the modern era,' writes about his ulama and scholar father, Haji Rasul's contribution to modernist thinking in Sumatra. This is encapsulated in Hamka's book *Ayahku* (My Father), first published in 1950. Hamka (1908-81) Hamka, an essayist, journalist, public historian, scholar, novelist, writer and ulama, was prolific in his writings. Hamka's writing activity had closely followed his participation in the pilgrimage to Mecca in 1927. This is when we see Hamka being closely involved in a principal medium for the spread of modernist ideas, namely periodicals, which were expanding rapidly the spread of the printing presses. His writings and narratives represent a "key factor" in modernist reformism. Hamka's works are certainly pertinent to the study of Malay society. He left us with an abundance of sources on the dynamics of culture and change in the Malay peninsula and in Sumatra, especially within the *Ranah* Minangkabau (Minangkabau heartland). In *Ayahku*, first published on 1st January 1950, Hamka wrote that writing about his father is similar to writing on the development of Islam in Minangkabau - difficult, complex and contradictory, reflecting a society fundamentally rooted in the encounter between "pembangunan agamanya dan kekerasan adatnya" (advancement of religion and the orthodoxy of its customs). This paper delves on Chapter six titled "Semangat Pembaharuan Islam dan Mengalirnya ke Indonesia" (The Spirit of Islamic Renewal and its Penetration into Indonesia) of *Ayahku*. Many have narrated on *al-Imam*, and its origins. This paper focuses on Hamka's views, his observations and experience on the role of the press and journalism in the contexts of reform and renewal. It peculiarly illustrates the spirit and dynamics of *al-Imam* in the Minangkabau heartland. The significance is Hamka's engaging perspective on journalism as an instrument of reform and renewal in the Malay world is seen through the role of his father. Hamka attributes the Paris-based magazine titled *al-Urwatul Wutsqa* (1884) as producing the climate of "kesedaran" (awareness) among Muslims. According to Hamka, the magazine was the outcome of the engagement between Syeikh Muhammad Abduh, with Sayid Jamaludin (Al-Afghani). Both travelled to Paris due to unfavourable intellectual and political conditions in the Middle East. *al-Urwatul Wutsqa* contained anti-colonial narratives, instigating "kebangkitan Islam" (resurgence). To Hamka, the magazine's significance, which later inspired the al-Azhar-based *al-Manar*, which later influenced *al-Imam* and *al-Munir* in the Malay Archipelago, as based on the combination between the power of Muhammad Abduh's words and the depth of Jamaluddin al-Afghani's philosophy. In *Ayahku*, we find the critical role of the press in the circulation of modernity to the Malays.

Keywords: al-Afghani's philosophy, *al-Urwatul Wutsqa*, kebangkitan Islam, Hamka.

Introduction

This paper is a facet of the intellectual history of Malay journalism. It articulates the context of early beginnings of Malay periodical journalism through Hamka's views on the reform press in the Malay Archipelago. It captures an early idea on journalism and periodicals in Malay society at the end of the 19th century and the first few decades of the 20th century. In *Ayahku*,¹ first published in 1950, Haji Abdul Malik Karim Amrullah (Hamka), writes about his ulama and scholar father, Haji Rasul's contribution to modernist thinking in Sumatra. This paper resonates Hamka as being closely involved in a principal medium for the spread of modernist ideas, namely periodicals, which were expanding rapidly through the spread of the printing presses. His writings and narratives represent a "key factor" in modernist reformism. Hamka's works are certainly pertinent to the study of Malay society.

The writings form a significant contribution to the intellectual history of Malay society. In that sense, Hamka left us with a body of works on the study of Malay attitudes, behaviours and sentiments in engaging with modernity and colonialism. Apart from the writings of Abdullah Abdul Kadir, or Munsyi Abdullah (1796-1854) and Jose Rizal (1861-1896), the works of Hamka lend to us an alternative source in developing an autonomous tradition for the study of Malay society in the Malay Archipelago, especially the dynamics of culture and change in Malaysia and Sumatera.

If the sociology that we know was born out of a crisis in modern Europe through the likes of the French *Philosophes*, Durkheim, Simmel, Weber and Marx, Hamka was one of the Muslim thinkers in the modern period who saw a crisis in the Muslim/Malay world. He cast a long shadow on the history of Islamic reform. He created an endogenous sociological tradition (not in the academic sense) that can help us problematise, conceptualise and theorise Malay society fairly over the last 200 years.

There is one other significant contribution out of this which had earlier escaped our attention, i.e. the use of history as a tool for change and reform. Hamka writes history, and is widely read in the Malay World. Chapter six of Khairudin Aljunied's book *Hamka and Islam: Cosmopolitan Reform in the Malay World* (2018) titled 'History as a Tool of Reform', notes that Hamka's corpus includes themes such as the global history of Islam, great Muslim personalities and the history of spiritual movements in Indonesia. These themes were reprinted several times. Significantly, Hamka's works have now become a source for professional historians in the Malay world, said to have vastly exceeded the influence of academic works, and are acknowledged as a source of reference for both the public and scholars. Hence, Hamka sought to make history accessible to the general public. Hamka is conscious of personal experiences and the collective memories of others. He fuses them with his historical narratives. He is intimate with his subjects. Hamka knows history and what it can do to society. He believes and practises it in his consciousness to reconstruct the minds of ordinary Malay-Muslims across both sides of

the Straits of Melaka. Hamka's writing brings forth the legacy of cosmopolitanism embedded in the varying Malay traditions.²

My reading of *Ayahku* is framed within the said context. In the biography, Hamka criticises his father's stance on Islam, in the wake of Minangkabau history and its *adat perpatih* (matrilineal custom). *Ayahku* suggests Hamka's use of history as an instrument of change and the larger cosmopolitan reform. This paper delves on Chapter six titled "Semangat Pembaharuan Islam dan Mengalirnya ke Indonesia" (The Spirit of Islamic Renewal and its Penetration into Indonesia) of *Ayahku*, focussing on Hamka's views, his observations and experience on the role of the press and journalism in the contexts of reform and renewal.

Hamka (1908-81)

Haji Abdul Malik Karim Amrullah has been referred to as the 'Hamzah Fansuri of the modern era.'³ Hamka was born in the ranah Minangkabau in what is now West Sumatra facing the shores of Danau Maninjau (Lake Maninjau), one of the two significant lakes in the Minangkabau region. He was the son of Haji Rasyul, one of the key figures in introducing modernist ideas to the Minangkabaus. Haji Rasul's contribution to modernist thinking in Sumatra is well encapsulated in Hamka's *Ayahku*.

Hamka was an essayist, journalist, public historian, scholar, novelist, writer and ulama. He was prolific in his writings. At the age of twenty, he published his first novel in Minangkabau. The following year, he published a series of books on Islamic subjects, covering such issues as the role of omens in religion, traditional custom and Islam, and a range of other matters. According to Riddel Hamka's writing activity had closely followed his participation in the pilgrimage to Mecca in 1927 and during the pilgrimage and in the years which followed he served as a correspondent for a number of daily and weekly publications, writing on a variety of Islamic subjects. This is when we see Hamka being closely involved in a principal medium for the spread of neo modernist ideas, namely periodicals, which were expanding rapidly through the spread of the printing presses (2001: 217).⁴

Riddel pertinently notes that his most famous role was as editor and writer for journals. This was when Hamka served as editor for the periodical *Pedoman Masyarakat* from 1936 until the period of the Japanese occupation during the Second World War. Much of his expository writing for the periodical was later published in book form as *1001 Soal-Soal Hidup* in 1961. In his book, he addresses such issues as the relationship between children and parents, attitudes to prostitution, friendship, etc. These resonate his concerns in applying Islam to modern life, which Riddle identifies as "a key factor in modernist reformism" (p. 217)

Hamka also wrote a number of popular novels. His novels were to be acclaimed as significant contributions to the development of modern Indonesian literature. The same works led to controversy because some Islamic scholars claimed that it was inconsistent for a leading Islamic figure like Hamka to engage in the writing of popular novels.

This was in spite of the fact that these novels generally centred upon strongly Islamic themes. In this way, Hamka furthered the long tradition of Malay Islamic scholars using narrative as a device in theological exposition (Riddle, 217).

Hamka expanded his influence beyond the Minangkabau region throughout the Malay Archipelago. In 1924, he had gone to central Java, where he had closely observed the emergence of various Islamic movements. He began to have close contacts with the Muhammadiyah. The organization was established in response to the modernist ideas coming to the Malay Archipelago - principally Malaya, Sumatra and Java, from Cairo and the Hejaz. Hamka studied with the leading Islamic nationalist of the period, Tjokroaminoto. In the early 1930s, he moved to Makassar, where he taught until 1935, before returning to Sumatra.

During the Japanese occupation he continued to write, and produced a large number of essays on various fields of Islam. These include theology, philosophy, history and Sufism. Hamka also wrote many essays and books on Islamic mysticism. These include *Tasawuf Perkembangan dan Pemurniaannya* (The Development and Perfecting of Mysticism) and *Tasawuf Modern* (Modern Mysticism). Riddell describes Hamka's mystical inclinations coloured much of his approach to Islamic teaching.

However, his was not the voice of Sufism which dominated the Malay Islamic stage during the 16th to the 19th centuries. Rather, his was the voice of modernizing Sufism, and in his *Tasawuf Modern* (1939), he parried the anti-Sufi statements of modernists by advocating a type of Sufism shorn of its perceived un-Islamic practices but still maintaining a solid mystical core (Riddell, 218).

Thus Hamka was seen as a moderate, widely respected among the various schools of Islamic teachings and thought in post-colonial Indonesia. His works are certainly pertinent in the study of Malay society. He left us with an abundance of sources on the dynamics of culture and change in the Malay peninsula and in Sumatra, especially within the *Ranah* Minangkabau (Minangkabau heartland).

In *Ayahku*, first published on 1st January 1950, Hamka wrote about his father, Syeikh Abdul Karim Amirullah (or dr. H.A.K. Amrullah), an ulama and scholar. Hamka acknowledges that writing about his father is similar to writing on the development of Islam in Minangkabau - difficult, complex and contradictory, reflecting a society fundamentally rooted in the encounter between “pembangunan agamanya dan kekerasan adatnya” (advancement of religion and the orthodoxy of its customs).

The Genesis of the *Semangat* (the spirit) in Exile

In Chapter six titled “Semangat Pembaharuan Islam dan Mengalirnya ke Indonesia” (The Spirit of Islamic Renewal and its Penetration into Indonesia), Hamka discusses on the role of the press and journalism. The chapter provides useful insights into the dynamics and origins of the periodical *al-Imam* (1906-08). The figure most associated with *al-Imam* is Syed Shaikh al-Hady. Notwithstanding that *al-Imam* has been the most studied Malay periodical before World War

II, what would be new is engaging in Hamka's perspective on journalism relating to reform and renewal in the Malay-Minangkabau narrative.⁵

It began with the magazine *Al-Urwatul Wutsa*, published in Paris in 1884. According to Hamka, the magazine was the outcome of the engagement between Syeikh Muhammad Abduh, who was exiled in Beirut for three years, with Sayid Jamaludin (Al-Afghani). Both travelled to Paris due to unfavourable intellectual and political conditions in the Middle East. The publication of the magazine was to create "kesedaran" (awareness) among Muslims of their "harga diri" (self-worth), and to remind them of the dangers threatening Islam if Muslims continue to be forgetful.

Al-Urwatul Wutsqa lasted through 18 issues. In less than a year it ceased production. Hamka explains that this was not because of the lack of support. The magazine was much welcomed and well received throughout the Muslim world. Seeing its anti-colonial narrative, the magazine was banned from being circulated in English colonies. Its writings and commentaries were much awaited – such as those on calls for "kebangkitan Islam" (resurgence), "membentaras *jumud*" (alleviation of stagnation) and "merangsang untuk berfikir" (incentive for thinking). Hamka sees the combination between the power of Muhammad Abduh's words and the depth of Jamaluddin's philosophy.

Al-Urwatul Wutsqa brought about the spirit of reform and renewal, which to Hamka, was accepted by every soul that yearns for independence. The periodical was to be feared by "musuh Islam" (the enemies of Islam). It was widely circulated in India, Iran, and the Malay Archipelago. It was also read in Mekah and Madinah. Hamka says that whenever he re-read the magazine that saw its demise some eight decades back, he was reminded of the "semangat" (spirit) regurgitated in its message.

Al-Urwatul Wutsqa also attracted another figure in Islamic reform and renewal. This was the ulama Sayyid Muhammad Rasyid Ridha. He appeared at the time when Syeikh Jamaluddin died in 1896 in Istanbul, and Muhammad Abduh who was exiled in Paris. Muhammad Abduh was given a pardon by the Khadewi Abbas Helmi, the ruler of Egypt. He then returned to Egypt in 1896. The year after Rasyid Rida moved to Cairo with the intention of starting a newspaper under the leadership of Abduh. Hence *Al-Manar* appeared in 1898 in Cairo.

Al-Manar was the continuation of *Al-Urwatul Wutsqa* in Islamic reform and renewal. It carried Abduh's Quranic interpretation. According to Hamka, *al-Manar* was circulated throughout the Muslim world. Seen as the "Kaum Muda" (Young Turks), the "al-Manar" ideology was in opposition to the conservative ulama. *Al-Manar* was staunchly critical of the stagnation and regression facing the *Ummah*. *Al-Manar* was also seen as the voice of Muhammad Abduh. Seeing the threat posed by *al-Manar*, Khadewi threw his support behind the conservative ulama and used them to spread slander and hatred against Abduh and Ridha. Both were ridiculed and slandered by the conservative ulama and the establishment in Egypt.

Despite challenges and obstacles, and incidence of burning the newspaper, *al-Manar* survived until 1937. It ended with the death of Rasyid Rida himself.

From *Al-Manar* to *Al-Imam*

The first name mentioned by Hamka in relation to *al-Imam* was the Singapore-based Arab philanthropist by the name of Syeikh Muhammad bin Salim Alkalili (also described as Syed Mohamad Salim al-Khalali) He was earlier influenced by the organization “Jami at Khair” in Java; and this in turn was induced by the journalism of the reformist periodicals *Al-Urwatul Wutsqa* and *Al-Manar*, published respectively in Paris and Cairo. *Al-Imam* (1906-08) was conceived partly under those conditions.

A close friend of Alkalili was the Minangkabau Cairo-trained ulama Syeikh Muhammad Taher bin Muhammad Jalaluddin Al-Azhari (variably described in related sources as Sheikh Tahir Jalaluddin and Sheikh Tahir Jalauddin al-Azhari). Together, they produced the monthly magazine *al-Imam*. Its maiden issue appeared in July of 1906 led by Alkalili who was said to be the publisher and financier. The monthly's second issue published in August, was edited by Sheikh Tahir Jalaluddin (Sheikh Tahir is the father of Kuala Kangsar-born Tun Hamdan, the sixth Yang di Pertua Negeri Pulau Pinang (1989-2001), and former vice chancellor of Universiti Sains Malaysia).

Al-Imam has correspondents in various parts of the Malay Archipelago. The periodical was not localized within where it was published. *Al-Imam* was regional, cosmopolitan in outlook. According to Hamka, the second issue stated clearly that they were led by Sayid Muhammad bin Abdurrahman bin Syahab in Betawi (Jakarta), and Haji Abdul Karim bin Tuanku Kisai in Danau, Sumatera. In the biography of his father, *Ayahku*, Hamka's accounts on *al-Imam* mainly highlighted on questions and queries on religious practice and rituals by Malays. One question was on *riba* (interest), which was raised in its 11th issue.

In Hamka's view, the dominant figure in *al-imam* was Sheikh Taher Jalaluddin.⁶ He was very much a follower of Muhammad Abduh and had been subscribing to *al-Manar* until the journal ceased publication in 1936. Syeikh Taher was said to be travelling back and forth to Mekah and Egypt. He was a close friend of Sayid Muhammad Rashid Ridha. In his absence, he would delegate his editorial to his student, Haji Abbas Taha. At certain times, *al-Imam*'s Leader and commentaries were penned by Sayyid Syeikh al-Hadi, and assisted by Sayyid Muhammad bin Agil. It would be instructive to recall that in the discourse on *al-Imam* encountered, al-Hadi was the dominant figure. Some have argued that the representation of al-Hadi in driving *al-Imam* was that he was a more brilliant writer compared to Syeikh Taher.

In its June 1908 issue, “*Al-Imam* firmly expressed that “*Al-Imam* is the fierce enemy of all innovation and superstition (karut-karut), blind following and custom introduced in religion” (“*Al-Imam* adalah musuh yang amat bengis bagi sekalaian bid’ah dan khurafat [karut-karut] dan ikutan-ikutan dan adat yang dimasukkan orang pada agama”]

Hamka in revealing Syeikh Muhammad Al-Kalali as *al-Imam*'s financier, also acknowledges Sayid Muhammad bin Agil and Sayid Syeikh al-Hadi as responsible for facilitating a capital of 20,000 ringgit. But *al-Imam* subsequently suffered from competition. The expressive and radical nature of *al-Imam* spurred a new excitement in journalism among the Malay-Muslims

in Singapura and in other parts of the Peninsula. *Al-Imam* had to contend with competition. According to Hamka, the magazine ceased publication in 1909 (to be exact 1908). Hence that ended of the beginning of a series of periodicals on reform and Islam that were to thrive through the decades before World War II.

To Hamka, the end of *al-Imam* spelt the disruption in the voice of reform and renewal. He expresses concerns on the continuing vibrancy of debates in the reform press in the “*Alam Minangkabau sendiri*” (Minangkabau world) as well as in other areas under colonial conditions (referring to the English and the Dutch).

But the demise of *al-Imam* saw the emergence of *al-Munir* in Padang. The periodical, published between 1911 and 1915 was the outcome of initiatives by Syeikh Taher and Syeikh Ahmad Khatib in Mekah. *Al-Munir* was supported by some well-known Minangkabau ulamas, namely Syeikh Muhammad Jamil Jambek, Syeikh Muhammad Thaib bin Haji Umar Batu Sangkar, Hamka’s father Haji Abdul Karim bin Syeikh Muhamad Amrullah Danau and Haji Abdullah bin Haji Ahmad at Padang Panjang.

Haji Abdullah was a skilful writer who conceived *al-Munir* as the continuation of *al-Imam*. From Padang Panjang on the Minangkabau highlands on the road to Bukittinggi where he lived, he moved to the coastal town of Padang, now the capital of West Sumatra. There he published the first issue of *al-Munir*. This was on 1 April 1911. Hamka lists the staff of *al-Munir* as comprising Haji Abdullah himself as director and Haji Marah Muhammad bin Abdulhamid. The others are Haji Sutan Jamaluddin Abu Bakar, editorially assisted by Haji Abdul Karim Amrullah Danau, Muhammad Dahlan Sultan Lemak Tuah, Haji Muhammad Thaib Umar Batu Sangkar, and Sultan Muhammad Salim Hoofdjaksa.

In its first issue, *al-Munir* explained that the name means torch, or that brings light of enlightenment. *Al-Munir* also brings the meaning of leading and advancing the children of Malays and Islam towards the religion. The name also means peace and prosperity among men toward life and loyalty toward the ruler. *Al-Munir* described itself as the light leading to certainty of knowledge toward truth and reality.

The maiden issue carried the slogan “*Usaha Orang Alam Minangkabau*” (The Enterprise of the people of Minangkabau). *Al-Munir* was seen a portent vehicle that has “*menggoncangkan fikiran yang selama ini tertidur*” (jolt thinking that has so far been in slumber). Hamka considers Haji Abdullah Ahmad as the first “*Jurnal Islam*” (Islamic journalist) in Sumatra who was willing to introduce new vocabularies and meanings in not being influence by the Bahasa Melayu translation from Arabic, according to “*kita-kitab lama karangan Arsyad Banjar atau yang lain*” (religious books authored by Arsyad Banjar or by others). Hamka commended the prose of Haji Abdullah which was “*enak dibaca kerana bahasanya yang bersih*” (nice to read because the language is clean). But in religion, Hamka says Haji Abdullah was not as learned as his father, Haji Abdul Karim.

When *Al-Munir* ended, its organizers had already formed Percetakan “*Al-Munir*” (Al-Munir printing). The printing press was then used to publish books, especially the works of Haji

Abdul Karim Amrullah with the titles *Aiqazun Nijam*, *Usul Fikah* and others. The men behind the periodical had not given up. And in 1916, due to popular sentiments, with the hope of reviving *al-Munir* Haji Abdul Karim visited Malaya, and Java the year after. The support however was not forthcoming.

The attempt to revive a periodical also under the same name “Al-Munir” happened subsequent to the formation of the Sumatera Thawalib society in Padang Panjang in 1918. That name was joined by the name “Al-Manar” to be “Almunirul Manar.” under the leadership of Zainuddin Labai Leyunusi, with Tahrir bin Abdulhamid Hakim Tuanku Mudo as editor assisted by A.R. Sultan Mansur, H. Datuk Batuah and others. The magazine managed to survive for four years, through 1922.

Hamka’s Father in *al-Munir*

The aura and influence of Haji Abdul Karim Amrullah could not be contained in remote and isolated Maninjau. He then was invited to Padang to continue his larger struggle. This was upon the insistence of his companions and students. When Hamka’s father moved to Padang, some of his students followed suit, fearing separation from their teacher. Among them was Abdulhamid Hakim, who was later known as Angku Mudo, and A.R. Sutan Mansur, who later was married to H. Abdul Karim’s daughter, Fathimah.

According to Hamka, beside resuming his teaching activities, his father led the editorial of *Al-Munir*, especially in managing the column on questions and answers on Islam, a popular genre then that has “shaken the world of thinking among Muslims at that time” (menggoncangkan alam fikiran Islam pada masa itu). *Al-Munir* was circulated widely throughout Sumatera, Java, Sulawesi, Kalimantan and Malaya. The periodical was consumed amongst the intelligentsia throughout the Archipelago. Together with *Al-Munir* pioneer Haji Abdullah Ahmad in Padang, apart from writing and editorializing for periodical, they were also active in teaching and dakwah.

The task of organising the question and answer column in *al-Munir* was Haji Abdul Karim and H.M. Thaib Sungayang. Some of the issues raised were on the expression of *niat* (intention) before prayers; holding a *kenduri* (feast) at the house of the deceased, *meratap* (lamenting) over person who has died, and the practice of the counting the days as is in the words of Hamka “mentiga hari, mengempat hari, menuju hari, mengampat puluh hari and meneratus hari” (third day, fourth day, seventh day, fortieth day and one hundredth days). His father replied that the practice be abolished.

Another issue is on *talqin* (literally to teach or explain a point to the deceased). We would see this practice immediately after a burial at the site of the grave. Haji Abdul Karim through the *al-Munir* column urged the practice be stopped. He said it was better to whisper to the ears of the person about to leave this world the *syahadah*, *La ilaha illal Lah* (There is no God but God). It seems that the people in what is now West Sumatra were much concerned with problems of dressing and attire. In the 1920s, Padang was stormed with debates on being similar in appearance to the non-Muslim (Hamka phrases it as “...apa yang menyerupai orang kafir). The educated younger generation, advocated and defended the use of the *samping*, described by

Hamka as “kain sarung diluar seluar panjang dilipatkan sebagai tanda orang Islam” (a piece of cloth folded around long pants as a sign of a Muslim). According to Hamka, even when travelling by train, not wearing a sampung was deemed as a foreigner, and be charged the same price as a European or Chinese.

The larger concerns asked by *al-Munir*'s readers was on *tasyabbuh* (mimicking or resembling). To this, Haji Abdul Karim opined that *tasyabbuh* referred to using or putting religious signs, such as the Christian cross. The issue of attire and fashion, such as the use of caps and other headgears, did not come under *tasyabbuh*. Haji Abdul Karim was also of the view that *hisab* (calculations) was preferred to *rukayah* (observing the moon for Ramadan). *Al-Munir* would also raised issues on tombstones, blind following, and celebrating the birthday of the Prophet, the Maulid. According to Hamka, opinions on Islam, erstwhile feared and tabooed were spewed, “tersembur” as Hamka describes it, from the mouths of the editors of *al-Munir*. The editors were accused of blasphemy, not conforming to the of jurisprudential school (mazhab) *Ahli Sunnah Wal Jemaah*. They were labelled as *Mu'tazilah*, *Wahabi*, *Khawarij*, also as *zindiq* (generally heretics and extreme religious infidelity to Islam).

Apart from *al-Munir*, a similar periodical was *Al-Akhbar*, led by a young skillful writer by the name of Zainuddin Labai. Hamka reveals that the peak of debates and polemics on Islam occurred between 1914 and 1918. *Al-Munir* had many followers, a large number comprised students of renowned ulama Syeikh Ahmad Khatib. Under him was Syeikh Ibrahim Musa Parabek, Syekh Abbas and his relative Syeikh Mustafa at Padang Panjang. There was also Syeikh Rasyid Maninjau. On the other side was Syeikh Khatjib Ali Padang, Syeikh Saad Munka, and Syeikh Bayang. The latter was slighted because their *tariqat* was interrupted.

It was the conflict between the *Kaum Muda* (Young Faction) and *Kaum Tua* (Old Faction). The sentiments opposing *al-Munir* led to the publication of *Suluh Melayu*, to defend conventional thinking and to allay accusations against Islam and its rituals. Hamka did not describe further on *Suluh Melayu* in *Ayahku*. It must be remembered that *al-Munir* was not localized to Padang, or to Padang Panjang and Bukittinggi in the Minangkabau heartland. It was circulated and read throughout most of the Archipelago. The legacy of *al-Munir*, and similar *Kaum Muda* periodicals published in Singapura and Pulau Pinang during the first half of the last century, are still felt to this day.

Concluding Remarks

The discourse on Islamic history mainly falls short of the Malay Archipelago. Significantly in this context, he sought “to reform the self-identity of Malay-Muslims into a feeling of belonging to a millennium-old civilisation”. Hamka’s work is part of a wave of writing “new Muslim histories” in the wake of the emergence of new nation states, post-World War 2 in the empowerment from colonialism. In *Ayahku* we find Hamka as a public historian in his biographical approach in instructing his readers on Minangkabau society, placing the reform press and Malay journalism in that context

In the Malay Archipelago, the earlier introduction of the printing press, the publication of periodicals and newspapers in the dynamics of Malay journalism beginning the middle 1800s, and the mass production of books some decades later in the century ushered the writing of Muslims histories. Hamka portrays the challenge to the colonial order and modernity; at the same time illustrating the journalism as purveyors of social change and renewal. Hamka writes in the vernacular language and exposed his readers to immediate challenges, locating it between the past and the future. He challenges the dominant historiography and discourse, in that Malay-Islamic thought is not peripheral to the larger story of the spread of Islam in world history.

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The Wetu Telu Muslims in Indonesia: Surviving the Stigma of a Multilayered Past

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Abstract

Interactions between a world religion and a native custom against a complex historical landscape shaped Wetu Telu. This distinctive Sasak Islamic model concentrates in Lombok, Indonesia. Its origin remains ambiguous and controversial as anthropologists have not identified its creator. Furthermore, contemporary studies often pit its adherents against the mainstream Muslims based on the restrictive Wetu Telu Versus *Waktu Lima* dichotomy. Hence, this qualitative investigation attempts to delve into the emergence and development of the phenomena using the Nusantara Historiography Framework. The findings track the Wetu Telu's beginning back to the Kedaduan Bayan's reign in the fourteenth century. The exact details of its birth is unknown, but it is believed to surface after the Wali Songo's cultural-based proselytisation efforts. The resilient Wetu Telu legacy outlasts seven foreign powers, and spans over seven centuries. This research aims to contribute to the Islamic thought and civilisation field by addressing Muslim identity and heterogeneity.

Keywords: Muslim, Wetu Telu, Sasak, Islam Nusantara

Introduction

The Islamic Civilisation of Islam Nusantara

Islam Nusantara represents a new civilisation founded on the coherent and collective values of Islam and the Nusantara archipelago.¹ It gives an equal emphasis on the universal religion and the native culture, which allows mutual recognition and acceptance of each other.

The natives embraced the arrival of Islam to the region with their own customs and local beliefs.² Their ancestral practices were already extensively executed, and incorporated within the organisation of their society. This structure gave the local culture the role of a host, and provided the space to spread and implement the teaching of the new religion. Therefore, Islam was accommodated without discarding the ethnic practices. The universal values of the world religion mixed with the natives' noble code of conducts, and formed a new culture. Though deeply imbued with local indigenous culture, the doctrine still maintains its Islamic character.

This reciprocal relationship between the native belief and the revealed religion showcases the dynamic and diverse nature of the Islamic civilisations in the region.³ It nurtures a moderate and distinct Muslim community who manages humanity issues in an adaptable and universal way, as guided by the religion.⁴ This soft and diplomatic approach enables Islam to gain acceptance and spread in the archipelago.

Islam Nusantara does not intend to change the Islamic doctrine, but rather, aims to anchor the theology in the diverse cultural context of society.⁵ This conveys its unique spiritual expressions.⁶ Islam Nusantara aspires to derive solutions to the current global challenges, and prove the versatility of the religion in Southeast Asia.

Wetu Telu

In Lombok, West Nusa Tenggara of Indonesia, Islam Nusantara manifests in the form of Wetu Telu.⁷ This more than a century old distinctive Islamic model for the Sasak natives exhibits the marriage of Islam with the local custom against a complex historical landscape. The construction of Wetu Telu unfolded alongside the universal Islam. It incorporates the key elements from the mainstream religion, including the use of Arabic prayers taken from the Qur'an; the appointment of *Kiyai* who carry out the role of Imam; and the building of mosques as a place of worship. Custom and religion unite into a single belief system termed *Adatgama*. The customary law acts together with the Islamic law, and the union governs the overall way of life of the community. The adherents concentrates in North Lombok, an area framed by the country's second tallest volcano of Mount Rinjani. Its ritual centre stands in Desa Bayan (Bayan Village) of Kecamatan Bayan (Bayan Sub-district).

Philosophy of Wetu Telu

Wetu Telu is known as the philosophy of three. Wetu Telu's philosophy emphasises the number three in viewing and comprehending reality.⁸ The terms *Wet*, *Wetu*, or *Metu* is paired with *Telu*.⁹ *Wet* means the demarcation for the *Wilayah Adat*, or indigenous territory.¹⁰ Each area forms a traditional settlement regulated by the *Adat* law and institution. *Wetu* originates from the Javanese word, *Metu*,¹¹ which translates as 'arises' or 'emerges'. *Telu* means three; it does not equate to *Waktu* or the number of frequency. Therefore, Wetu Telu refers to 'the district of three', or 'appears in three'.

Cosmology of Wetu Telu

Cosmological realms in Wetu Telu consists of the macro world which represents the universe, and the micro world which denotes its creatures.¹² The micro world is responsible to care for the macro world, which creates a co-dependency between the two to achieve an equilibrium. The small depends on the big in the matters of absolute needs and natural resources, such as land, air, water and fire¹³. Similarly, the big relies on the small in terms of preservation and conservation. This balance showcases the wisdom in the belief. An imbalance, such as humans' greediness in exploiting the earth, will destroy both worlds.

The Bayan cosmology depicts three sources of procreation.¹⁴ These consist of giving birth, such as for humans or animals (*Menganak*); laying eggs, such as for chickens and duck (*Menteluk*); and growing or seeding, such as for plants (*Mentiuk*). The cycle of life occupies three stages,¹⁵ namely birth (*Menganak*), living (*Urip*), and death (*Mate*). Ritual activities are conducted around these three stages and consisted of ceremonies representing the transition and transformation of a person's status to the next.¹⁶

Social System

Wetu Telu's social administration system is comprehensive, and incorporates three institutions harmoniously; namely religion, custom and government.¹⁷ The first body is *Lembaga Pembantu Adat*, which represents the highest leader of the village and is usually appointed within the same generations. The second component is *Pembantu Pemangku Adat*, which acts as the head of government affairs and bridges the interests of Adat and government. Thirdly, *Lembaga Penghulu* is helmed by a *Kiyai* who oversees spiritual matters. This incorporation of religion within the traditional social system proves the emphasis of Islam in the community.

Identity

The Wetu Telu belief system encourages adherents to get closer to God in its inherited manuscripts. The sacred book of Bayan Nur Alif depicts the oneness of Allah, Muhammad, and Adam.¹⁸ The three names arrive from one location, and they return to the same location. God existed first, and then Adam and Muhammad. Allah SWT is unseen (al-ghaib). Muhammad symbolises the human presence in this world, while Adam symbolises the human's departure and burial state.

Issues in the Study of Wetu Telu's History

Wetu Telu historical research posed the challenges of disjointed historical documentations, inadequate proofs on the appearance of Wetu Telu, and the biased Wetu Telu Versus Waktu Lima dichotomy.

Incoherent Historiography on Islamisation in Lombok

The history of Lombok is narrated in Babad Lombok an old lontar of the Sasak tribe.¹⁹ Wetu Telu, on the other hand, has its own sacred manuscript of Petung Bayan.²⁰ These ancient palm-leaf manuscript are, however, questionable as they are mixed with oral tales, legends and mystics.²¹ Moreover, the accounts of the historiography on Islamisation in Lombok are disconnected and disharmonious. The point of entry of the religion on the island cannot be confirmed.²² Existing references cannot be reconciled into a series of continuous and rational narratives.

Several contradicting versions of Islamisation in Lombok are stated as follows.

1. Islam was brought by an Arab preacher named Sheikh Nurul Rasyid, or known as Ghauz Abdul Razaq, in the thirteenth century.²³ During his travels around the world, he continued his journey through the Java Sea and landed at Port Carik in Bayan village. Gaoz Abdul Razaq named the place Bayan, taken from the word Bayan in the holy Qur'an, which means enlightenment for all mankind, and guidance and a lesson for the pious believers.²⁴
2. Islam was conveyed to the Lombok islanders by Sunan Perapen in the sixteenth century²⁵. The son of Sunan Giri or also known as the fourth Sunan Ratu Giri travelled together with Pangeran Sangapati to Port Carik in Bayan, North Lombok.
3. Islam entered Lombok in the sixteenth century through the Eastern route, namely from the island of Sumbawa and then spread by traders and sailors from Makasar.²⁶
4. Pangeran Sangupati brought Islam to Lombok in the sixteenth century.²⁷ The same figure was thought to have also initiated and strengthened the footing of Islam in Java. Though well-

known by the natives of Bayan, his name is not mentioned in the Javanese sources. Claims of Pangeran Sangupati's background range from a Balinese Hindu Pendanda or Priest, to a student of the Wali Songo, to the Prince of the Selaparang Kingdom.

Insufficient Proofs on the Emergence of Wetu Telu

The fragmented Lombok Islamisation records lead to the lack of proofs on the origin of Wetu Telu. Nevertheless, the appearance of the phenomena has been associated with various reasons. The first reason is attributed to the incomplete Dakwah initiative by the Wali Songo, or the Nine Saints of Java.²⁸ The Nine Saints allegedly left the island without completing the teaching of Islam to the natives. This results in the locals adopting only three out of the five pillars of Islam, performing three out of the five daily prayers, and fasting for three out of the 30 days of Ramadhan²⁹. The second reason is the arrival of the Hindu missionary, Dang Hyang Wiratha, who was sent by the King of Gelgel of Bali.³⁰ Instead of Hinduism, he spread a syncretised version of Islam and Hinduism. This created the perception that Wetu Telu was influenced by Balinese Hinduism. The third reason is the Dutch colonials' divide and conquer tactic. They separated the traditionalists from the modernists in order to weaken and conquer the Muslims³¹.

Imbalanced Viewpoint from the Wetu Telu Versus Waktu Lima Polarisation

The Wetu Telu and Waktu Lima categorisations have existed from the Dutch Colonial period in the 1900s.³² The dichotomy separates the plurality of the religious expressions in Lombok diametrically into two variants of Islam.³³ The definitions of the traditional faith of Wetu Telu and the *Samawi* religion of Waktu Lima are narrow and rigid. Wetu Telu refers to Muslims who practice their ancestors teaching, and did not adhere to the Five Pillars of Islam. On the other hand, *Waktu Lima* refers to the mainstream Muslims who applied the Five Pillars of Islam.

The Waktu Lima group is labelled pure as they adhere to the religious teachings in accordance with the Qur'an and the Hadith of the Prophet.³⁴ Similarly, the Wetu Telu adherents recognise the two sentences of the *Syhadah*.³⁵ They recite 'There is no God but Allah; and Muhammad is the messenger of Allah' in Arabic. In addition, they repeat it in Bahasa Sasak.

The frequent adoption of the Wetu Telu Versus Waktu Lima's framework focuses on the former's inadequacies, and stressed on its differences in comparison to the mainstream Muslims. Wetu Telu is constantly pitted against Waktu Lima and labelled as disbelievers. The two categorisations did not capture the evolutions of the cultural Islam adherents, and the variations in their practices.³⁶ This imbalance viewpoint does not emphasise the strengths of Wetu Telu as part of the Islam Nusantara dynamics.

Research Objectives and Questions

Anthropologists predicted that intensive proselytisation drives would pressure the Wetu Telu adherents into converting to the mainstream ways of faith within two decades.³⁷ Quite the reverse, the practitioners see Wetu Telu as the final form of piety.³⁸ They do not consider Waktu Lima as the higher degree that they should strive towards.³⁹ Hence, the Wetu Telu belief has survived till present.

In line with this development, this paper delivers the research objective of investigating the complex historical factors that created and shaped the origin and evolution of the Wetu Telu phenomena. The research covers the following Research Questions.

1. How did Wetu Telu appear?
2. Why was Wetu Telu formed?
3. How has Wetu Telu evolved?

Conceptual Framework

The customised Nusantara Historiography Framework fulfills the need to review and expand the historiography approach in this field.⁴⁰ This enables a more comprehensive and balanced study of the emergence and evolution of the Wetu Telu Sasak Muslim community. The narration of the complex historical background of Wetu Telu is addressed from three periods, namely the Classic Era, the Colonisation Period, and the Modern Phase. This analysis starts from exploring its multi-layered past, continues with reviewing its tumultuous present, and concludes with identifying Wetu Telu’s place within the national landscape.

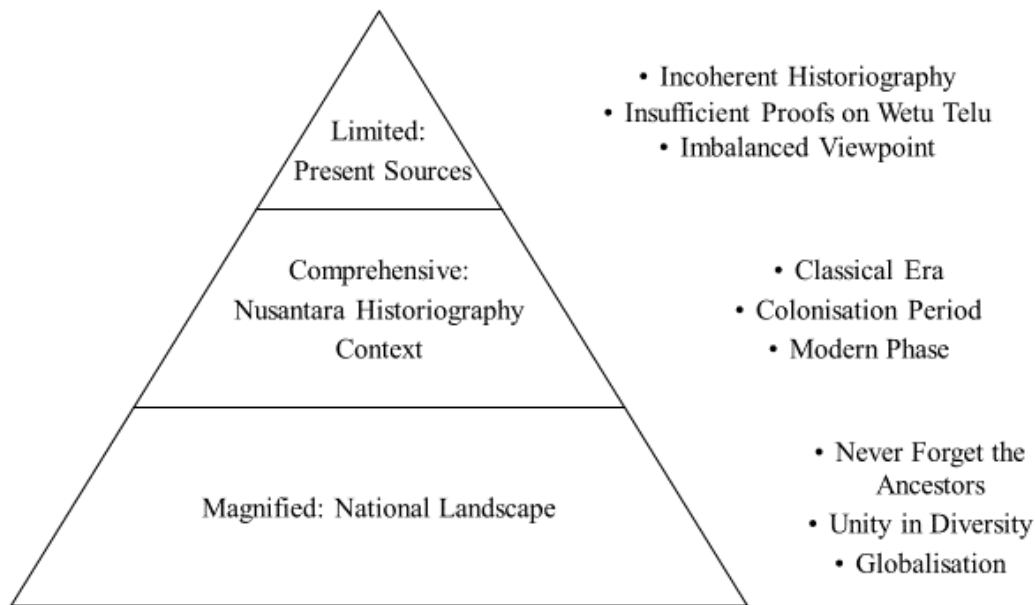


Figure 4.0 Historiographic Analysis of Wetu Telu

Methods

Two data collection instruments were applied. These comprise literature review on Wetu Telu and semi-structured interviews with purposively-identified Wetu Telu community leaders from two generations in Kecamatan Bayan.

Findings

Lombok’s colonisation and Islamisation past spanned over ten centuries. Lombok was controlled by five powers in successions before it gained national independence.⁴¹ These rulers consisted of the

Majapahit Kingdom, the Makassar Sultanate, the Karangasem Kingdom of Bali, the Dutch colonial, and Dai Nippon of Japan. The island's multi-layered civilisation shaped a diverse tapestry of cultures and beliefs.⁴²

The findings of this research are organised according to three different eras. It captures significant stages of the plight of the Wetu Telu community in Lombok. These comprise the Islamisation stage, the foreign occupations period, and the modernisation era.

Islamisation: The Emergence of Wetu Telu

The early Islamisation era witnessed three different phases of Wetu Telu. The belief emerged during the cultural-tolerant Javanese mubaligh period, reached its peak during the Kedaduan Bayan reign, and decreased dramatically during the Makassar mubaligh severe proselytisation drive.

The Wali Songo's Proselytisation

The teaching of Islam arrived in Lombok in several stages, from the thirteenth to the sixteenth centuries.⁴³ At the time, the territory of Bayan was called Negareng Suwung, which described its remote, neglected, and ignorant nature.⁴⁴ Sunan Kalijaga and Sunan Prapen named the northern precinct, *Bayan*, which means 'light' or 'clear explanation'.⁴⁵ The name was inspired from the holy Qur'an, in particular, from the chapters of Ali Imran verse 38, Ar Rahman verse four, and Al-Qiyamah verse 19. The term has been further extended into *Bayanuddin*, which means 'clear explanation of religion'; *Bayanullah*, which means 'clear explanation from God'; and *Nur Bayan*, which means 'explanation from the Qur'an'.⁴⁶

The Wali Songo depicted discerning cultural awareness that propelled their proselytisation strategy in the archipelago.⁴⁷ They integrated elements of the religion into local traditions or vice versa as the first step to Islamise the society.⁴⁸ The saints utilised and modified the Wayang Kulit, the shadow puppets, among others, to attract and accommodate the natives' interest in arts.⁴⁹ The locals welcomed their soft approach, and their tolerance towards the native's tradition. Their practice of the religion developed into Wetu Telu, which is a harmony of the island's spiritual elements and Javanese saints' mystical beliefs with Sufism qualities.⁵⁰

The saint used the 'follow while influencing' tactic, where natives' cultural practices were tolerated.⁵¹ Sunan Prapen wanted to cleanse the *Adat* practice, but Sunan Kalijaga requested for it to be permitted and preserved.⁵² This move led to the continuation of the local tradition⁵³, or the affluent of syncretism.⁵⁴ The birth of the term Wetu Telu was believed to arise during this early Islamisation phase.⁵⁵

Sunan Prapen then left Lombok to continue his mission in Sumbawa and Bima.⁵⁶ His conversion efforts and transfer of knowledge to the Sasak people was not complete.⁵⁷ This caused discrepancies between the native's practice and the Islamic principles. They were perceived to remain at an early stage of accepting Islam, and adopt only three out of the five pillars of Islam, namely *Syhadah*, prayers, and fasting. Moreover, they were assumed to perform only three out of the five compulsory daily prayers, namely *Subuh*, *Maghrib* and *Isyak*. They were also thought to fast only three out of 30 days in Ramadhan.⁵⁸ This was only practiced by the group of *Kiyai* in the beginning, middle and end of the month.

The Wali Songo also introduced the ‘educate the three religious leaders’ strategy⁵⁹. Each selected leader had to train another three so the pool of knowledgeable people, the *Kiyai*, would grow. The chain of three is also believed to be the contributory factor to the gap with the mainstream Islam. It caused the Sasak people to believe that prayers and fast were solely the duty of the *Kiyai* and the rest were deemed impure. Religion was treated as a specialised field, and could only be legitimately referred to or interpreted by a person of authority.⁶⁰

Furthermore, only the *Kiyai*, the Islamic leaders within the Wetu Telu administrative structure, prayed at the traditional mosque of Masjid Kuno, and the practice has continued to the present day.⁶¹ This misled the community into thinking that prayers were exclusive to the *Kiyai*. They held congregational prayers and intricate ceremonies at the traditional mosques during significant annual Islamic celebrations, such as Eid, Eid al-Adha, and the Prophet’s Birthday, among others.

The Kingdom of Bayan

Kedatuan Bayan witnessed the golden era of Wetu Telu and the construction of the flagship *Masjid Kuno*. Nevertheless, the size of *Bayan* shrunk when the Kingdom ceased in the seventeenth century.

The Development of Kedatuan Bayan

Kedatuan Bayan or the Bayan Kingdomship was formed when Islam established a new order in the fourteenth century⁶². This took place after the eruption of Mount Rinjani or the Samalas volcano in 1257.⁶³ The *Wali Songo* crowned Datu Bayan as the first king. The leader and his royal family members embraced Islam, and received the title of *Raden* for men, and *Denda* for women.⁶⁴ Raden came from the term ‘*Rahdin*’ or holy blood. The titles are continued by their descendants till present.

The reign of Datu Bayan, the King, began from the North Coast of Lombok, connected to its Eastern’s boundary in the current Sambelia sub-district of East Lombok, and ended its Western boundary in the present Pemenang sub-district of North Lombok.⁶⁵

Local custom governed the society during the pre-Islamic period.⁶⁶ Adat Bayan and the religion were executed simultaneously after Bayan became an Islamic Kingdom. Wetu Telu unfolded at the interactive point of the universal religion and the native custom. The belief system was formed by the government, and managed by the King. Its adherents were the original Adat Bayan followers. Its teachings have been passed down for centuries. Its ideology was, therefore, not new.

Adat evolved with the Islamic principles that governed life and code of conducts in the society. Fines were imposed if there was a violation of the law. The tribe was Sasak, the Adat and language were Bayanese, and the religion was Islam. Some elements of the custom were adjusted according to the modern practice, while others remained timeless. Adat did not conflict with the religion and progress, such as the regulations from the government.

Datu Bayan led the efforts to spread the religion during his tenure.⁶⁷ The adherents were tasked with carrying out *Dakwah* in the traditional mosques, and growing the pool of believers. The community joined the Datu’s leadership to build places of worship and memorial monuments throughout the island of Lombok. These included the first Jamii Mosque, and *musolla*, or smaller prayer spaces.

Wetu Telu rose to its greatest heights at the end of the Kedatuan Bayan period. Hence, the Kingdom thrived as an Islamic civilisation in the history of the Nusantara archipelago.

The Erection of Masjid Kuno

The first *Mesjid Lokaq*, or local mosque in Lombok, Masjid Kuno Bayan Beleq, dated back to the sixteenth century.⁶⁸ It stands at the intersection of the present-day Desa Bayan and Desa Karang Bajo. The effort to build the mosque was led by a *Mubaligh* by the name of Meriak.⁶⁹

The traditional building has bamboo walls and earthen floor.⁷⁰ Animals and plant motifs inside the structure symbolise three sources of lives on earth. These include a deer to symbolise mammals; birds to denote creatures that lay eggs; and coconut to show agriculture.

The tombs of the nine main *Mubaligh* who spread Islam to the natives were constructed at the flagship mosque's compound.⁷¹ These comprise the tombs of Meriak, Pelawangan, Titimas Penghulu, Sesait, Karang Salah, and Anyar on the higher slope, and the tombs of Sukadana, Bayan Timur, and Langgar on the lower terrain. Makam Meriak is believed to house the remains of Sheikh Ghauz Abdul Razak, and two respected *Ulamaks*, whose names were concealed.⁷²

Similar traditional houses of worship were later built in other locations in the Bayan sub-district, such as Barung Birak, Semokan, Sukadana, and Batu Gembong.⁷³ These villages form part of the Bayan and Wetu Telu community.

The Modern Demarcation of Bayan

The size of the Bayan territory decreased after the Kingdom period ended in the seventeenth century.⁷⁴ This new demarcation triggered some uncertainty to the usage of the name Bayan among the future inhabitants.⁷⁵

Its specific use denotes the geographical span of Desa Bayan, the village, while the general use denotes Kecamatan Bayan, the sub-district.⁷⁶ Bayan consists of a place, a village, and its Kampu or sacred hamlet. Several Dusun or sub-villages in the Bayan village are directly connected with the word Bayan in their names, such as Bayan Barat (West Bayan), or Bayan Timur (East Bayan). On the other hand, *Bayan* also depicts the name of relevant sub-communities outside the village which implement the Bayan or the Wetu Telu custom, though they might not reside specifically within Desa Bayan. They each uphold their own renditions of *Adat Bayan*.

Therefore, the explanation of Bayan vacillates between the name of a place and the name of a community. *Adat Bayan* is synonymous with Wetu Telu, and all its practitioners are recognised as the followers of Wetu Telu, regardless of their place of residence.

The Makassar's Islamisation Drive

In the late sixteenth century, the army from Makassar arrived in Lombok.⁷⁷ Their religious figures introduced the Sunni version of Islam, which the Sasak people found to be too severe and conventional. Their pre-Islamic belief was forbidden. Their local culture had to be discarded. The natives were adamant to preserve their tradition and fled north to Bayan. Over the years, they were known as the Wetu Telu practitioners. Till present, the bulk of practitioners still reside in North

Lombok, mainly in the Bayan district.⁷⁸ In contrast, those who subscribed to the Makassar mubaligh's teachings were known as the Waktu Lima adherents.⁷⁹

Foreign Occupations: The Framing of Wetu Telu

The foreign domination era of the Balinese Kingdom and the Dutch Colonialisation strengthened the framing of the disbelievers' image of Wetu Telu, and amplified the stigmatisation of its adherents.

The Balinese Occupation

In 1699, Balinese troupe from Karangasem occupied Lombok.⁸⁰ The natives had to camouflage their Islamic rituals to deceive the army. They altered their practices to make their invaders think that they have abandoned their faith.⁸¹ Those who were seen performing prayers could be executed.⁸² This situation shaped the perception that Wetu Telu people only pray three times a day when it was dark; *Subuh* (pre-dawn), *Maghrib* (sunset), and *Isyak* (night). This would make them invisible to the troop.⁸³

In addition, Balinese men moved to the island during the conquest and intermarried with local women. The Sasaknese participated in their Hindu ceremonies and believed to have maintained some of the practices till present.⁸⁴ This also resulted in the claim that Wetu Telu has been infused with Hinduism.

The Dutch Colonialisation

The Dutch colonials conquered the island in 1894. They played a significant role in creating divisions among the native Muslims, and separating them into two categories. Wetu Telu was defined as the Sasak people who practice Islam while maintaining their ancestors' tradition in their daily lives.⁸⁵ They mix Islam with Hindu-Buddhist elements, and their belief revolves around ancestors and sacred sites.⁸⁶ They subscribe to ancient cosmology and religious practices in line with their inherited tradition.⁸⁷ The adherents are regarded non-standard, mixed and impure. This contrasted with the Waktu Lima mainstream Muslims' pure image.

This calculated move by the Colonials separated the Wetu Telu practitioners from the other Muslims and sealed their deviation identity till present. The Dutch used the traditionalists and Adat as a vehicle to counter the growing influence of Islam, and weaken the native Muslims.⁸⁸ They were not attentive in strengthening local identity and ethnic political connections.⁸⁹

Modernisation: Wetu Telu's Challenges

The Wetu Telu community entered the modernisation era with the heavy burden of their misunderstood faith. They were pressured to abandon their belief during the New Order Period, and continued to regress in other areas during the Reformation era.

The New Order Period

The New Order period brought several trials and tribulations to Wetu Telu when General Suharto accepted the emergency powers from Sukarno and became the President in 1967.⁹⁰ The diverse

religious plurality of modern Indonesia saw the survival of various types of faith groups. Wetu Telu moved from an ethnically based or a native religion to a localised variety of Islam. Their belief was recognised as Islam by its practitioners, but it was denied validation by the religious leadership of the Sunni majority.

After the country gained independence, many traditional Islam practitioners were intimidated and forced to follow the developing stream known as the mainstream Islam. Muslim officials in the Ministry of Religious Affairs and main Muslim organisations strove to promote religion over spiritual beliefs, and extended full institutional religious freedom only to the mainstream Islam. Indigenous beliefs' followers, or officially known as *Penghayat Kepercayaan Kepada Tuhan Yang Maha Esa*, were prohibited after the Presidential Decree on the Prevention of 'Religious Abuse and/or Defamation' by President Sukarno was upgraded to the Blasphemy Law in 1969.⁹¹ The disgrace of being labelled atheists triggered the conversion of the indigenous beliefs' adherents in Indonesia to the five and then six official religions recognised by the State during the New Order; namely Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism.⁹² The rest left the religion column in their identity card blank.

Consequently, Wetu Telu was affected by this stigmatisation, and its leaders' roles decreased during the New Order⁹³. Power ownership shifted from *Pemuka Agama* (religious administration) and *Pemuka Adat* (tradition administration) to *Pemuka Masyarakat* (civil administration). The role of *Pemangku Adat* was reduced to managing *Adat* matters only, without holding any power in the government. The domination of the mainstream Muslims in the civil administration weakened the community.⁹⁴

In terms of religious stance, the Wetu Telu adherents were believed to be mass-converted to the mainstream Islam by a chain of events during this regime.⁹⁵ The majority of them initially chose Buddhism as their official religion to accommodate their local belief and rituals. The Parisada Hindu Dharma delegation from the city of Mataram came to the Batek village to hold their inauguration ceremony. This left the villagers confused and wondered whether they were converted into Hinduism instead. After a series of miscommunications with the authority in the city, a village head managed to influence some of the followers to convert into Islam. More people wanted to join them. The village head then issued a declaration signed by himself and a few others to announce that all adherents were then Muslims. It was handed over to the authorities in Gangga, in northern Lombok. This embedded the Agamacisation move of the Wetu Telu community in the official record. Nevertheless, its members still identified mainly as Wetu Telu followers.

The Reformation Era

Democratisation and decentralisation of political power surfaced at the end of the Suharto's New Order period in Lombok, and throughout Indonesia. The milestone transfer of governance to local political elites broke the chain of colonialisation on the island for ten centuries since the Majapahit Empire.⁹⁶

When the Reformation Era arrived in 1998, Wetu Telu was already considered an incomplete or unperfected form of Islam.⁹⁷ Suku Sasak was identified as Muslims but Wetu Telu adherents were not considered Sasaknese by the mainstream Muslims. They were poor, oppressed and ostracised. The government regulated heritage lands without consultation with the community.

The indigenous' terrains were taken to accommodate the government's transmigration initiative.⁹⁸ The post-independence programme from 1949 relocated Muslims from densely-populated parts of Lombok to the North as there was ample land to settle down with their families. This move brought new arrivals who were non-Wetu Telu practitioners into Kecamatan Bayan.⁹⁹ It was also suspected as an attempt to balance the mainstream Muslims and the local believers' demographics in the Wetu Telu-dominated area.

Being squeezed between the tight control of the government's programme as well as aggressive *Dakwah* movements reduced the community's presence into a mere tourist attraction^{100,101}. Outsiders and migrants who were Waktu Lima followers took advantage, and profited from the free indigenous heritage attractions.¹⁰² Wetu Telu's lifestyle and religious tradition were incorporated in the commercialised tour packages for climbing Mount Rinjani.¹⁰³ The traditional celebration of the Prophet's Birthday and Masjid Kuno Bayan Beleq were among the main highlights. Sasak's traditional arts execution evolved from a private ritual into a more audience-friendly performance.¹⁰⁴ Unfortunately, the adherents did not benefit from this initiative.

Bayan was marked as the backward district for hundreds of years.¹⁰⁵ The locals suffered economically, politically, culturally, and legally.¹⁰⁶ They were reduced to objects, rather than respected as subjects, and were not involved in decisions concerning their welfare and future. The practitioners' percentage dropped from 100 percent to one percent of the total Sasak population in only three decades.¹⁰⁷

Agamatisation of the New Order advanced to Adatisation during the Reformation era.¹⁰⁸ The community moved from performing a syncretic form of Islam to strictly maintaining their indigenous culture or stronghold of Adat Sasak. Local politicians utilised this creation of a unified Sasak identity and ceremonial Adat to advance their own political status.

Nevertheless, certain traditions were still carried out in the context of *Adat*, within the concept of *Qa'idah Fiqhiyyah 'Al-'Adah Muhakkamah*.¹⁰⁹ Rituals that were well known, much practiced, and did not clash with Islam were allowed. The activities were filled by Tuan Guru with the recitals of Tahmid, Tahlil, and Zikir in line with the teachings of Islam (Suhailid et al., 2014).

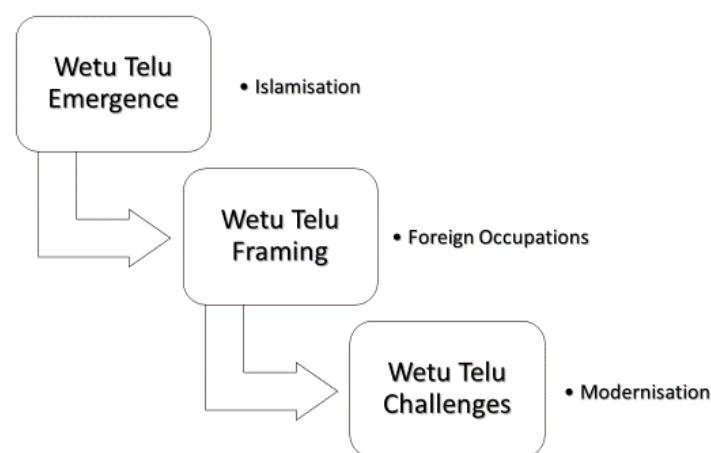


Figure 5.0 The Multilayered Historiography of Wetu Telu

Wetu Telu in the National Landscape

Wetu Telu's future survival depends on its sense of relevancy, and securing its place within the national identity of Indonesia. The Never Forget the Ancestors philosophy harmonises with the country's Pancasila ideology, and counters external threats to the legacy during globalisation.

Never Forget the Ancestors' Philosophy

The 'Never Forget the Ancestors' philosophy served as an ancient survival strategy to uphold the Wetu Telu ancestral wisdom. It leverages on the essence of historicity or 'the community's awareness of history'.¹¹⁰

The adherents retain the local elements inherited from their ancestors, which synchronises with their practice of the Islamic religion. This sacred figure of the ancestors, and their continuous devotion to their deceased family members and elders, shaped their identity. The philosophy serves as a cultural awareness approach, and enables the community to overcome the tribulations of the modern identity crisis. It allows a seamless handover of wisdom to the next generations.¹¹¹

Furthermore, they believe that their ancestors represent an intermediary between the Divine and the livings. The deceased possess the power to channel the needs and requests of the livings to the Almighty. In turn, they bring His blessings, and provide protection to their obedient descendants. Disrespect and ignorance would invite the wrath of their ancestors, and they will be punished through supernatural means. Hence, the Bayanese carefully maintain their ancestral inheritance such as land, ancestral heritage, and the ancient lontar or palm-leaf manuscripts that depict their lineage.

Unity in Diversity

The positive values of the Never Forget the Ancestors philosophy are in line with the development concept of the Indonesian identity. The country's national portrait is a mixture of various ethnic cultures of Nusantara.¹¹² It forms the highlight of good ethnic traits derived from the country's multicultural groups. The Pancasila's values have existed in the culture, traditions, and indigenous beliefs of the nation for almost eight decades.¹¹³ The concept of the Divine, as per the first arm of the national charter, covers various worship practices. It recognises the legalisation of the existence of God. The traditional faiths incorporate God; prayers and mediums of communications with the Divine; moral guidance from God; connection of the concept of life with God; trust in supernatural strength; ritual acts; sacred objects; appreciation of religious identity; and formation of social groups of the same religion and faith. Hence, the Pancasila proves the mutual recognition and acceptance of the world religion and the native culture of each other.¹¹⁴

Ethical tolerance between transnational ideology and local wisdom should lead to a mutual understanding of each other's strengths and limitations.¹¹⁵ Belief is not about a single oneness, but Unity in Diversity as in *Bhinneka Tunggal Ika*. It defines a diversity of singularity, or singular diversity in the spirit of nationality and locality. Focusing on the nation unity is in line

with the third arm of the Pancasila.¹¹⁶ In fact, the national principle itself is a reference of knowledge for ideologies absorbed by the community.¹¹⁷ It contains various identities that enrich each other. It is not limited to one single ideology.

Globalisation

The Wetu Telu followers embrace globalisation by leveraging upon their ancestral strength.¹¹⁸ It enables them to choose and manage external influences. It also allows them to absorb significant and relevant elements to produce a unique new creation, which differs from its original source. A native group should be able to endure the external world; contain and incorporate features of imported culture into their own tradition; and regulate and set direction for future cultural growth. The indigenous knowledge framework should be able to sieve the unfavourable properties of globalisation, and extract the positive elements.¹¹⁹ Thus, Never Forget the Ancestors acts a filter to withstand the outside world and accommodate foreign elements into the local culture.

Globalisation should enrich and revamp a native community, rather than abolish its existence.¹²⁰ Constant monitoring and assessment of external knowledge enables a deeply-rooted indigenous group to hold a global stance and be up-to-date with the latest worldwide happenings.

Conclusions

The findings of this research traced the indigenous Wetu Telu heritage back to the Kedatuan Bayan's reign in the fourteenth century. The details of the terminology's birth is undetermined. However, it surfaced during the Wali Songo's cultural-based proselytisation effort, and survived the Makassar missionaries' severe Islamisation drive.

Subsequently, contemporary researchers in the twentieth and twenty-first centuries render their own classifications, which vacillate from an independent religion to a variant of Islam to a Muslim tradition. The Wetu Telu community has since decreased in size and influence. Nevertheless, its strong legacy has evolved and outlasts seven centuries of seven foreign occupation and conversions missions.

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The Entwined Tapestry: Iranian Cinema and Islamic Revivalism (1970-1990)

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Abstract

The present work focuses on the relations between Iranian cinema and the Islamic Revival movement from the 1970s up to the 1990s. It examines how the Islamic revolution of 1979 affected Iranian cinematic production and its change from Western-influenced melodramas to Islam-centred narratives. It analyses how Iranian filmmakers managed to employ different film techniques to communicate religious concepts and promote contemplation. It showcases the complex relationship between religion, culture, and modernity in Iranian films, illustrating their distinct cultural value and deeper significance. This study also covers works of outstanding film directors such as Abbas Kiarostami, Mohsen Makhmalbaf, Dariush Mehrjui and Bahram Beizai whose work reflects the equilibrium between innovation and spirituality. By examining different aspects of visual style including symbolism, mise-en-scène and reflective editing, the article provides an understanding of how these directors impacted the development of the Iranian film in a time of significant cultural and ideological change. It underscores the role of cinema in Iran as a medium for projecting the country's identity as well as an agent that informs and influences the nation's ideology. The findings revolve around the chronicles of religion, politics and art that the film presented. By analysing such interactions, this article reveals the dynamics of the global resonance of Iranian cinema and its capacity to go beyond cultural contexts, reflecting broader themes of Islamic revivalism and cultural evolution.

Keywords: Iranian cinema; 1979 Iranian Revolution; Islamic values in film; cinematic techniques; Islamic revival

Introduction

A strong desire for social and ethical renewal, a call for spiritual awakening and most often a claim of cultural or religious validity are among the common characteristics of revivalist movements. These groups typically seek to restore a historically golden age of the faith or cultural tradition because they contend that contemporary society has become morally decayed or spiritually inert¹. This makes revivalism both conservative, advocating for the preservation of tradition, and reformist, encouraging the revitalization of customs and beliefs in response to contemporary issues². Movements in the Muslim world that seek to restore Islamic values in response to the challenges posed by secularism, colonialism, and modernity are known as Islamic

revivalism, a specific kind of religious revivalism³. At the heart of these movements is a demand to revert to the foundational sources of Islam, specifically the Qur'an and *Hadith*, and a conviction that a society grounded in Islamic values will provide solutions to the social, political, and spiritual challenges experienced by countries with Muslim majorities⁴.

In the context of the 1960s and 70s, it was manifested in various forms across the globe, often intertwined with political, social and cultural movements. After the Islamic revolution, Iran's film laws were changed dramatically by the government. Initially, cinema production was completely banned by the Islamic Republic because the regime deemed it as a product of evil. It was unbanned at the end due to western pressure as long as it was put to use in accordance to the corresponding Islamic principles. Cinema was more or less used as a political tool during the early years after the revolution in order to advance the ads in the Iranian community that reflect the Islamic code. Shift to right wing and more conservative and religiously inclined movie scene was precipitated by the post revolution political condition, which led to more strict censorship and Islamisation. Despite early criticism and hatred, cinema finally gained acceptance and respectability in Iran. A considerable shift in the government's attitudes toward Iranian cinema was also observed in the period after the revolution which still retains the impact of the new political and religious framework on the industry.

This article explores Islamic revivalism through the Iranian cinema from the 1970s up to the 1990s, that is 10 years before and after the Iranian revolution. It investigates faith, social justice and societal complexities together with the aesthetical and technical strategies applied to express these issues in the Iranian cinema. The 1979 Iranian Revolution significantly impacted the nation's political and cultural landscape, with cinema playing a pivotal role in promoting Islamic thought and values, from a pre-revolutionary era of glamour to a post-revolutionary era of Islamic consciousness. Before the revolution, Iranian cinema largely existed within the orbit of Western influences.⁵ Hollywood clichés were reproduced in *Farsi Westerns* and melodramas of the 1950s and 1970s⁶, which provided a romanticised picture of cowboys and illicit romances as a means of escape from ordinary life respectively. The deep Islamic legacy that formed the basis of Iranian identity frequently clashed with this Westernised aesthetic. The Islamic Republic led to a significant shift in Iranian cinema⁷, with filmmakers embracing artistic freedom while adhering to Islamic narratives and values⁸. The screen became a platform for articulating Islamic concepts such as *Tawhid*, *Adl*, *Ihsan*, *Ummah* and *Ijtihad*.⁹ By applying this lens, we explore martyrdom, especially from the *Shi'a* perspective, as shown in films such as Ali Hatami's *Mother*.¹⁰ This article examines the nuanced portrayals of faith, social justice and individual struggles within the Islamic Republic.

This study investigates the cultural and intellectual influences that shaped cinematic narratives during the post-revolution era.¹¹ It examines the masterful use of cinematic techniques such as symbolism, *mise-en-scène*, and contemplative editing to convey deeper Islamic meanings and foster spiritual reflection.¹² The study also analyzes the works of prominent directors such as Abbas Kiarostami, Mohsen Makhmalbaf, Dariush Mehrjui, and Bahram Beizai, highlighting their ground-breaking contributions to the aesthetic of post-revolutionary Iranian cinema.¹³

The study is multidisciplinary, combining qualitative and historical approaches. It acknowledges the difficulties in archival research and the limitations of applying findings, and it describes the history of Iranian cinema within the socio-political background of the revival through the use of historical archives and film studies. Furthermore, by means of ethnographic immersion and interdisciplinary collaboration, the research strives to obtain primary insights and integrates varied points of view, giving precedence to ethical deliberations such as cultural sensitivity, while navigating around methodological constraints and linguistic obstacles. Through the use of these approaches, the study seeks to provide an analysis of Iranian film and its interactions with the Islamic revival movement. The paper maps an account of the shift in Iranian cinema during the era of the Shah and later being suspended by the Islamic republic after the Revolution of 1979. After gaining its independence, cinema gave a glamorous image of Iran thus became vulnerable to censorship; used for official propaganda which led to shut down of theatres and curtailment of the import of foreign films. Finally, it also explains how Iranian film moved from being simply amusing to become a powerful tool of disseminating Islamic values. There is one particularly important facet of these dynamics and that is Islamic revivalism, which is generally defined as the process of giving a new focus and meanings to the Islamic tradition, on the background of modernity and globalisation. This kind of a movement aims at revitalising the religion and its privileging of the public life and culture, particularly after significant political changes, such as the Iranian Revolution of 1979.

By examining this period of time, we can better understand the interplay between politics, religion and creative expression in the context of Iranian culture. The cinematic portrayal of the transition from escape to education reflects the cultural and ideological changes Iran underwent following the revolution. It demonstrates how cinema served as a powerful medium for communicating the ideals, concerns and complexities of the Islamic revival effectively illustrating the dynamic relationship between faith and artistic expression in the post-revolutionary landscape.

Pre-Revolution: Glamour, Western Influence

Due to political circumstances and censorship, Iranian cinema has a complex history. Despite a late start, the country's cinema finally caught up with the West around the beginning of 1900. Political factors have always been dominant including censorship, which formally emerged in 1920 and focused on controlling public images. Things took a turn after the World War II, when nothing worthy of being called national cinema was produced.¹⁴ Iranian cinema known as *Film Farsi* was lacking in artistic quality but 1969 was a turning point as Iranian films started gaining international recognition. All of this happened despite censorship and consistent religious opposition. In the Islamic Republic of Iran, where cinema was associated with Western influence, people recognized cinema's power to influence, either as a tool to fight opposition or promote ideology.

Roughly spanning the 1950s to 1979, the pre-revolutionary period of the Iranian cinema could be characterised as a colourful mix of social realism, subdued protest and Westernised elegance. The audiences, who enjoyed watching some of the Hollywood classics found Farsi Westerns including *Ardehsht* (1970) and *Gharibeye Sheher Farang* (Stranger of the Western

City, 1973) seeking solace in their idealized depictions of gunfights and cowboys¹⁵. These films depicted some elements of the orientalist's view of the West, starring Fardin and Azarakhsh, offered audiences a break from the harsh realities of real life in their country under the Shah's rule¹⁶. Popular films like *Tufan* (Storm, 1974) dealt with social disparity and impermissible love as its target audience struggling with modern policies and changing social demographics¹⁷. Despite hinting at the emerging social conflict that lay beneath the surface of Iranian society, these films depicted romance and family relations in accordance with ethical Western standards starring Shohreh Agdashloo and Behrouz Vossoughi¹⁸.

However, Iranian cinema prior to the revolution was just a fantasy and the emulation of the Western model. Other movies of the same period, Nowbahar's *Gharibeh and Farangis* (1965) depict hedonistic Persian aristocracy, the women dressed in Western fashion, seducing their lovers. But these films also pictured societal injustice¹⁹. The film that questioned the Shah's regime and shook up the despair of the population was Dariush Mehrjui's *The Cow* (1971) starring Ezzatolah Entezami and Assadollah Kimiayi. The film addressed the harsh realities of poverty and social injustice challenging the Shah's regime and causing discontent among the populace.²⁰

Regardless of heavy Western influence, the Iranian element and spirit were observable to some extent in films such as *Gavaznha* (The Tongs, 1972), which blends modern ways of life as were prevalent in the West. *Daieha* (The Midwife, 1971) and *Chelovek-e-Ashegh* (The Lover, 1972) depicted imperative social issues, containing rather clear undercurrents of Marxism prevalent in pre-revolutionary Iran. These films dealt with both sexuality and romance, as well as social comedy, and important issues of economic inequality and social disparity, which is reasoned by the context of a strong Marxist social-political movement before the Islamic revolution. Film producers employed cinema as an instrument of the lamentation of socio-economic systems and advocacy for the oppressed calling for Marxism. Hence, even as a host of aspects, these films can be seen to be underwritten by Islamic identity, it is also necessary to grasp their Marxist framework as a way of engaging the philosophical context and how art acted as an ideological conveyor belt²¹. Although it did not outwardly appear to be a religious period, it was a time of ferment for Islamic philosophy and social criticism, which flourished more actively after the revolution. The conflict between social realities, Westernised ideals and the desire for a truer Iranian identity prepared the audience for the radical change in topics and aesthetics that would define Iranian film in the years after the 1979 revolution.²² We may better comprehend the intricate interactions between Western influences, societal realities and the early stirrings of Islamic identity that moulded Iranian film before the revolution by looking at this pre-revolutionary scene. This understanding serves as an essential step in exploring the revolutionary era that would see Islamic philosophy and ideals prominently featured on the silver screen.

Post-Revolution: A New Dawn of Islamic Cinema

Iranian cinema underwent significant changes after the Islamic Revolution. To establish a cinema that aligned with Islamic values and principles, censorship was imposed, restricting the portrayal of certain themes and content deemed inconsistent with Islamic ideals. Due to the political and financial uncertainties, as well as a lack of established Islamic intellectuals, the industry faced

some challenges.²³ Cultural institutions, including the Supreme Council of the Cultural Revolution, were established to regulate cultural life. Indian films were banned except for non-commercial ones, while Pakistani and Turkish films were screened only in exchange for the screening of an Iranian film. The Control Council established Production Permission in late 1980. Consisting of experts from different fields, the Control Council had the following responsibilities:

1. reviewing scripts;
2. examining directors and actors to make sure they are not individuals with any agenda;
3. monitoring the production phase;
4. monitoring the post-production phase;
5. making sure the final film is inspected and then permission to screen is granted.²⁴

Four connected entities agreed to enforce and execute broad guidelines in 1982 regarding Islamic morals in films, prohibiting anything that does not align with Islamic beliefs. Iranian film developed despite these obstacles, capturing the continuous conflict between conservative and progressive forces in the Islamic Republic.

Iranian cinema underwent a major evolution in the imprint of the Islamic Revolution of 1979, transitioning from superficial glamour to a heartfelt intellectual expression of Islamic principles. This transformation had a substantial influence on the international cinematic landscape.²⁵ The Iranian cinema has gained global recognition for its earnest thematic exploration and artistic ingenuity, as evidenced by the works of Abbas Kiarostami, such as *Ta'am-e Gilas* (Taste of Cherry, 1997), which was awarded the *Palme d'Or* at the Cannes Film Festival. The Iranian film industry is characterised by its intricate portrayals that are intelligently imbued with Islamic and social themes, which left a deep impact on the global stage. This is exemplified by Asghar Farhadi's *Jodaeiye Nader az Simin* (A Separation, 2011), which was awarded the Oscar for Best Foreign Language Film.²⁶ The film *10* by Abbas Kiarostami courageously examines women's struggles, sexuality and patriarchy in a conservative regime.²⁷ Iranian film was mostly influenced by and existed in the orbit of Western values and influences before to the revolution.²⁸ Filmmakers, however, seized the opportunity to use their newly acquired creative freedom to explore Islamic themes, historical and religious narratives, and the political and social shifts that the country was experiencing as a result of the revolution.²⁹

Early post-revolutionary films often focused on moral instruction and didactic storytelling that reflected Islamic values and social conformity. Films such as *Tuba* (1979) by Mohsen Makhmalbaf and *Nar and Nil* (1982) explored the challenges faced by women in navigating the new Islamic framework, raising important questions about personal agency and individuality. These films not only described the restrictive societal standards imposed by the government but also highlighted the struggles of women to claim their identities and preferences within these confines. By portraying the apprehension between societal expectations and individual desires, these filmmakers provided a nuanced critique of the implications of the Islamic Revolution on individual freedom and agency.³⁰ These films also explored faith and identity complexities

through young protagonists.³¹ Post-revolutionary cinema featured a variety of approaches, including moral instruction, focusing on marginalised communities and working-class struggles. Directors such as Mohsen Makhmalbaf explored these issues through religious symbolism and social justice messages. Films such as *The Cycle* (1978) and *The Bride of Fire* (1990) highlighted the concerns of ordinary people amidst societal changes.³² Furthermore, post-revolutionary cinema developed a unique aesthetic and narrative style, focusing on everyday life, spiritual contemplation and the struggles of ordinary people dealing with the new Islamic imperative. Films such as *Khane-ye Doust Kojast?* (1987) and *Badayi-e Ma'soum* (1997) showcased childhood innocence and existential questions amidst religious fervour and social realities.³³

Cinema as a Canvas for Revival: The Islamic Revival on the Silver Screen (1970s-1990s)

Cinema was essential in portraying the aspirations and fears of the Islamic Revolution (1960s to 1980s) which brought about a profound shift in both society and creative expression. During this time, cinema became an important medium for showcasing the ideals and concerns associated with the Islamic Revolution. This era was marked by an emphasis on embracing Islamic values, advocating for social justice, and establishing a government that prioritised the needs of marginalised communities. Numerous filmmakers have endeavoured to convey such hopes through storytelling that emphasised the importance of community, the role of morality and the influence of faith in everyday life. However, with these principles arose profound concerns such as the anxiety of political oppression, the erosion of personal freedom and the clash between traditional values and contemporary life. Movies frequently depicted these concerns, concentrating on how individuals navigated the evolving social environment. Their focus was on the challenge of balancing the adherence to Islamic norms with the desire for personal freedom. In light of the ideals and concerns of this evolving era, Iranian cinema illustrated the intricacies of a developing society³⁴.

The post-revolutionary era saw the emergence of *cinema-e-motahed*, a movement centred around themes of social justice and spirituality. Filmmakers from Iran, including Masoud Kimiai have employed cinema to depict significant religious narratives as seen in his work *The Journey of The Stone* (1978), that presents the life of Prophet Abraham³⁵. These varied methods have established Iranian cinema as a significant medium for expressing essential Islamic values such as the concepts of justice, community, morality and the significance of faith are deeply intertwined and essential to our collective existence. The films from that era highlighted themes including social justice, family values and the role of women within an Islamic framework that embodies a dedication to ethical conduct and social cohesion.

Furthermore, depicting strength and optimism amidst challenges highlighted the wider Islamic concept of endurance. Through exploring these values, Iranian cinema not only added to the conversation surrounding Islamic identity but also showcased the continuous social and artistic developments and discussions during the era following the revolution³⁶.

After the revolution, the film industry employed narratives and visuals to communicate Islamic teachings and values, enabling audiences to delve into the intricacies of faith and personal challenges³⁷. Films such as Masoud Kimiai's *The Deer* (1979) employed strong symbolism to

highlight the essence of Islam amidst oppressive forces, encouraging audiences to contemplate the continuous struggle between justice and oppression³⁸. *Gabbeh* (1996) is a minimalist film by Mohsen Makhmalbaf; it narrates the journey of a nomadic tribe to acquire a coveted rug that showcases Islamic values of resilience, faith and nature harmony. *Shahadat*, a fundamental concept in Islam, has been a central theme in numerous films such as Ali Hatami's *Mother* (1989). The film portrays a mother's unwavering support for her son who chooses to fight in the Iran-Iraq War. This illustrates the collective sacrifice within the *Ummah*.³⁹

Iranian cinema, aligned with the Islamic emphasis on *Adl* (justice), has been instrumental in scrutinizing societal issues and advocating for social justice. Ebrahim Golestan's *Brick and Mirror* (1977) exposed social and economic disparities during the Shah's regime, while Dariush Mehrjui's *The Cycle* (1978) criticized the moral corruption and decadence of the pre-revolutionary elite. These films served as poignant reflections of social injustice and encouraged audiences to question and strive for a just societal order. Mehrjui's film *The Cycle* satirizes materialism and advocates for a return to Islamic values.⁴⁰

Cinema of the Soul: The Quest for Meaning in Post-Revolution Iran

In addition to social commentary, Iranian cinema has undergone a series of distinct phases that reflect societal dynamics. In the context of political discourse and genuine revolutionary objectives, the cinematic landscape of the 1980s prominently emphasised adherence to societal conventions and the principles of Islamic culture. The nineties experienced a significant transformation as directors endeavoured to explore the themes of faith and spirituality⁴¹. Films such as *Nasser's Hair*, crafted by Abbas Kiarostami in the 1990s, depicts themes of existentialism and the quest for divine meaning of life, marking a significant exploration of subjectivity. Conversely, *Ghabeleh*, a film by Mohsen Makhmalbaf from 1996, evokes a distinct sense of spiritual harmony and balance, exploring the profound connection between humanity and nature. It is intriguing to reflect on this shift towards spirituality and self-assertion as indicative of a significant new era in Iranian cinema, as well as a manifestation of the societal issues that have surfaced over the decades. In their 1990s body of work, artists broaden spiritual themes within the framework of political discourse, uncovering a deeper understanding of Islamic identity that resonates not only with political dialogue but also with the everyday religious experiences of individuals and the community at large⁴².

Iranian cinema during the revolution era (1970s-1980s) effectively used visual elements to convey Islamic messages and aesthetics. The use of Islamic iconography, such as calligraphy, mosques and religious garments, often adorned films and made them visually aesthetic. The recurring image of hands raised in prayer in Mohsen Makhmalbaf's *The House is Black* (1987) evokes a deep sense of devotion and submission to God.⁴³ Wall calligraphy and prayer rugs also adorned films such as *Mother* (1989) which emphasized unwavering faith and reliance on God at the time of the protagonist's son's absence due to war.⁴⁴

These films provide contemplative environments for viewers to discover their spiritual paths, resonating with the Islamic principle of *Ihsan* (moral and spiritual excellence). On a personal level, the filmmakers prompted viewers to contemplate their own ethical and spiritual

growth, fostering a profound inquiry into individual morality and the pursuit of inner tranquillity. At the societal level, these films frequently explore collective values such as justice, compassion and social responsibility, demonstrating how individual actions weave into the larger tapestry of society. Through the portrayal of characters who pursue moral integrity, filmmakers highlighted the significance of collective wellbeing and ethical conduct in addressing social challenges⁴⁵.

Ultimately, at the institutional level, Iranian cinema interacts with the ideological foundations of the Islamic Republic, either critiquing or reinforcing the values espoused by the state. Through a contemplation of the ways in which these institutions shape individual and collective experiences, filmmakers articulated themes that resonated with viewers, cultivating a profound comprehension of their cultural identity and spiritual yearnings. Through these layers of exploration, Iranian cinema functions as an essential medium for expressing intricate Islamic values and promoting discourse regarding the interplay of faith, morality and society.⁴⁶

Frames of Faith: The Role of Censorship in Iranian Islamic Revivalism

The 1979 revolution saw the establishment of the Supreme Council of the Cultural Revolution and the Ministry of Culture and Islamic Guidance in 1982. This marked a turning point for the film sector as it enforced stringent censorship laws that shaped the narrative landscape of Iranian cinema. These laws not only restricted certain themes and content but also served as a tool for promoting Islamic revivalism. By regulating what could be shown on screen, the authorities aimed to align cinematic production with Islamic values and principles, effectively using film as a medium to communicate and reinforce the ideological tenets of the post-revolutionary regime. This intertwining of censorship and ideological promotion underscores the complex relationship between Iranian politics and film, revealing how legal frameworks can influence artistic expression and societal values.⁴⁷ Despite these challenges, Iranian cinema managed to navigate the complex web of political, religious and cultural influences and flourish.⁴⁸

Contribution of Notable Film Directors during the Islamic Revival (1970s-1990s)

The Islamic revival era (1970s-1980s) in Iranian cinema saw a significant shift toward incorporating Islamic values, with notable directors such as Abbas Kiarostami, Mohsen Makhmalbaf, Dariush Mehrjui and Bahram Beizai, playing instrumental roles in shaping the genre.

Abbas Kiarostami (1940-2016), a prominent Iranian filmmaker, skilfully incorporated Islamic values into his films. His works include *Ten*, *Taste of Cherry* and *Close-Up*. These films explore themes of faith, mortality and identity, with a blend of a documentary and fiction elements. His films also include the Palme d'Or winner *Where is My Friend's House?*, which showcases Islamic values of community and compassion. His existential dramas also explore themes of faith and mortality.⁴⁹

Mohsen Makhmalbaf (1970-2010) is known for his cinematic works during the Islamic Revival era which includes *Gabbeh* (1996), *The Cyclist* (1989), *Kandahar* (2001), *The Moment of Innocence* (1996) and *Once Upon a Time Cinema* (1995). These films explore themes of resilience, faith in God, harmony with nature,⁵⁰ poverty, social justice⁵¹ and the fight for freedom⁵²

within an Islamic context. They also address sensitive topics such as child execution, sparking debates about justice and Islamic interpretations of the law.⁵³ The documentary *Once Upon a Time Cinema* provides insight into Iranian cinema before and after the revolution.⁵⁴

Dariush Mehrjui (1939-2023) contributed satirical films during the Islamic Revival era. Among them are *The Cycle* (1978), *Ghahremieh* (1969), *The Tenants* (1987), *Hajji Washington* (1983), *Gavazn* (1979) and *The Bride of Fire* (1998). These films critique materialism,⁵⁵ social hypocrisy,⁵⁶ bourgeois values, societal dysfunction,⁵⁷ themes of faith,⁵⁸ scepticism, oppressive regimes, Islamic Justice⁵⁹ and societal expectations.⁶⁰ *The Cycle* juxtaposes the decadent parties of the pre-revolutionary elite with the struggles of ordinary people, advocating for Islamic values of simplicity and social responsibility. *Hajji Washington* explores faith and scepticism, while *Gavazn* critiques the oppressive nature of the Shah's regime.

Bahram Beizai (1938-2007) directed some well known films during the Islamic revival era, such as *Chess of the Wind* (1976), *Death of Yazdgerd* (1981), *Bashu, the Little Stranger* (1986), *The Building* (1989), *Day of the Angel* (1990) and *The Chess Player* (1990) are significant for understanding post-revolutionary Iran. They explore themes of resilience, family and identity amidst societal changes influenced by Islamic values⁶¹ besides the complexities of power, faith and life within an Islamic framework.⁶² Beizai's films also explore Iranian mythology and pre-Islamic history, using chess as a metaphor for power, strategy and fate.⁶³ In the context of the Islamic revival, Beizai's works reflect the challenges individuals face while navigating a transformed cultural landscape. His integration of Iranian mythology and pre-Islamic history seeks to reclaim national identity, blending contemporary issues with historical narratives. Additionally, the metaphor of chess in his films symbolises the complexities of power and strategy, mirroring the political dynamics of the time. Through these themes, Beizai provides critical insight into the interplay between culture, faith and identity in the Islamic revival process.⁶⁴

Global Echoes of Belief: The Iranian Artistic Responses to the Islamic Revolution

“If artworks are answers to their own questions, they themselves thereby truly become questions.” Theodor W. Adorno's quote might serve as a fitting preface to this essay regarding Iranian art produced during the Islamic Revolution of 1979. Do Iranian films provide answers to their own queries? Iran's creative landscape was greatly impacted by the Islamic Revival in the 1970s and 1980s. It fostered a vibrant revivalist thought in a variety of art forms that emphasized themes of faith, identity and the place of religion in society.

Two important contributors to the literary revival were Ali Shariati and Simin Daneshvar who combined Islamic philosophy with modern social criticism. Daneshvar's works examined the intricacies of rural Iranian life,⁶⁵ whereas Shariati's writings were centred on justice, emancipation and religious participation.⁶⁶ Their writings offered new insights into Islamic philosophy and its applicability in the modern day. Furthermore, the admiration of old artistic forms enriched with Islamic patterns and symbolism has driven the modernization of visual arts⁶⁷, especially calligraphy and miniature painting. Islamic stories and historical personalities were reinvented by artists such as Mahmoud Farshchian and Sadegh Tabrizi, who displayed their

contemporary sensibility⁶⁸ and skilled brushwork. This renewed engagement not only preserved cultural heritage but also effectively explored Islamic values.

Iran's soundscape changed by a revival of *nasheed*, a religious music genre that combines Islamic hymns and chants with traditional Iranian features. Through the global language of music, well-known vocalists such as Mohammad Reza Shajarian became iconic characters.⁶⁹ *Nasheed* offered a powerful way to express faith and connect with Islamic traditions and religion through the universal language of music.

The Iranian Islamic revival of the 1970s-1980s was a transformative period that reshaped the landscape of Islamic thought globally. It saw diverse artistic expressions across regions, each imbued with the cultural nuances of Pakistan, Turkey, Indonesia, Malaysia and the broader Arab world. Pakistani Sufi music, with its soul-stirring *qawwals* of Nusrat Fateh Ali Khan,⁷⁰ Aziz Mian *Qawwal*,⁷¹ and Abida Parveen,⁷² transcended borders and enriched global appreciation for this spiritual tradition. In Turkey, Rumi's teachings found renewed expression in Sufi music and the captivating *Rags*.⁷³ Orhan Pamuk's *The Black Book* offered a nuanced perspective on Islamic thought through literature.⁷⁴ The Arab world witnessed a revitalization of Arabic music and literature, exemplified by the works of Naguib Mahfouz⁷⁵ and Kateb Yacine.⁷⁶ In Indonesia and Malaysia, the echoes of the revival manifested in various art forms, such as Malaysian artist Shahidan Shahir's photo essay *The Malay Archipelago*.⁷⁷ The Iranian Islamic Revival era stands as a testament to the transformative power of art in shaping a global conversation on faith, identity and the multifaceted nature of Islamic thought.

Conclusion

The study of Iranian cinema during the Islamic revival offers a unique perspective on the relationship between religion, culture and modernity. It challenges traditional assumptions about the connection between religion and artistic expression, revealing the complex nature of cinematic engagement with Islamic values. Iranian filmmakers such as Kiarostami, Makhmalbaf, Mehrjui and Beizai skilfully balanced expressing Islamic values with social realities, using sophisticated aesthetics to convey complex messages. Their works transcended entertainment, expressing societal anxieties and aspirations, fostering public discourse and shaping a shared Islamic identity.

The exploration of themes such as faith, community, and justice in Iranian cinema is articulated through the use of mise-en-scène, narrative structures, and cinematic techniques. The era defined by the 1979 revolution transformed Iranian cinema from mere escapist melodramas to narratives deeply embedded in Islamic themes, mirroring the nation's evolving identity and ideological shifts. Scholars continue to investigate the complex connection and interaction between religion and art. Iranian film offers a deep dive into the intricacies of Iranian culture through its specific creative value and historical relevance, making it a unique voice on the global cinematic arena. The worldwide impact of the Islamic revival as expressed through artistic forms highlights the intricate relationships within cultural realms and the capacity of cinema to surpass national frontiers. The evolution of Iranian cinema from its pre-revolutionary allure to the post-revolutionary emphasis on piety illustrates the profound influence of political

and social turmoil. This transformation has incorporated Islamic motifs and facilitated a novel era of artistic expression, mirroring Iran's complex historical narrative and its continuously developing identity. Between 1970 and 1990, Iranian cinema underwent profound transformations as a result of the Islamic revolution, reshaping its thematic focus and artistic expression. The centrality of Islamic values was established, yet a multitude of diverse perspectives and innovations surfaced. The evolution of Iranian cinema persists, engaging with social and political themes while preserving its cultural essence. The enduring impact of the revolution and its resurgence in cinematic expression provide profound reflections on Iranian society and its artistic evolution.

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The Artistic Composition of Arabic Calligraphy in the *Kiswah* of the Holy Kaaba: A Descriptive and Analytical Study

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Abstract

The Kaaba's *Kiswah* carries inherited aesthetics with an ancient historical and cultural character. The *Kiswah* of the Kaaba is one of the earth's holiest and most precious fabrics, as it covers the Sacred House of Allah and carries sublime sanctity meanings. Therefore, this study aims to provide an accurate and detailed descriptive study of the totality of Arabic calligraphy and calligraphic formations in form and textual content during the reign of King Salman Al Saud. The study also aims to provide a complete analytical description of the written contents of the lines and calligraphic formations, the type of compositions, and the general structure of the compositions on all four sides of the Holy Kaaba. The approach followed in the study is the content analysis approach. The current study will be based on observation. The study found that the covering of the Holy Kaaba is based in its design on a group of Qur'anic verses selected by scholars.

Keywords: Artistic, Arabic calligraphy, *Kiswah* of Kabba, Analytical study, Islamic art.

Introduction

The covering of the Kaaba has a long history throughout the ages and before the emergence of Islam, and it is considered one of the great Islamic rituals. For a long time, the manufacture of the *Kiswah* and its decoration has been associated with the names of the greatest calligraphers in the Islamic world, and they competed to obtain the honour of writing on it and creating everything that beautifies it because it is a masterpiece of Islamic art and because of its sanctification and greatness, as this work is an act of worship through which the servant approaches his mistress to earn a reward for it.¹

The Kaaba dress, or *Kiswah*, is a textile piece made of pure black silk. Its manufacture currently goes through several stages, starting with the dyeing stage, in which the threads from Italy are dyed black, followed by the *kiswah* sewing stage, and then comes the hand embroidery stage, which is indispensable despite the availability of the latest machines. Modern sewing reached the stage of printing Qur'anic verses and Islamic decorations using the silk printing technique, which

is then embroidered with silver threads coated with pure gold water, and then the sixteen pieces of the Kiswah are sewn using the largest sewing machine in the world.²

The *Kiswah* features diverse models and shapes of Qur'anic verses and calligraphic formations, written in a clear, symmetrical thuluth style in unique calligraphic structures. These formations are characterised by overlapping, interlacing, and overlapping, giving the cladding a beautiful and creative appearance and adding a touch of solemnity and prestige. The *kiswah* performs an aesthetic, reading, and spiritual function. In the aesthetic aspect, the Arabic letters combine to form a word, and the word performs a meaning through an artistic performance by the rules and principles of the Thuluth script. As for the reading aspect, it was evident in writing Qur'anic verses on the belt and door of the Kaaba, lamps, and lamps, and concerning the spiritual aspect, it was evident in circumambulating, worshipping, and praying at the Kaaba, which is an implementation of the principle of sincerity, because the Kaaba has a spiritual depth for worshipping God Almighty. About the manufacture of the *kiswah* is made by combining traditional methods related to the hand embroidery process, which is indispensable despite the availability of modern machines and techniques, as well as contemporary artistic methods by which writing is executed on the *kiswah* to embody an Islamic work in which the spirit, beauty and sanctity of calligraphy are evident. The Arab illuminates the honourable cladding.

Nassif Jassim defines calligraphic composition as "a formal organisation based on the literal or textual material that takes a specific geometric or non-geometric cover and is produced in the design of the design foundations for written composition and written construction, especially unity, balance and flexibility of the reading sequence according to the direction that has been determined and can also be relied upon in its creation." Multiple methods, including symmetry, symmetry, or horizontal line extension".³

The *Kiswah* is defined by Abd al-Qayyum Abd al-Rab al-Nabi, saying, "It is what is used as clothing for covering and adornment, and it refers to covering something, that is, dressing it with clothes or covering it. "The Kaaba was the first house established for people on earth and the qibla of Muslims. It is located in the heart of the Grand Mosque in Mecca, the place of birth of our Master Muhammad. May God bless him and grant him peace and the place where the revelation was sent down to him.

The researcher defines the Kaaba *kiswah* in this study as the apparent garment that covers the Holy Kaaba, woven from natural silk dyed black and embroidered with Qur'anic writings and Islamic decorations painted with gold threads. This honourable *kiswah* indicates the splendour of mastery, the beauty and the spirituality of Arabic calligraphy and is draped over the walls and door of the Kaaba. Honourable from all four directions.

Therefore, this study aims to carry out a comprehensive and integrated analytical description of Arabic calligraphy and the calligraphic formations and Islamic decorative units present in the *kiswah* to reveal the aesthetic, artistic plastic values, and spiritual dimension inherent in the dress of the Holy Kaaba.

Literature Reviews

Among the previous studies that shed light on the Kaaba *Kiswah* is the study of Fatima Al-Anbaky (2013) entitled "The artistic characteristics of the Arabic scripts executed on the Kaaba *Kiswah* and the possibility of employing them in the handicrafts approach"⁵. The study aimed to reveal the aesthetic and artistic aspects of the linear formations executed on the Kaaba *Kiswah* and the possibility of combining them in handicrafts. The researcher applied the descriptive analytical approach as an appropriate approach for the research objectives, and these authentic Arabic scripts were analysed according to the artistic foundations represented by consistency, harmony, unity, diversity, and rhythm. The researcher concluded several results, the most important of which were that the letters of the Thuluth script are characterised by high flexibility and malleability in ebb and flow, which gave the calligrapher broad freedom to deal with linear compositions in treating space in the Kaaba *Kiswah*. The researcher benefited from the idea of this study in knowing the artistic and aesthetic foundations of the formations and structures of Arabic calligraphy that enrich the field of designing the *Kiswah* of the Holy Kaaba. However, the current study aims to provide an accurate and detailed descriptive study of the total Arabic fonts and linear formations in form and textual content during the reign of King Salman Al Saud.

In another study related to the previous context, Adnan Al-Sharif Al-Harhi (2019) presented "The Curtain of the Door of Repentance Attributed to the Door of the Kaaba"⁶. The study aimed to shed light on one of the inner curtains of the Kaaba during the Ottoman period, which is the Curtain of the Door of Repentance, and to study it as a historical, cultural, and artistic analytical study, to stand on what the curtain included in terms of decorative elements and written inscriptions while comparing them to some of the curtains of the Kaaba during the Ottoman period. The method followed in this study is the descriptive-analytical method. The study reached a set of results, the most important of which was that the Ottoman era witnessed great interest in the Kaaba door curtain regarding the quality of artistry and written decoration. The study demonstrated the skill of the artist and manufacturer in choosing the colours used to implement the door curtain of repentance in terms of wonderful colour contrast with precision in choosing the types of plant branches and leaves. The researcher benefited from this study by identifying models of Kaaba door curtains in the Ottoman era. This study differs from the current study in terms of the period and objectives of the current study, as the researcher will provide in her study a complete analytical description of the written contents of the lines and linear formations, the type of structures, and the general structure of the structures on the four sides of the Holy Kaaba.

In a recent study of the *Kiswah* of the Holy Kaaba, presented by Duaa Alashari and Abdulaziz Berghout (2024) entitled "The Aesthetics of Linear Formations in the *Kiswah* of the Holy Kaaba: Installation Systems as a Model".⁷ According to a methodological perspective and artistic vision, the study aimed to reveal the aesthetic systems with artistic and formative values present in the linear formations embodied in the *Kiswah* of the Holy Kaaba. Based on the nature of the study and the goals it seeks to achieve, the researcher used the content analysis method, which is an appropriate method for this type of aesthetic study related to describing works of art. As for the study tool, observation was the basic tool used in this study. The study community was represented by Arabic calligraphy and linear formations regarding the semantic and aesthetic functions of the *Kiswah* of the Holy Kaaba. The study reached several results, including that the

Kiswah of the Holy Kaaba, with its lines and linear formations, expresses the authenticity of the Islamic nation and the aesthetic dimension inherent in the scope of Islamic art. Arabic calligraphy is also distinguished by aesthetic characteristics that make it an element Decoratively, as it contains many artistic and aesthetic values, specifically the clear and complex Thuluth script, which helped it form the Arabic calligraphy with different artistic and aesthetic systems that decorated the *Kiswah* of the Holy Kaaba. The study also concluded that the total linear formations were formulated in an eloquent artistic aesthetic style that added to the beauty of the verbal meaning the beauty of the linear formation. In this, visual eloquence and the beauty of the textual structure were manifested based on the ability of the Arabic letters to follow a wonderful aesthetic style based on the characteristics and systems of the artistic formation. This study is considered one of the important studies in the field of research, as the researcher relied on it to stand on what the *Kiswah* of the Holy Kaaba included in terms of artistic systems and derived some data from it. However, this study differs from the current study in that the current study aims to provide an accurate and detailed descriptive study of the total Arabic fonts and linear formations in form and textual content during the reign of King Salman Al Saud.

In summary, the current research has benefited from all previous studies to enrich some of the axes of the current study. The current research has also benefited from all previous studies to enrich the cognitive and historical aspects of the current study. It is expected that the current study will show results that help in analysing the textual and artistic contents of Arabic calligraphy and linear formations embodied in the *Kiswah* of the Holy Kaaba in a contemporary artistic critical language on the one hand and the other hand, adding an artistic and aesthetic dimension to the *Kiswah* of the Holy Kaaba based on a studied aesthetic methodological perspective for the benefit of those interested in the art of Arabic calligraphy embodied in the folds of the *Kiswah* of the Holy Kaaba.

Method

The researcher used the (phenomenological) content analysis approach because the results provided by this approach relate to the apparent form. This approach is based on objective description, and one of its primary goals is to study and analyse from the perspective of form. It is one of the methods of descriptive scientific research, which Pearson defined as "one of the methods." Research is used to describe the apparent or explicit content objectively, systematically, and quantitatively. Samir Muhammad Hussein defined the concept of content analysis "as a research method used by the researcher in various research fields to describe the material to be analysed in terms of form and content".⁸ Based on the above, the methodology followed by the researcher in terms of studying the aesthetics of Arabic calligraphy and the calligraphic formations inherent in the dress of the Holy Kaaba, collecting information and then describing and analysing it is sufficient to reveal the values and aesthetic, spiritual, cultural and historical dimensions of the dress of the Holy Kaaba. The observation tool is one of the most important research tools the researcher uses to obtain information and facts related to the study case to be observed. Using this tool, the researcher determined what must be focused on, analysed, and recorded.

Results and Discussion

The research uses modern descriptive and analytical language to illuminate a particular artistic and aesthetic component of the Arabic calligraphic formations on the Holy Kaaba's cover. The artistic quality of Arabic calligraphy can only be realised within a linguistic, textual context with a vague meaning that is up to interpretation to yield an aesthetically pleasing shape. In line with an analytical vision, this reveals the formal symbols of Arabic calligraphy within the framework of different calligraphic formations and highlights the qualities and expressive potential of Arabic calligraphy art, which has significantly enhanced the beauty and spirituality of the Holy Kaaba's garment and added numerous artistic, aesthetic, spiritual, cultural and civilisational values and dimensions to this. Holy dress. The process of description and analysis helps the researcher understand the structure of the artistic work of the Kaaba dress and contributes to revealing the internal laws, in addition to understanding the artistic and design structure of the linear formations and understanding the elements of the composition and the functional and aesthetic relationships of the design and artistic elements and foundations. Through these steps, the researcher can effectively extrapolate to read the content. The formal and textual nature of the artistic work is according to the aesthetic context and conveys the aesthetic experience through expressive words and expressions that describe the artistic, design, and spiritual values inherent in the linear formations and Arabic lines embodied in the dress of the Holy Kaaba.

The Thuluth script, in which the collection of Qur'anic verses and expressions of monotheism embodied in the covering of the Kaaba is written, is distinguished by aesthetic characteristics unique to it from the rest of the other Arabic scripts. Its aesthetic rules and laws determine its plastic potential, which crystallised over hundreds of years. It represents the result of a slow and sober accumulation simultaneously. ⁹The researcher notes that through the use of the clear, complex Thuluth script as an essential element in decorating the honourable *kiswah*, the aesthetic and artistic values of this script are evident because high technical specifications characterise it and have unparalleled calligraphic capabilities, in addition to its apparent acceptance of form due to its letter form, which qualified it to stand out as an essential element in adding value—the aesthetic covering of the Holy Kaaba.

In general, the Thuluth script is a type of Arabic script and is the most appropriate script to use in calligraphy. It is characterised by flexibility and is called "the master of Arabic script." On the other hand, it is considered one of the most difficult Arabic scripts, due to its letters' accuracy and multiple turns to draw the letter. The letters of the Thuluth script have several aesthetic qualities, including consistency in drawing connected and separate letters. Rotation: What do rotating letters mean to give them softness and liveliness? Extensibility means the ability of letters to extend. Elegance is intended to give a sense of elegance when drawing letters. Erection means the form embodied by ascending letters such as *Alif* and *Lām*. The quantities and what is meant by them are that the *alifah* does not exceed the *lammah*. Proportion means that all letters are in the same proportion according to the proportions and rules of the Thuluth script. ¹⁰

Analytical Description of The Artistic, Calligraphic and Decorative Composition Embodied in The Covering of The Kaaba.

Title: *Kiswah* of the Holy Kaaba

Calligrapher: Mukhtar Alam

Date: 2015- 2024

Location: The Grand Mosque, Mecca, Kingdom of Saudi Arabia.

The covering of the Holy Kaaba carries inherited aesthetics of an ancient historical and cultural character. Its design is based on a group of Qur'anic verses selected by scholars. These lines were written overlappingly within various calligraphic formations, woven in the clear Thuluth script, and composed in prominent letters to show the splendour of Arabic calligraphy and its aesthetics, in addition to the manifestation of the elements of Islamic securitisation. The covering of the Holy Kaaba is one of the holiest and most precious fabrics on the face of the earth, as it covers the Sacred House of God and carries sublime sanctity meanings. It embodies Qur'anic verses, expressions of monotheism, and some of the Most Beautiful Names of God, which have added to the honourable covering more solemnity, beauty, and Majesty. This lies in the hidden contents of the sacred meanings. The Kaaba dress is a woven fabric of pure natural silk dyed black. The number of strengths of the fabric used is 47, while the thickness of the fabric is 1.37 mm. The *Kiswa* fabric is lined with white fabric made of durable natural cotton. On the plain *Kiswa* fabric are inscriptions woven with black threads to a lighter shade than natural black silk. These written inscriptions were woven using the jar card method and painted on them.

(لا إله إلا الله محمد رسول الله)، (سبحان الله وبحمده)، (سبحان الله العظيم)، (يا حنان يا منان)، (يا الله)

These phrases were repeated on the curtain of the *Kiswah* in all four directions surrounding the Kaaba, and they were all designed in a wonderful geometric shape in the shapes of triangles superimposed on top of each other and repeated in a geometric rectangular character, as shown in Pattern No. (1).



Model No. 1: An illustrative image of the geometric linear formations in the curtain of the covering of the Holy Kaaba

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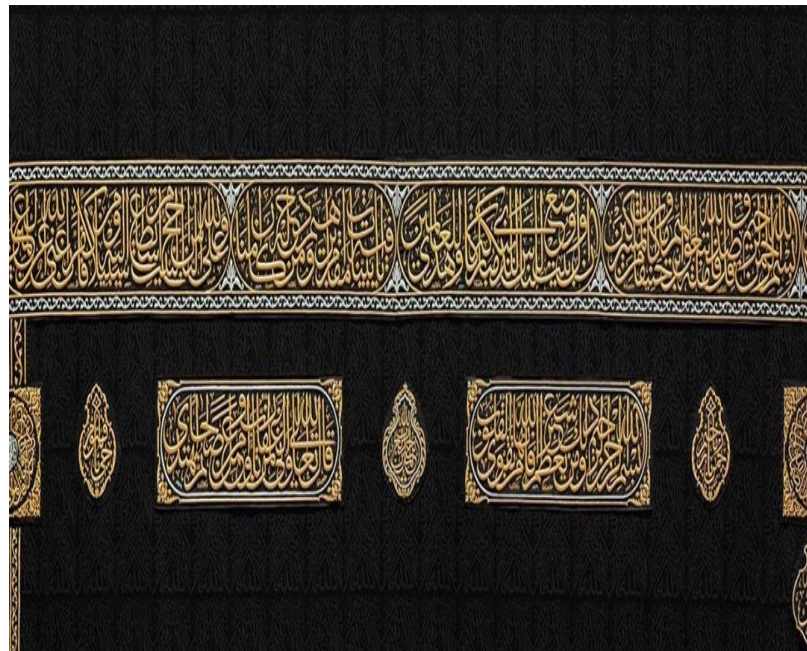
The length of the *kiswah* cloth of the Kaaba is 14 meters, the width of its cloth on the side of the two corners is 10.78 metres, the width of the *kiswah* cloth on the *Multazam* (الملتزم) side is 12.25 metres, the width of the *kiswah* cloth on the side of the Black Stone is 10.29 metres, and the width of the *kiswah* cloth on the side of Ibrahim Gate is approximately 12.74 metres. The total fabric of the *Kiswah* consists of 700 kilograms of pure natural silk imported from natural sources and dyed black, in addition to 100 kilograms of silver and 120 kilograms of gold-plated silver. In preparing the *kiswah*, the longest sewing machine in the world is used, which reaches 16 metres, and was made specifically for this purpose. It is responsible for matching all aspects of the *kiswah* and uses laser beams to adjust the weight and straightness, place the materials, and fix the fabric with the lining. The golden belt surrounding the Kaaba is a continuous rectangular piece with a ribbon character and several Qur'anic verses. It consists of 16 pieces, its length is 47 meters, and its width is 95 centimetres. It is installed at a height of 9 meters from the ground. The Qur'anic verses form the content of the belt. Which surrounds the Kaaba from the four sides, and the length of each piece is 240 centimetres, and its width is 95 centimetres. Qur'anic verses and Islamic decorative units were embroidered on these pieces using gold-plated silver threads, which amounted to approximately 10 thousand threads per meter.¹¹

As for all the Qur'anic verses, expressions of monotheism, and the beautiful names of God written on the current covering of the Kaaba, they were drawn in the clear, complex Thuluth script and are the works of the Saudi calligrapher Abd al-Rahim Amin Bukhari may God have mercy on him and forgive him previously. As for the present time, the Meccan calligrapher Mukhtar Alam has assumed the duties of covering the honourable Kaaba. They supervised and implemented the writing of Qur'anic verses, making calligraphic compositions, and making Islamic decorations. The Qur'anic verses, expressions of monotheism, and Islamic decorative units were embroidered in a way that their letters protrude 2 centimetres above the level of the surface of the fabric for all calligraphic compositions to give a majestic aesthetic appearance to the holy verses and Islamic decorative units. In addition, under the main belt that surrounds the

Kaaba from the four sides, there are two rectangular pieces and three lamps, except on the side of Bab al-Multazam (the eastern side), where there is one large piece called the dedication piece, bringing the total number of pieces that are located under the main belt (7). Rectangular pieces and (17) lamps. These lamps include the following inscriptions.

(الحمد لله رب العالمين)، (الله أكبر)، (يا حي يا قيوم)، (يا رحمان يا رحيم)

Knowing that all of these calligraphic compositions were written in small, lamp-shaped, iconic forms surrounded by a decorative frame, in addition to the presence of four square-shaped *samdā das* below the main belt (which means the complete Surah Al-Ikhlās (سورة الإخلاص)). These *samdā das* are distributed on the corners of the Kaaba, specifically below the main belt. As shown in Model No. (2).¹²



Model No. 2 A detailed picture of the southern side (between the two corners) showing the inscriptional band (the main belt), the rectangular linear formation that is located under the main belt, and the three lamps represented in the iconic linear formation, along with a partial picture of the *Samadiyahat* distributed on the corners of the Kaaba in the honorable covering of the Kaaba.

<http://www.emadphoto.com/#/makkah/>

The researcher describes that there has been some correspondence in the directorial body between *Qandil* (قنديل) (يا رحمان) (يا قيوم) (قنديل) In the external decorative frame surrounding the composition and at the top of the composition, the *Alif* was decorated like the lantern motif, using the method of decorative interlacing. As for the lantern (الحمد لله) It was framed with two frames: the first frame was a thin, plain line devoid of decoration, while the second frame that

surrounded it was decorated. The spatial arrangement of the lanterns was horizontal, with all the lanterns placed on one line level. *Qandil* came (يا رحمان). First, then *Qandil* (الحمد لله). Finally, *Qandil* (يا قيوم) All lanterns have Arabic calligraphy embroidered in gold, as well as the decorative frame in an identical manner, while the lantern.

(الحمد لله) It was different, as the first frame surrounding the composition was embroidered in silver, as shown in Model No. (3).



Sample No. 4. An image of an iconic calligraphy composition in the Kaaba covering, illustrating the textual content of the “*Allahu Akbar*” lamps

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Regarding the outer frame of the lamp (الله أكبر), It is different from the external appearance of the three lamps in that it is devoid of a decorative frame because it is bordered by a plain frame and without the embodiment of any decorative elements. The date of manufacture was placed inside to distinguish it from similar lamps, knowing that the three lamps used the calligrapher's name, year and place of manufacture. At the same time, *Qandil* (الله أكبر) is different in that only the year of manufacture was used. The place and name of the calligrapher were not mentioned, as these five lamps are among the lamps that were created during the reign of King Salman bin Abdulaziz in the year 2016 and were written by the calligrapher of the covering of the Holy Kaaba, the distinguished professor Mukhtar Alam, and as shown in Model No. (4)

As mentioned earlier, several new pieces were created in 2016 during the reign of King Salman bin Abdulaziz, including placing five gilded lamps arranged on the side adjacent to the Black Stone, specifically from the highest Corner of the Black Stone up to the flat of the bottom, and inside it was written (God is Great) and these The five lamps were installed on top of each other so that there were equal spaces between each lamp and the other in a coordinated manner. The aim of placing additional gilded lamps is to indicate the beginning and end of the circumambulation. He also introduced the placement of a gilded decorative band with lush Islamic motifs surrounding the black stone, measuring 100 centimetres, 129 centimetres high, and 15 centimetres thick. In addition to a gilded decorative belt in the shape of a rectangle extending along the side of the Kaaba above the Yemeni Corner, six meters long and 15 centimetres thick, to differentiate between the Yemeni Corner and the Black Stone and a gilded

decorative band designed in a circular shape surrounding the Yemeni Corner, measuring 115 centimetres by 92 centimetres and 15 centimetres thick. Gilded rings were also installed to secure the cladding. The researcher notes that all these new pieces are identical in terms of the external appearance of the decorative units represented by the Islamic securitization system, especially in the decorative strip surrounding the Black Stone and the Yemeni Corner, knowing that all of the new gilded ornaments were embroidered with prominent embroidery, as shown in Model (5).



Model No. 5 A detailed picture of a gilded decorative band surrounding the Black Stone, a decorative band extending along the side of the Kaaba above the Yemeni Corner, and also a decorative band surrounding the Yemeni Corner in the Kiswah of the Kaaba

<http://www.emadphoto.com/#/makkah/>

image modified by the researcher

In addition to the introduction of another gilded decorative strip surrounding the gutter of the Kaaba specifically, it is located at the bottom of the gutter, measuring 170 centimetres by 77 centimetres in a triangular geometric shape, as shown in Model No. (5). Based on what was previously mentioned, it is clear that the total number of gilded pieces contained in the Kiswah is 53 pieces. It is gilded, and it is worth noting that the calligrapher, Mukhtar Alam, is the one who makes the kiswah decorations and supervises their production.¹³

A complete analytical description of the content of the written contents of the lines and calligraphic formations, the type of compositions, and the general structure of the compositions present on all four sides of the Holy Kaaba.

First: The Eastern Side (which has the Kaaba Gate):

The full text of the script: the first piece [بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى] [القطعة الثانية] [وَعَهْدُنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ] [البقرة:125] [وَأِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ] [البقرة:127]

القطعة الرابعة [رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ-
البقرة:128].¹⁴

The under the belt of the eastern side: the piece of dedication and manufacture "This *kiswa* was made in Mecca and presented to the Holy Kaaba by the Custodian of the Two Holy Mosques Salman bin Abdulaziz Al Saud, may God accept it from him." In addition, several three lamps with the words "Praise be to God, Lord of the Worlds" written inside them (58 cm God is Great (58cm x 72cm).

Type of composition: A long-written strip with a rectangular shape, designed according to the three-line system known as the heavy composition system, and executed in the compound clear thuluth script. As for the calligraphic piece that is located below the belt, it is a rectangular geometric shape, and it was also designed according to the triple line system and executed in the complex Thuluth clear script, in addition to the iconic diagnostic system that represents the lantern shape, and the writing was executed in the complex clear thuluth script.

General Authority for Composition: The calligrapher adopted the bar format using the triple (heavy) line overlay system to accommodate the text's number of words. The calligraphy items were distributed in a sequential reading manner within the total area with a horizontal path, and the horizontal amount was made approximately the size of the font used, starting from right to left. The compositions were executed with gold-plated threads on a black background. The calligrapher invested the aesthetic qualities of the Thuluth letters and the inflectional and ornamental movements in the design process to build an interconnected textural unit. A decorative frame of Islamic floral decorative units surrounded the main written strip. These decorations linked the four rectangular strips within a frame—one bar. In addition to the written strip that is located under the main belt, it was embodied in a rectangular geometric form, where the calligraphic vocabulary was organized in a sequential reading manner according to the rules and proportions of the Thuluth script, and plastic movements were added to fill the void and to provide a link between the structure of the textual composition, and the frames of the composition with a floral decorative frame.

As for the three lamps between the striped rectangle, the calligrapher adopted an iconic shape that represents the shape of the lamps to build his calligraphic composition. The compositions were organized on two levels, taking into account the reading sequence of the text and the word God was placed at the top of the calligraphic composition, and all the calligraphic compositions executed under the belt of the eastern side were executed with threads. Gold plated with gold water and framed with an Islamic floral ornamental frame.

Second: The Northern Side (Hajar Ismail side):

The full text of the written tape: The first part: In the name of God, the Most Gracious, the Most Merciful [البقرة:197] [الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ] [البقرة:197] [الْقِطْعَةُ الرَّحِيمِ-
الثانية] [وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ] [البقرة:197] [لَيْسَ عَلَيْكُمْ جُنَاحٌ

أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ فَإِذَا أَفَضْتُمْ مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ [البقرة:198] وَأَذْكُرُوا كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِّن قَبْلِهِ لَمَنِ الضَّالِّينَ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ [البقرة:199-198]

Type of composition: The overall composition of the belt is a rectangular band with an overlapping plane of the heavy triple line system. The writing is executed in the combined clear thuluth script.

The general form of calligraphic compositions: The general form of the calligraphy strip is a horizontal rectangle. The calligrapher adopted the rectangular form with a striped pattern to distribute the textual vocabulary contained in the Qur'anic text. The words were distributed horizontally to accommodate the entire area with a horizontal path. All of them were executed in the clear, complex Thuluth script and contained grammatical formations to fill the internal space between the structure of the written texts. They were embroidered with threads coated with gold water in relief on a black caliph. They were framed with a decorative frame of straight lines and Islamic floral decorations. They were all embroidered with golden threads and surrounded the Qur'anic texts with the flag. All these Qur'anic texts are dominated by overlap, interconnection, and interconnection.

The under the belt of the northern side: The Almighty said: In the name of God, the Most Gracious, the Most Merciful [Inform My servants that I am the Forgiving, the Most Merciful] [Al-Hijr: 49] God Almighty said [And when My servants ask you about Me, then indeed I am near. I answer the call of the supplicant when... Aan [Al-Baqarah 186 : نَبِيٌّ عَبْدِي أَيُّ أَنَا الْعَفُورُ أَيْ [الحجر:49] قَالَ اللَّهُ تَعَالَى [وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ [البقرة:186] next to three lanterns Books were distributed alternately, inside which were written Praise be to God, Lord of the Worlds (58 cm The main one is a linear, geometric, square composition containing the entire Surah Al-Ikhlās (85 x.85

Type of composition: Under the belt on the northern side, there are two inscription bands in a regular geometric rectangular shape written using the complex Thuluth Jalis script, in addition to the iconic diagnostic system represented in the form of a lamp written in different texts, all of which were executed in the complex Thuluth Jalis script.

The general structure of calligraphic compositions: The composition is a contour of two regular rectangles in the form of a bar with an overlapping plane using the compound clear thuluth script. The composition of the textual structure was designed utilizing line processing, and a balance was created between the sizes of the letters and the spaces. The spaces were filled with inflectional and ornamental movements in addition to the decorative frame, which surrounded the linear composition and gave the composition a rectangular, geometric shape. The iconic figures next to the two rectangles were formulated as lamps, the letters of which were written using the Thuluth script in various texts. As for the compositions, O Ever-Living, O Ever-Living, and O Most-Merciful, O Most Merciful, the similarity is apparent in the directing idea of the composition's form, as the calligrapher used the letter Alif to connect the top of the composition to obtain In the shape of a geometric rhombus. In addition to the overall similarity in the decorative frame that framed these two compositions, as for the iconic composition that was

represented in the form of a lamp similar to the two adjacent compositions, this third composition contained the phrase "Praise be to God, Lord of the Worlds," and the composition was designed in a symmetrical form, and the right side matched the left. In addition, the word Majesty had a prominent position at the top of the calligraphic composition and was framed by a decorative frame embroidered with prominent embroidery, and all the calligraphic compositions were written in gold and embroidered in relief on a black background.

Third: The Western Side (adjacent to Bab Ibrahim):

The full text of the written tape: The first part: In the name of God, the Most Gracious, the Most Merciful [الحج:26] [وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ] [الحج:26] [وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ] [الحج:27] [لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ] [الحج:27] [وَأَطْعَمُوا الْبَائِسَ الْفَقِيرَ ثُمَّ لِيُقْضَىٰ لَهُمْ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقْتَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا] [الحج:29] [وَلْيُؤْفُوا نُؤُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ] [الحج:29]

Type of installation: The overall composition of the belt is in the form of a rectangular band, with an overlapping plane of the heavy triple line system, and the writing is executed in the clear Thuluth complex script.

The General Authority for Calligraphy Compositions: The bar composition contains Qur'anic texts sequentially. The letters of the formations were written using the clear thuluth script with the superimposed system of the heavy triple line. The calligrapher treated the composition of the textual structure in line processing with a sequential reading sequence for the meaning of the text. The calligrapher relied on the overall text arrangement and its segmentation. The rectangular strip's overall shape is according to the Qur'anic text sequence. They know that all these Qur'anic texts are predominantly overlapping, interconnected and intertwined.

The under the belt of the western side: God Almighty said, In the name of God, Most Gracious, Most Merciful [And give good news to the believers that for them from God is a great bounty] [Al-Ahzab: 47] And God Almighty said [And whoever does evil or wrongs himself, then seeks If one flees from God, he will find God Forgiving, Merciful. [An-Nisa بسم الله الرحمن الرحيم 110 : [وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا] [الأحزاب:47] وقال الله تعالى [وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا] [النساء:110]

Next to three lamps that were placed and inside them were written, Praise be to God, Lord of the Worlds (58 cm The Four Kaaba There is a complete composition of Surah Al-Ikhlās, measuring (85cm x 85cm.

Type of composition: Under the main belt are two writing strip formations in a regular geometric rectangular shape. The writing was executed using the combined Thuluth Jalis script and the iconic diagnostic system, represented in the form of three lamps with different texts written inside them, all executed in the complex Thuluth Jalis script.

The general appearance of the linear compositions: The composition is a contour of two regular rectangles in the form of a strip with an overlapping plane using the clear, compound thuluth

line, in addition to the decorative frame that surrounded the linear composition and gave the composition a rectangular, geometric shape. As for the iconic figures located next to the two rectangles, it was formulated in the form of lamps, and their letters were written using the Thuluth script in various texts. As for the composition, O Living, O Sustainable, and O Most Merciful, O Most Merciful, the similarity is apparent in the directive idea of the composition, where the calligrapher used the letter Alif to connect the top of the composition to obtain a specific geometric shape, in addition to The overall similarity is in the decorative frame that framed these two compositions. As for the iconic composition, which was represented in the form of a lamp similar to the two neighbouring compositions, this composition contained the phrase "Praise be to God, Lord of the Worlds." The composition was designed in a symmetrical form. The right side matched the left, in addition to The word "Allah" had a prominent position at the top of the calligraphic composition. The composition was framed by a decorative frame embroidered with prominent embroidery, and all the calligraphic compositions were written in gold and embroidered in relief on a black background.

Fourth: The Southern Side (between the two corners):

The full text of the written tape: The first part: In the name of God, the Most Gracious, the Most Merciful [قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ] [آل عمران:95] [إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ] [آل عمران:96] [فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا] [آل عمران:97] [وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ] [آل عمران:97]¹⁷

Type of composition: The overall composition of the belt is in the form of a rectangular band with an overlapping plane of the heavy triple line system, and the writing was executed in the combined clear thuluth script.

The General Authority for Calligraphy Compositions: The strip composition contains Qur'anic texts in a reading sequence. The letters of the compositions were written using the clear Thuluth script with the overlapping system of the heavy triple line. The calligrapher treated the composition's textual structure in a line-by-line manner with a sequential reading sequence for the meaning of the text. The calligrapher relied on the overall text arrangement. It is divided into the rectangular strip's overall shape according to the reading text's sequence. They know that all these Qur'anic texts are predominantly overlapping, interconnected and intertwined.

Under the belt of the southern side: God Almighty said, In the name of God, the Most Gracious, the Most Merciful [That is, and whoever honours the rituals of God, they are from the purity of hearts [[Al-Hajj: 32] God Almighty said, [And indeed, I am a Forgiver of whoever repents and believes and does righteousness, then You will be guided [Taha: 82] قال الله تعالى بسم الله الرحمن الرحيم [ذَلِكَ وَمَنْ يُعِظْكُمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ] [الحج:32] قال الله تعالى [وَإِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ الرِّحِيمَ] [ذَلِكَ وَمَنْ يُعِظْكُمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ] [الحج:32] besides Therefore, three lamps were placed inside which were written: Praise be to God, Lord of the Worlds (58 cm Specifically, under the main belt, there is a square geometric composition containing the entire Surah Al-Ikhlâs (85 x 85).

Type of composition: Under the belt, there are two inscription bands in a regular geometric rectangular shape, written using the combined Thuluth Jalis script, in addition to the iconic diagnostic system, which is represented in the form of three lamps written in different scripts, all of which are executed in the complex Thuluth Jalis script.

The general structure of the calligraphic compositions is a contour of two regular rectangles in a strip. The calligrapher treated the structure of the linear compositions linearly and created a balance between the sizes of the letters and the spaces. The spaces were filled with inflectional and ornamental movements, in addition to the decorative frame surrounding the calligraphic composition, which gave the composition a rectangular shape. The shape. The iconic figures next to the two rectangles have been formulated as lamps, and their letters have been written using the Thuluth script in various texts. As for the compositions, O Living, O Subsisting, and O Most Merciful, O Most Merciful, the similarity is apparent in the directive idea of the composition's form, where the calligrapher invested the letter Alif to connect the top of the composition to obtain a geometric shape, in addition to the overall similarity in the decorative frame that framed these two compositions. As for the iconic composition, which was represented in the form of a lamp similar to the two neighbouring compositions, this composition contained the text "Praise be to God, Lord of the Worlds," and it was The composition is in a symmetrical form, and the right side matches the left. In addition, the word God had a prominent position at the top of the calligraphic composition and was framed with a decorative frame embroidered with prominent embroidery. All the compositions were written in gold and embroidered in relief on a black background.

Conclusion

Through what was previously presented, the study concluded that the design of Arabic calligraphy and linear formations embodied in the covering of the Holy Kaaba has creative and aesthetic aspects, in addition to the plastic components and artistic methods of the linear formations with which the covering of the Holy Kaaba was decorated with its multiple embroideries and patterns. It also became clear to the researcher that the Arabic letters, especially the Thuluth script letters that appear on the Kaaba dress, have a high potential and ability to be formulated into calligraphic structures and formations of their independent entity, which made them used in the field of plastic art as aesthetic vocabulary. The study also concluded that the collection of Arabic calligraphy, the linear formations embodied in the honourable cladding, combined the functional, aesthetic, and spiritual aspects into a great artistic textile piece characterised by balance, unity, and artistic beauty, as the method of treating the linear formations was done by organizing all the elements according to the foundations of artistic design and not on a decorative basis.

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Prophet Muhammad (PBUH) a Catalyst for the Advancement of Civilisation

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Abstract

The last prophet and messenger of the Almighty Allah SWT was the Prophet Mohamad (PBUH). He carried forward the same message of peace (Islam) to the rest of mankind and lasting human civilisation. The importance of knowledge, justice, morality, and ethical values is highly appreciated in Prophet Muhammad's teachings. He emphasised the importance of seeking knowledge and wisdom for personal and societal growth. Critical thinking and intellectual pursuits were encouraged. Prophet Muhammad also preached for fair treatment of all individuals, disregarding their backgrounds, caste, or social status. Discrimination, oppression, and injustice were strongly condemned. Principles of equality and compassion were emphasised. Prophet Muhammad provided practical guidelines for governance and administration. He established a structure based on consultation (*shura*) and consensus, ensuring decisions were made collectively and in the community's best interest. This system promoted accountability, transparency, and unity, participation in decision-making. Godly sustenance for the success of humanity eternally for not falling into the traps of Satan and evil forces to go astray. This system of truth used to create and construct the two relationships with God vertically and relation to fellow human beings horizontally. These relations established the basis of the some-step process of human civilisation development. The civilisation is based upon spirituality, rationalisation, and decline or deterioration followed by pre- and post- civilisations stages. This paper will discuss these steps in detail highlighting the period of *Jahiliya* (pre-civilisation), spirituality through revelation, rationalisation with reason, and decline due to the emergence of varieties of corrupt values.

Keywords: Civilisation, Advance, Values, *Jahiliya*, Period, Spirituality.

Introduction

Islam is a core concept that spans across various interconnected political, social, and religious entities, shaping a vast expanse in both geographical and historical dimensions. Its impact and influence have reverberated through centuries, molding societies and individuals in diverse ways. The intricate tapestry of Islamic civilizations, from the early caliphates to the modern nation-states, reflects the adaptability and resilience of this dynamic faith. Moreover, the diverse interpretations and practices within the Islamic world underscore the richness and complexity of Islamic thought and culture. From the mystical traditions of Sufism to the legal frameworks of

Sharia, Islam manifests in a myriad of forms, accommodating a wide array of beliefs and practices. This diversity highlights the pluralistic nature of Islamic civilisation, emphasising the pluralism and inclusivity that have characterized its historical development. Overall, the expansive reach and enduring presence of Islam underscore its significance as a global phenomenon that continues to shape the lives of millions worldwide.

The Islamic civilisation, a cornerstone of human achievement, has endured through significant phases of evolution - from its inception to its flourishing, brief stagnation, and subsequent resurgence. The initial epoch of Islamic Civilisation, emerging alongside the birth of Islam in the 7th to 8th century, is often regarded as the period of genesis until the midpoint. During this era, Islam found its roots in the Arabian Peninsula and underwent expansive propagation under the governance of the first four caliphs, primarily through diplomatic conquests. The indigenous peoples of the conquered territories were profoundly impacted by this burgeoning civilisation, with many embracing Islam willingly. Noteworthy is the fact that those who adhered to their previous faith were allowed to maintain their religious practices and legal rights, showcasing the Islamic civilization's respect for diversity and autonomy. The era of the Rashid caliphs marked the onset of Islamic Civilisation's territorial expansions, stretching from the Middle East and Iran to North Africa, and further accelerating under the Umayyad dynasty with rapid dissemination into the Caucasus region. It is also to reveal that, just as every civilization has its own basic qualities; Islamic civilisation has its unique place in the history of the world. The role of the Prophet Muhammad (peace be upon him) in establishing a civilised society is profound and multifaceted. As the final messenger of Allah in Islam, Prophet Muhammad (PBUH) laid the foundations of a just, compassionate, and ethical society through his teachings, actions, and exemplary behaviour. He emphasised the importance of social justice, equality, compassion, and respect for all individuals, regardless of their background or beliefs. Prophet Muhammad (PBUH) established a society based on the principles of fairness, mercy, and kindness. His teachings on social interactions, family life, governance, and community relations continue to serve as a timeless guide for Muslims and non-Muslims alike. By promoting virtues such as honesty, integrity, humility, and generosity, the Prophet (PBUH) set the standard for a model society that values the well-being and dignity of all its members.

Moreover, the Prophet (PBUH) encouraged education, knowledge, and intellectual pursuits, recognizing the importance of continuous learning and personal development in building a prosperous and enlightened civilization. Through his actions and words, Prophet Muhammad (PBUH) inspired his followers to strive for excellence in all aspects of life and to contribute positively to the betterment of society. The factors that determine the growth and development of the Muslim nation, one is required to study collectively two main issues, namely, the Qur'an and the Prophet (PBUH).

This is because the Qur'an shaped the Prophet (PBUH) and the Prophet (PBUH) shaped the Muslim world. s the Qur'an as the scheming mind and the Prophet (PBUH) as the executive will.¹ Applying the scientific approach, Wajdi notes the analogy between the building up of human groups and the building up of living bodies. He wrote:

“In as much as the informing body is built up of animate primary cells which possess characteristic qualities, behave collectively with strict conformity to

the general system of that living, and cooperate in giving it generic and specific qualities, every human group is built up of primary cells, which are the individuals forming that group, each having his own life, possessing characteristic qualities and obeying with others the disciplines governing and imparting unity to that group...In as much as the life of living bodies begins in a nucleus and spreads itself by forming cells that multiply until maturity is reached, every human group forms around a nucleus, that is one person destined to be its founder. When it reaches maturity, it begins to function”²

Methodology

In the proposed study, the method of the research is qualitative, and the data is a secondary type of data, which was collected from books, articles, and websites. It provides background information about the Research and discusses the topic. This information will enable the readers to evaluate research with validity and reliability. In this research, two aspects will be discussed, including pre-civilization, and post-civilisation, and how the holy prophet (peace be upon him) presented Islamic civilisation prominently among the people and how people followed it.

Historical background

The legacy left by the Prophet (PBUH) as a reformist is indeed profound and everlasting. Through his teachings and actions, he established a spiritual foundation that continues to guide human civilisation. His impact stretches across centuries and will undoubtedly remain significant in the future. The Prophet (peace be upon him) not only introduced a true religion but also laid the groundwork for a civilisation that prioritises the well-being and happiness of all individuals.

It is crucial to recognize the interconnectedness between the religion he conveyed and the civilisation he established, as they are fundamentally intertwined. The values and principles embedded in the teachings of the Prophet (PBUH) serve as the cornerstone of a harmonious and just society. By upholding these timeless ideals, we honour his legacy and contribute to the betterment of humankind. As followers of his teachings, it is our responsibility to uphold the values of compassion, justice, and righteousness that the Prophet (peace be upon him) exemplified. By embodying these virtues, we carry forward his legacy and ensure a brighter future for generations to come.

The blessed life of the Holy Prophet (PBUH) provided guidance for every aspect of the life of the Nation of Islam. One aspect of them is cultural and civilisational. In contrast to all the civilisations and cultures of the world, the civilisation and culture of Islam have unique and distinctive features. The main reason for this is the rules and regulations and thoughts and ideas that the Holy Prophet (PBUH) gave to the Muslim *Ummah* through his good deeds. In all aspects of culture, *Uswa Hasana* provides us with comprehensive guidance that covers theoretical, intellectual, and practical aspects simultaneously. Such inclusiveness does not exist in any other civilization or culture in the world.

Islamic culture is a rich and diverse tapestry woven with threads of history, religion, and tradition. Defined as an interpretation of the will of God as conveyed to humanity through the agency of the prophets, starting with Adam and culminating in Muhammad, it holds a deep

significance for millions of people worldwide. With the Prophet Muhammad as its final messenger, Islamic culture reached new heights of grandeur and influence, as embodied in the Quran and the practices of the Prophet, which have served as a guiding light for Muslims in matters of faith, ethics, and social conduct. Islamic art, architecture, literature, and music reflect the beauty and spiritual depth of this culture, drawing inspiration from the principles of unity, harmony, and balance found in Islamic teachings.

In general, the education and training of the Prophets (PBUT) is arranged by the Almighty Himself, especially the training of the Prophets (PBUT) was done with the distinction of training and discipline.

Civilisation of the Pre-Islamic Era (*Jahiliya* period).

Some groups settled in Arabia and established their own prominent civilisations, but information about these civilisations is limited. Archaeological evidence, written materials outside the Arabian region, and oral traditions of the Arabs that were later recorded by Islamic scholars, provide us with evidence of these ancient civilisations. Provides information about civilisations. Among the most prominent civilisations were the Thamud civilisation which began around 3000 BC and lasted until around 300 AD and the Dilmun which appeared in the late 4th century and lasted until 600 AD. Furthermore, from the beginning of the 1st century BC, southern Arabia was home to several kingdoms populated by Semitic speakers in Alsiab and eastern Arabia who probably migrated from the southwest. A few starting points were influenced by Iranian Parthian and Sassanid colonists. Pre-Islamic Arab scientific studies begin with the 19th-century Mustarabs, when they compiled books from Old South Arabia (10th century BCE), Ancient North Arabia (6th century BCE), and other pre-Islamic Arab writings. Learn the symbols and find their meaning. Therefore, studies are no longer limited to written traditions, which are not indigenous due to the lack of surviving accounts of Arab historians of the period. The lack of material is compensated by written sources from other cultures (such as the Egyptians, Greeks, Romans, etc.), so it was not known in detail. From the 3rd century AD onwards, Arab history becomes more concrete due to the rise of the Hamir kingdom the emergence of the Banu Qahtans in Syria, and the gradual withdrawal of the Banu Qahtans to the Anbaat in the early centuries AD, and the Muslim conquests in the 7th century AD. Because of the Arab history spread more. Historical sources include archaeological evidence, foreign accounts, and oral traditions, followed by Islamic scholars—especially pre-Islamic poetry and hadith—and numerous ancient Arab documents that survived into the medieval period when some of them the part referred to or recorded was all-inclusive. Archaeological discoveries in the Arabian Peninsula have been sparse but fruitful. And many ancient sites have been identified by modern excavations. The most recent study of pre-Islamic Arabs is *Pre-Islamic Arabs and Empire*, published in 2015 by Oxford University Press. This book contains a diverse series of ancient texts and numerous texts of history, especially in this region of the northern region.

Era (*Jahiliyah* period).

In Islam, "Jahiliyah" refers to the period before the Quran was revealed to Prophet Muhammad. The term carries a negative connotation, indicating a Muslim view of pre-Islamic life in Arabia as ignorant or barbaric compared to Islamic teachings, during the pre-Islamic period, when the

Arabs were suffering from polytheism and idolatry. At that time there was no central government in Arabia. Different tribes had their own chiefs who were often subject to a king. But they maintained their internal independence in all situations. The chief of the tribe could be the one who has the most supporters. The Kaaba was the religious centre of Arabs, but idolatry among the Arabs had increased to such an extent that idols were kept in the Kaaba and the moon, sun, and stars were worshipped. There were also followers of Christianity, Judaism, and Magic. At that time, not only Arabs but the whole world was immersed in ignorance and misguidance. This period ended after the conquest of Makkah in 8 AH. These people were also suffering from some vices along with their national morals, hospitality, loyalty, bravery, and generosity. For example, there were habits like drinking, gambling, girl-killing, and constant fighting over minor quarrels. Examining the economic conditions of the Arabs shows that the ancient Arab economic system was not a complete system like today's modern economic systems, but since it was also a human-made system, all the basic elements of an economic system were found in it, based on which the buildings of new economic systems have been built with the development of civilization. Islamic economics is helpful in solving all the problems of the whole world till the doomsday.

The Quraysh tribe was famous for its trade with Syria, Yemen, and Iraq, with the Meccans making large trade deals and paying bribes to protect their caravans on major trade expeditions. The most popular trade in those times was wine, even if the absolute word trade was used, it would mean the wine trade. Bars were always open and full of drunkards. The wine was made in different shapes and colours with great skill and confidence. Due to this background, alcohol is often mentioned in the poems of Jahiliyya. In them, various names, attributes, and attributes of alcohol are described. Usury business was booming in Makkah, Hazrat Abbas (RA) invested a lot of capital in usury business, but this usury business was not looked upon favourably and the income earned from usury was considered impure. At the time of the construction of the Kaaba, the infidels of Makkah forbade the use of any capital obtained by usurpation, cruelty, and illegal means in construction. These people despised the artisans and people involved in agriculture. Taif was famous for souvenirs, weaponry, and the wine industry during the Jahiliyyah era, looting was a major economic source of the Arabs, from which no other area was safe except the limits of the Haram. Due to unrest, no trade convoy could travel without a security guard. Looting was a means of their livelihood. At that time, all human beings were immersed in the darkness of delusion.

Post-civilisation (Transformation of Civilisation by the Prophet)

Islamic civilisation upholds the principles of monotheism and the unity of humanity, rejecting discrimination based on race, language, or ethnicity. Islam promotes universal human values and possesses unique characteristics that differentiate it from other civilisations.

At the time of the emergence of Islam, the world scene was shrouded in darkness. The assembly life was completely deprived. Declining civilizations were buried in the depths of humiliation when the sun of the Mustafa revolution rose, the revolution offered civilisation at the cultural, and assembly levels as well, because the longing for human civilization for centuries was now being realised. The role of Muhammad (PBUH) in the advancing Islamic civilisation is very significant. Due to the teachings given by the Holy Prophet (PBUH), there was such a change in

Arab society that the entire culture was changed. The Prophet (PBUH) gave the message of peace to the world and he encouraged the people to maintain peace. Islam also gave security to the minorities and in its heyday, despite being a dominant civilisation, did not allow any type of oppression on them. The lamp of determination and action that was lit during the 13-year Makki life and then the 10-year Madani life gave light to every corner of life.

The Holy Prophet (PBUH) founded the Islamic society on the fear of God because the reformation of a society that is not based on the fear of God is impossible. Islam does not divide society based on racial discrimination or wealth. He classifies society only based on wisdom and ignorance.

Indeed, Allah has done the believers a great favour by raising a messenger from among them—reciting to them His revelations, purifying them, and teaching them the Book and wisdom. For indeed they had previously been clearly astray.³

Spirituality

The basic belief of Islam is to worship only one Allah and not associate anyone with Him and to obey His orders. spirituality in Islam refers to the connection with Allah that influences an individual's self-worth, sense of purpose, and relationships with others. philosophies, ancient wisdom, and spiritual/mystical paths in post-civilisation were among the solutions that were launched to overwhelm the modern sense of alienation. The teachings of the Prophet (PBUH) created such a spirit among the people that the evils of society were eradicated. The Prophet (PBUH) highlighted the spiritual connection among the people by which they cared about each other's rights and were connected to each other, which shows the post-civilisation. In the pre-civilisation, people did not care about each other's rights at all and used to rob others' property, due to which many evils were born in the society, but the teachings of the Prophet (PBUH) A tendency arose among the people to consider the rights of each other.

Rationalisation with Reason

According to the teachings of the Prophet (PBUH), he also gave full rights to the minorities, due to which people were influenced by this and entered the circle of Islam. In post-civilisation people followed the whole range of legal innovations such as constitutionalism, parliamentary democracy, elections by consent, a clearly defined notion of due process of law, the invention of legally autonomous corporate entities, and much more. The purpose of post-civilisation was to spread post-modernism, which allowed people to live freely and autonomously and respect each other's rights. Islam is a religion that embodies the code of life revealed by Allah for mankind's guidance. Human life requires resources for survival and knowledge of principles for individual and social behaviour. Allah has provided both nature's resources for material needs and revealed the code of life through His prophets to fulfil spiritual, social, and cultural needs. This code of life is Islam, preached by all of Allah's prophets.

Say, [O believers], "We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was

given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him."⁴

In the teachings that the Holy Prophet (PBUH) has conveyed to humans, he has declared all human beings equal, he has not given priority to anyone over anyone else, and he has ordered them to respect each other's rights. A complete code of life has been created.

Decline Due to the Emergence of Varieties of Corrupt Values.

Islamic civilisation holds a profound and intricate connection with the Islamic world, which can be delineated into three distinct geographical regions. When contemplating the Islamic sphere on the global map, one may perceive a metaphorical image akin to that of an eagle in flight, with its majestic wings gracefully extended. The geographical divisions of the Islamic world encompass various regions, each bearing intrinsic cultural, historical, and socio-political significance. These regions include the Middle East, North Africa, and Central Asia, forming a cohesive tapestry that reflects the diverse and multifaceted nature of Islamic civilisation.

Furthermore, the analogy of an eagle in flight can symbolise the resilience, strength, and dynamism of Islamic civilisation, which has endured the test of time and flourished across diverse landscapes. Just as an eagle soars through the skies with unwavering grace and precision, Islamic civilisation has traversed through history, leaving a lasting impact on the world stage. In essence, the interconnectedness and vitality of Islamic civilisation resonate through the vast expanse of the Islamic world, embodying a rich tapestry of culture, knowledge, and tradition that continues to inspire and captivate minds across the globe.

At the time of the Pre-Civilisation, incompetent people had positions and systems due to which they misused their power to spread chaos among the people and imposed their decisions on others, due to which the system of the country and nation was damaged. But after the post-civilisation, the teachings of the Holy Prophet (PBUH) instilled in the people the feeling that the positions should be used properly and for the welfare of the people because the holders of the positions Allah (SWT) will take account of the people. Corruption is a widespread global problem that has far-reaching negative consequences on all spheres of life. The Qur'an considers acts of atrocious violence, invasion of other lands and communities, and the consequent chaos and devastation, are also considered as corrupt acts. It has been narrated on the authority of Ibn 'Umar that the Prophet (PBUH) said:

Beware. every one of you is a shepherd and everyone is answerable regarding his flock. The Caliph is a shepherd over the people and shall be questioned about his subjects (as to how he conducted their affairs). A man is a guardian over the members of his family and shall be questioned about them (as to how he looked after their physical and moral well-being). A woman is a guardian over the household of her husband and his children and shall be questioned about them (as to how she managed the household and brought up the children). A slave is a guardian over the property of his master and shall be questioned about it (as to how he safeguarded his trust). Beware, every one of you is a guardian and every one of you shall be questioned regarding his trust.:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ " أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ " 5.

He (PBUH) spread the message of Islam to all people through his teachings, which led to the existence of post-civilization and these teachings became common among people that if Allah(SWT) has appointed you to a position, then it is your duty to consider the people below you and make correct decisions in their favor so that problems do not arise for them.

Islamic Civilisation- A Case Study

The main reason for reading the case study of Islamic Civilisation is to distinguish what is the difference between pre-civilisation and post-civilisation, i.e., what was the consciousness of the people after the teachings of the Prophet (PBUH) and how did they make his life better. Many researchers have worked on Islamic civilisation, and they have mentioned many aspects in their research, Before the teachings of the Holy Prophet (PBUH), the whole world was surrounded by the darkness of misguidance, and the Prophet (PBUH) lit the candle of Islam and highlighted among the people how a good civilisation can be built. In which all people have equal rights, and all people can live their lives with freedom. In Islamic times, Arab Muslims placed a strong emphasis on ethics, morality, and social values. They sought to uphold virtuous behaviour and high moral standards in all aspects of life, including the social and economic spheres. In this context, Jahiliyah, which refers to the period of ignorance and moral darkness before the advent of Islam, was viewed as a time marked by all forms of evil and immorality.

The teachings of Islam emphasise the importance of upholding ethical principles in dealings with others, as well as in economic transactions and social interactions. The teachings of the Prophet (PBUH) provided guidance on how to lead a righteous and moral life, and instilled values of compassion, honesty, and justice. Through the message of Allah (SWT), Arab Muslims sought to build a society based on moral principles and ethical conduct, striving to create a community where values of integrity, benevolence, and righteousness were upheld. We can thus say that there was pre-civilisation before the teachings of the Prophet (PBUH) and post-civilisation after the teachings of the Prophet (PBUH). If pre-civilisation and post-civilisation are e-valued, then it is known what changes were made in the society after the message given by the Prophet (PBUH) and what evils were found in the society before that.

Some of the Bad Practices (Pre- civilisation)

In the pre-Islamic era known as Jahiliyyah, numerous unjust and immoral practices prevailed among the Arab tribes, with polytheism standing as a prominent one. The Jahiliyyah Arabs worshipped multiple idols and stones, with around 360 idols worshipped in the Ka'abah before the arrival of Islam. Additionally, warfare was a common occurrence, characterised by wilful destruction, plundering of communities, and enslavement of individuals.

Tribalism was deeply ingrained in the societal fabric of Jahiliyah, leading to preferential treatment based on tribal affiliations, even in cases of criminality. Furthermore, social corruptions such as alcoholism, adultery, and gambling were prevalent, aligning with other offensive habits like looting and cheating. These vices underscore the chaotic and morally decadent state of Jahiliyyah society, highlighting the need for the transformative influence of Islamic teachings to eradicate such injustices and establish a more righteous and ethical social order.

Some of the Good Practices (Post-civilisation)

With the rise of Islam, individuals across the region adopted a faith centered on pure monotheism. Through the teachings of the Quran and the guidance of the Prophet Muhammad (PBUH), adherents were instructed to uphold moral principles and follow a righteous path. This transition brought about profound shifts in various aspects of society. The Quran, revered as a source of divine guidance, implores individuals to contemplate its teachings and embrace the precepts of Islam.

The impact of the Prophet Muhammad (PBUH) on the moral, social, religious, and economic landscapes was profound. His ability to instil change in these spheres serves as a testament to the commitment of his followers who dedicated themselves to propagating his message. The influence of Islam, as propagated by the Prophet, transcended mere belief and permeated every facet of life, fostering a society grounded in ethics, compassion, and faith.

Islam, the last Divine religion, brought reforms to the following Jahiliyah practices.

1. *Polytheism*: Jahiliyah Arabs were changed from polytheist to monotheist. Belief in Allah replaced idol worship and the worship of man by another. The *Kalima Shahadah* brought unity of ideology and brotherhood among the Arabs.

2. *Inhuman treatment of women*.

Islam played a crucial role in halting the inhumane treatment of women through various means. Firstly, the religion prohibited the barbaric practice of burying female infants alive, which was prevalent in pre-Islamic Arabian societies. Additionally, Islam introduced laws that facilitated the inheritance rights of stepmothers, thus ensuring their financial security and social protection. Furthermore, Islam elevated the status of women by mandating equal rights for inheritance and dowry. This measure aimed to address the historical oppression and financial dependence faced by many women in society. Moreover, Islam granted women similar rights to men in the context of marriage, emphasising equity and mutual respect in unions.

In a broader societal context, Islam also tackled social corruption by prohibiting practices such as alcoholism, adultery, and gambling, which were widespread in pre-Islamic Arabia. The religion promoted ethical conduct and discouraged fraudulent behaviours that could harm individuals and communities. Moreover, Islam advocated for fairness and justice in various aspects of life, including warfare and economic dealings. The religion condemned tribal wars, plundering, and unjust attacks on tribes, promoting peace and harmony among people. Additionally, Islam emphasized the importance of justice (*al-adl*) and prohibited actions such as cheating and mistreatment of orphans, thereby fostering a more equitable and compassionate society.

Dimensions of Islamic Civilisation

Through the teachings of the Prophet (PBUH), highlighted the spirit of humanity in the people and he changed the entire civilisation. Earlier there were many evils in the pre-civilisation, which have been mentioned above, but with his teachings. noticed a clear change in the people because before that people did not have this passion for caring for each other. The foundation of Islamic civilisation was laid by the Prophet Muhammad (PBUH). He (PBUH) introduced people to his teachings in every field and told them how to build a better society. To establish civilisation, there are several aspects such as political, social, cultural, commercial, legal, psychological, and entertainment, taking into account many aspects of life to shape society and to lead human life better. To make any society organised, all the principles of socialisation are implemented in a good way so that the society is well developed. Islam guides every sphere of life such as the protection of minorities, protection of women, a good system of government, political and social stability of the country, trade and social work, improvement of the government system, justice, care for each other's rights, Through the teachings of, Prophet (PBUH) laid the foundation of a society in which all people were equal and cared for each other's rights and did not cause problems for others.

The Prophet (PBUH) explained all the dimensions based on which an Islamic society can be founded. We were taught about every aspect of life and told how to live a better life by following Islamic teachings. You (peace and blessings of Allah be upon you) are the ones who enlightened us with all the principles of life and Allah (SWT) sent them to guide us all. There is a significant difference between pre-civilization and post-civilisation. The conditions before Islam and the conditions after Islam are very different. His teachings awakened consciousness in human life which led to the formation of a society in which all humans are equal, and the teachings of Prophet Muhammad advocated for fair treatment regardless of background or status, Prophet Muhammad promoted principles of equality, compassion, and social justice. His emphasis on governance through consultation and consensus - known as shura - set a precedent for collective decision-making in the community's best interest. This structure prioritised accountability, transparency, and unity, fostering participation in decision-making processes. Through these principles, Prophet Muhammad aimed to establish a just and harmonious society guided by Godly sustenance, thereby safeguarding humanity from the influences of Satan and evil forces. By adhering to these teachings, individuals were encouraged to uphold fairness, equity, and compassion in their interactions, ultimately contributing to the betterment of society as a whole.

Conclusion

The significance of Prophet Muhammad's (PBUH) teachings extends beyond his time, impacting the foundations of Islamic civilisation profoundly. His promotion of peaceful values, including knowledge, justice, morality, and ethics, resonates with his followers and influences global understanding. The emphasis on seeking knowledge and critical thinking for personal and societal development underscores the importance of intellectual pursuits in the Islamic tradition. Prophet Muhammad's doctrine of fair treatment for all individuals, regardless of background, caste, or social status, demonstrates his commitment to equality and justice. His condemnation of discrimination and oppression, coupled with his advocacy for compassion and respect, sets a

moral standard for humanity. By establishing governance structures based on consultation (*shura*) and consensus, Prophet Muhammad prioritised collective decision-making and community welfare. This system fostered transparency and accountability, ensuring that decisions were made in the best interest of the society as a whole. Prophet Muhammad's teachings continue to inspire individuals to uphold these values in both personal conduct and societal governance and explain the pre-civilisation and post-civilisation.

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Examining the Contributions of Sheikh Taseen Nadawi to the Reform of the Muslim Community in Sri Lanka

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Abstract

Taseen Nadwi had a significant role in Sri Lanka's history of Islam. He was a Muslim scholar who was significant to the country's Islamic reform movement in the late 20th century. Taseen Nadwi was born in Negombo, a city located in the western part of Sri Lanka's Gampaha District. After studying at the prestigious Gafooriyya Arabic College and Bahajathul Ibrahimiyya, he went to Cairo, Egypt's Al-Azhar University for his Master, and later he applied for his Ph.D. at Same University. He was fluent in several languages, including Arabic and English, and had a solid background in Islamic studies and other subjects. He was a principal of an Islamic institution, a leader of an Islamic movement, and a university lecturer. He defends the Muslim *Ummah* from communist and Qadianic ideologies. The objective of this Article is to identify and analyses Sheikh Taseen Nadwi's contribution to the reform of Islam in Sri Lanka. To accomplish this, the researcher uses a qualitative approach and heavily rely on primary sources including interviews and Taseen Nadwi's publications. And some secondary information about Taseen Nadwi from books, dissertations, and newspaper articles.

Keywords: Taseen Nadwi, Reform, Sri Lanka

Introduction

Sri Lanka is situated in a strategically advantageous location, it serves as a hub for the west and east traders, and it is endowed with a variety of natural and agricultural resources. The attention of traders from all around the world was drawn to these items.

Sri Lanka's relationship with the Arab world extends back to pre-Islamic times. The Arab traders who accepted Islam after it was introduced in Arabia brought it to Sri Lanka. In the year 620, the king of Sri Lanka, Agbo, sent a diplomat to the Prophet Muhammad, peace be upon him, but by the time he arrived in Madina, the Prophet and first *Khalifah*, Abu Bakr (r.a.), had already passed away and it was time for Umar (r.a.), and the ambassador died in India route back to Sri Lanka.

Additionally, Sufi *tariqas*, like Arab traders, played a crucial role in the spread of Islam in Sri Lanka. After finding *Takkiyas* and *Zawiyahs* there. *Shazuliyah*, *Qadiriyyah*, *Naqshabandiyyah*, and other Sufi *tariqas* and Sufi preachers arrived, and they began constructing

Madrasas throughout Sri Lanka and imparting the teachings of Islam to the local populace. Mosques were also constructed in numerous locations throughout Sri Lanka by Indian traders.

At the same time, Sri Lankan Muslims didn't fail to maintain their relationship with Muslim empires and later with Muslim countries, so they knew whatever was happening in Muslim countries. Islam was introduced to Sri Lanka in early times. So, in the early 20th century, Islamic *Da'wa* movements were introduced to Sri Lanka, and as a result, *Jamath Tabligh*, *Jamath-e-Islami*, *Al Ikhwan Al Muslimmun*, and *Jamth Ansari Sunnathi Muhammadiyyah* were introduced to Sri Lanka at that time.

Life and Education.

Taseen was born on July 17, 1932. Usman Marikkar is his father, and Raihanth Ummah is his mother. He was one of seven siblings. He married Nilufa from Periyamullai Negambo in 1967, and they had two daughters, he passed away on July 27, 1977.¹

He received his primary education at the *Kamachchodai Muslim Vidyalaya* in Negombo in 1940. and thereafter pursued his religious studies at the renowned *Gafuriyyah Arabic College* in *Maharagama* in 1944.² At *Gafuriyyah*, he studied under illustrious Ulamas like the college's president, Umar Hazrath. Umar Hazrat was known as Moududi of Tamil Nadu among Muslims in Sri Lanka and was a fervent supporter of Abul A'la Moududi. *Gafuriyyah's* at the time had a broad and moderate curriculum, therefore it had a role in forming Thaseen's personality and skills. He was also impacted by Umar Hazrat's personality since in addition to teaching him Tamil and introducing him to Tamil literature and language, along with Islamic studies and Arabic, he was also exposed to him. In order to complete his religious education, he left *Gafuriyyah Arabic College* in his fifth year and enrolled at *Bahjathul Ibrahimiyyah* Arabic College in the Far southern region of Sri Lanka.

Taseen became familiar with most traditional Islamic heritages at *Bahjat Al Ibrahimiyyah* because it is a classic Sufi institution. Also, because he studied under eminent *Ulam*s of the era, Taseen was affected by the virtues and conduct of these divine teachers. He was able to gain a broad understanding of Islam and a broad perspective on the Sri Lankan context thanks to these two various institutions and *Ulam*s.

Taseen attended Darul Uloom Nadwatul Ulama in *Lucknow* India. and graduated with a *Moulawi Fadhil* in Islamic Studies in 1954.³ He studied at Nadwathul Ulama under scholars like Abul Hasan Ali Nadvi, Ishaq Nadwi, Uwais Nadwi, Imran Khan Nadwi, and Mansoor Numan. He says he learned Urdu in a few months because "my eagerness to learn Allama Iqbal's thoughts and poetry drove me to master the Urdu language as quickly as possible".

He visited Al-Azhar University in Egypt in 1963 to get his master's degree. He then applied to Azhar for a Ph.D. in 1970. Influenced by eminent academics like Dr. Badran, Muhammad al Ghazzali, Mahmood Abdul Halim, Professor Ma'moon, and others while he was studying at Al Azhar. Thaseen is also the first Sri Lankan to enrol straight in the Al-Azhar Masters programme.

Later, he spent the bulk of his time in the library. Al-Azhar is referred to as the "Garden of Wisdom" by Thaseen Nadwi. While attending Al-Azhar, he had the opportunity to meet Seyyid Qutub in prison. He had met Amina Qutub and they had travelled to the prison together to meet Seyyid Qutub; their meeting lasted seven minutes. It was comparable to seven eras, according to Thaseen Nadwi⁴. He returned to Sri Lanka with a wealth of knowledge about Islam and a wealth of experience, which allowed him work effectively.

Challenges of His Period

Many challenges Muslims in Sri Lanka were facing during this period of time, some of them as follows:

Muslim Society's internal Issues

Muslim *Ulamas* issued fatwas that study in missionary schools was prohibited, and Muslim parents also didn't permit their children to study in missionary schools to protect their religion. Since the Muslim society of Sri Lanka has been very backward in education when compared to other communities, especially in English Education, there have been many internal issues. Yet, Muslim intellectuals like Siddi Lebbe and Orabi Pasha urged the Muslim community to enrol their kids in missionary schools so they might receive an English-language education. Following in the footsteps of these two Muslim educators, further Muslim educators appeared in Sri Lanka after independence.⁵

Muslims experienced various crises in their thinking and understanding of Islam; they believed that humans are incapable of understanding the Qur'anic teachings and that it is forbidden to read translations of the Holy Qur'an. There are numerous challenges and issues facing individuals who issued first Qur'an translation in Tamil in Sri Lanka.⁶ On the other hand, many non-Islamic traditions dominated every Muslim's everyday life, and Hindu and Sinhalese cultures had an impact on Muslim society.

Communism

While communist philosophy gained popularity around the world, Sri Lanka was also affected. The first communist party was founded in Sri Lanka in 1935.⁷ A large number of young people embraced this idea. And "The ABC of Communism" translated into the local Tamil and Sinhala languages. Many young Muslims were influenced by this concept, and they started encouraging socialism and opposing Muslim scholars, leading them to claim that Islam is an antiquated religion from the sixth century that does not apply to today's problems and does not offer solutions.

Qadiyani Issue

The website of the Ahmadiyyah claims that Mirza Ghulam Ahmad brought Qadiyanism to Sri Lanka during his lifetime. Through some of his own writings and the English magazine "Review of Religions," the people of Sri Lanka came to know him. Then an Ahmadi named Munshi

Muhammad Haidar Khan travelled to Sri Lanka and preached in the cities of Kandy and Colombo, leading to the conversion of two Muslims to Qadianism. Abdul Aziz, the publisher of the Muslim journal "Padukawalan" also known as "The Muslim Guardian," was one of these individuals. Sufi Muhammad was dispatched to Mauritius as a missionary during the reign of the second leader of Ahmadiyahans. He visited Sri Lanka during his travels on March 14, 1915, and stayed there for three months. 15 persons accepted Ahmadiyyat thanks to his efforts, and the Jamaat system was founded.⁸

Furthermore, in 1927, one of the Qadiani pillar called Buddhist, Christian, and Muslim leaders for Debate, Qadiyalism began to spread in Negambo, Panadura, Pasyala, and some other places in Sri Lanka, and some Muslim politicians supported them without knowing who they were.⁹ Then Qadiyanis established their centres and Mosques in several places of Sri Lanka, in 1931 they laid the stone for built their mosque in Negambo. Then they Spread in Colombo, Kandy, Negambo, Payala and some other places.

Thaseen Nadwi's Works

Thaseen Nadawi dedicated his entire life to serving the country. To face the issues that the Muslims of Sri Lanka faced, he utilised the knowledge, experience, and skills that he had earned from numerous institutions and places. He held a variety of positions and possessed a wide range of abilities, which he used to meet problems, create a generation of people with a wide range of skills, and advance the welfare of the society and the country. Some of his services are discussed in the topics below.

Leader of Jam'iyyathul Ulama

By well-known *Ulamas* of the day, the All Ceylon *Jamiyyathul Ulama* (ACJU) was founded in 1924 at the Bahjathul Ibrahimiyah Arabic College in Gall. The ACJU has played a significant part in the religious and social activities of Muslims in Sri Lanka.

Jamiyyathul Ulama divided into two groups in 1956 as a result of internal disputes. Sheik Thaseen was chosen as the interim leader of the ACJU after certain politicians and academics collaborated to find a solution to the problem¹⁰. As a result of his ability to bring the *Ulamas* back together and prevent a schism, ACJU later gained strength and began directing Sri Lanka's Muslim Society.

Leader of *Jamath- e- Islami* Sri Lanaka

Due to its connections to numerous Arab Muslim nations, Sri Lanka received the majority of Islamic reform and revival ideas. After Al-Ikhwān Al-Muslimūn and *Jamath-e-Islami* were established, Indian Malabarīs who were already residing in Sri Lanka started to disseminate and encourage study of Moududi's works and *Jamthe-e-Islami* periodicals, bringing them to the attention of Sri Lankan Muslims.

Hence, Indian Muslims founded the *Jamaat-e-Islami* Supported Movement in the early 1950s. *Jamaat-e-Islami* was then formally founded in 1954, however the *Jamath-e-Islami* Supporters Movement continued to operate independently until 1957, under the leadership of Thaseen Nadwi.¹¹

Later, when two organisations decided to collaborate, Thaseen Nadwi was selected as the leader. He served in that position from 1958 to 1959 before serving as the movement's head for the Tharbiyyah Unit until 1960.¹²

The Tamil-language "Vai Katti" magazine was released by Jamaat-e-Islami with the intention of educating the Muslim community, addressing its issues, and protecting from deviant ideas. Thaseen Nadwi served as the journal's editor. And Jamath - e- Islami organized lectures, Sermons, and Ijthimas for Educate the common people. They conducted community works and social service activities. In 1958 five Students from Sri Lanka offered Scholarship for their higher studies in Islamic studies in Pakistan.¹³

Teacher

He was a teacher in Hamidiyyah School in colombo, after he returen from the Cairo, and he acomedated University students in his room in colombo, he used to educate them and conduct disscosions around several topics, he opened his door to come university students and use his library.

Before leaving for his master's programme in Al Azhar in the 1960s, he worked as a teacher at the Colombo-based Hameediyah School. In 1966, upon his return to Sri Lanka, he re-joined the school as a teacher. He occupied a room in Colombo during the time. University students used to come to his room and use his library. The students would ask questions and get answers, and Thaseen Nadwi would have in-depth conversations with them on a variety of subjects.¹⁴

Lecturer

He served as an Arabic and Urdu lecture for a period in University of Peradeniya in 1960.

Principle of Naleemiah.

In Sri Lanka, discussions on reforming Islamic education began in the 1950s and 1960s. In the 1950s, educationalist and thinker A.M.A. Aziz produced an article titled "Emakkoru Jamiah," which translates to "a university for us." Thseen Nadwi attempted to reform and standardise the Madrasa curriculum and system in an article, but it was never published¹⁵.

Al-Haj Naleem of Beruwela was in charge of a Madrasa there named "Mazhariyyah," but he wasn't happy with it. He came up with the idea to build a Standad institution that was distinct from the conventional Madrasa system.

Moulana Abul Hasan Nadwi's Apostasy nor Abu Bakr for Her was translated into Tamil by Dr. M. A. M. Shukri in 1969. Hence, these phenomena sped up the conversation.

Al-Haj Naleem initially met A.M.A.Aziz and explained his intentions. After that, they had conversations, and Thaseen Nadwi joined the panel as well after the second meeting.

In 1972 a delegation visited Pakistan to get their experience, and Ideas from prominent scholars at that time Taseen Nadwi was also part of the delegation. The delegation met with scholars such as Moulana Moududi, Moulana Fazlur Rahman Ansari, Professor Isthiaq Husain, Maryam Jameela, and others. Finally, Jamiah Naleemiah established in 1973.¹⁶

Finally, Thaseen Nadwi was appointed as Naleemiah's first principle. And he served for five years there before dying in 1979.

Islamic Tamil Lecturer

Thaseen Nadwi was a multilingual person; he was fluent in Malay, Pashto, English, Arabic, Urdu, and Tamil in addition to Tamil, Sinhala, and many other languages. He was inspired to create poems and short stories during the Madrasa period by his teacher Umar Hazrat's teachings on linguistic proficiency and poetic approaches. Thaseen Nadwi then developed a strong admiration for Allama Iqbal. He learnt Urdu in order to study Iqbal's ideas and literature, and after visiting Al Azhar, he furthered his knowledge of the works of Ahamd Shawqi, Abbas Mahmood Aqqad, Mahmood Thaimur, and other authors.

Thus, he began to write literary works, including poems, children's poems, short stories, and even descriptive essays. He used the literature to inform, enlighten, and offer guidance to the Muslim community about its issues as well as to discuss and address those issues.

He started writing a collection of poetry titled "Qur'ane Kurayo" which Means "Don't you tell, O Qur'an," some of which were printed in the Sri Lankan journal "Unmai Udayam" and the Indian Shah Jahan magazine. His attempt was a result of Allama Iqbal's poetry "Shikwa Jawabe Shikwa" and his influence. Thaseen Nadwi also attempted to export it as a book in 1973 with the intention of publishing it, but it was never done so.¹⁷

He penned numerous short stories in magazines that were published in Sri Lanka and India as well as in the country's national newspapers. in addition to translating a few short stories from Arabic and Urdu.

After his visit to Egypt, he wrote about his experiences, including what he learned, the people he met, and his memories of the country, but it was never made public.

He wrote down all of his memories and experiences when he subsequently travelled to Pakistan for two weeks to look for a model for Jamiah Naleemiyah, and the manuscript remained for a very long time after his passing. However, it was printed in the monthly newspaper "Meelpariwai" in 1997.

Translations

Thaseen Nadwi translated several books and articles as his own work in response to the needs of the moment. These books are published in some cases and never in others. The translations of "Qadiyani Dilemma," by Moulana Moududi "On the Verge of a New Age" by Wahidud Din Khan and "Thaleemul Mutha Allim" were continually published in "Unmai Uthayam" magazine

in 1957. Later “Qadiyni Dilemma” published as book. Then Moududi’s “witness unto mankind” translated in to Tamil and published in 1958. Moreover, Thaseen Nadwi Translated many articles from Arabic.

When Jamal Abdun Naser passed away in 1970, Taseen Nadwi translated cometary of Egypt broadcast into Tamil 12 hours continuously.¹⁸

Speeches and Lectures

Taseen Nadwi gave hundreds of speeches, *Jumu'ah* sermons, and lectures on special occasions. He was the first Sri Lankan *Alim* to deliver a speech at a *Milad* event in Sri Lanka; this was in 1966, before Tamil Nadu's *ulamas* were used to provide entry to national level *meelad* events. Up until his death, he continued to broadcast special lectures on Ceylon Broadcast. He depended on "Moulana Shibli Numani's Prophet Muhammads Biography" for his final lecture on Muhammad, peace be upon him, which is one of his well-known lecture services.

Conclusion

Thaseen Nadwi, despite his brief life, made a significant contribution to Sri Lanka’s Islamic reform. He is a well-known moderate thinker who lacked any fundamentalist or radical beliefs. He has provided examples of Islamic Tamil writing, translation, and how to use the arts to advance social change. It is the job of Sri Lankan students and researchers to introduce and highlight their history, their intellectuals, and Muslims’ contributions to nation-building because, regrettably, most of his works didn’t capture these things.

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A Preliminary Study of Sidde Lebbe's to the Revivalism of Sri Lanka in 19th Century; Special Reference to Printed Press "Muslim Nesan"

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Abstract

Siddi Lebbe, a respected national leader who led the revival of the Muslim community in Sri Lanka, was the founding editor of the Muslim Nesan Newspaper. The purpose of this research is to determine the nature of the Muslim Nesan newspaper, the justifications for its publication, and the features of its articles during Siddi Lebbe's tenure as editor. The information was acquired using the literature review and content analysis methodology. It uses primary and secondary historical material of the period with an emphasis on Muslim Nesan (Muslim Friend), which functioned as a weekly printed publication. Consequently, the Muslim Nesan newspaper has been distinguished as one that combines the basic features of a modern popular newspaper, and its content aimed to reform the Muslim community in the same way that other groups did at the time. Also mainly, this research focus on Sidde lebbe's to the Revivalism of Sri Lanka in 19th century; Special Referents to printed press "Muslim Nesan".

Keywords: Revivalism, Muslim Nesan, Siddi Lebbe, Sri Lanka

Introduction

Many times, throughout human history, people have attempted to communicate among themselves. As a result, various types of communication media emerged over time. The newspaper, for example, was launched as the first method of communication, beginning as a mass medium that revolutionized the area of communication in the Middle Ages by reaching a large number of people simultaneously.

As in many parts of Asia, the origin of modern nationalism in Sri Lanka may be traced back to programs of revivalism which were a reaction to Christian missionary enterprise. British colonial rulers founded newspapers in Sri Lanka during the nineteenth century. The earliest print media language in Sri Lanka was English. However, newspapers began to be published in local languages in the 1840s, and in the 1860s, various local Buddhist and Hindu printed publications were established. Muslims form the third-largest indigenous community in Sri Lanka. The Muslim community published two publications between 1869 and 1873. The Muslim Nesan

newspaper, founded in 1882 and published until 1944, was the first prominent newspaper formed by the Muslim community. It was put out by several editors periodically until 1944. It was the first and pioneering newspaper founded by the Sri Lankan Muslim community and was published for a long time

Siddi Lebbe was an Iconic leader in Sri Lankan Muslims History, He made significant contributions through his publication, Muslim Nesan. He utilized the publication to push for Muslim rights, education, and social transformation. Lebbe additionally employed the newspaper to create an understanding about the value of preserving the Tamil language and culture. He was a staunch champion of harmonious relations between ethnic groups and sought to create unity among the many ethnicities in Sri Lanka. Through his newspaper, Muslim Nesan.

The study contextualizes the reforming thought affinities and differences of Muslim Nesan's owner and publisher, The study deals with topics of Revival relevance to the Sri Lankan Muslim community by engaging with previously under-examined archived editions of Muslim Nesan from the reform, through the medium of Sri Lankan the printed press.

Muslim editors published about 15 magazines and newspapers in English and Tamil, the first of which was Muslim Nesan (Muslim Friend) In the late nineteenth and early twentieth century, these were directed at Muslim audiences both within and outside the borders of British Ceylon. They were influenced by Islamic revivalist and political movements in Turkey, Egypt, and India.¹ To challenge the common belief in the community that English was of little significance because people relied on trade, an opposing movement developed in the 1880s to promote educational and social reform while achieving proper political representation.²

The Subscribers to the Muslim Nesan originated in Sri Lanka, South India, Singapore, and Penang. While Singaporean Tamil language papers that include the Cinkai Nesan printed stories copied from or based on Lebbe's periodical, Lebbe kept a close eye on the weekly Vittiya Vicarini, which began in Penang in 1883 and went on in Nagore, India, from 1888 onwards.

Siddi Lebbe was a Proctor by profession, who with his instinctively keen insight and intellectual background was able to observe the changes that were taking place around him, and this led to his realization of the fact that the salvation of his community lay in education.³ Lebbe's Representation of Change the nineteenth century saw a shift in literary transmission from the older world of an Arabicised Cosmopolis it means Hadrami and their influence also to the modern period of print journalism in Tamil. M.C. Siddi Labbe (1838-1898), the editor and major mover behind the Muslim Nesan newspaper from 1882 to 1889, was important to this development in Ceylon. According to Ronit Ricci, the term "Arabicised Cosmopolis" refers to a trans local Islamic sphere formed and defined by language, literature, and religion in parts of South and Southwest India, Sri Lanka, and sections of Southeast Asia, as well as other Tamil diasporic Tamil speaking Muslim populations across the Indian Ocean region.⁴

South Asian Muslims' literary networks grow beyond Arabic imprints in this course, incorporating as many sources of contemporary knowledge as possible. Arabic-Tamil communication was both oral and written. It was a result of spoken Tamil being replaced in script

with letters from the Arabic alphabet, which included Arabic phrases regarded too spiritual in meaning and connotation to be translated. The language's speakers had strong ties with Muslims in South India, particularly in Kalamkari and Kayalpattinam. Arabic-Tamil has been acknowledged as a medium of Moorish intellectual writing and discourse in both written and oral form.⁵ Similar linguistic hybridity prevailed in East African such like Arabic Swahili and Jawi in South East Asia. It is characterised and recognised as a hybrid language born of commercial and religious need.

The late nineteenth century saw reform organisations use the printed press, which was previously unattainable in the language of Arabic - Tamil, which relied on scribes, allowing for large-scale newspaper production in the Tamil script.⁶ Despite this transition, Labbe's publication Especially Muslim Nesan symbolises a continuation in reworking old information sharing systems to fit with a 'modern' magazine participating in current affairs and disseminating literature and poetry across the Tamil language Muslim world.

Much scholarship has examined about Tamil literary communities⁷ but the Muslim Literary networks of Lanka remain minimum than those of another socies. The work of Sidde Lebbe's contribution provides an excellent example to fill this gap. Based on that this paper going to explain: What is the definition of Muslim Nesan by Sidde Lebbe? What are the constants and affiliations of muslim Nesan by printed press? and What are the main characteristic of Muslim Nesan to the educational Revivalism of Sri Lanka in 19th century? By using Primary Sources: As this research is historical, it must rely on primary sources and archival records. The research will also include information published and gathered from modern periodicals, newspapers, and journals, and, secondary sources include articles, monographs, and books written by academic professionals.

This study is a Qualitative Research based on primary sources with thematic descriptive methodology and archival records was employed. Additionally, secondary sources such as articles, monographs, and books. This research attempt to work through the themes of locating identities through the printed press, means and methods of publication among the Ceylon Moors, and the way in which the printed press aided the re-assertion of identities founded on longer histories of religious and trade networks to the East and West of Sri Lanka.⁸

Literature Review

While there has been a lot of research on Siddi Lebbe, few researchers have taken it into account, and many recent studies have concentrated on this topic. He made a more significant impact on the revivalism in Sri Lanka.

M. C. Siddi Lebbe asked Orabi Pasha for help in improving English instruction in a Muslim atmosphere. He sought to establish an elite group within the Muslim community. He expected a new kind of intellectual leadership. Sir Seyed Ahamed Khan commended him for establishing the Anglo Muhammadan College in Aligarh, India, in 1875. In 1882, M. C. Siddi Lebbe founded Al- Madrasatul Zahira. A new organization was formed from this institution to

lead the Muslim population in Sri Lanka.⁹ It is vital to define the function of Siddi Lebbe in the rebirth of Sri Lankan culture in the nineteenth century.

According to Jalaldeen, the rise of nationalism in Sri Lanka in the last three decades of the nineteenth century.¹⁰ The first quarter of the nineteenth century witnessed the beginning of the island's recovery of Roman Catholicism following the Dutch's hard repression of it, when Calvinist persecution by Roman Catholicism was focused against the indigenous religious of the Sri Lankan littoral. It has been noticed that revivalist Buddhist, Hindu, and Muslim movements were beginning to arise in Sri Lanka opposing the Christian dominance. Since foreign rule, the research has focused on the role of Islamic revivalism in education as the cornerstone of social movement activities. This research seeks to determine the effect of Islamic Revivalist movements on education in comparison to Revivalist movements of Buddhists and Hindus.¹¹

And also, McKinley A, Xavier M. S, investigated M.C. Siddi Lebbe's (d. 1898) Sufi publication, *Asrarul Alam (Mysteries of the Universe)*, with emphasis on the literary networks that developed among late nineteenth-century South Asian Muslims. The variety of Lebbe's source material and the complexity of his argumentation demonstrate his comprehensive interaction with Islamic philosophy, both old and young, foreign and local, Arabic and Tamil. Furthermore, Lebbe's literary network was particularly broad, including non-Islamic notions like theosophy and yoga from Euro-American and Indian sources as foils for Sufi elucidation. In turn, this philosophical patchwork spurred controversy among Muslim scholars. In a controversy involving high stakes in translation choices and the unique complexities of works by a trilingual author such as Lebbe, *Asrarul Alam* became an impetus for identity definition.¹² To summarise, this article explains about Colonial Muslim revival, intellectual history, Islam, Islamic literature, print culture, Siddi Lebbe, Sri Lanka, Sufism, Tamil, theosophy based his printed press '*asrarul alma*.'¹³

Journalism and the Print Press in Sri Lanka

The employment of journalism as a vehicle for identity building in Sri Lanka in the late nineteenth and early twentieth century was not confined to Muslims. Indeed, Muslims were among the last to embrace technology. As a reaction to Christianity's and Christians' domination on the island, the emergence of cultural and religious revivalism among all traditional communities arose from the common ground.¹⁴ Religious revivalist movements among the more politicised parts of Sinhala Buddhists and Tamil Hindu bourgeoisie had been active for several years by 1882, the year of the beginning on Muslim Nesan.¹⁵ Much later, in the Muslim community, a similar 'religious consciousness' was growing.

Wickramanayake and Kanapathipillai conclude from a research of Tamil language newspapers from the 19th and 20th century in Sri Lanka from the National Archives that there were few publications in circulation from 1841 to 1900. There is little historical documentation about the reach and audiences of these Colombo-based magazines. However, it is evident that the constraints of literacy, limited subscribers, and overall lack of offending muddled Lebbe's objectives. Publications were not seen as successful commercial endeavours by the Ceylon Moors' corporate elite, and the publication history of Muslim Nesan reflects the problems

experienced by editors of the time, with a few exceptions. The *Muslim Nesan*, published by P. Rayappen of the Muslim Friends Office, began weekly publication on Thursdays in Kandy.¹⁶

In 1884, the publication office was relocated from Katugastota to Peradeniya, and then to Colombo. The periodical was published on Dam Street in Colombo, with Nuho Saibo as the publisher. Later that year, in 1887, the printing of this paper was returned to Prospect Hill in Peradeniya, Kandy. The short-lived nature of this journal, which was beset by financial restraints, shows the desire for such a publication, which was largely supported by Lebbe himself for as long as he could. Personal money, subscriptions, and advertisements were typically used to cover the costs connected with the period's publications.¹⁷

According to the Tamil language newspapers in the Hindu and Muslim communities encountered similar issues, although Christian Tamil publications were generously sponsored by the American Board.¹⁸

Arabi Basha, a charismatic Egyptian politician who died in 1911, encouraged Lebbe to pursue such educational reform. Arabi had been exiled from Egypt for revolting against the British; he spent 1883-1901 in Ceylon, where Muslims welcomed his leadership.¹⁹ Arabi's home was referred to as a 'mosque' in the *Muslim Nesan*, the newspaper published by Lebbe, due to the ongoing stream of Muslim visitors it organized, and his fame was contrasted to that of the Ottoman Sultan.²⁰ Arabi's influence prompted the establishing of Muslim schools with a secular, Western-style curriculum, which Lebbe adopted; he developed a reputation as an 'education pioneer'.²¹

Lebbe's fundamental tool of reform was the pen. He wrote frequently as a journalist, academic, and novelist. His greatest-known fiction work, *Hasan Bay*, published in 1883, is regarded as one of the first Tamil-language novels. He also launched the publication, *Muslim Nesan*, *Muslim Friend* (1882-87), as a platform to communicate his views on reforming Islam. His other writings included mathematics, Arabic for Tamil speakers, the Greco-Turkish wars, Arabic grammar, Sri Lankan Muslim history, and (theological intellectuals) *ulama*.²²

In many ways, Lebbe's push for reform inside the community ran opposite to his community's ideas. Religious leaders and laypeople alike criticised him for his work. Also at this time, waves of Wahhabism that had spread over North India in the early nineteenth century found their way south. Siddi Lebbe, on the other hand, affiliated with the Qadiriya Sufi order. The Qadiriya Sufi order, founded by Persian-born Shaikh Muhaiyaddeen Abdul Qadir Jailani (10th century Sufi saint), has a substantial following in South Asia.²³

Muslim Nesan, Content and Affiliations towards the Revivalism

Labay was a reformer who integrated a multidisciplinary approach. he focused on the overall change in the community, such as Social, political, educational, religious, literary and Muslim world Affairs. By naming the journal *Muslim Nesan* (*Muslim Friend*) in Arabic, the author makes a clear link with an ancient civilisation on an Arabised Cosmopolis. The ten-pointed star and

crescent represent identities that evoke the notions of pan-Islamism that Lebbe ascribed to at the time.

In *Social*, the newspaper *Muslim Nation*, to create an understanding about the value of preserving the Tamil language and culture. As a Editor of *Muslim Nesan* Lebbe was a staunch champion of harmonious relations between ethnic groups and sought to create unity among the ethnicity in Sri Lanka. Through his newspaper, *Muslim Nesan*. For the Religious matter, Lebbe, reformed Islamic Religious identity and Encouraged moderation between different views of Islamic practices (Wahhabism & Sufisim), He push for reform inside the community ran opposite to his community's ideas. Religious leaders and laypeople alike criticised him for his work. Also at this time, waves of Wahhabism that had spread over North India in the early nineteenth century found their way south. Siddi Lebbe, on the other hand, affiliated with the Qadiriya Sufi order. From these ideas Muslim community of that time can balance their religious perception.

The newspaper covered Muslim-world issues such as the Egyptian and Sudanese liberation movements.²⁴ Up to eleven articles about the unfolding Mahdiyya Movement in Sudan that were first published in *Muslim Nesan* were reproduced in Singapore.²⁵ Lebbe was aware of information distortions and the inadequacy of 'accepted' news. about May 1889, he stated, "We are ignorant of the truth in Sudanese affairs." An anonymous correspondent from Penang to *Muslim Nesan* in 1890 compared the battle in Aceh to "a game for little kids." It is conceivable that the same correspondent provided a lengthy description of the Aceh war during the first year of *Muslim Nesan*, which was later republished in Singapore press.²⁶

This research is essential for Lebbe's viewpoint on raising awareness, education, and literary output among all segments of society, particularly women and youth. Lebbe urged both men and women to submit poetry and prose to the *Muslim Nesan*. In addition, the novel *Aasen be Sarithiram* (a fictional love story between a British woman and a Moorman of Colombo) was published in weekly instalments.

In response to Sir Ponnambalam Ramanathan's arguments on "The Ethnology of the Moors of Ceylon" at the Legislative Council in 1885, the *Muslim Nesan* directly engaged in a series of articles that were published as a research paper in the *Journal of the Royal Asiatic Society Ceylon Branch* three years later, in 1888. Ameer Ali contended that Ramanathan's politically driven study came to the conclusion that the Moors were just Muslim Tamils.²⁷

According to Ramanathan's opinions, being a Muslim Moor was only possible if one was of South Indian ancestry and had a "cultural and linguistic" bond with Tamil people.²⁸ Many Muslims, especially Siddi Lebbe, disagreed, viewing this action as a calculated attempt to undermine the hopes of the Moor population in Ceylon for the nomination of a Moor member to the Legislative Council. The Ramanathan essay fostered a political environment in the 'race' argument that allowed the Ceylon Moors to resolutely reject their 'Tamilness' and assert that they are a distinct race of Arab ancestry, adopting the moniker Ceylon Moor.

In the *Muslim Nesan* dated 7 May 1888, Lebbe wrote: "The Muslims throughout the country are very angry and talk day and night about Mr. Ramanathan's speech at the Asiatic Society that the Sri Lankan Muslims are Tamil converts..." Although I refuted him with valid reasons, he obstinately tried to reinforce his ideas at the society without considering it and earned the Muslim's hate... The days will come soon and he will apologize to the Muslims for his fault".²⁹

This all explains well how *Muslim Nesan* played a very significant role to the revivalism in Sri Lanka in nineteenth centuries.

The National Archives of Sri Lanka also houses pre-Muslim *Nesan* Sri Lankan Malay vernacular newspapers. From mid-1869 until mid-1870, B. O. Saldin edited *Alamat Langkapuri* (News from Lanka), a *Gundul* (Malay language in an Arabic script) and Arabic - Tamil fortnightly newspaper in Sri Lanka. *Unmai* was the earliest Malay Tamil language magazine in Sri Lanka, preceding the *Muslim Nesan*.³⁰ These writings were widely distributed and read in *Gundul*, *Arwi*, and Tamil script. The literati of each community (Sri Lankan Moor and Malay) were active in the process of reading, exchanging, and translating each other's works since they were linked by religious ties. Unlike *Muslim Nesan*'s pan-Islamic 'Muslim' identities beyond borders, however, these works evoked a Ceylonese identity from the start.

With the liberation of the Sri Lankan Muslim community in 1798, many of the local educated elite, like Lebbe, pursued careers in legal practice under the British. Lebbe worked as a lawyer in Kandy and later in Colombo. He was the son of the area's chief Moorman. Lebbe's ancestors came from the city of Aluthgama on the southwest coast. Lebbe was the Kandy Municipal Council's first Muslim solicitor.

Concluding Remarks

Siddi Lebbe was an intellectual leader who restored Sri Lankan Muslim identity in the nineteenth-century. Sir Ponnambalam Ramanathan, a prominent member of the colonial judiciary, maintained that Muslims and Tamils were racially equivalent in Sri Lanka. However, Lebbe refuted this claim in various *Muslim Nesan* writings, claiming that the Sri Lankan Muslim community was of Arab origins. While attempting to create a universal Muslim identity, he also contributed to Sri Lankan Islam.

In the late nineteenth century, Muslims were widely regarded as the island's most educationally backward minority. Thus, the Muslim revival placed a specific emphasis on education, prompting nineteenth-century revivalists to conclude that the existing notion of Islam and education was problematic. Throughout this research, Lebbe stands out from the crowd for his dedication to the challenges of the Muslim world under the British Empire. Undoubtedly the *Muslim Nesan* used traditional trade routes to spread Lebbe's views of visions and origin. During that period the inner community engaged with a new freedom in the movement of the ideas and symbols of the isolation of the island.

To sum up, that role of printed press to the reforming of contemporary Sri Lankan Muslim, the printed press also played a significant part in the reformation of the modern Sri

Lankan Muslim community. It provides a platform for debate and discussion about improving Muslim personal law, Sociocultural problems, education, and religious leadership. In Addition, Islamic movements and religious organisations are active in imparting their thoughts, ideas, and guidance to the people through print media such as newspapers, magazines, and special publications. Examples of newspapers and periodicals are Engal Thesam, Meelparvai, Navamani, Valikatti, Vansudar, Al Hasanat, Unmai Uthayam, Vivumiyam, Uthayam and Vaikarai. It is noteworthy that Muslim Nation, the first newspaper of the Sri Lankan Muslim community, laid the foundation for this.

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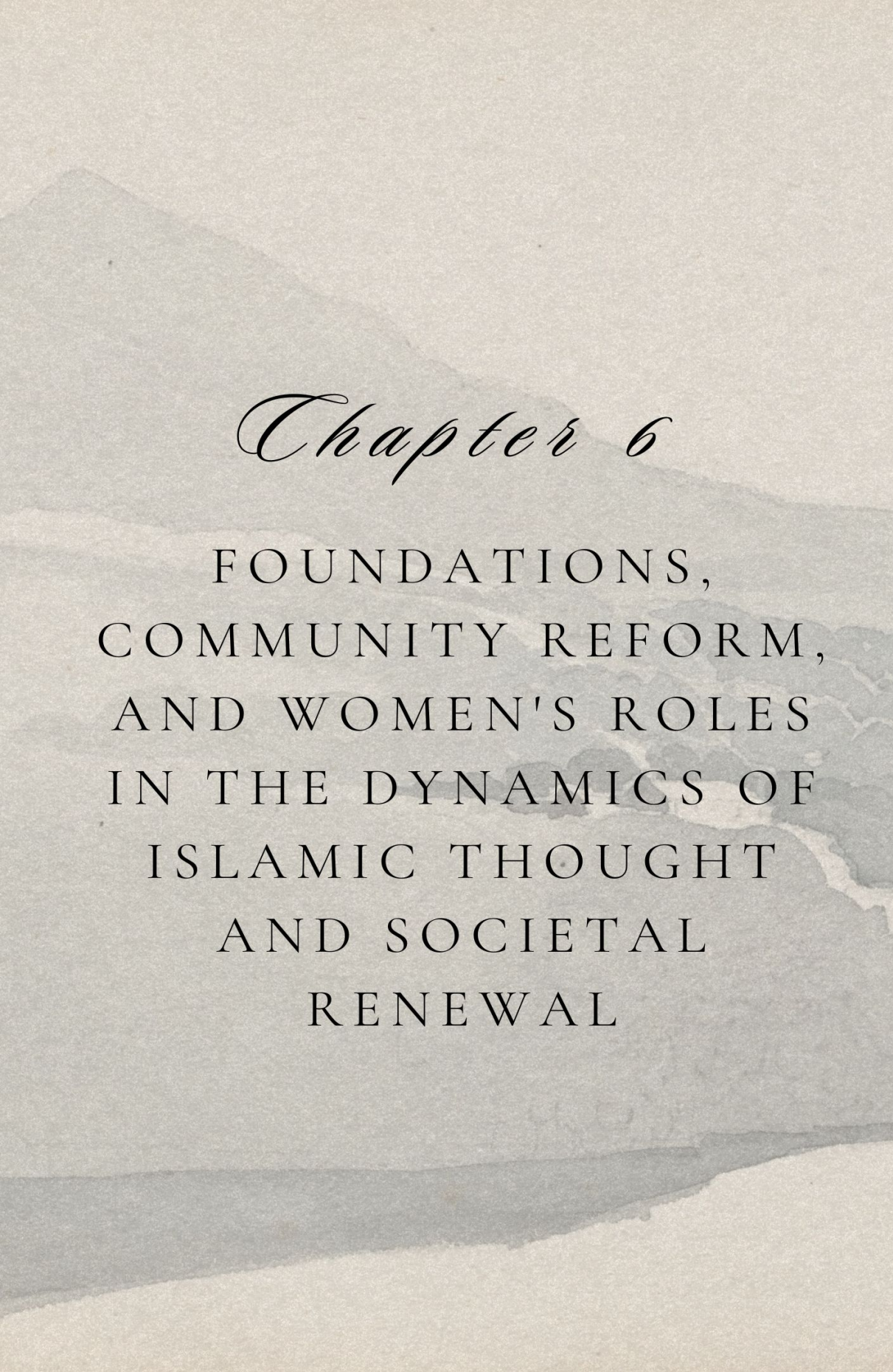
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Chapter 6

FOUNDATIONS,
COMMUNITY REFORM,
AND WOMEN'S ROLES
IN THE DYNAMICS OF
ISLAMIC THOUGHT
AND SOCIETAL
RENEWAL

***Madani, Tamadun* and Civilisational, Approaches to the Future Renewal and Reform of Islamic Thought and Civilisation**

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Abstract

Civilisation is rightly the cultural and social advancement of a nation. The Holy Prophet (PBUH) lifetime is alienated into two phases *Makki* and *Madani*. *Madani* period of ten years is the crucial time of his life when a civilised *Madani* state had established by governing all dimensions of a society education, defense, leadership, negotiation and economic strength. Pact of Medina in this regard established by Holy Prophet (PBUH) is a model for ideological and humanitarian based state for the rest of nations. In contemporary world human civilisation is suffering perilous heavy transformation, human rights are badly obliterating, and religion is divided into political and materialistic initiatives that results into terrorism, brutality and violence. This is the time of reawakening of Islamic civilisation for the twenty-first century new innovative horizons and globalisation with conformity to its own origins. In this research paper structure of *Madani Tamadun* is determined in a way to give future renewals and reform of Islamic thought and civilisation to transform the present-day situation in an Islamic civilised nation. An analytical and qualitative methodology is applied for this study. It is concluded from this research paper that *Madani* society is an ideal civilised nation representing application of human rights both individually and communally. The manifestation of Islamic civilisation is necessary for the application of human rights in a present-day social environment. This revivalism of Islamic civilisation is a distinctive characteristic of Islamic history to meet the contemporary challenges and manifests the Islamic ideological state based on *Madani, Tamadun* and civilisation. It is recommended to practically applicable the strategies for the reformation of Islamic civilisation based on *Madani* perspective. So that the Muslim *Ummah* regain its honour that has lost and resilient the Muslim society.

Keywords: Civilisation, *Madani*, Islamic, Reform, Society.

Introduction

Islam is a world religion that intended to become a global civilisation that extent from one edge to all over the world. At the time of the Holy Prophet (PBUH) an Islamic state was established in Madina which is a model for the rest of communities. He (PBUH) started preaching Islam from Makkah to Madina and then all around the Arab. After an era of the Holy Prophet (PBUH) the primary Muslim caliphate, the Persians and Turks struggled to build a civilised nation following the teachings of the Holy Prophet (PBUH). Late in 13th century India and Africa were

spheres of Islamic developmental societies. As Islam is a creed based on unity and against ethnic and tribal discrimination. That's the reason that people from all around the world Africans, Turks, Malayas, Persians, and Arabs struggled to raise the nation as an Islamic civilisation. Thus, people submitted to Islam created the global civilisation even though they belong to diverse racial groups. People take part highly in academic activities belonging to learning, culture, science and arts as long as it never contradicts to Islam. But this golden period of Intellectual and scientific flourishing of Islamic civilisation was obscured at the start of the modern age. Muslims due to the weakening of their faith and other internal conflicts are impotent to stance with the modern globalisation. A movement of secular education system upsurges which held an incision between Islam and modern civilisation. Muslims forget that it is the religion of Islam which brings people united as Islamic civilised nation. First constitutional state held by Holy Prophet (PBUH) as a model for the rest of nations. This is the time to revive Islamic thought and civilisation to imbibe the new revolutionary modern thoughts by Islam culture. This paper will illustrate the reform of Islamic civilisation and thoughts on the foundations of *Madani* Civilisation and *Tamadun*. Before this, the research work was related to either Madani culture or Modern civilisation or the reformer activities to unite the Muslim ummah. This research will combine Madani civilisation and Modern Globalisation and demonstrate the future renewal of the cores of *Madani Tamadun*. The aims of the writing this paper are;

1. What are the silent features of Madani *civilisation* and *Tamadun*?
2. How Holy Prophet (PBUH) elevated an Islamic civilised nation?
3. What are the phases to reform Islamic thought and civilisation?

Literature Review

Meaning of Civilisation

Civilisation comes from the word *Adab* which signify manners or behaviors. Islamic civilisation literally is the interpretation of Arabic term

الحضاره الاسلاميه، المدينه الاسلاميه الثقافه الاسلاميه¹

This translated as both culture and Islamic civilization. It reflects the political technological and economical expressions of a society.

In English civilization and culture both used as synonyms while at some extents culture is more related to the deep sentiments of a society such as religion, art, moral, literature and norms. On the other hand, according to some experts' civilisation is the mechanical evolution of a society related to the economic, political and technological affairs².

For the word civilisation many other terminologies like *Tamadun*, *Hazarah* and *culture* are used by Arab and western writers. . All these terms are creativities of human beings based on the theological and practical aspects of religion. Historically it has seen that civilisation is rooted by the activities of Muslim *Ummah* in the light of teaching of Islam that is called Islamic civilisation.

1.2 Fundamental Impression of Madina

Madina is a city in Hijaz where two groups of people, one Ansar existing in Madina and other Muhajireen who came from Makkah. Both the groups with all other tribes form a civilised nation under the leadership of Holy Prophet (PBUH).

The word *Madina* is not only related to a geographical location but it also means certain traits of a nation. Madina means "*civilised*". In Arabic it refers to *Tamadun or Thaqafi and*

¹ - Abdul Rehman Ibne Hassan, *Al Hazarah Al Islamiyyah Ususuha wa wsailuha*, Dar ul Qalm Damishq, 1998, p:18

² - William J. Duiker, Jackson J. Spielvogel, *World History*, Cengage Learning, Boston, USA, 2016, 8th edition, p:8

Hadhara.¹ Where as in English terminology word Madani is translated as civilisation or civil society.

Anwar Ibrahim was the one who firstly introduced "*Madani* Society" is actually transliteration from Civil Society. According to him *Madani* society is such civil society that Islamic moral values, justice, egalitarianism, rule of democracy, freedom of rights on individual bases and guarantee social stability as well².

Historical Background of Madina Civilisation

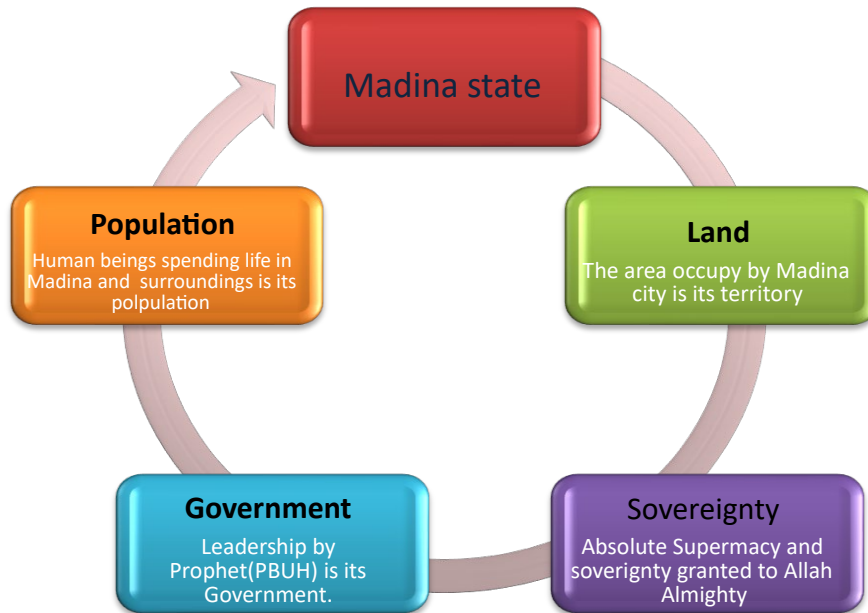
Muslims are eventually pioneer of developing a civilisation or *Tamadun* in a society based on Islam. Muslims enhance positive norms and values in existing culture and abandon those conducts that are contradictory to Islamic demonstrations. *Madina* civilisation is achievement of Islamic culture or *Tamadun* in relation to people worships, habits, norms, conducts, education, economy and policies. Hence Islamic civilisation is a vast term which corresponds to all dimensions of human life based on Islamic values.

The *Madina* civilisation under the Holy Prophet (PBUH) inherited a state structure. Before the arrival of Holy Prophet (PBUH), *Madina* had no administration authority either elected or congenital. Arab has no governing jurisdiction neither police nor financial system. There was no written or verbal laws to run a society. They have no idea of administration and governance.

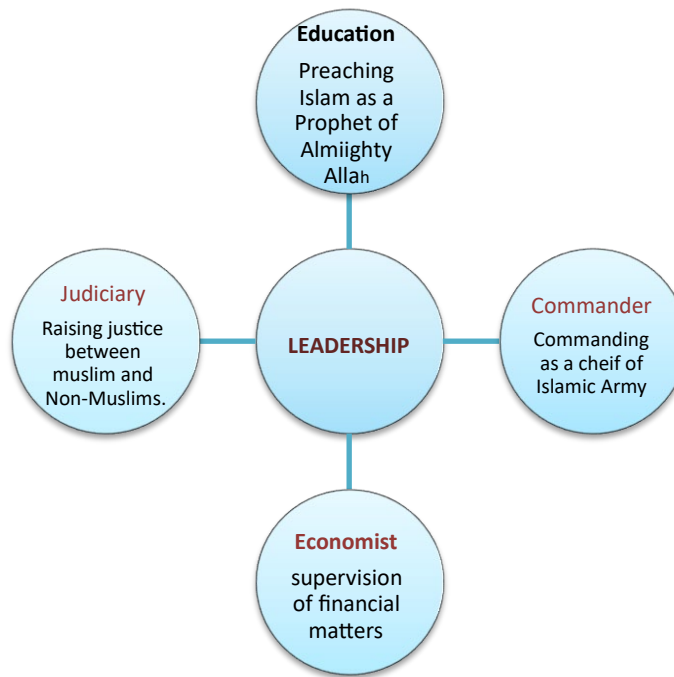
Holy Prophet (PBUH) raised a civilised nation in Madina city which exemplify best in all affairs of a society by application of human rights on individual and communal level.³ Holy Prophet (PBUH) formulated a charter at that time called as *Madina Charter* for the practical implication of human rights altogether in every domain of life without discrimination of colour, caste, race and skin etc. This charter combines all the communities across Madina and gives people environment of peace, harmony, prosperity and build up an Islamic civil society. In contemporary world it's a role model for the Muslim *Ummah* to stimulate the nation under umbrella of justice and human rights and leave all discrimination conflicts. He (PBUH)

established first Islamic state in Madina, He(PBUH) perform his responsibilities as a head of a civilised state.⁴

A state is politically organised institution comprised of four components which exists completely in Madina such as:



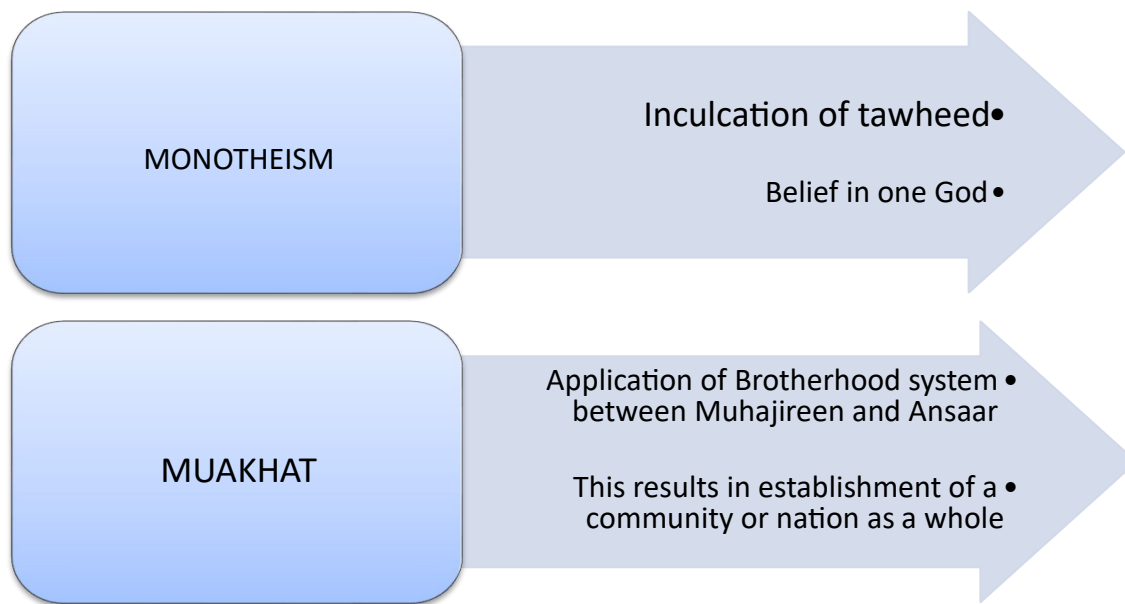
While performing all these responsibilities Holy prophet (PBUH) have laid down the foundations of Islamic civilized nation exemplifying his believers till the last day.



The Madina Charter

The Madina charter give birth to a constitution in a state. People of all communities in a Madina city united under this charter and live in a modern society depicting independence of Islam. This shows the proficiency of Holy Prophet (PBUH) for negotiating and convincing people to unite by accepting the articles of Madina charter. It also depicts his success as a leader.⁵

In contemporary world the same leadership and a charter is required with corresponding features to unite Muslim ummah as a nation. Holy Prophet (PBUH) before governing the charter as legislation in Madina, He firstly emphasises on two things on individual and social level:



After this internal alliance of Muslims, Holy Prophet (PBUH) progress towards social alliance through Madina constitution politically⁶. In the history of human beings this is the very first political credential which lay down the bases for multiculturalism and patience.

Madina Civilisation as a Model for Future Renewal

Holy Prophet aimed to establish such civilisation where teachings of Islam flourish and spread all around the world. Moreover, he tried to strengthen nation by uniting all combatant tribes. He wanted to extinguish the conflicts and enmity between tribes. In Madina for these primarily purposes Holy Prophet (PBUH) drawn up a charter called as *Misaqh Madinah*, which was a constitutional document in Islamic history. This charter is a model for the modern constitutions based on the Islamic civilisation. For the future renewal the fundamental characteristics can be excerpted from the structure and objectives of this charter as following:

Leadership

Madina city consists of different tribes which fought with each other and get tired of their inter-tribe battles. They wanted to get rid of this enmity and conflicts. For this reason, they all need to give acceptance for one leader who mediate their inter wars and a heterogeneous community is united in Madina city. Holy Prophet (PBUH) owing to His repute in Makkah was accepted as a leader by all tribes. He has authority as a political leader to arbitrate effectively in all dissatisfactions and quarrels. People of all tribes obliged to accept his decisions. In Quran Allah Almighty said:

⁷ O believers! Obey Allah and obey the Messenger and those in authority among you.

Religious Freedom

Madina is the first state which confab freedom of religious right to everyone living in the city. For instance, regarding article of Madina charter Jews have given privilege to habitude their religion⁸. This feature results in abolishing animosity and hatred from the society. In Quran:

Let there be no compulsion in religion, for the truth stands out clearly from falsehood.⁹

Unity of *Ummah*

Holy Prophet (PBUH) integrated all inhabitants of Madina city as a one unit regardless of their ethnicity or creed as independent separate entities. He emblem all clans as one Ummah with equivalent obligations towards country This shows equality, justice and unity of diverse communities as a nation.

You are the best community ever raised for humanity—you encourage good, forbid evil, and believe in Allah.¹⁰

Economic Equity and Justice

To adorn the society with prosperity and equality, Holy Prophet (PBUH) endorse concept of wealth division among people from rich hands to poor hands in form of Zakat and Sadqa. He (PBUH) prohibits unjust practices in society such as Riba (interest).¹¹ This abridges the distance between well off and meager. In Quran:

So do not let your desires cause you to deviate "from justice".¹⁵

National Security

In Madina civilisation Holy Prophet (PBUH) focus on the defense feature also. All inhabitants of madina whether Muslim or non-Muslims will act as one nation against external intimidations. This acknowledges the safety of all living people as well this feature lessens the internal strife among people.

Deliberation-based System

Holy Prophet (PBUH) established such political system which enhances trust and confidence between companions of the constitutional system. Before taking any decision he (PBUH) held a meeting for discussion regarding matters. For instance:

1. In Ahzab operation after consultation with the camaraderie he takes the decision of burrowing a moat.¹²
2. Similarly, Muaz bin jabal was announced to be administrator in Yemen after mutual consultation.
3. Likewise, the matters about prisoners of Badar resolve after confab with companions¹³.

This procedure of taking judgments about state matters promote respect, faith, dedication and courage between political companions and a determinant legislative system can be held.

Translucence

Transparency characteristic is flourishing in every loop of Madina state. All matters regarding money, Zakat, or business affairs used to be lever with mutual deliberation in Masjid Nabi. Accountability and pellucidity are fundamental features in all these administrative affairs. This has been revealed in Quran:

O believers! When you contract a loan for a fixed period of time, commit it to writing. Let the scribe maintain justice between the parties.¹⁴

Holy Prophet (PBUH) as a Practitioner and Role Model

Holy Prophet (PBUH) not only preached the commands of Allah but He practically implemented in His life and set a model for the rest of humanity In Quran Allah Almighty said: O believers! Why do you say what you do not do?¹⁹

He set excellence example of bravery, justice, honesty and merciful. He is submitted as a saviour of whole mankind.

All this discussion, submitted that the characteristics of Madinah civilization are based on such communal laws which progress justice and unity of people and avoid conflicts.



Now a days if we see UNITED Nation Educational Scientific and Cultural Organization (UNESCO) has trying to adopt the same features of state Madina for good governance. But that can't be achieved on the level Holy prophet (PBUH) worked for the stability of society. Honest, Independent judiciary and policing can trek a civilized nation.

Weaknesses of Muslims that Hinder to Flourish as an Islamic World Civilised Nation

In modern world and age of Information technology Muslims need to portray their Islamic civilisation on firm bases to sojourn at the apex of world civilisation. But it has been seen that Muslim ummah due to their internal conflicts and other problems, they are failing to eulogise World Civilisation. Here are some weaknesses due to which Muslims are lacking to up bring

their nation on the pier of globalisation. The reasons that hamper Muslims for mandating the World Civilisation and flourish as an Islamic civilised nation on global level are:

- a) **Muslims sects transpire with intermural conflicts** due to differences of thoughts among them. According to each sect, it's the only which is on the true school of thoughts and creeds as compare to others. A drift bunch of different sects such as Khawarij, Syi'ah Rafidah, Syi'ah Nashibah Qadariyah, Mutalifah and Jamiyyah etc seemed after massacre of Caliph Umar and Uthman.¹⁵ They have contradiction of opinions and disputes about Al Quran, Hadith, characteristics of Allah, questions about heaven-Hell which results in disunity, lack of integrity and harmony. Muslims enthusiasm regarding skills, learning, edification and enlightened is collapsing due to their internal combats.
- b) **Devaluation in legislative and management system:** Muslims are declining to restraint efficiently the administrative and executive system of the commonality. This is because of the secular movements which started from 11th century by the western nation. This system actually trajectories by bureaucrats who attain civil English teachings to administrate and dominate the country system. All this results in abridgement of Islamic management and civilization.
- c) **Declension of ethical and moral character of Muslims:** Muslims communities are inspiring by western culture day by day. Western perceptions, art, entertainments, illumination and acculturation affect mostly youth generation. This led towards deprivation of Islamic righteous and moral values. Western mission is to endorse the minds that Islamic religious values have no concern with administrative matters, knowledge development and global competition.¹⁶
- d) **Anabolism of secular Educational System:** Secular system is the system which is far away from the spiritual and religious prescriptions. It based on reasoning, scientific, inquiry and neutral context. Western government aim to influence Muslim society through their education system. For this reason, they impose on secularism through English school system which propagate materialistic thinking and inseminate nationalism.
- e) **Restriction of religious parson:** Religious preachers and scholar have important role in delivering Islamic knowledge to people. West prohibited scholars for conveying religious information because without religious mentors' Islamic education or Knowledge cannot be disperse. when the invaders of Islam not able to sabotage Islamic *Da'wah* then they revert to violence and start assassination of religious sermonisers like killing of Hassan al Banna, Syed Qutb, Abd Qadir Audah and Nik Hassan.

Similarly, inadequacy of economic growth, prevention of religious scriptures publication are all factors involved in failing Muslims to raise Islamic culture as a world civilisation.

Rejuvenation of Islamic Civilisation

Islamic ideology is a strong manifestation of commands of Almighty Allah in every sphere of life which need to be reform and revolutionize to fulfil needs of modern globalization in given ways:

- **Renaissance of true Islamic values:** Islam is the religion which can be substantiated with all requirements of modernisation. In ancient times they are the Islamic scholars who participated in many discoveries and academic literature. Islamic ideology vindicates every origin of human life. Muslims need to build up nation on true Islamic creeds; teaching. They should confidentially preach teachings of Holy Prophet (PBUH) without any consideration of antiquated to the modern age.
- **Participation and Information regarding Government matters:** Holy Prophet (PBUH) used to participate people while making decisions through consultation. This participation plays an important role for making decisions according to people needs and transparency. Moreover, through this act populaces interact with Government affairs and get information up to date. This is the key right of every person existing in the country without any racial discriminations.
- **Poverty Rebate:** Poverty reduction is the most important matter for the peace, global stability, harmony and democracy. It is the most rising issue in developed or developing countries. On Government level such measures need to be taken that poverty permanently eradicated from the society and poor people even able to participate in economic growth to nurture a elegant realm.
- **Islam is the religion of prosperity** for all human beings It prefers the collective aids instead of the single one and self-interest .That is the reason that in ancient days in the ceremonial of Muslims the non-Muslims even get protected and feel stability. But now a days everyone is working for his own benefits and prefer self-security. All this result in volatility and selfishness. Muslim need to get conscious regarding this and feel for all the humanity.¹⁷
- *Today is the age of technology and industrial development.* Muslim need to play an intellectual role regarding this actively. This will enrich their position, stability and endow them in the global political affairs.
- *Restructuring of Academic literature is mandatory on modern equilibrium.* Academic frontrunners should be expertise on true Islamic spirit to get rid of the foreign influences and binding academic criterions with religious values.
- *Human beings have certain immutable and inherent rights which need to be entitled legitimately in society.* As Holy Prophet (PBUH) give importance to human rights especially in the charter of Madina on both individual and social level. This will bring prosperity, peace and harmony in the society.

Conclusion

Civilisation means manners or behaviours related to the art, literature, economical, technological and political affairs of the society. Madina is the first constitutional state established by the Holy Prophet (PBUH) as a model for the rest of the world. Madina charter is the best example for the implication of human rights on individual and communal bases. This charter combines all the communities around Madina snubbing all racial and ethnic discriminations. Holy prophet (PBUH) act on the excellence level as a leader and unite Muslim Ummah with best intellectual, political and social abilities in contemporary world Muslims are lacking their position as an ummah due to their mutual conflicts, poverty, secular system, and decline of ethical and moral

values. It is needed to reform the Islamic civilisation on the basis of the characteristics of Madina state. *Renaissance of true Islamic values*, mutual consultation regarding constitutional matters with political members, poverty rebate, reform of educational system on true Islamic context are the factors involved in edifying the Muslim nation and splendour their respect and reputation in modern globalisation.

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Techno-*Jahiliyyah*: Examining Transhumanism Through an Islamic Lens

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Abstract

This paper explores the philosophical underpinnings of Transhumanism through the lens of the Islamic concept of *Jahiliyyah*. By examining the metanarratives of modernity that shape the transhumanist worldview, in particular those of autonomy, progress, and techno-salvationism, the paper argues that Transhumanism represents a form of *secular enchantment*. The analysis posits that Transhumanism emerges as a reaction to the crisis of meaning and purpose in modernity. Transhumanism's secular enchantment arises from its attempt to address the nihilistic implications of modernity. Applying the Qutbian framework of *Jahiliyyah*, the paper posits that Transhumanism is a manifestation of *techno-jahiliyyah*—a state of existential ignorance marked by an unwavering faith in science and technology as the exclusive means of transcendence and salvation. In response, the paper presents an Islamic counternarrative that emphasises divine guidance, the integration of faith and reason, and the role of humans as *Khalifah* on earth.

Keywords: Transhumanism, *Jahiliyyah*, Secular Enchantment, Modernity, Islamic Worldview

Introduction

Transhumanism is a social, cultural, and philosophical movement that believes the human species can and should transform itself using technology and science.¹ Core transhumanist themes and goals include—but are not limited to—the acceleration of human evolution through technological self-transformation, overcoming limitations of human biology and knowledge, radically enhancing human capabilities, and vastly extending human lifespans, preferably up to the point of *immortality*.² Advocating the use of human technology and science to replace humanity itself, Transhumanism presents one of the most significant challenges to humanity posed by modernity.

The ultimate goal of Transhumanism is to transform the human condition, creating a new, superior genus called the *Posthuman*, which will be liberated from the limitations of human biology and possess “*godlike*” abilities.³ *Transhumanism* refers to the belief in this vision and the process of realising it, while *posthuman* is the final goal transhumanists seek to achieve.⁴ The term *Transhuman* means “*transitional human*”⁵, the intermediate phase between the biological human and the anticipated technological *Posthuman*.⁶

The paper will begin by examining the grand narratives that shape Transhumanism's philosophical underpinnings and its worldview. Themes of autonomy, progress, and 'technological salvationism' figure prominently and repeatedly in Transhumanist discourse and thus will be the focus of this examination. After which, focusing on the tendency of modernity to create its own forms of secular enchantments, the paper will argue that Transhumanism represents a form of *secular enchantment* of the world.

Shifting gears, the paper will then apply the concept of *Jahiliyyah*, as articulated by thinkers such as Sayyid Qutb and Muhammad Qutb, to Transhumanism. Using the Qutbian framework, the paper will posit that Transhumanism is a form of *techno-jahiliyyah*. It is a state of existential ignorance and detachment from divine guidance, marked by an unwavering obsession with science and technology as the exclusive source of transcendence and salvation.

This Islamic perspective, rooted in the principles of *Tawhid* (unity of God) and the balance between the material and spiritual realms, offers a compelling alternative to the *techno-jahiliyyah* of Transhumanism.

By engaging in this critical analysis, the paper aims to contribute to the ongoing discourse surrounding Transhumanism and its implications for humanity's future. It highlights the significance of the Islamic perspective in situating and reframing secular narratives and advocating for a more holistic and ethically grounded approach to technological advancement.

Background on Transhumanism

The history of Transhumanism is an interwoven thread comprised of various literary, philosophical, technological and religious elements. Many transhumanists try to create an idealized historical narrative of the movement and its concepts by referencing a multitude of thinkers across history. Such narratives often tend to project contemporary ideas onto the past and, as such, risk creating skewed and potentially misleading perspectives on history⁷. Therefore, it is necessary to critically examine the standard narratives of the history of Transhumanism.

According to Transhumanists, their philosophical genealogy begins with Renaissance and Enlightenment thinkers such as Francis Bacon, Pico della Mirandola, Marquis de Condorcet, Benjamin Franklin, and Denis Diderot.⁸ However, these assertions have a tendency to be detached from the relevant context and can be seen as self-serving.⁹ While these figures undoubtedly contributed to developing ideas that would later inform transhumanist thought, it is often a stretch to claim that they envisioned anything akin to modern Transhumanism. Apart from some broad similarities, it is highly debatable whether the ideas of such thinkers can be accurately characterised as being *transhumanistic* or even *proto-transhumanist*. Nonetheless, the philosophical basis on which Transhumanism builds its vision is undoubtedly that of the Enlightenment.¹⁰

The idea of technologically enhancing or fundamentally altering human nature has deep roots in Western cultural imagination. The myth of Prometheus, who gave fire to humans and was punished by the gods for this transgression, can be seen as an early exploration of the

consequences of human technological empowerment. Similarly, Mary Shelley's 1818 novel 'Frankenstein; or The Modern Prometheus' grappled with the ethical implications of creating or enhancing life through scientific means. These cultural touchstones foreshadow many of the themes that would later emerge in transhumanist thought, particularly the promise and peril of technological human enhancement.

The Proto-Transhumanists

Before delving into the proto-transhumanist thinkers, it's worth examining the etymological roots of the term 'transhumanism' itself. Etymologically, the very first use of the term transhumanism is traced back to Dante Alighieri (d. 1321), the famous Italian poet and philosopher. In his Divine Comedy, Dante uses the word '*transumanare*' to mean surpassing the human condition. Dante's use of the word was spiritual and explicitly religious in nature. In 1939, T.S. Eliot employed the term '*transhumanised*' in his play "The Cocktail Party", denoting illumination.¹¹ While these early uses of the term were largely spiritual or literary, the ideas that would form the foundation of transhumanism began to take shape in the late 19th and early 20th centuries.

Proto-transhumanist thought can be reasonably traced back to the late 19th and early 20th centuries, specifically to the ideas of the Russian Orthodox ascetic Nikolai Fedorov (d. 1903) and the subsequent Russian Cosmists.¹² Fedorov advocated for the resurrection of the dead through scientific means, and argued that humans could direct their evolution to overcome death. His ideas, deeply rooted in religious and spiritual thinking, influenced Russian Cosmists such as Vladimir Vernadsky (d. 1945). A geochemist and mineralogist by training, Vernadsky formulated the idea that the earth's surface might be seen as a *biosphere* that gradually becomes more and saturated with life and influenced by human intelligence. Subsequently, another stratum of life evolves from the biosphere, governed and permeated by the human mind.¹³

In the 1920s, two distinct currents of proto-transhumanist thought emerged. One current was represented by the French palaeontologist and Jesuit priest Teilhard de Chardin (d. 1953). After attending one of Vernadsky's lectures, De Chardin adopted his ideas and coined the term '*noosphere*' to describe the subsequent stratum that evolved from the biosphere.¹⁴ He also proposed the concept of a global network linking human minds, leading to an intelligence explosion.¹⁵ Concurrently, British intellectuals such as Julian Huxley, J.B.S. Haldane, and J.D. Bernal articulated a secular vision of human evolution and hypothesized about the emergence of a new form man in the near future.¹⁶

Huxley, a close friend of Teilhard de Chardin, is credited with the first use of the term '*transhumanism*' in 1927. However, as Peter Harrison and Joseph Wolyniak (2015) have shown, this is factually incorrect. W. D. Lighthall (d. 1954), a Canadian Christian author and philosopher, used the term '*Paul's transhumanism*', citing biblical reference, in an article published in 1940. The article centred on the theme of "cosmic evolution", and sought to delineate a progressive metaphysical philosophy that connects the evolution of the cosmos, living organisms, and human culture.¹⁷ ¹⁸ Previous use of the French term '*transhumanisme*' is found in a lecture by French engineer Jean Coutrot (d. 1941) in 1939.¹⁹ Interestingly, both Lighthall and

Coutrot seem to have been influenced by the thought of Teilhard de Chardin. This also holds for Huxley, a close friend of Teilhard.²⁰

It is crucial to consider the restrictions Teilhard de Chardin faced while discussing his possible influence on his contemporaries. The Jesuit order prohibited Teilhard from publishing many of his most significant works. As a result, his works on religion, science, and evolution and how they interconnect in creating his vision for the future of mankind were released posthumously. It is possible that Teilhard articulated transhumanist themes and used the term in lectures, discussions, and personal correspondences well before they appeared in print following his death. Nonetheless, in the 1950s, Huxley's secular humanist version of Transhumanism began to dominate the discourse, expunging the religious and spiritual elements present in the work of Fedorov, Vernadsky, and Teilhard de Chardin, essentially painting over the religious roots of proto-transhumanist thought.²¹

It's important to note that transhumanism is not a departure from modernity, but rather an intensification of its core principles. Transhumanism takes the Enlightenment ideals of progress, rationality, and human improvement *to their logical extreme*, applying them not just to society, but to the human body and mind itself.

The Transhumanist Movement

The contemporary transhumanist movement came to the fore during the 1960's. The movement was sparked by the publication of two books by the American academic Robert Ettinger (d. 2011). In his books "The Prospect of Immortality" and "Man into Superman", Ettinger promoted the idea of immortality through *cryonics*.²² Cryonics refers to freezing or "*cryopreserving*" human remains in the hope of future resurrection through technological means.

While initially a fringe concept, cryonics has gained some traction in recent years, with several wealthy individuals reportedly agreeing to have their bodies preserved after death in specialised facilities. Several prominent individuals have opted for cryonics, giving the movement wider visibility. Ted Williams, the Hall of Fame baseball player, was cryopreserved at Alcor Life Extension Foundation following his death in 2002. Robert Ettinger, the founder of the cryonics movement, was also preserved after his death in 2011. Additionally, futurist and Google executive Ray Kurzweil has expressed interest in undergoing the process, although he has not yet been preserved. These examples highlight the growing interest in cryonics among influential figures.²³

Around the same time, academic and intellectual Fereidoun M. Esfandiary (d. 2000) put forward futurist ideas and attempted to create a 'third-way' option distinct from conventional left and right-wing politics.²⁴

In the 1980s, self-proclaimed transhumanist activists coalesced around the ideas of futurist figures such as Esfandiary and Ettinger and began to hold meetings periodically. The University of California, Los Angeles, became a hub for these pioneering transhumanist activists and thinkers.²⁵ Another key figure in the transhumanist milieu during this period was Natasha Vita-More, an avant-garde artist and designer.²⁶

The concepts of intelligent machines and nanotechnology, developed by computer scientist Hans Moravec and engineer Eric Drexler, respectively, profoundly influenced the nascent transhumanist movement. Their books detailing these concepts became reference points for transhumanist activists and progressed their technoscientific vision significantly.²⁷

The 1990s saw the founding of the Extropy Institute by philosopher Max More, which aimed to develop Transhumanism as an alternative to the impasse between the modern nihilist condition and traditional religion. With the emergence of the internet, transhumanists utilised digital tools such as forums and mailing lists to coalesce and finally emerge as a collective social movement.²⁸ In 1998, philosophers Nick Bostrom and David Pearce founded the World Transhumanist Association (WTA), which aimed to legitimise Transhumanism as an academic field. Futurist and inventor Ray Kurzweil's vision has profoundly influenced the transhumanist movement since the late 90s, through his idea of the technological Singularity.²⁹ Other notable figures in this transhumanist movement include biogerontologist Aubrey de Grey, whose work focuses on scientifically achieving immortality; sociologist and bioethicist James Hughes; and philosopher Anders Sandberg.³⁰

Since the late 2000s, Transhumanism has gained increasing influence in Silicon Valley. Some of the world's wealthiest and most powerful men, such as Bill Gates, Jeff Bezos, Larry Page, Larry Ellison, Peter Thiel, and Elon Musk, have either supported or invested heavily in research areas closely linked with Transhumanism.³¹ The support of tech billionaires has helped to transform Transhumanism from a fringe movement of eccentrics to a recurring theme in popular culture and mainstream debates.

As a social, cultural, and philosophical phenomenon, Transhumanism is becoming increasingly influential due to recent advances in science and technology. Today, transhumanist themes are found in films, media, video games, performance arts, and literature. Widely successful books such as *Homo Deus* by the Israeli historian Yuval Noah Harari have brought Transhumanism into mainstream focus.³²

There is considerable scientific research focused on many transhumanist concepts. Gene editing technologies like CRISPR make it theoretically possible to alter human DNA and induce generational change.³³ Even more concerning is the US military's growing interest, investment, and research into so-called "*human enhancement technologies*," which incorporate many transhumanist ideas.³⁴ The transhumanist movement today possesses a potent mix of ideology, economic power, social capital, and technological momentum.

Core Ideas and Aims

As a movement, Transhumanism is a collective of loosely connected ideas focused on using science and technology to radically enhance human longevity, capacity and well-being. This constellation of ideas is united under the overarching vision of merging humans with technology and taking control of the next step of human evolution.³⁵ The transhumanist movement seeks a '*technological makeover*' of human nature.³⁶ Transhumanism proposes and promotes the possibility of human-directed evolution, a shift from Darwinian evolution to '*designer*

evolution'.³⁷ This vision of human-directed evolution, while leveraging modern technology, echoes ancient aspirations seen in myths like that of Prometheus, who sought to elevate humanity through the gift of fire and knowledge.

The movement aims to achieve *morphological freedom*, giving every individual the right to change or augment their body as they see fit.³⁸ Some Transhumanists propose the idea of mind uploading, which involves uploading a scan of the human brain to a computer or cloud, which can then be downloaded into a host, resulting in *digital immortality*. Others propagate 'cyborgisation', using brain-computer interfaces to enhance human abilities and turn people into biotechnological beings. There is also the idea of '*designer babies*', genetically engineering children to add or remove specific traits.³⁹ Another oft-evoked concept is that of the *Singularity*, the much-anticipated creation of superhuman artificial intelligence, which in time would become conscious and autonomous, thus marking an irreversible turning point in evolution.⁴⁰ Transhumanists also hold that the logical next step in evolution is for humans to create or transform themselves into the "posthuman" species.⁴¹ Transhumanists believe that the use and convergence of biotechnology, artificial intelligence, nanotechnology, genomics, and other fields will turn these visions into reality.⁴²

Transhumanism presents a particular vision for the future, which is becoming increasingly influential. Understandably, these notions have sparked numerous debates and drawn criticism from both secular and religious commentators. Regardless of one's endorsement or opposition to Transhumanism It is imperative to critically examine the assumptions and premises that underlie the transhumanist vision and their implications for mankind in general.

Metanarratives of Transhumanism

Transhumanism is a totalising vision. Transhumanists consider their positions regarding history, human nature, and the future of mankind as context-independent truths.⁴³ These underlying assumptions and beliefs shape and legitimize the transhumanist vision of the future. Thus, to critically examine the transhumanist worldview, it is essential to delve into the metanarratives and philosophical foundations that form its basis.

In 1979, the French philosopher Jean-François Lyotard defined postmodernism as "*incredulity towards metanarratives*". In doing so, he not only provided one of the most widely used definitions of postmodernism but also introduced the concept and framework of *metanarratives*. According to Lyotard, meta-narratives are grand visions or stories about the world that function as legitimising tools for various social practices, political systems, and forms of knowledge.⁴⁴ Metanarratives shape our view regarding what was, what is, and what is to come. They influence, inform, and, in many cases, provide the scaffolding for our ontological, epistemological, anthropological and ethical commitments. Metanarratives are integral to the paradigms that guide and shape our understanding and explanation of the world.⁴⁵ The idea of absolute autonomy, the concept of perpetual progress and belief in the ability of science to answer all questions and provide all solutions- are all prominent metanarratives of modernity, according to Lyotard.

Applying the postmodern approach, as outlined by Lyotard, to Transhumanism is particularly beneficial, as the movement's core beliefs and aspirations are deeply rooted in the metanarratives of modernity. This section explores how the metanarratives of autonomy, progress, and techno-salvationism come together to shape the transhumanist worldview.

The Metanarrative of Autonomy in Transhumanism

The metanarrative of autonomy plays a significant role in shaping the transhumanist vision. The individual, his freedom and sovereignty are central to the vision of Transhumanism. Transhumanists hold that every individual has the autonomy to define their own nature, identity, opportunities, and life path. Human beings possess absolute autonomy over their existence and possess the capacity to mould their own destiny. The individual is sovereign, and his sovereignty is most precious.

This position is rooted in the idea of the autonomous self and self-ownership stemming from Enlightenment thinking.⁴⁶ Building on this anthropocentric concept of sovereignty, Transhumanists introduce the notion of *morphological freedom*. They argue that humans have the right to change their bodies according to their desires and values.⁴⁷

The Promethean View of Man in Transhumanism

Transhumanism adopts a *Promethean* view of man which emerged during the Renaissance. According to thinkers such as Nasr (1987), this perspective places man at the centre of the universe, making him the measure of all things and the locus of all meaning.⁴⁸ It casts man in a hubristic, almost mythical struggle to overcome limits and boundaries like the Greek titan Prometheus, who stole fire from the gods and gave it to humans. Since the Renaissance, the myth of Prometheus has constituted a narrative, an idealised version and vision of emancipation, grandeur, and power, the idea according to which human beings do not tolerate anyone above themselves, and that human self-awareness is the supreme divinity. French philosopher and theologian Remi Brague denote this view as '*exclusive humanism*'.⁴⁹

The Promethean view sees man as the master of his fate. By turning away from heaven, the Promethean man sets his focus firmly on to the world. He is bound to earth, but he is also its master. He becomes "free" from heaven, free from any and all authority. Man, above all, autonomy par excellence, becomes his prime ideal.

Dominion Over Nature

This perspective is closely intertwined with the desire for dominion and mastery over nature through science and technology, a central goal of modern science. This position was famously articulated by Francis Bacon (d. 1626), who is considered one of the fathers of modern science.^{50 51} Bacon argued that the goal of science was to "*extend the power and dominion of the human race over the universe*".⁵²

The Promethean man considers nature to be his dominion, and science and technology are his most important tools of control. With the scientific revolution, man seeks total dominion over the earth on his own terms, without reference to the will of Heaven.⁵³ Nature and the universe become objects that are to be conquered and exploited. Man no longer sees himself as a part of nature; rather, he sees himself as an agent who can impose his will on nature from the outside. Instead of a vision of harmonious coexistence or benevolent stewardship, the Promethean man seeks mastery over the universe.⁵⁴

This shift regarding how man views his role in the universe, in turn, influences how he interacts with the world around him. It also shapes how man views knowledge as a tool to exert power.⁵⁵ This Promethean turn begins during the Renaissance and continues to develop further through the Enlightenment and Industrial Revolution. Transhumanism takes the Promethean view and the concept of dominion over nature to its logical conclusion by applying it to human nature, human body and the human condition.⁵⁶ The Promethean view culminates in morphological freedom.

Transhumanism, thus, is a particular manifestation of the distinctively modern project of overcoming the constraints of the human body and mind through technoscience,⁵⁷ which in turn can be seen as an extension of the Enlightenment belief in perpetual progress and human perfectibility.⁵⁸

The Metanarrative of Progress in Transhumanism

The metanarrative of progress that comes out of Enlightenment rationalism is extremely prominent in modernity. It holds that history follows a particular trajectory, which is continuous and brings gradual improvement. The improvement in question is material as well as moral, spiritual and social. This particular narrative originated in Europe around the eighteenth century and subsequently became a fundamental aspect of modern Western culture.⁵⁹

In a way, the overarching metanarrative of progress serves as the foundation of the modern Western worldview. It provides a conception of history where the West figures as the pinnacle of human civilisation, the highest point in a long history of cumulative improvements.⁶⁰ Many observers and critics have noted the mythical nature of this view of history and the metanarrative of progress.⁶¹ Belief in this narrative or myth of progress is typical of many modern political ideologies bent on creating utopias.⁶²

Science and technology form an integral part of the metanarrative of progress, as it is precisely through the aid of science and technology that the process of development and growth will continue steadily and perpetually into the future. Technoscience thus is the primary agent of progress.⁶³ Enlightenment thinkers believed that through science and reason, man and society could progress and gradually become perfect.⁶⁴ Transhumanism accepts this position and characteristically takes it to its limits, applying it to the human body. Transhumanism calls for using science and technology “*to overcome... our basic biological limits*”⁶⁵ and to progress toward becoming Posthuman.⁶⁶

Upgrading Humans: The Imperative of Progress

Transhumanism views the human form as ‘half-baked’ and ‘defective’, a ‘work in progress’ worthy of derision, something that should be altered and enhanced, preferably to the point of immortality.⁶⁷ Mankind, in its current form, is not fit for the future. Moreover, our current prosocial and political approaches are inadequate and fundamentally lack the capacity to address the challenges that await mankind.⁶⁸ This is because there is a ‘mismatch’ between the primitive conditions in which our moral and social impulses developed and the situation and problems we face today.⁶⁹

Our biological and cognitive limitations not only prevent humanity's inevitable path of progress but also cause the immense suffering we see in the world today.⁷⁰ Therefore, humans need to be technologically upgraded to deal with future challenges. And the only path to human flourishing is technoscientific control over human nature and condition, or so goes the Transhumanist narrative.⁷¹ In this regard the transhumanist worldview exhibits a distinctive social Darwinist bent, sharing key features and direct connections with the eugenics movement of the 19th and 20th centuries.⁷² Both share the same aim, to manipulate evolution and improve humans, and agree on the method, science, and technology. In addition, they also have similarly mechanistic views regarding human beings and society.⁷³

Transhumanists often couch their visions in the language of evolution, using terms such as ‘*evolutionary next step*’ and ‘*evolutionary vision*’ to articulate their arguments. For example, in 1970, FM Esfandiary, one of the most prominent early transhumanists, argued that the defeat of death represents the next evolutionary step.⁷⁴ This language is not merely predictive but also prescriptive, suggesting that starting from where Darwinian evolution has brought us, we must use science and technology to direct our future development.

In Transhumanism, evolution – or, more appropriately, Darwinism – is linked with the metanarrative of progress and provides the teleology driving the worldview. Transhumanism can be seen as a technoscientific utopia built upon the belief in progress and the imperative to transcend human limitations through technological means.

The Metanarrative of Techno-Salvationism in Transhumanism

The third driving metanarrative in Transhumanism is that of techno-salvationism – the belief that technology holds the solution to every problem and human limitation. That every social, economic, and environmental issue can be addressed by applying advanced technologies. This mindset extends the general mentality of techno-solutionism and progressivism that characterizes modernity.⁷⁵ This way of thinking is typical of intellectuals, philosophers, idealists, and even the general populace. The public today views science and technology as having a greater potential impact than other factors in solving future problems.⁷⁶

Characteristically, Transhumanists take this notion and pushes it further. The transhumanist vision imbues technology with salvific meaning. That is to say that transhumanists do not view technoscience merely as a tool but as the vehicle of salvation. The transhumanist

movement is genuinely convinced that science and technology can deliver us from all problems, past and present, be they poverty, war, disease, or climate catastrophe. This conviction is not unique to transhumanism, but rather an amplification of modernist beliefs in scientific and technological progress. Where modernity promised societal improvement through scientific advancement, transhumanism extends this promise to the transformation of human nature itself. It represents not a break from modernist ideals, but their ultimate realisation and extension.

Transhumanists posit that in the future, science and technology will provide solutions to these puzzles and allow humans to transcend these obstacles and limitations. The use and convergence of biotechnology, nanotechnology, artificial intelligence, genomics and other fields will solve the problem of scarcity and create a state of radical abundance.⁷⁷

Moreover, the transhumanist vision sees old age, disease, and mortality not as inevitable and ontological processes inseparable from the human condition, but as technical problems that can be solved through technoscience given enough time.⁷⁸ According to this vision, at some point in the future, science and technology will allow humans to first radically prolong human lives and then defeat death or even achieve digital immortality. This techno-salvationist narrative's ultimate peak is the technological Singularity, where the Posthuman emerges, and transcendence is achieved.⁷⁹

Due to these tendencies the transhumanist belief in the power of science has rightly been compared to religious belief and faith in the miraculous.⁸⁰ While transhumanist ideas may indeed lead to some significant technological advancements and potential benefits, it is crucial to critically examine their underlying assumptions and potential consequences. This analysis doesn't aim to dismiss the possibility of progress, but rather to highlight how, beneath its rationalistic surface, transhumanism functions as a utopian vision dressed in the garb of technoscience. The age of political ideologies has ended. It is no longer imagined that political ideologies can create ideal societies and solve all problems. However, the belief in progress and yearning for utopia has not vanished; they have simply migrated from political ideology and action to science and technology. There is, however, one crucial difference. Previous utopians envisioned the full attainment of their ideal, but transhumanists foresee no end point in their techno-progressive vision. Instead, they anticipate and want ceaseless augmentation.⁸¹

The Transhumanist Worldview

Transhumanism's vision of humanity's future is rooted in a particular set of worldview assumptions regarding man and his place in the universe. According to Belgian philosopher Gilbert Hottois, Transhumanism contains distinct ontological, epistemological, ethical, and anthropological positions.⁸² Others have described Transhumanism as an onto-theology geared towards attaining a transcendent or higher level of existence by altering the course of evolution through technology.⁸³

As we have seen, the transhumanist worldview is shaped by metanarratives of autonomy, progress and belief in the omnipotence of technoscience. These grand narratives delineate the

philosophical landscape on which Transhumanism's ontological, epistemological, anthropological, and teleological commitments take root.

Transhumanism subscribes to a materialistic and reductive ontology.⁸⁴ For Transhumanism, existence is limited to the terrestrial and the temporal. This life must be extended as much as possible because this is the only life there is. As a worldview, it is *dunya-centric*. It sacralizes the physical, temporal world or the *dunya* as the highest, if not the only, reality, rejecting the unseen world (*al-ghayb*) and the afterlife.

Epistemologically, Transhumanism dogmatically subscribes to scientism and reductive rationalism, accepting sense perception and human rationality as the only valid sources of knowledge.⁸⁵ Science and technology thus become the oracle to all questions, the solution to all problems, and the arbiter of all things.

Within this framework, human beings are reduced to mere biological machines devoid of any spiritual essence.⁸⁶ In his current form, man is considered unsuitable for the future and must be enhanced into the Posthuman through technology. Transhumanism exhibits a quantified, 'dataist' conception of the self.⁸⁷ It denies the existence of the human soul and reduces the human being to the mind, the mind to the brain, and the brain to data. Consciousness and cognition are reduced and explained away as merely emergent informational phenomena.⁸⁸ Because of this view, transhumanists believe it is possible to recreate consciousness in a cloud. Transcendence must be achieved *here and now*.

This view raises a profound question: if consciousness can be recreated digitally, and human beings are reduced to data, would the resulting entity still be considered human? It can be argued that the full realization of transhumanist ideas could potentially lead to the end of humanity as we understand it, replacing humans with posthuman entities that are fundamentally different from biological humans.

These goals are based on a radical denial of the afterlife or *Ākhirah*. The Transhumanist vision, motivation and rationalizations are fruits of its radical *dunya-centrism*, which itself is shaped by metanarratives of modernity.

Transhumanism as Secular Enchantment

It's important to clarify that our use of '*enchantment*' extends beyond traditional religious connotations. Contemporary scholarship, as exemplified by Jenkins (2000), During (2004), Saler (2006), and Landy (2009), has broadened the concept to include secular forms of wonder, awe, and meaning-making. This expanded understanding allows us to analyse phenomena like transhumanism as forms of secular enchantment, despite their non-religious nature. While this interpretation differs from enchantment's use in religious studies, it offers valuable insights into how movements like transhumanism function in contemporary society.

In 1917, Max Weber famously asserted that the modern era is defined by the processes of rationalization and intellectualization and, most importantly, by the loss of enchantment in the

world.⁸⁹ Disenchantment in the Weberian sense is the gradual retreat or vanishing of the sense of mystery and the marvellous from nature and human life. Modernity has made everything knowable, measurable, quantifiable and manipulable through rational governance and science. As a result, the universe becomes anthropocentric and impersonal.⁹⁰ This view has been taken up and repeated many times throughout the twentieth century.

However, with the rise of postmodernism in the 1970s and 1980s – and increasingly in the present century – this perspective has come under growing scrutiny. While not rejecting Weber’s thesis outright, many have offered revisions to established perspectives regarding the simple dichotomy of enchantment versus disenchantment in modernity.⁹¹ As a result, a more nuanced view of modernity has taken hold. Instead of viewing modernity solely as a force of disenchantment, many now see it as an uneasy mix of opposing themes and forces. It is crucial to note that these new forms of enchantment differ from pre-modern religiosity, aligning more with contemporary Western cultural contexts.

This constellation of views holds that in modern societies, whenever religion or ‘*magic*’ retreats from a domain, alternative secular methods of re-enchantment arise to take their place.⁹² Thus, modernity gives rise to strong opposing movements of re-enchantment and re-sacralisation,⁹³ which aim to fill the spiritual void caused by secular modernity. Hence, the gradual disenchantment in the world is consistently accompanied by gradual re-enchantment. These “new enchantments,” or “re-enchantments,” are secular, i.e., expressed through distinctively modern concepts and narratives. They are in harmony with, and sometimes reliant on, aspects of modernity typically seen as rationalising forces.⁹⁴ These new enchantments might be better described as forms of ‘solid techno-materialism’ or ‘techno-materialisation of human presence’, reflecting their grounding in technological and material realities while still serving enchanting functions.

Processes long seen as rational and logical can themselves become vehicles of re-enchantment or can become re-encharmed from within.⁹⁵ Contemporary science, once believed to be the leading cause of removing enchantment, is now acknowledged as a potent creator of wonders.⁹⁶ For instance, studies in quantum physics, with their counterintuitive findings about the nature of reality, exemplify how modern science can create new forms of wonder and enchantment.⁹⁷

This section will argue that Transhumanism represents a form of secular enchantment of the world.

The Enchantments of Technoscience

Having established the concept of re-enchantment in modernity, we can now examine how Transhumanism qualifies as a form of this phenomenon. A growing body of scholarship suggests that Transhumanism can be understood as a form of secular enchantment or *technological re-enchantment* of the world within the context of secular modernity.

Max Horkheimer and Theodore Adorno famously argued that the Enlightenment was as dependent on the *mythical* as the traditions it had opposed. While the Enlightenment claimed to be rational and rely on reason, the events of the twentieth century, in particular the world wars and the highly bureaucratic and hyper-rational projects of Nazism and Communism, proved that its reliance on science, technology and rationality morphed into irrationality; their dialectical opposite.⁹⁸ This analysis can be reasonably extended to liberalism and capitalism as well.

Following this line of reasoning Transhumanism can be seen as another instance of the rational forces of science and technology in modernity transforming into their dialectical opposites and devolving into the fantastical and the utopic. Science, the force of disenchantment in transhumanism *transforms into the force of re-enchantment*.

Philosopher Charles Taylor argues that disenchantment in modernity results from being buffered or shielded from the “*mysterious external world*.”⁹⁹ However, it can be argued that by seeking to link man with AI, machines, and the digital realm, Transhumanism aims to remove this buffer.¹⁰⁰ While this interpretation extends Taylor's concept beyond its original religious context, it provides a useful framework to understand how transhumanism might alter our relationship with reality and create new forms of meaning and wonder. If the Transhumanist vision is realised, the individual's relationship with reality would be fundamentally altered, potentially leading to a new form of technological enchantment, albeit one that is digital and material rather than traditionally spiritual. As a consequence of the Transhumanist vision, the social imaginary undergoes a re-enchantment, albeit technological and secular in nature. Thus, Transhumanism results in technological re-enchantment of the world.

Transhumanism can also be seen as a form of magical thinking. According to philosopher Don Ihde, people's lifeworld and experiences shape their fantasies, which, in modernity, take on technological and scientific forms.¹⁰¹ And Transhumanism views technoscience as ‘magic’ that can deliver its fantasies. Transhumanists approach technology and science in a manner akin to how ancient peoples approached magic potions, amulets, and alchemy. Others, like philosopher Eric Steinhart, have described Transhumanism as a type of techno-theurgy. Theurgy, of course, was a late magical practice prevalent during the Roman Empire. The goal of theurgy was to transform human bodies in a way that would allow them to attain divine qualities. Much of the same pattern of thinking appears in Transhumanism. Transhumanism, thus can be seen as a modern iteration of age-old fantasies and desires, with technoscience providing the magical solution.¹⁰²

The presence of the ‘*fantastical*’ in Transhumanism and its utopian impulses have been well noted by critics, such as philosopher Michael Hauskeller and futurist Roberto Paura. Hauskeller (2012) views the goal of creating the Posthuman as a “wish-fulfilment fantasy,” while Paura (2016) considers Transhumanism to be a new utopia based on techno-optimism, emerging from a distinct social imaginary.¹⁰³ Levin (2020), goes further and describes transhumanists' notion of humanity's self-transformation into divinity via science and technology as ‘pure fantasy’.¹⁰⁴ While these critiques highlight the fantastical elements of transhumanism, they also underscore its function as a meaning-making system in a secular context.

These arguments support the view that Transhumanism can be understood as a form of secular meaning-making or technological re-enchantment of the world, in line with the broader concept of enchantment discussed earlier. Transhumanism has created a futuristic vision of infinite promise, wonder and marvel based on technoscientific imagination. It has simultaneously infused the world with a sense of order and purpose and has provided a teleology of human existence. In Transhumanism the primary aim of humanity becomes ensuring the continuity of intelligence by developing the Posthuman, transferring the mind into digital form, and spreading superintelligence throughout the universe. In this vision, the fundamental objective of human existence has become inseparable from technoscientific imagination.

It's important to note that while this analysis frames transhumanism as a form of secular enchantment, it does not negate the potential technological advancements or societal changes that transhumanist ideas might bring about. The purpose of this framing is not to argue for or against transhumanism, but to understand its function in contemporary society as a meaning-making system and a response to the disenchantment of modernity.

Transhumanism as Ersatz Religion

In this section, we examine transhumanism through the lens of functional definitions of religion, an approach well-established in academic literature pertaining to transhumanism. This perspective, drawing on the work of scholars such as Emile Durkheim, Robert Bellah, Talcott Parsons and others, has been applied to transhumanism by notable researchers including Hava Tirosh-Samuelson (2012), Robert Geraci (2014), and Michael Burdett (2015).¹⁰⁵ These definitions focus on the social and psychological functions that belief systems serve, rather than specific theological content. From this perspective, as previous scholars have demonstrated, we can analyse how transhumanism fulfils similar roles to traditional religions in providing meaning, purpose, and a vision of transcendence, albeit through secular means. This approach allows us to situate our analysis within a rich body of existing scholarship on the quasi-religious aspects of transhumanism.

As a worldview, Transhumanism exhibits many religious dimensions. This fact has been identified and acknowledged by previous scholarship. According to Taylor (2007), one of the primary functions of religions is to provide answers to existential questions and address the spiritual yearnings of humans. In Transhumanism, we see the creation of surrogate secular narratives that fulfil these same functions.¹⁰⁶ In the previous sub-section, we discussed how the transhumanist reliance on science and technology functions in ways analogous to religious faith, providing a sense of certainty and hope for the future. Furthermore, critics such as Burdett (2014) have argued that the manner in which Transhumanism believes in the myth of progress is religious in nature and can be seen as a debased version of Christian eschatology.¹⁰⁷ While acknowledging that transhumanism is not a traditional religion, these comparisons highlight how it functions as a meaning-making system in a secular context, fulfilling roles traditionally associated with religious belief systems.

Transhumanism expresses deep religious themes in technoscientific verbiage. As we have already discussed, it provides an overarching framework with its own ontology, epistemology,

anthropology and teleology. A fantastical, quasi-eschatological vision of the future and promises of transcendence and even divinity are provided in Transhumanism. In Transhumanism the longing for transcendence takes on religious dimensions, although the method of attaining transcendence differs.¹⁰⁸ All of which bears a striking resemblance to religious narratives.¹⁰⁹

It has incorporated utopian, eschatological, and apocalyptic themes like those found in Judaism and later in Christianity.¹¹⁰ In particular, the concept of technological Singularity is strikingly similar to the Christian idea of rapture. The sense of expectation regarding the Singularity resembles the approach of millenarian and apocalyptic movements. In addition, Transhumanism has its own charismatic leaders and Gurus. Interestingly, transhumanism shares notable similarities with modern technoscientific religions like Scientology and UFO cults like Raelianism.¹¹¹ Like Transhumanism, these movements also market exclusive paths of Enlightenment and have technoscientific narratives of purpose, apocalypse, and transcendence. Therefore, in several significant ways, Transhumanism functions as a surrogate religion.¹¹²

The Roots of Transhumanism's Secular Enchantment

Having established Transhumanism's quasi-religious characteristics and its similarities to technoscientific cults, it is essential to examine how the movement's underlying philosophical commitments lead it to a secular enchantment of the world.

In 1882, Friedrich Nietzsche articulated the crisis of Nihilism in the West. He argued that as the influence of Christianity fades and the promise of heaven and the afterlife disappears, the West will be plunged into Nihilism.¹¹³ All higher values will become meaningless, all morals will be empty rhetoric, and all objective parameters will vanish, everything becoming interpretation. The rise of Transhumanism can be seen as a manifestation of this crisis as well as an attempt to counteract its existential implications.

This connection between transhumanism and the crisis of nihilism is not merely an academic interpretation, but is explicitly acknowledged within the transhumanist movement itself. Notably, in the early 1990s, Max More, one of the first and most prominent philosophical proponents of modern transhumanism, set out to develop the movement as an alternative to the dichotomy between religious worldviews and modern nihilism. In his 1990 article "Transhumanism: Towards a Futurist Philosophy," published in *Extropy*, More explicitly states:

*"...the alternative to religion is not a despairing nihilism, nor sterile scientism, but a transhumanism"*¹¹⁴

More's version of transhumanism emphasizes the values of indefinite expansion and self-transformation through technology, positioning it as a secular meaning-fostering system that can function as an alternative to religion and fill the immense gap created by modern nihilism. This deliberate positioning of transhumanism as a response to the nihilistic crisis further supports our argument about the movement's roots in and reaction to the existential challenges posed by modernity.

The main driving forces behind Transhumanism are its *dunya-centrism* and denial of the afterlife. The material world is at the ontological centre of the transhumanist worldview, which inevitably leads to its sacralisation. If the world is all there is, it becomes almost imperative to create a promise and vision of transcendence centred on that world to escape the immense pull of Nihilism. As existence is limited to this world and this world only, transcendence has to come here and through material means.

Epistemologically, Transhumanism is strongly influenced by scientism. As we have already discussed, transhumanists believe in science's exclusive access to and authority over the truth.¹¹⁵ Thus, when seeking to attain transcendence and to create the Posthuman Transhumanism turns to science and technology. The secular humanist worldview defined humanity on the basis of its ability to use reason while being free from faith. From this position, Transhumanism moves reduces human cognition to information patterns and operations, which can be made into mere data.¹¹⁶

These ontological and epistemological commitments inevitably lead to one of two positions: nihilism or secular enchantment. Transhumanists, unwilling to accept the implications of the crisis foreseen by Nietzsche, choose the latter path, seeking to build their own god or even to become one themselves. Thus, Transhumanism can be seen as an attempt to create new meanings, promises, and values in a world saturated with the aftershocks of Nihilism. Transhumanism tries to solve the puzzle of Nihilism by returning to its Enlightenment roots and taking its metanarratives of autonomy, progress, and techno-solutionism to their absolute limits.

This impulse is found in many transhumanists works, both implicitly and explicitly. Prominent transhumanist philosopher Max More specifically states that it was the crisis of Nihilism that, in part, motivated him to develop his vision of Transhumanism. More argues that the end of religion has plunged humanity into a desperate nihilism and that Transhumanism represents an alternative to both religious and nihilistic visions of reality. He emphasises the need to replace religion with a meaning-fostering system and offers his brand of Transhumanism as the solution.¹¹⁷

Transhumanism thus emerges as a new and nominally secular meaning-fostering system, delivering a patchwork worldview.¹¹⁸ By presenting an all-encompassing narrative of transcendence exclusively built upon seemingly rational and scientific premises Transhumanism attempts to fulfil an innate human need for meaning and purpose, in a manner suitable for people with an atheistic bent.¹¹⁹ ¹²⁰ The *dunya-centrism*, scientism, and hyper-rationalism of the transhumanist worldview, coupled with its rejection of divine revelation and metaphysical knowledge, leads it inevitably to construct a narrative of secular enchantment.

At the beginning of the last century, modern man was captivated by secular ideologies such as Communism, Liberalism, Humanism, and Nazism, as well as aspects of modern civilization. Transhumanism emerges at a stage in modernity where political utopias have given way to technoscientific ones, offering a compelling narrative of transcendence and meaning through technological mastery and the pursuit of the Posthuman. By providing a worldview that promises salvation through science and technology, Transhumanism functions as a powerful

form of secular enchantment, captivating the minds and imaginations of those seeking meaning and purpose in an increasingly disenchanting world.

Jahiliyyah* and Techno-*Jahiliyyah

The preceding analysis of Transhumanism as a form of secular enchantment reveals its emergence as a response to the crisis of modernity and its role in filling the resultant spiritual void through secular modes and strategies of enchantment. This sets the stage for a deeper exploration of the phenomenon of Transhumanism from an Islamic perspective.

This section will delve deeper and apply the Islamic philosophical lens of *Jahiliyyah* to Transhumanism. This framing, developed by 20th-century thinkers Sayyid Qutb (d. 1966) and Muhammad Qutb (d. 1994), provides a unique vantage point to explain the emergence of such a movement in modernity, and articulate a counternarrative from an Islamic worldview. This analysis will reveal how the specific features and aspirations of the transhumanist movement embody the characteristics of *Jahiliyyah*, and how the phenomenon itself can be seen as “*techno-jahiliyyah*.”

Jahiliyyah as a Critique of Modernity

The Arabic term *jahiliyyah*, meaning ignorance with a connotation of barbarism, is traditionally used to denote the period and state of affairs in pre-Islamic Arabia. However, Sayyid Qutb and Muhammad Qutb revived and expanded this concept to develop a scathing critique of modernity.¹²¹ The Qutb brothers developed this concept over several decades, spanning several works. However, the most succinct articulation of their concept of *Jahiliyyah* is found in Sayyid Qutb’s *Ma’alim fi al-Tariq* (Milestones), first published in 1964, and in Muhammad Qutb’s *Jahiliyyah al-Qarn al-Tshrin* (The 20th Century *Jahiliyyah*), published in 1965.

In these works, they argue that *Jahiliyyah* is not merely a specific historical period but a recurring condition in human history and societies characterised by existential and spiritual ignorance. It is a condition characterised by the rejection of divine guidance that impacts several aspects of life.¹²² It damages man’s relationship with God, thus affecting his relationships with other creations, including other humans, nature, and the universe.

According to the Qutbian perspective, any civilisation cut off from divine guidance qualifies as existing in a state of *Jahiliyyah*. Certain common features are found in all manifestations of *Jahiliyyah*.¹²³ Among these features is the rejection of *Iman*, or faith in Allah. This rejection leads to deviation from the straight path (*as-sirat al mustaqeem*) and worship of Allah. According to the Qutb brothers, worship is not limited to periodic rites and rituals, but it means to accept, follow, and implement the laws revealed by Allah in every aspect of life.¹²⁴ This concept of *Jahiliyyah*, rooted in a specific understanding of religion as divine guidance for all aspects of life, provides a framework for critiquing modern secular societies.

Another defining feature of all forms of *Jahiliyyah* is to follow the whims, desires, ideas, speculations, and conjectures of mortal men, instead of following divine guidance. This rejection

of the divine leads *jahili* societies to the devotion and following of *Tawagheet* (plural of *taghut*), false gods or objects of worship besides Allah.¹²⁵

The Qutb brothers contend that modernity, with its emphasis on secularism, individualism, and the primacy of human reason, represents a new form of *Jahiliyyah*.¹²⁶ This new *jahiliyya* is devoid of justice, solidarity, unity, or harmony and is rampant with immorality. It creates regimes of knowledge that legitimise the sacralisation of the world or the worship of false temporal gods. Governed by oppressive dictators that prioritise man-made laws and cut off from divine guidance, modern societies have plunged into a spiral of moral relativism, which has led to the progressive breaking down of values and social structures.¹²⁷ The only way to overcome this new *Jahiliyyah* is through a return to the divine guidance provided by Islam. This requires rejecting the secularist worldview and reasserting the primacy of divine revelation in all aspects of life.¹²⁸

By framing *Jahiliyyah* as a recurring condition in human history, the Qutb brothers have provided a potent and insightful Islamic lens for analysing and critiquing modernity. This framing serves as a valuable starting point for an Islamic analysis of contemporary issues and challenges, including the rise of Transhumanism.

Transhumanism as Techno-Jahiliyyah

Let us now examine whether Transhumanism can be seen as *Jahiliyyah* or a particular technoscientific manifestation of *Jahiliyyah* as outlined in the Qutbian framework. Two possible lines of argument may be utilised to address this. The first is to investigate how the Qutb brothers characterise modernity as *Jahiliyyah* and determine whether these characteristics are present in Transhumanism. The second approach is to demonstrate that, when viewed through the Qutbian lens, the secular enchantment and quasi-religious dimensions of Transhumanism render it a false religion.

As we have already seen, modernity is characterised as *Jahiliyyah* in the Qutbian framework. Sayyid and Muhammad Qutb hold that modernity's rejection of divine revelation, its materialistic ontology, and the creation of secular utopias built upon the myth of progress leads to a profound existential crisis.¹²⁹ According to them, certain distinctive characteristics are emblematic of this new *Jahiliyyah*. One such quality is the extreme veneration for technology and science because of the growth and material development they bring. According to Muhammad Qutb, this fascination with technoscience leads modern societies into a form of intoxication. In this intoxication, they position humanity as a rival or challenger to the authority of Allah.¹³⁰ This is the Promethean impulse of modernity articulated through an Islamic lens. In Transhumanism, we see an intense form of Promethean hubris. The transhumanist vision not only wants to challenge God but also wants to create man into God by technologically upgrading human nature.¹³¹

Another distinctive characteristic of modernity is the creation of ideologies, which function as regimes of knowledge, legitimising the creation of false religions and deities. Modern societies, and more appropriately, modern states, limit religion and embrace ideologies such as

liberalism, secularism, humanism, and nationalism, which take people away from the obedience of Allah, enchant the material world, and are built upon nothing but human speculation.¹³² Transhumanism perpetuates this *jahili* impulse of rejecting God's sovereignty and relying on man-made systems of meaning and purpose.¹³³ It is a worldview or an “-ism” built upon metanarratives of modernity with the purpose of providing transcendence through exclusively secular, i.e., technoscientific means. Furthermore, transhumanism's elevation of human desires and aspirations to a quasi-divine status epitomizes the *jahili* trait of arrogant anthropocentrism, which is characteristic of modernity or the new *Jahiliyyah*.

Transhumanism embodies various distinctive characteristics of new *jahiliyyah* or modernity—forms of extreme scientism, arrogant anthropocentrism, and technological hubris—and weaves them into a technoscientific narrative of transcendence. Transhumanism, as an intensification of modernity's core principles, embodies these characteristics of *Jahiliyyah* in a technologically-focused form.

Moving on to the second line of argument, it can be reasonably posited that, viewed through the Qutbian perspective, the technological re-enchantment of the world created by Transhumanism and its quasi-religious nature renders it a uniquely modern false religion. As discussed in the previous section on secular enchantment, the movement exhibits many religious dimensions and functions as an ersatz religion. The promises of Transhumanism closely mirror religious themes and motifs.

Such aspects of Transhumanism make it a particularly striking manifestation of modernity's tendency to create false idols and ideologies that lead people astray from the straight path (*as-sirat al mustaqeem*). Transhumanism marks a migration of the holies, characteristic of modernity, where devotion and the sense of sacred are transferred from religious to secular objects and projects.

Through a Qutbian lens, Transhumanism can thus be seen as a technological manifestation of the new *Jahiliyyah*, or *Techno-Jahiliyyah*. It is emblematic of the modern *Jahiliyyah* in two significant ways. First, it signifies a profound existential ignorance caused by the rejection of *Iman* and revelation. The conditions conducive to the emergence of Transhumanism were set by the absence of meaning and purpose or the disenchantment created by modernity. Second, Transhumanism sought to fill this void created by modernity by re-enchanting the material world through exclusively secular and rational means and narratives, particularly through faith in the ability of science and technology.

Thus, through the Qutbian framework of *Jahiliyyah*, Transhumanism emerges as *techno-jahiliyyah*, a technoscientific manifestation of modernity's core impulses and *jahili* tendencies. The Qutbian critique provides a powerful tool for challenging the movement's assumptions and asserting the primacy of Islamic values and principles in guiding human affairs.

Conclusion

This research has shown that the transhumanist worldview is a reaction to modernity's crisis of meaning and purpose. Deeply rooted in the metanarratives of modernity, it functions as a form of secular enchantment manifesting through the technoscientific imaginary. Applying the Islamic concept of *Jahiliyyah* to transhumanism reveals it as a form of *techno-jahiliyyah*—a state of profound existential ignorance marked by an unwavering faith in science and technology as the exclusive means of transcendence and salvation.

This analysis argues that transhumanism, far from being a purely rational and scientific movement, represents a form of *techno-jahiliyyah* that embodies the core tendencies of modernity that Islamic thought has long critiqued. By applying the Qutbian framework of *Jahiliyyah*, the paper has revealed how transhumanism functions as a secular meaning-making system in response to the crisis of nihilism in the modern world.

The Islamic critique of transhumanism offered in this paper provides valuable insights for both Islamic scholarship and the broader discourse on human enhancement technologies. For Islamic thought, it demonstrates the continued relevance and applicability of concepts like *Jahiliyyah* to contemporary philosophical and technological movements. For the broader discourse on transhumanism, this Islamic perspective introduces a novel critique that goes beyond typical secular objections, highlighting the spiritual and existential dimensions often overlooked in debates focused solely on ethics or practicality.

There are several limitations to the study. The analysis focuses on the Qutbian concept of *Jahiliyyah*, which, although offering valuable insights, represents just one strand of Islamic thought. Future research could explore other Islamic perspectives on technology, human enhancement, and the transhumanist movement. Moreover, while this paper has provided a critique of transhumanism from an Islamic perspective, the development of a comprehensive Islamic counternarrative is beyond its scope. This represents an important area for future research, which could explore how Islamic principles might offer alternative approaches to the challenges and opportunities presented by emerging technologies.

The paper lays the groundwork for further exploration of the topic from a variety of Islamic perspectives. As such, the paper represents a significant step towards a more comprehensive and nuanced understanding of the implications of transhumanism and the role of technology in humanity's future.

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Islamic and Christian Work Ethics: An Analysis

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Abstract

Ethics and value systems have been inspiring scholars for a long time. However, the discussion and debate on these topics have been conducted in the context of Judo-Christian contributions from Western societies' perspective. The Islamic view of ethical consideration and work needs to be explored more for being less understood. Therefore, this article explores the notion of Islamic work ethics, and its dimensions compared to Christian work ethics. This study contributes towards removing misconceptions of Islamic work ethics and clearly understanding the Islamic view of Work Ethics and its implementation. The notion of work ethics is specifically related to the work only. However, work ethics in Islam are essential constituents of a typical Muslim's life, which is part of the Islamic tradition. Islamic work ethics are not only related to work but are equally applicable in all fields of life, irrespective of religious beliefs.

Keywords: Islamic Work Ethics, Protestant work ethics, work values, Catholic work ethics

Introduction

Islamic work ethics (IWE) is a concept that is deeply and firmly rooted in the Qur'ān and Sunnah of the Prophet Muhammad (PBUH). Work ethics appeared in contemporary literature after the Western Industrial Revolution and post-World War II. Islamic work ethics (IWE) received little recognition in literature until the early eighties when Muslim scholars started working on Islamic work ethics.¹

Islam is a complete code of conduct, a system of belief and law governing material and spiritual conditions.² Islam has no distinction between religious and secular aspects of life. There are detailed guidelines on how to conduct professional affairs and how to manage such matters. Work is considered a form of worship in Islam, and an obligatory activity for each Muslim. Work leads to satisfaction, self-respect, and happiness. It provides a feeling of fulfilment while providing for the less privileged who cannot participate at this level.³

The Prophet asserted four aspects of work.⁴ The Prophet declared work as worship, and stressed two essential facets of work: quality and qualification. The Prophet said, "God blesses a man who perfects his job/work and God loves a person who learns precisely how to perform his work and does it right". The third aspect of work is that the Prophet declared 'work as a social dimension' as it must be beneficial to others.⁵ Lastly, the Prophet described merchants as "the couriers of the horizons and God's trusted servants of the earth", for it is through trade and business that society reaches prosperity and a reasonable living standard. Honesty, integrity, fairness, and accountability are some of the teachings of Islam that pertain to work and work ethics.

Therefore, this paper aims to thoroughly review the literature to determine the definition and dimensions of Islamic work ethics compared to Christian work ethics and the implications within.

Methodology

The methodology used for this study is qualitative, literature analysis. Literature collected from academic search engines (JSTOR, Elsevier, ProQuest, Academia and SAGE) are reviewed in detail to get a complete insight into the topic. For this purpose, the aforesaid literature was analysed at great length, and the interpretation of the Holy Qur'ān and Holy Bible was also consulted to understand the concepts with greater clarity.

Work in Islam

Work is central in Islam, an integral part of life and the centre of faith. The Qur'ān and *Sunnah* of the Prophet Muhammed (PBUH) are intrinsic parts of ideological and cultural discussions in Muslim societies. Islam emphasises work. It has been mentioned in the Qur'ān in several places not to waste time. Through the Qur'ān, Muslims are made to ponder on the Creator, through the creation that He has created. It is the Muslim belief that they should use Allah's creation for their benefit by working. Allah says, "*And that there is not for a man except that [good] for which he strives*".⁶ Also, another verse in the Qur'ān states "*It is He who made the earth tame for you so walk among its slopes and eat of His provisions and to Him is the resurrection*".⁷ Similarly, in another verse, Allah says, "*To all are ranks according to their deeds*".⁸

Work in Christianity

In the Bible, work is implicitly described as an activity to earn a living, "*There is profit in hard work, but mere talk leads to poverty*".⁹ According to the Church and Gospel, a proverb should be understood as a general principle rather than a promise. Instead, it is a general principle formulated from the observation of wise believers with regards to God's divine perspective, e.g., "*All hard work brings a profit*".¹⁰

The Bible

The Bible is the holy book of Christianity. It is worth mentioning that many versions of the Bible have been written and interpreted in different eras. However, three versions of the Bible are more popular and available worldwide: the New American Standard Bible, the King James Version, and the Common English Bible.

- i. **The New American Standard Bible** is a literal translation from the original texts, and it is well suited to study because of its accurate rendering of the source text. It follows the style of the King James Version but uses modern English for words that have fallen out of use or changed their meanings. It uses capital letters for pronouns relating to divinity, e.g., 'there He sat down with His disciples'.
- ii. **The King James Version** is the world's most widely known Bible translation, using early seventeenth-century English. Its powerful, majestic style has made it a literary classic, with many phrases and expressions embedded in the English language. Earlier generations were brought up with this translation and learnt many of its verses by heart.
- iii. **The Common [English Bible](#) (CEB)** is more than a revision or update of an existing translation. It is an ambitious new translation designed to read smoothly and naturally without compromising the accuracy of the Bible text.

Work in Bible

To know a theme regarding Christianity, we need to consult the Bible, the sacred book of Christians. Ethics and work have been described in the Bible. In the Bible, some verses describe the importance of work and sharing, which means cooperation and collaboration among workers. As described in the following verse, *"I have sent you to harvest what you did not work hard for; others work hard, and you will share in their hard work"*.¹¹ It also mentions that the benefit of hard work is achieved through profit, while a person will suffer from poverty if he does not work. *"There is profit in hard work, but mere talk leads to poverty"*.¹² Work is considered reward-worthy as it gives profit in the form of earnings. Therefore, it is rightly said in the Bible that *"If I continue to live in this world, I get results from my work"*.¹³ Work is a more respectable way of living than sitting idle or begging. By referring to history, it is said that it is much better to work and prefer working for even opponents or enemies than dying in hunger in the desert. As quoted in Exodus, *"Didn't we tell you the same thing in Egypt? Leave us alone! Let us work for Egyptians than to die in the desert"*.¹⁴

Therefore, in Christian/Western contexts, a mental or physical effort to achieve a purpose or produce a thing of value, often in exchange for financial compensation, is considered 'work'. It encompasses various activities, including employment, job responsibilities, and professional tasks. The Western work perspective can be influenced by cultural, economic, and social factors within a specific region or country.

Ethics /*Khulq* in Islam

In Islam, *Akhlaq* refers to ethics, morals, attitudes, behaviour, and habits. *Akhlaq* is derived from *Khulq*, which guides the human soul in its actions without thoughts or deliberations. Ethics are hidden provisions and blessings for those who wear them.¹⁵

Akhlaq Mahmūdah are good deeds, while the evil deeds are called *Akhlaq Madhmūma*. Three underlying concepts of belief are pillars of the concept of *Akhlaq*. That is Allah, the One and Only *Khāliq* (creator) of human beings, the heavens and earth. Allah is aware of them and firmly believes in resurrection and the life hereafter.

Ethics in Christianity

Christianity, a religion sent by God, also has guidelines regarding human ethics. Before going into deeper details, it is worth mentioning that regarding commentary of the Bible, it is believed that the Bible should be understood by its wordings as its writing is straightforward. Interpreting scripture is personally discovering what God, through his human authors, intended the biblical text to mean. One assesses, synthesises, and applies God's inerrant Word through exegesis and theology.¹⁶ This may be the reason behind the availability of several versions of the Bible.¹⁷

If we go through the Bible, we find enlightenment. For example, "those who look for good find favour, but those who seek evil-it will come to them".¹⁸, and "*Generous person will prosper; those who refresh others will themselves be refreshed*".¹⁹ In these verses, man is advised and guided to be good and generous with others.

Ethics is not well defined in the Bible; instead, certain acts are forbidden for followers, and some moral values are advised. For example, Proverb states, "*Those who look for good find favour, but those who seek evil - it will come to them*"²⁰ and "*Generous people will prosper; those who refresh others will themselves be refreshed*"²¹. As mentioned earlier, the Bible is to be understood by what the words say. Therefore, it can be perceived that those who are kind and helpful towards others will be rewarded more because of their ethics. One important ethics explained in the Bible is to avoid all foul matters and evilness. James states, "*With humility, set aside all filths and the growth of wickedness*".²² Regarding general life, Christ taught peaceful values, such as building a good character, loving each other, helping the poor and needy, etc.²³

Ethics - Modern Concept

In the modern era, ethics is a person's moral principle.²⁴ Ethics is also considered a normative science and stands in contrast to art, technology, and religion. Some scholars define ethics as "the science of conduct". Ethics can also be defined as "something good or considered proper as per moral standards or code of conduct and opposite to something wrong as per code of ethics, law, and procedures."²⁵

Dimensions of Islamic Work Ethics

Islamic work ethics include the simple tasks that believers must perform as a religious obligation, or to meet religious demands. The Qur'ān and Sunnah, the traditions set by the Prophet

Muhammad (PBUH), are the primary sources for its implementation. One's faith towards Allah is the guiding light that directly instils noble virtues exhibited in one's social relations, cooperation, responsibility, creativity, efforts, and dedication. It is this concept of worship that assures the success of the Muslims' economic activity.²⁶

Islamic work ethics are deeply rooted in the noble Qur'ān, and Sunnah accentuates expectations rather than outcomes. Work is considered an encouragement to improve social affairs. In Islam, sluggishness is forbidden and unappreciated; instead, Islam inspires believers to work passionately and pursue lawful means of wealth.²⁷ The concept of Islamic work ethics was enacted to save Muslims from being involved in sinful activities such as corruption, and the exploitation of others.

The following are examples of the Qur'ānic verses and the *Sunnah* regarding IWE: Allah says: "*O ye who believe! Fear Allah and be with those who are true (in word and deed)*".²⁸

b. Allah says: "*Allah commands justice, the doing of good*".²⁹

c. Allah says: "*Say, verily I am commanded to serve Allah with sincere devotion*".³⁰

d. Prophet (pbuh) has preached: "*The honest, trustworthy merchant will be with the Prophets, Siddīqs and martyrs*".³¹

Islamic Work Ethics

The literature review thus far has revealed that work in Islam is a source of earnings and a dignified life. Work must be significantly advantageous and relevant to the community. The term IWE refers to a set of moral principles which distinguishes what is right from what is wrong in the Islamic context. In other words, the teaching of Islam emphasises that it is Islamic values that dominate the behaviour (work ethics) of an individual and not the other way around.

Islam emphasises the importance of ethical behaviour, honesty, respect, responsibility, hard work, and fairness in all aspects of life, including the workplace. In Islam, one must be truthful and transparent in all dealings with colleagues, clients, and customers. Honesty builds trust and strengthens the relationship, a mandatory component of success. Treating others with respect regardless of race, religion, position, background, or colour is a significant value that applies to the workplace. Similarly, justice and fairness are also emphasised in Islam regarding dealing with others in everyday life and business. It means all employees are equal, without discrimination or favouritism and are provided with fair benefits and compensation. Hard work, compassion, and responsibility are also critical values in the social system of Islam and apply not only to individuals but to the collective level as well. Collaboration, cooperation, and teamwork are as important as excellence and diligence. Muslims are advised to struggle for excellence, to work conscientiously, and to establish a healthy, positive, and fruitful work environment which will benefit everyone. Islam emphasises harmony to avoid disputes and conflicts and encourages cooperation and compassion with balanced responsibility.

Based on the previous discussion, eight dimensions of IWE can be easily identified from the literature, namely: (1) *advantage*, (2) *work obligation*, (3) *quality/improvement*, (4) *equality*, (5) *collectivity* (6) *competition*, and (7) *effort*.³²

Dimensions of Christian/Western Work Ethics

The concept of work in the Bible is like the meaning in which work is taken today. In the Bible, work is implicit and is meant to be physical work. The Christian / Western concept of work and work ethics in the Bible can be understood as follows. According to John, "*I have sent you to harvest what you did not work hard for; those worked hard, and you will share in their hard work*".³³ Also, the followers are advised to work hard by telling them that "*there is profit in hard work, but mere talk leads to poverty*".³⁴

In the passage of history, a division in Christianity resulted in two categories or groups within Christians. The orthodox Christians are called Catholics, and the second group are known as Protestants (coming from the act; to protest). Regarding work ethics in the West, two main concepts have prevailed for a long time: Catholic work ethics (CWE) and Protestant work ethics (PWE). These concepts are explained in the coming paragraphs.

A. Catholic Work Ethics

The first time the Catholic church paid some attention to work ethics was in 1891 when Pope Leo XIII emphasised the dignity of labour and the right to just wages in *Rerum Novarum*.³⁵ Later, in an encyclical, Pope Pius XI maintained and reasserted the principles of *Rerum Novarum* and introduced the idea of the subsidiary in economics and social matters. *Laborem Exercens*, published on 14th Sep 1981, emphasised work to earn daily bread for man, provisions of the basis of family life as a source of transformation of nature and contributing to the common good. In this encyclical, Pope John Paul II focused on the dignity of human work and workers' rights. He also suggested addressing issues like workplace conditions, justified wages and unions of workers and their roles.³⁶

The Catholic work ethic mainly emphasised honesty, responsibility, and diligence. Other principles explained in this encyclical were fair treatment of employees and respect for human dignity. Ethical decision-making is one of the critical aspects of Catholic work ethics.³⁷

B. Protestant Work Ethics (PWE)

The concept of Protestant ethics was devised to explain the historical causes of capitalism's development. Weber studied Protestants' work ethics in 1958 and assumed that the gathering and collecting wealth is morally justified according to these work ethics. Weber asserted that credit for such development goes to the Christians only. He claimed that the Christians should be credited for such development because none of the Eastern religions, even Islam, accelerated and boosted the economy; instead, only Christians contributed to wealth accumulation and

economic progress. A vital attribute of the work is the value assigned to it by people.³⁸ The work has dual benefits; firstly, it is a source of earnings, meaning getting rewards, and secondly, it is rewarding itself.³⁹

Hard work was confined only to faith and beliefs. However, mental, and physical hard work during the "Protestant Reformation" became vital to everyone in the community.⁴⁰ The 'Protestant Work Ethic' was primarily coined as a religious construct. However, later, it only remained confined to a general work ethic; thus, the term "Protestant work ethic" maintained the name and refers to the era in which it was coined. In a broader sense, this term now recognises and appreciates characteristics like fulfilling the duties, responsibilities, and obligations inflicted due to designation, the productive use of time, and overcoming worldly pleasures. The current concept of PWE is a determinant of work-related behaviour.⁴¹

Simply put, PWE is characterised by an emphasis on work value. The Protestants' work ethic has seven aspects that guide a person to understand the vitality of work, the importance of free time, and morality. These aspects of PWE are the centrality of work, morality/ethics, wasted time, delay of gratification, leisure, hard work, and self-reliance. Adapting a high work ethic enables workers to do their jobs or face challenges easily.⁴² The Protestant ethics cover a wide range of work and studies.⁴³

Comparative Critical Analysis of Islamic and Christian Work Ethics

There are many books in the world which are believed to be sacred. Other than the Qur'ān, we do not find any religious book that projects itself as the word of God. This kind of statement, appearing uniquely in the Qur'ān, gives a point of departure to the reader. He then studies it as an exceptional book rather than a standard one by humans.⁴⁴

However, the holy Bible talks about the word of God, but does not claim to be the word of God; instead, Christian scholars state that human authors of God wrote it. Interpreting scripture is the process of personally discovering what God - through his human authors - intended the biblical text to mean.⁴⁵

The Qur'ān is a book of guidance for its followers. It is also a book of warnings and admonitions.⁴⁶ There is guidance about every aspect of life in the Qur'ān, and believers are taught to lead their lives ethically and morally to be successful in this worldly life and the Hereafter. To reiterate, this paper intends to explore the dimensions of Islamic work ethics and to compare it with those found in the Christian faith. Therefore, in the coming paragraphs, each dimension will be compared critically in the light of two religions.

To understand work ethics within a religious framework, we must first come to terms with what 'religiosity' implies. Religiosity or religiousness means intrinsic religious orientation, which guides the individual and equips him with an understanding of life. It also means the spirituality of an individual. Mukherjee defined religiousness as devotional religious behaviour in personal and social life. Therefore, people range broadly in faith and devotion.⁴⁷ This definition tells the standard of faith of an individual; however, the closeness of man to Allah in disposing

faith concerning what Allah has inculcated in man also contributes to it. Therefore, a religious person behaves following human nature instilled by Allah, contrary to an irreligious individual who behaves otherwise. Salih Ibrahim al-Sani describes religiousness as the degree to which a person or a believer adheres to the beliefs and practical teachings of the faith.⁴⁸

In the Bible, believers are advised to have faith in God. According to Romans, "Scripture says, all those who have faith in him will not be put to shame".⁴⁹ It means that a person having faith in God will follow the commandments or instructions of religion, and thus, he will not face shame because religion is meant to improve the character of its followers. As stated in 2 Timothy, "*Every Scripture is inspired by God and is valid for teaching, showing mistakes, correcting, and training character*".⁵⁰ As far as religiousness is concerned, the Christian view of religiosity is in line with Islam. Both Islam and Christianity advise their followers to follow the religion in their daily lives and behave morally and ethically.

1. Work Obligation

In Islam, work is *indispensable*, so Allah has instructed believers to commit to their work rather than long for prosperity. Believers must determine their goals, which hard work can only achieve. It is stated in the Qur'ān, "*that there is not for man except that (good) for which he strives*".⁵¹ The Prophet Muhammad (pbuh) informed his ummah that work is a source of abolition of sins. According to Al-Bukhari "*No one eats better food than what he earns out of his work*".⁵² Therefore, economic activities or work, being the highest form of worship, is not simply a source of sustaining a prosperous and healthy society but religious work as well.

Abdallāh ibn Mas'ūd reported God's Messenger as saying, "*Trying to earn a lawful livelihood is an obligatory duty in addition to the duties which are obligatory*".⁵³ The Prophet said, "*Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet of Allah, David, used to eat from the earnings of his manual labour*".⁵⁴

Work is also given preference over laziness in Christianity and the Bible. The concept of work in the Bible is similar to the meaning in which work is taken today. Work is meant to be physical and demanding; sincerity, devotion, righteousness, trustworthiness, and collaboration are asserted in the Bible. It is stated in the Bible that "*there is profit in hard work, but mere laziness leads to poverty*".⁵⁵ In this verse, followers are advised to work hard as hard work bears a fruit. On the other hand, if someone does not work, they will become poor because of low earnings, so it is better to work and earn for the provision of life.

Similarly, in another verse, it says, "*If I continue to live in this world, I get results from my work*".⁵⁶ There is a reminder for work saying "*Didn't we tell you the same thing in Egypt? Leave us alone! Let us work for the Egyptians! It would have been better for us to work for the Egyptians than to die in the desert*".⁵⁷ Here working for Egyptians is preferred to dying in the desert helplessly. Therefore, as far as work obligation is concerned, the Bible is in line with the instructions of the Qur'ān.

2. Effort

Another important constituent of Islamic work ethics is effort. Effort is essential for serving oneself and the community. Islam highly regards effort because if the involvement is positive and fruitful, it will help reduce financial and social problems. It allows a person to earn a reasonable living. Being busy earning positively is suitable for one's own life. The fourth Caliph, 'Ali ibn Abi Talib, said, "*Do not be one of those who hope for a better world without working for it*". Moreover, he also advised Muslims to excel in their work, saying, "*He who does not perfect his/her work will bring confusion to self*". Moreover, Allah says, "*And his effort is going to be seen. Then he will be recompensed for it with the fullest recompense*".⁵⁸

No verse could be found in the Common English Bible regarding the exertion of effort in work. Instead, some verses explain the hard work of authors, saying, "*You remember, brothers and sisters, our efforts and hard work. We preached God's good news to you, while we worked night and day so we would not be a burden on any of you*".⁵⁹ The word effort is used in the Bible to describe some previous work already done, such as in 2 Thessalonian, "*We did not eat anyone's food without paying for it. Instead, we worked night and day with effort and hard work so that we would not impose on you*".⁶⁰

However, in the chapter '*Preparing for Christ coming in judgement*', 2 Peter, "*Therefore, dear friends, while you are waiting for these things to happen, make every effort to be found by him in peace—pure and faultless*"⁶¹ and "*This is why you must make every effort to add moral excellence to your faith; and to moral excellence, knowledge*".⁶² In these verses, followers are advised to achieve excellence in knowledge and morals so that when Christ comes he finds them in a better situation.

3. Quality

The calibre or standard of a thing is called quality. It shows the features or characteristics of someone or something; in other words, quality is observed as a part of someone or something. The value of excellence at its best is also called quality. Quality standards vary from person to person because the perception of quality differs among different persons; that is why participants get different grades from different judges in a competition. Likewise, it applies to the workplace where training contributes to achieving and maximising quality. Islam does not lag in setting the basis for the quality of work as it is a complete code of conduct.⁶³ Beautiful work, justice, discipline, order, accuracy, and good planning are components of Islamic work, and performance constitutes quality. Allah commands believers to commit sincerely to their work or task through the Qur'ān. Therefore, Muslim professionals can use a practical problem-solving approach, good planning, and examination before undertaking a task if they follow and adhere to the Islamic teachings of *Itqān* (mastery). This enables them to deal with problems in a disciplined and orderly manner.

The word quality is used in the Bible but only to describe the standard of different things and materials such as stones (*At the king's command, they quarried huge stones of the finest quality in order to lay the temple's foundation with carefully cut stone*),⁶⁴ flour, (*Take*

*unleavened bread, unleavened flatbread made with oil, and unleavened wafers spread with oil. Make them out of high-quality wheat flour and spices.*⁶⁵

However, regarding the ethic of quality, in Jeremiah, it is stated, "*Yet it was I who planted you, a precious vine of fine quality; how could you turn into a wild vine and become good for nothing?*"⁶⁶ This means that God made humans with good qualities, and how they turn themselves into bad ones. Similarly, followers are advised to be good quality humans, "*instead, make yourselves beautiful on the inside, in your hearts, with the enduring quality of a gentle, peaceful spirit. This type of beauty is very precious in God's eyes.*"⁶⁷ Therefore, from this explanation, it can be concluded that in the Bible there are no clear instructions about the qualities of human beings or work to achieve quality in character in society.

4. Collectivity

The togetherness of individuals as one whole is called collectivity. Islam, being a collective religion, declares all Muslims as being part of the *Ummah*. Collectivity is deeply rooted in cooperation and collaboration in all aspects of life, and economic activities are no exception. Work or economic involvement is also a religious activity. Islam values cooperation and collaboration among workers because only through cooperation and collaboration among them can they instil harmony within an organisation or workplace.

In Islam, there is no separation between the sacred and the profane - or what is understood as 'daily life'. Therefore, economic activities cannot be separated from what Allah said in the Qur'ān and the Sunnah. Islam, therefore, emphasises implementing and following cooperation to improve job quality, particularly in times of conflict and issues. Islam does not ignore the welfare of workers or the accumulation of wealth by rich people. Abu Hurayra said, "Help the worker in his work. The one who works for Allah will not be disappointed," i.e., the servant.⁶⁸ Therefore, Islam inculcates these virtues in believers so that a problem or conflict can be resolved collaboratively, and the work streamlined. Regarding the collectivity, unfortunately, no verse could be found in the Coon English Bible, Christian Standard Bible, American Standard Bible, and King James Version of the Bible.

5. Equality

Equality can be defined as a general state of uniform behaviour or treatment that affects others by those who possess authority or position. It can also be defined as the state of being equal. Islam equals men and women in their fundamental human rights and are assigned duties and responsibilities according to their physical and mental capabilities. Equality in Islam means that men and women are equal in all the restrictions, prohibitions, and obligations despite differences in their natures. Whatever differentiates a person in the sight of Allah is the piety and righteousness of the person and observance of the Commands of Allah Almighty. Similarly, Islam declares that both genders are equal before Islamic law. All penalties, judgements, and legal sentences would be the same for all men and women without any distinction or discrimination on race, religion, or class.

All humans are equal in Islam regarding human values, yet they differ in terms of the work and the benefits drawn from work. Every individual gets rewarded based on the service offered to society and the community.⁶⁹ A diligent worker and an inactive or sluggish person cannot have equal pay and finances. A crucial part of equality is justice, which involves balance. Justice means a person is paid or rewarded what he deserves, not depriving others of their rights. Therefore, at the workplace, all individuals have the right to be treated equally no matter whether they belong to which religion, social status, gender, or race.

Regarding equality, some differences are seen in the Bible. Firstly, age is differentiated. The age limit to work is 30 to 50, as stated in Numbers, "*those 30 to 50 years old who were eligible for work in the meeting tent*".⁷⁰ Secondly, standards of payment are established based on age and profession. Those who are seniors will be paid more, and those who talk for preaching religion. In verse 17 of chapter one of 1 Timothy, it is stated that "*elders who lead well should be paid double, especially those who work with public speaking and teaching*".⁷¹ Equality and justice are the main properties or features of a social system that cannot be found in the Bible.

In Islam, there is no preference for anyone on any base. In the last sermon of the Prophet, Muhammad (PBUH) clearly stated on *Hujjat al-Widā* that no one is preferred on anyone, white is not preferred over black, nor Arab is preferred over non-Arab. Preference would be given to a person based on his piety and fear of Allah. It seems clear that Christianity or the Bible does not favour equality and justice too. The researcher could not find these ethics of social life in the Bible.

6. Advantage

Advantage can be explained as something that makes someone more privileged and successful than others.⁷² Islam emphasises that each business or work must benefit the Islamic ummah. Therefore, the most essential dimension of IWE is the work that benefits the Islamic *ummah*. Islam intends to establish a society wherein every single individual works and behaves responsibly and honestly and does not demand an unjust and undeserved extra share of something, ignoring other individuals.

Islam grants permission to its followers to own wealth and earnings with the condition that they do not interfere with or halt the freedom of work, earnings, and speech of someone else unless it is not against the greater good of society. Therefore, *Zakāh* is implemented to limit the gap between society's well-earned and deprived sections. To avoid an accumulation of wealth in a few and to help unprivileged and deprived people in society, every Muslim must pay a fixed proportion of *Zakāh*, from what is excessive to what is needed for the needy and poor. Thus, sharing extra wealth is an advantageous and powerful virtue to the Islamic *Ummah*.

Like Islam, Christianity also forbids taking advantage of other fellow beings, as stated in the chapter on payment of workers, "*Do not take advantage of poor or needy workers, whether they are fellow Israelites or immigrants who live in your land or your cities*".⁷³ Like Islam, followers are advised to take care of each other and not take unnecessary advantage of others. No one

should look out for their advantage, but they should look out for each other.⁷⁴ However, the merchants are described as cheaters because they tend to cheat the customers in business. In Hosea, it is stated, "He is a merchant; the means to cheat are in his hands; he loves to take advantage of others".⁷⁵ Therefore, in 1 Corinthians, followers are given the example of not taking advantage, "*This is the same thing that I do. I please everyone in everything I do. I do not look out for my advantage, but I look out for many people so that they can be saved.*"⁷⁶

7. Competition

When organisations or individuals strive for the same objectives or limited goals, this phenomenon is called competition. It can be cooperative and adversarial because participants try hard to outperform others. The competition between Muslim individuals or groups of individuals or organisations must be fair and with good intentions at work and in the workplace.⁷⁷ The business is highly valued and appreciated when conducted ethically. The Prophet Muhammad (PBUH) not only altered the then-existing business culture but also emphasised the moral conduction of business so that it not only benefits here in this world but may also become helpful in salvation in life hereafter. The Prophet Muhammad (PBUH) said, "*Religion is found in the way of dealing with other people.*"⁷⁸ An abusive environment and unethical behaviour cannot support any business to flourish. Therefore, the Prophet said, "He who cheated us is not from us".⁷⁹ Honesty and transparency are essential Islamic ethics, constituting fair and legitimate competition in the business environment.

In Christianity, competition is fairly allowed, as stated in 2 Timothy, "Also in the same way, athletes do not win unless they follow the rules".⁸⁰ Also, in 4 Maccabees, competition among followers is declared legal and divine,⁸¹ saying the competition in which they were engaged was truly divine. In this ethics, the two under-discussed religions oppose each other because Islam emphasises moral conduction in every walk of life, including business. At the same time, Christianity goes the other way around.

Significance of Islamic Work Ethics

If any institution or organisation adopts and implements IWE, it can promote knowledge sharing and fortify Islamic values among its workforce.⁸² It also impacts work performance.⁸³ and consequently helps improve the workforce's efficiency and the ethics of leaders.⁸⁴ The context and concept of IWE are broad and guide dedication, effort, diligence, patience, tolerance, ability, personal sacrifice, devotion, support to coworkers, liveness, character and status, and subordinates' trust.⁸⁵ Thus, ethics and moral values such as justice, honesty, consultation, empathy, patience, and compassion are crucial components of leadership.⁸⁶ A study⁸⁷ also found a direct effect of IWE on psychological ownership, workers, efficiency, and organisational justice.

Implications of Islamic Work Ethics

For the Gospel, many versions and editions of the Bible are available; however, for the current study, only the Common English Bible is used because it is the most popular and common. The

link is attached wherever the Bible is cited. The link to access the Common English Bible is in the end notes. Mohd. Kamal Hassan accredited Islamic Work Ethic as follows:

1. *Job obligation to seek the pleasure of Allah.*
2. *Trustworthiness being vicegerent of Allah.*
3. *A Muslim must perform his duty as a religious obligation and implement all ritual obligations. Motivational reward is not only linked with earthly reward but also awarded in the life hereafter.*
4. *Diligence and efficiency, as well as fairness in preserving public interest.*
5. *Employer-employee relationships are based on human value, which is beyond race, colour, language, and inheritance.*⁸⁸

Conclusion

After discussing the work done regarding Islamic work ethics, it can be safely concluded that actions accepted as norms, not contrary to Islamic rules, can be called 'Ethics'. Islamic work ethics include honesty, justice, and responsibility, and ought to be modelled by leaders and managers in the workplace for workers. Incorporation of these Islamic values into work ethics can contribute to the creation of a positive and ethical work environment, build strong relationships with colleagues and clients, and contribute to the success and growth of their organisations. Islam admits excellence as a virtue and encourages its adherents to excel in everything they do. The Prophet (PBUH) advised: "Allah loves that when anyone does a job, he does it perfectly".⁸⁹ Islamic work ethics are so natural and woven in human psychology that can be employed anywhere, in any period of time and in any environment.

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**Perception of Muslim Women Regarding the Reasons for Barriers in Engage the Sectorial Contribution and Some Clarification from an Islamic Perspective:
A Qualitative-Based Study in The Ampara District, Sri Lanka**

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Abstract

Women's educational status and employment participation have been increasing like never before. Contrary to this, even Islam does not neglect women's participation in professional fields within its boundaries. However, in the Sri Lankan context, Muslims are living in a minority society; even though the participation of Muslim women is essential in some fields, eligible, skilled women abstain from making their contribution in some fields that are considered important sectors needed by the society, such as medical, nursing, and women's *Qazi*, etc., in the name of Islam. Hence, this study aims to focus on clarifying Muslim women's contribution to the professional field in Islamic history and the prevailing reasons among Muslim women from an Islamic perspective. This is qualitative research, and sampling selected based on the purposive sampling method. Hence, housemaids and working women in other fields who are qualified in a specific field will be selected from varying parts of Ampara District. Both primary and secondary sources utilised for data collection. A semi-structured interview method conducted, and the data analysed based on the content analysis method. The study will be useful for women who are not clear about the Islamic doctrine in this regard, academic researchers, people who want to implement Islamic principles properly, and future generations.

Keywords: Islam, Muslim women, Islamic history, Islamic perspective, sectorial contribution, qualitative study.

Introduction

Throughout history, women have been marginalised, inclined, lessened, dishonoured, degraded, deprived, separated, dominated, and quieted.¹ This fact can be deduced from the status of women in the Babylonian, Greek, Egyptian, and Roman civilisations, where they were perceived as a bird of the soul and a means of subduing the desires of men, consequently resulting in the denial of their fundamental rights. In pre-Islamic Arabia, women were denied property rights in a male-dominated Arab society; female children were buried alive, and widows were required to be burnt alive on the pyre of their dead husbands in ancient India.² Following the inception of Islam, the religion explicitly affirmed the safeguarding of women's equitable rights. Numerous verses in the Qur'an and Hadiths underscore the dignity of women, with Prophet Muhammad

(PBUH) exemplifying these principles in practice. During his era, women experienced comprehensive freedom and enjoyed their rights.³ Therefore, Muslim women engaged in many important social and political fields. Thus, their contribution realized in the areas of business education, not only were they contributed scientific activities too. Using this freedom, charity, hadith studies, *fiqh*, nursing and other social activities etc..⁴ In modern era, Wise, Raheema & Omar (2017) note that nowadays, women are freer to choose what they want to do, including working and engaging in other social activities.⁵

Today, women still predominate in the nursing profession in many parts of the world. In Malaysia, besides nursing, women account a significant proportion of healthcare workforce by becoming doctors, pharmacists, radiologist, physiotherapist, occupational therapists, dieticians, lab technicians and so on.⁶

Educated Muslim women work in various fields, including teaching, education, engineering, law, and even the army and police for evidence. Pio and Syed (2013) designated that India has a large number of professional women with education, a large number of them in biotech and high tech. Even when accounting for variations in educational attainment, the vast majority of South Asian women continue to make slow and unremarkable growth.⁷ Assi and Marcati (2020) say that Mc Kinsey & Company show evidence that the UAE (0.22), KSA (0.31), Oman (0.35), and Jordan (0.44) have the lowest female-to-male proportions in professional and technical jobs, compared to a moderate⁸. Farook (2019) indicates that in the distribution of Gender employment in Pakistan Punjab province from 2017 to 2018 in the professional field, the male percentage was 2.38 whereas the female was 1.52.⁹ An Asian country like Sri Lanka is no exception to this. Women entering the public and private sectors may believe that because there are so many working opportunities in banks, hospitals, schools, and government organizations, they have equal chances and earnings. Many misunderstand this as a sign of women's status in Sri Lanka, arguing that compared to other South Asian countries, Sri Lankan women have it better However, The underlying truth, however, is that women, on average, hold minor roles with legal status and compensation in the workforce. Although Muslim women's employment participation rate has been increasing to an all-time- high in recent times, it is very rare to see their contribution in certain fields such as medical specialist, nursing etc. many qualified and skilled women in many fields are engaged in in professions below their qualification or they serve as house maids. Thus, creating sector- specific experts in the Muslim community is a huge challenge. There are proclaim many reasons in the name of religion Islam: Sufficient income of Husband Denied Husband 's permission to work Women should priority household task, Double Burden, Dress restriction for certain filed, social recognition deny for some field and Gender violence. On this basis this study aims to clarify the reason from an Islamic perspective. Therefore, when related studies are not carried out, Muslim women in all fields will have to depend in other communities and there is a possibility of misunderstanding about Islam among the non-Muslim society. Based on this issue, this research focus to clarify the Muslim women's contribution in sectorial field in Islamic history, identify the reason for **opting the sectorial contribution and clarify it from the Islamic perspective. Thus, this study conducted Ampara district of Sri Lanka where Muslims are living as a majority group.**

The objective of writing is to examine the Muslim women's contribution to sectorial field in Islamic History and to identify the reason for Muslim women opting for sectorial contribution and its clarification from Islamic viewpoints.

Methodology

This is the qualitative based research, and sampling selected based on the purposive sampling method. Hence, housemaids and working women in other fields who are qualified in a specific field will be selected from varying parts of Ampara District such as Sammanthurai, Sainthamaruthu, Akkaraipattu, Ninthavur. Thus, lawyers, engineers, MBBS doctors and were interviewed. Both primary and secondary sources utilized for data collection. A semi-structured interview method conducted to identify the reason for opting from sectorial field, and the data analysed based on the content analysis method. Secondary data used for intertemperate the Islamic view and data analysed using descriptive analysing method.

Findings and Discussion

Muslim Women's Contribution to Sectorial Field

Islam is generated society it requires skills and expertise of women lawyers, doctors, engineers and other professionals. They are active in diverse field such as nursing, teaching and engineering, all the while remaining committed to their families and duties as wives and mothers.¹⁰ Al Khansa was the greatest poetess of her days. She was admired by prophet himself. Zainab Bani Awd tribe was a physician and Alsafa binth Abdullah was appointed by the second Caliph hazrat Umar (RA) as superintendent of market in Madina many times (Ghandi 2006). Zubayda bint Ja'far al-Mansur who pioneered a most ambitious project of digging wells and building service stations all along the pilgrimage route from Baghdad to Mecca, Sutayta who was a mathematician and an expert witness in the courts, Dhayfa Khatun who excelled in management and statesmanship, Fatima al-Fehri who founded the Qarawiyyin mosque in Fez, Morocco, which became the first university in the world, and the engineer Al-'Ijlia who made astrolabes in Aleppo. Aisha bint Abu Bakr, wife of the Prophet Muhammad, had special skills in administration. She became a scholar in hadith, jurisprudence, an educator, and an orator. The names of nineteen women are cited in Islamic biographical collections (*sirah* books) as having participated in battles during the time of the Prophet (PBUH), mostly as water bearers and treating the sick and wounded.² Among them, Rufaidah bint Sa'ad Al-Aslamiyyah, Umm 'Atiyyah (Nusayba bint Harith al-Ansari), Umm Sulaym, Ar-Rubayyi 'bint Mu'auwidh and Al-Shifa (Layla bint Abdullah) were the main nursing figures.¹¹ Rufayda bint Sa'ad, also known as Rufayda al-Aslamiyyah, considered the first nurse in Islamic history, lived at the time of the Prophet Muhammad. She nursed the wounded and dying in the wars with the Prophet Muhammed in the battle of Badr on 13 March 624 H. Rufayda devoted herself to nursing and taking care of sick people and she became an expert healer. She practiced her skills in field hospitals in her tent during many battles as the Prophet used to order all casualties to be carried to her tent so that she might treat them with her medical expertise. Rufayda is depicted as a kind, empathetic nurse and a good organiser. With her clinical skills, she trained other women to be nurses and to work in the area of health care. She also worked as a social worker, helping to solve social problems associated with disease. In addition, she helped children in need and took care of orphans, handicapped and the poor.¹²

Islam provides absolute economic right to women to work in outside without contravening the Islamic *sharia*.¹³ There are several reasons indicated by scholar: Get permission from his guardian, Dress according to *Sharia* law, Safe from slander and there is a *mahram* when traveling.¹⁴ However, in current research, according to the data, participant indicated some reasons for **opting for the sectorial contributions in the name of as follow:**

1. Sufficient income of husband
2. Denied husband 's permission to work
3. Women should priority household task
4. Double burden
5. Dress restriction for certain filed
6. Prevailing gender violence in working place
7. Social recognition denies for some field
8. Difficult to maintain *mahram and ajnabi* restriction on travelling

The above indicated reasons clarified from the Islamic perspective

Sufficient Income of Husband

Although Islam imposed all economical responsibilities upon the men or husband¹⁵, Islamic law recognise the provision of economic contribution to a women or wife to her family without neglecting her family responsibilities. and duties while a men cannot bear the financial burden alone¹⁶. Even man is the caretaker, women is the centre of the family. AlMighty has given this status to both based on justice and equity for the smooth function of the family. Thus, man has been given sole responsibility of earning for the family, and women exempting from any kind of economic liability for herself or the family.¹⁷ Contrarily to this in the family setup, she gains her financial rights of dower, inheritance, and maintenance in Islamic law. However, motherhood and as guardian responsibilities of her are not totally negated or undermined by her working from outside. However, according to Islam career is not compulsory on a women when her husband has sufficient income to support her family.¹⁸ In this base some respondent mentioned that they opt from her their professional filed due to husbands' sufficient income to support to his family.

Denied Husband 's Permission to Work

Some of the respondents who are doctors and working as house maid mentioned that even we have desire to engage in the medical sector, after marriage, our husband's does not allow to work due some reasons such as a situation where we have to work at night. As Islam mentioned that husband permission to work is compulsory, we opt from the work. Likewise, there are some sector fields make it necessary to pursue higher education in alien countries. Hence, due to economic crisis and family responsibilities husbands hinder this. In Islamic perspective, a women cannot engage any job without her husband's permission.¹⁹ According to the Quran says in²⁰, livelihood husband's obligation wife should get permission from her husband if she prefers to work outside.²¹ Because, in Islam marriage is a contract.²² This can be compared to the work of a company. An employee serving under a company on a contractual basis must render his services in return for the services rendered to him by the company. He has to get approval from the company for whatever he has to do, or he can break his agreement. Similarly, a husband is a

leader and the maintainer of a family, while he is fulfilling all her financial obligations towards her family, Islam mandated that a wife should obey her husband's order. In this base, if she does not get the permission from her husband's, she cannot engage any work, no matter how qualified the wife is. Islam allows her to do work whatever she wants in her preferred field, but she has to break the covenant of marriage. In this base, the current research shows that Islamic doctrine practiced among the Muslim women in this regard.

Women Should Priority Household Task

No one denies that before all things women's first job when married was to work as housewives, and they began to be responsible for their husbands and children. Making the home atmosphere cheerful, filled with love and affection is a very noble task that is also placed on the shoulders of women, and no less important is educating children to be the best generation, not entrusting them with helpers. Woman who has a career does not fully function as a housewife. Though this function absolutely must exist in every family. Because, if the wife works, then who has to entertain her husband after coming home from work, it is certain that the family will fall apart if the wife cannot provide full service to her husband.²³ A woman acts as a queen of a home, a mother for her children and a wife for her husband. Hence, Islam provides her more responsibilities to look after her family members. Allah (SWT) says in Surah Rum that "And of his signs is that He created for you from yourselves mates so that you may find tranquillity in them; and he places between you affection and mercy. Indeed, in that are signs of people who give thought".²⁴ Allah (SWT) strengthens peace, love, and unexpected kindness between two souls through this verse. Azizah et al. say that to maintain and build a *sakinah* (peace), *mawaddah* (love), and *rahmah* (compassion) family, Islam encourages women not to completely disregard their family responsibilities and functions.²⁵ She must therefore be able to choose the proper priorities for the duties she completes in each and every decision she makes. Islam mentioned that she will be questioned in the hereafter about her responsibilities given to her; thus, Islam states that women should prioritise the fulfilment of the responsibilities imposed on them rather than a duty not imposed on them.

The following hadiths indicated by Muhammed (2015) show clearly the following hadiths indicated by Muhammed (2015) show clearly that "a woman is responsible in her husband's house and therefore will be questioned about her responsibility in the hereafter".²⁶ As far as Islam is concerned, it assumes that women are the place where men find peace in the verse. Surah Al-Ahzab: 189 Allah directs that "He created you from one soul, and he created their spouses from themselves so that they might find peace".²⁷ According to the Islamic view, a woman is a place where a man finds peace and tranquillity. Therefore, it is the main duty of a woman to provide both peace and serenity to her family. A wife who is tired of working at home cannot bring peace and composure to the family. This shows that their special skills are affected by their employment.²⁸ In the current studies, most of the respondents think that Islam views men as breadwinners and women as caretakers. Hence, they also feel this is more suitable. Because there is no need to work for prestige or to be proud. Most people, think that true success is reaching the top position in the outside institutions. However, Islam emphasises that housewife is not inferior task. Keep a career as a mother or wife do not undermine her honour.²⁹ When we compare the children of a working mother and a non-working mother, the love, kindness, and

affection shown are different. Job should be a sub-part, not a main part. They consider that all duties are *ibadah* except, family duties not exception from this. Hence, they think that give priority to family duties and cannot deny all this for work.

“In my opinion, if the family is destroyed, giving more importance to the job, that is really wrong” (Respondent 8)

So, that is why most of the Muslim women assume that being a mother or house wife is a great profession than do work. Hence, they assume that to follow religious ideal and its justice also one of the main reasons to opt from her their professional filed.

Double Burden

In Islam women has an important guest at every stage of life. Therefore, there is no need for her to carry one more additional burden on top of her family responsibilities. Islam does not impose responsibilities on every soul beyond its power. Al-Qur’an states that "Allah burdens not a person beyond his scope".³⁰ It is a fair measure of equality and dignity given by Islam to their nature. As Muslims family structure is often extended compared to other societies, all members of the society expect the women to do everything. Therefore, she faces a problem with work-life balance. For evidence one respondent’s statement as follow:

“Yes... As we are given a salary, we have to work thoroughly. Thereby, we are more committed to the work than fulfilling the familial obligation. As we work, it is a big challenge to maintain work-life balance. Sending the children to school, revising their subjects, and taking care of their studies by the working mother is more difficult than others” (Respondent 12)

Hence, most of the women said that another factor for women to become engage in professional fields is double burden. They assume that some felt that family support is more crucial for working women. In this base, family support and motivation become a more crucial factor in the working choice. Also pointed out that majority of the respondents presumed that lack of family support and motivation impacted women’s lower field engagement in specific fields. Thus, they said that every woman desires to travel in particular fields and higher studies. However, it can be possible with family support to take care of children and other work. Such assistance is often not available to all. According to the finding of Saleh (2022), Women have a dual role or work outside the home. If she work, she cannot satisfy her husband’s and children’s obligation. In this base majority of the respondent said that they feel that they missed their family responsibilities due to working and dual burden led to take a decision to opt from engage in working.

Dress Restriction for Certain Filed

In Islam women are not prohibited from working in outside the home. Especially if the work requires role and handling of women such as nursing, teaching children and in terms of medicine. However, she should follow the requirements for sharia clothing are covering whole body other than excluded parts (face and palms). Saidun et al. indicate that hijab is a major issue preventing Muslim women from engaging as a nurse in Muslim minority context.³¹ Today, dress codes for

healthcare personnel vary widely. In this base, some of the respondent mentioned that dressing in the nursing field is not preferred by everyone. Even there is not any restriction in the government to follow Islamic dress code, women have to follow some guideline of the private hospitals. If it is not satisfied for women, they automatically leave from the nursing profession. Hence, the dress code may be problematic. They wear the dresses that suit them while they work in Muslim-majority areas. Though there are some restrictions on what to wear according to the workspace.

Prevailing Gender Violence in Working Place

Many working women are face challenges by torture, insulation or sexual Harassment in workplaces and beyond. Islam completely bans all kinds of violence against women at home or in the workplace.³² Woman faces verbal and physical harassment at work. While her traveling alone to distant places she needs to security. While these are become an issue, she does not like to engage any profession. This also indicated by the respondent as another crucial factor for backwardness of women in professional field.

Social Recognition Deny for Some Field.

Social recognition is very important aspect a women to determine to take to choose her profession. Some were indicated that mostly, some field do not gain social recognition. Public think that nursing, engineering, law related fields and being in a higher position in the institution do not worth for women. Most of the women prefer to choose social recognition profession such as teaching. According to the point of Nawab (1997) and (Doi 1990), Islam welcome talented and skill full women to do any job without contradict to Islamic *Sharia*.³³ Islam does not deny to choose her preference job. She can involve business. Teaching, social activities, medical filed etc. similarly, Asar and Ghalia (2016) noted that works should be suitable with her nature. Women cannot choose jobs that typically associated with men. Such as contractor, road builder, mechanist. Fisherman or wiring men However, she should maintain the requirement of Islamic *Sharia*.³⁴ So, a woman do not need to backward to engage in professional field for social recognition. If she follows Islamic boundaries. However, if the community oppose her to hold some public position, she does not suppose to fight for the position and she must make sue about the need of her position to the society.

Difficult to maintain *Mahram and Ajnabi* restriction on travelling

Islam forbids a woman to travel alone without the escort of an immediate unmarriageable relatives as travel companion a hadith recorded in Buhari and Muslim as follow: *A women must not travel alone without a male companion of her immediate relatives to whom she can never get married (mahram)*”³⁵.

Majority of the jurist and scholars such as Shafi and Maliki scholars argue that she may only go on hajj with a trustworthy group of other women. While Hanafi and Hanbali limit women to a radius of three day’s travel. Asar and Ghalia (2016) indicate that while some one travel to far journey it is compulsory *Mahram* for a woman.³⁶ For the short journey is not customarily regarded as travelling. It is permissible for a woman to go make short journey to attend her needs without *mahram* by public transportation or while her feel safe with some adequate measures

that have been taken by her, or provided for her; especially when the environment is the Islamic or friendly with Islam. In this base respondent said that some circumstance requires to travel alone for far places for job and education. For example, if we concern medical field, if a women prefer to become a field expert in that field, she has to go for higher studies to alien countries. Whether if there is not any *mahram* or if she feels to fear to travel alone, some women do not gain those opportunities. While women face that situation, they think priority should be given to religious teaching. This situation may impact their sectorial contribution.

Conclusion

To sum up, although women have been marginalised in several ways throughout the history, after the formation of Islam they experienced several freedoms, rights and dignified. Using this rights Muslim women contributed to several sectorial field in Islamic History. Even. Muslim women engage in many fields in modern era whole over the world like never before, their sectorial contribution is very low in Sri Lankan Context, especially in Ampara District. There are several reasons put forward for this (Family, Job related, Society, Mahram and Ajnabi restriction) by the Muslim women. However, if they follow some recommendation, Muslim women's sectorial contribution may increase in the Society.

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Chapter 7

PATHWAYS TO
RENEWAL IN
EDUCATION, SOCIAL
RESPONSIBILITY, AND
SPIRITUAL
WELLBEING

The Concept of *al-Istikhlaf* and Its Importance in Reclaiming the Attributes of Man as Khalifah on Earth

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Abstract

This paper examines the significance of the notion of *al-Istikhlaf* and its basic place in the Islamic worldview. One fundamental principle in the Islamic philosophy of life is the role and purpose of man as *khalifah* on earth. In the Islamic worldview, *al-istikhlaf* or vicegerency refers to the honorable responsibility and purpose that mankind willingly undertook. Being the *khalifah* on earth entails assuming responsibility for governing and overseeing the life of man within civilisations, and his development on earth in accordance with God's guidance and commands. This paper seeks to elucidate the imperative nature of regaining the notion of *al-istikhlaf* and employing it as a conceptual framework for the restoration and reconstruction of our vicegerent roles and responsibilities on earth. The paper uses textual analysis to examine various viewpoints and theories related to constructing the *al-Istikhlaf* narrative and re-introducing it prominently. The paper concluded that *Al-Istikhlaf*, an essential concept in Islam, has the potential to be expanded into an all-encompassing framework for analysing the challenges and problems encountered by man. It seeks to revisit the all-encompassing nature and attributes of man as *khalifah* and not a mere human animal. This paper proposes ongoing research on the *al-Istikhlaf* framework and promoting it among scholars and researchers. The framework of *Istikhlaf* helps understand and articulate issues and problems facing contemporary man in a more integrated and ethically driven way.

Keywords: *Al-istikhlaf*, *Khalifah*, Framework, Integrated Human being

Introduction

Al-istikhlaf fi al-Ard, also known as vicegerency on earth, is the fundamental purpose of humanity, inherent in its nature and existence. The purpose of human existence is solely to fulfil the role of *khalifah*, which encompasses the worship of God, serving others, creating a harmonious life, constructing a well-rounded and responsible civilisation, promoting peace and justice globally, fostering cultural exchange and collaboration, and preparing for eternal life in the hereafter.

Al-istikhlaf is a fundamental concept within the Islamic paradigm. This concept has been mentioned, among others, in Surah al-Baqarah verse 30 where Allah says: “*And remember when your Lord said to the angels, [I am going to place a (khalifah) successive ‘human’ authority on earth]. They asked Allah, [Will you place in it someone who will spread corruption there and shed blood while we glorify your praises and proclaim your Holiness.?] Allah responded, [I know what you do not know]*” (Q2:30).

As the event which catalysed human existence, the positioning of man on earth as *khalifah* for the function of *al-istikhlaf* is therefore the most significant historical *fact*. This moment launched all human endeavours in establishing the civilising process on earth. Thus, it can be argued that all human civilisations and cultures are in fact just different expressions and manifestations of the *al-istikhlaf* on earth based on a plethora of human philosophies, worldviews, and frames of reference. This is in line with the finding of Dadou (2016) in her master’s thesis entitled *Mathum Al-Istikhlaf fi Al-Qur’anul Karim* that the concept of *al-istikhlaf* is the Qur’ān’s expression of human civilisation.¹

This paper analyses the notion of *Istikhlaf*, highlighting the role, mission, objectives, and functions of man as *khalifah* on Earth. It underscores the essential function of the *khalifah* in executing the responsibilities of his *Istikhlaf* (vicegerency on earth), which encompasses, among other obligations, the worship of God, the building of a harmonious civilisation, and the propagation of God’s universal message to humanity, from the inaugural Prophet to the final Prophet, who brought the final universal message of Islam. This paper reduces the discussions on *khilafah* and succession from a political and governance perspective, as it is not the focus. It underscores the fundamental function and purpose of man as *khalifah* on Earth, as ordained by Allah’s command. The paper underlines that comprehending *Istikhlaf* as the mission of humanity on earth influences our perception of human beings and their fundamental attributes and dimensions, including spiritual, mental, intellectual, ethical, moral, physical, and social aspects.

Therefore, the primary question is: To what extent does the notion of *Istikhlaf* influence our comprehension of the *khalifah*, including his nature, dimensions, attributes, and functions on earth? The primary aim of the paper is to elucidate the fundamental attributes and dimensions of man when viewed through the lens of *Istikhlaf* on earth, rather than merely considering him as a human animal or material man. This paper’s significance lies in succinctly revisiting both classical and contemporary discussions regarding the concept of *Istikhlaf* on earth, positioning it as a central concept of the Islamic worldview, and exploring its potential to reshape our understanding of man as *khalifah*, encompassing various dimensions and attributes.

This paper explores the notion of *al-Istikhlaf* and its fundamental importance in the Islamic perspective. Therefore, it provides insight into the selected classical and modern discussion on the notion and its significance in any analysis about humanity and society. The primary aim of the paper is to illustrate the significance of the notion of *al-Istikhlaf* as a fundamental principle of the Islamic worldview, and to explore its potential as an Islamic framework for studying Islamic society and the challenges encountered by humans as vicegerents on earth.

Comprehending the place of *al-istikhlaf* in the framework and function of the Islamic worldview is crucial for the guidance of man, as *khalifah*, and human life. Not understanding the significance and role of man as *khalifah* on earth results in reducing humans to something lesser, a breaking down of parts, and the splitting between the spirit and the material. The consequences of such a split are evident in how the world operates today, whereby the secular takes precedence over the sacred. The *al-Istikhlaf* approach/framework creates a harmonious and balanced integration of various dimensions, including the worldly and non-worldly, the tangible and intangible, the personal and societal, scientific understanding and spiritual awareness, the observable and invisible, as well as the profane and the sacred. The *al-Istikhlaf* framework incorporates all the needs and aspirations of human beings as vicegerents who have four interrelated categories of relationships and connections: with God, with oneself, with other human beings, and with the cosmos and environment.

To attain highest levels of *al-Istikhlaf* on earth, it is imperative to construct and satisfy these relationships in a harmonious and all-encompassing manner. The paper uses textual analysis and library research to explore the prevailing perspectives and patterns in the study of the concept of *al-Istikhlaf*, as well as the diverse contributions made by certain Muslim scholars.

The paper is structured into several sections: I- Introduction, II-Man as *Khalifah* on Earth: Glimpses on the Classical Discourse, III - The Concept of *Al-Istikhlaf* in the Contemporary Discourse: A Brief Exposé, IV - The Concept of *Al-Istikhlaf* as a Possible Framework for Understanding Man and Human Existence; and V - Conclusion.

Man as Khalifah on Earth: Glimpses on the Classical Discourse

Throughout the evolution of scholarship on *al-istikhlaf*, many views have emerged regarding who can be considered the *khalifah* or vicegerent. There are those who are of the view that it was only Prophet Adam², while others feel that it is Prophet Adam and all other prophets³. There are also those who think that it was just Prophet Adam and Prophet Daud because these two were explicitly declared so in the Qur'ān.⁴ However, most of the literary scholarship seems to be based on the common understanding that the task of vicegerency is incumbent upon all of humanity.

The scholars who take the view that vicegerency is incumbent upon all of humanity can be further categorised into two groups; namely, those who feel that we are vicegerents in the sense that we are successors of the *jinn* who populated the earth before mankind or humans succeeding one another from generation to generation, and those who are of the view that vicegerency applies to all human species. (CITATION) Among the notable scholars, Raghīb al Isfahani (d502/1108) was one such proponent of this latter view. In his Qur'anic exegesis, Al Isfahani had stated, “*It is the right of all people to be the vicegerent of God.*”⁵ Clearer evidence of his stand to this effect can be seen in his book *Al Dharia ila Makarim al Sharia (The Book of Means to the Noble Qualities of the Sharia)* where he states;

“Human beings as such are like each other [...] and their honor lies in that they are integrally meant for the purpose which they are created for. [...] The function that is related to the human being consists of three things (1) Building and populating the earth (imarat al ardh), [...] (2) worshipping God [...] and (3) deputising Him [...] this is reflected in the emulation of God to the highest degree of human ability.”

Another scholar who subscribed to this view was Al Shatibi (d790/1388). For Al Shatibi, the human being is regarded as having fulfilled the mission assigned to him when he acts as a vicegerent of God and preserves the Divine Intent.⁷ Similarly, several other notable scholars also advocate this view. To Ibn Al Qayyim, for example, “*God Almighty entrusts the servant as a guardian in the preservation of all that he has been entrusted with.*”⁸ Similarly, to Ibn Khaldun, vicegerency is a life purpose for the human being which is in line with his *fitrah*.⁹ However, while the concept of *Istikhlaf* served as the basis of Ibn Khaldun’s theory of civilisation, Lazhar (2023) argues that he did not regard it as an existential purpose, but rather as an existential fact (*fait accompli*).¹⁰ This can be gleaned from Ibn Khaldun’s statement “*the hands of Man are spread out over the realms of the world as a result of the istikhlaf that was given to him by god, all humans hands are spread, and this is hence a common fact.*”¹¹

Throughout the millennium, the discourse on the concept of *istikhlaf* was also coloured by Sufi thought. Ibn Arabi, for instance, through his doctrine of *wahdatul wujud*, posited that the universe is a physical manifestation of God which was created for the sake of the vicegerent, in order that God can see Himself. According to Ibn Arabi, the only human beings who qualify as vicegerent are the gnostic Sufis who can see the manifestations of the Divine attributes in all the living beings.¹² A more holistic articulation on the object of vicegerency can be found in Raghīb Al Isfahani’s writing (d.502/1108) where he stated:

*“It is the emulation of God Almighty, to the extent of the capacity of human beings in running affairs and implementing the virtues of the Sharia, which consist of wisdom, justice among people, insight, charity, and grace [...], while what is meant by running human affairs is twofold: one concerns the self, body and personal things, and the other relates to others like family and fellow countrymen. [...] Knowledge is a profession on one hand, worship on another and the pursuit of vicegerency of God Almighty on a nobler one because by entrusting the human being. God Almighty opens his heart to knowledge. This is an exclusive attribute of God Almighty and the store of the noblest treasures. He has ordered him to spend on everybody, the more he spends as required, whenever it is required and, in the manner, required, the higher his position near the Deputised becomes.”*¹³

In his explanation of the concept of vicegerency, Raghīb Al-Isfahani tried to clarify the relationship between worship and vicegerency. To Al Isfahani, the vicegerent is the one who builds and populates the earth, performs worship, and embodies Islamic moral virtues. To Al Isfahani, worship is a fundamental obligation and is a matter of justice whilst performing virtues is supererogatory. If a person neglects the fundamental obligation, then his supererogatory acts are not accepted. This is in line with verse 77 of Surah 22 of the Qur’ān which says: “*Oh you who have faith, Bow down and prostrate yourself, and worship your Lord, and do good so you may be felicitous.*” On this point, Yusuf Al Qaradawi criticised Al Isfahani’s view, stating that these virtues are not a supererogation but rather also an obligation commanded by God.

Referring also to the same verse (Q22:77), He says “*All of this is associated with acts of goodness in the same Qur’anic verse, and God has made success an outcome of all of this.*”¹⁴

Even though the concept of *Istikhlaf* is a momentous and significant starting point in the history of mankind, the academic literature on the concept hardly reflects its importance and function as a cardinal pillar in the Islamic worldview and life.¹⁵ Much of the existing scholarship can be traced back to the classical scholars from the era of the Companions who deliberated extensively on who exactly qualifies to be considered a *khalifah*. Quoting the opinion of Ibn Abbas (d.668/687), Al-Tabari (d.310/922) was of the view that Adam was successor to the *jinn*, who inhabited the earth before him.¹⁶

While Al-Tabari also quoted Ibn Mas’ud in this regard, subsequent scholars were of the view that this was likely the view of Al-Tabari himself, as we cannot glean this opinion from the initial narrations of neither Ibn Abbas nor Ibn Mas’ud. Al -Baghawi (d516/1122) later clarified this ambiguity by asserting that Al-Tabari’s view in this matter has only been reiterated by scholars who tend to report what al-Tabari said. He stated, “*It is said so, because others succeed him, but the correct meaning is that He is the Vicegerent of God on earth where he establishes His laws and implements His teachings.*”¹⁷

While there have been some minor disagreements about what being a vicegerent means, (namely whether Man as the successor of God or Man as the successor of those succeeding him as human beings), generally, the idea of *Istikhlaf* is understood as ‘Man is God’s deputy on earth.’ A significant point of contention in the literature on the subject can be found in the discussions pertaining to the views of Ibn Taymiyya, who was believed to be against the idea of the human being as God’s vicegerent. The contention arose because of his statement in his interpretation of the verse on vicegerency in al Baqarah , saying”...*It was never intended that he is a vicegerent of God and that he is for God as the pupil of the eye..*”¹⁸. Some contemporary scholars have taken this view to mean that Ibn Taymiyya rejects the idea of Man’s vicegerency on behalf of God altogether.¹⁹ However, Lazhar (2023) argues that Ibn Taymiyya’s view had been taken out of context. Instead, argues Lazhar, what Ibn Taymiyya was opposed to be the idea of pantheism and the doctrine of Incarnation which holds that God exists in every human being; not that man is the vicegerent of God in the sense that he represents God in establishing order on Earth²⁰. In his discussion of this point of contention, Lazhar held the view that Ibn Taymiyya was merely deconstructing the concept at the epistemological level without taking issue with it at a creedal or doctrinal level, which seems to be what these contemporary scholars have taken it to mean. Ibn Taymiyya, says Lazhar, was only opposed to the idea of the microcosm being considered a tangible representation of God on Earth.²¹

Along the same vein of discontentment, there were also contemporary scholars who argued that the idea of vicegerency was never discussed among the *salafis* and was therefore a modern-day innovation. Abdallah Ibn Ibrahim Al Nasir stated, “*..I did not find anybody who stated that the khilafah refers to vicegerency on behalf of God except among the latter day exegetes, such as Al Alusi (1854), al Tahir b Ashur (1973) and among the subsequent generations*”²² A contemporary scholar who echoed this view is Sheikh Abd Rahman Habannaka al-Maydani (2004) who argues that the idea of a *khilafah* was unknown to the Companions, and is a fallacy promoted by contemporary thinkers such as Muhammad Abduh and Rashid Rida.²³

Other scholars who agreed with Al-Maydani include Yusuf al Zayut²⁴ and Jaafar Sheikh Idris.²⁵ However, in the larger scheme of things, this contrarian view represents a small fraction of the literature on the subject. For the most part, scholars in the Islamic heritage are in broad agreement that the ‘Vicegerent’ refers to the human being who is performing his duties on behalf of God.²⁶

Concept of Al-Istikhlaf in the Contemporary Discourse: A Brief Exposé

The discourse on the concept of *istikhlaf* in contemporary literature arose largely from the modern Islamic reformist movement in the context of the re-articulation of the Islamic worldview and implementation of Islamic knowledge in the contemporary context. This concern with the Islamic worldview, in turn, arose as a response to the rise of Western secularism and its fragmenting effects on Islamic sciences.²⁷ According to Lazhar, the main reason this whole discourse on the concept of *istikhlaf* arose was to serve as supporting arguments to resolve the issue of the incompatibility of Islamic sciences with the Western secular epistemology which has dominated the global way of thinking.²⁸ As a result, despite being a core component of the Islamic worldview, the concept of *Istikhlaf* was deliberated upon often superficially and hastily and almost always in the context of comparison with other worldviews. Therefore, it has not received the thoroughness of study and prominence that it deserves in Islamic academic discourse.

In his work entitled ‘*The Position of the Human Being in the Universe According to Islam*’ Dogan (2013) explored the position of the human being as compared to all other creation according to the Islamic perspective. Dogan discussed empirical, emotional, and rational sides of the human being and articulated how humans are designed to accord meaning to things and other beings in the universe and contribute to the maturation process of the universe with their talents, blessings, and faculties that they have been given.²⁹ This shows that the human being has a role to play in the cosmic order of the universe. Perhaps Mona Abou Fadl captures the essence of the role of the *khalifah* most succinctly when she describes him as “*God’s elected and crown of creation, who has been entrusted with a mission, qualified for its discharge, tested on the way and rewarded for the effort.*”³⁰

Many other aspects of vicegerency have also been explored. In *Vicegerency and Nature*³¹ Murad (2016) looked at the Human being’s task as the steward of nature and surmised that the fact that humanity is both a vicegerent and a steward of nature implies that there is a specific trifold relationship between God, humanity, and nature. In *Human Vicegerency and the Golden Rule: The Islamic Case against Seclusion*, (2019)³² Ayman Reda wrote about how Islam is a practical morality that enjoins us to treat others as equals and prohibits exploitation of them in economic exchange.

While many notable contemporary scholars have touched on the subject, they generally have done so in broad strokes.³³ Such mentions on the concept of *istikhlaf* can be found in the works of scholars such as Muhammad Abduh (d.1905), Rashid Rida (d.1935), Sayyid Qutb (d.1966), Muhamad al Tahir Ibn ‘Ashur (d.1973) and Abu al A’la al-Mawdudi (d.1979), to name a few. The concept has also received attention from both Sunni reformists (Iqbal (d.1938), Said al-Nursi (d.1960)) Aisha Bint Al-Shati (d.1998) and Shi’ite scholars such as Ali Shariati (d.1977), and Murtada Mutahhari (1979).

Furthermore, the concept of *al-istikhlaf* received a lot of traction during the era of the Islamisation of Knowledge project which was proposed by Ismail Al-Faruqi (d. 1986), Abu Hamid Abu Sulayman (d. 2021), Mona Abu al Fadl (d. 2008) and Taha Jabir al-Ulwani (d. 2016). However, all these scholars merely highlighted the importance of the concept of *al-istikhlaf* without providing in depth examination of it as a Qur’anic framework that can be used to analyse and articulate key concepts in Islamic worldview nor any other action and activities of man as vicegerent on earth.

Among the important contemporary scholars on *al-istikhlaf* is Faruq Ahmad al-Dasuqi who wrote an extensive treatise on vicegerency entitled *al Khilafa’ Al Islamiyya*. In Al Dasuqi’s view, vicegerency embodies the human being’s servitude to God as well as his sovereignty on other creations at once. He states:

“In the realm of servitude, the human being interacts with both his Lord and with people. That is an interaction in which a person is subject to God and is humble before Him, while being equal with people. The Human being’s behaviour in relation to sovereignty, however, concerns his relationship with objects and living beings on Earth other than humans, and the nature of this behaviour is marked by control, domination, and sovereignty. The latter reflects the human beings’ efforts to assert his Vicegerency and establish his sovereignty over the Earth. The acts of servitude, on the other hand, consist of steering this vicegerency in a way that makes the human being appear a servant of God alone and who devotes this servitude exclusively to Him”³⁴

Thus, a human being’s sovereignty over other creations is a function of vicegerency. However, for it to fully fulfil the requirements of vicegerency on behalf of God, this function must be framed in the context of servitude to God, otherwise it would be a polytheistic vicegerency or a ‘vicegerency of other than God’.³⁵ In his redefinition of the Islamic Worldview, Abdelaziz Berghout³⁶ states that the Islamic Worldview is a vicegerent-al worldview which is “...derived from the Holy Qur’ān and conforms to all teachings of Islam. It provides the necessary guidance for the Muslim to strive in his endeavour as a vicegerent of Allah. This vicegerent-al worldview requires the Muslim to excel in 1) spiritual, moral and ethical aspects, 2) material, civilisational and cultural aspects, 3) da’awah, ta’aruf and civilisational aspects 4) and ‘ilm that is comprehensive knowledge and sciences.” According to Berghout, the main purpose of the Islamic worldview can be summarised in one word, i.e. *istikhlaf* or vicegerency.³⁷ While this paints a rough sketch of a Qur’anic framework, it does not examine the relationship between the concept of vicegerency and the other key concepts in Islam, such as the attainment of *al-saadah*, for example.

A similar attempt has been made by Mona al Fadl who derived what she calls an Islamic ‘frame of reference’ based on four pillars consisting of *Tawheed*, *al-istikhlaf*, the *Ummah* and the *Shari’ah*. According to Abu Al Fadl, *tawheed* is the first pillar upon which all the other pillars are established. *Al-istikhlaf* forms the second pillar as it represents the purpose of creation and the standard of the Trust (*Amanah*). The third pillar is the *Ummah*, who form the receptacle of

the *al-istikhlaf*, and the fourth pillar is the *Shari'ah*, which provides the method and means to achieve the mission of *al-istikhlaf*³⁸.

Whilst Abou al Fadl's frame of reference appears comprehensive, in essence, it remains unclear. To begin with, the concept of *al-istikhlaf* is not ontologically linked to the other concepts in the Islamic worldview. There is also the lack of explanation for the criteria of the selection of those four pillars which form the said frame of reference. Another leading scholar on the subject, Abd Majid Al Najjar studied the concept of *al-istikhlaf* in "*The Vicegerency of Man, Between Revelation and Reason, A Critique of the Dialectic of the Text, Reason and Reality*."³⁹ In this work Najjar discusses vicegerency as Man's existential purpose with Revelation serving as the guidance; and reason/ human intellect serving as the means for Man to achieve this purpose. Najjar argues that it is crucial to specify the aim of humanity, as this anchors the understanding of the concept of existence and defines the source of the system containing the said human function. In essence, Najjar attempts to establish the methodology that can help reason to understand revelation and put it to practice. The gist of Najjar's book is that the concept of vicegerency is a theological doctrinal frame which encompasses reason, revelation, and *ijtihad* to address reality. However, he too does not discuss the concept of *al-istikhlaf* as a comprehensive theory which integrates the key concepts of the Islamic worldview which he touches upon only briefly.

The first in depth examination of the concept of vicegerency as an existential concept linked with the function of man as vicegerent is found in the most recent literature on the subject, '*Vicegerency in Islamic Thought and Scripture*' by Chauki Lazhar⁴⁰. In Lazhar's work, (his PhD that was later published as a book), he explored the ontological roots of the concept and tried to link it to other Islamic concepts to form an all-encompassing theory of vicegerency. In what is perhaps the most comprehensive exposition on the concept of *al-istikhlaf* to date, Lazhar, in this book, established the contours of a Qur'anic theory of vicegerency as a human existential function. The human's existential function, says Lazhar, sits comfortably in the cosmic order where worship, religion, revelation, and divine guidance are not human prerogatives but common to all elements constituting the universe. The human being's unique task is to preserve the cosmic balance of the universe.

According to Lazhar, while it is God who maintains the natural balance and measures of the universe, He has mandated the human being to act on his behalf to attain an equilibrium between his aspiration and his faculties, between himself and others in human society. By executing his functions as a *khalifah* of Allah, a human being can join and participate in the cosmic order. Lazhar claims that this is the broader purpose behind the specific function of the human being, who, through this exercise, will find "*an interim alternative for the satisfaction of his ontological infinite aspirations, which is only possible in the hereafter*."⁴¹ However, like An-Najjar before him, Lazhar comes close but stops short of linking the role of vicegerent to certain other key concepts in the Islamic worldview such as the attainment of *al-sa'adah*. This article argues that the *al-istikhlaf* framework is a comprehensive framework that can be used to examine such key concepts of the Islamic worldview under one harmonious frame. While there are many other scholars who discussed various aspects of *al-istikhlaf* in detail, the aforementioned point represents discussions that are relevant to the purpose of this article.

The Concept of *Al-Istikhlaf* as a Possible Framework for Understanding Man and Human Existence

To evaluate the problems and obstacles faced by humanity, any Islamic framework must recognise and apply the epistemological idea that all our activities, efforts, and endeavours as human beings fall under the domain of our role as *khalifah*/vicegerents on earth. One's engagement in various activities and deeds, whether they pertain to the internal, external, spiritual, or material aspects of life, is carried out by virtue of being a *khalifah*.

Straying from this principle will certainly result in a reduction in our appreciation of the essence of our existence as *khalifas*. There is a significant disparity between addressing the concerns and challenges of humanity from the perspective of an ordinary human being and that of a *khalifah*. The distinction reflects contrasting worldviews and perspectives on human existence and life. The act of differentiating has profound philosophical and epistemological consequences when it comes to comprehending human beings and the nature of existence. The distinction lies in the contrast between the *al-istikhlaf* framework and the human being framework.

Illustration 1 depicts a perception of man as *khalifah* and not a mere human being.

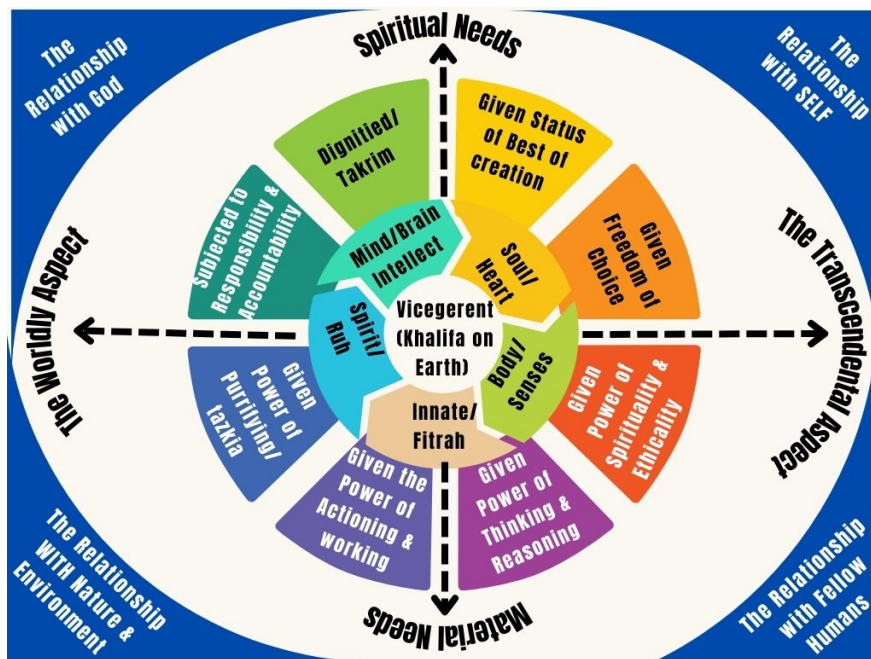


Illustration 1: Khalifah in the Quranic Worldview: The Istikhlaf Framework

Islam presents man as a unified *khalifah* who aspires to fulfil the task of *al-Istikhlaf* on earth. Based on the given illustration, the *khalifah* is composed of five primary dimensions: mind-intellect, soul-heart, body-senses, human nature (*fitrah*), and spirit (*Ruh*). The *khalifah* depicted in the third circle possesses numerous qualities and abilities, such as being the peak of creation, possessing dignity, having freedom of choice, being endowed with spiritual and ethical power, possessing the ability to reason and act, having the power of purification (*tazkiyah*), and being

entrusted with trust (*Amanah*), responsibility, and accountability. The illustration also depicts the *khalifah's* stewardship of two interconnected realms: the transcendental and the worldly. In addition, the *khalifah*, by virtue of his inherent character and vicegerency, has two domains of requirements: the spiritual and the material. The Quranic worldview emphasises the importance of the *khalifah's* four interrelated relationships. Without these links, our knowledge of the human being is destined to fail, leading to the collapse of both the individual and the collective. The four interrelated relationships are:

- *The relationship with God*, which establishes the feature of servanthood & God-conscious human being and sense of purpose and responsibility in life;

- *the relationship with oneself*, which fosters self-awareness and consciousness about one's own well-being and the reality of the human being, who is called upon to carry important responsibilities and duties as a vicegerent on earth;

- *the relationship with society and other fellow humans*, which shapes societal consciousness and collective well-being, resulting in balanced sustainable development and human association; and

- *the relationship with nature*, which reflects the extent to which man is connected to the environment and the bigger universe surrounding us.

Therefore, it is evident that the human being, acting as the *khalifah*, serves as both the focal point and initiator of civilisation, as well as its primary catalyst and overseer. As such, it is crucial to adequately equip and provide a suitable role for the human being within this process. If humans are reduced to their constituent parts, activities and policies developed would only focus on the limited role of a man, resulting in a civilisation model which is fragmented and reductionist, focusing on certain aspects of life and undermining others. To address this imbalance, the initial step is to fully restore the entirety of the human being as *khalifah*, encompassing all the attributes and dimensions outlined in the illustration.

In this framework, man is recognised as a *khalifah* and not just an ordinary human being. God has raised his position and status in the hierarchy of creation by appointing him as the vicegerent on earth. He is positioned in the world as a dignified being, possessing abundant spiritual, intellectual, mental, psychological, ethical, cultural, social, economic, political, and physical capabilities and potential. The *khalifah* is expected to undertake various roles and responsibilities, including serving and worshipping God, constructing a well-rounded civilisation, safeguarding the environment, establishing a harmonious and desirable lifestyle, engaging in cultural and civilisational exchange, advocating for global justice, peace, stability, and security, and optimising worldly existence to achieve success and ultimate happiness (*al saadah*) in the hereafter.

From this viewpoint, attaining a state of great satisfaction and a fulfilling existence in this world depends on understanding oneself as a vicegerent, rather than simply as a human being, citizen, creature, or person. Therefore, the measure of achievement of mankind should centre on the significance and strife for equilibrium between the spiritual and material realms, the external and internal aspects, and the earthly and afterlife goals, principles, and circumstances.

The state of balance between the spiritual and material dimensions, the outward and interior spheres, and the worldly and eternal objectives are all factors that must be considered.

The concept of *al-Istikhlaf* has clearly contributed to our re-imagining of the human being as a *khalifah*, encompassing all the above abilities and skills. The inception of Islamic existence can be traced back to the appointment of the first human being as the vicegerent on earth, entrusted with the responsibilities and functions of a *khalifah*. The *Al-Istikhlaf* framework facilitates the conceptualisation of the interconnectedness between individuals, society, and civilisation. It establishes a harmonious basis for comprehending the role of humans as *khalifah* and their ultimate purpose in both the present life and the hereafter. While it is a basic idea in Islam, the concept of *al-istikhlaf* can be expanded upon to create a comprehensive framework for analysing the issues and problems that individuals, societies, and civilisations encounter.

This paper proposes the deepening and promotion of the *al-Istikhlaf* framework as a valuable instrument for scholars and researchers to analyse and address the concerns and challenges faced by individuals and society in a comprehensive and morally guided manner.

Conclusion

This paper has presented a concise analysis of the significance of the notion of *al-Istikhlaf* (vicegerency) from the Islamic perspective and its role in comprehending the position and responsibilities of humans as *khalifah* on the planet. The essay illustrated the central position of this notion in understanding the Islamic view of God, humanity, existence, and the cosmos. *Al-Istikhlaf* should be seen as a fundamental concept that serves as a connection between various other parts of existence. The *al-Istikhlaf* framework allows us to establish four distinct relationships: a relationship with God, a relationship with oneself, a relationship with other individuals, as well as a relationship with the surrounding universe.

The *Istikhlafic* perspective on human beings encompasses a comprehensive understanding of various aspects, such as the mind, soul, heart, body, *fitrah* (innate human nature), and *Ruh* (spirit). Within the *istikhlafic* framework, life is measured beyond the limitations of the *Dunya* (mundane life) and extends into the *Akhirah* (eternal and permanent hereafter). This paper provides a more detailed explanation of how human existence, viewed as a vicegerent of a higher authority, manages and satisfies both the spiritual and material requirements of individuals, society, and humanity as a whole. The epistemological implication of this is that the origins of human development and civilisation extend beyond material and worldly knowledge. They encompass unseen revealed knowledge that offers a comprehensive understanding of the human experience in both the transcendental and spiritual realms. This knowledge assists individuals in establishing proper relationships with God, the unseen world, and the surrounding universe. The notion of *Istikhlaf* is closely associated with various other concepts related to the role of man as a *khalifah* in the domains of God, man, life, and the universe. Therefore, any discourse on religion, humanity, civilisation, society, culture, knowledge, economy, spirituality, state, government, management, leadership, environment etc. should acknowledge the concept of man as the *khalifah* on earth, rather than merely a human being or creature.

Recognising the importance of the concept of *al-Istikhlaf* and mankind's role as *khalifah* on earth would expand our understanding and allow for the exploration of new knowledge, ideas, and relationships that connect the material and spiritual aspects of our daily existence. This paper suggests conducting a thorough analysis of the notion of *al-Istikhlaf* and its role in constructing an Islamic framework or paradigm for comprehending man, society, and civilisation. A framework of this nature will facilitate the cultivation of Islamic integrated knowledge, education, and the orientation of individuals as vicegerents. Consequently, the introduction of novel *Istikhlafic* knowledge, ideas, and solutions can effectively tackle the difficulties and challenges encountered in several domains such as the economics, politics, environment, science, technology, family, society, economy, family, culture, and other relevant aspects of life.

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Philanthropy in the Tradition of Sufism and Its Effects on Society

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Abstract

This article explores the vital role of morality, tolerance, and philanthropy in addressing modern societal flaws, with a focus on the teachings of Islam and Sufism (*Tasawuf*). Contemporary society is overwhelmed by impatience, intolerance, and prejudice, exacerbated by violence and extremism. Sufism, through its stress on love, compassion, and philanthropy, offers a path to overcoming these challenges by promoting universal brotherhood and the eradication of prejudices based on colour, race, language, or faith. Islam's promotion of tolerance, open-mindedness, and the harmony of humanity, as emphasised in the Qur'an and the exemplary character of the Prophet Muhammad (PBUH). The Prophet's life, marked by inclusiveness and forgiveness, serves as a model for fostering dignity, respect, and moral conduct. The contributions of Sufis, who integrated spiritual wisdom with practical teachings, played a vital role in spreading Islam and its values. They promoted inner reform, opposed non-Islamic practices, and emphasised philanthropy, thereby nurturing both intellect and moral character. The views of Maulana Jalaluddin Rumi, Allama Muhammad Iqbal, Khawaja Moinuddin, Ali Ahmed Hajveri, and Bahauddin Zakaria on philanthropy underline the importance of altruism, respect for humankind, and the unity of manhood. By examining these teachings and their application, the article argues for a renewed commitment to tolerance and ethical conduct, inspired by Sufi values and Islamic ethics, to build a harmonious and comprehensive society.

Keywords: Philanthropy, Sufi's tradition, Tolerance, Society, Social Psychology

Introduction

Islam is a religion that promotes values of tolerance, open-mindedness, and philanthropy. Humanity is a unified entity, with all its members akin to children sharing a common parent. This notion is aptly illustrated by the analogy of a tree, where the branches intertwine without prejudice. In numerous instances, the Qur'an emphasises this idea through its address to humanity as "ياايها الناس" thereby instilling the concept of our collective oneness in the minds of individuals. It emphasises the unity of all human beings, considering them as brothers and children of Adam, and as servants of God, who is known for His merciful and compassionate nature. This recognition of shared divine attributes instils a sense of philanthropy in believers, urging them to extend their assistance and goodwill to all, regardless of their religious beliefs, including Muslims, infidels, polytheists, and atheists.

Furthermore, Islam upholds the principle of national unity by eradicating linguistic prejudice and ethnic discrimination. It establishes a clear distinction between the people of truth and those who follow falsehood. This stance exemplifies true humanity and embodies the essence and purpose of Islam itself. Although Islam is commonly understood as a religion, its spiritual dimension encompasses wisdom, righteousness, and virtuous moral conduct. Adherents are encouraged to exhibit compassion towards all of God's creatures. Treating each human being with equal regard and dignity lies at the core of Islamic teachings.

Morality and tolerance are essential values for any society, yet in modern times, a prevalent flaw has emerged: a lack of patience and tolerance. We are quick to point out the shortcomings of others yet fail to recognise our own biggest flaw. We become vehement and defensive when our opinions are challenged, even to the point of being willing to sacrifice our lives for our moods. Sufism, however, teaches us about love and compassion, enabling us to promote philanthropy by willingly enduring the suffering of others.

Today, the greatest predicament we face is the presence of linguistic, ethnic, and religious prejudices that have been intensified by acts of violence and terrorism. These evils have permeated our society, leaving every heart saddened. *Sufis*, on the other hand, have offered us a solution through their teachings of philanthropy, which eradicates all forms of prejudice. *Sufis* do not discriminate against anyone based on factors such as colour, race, language, or faith. Their behaviour aligns with the principles of Islam.

Sufism, a spiritual practice grounded in love, non-violence, and universal brotherhood, holds valuable lessons for promoting peace in our world. The message of love and brotherhood conveyed by *Sufi* philosopher Sophia still resonates today and has the potential to bridge the gaps that divide us. Love, being the ultimate truth of life, renders all other desires insignificant in its presence. Sophia, through her teachings, transcended the confines of their own beliefs and stressed the importance of recognising our shared humanity for the betterment of all. They sought to unite hearts, regardless of racial or religious differences, by emphasising the pursuit of God through acts of service and love for all of humanity.

In the subsequent discussion, we shall delve deeper into the concepts of tolerance and ethics, drawing inspiration from the teachings and exemplary character of the *Sufi* tradition.

Quran and Philanthropy

The Holy Qur'an serves as a guide for humanity, with its subject matter centred around the human being. Our revered Prophet, Hazrat Muhammad, peace and blessings of Allah be upon him, was sent to interpret and elucidate the Qur'an. His aim was to follow the commandments of the Qur'an and provide us with his enlightening guidance.

The Holy Qur'an emphasises the immense significance and dignity bestowed upon humans, surpassing that of any other creature. Allah Almighty has categorised the physical appearance and behaviour of humans into four distinct attributes: creation, knowledge, grace, and perfections.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَن تَقْوِيمٍ

“We have created man in the best manner.”¹

In discussing these traits, Allah Most High highlights the position of humankind as His vicegerent. Indeed, Allah Almighty has designated humans as the noblest creation, surpassing all others in every aspect. This includes physical and spiritual beauty, as well as the capacity for reasoning and foresight. Philanthropy is also evident in His mention in Quran for humans.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ
مِمَّنْ خَلَقْنَا تَفْضِيلًا

“And We have honoured the children of Adam and carried them on land and sea and provided them with good things and favoured them over many of those We created.”²

It is imperative for individuals to hold a deep reverence for humanity and to acknowledge the elevated status and importance bestowed upon mankind by Allah Almighty. Failing to demonstrate respect towards fellow human beings contradicts the divine decree set by Allah. Allah said:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ
وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ
اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا

“And worship Allah and do not associate anything with Him, and be good to parents, and to kindred, and orphans, and the needy, and the neighbour who is kindred, and the neighbour who is kind. Repent, and the companion of a deserter, and the wayfarer, and whatever your right hands possess. Indeed, God does not love one who is arrogant and proud.”³

Rasulullah (PBUH) and Philanthropy

The main aim and guiding principle of our esteemed Prophet (PBUH) is to uphold the dignity and worth of all human beings, a value that had been disregarded and violated until his time. He stressed the importance of putting an end to acts of injustice, avoiding the perpetuation of oppression, conducting fair transactions in business dealings, and recognising and granting each other's rights. He declared that:

الْمُسْلِمُ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ

“A Muslim is one by whose tongue and hand people are safe.”⁴

If one were to undertake a comprehensive study of the life of the Prophet Muhammad (PBUH), it becomes evident that the spread of Islam can be attributed, primarily, to his exceptional good manners and moral conduct. Such was the impact of his character that the message of Islam propagated rapidly, captivating the hearts and minds of countless individuals from various backgrounds and beliefs.

A compelling illustration of the Prophet's unwavering commitment to noble conduct is witnessed through his interactions with individuals of different faiths. On multiple occasions, he displayed remarkable inclusiveness and accommodation. It is recorded that he extended the courtesy of laying His own *Kamli* (veil) for a Jewish woman, emphasising the importance of respecting the dignity of all human beings. Moreover, during a visit by a caravan of infidels from

Najran, he graciously offered them hospitality within the confines in the Masjid Nabi, sanctifying the very essence of religious tolerance and coexistence.

Perhaps, one of the most striking exemplifications of the Prophet's magnanimity can be observed during the conquest of Makkah. Despite enduring immense suffering and persecution at the hands of the inhabitants of this city, once victorious, the Prophet forgave the very people who had inflicted such harm upon him and his followers. This profound act of forgiveness stood as a potent testament to his overarching compassion and mercy.

Indeed, the extraordinary impact of the Prophet Muhammad's noble character in the expansion of Islam cannot be overstated. His embodiment of virtuous conduct serves as an eternal inspiration, teaching humanity the indispensable role that manners and morals play in the dissemination of a transformative message such as Islam.

The Role of Sufis in the Preaching of Islam

The history of Islam highlights the significant contributions made by the *Sufis*, who combined *Shariah*, *Tariqat*, and reality to accomplish remarkable scientific, religious, and preaching feats.

1. The pure teachings of Islam have been preserved in books and taught in *Madrasahs*. *Sufis*, too, followed these teachings in their *Khanqahs*.
2. Thereby perpetuating the moral and spiritual system of Islam through various ages.
3. During the Middle Ages, no other community was as devoted to preaching and character development as the Sufis.
4. The *Sufis* courageously presented the *Kalma Haq* to the kings and advised them to adopt religion. Despite this, the scholars remained committed to their role, instructing the rulers about God without compromising their teachings.
5. *Sufis* aimed to address the potential negative outcomes stemming from the growing rationality among Muslims and their inclination to critically analyse the Qur'an. They sought to do so by providing teachings on divine love.
6. The jurists focused on the external aspects of religion, while the *Sufis* guided the people towards moderation through teachings of inner reform and purity of the heart.
7. Throughout history, *Sufis* have consistently stressed the significance of "*Infaq fi Sabeel Allah*", which stands in stark contrast to the principles of capitalism.
8. Throughout the ages, *Sufis* have consistently opposed non-Islamic beliefs, polytheism, and innovations within the context of Islam.
9. During a time when Mu'tazila, jurists and theologians engaged in logical debates that led to divisions within the *Ummah*, the Sufis focused on teaching monotheism to Muslims. Instead of participating in quarrels with one another, they promoted love and compassion as guiding principles for behaviour.
10. The Mu'tazila, theologians and scholars engaged in extensive debates concerning the personality and attributes of Allah. However, *Sufis* expressed the opinion that such debates about

God are ultimately futile. The essence of God eludes a logical approach, as His presence transcends the boundaries of reason. Conversely, one can distance themselves from Him solely by purifying the very core of their being the heart.

11. Scholars authored religious texts, while *Sufis* guided individuals who were tasked with implementing reforms according to the teachings laid out in those texts.

12. Scholars focused solely on intellectual development, whereas *Sufis* undertook the responsibility of nurturing both the intellect and the moral character of the people.⁵

13. The *Sufi* emphasis on love, non-violence, and service has left a lasting legacy of harmony and peace in the regions where they preached, influencing the social and religious fabric.⁶

Philanthropy from Rumi's Viewpoint

One of the great scholars and poets who has manifested this notion is Rumi (1207-1273).⁷ *Masnavi*, as one of his masterpieces constitutes the great encyclopaedia of Persian language which has covered all rules and regulations about moral behaviour. In other words, this book has paved the way for solidarity and alliance among nations. Studying the Rumi's point of view on humans, human rights and notions of altruism and philanthropy, opens new windows to us and his poems always lead us to human unity and the common human perceptions. He always, by using figurative language and stories, has stated effective and interesting speech about the unity of mankind and altruism. Rumi believes that fanaticism is the result of irrationality and rawness and cannot lead the human to achieve his main goal of perfection.

It is for this purpose that Rumi has always encouraged human being, regardless of language, culture, religion and race, to philanthropy and helping others and empathising with them. Rumi's overall peace law is the order that governs the universe; the stable order that despite all the destruction and chaos, changes and transformations cause the nature to reach the perfection. He believes that only peace and seeking it brings tranquility and develops cognition. Peace with the people, in fact, is taking the common denominator between their hereafter are the places for rewarding good and bad human actions. Altruistic individuals are not the exceptions for this rule and will receive their rewards in both worlds.⁸

A highlight of altruism in social psychology is the sense of social responsibility. Norm of social responsibility refers to the belief that a person regardless of retaliate in kind, helps others and this is the response to the inner call of conscience.⁹ This notion has a special place in *Masnavi*. He describes these individuals as people with certain spirits. He gives them the attribute of brevity or lion heart. He believes that these people, due to great affection and early fusion that they have, will help others without expectation of rewards:

The *valiant* (holy) men are a help in the world when the wail of the oppressed reaches (them). From every quarter they hear the cry of the oppressed and run in that direction, like the mercy of God.¹⁰

It should be mentioned that altruism in Rumi's view is not limited to financial, emotional, and life supports. An altruist can show his altruism with providing services and intellectual support. In fact, an altruist cannot be indifferent to others' problems. In other words, he tries to

behave in a way that is suitable for that occasion. He has accepted this principle that every individual is originated from the same source and people have similar origination regarding their creations. Considering this fact, colour and race difference cannot make people doubt about doing humanitarian and altruistic functions.¹¹

In other words, these differences cannot affect this sense: Do not look at his figure and colour; look at his purpose and intention. If he is black, (yet) he is in accord with you: call him white, for (spiritually) his complexion is the same as yours.

If people consider others' problems as their own, it can cause a kind of unity and solidarity in human society and in that case, people acquire a sense of self-sacrifice thinking. They consider themselves responsible for others' problems and cannot ignore and be indifferent in these kinds of situations. This is the spirit of altruism and loving others: If you desire tears, have mercy on one who sheds tears; if you desire mercy, show mercy to the weak.

Considering this line of poetry, Kaviani believes that Rumi gives the impression that if a person is kind to those in need, others will help him in his hard positions. So, he recommends that people help each other. Secondly, helping others is considered as a reward because it causes that the person who helps others, will be free from the pain and sorrow of watching these kinds of situations. There are much evidence stating that if a person watches others in pain, he himself will suffer from turmoil and grief. Thirdly, by helping others, human will get another reward which is social approval; that is, an increase in considering himself more valuable. Molana Also has ideas on misunderstanding as the root of wars.¹²

Iqbal and Philanthropy

برتر از گردون مقام ادم است تهذيب احترام آدم است

آدميت احترام آدمي باخبر شو از مقام آدمي

Allama Muhammad Iqbal's notable characteristic in his speeches and philosophical system is his emphasis on respect and admiration for humanity. Many poets before him who focused on Sufism and morals have also discussed the importance of human dignity and the rights of both God and His servants. However, Iqbal has uniquely approached the subject of human dignity and respect by highlighting the individuality and worthiness of each person, addressing various issues. The impact of Iqbal's teachings on humanity is undeniable, as it becomes impossible for anyone to remain unaffected by his powerful messages.¹³

Iqbal asserts that philanthropy and religion are built upon respect for human beings. This respect stems from recognising the significance of creation, which forms the basis of philanthropy. Moreover, religion is also founded on friendship, as acknowledging the creativity of the creator further emphasises the importance of creation. It also sheds light on anti-human tendencies, revealing that individuals with such attitudes cannot genuinely claim love from religion. Humanism, on the other hand, teaches the rejection of materialism. These statements encapsulate Iqbal's perspective. The call to disassociate from national identity based on racial and ethnic differences serves as a signal to eliminate divisions. It emphasises that there is no inherent superiority of one group over another. This applies to Arabs and foreigners, whites and blacks. It highlights the notion that greatness is not solely based on religious devotion.

The biggest flaw of our modern era lies in the divisive distinction between servant and master. This distinction has tainted humanity and, if left unchecked, nature's law dictates severe consequences for those responsible. Love has been heralded as the conqueror of both the world and the weaponry wielded by mankind. One grave oversight of the Europeans is their tendency to separate humanity from religion. It is worth noting that no Arab holds any inherent superiority over a non-Arab, as all are descendants of Adam, formed from clay. A notable exemplification of this notion can be found in Iqbal's concept of the perfect man. Islam, as a religion of peace and security, emphasises the establishment of a harmonious society that is universal in nature, guided by love and equality. It is through the eradication of colour and race disparities that we can envision a world brimming with peace and love.¹⁴

Khawaja Moinuddin and Philanthropy

Hazrat Khawaja Moinuddin Chishti was renowned for his benevolence and support towards the less fortunate. His name is associated with numerous acts of charity and sponsorship in aid of the poor. According to him, they include:

1. Attentiveness to the pleas of those burdened with sorrow.
2. Meeting the requirements of individuals who are in need.
3. Providing sustenance to those who are hungry.

In today's society, it is crucial to adopt an inclusive approach in order to foster peace and coexistence among individuals from different religions and backgrounds. It is noteworthy that people from various faiths, including Muslims and Hindus, actively participate in the Khwaja Moen ud din Ajmeri monastery. This remarkable place has also been visited by the renowned Mughal emperor Akbar, who is widely regarded as a generous and open-minded ruler.

According to tradition, Akbar, accompanied by his Hindu wife Jodha Bai or Maryam-ul-Zaman, humbly paid a visit to the shrine of Khawaja Moen ud din, even going so far as to walk barefoot as a sign of respect. As Akbar witnessed the devotion, knowledge, compassionate actions, and unity among these individuals, he recognised their profound faith, love, and triumph. It is evident that we should embrace the valuable teachings of love and service to humanity from these individuals and strive to bring people together by fostering connection and understanding through such sacred places. The purpose of these reports is to emphasize the importance of elders and their societal significance in fostering unity and reducing animosity, irrespective of religious or national differences. However, regrettably, this aspect often goes unnoticed.¹⁵

Ali Ahmad Hajveri and Philanthropy

Ali Ahmad Hajveri teaches the importance of differentiating between ritual and character. He emphasizes that performing actions without sincerity and genuine internal attitudes renders those actions meaningless. On the other hand, true character manifests in actions that are effortless and guided by both internal and external motivations. Mere verbal claims hold no value unless they are backed by genuine goodness and purity.¹⁶

Murtash states that Sufism revolves around cultivating positive qualities, which can be categorized into three types.

1. Practice kindness, show respect towards elders, be considerate to the younger ones, treat everyone fairly, and abstain from pursuing personal gain.
2. One should perform their duties without any form of hypocrisy or pretense, solely aiming to please their Lord without seeking compensation.
3. It is advised to refrain from engaging in the practices associated with evil Eve and to abstain from harbouring any form of greed or excessive desire.

Hazrat Ali Hajveri highlights the importance of three principles, which, if followed, categorize a person as righteous. Furthermore, when an individual embodies goodness, it positively impacts both themselves and others, creating a protective shield against evil. By shielding others from harm and safeguarding oneself from the transgressions of others, any society can become a beacon of respect and humanity. Ali Hajveri expressed his thoughts on the virtues of his Beloved Prophet Muhammad (PBUH), advising him to embrace and promote virtuous actions while disassociating from ignorance.¹⁷ He said, love is often seen as a profound respect for humanity. When we embody love in our lives, it compels us to overlook the faults of others, embrace forgiveness and selflessness, and extend a helping hand as our moral duty. We recognize that the absence of love within a society leads to the dehumanization of its individuals, resulting in a society prone to sinfulness. A crucial aspect of love lies in the understanding that true love is only directed towards Allah. Any love that is sought for reasons other than Allah is not genuine love but rather the pursuit of desires.¹⁸

Hazrat Bahauddin Zakria and Philanthropy

Hazrat Bahauddin Zakaria Multani initiated the Suharwardiya movement in Multan Sharif. He constructed an exquisite gathering hall and built mosques on the expansive grounds of the great Jamia Rafi Manzillat Khanqah. On his orders, individuals were dispatched from the *Tabligh* house to foreign lands, carrying generous financial resources. The objective was to procure necessary and beneficial items from those places and transport them back via ship. Once back in Multan, these individuals would set up shops, acting as centres for the dissemination of Islam. Their dealings with non-Muslim locals were conducted in accordance with Islamic principles. Through their interactions, they gradually gained the trust and reliance of these individuals, allowing them to then impart the teachings of monotheism and prophethood. Additionally, Hazrat Bahauddin Zakaria Multani would consistently counsel people to prioritise kindness and philanthropy. Due to the tireless efforts of the Sufis, the message of Islam reached even the most historic regions of the Indian subcontinent.¹⁹

The Sufis played a crucial role in spreading Islam in the desolate deserts. Even in today's modern age, individuals have many responsibilities in serving their faith and the betterment of humanity. Among these responsibilities, providing aid and support to the less fortunate holds great importance.²⁰

One such individual who exemplified patience and selflessness was Hazrat Khwaja Nizamuddin Auliya. He constructed a home for the blind, lame, and labourers, ensuring their basic necessities and welfare were met. Additionally, he paid special attention to their treatment and training, recognizing the significance of empowering and uplifting these individuals.

Hazrat Bahauddin Zakaria, another revered figure, once encountered a group of audacious individuals who sought his assistance. However, he did not fulfil their requests. Angered by this, they resorted to hurling abuses and stones. Following the instructions given, the door was closed to prevent further disturbance. Nevertheless, the unruly individuals continued their destructive behaviour, throwing stones at the door.

When Hazrat Bahauddin Zakaria emerged, he summoned them and conveyed, "I am not the sole decision-maker here. I have been entrusted by a saint named Sheikh Shahab. The name of the saint, the individuals immediately prostrated at his feet, acknowledging their wrongdoing and seeking forgiveness.

This incident serves as a reminder of the profound influence and guidance that saints and spiritual leaders hold over their followers. Even when faced with adversity and disrespect, these holy figures exhibit patience, wisdom, and humility, ultimately guiding individuals towards repentance and self-reflection. Hazrat Bahauddin Zakaria's ability to diffuse a tense situation with grace and wisdom demonstrates the profound impact spiritual leaders have on their followers. Through these stories, we can glean valuable lessons in patience, resilience, and the importance of seeking guidance from those who possess spiritual enlightenment.

Hazrat Sheikh al-Islam Bahadur Zakaria, in addition to his other virtues, had a practice of sharing meals with the poor from the Langar Khana. On one occasion, a large group of impoverished individuals joined the table, and he made sure to eat one morsel with each of them. He generously spent his wealth in the way of Allah, as bestowed upon him, and consistently provided for others with good things. His commitment to service extended beyond what was expected, and he frequently assisted those burdened by debt. This dedication allowed him to spread the teachings of Islam not only in Multan, Pakistan but also throughout the subcontinent, including China, Afghanistan, and other regions. His philanthropic actions played a significant role in the propagation of Islam.²¹

Conclusion

In conclusion, the article underscores the essential role of morality, tolerance, and philanthropy in cultivating a harmonious and inclusive society. It highlights the teachings of Sufism and Islam, which promote love, compassion, and the unity of humanity, as powerful antidotes to the prevalent prejudices and conflicts of modern times. The enduring legacy of notable *Sufi* figures, who exemplified altruism and ethical conduct, serves as a guiding light for contemporary efforts to foster peace and inclusivity. Through their teachings, *Sufis* emphasised the importance of strengthening individuals' connection with the divine and fostering love and service towards all beings. Throughout history, Sufism has managed to capture the hearts of followers from various religions through its teachings of love, philanthropy, and high spiritual and moral values. The existence of millions of Muslims around the world today is a testament to the genuine and charitable efforts made by the *Sufis*. They significantly contributed to the promotion of universal values and philanthropy within Islam, in the whole world. Recognising the current prevalence of extremism, intolerance, and violence, it becomes crucial to raise awareness regarding *Sufis* role and teachings in society. By embracing these values and eradicating divisions based on linguistic, ethnic, and religious differences, society can move towards a more compassionate and just future.

In order to maintain the spirit of the *Sufi* tradition, it is essential that the role of monasteries remains relevant today. These monasteries should continue to speak out against oppression, exploitation, and societal injustices perpetuated by the ruling class.

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Integration of Islamic Knowledge at Yusuf Maitama Sule University, Kano: A Way Forward to Morally Sound Society

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Abstract

Islam is the religion of guidance and truth. It conveys truth to man and teaches him the ways how to grasp, actualise and apply it. Existence and truth are virtually synonymous. Islam thus teaches man how to be true to himself and live life not according to the fluctuating whims and limited capacities of his weak being, but according to the absolute will and infinite knowledge of his Creator and Master. This study first looks at the need to integrate the Islamisation of Knowledge into the program curriculum in the university at all levels and in all departments particularly, in the social sciences and humanities. The study aimed at exploring the concept of Islamic knowledge integration among the students of Yusuf Maitama Sule University, Kano to achieve the morally sound students for better and prosperous society. The Qualitative method of research was adopted in these studies, whereas secondary data will be used for the study. The study found that the basic foundations and courses of Islamic Studies will play a significance role in shaping the mindset and moral behavioural modes of the students. The study concluded that integrating the Islamic courses into the various fields of studies in the university will contribute in providing morally sound and good students that will contribute to the development of Muslims communities.

Keywords: Islam, Integration, Knowledge, Morality and University.

Introduction

The higher objective of *Shariah* provides that every individual is entitled to intellectual empowerment to recognise the Creator as the provider of knowledge and wisdom. Muslims should learn from history, both when they ruled and when they were ruled, that **the only way forward is authentic knowledge and an effective mode of integrated education**. Ever since the yoke of colonialism loosened and Muslims started controlling their own cultural and civilizational fate, they tried and experimented with basically every available model of development. However, nothing really worked. The 21st century is in its full swing and most Muslim societies are still struggling with the basic requirements of bona fide independence, sovereignty and progress.

Integration of Basic and fundamental Islamic Studies Courses into various fields if studies will therefore prepare as an academic platform for introducing Islamic values in the educational curricular of all disciplines. The concept of knowledge integration involves the process of synthesising several bodies of disciplines together to achieve a common model. The process of integration between multiple disciplines centres around creation of synergy between

understanding of subjects emphasising on the convergent perspective on every concepts, methodologies and dimensions across disciplines.¹ The process of knowledge integration has also created links across several disciplines whereby through interdisciplinary approach new body of knowledge is created through the incorporation of new information into the body of the existing disciplines. The process of knowledge integration involves the identification and understanding of interaction between the potential multiple knowledge proposed for integration. The process also involves understanding the elasticity of combination and accommodation of new ideas into the existing body of knowledge.² However, knowledge integration in Islam is viewed as an obligation because every believer is mandated by the Qur'an and sunnah to read and search for knowledge without limitation. The basic required knowledge necessary in Islam is the knowledge of faith (*aqīdah*), legislation (*shariah*) and morals (*akhlāk*). The modern Islamic thinkers have suggested that the corroboration between the Islamic revealed knowledge and modern sciences is a standard and holistic integrated knowledge.³ Integration of knowledge is so important in Islamic science because there are justifications for integration of Islamic Studies with other subjects as recognised in Islamic thresholds. Islam does encourage Muslim to learn other bodies of knowledge including natural and social sciences as this is in consonant with Islamic teaching as indicated in the first five verses of the surah 'Alaqah of the Qur'an thus:

*Recite in the name of your Lord who created, created man from a clinging substance, Recite, and your Lord is the most Generous, who taught by the pen, Taught man that which he knew not.*⁴

The command of Allah read! These verses indicate that learning and seeking for knowledge is mandatory. Although the primary source of knowledge in Islam are Qur'an and Sunnah, Islam also encourages seeking knowledge that are related to natural and social sciences. According to the study of Mahdi, Abolfazl, & Hamid, the developmental biology of human was discussed and explicated in the Qur'an long before the beginning of the study of modern biological sciences.⁵ For instance, Allah says in the Qur'an thus:

*We have created man out of an extraction of clay (the origin of semen). Then we turn it into semen and settle it in a firm receptacle. We then turn semen into a clot ('alaqah) (literally, something hanging, that is, from the womb) which we then transmute into a lump (mudghah). We then create bones which we clothe with flesh. Then, we transmute it into a new mode of ensoulment-blessed be then Allah, the best of creators.*⁶

“We shall show them our signs in the universe and within themselves, until it becomes clear to them that this is the truth. Is it not enough that your lord is the witness of all things?”⁷

“We made every living thing from water? will they not believe?”⁸

It is a matter of obligation on an average believer to study biological sciences using the lenses of the Qur'anic guidance on what Allah has created and the purpose of creation. Islamic knowledge, on the purpose of creation, stems from the fact that the Allah has created Man and the Jinn's as

His servant while the other creatures are created as instruments in this world for worshipping Allah. Similarly, there are several sources in the Qur'an which emphasise the significance of social relation and understanding among human being. Although man has engaged in intellectual, social, economic and political relationship. Islamic thinkers and scholars suggest that holistic integration between Islamic revealed knowledge and social science concepts, dimensions and understanding constitute a panacea to the socio-economic and political turmoil the world is witnessing in the contemporary time.⁹

Literature Review

One of the fundamental teachings of Islamic education is the honour it accords education and the seekers of knowledge. Islamic sciences address all aspects of human endeavour and are assumed to be indispensable because of their essence to human growth and development. However, the application of Islamic Studies in Nigerian school is facing serious curriculum issues. Teachers of Islamic Studies in many schools adopted the curriculum that is developed for and by the western educational system.¹⁰

Studies have argued that even though there are prospects in the teaching of Islamic Studies in Nigerian schools, Azeez, Asif Olatubosun & Adeshina, contend that there are long-term challenges in the Nigerian education system.¹¹ The field of Islamic Studies in a secular country should collaborate in instilling generally acceptable culture, morals and values to the students. It is a concern to note that the elective nature of the curriculum and the position of Islamic Studies like its counterpart religious studies is partly responsible for the level of moral decadence in Nigeria schools and entire society at large. The poor perception of the students and general interest in studying Islamic Studies has significantly influenced the negative perception of most parents.¹² The study by Suraju, has explained the dire need for an all-encompassing university curriculum for Islamic Studies because the teachers and instructors in other levels of education are usually moulded and produced by the university.¹³ Nevertheless, Muslim educationists and leaders have been considering the possibility of establishing Muslim universities in Nigeria. Despite the potential benefits that will provide the opportunity for control and Islamic education can be applied according to Muslim wishes and aspirations, the general perception among Muslim organisations, elites and philanthropists is that challenge of financing university similar to the federal or state institutions is formidable because it is a capital intensive project.¹⁴

Moreover, there are concerns about the extent to which Muslim universities will promote Islamization and integration of knowledge most especially because of the perception and challenges of the acceptability among the Muslims themselves. Integrated Islamic education is aimed to reshape human understanding about the natural and social sciences. The integration of Islamic education will guide knowledge seekers to appreciate the essence and purpose of creation of everything around them. Unfortunately, the obligation of understanding about the agenda of Islamic integrated knowledge is weak if not incomprehensible among the Muslim community.¹⁵

The subject of Islamic Studies has been introduced into Nigeria education system for the past few decades but the challenge remains and the structure and content of the curriculum necessitates a serious review. The spirit and fundamental philosophy of Islamic Studies should

not be limited to the principles of Islam, its pillars and articles of faith. Most of the Islamic Studies textbooks in primary, secondary and tertiary levels of study do not go beyond the history of Islam in West Africa and Nigeria in particular. Even though these introductions are necessary, yet, Islamic knowledge in essence transcends disciplines in natural and human sciences.¹⁶ The study by Gyallesu argues that poor performance of school curriculum would have a negative effect on the socio-economic development of the country because the school graduates are potential work force geared for present and future leadership of the country.¹⁷

The Role of Islamic Knowledge Integration in Enhancing Moral Values of the Students in YUMSUUK

Indeed, integration of knowledge begets the harmony, peace, coherence and consistency of being. Whereas separation of knowledge and fallings-out between its diverse segments ultimately beget the disharmony, inconsistency, contradiction and despondency of being. Islamic universities across the globe have been gaining recognition in recent times. This is because of the nature and extent of the niche they have carved for themselves in the global and local educational curriculum.¹⁸ It is important to note that the socio-economic performance of every nation depends chiefly on the comprehensiveness of its human capital. Academic institutions are becoming more focused in producing value - based education for the sustainability of the institution and the society at large.¹⁹ The Islamic Studies curriculum projects the protection of life which enables the students to embrace the greatness of Allah in creating human beings that recognised their role as *khalifah* in the world. The curriculum should also enhance Muslim students' understanding and appreciation of the collective nature of human being. Additionally, the curriculum should be an integrated guide to acquire balanced skills to protect wealth in the contemporary society.

Erlich explicates the realities of the International Islamic academic institutions.²⁰ The international and local Islamic universities are in continuous search for appropriate niche towards producing value - based human capital which will not compromise the essence of their creation and existence. The contemporary Islamic universities have gone beyond the classical approach by exploring, experimenting and creating Islamic curriculum and methodologies which could meaningfully create social, economic and political impact in the larger society. A very significant effort is the establishment of international Islamic universities across the globe. The Organisation of Islamic Countries (OIC) has played a fundamental role in the establishment and funding of International Islamic university in Malaysia, International Islamic University in Pakistan, International Islamic University Sudan, and International Islamic University Niger.

Yusuf Maitama Sule Universities Kano presently has two responsibilities: the responsibility of educating the society and the responsibility of inculcating Islamic ethics in the minds and behaviour of the people. Kano state being the most populated state in Nigeria and more than 80% of its population are Muslims, one hand and the Muslim communities and population in Nigeria that put their trust in educational institutions to transform their children into valued based citizens, God fearing and leaders of tomorrow on the other. This is because universities are generally considered as the most crucial environment where leaders are produced for every sector of society. The government and various institutions in society are always concerned about

the content and nature of the curriculum of university education. Policy makers have also realised the significance of academic institutions in shaping the future of society. Despite the influence of the British educational system on Commonwealth nations like Nigeria and Malaysia, the efforts of Muslim thinkers and academicians in creating relevant and meaningful Islamic educational philosophy cannot be under-estimated. Abdulrahman, Abdul, Abdullah, Zakiyu, & Sani have suggested significant and similar relationship in the implementation and the Islamically relevant curriculum of Islamic universities in Malaysia and Nigeria.²¹ Islamic universities in Malaysia and Nigeria have shared similar vision, mission and objectives towards producing professional Muslims that are equipped with balanced education which is neither extreme to the right nor to the left. The universities have produced professional Muslims that are excellent in various field of studies with a sound and solid background in Islamic morals and values.²²

Yusuf Maitama Sule University, Kano, Nigeria has significant impact on the socio-economic development of the state and the nation, despite their prevalent sustainability challenges. The initial agenda of the establishing the university is to contribute towards the rebirth of knowledge through innovation, value - based education and teaching of Islamic morals and values. Similarly, University have recorded immense contribution in breaking the trend of old western culture and values in education system. Although the university is not an Islamic University, but when adopt these Islamic Universities agenda and policies we will achieve in establishing morally sound and better societies. The Muslim stakeholders understood quite well that the best and sustainable approach to the western education hegemony was to create Islamic based universities funded by the Muslim to promote the religion and enhance competitive empowerment of the Muslim graduates and work force. Muritala A. Bidmos delineates the significance of knowledge integration between several intersecting disciplines.²³ The author opines that one of the fundamental principles of Islamic thought upholds the unity of knowledge as the all-knowing is Allah SWT, the Creator. It is also a deep concern among Muslim thinkers and educationalists that the so called - Islamic universities especially in Nigeria are faced with similar problems inherent in sustainability of appropriate and acceptable curriculum, issue of funding and adequate human capital.²⁴

YUMSUK are in a position to integrate Islamic knowledge in Kano, Nigeria by implementing regular and appropriate human resources developmental programmes such as training, seminars and workshops for their academic and non-academic staff, the management board and the governing council of the university.

Conclusion

Certainly, there is nothing better and more productive for Muslims than their Islam and models derived from its heavenly worldview, principles, and values. There is no better educational system than the one based on divine truth, which aims to make students, apart from being knowledgeable and experts in their respective fields, also better men and women, enabling them to function properly and prove themselves worthwhile in all contexts and environments they may find themselves in. Doomed is a system which makes students merely superficial, greedy and selfish professionals, alienated from truth and its ways, and from their very selves; and doomed is a society where such individuals live and operate. There is no aspect of human physical,

psychological, and spiritual existence that Islam did not address, one way or another. A complete paradigm has been revealed by the Omniscient Creator and Sustainer of man, life and universe. Using it as a developmental blueprint is incumbent upon all Muslims. Doing so guarantees Muslims a total fulfillment and happiness, for such is a natural and so, required course of action.

Integrated knowledge is considered as one of the most sustainable curriculum for Muslim and Islamic universities in Nigeria because the country recognises three major religious practices. There are Christian religious groups, Islamic religious groups and the so called African traditional religious practices. Yusuf Maitama Sule University should cater for the growth and implementation Islamic Studies which are threatened by the existing public universities and their curriculum. Most importantly, integrated Islamic knowledge as their trademark should cater for the need of the entire society. The graduates of the university should be balanced with human resources that will be useful to themselves and the larger society. In this vein, university should introduce intervention programs that will remedy the admission deficiencies of admission seekers and ensure the relevancies of their graduating certificates in the entire academic and industrial sectors. Fundamentally, the university curriculum, teaching and entire academic activities should be tailored towards instilling Islamic morals, values and culture in the lives of the students and the entire work force.

Recommendations

It seems attractive for the Yusuf Maitama Sule University, Kano to adopt the concept of integration of knowledge which addresses content rather than name. So far, the concept of integration of knowledge will address the same issue and will help to clear the challenges of moral decadence among the students. There is need for further academic study on the significant impact of this shift and how the concept of integration of knowledge can be introduced into the Nigeria educational curriculum without the scepticism and criticism previously levelled against the usage of Islamisation of Knowledge.

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Islamic Civilisation and Reform of Education and Human Thought

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Abstract

Arabs, belonging to an old civilisation, were proud of their being great poets and considered other communities as dumb nations but this whole activity was oral. Therefore, all their literary and academic activities started with the birth of Islam in Arabia. Arabs were thus not indebted to any other community for this activity and they were not students of any other nation also. The Quran is thus the first book in Arabic language and is the fountain head of all the sciences and the reason behind all the academic and intellectual endeavours of the Arabs. *Iqra* (Alq: 1) and *wal qalam* (Qalam: 1) and *wa rabuka fa kabbir* (Mudathir: 3) are such verses which set the tone for all such activities which can be called pioneering the educational movement of Islam. The purpose of this civilisational renewal movement was to learn by the name of Allah to get its status elevated.

Keywords: Arabs, Old civilisation, *Iqra*, Intellectual endeavours, Makkah.

Introduction

To start with no book before the Quran had any command in favour of learning.² Prophet (SAW) first time gave value to learning and encouraged people for acquisition of knowledge and considered it an obligation and a compulsory education system was first time introduced by the Prophet (SAW)³. During the days of ignorance, the only rendezvous for the Arabs was the annual fair at Makah, where people used to trade and some people who knew learning and writing would also come to attend it and by this interaction some of the Arabs had learnt something about writing and reading.⁴ At the advent of the prophet (SAW) there were hardly 17 or 18 people who could write or read. The prophet (SAW) while alluding to this very fact said once: “We are an unlettered nation; we do not know neither writing nor how to calculate (*hisab*).”⁵

The people who embraced Islam in some few earlier people Aram Ibn Abi Arqam had a house on the mount of Safa (which now stands near Bab Ali where there is the stream of Zam-Zam constructed) was made the first centre of Islamic education. The companions would assemble secretly at this place and would learn the revealed portions of the Quran from the Prophet (SAW) and were learning how to offer prayers (*salah*) which was prescribed for two times initially morning and evening. This was unique type of madrasah there was no book and open every instruction was just oral and secret.

To Medina Musaib ibn Umayr and Ibn al-ʿAs were sent to teach Islam there, who taught people the Quran and Salah. In some narrations the name of Ibn Maktum is also mentioned among these teachers. Ibn al-ʿAs was knowing writing and reading and was scribing beautifully. He started teaching people writing and scribing. This was first school of Madinah Masjid was the first building constructed by the prophet (SAW) in Madinah which worked as a madrasah also. Apart from the Prophet (SAW) Ubadah Ibn Samit was also one of the instructors of this school, and would teach the students writing, the students who were pass out were known as qurai and were engaged in the work of preaching Islam and spreading knowledge. This school had the syllabus consisting of teaching of the Quran and memorisation of the Quran with tajweed and leaning of the matters relating to Salah and Fiqh. This school served as a training institute also, because these people were later given government assignments by the Prophet (SAW) and were preferred on others in this regard. From amongst the prisoners of war who knew writing and reading they were exempted from ransom payment as this would be considered their ransom

In this paper we will deliberate in detail about the genesis of educational and thought reform in Islamic Civilisation from the beginning of revelation to emergence of *Ilm al Kalam* and *hikmah* (philosophy) in Islamic world. We will also analyse *the process of acquisition of scientific apparatus from other nations by the Muslims* and its implications on the overall advancement of Islamic civilisation. *The philosophy of education and science* as envisaged in early Islamic civilisation will also be discussed in the paper in the backdrop of its implication for *modern educational reformative* thought and civilisational renewal.

Knowledge is an important content of Quran. On sheer word count, Rosenthal observes that ilm occupies 750. Places in the Quran, known “to be” occurs over 2800 times, Rabb “master /Lord” occurs over 950 times.⁶ According to Rosenthal, everything “tends to show that Muhammad did indeed attribute great significance to “knowledge” in the system of his religious thought.”⁷

To start with in Lisan al-Arab, the famous Arabic lexicon mentions that the term ilm is one of the attributes of Allah, as He has been described as Aleem, Alim and Allam in the Qur’an. For example, the Qur’an says:

He knows what is hidden and what is open: too high is He for the partners they attribute to Him.⁸

One day will Allah gather the apostles together and ask: "What was the response ye received (from men to your teaching)? They will say: "We have no knowledge: it is thou who knowest in full all that is hidden."⁹

Say: "Verily my Lord doth cast the (mantle of) Truth (over His Servants) He that has full knowledge of (all) that is hidden."¹⁰

Allam here has been used in the sense of a Being Who knows what was before and what will be in the future, and such a Being is none else than Allah. It has been also said that Allah is such a being who knows a thing before its coming into existence and how it assumes the form it is going

to assume and when it has come into existence, what will be its shape after it came in to existence before it could take this form.

No hidden (*khafiyah*) is hidden for Him neither in the earth nor in the heavens, He is the Most Exalted and His knowledge encompasses everything of the world, in their external and internal reality, its niceties and shortcomings to the most perfect level of knowledge (ala atama imkan) , while as aleem is on the measure of faieel and is an extensive noun, its usage can be extended to man as well, as the prophet Joseph said:“(Joseph) said: Set me over the storehouses of the land: I will indeed guard them as one that knows (their importance).”¹¹

“And so, amongst men and crawling creatures and cattle are they of various colors. Those truly fear Allah among His Servants who have Knowledge: for Allah is exalted in Might Oft-Forgiving.” (35:28)

In this verse Allah the most exalted informs us that among the servants only the scholars fear Allah the most. In the same way this is the quality of Joseph as he was aware about the commands of Allah and in this sense, Joseph was unique because he was taught the interpretation of the dreams which in a sense was a realm falling outside the domain of seen world, because Allah had taught him this type of knowledge.

Sometimes the term ilm has been used in the sense of action. According to Ibn Mas'ûd knowledge is not merely the excessive information about the traditions but rather it is consisting on fear of Allah. Some people say that in real sense of the term the meaning of the *Alim* is a person who also puts his knowledge to actions. The knowledge is the antonym of ignorance (*Jahalah*). Knowledge is thus a process when we say *alima wa ilman wa aluma* it will mean that a person has taught his own self this knowledge and first he became the seeker of that knowledge (*mutaaliman*) and later a scholar (*aaliman*), when the propensity and faculty of knowledge in man got activated.

There is very interesting discussion on the subject of ilm in the Muffradat al-Quran of Imam Rāghib Isfahani. He says that ilm means to understand or comprehend anything and it consists of two kinds, first to understand essence of something and second to pass judgment about something with assigning a quality to it, which could also be proved for identifying its reality. Or to deny one thing by another which in reality may be different from it also. In the first case it will be a transitive verb with one passive participle as in the Quran it is mentioned: “Muster against them all the military strength and cavalry that you can afford so that you may strike terror into the hearts of the enemy of Allah and of your, and others besides them who are unknown to you but known to Allah.

Yet from a different angle there are two kinds of knowledge, i.e. Theoretical and practical (*Nazari, amali*), the former is completed and perfected with its acquisition as for example the knowledge pertaining to the existence of the creations of the world and the latter is such a knowledge which is not perfected unless it is put into action, for example, the knowledge about the prayers. From yet different perspective there are still two categories of knowledge i.e., *Aqli and Sami* (rational and testimonial and transmitted through listening and recording).

In reality the meaning of the terms *aalamtuhu* and *allamatuhu* is same, however, others say that the actual meaning of *taileem* is to make mind prepared for conception, *alam* indicates telling something hurriedly and *taailim* on the other to inform and educate again and again so that it may have its impact on the mind of the learner.

There is another opinion about the terms *taileem* and *taalum*, the former meaning there by to attract the self for receiving the conception while as the later means to get attentive towards such a conception. However sometimes we use the term *ialam* at the place of *taileem* when the stress is required as has been said in the Quran: “Sulaiman succeeded Dawood. He said: 'O people! We have been taught the tongue of birds and given all sort of things. This is indeed a great blessing from Allah.’”¹²

According to Rāghib Isfahani the mention of teaching the Adam the names of things, indicates that the talent of speech had been kept latent in Adam by Allah as a propensity by using that talent Adam was able to name everything, this naming of all the things was made possible by revealing the same on the heart of Adam. This process can be understood by making an analogy to the revealing the names of animals of the jobs they are performing and He has given them the voice they are making use of.

“So they found one of Our servants on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own presence.”¹³ In this verse the mention of *ilm* pertains to a special knowledge which cannot be received by man by his own efforts until he is made acquainted by Allah about this knowledge and people are not able to comprehend it and accept it without a grain of salt.

“Have they not pondered the kingdom of the heavens and the earth and whatever Allah has created, and that maybe their hour of death has come closer? In what message after this would they then believe?”¹⁴

The plural of it is *aalamun* and since everything of the universe and every element of it is at its own place and right a complete world, therefore they are called so in their individual capacity as well. For example, we say *aalam ul-insan*, *aalamul-maa*, *aalm ul-nar*.¹⁵

“Knowledge is the central concern of the Quran. “Are those equal, those who know and those who do not know” the al-Quran declares in the quite clear terms.

Narrated Qais bin Kathir: “A man from Al-Madinah came to Abu Ad-Darda when he was in Dimashq. He replied: ‘A Hadith reached me which you have narrated from the Messenger of Allāh. He said: ‘You did not come for some need?’ He said: ‘No.’ He said: ‘Did you come for trade?’ He said: ‘No, I did not come except seeking this Hadith.’ So he said: ‘Indeed, I heard the Messenger of Allah (SAW) saying: “Who takes a path upon which he seeks knowledge, then Allah makes a path to Paradise easy for him. And indeed, the angels lower their wings in approval to the one seeking knowledge. Indeed, forgiveness is sought for the knowledgeable one by whomever is in the heavens and whomever is in the earth, even the fish in the waters. And the superiority of the scholar over the worshiper is like the superiority of the moon over the rest of

the celestial bodies. Indeed, the scholars are the heirs of the Prophets, and the Prophets do not leave behind Dinar or Dirham. The only legacy of the scholars is knowledge, so whoever takes from it, then he has indeed taken the most able share.

The narration in Sahih Muslim is as follows: After arriving in Medina, the Prophet (PBUH) passed by some people who were fecundating some date palms, so he asked them what they were doing. When they told him, he said, “I don’t think that will provide any benefit,” or in another narration, “It would be better if you didn’t do that.”

So, they refrained from doing it, and that year the crop was not as good. They mentioned it to him (peace and blessings be upon him), and he replied: “I am only a human: if I command you to do something in your religion, then take it; but if I tell you to do something based on personal opinion, then [realise] that I am only human,” and in another narration, “Yet if I inform you of something from Allah, then do it, for indeed I will never convey an untruth on behalf of Allah Mighty and Majestic,” and in yet another narration, “You know better of your worldly affairs.”

Worldly Affairs versus the Sacred Law: Imam Nawawi comments: “Scholars mention that his opinion (PBUH) in worldly/livelihood affairs is like the opinion of others, so the like of this [incident] is not impossible, and there is no deficiency entailed in this. The reason is the fact that their [the Companions’] central concern was the afterlife and its affairs.”¹⁶

Anas reported that Allah's Messenger happened to pass by the people who had been busy in grafting the trees. Thereupon he said:

If you were not to do it, it might be good for you. (So they abandoned this practice) and there was a decline in the yield. He (the Holy Prophet) happened to pass by them and said: What has gone wrong with your trees? They said: You said so and so. Thereupon he said: You have better knowledge (of a technical skill) in the affairs of the world.¹⁷

Mufti Taqi Usmani mentions that the Prophet’s statement, “I don’t think that will provide any benefit,” was only based on his personal opinion and estimation, as before that, he had never himself engaged in farming and agriculture (PBUH). Mufti Taqi also mentions that matters such as this incident can only occur with respect to worldly affairs that are permissible (mubah), yet not with anything entailing a legal ruling of the Sacred Law, like commands, prohibitions, adjudication or legal verdicts.¹⁸

Shah Wali Allah al-Dehlawi explains that narrations from the Prophet (PBUH) are of two types:

(1) That which pertains to conveying the message (*risala*), regarding which the Qur’an explicitly states, “That which the Messenger brings forth, take it; and that which he forbids, refrain from it”¹⁹

It includes knowledge of Judgement Day and the wonders of the unseen realm, all of which is based upon revelation (*wahy*). It also includes legal rulings of the Sacred Law; some of this is based upon revelation, and some is based upon his *Ijtihad*. Yet his *Ijtihad* (PBUH) is akin to revelation, since Allah Most High protected him from his opinion affirming an error.

(2) That which does not pertain to conveying the message, which includes his statement in the incident of fecundating date palms, “I am only a human: if I command you to do something in your religion, then take it; but if I tell you to do something based on personal opinion, then [realise] that I am only human.”...This category is based upon personal experience and trial-and-error (*tajriba*). It also includes things he did based on custom rather than worship, or what he did coincidentally rather than intentionally. It also includes things he mentioned similar to what his people would mention, such as the hadith of Umm Zur`.²⁰

This dichotomy is summarized well by the chapter title under which Imam Muslim placed the narrations of fecundating date-palms, namely, “The Chapter of the Obligation to Obey His Sayings Related to the Sacred Law, as opposed to Worldly Matters Expressed by Way of Personal Opinion.”

Obviously, his saying, “You are more knowledgeable of your own worldly affairs,” does not apply to the religious matters, *Shari’ah*, obligations, and prohibitions. It rather means: ‘You, who artificially pollinate palm trees, and others like you who practice different professions in industry, agriculture, and the various crafts, are more knowledgeable of your (respective) areas of specialisation than me.’ Al-Munaawi may Allah have mercy upon him said in Fat-h Al-Qadeer: “It means that you know about your worldly affairs more than I do, and I know about the affairs of your afterlife more than you do; because the Prophets and Messengers were sent to save people from wretchedness in the Hereafter and help them win eternal bliss.”

To start with Mawlana Abul Hasanat Nadvi says “Muslims have considered teaching and learning, due to their religious temperament, as a religious duty and a philanthropic activity and they have always supported students and promoted knowledge and kept books and study material available to students and construction of *madaris* and assisting *Ulama* was considered as a matter of success in both the worlds and this attitude of essential part of their life. Mostly masjids were used for educating in most cases.²¹

Education has been a central feature of Islam from the very beginning. Because of the centrality of the Quran as the word of God, Muslims have always been obliged to learn to Arabic to recite the Quran and understand the hadith. This applied even to peoples for whom Arabic was not their mother-tongue, but who may, nevertheless, have used the Arabic script for their languages. This was the case with the Persians, Turks, Afghans, Indians and Malays. As a result, the rate of literacy among Muslims was relatively high from the early days of Islam. Furthermore, the impetus to the cultivation of knowledge was due to both practical consideration, such as the need to know the *qiblah* (direction of Mecca for prayer), as well as the higher purpose of knowing God's creation and taking it seriously by studying it by a number of Muslim scholars and reformers in the Arab world, Iran, India and Southeast Asia.²²

Iqra: The First Lesson

The first lesson which was given to the Muslims in the Quran was *Iqra*. Thus the Ummah of 'Iqra lesson' created a revolution in the field of knowledge throughout the world and gifted so much 'Art and Science' to the corpse of knowledge and literature that the whole world is surprised. The first lesson "Iqra" of Quran addressed to the Ummah established a Madrassa by the name of "Sufah", to keep its close contact with knowledge till date, the heavenly tree of "Sufah Nabvi" with how many branches, has established the relations of the world with this spiritual knowledge, in every period of time.²³

The Qur'an has frequently used the term "ilm" and its derivatives in general and comprehensive sense of "knowledge" whether it is through learning or thinking or experience, etc. It follows from this that this would be the sense in which this word was used during the Prophet's time. In the generations after the Companions, however, Islam began to grow as a *tradition*.

There is evidence that *'ilm* began to be used for knowledge which one acquires by learning, more particularly of the past generations (the Prophet, the Companions, etc.) while the exercise of understanding and thought on these traditional materials was termed *'fiqh'* (literally : understanding). The fact is not of small interest that the *'ilm-fiqh* pair corresponds in this early usage almost exactly to the *hadith-Sunnah pair*; *hadith* being the traditional materials while *Sunnah* being the deductions, on the basis of thought, from these materials.

This fact constitutes one of the strongest arguments-if we still need any to prove that *Sunnah* for the early generations of Muslims was not just the *Sunnah* of the Prophet but included all the legal points, decisions, etc. deduced from it by rational thought.

The essential point we wish to make here is that the term '*ilm*' had early on received a traditionalist rather than a rational bias in Islamic history. Connected with this meaning of the term '*ilm*', i.e., of tradition and especially of what the Prophet was reported to have said or done, is the famous phrase "*talab al-'ilm*" or "seeking of knowledge".

Although later on in Islam, and especially in modern times, the phrase has acquired a general application once again, it cannot be historically 'doubted that it arose among the traditionalist circles with a definite meaning: *talab al-'ilm* meant a long and arduous process of travelling from place to place and country to country, sitting at the feet of a traditionalist master and acquiring from him his store of tradition. Later on and in other circles the application of the term "knowledge" widens, e.g., in the well-known adage: "Knowledge is of two kinds: that of religious matters and that of human bodies (i.e., medicine)."²⁴

As for the term "*fiqh*" we have seen that early on it was used to signify thought, understanding, etc., i.e., a process.

Later, however, when the legal system grew, this term came to be applied to law, not so much as a process of understanding legal issues but as a body of legal knowledge, the *concrete result* of legal thought. Still later, after the fourth century or thereabouts, the term "*fiqh*" ceased

altogether to have' any reference to understanding or thought which, indeed, came to be forbidden, and was exclusively reserved for the *body* of legal knowledge produced by the earlier generations.

There is also some evidence that when Kalam-theology was formulated, sometimes the word '*ilm*' was applied to it exclusively in contradistinction to '*fiqh*', Thus, the meanings given to these terms in the early stages came to be almost reversed but not permanently.

Orthodox Muslims did not develop systematic higher education in the early centuries. Their schools were only of a primary level where children were taught the Qur'an, reading and writing and also often the rudiments of arithmetic. The higher education centered on personalities rather than colleges. Pupils would move from one renowned Shaikh to another and obtain certificates. The subjects studied were exclusively traditional. For lack of organisation, there was no method of systematic feeding of this higher education from the primary stages: The two were entirely separate. The first important place of learning created by the central government under al-Ma'mun's orders-the famous "*Bait al-Hikmah*" or the "House of Wisdom" at Baghdad was captured by the Mu'tazilah rationalists and, in fact, the arm of the state was virulently turned against the orthodoxy.²⁵

It can be said without hesitation that no book before the Quran had any command in favour of learning. Prophet Muhammad (PBUH) first time gave value to learning and encouraged people for acquisition of knowledge and considered it an obligation and a compulsory education system was first time introduced by the Prophet (SAW). During the days of ignorance, the only rendezvous the Arabs was the annual fair at Makah where people used to trade and some people who were knowing learning and writing would also come to attend it and by this interaction some of the Arabs had learnt something about writing and reading. At the advent of the Prophet (SAW) there were hardly 17 or 18 people who could write or read. The Prophet (SAW) while alluding to this very fact said once: "We are an unlettered nation; we do know neither writing nor how to calculate (*hisab*)."²⁶

Though Arabs were proud of their being great poets and considered other communities as dumb nations but this whole activity was oral. Therefore, all their literary and academic activities started with the birth of Islam in Arabia. Arabs were thus not indebted to any other community for this activity and they were not students of any other nation also.²⁷

The Quran is thus the first book in Arabic language and is the fountain head of all the sciences and the reason behind all the academic and intellectual endeavours of the Arabs. *Iqra*²⁸ and *wal qalam*²⁹ and *wa rabuka fa kabbir*³⁰ are such verses which set the tone for all such activities which can be called pioneering the educational movement of Islam. The purpose of this movement was to learn by the name of Allah to get its status elevated.³¹ The people who embraced Islam in Makah Aram Ibn Abi Arqam had a house on the mount of Safa (which now stands near Bab Ali where there is the stream of Zam-zam constructed) was made the first centre of Islamic education.³² The companions would assemble secretly at this place and would learn the revealed portions of the Quran from the Prophet (SAW) and were learning how to offer

prayers (*Salah*) which was prescribed for two times initially morning and evening. This was unique type of *madrasah* there was no book and open every instruction was just oral and secret.

To Medina Musaib Ibn Umayr and Ibn al-As were sent to teach Islam there,³³ who taught people the Quran and *Salah*.³⁴

In some narrations the name of Ibn Maktum is also mentioned among these teachers. Ibn al-As knew writing and reading and was scribing beautifully. He started teaching people writing and scribing. This was first school of Madinah.

The Medina Mosque: The Centre of Education

The Medina Mosque, built in the 7th century by the Prophet Mohammed (SAW), is considered to be the first educational institution of the Muslim world. During this era, as already mentioned, mosques served as the primary environments for learning. However, as societies evolved, learning circles expanded to include royal settings, as well as informal gatherings in market places. By the Abbasid period (750 - 13th century), religious education assumed a certain significance. It was not uncommon for some educators to specialise in the teachings of the Qur'an, theology, and law, while the emphasis for others was on history, the Arabic language, and literature.

Masjid was the first building constructed by the prophet (SAW) in Madinah which worked as a *madrasah* also. Masjid is the central place for all Islamic activities. It is a place of worship and a place to recite the Quran, it is an educational institution where students assemble and teacher teaches them and starts giving lectures and engages them in religious discussion ,the preachers preach here and admonish people and Ulama invite people to Allah (*Dawah*). Masjid is the house of justice where the judge decided the conflicts of the people, Mufti gives fatwa and jurists explain decrees .In the earlier days of Islam ,it used to serve as the government office of Islamic government also wherefrom commandments were issued for people and the governors were sent to different places and *Baytul Mal* was established and *Sadaqat* and *Kharaj* was collected here and then distributed from here itself. It was a guest house (*Darul Zayuf*) where government delegations would stay and Muslims would also stay and all the social cultural and other important activities would take place.³⁵

Apart from the Prophet (SAW) Ubadah Ibn Samit was also one of the instructors of this school, and would teach the students writing, the students who were pass out were known as *qura* and were engaged in the work of preaching Islam and spreading knowledge.³⁶ This school had the syllabus consisting of teaching of the Quran and memorization of the Quran with *tajwed* and leaning of the matters relating to *Salah* and *Fiqh*. The Hadith in this regard is: "Whomsoever Allah wants to do a good He provides him with *Fiqh of Din*". This school served as a training institute also, because these people were later given government assignments by the prophet (SAW) and were preferred on others in this regard. From amongst the prisoners of war who knew writing and reading they were exempted from ransom payment as this would be considered their ransom .This was thus the first such event in human history when a ruler would accept ransom of education and this shows that for the prophet education was more valuable than money.³⁷

Every Muslim whether free or slave has been made obliged by Allah to learn some portions of the Quran.³⁸

Parents were made responsible by Islam for the education of children, otherwise parents were hurdle in the way of children education during *jahiliyyah* as the children were used for earning bucks for their parents.³⁹

Parents were encouraged and they were given good tidings if they educate their wards: “It was said to them to take care of your children when your children are only seven years of age they should be commended to offer *Salah* and at the age of ten they should be admonished if they do not offer prayers and their beddings should be separated.⁴⁰ One of the rights of a son on the father is to keep a good name of him, and make him educated and then marry him.⁴¹ Give good training to your children.⁴²

A parent who teaches his children the Quran will be given a crown on the Day of Judgment in paradise .Then masters were encouraged to educate their servants and it was said that three kinds of people will get double rewards a persons from the people of the Book and after unbelieving his respective prophet when he believes in the Prophet of Islam (SAW), that servant who serves Allah as well as his master and gives them their due and a person who has a concubine and gives her the best education and then frees her and marries her and thus provided her the best status in society.⁴³

According to Qurtubi for any believer whether man or woman free or slave it is incumbent on him or her to learn the Quran and get understanding of religion and then he recited the Quranic verse: *wala kin kunu rabbaniyin*.⁴⁴

Then the third pillar of this movement is teacher his status and the systems of education of elevated. The best amongst you is one who reads and teaches the Quran .The best charity is that a person may learn knowledge and then give its education to his brother.”⁴⁵.Convey to others though you may know a single verse is a hadith. Everything of the world prays for a person who invites to good (*khayr*).⁴⁶

On the other hand, a person who hides knowledge if he knows that he will be taken to hell by a rope of fire.⁴⁷ A man most punished on the Day of Judgment will be one who does not act on his knowledge thus could not benefit from his knowledge. We have been advised to respect one from whom we learn.⁴⁸ Ali said anyone who teaches me even one word I am his slave.

The way of prophetic teaching was very instructive; the Prophet (SAW) would ask a question or said something surprising or ask some question in form of a proverb or mystery and he would repeat one word thrice. The best thing for woman is to learn the Quran and read it and know about the pillars of Islam and then work on wheel.⁴⁹ Aisha (RA) was knowing writing and she had opened a Quranic school at her home. ‘Aisha was well-versed with Fiqh better than many men. Apart from Arabic poetry and Ansab Arab medicine these Ulum she had learnt from her father Abu Bakr. The Prophet (SAW) had said learn half of the Ilm from ‘Aisha.⁵⁰

The five Muslim women who were knowing reading and writing in early days of Islam were: Hafsa bint Umar, Ummi Kulthum bint Uqba, 'Aisha bint Sad, Kareemah bint Miqdad and al-Shafa' bint Abdullah al-Adwiyyah who taught Hafsa and she was ordered to keep on teaching her after her marriage to the prophet (SAW) 'Aisha and Ummi Salmah from amongst the sacred wives of the Prophet (SAW) knew reading but not writing.⁵¹

Aisha is such a woman who had collected and narrated 1000 ahadith which she had listened directly from the prophet (SAW) and the Prophet (SAW) had said acquire half of the knowledge from 'Aisha. From amongst the daughters of Ali, Nafisah was such an authentic muhadithah that Shafi would attend her classes of Hadith in Fustat. First time the stamp on the letters was put on by the Prophet (SAW).⁵²

The Prophet encouraged his companions to learn other languages. Imam Zahri says that one day the prophet (SAW) told to Zayd Ibn Thabit: "Letters from the kings keep on coming to me and I don't want someone else should read those can you learn Hebrew or Syriac languages?" He said: "Yes." Then he learnt this language in 17 days. Zayd learnt Persian from the ambassador of Kisra and learnt Roman language from one of the servants of the prophet and Hibachi language from another servant and Qibti language from a maid servant of the Prophet (SAW).⁵³

Since Zayd Ibn Thabit were like a secretary of the prophet knew Persian, Hash, Hebrew, Roman (Greek) languages.⁵⁴ Abdullah Ibn Zubayr was also knowing several languages and he used to talk to his foreign servants in their native languages.⁵⁵

According to Maqrizi, Zayd ibn Thabit was also taught by the prisoners of Badr the art of writing.⁵⁶ In 4th A.H he was ordered by the prophet to learn foreign languages. Different teachers for different science; Zayd Ibn Thabit for inheritance matters and Ubay Ibn Ka'b for learning qirat.⁵⁷

Islam and Sciences

The Prophet (SAW) made Muslims attentive to learn other sciences also for example dividing of inheritance, Mathematics, Basics of Medicine (Malik) astronomy (*Ilm al-Hait*) "*ta 'alamu min amri nujum*"⁵⁸ *ilm al-ansab (ta 'alamu min ansbikum min al-arham lakum)*. Apart from the Quranic teachings the believers were ordered by the Prophet to teach Muslims swimming, calculation of inheritance, basics of medicine *ilm al-Hait*, *ilm al-Ansab* and *ilm tajweed al-Quran*. (Dr Hamidullah "*namah lahuw al muminatah fi baytiha al ghazzal abu naimwa Ibn mundah*")⁵⁹

He made Muslims attentive to practical sciences and said a healthy momin is better than a weak one encouraged people to learn arrow throwing and said Ismail was knowing arrow throwing he encouraged race competitions and even participated in wrestling and commanded to take apart in swimming and horse riding (*Alimu awladukum al rimayah wasabahah wa rakubal khayl*).⁶⁰

Before the emergence of full-time *Madrasas*, instruction in the Islamic sciences had originally been given in mosques without any fees, and this practice continued for some time. At first they may have consisted merely of a room or hall and a library. In course of time living

quarters for the students were added and funds were made available for their support. To this latter form of institution, the name Madrasah is given. The first such college seems to have been founded in Nishapur before 960, and this was followed within the century by several others. The movement of Madrasah-founding was vigorously encouraged by Nizam ul-Mulk.⁶¹

Education...is an investment in the development of a total human personality. It is also an effective instrument of social, economic and political change. It supplies the required trained manpower to the community to run its professions, services and economy. If correctly applied, it may also help in creation of a just society and an accelerated development of the younger generation in intellectual, spiritual, cultural and aesthetic fields. History provides many examples where a small community has used its superior education as a means to ensure for itself a position much higher than what its numerical strength would have otherwise given it.⁶²

No education system operates in a vacuum; it works in a given social, political and ethical milieu.⁶³ Both, the Western and the socialist systems of Education have ...tried to produce citizens fully compatible with their value systems and social and political consciousness.⁶⁴

In the value system of neither the East nor the West do divinity and religion occupy a place of any serious study? The need to satisfy a person's spiritual craving is not felt.⁶⁵ In fact, this nihilistic system of education, when thoughtlessly introduced to our society poses a threat not only to the Muslim value system but also to the future civilisation itself.⁶⁶

The education system for the Muslims also has to operate in their special religious, spiritual, social and political milieu. The value system of Islam has created some fundamental differences between Islamic and the modern education system -both of the West and the East.

The first and the foremost difference between the Islamic system of education and the modern system lies in their attitude towards life itself. While the former does not regard this life as an end in itself but also as a means to the attainment of spiritual goals hereafter, the latter considers this life and its happiness as its final aim.

It concerns itself solely and entirely with material well-being on this side of the grave.⁶⁷

In this system no segregation between the "religious and secular or temporal education in the Islamic system." "The Islamic World View, in fact, controls and determines the educational value of the Muslim Community at large".⁶⁸

Islamic education is much broader in its scope than the educational systems of the democratic West and the socialist East.

Islamic education aims at "training the sensibility of the pupils in such a manner that in their attitude to their environs and approach to all kinds of knowledge, they are governed by the spiritual and ethical values of Islam. As Shah Waliullah has said, "Muslim education aims at nurturing of a righteous man in a righteous society."⁶⁹

Another fundamental difference between the Islamic system of education and modern lies in conception of man himself. In the Islamic concept of life, man is born free and innocent, not burdened with the Original Sin. Here, the man is not only the creature of this earth but also a spiritual being gifted with limitless power to control and govern the Universe. The Quran also calls him the Viceregent of Allah on earth and his superiority lies in his knowledge and ability to learn.⁷⁰

As against this, the modern system of Education, its sciences and technology have, instead of serving man and making him free, started controlling his body and soul. Man, who should be the master of knowledge and sciences, has become, to borrow a phrase from Thomas Hobbes, “Worm in the entrails’ of modern sciences.”⁷¹ Islamic aim of acquisition of knowledge is not “merely to satisfy an intellectual curiosity but to train rational and righteous individuals for the moral and physical good of their families, their people and for the entire mankind. The Islamic system of education strikes a balance between the need for individual excellence and the requirements of the society.

Finally, Islamic education is based on the whole -hearted acceptance of the revelation or Wahi as a guide to all knowledge and conduct.

In Islam, the definition of education is not confined to epistemological concerns but also includes ethical and other dimensions, presented succinctly by Syed Hussein Alatas as follows: Islamic education shall aim at a harmonious formation of the human personality. This education shall not only strive for the harmony of thought and action, instinct and reason, feelings and emotion, but also for depth of knowledge and beauty of character. One can experience harmony also in a negative way. The Islamic concept of harmony includes the formation of a certain type of character rooted in humility towards God, love towards fellow creatures, perseverance in times of affliction, honesty, decency, uprightness, courage to say the truth, a balanced attitude towards issues which involve human emotions, etc. etc. Thus, education without an emphasis on character formation has practically no value in Islam.⁷²

This conception of knowledge that sees knowledge and education not merely as the acquisition of information or the capacity for explanation and analysis but also connects these processes to the nature of God and reality and a human ethic of responsibility by no means implies that only what is in revelation is knowledge or that only what is apparently compatible with revelation is true knowledge. Muslims believe that all knowledge originates from God and that such knowledge arrives to humans by way of various channels. Islamic epistemology, that is the study of the sources, limits and methods of knowledge and the nature of truth from the point of view of Islam, affirms the reality of existence and the reality of things and the possibility of knowledge of both. Such knowledge comes from God and is acquired via the authority of Revelation, the authority of the learned, sense perception, reason and intuition. This in turn implies that both induction from observation and deductive reasoning are valid methods of knowledge acquisition.

As knowledge in Islam is intimately related to belief, it can be said that the Islamic worldview, that is, that world view that can be abstracted from the Quran and the sayings and

traditions of the Prophet Muhammad (PBUH) consists of both the creed or articles of belief as well the various sciences. Together these form the total consciousness of Islam. Knowledge, therefore, is part of faith. It is obligatory for all Muslims to pursue knowledge and it is obligatory for Muslim societies to cultivate as the various branches of knowledge. It is for this reason that the various sciences (*ulum*) were studied, developed and promoted by Muslims for centuries prior to the European Enlightenment. A glance at the classification of the sciences that were cultivated by the Muslims and taught in their institutions of higher learning will serve as an introduction to the more practical aspects of Islamic education.

The learned Muslim scholars of the past had usually divided knowledge into two kinds - the rational sciences al- '*Uulum al- 'aqliyyah*) and the traditional sciences. The first, also referred to as the intellectual sciences, is knowledge that arises from human capacity for reason, sense perception and observation. The second, also referred to as revealed knowledge, is not knowledge that dispenses with the intellect but was devolved to humans via Revelation. The traditional sciences are (1) the sciences of Quranic recitation and interpretation; (2) the sciences of Prophetic traditions (hadith); (3) jurisprudence and its principles (*fiqh and 'usul al-fiqh*); (4) speculative theology *ilm al kalam*; and (5) the science of Sufism (al-Tasawuf). The rational sciences are (1) logic (*ilm al-mantiq*); (2) physics (*al-'ilm al-tabih*); (3) metaphysics (*al- 'ilm al-ilahiyah*); (4) geometry (*ilm al-handasa*); (5) arithmetic; (6) medicine; (7) geography; (8) chemistry; (9) biology; (10) music (*ilm al-musiqa*); (11) astronomy; and (12) science of civilisation (*ilm al-umran*). The significance of Muslim learning is as follow.⁷³

Conclusion

Muslims had never recognised the division of knowledge into religious and secular. All knowledge comes from God but such knowledge is either about God (as in theology, for example) or about God's creation (as studied by the various rational sciences). Islam recognises various sources and methods of knowledge acquisition, including sense perception and reason. The acquisition of the various sciences is obligatory upon all Muslim societies because this is one way of taking God's creation seriously. Furthermore, the study of the world of empirical things points to these sciences that Muslims cultivated which were taught at various levels in the different types of institutions of learning in the Muslim world prior to the introduction of modern western schools and universities.⁷⁴

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Chapter 8

GENDER,
RADICALISM, AND
SOCIAL CHANGE:
ISLAMIC
PERSPECTIVES ON
CONTEMPORARY
CHALLENGES

The SDGS for Gender Equality: Is There a Clash Between the Western and Islamic Perspectives

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Abstract

The SDG 5 for gender equality has been set by the United Nations to ensure equality of rights of both the genders. However, when we look at the goals, we find that they address the female gender exclusively. The United Nations is an institution led by Western ideologies, and the call for ensuring gender rights for all the member nations encompasses Islamic nations as well. The question therefore arises whether the goals are compatible with Islamic beliefs. To assess this aspect this paper looks at each of the goals and evaluates them from the perspective of the Quran and views of contemporary Islamic scholars. The analysis reveals a number of issues that are questionable from the Islamic perspective.

Keywords: SDG 5, Clash, Western, Islamic perspectives

Introduction

The Sustainable Development Goals or SDGs set by the United Nations are more or less well known among the academics and researchers and member states of the United Nations. These SDGs are supposed to be a binding for all member countries to attend to in order to generate a sustainable system of development for the well-being of not only all human beings but also the whole planet earth. The underlying philosophy is to achieve prosperity in all sectors of life and in all the regions of the world including the environment around us. Of the 17 SDGs this paper focuses on the goals set by SDG 5 which calls for Gender Equality.

Although the term “gender” applies to both males and females a close look at the targets mentioned below reveal that the focus is on females in particular. It identifies areas which need to be addressed by the member countries in the form of targets with indicators to show how they are to be assessed. The list of all the targets under SDG 5 with their indicators below gives an overview of what is expected from the member countries.

Table 1: A list of all the targets with their indicators under SDG 5

Target 5.1 End all forms of discrimination against all women and girls everywhere.
Indicator 5.1.1: Whether or not legal frameworks are in place to promote, enforce and monitor equality and non-discrimination based on sex.

Target 5.2 Eliminate all forms of violence against all women and girls in the public and private spheres, including trafficking and sexual and other types of exploitation.

Indicator 5.2.1: Proportion of ever-partnered women and girls aged 15 years and older subjected to physical, sexual or psychological violence by a current or former intimate partner in the previous 12 months, by form of violence and by age.

Target 5.3 Eliminate all harmful practices, such as child, early and forced marriage and female genital mutilation.

Indicator 5.3.1: Proportion of women aged 20-24 years who were married or in a union before age 15 and before age 18.

Indicator 5.3.2: Proportion of girls and women aged 15-49 years who have undergone female genital mutilation/cutting, by age.

Target 5.4 Recognize and value unpaid care and domestic work through the provision of public services, infrastructure and social protection policies and the promotion of shared responsibility within the household and the family as nationally appropriate.

Indicator 5.4.1: Percentage of time spent on unpaid domestic and care work, by sex, age and location

Target 5.5 Ensure women's full and effective participation and equal opportunities for leadership at all levels of decision-making in political, economic and public life.

Indicator 5.5.1: Proportion of seats held by women in national parliaments and local governments

Indicator 5.5.2: Proportion of women in managerial positions

Target 5.6 Ensure universal access to sexual and reproductive health and reproductive rights as agreed in accordance with the Program of Action of the International Conference on Population and Development and the Beijing Platform for Action and the outcome documents of their review conferences.

Indicator 5.6.1: Proportion of women aged 15-49 years who make their own informed decisions regarding sexual relations, contraceptive use and reproductive health care

Indicator 5.6.2: Number of countries with laws and regulations that guarantee women aged 15-49 access to sexual and reproductive health care, information and education

Target 5.a Undertake reforms to give women equal rights to economic resources, as well as access to ownership and control over land and other forms of property, financial services, inheritance and natural resources, in accordance with national laws.

Indicator 5.a.1: (a) Proportion of total agricultural population with ownership or secure rights over agricultural land, by sex; and (b) share of women among owners or rights bearers of agricultural land, type of tenure

Indicator 5.a.2: Proportion of countries where the legal framework (including customary law) guarantees women's equal rights to land ownership and/or control

Target 5.b Enhance the use of enabling technology, in particular information and communications technology, to promote the empowerment of women.

Indicator 5.b.1: Proportion of individuals who own a mobile telephone, by sex.

Target 5.c Adopt and strengthen sound policies and enforceable legislation for the promotion of gender equality and the empowerment of all women and girls at all levels.

Indicator 5.c.1: Proportion of countries with systems to track and make public allocations for gender equality and women's empowerment

Among the member countries of the United Nations the Islamic countries in particular are a category by themselves. Though vastly diversified in their languages, cultures, eating habits and traditions due to their geographical locations, they essentially unified by the religious values and principles set by the Quran that gives them the guidelines for conducting their personal, social, legal, and every other aspect of life. The United Nations on the other hand is governed by a majority of non-Muslim nations whose values are predominantly Western and secular. It is therefore worthwhile to analyse these targets in order to ascertain to what extent they are attainable for an Islamic country or whether there are issues that need to be redefined from an Islamic perspective. This study therefore aims to identify the targets or elements entrenched in the targets in the SDG 5 that are not compatible with the guidelines given in the Quran and Sunnah of the Prophet (PBUH) and therefore problematic for the Islamic countries to implement.

Analysis of the SDGs from the Islamic Perspective

In this section each SDG 5 target will be discussed and evaluated to what extent they are in conformity with the guidelines in the Quran and if there is a gap between the way the Islamic and Western non-Islamic communities view them.

Target 5.1 End All Forms of Discrimination Against All Women and Girls Everywhere

Indicator 5.1.1: Whether or not legal frameworks are in place to promote, enforce and monitor equality and non-discrimination based on sex.

If we analyse this first target, we find that it is very broad and unspecified. The indicator, however, points out that the requirement is to “promote, enforce and monitor equality on the basis of sex.” The problem that arises here - is what constitutes “equality”. Although the Islamic societies are guided by the Quran, there is a great deal of disagreement among Islamic scholars regarding the interpretation of the Quranic verses. The most contentious of these verses is the following verse:

Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend from their means.

Therefore, the righteous women are devoutly obedient and guard in the husband's absence what Allah has ordered them to guard.¹

Traditionalists like Tabari and Ibne Kathir consider men as superior to women. According to Tabari men are superior since only men had become Caliphs and are allowed to go for jihad, while in the religious arena only men can lead prayers and give adhan. In the home front they are the ones who are supposed to provide for the family, give dower and have the right to give “talaq”. They are thus intellectually and physically the stronger sex. Ibne Kathir also considers men superior on the same grounds and further contends that all prophets were always men. The modernists on the other hand refute the claims of the traditionalists and contend that the differences are only biological, and that Allah has not made women intellectually deficient in any way. They quote the verses:

And whoever does righteous good deeds, male or female, and is a believer such will enter paradise and not the least injustice, even the size of a Naqira will be done to them.²

For Allah the status of a person is decided by his or her deeds and not by the sex. Others quote:

And among his signs is that he created for you wives from among yourselves that you may find repose in them and He has put between you affection and mercy. Verily in that are signs for a people who reflect.³

The believers, both men and women are allies of one another. They enjoin good, forbid evil, establish prayer, pay Zakah and obey Allah and His messenger. Surely Allah will show mercy to them.⁴

Men and women are thus counterparts and “allies” of each other and are considered equal in the eyes of Allah. The new generation female exegetes and scholars of the Quran like Amina Wadud, Asma Barlas and Laleh Bakhtiar feel that the Quran has been interpreted from a patriarchal perspective in the absence of female Mufassirs until now. Wadud shows how many words in Arabic that apply to both genders have been given a single meaning only from the male perspective. Asma Barlas and Neemat Hafiz Barazangi also find a systematic misinterpretation of the Quran due to the way the texts are interpreted. Barazangi also insists that a distinction should be made between Quranic *Sharia* which is based completely on the Quran whereas Islamic Sharia is based on male interpretations. According to her:

It is fair to reiterate that the true message of Islam concerning women has rarely been practiced for the past 14 centuries because most representatives of Islam are based on the reported traditions (hadith) without being corroborated by the Quran.⁵

Female rights in Islam are an important religious issue that had been discussed in the Quran 1400 years ago while the West has taken it up only recently in the 21st century.

Moreover, in Christianity if we look at the Bible, females are portrayed as perpetrators of the original sin and are the cause of the fall of man from heaven. The female is thus a symbol of human weakness. We find this attitude reflected in numerous films and novels where misery

or misfortune befalls due to female characters either in trying to protect her or because of her insensitivity. Though female rights are now a secular issue in the West, the religious portrayal of the female in Christianity has been very negative as opposed to their positive image in Islam.

The Quran clearly states:

Then Shaitan whispered suggestions to them both in order to uncover that which was hidden from them of their private parts.⁶

So he misled them with deception.⁷

The burden of original sin is thus not on the female but both the male and the female. The notion of gender discrimination in Islamic societies is hence not the same as in non-Islamic societies. As Abdul Moten puts it:

Gender equality means that men's and women's rights, responsibilities and opportunities will be the same irrespective of the difference in sex. Gender equity means fairness of treatment for women and men according to their respective needs.⁸

Other female Islamic scholars like Zeenat Kausar emphasise that males and females can never be the same as they are biologically different. She notes:

Islam recognises the physical and biological differences between men and women. But these differences between men and women do not make them unequal and also do not make them identical, rather different.⁹

Hence, like Moten she also proposes "equity" as the more appropriate word from the Islamic perspective.

Thus, the idea of gender equality in Islam does not refer to engaging women in everything that the men do because they have been made biologically and physiologically different. For Islamic scholars the more acceptable idea is "equity" rather than "equality". This fundamental difference in the understanding of equality changes the nature of discrimination and the rights that are to be achieved.

Target 5.2 Eliminate All Forms of Violence Against All Women and Girls in the Public and Private Spheres, Including Trafficking and Sexual and Other Types of Exploitation

Indicator 5.2.1: Proportion of ever-partnered women and girls aged 15 years and older subjected to physical, sexual or psychological violence by a current or former intimate partner in the previous 12 months, by form of violence and by age.

The target mentioned above mentions violence not only in the public but also the private spheres and is an issue that has been directly addressed in multiple places in the Quran. It says:

And force not your maids to prostitution if they desire chastity, in order that you may make a gain in the goods of this worldly life.¹⁰

*And those who accuse chaste women and produce not four witnesses flog them with 80 stripes and reject their testimony forever. They indeed are the Fasiqun.*¹¹

Thus, Islam not only prohibits men from taking advantage of helpless women but considers even slandering of innocent women a sin punishable by flogging (a mode of punishment common during the time of revelation).

Within the private sphere of the home also women are to be safeguarded. The Quran states:

*It is not lawful for you to inherit women by force, nor may you treat them harshly so that you can make off with part of what you have given them, unless they commit an act of flagrant indecency. Live together with them correctly and courteously. And if you dislike them, it maybe that you dislike a thing, and Allah brings through it a great deal of good.*¹²

*And those who accuse their wives but have no witnesses except themselves let the testimony of one of them be 4 testimonies.*¹³

*And the fifth should be of the invoking of the curse of Allah on him if he be of those who tell a lie.*¹⁴

Making false accusations against own wives is thus also considered a sin punishable by the curse of Allah which is a tremendous thing for a believer. However, an essential difference from the western perspective is that the code of conduct in Islam is clearly defined for peace within the family. In a patriarchal society the woman is to be obedient to her husband and if there is difference of opinion tolerance is advised. From the perspective of the *Maqasid- e- Sharia*, the ultimate goal of rules in the human society is the preservation of humanity through maintaining peace and order.

For self- preservation a woman is advised to protect herself by not making herself attractive to the other sex through exposure of adornments or to be too revealing. This is evident from the following Quranic lines:

*O Prophet! Tell your wives and your daughters and the women of your believers to draw their cloaks all over their bodies. That will be better, that they should be known so as not to be annoyed. ...*¹⁵

This covering of body as a preventive measure is unfortunately seen more as a confinement and restriction for females by the West than something positive as a means of avoiding violence and disrespect. According to Mohammad Ashmawi, who is considered in the Arab world as the leading voice of liberal Islam:

The real meaning of the veil lies in thwarting the self from straying towards lust or illicit sexual desires and keeping away from sinful behaviour without having to conjoin this with particular form of clothing and attire. As for modesty and lack of exhibitionism in clothing and outward appearance, this is something that is imperative and any wise person would agree with it and any decent person would abide by it.¹⁶

This perspective of self- protection through covering themselves up to avoid violence is totally absent in Western thought. Unfortunately, over-conservative Muslims have on the contrary turned this positive aspect into a negative one by confining their females in their homes which in turn becomes a human rights issue.

Another important term in the indicator of this target is the use of the word “partner” instead of “spouse” or “husband”. It may be mentioned here that Islam does not recognise any relationship outside marriage and in fact considers it a great sin. This is clearly expressed in the following lines:

*The fornicatress and the fornicator, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness the punishment.*¹⁷

Marriage is considered a sacred religious institution in Islam and rights and responsibilities are bestowed on the spouses who are **legally married**. Contrary to this, as mentioned before, the Western society has done away with marriage as a religious institution and thereby resorted to being partners without any religious or legal binding. Such relationships are not recognised or protected by Islamic laws but are rather severely condemned in Islam.

Within the marital life, one form of domestic violence is beating up the spouses. Critics of Islam have pointed out that Islam permits wife beating and quote the following verse as evidence:

*As to those women on whose part you see ill-conduct, admonish them, refuse to share their beds beat them, but if they return to obedience seek not against them means.*¹⁸

Modern exegetes of the Quran, like Laleh Bakhtiar, point out how the verse 4:34 of the Quran has been misinterpreted to allow men to beat their wives. According to her, the way the word “daraba’ has been used in the Quran- the meaning it embodies is - ‘abandon’ which she shows in relation to the *sunnah* of the Prophet which reveals that he never ever beat up any of his wives but actually abandoned them temporarily when he was offended with them. She claims this to be the strongest proof of the intended meaning of the word as the Prophet would never go against the word of God in any of his actions. She makes a detailed linguistic study of the verse and comments:

...the misinterpretation is not in the Arabic verse of the Quran, the eternal word of God revealed to the Prophet, instead it is how commentators over the centuries have interpreted the Word of God that is the issue.¹⁹

Mahmud and Shah also express similar opinion when they comment: “the most purposive interpretation/normative-law affirming stand was expressed by Al-Muzani. He, among other things held that the beating provision cannot be reconciled with the practice and exhortation of the prophet in giving wives the best of treatment. Hence it is no longer a law”.²⁰

As the importance of the *sunnah* of Prophet Mohammad in Islam is next only to the Quran, it can be emphasised here that his behaviour with his wives is the role model to be

followed by the Muslims. Negotiation and tolerance have been greatly emphasised in the Quran to make married life peaceful.

The family as a unit has been given special significance in Islam as a place for generating proper social behaviour and sense of responsibility of both the parents and the children. It is the nurturing ground of moral and social values that are essential for the survival of a society and realization of human rights. It is therefore protected by strict punishments against adultery and slander which threaten the sanctity of this most important institution. El-Mesawi et al note how the *Shariah* is not only concerned with the “biological survival and physical continuation of mankind but is ... equally concerned about lineal association and identity of offspring through the regulation of marriage and family. Hence the importance of *hisbul- nasab*, which contemplates a very critical purpose in human social life and existence.²¹

This protective stand towards the family is in stark contrast with the Western world where the family is increasingly turning into a secular institution without any religious or legal binding and therefore a very unstable institution threatening responsibilities of both the spouse and the progeny. Consequently, there is an increasing degradation of relationships and sense of belongingness.

Target 5.3 Eliminate All Harmful Practices, Such as Child, Early and Forced Marriage and Female Genital Mutilation

Indicator 5.3.1: Proportion of women aged 20-24 years who were married or in a union before age 15 and before age 18.

Indicator 5.3.2: Proportion of girls and women aged 15-49 years who have undergone female genital mutilation/cutting, by age.

Many of the ills in the current Muslim world emerge from a disregard for or ignorance of the proper knowledge of the Quran and Sunnah. Clear guidelines are given in the Quran regarding who is eligible for marriage in an Islamic kinship system and a great importance is given on consent.

In this context it may be mentioned that in many Islamic countries that are conservative in nature, unlike in Western cultures, marriages are arranged by the guardians of the females as free mixing among sexes is not the tradition. Although the educated younger generation these days who are much influenced by Western cultures choose to select their own partners in life, the general trend in traditional Muslim families is for marriages to be arranged. However, to quote Al- Faruqi here:

There must be two adults consenting in total freedom to marry each other. The minor may be married by his or her parents but he or she has the full right, upon reaching adulthood, to consummate the marriage contract or to reject it. Even if the marriage had already been consummated, Islam gives the right to either partner, upon reaching adulthood, to dissolve it if they wish.²²

It may be mentioned here that many pre-Islamic pagan Arab cultures totally ignored the opinions of the females regarding marriage which is evident by traditions such as the claiming of a widow as a spouse by throwing a man's cloak on her after the death of the husband. However, Islam strictly imposed the need for consent of the female. Mention maybe made here of the case of a young girl who came to the Prophet (PBUH) and told him that her father had married her off against her will. The Prophet (PBUH) gave her the choice to either stay married or walk away from it (Abu Dawud). In two other cases he simply annulled the marriage due to lack of consent of the girl who was compelled to marry. Hence forced marriage is very much un-Islamic and Islamic societies in which it is prevalent need very much to be educated.

Regarding female genital mutilation or FGM which is widely practiced in Somalia, Egypt, Sudan, Sierra Leone Eritrea, Gambia, Ethiopia, The Maldives and some parts of Indonesia, and by the Bohra community in India, it needs to be mentioned that this is a practice not mentioned anywhere in the Quran. For that matter neither is male circumcision. But circumcision was a tradition practiced by the Pagan tribes in Arabia. It is an action that was imposed on the Jews who perform it as a religious ritual. However, the Wikipedia states that while the male circumcision is beneficial for the males on hygienic grounds, in case of females it is to reduce their sexuality. This aspect in fact stands in contrast to the general principles of Islam where the physical and sexual needs of both the spouses are well recognised. This is evident in the narration by Abu Huraira (as mentioned in tafsir of Muhsin Khan and Al- Hilali who mentioned that once when the prophet was going on an expedition he said to his followers : “anyone who has married a woman and wants to consummate the marriage and has not done so yet should not accompany me.”²³ As FGM is not common in Muslim communities around the world but is merely a tradition, the negative health issues raised in such a practice for females need to be taken into serious consideration. It is more of a regional issue than an Islamic one and anything essentially harmful for the human body cannot be recommended.

Target 5.4. Recognise and Value Unpaid Care and Domestic Work Through the Provision of Public Services, Infrastructure and Social Protection Policies and the Promotion of Shared Responsibility within the Household and the Family as Nationally Appropriate

Indicator 5.4.1: Percentage of time spent on unpaid domestic and care work, by sex, age and location

The traditional Islamic divide the internal and external social spheres between the males and the females. In the traditionalist view the husband is responsible for providing food clothing and shelter while the woman is responsible for looking after his children and his household. Islam endows value on the services of a wife by giving her the right to receive dower from her husband as a gift or incentive to marry him.

However, a distinctive tension is evident in modern Muslim societies regarding gender role distribution. Ozbay reports research done on Turkish society by Sunar, Sunar and Okman Fisek who found that educated men from urban middle class families marry wives having similar

social backgrounds and values and attempt to form modern middle-class families based on more egalitarian relations and Western lifestyles. According to them:

To be traditional or Western is a discursive construction that operates as a distinguishing mark in Turkish society. For this social cohort religious conservatism connotes *traditionalism* and *backwardness*. Their modern lifestyle based on Western ideals and values is consciously detached from religious conservatism.²⁴

A World Values survey conducted in Turkey in 2012 found that 45% men who have children consider religious faith an important quality that their children can be encouraged to learn at home. But Ozbay found a disparity regarding this issue in the opinions of the fathers who were interviewed by him as they did not want to adhere to traditional practices which they associate with religion because they consider religious values a threat to their lifestyles and values. The author thus found a distinct struggle of values between pious and religious groups. The modernized generation resents leaving their children in the care of their grandparents as their values do not match. The author reports that the consequence of this practice is that highly educated females like engineers, bankers and academics etc. have to sacrifice their careers and stay at home to care for their children which is considered a necessary sacrifice by this particular class. In this respect mention needs to be made of Mohammad Qutb who admits that:

...woman in Islamic countries is generally backward with neither respect nor grace.....she is made to surrender more than she is given; and seldom rises above the level of a purely impulsive existence . This is also true, but may we ask: who is responsible for this state of affairs? Does Islam or its teachings have anything to do with it? The fact is that the miserable plight of the eastern woman is the result of the economical, social, political and psychological conditions prevailing in the East today.²⁵

In another study conducted on the gender disparity issues in Muslim countries Nezahat Kucuk found that:

*The gender issue in the Muslim world is more complicated and major factors vary across countries. Institutions, cultural values, exposure to other cultures, oil, and religion do all play a role. Empirical findings do not support the simplification of gender inequality as an issue that is only linked to Islam in the Muslim countries, and doing so does not contribute to our understanding of the complicated gender dynamics in these countries.*²⁶

True Islamic values do not undermine the dignity and needs of any gender but in fact calls for observing them as a requirement of a religion that is embedded in an equitable lifestyle. As the following verse says:

*Wives have rights corresponding to those which husbands have, in equitable reciprocity.*²⁷

Target 5.5. Ensure Women's Full and Effective Participation and Equal Opportunities for Leadership at All Levels of Decision-Making in Political, Economic and Public Life

Indicator 5.5.1: Proportion of seats held by women in national parliaments and local administrations

Indicator 5.5.2: Proportion of women in managerial positions

So far public life is concerned, the Quran does not give any clear guidelines regarding the roles of females. This allows for a great deal of controversies regarding to what extent women can partake in the external political affairs. There are clear guidelines regarding how the wives of the prophet are to conduct themselves, which are taken by the traditionalists as exemplary role models for all Muslim females. However, Cheema (2022) comments that:

the participation of a number of companions of the prophet under the leadership of Ayesha in the battle of the camel problematizes the version proffered by the traditionalists.²⁸

He also points out that Islamic countries like Bangladesh, Indonesia and Pakistan have been led by female rulers of the state without any objection raised by their constitutions. He further observes that:

It is interesting to note that Mawdudi extended his unconditional support along with many scholars to Fatima Jinnah (sister of Mohammad Ali Jinnah) against General Ayub in 1960s as a presidential candidate in Pakistan. Another religio-political party namely *Jamiat-e-Ulama Islam* remained in hands and gloves with Pakistan People's party under the leadership of Nusrat Bhutto (widow of Zulfikar Ali Bhutto) during martial Law of General Ziaul Huq and again in 1990's it became part of the government under the partnership of Benazir Bhutto.²⁹

Owoyemi & Mumtaz Ali studied the viewpoints of different scholars of Islam who feel that it is necessary to introduce reform in Islam. Regarding the status of females in Islam they quote one of the progressive Muslim females Gwendolyn Zohara Simmon who comments:

When women are going on space missions and walking on the moon, flying F-16s, performing heart transplants, and so on and so on, can we continue talking and preaching about woman being created from a rib and that this has determined that she is too emotional and mentally fragile to work outside the home or to pursue a meaningful career? The facts on the ground dispute these contentions, resolutely. We must let these myths go.³⁰

Although traditionalists would have us believe that females are not allowed to take part in public life the above views of Islamic scholars reveal that this SDG target should not be an issue for Islamic countries.

Target 5.6 Ensure Universal Access to Sexual And Reproductive Health and Reproductive Rights as Agreed in Accordance with the Program of Action of the International Conference on Population and Development and the Beijing Platform for Action and the Outcome Documents of Their Review Conferences

Indicator 5.6.1: Proportion of women aged 15-49 years who make their own informed decisions regarding sexual relations, contraceptive use and reproductive health care

Indicator 5.6.2: Number of countries with laws and regulations that guarantee women aged 15-49 access to sexual and reproductive health care, information and education

Issues related to sex is discussed in many verses of the Quran and the Prophet Mohammad is known to have given instructions regarding postures that are not recommended during intercourse. Moreover, the rights of the females are also protected by discouraging intercourse during the period of menstruation. Although, no clear indication is given regarding who takes the decisions regarding children, the general principal reiterated in the Quran in different verses is of taking decisions through mutual consultation.

...who respond to their lord, establish prayer, conduct their affairs by mutual consultation, and donate from what we have provided for them.³¹

In many Islamic societies there is an age-old tradition of giving preference to the male offspring. Allah clearly says in the Quran:

And when the news of (the birth of) a female child is brought to any of them, his face becomes dark and he is filled with inward grief.³²

He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonor or bury her in the earth? Certainly, evil is their decision.”³³

This is a reference to the extreme behaviour of pagan times when female newborns used to be buried alive. There are also numerous instances in Islamic societies where women have been divorced or faced violence by their spouses for not being able to produce a male child. However, the Quran gives very clear messages in this regard:

To Allah belongs the kingdom of the heavens and the earth. He creates what he wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.³⁴

Or He bestows both males and females, and he renders barren whom He wills.³⁵

These verses clearly indicate that the woman is not to be discriminated for her ability or inability to produce a child. However, unlike the Western feminist demand of the right to abortion, Islam considers it a sin. Verse 61:12 clearly states that only those women deserve mercy of Allah who do not kill their children.

O Prophet! When believing women come to you and pledge themselves not to associate in worship any other thing with God, not to steal, or commit adultery or kill their children or indulge in slander intentionally, inventing falsehood and not to disobey you in that which is right then accept their pledge of allegiance and pray to God to forgive them their sins, for God is Forgiving and Merciful.

The term “reproductive right” therefore is an important term in this target and requires careful interpretation for Islamic societies.

Target 5.a Undertake Reforms to Give Women Equal Rights to Economic Resources, as Well as Access to Ownership and Control Over Land and Other Forms of Property, Financial Services, Inheritance and Natural Resources, in Accordance with National Laws

Indicator 5.a.1: (a) Proportion of total agricultural population with ownership or secure rights over agricultural land, by sex; and (b) share of women among owners or rights bearers of agricultural land, type of tenure

Indicator 5.a.2: Proportion of countries where the legal framework (including customary law) guarantees women’s equal rights to land ownership and/or control

Female rights to property were an issue that had been addressed in detail from the beginning of the advent of Islam. Numerous verses in the Quran make it very clear that sustenance and maintenance of the females have to be ensured by the males in the society. As revealed by the following verses:

And those of you who die and leave behind wives should bequeath for their wives a year’s maintenance and residence without turning them out, but if they leave, there is no sin on you for that which they do of themselves, provided it is honorable.³⁶

Allah commands you as regards your children’s (inheritance): to the males a portion of two females if only daughters two or more, their share is two thirds of the inheritance if only one, her share is a half..³⁷

Believers, if you marry believing women, and divorce them before the marriage is consummated, you are not required to observe a waiting period: make provision for them and release them in an honorable way.³⁸

They ask you for instruction. Say, God instructs you concerning the indirect heirs. If a person dies childless but has a sister, she receives half of what he leaves, and he is her heir. If there are two sisters they receive two thirds of what he leaves. If there are brothers and sisters the share of each male shall be that of two females. God makes things clear to you so that you will not go astray. God has knowledge of all things.³⁹

...In that which you leave, their (your wives) share is a fourth if you leave no child, but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts.⁴⁰

from what is left by parents and those nearest related there is a share and a share for women whether the property be small or large, a determinate share

All the above quoted verses illustrate that Islam ensures that women are not left without inheritance, whether married or unmarried, unlike other religions as in Hinduism where the female child is not given anything by Hindu law.

In addition to these laws of inheritance numerous verses also address situations arising from divorce and how the rights of both the males and females are to be ensured so that no party is deprived. However, despite such clearly delineated provisions Taslima Mansoor, a Professor of Law in Bangladesh found in a study that:

95% of the women think it is wrong to ask for their rightful share, 80% of women erroneously believe that their property shall be destroyed if taken from their brothers.⁴¹

Hence mere provision by law is not sufficient unless awareness regarding rights of each sex is ensured. For Muslims ensuring rights of succession is a religious duty unlike the West which looks at it from a secular perspective.

Target 5.b Enhance the Use of Enabling Technology, in Particular Information and Communications Technology, to Promote the Empowerment of Women
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Shofiuddin and Roin observe that as women are intellectually no less than males, they have high potentials but unfortunately become marginalised due to lack of education. They observe that women must continue to be given opportunities to participate in the development process, access proper education etc. even so, the community must also be aware that the role of women in development cannot be separated from their role as wives/ mothers in the family environment, namely as housewives.⁴²

Although technology is seen as having a wide scope of positive advantages one aspect that is mostly ignored is the philosophical one of overdependence. Yaqub Chaudhury refers to the concerns raised by Ziauddin Sardar in 1988 regarding the philosophical impact of information technology. He observes:

A key concern of this work was to draw attention to the significant challenges for the Muslim world of what was then being heralded as an ‘information revolution’, which could pose a risk to the very ‘physical and cultural survival’ of Muslim communities since ‘the information age may well turn out to be a new age of colonialism.’⁴³

He further notes that:

The question of whether or how digital transformation is affecting globalization and whether it is leading to cultural homogeneity⁴⁴ fuelling global tensions, improving the visibility of foreign cultures or enabling new forms of cultural expression remains subject to scholarly debate.⁴⁵

Thus, while access to modern technology initially promises greater access to the world at large, issues of the nature and impact of the access need to be addressed by respective Islamic countries or as Sardar warns this could be an act of signing in to cyber colonialism of the West where Western values seep in eroding the Islamic ones.

Conclusion

The focus of this article was to take a close look at the sustainable Development Goals of Gender Equality in order to assess to what extent they are compatible with Islamic philosophy, and whether there are issues that Islamic communities would need to address. Although most of the targets corroborate guidelines already given in the Quran, most of them are overshadowed partially by Western ideology and need to be critically analysed to be acceptable to Islamic communities. Kausar rightly points out that unless social roles are taken to be based on a religious and moral principle it becomes: ...lopsided and imbalanced because its entire focus is confined to material development and political development at the cost of moral and spiritual values. According to the Islamic perspective, this kind of development of women is not development, rather de-development.⁴⁶

The call for drawing attention to these goals, however, is an important one as moral and ethical values have greatly eroded in the Islamic world largely due to the materialistic worldview of the modern geo-political system. It is true that the females in this world are greatly discriminated but it is also true that Islamic countries need to decide what kind of equality Muslim women need to have to uphold the true Islamic spirit instead of blindly emulating the women of a Godless society represented by the Western world.

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Considering The Phenomenon of the Lack of Real Equality in Doris Lessing's Short Story in Room Nineteen Through the Lens of Islamic Feminism

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Abstract

This research is aimed at analysing Doris Lessing's short story "To Room Nineteen" as a work of putting in front the issues of injustice and inequality. How the imposed injustice towards the female, makes the whole society to suffer through. Female is the basic unit of every social setup. Her peace of mind reflects in the personalities of her children, who form a social setup. Analyzing through the theory of Islamic Feminism by Dr. Ziba Mr. Hosseini, it focuses on how the unequal place of mother, Susan disturbs the whole system of their family. This work aims to develop a thought that the restlessness and trauma of a female ends at nothing when she commits suicide. The story setting is of 1960s London. This is a famous work written about the domestic life of a lovely couple. On the surface things seem fine and show equality and liberty in their lifestyle, but inside the mind of Susan, something worst was peeking through. Mathew was unable to read her mind profoundly. Lessing highlights the fact that how a healthy, energetic female fails to find the satisfaction for her own self. This paper does not try to put the blame on patriarchy, on the other hand it aims to explain that how the set roles of a society fail to provide the rights to a female in the private sphere.

Keywords: Islamic Feminism, Patriarchy, Private sphere.

Introduction

Doris Lessing, the British writer, has been known as one of the finest novelists. She was the oldest person ever to receive the Nobel Prize in Literature at the age of 87. In 2001, she was awarded the David Cohen Prize for a lifetime's achievement in British Literature. She has been ranked as fifth on a list of "The 50 greatest British writers since 1945" by The Times. Feminism is one of the major themes of her works as she is known for her strong sense of feminism. "There is no doubt fiction makes a better job of the truth" (The Golden Notebook). So, she wrote the truth based on the unsettled minds which root back in the inequalities from which a mother goes through. The paper discusses this effect of injustice and inequality through the lens of Islamic Feminism. First Mr. Hosseini throws light on the perspective of Feminism that it is about men as well as about women. It is a critique of patriarchy as a system that exists all over the world. How patriarchy destroys the relationship between man and woman as it happened in this story, where the relationship of Mathew and Susan is destroyed and utterly disturbed. And the inner disturbance of the mother, which is caused by the sense of injustice, disturbs the whole system of the family. So, as the family is the unit of society, so the woman is the unit of family. The

disturbance of a family develops a sense of restlessness in society. Mr. Hosseini refers to Feminism that it's a consciousness and also a movement to do actions to bring positive changes. And the term Islamic Feminism started to emerge in 1990s. It refers to a group of a woman who are feminist, but their frame of reference is religion. They went to reclaim their justice and equality that the Quran and Prophet brought for everybody including the women. They are asking a question that why the women have not been treated as equal citizen both in interpretations of the text and in the system of law that is developed in Islam. The fact is that in Muslim context the women are treated as second class citizen. They are asking why? So, they are reclaiming justice and rights. It is a movement, it is the consciousness, within that movement there are different perspectives, but they agree together that the source of their legitimacy is Quran and Islam. So, they locate their feminism within religious tradition and cultural tradition. Apart from feminism and movement, it is a knowledge project. It gives a methodology. It is a part of the critical branches of knowledge. It is introduced as the part of knowledge building concept of gender which is distinguished between biological differences between men and women by sex. And how these biological differences are viewed by societies and how these biological differences became the base of undermining women's equality and humanity in society. According to perspective of Islamic Feminism, Dr. Ziba Mir Hosseini points that this equality does not mean that men and women should have identical rights, she says that Muslim Feminists are asking for subsequent equality, which is lacking in the house of Mathew and Susan. The Islamic Feminism is not asking for the formal equality, not the equality in appearance, but the equality should be in laws. Equality should be in opportunities and results. If Susan gets equality of attitude, conduct and behavior from Mathew, she does not lose her peace of mind. She even lost her sense of self-identity when she started to figure out what she had given to her relationship of marriage and what she got back in return. This inequality proves to be poisonous for her life. She was a passionate lady, who dreamt of making her life purposeful. When she lost that purpose, she lost her sense of proportion also. She forgot that she is a mother also, and there is a whole family who depends upon her. Dr. Ziba spoke that "writing a novel seems to be a way out" Interview to Moyers & Company. This short story is a way out where the need of subsequent equality is reflected which is a demand of Islamic Feminism. In this story, if Susan looks for the subsequent equality, she spends a peaceful life with a healthy mind, but as she was looking for identical equality, that's why she was nowhere. She has lost connection with her husband, with her children, with her home, with her house helps, and in the end even with her own self.

It is inevitable to understand that Islam dictates the lessons of a free and easy-going life, where women is allowed to do business like Hazrat Khadija, and she can willingly take the pride in performing the household activities. But it is necessary for a husband to provide the real peace of mind to his wife. He must know how to balance his social and financial duties as well as his personal responsibilities towards his family. According to Islamic ideology, the man is responsible for the mental and physical peace of his wife. In this story, the wife is restless because she is unable to understand her value and her purpose in life, so the responsibility lies on the shoulders of husband that's why he stayed unaware of the restlessness of his wife. Islam allows it equally to man and woman to make themselves useful. The only distinction lies because of their compatibility to do something. As a male, a man cannot reproduce, he has no power to bring a new life in this world as a woman can do so. Same as that the female body does not allow her to

perform few specific tasks which a man can perform easily. According to Islamic Feminism there is no inferiority or superiority among male and female, there are only differences, which we should embrace gracefully. Islam contains a positive view towards the will of everyone. It propagates the fact that differences do not make anyone superior to anyone.

Islam believes on making everyone educated and well informed enough to handle their issues by their own. In this story of Doris Lessing, *To Room Nineteen*, this is not the behavior of man, who pressurizes his wife to leave her job or to be a full-time housewife, it was her own will to be fit in the so-called ideal frame of the good women in their society, who leaves her all dreams just because of her house and children.

Doris Lessing submissively showed in the beginning of the story how the couple was equally talented in their jobs,

Both had well-paid jobs. Matthew was a subeditor on a large London newspaper, and Susan worked in an advertising firm. He was not the stuff of which editors or publicised journalists are made, but he was much more than a subeditor.

But the female chooses to be a fulltime housewife as she knew it that how a perfect mother should look like be, and who developed and beautified the idea of a perfect mother, again it's the scheme of patriarchy who has even trapped the minds of even the most talented, educated and the brilliant minds of the society. Patriarchy in a sense is also dangerous for the life of a male who all his life staggers to establish his role as a perfect man who melts himself for the attainment of that role.

Their life seemed to be like a snake biting its tail. Matthew's job for the sake of Susan, children, house, and garden- which *caravanserai* needed a well-paid job to maintain it. And Susan's practical intelligence for the sake of Matthew, the children, the house and the garden,-which unit would have collapsed in a week without her.

The demand to arrange a babysitter for the kids was made by the wife, which her husband fulfilled without a delay. It shows clearly that she could have asked for it many years before, if she was willing to keep on doing her job. But she herself was undecisive, because she herself does not know what she wanted to do. The first right of a woman is to be well acknowledged, well-disciplined and aware of her own self. A woman needs to be trained and educated in a way, that she must know that when and how to take a better decision for her own self. Most of the female problems arises because they themselves do not acknowledge their worth. The male, the society, the laws, and culture, everything lays behind her own perception and handling of the things. A real woman who propagates and demands equality, freedom, rights etc., she must be well known to her own self first. Otherwise, no matter how successful life she lives, or no matter how many maids she keeps, or no matter how many vacations she takes to get relaxation like Susan of this story, she cannot settle her mind like the main character of this story. She shivers, shatters and breaks because she did not learn to balance herself. And Islam is the perfect institute for that.

The male dominant society even did not allow women to be strong enough to take the right decision for her. She could have demanded the helper for the handling of kids before leaving the job. Susan could have possibly established herself well in her job so she could manage the burden of the pay of house helps. But she did not realise it. she was a passionate woman; she has tried her best to keep her vision throughout her time that she should start her job again after her kids started to go to school. But up till the time she got that time, she forgot that what she was, and she utterly lost herself. Islam gives the equal liberty to female, and male to grow and prosperous. This story revolves around the female character, who was a successful lady, was enjoying a bright career, but after her marriage, because of her kids, she took the decision to post pond her job for a while. All the time, when her kids were in growing age, she kept it in her mind that she will start back her job and career right from the time when her kids will start going to school. But because of her restlessness and empty mindedness, she started to feel useless and lost. She even at the end commits suicide. With all her responsibilities of a mother, she is a living figure, who wants her own self to be recognized and figured, which her husband was unable to give her.

May be from feminist point of view, the male gave freedom and rights to women outside the home, but inside, still there is a lot of struggles to go on. Balance is the priority of every settlement. This missing balance became the cause of the suicide of a mother figure. This trauma is being depicted by Doris Lessing in a unique and adopted way. Doris Lessing says in an interview, "It is the storyteller, the dream-maker, that is our phoenix, that represents us at our best, and our most creative."

Islamic History and the Islamic Feminism

To ask for equality was not easy in 7th century when Islam stated the rules and laws for the equality of women. The time when the tradition was to bury the daughters alive, that time, the Prophet Muhammad gave the clear impression that male, and female are equally important and must be entertained at an equal level of justice and law. Quran became the first book of the world who gave the equal opportunities and equal level of living to women and men. Even in few cases, the women enjoy the high ranks. As is said, Heaven lies under the feet of a mother. The hadith is a fine example that how al-Sulami went to Prophet Muhammad and asked for the permission to join them in battle, but Prophet asked, "Do You have a mother?" Al-Sulami replied, "yes." The Prophet told him, "Stay with her, because paradise lies beneath her feet."

No one questions, that why it's not father? Islam clarifies that men and women are equal before God. Women got permission and freedom to take part in battles and to run their own business. Throughout the world, it's a hot debate that Muslims should look towards their religion for the solution of every problem and issue. In Islamic state of Medina, men and women used to offer their prayer side by side. The first wave of Feminism came in the late 19th century & early 20th in which there was the concern to get the rights of vote and the equal property rights for the women. To add on here it is worthy to pen down that Islam gave these rights to women long time ago, when Europe even did not realize its need. In Quran, An-Nisa, Verse 7:

For men there is a share in what their parents and close relatives leave, and for women there is a share in what their parents and close relatives leave- whether it is little or much. These are obligatory shares.¹

It is Islam which propagates the equality based on deeds and acts, as in another verse, Allah has mentioned that He does not like favoritism, in chapter An-Nisa, verse 124:

But those who do good whether (male or female) and have faith will enter Paradise and will never be wronged even as much as the speck on a date stone.²

The points and the awareness which is being shown in the late 19th century by the first wave of Feminism, which were mentioned and clarified long ago by our Islam. The need is just to understand and act upon that and to preach the right knowledge and message of our religion. The west takes the credit of giving respect and freedom and equality to the women around the globe, but the need is to highlight that it the Muslim women got all that in 7th century. It is only Europe who has to look for equal laws, rights rules and regulations, Islam has given the complete code of life long before. Allah only admires and blesses based on faith. Allah has mentioned in chapter An-Nahl, verse 97:

To whoever, male or female, does good deeds and has faith, we shall give a good life and reward them according to the best of their actions.³

Islam has given the legal statues to women and raised her life and level in society and even in the four walls of her compartment. Western Feminism advocates according to the western socio-culture which is a way more away from the Asian context. In Iran, the rise of Islamic Feminism is also based on this challenge. The 1979 revolution got the wave of opposition to patriarchy and its domination. According to Iranian Islamic government, women rights were proposed as the interest of Islam, rather than of west. Many believers were reluctant to completely tie with the western thought and ideology of Feminism and on the other hand, it was also questionable from many believers that how the promises and practices of Islamic government differ. To get the roots of the cause and to practice the right ways of equality compatible with the Muslim states, many activists found it appropriate to form and rely on the accomplishment of the women's movement throughout the world in context of Islam and west. Other does not believe on the relevance of Islam and feminism, and in between they found it appropriate to figure the feminism through the filters of Islamic culture and politics. Although there are differences but still mainstream western feminism such as women's control on their bodies tuned alert.

From all parts of the Islamic states, the voice of feminism merged into the Western Feminist thought. Qasim Amin as the first feminist of the Arab world was the Egyptian philosopher, promoted the value of justice and equality of women. And he faces controversies. He basically criticised the early marriage, lack of women education, seclusion and veiling. Same as that Begum Faizunnesa Choudhurani from Bengal is known as the social activist who raised her voice against the injustice. She campaigned the female education and many social issues during late 19th century when there was first wave of feminism taking flight in Europe. She became the first female "Nawab" of South Asia. In Iran, Afkhami did her best for the achievement of women's learning and social justice. She bore exile too, but she did not abandon her task. All

around the globe, female activists from all Muslim countries, performed their role to bring up the real face of the equality of gender in Islam. Islamic Feminism from Iran got the formal beginning. After the revolution, the emergence of Islamic Feminism spread around the women of all classes, no matter they belong to a lower, middle or elite class. Islamic Feminism started to make references to Quran and Hadith and Traditions of Islam. There are seen the conscious efforts of reinterpreting the Quranic references which are related to gender equality. The traditions of Muslim women fighters and the rulers in Islamic history are the proofs of the importance of female in Muslim society and Muslim Tradition. The companion of Prophet Nusayba bint Kaab also known as *Umm ‘Ammarah*, taught Islam to other women. She introduced herself as a female teacher and then she came in front as a brave fighter when she took part in Battle of Uhud. She actively defended our Holy Prophet. She is the fine example for the Muslim women that at that century, our female were activists and fighters. They were not confined inside four walls. By giving these examples, the set mind set about the conservative slant of Islamic regime would be normalised and sensualised. To challenge those Muslim thoughts, which are stubborn to accept the social abilities and guts of female, Islamic Feminism digs into the historical references and here we see that both the secular feminism and Islamic feminism are at the same point of reveling the discrimination based on gender and sex. Islamic Feminism is attempting to build up the ways of getting equality and social justice to the women through reforms of institutions. Within the patriarchal and existing norms, this is a fine try as Deniz Kandiyoti states that “bargaining with patriarchy”. She did extraordinary work for the enlightenment of female statues. When the Shah of Iran in 1963, started the “white Revolution”, along with many other reforms, when he reformed the right of vote for women, a major clash has been seen from *Ulama* community. When Khomeini gave rights to women to be in chamber, there were the echoes against him from all clergies. Islamic Feminist are concerned to refigure and reinterpret the Quranic verses to upraise the political and social status of women in Islamic states. After the reforms of Shah, the place of women is enhanced in public and private spheres. In the story of Doris Lessing, the female protagonist commits suicide as she was not able to get the intention and love and the rights in private sphere. When male or female do not prioritise their relationship and when the worldly greed and the intention towards materialism crosses the limits, the relationships loss their importance. Islam emphasis on keeping the sanctity of relations, rest all comes latter.

O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allâh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship).⁴

Susan goes through a trauma; she was all the way alone in raising her children as her husband was always busy in his job and duties. If they limitise their unnecessary and unlimited expenses, he may not have to strive this much hard. He was all the way deep in collecting the worldly pleasure and comfort for his family, despite of the fact that his family was in need of his time and attention. He was lost in the outside world somewhere and Susan was inside, waiting and longing for his attention and love. That’s why there is clearly mentioned in Islam that do not ruin yourself in competing with others in collecting the wealth.

Competition will destroy you, until you visit the grave.⁵

The couple started a happy life, but they were failed to evaluate timely that what was going wrong around them. They were unable to understand and handle their mental condition, the situation went out of control that she commits suicide. As narrator inform us in story that

Their life seemed to be like a snake biting its tail. Matthew's job for the sake of Susan, children, house, and garden—which caravanserail needed a well- paid job to maintain it.

They were wise and intelligent enough at same time that they had a view of society and they in mind planned to avoid those similar mistakes.

On the contrary, they used their intelligence to preserve what they had created from a painful and explosive world: they looked around them and took lessons. All around them, marriages collapsing, or breaking, or rubbing along (even worse, they felt). They must not make the same mistakes, they must not.⁶

But the life and materialism caught them. They were trapped from the same reasons and same facts.

Susan and Matthew were both well-informed and responsible people. And the inner storms and quick sands were understood and charted. So, everything was all right. Everything was in order. Yes, things were under control.⁷

How from this much controlled life, the life went to an edge where there was no other way than commuting suicide. Imam Ghazali says that three habits destroy a man or woman: greed, envy, and pride.

Ibn'Abbas and Anas bin Malik reported that the Messenger of Allah said, "If a son of Adam were to own a valley full of gold, he would desire to have two. Nothing can fill his mouth except the earth (of the grave). Allah turns with mercy to him who returns to Him in repentance". If the husband had given the time, intention, and care to the family and wife, the situation might differ.

And one of His signs is that He has created for you, spouses from among yourselves so that you might take comfort in them, and He has placed between you, love and mercy. In this, there is surely evidence (of the truth) for the people who carefully think.⁸

There is no way out there that a caring relationship goes at the verge of destruction.

They (your wives) are clothing (covering) for you, and you too are a clothing (covering) for them.⁹

Islam gives the lesson to love, trust and care the partner.

More how the law of inheritance is there in Islam, since the beginning of our religion. By implementing these laws women became more strong and mentally healthy. Islam teaches morality to attain a peaceful society. The clashes between the actions, interpretations and the

actual implications of the Islamic values are therefore exit because of the many misleading and misguided interpretations which are from patriarchal system for the benefit of the set system. To reinterpret the Islamic resources from the eye view of female perspective, the reforms can transform the set patriarchal beliefs, and the results can be totally upside down. *Ijtihad* is the base of Islamic Feminism as it gave the reasons and consent of reinterpretations of Hadith and verses. The modern linguist construction of Arabic language also leads the way of different angles of interpretation of Islamic verses. Apart from reinterpretation, another tactic is to dig in the history where the role of female and their sacrifices have been covered behind the strong walls of patriarchy. With the help of works in Islamic Feminism, the actual rights and justice to women is being reversed which was defused because of the social norms and cultural obstacles. No Islam forces the women to stay in an abusive relationship. Prophet Muhammad PBUH has given the right to female to choose for her and to fire divorce as *Khulah*, if she feels herself not in a healthy and happy relationship with a particular man. In 2009. the global movement of *Musawah*, initiated by 12 women from different countries is working in depth under the shadow of Islamic Feminism.

The best is to say that the history and all interpretations were developed by the male perspective, from the outlook of male phenomenon, and now with the sense of Feminism, the Muslim women came in light to get their rights, on the way of their fight of justice and equality, they had been always shut by giving the examples and references of Islam and Quran, but now they are up to find the real meanings of the Quranic Text and Hadith, to know that what really Islam has said about them. How God can make the female this much subordinate that she can't make her space in the world. The merciful God cannot do this injustice to female, so the Feminist initiative has given the way to Islamic Feminism to investigate the roots and to find the real meaning and real place of female in Islamic context.

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³ Quran, 16:97.

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⁵ Quran,102:1-2.

⁶ (902)

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⁸ Quran, 30:21.

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Confronting Extremism and Radicalisation in Afghanistan: An Educative Approach

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Abstract

Extremism and radicalisation are not a new phenomenon in Afghanistan. Since the end of Soviet occupation in 1989, Afghanistan underwent several phases of challenges either in the form of political instability, economic crisis, civil war, and foreign intervention due to geopolitical interest. One of the most challenging problems that Afghanistan has been facing is the threat of extremism and radicalisation resulting from multivariate factors. Extremist ideology such as salafi-jihadism, the presence of radical ideologues, and foreign intervention inside Afghanistan has intensified the challenge of extremism and radicalisation. In the light of this reality, this article seeks to analyse how did the government of Afghanistan deals with the problem of extremism and radicalisation in their midst through educative approach or educational programs that they implemented in the higher learning institutions. Specifically, this article seeks to examine to what extent the implementation of a nation-building module known as ‘Islamic Moral System Module (IMSM)’ has been effective in mitigating the problem of extremism, radicalisation and at the same time nation-building in the post-war Afghanistan. Using case study method, the article looks into the implementation of IMSM on the undergraduate students in the Balkh University in Afghanistan between 2017-2020.

Keywords: Extremism, Political instability, Islamic Moral System Module (IMSM), Radicals.

Introduction

Extremism is "the quality or state of being extreme" or "the advocacy of extreme measures or views".¹ The term is primarily used in a political or religious sense to refer to an ideology that is considered (by the speaker or by some implied shared social consensus) to be far outside the mainstream attitudes of society".² To radicalise someone is to shift a person or group's opinions toward either end of the political spectrum. The word comes up a lot during times of political upheaval or revolution when people's opinions stray far from the mainstream".³

Both terms, radicalisation and extremism, do not have a universally agreed upon definition due to the lack of consensus among various parties on how to define them. Therefore, the meanings of these terms can vary among different individuals. In general, radicalisation is the gradual adoption of increasingly radical views by an individual or group in opposition to the current political, social, or religious norms. On the other hand, extremism involves the use of fear, terror, or violence by an individual or group in an attempt to bring about change. Radicalisation is a process, whereas extremism is more about a person's beliefs".⁴

Afghanistan: Historical and Political Background

The historical of Afghanistan, prior the founding of the Emirate of Afghanistan in 1823 is joint with Iran country and Indian subcontinent. The Sadozai empire ruled the Afghan Durrani Kingdom, considered the founding government of modern Afghanistan".⁵ Afghanistan is a landlocked mountainous country positioned in the heart of Asia. It is surrounded by the Islamic republics of Central Asia to the north, Iran to the west, Pakistan to the south and east, and China to the northeast, with a public border that is 100 miles long".⁶ The country's strategic position along the famous Silk Road has led it to be appropriately designated as the "tourist of the ancient world".⁷ Historically, this land has been home to different peoples and has seen numerous campaigns, with those of the Iranians, Alexander the Great, the Maurya Empire, Arab Muslims, the Mongols, the British, the Soviet Union, and the United States".⁸

Its population in 2019 was about 32.2 million⁹. The official religion of Afghanistan is Islam, as 99.7% of its population profess it. (84.7–89.7 percent *Sunni* and 10–15 percent *Shi'a*, including *Jafaris* and *Ismailis*).¹⁰ Afghans, like many peoples of the world, are the product of multiple human elements, which can be divided into four human groups:

First, the Pashtun community. It constitutes approximately 60% of the total Afghan population. They are known for their courage, strength of bearing, and tendency to live a quiet cellular life. Most of the sect kings and sultans throughout Afghanistan were the sons of this group.

Second, the Tajik group: This group makes up 31% of the Afghan people, and this group is a branch of the Caucasian race of Iranian origin, and they cross the fertile agricultural plains in western Afghanistan. They live in the Afghan capital and cities, and they work in industry and run shops. They speak Farsi.

Third, Uzbeks. This group constitutes 4% of the total population, and their presence is abundant in the plains of the Jayhoun River in northern Afghanistan. They are skilled farmers, and they are concerned with breeding excellent types of indigenous horses, as they raise Qarmak sheep, and they have been known for their seriousness and peace.

Fourth, the Hazara people. This group constitutes 3% of the total population. They speak a language that is a mixture of Tatar and Persian. There are other groups that are small in number, approximately 3% of the total population, including: Turkmen: 0.2% of the people, Kyrgyz: 0.5% of the total population, Baluchi: 0.6% of the total population and speak the Baluchi language, and Nuristanis: and be 0.7% of the total population. In Afghanistan today there are other racial minorities, including a number of Indians, Jews and Arabs. The others are the descendants of the Arabs who came to Afghanistan with the Islamic conquest of the country.¹¹

Afghanistan has a history of extensive warfare since the late 1970s, including coups, invasions, insurgencies, and civil wars. The conflict began in 1978 with a communist revolution, leading to the Soviet Union's invasion in 1979. The *Mujahideen* struggled against the Soviet Union in the Soviet-Afghan War and nonstop fighting after the Soviet Union withdrew in 1989. The Taliban controlled most of the country until 1996, but their Islamic Emirate of Afghanistan was not known before it was defeated in the 2001 US invasion of Afghanistan. The Taliban returned to control in 2021 after catching Kabul and toppling the government of the Islamic Republic of Afghanistan, so ending the 2001-2021 fighting.¹²

Afghanistan is a country that has been the cradle of science and knowledge for centuries and has nurtured renowned scientists. This country his first steps in the field of establishing educational institutions between the years 1246 to 1257 AH during the reign of Amir Shir Ali Khan has taken it, which has been accompanied by ups and downs until today.¹³

Currently, the education system in this country is officially summarised in three levels: The first level is the education period that from the first to the twelfth grade. Second level is semi-higher education course, which includes technical and vocational education, teacher training and science academy and the third level is higher education, which includes bachelor's, master's and doctoral degrees.¹⁴

According to Article 43 of the Constitution, education of the rights of all citizens Afghanistan, which is funded free of charge by the government up to the bachelor's degree in government educational institutions.¹⁵

Afghanistan currently has 39 universities and institutes of higher education. The number of students in these universities reaches 194186, of which 142335 are male and 51851 females. (See Table 2). The number of professors and lecturers in public educational institutions is 6053, of which 5223 are male and 830 are female. (See Table 3). Currently, there are 46 master's programs and 3 doctoral programs in 9 government institutions. In the master section as a whole 2447 and 30 students are studying in the doctoral department.¹⁶

Post-Conflict Afghanistan, Extremism and Radicalisation

Extremism and radicalism are not a new phenomenon in Afghanistan, most researchers believe that Islamic fundamentalism started in Afghanistan after 1970. In fact, the Soviet military intervention in Afghanistan in 1979 was seen by the United States as an excellent opportunity to impose defeat on the Soviet Union. This was implemented with the financial assistance of Saudi Arabia and the cooperation of Pakistan, which provided logistical support, safe havens and training centres and aid to Afghan resistance fighters. Radical Islamists familiar with war from the Middle East and other Muslim-populated areas poured into Afghanistan in various ways to participate in Jihad, many of them received military and ideological training on the battlefield.¹⁷

In the meantime, it should be mentioned the induction of Wahhabi doctrines by Saudi Arabia and with the green light of the United States in Pakistan and Afghanistan in the 1980s, which contained the seeds of Islamic extremism and spread to the Middle East and even the whole world. In the war with the Soviet Union, the Muslims of different regions gathered together and gained an experience of cooperation and Islamic unity, and as a result, it became a beginning for converging activities.¹⁸

Unfortunately, some extremist groups in Iraq have engaged in *Jihad* against Muslims instead of Jihad against Crusaders and Jews, which was more desired by Bin Laden and the early Jihadists. For example, with the establishment of al-Qaeda in Iraq led by Zarqawi, instead of America, *Shiites* became close enemies. As a result, several suicide operations against the *Shiite* community in Iraq took place. For the extremists, it doesn't matter if it is the foreign occupying forces or the *Shiite* Muslim people or the *Sunnis* who are against radicalism, the tactic of excommunication with a false pretext is the only practical tool to eliminate the rival.¹⁹

Also, the Taliban started working as an armed group that emerged from the Afghan civil war in the 1990s. By 1996, they ruled most of the country. In 2001, U.S., international, and Afghan forces ousted them, and the group soon began what would become a nearly twenty-year insurgency. In 2021, they are again controlling Afghanistan, arguably to a greater degree than in the 1990s. The Taliban quickly lost international and domestic support during their first term as the group imposed strict adherence to its interpretation of Islam in areas under its control, and used punishments to enforce its rulings, including bans on television, music and dance. They applied harshness, including execution in public. This law prohibited women from attending school or working outside the home in general and publicly executed women for adultery. In March 2001, the Taliban drew international condemnation by destroying 6th-century Buddha statues carved into the hills above the city of Bamiyan, which the Taliban considered idolatrous and contrary to Islamic standards.²⁰

In the current announcements, the Taliban show themselves to be committed to new values such as human rights, women's rights and broad-based governance. In the declaration of this group in the recent meeting that was held in Moscow, it was also said that they are committed to recognising the rights of women based on the holy religion of Islam and they still want to establish an independent government in Afghanistan. The goal of the Taliban is to tell their audience that they have made changes in their policies and behaviours of the seventies and have become more moderate. In addition, their goal is to differentiate themselves from terrorist movements such as the so-called Islamic State (ISIS) or even the Pakistan Tehreek-e-Taliban (TTP).²¹

Currently, the prevailing opinion about the Taliban is that they are considered a political group that is different from fundamentalist groups such as Al-Qaeda and ISIS. Based on this view, the Taliban rebellion is a political rebellion based on political causes and motives. Since the Taliban was removed from power by the United States and their leadership members were imprisoned and punished, the Taliban rebellion is actually against the United States and for the freedom of Afghanistan.²²

Given the worsening security situation in many parts of Afghanistan since 2009, religious education is often the only option for learning. As the influence of Salafist schools and mosques increases, an increasing proportion of young people are exposed to potentially radical ideas through primary education. Therefore, expanding and improving technical and financial support for non-partisan basic education, vocational education and high quality secondary and higher education for Afghan youth is of great importance.²³

Fortunately, the Ministry of Higher Education of the Islamic Republic of Afghanistan included the theme of inclusive university called the Moral System of Islam in the Department of Islamic Culture, in order to combat extremism, which is taught in the third semester of all Afghan university faculties. The survey conducted in Balkh University has proven the positive effects of teaching this subject in reducing extremism to some extent.

Educational Approach in Tackling Extremism and Radicalisation in Afghanistan

The Islamic moral system module (IMSM) is the third theme in the Islamic culture curriculum. This subject examines the relationship of man with himself and the members of the society in

terms of proper and immoral conduct.²⁴ Islam's moral system is the source of all other systems. This is why the Prophet of Islam (PBUH) made a clear connection between morality and faith and worship. At the end of the semester, by studying and knowing about this theme, students will be able to understand the concept of ethics, the virtues of ethics in individuals and society and their effects. They will also gain knowledge about moral vices in individuals and society and their bad consequences, as well as how to treat and recognise them when they have complete information. As a result, by avoiding the causes and reasons of engaging in bad morals and making an effort to emulate good morals, they can decorate themselves with good and gentle morals.²⁵

Educational goals of IMSM. The Educational Goals of IMSM are listed below:

1. Thorough understanding of the fundamental principles of ethics, the underpinnings of Islamic ethics, moral virtues and vices from the perspective of Islam, the relationship between ethics and Islamic beliefs and worship.
2. Accurate comprehension and assessment of Islamic ethics, as well as the ability to contrast with the perspectives of other non-Islamic schools of ethics
3. Understanding the moral obligations of a Muslim based on Islamic ethical teachings and actively engaging in promoting the message and moral values of Islam.
4. Presenting a logical and narrative explanation of the importance of the order of moral values and the impact of succumbing to moral vices, the reasons for falling into moral vices, and the methods for addressing them from an Islamic ethical standpoint.²⁶

Teaching methods of IMSM. The teaching methods are in the form of lecture, open discussion and debate, answer to questions related to the lesson based on the student-centred principle.²⁷

Contents of IMSM (subject code is SL-IC 0301), include the following:

Chapter One	Chapter Two
a. The Concept of the Moral System	a. Moral Values in the Attitude of Islam
b. Definitions of the moral system	b. Moral Virtues
c. Philosophy of ethics	c. Guidelines of the Qur'an, Sunnah and Salaf Saleh in Relation to Morality\
d. Sources of Islamic ethics	d. The relationship between morality and faith, worship and transactions
e. Fundamentals of the Islamic moral system	e. Moral education (cultivation of the soul - human instincts and methods).

Chapter Three	Chapter Four
a. Ethical virtues (<i>Makarem Akhlaq</i>)	a. Moral Vices
b. Models of individual moral virtues	b. Models of Individual Moral Vices
c. Models of social ethics	c. Models of social moral vices
d. The consequences of ethics in the reform of the individual and society	d. Causes of being impregnated with moral vices
	e. The ugly consequences of moral vices in the deviation of the individual and society
	f. Treatment of moral vices in Islam ²⁸

The Implementation of the Module

Case Study: Balkh University

The Module has been implemented at Balkh University, Afghanistan. Balkh University is located in Mazar-e-Sharif city, Balkh province of Afghanistan. The Balkh University has 16 faculties, 430 professors and lecturers and more than 18,000 students and it is one of the largest universities in northern Afghanistan.²⁹ This university was established in 1987.³⁰



Picture 1.1. shows the Balkh University in Afghanistan.

Islamic Culture Modules

Islamic Culture Modules are prepared by the Curriculum Committee at the Ministry of Higher Education, Islamic Republic of Afghanistan. The modules have been taught by lecturers from the Department of Islamic Culture to all students in various faculties of Balkh University. These subjects are taught from the first semester to the eighth semester. One of the key components of the syllabus is IMSM. IMSM is vital for the Afghanistan because it aims at developing committed and moderate Islamic cadres to the society and Afghanistan. Islamic culture modules include the

following subjects: Islamic worldview, the philosophy of worships, the Islamic moral system, the social system of Islam, the political system of Islam, the economic system of Islam, the Quran and contemporary technology and Islamic civilisation.³¹

Islamic Worldview

The Islamic worldview module is one of the Islamic culture curricula which informs the students about basic worldview of Islam and the thinking process in a scientific and reasoned way. The main objective of the module is to expose students with the basic concepts of Islamic culture, tools and types of knowledge, Islamic worldview and the expression of verses and hadiths about the Islamic worldview and beliefs, correct recognition and understanding of the Islamic worldview and comparing it with other non-Islamic worldviews. Narrative and rational reasons for moderation and the innateness of the values of Islamic beliefs and the relationship between heavenly laws and the best Islamic worldview over other worldviews, and the ability to defend Islamic ideas and beliefs scientifically and academically and the methods that we can use to promote them.³²

Wisdom and Philosophy of Worship

In the academic curriculum of Islamic culture, the wisdom and philosophy of worship is the second theme of the Islamic culture inclusive university, which informs students about the concept of worship, the main purpose of which is to express the inclusiveness of worship in all areas of human life in a scientific and reasoned manner³³. For instance:

Islamic Social System

The social system of Islam is the fourth theme in the series of themes of Islamic culture, which is taught in the fourth semesters by observing the logical sequence of the contents of Islamic culture.

Educational goals:

- Getting to know the basics of the social system of Islam and explaining the verses and hadiths about society and social life.
- Understanding the relationship between the individual structures of the Islamic social system and the foundations of the family and social structures of Islam.
- Knowing the reasons and guidelines of *Sharia* ruling the society and distinguishing it from unsavory customs.
- Identifying the causes of family violence and its solutions.³⁴

Islamic Political System

The political system of Islam is one of the systems that today more than ever has been subjected to doubts and attacks and has even led to the spread of the absurd idea of separating religion from politics among some uninformed Muslims. In this theme, which is taught in the fifth semesters, at the end of this semester, the students will gain knowledge and general and well-reasoned information about the reasons for proving the strong relationship between religion and

politics, the principles and foundations of the political structure and the goals of the political system in Islam.³⁵

Quran and Contemporary Sciences

Qur'an and contemporary sciences are the seventh subject of Islamic culture, which is taught in the seventh semesters in the form of the academic curriculum of Islamic culture. After learning this topic at the end of the semester, the students have acquired general scientific information about the stages and types of the revelation of the Holy Quran, the rights of the Holy Quran, the dimensions of the miracles of the Holy Quran and the relationship between scientific discoveries and the contents of the Quran, and as a result, the greatness and extent of the scientific miracles of the Quran will get to know more and make a loving effort to implement the Quran's instructions in his personal and social life and will take more purposeful steps in all areas of his life.³⁶

The Effectiveness of the Module in Combating Extremism and Nation Building

Teaching the IMSM module has had positive effects on nation building and also fighting against extremism, because the focus of this module is on moral virtues and vices, and extremism is one of the moral vices, and students are trying to avoid the moral vice of extremism. And efforts are being made to present the students of specialised and committed Islamic cadres in the society. The survey conducted in Balkh University shows that the teaching of IMSM module has had positive spiritual, behavioural, academic and social relations effects on the students of Balkh University, which is an expression of nation building.

Findings of the Survey

In this survey, more questions were asked from 655 students and lecturers at Balkh University about the effects of the module IMSM on students, especially 12 basic questions that covered the spiritual, behavioral, academic and social life of students. Just four main questions have been analysed as follows:

The survey demonstrated that IMSM had spiritual effects of on students at Balkh University in 2017. When asked whether there were any spiritual effects of the module IMSM on the students of Balkh University in 2017 in general, 87% of professors and lecturers, 84% of male students, and 88% of female students believed in its positive effects. They commented that a spiritual atmosphere prevailed in the university and those who disagreed did not have any valid reasons (See Table 1).

Are there any spiritual effects of the module IMSM on the students of Balkh university in 2017 in general?

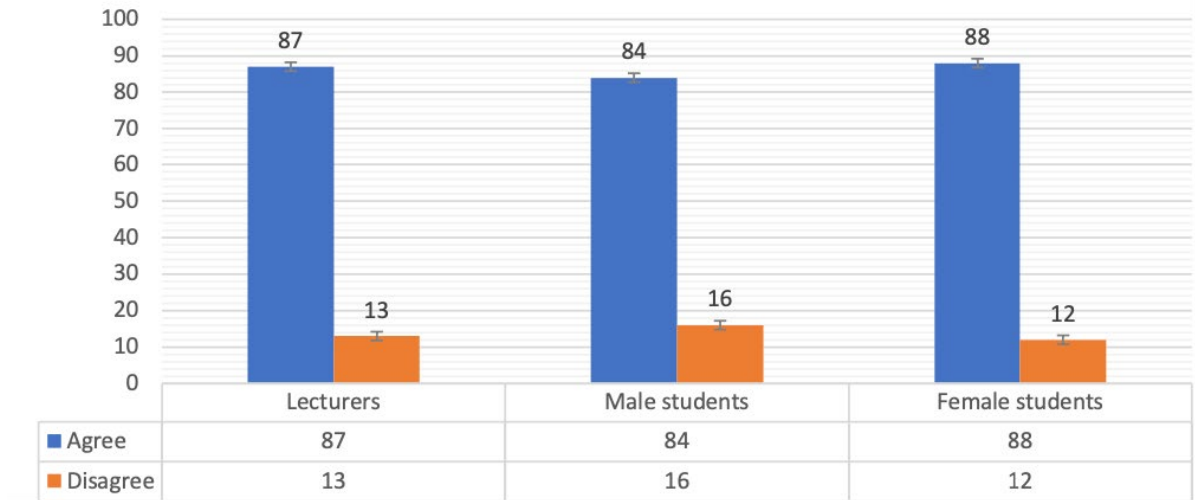


Table 17: The respondents’ views on the spiritual effects of the IMSM module on students in 2017.

The survey also indicated the impact of the IMSM module on the behaviour of students at Balkh university in 2018. When asked, “Are there any behavioural effects of the IMSM module on the students at Balkh university in 2018 in general?” Table 2 represents the behavioural effects of the IMSM module on students.

Based on the results, 85% of professors and lecturers, 87% of male students and 91% of female students believed that it has positive effects on students’ behaviour. They emphasised that in 2018, the behavioural effects of the IMSM module have been seen positively at the university level, and a few who had a negative opinion did not provide any reason for their opinion.

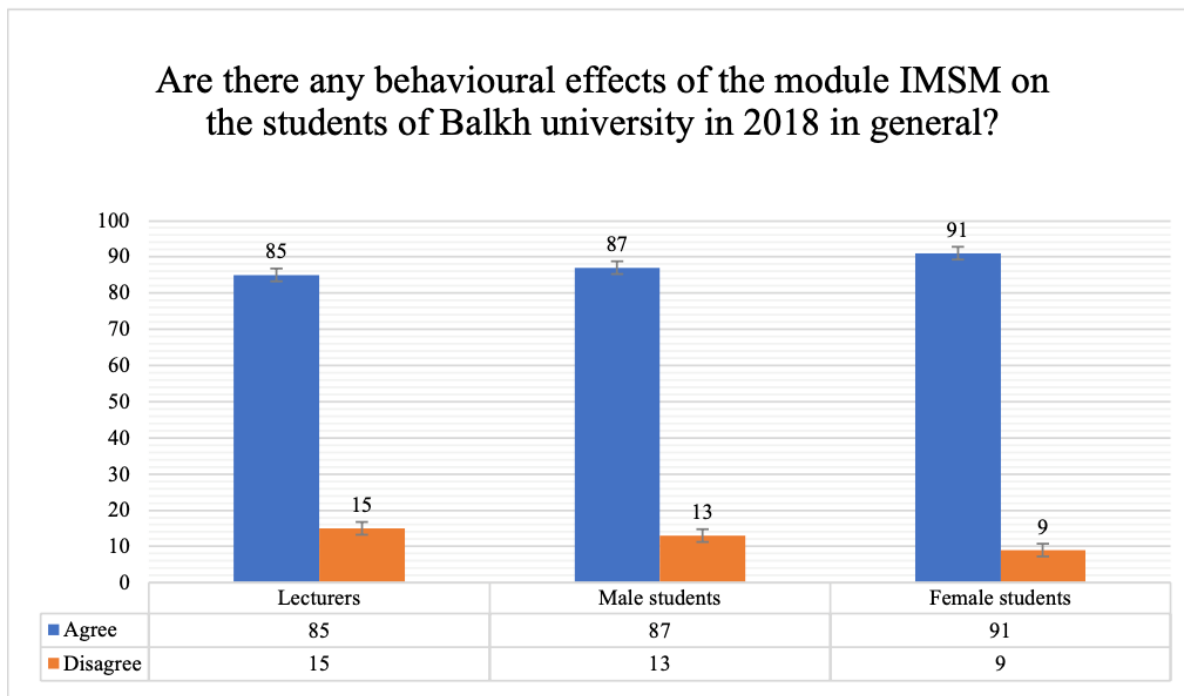


Table 2: The respondents' views on the impact of IMSM on students' behaviour in 2018.

The survey that was conducted in at the university in 2019 found that academic ethics were well respected. When asked about the academic effects of the module IMSM on students of Balkh University in 2019, 91% of professors and lecturers, 85% of male students, and 89% of female students reported positive effects in the academic field (Table 3). Most of the participants believed that academic ethics at Balkh University were highly observed, and those who disagreed cited instances of students not writing their own seminars and projects, but instead purchasing them.

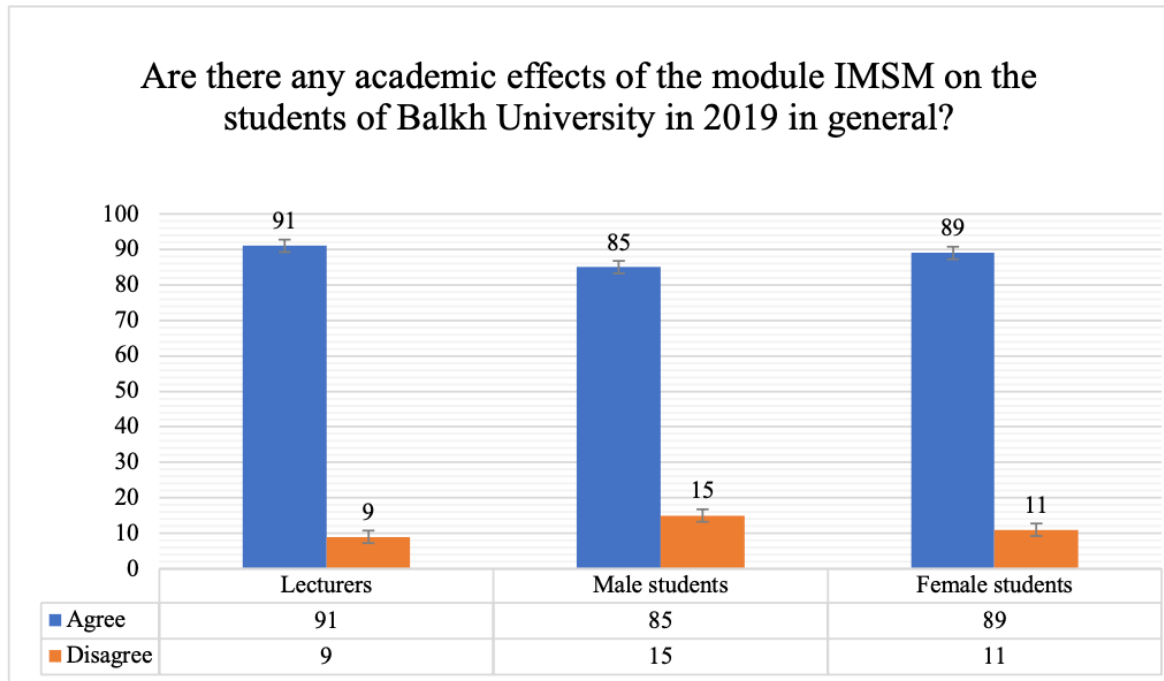


Table 3: The respondents' views on the academic effects of the IMSM on students in 2019.

The survey represents the impact of IMSM on the social relationships of students at Balkh University in 2020. When asked if there were any social relationship effects of the IMSM module on the students in general, 91% of professors and lecturers, 89% of male students and 91% of female students believed in its positive effects. Most of them cited that students who were employed in government offices in 2020 had good relationship with clients, demonstrating the effectiveness of teaching IMSM. Some respondents disagreed with this view but did not provide any reasons for their disagreement (Table 4).

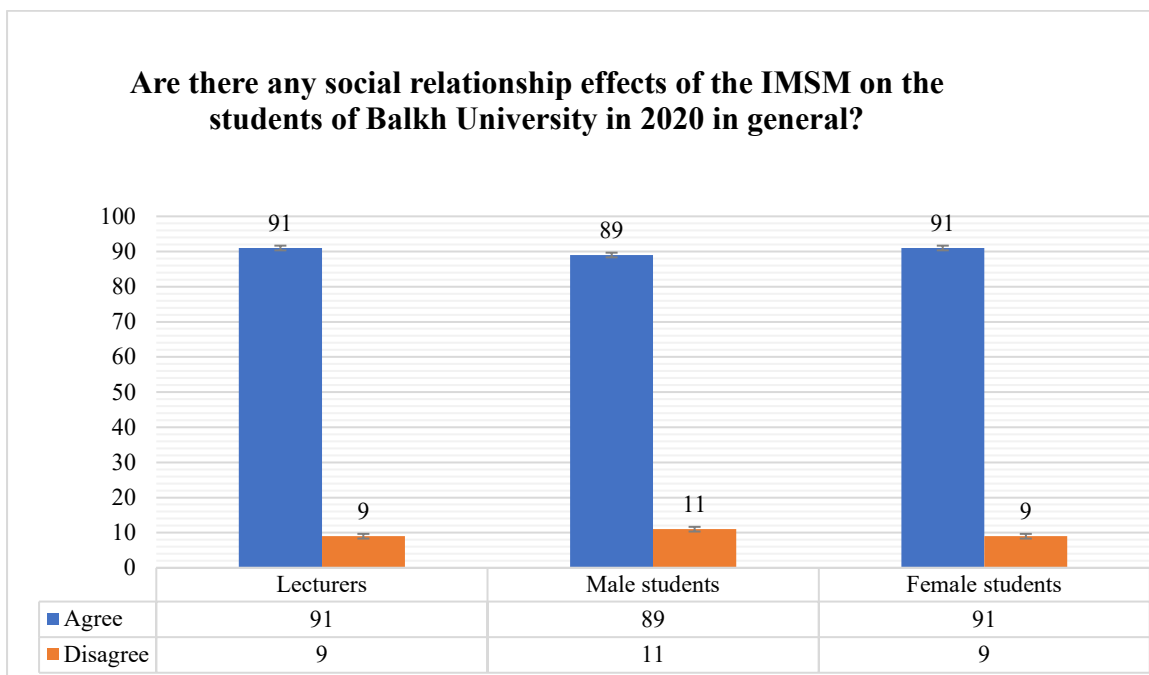


Table 4: The respondents' views on the social relationship effects of the IMSM module on students in 2020.

Conclusion

Conflict and wars generate grievances, discontent, extremism and radicalisation. Afghanistan was the case in point. Nation building is a long-term project to redevelop the country from the ashes of destruction. Afghanistan has gone through various stage of nation-building, and it has a long way to go to achieve more stabled society, and socio-political growth. Educative approach is one of the strategies adopted by the government in Afghanistan to address the challenge of extremism and radicalisation. It also seeks to develop the nation holistically to achieve the status of developing country. The implementation of IMSM module indicates that educative approach produced positive result as we mentioned earlier. However, educative approach needs to be tailored according to the nature of challenge and context of the historical background of the country.

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Anders Breivik's manifesto: Measuring Violence Indicator in Anti-Islamic Extremist Discourse

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Abstract

On July 22, 2011, Anders Breivik had massacred 75 people in a bomb attack and mass shooting out of his hatred towards Islam and Muslims, his actions shocked Norway and the world. He left behind a manifesto '2083, A European Declaration of Independence' which clearly indicates his imagination about Islam and Muslims and the reasons that let him to commit this mass murder. Breivik is studied extensively in the academia through the lenses of Islamophobia and terrorism; there are few studies done on the levels of violence in anti-Islamic discourse. This study uses Richard A. Nielsen's methodology which measures numerically to which extent Muslim clerics support for violent jihad and ideology in their writings. Such algorithmic approaches that evaluate extremist Muslim discourse have been mainly applied in Western academia to show level of violence in it. This study is unique as the Nielsen's approach is applied to anti-Islamic extremist discourse. It takes Breivik's manifesto as a field of analysis. First, it takes as a baseline the five topics (along its exclusive and its frequent keywords) in Jihadi corpus calculated by Professor Nielsen. Second, main key-terms of Breivik's anti-Islamic position are measured to see the level of violence according to Nielsen's methodology. After this, both key terms are compared. Results show that Breivik's anti-Islamic position contains more violence indicator than the jihadist position. This research will be the first to apply algorithmic approach and it will demonstrate that using extremism measure tools developed by the Western academic can be applied to anti-Islamic extremist discourse. In conclusion, if extremism measure tools are applied fairly on both Islamist thought and anti-Islamic discourse, it will not only show that both streams of discourse contain levels of violence, but anti-Muslim discourse accommodates higher levels of violence as well. This research will open the way for Muslim academics to apply algorithmic methods to counter anti-Islamic discourse.

Keywords: Anders Breivik, anti-Muslim discourse, Jihad Score, violence indicator.

Introduction

On July 22, 2011, Anders Breivik had massacred 75 people in a bomb attack and mass shooting out of his hatred towards Islam and Muslims, his actions shocked Norway and the world. He left behind a manifesto '2083, A European Declaration of Independence' which clearly indicates his imagination about Islam and Muslims and the reasons that let him to commit this mass murder. As the literature shows, Breivik and his manifesto has been extensively studied from

Islamophobia, psychology and terrorist studies perspective. Attempts to measure numerically levels of violence in discourses have recently emerged with advances in statistics and Natural Language Processing (NLP) tools. For example, Professor Richard Nielsen from the Massachusetts Institute of Technology has measured numerically the extent Muslim clerics support for violent jihad and ideology in their writings.

This research paper aims to shed light the levels of violence in Breivik's anti-Islamic position. The first part of the article surveys literature of Breivik's background, his mental health assessment, ideologies and the anti-Islamic movements he networked. The second part explains the methodology. First, R. Nielsen extracts five topics and their exclusive key terms from Jihadi texts available in online forums and sets them as the basis of measurement for jihadi and non-jihadi text. Second, texts from 101 Muslim clerics are collected and their key terms are compared to the first set. Then, the probability that a text is jihadi or non-jihadi is calculated using the Jihadi formula (variation of Naive Bayes formula).

The third part shows the results. Five main anti-Islamic topics and their exclusive key terms were extracted from Breivik's manifesto. Despite that the key terms are specific to their topic, the 5 topics illustrated in the word cloud form showed that Breivik's statements are not isolated but interconnected. Breivik's topic proportions are also compared to Jihadi topic proportions in Nielsen's findings and shows that Breivik anti-Islamic discourse contains higher levels of violence than the jihadist position. To strengthen this position, top ten Jihadi and anti-Islamic key terms from each topic were compared, showing that despite both discussing about jihad, the word itself is ambiguous in the jihadi ideology.

The final section discusses that if extremism measure tools are applied fairly in both Islamic thought and anti-Islamic discourse, it will not only show that both streams of discourse contain levels of violence, but anti-Muslim discourse accommodates higher levels of violence as well. The research opens the way for academic to use statistical methods to counter other extremist discourses and ideologies.

Background

Who is Anders Breivik?

According to Hemmingby & Bjørge, Breivik is considered one of the 'most deadly solo terrorist' known in modern times.³ Lone wolf terrorist perform terror attacks alone, lack social networks and do not belong to any organized group.⁴ Much has been written about Breivik's terror attack on 22 July 2011 that shocked the peaceful Norwegian society. On the day of the attack, Anders Breivik first detonated a car in the Government District, Oslo at 3.25 p.m. which killed 8 people, destroyed government documents and broke windows glasses.⁵ In the meantime, Breivik drove a car to the island of Utøya where the Worker's Youth League of the Labour Party were having an annual summer camp. Breivik arrived to the island at 5: 21 p.m. and passed the security by wearing a fake police ID and uniform; when he first shoot the security personnel, the 564 youths scattered around and for 75 minutes Breivik massacred 69 youths including minors.⁶ Before he conducted his terror attack, he sent his compendium of more 1500 pages long via email to a long list of users under the pen name Andrew Berwick. His manifesto "2083, A European Declaration of Independence" explains his motivations behind his mass murder and his hate for Muslims.

In the core of academia, Breivik has been studied from the lenses of many disciplines. Scholars and mainstream media have given special attention to Breivik's mental state. As soon as it was clarified that the terrorist was not a Muslim and brown, mainstream media debated extensively Breivik's mental sanity by covering his life story. During Breivik's trial, the Norwegian court appointed two psychiatry experts to determine whether Breivik was legally sane. The experts came to the conclusion that Breivik 'was psychotic'⁷ and that he was suffering from schizophrenia⁸. Families of the victims, survivors and public opinion subsequently did not agree with the experts' report as they did not want the murderer to go unpunished.⁹ According to the Norwegian law code, a convict diagnosed with mental illness are not legally bind for punishment and are only sent for treatment¹⁰. Under these circumstances, the public outcry forced the court to appoint other set of experts to asses again Breivik's sanity. The second team of psychiatrist concluded that Breivik was sane but had symptoms of "narcissistic personality disorder" and "pseudologia fantastica"¹¹. Debates on Breivik's mental state included whether his fanaticism could be considered a form of madness. Taylor argued that the fact that Breivik did not work within an organization, shows that his views were extreme even within the framework of terrorist ideology.¹² Despite that not all radicals become terrorist and not every terrorist is a radical, Breivik is an exception to this rule, he is a radical and his extreme fanaticism is a form of madness.¹³ For Fahy, however, terrorists are mentally healthy and sane.¹⁴ Breivik's meticulous preparation over the years for his terror attack showed that he was aware of his actions. Breivik's fanaticism are a reflection of his narcissism and "xenophobic and racist views"¹⁵ yet he shouldn't be consider mad as it exempts him from his legal actions for his terror attack.¹⁶

From a sociological point, Breivik's personal history and views could be understood by looking at the socio-political changes in Europe.¹⁷ Sandberg explains that Breivik started to get involved in search of alternatives narratives when he saw the Muslim community failed integrating in the Norwegian society and that Muslim immigrants would overtake Europe and Islamize it, making the indigenus population a minority (*dhimmi*)¹⁸. Whoever, most of his life count in his manifesto contain exaggerated and inaccurate information¹⁹. Breivik writes in his manifesto that it was his Pakistani friend Arsalan who was part of gang group, that made him more aware of his own religious heritage when he was invited repeatedly to embrace Islam.²⁰ Breivik recorded that his friendship with Arsalan broke when Breivik was beaten in front of Arsalan.²¹ Dropping from high school, he decided to join political parties that promoted stopping immigration, Islamisation of Europe and promote a mono-cultural Europe.²²

Looking at the wider view, Shaffer traces the appearance of anti-jihadi movements in Europe after the London bombings by jihadists in 2005.²³ These counter-jihadi movements then exploited the cyberspace to condemn and blame Islam for the new situation of Europe.²⁴ In Norway, the Christian Democratic Party, Human Rights Service, Norwegian Defence League (NDL, part of the English Defence League), and Stop Islamisation of Norway (SIAN, part of Stop Islamisation of Europe) form a more radical version of anti-Islamic movements.²⁵ Part the anti-Islamic movement also include web-pages like Document.no and Honestthinking.org critical of Islam and immigration²⁶. These radical anti-Islamic movements often base their arguments in the conspiracy theory of Eurabia that claims that Western political elites and Marxist are in a secret cooperation with Islamist (for example Muslim brotherhood).²⁷ These movements have an unified view that Muslims' introduction of sharia rules like sex segregation and halal products

into Europe are signs of Islamization and that Muslims and Islam should be secularized.²⁸ Breivik cited texts and shared views from these anti-Islamic movements and websites as it is reflected in his manifesto.²⁹ After Breivik's successful business of selling fake American diplomas to raise money to plan for his terror attack, he spent from 2006-2011 surfing anti-Islamic content³⁰ and playing video games for his inspiration.³¹

Breivik was enormously persuaded also by Fjordman, a Norwegian anti-jihadist blogger (fjordman.blogspot.com).³² In Breivik's manifesto, Fjordman was cited and quoted, more than 100 times. Other anti-Islamic channels and authors that Breivik constantly cited in his manifesto include Paul Belien's *The Brussels Journal*, Edward S. May's *Gates of Vienna*, Robert Spencer's *Jihad Watch*, *Foundation for Defense of Democracies (FDD)*, *Secular Islam*, *Daniel Pipes' Middle East Forum*, and *Bat Ye'o's Eurabia*.

Breivik's ideology and worldviews are also shared by white supremacist and fascist movements. Although Breivik does not advocate traditional notions of Nazism and fascism, he shares fascist obsession for violence, militarization, crusades.³³ Lone wolf terrorists like Breivik often try to display an image of warrior and commando with sophisticated skills in weapons with an aim to portray themselves as the saviour of Europe.³⁴ For example, in the last pages of Breivik's compendium, Breivik appears in a series of pictures with a commander suit with Night Templar badges, a biohazard suit injecting nicotine to a bullet and with an automatic rifle pointing towards the camera in preparation to save Europe from Islamization. For Gardell however, "Breivik firmly stands in the fascist tradition".³⁵ Gardell points that Breivik's fascist ideology contains elements of anti-feminism, white supremacy, cultural nationalism (for a mono-cultural Europe), and Islamophobia mixed with notions of self-sacrifice warrior.³⁶

Breivik's fear of Islamization of Europe however is combined with the fear that European man's masculinity is under threat³⁷. Breivik blames cultural Marxists and feminist for destroying gender roles. Breivik complains the suppression of male dominance, the normalization of women's sexual liberalization and the normalization of homosexuality.³⁸ Breivik says: "[feminist] have been waging an ideological, psychological and economic war against European men for several generations now," "if the men of your "tribe" are too weak or demoralized to protect you, you will be enslaved and crushed by the men from other "tribes" before you can say "Vagina Monologues," and "if you break down men's masculinity, their willingness and ability to defend themselves and their families, you destroy the country. That's exactly what Western women have done for the last forty years".³⁹ Breivik also complains the reasons Norwegian women prefer Muslim men: "Yet we are the one group of men who are most demonised and attacked, whereas non-white men get treated with much greater respect,"⁴⁰ "Norwegian girls, especially in Muslim dominated areas, despise ethnic Norwegian boys because they consider them as weak and inferior with lack of pride."⁴¹ Breivik then equates radical feminism with Islam: "feminists in academia assert that the veil, or even the burka, represents "an alternative feminism,"⁴² and "Western women may very well end up being genuinely oppressed under the boot of Islam. Radical feminism thus leads to oppression of women."⁴³

Shorten believes that Breivik's ideology should also be classified under counter-jihadist and Christian fundamentalism streams.⁴⁴ Breivik not only fantasized being a foot crusader soldier, but he nominated himself on the rank of Justiciar Knight Commander for Knights Templar

Europe as seen in the cover of his manifesto. Breivik's case constitute as well an expression of identity crisis in Europe.⁴⁵ With waves of Muslim migration into Europe, Islam has been more visible in the public space thus generating an identity crisis among the indigenous population which being manifested in the form Islamophobia and tight anti-immigration policies.⁴⁶ Far right organizations have used this opportunity to call for returning to their past heritage and identity.⁴⁷ Breivik in his manifesto preaches for the return to Christian values and a stronger church: "I fully support that the Church gains more or less monopoly on religion in Europe (government policies, school curriculum etc at least) in addition to granting the Church several concessions which have been taken from them the last decades". Despite Europe's pagan past before the arrival of Christianity, Breivik asserts that for a monocultural Europe in the future⁴⁸, only under Christian values unity is achieved rather than relaying cultural pagans or Odinist.⁴⁹

To legitimised his war against those who support multiculturalism and immigration, Breivik quoted in his manifesto the Bible battle verses compiled by right-wing Christian theologians like Michael Bradley and Joseph Francis Farah.⁵⁰ For example, he cites "And the one who has no sword must sell his cloak and buy one" (Luke 22:36) and "this is not a pacifist God we serve. It's God who teaches our hands to war and our fingers to fight" (Psalm 144:1) to legitimate self-defence.⁵¹ Breivik cited 62 exact verses from the Bible that are camouflaged with modern Crusader badges to serve Breivik's agenda of building a monocultural Europe.⁵² The Bible is a tool for defending a Christian Europe.⁵³

Nevertheless, there is a gap in the literature on the usage of statistical tools to understand the levels of violence in Breivik's anti-Islamic discourse. Statistical tools have been previously used to study trends in terrorism. For example, professor Andre Python of Oxford University and now at the University of Zhejiang, shows that due to the global presence of Western mainstream media, terrorists attacks in the West have more extensive coverage resulting in the myth that the West is more vulnerable to terrorist attacks. Available evidence showed that from 2002-2017, 75 % of attacks took place in the Asian continent, 15% in Africa, 7% in Europe and 3% in the Americas and Oceania.⁵⁴ Looking closer, Iraq, Pakistan, India, Afghanistan, and the Philippines are the top 5 countries with highest number terrorist attacks(from top to bottom).⁵⁵ Death toll due to these attacks puts Iraq, Afghanistan, Pakistan, Nigeria, Syria, and Somalia among the top five countries (top to bottom).⁵⁶ Python concluded that Iraq (attacks: 21235, deaths: 79596) has more probability to suffer from bomb attacks than Paris.⁵⁷ Another research by Freedman measures numerically to which extent Israeli religious leaders contribute to the escalation of conflict or pacification process in the context of conflict. Freedman collects 10968 sermon pamphlets from synagogues from 250 Jew scholars from 2006-2015. Using Structural Topic Models (STM) classifier algorithm, 10 topics were identified. The first topic and its keywords highlight nationalistic concepts like land, army, state, politics; the rest of the topics deal with religious teachings.⁵⁸ In the nationalistic discourse, Jew religious leaders advice for the annexation of settlements and that the government and the army should act harder against the Palestinians.⁵⁹ With the development of sophisticated statistical models and robust algorithms, analysing data from databases on terrorism could provide researchers new insights and predictability on terrorism and violence.⁶⁰

Methodology

This research uses Breivik's manifesto as a field of study. The method of analysis is based on Professor Richard A. Nielsen's methodology, a professor at the Massachusetts Institute of Technology (MIT) directing the MENA and Security Studies program. Professor Nielsen in his book "Deadly Clerics, Blocked Ambition and the Paths to Jihad" numerically measures whether Muslim clerics support for violent jihad and ideology in their writings. He uses statistical tools and fieldwork at Al-Azhar University, Cairo to understand the role of social networks and level of education in the radicalization process of Muslim clerics. His book has received substantial praise in the core of Western academia. Nielsen's pioneering in studying levels of violence numerically has been nominated as 'a primer on using text data, causal inference, and data visualization'⁶¹. Hafez has criticized the definition of 'clerics' in Nielsen's book. Clerics was defined as "individuals who produce religious content for public consumption writing on Islamic tradition."⁶² Hafez has argued that the definition is broad because clerics in order to deserve the name need to master Islamic jurisprudence, classical Arabic, Islamic history, Islamic law, hadith, etc. which is time consuming.⁶³ Nielsen's definition makes hard to argue that clerics with less academic training (for whatever reason) have less ambition.⁶⁴ In his analysis where Nielsen assumes that clerics who did not list their academic advisors or the memorization of the Quran is because they don't have the credentials to prove, this could be explained in the wider social and political context that Muslims clerics live. According to an insider information, for example, in Pakistan, majority of Muslim scholars do not provide their information because first, they lack skills to navigate the web. While the second reason is linked to privacy concerns, most researchers would have to personally meet the clerics to collect their information of their credentials. In the context of Saudi Arabia, the informer has given an example where taking pictures of people in public spaces is prohibited, so Saudi Muslims scholars are peculiar with their information online due to government surveillance.

Nielsen's methodology involves the analysis of two datasets. First, for dataset 1, he first collects 765 Jihadi texts from online forums which was collected by al-Zubayr al-Ghazi and release under the name of the Jihadist bookbag. In order to extract topics from the Jihadi texts, Nielsen admits that is preferable to read the Arabic text manually, however because of the large text corpus, he attempts to reduce the dimensionality of the text by extracting the most frequent and exclusive words to the topic. Nielsen uses then the Latent Dirichlet Allocation algorithm, and FREX score developed by Roberts, Stewart and Airoldi (N.d.). The formula is the following:

$$\text{FREX} = \left(\frac{0.5}{\text{ECDF}(\beta_k / \sum_{j \in S} \beta_j)} + \frac{0.5}{\text{ECDF}(\beta_k)} \right)^{-1}$$
 where β_k is the estimated frequency of term k in each topic, $\sum_{j \in S} \beta_j$ is the total frequency of the term in corpus S (here is Jihadist bookbag), ECDF is the Empirical Cumulative Distribution Function. The first set of the formula calculates the exclusivity of the word while the second part calculates the frequency. Five topics among its top 30 words were extracted (see Figure 1).

Tawhid/Takfir	Legal Precedent	Conflicts	Operations	Mixed
excommunication	said	America	Jihadis	ten
excommunicate	son	American	martyr	had
tyrant	if	Afghanistan	Afghan	appointed
apostate	Prophet	Afghan	Jihad	big
believe	peace be upon him	United	operation	king
loyalty	peace be upon him	region	Russia	mosque
legislation	book	organization	enemy	country
come down	science	movement	Azzam	four
categorized	hadith	government	Russian	was
apostates	command	Pakistan	leader	house/stanza
ignorance	mercy	leader	martyrs	begin
Murjites	Sahih	president	martyrdom	knots
apostates	remember	dollar	Communist	five
prohibitions	theology	leadership	fighter	sir
suspicion	issue	Saudi	invasion	woman
apostate	narrated	Iraq	sword	city
make halal	do	West	kill	thousand
excommunicate	book/volume	front	battles	nights
Polytheism	Imam	politics	battle	law
Khawarij	books	East	horses	news
read	rulings	States	airplane	head
Jahmi	Ahmad	countries	Persians	wife
Most High	leave	peninsula	factions	mosque
faith	good	million	blood	hour
outright disbelief	original	Bin Laden	arms	Communist
tyrants	evidence	brothers	family	return
sovereignty	Taymiyya	center	spite	Emir
democracy	Companions	years	fighters	prison
excused	house	Crusaders	kill	where?
legislation	meaning	decision	invaders	Hajj

Figure 1. Five topics and their top 30 exclusive and frequent words found in the Jihadi text. Table 5.1 from Nielsen (2017).

Second, for dataset 2, Nielsen collects 101 Muslim clerics' writings, *fatwas*, books, consisting of 1951 texts which are set as the baseline for non-jihadist data at first. Now, rather than developing a scale to measure whether a text is jihadi or not in dataset 2, Nielsen uses the Jihadist bookbag's word frequencies as the baseline for measurement for *Jihadi* text. In simple words, he lets *Jihadi* texts determine which texts are identical to *Jihadi* views. Having these two set of classification (*Jihadi* or not *Jihadi*) for supervised learning, Nielsen then calculates the most frequent words of new document in dataset 2 and compares to the word frequencies in dataset 1. Word frequencies in dataset 2 that are identical in dataset 1 will have higher scores. In order to calculate the *Jihadi* scores for each document, Nielsen uses the Naive Bayes formula customized to calculate the '*Jihad* Score'. The Jihad score formula to calculate the logged ration from 0 to 1 is: $Jihad\ Score_i = \frac{1}{\sum_j w_{ij}} \sum_j w_{ij} \log\left(\frac{\mu_{j1}}{\mu_{j0}}\right)$. Nielsen's supervised classification as explained by Grimmer, calculates the probability of given word *j* is Jihadist (μ_{j1}) or not (μ_{j0}).⁶⁵ The supervised classification as shown in Figure 2, demonstrates the classification of the two sets of data into *Jihadi* (red words) and non-*Jihadi* (blue words) based on the jihadi score. The model also shows how each word influences the score for a document.

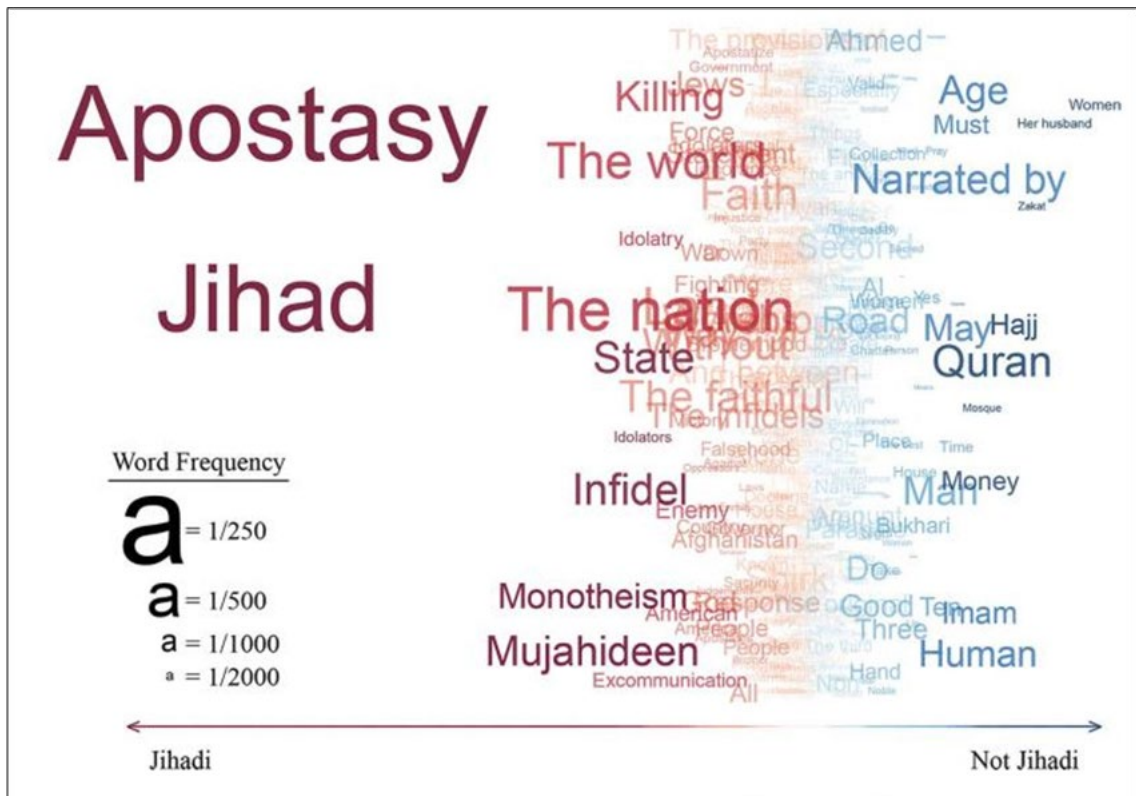


Figure 2. Word cloud with keyword frequencies of dataset 1 and dataset 2. Words in red frequent the most in Jihadi text while words in blue frequent in non-jihadi texts. Figure 5.2 from Nielsen (2017).

Results

After curating Breivik’s compendium, using the Latent Dirichlet Allocation statistical model, five main topics were extracted from Breivik’s manifesto. Using the FREX score, exclusive and frequent words were allocated to each topic as shown in Table 1. The titles at the header were not inferred by the classifier, rather it was tagged manually from the column-of keywords.

Table 1. Five Topics and their top 30 key terms in Breivik's anti-Islamic discourse.

Rank	Arms	Count	Crusades	count	Immigration	Count	Political Correctness	Count	Monocultural	Count
1	attack	565	Islam	3363	Muslim	3632	Marxism	1083	Europe	4285
2	armour	374	Christ	2473	jihad	1002	multiculturalism	462	western Europe	608
3	weapon	357	Christian	2218	Arab	729	traitor	277	Israel	358
4	end	326	military	733	immigration	491	moral	235	Bosnia	339
5	explosive	319	Knight	671	Muhammad	289	cultural Marxism	201	Serb	339
6	destroy	288	fight	540	sharia	251	feminism	200	cultural conservative	313
7	target	287	church	517	Middle East	232	radical	194	traditional	258
8	nuclear	268	Ottoman empire	395	terrorist	231	Communism	184	genocide	243
9	Weapon	221	Justiciar Knight	320	Pakistan	223	hate	140	alternative	236
10	Mass acquire	219	Lebanon	295	Egypt	209	secular	132	Serbia	179
11	warfare	214	Dhimmi-tude	266	prophet	180	gender	69	Eurabia	171
12	murder	189	cross	265	Iran	118	leftist	57	Vienna	163
13	fertilizer	182	Norway	222	immigration	110	hate ideology	40	Kosovo	140
14	chemical	170	martyr	200	Islamist	103	Labour Party	35	Fjordman	111
15	reactor	154	Knights Templar	199	mosque	99	radical feminism	27	NATO	85
16	supplier	150	enemy	179	Saudi Arabia	97	European multiculturalism	23	reaction	78
17	assault	147	defend	171	jihadist	87	idealist	18	Bat Yeor	65
18	gas	133	PCCTS	168	end up	79	STD	17	reverse	50
19	recruit	133	oppose	148	execution	78	Rodt	15	Robert Spencer	46
20	training	124	sword	138	invasion	76	promiscuous	11	genetics	34
21	ballistic	121	Catholic	134	demographic warfar	75	sexual morality	9	monocultural	33
22	gun	119	Christendom	116	Taqiyya	70	John Esposito	8	reprogenetics	27
23	bumt	118	Islamic world	112	Brotherhood	68	destroy multiculturalism	7	ethnocentric	27
24	bullet	117	crusader	107	salafi	58	homosexuality	6	cultural heritage	22
25	tactic	96	Pope	90	Muslim population	49	eco-Marxist	4	masculine	20
26	suicide	95	Templar	86	Al Qaeda	48	Global Warming scam	3	alternative futur	16
27	rifle	78	Muslimworld	80	Global Islamic Ummah	38	KrF-Christian Democrat	3	traditional family	16
28	nuclear Power Plant	76	Vienna	75	ban	36	Feminist Front	3	segregation	15
29	biological	74	Jesus	62	Muslimnation	24	eco-fanatics	1	genome	6
30	blow up	66	Jesus Christ	62	Chechn	24				

Top Words for Five Topics in a Jihadi Corpus.

While only top 30 key terms are shown for all topics due to space constraints, the first topic ‘Arms’ contains the highest number of key terms (76) among the other topics. The ‘Arms’ topic contains keywords that represents the apocalyptic nature of Breivik’s military plan to stop Islamization of Europe. For example, he wrote in his manifesto: “We should implement a policy of containment of the Islamic world. [...] Perhaps the spread of nuclear weapons technology, the darkest side of globalization, will trigger a large-scale war with the Islamic world at some point”⁶⁶ and “They [Muslims] should be worn down through mockery and criticism. We should also make clear that for every Islamic terror attack we will increase these efforts, which Muslims fear more than our weapons. It’s the new balance of terror”.⁶⁷ Regarding the containment of multiculturalism, Breivik proposes: “A weapon of mass destruction (WMD) is a weapon that can kill large numbers of individuals and/or cause great damage to man-made structures. However, nuclear and biological weapons have the unique ability to kill large numbers of people with very small amounts of material. Efforts must be made to employ precision WMD’s when fighting the cultural Marxist/multiculturalist regimes of Western Europe.”⁶⁸ Breivik then provides a multi-phased plan to obtain arms from foreign suppliers: “Small nuclear devices will prove more or less impossible to obtain until perhaps in Phase 2 or 3 (2030-2070). Much will depend on how...we manage to negotiate with the Russians, Indians or Israelis.”⁶⁹ Breivik then confesses that

the internet has transformed arms acquisition: “I first started my armour research and acquisition phase three months ago I found out...Certain vests were indeed available but not the vests I wanted. In any case, the internet truly transformed the market for acquisition.”⁷⁰ While in most cases he does not specifically cite the sources of information for arms, armour, chemical materials and fabric acquisition, most of his research phase probably was conducted in the dark web as Breivik describes his sources as ‘controversial websites’.

The second largest topic, ‘Crusades’, contains notions of Christian religious justification for the re-founding of Crusades and Knights Templar as a response when Europe is dominated by Islam and indigenous Europeans are under the status of dhimmi. Breivik then states the functions of a Knight Templar: First, “To act as a pan-European Crusader Movement for the banishment of Islam from Europe”⁷¹ and “Any Justiciar Knight of the PCCTS is a person who fights the cultural Marxist/Multiculturalist Alliance with weapons”.⁷² To justify violence, Breivik argues to be using it as a “self-defence, as pre-emptive actions and as a last option. We cannot allow our politically correct elites to sell us, their people, into Muslim slavery”.⁷³ The Christian church however is reformed under Breivik’s plan: “The current fanatically egalitarian, self-loathing and suicidal Church of Europe will be reformed, even if we will have to go back to our roots, to the Vulgate, the Versio Vulgata or the original pre-1611 King James Bible which represented a Christendom that propagated self defence against the infidel Muslims”.⁷⁴

The third topic ‘Immigration’ refers to the influx of Muslim migration to Europe which Breivik believes it is type of demographic warfare by “allowing mass Muslim immigration and allowing and tolerating average Muslim birth-rates of 3-4”⁷⁵. Due to Muslim terrorist attacks (*jihad*) in Europe, Breivik has come to believe that all Muslims are part of the collective blame and regardless of the degree of practicing religion, all Muslims practice *Taqiyya* (concealing). After analysing past Muslims scholars opinion regarding *Taqiyya*, Breivik mentions: “it is permissible to lie and deceive if you are at a disadvantage or vulnerable to any non-Muslim for example as long as Muslims are still a minority in Europe”.⁷⁶ Within this topic, Breivik correlates ‘Islam’ with keywords ‘*jihad*’ and ‘*sharia*’, and ‘Muslim’ with keywords ‘terrorist’, ‘Islamist’, ‘Salafist’, ‘foreign/Islamic invasion’, ‘Al-Qaeda’, ‘Arab’ and ‘stranger’.

The fourth topic ‘Political Correctness’ speaks of Breivik’s criticism on feminism specially on the destruction of gender roles in Europe by the cultural Marxist. For example, Breivik condemns the female-oriented European culture: “The transformation of European culture envisioned by the cultural Marxists goes further than pursuing gender equality. Embodied in their agenda is “matriarchal theory,” under which they purpose to transform European culture to be female dominated.”⁷⁷ Breivik blames radical feminism for the current weakness of Western civilization, both culturally and demographically.⁷⁸ Once cultural conservatives take over Europe, Breivik plans to label and ban cultural Marxism as racist, genocidal and anti-European ideology. Regarding women, Breivik plans for “the forceful ordination of women as priests and bishops. As we all know, women’s emotionally unstable nature quickly lead to the propagation of gay marriage, the ordination of gay priests, ignoring chastity, ignoring peoples duties in relation to procreation, the support for mass-Muslim immigration and even the inter-religious dialogue with the Muslim community.”⁷⁹

The fifth topic, 'Monocultural', are set of keywords that describe Breivik's plans for preservation of Indigenous Europeans through repro-genetics, segregation of gender, stopping immigration and deporting Muslims in masse to the Muslim world. For example, regarding repro-genetics, Breivik states that cultural conservatives should "encourage and even directly sponsor repro-genetics programs on a private and/or state level, which facilitates reproduction clinics who focus strictly on indigenous genotypes from pure sources."⁸⁰ As for the future European educational system, Breivik projects that "all private and government, primary, secondary and high schools should have compulsory gender segregation. Gender segregation should also be considered for colleges and universities."⁸¹ Once the cultural conservative government is in place, Breivik gives set of steps for the assimilation program for Muslims. Some of the steps include that Muslims should baptize to convert to Christianity, celebrate Christian holidays and attend the church, changing the name to Christian traditional name, prohibition to practicing their mother tongue, prohibition to celebrate Muslim holidays and customs like halal food, etc. He then reminds Muslims: "Failure to accept and comply with given policies will result in immediate deportation for you and your closest family."⁸²

Although the key terms are specific to the topic, the sample text representations for each topic shown above, has illustrated the interconnection of key terms. Recent developments in Topic Clustering have shown the importance of visualising text key terms to uncover the relationship among them. In this case, the interconnection of the five topics in Breivik's anti-Islamic discourse in Figure 3, shows that Breivik statements are not isolated. His major themes are built in wider foundations that he argued and justified in his manifesto. His ideas are not random, there is certain structure and coherence that can be seen clearly. The structure in his discourse shows that Breivik's is not psychologically imbalanced and that he must be taken seriously.

(believe)/‘*takfir*’ (to declare someone apostate), and ‘Legal precedent’ are not primarily violent (see Figure 4).

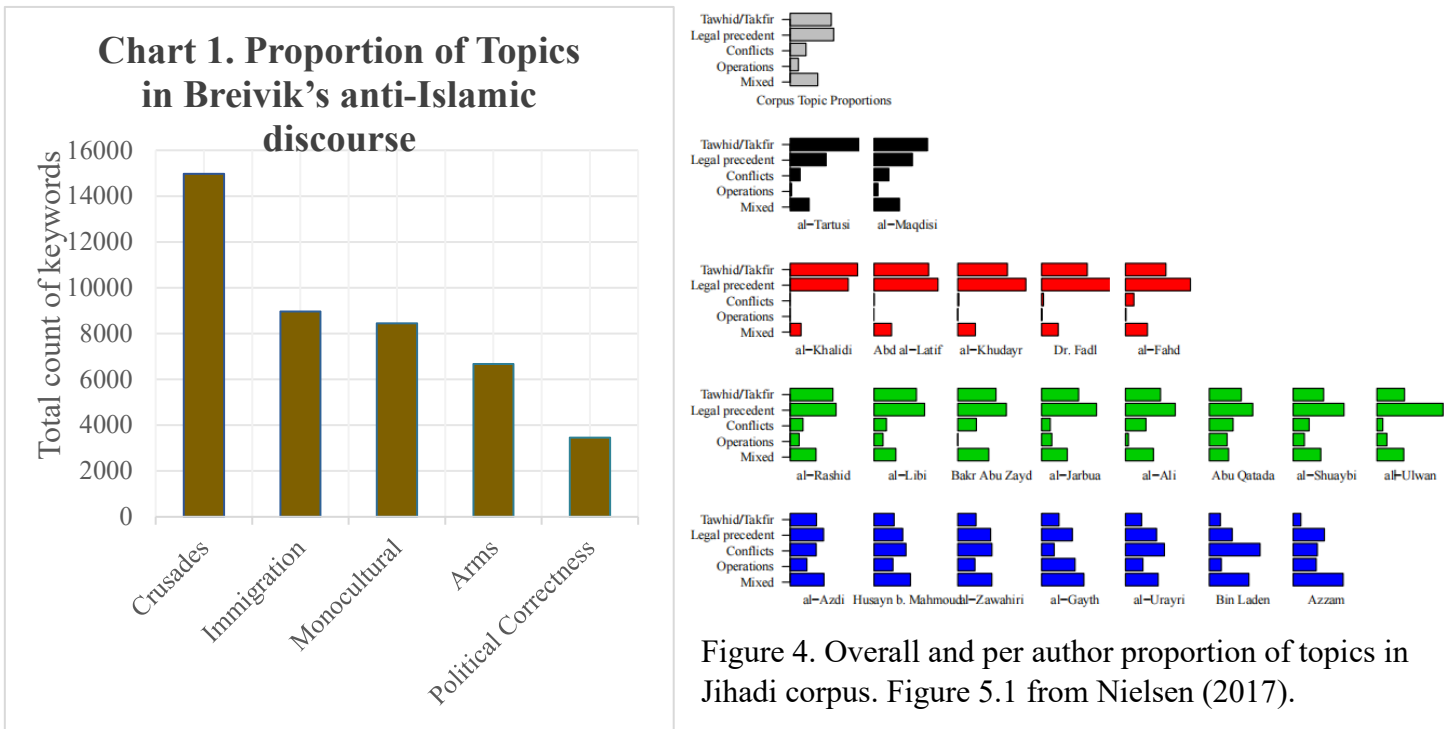


Figure 4. Overall and per author proportion of topics in Jihadi corpus. Figure 5.1 from Nielsen (2017).

In order to measure the levels of violence in Breivik’s discourse, rather than developing an independent scale, Jihadi key terms in the findings of Nielsen are set as the baseline for our measurement. For the comparison, first, ten top keywords from each topic in Breivik’s discourse are grouped separately. Second, both sets of keywords are graphed in a word cloud for better visualization. Keywords in green represent the overall Jihadi discourse. Keywords in red represent Breivik’s anti-Islamic discourse. Figure 5 shows the word Jihad in the Jihadi word cloud, is ambiguous despite Nielsen focusing on violent jihad. It is not clear whether it refers to the imposition of sharia in Europe, or fighting foreign invasion in Afghanistan or Iraq, however there is a sense of anti-colonial struggle in response to oppression by foreign countries. Overall, the results shows that Breivik’s discourse endorses more violent ideology than Jihadi ideology.

and methodology and apply them equally to anti-Islamic violent discourse. Since our conclusions are based on Nielsen's findings, if our position is rejected, then Nielsen's findings and methodology should also be rejected. In this line of reasoning, it can be demonstrated that using extremism measure tools developed by the Western academia can be applied to anti-Islamic extremist discourse. If extremism measure tools are applied fairly in both Islamic thought and anti-Islamic discourse, it will not only show that both streams of discourse contain levels of violence, but anti-Muslim discourse accommodates higher levels of violence as well.

Breivik seems to be aware of the higher levels of violence in his discourse as he points out that followers in any religion or school of thought, will profess but not practice and "it is often easier for a Muslim to stay at home rather than embark on jihad."⁹⁰ Muslims in Breivik's discourse are a target of hate and are often dehumanized at the end of his manifesto.⁹¹ Russel (1923) in his 'Interpreters' explains that nations frame in themselves the characteristic of their enemies, in the same way, we conclude that Breivik became what he always hated.

This research contributes to the literature of terrorism, political violence and Islamophobia. It opens the way for Muslim academics to apply algorithmic methods to counter anti-Islamic discourse that is prevalent in far right-wing, Eurabia conspiracies and neo-Nazi ideologies. This research in no way aims to justify Jihadi ideology rather, it aims to demonstrate that under the principle of fairness, that violent ideologies should be fairly represented under the same standards. This research however has limitations as it only takes Breivik's manifesto as the only field of study. It hopes for researchers to include in their analysis the manifesto of Brenton Tarrant and other available radical ideologies to capture ideological new trends that motivates crimes against humanity.

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Chapter 9

BAHASA MELAYU
ARTICLES

Nalar *'Irfānī* dan Islam Indonesia-Dari Fragmentasi Jabiri ke Integrasi Neo-Ṣadra

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Abstract

This research departs from the conflict between Jabiri's fragmented geo-epistemology and his antipathy towards 'irfānī reason, vis a vis the character and style of Indonesian Islamic reasoning. The strong influence of Jabiri's thoughts in this country makes it important to answer the question of how the development of the discourse on the criticism of Arab Islamic reasoning, how Indonesian figures absorb his thoughts, and how to develop them in the future. This research comes to the conclusions, including: first, Jabiri's fragmentative geo-epistemology is not consistent with its initial holistic vision, is stuck in a selective attitude, fails to appreciate Eastern Islamic culture, and rests on assumptions of rationality that lack depth. Second, Jabiri's influence in Indonesian Islamic discourse has not made local figures adhere to a fragmentative epistemology, nor have they become antipathy towards 'irfānī reasoning. Third, the development of integrative epistemology and 'irfānī in Indonesian Islamic reasoning can be enriched with a foothold on Neo-Sadra philosophical models.

Keywords: Irfani, Jabiri, Neo-Sadra, Indonesian Islam.

Pendahuluan

Carool Kersten menilai Mohammed Abed Jabiri (berikutnya akan disebut Jabiri) sebagai pemikir Arab paling berpengaruh pada wacana nalar Islam di Indonesia era pasca tradisionalisme.¹ Filsuf Arab yang telah cukup lama dikenal dengan klasifikasi nalar² *burhānī*, *bayānī*, dan *'irfānī* ini juga telah mengundang berbagai tanggapan akademik sangat serius dari para filsuf Arab lainnya, seperti George Tarabchi³, Ali Harb⁴, Hasan Hanafi⁵, dan rekan sejawatnya di Universitas Muhammad V: Taha Abdurrahman⁶. George Tarabichi bahkan rela mendedikasikan lima belas tahun masa hidupnya untuk fokus menanggapi secara kritis proyek Kritik Nalar Arab dari Jabiri (*Naqd al-'Aql al-'Arabī*), yang ia sebut dengan Kritik atas Kritik Nalar Arab (*Naqd Naqd al-'Aql al-'Arabī*). Zaid Eyadat, dkk. (2018) pernah mengumpulkan kajian-kajian kekinian tentang Jabiri dalam konteks Islam, negara, modernitas, dan masa depan dunia Arab.⁷ Kumpulan studi ini pada dasarnya telah menyentuh inti-inti pemikiran Jabiri—walau tidak seluruhnya, dan peta perkembangan tanggapannya hingga saat ini. Dalam studi yang lebih baru (2021), Ben Hammed secara khusus menyoroti peran sufisme dalam modernitas dengan membandingkan pemikiran Jabiri—yang bersikap antipati terhadap sufisme, dan Taha Abdurrahman—seorang filsuf yang mendukung dan mempraktikkan sufisme.⁸ Nama terakhir ini belakangan semakin menarik para peneliti tentang perkembangan wacana tradisi dan modernisme di dunia Islam, seperti Wael B. Hallaq (2019) yang mengkaji reformasi modernitas menurut pemikiran Taha Abdurrahman.⁹ Salah satu butir terpenting dari Taha Abdurrahman adalah kritiknya atas Jabiri tentang

rasionalitas, pendekatan fragmentatif, dan pembelaannya terhadap pentingnya sufisme dalam rasionalitas Islam.

Kajian tentang Jabiri di Indonesia beberapa tahun terakhir—seperti kajian Anshori (2015), Umam (2015), Zulfata (2016), Muhammadun (2019), dan Anas (2019) lebih berfokus pada klasifikasi epistemologi Islam menjadi nalar *burhānī*, *bayānī*, dan *‘irfānī*, dan beberapa penerapannya.¹⁰ Hampir tidak ada kajian yang membedah lebih dalam dan kritis terhadap pandangan Jabiri tentang klasifikasi tersebut sebagai klasifikasi geoepistemologis, pendekatannya yang fragmentatif, dan sikap antipatinya terhadap nalar *‘irfānī*. Pengecualian untuk hal ini adalah buku yang ditulis oleh Amin Abdullah (2022) tentang metode studi Islam yang bercorak multidisiplin, interdisiplin, dan transdisiplin.¹¹ Kajian kritis seperti ini penting mengingat pengaruh Jabiri yang kuat di wacana nalar Islam di Indonesia. Selain itu, tren integrasi ilmu di negeri ini dan corak *‘irfān* yang kuat pada budayanya semakin memperkuat nilai penting tersebut.

Tulisan ini mengajukan penjelasan tentang tiga persoalan. *Pertama*, fragmentasi ilmu pada pemikiran Jabiri, sikap antipatinya terhadap nalar *‘irfānī*, dan berbagai tanggapan kritis terhadapnya. *Kedua*, nalar Islam Indonesia yang integratif dan *‘irfānī*. *Ketiga*, nalar integratif dan *‘irfānī* berdasarkan filsafat Neo-Sadra. Harapannya penjelasan tersebut bisa mengantarkan kita untuk bergerak lebih maju mengembangkan kajian Islam yang integratif, kritis, inklusif, kreatif, dan sesuai dengan karakter budaya Indonesia, dengan tetap berpijak pada sumbangsih pemikir-pemikir sebelumnya, seperti Jabiri hingga Neo-Sadra.

Masalah Nalar ‘Irfānī dan Fragmentasi Ilmu

Jabiri jelas bersikap antipati terhadap nalar *‘irfānī*. Sikap antipati tersebut bisa disarikan sebagai berikut. Jabiri membedakan antara *‘irfān* (gnosis) sebagai suatu sikap individual dengan *‘irfāniyyah* (gnostisisme) sebagai suatu aliran pemikiran, filsafat, atau keagamaan.¹² Menurutnya, *‘irfān* sebagai suatu sikap esensinya merupakan pelarian dari alam yang dinilai dan dirasa sebagai mengekang, mengalienasi, membatasi, penuh kejahatan, kotor, menyengsarakan, dst.—intinya: pelarian dari alam yang penuh keburukan. Dari sini, seorang *‘arif* hendak membebaskan dirinya dari alam yang kotor, terbatas, dan buruk tersebut ke alam lain yang dinilai lebih tinggi, melampaui ruang dan waktu, juga dinilai sebagai kehidupan yang hakiki. Pembebasan diri ini dilakukan melalui tahapan-tahapan tertentu dan penolakan berbagai bentuk yang sebelumnya melekat pada dirinya di alam yang rendah hingga tersingkap realitas hakiki secara langsung pada dirinya.¹³ Kemudian Jabiri menelusuri asal-usul sikap *‘irfānī* dan sampai pada kesimpulan: 1. Pandangan tentang kejatuhan jiwa berasal dari mitologi Babilonia kuno; 2. Pandangan tentang pentingnya membebaskan diri dari alam materi dan indra berasal dari Iran kuno; 3. Faktor sosial yang melatar belakangnya adalah suatu kondisi yang memunculkan rasa teralienasi, yang menurutnya ini juga yang dulu pernah melatarbelakangi gerakan Kristen dan Neo-Platonisme di abad kedua Masehi.¹⁴ Ketika menyimpulkan berbagai hal tentang posisi *‘irfānī*, Jābirī berkata, “Posisi *‘irfānī* selalu berupa posisi lari dari alam riil menuju alam ‘ruh yang lepas’, ketika tekanan alam riil semakin berat pada diri seseorang yang tidak tahu cara melampaui keterbatasan dirinya dan menjadikan persoalan personalnya sebagai persoalan bersama.”¹⁵

Karena sikap antipati seperti ini Jabiri tidak tertarik untuk mengintegrasikan nalar *‘irfānī* dengan nalar *burhānī*—dengan kata lain ia bersikap fragmentatif secara epistemologis. Sebenarnya ia sendiri tidak setuju dengan pendekatan fragmentatif (*tajziī*) dan mencoba mengajukan pendekatan holistik (*takāmulī*) dalam kajian yang ia lakukan. Namun, selain ia gagal dalam bersikap holistik—sebagaimana yang akan dijelaskan, istilah fragmentasi pada dua konteks di atas memiliki maksud yang berbeda. Pada konteks pertama fragmentasi berhubungan dengan ragam epistemologi dan dilawankan dengan integrasi, sedangkan pada konteks kedua fragmentasi berhubungan dengan struktur suatu wacana ilmiah dan dilawankan dengan pendekatan holistik. Kedua maksud fragmentasi tersebut digunakan dalam diskusi kita hingga akhir artikel ini.

Akar dari sikap fragmentatif Jabiri—dalam pengertian kedua, adalah pandangannya tentang ragam nalar Islam Arab sebagai kategori geoepistemologis. Menurut George Tarabichi, Jabiri menjadikan geografi dan kebangsaan sebagai kategori epistemologis. Dari sini ia membuat tiga kategori sistem epistemologi: sistem epistemologi kebahasaan yang berasal dari Arab, sistem epistemologi gnostik yang berasal dari Persia, dan sistem epistemologi rasional yang berasal dari Yunani.¹⁶ Genealogi seperti ini dikritik oleh George Tarabichi. Lepas dari itu, masalah lainnya, menurut Ali Harb, adalah sikap keberpihakan (*naz‘ah ishthifā‘iyyah*) Jabiri pada Islam Barat, Arab dan nalar *burhānī*. Jabiri di satu sisi percaya bahwa nalar rasional adalah nalar *burhānī*. Di sisi lain ia juga memandang bahwa nalar *burhānī* itu melekat menjadi identitas bangsa Arab dan Islam di wilayah barat. Ia kemudian melempar unsur-unsur epistemologis yang buruk dan merusak ke arah timur dan bangsa-bangsa non-Arab, khususnya Persia, hingga ia mengklaim wilayah ini sebagai biang kerok budaya irasional.¹⁷ Menurut Ali Harb sikap seperti ini seperti sikap para penganut Islamisme yang menyalahkan segala keburukan yang menimpa umat Islam saat ini kepada faktor-faktor di luar umat Islam, khususnya Barat.¹⁸ Semua ini membuat kita bertanya-tanya kenapa budaya Islam di wilayah timur tidak diapresiasi? Bukankah Islam itu mencakup Arab dan non-Arab, barat dan timur?

Secara tersirat, kritik atas sikap keberpihakan ini juga disampaikan oleh Hasan Hanafi. Di dekade delapan puluhan ia pernah berdialog secara langsung dengan Jabiri yang kemudian hasilnya dibukukan dan diberi judul *Hiwār al-Mashriq wa al-Maghrib* (Dialog Timur dan Barat).¹⁹ Buku hasil dialog tersebut diawali oleh narasi Hasan Hanafi yang berjudul, *Ba‘dan ‘an Manṭiq ‘al-Firqah al-Nājiyah* (Jauh dari Logika “Kelompok Selamat”).²⁰ Istilah *firqah nājiyah* (kelompok yang selamat) di situ diambil dari hadis tentang perpecahan umat Islam menjadi tujuh puluh tiga golongan, dan hanya satu golongan yang selamat. Hadis ini sering dikutip oleh kelompok-kelompok dalam umat Islam yang berdakwah dengan keyakinan bahwa dirinya adalah satu-satunya kelompok yang selamat sedangkan kelompok lainnya sesat. Gaya dakwah seperti ini telah menciptakan hubungan antar kelompok dalam agama Islam yang kurang sehat dan tidak harmoni. Dalam konteks Hasan Hanafi, judul narasi *Jauh dari Logika Firqah Najiyah* memberi isyarat kepada sikap keberpihakan Jabiri pada Islam Arab dan Islam Barat. Dengan kata lain, harusnya Jabiri melihat bahwa dalam berbagai budaya masyarakat muslim di wilayah timur pun ada keselamatan.

Sejalan dengan ini Ali Harb menunjukkan salah satu implikasi negatif dari sikap keberpihakan Jabiri di atas, yakni kegagalannya dalam melihat aspek rasionalitas sekaligus

irasionalitas pada nalar *'irfānī*.²¹ Jika Jabiri bisa melihat bahwa di balik nalar *bayānī*—yang tampak tidak serasional nalar *burhānī*, ternyata ada rasionalitasnya sendiri, maka kenapa ia gagal melihat aspek yang sama pada nalar *'irfānī*?

Taha Abdurrahman mengajukan kritik lebih dalam lagi terhadap konsep akal dan rasionalitas yang digunakan oleh Jabiri. Menurutnya pendekatan fragmentatif—seperti yang digunakan Jabiri, didasarkan pada konsep akal murni (*'aql mujarrad*) dan rasionalitas yang diambil dari budaya lain (*'aqlāniyyah manqūlah*).²² Taha Abdurrahman di tempat lain pernah menguraikan secara khusus tentang ragam konsep akal, yang menurutnya ada tiga jenis: akal murni (*'aql mujarrad*), akal tertopang (*'aql musaddad*), dan akal terdukung (*'aql mu'ayyad*).²³ Pembagian jenis akal ini didasarkan pada perpaduan antara fungsi akal dengan amal, termasuk implikasinya pada bentuk pengetahuan yang dihasilkannya. Akal murni tidak berpadu dengan praktik tertentu terkait objek yang diketahui, sedangkan akal tertopang dan akal terdukung berpadu dengan praktik tertentu. Bedanya, amal yang berpadu dengan akal pada akal tertopang bersifat eksoterik sedangkan pada akal terdukung bersifat esoterik. Implikasi pengetahuan yang dihasilkan oleh akal murni hanya berupa esensi-esensi abstrak dari suatu objek, sedangkan akal tertopang mendekati seseorang dengan pengalaman dan masalah-mudarat dari suatu objek partikular. Lebih dari itu, akal terdukung menyingkap rasa menjadi sesuatu, seperti dalam istilah sufi: *dhawq*.

Berbeda dari Jabiri yang menganggap nalar *'irfān* sebagai akal tersingkir (*'aql mustaqīl*), irasional, dan tidak sesuai dengan kemajuan peradaban, bagi Taha 'Abdurrahman justru jalan para sufi itu menunjukkan kesempurnaan akal terdukung.²⁴ Ia juga menunjukkan secara khusus bagaimana kesempurnaan tersebut terwujud dalam dimensi akhlak, suatu dimensi yang menurutnya menjadi persoalan besar dalam peradaban Barat.²⁵ Dengan kata lain, bagi Taha Abdurrahman justru nalar *'irfānī* itu merupakan suatu bentuk kesempurnaan rasional dan solusi mendasar untuk kemajuan peradaban yang baik.

Kemudian, Taha Abdurrahman juga melancarkan tanggapan kritis berkaitan dengan fragmentasi pendekatan yang digunakan dalam menilai tradisi (*turāth*). Jabiri dalam *Nahnu wa al-Turāth* (Kita dan Tradisi) menekankan pentingnya pendekatan holistik dalam menilai tradisi. Ia berkata:

Fakta yang patut disayangkan, kajian kita terhadap tradisi Arab kita masih tunduk pada pandangan fragmentatif, terputus, dan tidak ilmiah. Kita masih melihat fikih, kalam, filsafat, nahwu, adab, hadis, tafsir, dan sejarah sebagai ilmu-ilmu yang khusus dan terpisah satu dari yang lainnya. Seolah kita ada di hadapan lemari-lemari yang berisi tradisi, di tingkat yang terpisah dan terkunci, tak satu pun terbuka kecuali jika yang lainnya tertutup. Lemari yang tergantung di ruang hampa, tidak relevan dengan kenyataan, dan kita tidak mengaitkannya dengan relasi apapun.²⁶

Namun demikian, menurut Taha Abdurrahman pada praktiknya Jabiri justru terjebak dalam pendekatan fragmentatif—dalam makna kedua yang kita maksud sebelumnya. Dengan kata lain, maksud fragmentasi di sini adalah pemotongan konten tradisi dari landasan yang memproduksinya, atau memotong bagian-bagian konten tradisi dan memilah-milahnya sesuai

dengan standar tertentu di luar landasan yang memproduksinya—yang terakhir ini disebut juga *naz'ah tafāḍuliyah*.²⁷ Menurut Taha Abdurrahman seharusnya pendekatan holistik dalam menilai tradisi melibatkan kesatuan suatu produk pengetahuan yang menjadi kontennya dari landasan, seperti metode, yang memproduksinya. Jika pun penilaian dilakukan terhadap kontennya saja, maka jangan sampai hanya tebang-pilih, seperti pada *naz'ah tafāḍuliyah*.²⁸ Intinya, bagi Taha Abdurrahman, Jabiri telah terjebak kepada kontradiksi antara maksud dan praktik proyek ilmiahnya, juga telah menilai konten tradisi secara tidak adil karena tebang-pilih yang disesuaikan dengan perangkat metodologi asing.

Lepas dari semua tanggapan kritis di atas, Ali Harb mengungkapkan:

Hemat saya, hal penting tentang Jabiri bukanlah berbagai kesimpulan kritis yang ia capai, yang dalam hal ini kita bisa setuju ataupun tidak dengannya, saya sendiri banyak tidak setuju dengannya. Hal yang penting adalah perangkat metodologis yang ia siapkan dan kerja produktif yang ia jalankan. Hal yang penting bukanlah set pengetahuan yang ia hasilkan, melainkan kemampuannya untuk memproduksi pengetahuan tersebut, yakni kemampuannya untuk bergulat dengan berbagai problematika ilmiah yang ia hadapi dan “bermain” dengan berbagai aparatusnya. Kemampuan ilmiah seperti inilah yang menjadikan Jabiri seorang peneliti yang mumpuni dan kritikus besar.²⁹

Apresiasi yang disampaikan Ali Harb ini sangat penting. Berangkat dari apresiasi seperti inilah kita melangkah lebih lanjut dalam proyek kritik nalar keislaman dan pengembangannya. Dalam konteks Indonesia, keberhasilan dan kegunaan proyek ini bergantung pada keselarasannya dengan corak yang sangat melekat dalam budaya dan perkembangan kekinianannya, tanpa bersikap tertutup dan tebang-pilih seperti yang terjadi pada geoeπισtemologi Jabiri.

Nalar Islam Indonesia: 'Irfānī dan Integratif

Jika klasifikasi geoeπισtemologi Jabiri diterapkan untuk Indonesia, tak sulit untuk menyimpulkan bahwa Indonesia masuk dalam kategori timur. Allen M. Sievers, seorang ahli ekonomi, menyebut Indonesia sebagai negeri mistik (*mystical world*).³⁰ Mohammad Anas dalam studinya terhadap perkembangan nalar Islam dan kaitannya dengan pengaruh nalar Islam Arab, menyimpulkan ada tiga tahap perkembangan. Di ketiga tahap perkembangan tersebut, nalar *'irfānī* selalu hadir dan justru nalar *burhānī* yang tidak tampak.³¹ Dengan kata lain, dalam standar Jabiri nalar Islam Indonesia itu irasional dan tidak baik untuk kemajuan peradaban.

Sekalipun standar geoeπισtemologi Jabiri sebenarnya tidak cocok dengan nalar Islam Indonesia yang kental dengan *'irfān*, namun pemikirannya terbukti sangat berpengaruh dalam wacana keislaman di negeri ini. Menurut Carool Kersten, Jabiri adalah intelektual Arab paling berpengaruh di wacana keislaman di Indonesia beberapa dekade terakhir.³² Terkait ini ada dua tokoh Indonesia yang paling disoroti oleh Carool Kersten, pertama, Ahmad Baso, dan kedua, Amin Abdullah. Keduanya terafiliasi ke dua organisasi masyarakat Islam terbesar di negeri ini: NU (Nahdhatul Ulama) untuk Ahmad Baso, dan Muhammadiyah untuk Amin Abdullah. Dari kedua tokoh ini, tokoh pertama disoroti sebagai mengikuti jejak Jabiri dan menekankan dialog kritis antara tradisi Islam, tradisi lokal, dan tradisi Barat; sedangkan tokoh kedua sebagai

terpengaruh Jabiri dalam membangun pendekatan integrasi-interkoneksi. Hal ini mengisyaratkan bahwa keduanya mendukung pendekatan integratif antara tradisi Islam dan tradisi keilmuan lainnya.

Pendekatan integratif seperti ini telah didukung oleh pemerintah untuk dikembangkan dalam lembaga pendidikan tinggi keislaman. Kementerian Agama Republik Indonesia telah menerbitkan pedoman khusus tentang implementasi integrasi ini.³³ Dalam bagian dasar wacana integrasi Ilmu, buku pedoman tersebut menjelaskan gagasan sejumlah tokoh Indonesia, seperti: Kuntowijoyo, Mulyadhi Kartanegara, Imam Suprayogo, Azyumardi Azra, Armahedi Mahzar, Zainal Abidin Bagir, dan Muhammad Amin Abdullah, selain tokoh-tokoh luar seperti Ian Barbour, Naquib Alattas, Isma'il Raji al-Faruki, dan Syed Hossein Nasr.³⁴ Tokoh-tokoh Islam Indonesia tersebut mewakili beragam gagasan tentang integrasi Ilmu. Konsep-konsep kunci seperti pengilmuan Islam, paradigma Islam, pohon keilmuan, integralisme Islam, dan integrasi-interkoneksi merupakan nama-nama produk pemikiran yang mereka ajukan dalam wacana ini. Sekalipun beragam bentuk, semuanya mendukung pendekatan integratif.

Corak integratif pada nalar Islam Indonesia termasuk corak *'irfānī* yang terkandung di dalamnya menunjukkan bahwa tokoh-tokoh Islam di negeri ini yang terpengaruh Jabiri sebenarnya tidak mengambil seluruh gagasan yang ia ajukan. Kajian Carol Kersten sebelumnya mengindikasikan bahwa Ahmad Baso hanya menyerap semangat kritis terhadap tradisi dan kajian terhadap sejarah epistemologi dari Jabiri, sedangkan Amin Abdullah lebih menyerap peta epistemologi *burhānī*, *bayānī*, dan *'irfānī* untuk ia formulasikan ulang menjadi pendekatan integrasi-interkoneksi. Lebih dari itu, Amin Abdullah secara eksplisit menyebutkan bahaya nalar *burhānī* dan *bayānī* tanpa *'irfānī*. Ia berkata:

Dalam konteks kehidupan sosial keagamaan Islam, pertemuan dan perkawinan antara nalar *bayany* dan nalar *burhany*, jika tidak dinavigasi dengan baik dapat melahirkan pandangan dan sikap sosial keberagaman Islam yang cenderung rigid, keras bahkan mengarah ke *karahiyatul ghayr*, *rafdh al-ghayr*, dan bahkan kekerasan ... Sedang pendekatan nalar *irfany* yang lebih mengedepankan peran hati nurani (*janib 'atīf*), jika diberdayakan dan dikembangkan secara semestinya dapat melembutkan sikap sosial, memperbaiki perangai dan akhlak manusia, melunakkan sikap yang tidak kenal kompromi dalam tata komunikasi dan hubungan sosial keagamaan, dan kemasyarakatan.³⁵

Intinya, nalar *'irfānī*—menurut Amin Abdullah, memiliki manfaat untuk melunakkan karakter rigid dan keras yang melekat pada nalar *bayānī* dan *burhānī*. Sejalan dengan itu, Muhammad Zamzami, dkk. menguraikan pentingnya revitalisasi filsafat Ibn Sina dan al-Farabi—dua tokoh utama dari Islam Timur yang menjadi sumber akal tersingkir menurut Jabiri, sebagai salah satu jawaban untuk masalah kebahagiaan manusia saat ini.³⁶ Khairul Nizam juga menekankan pentingnya sufisme untuk mengoptimalkan pengembangan potensi manusia, khususnya yang berhubungan dengan level-level kesadaran yang tinggi.³⁷ Ini adalah sedikit contoh kajian di Indonesia yang menunjukkan manfaat nalar *'irfānī*—termasuk tradisi Islam Timur, untuk kehidupan kekinian. Dengan kata lain, dalam nalar Islam Indonesia, nalar *'irfānī* bukan

sekedar tidak menghalangi kemajuan peradaban—antitesa dari klaim Jabiri, melainkan juga berguna untuk kemajuannya.

Namun demikian, dukungan pemerintah dan para tokoh terhadap pendekatan integratif dan nalar *'irfānī* belum tentu mewakili pandangan semua tokoh Islam di negeri ini. Sebagai contoh, salafisme—salah satu aliran keislaman yang juga hadir di Indonesia, telah lama dikenal penolakannya terhadap sufisme.³⁸ Ibn Taimiyyah (w. 1328), tokoh yang menjadi rujukan terpenting dalam salafisme, menilai ajaran para sufi sebagai bid'ah dan bersumber dari agama atau filsafat asing di luar Islam.³⁹ Sebagian peneliti, seperti Yunasril Ali dan Mukhammad Zamzami, berhasil membuktikan bahwa Ibn Taimiyyah sebenarnya tidak sepenuhnya anti tasawuf, melainkan hanya ingin memastikan tasawuf yang benar itu sejalan dengan Al-Qur'an dan hadis.⁴⁰ Pandangan seperti ini tetap tidak membatalkan kejelasan bahwa Ibn Taimiyyah sangat antipati terhadap unsur-unsur di luar Al-Qur'an dan hadis, khususnya budaya dan filsafat Yunani, Persia, dan India. Sikap antipati ini serupa dengan sikap Jabiri, sekalipun motifnya yang berbeda.

Kerangka Dasar Integrasi ala Neo-Şadra

Salah satu aliran filsafat Islam yang telah hadir mewarnai wacana kefilosofan dan keislaman di Indonesia saat ini adalah Neo-Sadra.⁴¹ Filsafat ini juga mendukung corak integratif dan nalar *'irfānī*. Corak seperti ini telah ada pada filsafat Sadra—yang menjadi pijakan dasar Neo-Sadra, sendiri sejak awal dibangun. Mulla Sadra di pendahuluan kitab *al-Asfār* berkata, “Mulailah, hai kawan-kawanku, sebelum membaca buku ini, dengan menyucikan dirimu dan segala hawa nafsu (...), kuasai secara baik dasar-dasar pengetahuan dan filsafat. Kemudian naiklah ke puncaknya.”⁴²

Formulasi lebih jelas tentang epistemologi integratif menurut Mulla Sadra pernah dikaji oleh Arqom Kuswanjono.⁴³ Menurutnya, epistemologi Mulla Sadra melihat berbagai saluran pengetahuan, yaitu pancaindra, akal, intuisi, dan wahyu, secara sinergis digunakan untuk mencapai kebenaran. Epistemologi ini selaras dengan ontologi dan aksiologi dalam sistem filsafatnya. Secara ontologi Mulla Sadra memandang berbagai ilmu sebagai saling bergantung untuk bisa menggambarkan realitas. Secara aksiologi semua nilai, yakni: kebenaran, kebaikan, keindahan, dan keilahian, saling menilai satu sama lain. Arqom Kuswanjono menyebut integrasi sistemis seperti ini sebagai integrasi holistik.

Pada dasarnya, kerangka dasar dari filsafat Mulla Sadra seperti ini berlaku juga pada filsafat Neo-Sadra karena pada aspek makro keduanya tidak berbeda. Selain itu, keduanya juga banyak sama dalam aspek mikro.⁴⁴ Dalam konteks kajian kita di sini, di antara aspek-aspek mikro yang sama antara keduanya adalah enam hal berikut. Pertama, akal sebagai suatu substansi non-fisik. Kedua, akal sebagai suatu daya jiwa. Ketiga, jiwa adalah seluruh daya-dayanya. Keempat, tingkatan diri manusia. Kelima, kesejatian wujud dan gradasi wujud. Keenam, ilmu huduri dan ilmu husuli.

Mulla Sadra dan tokoh-tokoh utama Neo-Sadra mengklaim bahwa akal (*'aql*)—bisa juga disebut intelek, adalah substansi non-fisik murni (*jawhar mujarrad tāmm*), dengan kata lain: substansi yang zat dan aksinya bersifat non-fisik (*jawhar mujarrad dhātan wa fīlan*).⁴⁵ Klaim seperti ini didasarkan pada banyak sekali argumentasi rasional *burhānī*, seperti bentangan tiga dimensi yang menjadi sifat zat fisik dan bukan sifat akal; juga berbagai argumen tentang sifat non-fisik bagi jiwa (*nafs*).⁴⁶

Klaim seperti ini sebenarnya tidak berimplikasi pada corak akal murni seperti pandangan Taha Abdurrahman, yang sebelumnya telah dijelaskan. Dalam filsafat Mulla Sadra dan Neo-Sadra, istilah akal digunakan dalam dua konteks, dengan makna yang berbeda. Akal sebagai substansi non-fisik yang berdiri sendiri adalah konteks pertama. Konteks lainnya adalah istilah akal yang merujuk pada daya jiwa. Akal yang dilihat oleh Taha Abdurrahman sebagai suatu fungsi ini lebih merujuk pada akal dalam konteks daya jiwa. Di sisi lain, Mulla Sadra dan Neo-Sadra juga memandang jiwa sebagai satu kesatuan dengan seluruh daya-dayanya (*al-nafs kull al-quwā*), seperti pancaindra, khayal, estimasi, hasrat, amarah, akal praktis dan akal teoritis.⁴⁷ Sehingga konsep tingkatan-tingkatan akal dalam Islam seperti yang dipahami oleh Taha Abdurrahman—yakni akal murni, akal tertopang, dan akal terdukung, pada dasarnya tidak mematahkan pandangan akal sebagai substansi non-fisik dan akal sebagai daya jiwa.

Selain itu, dalam filsafat Sadra dan Neo-Sadra realitas sejati dari segala sesuatu itu adalah wujudnya, bukan kuiditas yang diabstraksi darinya menjadi berbagai konsep, definisi, dan deskripsi tertentu.⁴⁸ Inilah yang disebut dengan prinsip kesejatan wujud (*aṣālat al-wujūd*). Manusia, sebagai contoh, adalah suatu konsep yang telah didefinisikan atau dideskripsikan secara beragam: hewan rasional, hewan berpolitik, homo simbolik, dst. Konsep, definisi, dan deskripsi manusia ini adalah kuiditas (*māhiyah*) yang merupakan abstraksi dari wujudnya. Sejatinya yang disebut manusia itu adalah suatu wujud tertentu. Dalam filsafat Sadra dan Neo-Sadra wujud dilihat sebagai bersifat tunggal dan bertingkat—prinsip ini disebut dengan gradasi wujud (*tashkīk al-wujūd*). Demikian pula wujud manusia yang bertingkat dari mulai manusia indrawi, khayali, wahmi, akli, dan insan ilahi.⁴⁹

Pengetahuan tentang zat individual dari sesuatu dalam bentuk *dhawq*, yang dihasilkan oleh akal terdukung—dalam pandangan Taha Abdurrahman, dijelaskan dalam filsafat Sadra dan Neo-Sadra sebagai ilmu huduri tentang wujud sesuatu. Ilmu huduri dibedakan dari ilmu husuli dari sisi zat objek yang diketahuinya apakah hadir langsung dalam diri subjek atukah hadir melalui perantara bentuk dan representasi konseptual. Jika ia hadir secara langsung disebut dengan ilmu huduri dan jika tidak demikian maka disebut ilmu husuli.⁵⁰ Jalan *‘irfān* menjadi sangat penting dalam aliran filsafat ini, di antaranya, agar pengetahuan manusia tentang wujud terdalam segala realitas—termasuk diri manusia sendiri, bisa tersingkap secara ilmu huduri. Ini juga sekaligus menjadi bantahan terang bagi Jabiri yang terlalu mengagungkan nalar *burhānī* dan mendiskreditkan nalar *‘irfānī*.

Kembali ke soal integrasi ilmu, selain model makro seperti yang telah dikaji oleh Arqom Kuswanjono, dalam perkembangan kekiniannya para filsuf Neo-Sadra menunjukkan model yang tidak sepenuhnya sama.⁵¹ Hasan Zadeh Amuli, misalnya, menulis karya-karya di berbagai bidang ilmu keislaman dan secara lentur menghadirkan pandangan para filsuf, sufi, Al-Qur’an, dan hadis dalam satu kesatuan naratif. Tokoh lainnya, seperti Misbah Yazdi, lebih ketat dengan batasan-batasan disiplin ilmu. Ia umumnya menulis di bidang filsafat, tasawuf, dan tafsir Al-Quran dengan fokus pada tokoh dan wacana di bidang ilmu masing-masing, tanpa integrasi naratif. Di tengah-tengah keduanya kita bisa lihat model Tabatabai dan Jawadi Amuli, yang cukup ketat dengan batasan disiplin ilmu namun tetap sering mengintegrasikan narasi-narasi lintas disiplin. Namun demikian, semua tokoh Neo-Sadra menyatukan nalar *burhānī*, *‘irfānī*, dan *bayānī* pada diri mereka sendiri. Semuanya adalah rujukan di berbagai bidang ilmu baik yang bercorak *burhānī*,

‘irfānī, ataupun *bayānī*. Hasan Zadeh Amuli berkata, “*Qur’ān wa ‘irfān wa burhān az ham judā ī nadārand*” (Al-Qur’an, *‘irfān*, dan *burhān* tak terpisahkan satu dari yang lainnya).⁵² Model-model integrasi ketiga nalar ini bisa terus dikembangkan dalam kerangka Neo-Sadra⁵³, sepanjang aspek makro dan prinsip-prinsip dasar filsafat Sadra tetap dipertahankan.

Neo-Sadra: Ontoepistemologi, Integrasi, dan Pluralisme Metode

Kritik Taha Abdurrahman terhadap konsep rasionalitas yang melandasi sikap antipati Jabiri terhadap nalar *‘irfānī* memberi isyarat penting tentang persoalan sangat mendasar, yakni: ontoepistemologi. Jabiri memilih jalan geoepistemik untuk menyingkap alam bawah sadar di balik tradisi Arab-Islam. Namun demikian, Taha Abdurrahman membuktikan bahwa asumsi tentang rasionalitas ternyata lebih mendasar dari geoepistemologi. Jika Jabiri berpijak pada konsep rasionalitas sebagaimana yang dipercaya Taha Abdurrahman, kemungkinan besar dia tidak akan bersikap antipati terhadap geoepistemologi Islam-Timur yang kental dengan nalar *‘irfānī*. Berdasarkan konsep akal terdukung (*‘aql mu’ayyad*) yang diformulasikan Taha ‘Abdurrahman, esensi sikap *‘irfānī* akan tampak bukan sebagai pelarian dari alam yang buruk—seperti pandangan Jabiri, melainkan pengenalan lebih dalam tentang sesuatu melalui kecapan langsung (*dhawq*) dalam jalan ketaatan hamba pada Tuhannya. Pengenalan terhadap sesuatu dengan jalan ini tidak bisa digantikan dengan nalar *burhānī*, yang sebenarnya hanya menangkap esensi-esensi sesuatu secara abstrak—yang disebut dengan akal murni (*‘aql mujarrad*) oleh Taha ‘Abdurrahman. Selain itu, jika *burhān* ala Islam-Barat yang dimaksud oleh Jabiri terwakili oleh Ibn Rusyd di dunia Islam dan Aristoteles di dunia Yunani Kuno, maka nalar seperti ini telah diserang secara keras di awal era modern Barat dengan hadirnya *Logika Baru (Novum Organum)* karya Francis Bacon (w. 1626). Poin utama kritiknya terhadap Logika (Organon) versi Aristoteles adalah kurangnya perhatian terhadap pengalaman empiris atau investigasi langsung terhadap alam dalam jalan pengetahuan.⁵⁴ Poin ini memiliki titik temu dengan kritik Taha Abdurrahman terhadap akal murni. Akal tertopang dan akal terdukung yang ia rumuskan juga menekankan pentingnya pengetahuan yang diperoleh melalui amal, dengan kata lain: pengalaman.

Dalam sistem pengetahuan Mulla Sadra, sebagaimana digali oleh Khasrupanah dan Panahi Azad, ontoepistemologi diposisikan sebagai landasan.⁵⁵ Ontoepistemologi ini mencakup pandangan tentang esensi pengetahuan, pembagiannya, dan wujudnya. Sebagaimana telah kita singgung sebelumnya, Mulla Sadra dan Neo-Sadra melihat pengetahuan di antaranya terbagi menjadi ilmu huduri dan husuli. Serupa dengan itu, Taha Abdurrahman melihat pengetahuan itu ada yang diraih oleh akal murni, akal tertopang, dan akal terdukung. Kedua pandangan ini melandasi pengakuan terhadap realitas objek pengetahuan yang diraih oleh nalar *‘irfānī*. Pertanyaannya, apakah Jabiri sejak awal mengakui bahwa pengetahuan yang diraih oleh nalar *‘irfānī* itu juga suatu bentuk pengetahuan? Dia tampak tidak memiliki jawaban yang eksplisit untuk pertanyaan ini. Demikian pula, Mulla Sadra dan Neo-Sadra melihat wujud pengetahuan itu pada diri/jiwa manusia (*nafs*) dengan berbagai tingkatannya.⁵⁶ Dalam konteks ini, jalan *‘irfān* adalah jalan pengetahuan dengan mengaktualkan daya-daya dalam diri manusia tertentu—para sufi sering menyebutnya dengan dengan *rūh*, *sirr*, dan *khafī*. Sikap sinis Jabiri terhadap pengetahuan seperti ini dengan menyebutnya sebagai irasional (*lā ‘aqlāniyyah*) dan “akal tersingkir” (*‘aql mustaqīl*), yang ia sejajarkan dengan sihir dan dongeng, menyiratkan penolakannya terhadap status ontologis dari objek yang diketahui melalui jalan itu.

Pertanyaannya: apa bukti bahwa status ontologis objek tersebut tertolak? Mana dasar *burhānī*-nya? Sayangnya, Jabiri tidak mengajukan jawaban untuk pertanyaan ini. Ia malah meloncat ke geopistemologi dan membuat klaim aksiologis tanpa dasar, yakni bahwa Barat itu baik dan Timur itu buruk. Genealogi pengetahuan yang menyisir bentangan geografis sama sekali tidak membuktikan ada tidaknya suatu objek pengetahuan ataupun nilai baik buruknya, melainkan hanya menunjukkan dari mana ia berasal dan bagaimana relasi kuasa dalam produksinya.

Dalam studi kontemporer tentang kesadaran dengan pendekatan sains dan filsafat, para ahli telah membuka diri terhadap pengalaman mistik (*mystical experience*)—yang mirip dengan pengalaman di puncak perjalanan sufi, sebagai kesadaran tingkat tinggi (*higher state of consciousness*).⁵⁷ Sayangnya, sikap terbuka seperti ini tidak kita temukan dalam proyek pemikiran Jabiri. Jika ia tidak membuka diri terhadap pintu pengetahuan dan kesadaran seperti ini, maka bagaimana bisa dia membuka dirinya terhadap kebenaran pengalaman seorang nabi ketika menerima wahyu?! Di sini burhanisme ekstrem yang dianut Jabiri menjadi paradoks dengan keyakinannya tentang kebenaran ajaran Islam.

Intinya, dasar-dasar ontoepistemologi sangat penting untuk diklarifikasi dalam membangun suatu sistem pengetahuan, sebelum geopistemologi. Terkait integrasi ilmu dan nalar *‘irfānī*, pandangan tentang tingkatan wujud manusia sebagai lokus dari wujud pengetahuan menjadikan Sabzawari (w. 1873), seorang tokoh besar dalam filsafat Sadra, melihat filsafat sebagai proses manusia menjadi realitas intelek yang berkorespondensi dengan realitas eksternal (*ṣayrūrāt al-insān ‘ālamān ‘aqliyyan muḍāhiyan li al-‘ālam al-‘aynī*).⁵⁸ Jika ranah filsafat diperluas kepada ranah berbagai pengetahuan, maka pandangan di atas menjadi lebih luas: proses mengetahui adalah proses manusia menjadi diri yang berkorespondensi dengan segala tingkat realitas. Sebelumnya, Mulla Sadra sendiri berkata, “Filsafat adalah proses penyempurnaan jiwa manusia dengan mengetahui hakikat berbagai realitas sebagaimana adanya dan hukum atas wujudnya, berdasarkan kajian *burhānī*, bukan dengan sangkaan dan taklid (*istikmāl al-nafs al-insāniyyah, bi ma‘rifat haqā‘iq al-mawjūdāt ‘alā mā hiya ‘alayhā, wa al-ḥukm ‘alā wujūdihā, taḥqīqan bi al-barāhīn, lā akhdhan bi al-dhann wa al-taqīd*).⁵⁹ Kata kuncinya di sini adalah proses menjadi manusia, penyempurnaan diri manusia, dan berbagai tingkat realitas.

Berdasarkan visi Neo-Sadra seperti ini, Gama (2019) pernah memformulasikan suatu model integrasi ilmu yang disebut dengan pendekatan empat cermin, khususnya dalam konteks psikopatologi Islam.⁶⁰ Satu varian model integrasi Neo-Sadra ini membedakan integrasi ilmu menjadi integrasi eksistensial dan integrasi naratif. Integrasi eksistensial menekankan individu manusia untuk menjadi sempurna, menyatukan antara pengetahuan yang diakses oleh *burhān*, *bayān* (Al-Qur’an dan hadis), *‘irfān*, dan *tajribah* (ilmu empiris-indrawi), sekalipun berbagai ilmu tersebut terpisah-pisah dalam masing-masing disiplin ilmu. Berbeda dari itu, integrasi naratif melibatkan penyatuan narasi yang menjadi produk berbagai disiplin ilmu dalam tema-tema terkait, seperti studi multidisiplin dan interdisiplin dalam istilah yang telah dikenal saat ini. Bagi Gama, yang terpenting adalah integrasi eksistensial, sedangkan integrasi naratif dilakukan sesuai dengan keperluan komunitas akademik dan para penggunanya.⁶¹ Ini tidak seperti dugaan sebagian peneliti, seperti Katimin, dkk., yang menilai integrasi ilmu itu sebagai pemaksaan dan kurang mengakomodasi pluralisme metodologi.⁶² Justru sebaliknya, integrasi Neo-Sadra seperti di atas berangkat dari apresiasi terhadap beragam disiplin ilmu yang telah berkembang sekaligus

keragaman asumsi dasar, metode, dan produk yang dihasilkannya. Namun demikian, bagaimanapun, sebagaimana pernah dijelaskan oleh Amin Abdullah, batasan disiplin ilmu itu harus dilihat sebagai bisa ditembus (*permeable*).⁶³ Asumsi seperti inilah yang telah melahirkan studi pascadisiplin, studi mulitdisiplin, dan interdisiplin.⁶⁴ Jika asumsi dasar ini ditolak, maka integrasi naratif jadi tertolak sejak awal.

Tokoh-tokoh besar Neo-Sadra sendiri memilih jalan yang beragam dalam integrasi naratif, sekalipun mereka tidak secara eksplisit menyebutnya demikian. Tabatabai, yang merupakan mahaguru dalam filsafat Neo-Sadra, sangat ketat memisahkan antara ilmu tafsir dengan filsafat, misalkan. Baginya, tafsir sebagai kegiatan menyingkap dan menjelaskan makna-makna ayat Al-Qur'an pada dasarnya cukup dengan analisis intrateks Al-Qur'an (*tafsīr al-Qur'ān bi al-Qur'ān*), setelah aspek kebahasaannya diklarifikasi.⁶⁵ Baginya, penjelasan dalam riwayat hadis, penjelasan sahabat nabi, dan para tabi'in berfungsi untuk memberi penjelasan pendukung saja. Namun demikian, ia tidak menolak memasukkan narasi-narasi filsafat, sosiologi, ataupun sains modern ke dalam buku tafsirnya, namun diposisikan sebagai uraian-uraian tambahan yang relevan bagi membahaskan ayat tertentu saja, bukan sebagai dalil-dalil pendukung ataupun penolak suatu tafsir.⁶⁶ Model seperti ini mirip dengan narasi tafsir yang dikembangkan oleh tokoh Neo-Sadra lainnya, Jawadi Amuli dan Misbah Yazdi.⁶⁷

Jika kita perhatikan karya-karya Hasan Zadeh Amuli, yang juga tokoh penting Neo-Sadra, kita bisa melihat integrasi naratif yang lebih cair. Dalam pasal-pasal tertentu bisa secara sekaligus dihadirkan narasi yang bersumber dari tafsir Al-Qur'an, hadis, filsafat, ataupun ilmu empiris, selama semuanya relevan dan dengan tetap diberi komentar yang menunjukkan kesadaran tentang pluralitas masing-masing disiplin ilmu.⁶⁸ Hal unik lainnya bisa kita temukan dalam sosok Misbah Yazdi, yang menolak tasawuf teoritis (*'irfān nazari*) sebagai suatu disiplin ilmu *burhānī*, namun tetap menerima ilmu tasawuf dengan memosisikannya sebagai ilmu nakli atau *bayānī* dalam istilah Jabiri.⁶⁹ Artinya, sebenarnya integrasi itu pada detail relasi antar disiplin ilmu tidak absolut, melainkan dinamis. Integrasi sebagai suatu asumsi filosofis, visi makro sistem pengetahuan, dan eksistensi diri manusia memang absolut. Namun demikian, dalam level mikro, integrasi naratif itu relatif dan tidak selalu diperlukan. Dengan kata lain, kadang kita perlu fragmentasi naratif di level mikro.

Dalam konteks integrasi ilmu tafsir dan filsafat dalam tema-tema kejiwaan, berangkat dari kerangka Neo-Sadra, Gama (2022) menunjukkan ragam bentuk integrasi naratif, yakni: piramida, diagram venn, dan rizomatik.⁷⁰ Bentuk-bentuk tersebut bersifat dinamis sesuai keperluan dalam suatu proyek penelitian, baik individual ataupun kolaboratif. Sekali lagi, apapun bentuknya, integrasi naratif seperti ini bahkan bisa tidak diperlukan. Ketika integrasi naratif tidak dipilih, maka kita kembali ke fragmentasi disiplin ilmu dan pluralisme metodologis.

Tokoh-tokoh utama Neo-Sadra memiliki kesamaan visi makro pengetahuan tentang integrasi *bayān*, *'irfān*, dan *burhān*. Dengan kata lain, fragmentasi makro salah satu dari ketiganya—seperti burhanisme Jabiri, tidak sejalan dengan Neo-Sadra. Demikian pula, saintisme yang hanya menerima rasioempirisisme saintifik⁷¹ dan pernah mendominasi dunia akademik, tidak sejalan dengan visi makro di atas. Ini sama halnya dengan salafisme Ibn Taimiyyah yang hanya menerima akal yang jelas (*'aql ṣarīḥ*) dan menolak ilmu logika secara keseluruhan.⁷² Pandangan-pandangan seperti ini bisa disebut sebagai fragmetarisme makro pengetahuan.

Kemudian, tokoh-tokoh utama Neo-Sadra juga memiliki kesamaan komitmen pada struktur dan teritorial disiplin-disiplin ilmu. Komitmen seperti ini merupakan kelanjutan dari tradisi ilmu logika (*mantiq*) yang melihat struktur disiplin ilmu ke dalam objek kajian utama, masalah-masalah, fondasi, tujuan, dan metode.⁷³ Komitmen seperti ini juga menunjukkan apresiasi terhadap keragaman metode dan produk pengetahuan, yang merupakan esensi dari pluralisme metodologi.⁷⁴ Demikian pula, komitmen seperti ini menjaga kedalaman dan spesialisasi tetap bertahan dalam budaya pengetahuan. Namun demikian, untuk lagi-lagi, komitmen ini disikapi secara moderat, tidak ekstrem. Karenanya, tokoh-tokoh Neo-Sadra menerima bentuk-bentuk tertentu dari integrasi naratif.

Intinya, dalam sistem pengetahuan Neo-Sadra kesatuan visi makro pengetahuan yang integratif, dinamika bentuk-bentuk integrasi dan fragmentasi naratif di level mikro, dan komitmen terhadap batasan, teritori, dan spesialisasi disiplin ilmu, dengan integrasi eksistensial sebagai porosnya, semua dibangun berdasarkan asas-asas ontoepistemologi yang jelas. Sistem pengetahuan seperti ini terwujud dalam sosok tokoh-tokoh yang menjadi filsuf, *‘arif*, dan sekaligus ulama ahli Al-Qur’an.

Conclusion

Pengaruh kuat dari Jabiri terhadap wacana nalar keislaman di Indonesia terbukti tidak disertai corak geopistemologis yang fragmentatif dan sikap antipati terhadap nalar *‘irfānī*. Corak dan sikap seperti ini akan kesulitan beradaptasi dengan karakter nalar *‘irfānī* yang berakar kuat di negeri ini, juga tren mutakhir yang mengerucut pada integrasi ilmu. Selain itu, corak geopistemologi fragmentatif pada pemikiran Jabiri juga terbukti tidak konsisten dengan visi holistik yang ia harapkan, berimplikasi pada sikap tebang pilih, kegagalan dalam mengapresiasi beragam corak budaya di Islam Timur, dan terjebak dalam asumsi kurang mendalam tentang rasionalitas. Sebaliknya, di Indonesia nalar *‘irfānī* dilihat mampu menyempurnakan kekurangan nalar *burhānī* dan *bayānī*, seperti melenturkan rigiditas keduanya. Di sisi lain, filsafat Neo-Sadra memiliki kecocokan dengan corak integratif dan karakter *‘irfānī* dalam nalar Islam Indonesia. Beragam model filsafat Neo-Sadra juga bisa menjadi alternatif pijakan dalam mengembangkan nalar keislaman yang rasional, kritis, integratif, luwes, dan menyentuh dimensi terdalam dari kemanusiaan.

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Abstrak

Kertas kerja ini menganalisa perubahan dalam corak pengagihan zakat di Lembaga Zakat Negeri Kedah (LZKN) berdasarkan prinsip *fiqh al-Awlawiyyat*. Kajian ini bertujuan mengkaji perubahan dalam corak pengagihan zakat kepada golongan asnaf di Negeri Kedah dan menilai penekanan yang diberikan oleh LZKN dalam proses pengagihan zakat selama lima tahun berdasarkan *fiqh al-Awlawiyyat*. Peralihan masa telah menyaksikan perubahan dalam kaedah pengutipan zakat yang lebih efisien. Skim pengagihan zakat juga turut berubah coraknya berdasarkan keutamaan keperluan dari masa ke masa. Kajian ini menilai sama ada pendekatan yang diambil oleh LZKN dalam pengagihan zakat selaras dengan konsep *fiqh al-Awlawiyyat*, yang merupakan prinsip penting yang perlu mendapat perhatian serius dalam pelaksanaan semua tugas ijtihad sebagaimana disarankan oleh para ulama *tajdid*. Kajian ini juga menganalisis statistik agihan dan jenis-jenis skim yang disediakan oleh LZKN. Dapatan kajian dianalisis secara deskriptif bagi melihat sama ada perubahan dalam corak agihan zakat memberikan keutamaan kepada aspek-aspek yang ditekankan oleh syarak, dengan mempertimbangkan tahap keupayaan individu atau mengutamakan keperluan atau manfaat bersama. Hasil kajian menunjukkan bahawa justifikasi skim-skim agihan zakat kepada lapan golongan asnaf di Negeri Kedah telah mengambil kira konsep *fiqh al-Awlawiyyat* dan jumlah populasi bagi setiap golongan asnaf.

Keywords: *Fiqh al-Awlawiyyat*, zakat, agihan, keutamaan, asnaf.

Pengenalan

PLZKN merupakan institusi yang sangat penting sebagai badan penyimpan dan pemegang amanah terhadap dana zakat umat Islam di Negeri Kedah. Enakmen zakat diperkenalkan suatu ketika dahulu sebagai respon terhadap berbagai aduan yang diajukan oleh golongan fakir dan miskin yang merasa tertindas dan memerlukan bantuan. Sumber zakat pada ketika itu juga terhad disebabkan wujudnya golongan yang enggan membayar zakat dan mereka yang memberikan zakat bukan kepada golongan yang sepatutnya menerima zakat.

Zakat yang terkumpul akan diagihkan kepada kumpulan-kumpulan tertentu (asnaf) dengan tujuan merangsang pertumbuhan ekonomi, bukan sahaja untuk jangka masa pendek tetapi juga jangka masa panjang supaya golongan asnaf ini dapat keluar dari kepompong kemiskinan (Ili Diyana Yusof, 2013). Terdapat lapan golongan asnaf yang berhak menerima zakat iaitu fakir, miskin, amil, mu'alaf, *al-Riqab*, *al-Gharimin* (orang yang berhutang), *fi sabilillah* (orang yang berjuang di jalan Allah) dan *ibnu sabil* (musafir).

Agihan zakat menjadi agenda penting setelah berlakunya peningkatan hasil kutipan zakat. Ini kerana jika ketetapan dasar-dasar penentuan agihan zakat tidak selari dengan objektif hasil kutipan, ia boleh menyebabkan kepincangan dan ketidakselarasan dalam pembangunan ekonomi. Oleh itu artikel ini akan membincangkan perubahan corak agihan zakat kepada lapan golongan asnaf di negeri Kedah dan hubungkait perubahan tersebut dengan konsep *fiqh al-Awlawiyyat*.

Selaras dengan hasrat kerajaan untuk menjadi negara berpendapatan tinggi, jurang kemiskinan pasti wujud dan tidak dapat dielakkan. Pengagihan zakat sewajar tidak hanya tertumpu kepada golongan asnaf tertentu sahaja kerana ia boleh menjadi salah satu faktor penyumbang kepada isu agihan zakat yang tidak efisien. Negeri Kedah dipilih sebagai fokus artikel kerana terdapat peningkatan ketara dalam hasil kutipan zakat bermula tahun 2017. Jumlah kutipan zakat pada tahun 2017 mencapai RM171,078,475.00 dan terus meningkat setiap tahun sehingga mencapai RM217,913,020.82 pada tahun 2020.

Asas Teori *Fiqh al-Awlawiyyat*

Memberikan keutamaan kepada perkara yang sepatutnya didahulukan berdasarkan prinsip syariah adalah sesuatu yang perlu diketahui oleh setiap individu. Ini membentuk asas kehidupan manusia untuk menjadikannya lebih sistematik dan teratur. Jika seseorang tidak memahami keutamaan dalam setiap tindakan, terdapat risiko yang mendorong ke arah perbuatan yang tidak baik. Oleh itu, pelaksanaan *Fiqh al-Awlawiyyat* dalam pengagihan zakat harus dilakukan dengan teliti supaya selaras dan bertepatan dengan prinsip-prinsipnya.

Bagi menentukan kepentingan sesuatu perkara berbanding yang lain, ia harus merujuk kepada *Fiqh al-Awlawiyyat*. Pendekatan ini membantu mengimbangkan kehidupan harian dalam mengamalkan tuntutan syarak, seterusnya melahirkan masyarakat yang berjaya menguruskan sistem kehidupan dengan lebih cekap. Dalam memahami *Fiqh al-Awlawiyyat*, para ulama menggariskan panduan *masalahah* yang harus diberi keutamaan. Perkara yang lebih penting mesti diutamakan berbanding dengan perkara yang penting dan perkara yang penting mesti diutamakan berbanding perkara yang kurang penting.¹ Ini bermakna sesuatu urusan perlu mengutamakan keperluan mendesak (*daruriyyat*) berbanding dengan keperluan asas (*hajjiyyat*) dan perlu memberikan keutamaan kepada keperluan asas (*hajjiyyat*) berbanding keperluan yang bersifat pelengkap sahaja (*tahsiniyyat*).²

Oleh itu, adalah menjadi tanggungjawab para pentadbir keperluan manusia untuk memberikan keutamaan dalam sesuatu perkara berdasarkan tahap keperluan mereka. Perubahan fatwa dan ketentuan hukum juga boleh berlaku disebabkan perubahan zaman dan lokaliti. Perubahan fatwa yang berlaku dalam kehidupan manusia seperti isu-isu perubatan atau teknologi moden berasaskan kepada keutamaan untuk menolak kemudaratan penyebaran wabak penyakit kepada masyarakat awam berbanding menjaga *masalahah* atau kepentingan orang perseorangan atau kumpulan minoriti. Hal ini juga teraplikasi dalam perkhidmatan awam, keutamaan perlu diberikan berdasarkan *masalahah* awam atau kumpulan majoriti berbanding *masalahah* individu atau golongan minoriti.

Kadang-kala terdapat kekeliruan dalam kalangan masyarakat Islam dalam menentukan keutamaan antara kerja-kerja dunia dan amalan keagamaan dalam sesuatu masa. Terdapat waktu-

waktu tertentu di mana amalan-amalan ibadah yang khusus kepada Allah seharusnya didahulukan berbanding hubungan dengan manusia. Walaubagaimanapun, dalam keadaan tertentu hubungan dengan manusia perlu diberi keutamaan berbanding hubungan dengan Allah seperti dalam kejadian kebakaran, kemalangan, atau bencana alam. Pelaksanaan solat mesti ditangguhkan demi menyelamatkan nyawa manusia. Pertimbangan untuk mengutamakan sesuatu perkara berbanding dengan perkara yang lain adalah suatu keputusan yang penting dan memerlukan pemahaman terhadap konsep *al-Awlawiyyat* itu sendiri.

Dalam menyampaikan perkhidmatan, seseorang pengurus perlulah dinamik dan cakna dengan keperluan semasa dan setempat dan mengenalpasti keperluan yang menjadi keutamaan masyarakat. Fiqah dan amal Islami itu bukanlah sesuatu yang kaku yang mesti mengikut satu kaedah sahaja. Kefahaman, kecerdikan dan ilmu yang mendalam sangat penting untuk membolehkan seseorang atau sekumpulan menilai yang utama dan yang kurang utama bagi memastikan perkhidmatan kepada masyarakat terkawal, sistematik dan membuahkan hasil kerja yang berkualiti dan efektif. Dengan demikian pengurus perkhidmatan dapat menyantuni semua tuntutan masyarakat mengikut susunan tepat sehingga berjaya mewujudkan masyarakat yang lestari dalam kehidupan mereka. Kecekapan agihan zakat ini akan mewujudkan kesejahteraan sosial dalam melestarikan pengurusan kehidupan. Hal ini akhirnya membawa kepada keseimbangan dan kemudahan dalam kehidupan masyarakat sehingga pelaksanaan tuntutan syariat Islam dapat dilaksanakan seharmoninya.

Analisis Perubahan Corak Agihan Zakat kepada Asnaf

Objektif utama artikel ini adalah untuk meneliti aplikasi konsep *Fiqh al-awlawiyyat* dalam proses agihan zakat kepada asnaf yang telah diurus oleh LZNK, dengan menilai asas pertimbangan agihan mengikut keutamaan keperluan dan keutamaan maqasid syariah. Artikel ini akan menilai adakah pihak LZNK telah mengambil pendekatan yang sewajarnya ketika melakukan pengagihan zakat kepada setiap asnaf dan ditentukan berdasarkan keutamaan dan keperluan semasa asnaf-asnaf yang wujud pada ketika itu. Artikel ini mendapati pada tahun tertentu asnaf *al-Riqab* tidak diberi agihan. Hal ini adalah disebabkan asnaf tersebut tidak wujud pada masa agihan berdasarkan tafsiran asnaf *al-Riqab* yang sempit atau mereka wujud berdasarkan tafsiran yang lebih meluas, namun keutamaan agihan perlu diberikan kepada asnaf-asnaf yang mempunyai keperluan yang lebih mendesak.

Berikut adalah data agihan zakat kepada asnaf-asnaf yang telah dibuat oleh LZNK dari tahun 2017 hingga 2020. Pemilihan data bermula tahun 2017 adalah kerana LZNK telah mengalami perubahan pentadbiran yang signifikan dan mempunyai sistem data yang stabil. Kajian ini dimulakan pada penghujung 2021 dan data pengagihan pada tahun 2020 dipilih sebagai data terakhir dengan andaian bahawa pengagihan zakat daripada kutipan tahun 2020 hampir selesai dilaksanakan.

Jadual 1: Perubahan Corak Agihan Zakat Mengikut Keutamaan Asnaf Bagi Tahun 2017-2020

STATISTIK AGIHAN ZAKAT LZNK								
JENIS ASNAF	TAHUN							
	2017		2018		2019		2020	
	JUMLAH (RM)	(%)	JUMLAH (RM)	(%)	JUMLAH (RM)	(%)	JUMLAH (RM)	(%)
Fakir	10,693,482.00	7.08	165,371.00	0.09	127,800.00	0.07	60,396,772.00	26.36
Miskin	70,009,207.00	46.37	81,670,576.00	45.80	99,618,638.00	51.21	61,909,213.00	27.02
Amil	16,041,614.00	10.62	28,132,352.00	15.78	26,546,175.00	13.64	28,639,620.00	12.50
Mualaf	1,388,810.00	0.92	2,175,445.00	1.22	3,161,836.00	1.63	4,589,713.00	2.00
<i>Al-Riqab</i>	0	0.00	14,600.00	0.01	29,386.00	0.02	351,356.00	0.15
<i>Al-Qharimin</i>	57,134.00	0.04	1,510,834.00	0.85	57,798.00	0.03	502,070.00	0.22
<i>Fi sabilillah</i>	52,631,166.00	34.86	64,414,331.00	36.13	64,781,802.00	33.31	72,666,278.00	31.71
<i>Ibn sabil</i>	163,810.00	0.11	223,930.00	0.12	180,036.00	0.09	100,762.00	0.04
JUMLAH	150,985,223.00	100	178,307,439.00	100	194,503,471.00	100	229,155,784.00	100

Petunjuk :

	Pertama		Kelima
	Kedua		Keenam
	Ketiga		Ketujuh
	Keempat		Kelapan

Merujuk kepada jadual 1, pada tahun 2017 statistik agihan zakat menunjukkan bahawa skim-skim agihan yang diwujudkan hanya kepada tujuh asnaf sahaja iaitu asnaf fakir, miskin, mualaf, *al-gharimin*, *fi sabilillah* dan *ibn sabil*. Pada tahun 2017 ini tidak wujud sebarang skim agihan yang diperuntukkan kepada asnaf *al-riqab*.

Namun bermula tahun 2018 skim agihan untuk golongan asnaf *al-riqab* diwujudkan dan zakat mula diagihkan kepada lapan golongan. Definisi asnaf *al-riqab* sebagai hamba sahaya telah diaplikasikan juga kepada individu yang terbelenggu dengan sesuatu perkara hingga tidak memiliki kebebasan diri. Ia juga merangkumi usaha untuk membebaskan orang Islam yang ditawan oleh orang-orang kafir.

Meneliti corak keutamaan dalam agihan zakat LZNK terdapat perubahan keutamaan agihan tahunan berdasarkan kuantiti nilai agihan. Pada tahun 2017 sehingga tahun 2019, agihan untuk asnaf miskin mengatasi asnaf-asnaf lain dengan agihan berjumlah hampir separuh daripada jumlah keseluruhan agihan tahunan. Sementara asnaf *fi sabilillah* berada di tempat kedua bagi tahun 2017-2019. Namun pada tahun 2020 keutamaan agihan agak berbeza di mana agihan asnaf *fi sabilillah* telah mengatasi nilai agihan kepada asnaf miskin. Pada tahun tersebut, asnaf *fi sabilillah* telah mendapat agihan terbesar iaitu sebanyak RM72,666,278.00 bersamaan 31.71% daripada jumlah keseluruhan agihan zakat tahunan. Sementara asnaf miskin pula bertukar

kedudukan ke tempat kedua dengan nilai agihan sebanyak RM61,909,213.00 bersamaan 27.02%.

Bagi asnaf amil yang berada pada tempat ketiga bagi tahun 2017 sehingga 2019 juga mengalami perubahan pada tahun 2020 apabila asnaf fakir berada di kedudukan ketiga. Agihan yang diterima oleh asnaf fakir bagi tiga tahun pertama kajian iaitu tahun 2017 sehingga 2019 adalah sangat kecil iaitu sekitar 7 peratus bagi 2017 dan kurang dari 1 peratus bagi dua tahun berikutnya telah berubah secara mendadak pada tahun 2020 ke kedudukan ketiga dengan peratus agihan mencecah 26.36 peratus. Jumlah ini amat signifikan berbanding agihan 3 tahun sebelumnya dan hampir menyamai agihan kepada asnaf miskin yang berada pada kedudukan kedua pada tahun 2020 dengan perbezaan hanya 0.66 peratus sahaja.

Dengan itu dapat disimpulkan bahawa asnaf-asnaf yang menerima sumbangan terbesar zakat daripada LZNK pada tahun 2017 sehingga 2020 menerusi skim-skim agihan yang diwujudkan adalah asnaf fakir, miskin, amil dan *fi sabilillah*. Asnaf fakir dan muafaf sering bertukar-tukar kedudukan sama ada berada di kelompok empat teratas atau empat terbawah sepanjang tahun kajian. Manakala tiga asnaf yang lain iaitu asnaf *al-riqab*, *al-gharimin* dan *ibn sabil* konsisten berada di tiga kedudukan terbawah sepanjang tahun kajian.

***Al-Awlawiyyat* Dalam Pengagihan Zakat Asnaf Miskin**

Bagi tiga tahun pertama kajian, didapati asnaf miskin telah mendominasi jumlah pengagihan melalui skim-skim pengagihan yang diwujudkan. Ini menunjukkan keutamaan LZNK pada ketiga-tiga tahun tersebut sangat menjurus kepada membantu kelangsungan hidup golongan ini. Namun pada tahun 2020, pertimbangan keutamaan LZNK telah berubah kepada asnaf *fi sabilillah* melalui skim-skim yang diwujudkan. Perubahan keutamaan LZNK bagi tahun 2020 ini adalah tertumpu kepada pembangunan modal insan dan infra pendidikan.

Pada tahun 2017 dan 2018, Kedah menjadi negeri kedua termiskin di Malaysia selepas Kelantan. Namun pada tahun 2019, negeri Kedah telah berjaya meningkatkan taraf sosio ekonomi sehingga mampu berubah ke kedudukan ketiga negeri termiskin di Malaysia. LZNK telah memberikan keutamaan serta perhatian kepada golongan asnaf miskin ini. Skim bantuan zakat yang diagihkan kepada asnaf miskin oleh institusi zakat di Malaysia memainkan peranan penting dalam mengeluarkan seseorang dari belunggu kemiskinan. Ini kerana dengan adanya skim bantuan zakat tersebut, segala keperluan *daruriyyah* dapat dipenuhi malahan kualiti kehidupan umat Islam dapat dipertingkatkan. Ini memberi impak yang amat besar dalam pembangunan ummah terutama dalam aspek ekonomi dan sosial.

Kemiskinan merupakan satu fenomena yang bersifat universal meliputi pelbagai dimensi antaranya melibatkan agama, ekonomi, sosiobudaya, pendidikan, kesihatan dan lain-lain (Zakiah,2005). Jika dilihat kepada dimensi ekonomi, kemiskinan merupakan satu keadaan kekurangan daripada paras keperluan asas yang merujuk kepada harta benda, pendapatan, kewangan dan modal. Mazhab Maliki telah meletakkan ukuran keperluan makanan kepada asnaf ini iaitu kecukupan dalam tempoh satu tahun bagi menentukan golongan asnaf miskin.³

Oleh sebab itu, kemiskinan boleh dikatakan bersifat relatif dan subjektif kerana ianya sukar bagi menentukan seseorang itu ditahap kemiskinan dari mata kasar seseorang (Unit

Perancang Ekonomi,2014). Sebagaimana keperluan hidup masyarakat bandar lebih tinggi berbanding dengan masyarakat luar bandar dan mempunyai jurang pendapatan yang jauh lebih berbeza antara masyarakat yang tinggal di bandar. Ini menyebabkan kemiskinan di bandar lebih serius berbanding dengan luar bandar dan kadar Pendapatan Garis Kemiskinan (PGK) juga lebih tinggi.

Jika dilihat skim pengagihan asnaf zakat yang diamalkan di Malaysia khususnya bagi membantu golongan asnaf fakir dan miskin tidak jauh berbeza antara negeri. Perbezaan hanya dari segi nama skim yang diwujudkan sahaja. Semua skim memberikan fokus kepada membantu meringankan kesusahan, menyediakan ruang untuk menjana ekonomi, perlindungan tempat tinggal dan pendidikan anak-anak. Terdapat pelbagai insentif bantuan kewangan diagihkan kepada asnaf miskin agar golongan ini dapat menyambung kehidupan dari terus dibelenggu kefakiran. Skim bantuan kewangan miskin bulanan serta sara hidup miskin diberikan kepada asnaf fakir sebagai satu keperluan utama bagi setiap individu dan ianya termasuk daripada keperluan *daruriyyat* yang mesti diperolehi oleh seseorang bagi menjamin maqasid syariah iaitu *hifz al-nafs*.

Selain itu, skim bantuan pembinaan rumah serta baikpulih rumah kepada asnaf miskin ini juga diutamakan oleh pihak LZNK. Ini adalah kerana tempat tinggal merupakan satu keperluan asas kehidupan yang amat diperlukan oleh setiap individu untuk menjamin kehidupan yang selamat. Ianya juga termasuk dalam *hifz al-mal* dan *hifz al-nasab* yang sama penting dengan makanan. Imam Syafie telah menjelaskan bahawa keperluan hidup seseorang yang perlu ada termasuk perlindungan serta tempat tinggal untuk dirinya dan tanggungannya.⁴ Dalam konteks tempat tinggal ini skim yang diwujudkan LZNK termasuk menyediakan tempat tinggal, bayaran sewa rumah, baikpulih rumah serta perkara yang berkaitan dengan penyediaan perlindungan yang diperlukan oleh seseorang dan tanggungannya.

Selain itu, skim bantuan rawatan kesihatan menjadi keperluan serta keutamaan kepada asnaf miskin kerana ianya termasuk dalam kategori *hifz al-Nafs* dan *hifz al-Din*. Hal ini kerana menjaga kesihatan adalah salah satu kesempurnaan dalam melaksanakan ibadah seperti solat, berpuasa dan menunaikan ibadah haji. Begitu juga dengan menjaga kesihatan dapat menjamin tubuh yang sihat dan kuat serta mampu mencari nafkah untuk dirinya dan tanggungannya dan berjihad fi sabilillah kerana ianya sangat dituntut dalam Islam. Skim bantuan kepada asnaf ini juga disediakan untuk menampung kos pendidikan anak-anak asnaf yang cemerlang dalam akademik dan kokurikulum. Ianya adalah untuk memastikan kemiskinan yang dihadapi oleh mereka tidak akan membantutkan kecemerlangan anak-anak mereka dalam pendidikan.

Skim derma siswa yuran penuh ke institusi pendidikan tinggi penuntut miskin turut diberi keutamaan kepada asnaf miskin. Hal ini kerana pendidikan adalah merupakan satu keperluan utama dalam memastikan individu memahami akan hukum hakam dalam Islam serta menjauhkan diri daripada syirik kepada Allah. Keperluan pendidikan ini termasuk dalam fardu ain dan fardu kifayah. Pendidikan dapat menjauhkan diri manusia daripada kejahilan dan dengan ilmu pengetahuan, manusia akan mampu mentadbir alam ini dengan makmur dan sejahtera berlandaskan syarak. Ianya termasuk dalam *hifz al-Din*, *hifz al-'Aql* dan *hifz al-Nasab*. Sebagaimana yang dinyatakan oleh Ibn Khaldun, perbezaan manusia dengan makhluk lain adalah kerana manusia mempunyai keupayaan untuk berfikir.⁵ Dengan potensi pemikiran

tersebut manusia dapat berinteraksi sesama manusia yang lain untuk tujuan-tujuan kesejahteraan hidup. Selain itu, dengan potensi berfikir juga manusia dapat menerima ajaran-ajaran daripada Allah SWT yang disampaikan oleh para nabi kepada mereka.

Justeru itu, bagi memastikan hak asnaf miskin sentiasa terbela dan mendapat kehidupan yang lebih selesa sebagaimana tujuan pensyariatkan zakat, maka pihak LZNK hendaklah sentiasa membuat penilaian dan penyelidikan dari semasa ke semasa agar keperluan hidup asasi dapat dipenuhi serta tidak menjadikan umat Islam sebagai umat yang lemah dan sentiasa memintaminta. Hal ini bertujuan agar golongan asnaf miskin mampu untuk berdikari dan zakat sebagai medium yang berkesan untuk menangani kemiskinan khususnya di kalangan umat Islam.

Al-Awlawiyyat Dalam Pengagihan Zakat Asnaf Fi Sabilillah

Merujuk kepada jadual 1, didapati bahawa jumlah pengagihan kepada golongan asnaf ini mengalami peningkatan yang agak ketara pada tahun 2020. Hal ini adalah disebabkan oleh keperluan-keperluan seperti penubuhan sekolah-sekolah agama rakyat dan tahfiz yang kian berkembang lantaran permintaan yang sangat tinggi oleh rakyat negeri Kedah. Kerajaan persekutuan tidak mempunyai peruntukan yang banyak bagi pembangunan fasiliti pendidikan agama di bawah pentadbiran agama di negeri-negeri sebegini. Skim bantuan pembangunan ini telah menjadi keutamaan LZNK bertujuan melahirkan modal insan yang baik dan kompeten.

Keutamaan ini diberikan kepada asnaf *fi sabilillah* bagi memenuhi keperluan *daruriyyat* yang lima iaitu *hifz al-Din* dan *hifz al-'Aql*. Peningkatan pengagihan bagi asnaf ini juga melibatkan bantuan dari segi penyelidikan dan pembangunan sumber manusia dan dana-dana seumpama dengannya. Sejumlah besar dana yang diagihkan juga disebabkan peningkatan permohonan Derma Siswa Institusi Pengajian Tinggi pada ketika itu. Selain itu, peningkatan pengagihan juga adalah disebabkan peningkatan permohonan Skim Kewangan Tabung Masjid bagi tujuan untuk pentadbiran dan pengurusan masjid serta aktiviti-aktiviti pengimarah masjid.

Perbelanjaan pentadbiran merujuk kepada sumber pendapatan yang dibelanjakan meliputi segala pembayaran bil air, elektrik, telefon, penyelenggaraan masjid seperti membaiki tandas, servis penghawa dingin, penggantian mentol lampu dan sebagainya. Manakala perbelanjaan pengurusan masjid adalah meliputi aspek bayaran upah atau elaun kepada imam, siak, bilal tambahan serta pekerja dan pembantu-pembantu yang terlibat dalam urusan pentadbiran masjid. Selain itu, skim kewangan tabung masjid juga dibelanjakan oleh pihak masjid bagi tujuan menjalankan aktiviti-aktiviti yang mendatangkan manfaat kepada ahli kariah masjid. Ianya terdiri daripada aktiviti pengimarah masjid, aktiviti kemasyarakatan dan pendidikan. Ini dikira sebagai memperkasakan fungsi sebuah masjid iaitu memberi sumbangan dalam membantu meningkatkan kefahaman Islam kepada masyarakat setempat.

Al-Awlawiyyat Dalam Pengagihan Zakat Asnaf Amil

Asnaf amil merupakan pihak yang menjadi tulang belakang dalam institusi zakat di Malaysia. Malahan kedudukannya sebagai asnaf menjadikannya sebagai antara golongan yang istimewa berbanding tujuh asnaf yang lain. Asnaf amil mempunyai tanggungjawab yang penting bagi memastikan kelangsungan matlamat syariah dan objektif pengagihan zakat kepada asnaf lain

tercapai. LZNK telah memberi peruntukan dalam pengagihan zakat kepada asnaf amil melalui dua skim yang utama iaitu melalui skim pentadbiran serta bekalan dan skim pengurusan.

Penafsiran asnaf amil ini harus diberikan perhatian yang sewajarnya mengikut kesesuaian masa, tempat, keadaan dan realiti semasa di Malaysia. Hal ini kerana, jumlah pengutipan zakat yang meningkat saban tahun dan bilangan skim asnaf kian bertambah menyebabkan zakat perlu diuruskan berasaskan pengutipannya secara seimbang dan selaras dengan melibatkan pelbagai bidang tugas dan kepakaran. Sebagai contoh berlaku bencana alam atau seumpama dengannya, ia telah memaksa amil untuk bekerja keras sesuai dengan keadaan tersebut demi menjalankan tanggungjawab asas seperti yang telah ditetapkan oleh syarak. Selaras dengan perkembangan semasa, maka tafsiran asnaf amil perlu bersesuaian dalam konteks syariaah dan realiti semasa.

Jika dilihat kepada skop tugas amil pada zaman awal pensyariaan zakat adalah tertumpu kepada kerja-kerja mengutip zakat fitrah dan harta yang sememangnya bersesuaian dengan zaman tersebut. Realiti kini, amil dipecahkan kepada dua tugas utama sebagaimana yang dilaksanakan di LZNK iaitu tugas hakiki dan *majazi*. Tugas hakiki ini lebih kepada mengutip zakat fitrah semata-mata tanpa melibatkan jenis zakat yang lain. Zakat lain akan diserahkan kepada pejabat zakat. Kebiasaannya, amil ini akan ditempatkan di masjid-masjid dan dilantik khas oleh LZNK. Manakala tugas *majazi* ini diserahkan kepada pengurusan zakat secara langsung dan mempunyai kepakaran masing-masing seperti unit kewangan, pegawai-pegawai, pentadbiran dan seumpama dengannya. Berdasarkan keperluan-keperluan amil yang ramai inilah maka agihan zakat kepada asnaf amil berada pada kedudukan ketiga atau keempat sepanjang tahun kajian.

***Al-Awlawiyyat* Dalam Pengagihan Zakat Asnaf Fakir**

Berdasarkan jadual 1 didapati corak pengagihan zakat kepada asnaf fakir mengalami perubahan yang ketara. Pada tahun 2018 nilai pengagihan adalah sebanyak RM165,372.00 dan menurun pada tahun 2022 kepada hanya RM60,396,772.00. Ini adalah kerana golongan-golongan asnaf ini semakin keluar dari dibelenggu kefakiran sehingga kelayakan terlucut sebagai golongan asnaf fakir. Sebagaimana dilihat pengagihan dana zakat memainkan peranan penting dalam membantu golongan asnaf fakir untuk keluar dari kepompong kefakiran. Ianya diagihkan kepada asnaf secara langsung dan tidak langsung. Pengagihan secara langsung merujuk kepada bantuan terus berbentuk jangka pendek kepada individu atau pengagihan untuk keperluan asas dan manakala pengagihan secara tidak langsung merupakan bantuan jangka panjang berbentuk program-program atau projek pengagihan dana zakat yang telah dirancang oleh pihak LZNK.

Pengagihan zakat yang disalurkan kepada asnaf fakir di Kedah bukan sahaja dalam bentuk material semata-mata untuk mengeluarkan diri daripada kepompong kefakiran malahan ianya ada berbentuk spiritual turut disediakan oleh LZNK bagi memenuhi keperluan rohani bagi menjadi insan yang rabbani. Hal ini dapat dilihat daripada program yang telah dilakukan oleh pihak LZNK seperti program keusahawanan yang mana golongan ini boleh berdikari membantu menyara kos sara hidup mereka sekeluarga. Ianya bertujuan untuk menangani isu kefakiran dengan memfokuskan aspek spiritual dan intelek masyarakat. Namun demikian, program ini agak kurang mendapat sambutan oleh golongan asnaf fakir. Ini berkemungkinan disebabkan sifat malas, tidak mahu keluar dari kepompong kefakiran serta tidak memanfaatkan sumber dana zakat yang mana ianya adalah kesan dari kurangnya pembangunan spiritual. Justeru, penekanan

dari aspek ini dalam pengagihan zakat amat penting bagi membantu menangani masalah itu secara efektif.

Al-Awlawiyat Dalam Pengagihan Zakat Asnaf Mualaf

Berdasarkan jadual 1, peratus pengagihan zakat kepada asnaf ini sepanjang 4 tahun sedikit meningkat iaitu dari 0.92 peratus pada tahun 2017 kepada peratusan pengagihan tertinggi pada tahun 2020 iaitu sekitar 2.0 peratus sahaja. Walaupun nilai pengagihan meningkat 4 kali ganda iaitu RM1,388,810.00 pada tahun 2017 kepada RM4,589,713.00 pada tahun 2020, namun peningkatan peratus pengagihan hanya satu peratus sahaja. Penulis mendapati bahawa skim bantuan yang disediakan merangkumi bantuan asas yang diperlukan oleh golongan asnaf mualaf seperti bantuan kewangan, pendidikan dan sara hidup. Penekanan kepada aspek dakwah amat diberi keutamaan. Ianya amat penting bagi memastikan golongan ini sentiasa diberi ilmu dan kemahiran dalam Islam. Kebanyakan bentuk bantuan ini tidak diberikan secara langsung kepada individu tersebut tetapi diperuntukkan bagi membiayai kos-kos yang diperlukan bagi mengendalikan kelas-kelas agama, ceramah-ceramah, kursus-kursus dakwah dan bantuan kewangan kepada badan-badan bukan kerajaan yang menjalankan dakwah kepada mualaf dan bukan Islam seperti Pusat Bimbingan dan Latihan Saudara baru (PUSBA). Usaha ini adalah selari dengan konsep dan keutamaan maqasid al-syariah iaitu *hifz al-din* yang berada pada kedudukan pertama dalam keutamaan *maqasid al-syariah*.

Pengagihan zakat yang efisien serta menyeluruh mampu memberi semangat kepada golongan asnaf mualaf agar dapat mengharungi kelangsungan hidup yang serba tinggi kosnya. Terdapat juga kes-kes golongan ini yang dipinggirkan oleh ahli keluarga selepas memeluk agama Islam. Jika dilihat kepada skim bantuan asnaf mualaf, penulis mendapati masih terdapat banyak ruang penambahbaikan dalam aktiviti pengagihan dana zakat. Ianya bagi memperkemas lagi pengurusan pengagihan zakat bagi golongan mualaf. LZNK boleh mempertimbangkan untuk mengadaptasikan skim-skim yang disediakan oleh institusi zakat negeri-negeri lain dan memperluaskan skim yang dirasakan relevan untuk diaplikasikan sekaligus dapat menjaga kebajikan asnaf muallaf yang baru memeluk agama Islam di negeri Kedah agar lebih terpelihara. Skim-skim tersebut dapat membantu golongan mualaf bagi memenuhi keperluan dan kehendak mereka dalam aspek kehidupan yang serba mencabar pada masa kini yang mana kesemua usaha ini bertepatan dengan keutamaan maqasid kedua iaitu *hifz al-nafs*.

Sebagai contoh skim bantuan yang lebih bersifat memelihara kebajikan asnaf seperti skim pengurusan jenazah yang tidak dituntut untuk mengelakkan daripada berlaku kes perebutan jenazah antara muslim dan non-muslim. Selain itu, bantuan berdikari juga amat perlu pada masa kini bagi menjamin pendapatan yang berterusan terhadap segala keperluan asnaf. Mualaf merupakan golongan yang sangat dijaga kebajikannya dalam Islam kerana golongan ini diletakkan dalam posisi keempat selepas asnaf fakir, miskin, dan amil sebagaimana yang termaktub dalam surah al-Tawbah ayat 60. Justeru itu, skim-skim pengagihan asnaf ini perlu diperluaskan bagi tujuan untuk meningkatkan lagi tahap kefahaman golongan ini terhadap Islam. Perkara-perkara penting yang harus diberi penekanan adalah tentang penyampaian maklumat terhadap skim-skim yang telah disediakan kepada asnaf mualaf. Hal ini penting untuk menjaga *maslahah* yang lima iaitu menjaga nyawa, agama, akal, keturunan dan harta asnaf mualaf.

Al-Awlawiyyat Dalam Pengagihan Zakat Asnaf Ibn Sabil

Berdasarkan jadual 1, asnaf *Ibn Sabil* hanya menerima pengagihan tidak lebih 0.12 peratus sepanjang empat tahun statistik kajian. LZNK telah menyediakan skim bantuan kepada asnaf ini berbentuk insentif bantuan tambang kepada penuntut yang tamat dan lulus dalam pengajian di luar negara. Asnaf ini kelihatan tidak mendapat keutamaan dalam pengagihan bukanlah kerana mereka dipinggirkan tetapi ianya adalah disebabkan mereka yang berkecukupan untuk menuntut skim ini adalah sedikit. Pelajar yang tidak mempunyai tajaan belajar keluar negara adalah sedikit peratusannya berbanding mereka yang ditaja. Tajaan pendidikan keluar negara bukan sahaja menanggung kos pengajian dan sara hidup bahkan termasuk kos tiket penerbangan pergi dan balik. Ini menyebabkan pemohon yang layak menuntut skim ini sedikit dan nilai pengagihan walaupun meningkat tetapi peratusannya tetap mengecil lantaran jumlah pengutipan yang semakin meningkat dari tahun ke tahun.

Skim *Ibn Sabil* yang diwujudkan oleh LZNK di atas menunjukkan bahawa *Ibn Sabil* di sisi LZNK adalah perantau anak Kedah di negeri orang. Penulis berpendapat LZNK boleh memperluaskan takrifan *Ibn Sabil* daripada perantau anak Kedah di negeri orang kepada perantau asing di negeri Kedah. Ini berdasarkan takrifan *Ibn Sabil* dalam mazhab Hanafi dan mazhab Maliki. Menurut mazhab Hanafi *Ibn al-Sabil* adalah merupakan orang asing yang terputus daripada hartanya walaupun dia seorang yang kaya di tanah airnya namun dalam pada yang sama dia fakir di perantauan. Manakala menurut mazhab Maliki, *Ibn al-Sabil* adalah orang yang asing memerlukan harta untuk meneruskan perjalanan ke destinasiya. Kedua-dua takrifan ini boleh difahami dari dua persepsi iaitu perantau anak Kedah di negeri asing atau perantau asing di negeri Kedah. Skim Bantuan Musafir yang diwujudkan oleh LZNK boleh membantu perantau asing di negeri Kedah yang bergelandangan akibat keputusan sumber kewangan. Oleh yang demikian tidak hairanlah kenapa peratusan pengagihan kepada asnaf ini terlalu kecil kerana mengutamakan penduduk setempat dalam pengagihan zakat adalah perkara yang telah dipersetujui oleh majoriti *fuqaha'*.

Al-Awlawiyyat Dalam Pengagihan Zakat Asnaf Al-Gharimin

Jadual 1 menunjukkan peratus pengagihan kepada asnaf *al-Gharimin* adalah tersangat kecil iaitu hanya 0.22 peratus pada tahun 2020. Walaubagaimanapun nilai pengagihan meningkat agak ketara iaitu hanya RM57,134.00 pada tahun 2017 kepada RM502,070.00 pada tahun 2020. Peningkatan ini melibatkan pertambahan bilangan asnaf *al-Gharimin* yang memerlukan bantuan penyelesaian hutang mereka sama ada hutang bayaran balik bantuan pelajaran dan bantuan bayaran perubatan. Mengikut garis panduan kriteria *al-Gharimin* yang dikeluarkan oleh LZNK, hutang peribadi tidak termasuk kriteria asnaf yang perlu dibantu bagi mendapatkan bantuan zakat kerana hutang tersebut tidak dikategorikan sebagai hutang *daruriyyat*. Pinjaman yang tidak diuruskan dengan baik boleh menjurus kepada kemungkinan muflis dalam kalangan orang yang berhutang.

Isu berhutang yang menyebabkan kepada muflis ini perlu diatasi kerana ia akan menjejaskan kehidupan seseorang muslim. Islam menitik beratkan keperluan bantuan kepada asnaf *al-Gharimin* kerana golongan ini berkemungkinan hidup dalam tekanan akibat bebanan hutang dan status muflis. Namun demikian, LZNK perlu memastikan tujuan utama pinjaman

dibuat dan masalah yang dihadapi dalam menyelesaikan hutang tersebut. Pihak LZNK juga perlu meneliti semula tujuan hutang sama ianya berdasarkan kepada keperluan, kehendak ataupun kemewahan semata-mata. Pengagihan dana zakat kepada golongan asnaf *al-Gharimin* boleh dipelbagaikan mengikut bentuk bantuan sama ada dalam bentuk wang tunai atau sumbangan barang keperluan asas. Kedua-dua bentuk pengagihan ini sebenarnya dapat membantu golongan asnaf *al-Gharimin* mengurangkan tahap bebanan hutang yang ditanggung.

Al-Awlawiyat* Dalam Pengagihan Zakat Asnaf *Al-Riqab

Merujuk kepada jadual 1, pengagihan kepada golongan ini diwujudkan pada tahun 2018 dengan peratus pengagihan hanya 0.01 peratus dan meningkat kepada 0.02 peratus pada tahun berikutnya. Pada tahun 2020 peratus pengagihan kepada asnaf ini telah meningkat kepada 0.15 peratus yang disalurkan menerusi kos program keagamaan dan kesedaran kelas agama. Skim ini menjadi keutamaan yang diberikan oleh pihak LZNK untuk membebaskan asnaf ini dari belenggu penjajahan nafsu. Golongan-golongan seperti transgender dan pelacur boleh dikategorikan sebagai hamba kepada kehendak nafsu mereka sendiri. Skim-skim baru yang lebih meluas kepada asnaf ini boleh diwujudkan lagi seperti skim pembebasan golongan yang terbelenggu dalam kes pemerdagangan orang yang diibaratkan seperti perhambaan dalam bentuk moden. Menurut tafsiran *al-Riqab* adalah golongan manusia yang terbelenggu atau tidak bebas di mana mereka berada di dalam cengkaman manusia atau tuannya sehinggalah dibebaskan.

Al-Quran tidak diturunkan melainkan dengan membawa syariat yang lengkap serta penuh dengan hikmah-hikmah yang besar. Realitinya, telah sekian lama sistem perhambaan sudah dimansuhkan atau dihapuskan di dalam Islam, namun menurut sebahagian ulama hukumnya masih terpakai. Secara umumnya tujuan pengagihan zakat adalah untuk penjagaan akidah dan membantu kelangsungan hidup golongan yang lemah, kurang upaya dan teraniaya serta membasmi kegiatan yang bercirikan penghambaan secara fizikal dan mental.

Berdasarkan realiti semasa, LZNK sewajarnya melihat skop golongan asnaf *al-Riqab* ini tidak hanya kepada kriteria-kriteria yang tertumpu kepada tafsiran terdahulu sahaja. Mungkin penambahan skop kriteria asnaf ini diperluaskan kepada beberapa kategori kerana takrifan asnaf ini masih boleh diperluaskan dan dilihat semula oleh Jawatankuasa Fatwa Negeri bagi menilai keperluan berdasarkan *maslahah* dari semasa ke semasa. *Al-Riqab* amat relevan diperluaskan maknanya dalam konteks masa kini iaitu merujuk kepada manusia atau orang yang berada di dalam kebelengguan, tertindas atau dieksploitasi seperti golongan kelainan upaya (OKU), gelandangan, mangsa yang diculik pemerdagangan manusia, mereka yang menjadi mangsa ceti haram, golongan buruh paksaan serta buruh kanak-kanak.

Penafsiran semula makna *al-Riqab* mengikut tafsiran semasa perlu dilaksanakan agar rahsia, konsep dan hakikat sebenar zakat sebagai sesuatu jaminan sosial bagi kehidupan umat Islam dapat diterjemahkan dalam pengagihan zakat. Usaha ini memerlukan sokongan dan dokongan daripada semua pihak terutamanya kerajaan negeri. Segala perubahan yang praktikal akan terlaksana oleh fatwa, peruntukan kewangan, aspek perundangan dan sebagainya.⁶ Dengan usaha ini segala kegiatan, gejala dan masalah sosial dapat dibendung dari semasa ke semasa. Usaha-usaha pemulihan masalah sosial seharusnya tidak hanya diletakkan kepada bahu pihak

berkuasa tempatan sahaja malahan peranan dalam institusi keagamaan seperti LZNK juga boleh dilakukan agar ianya lebih efisien dan komprehensif.

Kesimpulan

Terdapat empat faktor yang mempengaruhi pertimbangan *al-awlawiyyat* dalam pengagihan zakat oleh LZNK dapat disimpulkan dalam artikel ini seperti berikut :

Keadilan Dalam Pengagihan

Panduan dan rujukan utama umat Islam dalam menjalani kehidupan di dunia adalah dengan berpaksikan kepada al-Quran dan al-Sunnah. Ianya sebagai rujukan utama umat Islam bukan sahaja mendapat keredaan malahan mendapat keberkatan daripada Allah s.w.t di dunia dan akhirat. Justeru, faktor utama dalam menentukan keutamaan (*al-awlawiyyat*) dalam pengagihan zakat kepada asnaf-asnaf adalah keadilan. Allah s.w.t telah menjelaskan di dalam al-Quran supaya sentiasa berlaku adil dalam setiap aspek kehidupan seperti kehidupan berkeluarga, keadilan dalam pemerintahan serta keadilan dalam urusan perniagaan. Maksud adil ini bukanlah bermaksud pembahagian yang sama rata tetapi ianya bermakna pembahagian yang saksama atau meletakkan sesuatu sesuai dengan keperluannya .

LZNK yang bertindak sebagai pembuat keputusan pengagihan zakat dan dalam masa yang sama mereka juga termasuk dalam golongan penerima pengagihan zakat iaitu amil. Menurut Rawls (Rawls, J.,1999) dalam penulisannya terdapat dua prinsip keadilan yang boleh digunapakai dalam peruntukan pengagihan. Pertamanya adalah prinsip kesamarataan di mana setiap individu adalah sama dalam semua aspek yang mana ianya merangkumi kesamarataan hak, peluang yang sama, barangan asas, pendapatan dan juga kekayaan. Manakala prinsip kedua adalah prinsip yang berbeza menekankan bahawa keadilan tidak semestinya sama rata tetapi *al-Awlawiyyat* harus diberikan kepada pihak asnaf berdasarkan keperluannya. Prinsip ini berbeza dari segi keupayaan dan produktiviti setiap individu. Justeru, pengagihan yang adil adalah pengagihan yang memberikan *al-Awlawiyyat* kepada pihak yang kurang bernasib baik. Prinsip ini adalah selari dengan syariat Islam yang tidak menafikan kewujudan ketidaksamaan dalam kalangan umatnya. Malah, Islam mengajar umatnya agar sentiasa bersyukur dan menganggap jurang pendapatan di kalangan mereka sebagai ujian dari Allah S.W.T.

Ekonomi Dalam Pengagihan

Sorotan literatur mengenai pengagihan bantuan atau program kebajikan sosial sesebuah negeri atau agensi menunjukkan status ekonomi sebagai salah satu faktor utama.⁷ Melihat kepada status ekonomi sesebuah negeri boleh dibahagikan kepada dua kategori iaitu keupayaan fiskal sesebuah negeri merujuk kepada sumber atau hasil sesebuah negeri bagi menampung segala perbelanjaan yang telah dirancang. Ia boleh diperolehi sama ada daripada kerajaan persekutuan mahupun hasil dari kerajaan negeri dan tempatan, manakala keperluan ekonomi pula adalah keadaan yang memerlukan bantuan. Penulisan yang lain telah menggunakan dua faktor utama dalam menentukan keperluan perbelanjaan kebajikan iaitu kadar kemiskinan dan kadar pengangguran.⁸

Dalam konteks zakat, keupayaan fiskal sesebuah institusi zakat merujuk kepada dana peruntukan zakat atau wang zakat yang terkumpul. Wang zakat tersebut akan diagihkan kepada asnaf yang layak sebagaimana yang termaktud dalam al-Quran dalam surah al-Tawbah. Asnaf

fakir dan miskin seringkali diberikan keutamaan dalam pemberian zakat. Ini adalah selaras dengan tujuan utama zakat iaitu untuk memerangi kemiskinan dan meningkat taraf hidup umat Islam. Justeru hal ini dipercayai selaras dengan apa yang dilaksanakan oleh LZNK yang telah mengambilkira dua faktor tersebut dalam peruntukan agihan zakat iaitu kadar kemiskinan dan kadar pengangguran.

Politik Dalam Pengagihan

Pengurusan perbelanjaan hasil dalam sesebuah negeri banyak bergantung kepada parti yang memerintah. Kenyataan ini disokong oleh beberapa artikel yang telah ditulis oleh beberapa pengkaji. Mereka mendapati bahawa terdapat hubungan di antara parti politik yang memerintah dan perbelanjaan negeri.⁹ Artikel tersebut berbentuk empirikal yang menyentuh tentang hubungan di antara perubahan politik yang memerintah dengan corak perbelanjaan sesebuah negeri untuk sesuatu jangka masa.

Terdapat banyak penulisan yang lebih tertumpu pada bagaimana pihak kerajaan negeri dan tempatan membuat peruntukan perbelanjaan kebajikan. Sudah tentu parti yang memerintah mempunyai kuasa dalam menentukan perbelanjaan sesebuah negeri. Ini adalah kerana parti mana yang menang dalam pilihan raya akan membentuk kerajaan sesebuah negeri dan melaksanakan polisi dan dasar yang telah ditetapkan.¹⁰ Namun, dari segi urusan pengagihan zakat, ia adalah di bawah kuasa institusi agama Islam negeri-negeri, sebuah badan bebas yang bertanggungjawab secara terus kepada Sultan atau Yang Di-Pertuan Agung.

Pentadbiran dan pengurusan zakat haruslah bebas daripada pengaruh mana-mana parti politik. Memandangkan setiap negeri mempunyai institusi zakat masing-masing, ada kemungkinan pengurusan zakat di setiap negeri adalah dipengaruhi oleh perancangan parti pemerintah negeri masing-masing. Pengagihan zakat mungkin mengikut kehendak parti politik yang memerintah. Ini mungkin berlaku kerana setiap parti politik mempunyai pandangan, cara dan polisi tersendiri dalam corak pemerintahan, pentadbiran dan pembangunan sosio ekonomi negeri.

Sosial Dalam Pengagihan

Situasi ini amat berbeza dengan persekitaran zakat di mana wang zakat hendaklah diperuntukkan kepada lapan kategori penerima dan bukan hanya golongan yang ditimpa bencana atau di dalam kecemasan semata-mata. Tambahan pula, wang zakat perlu diagihkan pada setiap tahun, manakala bantuan kemanusiaan pula adalah berdasarkan keperluan semasa. Prinsip keutamaan berdasarkan keperluan sering digunakan dalam pengagihan dalam situasi sumber-sumber yang hendak diagihkan adalah terhad.¹¹

Pihak yang benar-benar memerlukan akan diberikan keutamaan di dalam peruntukan pengagihan. Motif pengagihan berdasarkan prinsip keperluan ini adalah untuk menjaga kebajikan sosial. Dengan anggapan keperluan dan kebajikan berkait rapat dengan pencapaian, prinsip keperluan digunakan dalam keputusan peruntukan pengagihan.¹² Agihan yang tepat akan menjamin keseimbangan sosial apabila semua kumpulan sosial dapat mengakses keperluan mereka yang asas. Ianya selaras dengan tujuan atau motif utama zakat diagihkan iaitu untuk mengurangkan jurang kemiskinan dan membangunkan ekonomi *ummah*.¹³

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Chapter 10
ARABIC ARTICLES

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المعهد العالمي للفكر الإسلامي والحضارة - الجامعة الإسلامية العالمية

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الملخص

إمام العصر وعلامة الأمة ورائد الوسطية في العصر الحاضر، موسوعي، عالم في الحديث والتفسير والفقه، فهو يكاد يكون جامعة شاملة بكل تخصصاتها، وفقه الله ليجمع في فكره بين التنظير والتطوير والتطبيق. الشيخ القرضاوي كان يحول الأفكار إلى مؤسسات وإلى نظم ويفكر دائماً في كيفية التأثير أكثر سواء من خلال المؤسسات الإعلامية أو الفكرية، واتسم الخط الفكري لمشروع الشيخ بالفرادة والوسطية، مما جعله يلقي قبولا واهتماما بين الناس وحظي بالتأييد والدعم، كما لم يتوقف عند الجوانب الفقهية والسلوكية، بل تعداه إلى الفقه السياسي ودوره في نفضة الأمة. لقد عالج الشيخ الكثير من القضايا الحضارية فكتب عن العولمة والاشتبك مع الفكر الغربي، وكتب عن العلمانية في مواجهة الإسلام وأثبت صلاح الإسلام لسياسة الحياة، وكتب أيضاً عن تجديد الخطاب الديني في كتابه "ثقافتنا بين الانفتاح والانغلاق". إن أبداع ما قدمه الشيخ القرضاوي هو تحريره لمفهوم التجديد حينما نقله من مفهوم الفرد المجدد، إلى مفهوم الطائفة والجماعة المجددة، وهو جهد غير مسبوق. وعلى هذه الخلفية فإن هذه الورقة البحثية تروم النظر في منهج الشيخ القرضاوي باعتباره إماماً مجدداً في الزمن المعاصر، أسس لمدرسة تجديدية معاصرة؛ حيث تناقش الإشكالية ما يلي: أولاً: ماهي ملامح التجديد والإحياء في اجتهاد الشيخ؟ وثانياً: هل حققت هذه المدرسة نتائج مرجوة في مسار الإحياء؟ وثالثاً: ماهي صور هذا المنتج التجديدي الناجح الذي أثرى فكر النهضة المعاصرة؟ ولتحقيق الهدف المنشود تعتمد الورقة منهج الاستقصاء والتحليل والاستنباط في فكر الشيخ الاجتهادي التجديدي، والوقوف على الأثر. توصلت هذه الدراسة إلى نتائج مهمة، منها: تحديد معالم منهج القرضاوي في التجديد والإحياء في فكر الأمة المعاصر المتطلع للنهضة المنشودة. وشمولية الفكر التجديدي الذي خاضه الشيخ وتنوعه الموسوعي مما جعله محط اهتمام الأمة. كما تخلص هذه الورقة لأهم القضايا التي حصل فيها التجديد وكيف تم ذلك؟ وأخيراً لم يتبن القرضاوي في منهجه التجديدي طرح النظريات فقط، بل جمع إليها التطبيق والعمل، وهو ما جعل منهجه يحظى بالقبول والتأييد والانتشار الواسع بين عموم المسلمين.

الكلمات المفتاحية: يوسف القرضاوي، التجديد والإحياء، المنهج، المنطلقات، المميزات

مقدمة

إنّ التجديد ليس معناه تغيير طبيعة القديم، أو الاستعاضة عنه بشيء آخر مستحدث مبتكر لا أصل له، فهذا ليس من التجديد في شيء، إنما هو ينمو ويتكامل بإضافة اللاحقين جديداً إلى ما بناه السابقون، لا يهدمه وتركه جملة. الإسلام الحنيف شريعة ربانية صالحة لكل زمان ومكان، ولما كانت الحياة البشرية قائمة على التطور فتأتي بالجديد. في كل عصر، أقرت شريعة الإسلام بالتجديد، واعتبرته أمراً ضرورياً لا غنى عنه، لضمان حيويتها، واستمرار صلاحيتها على الدوام، وذلك بضوابط وشروط محدّدة لا تصطدم مع الأصول الشرعية، بهدف إحياء ما اندثر من الأحكام الشرعية الفقهية والعمل بها، ليتم للأمة مسار نهضتها وقيامها بدور الإشهاد الحضاري. وهكذا لم يخل عصر من العصور، ولا زمن من الأزمنة الإسلامية، من مجتهد من المجتهدين، ولو على قلتهم وندرهم في العصور الأخيرة، بسبب الجمود والجمود، الذي طمس مبدأ التجديد والاجتهاد في الأمة، لكنه لم يستطع القضاء عليه، بفضل النية الثابتة والتصميم الراسخ هؤلاء الرواد، على ضمان الاجتهاد، وتجديد أمر الدين، وإدكاء روحه في النفوس والقلوب، عن طريق العودة إلى الأصول، من خلال العمل بخصائص الإسلام العظيمة، كالشمولية، والمرونة، وإحياء القيم الإسلامية.

وفي العصر الحديث يبرز اسم الشيخ يوسف القرضاوي كعالم مجتهد مجدد، توقّرت له عناصر الفقيه الموسوعي الذي أدرك علوم العقل والنقل واستوعب واقع الأمة في تحلّفها وأخطاطها وما تملكه من مقدّرات في سبيل رجوعها وعودتها للقيام بواجبها الريادي في دورة حضارية تشيع الخير للبشرية قاطبة. إن شخصية الشيخ القرضاوي ذات طبيعة مجدّدة، تكره التقليد والتعصّب وتنفّر منه، ويجب دائماً -دون تكلف- أن يكون متميّزاً، رافضاً تقليد أحد حتى ولو كان من أكابر مشايخه، فهو يميل إلى التجديد حتى في دعائه وتضرّعه إلى الله عز وجل، أن يلهمه السير في طريق المجتهدين الكبار، يقول: اللهم أطلق عقلي من أسر التقليد، وأطلق قلبي من عبودية العبيد، وأطلق لساني من كل دعوة غير دعوة التوحيد.

الشيخ القرضاوي كان يحول الأفكار إلى مؤسسات وإلى نظم ويفكر دائماً في كيفية التأثير أكثر سواء من خلال المؤسسات الإعلامية أو الفكرية، واتسم الخط الفكري لمشروع الشيخ بالفرادة والوسطية، ممّا جعله يلقي قبولا واهتماما بين الناس وحظي بالتأييد والدعم، كما لم يتوقف عند الجوانب الفقهية والسلوكية، بل تعدّاه إلى الفقه السياسي ودوره في نهضة الأمة. لقد عالج الشيخ الكثير من القضايا الحضارية فكتب عن العولمة والاشتبك مع الفكر الغربي، وكتب عن العلمانية في مواجهة الإسلام وأثبت صلاح الإسلام لسياسة الحياة، وكتب أيضاً عن تجديد الخطاب الديني في كتابه "ثقافتنا بين الانفتاح والانغلاق"، إن أبداع ما قدّمه الشيخ القرضاوي هو تحريره لمفهوم التجديد حينما نقله من مفهوم الفرد المجدد، إلى مفهوم الطائفة والجماعة المجدّدة، وهو جهد غير مسبوق.

إنّ هذه الورقة البحثية تروم النّظر في منهج الشيخ القرضاوي باعتباره إماماً مجدّداً في الزمن المعاصر، أسّس لمدرسة تجديدية معاصرة؛ حيث تناقش الإشكالية الآتية؛ أولاً: ماهي ملامح التجديد والإحياء في اجتهاد الشيخ؟ وثانياً: إلى أي حدّ حقّقت هذه المدرسة نتائج مرحّوة في مسار الإحياء؟ وثالثاً: ماهي صور هذا المنتج التجديدي الناجح الذي أثرى فكر النهضة المعاصرة؟ اعتمدنا منهجاً استقصائياً واستنباطياً، محلّل الموقف ويستخرج الأثر ويعلّله من خلال العودة لكتب الشيخ وأقواله، ومواقفه وبياناته بشكل شخصي أو في إطار مؤسسي.

تحرير المفاهيم وتأطير المصطلحات

أولاً- المنهج: لفظة "المنهج" عبارة عن مصدر مشتق من الفعل الثلاثي: نَهَجَ، والجمع مناهيج، ومناهج، ومعنى الفعل "نَهَجَ": اتبع، أو سلك، و"المنهج": يعرف على أنه الطريق الواضح بين القويم، وبالنسبة للفظ "المنهاج" المشتقة أيضاً من الفعل "نَهَجَ"؛ فهي تعني خطة مُعدّة بشكل مُسبق، ولقد جاءت هذه الكلمة في القرآن الكريم في سورة المائدة الآية: ﴿لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمَنْهَاجًا﴾¹

لفظة "نَهَجَ" بتسكين الهاء طريق بين واضح وهو النهج، والجمع نهجات ونهَج ونهوج، وسبيل منهج: كنهج ومنهج الطريق: وضّحه، والمنهاج: كالمنهج، الطريق الواضحة.¹

إذا، المنهج في اللغة العربية هو الطريق الواضح المستقيم، الذي يفضي بصحيح السّير فيه إلى غايةٍ مقصودة،¹ بسهولة ويسر، ومن هذا الأصل جرى استعمال لفظ المنهج، لتعني بوجهٍ عام؛ وسيلة محددة توصل إلى غايةٍ معينة. إنّ المنهج هو الطريق والطريقة، الأسلوب والوتيرة، الديدن والسبيل، المسار والشّريعة، الطبع والتأموس، وهو كمفهوم مقنن في الخطاب المعرفي، يُراد به تجسيد أسلوب سديد منظمّ ومثمر، ملتزم بالانتقال من المشكلة إلى حلّها ومن المقدمات إلى الغاية¹.

ثانياً- التجديد: قال الجوهري: "جَدُّ الشَّيْءِ يُجَدُّ بالكسر جَدَّةً، صَارَ جَدِيداً، وَهُوَ نَقِيضُ الْحَلْقِ"، وقال أيضاً: "وَجَدَّدَ الشَّيْءُ صَارَ جَدِيداً، وَأَجَدَّهُ وَاسْتَجَدَّهُ، وَجَدَّدَهُ: أَي صَيَّرَهُ جَدِيداً".¹

وقال الأزهري: قال الليث: "الجدُّ: نقبض الهزل، يُقال: جدّ فلانٌ في أمره إذا كان ذا حقيقةٍ ومضاء... وأجدُّ ثوباً واستجدّه... والجديدان، والأجدان: اللبيل والنّهار".¹

وقال ابن فارس: "سُمِّي كلُّ شيء لم تأت عليه الأيامُ جديداً، ولذلك يُسمَّى اللَّيْلُ والنَّهَارُ الجديديْن والأجْدَيْن، لأنَّ كُلَّ واحدٍ منهما إذا جاء، فهو جديدٌ".¹

وأما في الوضع الاصطلاحي، فإنَّ "التجديد لا يعني فناء القديم بجموهه، بل تدخل مادته في شكل جديد، فتجديد شيء ما هو؛ محاولة للعودة به إلى ما كان عليه يوم نشأ وظهر، بحيث يبدو مع قدمه كأنه جديد، وذلك بتقوية ما وهن منه، وترميم ما بلى، ورتق ما انفتق حتى يعود أقرب ما يكون إلى صورته الأولى، فالتجديد ليس معناه تغيير طبيعة القديم أو الاستعاضة عنه بشيء آخر مستحدث مبتكر، فهذا ليس من التجديد في شيء.¹

ذكر الدكتور عصام البشير في تصريحاته لبرنامج (الشريعة والحياة في شهر رمضان)، بتاريخ: 2020/05/05، "أنَّ تجديد الشيء هو جعل القديم جديداً وكذلك إعادة ما انطمس إلى حداثة نشأته وإعادة الأمر إلى ما كان عليه في سابق عهده، مؤكداً أن المصطلح أصيل في النصوص، ولكن المصطلحات الشرعية إذا أساء البعض فهمها أو تطبيقها فإن الناس يتخذون موقفاً من المصطلح نفسه وليس من الخلل الذي نشأ في تطبيقه"¹.

ثالثاً- الإحياء: الإحياء، الجذر: حيو، الوزن: الإفعال.

الإحياء: أحياء الله عز وجل.

قال تعالى: ﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أََمْوَانًا فَأَخْيَاكُمْ ثُمَّ مِمَّنَّكُمْ ثُمَّ مِمَّنَّكُمْ ثُمَّ مِمَّنَّكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ﴾¹

وأحيا الأرض بالمطر.

قال تعالى: ﴿وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ﴾¹

وأحيا ذكره: أي رفعه، قال الشاعر:

فأحييت من ذكري وما كان خاملاً*** ولكن بعض الذكر أنبه من بعض

ويقال في قوله تعالى: ﴿وَمَنْ أَحْيَاهَا فَكَأَمَّا أَحْيَا النَّاسَ جَمِيعًا﴾¹

أي أحيها بالإرشاد إلى الإيمان.

وأحيا القوم: إذا حييت مواشيتهم.

وأحييت الناقة: إذا حي أولادها، وناقة محبي ومحبيه أيضاً.

ويقال: أحييت الأرض: إذا وجدتها حية التبات.

وأحيا الرجل الأرض: إذا عمرها، وفي الحديث عن النبي عليه السلام: (من أحيا أرضاً ميتة فهي له)

قال الشافعي: ليس للذمي إحياء الموات لأن الخطاب متوجه إلى المسلمين.

وقال أبو حنيفة: له، إحيائها لأن الخطاب عام.

وفي الاصطلاح، نجد أن: "المقصود من إحياء الفكر الديني ليس هو إحياء الدين نفسه، بل إحياء التفكير بشأن الدين وبعبارة أخرى غسل الأدمغة مما تراكم فيها من انحرافات وتشويهات بشأن الدين".

التعريف بالدكتور القرضاوي

ولد الدكتور يوسف القرضاوي في إحدى قرى جمهورية مصر العربية، قرية صفت تراب مركز المحلة الكبرى، محافظة الغربية، وهي قرية عريقة دفن فيها آخر الصحابة موتاً بمصر، وهو عبدالله بن الحارث بن جزء الزبيدي، كما نص الحافظ بن حجر وغيره، وكان مولد القرضاوي فيها في 1926/9/9م وأتم حفظ القرآن الكريم، وأتقن أحكام تجويده، وهو دون العاشرة من عمره. التحق بمعاهد الأزهر الشريف، فأتم فيها دراسته الابتدائية والثانوية وكان دائماً في الطليعة، وكان ترتيبه في الشهادة الثانوية الثاني على المملكة المصرية، رغم ظروف اعتقاله في تلك الفترة. ثم التحق بكلية أصول الدين بجامعة الأزهر، ومنها حصل على العالمية سنة 52-1953م، وكان ترتيبه الأول بين زملائه وعددهم مائة وثمانون. ثم حصل على العالمية مع إجازة التدريس من كلية اللغة العربية سنة 1954م وكان ترتيبه الأول بين زملائه من خريجي الكليات الثلاث بالأزهر، وعددهم خمسمائة. وفي سنة 1958م حصل على دبلوم معهد الدراسات العربية العالية في اللغة والأدب. وفي سنة 1960م حصل على الدراسة التمهيدية العليا للمعادلة للماجستير في شعبة علوم القرآن والسنة من كلية أصول الدين. وفي سنة 1973م حصل على (الدكتوراه) بامتياز مع مرتبة الشرف الأولى من نفس الكلية، عن: (الزكاة وأثرها في حل المشاكل الاجتماعية).

أعماله الرسمية

عمل الدكتور/ القرضاوي فترة بالخطابة والتدريس في المساجد، ثم أصبح مشرفاً على معهد الأئمة التابع لوزارة الأوقاف في مصر. ونقل بعد ذلك إلى الإدارة العامة للثقافة الإسلامية بالأزهر الشريف للإشراف على مطبوعاتها والعمل بالمكتب الفني لإدارة الدعوة والإرشاد. وفي سنة 1961م أعير إلى دولة قطر، عميداً لمعهدا الديني الثانوي، فعمل على تطويره وإرسائه على أمتن القواعد، التي جمعت بين القديم النافع والحديث الصالح. وفي سنة 1973م أنشفت كليتا التربية للبنين والبنات نواة لجامعة قطر، فنقل إليها ليؤسس قسم الدراسات الإسلامية ويرأسه. وفي سنة 1977م تولى تأسيس وعمادة كلية الشريعة والدراسات الإسلامية بجامعة قطر، وظل عميداً لها إلى نهاية العام الجامعي 1989/1990م، كما أصبح المدير المؤسس لمركز بحوث السنة والسيرة النبوية بجامعة قطر، ولا يزال قائماً بإدارته إلى اليوم.

وقد أعير من دولة قطر إلى جمهورية الجزائر الشقيقة العام الدراسي 1990/1991م ليرأس المجالس العلمية لجامعتها ومعاهدها الإسلامية العليا، ثم عاد إلى عمله في قطر مديراً لمركز بحوث السنة والسيرة. حصل على جائزة البنك الإسلامي للتنمية في الاقتصاد الإسلامي لعام 1411هـ. كما حصل على جائزة الملك فيصل العالمية بالاشتراك في الدراسات الإسلامية لعام 1413هـ. كما حصل على جائزة العطاء العلمي المتميز من رئيس الجامعة الإسلامية العالمية بماليزيا لعام 1996م. كما حصل على جائزة السلطان حسن البلقية (سلطان بروناي) في الفقه الإسلامي لعام 1997م.

مجال التأليف العلمي

الكتابة والتأليف من أهم ما برز فيه الدكتور القرضاوي، فهو عالم مؤلف محقق كما وصفه العلامة أبو الحسن الندوي في كتابه "رسائل الأعلام" وكتبه لها ثقلها وتأثيرها في العالم الإسلامي، كما وصفها بحق سماحة الشيخ عبد العزيز بن باز. والناظر في كتبه وبحوثه ومؤلفاته يستيقن من أنه كاتب مفكر أصيل لا يكرر نفسه، ولا يقلد غيره، ولا يطرق من الموضوعات إلا ما يعتقد أنه يضيف فيه جديداً من تصحيح فهم، أو تأصيل فكر، أو توضيح غامض، أو تفصيل مجمل، أو رد شبهة، أو بيان حكمة أو نحو ذلك. وقد ألف الشيخ يوسف القرضاوي في مختلف جوانب الثقافة الإسلامية كتباً نيفت على الخمسين، أصيلة في بابها، تلقاها أهل العلم في العالم الإسلامي بالقبول والتقدير، ولهذا طبعت بالعربية مرات كثيرة، وترجم أكثرها إلى اللغات الإسلامية والعالمية، فلا تكاد تذهب إلى بلد إسلامي إلا وجدت كتب القرضاوي هناك إما بالعربية أو باللغة المحلية. وقد تميزت هذه الكتب بعدة مزايا:

أولاً: استندت بصفة أساسية إلى أصول تراثنا العلمي الإسلامي المعتمد على الكتاب والسنة، ومنهج السلف الصالح، ولكن لم تنس العصر الذي نعيش فيه فجمعت بين الأصالة والمعاصرة بحق.

ثانياً: جمعت بين التمهيد العلمي والتأمل الفكري، والتوجه الإصلاحية.

ثالثاً: تحررت من التقليد والعصبية المذهبية، كما تحررت من التبعية الفكرية للمذاهب المستوردة من الغرب أو الشرق.

رابعاً: اتسمت بالاعتدال بين المتزمتين والمتحللين، وتجلت فيها الوسطية الميسرة بغير تفریط ولا إفراط. وهكذا قال بحق مدير مجلة الأمة في تقديم كتاب (الصحة الإسلامية بين الجمود والتطرف) أنه من المفكرين الإسلاميين القلائل الذين يتميزون بالاعتدال ويجمعون بين محكمات الشرع ومقتضيات العصر.

خامساً: يمثل أسلوبه في الكتابة ما يعرف بـ (السهل الممتنع)، فهو أسلوب عالم أديب متمكن.

سادساً: وقفت بقوة في وجهه دعوات الهدم والغزو من الخارج، ودعوات التحريف والانحراف من الداخل، والتزمت الإسلام الصحيح وحده، تنفي عنه تحريف الغالين، وانتحال المبطلين، وتأويل الجاهلين.

سابعاً: يلتمس قارئ كتبه فيها الحرارة والإخلاص، كما يلتمس ذلك مستمع خطبه ومحاضراته ودروسه، وقد أجمع كل من كتبوا عنه: أن مؤلفاته وكتاباتاته تجمع بين دقة الفقيه، وإشراقه الأديب، وحرارة الداعية، ونظرة المجدد.¹

منهج القرضاوي في التجديد والإحياء

التجديد الحقيقي فريضة من الفرائض، وضرورة من الضرورات، وسنة من السنن، وطبيعة من طبائع الأشياء، فهو مطلوب في كل شيء، في الماديات والمعنويات، في الدين والدنيا وفي الإيمان، حتى الدين نفسه يحتاج إلى تجديد؛ وقد روى أبو داود بإسناد صحيح عن أبي هريرة (رضي الله عنه) قال: قال رسول الله (صلى الله عليه وسلم): "إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا".¹

وهو حديث -بلا ريب- يصرح بوضوح بشرعية التجديد في الدين، ويشير إلى أنه فريضة تحذف إلى أن دينها محفوظ يقبض الله له من يحفظه سواء كان فرداً أو جماعة؛ ولهذا ظهر في تاريخنا الحافل ما عرفه المسلمون باسم "المجددون"، مثل الإمام أبو حنيفة، والإمام الجويني، ومحمد عبده، والمودودي والطاهر بن عاشور وابن باديس، والشيخ القرضاوي... وغيرهم.

يقول الدكتور القرضاوي: "وليس معنى التجديد أن نتخلص من القديم، أو نهدمه ونستعيض عنه بمستحدثات مبتكرة، فهذا ليس من التجديد، بل هو تبديد، إنما المراد به الاحتفاظ بالقديم، وترميم ما بلي منه، وإدخال التحسين عليه ومحاولة العودة به إلى ما كان عليه يوم نشأ، دون المساس بثوابت هذا القديم، أو العبث بخصائصه الأصيلة وطابعه المميز، ولولا هذا ما سمي (تجديداً)؛ لأن التجديد إنما يكون لشيء قديم".¹ ويقول أيضاً: "ولا يعني تجديده، إظهار طبعة جديدة منه ولا هدمه وتبديده، بل يعني: العودة به إلى حيث كان في عهد الرسول - صلى الله عليه وسلم - وصحابته، ومن تبعهم بإحسان".¹

لا ريب أن العقود الثلاثة الأخيرة شهدت ازدهار الشيخ القرضاوي في مجال الحركة الإسلامية، " بوصفه حجة في الفتوى، وموجهاً للحركة الإسلامية، وصاحب رأي فيما يجري من أحداث عامة تخص الإسلام والمسلمين، وعزز ذلك عدم ارتباطه بنظام سياسي، أو سلطة حكومية تتدخل عادة في الفتوى أو ترعى فريفاً من علماء الدين، الذين أطلق عليهم في مرحلة ما علماء السلطة وفقهاء الشرطة".

ما تميز به الشيخ أنه: "مجدد من نفس المدرسة الفقهية الأزهرية التقليدية وبنفس أدواتها الاجتهادية في علم الأصول واللغة العربية ومنهج نقد الحديث، ولم يكن مشروعه التجديدي بناءً على مناهج فكرية غربية مستوردة لتفسير الإسلام تفسيراً يسارياً أو تفسيراً ليبرالياً أو تأويلاً حديثاً ينتهي بتفريغ الإسلام من مضمونه، وجعله متسقاً مع دعوات علمنة الإسلام، وهو ما أعطى فكر الشيخ وعلمه من سعة الانتشار ما لم يتحقق لغيره بسبب الانضباط المنهجي وسرعة الاستجابة، والاشتباك مع النوازل التي تمم المسلمين، ولذلك امتاز مشروع الشيخ بخصائص فريدة لم تتحقق لغيره.

في كتابه (الاجتهاد في الشريعة الإسلامية) رأى الشيخ: "أن إغلاق باب الاجتهاد سبب في فقدان الفقه الإسلامي قدرته على الاستجابة لأسئلة العصر، وأن إغلاق بابيه هو معصية وعود عن واجب شرعي كفايي وضروري، لأن نصوص الوحي محدودة الكم، ونوازل الناس في الاقتصاد والطب والسياسة، وهو ما يوجب توسيع دائرة الاجتهاد لمواكبة تطورات العصر.

لقد برع الشيخ في سائر العلوم، فهو الفقيه الأصولي الناقد المفسر المجتهد، صاحب الباع في العقيدة، والحديث وعلمه، وفي علم الرجال، والفتيا، والعلم بأقوال المتكلمين، هذه الشمولية الراسخة أمدته بالمنهج العلمي الإسلامي الصحيح، فأنتج فقها وسطيا رحبا حمل اهتماماته العلمية بالفقه والأصول، والقرآن والسنة النبوية، والدعوة والتربية، والفكر، والسياسة الشرعية، والاقتصاد، والحركات الإسلامية، واللغة والشعر والأدب.

لقد كان فقه المقاصد لدى القرضاوي محل اهتمام واسع بين أبناء الصّحوة الإسلامية المعاصرة وخاصة المهتمين بالجوانب السياسية، "غير أنه تبنى منهجا وسطا معتدلا، أساسه العَضّ بالنواجد على ثوابت الشريعة، والتحرّك بفقهِ عميق في منطقة المتغيرات معتمدا على مقاصد الشريعة وغاياتها، لا يخالف في ذلك إجماعا، وله في كل قول سلف، مُراعيا أوضاع الناس وأحوالهم، ومن ثم كان من أهل منهج التيسير في الفتوى، وكما قال ابن المبارك: إنما العلم رخصة من ثقة".

إنّ ما يمكن قوله إجمالا حول منهج الشيخ في ممارسته التجديد والإحياء لكسب حاضر الأمة ومستقبلها، هو الآتي: لقد اتسم الخط الفكري لمشروع الشيخ بالفرادة والوسطية، فلم يكن مع المدرسة الظاهرية التي تقف عند حرفية النصّ بلا غوص في علله ومقاصده، ولم يكن -رحمه الله- يَحصر نفسه في المدرسة التقليدية التي تكتفي بشرح الحواشي والمتون وتعالج قضايا العصر الكبرى بالتحريح على أقوال الفقهاء الذين ماتوا منذ قرون خلت.

لقد نبذ الشيخ التعصب، وكان سَدّاً منيعا في مواجهة تيارات الغلو والتطرف، وكتب في ذلك ردوداً كما في رسالته (ظاهرة الغلو في التكفير)، كما رفض فكر المحنة والابتلاء الذي كان يسود صفوف الجماعات الإسلامية، وكان أقرب ما يكون إلى الفكر المقاصدي، على طريقة الفقيه الشاطبي والظاهر بن عاشور في تحليل الأحكام وفهم مصالح العباد، وقد بدا ذلك واضحا في كتابه (دراسة في فقه مقاصد الشريعة).

أما في الفتيا، فمنهجه التيسير، وقد بدا ذلك واضحا في كتابه المشهور (الحلال والحرام في الإسلام) الذي وصفه خصوم الشيخ بكتاب الحلال والحلال لندرة ما يُفتي بالحُرمة إلاّ عندما يرد الدليل بشكل واضح على الحرمة، وكان يكرّر أنّ منهجه في الفتوى هو الابتعاد عن شدائد ابن عمر وشوادّ ابن مسعود وخصّ ابن عباس .

أما في الفقه السياسي، فقد رأى أنّه اعتراه الجمود في تاريخنا ولا بد من تجديده، فكتب كتابه العميق (فقه الدولة)، واعتبر أنّ فكرة إقامة الدولة فكرة مركزية في الشريعة الإسلامية لا كما ادّعى البعض بأنّ الإسلام دين بلا دولة ولا سياسية، وهو مجرد تعاليم روحية لا شأن له بالدنيا.

منطلقات التجديد اليوسفي

سنقف على ثلاث منطلقات أساسية، رغم وجود عدد كثير منها في مشوار الشيخ الإصلاحية والفكرية التجديدي، وهي كالتالي:

أولا- التربية الأزهرية: ترى القرضاوي تربية ريفية تعرف للدين مكانته العظمى في المجتمع، وكان التعليم الأزهرى غاية يسعى إليها الناس في زمانه بوصفه ميزة اجتماعية، فضلا عن كونه انتماء دينيا تتفاخر به الأسر والعائلات، فمنذ ولد الشيخ الدكتور يوسف عبد الله القرضاوي في قرية (صفط)، تراب بالحلة الكبرى غربية يوم 1926/09/09، ثم بدأ وعيه بالعالم من حوله، اتجه إلى الكتاب حيث حفظ القرآن وجوّده وهو دون العاشرة، ثم أتمّ تعليمه في الأزهر الشريف، وحصل على الشهادة العالية من كلية أصول الدين عام 1953م، وعلى إجازة التدريس عام 1954م، وكان ترتيبه الأول في الشهادتين، وفي عام 1960م حصل على الدراسة التمهيدية العليا المعادلة للماجستير في شعبة علوم القرآن والسنة من كلية أصول الدين، ثم أحرز الدكتوراه بمرتبة الشرف الأولى عام 1973م.¹

يحكي عنه خله الشيخ عبد الله عقيل العقيل: "كما كان زعيم الطلبة الأزهريين وخطيبهم وشاعرهم، وكانت كلماته تأخذ بمجامع القلوب وتثير حماس الجماهير التي تحملها على الأعتاق، وهو يشدو بشعره أو يهدر بخطبه التي تتصدى للظغاة وأعداء الدين ودعاة الهدم، والتخريب، وأذئاب الاستعمار، وعملائه. كان موفقا غاية التوفيق في الأسلوب الذي يسلكه، حيث يجمع الصفوف ويوحد الجهود، ويسلك أنجع الطرق لتقويم العوج وإصلاح الخطأ والمطالبة بالحق، وعرض الفكرة والمجادلة بالحجة والبرهان، ملتزما بمنهج الإسلام وقيم الإسلام وأخلاق الإسلام.

ولقد سعدت بمرافقته في أكثر من جولة بالمحافظات والمدن والقرى المصرية وشاركت معه في بعض الحفلات والمناسبات الإسلامية الدعوية، ولكن شتان بين الثرى والثريا، فالبون شاسع والفرق كبير، فرغم الزمالة الدراسية إلا أنني كنت أشعر نحوه كتلميذ أتعلم منه، وأهل من هذا الفيض الغامر والنهر المتدفق بالسلسبيل العذب، فضلاً عن عطائه القَر من المؤلفات التي بدأها بمسرحية شعرية عن (زليخا امرأة العزيز)، وكتاب (قطوف دانية من الكتاب والسنة) أثناء الدراسة، ثم أثمر الغيث بهذه المؤلفات العلمية القيمة بعد التخرج واجتاحت العالم الإسلامي كله وترجمت إلى معظم اللغات الحية.¹

ثانياً- حركة الإخوان المسلمون: هو ابن خالص لحركة الإخوان المسلمين، فلم يعرف عنه انتماء حركي أو فكري لغير جماعة الإخوان ومدرسها، كما لم يعرف له خروج صريح منها أو عنها، وقد عرف القرضاوي بحركة الإخوان ربما بالقدر الذي عرفت به، وارتبطا معا في كل مراحل العمر كأنك تقرأ تاريخها حين تقرأ مذكراته التي صدرت في ثلاثة أجزاء... فالقرضاوي في أحد وجوهه هو أبرز ممثلي مدرسة تيسير الفقه الإخوانية التي قامت على مهمة تقريب الفقه وتبسيطه والتي نجحت في أن تخرج الفقه من الشأن الخاص إلى الشأن العام، وهي المدرسة التي بدأها الشيخ سيد سابق بكتابه فقه السنة الذي وضعه بتكليف من الشيخ المؤسس حسن البنا وقدم له بمقدمة تحتفي به وتعرف بأهميته.

وإذا كان للشيخ سيد سابق فضل سبق فقد كان القرضاوي الأشهر بين فقهاء هذه المدرسة والأكثر قدرة على التجديد والاستمرارية، وقد كانت بدايته مع كتابه الشهير (الحلال والحرام في الإسلام) الذي أصدره عام 1959، فكان أول وأشهر كتبه التي عرفت به في العالم الإسلامي على نطاق واسع.¹ لقد كانت للشيخ ضمن أطر هذه الجماعة التي تم نعتها بأنها كبرى الحركات الإسلامية في العالم، أدواراً متنوعة ومختلفة تتناسب مع طبيعة شخصيته، ف... لم مجرد فقيه تلجأ إليه في مسائل الفقه الخاصة، كما لم يتوقف دوره عند تلبية حاجات الحركة من الفقه الميسر (يفتح السين) والميسر (بكرها)، بل كان فيها داعية مبرزاً تهمز له أعواد المنابر وتأنثر لخطبه ومواعظه البليغة الفاعليات والملتقيات الإسلامية الخاص منها بأعضاء الحركة ومحازبيها أو المفتوحة لجمهور الصحوة الإسلامية وهو وجه آخر ومهم من وجوه القرضاوي التي أثرت في علاقته بالحركة الإسلامية¹.

لقد كان للشيخ القرضاوي الأثر البالغ في انتشار فكر الحركة الإسلامية المعاصرة التي تبنت خصائص؛ الشمولية والعالمية والوسطية، فكانت: "وجه القرضاوي في حركة الإخوان تتجاوز الشيخ أو العالم الأزهري إلى المحرّض السياسي الذي يقدم الوقود الديني لقضايا الحركة السياسية ومعاركها سواء أكانت معارك خاصة بالحركة أو كانت تتصل بالقضايا العامة أو "قضايا الأمة" التي احتلت قمة أولوياته فيما بعد حين كفت عن دخول السياسة من باب الحركة الإسلامية الخاص. وحين انتقل إلى خارج البلاد وتراجعت أعماله التنظيمية تدريجياً قام القرضاوي بهذا الدور في قضايا الأمة التي كان أبرز من تولوا الدفاع عنها وتحريض الناس من أجلها.. فاحتلت قضية فلسطين مبكراً اهتمامه".¹

استطاع القرضاوي الانتقال في علاقته بالتنظيم من موقع التبعية أو الانضباط التنظيمي إلى لعب دور الإلكترون الحر الذي ينتمي إلى الحركة لكن دون أن يقع أسير منطقها التنظيمي، لذا فقد ظل الجميع يعرفون القرضاوي كواحد من جماعة الإخوان دون أن يسألوا عن موقعه التنظيمي أو وضعيته قبولاً ورفضاً من قيادة التنظيم.. ومع الزمن صار مثل هذا التساؤل يقابل بسخرية إما لأن الإجابة عنه تبدو بديهية أو لأنه صعبة.. لذلك تحول القرضاوي إلى مرشد لأبناء الجماعة وجمهورها دون سؤال منهم عن موقعه التنظيمي داخلها.

ثالثاً-العقل المنهجي (فقه الأولويات): اعتمد يوسف القرضاوي في برنامجه الفقهي الإصلاحي على وضع قواعد بيّنة وواضحة في فقه الأولويات، الذي جعله يرتب كل مناحي حياة المسلم واعتمد عليه في أبواب الفقه الأخرى، وكذلك ارتبط فقه الأولويات بفقه الواقع وفقه الموازنات، وبين القرضاوي وجوب وضع كل شيء في مرتبته، فلا (يؤخر ما حقه التقديم)، أو (يقدم ما حقه التأخير)، و(لا يصغر الأمر الكبير، ولا يكبر الأمر الصغير). فقد "أصل القرضاوي لفقه الأولويات عبر كتابه الذي صدر عام 1994، وسماه (فقه الأولويات: دراسة جديدة في ضوء الكتاب والسنة)، ويرى أنّ هذا النوع من الفقه واحد من ألوان الفقه التي أراد أن تكون ضمن برنامجه.

التجديدي الإصلاحي للأمة الإسلامية

أما عن فلسفة القضاوي في فقه الأولويات، فقد اعتمدت على (تقدير الأمور والأفكار والأعمال، وتقديم بعضها على بعض، وأنها يجب أن يُقدّم، وأنها ينبغي أن يُؤخّر، وأنها ترتيبه الأول، وأنها ترتيبه السبعين، في سلم الأوامر الإلهية والتوجيهات النبوية)، ويقول إنه أصدر الكتاب بسبب (اختلال التّسبب واضطراب الموازين - من الوجهة الشرعية ولا سيما مع ظهور الخلل في ميزان الأولويات عند المسلمين في عصرنا).

ويرتّب القضاوي فقه الأولويات بحسب عدّة أمور، وهي أولوية الكيف على الكمّ، بقوله: (من الأولويات المهمة شرعاً: تقديم الكيف والنوع على الكمّ والحجم، فليست العبرة بالكثرة في العدد، ولا بضخامة في الحجم، إنّما المدار على النوعية والكيفية)، بعد ذلك يتحدث عن أولوية العلم والعمل بقوله: (ومن أهم الأولويات المعترية شرعاً: أولوية تقديم العلم على العمل؛ فالعلم يسبق العمل، وهو دليله ومرشده)، ويشير إلى أن من مكتملات أولوية العلم على العمل: أولوية الفهم على مجرد الحفظ".¹

ركائز التجديد البوسفي: الركائز التي قام عليها المشروع التجديدي للشيخ يوسف كثرية، وفي هذا البحث سنقف على أهم ثلاثة ركائز قام عليها هذا الجهد الكبير والنافع:

أولاً- ركيزة الجمع بين النظري والتطبيقي: لقد جمع القضاوي بين العلم والعمل، فقدّم الكثير من الأعمال العلمية التي ساهمت في زيادة وعي الناس بوظيفة الإسلام في تحرير البشرية. كما وقّرت وسائل الإعلام للشيخ القضاوي مجالاً جديداً لتوعية الجماهير، وكان برنامجه (الشرعية والحياة) على قناة الجزيرة مصدراً مهماً للمعرفة التي أدّت إلى زيادة شوق الناس إلى الإسلام الذي يجعل لحياة الإنسان معنى وقيمة، ويحفظ كرامته، ويحمي دينه وعقله وماله وعرضه ونفسه ونسبه وذريته.. وما أشدّ حاجة الناس إلى ذلك بعد أن أذل الطغاة الناس، ولم يحترموا لهم حرمة أو كرامة.

الشيخ القضاوي مثل نموذجاً للدور التاريخي للعلماء الذين يجمعون النشاط النظري والعمل معاً، فهو لم يغادر الوعي التاريخي بدور العالم في الحياة والمجتمع، ففي حين انحسر الفقه عن الحياة العامة وتقلص دور العالم (الديني) في المجتمع بفعل عوامل عديدة، نجد القضاوي يستصحب مرجعية الفقيه ودور المفكر المنشغل بقضايا الأمة، فنجد حاضراً في القضايا الكبرى، ومعبراً عن موقفه منها ومعيناً الجماهير لأجل ذلك... ومن هنا، كانت رؤيته الإصلاحية المتعلقة بدور العلماء تلخص في أن العلماء الهداة جديرون بالتنصر في سياسة أوطانهم واعتبار الخلل الواقع في أحوالها الداخلية والخارجية، فلم يكن حرص القضاوي على إنشاء مرجعية علمائية عالمية -تجسد بتأسيسه الاتحاد العالمي لعلماء المسلمين سنة 2004- خارجاً عن دائرة تحركاته وواقع تأثيره، فقد قابل موسوعيته العلمية بمكانة مرموقة لدى العلماء والشعوب الذين التقاهم، وهم لا يحصون، وعلى الخصوص انشغاله بمسلي الغرب والشرق معاً، سعياً لتجسيد الأمة الإسلامية التي يتحدث عنه باستمرار ويبتعد لأجل وحدتها".¹

ثانياً- ركيزة الفقه السياسي الشرعي: يُعرّفها بأنها؛ السياسة القائمة على قواعد الشرع وأحكامه وتوجيهاته، متخذة الشرع منطلقاً لها ترجع عليه، وتستمد منه.¹ الشيخ القضاوي -رحمه الله- يؤكد أنّ الاختيار الفقهي واسع في باب المتغيرات، دون الثوابت وأنه مطلوب في حق المجتهد، أن يختار ما يترجح لديه حسب مصالح المسلمين، مما هو سائغ في الشريعة الإسلامية، ويذكر آلية المجتهد هذه فيقول، أنه: "الذي يربط المتغيرات بالثوابت ويرد المتشابهات إلى المحكمات والجزئيات إلى الكليات والفروع إلى الأصول.. وهو الفقه الذي كان عليه الصحابة والخلفاء الراشدون رضي الله عنهم، ومن سار على درجهم من التابعين بإحسان".¹

يعتمد الشيخ القضاوي في منهجه الاجتهادي آلية تنعت بالتحقق من صناعة الاختيار الفقهي؛ من خلال مسوغاته الاجتهادية، التي تفرض الاختيار الفقهي أمام المجتهد، حيث يرى أنّ هذه المسوغات لا بد أن تكون مرتبطة ببعضها البعض؛ من خلال الآتي:

• تحقّق البعد المقاصدي.

• تحقّق الموازنة للمصالح ذاتها إذا تعارضت، أو المفاسد كذلك.

• التحقّق من الأولويات.

ويقول رحمه الله:

أن يُعطى كل عمل قيمته أو قدره، في ميزان الشرع، لا يُبحس، ولا يُشتطَ في تقويمه، وبهذا يقدم ما حقه أن يُقدم، ويؤخر ما حقه أن يؤخر.¹

ويبقى الدور الفقهي المتميز الذي قام به الدكتور القرضاوي هو ما أنتجه في حلقاته الفكرية الأولى، عندما كتب (فقه الزكاة)، و(الحلال والحرام) إذ قدم في الأول تصورا معاصرا للزكاة، وسَّع فيه مواردها لتشمل زكاة المصانع والمعامل وزكاة المناجم والمعادن ومصادر الطاقة بحجة أنها كلها تخرج من الأرض، وضمَّ إلى ذلك مختلف عروض التجارة المعاصرة التي لم تكن متصورة في العصور السابقة، في حين قدم في الكتاب الثاني رؤية فقهية جديدة في التعامل مع الأحكام الشرعية، اتَّسمت بالاعتدال لاسيما في قضايا المرأة والفنون والسياسية وغيرها من القضايا التي كان العقل السلفي يوظفها بمنطق الحظر والمنع.

يشكّل كتاب (أولويات الحركة الإسلامية في المرحلة الراهنة) الذي صدر سنة 1990، التحوّل المفصلي في فكر القرضاوي، والمؤشر على تنامي دوره القيادي، ليس فقط كحامل مشروع فكري ترشيدى للصحة الإسلامية والحركة الإسلامية، وإنما كمؤسس للقواعد المنهجية والفكرية والأصولية والفقهية والحركية والسياسية للتيار الوسطي الذي يخرق الحركة الإسلامية بمختلف أطيافها، ففي هذا الكتاب قدم القرضاوي مفهومه للحركة الإسلامية، وأصل لأولوياتها في المرحلة القادمة على كافة المستويات، سواء في العمل التربوي أو السياسي أو الاجتماعي أو الاقتصادي أو الجهادي أو الدعوي والإعلامي أو العمل الفكري والعلمي، فبرزت هذه "القيادية" في الأولويات التي اقترحتها على الحركات الإسلامية في كل مجال على حدة، والتي اختصرت في الجمل الأدبيات والانفعالات الفكرية التي اشتغل عليها في السابق، فتحدثت في المجال الفكري والعلمي، عن أولوية إرساء فقه جديد قائم على فقه الأولويات والموازنات، وضرورة الجمع والتكامل بين فقه الشرع وفقه الواقع، والحاجة لإعمال النظر المصلحي والاعتبار المقاصدي، ووضع في مجال الدعوة والتثقيف العام هدف الانفتاح على المثقفين وعلى هموم الجمهور، والاقتراب من رجال الأعمال ومحاولة إدماجهم، والاهتمام بالعمل النسوي.¹

ثالثا- ركيزة الوسطية والاعتدال: قال تعالى: ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾¹

الوسطية هو الاتجاه المتوازن الذي يجمع بين اتباع النصوص ورعاية مقاصد الشريعة، فلا يُعارض الكلي الجزئي، ولا القطعي بالظني، ويراعي مصالح البشر، بشرط ألا تعارض نصا صحيح الثبوت صريح الدلالة، ولا قاعدة شرعية مجمعا عليها، فهو يجمع بين محكمات الشرع ومقتضيات العصر. وهذا هو اتجاه أهل العلم والورع والاعتدال، وهي الصفات اللازمة لمن يتعرض للفتوى والتحدث باسم الشرع، وخصوصا في هذا العصر، وهذا الاتجاه هو الذي يجب أن يسود، وهو الاجتهاد الشرعي الصحيح، وهو الذي دعا ويدعو إليه المصلحون الغيورون، الرافعون لواء التغيير والتجديد والنهوض الحضاري.

وقد رفع العلامة القرضاوي لواء الوسطية والاعتدال إما في الفتوى أو في الدعوة، وكان شعاره: إن الذي أومن به وأدعو إليه وأدافع عنه هو المنهج الوسط للأمة الوسط، وقال: أنا منهجي في الحياة "إنما هو المنهج الوسط"، وهناك ثلاثة عوامل نحتت وسطية العلامة القرضاوي نحتا؛ منها ما هو فطري، ومنها ما هو قدري، ومنها ما هو كسبي: أما الفطري فهو ما فطر الله عليه شيخنا من تسامح ويسر، يقول عن نفسه: إنني شخص ممن وهبهم الله فطرة الاعتدال والتوازن في النظر إلى الأمور، فأحب دائما ألا أكون من المغالين إلى اليمين أو المتطرفين إلى اليسار، وهي موهبة إلهية، وبعض الناس يميل إلى التحلل والتسبب، وأنا أجد نفسي دائما في الموقف الوسط.

أما القدري فهو نشأته في ريف مصر، وفي وجهها البحري، وأهل هذه الناحية أهدأ طباعا وألين عريكة من جنوبها، كما أنه نشأ يتيما في أسرة رقيقة الحال، عوضه حب من حوله له -عمه وأبناء عمه وأقاربه، وبعد ذلك حب الناس- عن مرارة اليتيم، فنشأ سوي النفس مستقيما، ولم تعرف حياته ترددات ظرفية ينتقل فيها من طرف إلى مضاده، وعندما سئل عن التحولات في حياته قال: لم تحدث لي تحولات، فهي من أول مبتدئها كانت على الإسلام والعمل به.

أما ثالث تلك العوامل فهو العامل الكسبي، وأعني به انضمام الشيخ منذ مفتح حياته الطيبة إلى جماعة الإخوان المسلمين، وهي المدرسة الإصلاحية التي اتخذت الوسطية شعاراً لها ومسلكاً عملياً في اجتهاداتها الفقهية، أو في اختياراتها السياسية، أو في التطبيق العملي لرموزها، فأعظم الشخصيات طراً تأثيراً على علامتنا القرضاوي هو الإمام البنا، ولم يُعرَف مثل الأستاذ البنا داعية للوسطية منهجاً وفكراً وتوجهاً وسياسة.¹

هذه الوسطية التي اعتمدها الشيخ المجدد؛ الوسطية الرائدة المحافظة على الأصالة والقابلة للتجديد في آنٍ واحد بما يخدم مصالح البلاد والعباد، وكما قال العلماء إن الشريعة جاءت لتحقيق مصالح العباد عاجلاً وأجلاً، والوسطية التي تُعين على الاستمرار وبلوغ الغايات هي أقوم أسلوب وأنجع وسيلة لتحقيق هذه الغايات.

مميزات التجديد اليوسفي

تتميز بين العلماء بالعباء المتجدد، والتفاعل مع المتغيرات بفقهِ مرِن، وهذا ما جعله يتبوأ مكانة عالمية، وأعدته جهات عالمية عدّة سنوات من أكثر الشخصيات تأثيراً في العالم، فما يزال ينتج الفكر والفقهِ، وكتبه الأخيرة تنبئ بأنّ الله ادخر لهذا الرجل في تبيين قضايا كثيرة، ومن يقرأ موسوعته عن الجهاد (فقهِ الجهاد)، وكتابه عن الوسطية والتجديد (فقهِ الوسطية والتجديد) يجد فيهما قوة حضور الشيخ في المسائل العلمية والنوازل، بل ويجد لدى الشيخ القراءة الشمولية التي تميز بها، والروح العلمية التي صاحبت الإمام منذ نعومة أظفاره، والسلاسة الفكرية التي جعلت لغة الشيخ وأسلوبه جاذبة لكل الفئات. فما هي أهم مميزات التجديد عنده؟

1- الحركية والفكرية التوازن بين العمل الفكري والحركي

إن أهم ما يميز الإمام هو جمعه بين الفكر والعمل، فهو ليس منظراً يعيش في صومعة خاصة، بل هو رجل دعوة وفكر، انتسب إلى الحركة الإسلامية وهو طالب في المرحلة الثانوية مؤمناً بأن الإسلام مشروع فكري وسياسي، ويجب أن يسود الساحة بفقهِه وفكره، ولكنه ليس مريداً تابعاً بلا تبصّر أو وعي، يرى، بأنّ الفكر الصحيح ينتج العمل الحركي السليم ولهذا كتب في مرحلة لاحقة كتابه المهم (أولويات الحركة الإسلامية) ويبيّن فيه بأن العمل الفكري يسبق العمل الحركي، وأن من آفات العمل الإسلامي المعاصر الابتعاد عن الفكر وأهله. في غالبية كتب الشيخ تلمس قوة العلاقة بين العمل الفكري والحركي العميق الذي ينشد النهضة الشاملة.

2- الإتياع والإبداع (الأصالة والتجديد)

في فكر القرضاوي أمران غريبان، فالرجل سلفي فح في الإتياع، فقد كتب رسالة صغيرة حول التوحيد، فلم يخرج من فكر الإمام محمد بن عبد الوهاب رحمه الله، ويرى بأنّ التوحيد يعني إفراد الله بالعبادة، وأن التوحيد ثلاثة أقسام، توحيد الربوبية، وتوحيد الألوهية، وتوحيد الأسماء والصفات، وقد ذكر الشيخ بأنّ أحب العلماء لديه وأقرّبهم إلى نفسه هم الإمام ابن تيمية ولكنه ليس تيمياً، وهذا إن دلّ على شيء فإنّما يدل على حبّه للسلفية المجاهدة في سبيل الدّفاع عن تنقية الدين من البدع، وتحريم الإسلام من الخرافات. لا يقف الشيخ عند هذا الحد، فقد قرّر في بعض كتبه بأنه يجب أن تتبع في الدّين ونبتدع في الدّنيا، لأنّ مجال الدّين الإتياع، ومجال الدّنيا الابتداع، ولكن المسلمين عكسوا الأمر، فقد ابتدعوا للدّين ما لم يأذن الله لهم، وتوقفوا في أمور الدّنيا مصادمين لسنن الله في خلقه. إنّ الشيخ يوسف القرضاوي يتميز في أبحاثه العلمية الابتداع عن التعصب الفكري والفقهي ولهذا وجدناه يخالف في جملة من الأمور الإمام البنا رحمه الله حيث رفض موقف الإمام من المرأة، وموقفه من الأحزاب السياسية والتعددية، كما خالف الإمام ابن تيمية في جملة من المسائل، ولم يكن كذلك من مدرسة النقل، ولا من مدرسة العقل، فهو وسط بينهما.

3- الاجتهاد بين الأصالة والتجديد

لقد كتب كتابه الأول بأمر من مشيخة الأزهر الشريف (الحلال والحرام في الإسلام) ليكون مرجعاً للأقليات المسلمة في الغرب، فقد كتب في بداية عمره هذا الكتاب الذي شرّق وغرب، وترجم إلى العشرات من اللغات، ووجد القبول من العلماء والعامّة، فقد أشاد به كبار الفقهاء أمثال الشيخ مصطفى الزرقاء، والشيخ محمد البهي رحمهما الله. لقد توالى الكتب منه بعد ذلك وهي تحمل بصمات الفقيه المفكر الذي يجمع في عقله النصوص الشرعية، والآراء الفقهية، ولكنه يتميز عن غيره بأنّه يريد تقديم الفقهِ بثوب آخر، فهو لا يتردد فيما يرى أنه صواب أن يذهب إليه حتى ولو خالف

المشهور، أو الزائج لأسباب اجتماعية وليس لأسباب علمية، فمن هنا كان رأي البعض بأنه مبيح الفقه، بينما رأى البعض الآخر بأنه متشدد أصولي، أما العلمانيون المتطرفون فقالوا أنه الزارع الأول للإرهاب في العالم اليوم. لقد شاع في المناخ الإسلامي يوماً ما بأن باب الاجتهاد قد تم إغلاقه، وأنه ليس من الإمكان إبداع مما كان، ولهذا ظن البعض بأن التاريخ انتهى في زمن المجتهدين الأول، ولهذا صار الفقه شرحاً للمتتون، حتى تحوّل الفقه إلى ألباز يحتاج إلى عباقرة يتخصصون في فتحها، ولكن الله تبارك وتعالى برحمته جعل في الأمة من يجدد للأمة أمر دينها، ومن هؤلاء الأعلام الإمام ابن تيمية وتلميذه ابن القيم، والإمام القرافي، والعز بن عبد السلام، والصنعاني، والشوكاني رحمهم الله، ولم يكن العصر الحديث خالياً من علماء التجديد والاجتهاد، فقد برز في المغرب العربي العلامة علال الفاسي، وابن عاشور وغيرهما، ومن المشرق العربي نجد الشيخ؛ أبو زهرة وعبد الوهاب خلاف وشلتوت ومصطفى الزرقاء وغيرهم، وكان على درب هؤلاء الأعلام الإمام القرضاوي رحمه الله الذي تربى على أيدي هؤلاء تعلموا وقراءة ومصاحبة لبعضهم. لقد كتب كتابه (الاجتهاد في الشريعة الإسلامية) وبيّن فيه ما المطلوب من المجتهد في العصر الحديث، وذكر بأن الاجتهاد المطلوب هو الاجتهاد الإنشائي الذي يعني إيجاد حلول فقهية للنوازل والقضايا المعاصرة التي لم تكن لها سوابق في العصور الماضية، والاجتهاد الانتقائي الذي يعني إيجاد حلول للقضايا العصرية القديمة من خلال أقوال الفقهاء ولكن بمنهجية علمية.

4- الوسطية ومواجهة التطرف الديني والعلماني

عرف الشيخ القرضاوي في رحلته الطويلة بأنه رجل الوسطية، فقد تبنى منهجها في وقت مبكر من حياته الدعوية، فكتب كتابه القيم (ظاهرة الغلو في الدين) حين ظهرت حركات الغلو والتكفير في العالم الإسلامي في نهاية الستينيات من القرن العشرين، ولم يتوقف هناك، بل تفرّق ذلك بكتابه الرائع (الصّحوة الإسلامية بين الجحود والتطرف) وعدّ هذا الكتاب معلماً من معالم الفكر الإسلامي الحديث، وواصل الإمام مسيرته الفكرية والفقهية في عطاء متوازن يعطي الجيل المعاصر أهمية الفكر الوسطي في حياة الأمة، فكانت الكتب التي حملت كلمة (بين) لتعلمنا بأن الوسطية منهج، وليس مشروعاً تكتيكياً، أو رؤية سياسية مرحلية، ولهذا رأينا في مرحلة لاحقة تأليفه: (الصّحوة الإسلامية بين المراهقة والرشد) و(الصّحوة الإسلامية بين الاختلاف المشروع والتفرق المذموم) و(الفتوى بين الانضباط والتسبب) لقد عرفنا من خلال الكتب المذكورة بأن الوسطية التي صارت في الآونة الأخيرة موضة فقهية، وليس خيارات علمية، أنها كانت بالنسبة للشيخ الإمام منهجاً وخياراً، ولهذا أصدر كتابه الهام (فقه الوسطية والتجديد) بمعامله الثلاثين، وهو كتاب تمّ قراءته من خلال العشرات من العلماء، وصار الناس من بعده عيالاً على فقه الوسطية، كما كان الناس في الزمان الغابر عيالاً على فقه أبي حنيفة رحمه الله.

5- الرؤية الفقهية الموسوعية والمتوازنة

من قرأ كتابه (فقه الزكاة)، أو كتابه الآخر (فقه الجهاد) يرى بأن الشيخ لا يكتب إلا بمعاناة فقهية، فهو ليس من أهل النقل لأجل النقل، بل هو من أهل الاجتهاد، فقد قرأ الإمام أبو الأعلى المودودي - رحمه الله - صاحب المؤلفات الضخمة كتابه فقه الزكاة ثم قال: هذا كتاب القرن. إن الاجتهاد المعاصر تطلب إيجاد أساليب مستحدثة في تفعيل شعيرة الزكاة، وقد توقف التطبيق العملي لها منذ زمن بعيد، فكان الكتاب فتحاً فقهياً، كما أن ما تعرض له الجهاد من تشويه وتشويش احتاج إلى فقه معاصر محكم يُبين للناس الجهاد المشروع والعنف الممنوع، فكان الكتاب (فقه الجهاد)، وهو يجيب عن جلّ الأسئلة المطروحة في العصر الحديث حول الجهاد، ومن خلال الكتابين عرفنا قراءة الشيخ الموسوعية، ونظراته التأصيلية.

6- الثورة والمقاصدية

يعتبر الإمام القرضاوي مدرسة في الوسطية، وقدوة في الثورة على الظلم، وإماماً في فقه المقاصد، فقد رفض ظلم الطغاة في وقت مبكر من حياته، وتعرض للسجون مرات عديدة بسبب انتماءه الفكري، وخياراته السياسية، ولكنه صمد أمام الأعاصير ولم يقبل أن يكون عضواً في سلك الظالمين، فهو رجل تائر بطبعه، وفهم من خلال قراءته للدين بأن مشكلة المجتمعات في الظالمين (الاستبداد السياسي)، واهتدى من خلال دراساته العلمية بأن الحرية هي مفتاح التنمية، وأنها تتقدم في الطلب على تطبيق الشريعة، وهو بهذا يستحق أن يوصف بأنه العالم التائر، كما يرفض أن يكون على هوى العامة، لأنه يرى الخطر في اتباع هوى الحكام، أو تحقيق رغبة الشعوب، دون حق ووعي. كتب الإمام كتاباً في فقه المقاصد في الشريعة، وبين

فيه أعداء المقاصدية وهما فريقان، الظاهرية الجدد، وهي فئة تحمل عقل الظاهرية ولكنها عارية عن فقه المدرسة الظاهرية، تتمسك بالنصوص ظاهرا وترفض مقاصد الشريعة جملة وتفصيلا، وفئة أخرى سمّاهما (المعطلة الجدد) وهي ترفض النصوص المحكمة اتباعا للهوى، والحقيقة هي في الوسط، وهو ما جلاها الإمام في أبحاثه، فلا بد من اتباع النص المحكم، وفهمه من خلال أسباب نزوله إن كان قرآنا، أم أمرا إن كان سنة، ولا بد من التفرقة بين ما هو قطعي أو ظني، ورودا وفهما.

7- التجديد والتطوير

إن الشيخ يوسف عرف من خلال مسيرته الفكرية والفقهية التجديد والتطوير، فزواج في فقهه بين السلفية الحقة والتجديد، وراعى في تناوله للموضوعات بين الثوابت والمتغيرات، فرفض الجمود، كما حارب بقوة التجاوز على الثوابت الفكرية والدينية للأمة، ودعا إلى الأخذ بالديمقراطية كوسيلة لاختيار الحكام، وليس كمرجعية مطلقة للأمة، ودعا إلى مراجعة الأحكام الفقهية التي صدرت في القضايا الدستورية حيث إنَّها لم تكن تمثل الإسلام، وإنما مثلت الواقع السياسي للأمة في مراحل التراجع والانحطاط، كما اختار التيسير في الفتوى، والتبشير في الدعوة، والحوار مع المخالف، ورأى من الجهاد في العصر الحديث الجهاد المدني والسياسي، وإن ذلك من مقتضيات العصر، فلكل عصر لغة، ولكل زمان رجال، فهذا العصر يتطلب أيجاد رجال يفهمون الدين والعصر معا، ويحسنون التعامل معهما، وهذا من أفضل الجهاد في هذا العصر. استطاع الإمام التأقلم مع الظروف، فلم يكن من الذين تساءلوا هل يجب أن يظهر داعية في التلغاف؟ بل جعل هذه الوسيلة الحساسة منبرا لدعوته وفضاء لفكرته ومشروعه، وكان البرنامج الشهير (الشريعة والحياة) في الجزيرة، أبرز ما قدّم.

إن الإمام يبتعد مبتغيا الحل، معتمدا تطوير الخطاب الإسلامي، فكتب (الخطاب الإسلامي ومعالمه في عصر العولمة)، ورسالة هامة في موجبات تغير الفتوى، وأضاف ما لم يذكره السابقون في كتبهم من كلام محكم علمي رصين، فقد قال الإمام ابن القيم بأن الفتوى تتغير زمانا ومكانا وحالا، والإمام القرضاوي أضاف أمورا أخرى كتغير المعلومات، وتغير حاجات الناس، وتغير قدرات الناس ومراعاة إمكاناتهم، وتغير الأوضاع الاجتماعية والسياسية والمالية، وتطور آراء الناس وأفكارهم، وعموم البلوى، وذكر كل ذلك في رسالته (موجبات تغير الفتوى). يدعو إلى التجديد من داخل الدين، وذلك بتجديد الفهم له، وتجديد الإيمان به، وتجديد العمل له، وتجديد الدعوة إليه، وإحياء مبدأ الاجتهاد الذي لا تحيا الشريعة إلا به، وقد دعا بقوة إلى إيجاد فقه جديد يستوعب أنواع الفقه التي أهملتها الأمة كثيرا، فتخلفت عن الركب الحضاري، نذكر منها: فقه السنن، وفقه المقاصد، وفقه المآلات، وفقه الموازنات، وفقه الأولويات، وفقه الاختلاف، وفقه الحضارة، وفقه التغيير، وفقه الواقع...

الخاتمة

بعد هذه الجولة العلمية المتفحصة في مشروع الشيخ الإمام القرضاوي الإصلاحية التجديدي في الزمن المعاصر للأمة الإسلامية، حيث تتبعنا كنهه ومنطلقاته وركائزه ومميزاته، فإننا نخلص في خاتمة البحث إلى جملة النتائج الآتية:

أولاً- الشيخ القرضاوي عالم فقيه وموسوعة فكرية، كتب الله له القبول في طلب العلم وفهمه وصار إماما للدعاة والعلماء في الزمن المعاصر بلا منازع، حمل لواء التجديد والإحياء.

ثانياً- مدرسة الأمام القرضاوي في التجديد قامت على التيسير في الفقه، والوسطية في الفكر، والعالمية في الفهم.

ثالثاً- منهج الشيخ الإمام قام من البداية على الجمع بين النظري والتطبيقي، بين الإنشائي والعملي فنجح في كسب التأييد والاجتماع حوله.

رابعاً- أحيا في الأمة فقه الأولويات، وفقه الموازنات، وفقه الواقع، وفقه الاختلاف، وفقه الحضارة، وفقه التغيير، وفقه المصالح...

خامساً- رسم للحركة الإسلامية المعاصرة خارطة طريق قائمة على النقد الذاتي، والتقييم المستمر، واستخلاص

الدروس، وتبني الشورى كنهج قرآني والديمقراطية كآلية معاصرة تحقّق المنشود ولا تعارض الشرع.

سادسا- أبرز سيمية في مشروع القرضاوي التجديدي، هي الوسطية كمفهوم قرآني عميق وكدعامة أساسية وراسخة تتحقق الآمال، فجاءت جل كتاباته ومقالاته ومحاضراته تحمل عبارة (بين .. وبين) دلالة على تشبته بما منهجا ونهجاً.

سابعا- مشروع اليوسفي التجديدي قائم قراءة واعية للأثر، واستيعاب عميق للعصر ومتطلباته، ومتكئ على الموازنة بين المصالح والمفاسد، والنظر في مآل الأمة وتحقيق شروط النهضة لها وقيامها بدور الشهود الحضاري.

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الملخص

الأهلية في علم أصول الفقه هي عبارة عن مراحل التكامل الإنساني عقلاً وجسداً، ولها تداخل كبير في موضوع الأمراض النفسية، بحيث من الأمراض النفسية ما يغيب العقل والتمييز فيكون سبباً لرفع التكليف وانعدام الأهلية. ومنها ما يؤثر على العقل من وجهٍ فيختل في جانبٍ من جوانب تفكيره مثلاً، بينما تظل بقية الجوانب غير متأثرة أو على الأقل لا يظهر عليها الاختلال. ومن هذا المنطلق، تهدف هذه الدراسة إلى معرفة نظرية الأهلية عند الأصوليين وبيان حقيقة الأمراض النفسية في علم النفس، وذلك من أجل تحليل العلاقة بينهما وكيفية توظيف نظرية الأهلية لمعرفة حكم تكليف المرضى النفسيين. اعتماداً على منهجي الاستقرائي والتحليلي، تظهر الدراسة العلاقة المترابطة بين نظرية الأهلية والأمراض النفسية. نظراً لاختلاف أنواع الأمراض، لا يجوز التعميم بأن جميع المرضى النفسيين غير مكلفين وغير محاسبين في كل أفعالهم، كما أنه لا يمكن الحكم عليهم بحكم مطلق لأن الأمراض تتفاوت وتختلف في درجة شدتها، فيحكم له بالتكليف حال تعقله وإدراكه، ويسقط عنه التكليف حال طرؤه العلة به، كما أنه قد تختلف أثر الأمراض على جوانب التكليف، فهذا يقتضي الرجوع إلى نظرية الأهلية في أصول الفقه. في حين أن التباين والاختلاف في المفاهيم الفقهية المتعلقة بالأمور التي تؤثر على عقلية الفرد وبالتالي أهليته، يستلزم مراجعتها مستنداً إلى النتائج المعاصرة في علم النفس، حيث أن هناك بعض الاضطرابات المتشابهة والصالحة التي يمكن إدراجها في حالات الجنون، والعته، والإغماء.

الكلمات الافتتاحية: الأهلية - عوارض الأهلية - التكليف الشرعي - الأمراض النفسية - أهلية المريض النفسي

المقدمة

الحمد لله الذي فطر الأكوان، وخلق الإنسان، وأنزل الفرقان، والصلاة والسلام على النبي الكريم، سيدنا محمد بن عبد الله، وعلى آله الأعداء وأصحابه الأجلاء، وتابعيهم إلى يوم القيامة.

إن المتأمل في عصرنا هذا يجد اتساعاً في مجال الطب وكل ما يتعلق به، فموضوعه هو الإنسان وحياته وتطوره وصحته ومرضه، وهي في حاجة إلى البحث التأصيلي، والدراسة العلمية الشرعية، ولعل الأمراض النفسية هي من أشد أمراض العصر انتشاراً وفتكاً بالأفراد والأسر والمجتمعات. يشير مصطلح الأمراض النفسية إلى مجموعة كبيرة من أمراض الصحة النفسية، وهي اضطرابات تؤثر على مزاج الإنسان وتفكيره وسلوكه، وقد عُرف المرض النفسي بأنه: "درجة جسيمة من التعوق أو المعاناة أو التصادم مع الذات أو مع المحيطين أو الشذوذ السلبي عنهم، أو من أي من هذه المظاهر معاً"¹. وما لا شك فيه أن المرض النفسي له تأثيرٌ على المرضى النفسيين من جهة إدراكهم ومعاملاتهم وتصرفاتهم اليومية. ولذا فإن هذا البحث يحاول معالجة الإشكالية المتعلقة بكيفية تكييف المصابين بهذه الأمراض؛ كالعاقلة؟ أو المعتوه؟ أو المجنون؟ أمام الخطاب الشرعي، لأنها من نوازل هذا العصر.

وعندما تكلم الأصوليون عن الإنسان، وهو ما يعبر عنه بـ "المحكوم عليه" في الأحكام الشرعية، وضعوا أسساً لتقييم وتثبيت مدى صلاحية الإنسان لوجوب الحقوق المشروعة له أو عليه، أو لصدور الفعل منه على وجهٍ معتبرٍ شرعاً، وهي نظرية الأهلية.² فتناول الأئمة المتقدمون بعض الأمور التي تعرض لأهلية الإنسان، فقاموا بالبحث والعمل وفق متطلبات عصورهم، وحسب ما تمكنوا من التوصل إليه من الحقائق المعرفية، والاكتشافات الخاصة بتلك العصور، ومن الملاحظ الانتقال من الأعذار الشرعية والموانع الشرعية التي لا يحصى عددها عند المتقدمين إلى العوارض المنحصرة أخذاً بعين الاعتبار تأثيرها على الأهلية عند المتأخرين، وهذا الأمر يستوجب مراجعة المفاهيم التي تقوم عليها وتطويرها، وهي الدراسات النفسية المرضية، لتفصيل حقيقة تلك الأمور، والبحث في تأثيرها على حقيقة الأهلية من عدمه، ليتم إدراجها ضمن العوارض المتفق عليها، كذلك حصل اختلافٌ في نوع العارض نفسه كما في الجنون والعته مثلاً، إذ هما مصطلحان عامان فلا مناص من البحث العلمي المفصل.

ومن هذا المنطلق، يتبين أن نظرية الأهلية التي ناقشتها الأصوليون لها تداخل كبير في موضوع الأمراض النفسية، بحيث من الأمراض النفسية ما يغيب العقل والتمييز فيكون سبباً لرفع التكليف وانعدام الأهلية، ومنها ما يؤثر على العقل من وجه فيختل في جانب من جوانب تفكيره مثلاً، بينما تظل بقية الجوانب غير متأثرة أو على الأقل لا يظهر عليها الاختلال، ولعل هذه القضية تطابق ما جاء في حديث النبي ﷺ حيث قال: «رفع القلم عن ثلاث: عن النائم حتى يستيقظ، وعن الصبي حتى يحتلم، وعن المجنون حتى يعقل»، وقد قال حماد: «وعن المعتوه حتى يعقل»³. لذلك، خطر في بال الباحثة أن تحاول معالجة تلك القضية من خلال المقارنة بين الأمور التي تعرض للأهلية عند الأصوليين مع ما جاء عند علماء النفس في الأمراض النفسية، دراسةً وتحليلاً لكشف العلاقة بينهما وما يترتب عليها من أحكام فقهية.

مشكلة البحث

تكمن مشكلة البحث في التقديم الموجز لمباحث عوارض الأهلية من كتب المتقدمين بشكل تقليدي دون محاولة مراجعة المفاهيم التي تقوم عليها وتطويرها، وهي علم النفس المرضي، ما حدا بمهذه المباحث أن تبقى عاجزة عن التفاعل عند تنزيل أحكامها على المكلف. فعلى سبيل المثال، الجنون هو التعبير القانوني والاجتماعي لـ (insanity)، ولا تكاد تجد هذا المصطلح مستخدماً في الطب النفسي، لأن الجنون معروف عندهم بالذهان وهو نوع من الأمراض النفسية، وفي نفس الوقت يفرق بعض الباحثين في علم النفس المرضي بين الأمراض النفسية والأمراض العقلية، فيقع هنا الإشكال، إذ قد يوهم أن للأمراض العقلية تأثيراً مباشراً على الوظيفة العقلية بخلاف الأمراض النفسية، كما وقد قسم البعض الأمراض إلى العصاب (neurosis) والذهان (psychosis) من حيث تأثيرها على العقل، وهذا يستدعي التحليل النقدي لتلك الأنواع من الأمراض ومدى اختلالها على الوظيفة العقلية، وبالتالي تأثيرها على التكليف الشرعي والأهلية المنوطة بالعقل، وذلك بناءً على أسس علمية نفسية معاصرة. إضافة إلى ذلك وجود حاجة إلى إدراج بعض الأمراض النفسية تحت أنواع العوارض المزيلة أو المنقصة للأهلية لإبراز العلاقة بينهما، ولتصنيف العوارض باعتبار الأحكام الفقهية المترتبة عليها.

أهداف البحث

في ضوء ما سبق، تهدف هذه الدراسة إلى تحقيق الهدفين الآتين:

1. معرفة نظرية الأهلية عند الأصوليين وبيان حقيقة الأمراض النفسية في علم النفس.
2. الكشف عن كيفية توظيف نظرية الأهلية لمعرفة حكم تكليف المرضى النفسيين ومدى تعلق نظرية الأهلية عند الأصوليين بالأمراض النفسية في علم النفس من خلال تحليل العلاقة بينهما.

منهج البحث

تعد هذه الدراسة من ضمن البحث النوعي، بحيث استُخدم منهج البحث المكتبي في جمع البيانات ومواد البحث، وقد اعتمدت الباحثة بالتحديد على مناهج البحث التالية:

1. المنهج الاستقرائي: وذلك بذكر أدلة وآراء الأصوليين في نظرية الأهلية وعوارضها والأحكام المترتبة عليها من خلال تتبع وجمع واستقصاء الأقوال من جميع مظانها. بالرغم من أن النظرية قد تم تدوينها في البداية على أيدي الأصوليين من الحنفية، إلا أن الباحثة قامت باستقراء آراء الأصوليين قديماً وحديثاً، مع عدم الاقتصار على مذهب معين.
2. المنهج التحليلي: ويكون ذلك في فهم وتفسير بيانات البحث لإبراز العلاقة بين الأمراض النفسية والأمور التي تعرض للأهلية، وكذلك في إدراج الأمراض النفسية تحت مختلف أنواع عوارض الأهلية. وقد تم الاعتماد أيضاً على المنهج الوصفي في مبحث الأمراض النفسية الذي يتطلب توضيح حقيقة المرض النفسي أحياناً من كتب الطب النفسي المعتمدة، والرجوع إلى أحدث التصنيفات في المجال، وهما التصنيف الدولي للأمراض - تصنيف الأمراض النفسية والسلوكية في مراجعته العاشرة (ICD-10) والدليل التشخيصي والإحصائي للاضطرابات النفسية في مراجعته الخامسة (DSM-5).

المناقشة والتحليل

قسمت الباحثة قسم المناقشة إلى ثلاثة مباحث؛ بحيث سيقدّم المبحث الأول عرضاً تمهيدياً لمفهوم الأهلية ومراحلها وعوارضها عند الأصوليين، ويليه المبحث الثاني موضحة حقيقة الأمراض النفسية في علم النفس. ومن ثم سيكون المبحث الثالث تحليلاً للعلاقة بين نظرية الأهلية والأمراض النفسية؛

والذي يرجى منه أن يكون إرشادا وتوجيها لعملية الاجتهاد في المسائل الفقهية التي تتعلق بالمرضى النفسيين لكشف موضع تكليفهم أمام الخطاب الشرعي وإيجاد الأحكام الشرعية المناسبة لهم.

المبحث الأول: نظرية الأهلية عند الأصوليين: مفهومها ومراحلها وعوارضها

المطلب الأول: مفهوم الأهلية وأنواعها

أولا: مفهوم الأهلية

الأهلية في اللغة "أهل" وقيل فلان أهلٌ لكذا أي مستوجب له.⁴ والأهلية مؤنث أهلي، والأهلية للأمر تعني صلاحية له.⁵ وهي في اللغة تعني صلاحية الإنسان للقيام بأمر ما، أو لعملٍ ما.

أما اصطلاحاً، فالأهلية عبارة عن الأمانة التي خصصها الله للإنسان بحملها، كما في قوله تعالى: ﴿إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ﴾ (الأحزاب: 72). قال علاء الدين البخاري: "أهلية الإنسان للشيء صلاحيته لإصدار ذلك الشيء وطلبه منه وهي في لسان الشرع عبارة عن صلاحيته لوجوب الحقوق المشروعة له وعليه فهي الأمانة التي أخبر الله عز وجل بتحميل الإنسان إياها"⁶. وبينها التفتازاني بقوله: "أهلية الوجوب أي صلاحيته لوجوب الحقوق المشروعة له، وعليه، والثانية أهلية الأداء أي صلاحيته لإصدار الفعل منه على وجه يعتد به شرعاً"⁷.

أما عند المعاصرين، فقد عبر عنها الزرقا بقوله: "صفة يقدرها الشارع في الشخص تجعله محلاً صالحاً لخطاب تشريعي"⁸. كما عرفها الرحيلي بأنها: "صلاحية الشخص للإلزام والالتزام، أي أن يكون الشخص صالحاً لأن يلزم له حقوق على غيره، ويلزمه حقوق لغيره، وأن يكون صالحاً لأن يلتزم بهذه الأمور بنفسه"⁹.

ومن خلال ما تم عرضه من أقوال الأصوليين في تعريف الأهلية، تجد الباحثة أن التعاريف وإن تنوعت تعابيرها إلا أنها تنفق في مدلولها وماهيتها، فالأهلية تعني أهلية الخطاب الشرعي، وهي اتصاف الشخص بالصفة التي تقدر الشارع لتثبيت الحقوق المشروعة له وإيجابها عليه بمعنى آخر إلزامه بها، ولتصح منه التصرفات على وجه معتبر شرعاً، لذلك، فالأهلية نوعان: أهلية الوجوب، وأهلية الأداء، وبيان ذلك كما سيأتي.

ثانياً: أنواع الأهلية

أهلية الوجوب: وهي النوع الأول من الأهلية، والتي تتمثل من أقوال الأصوليين "صلاحية الإنسان في اكتساب الحقوق المشروعة له وعليه"¹⁰. وتكون مرتبطة بالذمة ومبنية عليها، وهي عند أهل اللغة بمعنى العهد¹¹، وهي ثابتة للإنسان منذ وجوده في بطن أمه، فيولد آدمي وله ذمة صالحة للوجوب بإجماع الفقهاء¹². لذلك فإن مناط أهلية الوجوب للإنسان الذي يلزمها وجوداً وعدمها هو إنسانيته، فبمجرد تحقق وجود الإنسان حملاً ثم ولیداً تثبت هذه الأهلية له، بناء على العهد الماضي الذي جرى بين العبد والرب يوم الميثاق كما أخبر الله تعالى عنه بقوله ﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا﴾ (الأعراف: 172)¹³.

وأهلية الوجوب تنقسم إلى قسمين:

- 1. أهلية الوجوب الناقصة:** وهي صلاحية الشخص للوجوب فقط، أي أن تثبت له بعض الحقوق فقط دون أن يترتب عليه واجب لغيره، أو الالتزام تجاهه.¹⁴ وتنحصر أهلية الوجوب الناقصة بالجنين فقط، فثبت له بما بعض الحقوق الضرورية النافعة له، والتي ليس بحاجة إلى القبول، لأن أهليته ناقصة، وذلك لسببين: لأنه من جهة يعد جزءاً من أمه، ومن جهة أخرى يعد إنساناً مستقلاً عن أمه، متهيئاً للانفصال عنها بعد تمام تكوينه¹⁵.
- 2. أهلية الوجوب الكاملة:** وهي صلاحية الشخص للإلزام والالتزام، أي أن تثبت له كل الحقوق وتترتب عليه كل الواجبات.¹⁶ وتثبت أهلية الوجوب الكاملة للإنسان من حين ولادته، ولا تفارقه أبداً حتى موته مهما كانت صفته وأحواله سواء أكان ذكراً أم أنثى، طفالاً أم بالغاً، عاقلاً أم مجنوناً.¹⁷

قال التفتازاني: "الجنين قبل الانفصال عن الأم جزء منها من جهة أنه ينتقل بانتقالها، ويقر بقرارها ومستقل بنفسه من جهة التفرد بالحياة والتهيء للانفصال فيكون له ذمة من وجهة حتى يصل وجوب الحقوق له كالإرث، والوصية والنسب لا لوجوبها عليه. وأما بعد الانفصال عن الأم فتصير ذمته مطلقة لصيرورته نفساً مستقلة من كل وجه فيصير أهلاً للوجوب له وعليه حتى كان ينبغي أن يلزم بكل التزام يلزم به البالغ إلا أنه لا يكون أهلاً للأداء لضعف بنيته"¹⁸.

أما أهلية الأداء: وهي الضرب الثاني من الأهلية، وتتمثل من عبارة "صلاحية الإنسان لصدور الفعل منه على وجه يعتد به شرعاً"¹⁹. وهذا يعني أن الإنسان إذا صدر منه تصرف أو عقد كان معتبراً شرعاً وترتب عليه أحكامه، وإذا كانت أهلية الوجوب مبنية على الذمة، فأهلية الأداء منوطه بالعقل والتمييز لأن المراد من الامتثال لأوامر الله واجتناب نواهيه العبودية والطاعة، ولا سبيل إليهما إلا بعد فهم مراد الخطاب والعلم به، وذلك عن طريق العقل. قال السرخسي: "ثم وجوب الأداء بعد هذا يكون بالأمر الثابت بالخطاب وذلك لا يكون إلا بعد اعتدال الحال والعلم به"²⁰. وقال الآمدي: "اتفق العقلاء على أن شرط المكلف أن يكون عاقلاً فاهماً للتكليف؛ لأن التكليف وخطاب من لا عقل له ولا فهم محال كالجماد والبهيمة"²¹. ولما كان العقل أمراً خفياً لا يمكن إدراكه بالحس الظاهر، أقيم البلوغ وهو أمر ظاهر مقام العقل، طبقاً للقاعدة الكلية التي تقضي بربط الأحكام بعقلها لا بحكمها.²²

وهذا يقتضي ألا تثبت أهلية الأداء للمجنون كما يقتضي عدم ثبوتهما على غير الإنسان كالحیوان والنبات لانعدام المواهب العقلية عندهم²³. يؤيد هذا قوله ﷺ: «رفع القلم عن ثلاث، عن الصبي حتى يحتلم والمجنون حتى يفيق والنائم حتى يستيقظ»²⁴. والمراد بالقلم الحساب، والحساب إنما يكون بعد لزوم الأداء، فدل أن ذلك لا يثبت إلا بالأهلية الكاملة، وهي اعتدال الحال بالبلوغ عن عقل²⁵. لذلك، أهلية الأداء تنقسم إلى ثلاثة أقسام هي:²⁶

1. أهلية الأداء المعدومة: وذلك في حالة انعدام العقل والتمييز أو فقدانهما، كالصبي غير المميز والمجنون وغيرهم، وانعدام أهلية الأداء للشخص تعني أنه غير مؤهل للمعاملات بين الناس، فالإيمان غير معتبر، والصلاة لا أثر لها، والعقود والتصرفات باطلة، أما الجنائيات فيتعلق بها الضمان المالي، ولا تقتص من الطفل والمجنون بدنياً²⁷.
2. أهلية الأداء الناقصة: وتثبت للصبي المميز حتى البلوغ لأنه صاحب التمييز، لكنه ناقصٌ من جهة كمال العقل، وتماز التمييز أي دقة التمييز في عواقب الأمور لصغره ونقص عقله، فالتصرفات التي تصدر عن المميز أو المعتوه فيها تفصيلات: تصح منه التصرفات النافعة محضاً، وتبطل التصرفات الضارة محضاً، أما إذا ترددت بين النفع والضرر فهي صحيحة، لكنها تتوقف على إجازة وليه²⁸.
3. أهلية الأداء الكاملة: وهي ثابتة للشخص حين يبلغ، وتستمر معه حتى وفاته إلا إذا تعرض لعارضٍ من عوارض الأهلية يفقد عقله أو جزءاً منه، وهذا ما ستره بالتفصيل فيما بعد إن شاء الله، وفي هذه الحالة تكون جميع تصرفات الإنسان معتبرة، وترتب عليها الحقوق والواجبات.

والخلاصة، إذا تعمقنا في فكرة نظرية الأهلية، وجدنا أنها عبارة عن مراحل التكامل الإنساني عقلاً وجسداً،²⁹ والتي من خلالها يتهيأ الشخص أولاً لثبوت بعض الحقوق له حفظاً لمصالحه، حتى يتهيأ لثبوت الحقوق عليه وتحمل المسؤولية، وتتساير معها الالتزامات في التصرفات والمعاملات، وهذا يفيد أن الأهلية لها أدوارٌ متدرجة تتناسب مع التطور الجسمي والاكتمال العقلي وهي خمسة³⁰: المرحلة الجنينية، الطفولة، التمييز، البلوغ، والرشد، وعليه فتبدأ حياة الإنسان أولاً مؤهلاً بأهلية الوجوب الناقصة، وتصبح كاملةً بعد خروجه إلى الدنيا، إلا أن أهليته للأداء تعتبر منعدمة، ومن ثم يمتلك أهلية الأداء متى أصبح مميزاً لكنها ناقصةٌ كما أسلفنا سابقاً، وتتم بتمام قدرته عقلاً وجسداً، وذلك ببلوغه ثم رشده، فيحمل عندئذ جميع التكاليف الشرعية، ويمارس كل الحقوق، وتصح منه كل التصرفات.

المطلب الثاني: عوارض الأهلية

قد يحدث أن يتأخر العقل عن البلوغ، أو أن يفقد التمييز، فيصبح بذلك الشخص معتوهاً أو سفياً، أو يصل إلى مرحلة البلوغ عاقلاً ثم يجن، فالبلوغ والعقل ليسا متلازمين أبداً فقد ينفصلان لسببٍ من الأسباب التي تعترض حياة الإنسان، فتؤثر على العقل، إما بإزالته تماماً أو نقصانه أحياناً، كما قد تتوقف الملكات العقلية لفترةٍ دون تأثير على العقل بسبب طبيعي كالنوم والإغماء، أو بسبب غير طبيعي، وبمؤثرات كيميائية أو مواد كالسكر والإكراه، وهذه الأسباب والطوارئ يسميها الأصوليون بعوارض الأهلية.

أولاً: تعريف عوارض الأهلية

العوارض في اللغة جمع عارض أو عارضة فيقال عرض له كذا بمعنى ظهر، وعرضته له وأبرزته إليه³¹. والعارض ما اعترض في الأفق فسده من جراد أو نخل وسحاب المطر، وهو في قوله تعالى: ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالَوا هَذَا عَارِضٌ مُّمْطِرُنَا﴾ (الأحقاف: 24)،³² سمي السحاب عارضاً لأنه يمنع أثر الشمس وشعاعها، وعرض الشيء يعرض واعترض أي انتصب ومنع وصار عارضاً كالخشبة المنتصبة في النهر والطريق ونحوها تمنع السالكين سلوكها.³³ فالعارض في اللغة بمعنى المانع.

أما في اصطلاح الأصوليين، فعوارض الأهلية هي أمور ليست ذاتية للإنسان وطرات عليه، أي خصال أو آفات لها تأثير في الأحكام بالتغيير أو الإعدام بأهلية الوجوب أو الأداء عن الثبوت إما مزيلة لأهلية الوجوب كالموت، أو لأهلية الأداء كالنوم والإغماء، أو مغيرة لبعض الأحكام مع بقاء أصل الأهلية للوجوب والأداء.³⁴ وسميت بهذا الاسم لأنها تمنع بعض الأحكام المتعلقة بالأهلية عن الثبوت. أو بعبارة موجزة: هي أمور تطرأ على الإنسان فتزِيل أهليته أو تنقصها أو تغير بعض أحكامها.³⁵ من هنا نجد أن العوارض في الاصطلاح لا تختلف عن أصل وضعها في اللغة، فعوارض الأهلية تطلق على موانع قيام الأهلية، بحيث تمنعها من الاستمرار على حالها سواءً أكان كلياً أم جزئياً أو في بعض جوانبه.

ثانياً: أنواع عوارض الأهلية

البحث في مجال عوارض الأهلية تم تدوينه في البداية على أيدي الأصوليين من الحنفية، وقد قسموها إلى نوعين: سماوية، وهي ما لم يكن للبعد اختيار فنسبت إلى السماء، وأنواعها أحد عشر: الجنون والصغر والعته والنسيان والنوم والإغماء والرق والمرض والحيض والنفاس والموت؛ ومكتسبة وهي التي دخل فيها اختيار الإنسان واكتسابه إما من نفسه أو غيره وأنواعها سبعة: الجهل والسكر والهزل والسفه والسفر والخطأ والإكراه.³⁶ وقد تم تقديم السماوية على المكتسبة لأنها أوضح من ناحية سهولة ملاحظتها على الإنسان، ولكونها خارجة عن اختياره ولها تأثير أكثر على الأهلية.

المبحث الثاني: التعريف بالأمراض النفسية في علم النفس

لم يتحدث الأصوليون أو الفقهاء القدامى عن مصطلح المرض النفسي بشكلٍ محددٍ، لذلك اقتصرَت الباحثة في التعريف الاصطلاحي على ما ذكره الأطباء النفسيون، حيث ركزت الباحثة على معنى المرض النفسي وأهم الأنواع والأعراض للأمراض النفسية، وهي على النحو الآتي:

المطلب الأول: مفهوم المرض النفسي في علم النفس

1. المرض النفسي هو اختلال وظيفي نفسي داخل الفرد، مرتبط بضيق أو ضعف في الأداء، واستجابة غير متوقعة عادةً أو ثقافياً.³⁷
 2. الأمراض النفسية هي جملة من الأعراض غير العضوية التي تتظاهر بأعراض جسدية وسلوكية وانهائية مختلفة، وتنشأ عن أسباب مختلفة كالاستعداد البيولوجي والوراثة وتأثيرات البيئة الاجتماعية والتربية والخبرات الحياتية.³⁸
 3. المرض النفسي هو اضطراب وظيفي في الشخصية أو تغير في السلوك، يصاحب بالتوتر وألم وعدم القدرة والعجز، وخطر متزايد يؤدي إلى الموت، وهذا الخلل أو التغيير يرفض ثقافياً، ويعوق الفرد عن ممارسة حياته السوية في المجتمع الذي يعيش فيه.³⁹
- عند تأمل التعريفات السابقة، نلاحظ أن من أهم مميزات الأمراض النفسية أنها اختلال وظيفي يصيب أي جانبٍ من جوانب النفس، مما يؤدي إلى التعوق أو المعاناة في ممارسة الحياة السوية ويؤثر في معاملة الفرد مع الآخرين، ومن الملاحظ أيضاً أنه تم ذكر القيد "يصاحب بالتوتر وألم وعدم القدرة والعجز" في التعريف عند جمعية الطب النفسي الأمريكية فيخرج عن ذلك الحالات العارضة، أو التغيرات العاطفية العادية التي لا يصاحبها توتر أو ضعف في الأداء، فكون الفرد يستشعر بالضغط أو الحزن مثلاً لا يستلزم أنه يعاني من المرض النفسي، إلا بعد توفر هذه الشروط، وقد تم تشخيصه من قبل المتخصصين وفق المعايير المحددة، ثم نستفيد من التعريف الثاني أن الأمراض النفسية تحدث نتيجةً لعدة عوامل إما بيولوجية أو نفسية أو اجتماعية، وفي أغلب الأحوال المرض لا ينشأ لسببٍ واحد، بل يحدث نتيجةً لاجتماع عدة عوامل وأسباب مختلفة.⁴⁰

المطلب الثاني: أنواع الأمراض النفسية وأعراضها

الأمراض النفسية كثيرة ومتنوعة، ولكل مرض اختلافات متفاوتة من حيث شدتها على الإنسان، فالعلماء في مجال معالجة الأمراض النفسية منذ زمن يحاولون وضع تصنيف يحتكم إليها لتشخيص الاضطرابات النفسية وأيضاً من أجل تسهيل دراستها على الباحثين والطلاب. ولعل من أبرز التصنيفات التي ظهرت في العصر الحديث التصنيف الدولي للأمراض-تصنيف الأمراض النفسية والسلوكية في مراجعته العاشرة (ICD-10)⁴¹ الذي أصدرته منظمة الصحة العالمية والدليل التشخيصي والإحصائي للاضطرابات النفسية في مراجعته الخامسة (DSM-5)⁴² الذي تبناه الجمعية الأمريكية للطب النفسي.

من أهم أنواع الأمراض النفسية كما يلي: اضطرابات النمو العصبي (Neurodevelopmental Disorders) التي من ضمنها الإعاقات الذهنية، اضطرابات التواصل، اضطراب طيف التوحد، واضطراب نقص الانتباه/فرط الحركة؛⁴³ وطيف الفصام والانفصام والاضطرابات الذهنية الأخرى (Schizophrenia Spectrum and Other Psychotic Disorders)،⁴⁴ التي تعد من أخطر الأمراض النفسية والأكثر تهديداً إذ تؤدي إلى التفكك والتدهور، وهي الأكثر غموضاً وتداخلاً مع سائر الأمراض؛⁴⁵ اضطراب ثنائي القطب (Bipolar Disorder):⁴⁶

وهي عبارة عن اضطراب تتناوب فيه دورات الاكتئاب والهوس، والهوس هو حالة من النشوة والإثارة الشديدة، بحيث يصبح أصحابه ثرثارين للغاية، ويتصرفون بتهور، أو يحاولون القيام بالعديد من المهام في وقت واحد؛⁴⁷ والاضطرابات الاكتئابية (Depressive Disorders)؛⁴⁸ واضطرابات القلق (Anxiety Disorders)؛⁴⁹.

كل الحالات النفسية للمريض تلاحظ وتصنف على أساس الأعراض المحدثة عنها من قبل المريض نفسه أو التي تظهر من خلال الشكاوى من طرف المريض ليتم تشخيصه.⁵⁰ هناك بعض العلامات التي تحمل نفس الاسم الذي يطلق على اضطراب معين مثل "القلق" و"الاكتئاب" إذ يكون القلق والاكتئاب من الأعراض المتلازمة لاضطراب القلق واضطراب الاكتئاب. مع ذلك، لا تعتبر كل واحدة من تغيرات الوظائف النفسية هنا في حد ذاتها تشخيصاً، لأن كلا منها يحدث في العديد من الاضطرابات، كما لا بد من انضمامها إلى أعراض أخرى حتى تستوفى المعايير التشخيصية للمرض المعين.⁵¹ وسوف نورد الباحثة هنا بعض الأعراض الأكثر شيوعاً للاضطرابات النفسية حسب الجوانب النفسية المتأثرة:

أولاً: التشوهات المعرفية والإدراكية : فمن الاختلالات الشائعة للإدراك الخداعات أو الأوهام (delusions) والهولوسات (hallucinations). وهناك أعراض أخرى تصيب الوظيفة المعرفية مثل تشتت الانتباه، وتبدد الشخصية (depersonalization) وتبدد الواقع (derealization).⁵²

ثانياً: اختلال التفكير وتخبطه: ومن أمثلة الاضطرابات التي تصيب عملية التفكير تفكير سحري غير منطقي ويشبه أحلام اليقظة، تطاير الأفكار (flight of ideas)، وتباطؤ التفكير (thought retardation)، ونادراً ما يحدث توقف مجرى التفكير تماماً أو ما يسمى بانحصار التفكير (thought block).⁵³

ثالثاً: الانحراف الجسيم في المزاج: ومن أكثر علامات انحراف المزاج واختلاله انتشاراً لدى المرضى هي القلق، والاكتئاب، والهلع، والرهاب، والتوتر، والخوف، والتناقض الوجداني، ومشاعر الذنب، وضحالة الوجدان، واللامبالاة، والهيجان، وانحراف الانفعال.⁵⁴

رابعاً: ضعف أو فقدان الذاكرة: ومن أهم الأعراض المرضية التي تصيب الذاكرة هي: حدة الذاكرة، وفقدان الذاكرة، وخطأ الذاكرة، والألفة، وفجوات الذاكرة، والتفارق في الذاكرة، وحالات الشرود التي تتميز بتحول غير هادف مع تغير في الشعور يتبعه أحياناً فقدان الذاكرة.⁵⁵

المطلب الثالث: مدى اختلال الوظيفة العقلية لدى المرضى النفسيين

ذكرنا سابقاً أن الأمراض النفسية قد يعبر عنها أيضاً بمصطلح الاضطرابات النفسية، وهذا لا إشكال فيه، لكن يبقى الإشكال في استخدام مصطلح الأمراض النفسية والأمراض العقلية بالتبادل، فقد تسمى الأمراض أحياناً بالنفسية، وأحياناً نجد بعض الكتاب ينسبون الأمراض إلى العقل فيسمونها بالأمراض العقلية، ولعل هذه التسمية موافقة للمصطلح الإنجليزي (mental illness)، فهل كلاهما مترادفان في المعنى أم مختلفان؟ تعتقد الباحثة أنه يجب معالجة هذا الإشكال أولاً، إذ قد يوهم في ذهن القارئ اقتضاء المغايرة بينهما، وأن للأمراض العقلية تأثير مباشر على الوظيفة العقلية بخلاف الأمراض النفسية.

ومن الجدير بالإشارة هنا أن النفس في علم النفس الحديث تختلف عن مفهوم النفس من المنظور الإسلامي، لأن النفس في الإسلام جوهر روحي متميز عن حقيقته عن عالم المادة، في حين يطلق العقل على الأثر الفاضل أو عرض من أعراض هذا الجوهر في الإنسان⁵⁶؛ وقد تجردت مفاهيم النفس في علم النفس الحديث إلى الجانب الذي يستطيع دراسته حسب المنهج العلمي التجريبي وهو العقل البشري، إذ يتعامل على حد كبير مع طبيعة ووظيفة وظاهرة العقل والسلوك البشري، وذلك من شدة تأثره بالفكرة الغربية المادية العلمانية، وبالتالي، فالعلم الذي ينضوي على دراسة العمليات العقلية والأفعال البشرية يسمى بعلم النفس، وحالة اختلال هذا الجانب أو انحرافها من حد السوى يسمى بالأمراض النفسية، ولا يهتمون أصلاً بالجوهر الروحي أو الجانب الميتافيزيقي المؤثر لتلك الأفعال المنحرفة، أما تشخيص وعلاج الأمراض النفسية والوقاية منها فهي غاية الطب النفسي، ففي هذه الناحية يتبين أن الأمراض العقلية والأمراض النفسية مدلولهما واحد، إلا أن مصطلح الأمراض النفسية أكثرها استخداماً في المراجع الأساسية عند أهل الاختصاص⁵⁷. وما يؤكد ذلك أيضاً أن العقل عند أخصائي النفس يتكون من ثلاث مجالات تمثل جوانب الأداء العقلي حيث تترابط بعضها ببعض، وهي الإدراك، والعاطفة، والسلوك،⁵⁸ وكثيراً من الاختلالات لدى المرضى النفسيين تقع على هذه الجوانب الثلاثة.

ومع ذلك، فإن هناك بعض الباحثين في هذا المجال يميزون بينهما، فيرون أن الأمراض العقلية من أكثرها خطورةً وأشدّها اختلالاً في قواها العقلية بالمقارنة مع الأمراض النفسية.⁵⁹ وإذا أمعنا النظر في بيانهم في هذه التفرقة، يتبين أن الخلاف في أكثرها لفظي أو شبه لفظي، إذ يقصدون من التفرقة بين الأمراض النفسية والأمراض العقلية ما كان يُعرف سابقاً بالعصاب (neurosis)⁶⁰ والذهان (psychosis)⁶¹ على التوالي. تتضمن

العصاب العديد من الاضطرابات النفسية وهي اضطرابات القلق، واضطراب الوسواس القهري، واضطراب ما بعد الصدمات، والاضطراب الحاد للكروب أو الضغوط، والاكتئاب.⁶² أما الذهان، فله شكلان؛ الذهان الوظيفي كالفصام وذهان الهوس والاكتئاب (ذهان الوجدان) أو اضطراب ثنائي القطب، والذهان العضوي كذهان الشيخوخة، والصرع، والذهان الناجم عن أورام المخ.⁶³ ومفهوم الذهان يطابق تقريباً الاستخدام الشائع في القانون والمجتمع بالجنون، بحيث المريض الذي يشخص على أنه مصاب بالذهان يفقد حقوقه المدنية ويجوز إيداعه في مستشفيات الأمراض النفسية بدون موافقته.⁶⁴ وعلى الرغم من ذلك، لا يكاد المختصون يتفقون في تصنيفاتهم للأمراض النفسية على العصاب والذهان، فالدليل التشخيصي والإحصائي للاضطرابات النفسية والتصنيف الدولي للأمراض التي تعتبر تصنيفاً قائماً على الإجماع بين الأطباء النفسيين -ذوي الخبرة والمعرفة التامة- قد مر بالعديد من التغييرات والتعديلات فيما يتعلق بمهذين المصطلحين، ويقال أن الدليل العلمي التجريبي لا يدعم مثل هذا التمييز الحاد بين الذهان والعصاب.⁶⁵ وفي المراجعة الثانية لـ DSM، والتي استندت إلى المراجعة التامة لـ ICD، تم تقسيم الأمراض النفسية إلى فئتين من المرض؛ الذهان والعصاب أو غيرها من الاضطرابات العقلية غير الذهانية، وقد شهد كلا التصنيفين الانعزال الأول للفصل التقليدي بين الذهان والعصاب في المراجعة الثالثة والمراجعة العاشرة على التوالي وحتى الآن بحيث اقتصر مفهوم الذهان الذي كان يستخدم سابقاً كمصطلح عام للاضطرابات النفسية على أحد الأعراض الموجودة في العديد من الاضطرابات النفسية.⁶⁶

وفي عصرنا الحالي، أصبح الفصام المرض الوحيد المعترف به حالياً على أنه ذهاني،⁶⁷ مع العلم أن السلوك الذهاني قد يظهر في حالة اضطرابات أخرى، فيتم الكشف عن السلوك الذهاني من خلال وجود واحد أو أكثر من الأعراض النفسية المرضية التالية: الهلوسة، واضطراب الفكر الرسمي (الكلام غير المنظم أو الغريب)، والأوهام، بما في ذلك اضطرابات سلامة الأنا (disturbances of ego integrity) مثل إدخال الفكر وسحب الأفكار أو الشعور بالسيطرة، واضطرابات العاطفة (مسطحة / غير مناسبة)، وعدم المبالاة، والحبسة أو عسر النطق، والسلوك غير المنظم، والسلوك الحركي الكتاتونك، وتبدد الشخصية / الاغتراب عن الواقع.⁶⁸

ونستنتج مما سبق، نظراً إلى عدم التوافق بين الأخصائيين في التمييز الحاد بين الذهان والعصاب، ترى الباحثة أنه لا يمكن الحكم على جميع المرضى النفسيين بحكمٍ مطلقٍ، ولا يجوز تعميم كلهم على أنهم معدومو العقل، بل لكل مريض أعراض خاصة به ومدى اختلال الوظائف العقلية لديه، كذلك لا بد من تشخيص وحكمٍ خاصٍ به أيضاً.

المبحث الثالث: العلاقة بين نظرية الأهلية عند الأصوليين والأمراض النفسية في علم النفس

إن الأمراض النفسية كثيرة ومتفاوتة في درجة شدتها، فمنها ما يؤثر في التطور العقلي والوظيفة العقلية، ومنها ما يؤثر في الإدراك وصلة المريض بالواقع، ومنها ما يؤثر في الوجدان والعاطفة فقط دون نقص في قدرته العقلية. لذلك لا يجوز التعميم بأن جميع المرضى النفسيين غير مكلفين وغير محاسبين في كل أفعالهم، كما أنه لا يمكن الحكم عليهم بحكم مطلق لأن الأمراض تتنوع وتختلف في درجة شدتها، فلا بد إذن من تدقيق النظر في كل مسألة فقهية ومراعاة حال المريض، وهذا يستدعي التحليل النقدي لتلك الأنواع من الأمراض ومدى اختلالها على الوظيفة العقلية، وبالتالي الأهلية المنوطة بالعقل، وذلك بناءً على أسس علمية نفسية معاصرة. والسؤال الرئيسي الذي قد ينشأ عن هذه المشكلة هو: كيف يكون تكليف المريض النفسي أمام الخطاب الشرعي في العبادات والتصرفات، بينما قد يترتب على نقصان العقل أو فقدانه بعض الآثار على الأهلية. والقاعدة أن الحكم على الشيء فرع عن تصوره،⁶⁹ بحيث فقهاء الشرع هم الذين ينزلون الأحكام الفقهية من العبادات والمعاملات والجنايات بناءً على معطيات الطب النفسي، لأن العبرة دائماً في المسميات لحقائق واقعة ومعبرة عن الواقع وليست بالمسمى، هذا من جانب.

ومن جانبٍ آخر، صنفت مباحث عوارض الأهلية قديماً على أيدي الأصوليين، وشرحت بأسلوبٍ مبسط يعكس معارفهم وعلوم عصرهم، ثم تطورت العلوم واختلفت المصطلحات، فتم تمييز الأمراض التي تصيب عقل الإنسان على اختلاف أنواعها، لهذا لا بد من تطوير الفقه كذلك ووصف الحالات بشكلها العلمي الحالي لإيجاد الأحكام الشرعية المناسبة لها وتنزيلها على الواقع، وعدم اللجوء إلى الدراسات النفسية المعاصرة سينشأ فراغاً بين الفقه والواقع، ويعطل وظيفة الفقه المناطة به، ويبدو الفقه بسببه مجرداً عن الواقع وبعيداً عن الحياة، إذ أنه متعلق بمصدرين لا يستغني عن أحدهما؛ المصدر الإلهي وهو الشارع والمصدر البشري وهو الواقع.⁷⁰

ولما كانت هذه الأعراض المرضية كما وصفها الأخصائيون النفسيون تشبه كثيراً من حالات عوارض الأهلية المقررة عند الأصوليين، كان من المهم توفيق وإدراج تلك الأمراض مع مشابهاها من عوارض الأهلية، وفرزها كلا على حدة لتسهيل الأمور في عملية الإجتهااد بشأن أهلية المريض النفسي والأحكام الفقهية المتعلقة من تصرفاته. وعلماء النفس حين يتكلمون عن المشكلات التي تتعلق بالصحة العقلية يقصدون منها تشخيص المريض من أجل معالجته ووضع خطة الانتعاش له، في حين أن ما يخص الأصوليين من الأمراض التي تصيب القدرة العقلية هي للوصول إلى تقدير أهلية المريض حتى تتبين مسؤوليته في تصرفاته وإلزامه لحقوقه وواجباته الدينية. لذلك لا نكاد نجد استخدام مصطلح الجنون مثلاً في الطب النفسي، لأن الجنون معروف عندهم

بالذهان، وله أنواع مختلفة ودرجات متفاوتة، كما أنه لا يشير الأصوليون إلى نوع المرض المعين الذي يمنع من جريان الأفعال والأقوال على نمجه فيقده أهلية المصاب به.

فيظهر لنا أن نظرية الأهلية تتعلق بالأمراض النفسية بشكل مترابط، إذ البحث في تكليف المريض النفسي يستوجب الاطلاع على ضوابط وشروط الأهلية عند الأصوليين، كما لإطار مفهوم الأهلية، وبالتحديد عوارض الأهلية، يستلزم الاعتماد على المكتشفات العلمية النفسية المعاصرة بشأن الأمراض النفسية. لذلك يكون محور هذا المبحث لبيان هذه العلاقة المتبادلة بين نظرية الأهلية عند الأصوليين والأمراض النفسية في علم النفس كالتالي:

المطلب الأول: تكليف المريض النفسي في الفقه الإسلامي

المطلب الثاني: حاجة إلى مراجعة مفاهيمية وإدراج بعض الأمراض النفسية تحت أنواع العوارض المزيلة أو المنقصة للأهلية

المطلب الأول: تكليف المريض النفسي في الفقه الإسلامي

تقدم الكلام عن تعريف الأهلية، أما التكليف فهو في اللغة مصدر كلف، فيقال: كلفه تكليفاً أي أمره بما يشق عليه⁷¹، ومنه قوله تعالى: ﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾ (البقرة: 286) وقد جاء في التعريفات عند الجرجاني أن التكليف إلزام الكلفة على المخاطب.⁷² أما في اصطلاح علماء الشريعة فالتكليف: "إلزام مقتضى خطاب الشرع فيتناول الأحكام الخمسة: الوجوب والندب، الحاصلين عن الأمر، والحظر والكراهة، الحاصلين عن النهي، والإباحة الحاصلة عن التخيير"⁷³. أو بعبارة أخرى، التكليف هو طلب الشارع بما فيه كلفة ومشقة، ويكون ذلك عن طريق الحكم إما بالاعتضاء أو التخيير.

وتظهر علاقة الأهلية بالتكليف في أن الأهلية والتكليف متلازمان تلازماً بين السبب والمسبب، بحيث أن الأهلية سبب والتكليف مسبب، فكما وجدت الأهلية وجد التكليف، وكما نقصت أو اكتملت الأهلية كان التكليف كذلك⁷⁴، إذ الشارع يجازي كل إنسان على قدر عقله، فلا تكليف فوق طاقة الإنسان، قال علاء الدين البخاري: "لأن التكليف بأحكام الدنيا يعتمد على القدرة فإذا تحق العجز اللازم الذي لا يرجى زواله سقط التكليف بما في الدنيا ضرورة وهو الأداء عن اختيار"⁷⁵. أما المكلف فهو الذي تعلق الخطاب بفعله⁷⁶، وهو بمثابة المحكوم عليه في كلام الأصوليين حين تناولهم لمبحث الحكم، بما أن شرط التكليف العقل وفهم الخطاب، فإذا توفر ذلك عند شخص فيكون عندئذ مكلفاً عند الشرع.⁷⁷

هل المصاب بالأمراض النفسية مكلف؟

الذي يظهر أنه لا يمكن الحكم على جميع المرضى النفسيين بحكم مطلق، بل لكل مريض حالة خاصة، وحكم خاص به، فإن لم يفقد قدراته العقلية، وكان قادراً على الفهم، فهو مكلف ومحاسب على كل ما فعل، وإذا فقد تلك القدرات سقط عنه التكليف شرعاً، أما إذا اضطرب حال المريض فمرة يفقد قدراته العقلية، ومرة يسترجعها، ويكون قادراً على الفهم والتمييز، ففي هذه الحالة يحكم له بالتكليف حال تعقله وإدراكه، ويسقط عنه التكليف حال طروء العلة به، كما أنه قد تختلف أثر الأمراض على جوانب التكليف، بحيث قد يسقط عنه التكليف فيما يتعلق بحق الله، وليس الأمر كذلك فيما يتعلق بحق الغير أو حق العباد، وقد ينوب عنه غيره مقامه بالولاية على التصرفات وذلك فيما يتعلق بحق الغير أو حق العباد.

وفي وجوب العبادات على المريض النفسي، من الأمور المتفق عليها عند العلماء أنه لم يصح وجوب العبادات على المجنون والصبي غير المميز، وكل من يلحق بهما في الأحكام من المرضى النفسيين، وذلك لفوات الفهم والقصد عندهم.⁷⁸ أما إذا اضطرب عقل المريض فضعفت قدرته على الفهم والتمييز لأمر ما، وفي أمور أخرى يكون قادراً على التمييز، ففي مثل هذه الحالة فإنه يوجب عليه بما أدركه، ويسقط عنه الوجوب فيما عجز عن إدراكه. وهذا التفاوت في التكليف ليس بمستنكر، بل يقع أيضاً للإنسان العادي في حال نومه أو نسيانه أو فقدان وعيه ونحوها من الأمور التي اعتبرها الشارع كالأعذار الشرعية أو العوارض التي تؤثر في الأهلية.⁷⁹

وذلك لأن الأصوليين حين يقولون أن العقل والفهم شرط للتكليف، لا يقصدون مطلق الفهم أو مجرد الفهم، بل يقصدون به فهم المكلف لما كلف له، بمعنى تصوره، أي بأن يفهم المكلف من الخطاب بقدر الذي يتوقف إليه العمل والامتثال به، لا بمعنى التصديق به أيضاً، لأن التصديق ليس شرطاً للتكليف، ولو قيل بذلك لزم عدم تكليف الكفار، لعدم حصول التصديق منهم.⁸⁰ قال الأمدى: "ومن وجد له أصل الفهم لأصل الخطاب، دون تفاصيله من كونه أمراً ونهياً، ومقتضياً للتوابع والعقاب ومن كون الأمر به هو الله تعالى، وأنه واجب الطاعة، وكون المأمور به على صفة كذا وكذا كالمجنون والصبي الذي لا يميز، فهو بالنظر إلى فهم التفاصيل كالجماد والبهيمة بالنظر إلى فهم أصل الخطاب، ويتعذر تكليفه أيضاً... لأن المقصود من التكليف كما يتوقف على فهم أصل الخطاب، فهو متوقف على فهم تفاصيله"⁸¹.

وبناء على ذلك، نستطيع أن نقول وجوب العبادات من الصلاة والصيام وغيرها على المصابين بالأمراض التي تسبب الخلل في القدرات العقلية، مثل اضطراب النمو الذهني، والتوحد، والحرف، وهذا يتوقف على مدى فهمهم لمقتضى الخطاب بتفصيله، ومدى إمكانياتهم على أدائه كما هو المطلوب منهم شرعاً، فعلى سبيل المثال مريض التوحد الذي لم تظهر عليه أعراض التخلف العقلي، وعنده شيء من القدرة على فهم اللغة وأساليبها، حينما يدرك كيفية الصلاة والصيام، ويفهم أن له ثواب وعليه عقاب، لم يسقط مرضه ما عليه من تكليف تلك العبادات، وربما يصعب عليه فهم عبادة الحج وكيفية أدائها فحينئذ لم يكن مأموراً بها لعدم تمكنه من الامتثال بها وأدائها، هذه هي القاعدة، ويضرب بها جميع الصور والحالات المرضية التي تضعف قوة العقل والتمييز، ويجدر الإشارة إلى أنه لا ينبغي للولي أن يترك المريض على حالته دون أي محاولة لتعليمه، بل يعلمه أمور دينه قدر الإمكان، وينظر إلى ما يستطيع من الفهم والقدرة على العمل.⁸²

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رأينا سابقاً أن متقدمي الأصوليين من الحنفية قد توسعوا في ذكر عوارض الأهلية، فذكروا بعض الحالات التي لا تؤثر على حقيقة الأهلية بإزالتها أو نقصانها، وإنما تتعلق بثبوت بعض الأحكام المتعلقة بالأهلية مثل الحيض والنفاس والسفر، أو الأمور التي تؤثر في الرضا والاختيار مثل الهزل والإكراه، أو الحالة التي تكون سابقة عن الأهلية وهو عارض الصغر، حيث رفضه البعض في كونه حالة عارضة للأهلية لأن الصغر ثابت بأصل الخلقة، كذلك الموت لأن الأهلية صفة للشخص، ولا بقاء للوصف دون الموصوف، إذ الموت يهدم الشخصية نهائياً ويزيل الكيان البشري من الوجود، فمن التناقض العقلي تسميته عارضاً.⁸³ وقد تبعم أكثر الكتاب المحدثين في علم الأصول على نفس المنهج بدون نقص أو زيادة في العوارض كمثل الشيخ أحمد إبراهيم في رسالته عن الأهلية وعوارضها⁸⁴، والزحيلي⁸⁵، والجبوري⁸⁶. بينما انتقد بعض المتأخرين من علماء الأصول التناقضات الحاصلة في هذه التوسعة نقداً وجيهاً، وعدم الدقة في التعبير مما أدى إلى الخلط بين عوارض الأهلية والموانع الشرعية والأعذار الشرعية.

بالإضافة إلى ظاهرة الاختلاف والتفاوت بين المتقدمين والمعاصرين من الأصوليين في مفهوم العوارض وبيان حقيقتها، ومن الملاحظ الانتقال من الأعذار الشرعية والموانع الشرعية التي لا يحصى عددها عند المتقدمين إلى العوارض المنحصرة أخذاً بعين الاعتبار تأثيرها على الأهلية عند المتأخرين، وهذا الأمر يستوجب مراجعة المفاهيم التي تقوم عليها وتطويرها، وهي الدراسات النفسية المرضية، لتفصيل حقيقة تلك الأمور، والبحث في تأثيرها على حقيقة الأهلية من عدمه، ليتم إدراجها ضمن العوارض المتفق عليها، كذلك حصل اختلاف في نوع العارض نفسه كما في الجنون والعتة مثلاً، إذ هما مصطلحان عامان فلا مناص من البحث العلمي المفصل، الذي يراى به الترفيق بين الاختلالات الذهانية أو التأخر العقلي من أجل تقرير القول في شأن أنواعهما المختلفة وإزالة الإشكال فيها.

وفي هذا الصدد، ترى الباحثة أنه يمكن الاستعانة بما استقر عليه الأمر في الطب النفسي من تصنيف للمعاقين ذهنياً أو المتخلفين عقلياً في تقدير وجود العقل مناهات التكليف، إذ إن الأخصائيين في هذا المجال قد وضعوا معايير محددة في تحديد أي علامة للعملية العقلية أو السلوك الاختياري الذي يكون غالباً أو ناقصاً لمريض معين، وتبعاً لذلك لا يجوز تعميم كل الأمراض النفسية على أنها مفقودة للقدرات العقلية تماماً أو مزيلة للأهلية، وقد جرت عادة الناس على إطلاق كلمة الجنون على شتى الأمراض النفسية، وهو إطلاق غير دقيق،⁸⁷ بالرغم من عدم إمكانية انكار أن هناك أمراض نفسية قد يخلو فيها بعض هذه العلامات أو الجوانب العقلية، وإنما ينبغي تحليل مدى اختلال هذه الملكة كما سيتم بيانه في النقاط التالية. والذي يظهر للباحثة أن أبرز العوارض توافقاً وتشابهاً بالأمراض النفسية؛ هي هذه العوارض الثلاثة: الجنون والعتة والإغماء.

أولاً: الجنون

يحتل الجنون المرتبة الأولى في إزالة الأهلية، وقد قرر الأصوليون أن الأصل في الجنون أنه عارض وليس بأصلي، إذ سلامة الإنسان من الآفات هي الأصل، لأن الله اعتنى بخلق الإنسان، وحافظ عليه من الآفات، ودليل ذلك قوله تعالى: ﴿الَّذِي خَلَقَكَ فَسَوَّلَكَ فَعَدَلَكَ﴾ (الانفطار: 7).⁸⁸ ويعرف بأنه اختلال للعقل مانع من جريان الأفعال والأقوال على نجهه إلا نادراً، إما لنقصان جُبل عليه دماغه وخلقة، وإما لخروج مزاج الدماغ من الاعتدال بسبب خلط وآفة من رطوبة مفرطة أو يبوسة متناهية، وإما باستيلاء الشيطان عليه وإلقاء الخيالات الفاسدة إليه.⁸⁹ ويلاحظ أن الجنون من حيث أسبابه ثلاث هيئات؛ فالأول هو مما لا يرجى زواله ولا فائدة في الاشتغال بعلاجه بخلاف الثاني الذي يستطيع علاجه بالأدوية، أما الثالث وهذا مما قد ينجح فيه بالأدوية الإلهية والأذكار الكارمية الشرعية.

وقد ذكر الأصوليون أنواعاً للجنون تم تقسيمها إلى ثلاثة أنواع من منطلق عدة نواحي مختلفة، وهي: من حيث الأصالة، الامتداد، والاستيعاب، فالجنون من حيث الامتداد نوعان: جنون مطبق أي مستمر، وجنون غير مطبق أي متقطع، أما الجنون من حيث الاستيعاب، أي في مدى فقدان القوى

العقلية قد يكون تماماً فهو الجنون التام، وقد يكون غير التام فيسمى بالجنون الجزئي؛ وكل منها من حيث الأصالة إما أصلي بأن يبلغ مجنوناً أو طارئ بعد البلوغ⁹⁰. وحالة الجنون تؤثر على أهلية الأداء وتفقدتها، فيصير المجنون كالصبي غير المميز في أحكامه وتصرفاته، ويؤخذ بضمان الإتاافات، وتسقط عنه كل العبادات عند زفر والشافعي خلافاً للحنفية⁹¹. وبناءً على أن تعريف الجنون زوال العقل أو اختلاله أو ضعفه الذي يؤدي لانعدام الإدراك⁹²، ترى الباحثة أنه يمكن إلحاق بعض الأمراض النفسية في تصنيف طيف الفصام والاضطرابات الذهانية الأخرى ضمن معنى الجنون، والتي على رأسها الفصام، وكذلك نوبة الهوس (manic episode) في الاضطرابات ثنائية القطب، والسلوكيات الذهانية الموجودة في بعض الأمراض النفسية.

ثانياً: العته

قد اختلف الأصوليون في مفهوم العته اختلافاً كثيراً بحيث قال الزيلعي: "والمعتوه كالصبي العاقل في تصرفاته، وفي رفع التكليف عنه وهو الناقص العقل، وقيل هو المدهوش من غير جنون واختلفوا في تفسيره اختلافاً كثيراً وأحسن ما قيل فيه هو من كان قليل الفهم مختلط الكلام فاسد التدبير إلا أنه لا يضرب ولا يشتم كما يفعل المجنون"⁹³. ومن أشكال العته: الخرف، وقد جاء ذكره في إحدى روايات الحديث «رفع القلم عن ثلاثة: عن النائم حتى يستيقظ، وعن الصبي حتى يحتلم، وعن المجنون حتى يعقل»⁹⁴، قال الإمام أبو داود في سننه: رواه ابن جريج، عن القاسم بن يزيد، عن علي رضي الله عنه، عن النبي ﷺ زاد فيه: «والخرف»، بفتح خاء معجمة وكسر راء من الخرف بفتحين، وهو فساد العقل من الكبر. قال السبكي: والمراد به: الشيخ الذي زال عقله، فإن الكبير قد يعرض له ما يخرجه على أهلية التكليف⁹⁵. وكذلك في قوله تعالى: ﴿ وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴾ (النحل: 274)، فيها الإشارة إلى زوال العقل واختلاله بالكبر والهرم، قال الإمام الطبري في تفسيره لهذه الآية: إنما نرده إلى أزدل العمر ليعود جاهلاً كما كان في حال طفولته وصباه، وينسلخ من عقله، فيصير من بعد عقل كان له لا يعقل شيئاً⁹⁶.⁹⁷

والخرف في علم النفس المرضي نموذج للاضطراب العصبي المعرفي الجسيم، والذي يعتبر أحد الاضطرابات التابعة لمجموعة الاضطرابات العصبية المعرفية (Neurocognitive Disorders)، وهي مجموعة من الأمراض تصيب كبار السن وتتميز بانخفاض الوظائف العقلية مثل الذاكرة، الانتباه، والتفكير، أما التخلف العقلي أو الإعاقات الذهنية وهو نوع آخر من العته يشير إلى صنف اضطرابات النمو العصبي (Neurodevelopment Disorders)، وهي إعاقات في نمو الدماغ حيث توقف نمو هذا الجانب الفطري من الاستعدادات العقلية قبل اكتماله أو مشكلة في عمل الدماغ تؤثر على سلوك الطفل أو ذاكرته أو قدرته على التعلم، وغالباً ما تستمر حتى مرحلة البلوغ، وعادة ما تمتد مدى الحياة، وليست مشاكل خاصة بالأطفال⁹⁸. له أنواع كثيرة منها: اضطراب نقص الانتباه/فرط الحركة (Attention Deficit Hyperactivity Disorder)، اضطراب التعلم المحدد (Specific Learning Disorder)، اضطرابات التواصل (Communication Disorder)، واضطراب طيف التوحد (Autism Spectrum Disorder). فهذا التقدم العلمي يوجب إعادة النظر في مسألة التأخر العقلي وفتاته، ليتم تصنيفه واعتبار الأحكام الشرعية المترتبة عليها. وهكذا يلاحظ أن التخلف العقلي يختلف عن صنف الاضطرابات العصبية المعرفية من ناحية أن التخلف العقلي لم يكتمل نموه العقلي أصلاً، ويعتقد أن الإعاقات الذهنية واضطرابات التعلم المحددة موجودة منذ الولادة، في حين يتطور الأخير بعد تكامل النمو العقلي الذي يسبب عند حدوثه القصور والتدهور في العقل⁹⁹.

وبناء على اعتبار أن العته في المصطلح العلمي مرض أو آفة تصيب العقل أو الجهاز العصبي في أي مرحلة من مراحل النمو، يؤدي بذلك إلى اختلال في القدرة العقلية، ترى الباحثة أنه يمكن تطبيق أحكام العته على المصابين بمعظم الأمراض من كلا المجموعة الاضطرابات العصبية المعرفية واضطرابات النمو العصبي، ومع ذلك فلا بد من مراعاة تعدد أنواعها وتفاوت درجاتها.

ثالثاً: الإغماء

الإغماء هو مرض في القلب أو الدماغ يؤدي إلى العجز في استعمال العقل في الحال، وليس مُعدماً للعقل، لذلك لا يخلو شيء من أهلية المكلف، وإنما فقط يوجب تأخر الخطاب المتضمن للأداء إلى وقت الإفاقة من الإغماء والتمكن من أدائه بإرادة واختيار.¹⁰⁰ وهذه الحالات المرضية لم يتطرق إليها الأصوليون بأسماء خاصة وأوصاف معينة، لكن مع تقدم العلوم النفسية والطبية نستطيع أن نكشف عن بعض الأمراض التي تشبه حالتها بالإغماء، وهي التي في نظر الباحثة الهذيان (Delirium) والصرع (Epilepsy).

ومن الملاحظ أن هذه الحالات من الصرع والهذيان وما أشبه ذلك تُفقد شعور المريض به أو اختياره كما يفقد إدراكه، ويأتي بحركات وأفعال وأقوال لا يعينها ولا يدرك حقيقتها، وقد يرتكب المصاب بالصرع أعمالاً إجرامية دون إدراكها، يقول عبد القادر عودة في شأن مدى مسؤوليته لجريمته: "وهؤلاء المرضى وأمثالهم حكم المجنون إذا كانوا وقت ارتكاب الحادث فاقدوا الإدراك أو كان إدراكهم ضعيفاً في درجة إدراك المعتوه، ويأخذ هؤلاء المرضى حكم المكره إذا كانوا متمتعين بالإدراك ولكنهم فاقدوا الاختيار فإن لم يفقدوا إدراكهم ولا اختيارهم فهم مسؤولون جنائياً عن أعمالهم."¹⁰¹

ولا شك أنه يمكن القول برفع التكليف عن المصاب بالصرع أثناء النوبة الصرعية، لأن حالة الصرع في الجملة شبيهة بالإغماء من حيث غياب الوعي بالواقع والإدراك لفترة مؤقتة، إذ تستمر هذه الحالة في المعتاد ما بين دقائق إلى ساعات، وقد تطول إلى أيام في بعض الحالات.¹⁰² لذلك تنطبق الأحكام الفقهية للمغمى عليه على مريض الصرع أثناء النوبة التي تفقده صلته بالواقع، ولا يستطيع التحكم بأفعاله وحركته وأقواله.

الخاتمة

ومما سبق آنفاً، تظهر العلاقة بين نظرية الأهلية عند الأصوليين والأمراض النفسية كما ناقشها علماء النفس موجودة بشكل مترابط: حيث أن معرفة أهلية المريض النفسي وتكليفه أمام الخطاب الشرعي يقتضي الرجوع إلى نظرية الأهلية في أصول الفقه، في حين أن التباين والاختلاف في المفاهيم الفقهية المتعلقة بالأمور التي تؤثر على عقلية الفرد وبالتالي أهليته يستلزم مراجعتها مستنداً إلى النتائج المعاصرة في علم النفس، حيث أن هناك بعض الاضطرابات المتشابهة والصالحة لإدراجها في حالات الجنون، والعتة، والإغماء. والتي تم ذكرها هنا بمجرد الإشارة والتلميح فقط إلى بعض الفجوات والاختلافات في الدراسات الأصولية القديمة التي يمكن أن تواكبها بدراسة علمية نفسية معاصرة، وليست من هدف الباحثة أن تتطرق إلى صوغها بصياغة جديدة حتى تكون دراسة عوارض الأهلية دراسة كاملةً وشاملة.

ويجب التأكيد في ختام هذه الدراسة على أن تقدير حالة المريض وتحديد الأعراض الذهانية التي يعاني منها لا بد أن يتم ذلك على أيدي أهل الاختصاص من الأطباء النفسيين، فالطبيب النفسي هو من يجري الكشف اللازم ويحدد التشخيص، أما فقهاء الشرع فهم الذين ينزلون الأحكام الفقهية من العبادات والمعاملات والجنائيات بناءً على معطيات الطب النفسي، والذي تم ذكره هنا هو مجرد أحكام عامة لهذه القضية على أساس العلم النظري، ولا يصلح تطبيقها على أعيان المرضى النفسيين دون الرجوع إلى طبيب نفسي واستشارة أهل الاختصاص.

ومناسبة موضوع المؤتمر وهو "إغناء الخطاب الإسلامي من أجل المواكبة الحضارية الكونية"، تعالج الدراسة محور إحياء وتجديد الفكر الإسلامي، وهي نظرية الأهلية، وذلك من خلال مراجعة النظرية وتطوير المفاهيم التي تقوم عليها ذات الصلة بالدراسات النفسية المرضية. وتسهم الدراسة في إظهار قدرة الفكر الإسلامي على مواكبة العلوم الإنسانية والاجتماعية والتي من ضمنها علم النفس، وكذلك إبراز صلاحية الشريعة الإسلامية من حيث استيعابها لجميع المستجدات والنوازل العصرية، لا سيما الأمراض النفسية، والتي تعد من فروع الطب المهمة لأن موضوعها العقل والإنسان؛ والإنسان هو المحكوم عليه أمام الخطاب الشرعي. وبهذا يرجى من هذه الدراسة حل بعض من الإشكالات الفقهية القديمة والقضايا المعاصرة المتعلقة بالأهلية.

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- ¹² انظر: علي بن محمد البزدوي الحنفي، *أصول البزدوي - كنز الوصول الى معرفة الأصول* (كراتشي: مطبعة جاويد بريس، د.ط.، د.ت.)، ص324.
- علاء الدين البخاري الحنفي، *كشف الأسرار شرح أصول البزدوي*، ج4، ص238.¹³
- محمد الزحيلي، *النظريات الفقهية* (دمشق: دار القلم، ط1، 1414هـ/1993م)، ص133. انظر: ¹⁴
- ¹⁵ أ. د. وهبة بن مصطفى الزحيلي، *الفقه الإسلامي وأدلته* (الشامل للأدلة الشرعية والآراء المذهبية وأهم النظريات الفقهية وتحقيق الأحاديث النبوية وتخریجها) (سورية - دمشق: دار الفكر، ط4، د.ت.)، ج4، ص2962.
- محمد الزحيلي، *النظريات الفقهية*، ص133.¹⁶
- انظر: الزحيلي، *الوجيز في أصول الفقه الإسلامي*، ج1، ص492.¹⁷
- (التفتازاني، *شرح التلويح على التوضيح*، ج2، ص324-325)¹⁸
- المرجع السابق، ج2، ص321.¹⁹
- ²⁰ محمد بن أحمد بن أبي سهل شمس الأئمة السرخسي، *أصول السرخسي* (بيروت: دار المعرفة، د.ط.، د.ت.)، ج2، ص334.
- ²¹ أبو الحسن سيد الدين علي بن أبي علي بن محمد بن سالم التعلبي الأمدي، *الإحكام في أصول الأحكام*، تحقيق: عبد الرزاق عفيفي (بيروت - دمشق - لبنان: المكتب الإسلامي، د.ط.، د.ت.)، ج1، ص150.
- حسين النوري، *دراسة في عوارض الأهلية في الشريعة الإسلامية مع المقارنة بالشرائع الوضعية* (القاهرة: مطبعة لجنة البيان العربي، ط1، 1953م)، ص58.²²
- انظر: حسين خلف الجبوري، *عوارض الأهلية عند علماء أصول الفقه* (مكة المكرمة: المعهد البحوث العلمية وإحياء التراث الإسلامي، ط2، 2007م)، ص114-115.
- رواه أحمد في مسنده وسبق تخریجه.²⁴
- علاء الدين البخاري الحنفي، *كشف الأسرار شرح أصول البزدوي*، ج4، ص249.²⁵
- انظر: محمد الزحيلي، *النظريات الفقهية*، ص136.²⁶
- الزحيلي، *الوجيز في أصول الفقه الإسلامي*، ج1، ص494.²⁷
- انظر: الزحيلي، المرجع السابق نفسه.²⁸
- قال الزرقا: للأهلية بمعناها العام في نظر الفقه الإسلامي علاقة بالتكامل الجسمي لا بالعقلي فقط، لأن في الإسلام تكاليف دينية عملية تتطلب القدرة البدنية إلى جانب الوعي العقلي... فلا يتوجه التكليف الشرعي بشيء من ذلك على أحد إلا إذا كان متمتعاً بالقدرة الجسمية إلى جانب العنصر العقلي، ليكون أهلاً لتحمل التكاليف. انظر: الزرقا، *المدخل الفقهي العام*، ج2، ص783.
- انظر: المرجع السابق، ج2، ص790.³⁰
- ³¹ زين الدين أبو عبد الله محمد بن أبي بكر بن عبد القادر الحنفي الرازي، تحقيق: يوسف الشيخ محمد، *مختار الصحاح* (بيروت - صيدا: المكتبة العصرية - الدار النموذجية، ط5، 1420هـ/1999م)، ص205.
- إبراهيم مصطفى وآخرون، *المعجم الوسيط*، ج2، ص594.³²
- ابن منظور، *لسان العرب*، ج7، ص168.³³
- انظر: أبو عبد الله، شمس الدين محمد بن محمد بن محمد المعروف بابن أمير حاج ويقال له ابن الموقت الحنفي، *التقرير والتحرير على تحرير الكمال بن الهمام* (د.م.: دار الكتب العلمية، ط2، 1403هـ/1983م)، ج2، ص172. وانظر: علاء الدين البخاري الحنفي، *كشف الأسرار شرح أصول البزدوي*، ج4، ص262.
- انظر: وهبة الزحيلي، *أصول الفقه الإسلامي* (دمشق: دار الفكر للطباعة والتوزيع والنشر، ط1، 1406هـ/1986م)، ج1، ص168.³⁵
- انظر: التفتازاني، *شرح التلويح على التوضيح*، ج2، ص331. وانظر: ابن الموقت الحنفي، *التقرير والتحرير*، ج2، ص172.³⁶
- ³⁷ David H. Barlow, V. Mark Durand, & Stefan G. Hofmann, *Abnormal psychology: An integrative approach (8th edition)*, (Singapore: Cengage Learning Asia Pte Ltd, 2018), p3.

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- 38 هذا التعريف من جمعية الطب النفسي الأمريكي، انظر: رياض نيل العاسمي، علم الأمراض النفسية (عمان-الأردن: دار الإعصار العلمي للنشر والتوزيع، ط4، 1437هـ/2016م)، ص21.
- 39 دراسة مقارنة (قطر: وزارة الأوقاف والشؤون الإسلامية، 1437هـ/2016م)، أنس بن عوف عباس، الأحكام الفقهية للأمراض النفسية وطرق علاجها ص52.
- 40 منظمة الصحة العالمية، المراجعة العاشرة لتصنيف الدولي للأمراض - تصنيف الاضطرابات النفسية والسلوكية (المكتب الإقليمي لشرق المتوسط)، أعدت الترجمة وحدة الطب النفسي بكلية الطب بجامعة عين شمس بإشراف أحمد عكاشة.
- 41 (واشنطن: 2003) ترجمة: أنور DSM-5 الجمعية الأمريكية للطب النفسي، الدليل التشخيصي والإحصائي للاضطرابات النفسية المراجعة الخامسة (2003) (الحمادي، اعداد وتوزيع: جهاد محمد حمد. المرجع السابق، ص22-40. 43 المرجع السابق، ص41-53. 44
- نخبة من أساتذة الجامعات في العالم العربي، المرشد في الطب النفسي، 112. 45
- (، ص54-73 DSM-5 الدليل التشخيصي والإحصائي للاضطرابات النفسية (الجمعية الأمريكية للطب النفسي، 46
- 47 Rose M. Spielman, Kathryn Dumper, William Jenkins, Arlene Lacombe, Marilyn Lovett, Marion Perlmutter, "Psychological Disorders" in *Psychology*, (Houston, Texas: OpenStax College, January 2014), p571.
- (، ص74-90 DSM-5 الدليل التشخيصي والإحصائي للاضطرابات النفسية (الجمعية الأمريكية للطب النفسي، 48
- (، ص91-101 DSM-5 الدليل التشخيصي والإحصائي للاضطرابات النفسية (الجمعية الأمريكية للطب النفسي، 49
- انظر: العاسمي، علم الأمراض النفسية، ص73-74. 50
- انظر: نخبة من أساتذة الجامعات في العالم العربي، المرشد في الطب النفسي، ص27. 51
- 52 ويتضمن الجانب المعرفي والإدراكي للإنسان معرفة الفرد بالبيئة وهذا يشمل الاتصال بالواقع، والذاكرة، والانتباه، والتفكير، والاستدلال، والتصور. انظر لمزيد من التفصيل: العاسمي، علم الأمراض النفسية، ص27، ونخبة من أساتذة الجامعات في العالم العربي، المرشد في الطب النفسي، ص32-34.
- 53 اختلال التفكير أو التخطئ في التفكير عند المريض النفسي يكون في أربعة نواحي، وهي: إنتاج الفكر أو هيئة التفكير، ومحتوى التفكير، ومجرى التفكير، وحياسة التفكير. المرجع السابق، ص80-83، ونخبة من أساتذة الجامعات في العالم العربي، المرشد في الطب النفسي، ص37-39. انظر لمزيد من التفصيل: التفكير. العاسمي، (، انظر لمزيد من التفصيل: emotion) هو المشاعر طويلة البقاء، أما تلك المشاعر التي تكون مؤقتة وموقفية فتسمى بالانفعال (mood المزاج) 54
- المرجع السابق، ص85، ونخبة من أساتذة الجامعات في العالم العربي، المرشد في الطب النفسي، ص34-36.
- العاسمي، المرجع السابق، ص83، ونخبة من أساتذة الجامعات في العالم العربي، المرشد في الطب النفسي، ص40-41. انظر: 55
- كما ذكره الحكماء من أن العقل الفعال هو الذي يؤثر في النفس، ويعدها للإدراك، وحال نفوسنا بالإضافة إليه حال أبصارنا بالنسبة إلى الشمس فكما أن الفتانزي، شرح التلويح على التوضيح، ج2، ص313. بإفاضة نور الشمس تدرك المحسوسات كذلك بإفاضة نوره تدرك المعقولات. انظر:
- 57 انظر: منظمة الصحة العالمية، المراجعة العاشرة لتصنيف الدولي للأمراض - تصنيف الاضطرابات النفسية والسلوكية، والجمعية الأمريكية للطب النفسي، (DSM-5 الدليل التشخيصي والإحصائي للاضطرابات النفسية المراجعة الخامسة)
- 58 Hussein M. Magdi, "Symptomatology Signs and Symptoms of Psychiatric Disorders", (Egypt: Beni-Suef University, Faculty of Nursing, Psychiatric/Mental Health Nursing Department, 2019), p3.
- 59 انظر: محمد نعيم ياسين، مباحث في العقل، ص265-270، وجمال عبد الله لاني، "أثر المرض النفسي في رفع المسؤولية الجنائية في الفقه الإسلامي"، (بحث متطلب لنيل درجة الماجستير في الشريعة والقانون في كلية الشريعة والقانون، الجامعة الإسلامية غزة، 2009م)، ص32-33، أكرم نشات إبراهيم، علم النفس الجنائي (عمان: مكتبة دار الثقافة للنشر والتوزيع، ط2، 1998م)، ص90-91، وجمال عبد الله لاني، "أثر المرض النفسي في رفع المسؤولية الجنائية في الفقه الإسلامي"، (بحث متطلب لنيل درجة الماجستير في الشريعة والقانون في كلية الشريعة والقانون، الجامعة الإسلامية غزة، 2009م)، ص109.

- وقد عرف الذهان بأنه اضطراب عقلي يتضمن تشويهات للبيئة ناشئة عن الشذوذ الذي يصيب التفكير، والإدراك الحسي، والاستجابة الانفعالية بحيث يعتبر المريض غير قادر على الاهتمام بأموره بطريقة ملائمة، وقد يشكل خطراً على نفسه وعلى غيره، انظر: جوليان روتر، **علم النفس الإكلينيكي**، ترجمة: عطية محمود هنا (بيروت: دار الشروق، ط2، 1404هـ/1948م)، ص93.
- أما العصاب فهو اضطراب انفعالي وظيفي أقل خطراً من الذهان، بحيث التشويه الذي يصيب الواقع في نظر المريض ليس بالضخامة التي يكون عليها في⁶¹ الذهان، فيستطيع العصبي أن يواجه عادة المظاهر المختلفة في البيئة التي يعيش فيها، انظر: جوليان روتر، المرجع السابق، ص94.
- انظر: عبد الستار إبراهيم وعبد الله عسكر، **علم النفس الإكلينيكي في ميدان الطب النفس (القاهرة: مكتبة الأنجلو المصرية، ط4، 2008م)**، ص49-73.⁶² والفرق بينهما يمكن أساساً في مسببات المرض لدى كل منهما، ففي حالة الذهان العضوي يكون اضطراب بسبب اختلال أو إصابة عضوية في المخ أو الجهاز العصبي، أما في الذهان الوظيفي فيصعب تحديد عوامل بيولوجية محددة، انظر: المرجع السابق، ص74-83.⁶³
- انظر: جوليان روتر، **علم النفس الإكلينيكي**، ص93.⁶⁴
- ⁶⁵ Daniel Freeman, Philippa A. Garety, "Connecting Neurosis and Psychosis: the Direct Influence of Emotion on Delusions and Hallucinations", *Behaviour Research and Therapy*, no.41 (2003): 923.
- ⁶⁶ See: Thomas A. Ban, "Evolution of Diagnostic Criteria in Psychoses", *Dialogues Clin Neurosci*, vol.3, no.4 (2001): 260-262. doi: 10.31887/DCNS.2001.3.4/abthomas
- ⁶⁷ Fernando Tenório, "Psychosis and Schizophrenia: Effects of Changes in Psychiatric Classifications on Clinical and Theoretical Approaches to Mental Illness", *Hist Cienc Saude Manguinhos*, vol.23, no.4 (2016 Oct-Dec): 942. English, Portuguese. doi: 10.1590/S0104-59702016005000018.
- ⁶⁸ Thomas A. Ban, "Evolution of Diagnostic Criteria in Psychoses", p.262.
- ⁶⁹ محمد صدقي بن أحمد بن محمد آل بورنو أبو الحارث الغزي، **مُوسُوعَةُ القَوَاعِدِ الفُقهِيَّةِ (بيروت - لبنان: مؤسسة الرسالة، ط1، 1424هـ/2003م)**، ج4، ص411.
- انظر: هدى محمد حسن هلال، **نظرية الأهلية دراسة تحليلية مقارنة بين الفقه وعلم النفس (الولايات المتحدة الأمريكية: المعهد العالمي للفكر الإسلامي، ط1، 1432هـ/2011م)**، ص55-57.⁷⁰
- أبو نصر إسماعيل بن حماد الجوهري الفارابي، **الصحاح تاج اللغة وصحاح العربية**، تحقيق: أحمد عبد الغفور عطار (بيروت: دار العلم للملايين، ط4، 1407هـ/1987م)، ج4، ص1424.⁷¹
- علي بن محمد بن علي الزين الشريف الجرجاني، **كتاب التعريفات**، تحقيق: ضبطه وصححه جماعة من العلماء بإشراف الناشر (بيروت - لبنان: دار الكتب العلمية، ط1، 1403هـ/1983م)، ص65.⁷²
- تقي الدين أبو البقاء محمد بن أحمد بن عبد العزيز بن علي الفتوحى المعروف بابن النجار الحنبلي، **شرح الكوكب المنير = المختصر المبتكر شرح المختصر**، تحقيق: محمد الزحيلي ونزيه حماد (د.م.: مكتبة العبيكان، ط2، 1418هـ/1997م)، ج1، ص483.⁷³
- انظر: أحمد عبد الحميد البسيوني، **الأحكام المتعلقة بالمعاق ذهنيًا بين الفقه الإسلامي والقانون الوضعي (الألكندرية: دار الجامعة الجديدة، د.ط.، 2008م)**، ص87.⁷⁴
- علاء الدين البخاري الحنفي، **كشف الأسرار شرح أصول البزدوي**، ج4، ص313.⁷⁵
- التفتازاني، **شرح التلويح على التوضيح**، ج2، ص312.⁷⁶
- انظر: أبو حامد محمد بن محمد الغزالي الطوسي، **المستصفى**، تحقيق: محمد عبد السلام عبد الشافي (د.م.: دار الكتب العلمية، ط1، 1413هـ/1993م)، ص67، والأمدي، **الإحكام في أصول الأحكام**، ج1، ص150.⁷⁷
- انظر: ابن الموقت الحنفي، **التقرير والتحجير على تحرير الكمال بن الهمام**، ج2، ص172-173، وعبد الكريم بن علي بن محمد النملة، **الجامع لمسائل أصول الفقه وتطبيقاتها على المذهب الراجح (الرياض - المملكة العربية السعودية: مكتبة الرشد، ط1، 1420هـ/2000م)**، ص53-54.⁷⁸
- انظر: إيمان حمزة السيد حبشي، "أثر التوحيد على الأحكام التكليفية في الشريعة الإسلامية"، **مجلة كلية الدراسات الإسلامية والعربية للبنات بدمنهور**، الجزء الأول، 2019م، ص1120.⁷⁹
- محمد بن علي بن محمد بن عبد الله الشوكاني اليمني، **إرشاد الفحول إلى تحقيق الحق من علم الأصول**، تحقيق: أحمد عزو عناية (دمشق - كفر بطنا: دار الكتاب العربي، ط1، 1419هـ/1999م)، ج1، ص36.⁸⁰

- الأمدي، الإحكام في أصول الأحكام، ج 1، ص 150-151. ⁸¹
- انظر المزيد من فتاوى اللجنة الدائمة للبحوث العلمية والإفتاء، فتاوى اللجنة الدائمة - المجموعة الثانية، جمع وترتيب: أحمد بن عبد الرزاق الدويش (الرياض: رئاسة إدارة البحوث العلمية والإفتاء - الإدارة العامة للطبع، د.ط.، 1431هـ)، ج 5، ص 22.
- عبد العزيز بن عبد الله بن باز، فتاوى نور على الدرب، جمعها: محمد بن سعد الشويعر، قدم لها: عبد العزيز بن عبد الله بن محمد آل الشيخ (د.م.د.: د.ن.، 1433هـ)، ج 6، ص 15. ⁸²
- انظر: الزرقا، المدخل الفقهي العام، ص 857، ومحمد الزحيلي، النظريات الفقهية، ص 147-148. ⁸³
- ذكره الزرقا في مآخذ عن العرض التقليدي لعوارض الأهلية، انظر: الزرقا، المدخل الفقهي العام، ج 2، ص 853. ⁸⁴
- الزحيلي، أصول الفقه الإسلامي، ج 1، ص 168 وما بعده. انظر: ⁸⁵
- انظر: الجبوري، عوارض الأهلية عند علماء أصول الفقه، ص 131 وما بعده. ⁸⁶
- محمد كنعان، الموسوعة الطبية الفقهية، ص 298. ⁸⁷
- انظر: الجبوري، عوارض الأهلية عند علماء أصول الفقه، ص 163. ⁸⁸
- ابن الموقت الحنفي، التقرير والتحبير، ج 2، ص 173. ⁸⁹
- انظر: التفتازاني، شرح التلويح على التوضيح، ج 2، ص 331، وعبد القادر عودة، التشريع الجنائي الإسلامي (القاهرة-مصر: مكتبة دار التراث، طبعة 1900). ⁹⁰
- جديدة منقحة، 1426هـ/2005م)، ج 1، ص 501-502.
- انظر: علاء الدين البخاري الحنفي، كشف الأسرار شرح أصول البزدوي، ج 4، ص 264. ⁹¹
- عبد القادر عودة، التشريع الجنائي الإسلامي، ج 1، ص 501. ⁹²
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المبادئ الأساسية لإصلاح المجتمع

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الملخص

يشكل الناس من دين معين وأمة وقبيلة نظامًا للحياة من خلال وصف طرق مختلفة للعيش والسلوك وأداء طقوس السعادة والحزن ويطلق عليه "المجتمع". بما أننا ننتمي إلى الأمة الإسلامية، فمن المهم للغاية بالنسبة لنا أن نعرف ما هي مبادئ الشريعة والقضايا المهمة التي يبني عليها البناء الإسلامي. تعال! نلقي نظرة على ملامح المجتمع الإسلامي في ضوء الكتاب والسنة. أولاً: كيف يمكن إصلاح المجتمع بإصلاح الفرد؟ لأن المجتمع يأتي إلى الوجود من مجموعة الأفراد. السبب الحقيقي لإنحطاط المجتمع هو أن الشخص لا يريد أن يغير نفسه. ثانياً: كيف نصلح المجتمع من خلال دفع حقوق بعضنا البعض؟ فمنذ بداية الخلق، كانت حرب حقوق الإنسان تدور في بعض الأشكال الباردة والساخنة، ولكن المصيبة هي أن كل الجهود هي لتحقيق حقوقهم وليس هناك من هو مستعد للوفاء بحقوق الآخرين على مسؤوليته. ثالثاً: كيف يمكن منع انتشار الأشياء التي تخلق إحساساً بالدونية في المجتمع ونقل الاتجاهات المشجعة لعامة الناس؟ معظم مجتمعنا يفضح سلبيات المجتمع عبر وسائل التواصل الاجتماعي ويتجاهل المواقف الإيجابية، ويعطي الإنطباع بأن مجتمعنا مليء بالعيوب. من أجل استعادة قيمنا الاجتماعية وتقاليدنا المفقودة في غبار الزمن، من الضروري اتباع هذه المبادئ الذهبية. أريد أن أكتب في هذا المقال عن هذه النقاط الثلاث. فأسأل الله تعالى أن يجعل هذا المقال نافعا وأن يجعلنا من عباده المخلصين المتبعين بسيرة سيدنا ونبينا محمد صلى الله عليه وسلم وأصحابه أجمعين.

الكلمات المفتاحية: - لإصلاح الأساسية - المبادئ - المجتمع.

المجتمع لإصلاح الأساسية المبادئ

إن المبدأ الأول والأساسي لإصلاح المجتمع هو إصلاح الفرد لأن المجتمع يأتي إلى الوجود من مجموعة الأفراد. سيكون الأمر على ما يرام والسبب الحقيقي لإنحطاط المجتمع هو أن الشخص لا يريد ان يغير نفسه ولكن عندما يتحدث

المصلح والموجه عن الصحة لإحضر شخص ما على الطريق الصحيح. فهناك إجابة واحدة فقط هي أن السيد عندما يعاني كل شخص من الأكاذيب والخداع والفجور والعديد من الشرور الأخرى ما هي الثورة التي ستأتي من شخص واحد مني؟ هذه هي الفاشية والتفكير الغبي الذي هو أكبر عقبة في طريق تطور البشرية وتطور المجتمع. وقد كشف الله سبحانه وتعالى عن هذه الحقيقة بوضوح في خطابه الخالد الأبدى وفي كتابه الكامل والكمال أنه بدون إصلاح الفرد لا يمكن أن يتحقق حلم إصلاح المجتمع كما قال تعالى: ﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾¹ من المهم أن نوسع نطاق تفكيرنا ويجب أن يكون لدى كل رجل وجهة نظر مفادها أنه إذا كنت بصحة جيدة فسيكون المجتمع على ما يرام.

هناك مهمة أخرى مهمة تلعب دورًا أساسيًا في إصلاح المجتمع وهي دفع حقوق بعضنا البعض. فمنذ بداية الخلق كانت حرب حقوق الإنسان تدور في بعض الأشكال الباردة والساخنة كما لو كانت حرباً عالمية. والمشكلة العالمية للبشرية ولكن المصيبة هي أن كل الجهود هي لتحقيق حقوقهم وليس هناك من هو مستعد للوفاء بحقوق الآخرين على مسؤوليته الخاصة بينما كل من المستحق والمناح المناسب هم جزء من المجتمع ومن الواضح عندما يكون الأقوياء على أساس نفوذهم إذا اغتصب شخص ما حقوق الآخرين وأهل دفع حقوقهم المستحقة فإن التقسيم الطبقي العصامي للأغنياء والفقراء القوي والضعيف المؤثر وغير الفعال تلد التشوهات الاجتماعية والصراعات والتي ستؤثر أيضاً على عامة الناس. سيكون لديها ولن

يتعامل معه أحد بينما يثق بأحد، من أجل جعل الحياة الاجتماعية جميلة ومزدهرة، يجب على المرء أن يدخل مجال العمل بالروح المباركة المتمثلة في دفع حقوق الآخرين بدلاً من الحصول على حقوقه، قَالَ اللهُ تَبَارَكَ وَتَعَالَى وَأَوْضَحَ الْعِتْدَالَ: ﴿وَكُنْ مِثْلُ الَّذِي عَلَيْهَا بِالْمَعْرُوفِ وَاللَّيْجَالِ عَلَيْهِمْ دَرَجَةٌ﴾¹ هؤلاء النساء لهن أيضاً حقوق مسؤولة عن كما أن هؤلاء النساء حقوق مسئولات عن الرجال. في نظر الرسول ﷺ فإن من يتخلى عن حقه في الحفاظ على الحب والأمن في المجتمع وعن أبي أمانة الباهلي في رواية أبي داود قَالَ: قَالَ رَسُولُ اللهِ ﷺ: "أَنَا زَعِيمٌ بَيْتٍ فِي رِضِّ الْجَنَّةِ لِمَنْ تَرَكَ الْمَرْءَ وَإِنْ كَانَ مُجْتَمِعًا".

القاعدة الذهبية الثالثة للآداب الاجتماعية هي منع انتشار الأشياء التي تخلق إحساساً بالدونية في المجتمع ونقل الاتجاهات المشجعة لعامة الناس. الناس الملائكي هم أيضاً أولئك الذين يقدمون الصورة الحقيقية للإسلام ويبرزون هويته الحقيقية بحسن خلقهم وعملهم الحسن يتجاهل التصور الشائع بأن مجتمعنا مليء بالعيوب والنقائص فقط والنتيجة هي أن الناس يعانون من الشعور بالدونية ويصرون على التفكير الخاطئ إذا كان كل شيء خطأ فماذا نفع لنكون على صواب؟ أولئك المسؤولون عن تدهور سمعة المجتمع هم أيضاً أولئك الذين يثيرون ضجة حول حقيقة أن المسلمين لا يتركون حتى كوباً متواضعاً بالقرب من خزان المياه.

لكنهم يترددون في القول إن الشخص الذي يقوم بتركيب هذا الخزان بقيمة كهس من أرباحه الحلال في محطة الحافلات وقاعة الركاب والأماكن العامة الأخرى ويوفر الماء البارد عن طريق دفع آلاف الروبيات شهرياً من جيبه هو مسلم أيضاً. اخرج من قوقعة هذا الوهم المتدني ووصف بفخر الفضائل التي وهبها الله في سفوح الإسلام حتى يعلم من يسمون برواد الحضارة والثقافة الغربيين والدول الأوروبية الجهلة التي تستهزئ بالإسلام بسبب محافظته أنه من الولادة إلى الموت ليس من الصعب فحسب بل من المستحيل تقديم نموذج للمجتمع الإسلامي وفقاً لمتطلبات الطبيعة البشرية.

من أجل استعادة قيمنا الاجتماعية وتقاليدنا المفقودة في غبار الزمن، من الضروري اتباع هذه المبادئ الذهبية، لذلك فإن دراسة السلف صالح مهمة للغاية، وهي إحياء المجتمع الإسلامي في القلب. ويتنفس روحاً جديدة من البقاء فقد كان هو يتعدى إذ سقطت منه لقمة. فتناولها فأماط ما كان فيها من أذى فأكلها. فتغامز به الدهاقين. فقيل أصلح الله الأمير. إن هؤلاء الدهاقين يتغامزون من أخذك اللقمة وبين يديك هذا الطعام. قال إني لم أكن لأدع ما سمعت من رسول الله ﷺ لهذه الأعاجم. إنا كنا نأمر أحدنا إذا سقطت لقمته أن يأخذها فيميط ماكان فيها من أذى ويأكلها ولا يدعها للشيطان.¹ غير متأثر بمكانته ودون أن يتأثر بالظرف والظرف الخارجي كان التمسك بأعرافه الاجتماعية هو في الواقع طريقة نفوس القدسية فحياته هي أفضل مثال لجيلنا الجديد.

دور المجتمع مهم جداً لأي بلد وأمة. المجتمع هو الأساس الذي تعتمد عليه سعادة ورفاهية الدول والأمم والبلد والأمة التي ينعم بها مجتمع جيد وممتاز والسعادة والرفاهية هي مصيرها. على العكس من ذلك عندما يعاني المجتمع من التدهور فإن النعم مثل السعادة والرفاهية تذهب بعيداً عن هذا الوطن والأمة.

عندما ننظر إلى المجتمع، فهو في حالة فساد وفساد تام. الأكاذيب خيانة الأمانة الفساد القتل النهب اللغوية العدمية المعارك. وغير ذلك كلها رذائل أصبحت آفة لمجتمعنا. وبسببهم فإن بلدنا ومجتمعنا في حالة بؤس أمام أعيننا.

هذه حقيقة مريرة ندرکہا جيداً من حيث القوم، وهذا هو السبب في أننا كثيراً ما نسمع عبارات مثل "المجتمع أصبح سيئاً للغاية" في محيطنا لكن المسألة هي أن لا أحد مستعد للانتباه لإصلاح المجتمع. في الواقع أحد الأسباب الرئيسية لذلك هو أن قسماً كبيراً لا يدرك حقيقة المجتمع أو لا يهتم به. لذلك من المهم جداً فهم

حقيقة المجتمع

المجتمع في الأساس عبارة عن مجموعة من الأفراد. يُطلق على الأشخاص الذين يعيشون معًا في أي مكان اسم المجتمع كما لو أن المجتمع هو في الواقع اسم الأفراد. لذلك عندما يتكون المجتمع من أفراد فإن اتجاه تحسینه وتدهوره يكون أيضًا على تحسین الأفراد وتدهورهم. لذلك فإن إصلاح الفرد مهم جدًا لإصلاح المجتمع. الآن ما يحدث هنا هو أن كل فرد يعتبر أنه من الضروري التحدث بشكل سيء عن المجتمع لكنه لا يفهم أنه هو نفسه جزء من هذا المجتمع وإصلاح المجتمع يجب أن يلعب دوره بشكل فردي وجماعي مهم.

إذا كان المجتمع يعاني من الفساد فهو نفسه لا يخلو منه. من المهم جدًا أن يولد هذا الفكر الأساسي فينا كأمة لإصلاح المجتمع. لأن هذا الفكر سيكون له دور أساسي في إصلاح المجتمع بإذن الله. عندما يبدأ كل شخص يعيش في المجتمع في التفكير في إصلاحه في ضوء التعاليم الإسلامية القائمة على هذا الفكر وسيستمر في لعب دوره لإصلاح المجتمع على المستوى الفردي والاجتماعي فإن المجتمع الصالح فليس من الصعب أن تظهر إلى حيز الوجود.

إن الإمام بالقواعد والمشكلات الاجتماعية الموصوفة في الإسلام ضروري أيضًا لإصلاح المجتمع. في القرآن والحديث هناك وصف للقواعد والمشاكل الاجتماعية ومن الصعب تغطيتها كلها. ومع ذلك فإن بعض القواعد الاجتماعية المهمة للغاية مذكورة في السورة الحجرات من القرآن الكريم. وبالتالي فإن هذه السورة لها أهمية خاصة يتم شرح هذه الأوامر أدناه بالتسلسل مع شرح موجز.

العمل على أي خير تصديقه بدون بحث

إنه شر اجتماعي خطير للغاية وهو شائع جدًا في المجتمع. ما يحدث هو أنه بدون عناء البحث يتم تصديق أي شيء بدلاً من ذلك يتم أيضًا البدء في العمل العملي عليه اتضح لاحقًا أن الأخبار كانت خاطئة وكاذبة ولكن في ذلك الوقت خرج السهم من القوس هذا هو سبب وجود الندم. لذلك من الأهمية بمكان البحث عن أي خير أو التحدث عن شخص ما بدقة قبل تصديقه واتخاذ أي إجراء. كما هو ذكر في سورة الحجرات: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِيبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ﴾¹.

التوفيق بين الخلاف

من الطبيعي أن يكون لدى الأشخاص الذين يعيشون في المجتمع اختلافات ويتشاجرون أحيانًا. في مثل هذه الحالة. من المسؤولية الاجتماعية الهامة لبقية الناس إنهاء خلافاتهم ومعاركهم من خلال صنع السلام بينهم بمحايدة وعدالة بدلاً من مجرد مشاهدة المشهد. إذا اضطهد أحدهما الآخر بالضرورة. فحينئذ حتى يوقف الظالم هذا الاضطهاد من الضروري أيضًا حماية المظلوم ونصرته. كما هو ذكر في سورة الحجرات: ﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنَّ فَاءَ تَ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾¹.

السخرية من أخ وأخت مسلمة أخرى

إنها ممارسة اجتماعية مستهجنة للغاية ومحظورة تمامًا. في الواقع في دين الإسلام. تم الاهتمام باحترام الذات لكل مسلم. ولهذا السبب فإن أي عمل من شأنه أن يقوض هذا الاحترام للذات محظور. من الواضح أن الاستهزاء والسخرية من شخص ما يضر باحترامه لذاته لذا فهذه الممارسة ممنوعة. أمر الله تعالى بتجنب هذه الممارسة من خلال مخاطبة الرجال والنساء بشكل منفصل والتي يمكن من خلالها تقدير شرها. ومع ذلك، يعد هذا أيضًا شرًا اجتماعيًا كبيرًا يجب تجنبه. كما هو ذكر في سورة الحجرات: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ﴾¹.

التهكم:

التهكم عمل شائن ممنوع. في مجتمعنا، من الشائع تعذيب بعضنا البعض من خلال السخرية من بعضنا البعض على أشياء مختلفة وقديمة. ومن المهم تجنب ذلك. كما هو ذكر في سورة الحجرات: ﴿وَلَا تَلْمِزُوا أَنْفُسَكُمْ﴾¹.

نداء بعض الأسماء السيئة

إن استدعاء وتذكر بعضنا البعض بأسماء وألقاب سيئة للأشخاص الذين يعيشون في المجتمع هو في الواقع مثل اللعب مع احترام الذات لبعضهم البعض وهذا الفعل هو أيضاً ضد علاقة الاحترام والشرف التي يتمتع بها أفراد المجتمع من المهم التواجد بينهما لذا فهو محظور أيضاً. ينبغي على المرء أن ينادي ويتذكر بعضنا بعضاً بأسماء وألقاب حسنة. هذا هو تعليم دين الإسلام. كما هو ذكر في سورة الحجرات: ﴿وَلَا تَنَابَرُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾

التفكير السلبي والشك بالآخرين

تفكير الشخص دوراً مهماً جداً في أفعاله وأعماله. كل قرار أو فعل يتخذه الإنسان في حياته مبني على تفكيره، لأنه في كل أمر يفكر الإنسان أولاً من خلال عقله ثم يتخذ القرار بقلبه ثم بأعضائه وجواره في النهاية. لذلك من المهم جداً أن يكون تفكير الشخص صحيحاً. أحد الجوانب المهمة والأساسية للتفكير الصحيح هو أنه لا يجب على الشخص أن يفتي أفكاره سلبية طوال الوقت بل يجب أن يقيها إيجابية. مهما كان القرار الذي يتخذه في حياته. ومهما كان الإجراء العملي الذي يتخذه سواء كان مرتبطاً بنفسه أو بالآخرين فلا يجب أن يقوم على التفكير السلبي فقط لأن القرار والعمل على أساس التفكير الإيجابي لن يكونا إلا على أساس التفكير الإيجابي من المرجح أن يكون للتفكير عواقب سلبية. دين الإسلام يحرم الأفكار السلبية والشكوك عن الآخرين دون سبب لذلك من المهم تجنبها. كما هو ذكر في سورة الحجرات: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ﴾¹.

التجسس على بعضهم البعض:

يُمنع الأشخاص الذين يعيشون في مجتمع من البحث عن نقاط ضعف وذائل بعضهم البعض لأنه ينتهي به علاقة الثقة المتبادلة الضارة بالمجتمع على كل إنسان أن يراقب ضعفه وذائله وأن يقلق من تصحيحها. كما هو ذكر في سورة الحجرات: ﴿وَلَا تَجَسَّسُوا﴾¹.

الغيبة:

الحديث عن شر المسلم من وراء ظهره يسمى الغيبة، لقد حرمه الإسلام بصرامة في نفس سورة القرآن الكريم. قارن الله هذا العمل بأكل لحم مسلم ميت آخر. وقد دعاها الرسول الكريم ﷺ بأنها أشرف من الزنا لسوء الحظ. أصبح هذا المرض منتشرًا جدًا بين أفراد مجتمعنا حتى اختفى شره الآن من القلوب. هذه لحظة قلق كبير لذلك من المهم جداً تنمية الشر في القلب وتجنبه. كما هو ذكر في سورة الحجرات: ﴿وَلَا يَغْتَابَ بَعْضُكُم بَعْضًا أَجُوبٌ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ﴾¹.

المساواة:

هذا مبدأ اجتماعي مهم جداً تم شرحه في نهاية هذه السورة وهو أيضاً وصفة بسيطة لتجنب الشرور الاجتماعية المذكورة سابقاً.

في الواقع عندما يقوم شخص باللقاء القليل والافتراء وانتقاد الآخرين ويسخر من الآخرين ويتذكرهم بأسماء سيئة فإن أحد الأسباب الرئيسية لذلك هو أنه يعتبر نفسه أفضل من غيره لذلك فهم بعد وصف كل الشرور الاجتماعية المساواة تم تعليمه في النهاية أن جميع البشر هم أبناء آدم وحواء عليهم السلام ولا أحد له تفوق على غيره بسبب اللون أو العرق أو الأمة أو القبيلة أو لأي سبب آخر غير متوفر. هناك صفة واحدة في الفضيلة والامتياز وهي التقوى وهي الخوف من الله ورهبة. كما هو ذكر في سورة الحجرات: ﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾¹.

هذه بعض القواعد الاجتماعية الهامة التي وصفها الله تعالى لعباده في هذه السورة. من بين شروخ مجتمعا اليوم الخلافات والمعارك المتبادلة من أعظم الشروخ. تعد الكراهية والخلافات والمعارك جزءًا طبيعيًا من العلاقات بين الأشخاص المرتبطين بأي وسيلة وعلاقة سواء كانت علاقة زوج وزوجة أو علاقة قرابة أو علاقة صاحب عمل بالموظف أو علاقة عمل وما إلى ذلك في كل هذه العلاقات والخلافات والمعارك بين يُنظر إلى الأشخاص المرتبطين بوفرة وبالتالي تنتهي هذه العلاقات عاجلاً أم آجلاً وحتى إذا بقيت فإن عنصر المودة والحب يفقد على أي حال.

إذا أخذنا في الاعتبار الأسباب والأسباب الكامنة وراء ذلك ، فسنرى أن الدور الأساسي والرئيسي وراء كل هذا هو رفض هذه الأنظمة الاجتماعية. لذلك إذا أردنا أن نصلح المجتمع ونهي الخلافات والقتال من المجتمع ونرى فيه السلام والمحبة والرضا فعلينا أن نتبنى هذه القواعد الاجتماعية الواردة في القرآن والحديث ونفس الشيء إنما مسؤولية كل شخص يعيش في المجتمع. لأن المجتمع يتكون من أفراد إذا تعلمنا جميعًا القواعد الاجتماعية ونعترم العيش وفقًا لها ولعبنا دورنا الكامل في إصلاح المجتمع ونفعل ذلك فبالتأكيد إن شاء الله هذا سيجعلنا خيرًا وصالحًا من المجتمع.

ضرورة إصلاح المجتمع وتعاليم الرسول ﷺ

الغرض الأساسي من التربية الإسلامية هو إصلاح المجتمع البشري وإصلاحه بحيث يعيش جميع الناس في العالم حياة يسودها السلام والنظام ويعيشون بطريقة لا تقطع قدم الأخلاق أبدًا والحياة الآخرة التي لا تنتهي لذلك استعدوا بأخلاق كاملة وتقوى رضي الله عنهم لا يمكن تحقيق هذا الهدف الأساسي للتربية الإسلامية إلا بالطريقة التي تتبع بأمر الرسول الكريم ﷺ كيف أصلح الرسول الكريم المجتمع؟

ولسنا بحاجة إلى أي مفكر ومصالح وفيلسوف وقائد لهذا العالم لأن الغرض من كل عمل أماننا هو رضى الله سبحانه تعالى والله أمرنا بوضوح في القرآن الكريم أن رضاه لا يمكن تحقيق ذلك إلا باتباع رسول الله ﷺ ولكنه وعدنا أيضًا أنه إذا اتبعت رسول الله فسيحبك الله، أن الله نفسه بدأ بحبه.

من هذه المقدمة اتضح أنه حتى من أجل إصلاح المجتمع علينا أن نتبع الرسول ونتابع الطريق الذي أخبرنا به وأن ندرس حياته الطيبة من الله قد جمعه لنا أجدادنا بالإضافة إلى ذلك وفقًا للبيان البليغ لحضرة عائشة فإن القرآن الكريم نفسه هو المصدر الأكثر موثوقية لحياته المباركة. إن النجاح الذي حققه الرسول الكريم ﷺ في إصلاح المجتمع هو أعظم وأهم حدث في تاريخ العالم فقد انقسم أهل الجزيرة العربية إلى فئات مختلفة فقد حرمهم كل من كان لهم مجتمع مسلم، في مثل هذا المجتمع ولد رسول الله ﷺ ورفع الله نبوة وهو ﷺ المهمة تنقية المجتمع من الشروخ وإصلاحه بحيث يصبح المجتمع المثالي للعالم ويصبح الأفراد أفضل الناس في العالم. من دراسة سيرة رسول الله ﷺ يتبين أنه اتبع مبادئ أساسيين فيما يتعلق بإصلاح المجتمع أحدهما أنه لم يقل شيئًا أبدًا لكنه لم يتصرف بنفسه ما كان هناك أبدًا أي تناقض في أقوال وأفعال الرسول الكريم ﷺ ما قال أنه عمل بنفسه. الآن أصبح من الواضح أنه لا يمكن لأي جهد لإصلاح المجتمع أن ينجح حتى لا يتبعه المصلح نفسه. كانت هناك أوقات انقلبت فيها أجساد الناس رأسًا على عقب ولكن أمامك أنت سقراط وأفلاطون وأرسطو وعشرون باحثًا وفلاسفة آخرين والمصلحون الذين استمروا في الوعظ والنصح وشيدوا أبنية رائعة على أساس الفلسفة والحكمة لكن لم يكن لهم أي تأثير على المجتمع. هذا حدث فقط لأنهم استمروا في إظهار النور للآخرين لكنهم لم يخرجوا من الظلمة نفسها وقد حرم من عظمة المحبة. ما هي حالة مجتمعنا اليوم؟ أين نحن اليوم؟ قال القرآن: ﴿وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾¹ بحسب الوصايا الإلهية يحرم أن نقود إنسانًا إلى موته لكننا أبقينا أنفسنا وأمة كلها على طريق لا يؤدي إلا إلى الموت بتجاهل الله للرسول والسنة والقرآن. فالوضع اليوم هو أن كل أنواع الرذائل قد تغلغت في مجتمعنا والحد هو أن الشرف والحياة أيضًا في خطر على يد إخوانه وليس الأمر كذلك أن هناك لا يوجد جهد لإصلاح المجتمع فقد كان السياسيون يبحثون على الإصلاح وهناك سلسلة من الخطب والوعظ التي كانت متساوية منذ إنشاء الأمة، كما يبحث أئمة المساجد الناس على فعل الخير كل يوم جمعة ولكن كل هذه الجهود قد فشلت على ما يبدو ولم تظهر أي نتيجة إيجابية وربما السبب الرئيسي لذلك هو أننا لا نتخلى عما نطلب التحلي عنه. من أهم نقاط إصلاح المجتمع في الإسلام أن رسول الله ﷺ تمسك بالحق والعدل منذ بداياته ونصح المسلمين بتجنب الكذب ولم يكذب سالم قط في حياته وحث الصحابة على تلافي هذا العمل الخسيس.

كانت صفة النبي ﷺ بارزة للغاية حتى قبل البعث لدرجة أن حتى الكفار والمشركين كانوا يعتقدون أن النبي ﷺ كان بارًا وجديرًا بالثقة. من كل شرور المجتمع الكذب أهمها وأقسى كلمة في قاموس الإسلام "اللعنة" والشيطان في القرآن الكريم هو الذي يستحقه يليه المشركون والكفار والمنافقون بل كذب على مؤمن أي أنه لم يذكر بلعنة بسبب أي عمل آخر غير الكذب ورأيه أن الكذب شر لدرجة أنه إذا ارتكب حتى من قبل مسلم فإنه يلعن. يعاني المجتمع الاسلامي من أنواع كثيرة من الشرور الاكتناز والاختلاط وعدم التدبير ومحاولة إيذاء بعضنا البعض والنهب والخداع وخطف وقتل الناس ونقض الوعود والخيانة والخداع والاستغلال والقذف والغيبة والرشوة والميسر والربا السؤال لماذا نصلح المجتمع؟ الجواب العملي لذلك هو أن على قادة المجتمع تصحيح شخصيتهم ومحاولة ترك شر واحد فقط، ثم يسير المجتمع تدريجياً على طريق الإصلاح بإذن الله. دعونا الآن نختبر الأخلاق الرفيعة التي يتمتع بها رأفت خلق ولا ننسى حقيقة أنه فقط مع الأخلاق الحميدة يمكننا إصلاح المجتمع بالمعنى الحقيقي. أدعو الله أن يمنحنا جميعاً الفرصة لإصلاح أنفسنا وبلدنا.

النتائج

أما النتائج التي وصلت اليها من خلال هذه الدراسة

اولا: لا بد لإصلاح المجتمع اصلاح الفرد، لأن المجتمع يأتي الى الوجود من مجموعة الأفراد

ثانيا: لا بد لإصلاح المجتمع أن يؤدي كل واحد حقه من حقوق الإجتماعية كى يبنى عليها المجتمع الجيد والبيئة الصالحة

ثالثا: ومن المهم أن نمدح الناس على اعمالهم الصالحة ونشجعهم حتى يمكن منع انتشار الأشياء التي تخلق احساسا بالدونية في المجتمع

المعوقات النفسية لنهوض الأمة الإسلامية عند مالك بن نبي

معضلة التركيبة النفسية لإنسان ما بعد الموحدين

(دراسة تحليلية)

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المقدمة

يتناول هذا البحث عرضاً منهجياً للمعوقات النفسية التي تحول بينها وبين نهوض الأمة الإسلامية، كما يراها مالك بن نبي (ت. 1973م)، وتعد أفكاره في تحليل الأزمات التي تمر بها الأمة الإسلامية إمتداداً واضحاً لفكر ابن خلدون (ت. 1406م) مؤسس علم العمران البشري؛ فقد استوعبها وتعمق فيها وأضاف إليها من إجهاداته وما ساعده في ذلك؛ الفترة الزمنية التي عاش فيها (1905-1973م) واحتكاكه بالأمة الغربية ومعايشته لمجتمعاتها لعدة سنوات، ما أوصله إلى أن يضع يده على أهم قضايا العالم المتخلف، ودراستها في سلسلة من الكتب تحت عنوان "مشكلات الحضارة في العالم الإسلامي" متجاوزاً الظواهر الطافية على السطوح إلى الجذور المتغلغلة في الأعماق، وباحثاً عن السنن والقوانين الكفيلة بتحويل الشعوب من الكسل والعجز إلى القدرة والفعالية. فهكذا تجاوز مشكلة الإستعمار إلى القابلية للإستعمار ومشكلة التكديس إلى البناء ومشكلة الحق إلى الواجب، وعالم الأشياء والأشخاص إلى عالم الأفكار، مؤكداً قول الله تعالى **الرعد: ١١** وأن مفاتيح الحل هي عند الذات أي النفس لا عند الآخر، فمن أجل التقدم والبناء الحضاري؛ ينبغي على إنسان ما بعد الموحدين أن يتغلب على المعوقات النفسية التي تحول بينه وبين التقدم الحضاري، وقد فصل فيها مالك بن نبي في عدّة مواضيع متفرقة من كتبه ويمكن تلخيصها في ثلاثة محاور نفسية، وهي أولاً: مشكلة غياب الفعالية، ثانياً: مشكلة الميل إلى التكديس، ثالثاً: مشكلة القابلية للإستعمار؛ ويعرّج الباحثون على شرح وتفسير كل محور من هذه المحاور في ضوء فلسفة مالك بن نبي ثم إلى ذكر بعض الحلول المقترحة والتوصيات من أجل معالجة المعوقات النفسية التي تحول بينها وبين نهوض الأمة الإسلامية وفق ما يراه مالك بن نبي رحمه الله.

أولاً: مشكلة غياب الفعالية في العالم الإسلامي

تعتبر مشكلة غياب الفعالية مشكلة جوهرية من مشاكل العالم الإسلامي وسبب أساسي من أسباب تخلف هذه الأمة وعدم مواكبتها للتقدم الحضاري في العالم المعاصر فالأصل أن الله عز وجل خلق الإنسان ليعبده وجعله خليفة في الأرض وسخر له البّر والبحر والسماء لقوله تعالى: **النحل: ١٤** قال السعدّي: أي تمخر الفلك في البحر العجاج الهائل بمقدمها حتى تسلك فيه من قطر إلى آخر، تحمل المسافرين وأرزاقهم وأمتعتهم وتجاراتهم التي يطلبون بها الأرزاق وفضل الله عليهم¹. **لقمان: ٢٠**

قال السعدّي: أي عمّكم وغمركم نعمه الظاهرة والباطنة التي نعلم بها؛ والتي تخفى علينا، نعم الدّنيا، ونعم الدّين، حصول المنافع، ودفع المضار، فوظيفتكم أن تقوموا بشكر هذه النّعم؛ بمحبة المنعم والخضوع له؛ وصرّفاً في الإستعانة على طاعته، وأن لا يستعان بشيء منها على معصيته¹. ولكن للأسف لا نجد في زماننا المعاصر أن المسلمين في مقدمة الأساطيل البحرية العالمية يعتنمون بما نعمة أن سخر الله لهم البحار فنجد أن هذه البحار مسخرة لغير المسلمين كما لا نجد أن المسلمين

يَصْنَعُونَ الطائرات لإغتنام السماء التي سخرها الله لهم فنجد أن السماء مسخرة لغير المسلمين كما لا نجد للمسلمين مصانع كافية يستغلون بها ثروات باطن الأرض من معادن وبتترول وغاز لتصنيع ما يحتاج إليه الإنسان لبناء حضارة فنجد أيضا أنّ الأرض مسخرة لغير المسلمين فنلاحظ إذن أن هذه الآيات التي يخاطب الله جلّ وعلا عباده أنه سخرها لهم أصبحت مسخرة لغيرهم فهذا يدلّ على وجود خلل عظيم وفقدان للتوازن عند الأمة الإسلامية وهذا الخلل يكمن في أنفسنا ومن أجل إصلاح هذا الخلل علينا أن ندرسه ونفهمه وهذا يستلزم دراسة الخلل الموجود في التركيبة النفسية لإنسان ما بعد الموحدين كما يسميه مالك بن نبي، ونفقه مسبباته وأبعاده ونعرج كذلك إلى توضيح أن العدو المترصد؛ فهو في أحيان كثيرة قد يعرفنا أكثر مما نعرف أنفسنا فقد درس أمتنا عن كثب لما كان محتلا فيها فهو يعرف جيّدا أين الخلل وأين تكمن العقد والفجوة فيفضل يزيد العقد تعقيدا والفجوات إتساعا كي لا تنهض هذه الأمة أبدا... وإذا نظرنا إلى هذه الأمة نجد أن فيها دعاة ومصلحين وحركات إصلاحية وعلماء ومدارس وجامعات لكن كل هذا ما نتج عنه إلا كلاما مجردا لا فعالية له فنارة يكون الخلل في دعاة الإصلاح لأنهم لم يستوعبوا التركيبة النفسية لمجتمع ما بعد الموحدين وتارة يكون الخلل في المجتمع الذي لا يستطيع أن يستوعب رسالة الحركة الإصلاحية لأنه غارق في الخرافات والشهوات والشبهات ومصاب بالشلل الفكري والأخلاقي فلا يكاد يؤدي أي وظيفة نافعة في المجتمع سوى أنه يأكل ويشرب وينام وربما يقوم بعمل أو نشاط معين لكنه على الأرجح يستهلك أكثر مما ينتج فهو معتاد فقط على طلب حقوقه إن كان واعيا بما دون التطرق إلى أداء الواجبات وللأسف فإن "كل مايقوم به المصلحون، هو أن يكتفوا بتلقي بعض الأطفال دروسا طبقا لمناهج لا تدعو لشيء من الإصلاح، أو بتوجيه من المنابر إلى جمهور لم يدرسه في بيئته، فإذا بالطفل قد أصبح متعلما بقهر، فمناهج المدرسة الإصلاحية لم يختلف في جوهره عن مناهج المدرسة التقليدية (القديمة)، وليست كلمة اصلاح سوى طابع ألقمه على أوجه نشاط منقطعة الصلة بالفكرة النظرية وإن كانت في الحق نافعة"¹ فنلاحظ أن تصرفات إنسان ما بعد الموحدين كما يسميه مالك بن نبي تلقائية وغير مدروسة لا يمكن أن تكون فعالة في المجتمع بأي حال من الأحوال

فهو بالنسبة إليه المهم أن يحدث ضجة معينة أو فوضى معينة أو في أسوأ الحالات وهو الغالب أن يقلد في أعماله تقليدا أعمى خال من أي تفكير أو تحليل فهو بالنسبة إليه المهم أن تسير العجلة ولو كان ذلك نحو الهاوية لأنه عاجز عن التفكير في المستقبل وكل ما يشغل باله هو التباهي والإفتخار والرياء ولو كان ذلك على حساب الدين والأخلاق والفضيلة فالمهم أن يجد الإستحسان والقبول فيمن حوله من العوام وهذا لم يأتي من فراغ بل هو راجع إلى عدة أسباب أهمها العقد والفجوات كما ذكرنا آنفا، فالتريبة الحضارية في المشروع الحضاري عند مالك بن نبي هي جملة الجهود الفكرية والعلمية التي تبذل في ميدان بناء الإنسان لتوفير الشروط الزمنية والنفسية للبناء الحضاري، من خلال اعداد الفرد المسلم وتجهيته لهذه الحالة ففعل النهضة هو ما يبذله العالم الإسلامي من جهد في الميدان النفسي، أي التغيير الذاتي نحو البناء الحضاري¹ فالمشكلة الحقيقية في العالم الإسلامي في ذاتها ليست مشكلة عقيدة أو إيمان بالدرجة الأولى فكما يقو لمالك بن نبي: "المسلم حتى مسلم ما بعد الموحدين لم يتخل مطلقا عن عقيدته، فلقد ظلّ مؤمنا وبعبارة أدقّ ظلّ مؤمنا متدينا ولكن عقيدته تجردت من فعاليتها، لأنها فقدت إشعاعها الاجتماعي فاصبحت جذبية فردية وصار الإيمان إيمان فرد متحلل من صلاته بوسطه الاجتماعي"¹ إذن فالمشكلة ليست كيف نعلم المسلم عقيدته ولكن كيف نرد الى هذه العقيدة فعاليتها كي تحدث تأثيرا إيجابيا في المجتمع فالمشكلة ليست في اثبات وجود الله قدرما هي في تجديد الصلة بالله، ومنع هذه المشكلة يكمن في التركيبة النفسية المشوهة لإنسان ما بعد الموحدين التي تراكمت عليها الأزمات لفترة طويلة من الزمن فتتزايد الأمور تعقيدا جيلا بعد جيل ويقول مالك بن نبي: "إن ألوان نشاط الفرد وأفكاره في كل مجتمع تنسج دائما على منوال الوراثة، ويكفي أن ننظر إلى طفل يلعب لكي ندرك أهمية الوراثة الاجتماعية وقوتها الموجهة، فتقاليد المجتمع تتمثل في لعب الطفل، الذي يعد صورة أولية فطرية من النشاط الإنساني"¹.

إن تشخيص مرض نفسي عند فرد معين يعتبر أمرا صعبا ومعقدا تعقيد الشخصية الإنسانية فما بالك بتشخيص الأمراض النفسية التي أصيبت بها مجتمعات بأكملها لكن رغم ذلك يحاول الباحثون وضع اليد على هذه الأمراض دون التعمق فيها فذلك من مهام أهل الاختصاص ويكتفون بذلك

المسائل بصفة عامة وفق يراه مالك بن نبي.

تعتبر العقد النفسية كما يعرفها علم النفس عبارة عن: "مجموعة من الأفكار والذكريات المصطبغة بصبغة إنفعالية مؤلمة، والمكبوتة في اللاشعور"¹. فإذا كان هذا التعريف ينطبق على الفرد فلا يستبعد أن يكون صالحا أيضا لتطبيقه على المجتمع فمجتع ما بعد الموحدين لا يستطيع أن يبادر إلى القيام بأفعال مدروسة بل هو يقوم بردود أفعال تلقائية وفق ما كدسه من عقد نفسية وأمراض خطيرة التي تحول بينه وبين قيام حضارة ولو أنه يزعم السير نحو الحضارة إلا أنه نائه في مناهات العقد والفجوات والأمراض النفسية ومناهات الاستعمار التي تزيد الأمور تعقيدا، فالخل يبدأ من التوصل إلى طريقة تجعل إنسان ما بعد الموحدين قادرا على تغيير نفسه ويقول مالك: "تغيير النفس معناه إقدارها على أن تتجاوز وضعها المؤلف وليس هذا من شأن علم الكلام بل هو من شأن منهاج التصوف أو بعبارة أدق هو من شأن علم لم يوضع له اسم بعد ويمكن أن نسميه (علم تجديد الصلة بالله)"¹

فطريق الحضارة مسطر في السنن الإلهية التي لا تتغير وأي إتجاه مخالف لهذه السنن لا يمكن الوصول به إلى نتيجة أبد الدهر وقد ضرب مالك بن نبي مثلا على ذلك حيث قال: "وفي الملاحظة يعرف ربان السفينة هذه الحقيقة بطريقته، إذ يعرف أنه لا يكفيه أن يقلع بسفينته في إتجاه معين، بل يجب عليه أن يراقب السير على طول الطريق من أجل تعديل الإتجاه من حين إلى آخر"¹.

يرى مالك بن نبي أن الأفكار الأصلية تثبت على أصالتها أبد الدهر ولكن فكرة أصلية لا يعني ذلك فعاليتها الدائمة وفكرة فعالة ليست بالضرورة صحيحة، والخلط بين هذين الوجهين يؤدي إلى أحكام خاطئة، وتلحق أشد الضرر في تاريخ الأمم حينما يصبح هذا الخلط في أيدي المتخصصين في الصراع الفكري¹ والفرد في المجتمع الإسلامي عاجز عن التقدم والتخلي عما تعارف عليه الناس، عاجز عن اجتياز مراحل تاريخية جديدة، عاجز عن ابتكار المعاني والأشياء الجديدة وتبسيدها في أرض الواقع، فالميل إلى المحافظة مثلا ليس إراديا بل هو حقيقة إفتقار ونقص¹ ولقد كان من أصالة الفكرة الإسلامية النافذة أن استمرت في كسب الأتباع، في إيمان شعوب بأكملها بالاسلام بعد سقوط

القسطنطينية عام 1453م، لكن فعاليتها ذهبت تخمد شيئا فشيئا طوال عصر ما بعد الموحدين إلى اللحظة التي فيها دقت فيها ساعة الإستعمار في العالم¹، فالأجيال تتوارث العادات الإيجابية كما تتوارث العادات السلبية أيضا، فيقول مالك: "عندما نقوم بتحليل نشاط الأفراد وأذواقهم في بيئة معينة نجد عوائد سائدة تنتقل فيما بينهم كإبراهيم عن كابر، فهناك وراثه اجتماعية كما أن هناك وراثه جسمية"¹

كما يصف مالك بن نبي أيضا أن الحالة التي آل إليها إنسان ما بعد الموحدين أنها حالة مأساوية تعبر عن خلل كبير جدا في تلك الطريق المرعومة التي يسلكها نحو الحضارة فهو مصاب بشلل فكري وأخلاقي ومخبط في تقدير الأمور على حقيقتها؛ فيقول: "تلكم هي مأساة الحركة التي شاءت أن تتحرر من السكون، مأساة الفكر في نظاله ضد البلادة والقلق؛ مأساة الرجل الذي استيقظ ولم يعرف بعد واجبه"¹. فمن أجل النهضة وقيام الحضارة لا يكفي أن نستورد العلوم الإنسانية والمادية المختلفة (النافعة على الأقل) بل يجب أن نربي إنسانا عنده قابلية التحضر فيقول مالك بن نبي: "إن العلوم الأخلاقية والإجتماعية والنفسية تعد اليوم أكثر ضرورة من العلوم المادية، فهذه تعد خطرا في مجتمع مازال الناس يجهلون فيه حقيقة أنفسهم، ومعرفة إنسان الحضارة وإعداده أشق كثيرا من صنع محرك"¹ فلا يمكن بأي حال من الأحوال لإنسان مصاب بشلل فكري وإجتماعي وخلق أن يستغل العلوم لصالحه أحسن إستغلال وما أدراك ما توضيفها في البناء الحضاري المتكامل فهذا أمر مستبعد جدا فيقول مالك:

"هذا العجز العضوي تكديه دائما ضروب من الشلل أصابت النواحي الخلقية والاجتماعية والعقلية جميعا. وأخطر هذه النواحي هو الشلل الأخلاقي، إذ هو يستلزم أحيانا النوعين الآخرين. ومصدر هذا البلاء معروف، فمن المسلم به الذي لا يتنازع فيه إثبات أن (الإسلام دين كامل)، بيد أن هذه القضية قد أدت في ضمير ما بعد الموحدين إلى قضية أخرى هي: (ونحن مسلمون)؛ فنتج: (إذن نحن كاملون)"¹

فإنسان ما بعد الموحدين يعتقد أنه إنسان كامل بمجرد أنه ينتسب إلى دين كامل وإذا أدى الصلوات الخمسة بضم أنه قد بلغ ذروة الكمال غافلا عن أنه لديه واجب تجاه ربه وتجاه نفسه ودورا في عمارة الأرض والمساهمة في بناء حضارة وأداء دور الخليفة في الأرض وأن هذا يحتاج إلى بذل جهد موجه ليؤدي دوره الفعال وبذل أسباب مدروسة وفق مشروع متكامل للبناء الحضاري وليس مجرد ردود أفعال وانفعالات أشبه بالتصرفات الصبائية.

ثانيا: مشكلة الميل إلى التكديس

لا يمكن بأي حال من الأحوال لركام من المتناقضات التي جمعت بشكل فوضوي رغم تنافرها أن تساهم في بناء حضارة أو بالأحرى السير قدما بمجتمع استيقظ من نومه الذي دام عدة قرون نحو دروب التحضر، لأن أي حضارة في حد ذاتها ما هي إلا ذلك البناء المتكامل المتجانس الناتج عن جهود الأفراد والجماعات في إطار علاقة جدلية تكاملية، إذ توفر الجماعة للفرد جميع الضمانات التي يحتاج إليها في حين يبذل الفرد أقصى ما يملك من الجهد من أجل الجماعة التي يعيش ضمنها، أما التكديس فهو غير ذلك تماما إذ أنه لا يؤدي إلى النتائج المرجوة منه، وإن حدث ذلك فما هو إلا احتمال ضئيل مرتبط بالمصادفة لا بسنن التاريخ ولا بالإجماع¹.

ويرى بن نبي أن التكديس ظاهرة غريبة عن حياة المجتمعات، لكنها تظهر في مراحل الإنحطاط، وليس أثناء محاولة البقضة والسير في طريق النهضة مثلما هو الحال في مجتمعنا الإسلامي¹.

ولم يرتبط التكديس بالأشياء فقط بل تجاوز ذلك إلى الأفكار والأشخاص معا إذ يقول بن نبي: "وهذا التكديس للأشياء يزدوج على العموم مع تكديس للأشخاص، فالمكان الذي يجب أن يشغله خمسة موظفين أو مستخدمين، يوضع فيه أحيانا خمسة عشر أو عشرون بطريق تزدوج بها مشكلة البطالة العادية مع بطالة ناشئة عن الواقع* في استحداثنا لموظفين دون أن نستخدم وظائفهم"¹ ويوضح مالك بن نبي في مواطن عديدة أن منتجات الحضارة لا يمكن بحال من الأحوال أن تنتج لنا حضارة فبعد قيام الحضارة ينتج لنا منتجات الحضارة من أشياء مختلفة وليس العكس. فيقول: "إن المقياس العام

في عملية الحضارة هو أن الحضارة هي التي تلد منتجاتها وسيكون من السخف والسخرية حتما أن نعكس هذه القاعدة حين نريد أن نصنع حضارة من منتجاتها"¹ ولكن رغم ذلك يرى مالك بن نبي أنه لا يمكن للواقع الإسلامي المعاصر أن يتجاهل الحضارة الغربية المادية وإنما عليه أن يتعامل مع منتجات الحضارة بطريقة رشيدة فيقول: "من العبث أن نضع ستارا حديديا بين الحضارة التي يريد العالم الإسلامي تحقيقها والحضارة الحديثة، ولكن هذا يجسم المشكلة بأكملها، فليس من الواجب لكي ننشئ حضارة أن نشترى كل منتجات الأخرى"¹ فهذه الأشياء المستوردة من العالم الغربي المادي إلى العالم الإسلامي لا يمكن أن تشكل تركيبة متوازنة متوافقة مع الحياة اليومية للعلم الإسلامي المختلف إختلافا شاسعا مع العالم الغربي من عدة نواحي تاريخية واجتماعية وثقافية ودينية فتكديس هذه الأشياء تؤدي إلى ظواهر غريبة عن الأمة الإسلامية وكما يقول مالك بن نبي: "فالحياة لا تحلل الظواهر وإنما تركيبها، فإذا ما كانت العناصر متوافقة قابلة للإندماج صاغت منها الحياة تركيبا أما حين تكون متوزعة متضاربة فإنها تجعل منها تلفيقا، أي مجرد تكديس هو والفوضى صنون"¹ ويفسر مالك مشكلة التكديس من ناحيتين هما الكم والكيف أما ناحية الكيف فيقول: "لا يمكن لحضارة أن تبيع منتجاتها (الأشياء) ومشتملاتها من ذوق وأفكار وروح وثرواتها الذاتية والحشد الكبير من الأفكار والمعاني التي لا تلمسها الأنامل دونها تصبح كل الأشياء فارغة دون روح وبغير هدف"¹ أما من ناحية الكم فيرى مالك أنه من المستحيل أن نستورد كل منتجات الحضارة الغربية فيقول: "ولئن سلمنا بإمكان هذا فإنه سيؤدي قطعاً إلى الإستحالة المزدوجة، فينتهي بنا الأمر إلى ما أسميته (الحضارة الشبيهة) إلى جانب أنه يؤدي إلى تكديس هذه الأشياء الحضارية"¹ فاستيراد كل هذه الأشياء يؤدي إلى تعقيد الأمور أكثر وخلق مشاكل أكثر من إيجاد الحلول، فمن أجل البناء الحضاري علينا أن ننتج وسائنا بأنفسنا وعلينا أن نربي الإنسان من جديد ونستغل ثرواتنا أحسن إستغلال، ويفسر ذلك مالك في قوله: "إن مشكلة الحضارة تتحلل إلى ثلاث مشكلات أولية: مشكلة الإنسان، مشكلة التراب، مشكلة الوقت، (الحضارة = إنسان + تراب + وقت) فلكي نقيم بناء حضارة لا يكون ذلك بأن نكدس المنتجات وإنما بأن نحل هذه المشكلات الثلاثة من أساسها"¹ فإذا كان الحل قائما في هذه العناصر الثلاثة فلا

يمكن بحال من الأحوال أن يحدث النتاج الحضاري رغم وجود نشاط وعمل في أرض الواقع لأنه غير موجه نحو البناء الحضاري فيقول مالك بن نبي: "وقد تصبح الحقيقة من حيث كونها عاملا اجتماعيا ذات تأثير ضار، عندما لا تتمشى مع دوافع التطور والتغيير فتصبح ذريعة إلى الكساد الفردي والإجتماعي، وحينئذ لا تكون ملهمة للنشاط، بل عاملا من عوامل الشلل"¹ فمن أجل البناء الحضاري يجب أن تتفاعل هذه العناصر الثلاثة تفاعلا صحيحا مضافا إليها الوازع الديني الذي يقوي الروابط الإجتماعية ويحفز الفرد على التحلي بالصفات الحميدة والاخلاق الطيبة وبث روح العمل الجماعي في المجتمع فإذا كان الفرد لا يحمل هم المجتمع الذي يعيش فيه وهذا المجتمع بدوره لا يحمل هم الفرد، فهذه الطريقة لا يمكن السير نحو البناء

الحضاري أبدا ويوضح ذلك مالك بن نبي قائلا: "وهكذا يتجمد الفكر ويتحجر في عالم لم يعد يفكر في شيء، لأن تفكيره لم يعد يحتوي صورة المم الاجتماعي"¹

ثالثا: مشكلة القابلية للإستعمار

يرى مالك بن نبي أن المجتمع الإسلامي عاجز عن تحقيق نهضته مدام أفرادُه يتصفون بنوع من السلبية واللامبالاة تجاه الواقع الذي خطط له الإستعمار وفرضه عليه، وحالة الرضا بالواقع المتدهور والأليم دون بذل الجهد لتغييره هو ما يسميه بن نبي "القابلية للإستعمار" والتي تستمد معناها من المناخ الثقافي والإجتماعي في مجتمع الإنحطاط أو ما بعد التحضر كما يجليه واقع المجتمعات المستعمرة، وكما يظهره واقع الفرد في نفسيته أو سلوكه المتصف بالسلبية والاستسلام¹. إذ أن الهزيمة النفسية التي تعانيها طائفة من أفراد المجتمع الإسلامي دفعت بهم إلى السير في عكس الإتجاه الصحيح للتقدم، وذلك من خلال الإستسلام والدفاع عن المشاريع الإستعمارية وتأييدها، وإصدار الأحكام وفقا لمقاييس الإستعمار.

ومن هنا مثلا نجد من المسلمين من يرفض مشروع أسلمة المعرفة الإجتماعية والإنسانية الذي يهدف إلى جعل العلم وسيلة لتحقيق النهضة الإسلامية وذلك بدعوى علمية المعرفة¹.

يقول عبد اللطيف عبادة عن مفهوم قابلية الإستعمار أنه: "مفهوم نفسي وليس مفهوم عرقي أو جيليا كما فهمه بعض الناس"¹ فهذا المفهوم ليس طبعا ملازما للمسلمين في ماضيهم المشرق بل هو نتاج عن عدة أزمت ومعضلات تراكمت على إنسان ما بعد الموحدين فاصيب بالشلل الفكري والأخلاقي وأصابه الجمود في كل شيء فهو لا يستطيع التفكير في استغلال ما لديه من ثروات مادية وموارد بشرية ودين قيم وماض مشرق من أجل بناء أو استرجاع الحضارة بل هو عاجز حتى عن التفكير في المستقبل ولا يعرف ماضيه فنتج عن ذلك نفسية خاضعة ترضى وتتقبل ما يصنعه بها العدو... وإذا كان غرض مالك بن نبي من تركيزه على هذا الجانب النفسي عند إنسان ما بعد الموحدين هو: "نقد المجتمع الإسلامي وتأنيبه وتبصيره بوضعه المزري لحنه على النهوض والتخلص من عيوبه فكان شفوفا رحيمًا بهذا المجتمع ينتقده بدافع الغيرة عليه، فإن كان كثيرا ممن يستخدمون مفهوم القابلية للإستعمار لكن للدفاع عن الإستعمار بتكيز كل اللوم على مجتمعاتنا وحجب كل الأضواء عن القوة الخارجية الهائلة التي تضغط بل تضرب بقبضة حديدية كل حركة نهضوية عند المسلمين"¹ ويتضح هذا المفهوم أكثر عندما ننظر في تاريخ المسلمين فمثلا عند الغزو الجامح للنتار على الأمة الإسلامية في زمن الدولة العباسية رغم ما أصاب الأمة الإسلامية من مشاكل ومعضلات وأزمات طاحنة وغرقهم في الملذات والشهوات إلا أنهم لم يصلوا إلى دركة القبيلة للإستعمار بل قضا على المحتل بطريقة مذهلة في معركة عين جالوت بل وقد اعتنق النتار الإسلام ومازالوا على الإسلام حتى أيامنا هذه بينما لا يعرف أن أحد من المحتلين الأوربيين لشمال إفريقيا قد إعتنق الإسلام إلا نادرا و في ظروف خاصة جدا بل ما حدث هو العكس فنحن نشهد في أيامنا هذه حدثا خطيرا جدا لا تحمد عقباه وهو ارتداد الناس أفواجا في بعض المناطق من الشمال الإفريقي إلى الديانة النصرانية وانتهاكهم حرمة رمضان عيانا جهارا ومطالبتهم بحقوق الأقليات، ومن المؤسف أن المحتل قد فهم نفسية إنسان ما بعد الموحدين وأصبح يستغله إستغلالا بشعا بتوجيهه نحو صراعات داخلية ليس لديها أي قيمة معتبرة فقط من أجل استنزاف طاقته وإضاعة وقته وجهده فكما يقول مالك بن نبي: "إن الإستعمار لا يتصرف في طاقتنا الإجتماعية إلا أنه درس أوضاعنا النفسية دراسة عميقة وأدرك منها مواطن الضعف فسخرنا كما يريد كصواريخ موجهة، يصيب بها من يشاء فنحن لا نتصور إلى أي حد يحتال لكي يجعل مآ أبواقا يتحدث فيها وأقلاما يكتب بها، إنه يسخرنا وأقلامنا لأغراضه، يسخرنا بعلمه وجهلنا"¹ فالحالة النفسية لإنسان ما بعد الموحدين سيئة جدا بسبب توقف الإجتهد والسبات العميق الذي دخل فيه لعدة قرون من الزمن ولم يستيقظ إلا على الضربات الموجعة من الإستعمار الأوربي البشع ويقول مالك واصفا هذه الحالة المأساوية: "المريض نفسه يريد منذ خمسين عاما أن يبرأ من آلام كثيرة: من الإستعمار، من الأمية، من الكساح العقلي، من... وهو لا يعرف حقيقة مرضه، ولم يحاول أن يعرفه، بل كل ما في الأمر أنه شعر بألم، فإشتد في الجري نحو الصيدلي، أي صيدلي، يأخذ من آلاف الزجاجات ليواجه آلاف الآلام"¹ ومن المؤكد أن هذا التخبط الذي يحدث يوميا عند إنسان ما بعد الموحدين لا يؤدي إلى حل أية مشكلة على الإطلاق إلا إذا كان ذلك من باب الصدفة، فمن أجل النهوض والبناء الحضاري يجب إتباع منهج واضح المعالم ومشروع تربوي مسطر من طرف العلماء المتخصصين ويتلخص هذا المشروع عند ملك بن نبي في جملة الجهود الفكرية والعلمية التي تبذل في ميدان بناء الإنسان لتوفير الشروط

الزمنية والنفسية للبناء الحضاري من خلال ما يبذله العالم الإسلامي من جهد في الميدان النفسي، أي ميدان التغيير الذاتي نحو البناء الحضاري¹ وهذا المشروع التربوي الحضاري لا يمكن أن يرى النور إطلاقاً إذا كانت التركيبة النفسية لإنسان ما بعد الموحدين يعثرها النقص والإحباط والإستسلام للواقع الأليم بقابلية الإستعمار فيقول ابن خلدون في المقدمة أن "الأمة المحبطة لا ترجو لها السيادة أبد الدهر" ويقول مالك بن نبي: "إن الصراع الفكري تجري عليه قاعدة الشيء المركب من أشياء فإذا أجرينا على تركيبه عملية تحليل، وجدنا فيه عناصر تعود إلى الإستعمار وأخرى تعود إلى القابلية للإستعمار"¹ فالتخلص من نفسية قابلية الإستعمار أمر ضروري ومن أولويات البناء الحضاري فالبرغم من كون إنسان ما بعد الموحدين قد أخرج الإستعمار من أرضه إلا أنه عليه أن يخرجها أيضاً من عقليته ويجب بناء إنسان جديد غير قابل للإستعمار فيقول مالك: "فتورة ما لا تستطيع بناء وضع جديد والحفاظ على مكتسباتها إلا إذا كان أثره في تصفية الإستعمار، فعلا في تصفية الإنسان من القابلية للإستعمار¹ فالمسألة متعلقة بالتركيبة النفسية للإنسان التي يجب أن يطرأ عليها التغيير

والإصلاح سواء نجحت الثورة أم لا فيضيف مالك قائلاً: "الثورة لا تستطيع الوصول إلى أهدافها إذا هي لم تغير الإنسان بطريقة لا رجعة فيها من حيث سلوكه وأفكاره وكلماته¹ فإنسان ما بعد الموحدين عليه أن يتغير ويصلح ذاته من جميع النواحي النفسية والإجتماعية والفكرية والاخلاقية والدينية أو سيظل رهينة قيد الإستعمار يستغله كما يريد سواء كان محتلاً في أرضه أو عن بعد فيقول مالك: "إن القضية عندنا منوطاً أولاً بتخلصنا مما يستغله الإستعمار في أنفسنا من استعداد لخدمته من حيث نشعر أو لا نشعر، وما دام له سلطة خفية على توجيه الطاقة الإجتماعية عندنا، وتبديدها وتشتيتها على أيدينا، فلا رجاء في استقلال، ولا أمل في حرية¹ فالمشكلة في أساسها تنطلق من السبات الذي دخل فيه إنسان ما بعد الموحدين قبل فترة الإستعمار فقد إغتنم هذا الأخير الفرصة لدراسة أوضاعه النفسية وتركيبته الإجتماعية ومواطن الضعف وكيف يمكن استغلالها فهو يحاول جاهداً أن يتركنا في حالة سقوط وإحطاط دائم في الجهل والفوضى والوسخ ويحول بيننا وبين النهضة بكل ما أوتي من قوة فيصرح مالك قائلاً: "إن الإستعمار لا يتصرف في طاقتنا الإجتماعية إلا أنه درس أوضاعنا النفسية دراسة عميقة، وأدرك منها مواطن الضعف، فسخرنا لما يريد، كصواريخ موجهة، يصيب بها من يشاء فنحن لا نتصور إلى أي حد يمتثل لكي يجعل منا أبواباً يتحدث فيها وأقلاماً يكتب بها، إنه يسخرنا وأقلامنا لأغراضه يسخرنا بعلمه وجهلنا"¹.

يقال أن دوام الحال من المحال فلا يمكن لأمة من الأمم أن تبقى قوية إلى الأبد لكن يمكن لأمة معينة أن تبقى ضعيفة حتى تزول من الوجود فله الحكمة في حفظ أمم ورفع أخرى وتمكين أمة دون غيرها وأن جعل سنن لا تتبدل ولا تتغير ومنها سنة الدورة الحضارية؛ قال الله جل وعلا: **الفتح: ٢٣-آل عمران: ١٤٠-البقرة: ٢٥١** فإن الله في خلقه شؤون والله الحكمة العظمى وما على الإنسان إلا أن يعمل ويسبب بما آتاه الله من قدرات فإن الله لا يكلف نفساً إلا وسعها لقوله تعالى: **الطلاق: ٧**

الخاتمة

لا يمكن للإنسان بحال من الأحوال أن يتقدم إلا بعدما يصحح أخطائه ولا يمكن أن يصحح أخطائه إلا بعد أن يعرفها ثم لا بد أن يعترف بها؛ أما معرفتها فقد سخر الله بفضلها وكرمه مالك بن نبي رحمه الله ليعرف إنسان ما بعد الموحدين بأخطائه ومشكلاته التي تحول بينه وبين التقدم الحضاري وما بقي عليه إلا أن يعترف بها ثم يعمل من أجل تصحيحها؛ وبصفة عامة تكمن مشاكل إنسان ما بعد الموحدين في العقد والفجوات ثم تفرعت عنها مشاكل أخرى وما زالت تتفرع باستمرار فالإنسان إما أن يتطور ويزداد تطوراً أو ينحدر ويزداد انحداراً فعقدة الشلل الفكري تفرع عنها أزمة غياب الفعالية والميل إلى التكديس والقابلية للإستعمار وغيرها من أزمت نفسية ولا يمكن حلها إلا إذا إعترف إنسان ما بعد الموحدين أنه مصاب بها ويسعى إلى علاج نفسه بكل ما آتاه الله من قوة فمثلاً الإمام أبو حامد الغزالي لم يصبح عالماً بالفلسفة إلا بعد أن إعترف بأنه جاهل بأمور الفلسفة وعاجز عن فهم مصطلحاتها فعكف يدرس الفلسفة لمدة خمسة سنوات حتى أصبح أفقه بالفلسفة من الفلاسفة أنفسهم، أما فيما يخص الفجوات فإنسان ما بعد الموحدين لديه فجوة مع ماضيه بسبب الإستعمار الذي طمس معالمه ولديه فجوة مع ثقافته أيضاً بسبب الإستعمار فلا يكاد يسير نحو إسترجاع ثقافته حتى تطفئ عليه الثقافة الغربية ولديه فجوة مع دينه الذي لا يؤدي دوره في المجتمع كما يجب بسبب الصراعات العقدية والفكرية فعوض الإتحاد والعمل سوياً وتقبل

كل واحد للآخر من أجل السير قدما يغرق إنسان ما بعد الموحدين في الصراعات الداخلية حتى تصبح المحصلة الطاقوية صفرية أو سلبية. فالحل يكمن إذن في معرفة إنسان ما بعد الموحدين بالأمراض الفكرية التي يعاني منها أولا ثم الإعتراف بما ثانيا ثم ثالثا وضع برنامج ومشروع عمل من أجل التخلص منها والسير قدما نحو البناء الحضاري.

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أهمية منهج ابن تيمية في الجمع بين النقل والعقل لتنسيق العلاقة بين الوحي والعلم الحديث

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المستخلص

ابن تيمية أحد الأعلام الكبار في مجال العلوم النقلية والعقلية حيث جدد المنهج الأثري السلفي في مواجهة التيارات الكلامية والفلسفية، ومن أعظم إنتاجه، مصنفه في الجمع بين النقل والعقل المسمى بـ (درء تعارض العقل والنقل)، حيث نقض القانون الكلي الذي اعتمد عليه المتكلمين في قضية الجمع بين النقل والعقل وأتى بأصول راسخة وقواعد متينة، أعلى من خلالها منزلة الوحي ولا يفترط في اعتبار العقل وحججه، وأكد على الموافقة التامة بين الوحي الصحيح للعقل الصريح. وقد صارت في عصرنا الحاضر قضية العلاقة بين الوحي والعلم التجريبي الحديث مثارا أساسيا للنقاشات والجدالات واستخدم عدد من علماء المسلمين القانون الكلي للمتكلمين في وضع الضوابط لهذه العلاقة، ولكن أثر هذا العمل سلبا في بعض القضايا الأصولية في الإسلام من خلال التأويلات للنصوص. وهذا الأثر هو الذي يعينه كان باعنا لابن تيمية في نقض القانون الكلي ذلك، فمن الضروري إذن أن نعتبر منهجه في وضع تلك الضوابط للعلاقة بين الوحي والعلم. يهدف الباحث في هذا البحث للكشف عن انتقادات ابن تيمية للقانون الكلي وما بناه بديلا لذلك القانون ومن ثم تطبيقه لإيجاد الضوابط المنظمة للعلاقة بين الوحي والعلم.

واستخدم الباحث المنهج الوصفي من خلال القيام بتحليل ما كتبه ابن تيمية في كتابه (درء تعارض العقل والنقل). وجد الباحث أن ما قام به ابن تيمية هو البديل الأمثل لهذه القضية ويمكن من خلاله درء التعارض بين الوحي والعلم. هذا البحث لا ريب يفيد الباحثين خصوصا والمسلمين عموما في حل هذه المعضلة العصرية ويساهم في توجيه بناء الحضارة الفكرية الإسلامية المعاصرة.

الكلمات المفتاحية: ابن تيمية، القانون الكلي، الوحي، العلم التجريبي، إسلامية المعرفة، فلسفة العلوم، العلاقة بين الدين والعلم، علم الكلام، الفلسفة.

المقدمة

كانت بداية قضية النقل والعقل وطبيعة العلاقة بينهما من التوافق والتعارض نشأت مع فقهاء أهل الرأي بما اشتهر عندهم بمسألة (تعارض القياس مع النص) أو (مخالفة النص للقياس) ولكن هذه المسألة لم تتجاوز المسائل العملية الفرعية المسماة بالفقه لأن السلف الصالح من الصحابة والتابعين لم يكونوا يخوضون في المسائل الإلهيات بالمجادلة العقلية ويعتبرونها من الباطل.

ولكن لم يلبث أن يمضي القرن الثاني الهجري إلا وقد ظهرت مقالات التعطيل التي نشرها جهم بن صفوان (المقتول سنة 128 هـ/745-6م) حيث نفى قيام معاني الصفات بالله تعالى نتيجة نظام عقلي محدد. وقد تلقى عقيدته من الجعد بن درهم وهو أول من أظهر تعطيل الصفات الإلهية بإنكاره اتصاف الله تعالى بالخلقة والتكلم فقتل بسبب ذلك من قبل الدولة الأموية في حدود نيف وعشرين ومائة للهجرة.

تطورت قضية إثبات الصفات لله تعالى إلى قضية كلية كبيرة وهي العلاقة بين النقل وهو الوحي والعقل وصارت محل تنظير وبحث بين أهل الكلام والفلاسفة وأول من يعرف أنه أظهرها بصيغة القانون الكلي هو أبو حامد الغزالي (448-505هـ/1056-1111م) بتأليفه كتابه: قانون التأويل. ثم أتم صياغة القانون على صورته المعتمدة المستقرة فخر الدين محمد بن عمر الرازي (ت 606 هـ/1209م) حيث ذكره في كتابه أساس التقديس.

وملخص هذا القانون أنه إذا تعارضت الدلائل القطعية العقلية مع ظواهر الدلائل اللفظية (النقلية) فلا بد من القطع بمقتضى الدلائل العقلية القطعية وأما الدلائل النقلية فإما غير صحيحة وإما صحيحة، ولكن ظواهرها غير مراد فيؤول معناه بتأويلات مفصلة أو يفوض بتأويل إجمالي فيقال: الظاهر غير مراد، ويفوض العلم بمعناه إلى الله تعالى.

ويشترطون في التأويل - وهو صرف اللفظ من معنى ظاهر راجح إلى معنى مرجوح لقربته- أن يكون المعنى مما ورد استعماله في اللغة أو يجوز حمله عليه في اللغة وباختصار، صرف اللفظ عن معناه الحقيقي إلى معناه المجازي. وأصل هذا القانون نظرية الدور القائلة بأن العقل أصل للنقل حيث لا يعرف صدق النقل إلا بالعقل، فتقديم النقل عليه طعن في صحة النقل نفسه.

ويشارك الفلاسفة أهل الكلام في قبول هذا القانون مع اختلاف جزئي في تحديد ما هو الحق المطلوب من هذه الدلائل اللفظية؟ فالمتكلمون يرون أن الحق المطلوب هو عدم اعتقاد الظاهر، بل يجب صرفه إلى معنى مرجوح سواء عن تبديل المعنى الحقيقي بالمعنى المجاز المسمى بطريق التأويل أو بالإعراض الكلي عن فهم معناه المسمى بطريق التفويض. وأما الفلاسفة، فالمعنى الظاهر الموهوم للتشبيه هو المطلوب اعتقاده لدى العامة بخلاف أهل العقل (أي: الفلاسفة)، فالمطلوب في حقهم تأويل هذه النصوص وتحريفها إلى معان أخرى حسب ما اقتضاه نظامهم العقلي.

ثم أصبح العلم الحديث بدلا للقضايا العقلية التي تعتبر معارضة للنقل أو الوحي وذلك لما تحول الغربيون من إعلاء العقل إلى الاعتماد الكلي على التجريبيات والحسيات القاصرة ويرفضون وجود ما وراء الطبيعة أي: الميتافيزيقا. وجد الغربيون أن المكتشفات العلمية الحديثة عددا منها تعارض تعاليم الكنائس، فحدثت حالة حربية بين الدين النصراني المحرف وبين المكتشفات العلمية الجديدة الطبيعية كعمر الأرض، ودوران الأرض حول الشمس، ونظرية التطور والانتخاب الطبيعي التي أعلنها داروين.

هذه القضايا المثارة في الغرب بين المسيحيين لم تلبث طويلا حتى تسرب إلى المسلمين وتأثر بها جمع من المثقفين والمفكرين والعلماء. فنجد محاولات من قبل علماء المسلمين للتوفيق بين نصوص الوحي ومعطيات العلم الحديث كنظرية التطور والانتخاب الطبيعي، وفسرت عدد من الآيات القرآنية مناقضا لما استقر عليه تفسيرها من السلف الصالح.

وكان جل من تكلم في هذه القضية ممن ينتمون إلى المدارس العقدية الكلامية والفلسفية، فينون مقارنتهم للقضية الجديدة على القضية القديمة وهو القانون الكلي لدرء تعارض النقل والعقل. وهذه المحاولات لإيجاد مقاربة إسلامية لدرء تعارض الوحي والعلم الحديث تعيد النتيجة نفسها جراء استخدام ذلك القانون الكلي وهو رفع شأن العقل على حساب النقل، وفي القضية الجديدة يكون العلم الحديث قد ترفع منزلته على حساب الوحي وتؤول النصوص لتوافق معطيات العلم الحديث وإن كانت دلالاته لا تحتل تلك التأويلات.

ولذلك، رأى عدد من الباحثين المعاصرين أن المقاربة الجديدة لا تكون إلا إذا اعتبرنا بما وضعه ابن تيمية؛ أحمد بن بد الحليم الحارثي (ت 728هـ/1328م) حيث تعتبر أعماله النقدية ذا قيمة علمية نفيسة وعالية حيث قد قام بنقد الكلام، والفلسفة، والمنطق ومن خلال هذه الانتقادات قد وضع الأسس الفكرية والفلسفية البديلة.

وقد أشاد عدد من الباحثين المعاصرين بأعمال ابن تيمية وفكره سواء من المسلمين أم الغربيين، منهم: طه عبد الرحمن حيث يقول:

"لم يكن ابن تيمية منطقيًا عاديًا، بل كان منطقيًا مجددًا، إذ نازع في كثير من الأصول المقررة في منطق (أرسطو)، واجتهد في وضع منطق جديد هو إلى التداول اليومي أقرب منه إلى اللغة الفلسفية المجردة؛ وإنه ليحزني كثيرا أن الفكر المنطقي التيمي لم يستثمر قط لا من لدن من ينتصرون

له من السلفيين، ولا من لدن خصومه من غير السلفيين؛ والرجل، حقيقة، أتى بنظرات في المنطق تستحق أن نقف عندها، ونعطيها حقها من التحليل؛ إن عطاءه في المنطق أكثر تجديدا من كل عطاءات المناطق الذين تقدموه، بما فيهم كبار الفلاسفة من أمثال الفارابي وابن سينا، لأن هؤلاء ظلوا جميعا حبيسي أصول (أرسطو)، وما جاءوا به من جديد بقي متمسكا بمذاهب الأصول، في حين أن ابن تيمية حاول أن يضع أصولا لمنطق جديد يستبدلها مكان الأصول التي اعتمدها (أرسطو)..."

ووصف محمد عمارة (2011) أهمية فكر ابن تيمية بقوله:

ولقد كان شيخ الإسلام ابن تيمية واحدا من أبرز الأعلام المجددين للإسلام، بل قد تميز بتجديده بالجمع بين العلم والعمل، بين الفكر والموقف، بين اللسان واللسان، بين الاجتهاد والجهاد، فعدى نموذجاً متميزاً - إن لم يكن منفرداً، منذ عصره وحتى العصر الذي نعيش فيه..."

وأما الشحات (2019) فقط صرح بضرورة إيجاد مقارنة إسلامية لدرء تعارض الوحي ونظريات العلم الحديثة بقوله: "وكما أصّل شيخ الإسلام قاعدة درء تعارض العقل والنقل في كتابه الممتع الموسوم بنفس الاسم فإنه ينبغي التنبيه على نفس القاعدة فيما يتعلق بالعلم".

لذلك، يهدف هذا البحث إلى بيان وإظهار أهمية منهج ابن تيمية في موافقة صريح المعقول لصحيح المنقول وصلاحيته لإيجاد المقاربة الإسلامية لدرء تعارض الوحي والعلم الحديث، فيتطرق البحث إلى جواب السؤالين الرئيسين هما: ما هو منهج ابن تيمية في درء تعارض العقل والنقل؟ وكيف يمكن الاستفادة من ذلك المنهج لدرء تعارض الوحي والعلم الحديث؟

وهذا البحث في ظن الباحث سيفتح طريقاً للتوسع في هذه القضية ويعتبر لخط البداية لهذا الموضوع.

المنهج

المنهج المتبع لإجراء هذا البحث هو المنهج الوصفي التحليلي والطريقة المسلوكة هي تتبع كتابات ابن تيمية في موضوع العقل والنقل ونقده للمنطق والفلسفة والكلام، لا سيما كتابه (درء تعارض النقل والعقل)، وإبراز الأفكار الأساسية التي بنى عليها ابن تيمية منهجه المتعلقة بنظرية المعرفة والوجود واللغة.

ثم قام الباحث بصياغة المقاربة لضبط العلاقة بين الوحي والعلم الحديث بوضع القانون الكلي المناسب وبيان الأسس التي يعتمد عليها ذلك القانون من خلال ما استفيد من نظرية ابن تيمية في المعرفة والوجود واللغة.

النتائج

النتائج المتعلقة بمنهج ابن تيمية في ضبط العلاقة بين النقل والعقل:

وجد الباحث أن ابن تيمية في مشروعه في موافقة صحيح المنقول لصريح المعقول قد بنى قانوناً بديلاً للقانون الكلي الكلامي والفلسفي، وهذا القانون يقوم على أفكار أساسية تالية:

أولاً: النقل الصحيح لا يتعارض مع العقل الصريح وكذلك العكس.

ثانياً: لا يتعارض القطعيان سواء كانا عقليين أم عقليين أم كان أحدهما نقلياً والآخر عقلياً

ثالثاً: في حال توهم التعارض فالعبارة بمنزلة قوة الدلالة من حيث القطعي، أو الظني، أو الراجح، أو المرجوح في التقديم، فإذا تعارض القطعي مع الظني، قدم القطعي سواء كان نقلياً أم عقلياً، وإذا تعارض بين الظنيين قدم الراجح على المرجوح سواء كان نقلياً أم عقلياً.

ويعتمد هذا القانون على نظرياته في المعرفة، والوجود، واللغة، وهي:

نظرية المعرفة والوجود:

بناء نظرية في المعرفة والوجود المبنية على اعتبار الحس كمصدر أساسي، حيث أكد على أن الكليات سواء العقلية أم المنطقية أم الطبيعية، وجودها في الذهن لا في الخارج، والمراد بوجود الكلي (الطبيعي) ليس إلا مطابقة ما في الذهن بما في الخارج. والموجود الخارجي لا بد من إمكان الإحساس به سواء بالإحساس الظاهر أو الباطن، فالموجود عنده هو المحسوس وما لا يمكن الإحساس به لا وجود له في الخارج.

وطرق العلم عنده ثلاثة وهي: الحس، والعقل، وما يتركب منهما كالخبر والحس يدرك الجزئيات المعينة في الخارج ثم بعد ذلك، يتصور العقل تصورا كلياً بإدراك المتماثلات والمختلفات، ثم يأتي الخبر لإدراك ما غاب عن الحس ولا يمكن إدراكه إلا بعد الحس والعقل. وهذه الطرق لا تتعارض، بل تتعاقد فيما بينها، ولا يختلف جنس المعلوم عن غيره سواء المتعلق عن الطبيعيات أم الإلهيات.

وكون العلم بديهياً أم نظرياً أو ضرورياً أم كسبياً ليس من الأمور اللازمة للمعلوم، بل من الأمور النسبية الإضافية بحسب حال إدراك العالم للمعلوم.

نظرية أو فلسفة اللغة:

بناء فلسفة اللغة على أساس نظرية المعرفة ونظرية الوجود السابقة. فاللغة عنده مبناهما على الاستعمال ولا يتحدد معنى المفردات إلا من خلال سياق الكلام والتداول. لا يوجد لفظ له معنى في حال خلوه عن السياق ولا يوجد تصور خال عن كل حكم.

وعلى هذا الأساس، رفض تقسيم الكلام إلى الحقيقة والمجاز على ما يعتاده البلاغيون المتأخرون من أهل الكلام. وشرط التأويل الصحيح عنده هو ما دل على مراد المتكلم، فلا يجوز حمل الكلام بمجرد جوازه في اللغة، بل لا من معرفة مراد المتكلم وحمل الكلام عليه.

النتائج المتعلقة بضبط العلاقة بين الوحي والعلم الحديث:

استفاد الباحث من هذه الأسس لبناء المقاربة لضبط العلاقة بين الوحي أو الدين بالعلم الحديث بوضع القانون الكلي لدرء تعارض الوحي والعلم الحديث وهو كالتالي:

أولاً: الوحي (النقل) الصحيح لا يتعارض مع العلم الحديث الصريح وكذلك العكس

ثانياً: لا يتعارض القطعيان من الوحي والعلم الحديث

ثالثاً: إذا توهم التعارض بينهما فالعبرة في التقديم هو القطعي منهما على الظني أو الراجح على المرجوح إن كان ظنين.

وهذا القانون يعتمد على الأسس التي قامت عليها نظرية في المعرفة والوجود واللغة التي تبناها ابن تيمية، وتتطلب إلى إعادة فهم وتغيير جذري في عدة مفاهيم مهمة المتعلقة بالعلم الحديث من ناحية المعرفة والوجود:

أولاً: توسيع دائرة مصادر العلم؛ وهذا يتعلق بجانب المعرفة، فلا بد من اعتبار الوحي مصدراً من مصادر العلم ولا يقف عند التجربة والعقل فقط.

ثانياً: توسيع مفهوم الإحساس والمحسوسات؛ وهذا يتعلق بجانب الوجود، فلا بد من اعتبار أمور الغيب التي أخبر بها الوحي من المحسوسات الغائبة.

ثالثاً: تحديد مجالات العلم وهو الاعتراف بأن مُدركات العلم التجريبي لها حد تنتهي إليه خلافاً لزعم العلموية.

وكذلك يتطلب من الباحثين في العلم الحديث الالتزام بفهم السلف الصالح لفهم نصوص الوحي وتفسيرها وتأويلها.

وجد الباحث أن هذه المقاربة أوفق وأقرب للصواب من المقاربات الأخرى التي تعتمد على القانون الكلي الكلامي أو الفلسفي حيث هذه المقاربة أعاد للوحي منزلته كمصدر معتبر للعلم وفي نفس الوقت منسجم مع طبيعة العلم الحديث التجريبي.

المناقشة

مناقشة النتائج المتعلقة بمنهج ابن تيمية في ضبط العلاقة بين النقل والعقل

نقد ابن تيمية هذا القانون ونقض جذروه ليبني بدله قانونا جديدا لا يلغي حججة الوحي ودلالته القطعية ولا ينكر للعقل حججته ودلالته القطعية أيضا. وبين ابن تيمية المسالك لدرء التعارض بين النقل والعقل في خطوات أربع الآتية (ابن تيمية، 2008):

أولا: أن نبين أن ما جاء به الكتاب والسنة فيه الهدى والبيان.

ثانيا: أن نبين أن ما يقدر من الاحتمالات فهي باطلة، قد دل الدليل الذي به يعرف مراد المتكلم على أنه لم يردّها.

ثالثا: أن نبين أن ما يدعى أنه معارض لها من العقل فهو باطل.

رابعا: أن نبين أن العقل موافق لها معاضد، لا مناقض لها معارض.

بين الطبعي (2020) أن حجج ابن تيمية لنقض القانون الكلي الكلامي يمكن تصنيفه إلى ثلاث تصنيفات كالآتي:

أولا: تغيير مسار العلاقة بين النقل والعقل، ويتم هذا العمل من خلال:

1) نقضه لأصل القانون وهو نظرية الدور القائلة بأن العقل أصل للنقل

2) جعل اعتبار الأدلة من كونها قطعيا أم ظنيا بدلا من اعتبارها سمعيا أم عقليا

3) تقسيم الأدلة إلى شرعية وبدعية وكلاهما تنقسم إلى نقلي وعقلي، فالشرعي يكون مقبولا سواء كان سمعيا أو عقليا والبدعي يكون مرفوضا باطلا سواء كان نقليا أو عقليا.

ثانيا: بيان تناقضات وبطلان القانون الكلي من جهة العقل

ثالثا: بيان مناقضة القانون الكلي لحججة الوحي.

فابن تيمية "لم يكن قائلا بتقديم العقل على النقل، وفي الوقت نفسه لم يكن قائلا بتأخير العقل، وإنما كان مناديا بتقديم الدليل القطعي على الظني المعارض مع القول بتقديم الظني الراجح على المرجوح، فكان منتصرا للعقل البرهاني الذي دل على أن الشرع ثابت لا يمكن أن يعارض العقل القطعي" (الفيفي، 2021).

وحوضه في هذه القضايا الفلسفية يتطلب منه أن يبني نظاما فلسفيا متكاملا ليعارض به النظام الفلسفي والعقلي عند المتكلمين والفلاسفة فكان منه قد بنى نظاما شاملا للمعرفة والوجود واللغة.

تنبه ابن تيمية إلى أصل مهم قام عليه التفكير الفلسفي اليوناني الذي بسط سلطانه على عقول المتكلمين والفلاسفة من المسلمين وهذا الأصل يتعلق أصالة بنظرية المعرفة ونظرية الوجود (الأبستمولوجيا والأنطولوجيا) ألا وهي المثالية، بدءا من فيثاغورس، ثم ورثها أفلاطون، ثم تقبلها أرسطوطاليس.

وصف ابن تيمية أصل ضلال هؤلاء بأنهم اشتبه عليهم ما في الأذهان بما في الأعيان حيث زعموا أن الكليات المطلقة كالأعداد المجردة عند فيثاغورس، والمثل عند أفلاطون، والهيولى عند أرسطو موجودة في الخارج. من هذا المنطلق يحاول المتكلمون كالرازي والفلاسفة كابن سينا إثبات موجود مجرد لا يمكن الإحساس به وزعموا أن هذه هي الغيبيات التي جاء بها الرسل بخبرها منها الرب تعالى ووجوده، والملائكة، والنفوس، والمعاد(ابن تيمية، 2008).

زعم الرازي (1987) أن "القول بإثبات موجود مجرد عن الجسمية أمر واجب الاعتراف به"، ومن ثم يدعي "وجود موجود لا يمكن أن يشار إليه بالحس"، وزعم ابن سينا أن "كل حق فإنه من حيث حقيقته الذاتية التي هو بما حق فهو متفق واحد غير مشار إليه"، والمراد بالحق هنا: ذو الحقيقة(ابن سينا، 2014).

عارض ابن تيمية هذه النظرية بقوة وجعل نقضها من أهم وظيفته الفلسفية فبنى نظرية في الوجود المبنية على الحس وأعاد اعتباره كطريقة لمعرفة الحقيقة. أكد ابن تيمية (2005b) أن "كل موجود قائم بنفسه يمكن رؤيته، بل كل موجود يمكن إحساسه إما بالرؤية وإما بغيرها، فما لا يعرف بشيء من الحواس لم يكن إلا معدوماً". والموجود يراد به عند الإطلاق أحد ثلاثة الأمور (ابن تيمية، 2008):

أولاً: ما أحسه الشخص المعين

ثانياً: ما يمكن إحساسه في الدنيا

ثالثاً: ما يمكن الإحساس به ولو بعد الموت

وبين ابن تيمية أن القول الأول "لا يقوله عاقل"، وأما القول الثاني هو قول كفار الدهرية الذين يجحدون وجود الرب تعالى، وأما الثالث فهو "قول جماهير أهل الإيمان بالرسول، وسلف الأمة وأئمتها"، وهذا القول يرى أن الموجود "هو ما يمكن الإحساس به ولو في الآخرة"، و"كون الشيء شاهداً وغائباً أمر يعود إلى كونه الآن مشهوداً أو ليس بمشهود، فما لم يكن الآن مشهوداً يمكن أن يشهد بعد ذلك".

وقسم ابن تيمية الحس إلى نوعين، هما:

أولاً: حس ظاهر الذي يحسه الإنسان بمشاعره الظاهرة كالرؤية بالعين، والسمع بالأذن، والمباشرة بالجلد.

ثانياً: حس باطن الذي يحس بما في باطنه من اللذة، الألم، والحب، والبغض، والفرح وغير ذلك.

وللروح عنده حس بأشياء لا يحس به البدن كما في حالة النوم وكذلك ما يقع بعد الموت. فمن علم هذه الأنواع من الإحساس، "توسع له طريق الحس ولم ير الحس مقصوراً على ما يحبه جمهور الناس في الدنيا بهذا البدن، فإن هذا الحس إنما يدرك بعض الموجودات" (ابن تيمية، 2008).

ولذلك، عند ابن تيمية، الكليات وجودها في الأذهان لا في الأعيان، ومن قال إن الكلي الطبيعي موجود في الخارج، إن أراد به "أنه يوجد ما يصدق عليه المعنى الذي يقال له إذا كان في الذهن كليا مثل أن يوجد الشخص الذي يقال له إنسان وحيوان وجسم ونحو ذلك، فقد صدق، وإن أراد أنه يوجد الكلي كليا، فقد أخطأ" (ابن تيمية، 2008).

بناء على هذه النظرية في الوجود، بنى ابن تيمية نظريته في المعرفة وبين أن طرق المعرفة هي (ابن تيمية، 2008):

أولاً: الحس الباطن والظاهر، به تعرف الموجودات المعينة.

ثانياً: الاعتبار بالنظر والقياس أو العقل، ويحصل العلم به بعد الحس، فما أفاده الحس معيناً يفيد العقل والقياس كليا مطلقاً.

ثالثاً: الخبر، وهو يتكبد من الحس والعقل، فيعرف به المعينات والكليات، والشاهد والغائب، فهو أعم وأشمل، ولكن الحس أتم وأكمل.

الحس الباطن والظاهر عنده " يفيد تصور الحقيقة تصورا مطلقا، أما عمومها وخصوصها فهو من حكم العقل، فإن القلب يعقل معنى من هذا المعين، ومعنى يماثله من هذا المعين، فيصير في القلب معنى عاما مشتركا" (ابن تيمية، 2013)، فالعلم مبدأه من الحس وهو إداك المعينات والجزئيات. أما الكليات من مدركات العقل بطريق قياس التمثيل بين المعاني المتماثلة بين المعينات، فوظيفة العقل عنده إدراك التشابه والاختلاف بين المعينات الخارجية ليبنى بعد ذلك تصور الكليات العامة.

ولذلك، رفع ابن تيمية شأن قياس التمثيل على حساب قياس الشمول، فقياس التمثيل عنده: "كالبصر في العلم الحسي، وقياس الشمول كالسمع في العلم الحسي، ولا ريب أن البصر أعظم وأكمل، والسمع أوسع وأشمل" (ابن تيمية، 2013).

ولا يستثني ابن تيمية من هذا الطريق أي مدركات البشر، فالمبادئ العقلية البديهية الأولية أيضا استفادها العقل بعد إدراكه للجزئيات المعينة، ولذلك قال ابن تيمية (2008): "بجد الصبي ونحوه يعلم هذه القضايا المعينة الجزئية وإن كان عقله لا يستحضر القضية الكلية العامة".

ولذلك، كون العلم بديهيا أو نظريا، ضروريا أو كسبيا عنده: "من الأمور النسبية الإضافية، مثل كون القضية يقينية أو ظنية، إذ قد يتيقن زيد ما ظنه عمرو، وقد يبده زيدا من المعاني ما لا يعرفه غيره إلا بالنظر" (ابن تيمية، 2005). وغلط ابن تيمية الرأي السائد لدى المناطقة والمتكلمين أن هذا الأمر من الأمور اللازمة يشترك في ذلك جميع الناس.

ولا يفهم منه هذا الموقف أنه لا يثبت الحقائق الخارجية، بل هو يثبت وجود الحقائق الخارجية وخواص الأشياء وأكد بقوله: "ومعلوم أن الحقائق الخارجية المستغنية عنا لا تكون تابعة لتصوراتنا، بل تصوراتنا تابعة لها" (ابن تيمية، 2008).

من هذه التقريرات، نقض ابن تيمية أصل القانون الكلي القائل إن العقل هو الأصل للنقل، والحق إدراك البشر للعلوم حركة متسلسلة بداية بالحس مروراً بالعقل ومنتها بالخبر ثم الإدراك الحقيقي يرجع إلى الحس، والعقل في الحقيقة ليس إلا الرابط بينهما.

وما قرره ابن تيمية في هذه الأمور مخالف لما زعمه المتكلمون والفلاسفة حيث وإن قبلوا طرق العلم الثلاثة -الحس والعقل والخبر- ولكن يجعلون لكل طريق معلومه الخاص، فالحس يدرك الطبيعيات، والخبر عندهم لا يفيد اليقين لأنه مبني على التسليم وليس فيه إقناع بالبراهين العقلية، وأما العقل فهو الطريق العليا للمعرفة حيث يدرك به المعارف الإلهية الخارجة عن إدراك الحواس (الباجوري، 2020).

أما ابن تيمية، فالمدركات البشرية عنده لا تختلف طرق إدراكها وكلٌّ من هذه الطرق قد تكون صوابا وقد تكون خاطئا، فالحس قد يصيب وقد يخطئ، والعقل قد يتصور الأمور صحيحا مطابقا وقد يتصورها خاطئا مخالفا للواقع، والخبر قد يكون صادقا وقد يكون كاذبا.

من أجل ذلك نجد ابن تيمية جعل الميزان للتقديم والترجيح هو القطع والظن وهما ميزان لقوة الدلالة وضعفها، صحيحها وسقيمها، وليس الميزان جنس الأدلة كما فعله المتكلمون والفلاسفة.

وانطلاقا من النظرية في الوجود والمعرفة، بنى ابن تيمية نظريته في اللغة فجعل مبدأ اللغة هو الاستعمال و "ليس في الكلام الذي يتكلم به جميع الناس لفظ مطلق عن كل قيد"، و "اللفظ لا يستعمل قط إلا مقيدا بقيود لفظية موضوعة، والحال، حال المتكلم والمستمع، لا بد من اعتباره في جميع الكلام" (ابن تيمية، 1996). ويعرف اللفظ دلالة "إذا عرف لغة المتكلم الذي يتكلم بها وهي عاداته وعرفه الذي يعتاده في خطابه، ودلالة اللفظ على المعنى دلالة قصدية إرادية اختيارية" (ابن تيمية، 1996).

ولذلك من الواجب لمعرفة كلام الله تعالى وسنة رسوله صلى الله عليه وسلم "أن يعرف اللغة والعادة والعرف الذي نزل فيه القرآن والسنة، وما كان الصحابة يفهمون من الرسول عند سماع تلك الألفاظ، فبتلك اللغة والعادة والعرف خاطبهم الله ورسوله، لا بما حدث بعد ذلك" (ابن تيمية، 1996).

كما أنه لا يعترف بوجود الكليات المجردة في الأعيان، لا يعترف بوجود اللفظ المجرد عن القيد والاستعمال في الخارج، فكل متكلم إذا تكلم له قصد وإرادة يدلان على مراده بذلك الكلام، فليس هناك ما يسمى بالحقيقة التي هي دلالة اللفظ الأصلي وأخرى المجاز وهو اللفظ إذا استعمل في غير المعنى الأصلي الذي وضع له ابتداءً، فالوضع المتقدم على الاستعمال ليس من المعلوم المبرهن وقوعه بخلاف الاستعمال نفسه والإلهام الإلهي كاف عنده ليكون أصل النطق باللغات، فلا حاجة لافتراض الوضع المتقدم (ابن تيمية، 1996).

ولذلك، التأويل المقبول عنده هو "ما دل على مراد المتكلم"، فلا يكفي حمل المعنى لمجرد احتمالته في اللغة من حيث الجملة، لا بد من قصد التأويل حمل الكلام على مراد المتكلم ويعرف هذا المراد بالأمور المذكورة سابقاً (ابن تيمية، 2008).

وهذا خلاف لما جرى عليه المتكلمون الذين يحملون الكلام على المعاني الجائزة في اللغة من غير نظر إلى مراد المتكلم ويجعلون التأويل من باب دفع المعارض فقط. هذا الفعل عنده من الكذب على من تأول كلامه ومن باب تحريف الكلم عن مواضعه الذي ذمه الله تعالى به اليهود والنصارى.

مناقشة النتائج المتعلقة بضبط العلاقة بين الوحي والعلم الحديث:

بناء على القانون الكلي التيمي لدرء تعارض العقل والنقل، وضع الباحث قانوناً كلياً لدرء تعارض الوحي والعلم الحديث، والعلة الجامعة بين القضيتين أن معطيات العقل الفلسفي التي تزعم أنها معارضة للعقل ومعطيات العلم الحديث التي تزعم أنها تعارض الوحي؛ كلاهما من المعارف البشرية، فالمعطيات العقلية الفلسفية من نتائج عمل التفكير الاستنباطي من الكليات العقلية وأما المعطيات العلمية الحديثة من نتائج تأمل الحواس للظواهر الكونية ونظريات مستنتجة من التفكير الاستقرائي.

ولكن هناك فرق جزئي غير مؤثر بين الفلاسفة والمتكلمين وبين العلماء المعاصرين حيث الأولون يعتمدون على العقل كمصدر رئيسي للعلم بما وراء الطبيعة من الأمور الغيبية، وأما الآخرون، فيجعلون مصدر علومهم تأملات الحواس الظاهرة القاصرة على الظواهر الطبيعية (الأسمرى، 2012). ولذلك، المطلوب تغييره في هذه المقاربة الجديدة ليس تغييراً في أصل المنهج لأن العلم الحديث قد وضع قدمه على خط البداية الصحيحة، ولكن المشكلة في أنه لا يحركها إلى الخطوات التالية. أما المتكلمون والفلاسفة القدامى، فالمطلوب منهم تصحيح خط بدايتهم المعرفية والوجودية كما سبق بيانه.

وقد بين ابن تيمية حقيقة قول الدهرية وهم الملاحدة بالاصطلاح الحديث بأن: "الدهرية لا تنكر جنس المعقول، بل تنكر من المعقول ما لا يكون جنسه محسوساً" (ابن تيمية، 2008). وصحح ابن تيمية أصل السمنية الذي يحتجون به على الجهم بن صفوان لما طالبوه بالأدلة الحسية على وجود الإله، فأجابه الجهم بإثبات موجود لا يمكن الإحساس به، فلم يقبلوا منه، فهذا الأصل الذي أقامت السمنية مذهبهم في نظر ابن تيمية صحيح لأن ما لا يمكن الإحساس به فليس بموجود فالواجب على الجهم بياحه أن الإله وإن كان لا يدركه كل أحد، ولكن أدركه بعض الرسل، فمنهم من يسمع كلامه، وأنه تعالى يمكن إدراكه بالرؤية والسمع حيث في الآخرة يروونه المؤمنون ويسمعون كلامه (ابن تيمية، 2005b).

ولذلك، هذه المقاربة لدرء تعارض الوحي والعلم الحديث لا يتطلب تغيير الأصل الذي قام عليه العلم الحديث من بناء المعارف من الحواس، ولكن يتطلب منه:

أولاً: توسيع دائرة الحواس كما ذكر ابن تيمية بأن الحواس يشمل الإحساس الباطن والإحساس الظاهر لأن العلم الحديث يقصر طريق المعرفة في الحواس الظاهرة. وكذلك يجب تصحيح مفهوم الموجود بأنه ما يمكن الإحساس به ولو بعد الموت أو في الآخرة.

ثانياً: توسيع مصادر المعرفة لتشمل الخبر ولا يعتبر معطى من المعطيات الحسية أو العقلية كحقيقة مطلقة أو نظرية صحيحة إلا إذا اتفقت هذه المصادر ولا يناقضه واحد منها. فلا يجوز أن يجزم أو يعتبر بنظرية بمجرد انسجامها مع تأملات الحس ونظر العقل والوحي يعارضه أو يناقضه كمنظورية التطور الدارويني والانتخاب الطبيعي مثلاً.

ثالثاً: لا بد من التزام حدود الحواس والعقل، فالحس لا يدرك إلا ما شاهدته وباشرته من الجزئيات المعينة، والعقل لا يدرك إلا الكليات المطلقة، والغيبيات لا تدرك تفاصيلها إلا بالخبر وتفهم دلالة الخبر عن طريق الحس والعقل بالقياس التمثيلي.

هناك قضايا غيبية لا نستطيع إدراك تفاصيلها إلا بالخبر الصادق كأمر المبدأ أي: مبدأ هذا العالم وبداية وجود المخلوقات وكيفية نشأتها ومادة خلقها كخلق البشر من الطين، فالعلم الحديث لا يجوز له أن يخوض في تفاصيل هذه القضايا بمعزل عن الوحي (عزمي، 2019).

وجد الباحث، هذه المقاربة المبنية على مقاربة ابن تيمية في درء تعارض العقل والنقل، أنسب وأوفق المقاربات بخلاف المعتمدة على القانون الكلي الكلامي لأنها تتطلب تغيير منهج العلم الحديث ومن العلم الذي يعتمد أساساً للحس إلى اعتماد كليات عقلية صاغها الفلاسفة والمتكلمون المتقدمون التي قد تعارض بديهيات الحس وفي نفس الوقت تعارض الوحي أيضاً.

وأما من جانب نظرية ابن تيمية في اللغة، فهذه تفيد الباحثين في العلم الحديث لما أرادوا الربط بين معطيات العلم والمكتشفات الجديدة بالنصوص القرآنية أو الحديثية، لا سيما ما يعرف الآن بالإعجاز العلمي، ألا يؤول الكلام خارج مراد المتكلم، حمل معاني النصوص ما لا تحتمله لا سيما إن كانت النظريات من المظنونيات وليست من الحقائق المطلقة الثابتة (القرضاوي، 2014).

الخلاصة

خلاصة البحث، منهج ابن تيمية في درء تعارض العقل والنقل من أنسب المناهج كأساس المقاربة الإسلامية لدرء تعارض الوحي والعلم الحديث بحيث القضيتين تجتمعان في كونهما منهجا لدرء تعارض المعارف البشرية لمعارف الوحي.

وابن تيمية لا يقتصر في نقضه للقانون الكلي الكلامي برود سطحية أو فرعية، بل أسس منهجا فكريا وفلسفة كاملا شاملا للمعرفة والوجود واللغة ليبنى عليها قانونا كليا جديدا، فهذه الأسس والمناهج لها فوائد قيمة ومهمة لوضع المقاربة الإسلامية لتنسيق العلاقة بين الوحي والعلم الحديث.

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هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَأَسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوا لَهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ (سورة هود: ٦١)

"He has produced you from the earth and settled you in it. So ask forgiveness of Him and turn to Him in repentance. Indeed, my Lord is near and responsive."
(*Surah Hud, 11:61*)

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