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REVELATION & SCIENCE
IN THE 21ST CENTURY

Editors
Dr. Esam Eltigani Mohamed Ibrahim
Dr. Raudlotul Firdaus Fatah Yasin
REVELATION AND SCIENCE IN THE 21ST CENTURY

Esam Eltigani Mohamed Ibrahim
Raudlotul Firdaus Fatah Yasin
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**Synopsys**
FORWARD

The revelation (the Qur’an and Sunnah) and the creation (al-kawn) are both sources for man to identify, understand, and confirm the Message of Allah, the Creator, the Sustainer, the Cherisher, the Provider, the Controller of the universe. The revelation is accurately available in words; and the creation exists in precise form. There is no conflict between the revelation and creation; they are both rather complementary to each other. There should not be even an iota of doubt that the Qur’an and Sunnah invite man to read the Nature with a view to developing science which in turn must reconfirm the authenticity and sanctity of the Message handed over to man through the Last Prophet (s.a.w.).

It was out of this fact that the Department of Qur’an and Sunnah Studies, Kulliyyah of IRK & HS, IIUM mooted the idea of inviting learned scholars, specialists, and experts in both Islamic Studies and Natural Sciences to share and exchange views on multi-dimensional link between the Revelation and the Creation from a platform of International Conference. The response from various quarters of intelligentsia was quite overwhelming. Out of so many English and Malay papers on the Conference theme some were very interesting and enlightening. These extraordinarily informative researches deserve preservation in the form of intellectually memorable volume.

The commitment of the Department of Qur’an and Sunnah Studies, IIUM espoused by the Saudi Scientific Society for the Holy Qur’an and its Sciences (Tybian), Al-Qaradawi Center for Islamic Moderation and Renewal, Qatar Faculty of Islamic Studies, Hamad Bin Khalifa University affirms that the elaborate and conscious study of the Qur’an and Sunnah will ensure ever-relevance of Islam to the revolutionary growth pace of Science and Technology.

I hope and pray that this volume proves academically significant for both intellectuals and commoners. I would like to thank all those who selflessly devoted their time and energy to this intellectual task. May Allah equip them all with more insights and renewed vigor to serve Islam better in the modern scientific age!

Sincerely,
Chief Editor & Conference Director (ICQS2),
Dr. Esam Eltigani
Department of Quran and Sunnah Studies
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International Islamic University Malaysia (IIUM)
MUSLIM SCHOLARS AND THEIR ROLE IN THE PSYCHOLOGICAL TREATMENT OF MENTAL DISORDERS

Najmah Abdallah Alzahrani

Abstract

Although many of the approaches of contemporary psychotherapy are attributed to Western thinkers, the essence of much of their theories can be found in the early contribution of Muslim scholars. This paper highlights how selected classical Muslim thinkers understood and treated psychological disorders. We examine how they approached psychotherapy based on the belief that faith has restorative qualities and that a good part of psychological disorders stems from weakness of faith. Despite the significant contributions and insights of the early Muslim scholars, many of today’s students continue to believe that psychology and psychotherapy were solely developed within Western settings and have no Islamic origins. To correct this misperception, this research highlights aspects of early Muslim contribution to the fields of psychotherapy and psychology. For this, we adopt the analytical descriptive method, and focus on the following selected Muslim scholar, Ibn Miskawayh, Ibn Ḥazm, Ibn Sinā, and Ibn al-Jawziyyah.

The study concluded the following findings:

1- Muslim scholars approached the treatment of psychological disease by first attempting to remove the cause.
2- They associated the presence of mental illness with weakness of faith.
3- They treated patients with tenderness to boost their confidence.
4- The therapeutic methods used to treat mental disorders developed by classical Muslim scientists predated many of the approaches of Western psychologists in modern times.

Introduction:

The intellectual production of Muslim scholars continues to foster research interests in the Arab and Islamic heritage. Over the centuries, Muslim scholars have been credited with a long and distinguished career in the treatment of mental disorders. They are largely accredited for developing the psychological foundations for the treatment of certain mental illnesses that appeared in ancient times. This accreditation is clear testimony of their many efforts and achievements. Doubtless, much of modern science owes its existence to ancient or classical origins, for which Muslim scholars played no small part, as illustrated by the important contributions of Ibn Miskawayh, Ibn Ḥazm, Ibn Sinā, and Ibn al-Jawziyyah to name a few. With this view of the classical contributions to modern science, in this paper the researcher has endeavoured to trace modern psychotherapy for certain disorders to its origins in the Islamic civilisation.

Classical Muslim scholars have contributed significantly to the fields of education and psychology, especially in regards to the early treatment of many mental disorders. However, much of their contributions remain in manuscripts that have yet been subjected to serious study, with the odd exception. Given this unfortunate state of affairs, this study seeks to shed light on certain aspects of early Muslim contribution to the psychological heritage.

Definition of Psychotherapy

Psychotherapy is a type of psychological treatment to treat problems, disorders, or diseases of an emotionally charged nature suffered by the patients that affect behaviour. The therapist seeks to remove, modify, or render ineffective the existing pathological symptoms.

1 Department of Psychology, Taif University, Saudi Arabia.
2 Zahran, Mental Health and Psychotherapy. 183.
Given that Islam has contributed significantly to human knowledge through the vibrant and often dynamic interaction of Muslim scholars with other civilisations, especially the Greek. It is within this dynamic that they contributed many concepts that led to the evolution of psychiatry. In this, many Muslim scholars made significant contributions such as Ibn Sinā, with his magnum opus (Canon of Medicine), which included many observations that confirm the relationship between physical symptoms and the mental state, in addition to his reflections on memory and forgetfulness. Ibn Sinā developed the science of emotional disorders by assessing physiological changes such as rapid heartbeat (in the case of adoration). He discovered the theory of classical conditioning several centuries before the Russian scientist Pavlov.

For Ibn Miskawayh, psychotherapy was ineffective on evil doers. He believed that such persons could not be treated as evil was deeply ingrained in their very being. In contrast, there were those who were naturally good and were not subject to corruption.

In the section of his book entitled “refinement”, Ibn Miskawayh divided psychotherapy into two parts:

Part I: Moral refinement is concerned with the preservation of a healthy self that is safe from corruption. In this section Ibn Miskawayh addresses two important issues. First, refinement of the goals sought by such as physical and material pleasures, and replacing them with other goals, such as a love of science and virtue. Second, psychological refinement to help resist elements of bestiality in search of advancing in the ranks of happiness.

Part II: This he termed “Racial Purification” in reference to healing of the soul from all ailments and diseases until it is restored to full health. Here Ibn Miskawayh assumes that the existence of mental illness haunts human beings and that these diseases have psychological reasons that when identified treatment is possible. On this issue, it would appear that Ibn Miskawayh preceded Jaspers emphasis on diagnosis, in addition to preceding all psychotherapists in their emphasis on the importance of diagnosis in the therapeutic process.

The Definition of Psychological Disorders

Psychological disorders: mental health employees in the Australian Health and Ageing Department defines mental illness (psychological disorder) as a public health problem significantly affecting how we feel, think, behave, and interact with others, and is diagnosed according to established standards.

Banna indicates that psychological disorders are a, “psychological condition affecting human thinking, feelings, judgment, and behaviour. Treatment requires intervention for the sake of his/her own interests, and the interests of others.”

Ibn Miskawayh believes that psychological disorders do not arise except among persons with a mixture of both good and evil. Their fluctuation between good and evil renders psychotherapy necessary in order that they may settle on their good nature. In this case, one either seeks to preserve a good mental state, or undergoes treatment to restore oneself to a good mental state.

On this issue, it would appear that Ibn Miskawayh preceded Freud in identifying the source of psychological turmoil, i.e. that the self (ego) is in a state of conflict between the

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1 Abd al-Halim, Mental Disorders, Guidance, and Psychological Counseling. 12.
2 Al-Tayib, Psychological Opinions of Miskawayh. 13.
3 Ibid, 138-139.
4 Ibid, 138-139.
6 Al-Banna, Psychological and Mental Diseases. 17.
7 Al-Tayib, Psychological Opinions of Miskawayh. 138.
pursuit of pleasures (instincts) and superego (social ideals and values). The struggle between the superego and the ego is a struggle between instinctual emotions and moral conscience, especially the conscience of sin. In this struggle, psychological disorders can develop that can render life unbearable.

Ibn Qayyim al-Jawziyyah refers to mental disorders as painful diseases of the heart. He classified the diseases of the heart into two types: the type does that does not cause pain such as the disease of ignorance, suspicion, doubt, and desires. Although these diseases do in fact inflict the most damage, the heart does not feel the pain as his ignorance and misplaced passions are not perceived.

The second type is a painful disease such as stress, grief, sadness, and anger, and causes the heart pain. Allah says, “…heal the breasts of Believers, and still the indignation of their hearts…” [9:14-15]. Thus, their treatment occurs with the removal of the malady ailng their heart. Such diseases can be treated with natural medicines such as to identify the source of ailment and treat it with its opposite. The heart could be in pain due to some physical pain and by treating the physical pain the heart is treated.

Ibn Qayyim al-Jawziyyah attributed the appearance of psychological disorder (disease of the heart) with weakness of faith, the pursuit of pleasures, excessive physical indulgence, or the neglect spiritual needs.

First: Ibn Miskawayh
Ahmed ibn Muhammad ibn Ya‘qūb was nicknamed “Miskawayh” and the “third teacher” after the style of Al-Farabi who was nicknamed the “second teacher” because he is the agent of the “first teacher” Aristotle. Ibn Miskawayh is the first Islamic thinker in the field of applied ethics. He was most likely born in 325 AH.

Birth and upbringing
Born in the famous Persian city of Al-Ray, today’s Tehran, where many intellectuals resided, Ibn Miskawayh lived in Isfahan and died in 421 AH (February 16, 1030 AD).

The self according to Ibn Miskawayh
For Ibn Miskawayh, man is composed of self and body. The self is not part of the body and is distinguished from it in essence, provisions, and properties. The self moves the body and man is man because of his self and body together. The self and the body are interrelated and cooperate with each other. The effects of one often manifests in the other. The mood of the self affects the body just as the physical mood alters the conditions of the self.

The most important disorders according to Ibn Miskawayh (anger, fear, sadness)
Anger
For Ibn Miskawayh, anger is the movement of the self-caused by boiling of the heart’s blood, lust for revenge, if violent anger erupts anger and boiling blood fills the arteries and brain with dark smoke. This disturbs and weakens the mind. For Ibn Miskawayh anger is the desire that most pollutes human life, causes him unrest, and leads to depression.

Treatment of Anger

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2 Al-Saqari, *Diseased hearts and their cure according to Sheikh Al-Islam Ibn Taymiyyah and Ibn al-Qayyim*. 11
3 Ibid, 282.
5 Al-Tayib, Psychological Opinions of Miskawayh. 133.
6 Ibid, 133.
7 Ibid, 134.
Ibn Miskawayh indicates that anger can be treated by remedying its constituents which include, “wonder, and pride, levity, mood, ridicule, treachery, injustice, the pursuit of noble ends, human competition, lust for revenge”1.

**Fear**

Ibn Miskawayh defines fear as cowardice. It is the stilling of the self when it should be moved and losing the lust for revenge. Like anger, Ibn Miskawayh considers fear to be the source of many negative outcomes such as self-punishment and is detrimental to human life2. It leads to self-humiliation, bad living, greed, and the lack of consistency and patience in situations where one must by steady. It is also a cause of laziness and the love of comfort, which are the causes of all sin3. Ibn Miskawayh identifies a kind of fear which he calls ‘the fear of death’, and believes it to be ignorance of the fact of death4.

In psychological terms, fear is anxiety. Taha5 refers to it as a state of fear, tension, and anxiety that affect the individual. Taha considers Ahmad Ezzat Rajih’s translation of anxiety as agreeing to the Qur’anic expression, “confined their chests”. This underlines the ability of the Arabic language to verify the French and English translations of the German term (Angst). Laplanch and Pontalis indicated that the French and English translations do not embrace all the corners of the term, whilst the Arabic translation (ḥaṣr) better conceptualises fear by including the feelings of anxiety associated with it.

**Treatment of Fear**

Ibn Miskawayh believes that the treatment of fear is of three types, namely:

1. Remedying laziness: to awaken oneself through purposefully selected activities. Ibn Miskawayh tells us, “…that he told some philosophers that he deliberately exposed himself to frightful situations so that he may experience fear. He subjected himself to great risks in order that he may address his fear, and he navigated treacherous seas so that he may learn how to be steady in the face of fear.” On this issue, Ibn Miskawayh preceded the findings of psychoanalysts in their treatment of fear by exposing the patient to fearful situations, and the flooding of behavioural therapists to treat pathological diseases6.

2. Abstaining from pessimism: having positive thoughts and high hopes are important for many psychologists in the modern era to prevent or remedy pessimism. In such a way, they rely on optimism, and optimism is strongly encouraged in Islam.

3. Prudence and avoiding bad choices in things possible: in this we must consider the consequences of indulging in the permissible. As for all things necessary, we must bear any unpleasant consequences that may arise.

4. Ibn Miskawayh used in the treatment of the fear of death mental persuasion and emphasising the reality of death. This approach is used by modern therapists and psychologists narrators as an aspect of psychotherapy7.

**Sadness (depression)**

Sadness in modern psychology is known as depression, which is, “a state of grief dominating the patient or feeling miserable (misery) without justification or apparent reason. The intensity of a patient’s reaction to his/her unhappiness is not commensurate with the severity of the ailment, if any”8.

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1 Al-Tayib, *Psychological Opinions of Miskawayh*. 140.
2 Ibid, 141.
Ibn Miskawayh says of grief, “It is a psychological pain that appears from the loss of a loved one or failure to achieve or acquire some desired end”. In his view it is an external condition and not part of one’s natural constitution. He considers it an external malady that forces itself upon the self, because the sadness arising from the death of relatives and friends differs from person to person. The differences in their degree of grief can be attributed to their natural dispositions. The different speeds for which they overcome their grief highlights its temporal nature.

For Ibn Miskawayh grief is related to psychological depression as it includes a sense of hopelessness for any loss or threat of loss such as a death in the family, financial distress, or failure in studies.

**Treatment of Grief**

Ibn Miskawayh believes that the causes of grief is the human loss of someone beloved or some desired aim, followed by the human greed for the acquisition of the causes of sadness, in addition to envy. Such are the causes leading to sadness and envy according to Ibn Miskawayh as psychological conditions which undermine the intellect. It is among the worst of mental illnesses. For him, their therapy focuses on knowledge. As such, it comes as no surprise to find him disparaging ignorance while favouring knowledge and wisdom, which feed the rational force that forms the human will. Here Ibn Miskawayh is highlighting man’s self-responsibility. He prescribes for himself his own actions and behaviours and must bear the consequences of his prescriptions, good or bad.

From the above we have seen how Ibn Miskawayh focuses on knowledge because it makes human beings self-aware, fosters self-confidence, and thus strengthens his will. He therefore becomes responsible for himself and capable of bearing the consequences of his actions. In modern psychology, this is what is referred to as Rogers’ personality theory or self-concept, which advances that self-confidence fosters willpower. Ibn Miskawayh believes that knowledge and wisdom are the feeding forces of the will.

Modern psychology has found that weakness of will is a key symptom of schizophrenia, as argued by Bloor. The patient may be motivated to engage in something but is prevented by some other motive which then replaces his primary motive. Kraepelin describes the weakness of will as Aboulia which is when a patient desires to do something, but he is unable to achieve his ambition. Similarly, it could be when one lacks the will, as in schizophrenia, where the patient wants something and its opposite at one and the same time. Here the force of both motives are equal thereby negating the course of each act causing him to be without will.

**Second: Ibn Ḥazm**

**Lineage and upbringing**

Abu Muhammad Ali ibn Ahmed ibn Said ibn Ḥazm is of Persian origin from Cordova Andalusia. He is a renowned jurist, memoriser of the Qur’an, theologian, litterateur, and minister. He was a staunch advocate of the Zahiri School of Jurisprudence and a prolific writer. Ibn Ḥazm was born in Cordoba in 384 AH / 994 AD, and lived in Andalusia. Imam Ibn Ḥazm grew up in comfort and luxury and was endowed with a genius intellect. His father was among Cordoba’s nobles. Ibn Ḥazm was a commentator of the Qur’an, and scholar of hadith, literature, world religions and sects.

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3 Muhammad. *Arab and Muslim Treatment of Mental Disorders*. 23.
5 Al-Hanafi, *Encyclopaedia of Psychiatry in Mental disorders and Methods of Treatment*. 117.
Psychological Disorders according to Ibn Ḥazm (fear of death, anger):

Anger
The power of anger mediates between man and his pursuit of virtues. Anger and lust are, “Beautify injustice, and blind one to the path or virtue.” They form part of the animal instincts of the human psyche. Ibn Ḥazm comments of the prophetic hadiths, “Do not grow angry”, and “Love for your brother what you love for yourself”, saying that, “The prohibition of anger deters the self from its passions, and in the order to love for others what one loves for himself, deters ones that the other one likes what he likes for himself, deters the self from its pleasures”.

Here Ibn Ḥazm considers anger to cause one to perceive things incorrectly. It is a blinding force and as such Ibn Ḥazm considers the earlier mentioned hadith a psychological therapy for anger. The hadith encourages people not to grow angry in the first place as it is a source of evil. Ibn Ḥazm also argues that when one replaces his personal love for the love of another and puts himself in their position, he is unlikely to become angry.

Yusuf argues that Ibn Ḥazm’s understanding of treating anger is reflected in the verse, “…who restrain anger, and pardon (all) men; for Allah loves those who do good.” [3:134]

Fear of Death according to Ibn Ḥazm and its Treatment
The ordinary man may be afraid of death because he is ignorant of the truth, and think that the separation of the soul from the body will cause severe pain. Ibn Ḥazm denies this and responds to such suspicions. He argues that the first factor is sensory in that we see what becomes of man at the moment of his death. If we ask such persons, they say that they do not feel pain, but experience physical weakness and disintegration. This is due to the weakness and disintegration of the body alone. Here there is no pain as the physical senses have already left the body. The second is rational, as all consequences are the result of some cause. There can be no consequence without a preceding cause. As such, given that the physical senses are absent, with it pain too is absent at the time of death.

In modern psychology, this is termed fear of death, which is a dread of death and the fear of annihilation and nothingness in response to one wishing the death of a loved or wishing the death of an enemy.

Third: Ibn Sinā
Lineage and Upbringing
Abu al-Hussein ibn Abdullah ibn Hassan ibn Ali ibn Sinā was born in the year (370 AH / 980 AD) in the village of Afshanah in the city of Bukhara. His father was from the people of Balkh who migrated to Bukhara. Hi is nicknamed as the ‘Primary Sheikh’ for his prominence in medicine and medical treatment. His father was of Persian origin married his mother in Afshanah and fathered Hussein and Hassan. His father and brother were Ismailis. Ibn Sinā is among the most famous doctors and philosophers of Islam. He is known as the prince of scholars, and third teacher after Aristotle and al-Farabi. Europeans know him as Avicenna. Ibn Sinā was able to combines between theoretical and applied sciences. He has many writings in astronomy, music, engineering, philosophy, logic, mathematics, and medicine, and passed away in Ramadan 428 AH / 1037 AD.

Psychological Disorders according to Ibn Sinā

1 Ibid, 194.
2 Yusuf, Therapeutic Psychology of Ibn Hazm.
3 Abd al-Qadir, An Analytical Study of Ibn Hazm’s Self. 400.
4 Al-Hanafi, Encyclopaedia of Psychiatry in Mental disorders and Methods of Treatment. 566.
**Speech Disorder**

Ibn Sinā identified speech disorder as, “Being mute and other speech impediments may be the result of an impediment in the brain and in nerve that connects to the tongue. It may also be due to the muscle, which may cause cramping, stretching, stiffness, relaxation or failure requiring surgery. It may also be caused by a tumour. Speech impediments may also be caused by tumours and sores in the tongue and surrounding areas…”1 This paragraph in which Ibn Sinā seeks to identify the reasons for speech disorders consisted of several issues. He identified several types of speech disorders and being mute one of them. He stated that a lesion in the brain may cause a disorder in the nervous system, as is the case in the brain paralysis of an infant, or how a nerve can bridle the tongue, in reference to the membrane of a tendon at the bottom of the tongue. The impediment may also be due to intramuscular division. Ibn Sinā then seeks to determining the apparent cause based on the patient’s symptoms such as spasm, stretch, hardening, relaxation, the result of a tumour, or moisture, or stiffness, or sores on the tongue. He also seeks to determine if it is the result of fever and mental confusion, or if is the result of diet, or as a result of atrophy, spasm, and relaxation of the larynx.2

Ibn Sinā also stated that the family atmosphere may lead to delayed speech, especially in severe cases characterised by constant tension, which causes psychological dumbness.3

**Ibn Sinā’s Method for Treating Speech Disorders**

By treatment we mean the various types of medical treatments such as surgery, drugs or psychological treatments. Here we limit ourselves here to psychotherapy which aims at empowering the psychologically troubled person to express his/her negative feelings. Conflicts are then detected and analysed and fantasies, delusions, and dreams are interpreted. These conflicts were deposited in the deep subconscious by repression. The therapist attempts to gradually bring forth the misplaced feelings in the patient and transform them into positive feelings whilst attempting to enlighten the patient through the process of self-understanding in order to engender positive behavioural change. The patient is taught how to cope with problems on realistic foundations to avoid the symptoms from manifesting. This includes training for the proper pronunciation. If the child successfully masters pronunciation, listeners should accept, promote, encourage, and reward. Positive reinforcement encourages the child to repeat the word and thus learn by repetition and reinforcement. This approach is to be exercised gradually to be compatible with the level of maturity and readiness. The exercise should be sympathetically rhythmic, start easy with words, and taking into account the speech speed and the use of music tones. It is necessary for the therapist to have correct pronunciation and be approachable, as the child must develop a sense of confidence in himself and to be protected from ridicule.4

From the above one notes that Ibn Sinā focused on the following in his psychotherapy:

1- Expressing what is on the mind. Here we find Freud using this type of treatment. It consists of freely expressing one’s sentiments from which conflicts are identified that have been suppressed in the subconscious. Free expression is when the patient says everything that is contained in his mind, even if it is a trifle.5

2- The use of dreams in the interpretation of psychological disorders. It would appear that Ibn Sinā preceded Freud by several centuries in the use of dreams to interpret certain psychological disorders. Freud interpreted hundreds of dreams (including his own

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1 Al-Issawi, *Ibn Sinā’s Treatment of Speech and Behavioural Issues*. 46.
2 Ibid, 46.
3 Ibid, 46.
4 Ibid, 47.
dreams) concluding that the interpretation of dreams is a means for the arbitrator to determine the unconscious activities in the mind¹.

3- Attempting to enlighten the patient to achieve self-awareness. This is termed introspection in modern psychology, which states, “Man may be inadvertently unable to self-feel.”, and “emphasises self-discovery through self-reflection to realise the psychological facts”².

4- Using modelling for a child’s speech training and progression through the use of positive reinforcement. By this, Ibn Sinâ preceded Bandura’s Social Learning Theory. Learning though observation leaves variety of positive impressions on a person’s behaviour ranging from language learning to learning how to sense and act³.

5- Developing a child’s self-confidence and the need for parental attention. All of this stems from Islam’s interest in the proper development of children. Ibn Sinâ preceded modern psychologists by advancing the need to develop a child’s trust. With this, he preceded the American psychologist Erickson in his theory of psychosocial development, which advocated that the child who is nurtured in a caring and loving environment develops a strong sense of confidence⁴.

Fourth: Ibn al-Jawziyyah

Lineage and upbringing
Abu Abdullah Shams al-Din Muhammad ibn Abi Bakr ibn Ayyub ibn Saad ibn Hariz ibn Makki Zinedine al-Zar’i was born in the seventh month of Safar (691 AH). He was nicknamed Ibn al-Jawziyyah because his father was titled as such when he attended the Jawziyyah School. So the nicknamed passed onto him and his grandchildren. Ibn al-Jawziyyah was widely read and began to pursue knowledge at an early age. He was a polymath of encyclopaedic proportions. He passed away in the year (751 AH)⁵.

Psychological Disorders according to Ibn al-Jawziyyah
In his treatment of mental illness, Ibn al-Jawziyyah began by treating its causes⁶. He sought to identify and then remove the cause ailing the heart such as ignorance of Allah and being distant to Him and indulgence in worldly pleasures. He says, “The orders and rights of the Almighty incumbent upon His servants and His laws upon them are the apple of the eyes, the thrill of hearts, the pleasure of the soul and the cure and source of all happiness... Allah says, “O mankind! there hath come to you a direction from your Lord and a healing for the (diseases) in your hearts,- and for those who believe, a guidance and a Mercy. Say: “In the bounty of Allah. And in His Mercy,- in that let them rejoice”: that is better than the (wealth) they hoard.” [10:57-58].

Alienation according to Ibn al-Jawziyyah
For Ibn al-Jawziyyah, alienation is man’s separation from his Creator, and this kind of alienation (human alienation from God) is one of the most serious types where man feels lonely and lost. In such cases man feels homeless without affiliation, has lost his sense of safety and lonely faces the unknown⁷.

Shababeek (2007: 100) is of the opinion that many contemporary philosophers have discussed the issue of alienation such as Hegel and Marx and others how to overcome it. Among them are those who suggest that conquering alienation results from the process of

¹ Ibid, 82.
² Uthman, Psychological Ideas of Ibn Sinâ. 682.
³ Al-Utum, Educational Psychology Theory and Practice. 122.
⁴ Alzahrani, Psychological Development according to Erikson’s Theory. 15.
⁵ Shabhee, Ibn al-Qayyim his Life and Influence. 33.
⁶ Al-Nimri, The concept of Anxiety and Depression. 84.
⁷ Shababeek, Ibn Qayyim al-Jawziyyah’s Philosophy of Alienation. 91.
overcoming many of its types, such as the alienation of an independent existence, or the alienation of the social structure, etc. To overcome alienation in Islamic law requires the following:

1. Faith: The return to God is the beginning to conquer alienation, and a cure for this disease, as stated in the verse, “And be ye not like those who forgot Allah; and He made them forget their own souls!” [24:19].

2. Love: If love is coupled with faith in Islam. God created people from a single prototype and thus we should love each other. The Prophet (PBUH) said, “None of you believes until he loves for his brother what he loves for himself”.

We note that alienation as a psychological disorder was identified by Ibn al-Jawziyyah centuries before modern psychologists. He identified it by referring to the causes and attempting to remove them. This he considered to be one’s distancing from God. As such, if one returns to God Almighty he will feel a sense of joy and kindness.

Results and Recommendations

The study reached the following conclusions:

1- Muslim scholars approached the treatment of psychological disease by first attempting to remove the cause.
2- They associated the presence of mental illness with weakness of faith.
3- They treated patients with tenderness to boost their confidence.
4- The therapeutic methods to treat mental disorders developed by classical Muslim scientists predated many of the approaches of Western psychologists in modern times.
5- This study recommends a number of studies should be conducted on highlighting how the contributions of early Muslim scholars in the field are similar to many modern approaches.
6- We are recommend comparisons between the modern therapeutic methods and the methods of Muslim scholars.

References


1 Sahih Bukhari: 21.
RELIGIOSITY AND ITS IMPACT IN THE FORMATION OF AL-QÂDĪ AL-JURJÂNÎ’S LITERARY CRITICISM

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Abstract
This research posits the idea that classical Arab literary criticism employed the religious sense in its reading and evaluation of poetic texts. We argue that al-Qâdî al-Jurjânî exemplifies the use of religious sense in his estimation of poetic texts. The approaches this study through the use of a the descriptive analytical method from which we conclude that the al-Jurjânî’s use or religious sense included the following criteria: justice, moderation, humanity, rejection of intolerance, taking into account the evidence before passing judgment, and allowing the poet to defend himself.

Religiosity and its Impact in the Formation of al-Qâdî al-Jurjânî’s Literary Criticism

Introduction:

Literary Criticism reached its zenith in the third and fourth centuries AH. It was no longer based on instincts, tastes, melodies, or emotion, as was the case in the pre-Islamic, dawn of Islam and Umayyad eras, but was structured by rules endorsed by the literary critics. Literary critics began composing books and epistles on the subject of literary criticism. In this, poetry continued to be referred to by literary critics and linguists as a measure by which to determine correct language and literary beauty. Among the important classical publications on literary criticism is al-Qâdî al-Jurjânî’s book entitled, al-Wasâṭah bayna al-Mutanabbi wa Khushū’ihi (mediation between al-Mutanabbi and his opponents), which forms the subject of this study.

This study posits that classical literary criticism remained strongly influenced by religiosity and a search for the Islamic roots which served as both a guide and tool in discourse. From this assumption, we may claim that classical Arab literary criticism constitutes a framework of a new cognitive awareness that shaped human thought in that period. Criticism was an informed undertaking that was synonymous to knowledge. As such, criticisms expanded with the expansion of knowledge and sciences. Critics used vocabularies that suit the various sciences and reflected the ongoing developments in science and society. Although some regard this as a basis for classification between what is pre-Islamic and Islamic in the Umayyad and Abbasid and Andalusian periods, the researcher does not prescribe to this classification as a technical framework, rather that critics in each period were influenced by the critical spirit that prevailed in each period.

Assuming that cultural and intellectual shifts are driven by innovation, criticism in the Islamic era introduced a new spirit of knowledge, and in the spirit of this new awareness they addressed existing realities.

History indicates that the formative and methodological structure of Muslims was religious in nature and associated with the Islamic message and its two fundamental sources, the Qur’ân and Sunnah. We know that the Ibn Isḥâq’s (d. 151 AH) biography of the life of Prophet Muhammad (PBUH), is one of the oldest writings that adopted the isnâd approach to validating reports, despite some Muslim scholars having reservations on the reliability of Ibn Isḥâq’s narrations. This approach in narrating reports was abandoned with authors adopting a

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more modern intellectual approach. These later works not only referred to Islamic anecdotes but developed a systematic intellectual approach.

Hence, the values that are enshrined in Islam, with the passage of time in the human mind Muslim and non-Muslim, who lives in the context of this culture, developed the religious sense within the human mind in the Islamic era. It was made the primary direction to knowledge, its product and approach. This formed the cultural awareness of the time, “this defined the development of knowledge in Arab culture based on the authority of texts, and the focus became on developing new texts from earlier texts”. Religion and religious sentiment fashioned everything with new and additional meanings, and ignored everything that was not compatible with its vision.

The roles played by the Qur’an and Sunnah complement each other. The Qur’an was the incubator for the foundation of Islamic thought. It is directly responsible for the changes, which transformed the Arab mentality rendering it scientific with a penchant for investigating facts and establishing credible authority. The Qur’an, “remained the comprehensive cultural reference to the Islamic civilisation since its inception. It is the origin of all the Islamic values of the community, and the doctrine of its legislation, ethics, and the source of all scientific and cultural activity”. The prophetic Sunnah explained the Qur’anic text. It conforms to its framework providing additional support to Qur’anic texts and evidences. It endowed the Islamic civilisation with a method and approach to scholarship and the verification of credible authority by means of its verification of reports and isnâeds.

This cultural and cognitive context in the Muslim community in the first and subsequent centuries led to the development of multiple sciences, historical and literary, all of which developed within an Islamic framework.

Al-Jurjâni (d. 392 AH) is one of the oldest and most important scholars who founded classical Arab literary criticism. He did so from two aspects. The first in the framework of developing correct methodology. The second, through critical views developed within the context of Arabic poetry. Perhaps this is what renders al-Jurjâni a subject of rich study in classical literary criticism. It also makes it difficult to determine what can be attributed to this critic in terms of his contributions to literary criticism.

This study proceeds from the hypothesis that al-Jurjâni’s critical discourse was guided by his religious sense. He applied this sense in his criticism and scholarship as manifest in his, “mediation between al-Mutanabbi and his opponents”. This religious sense inspired and guided his critical apparatus and his reading of poetry from which he developed literary rules which derived from his focus on the technical aspects of poetry.

Despite the difficulty of studying al-Jurjâni due to the large number of studies on him, this particular topic of the religious influence in his approach has largely been overlooked. As such, this study seeks to address the lacuna.

1 Of these works see Muwatta of Imam Malik ibn Anas (d. 179 AH), Musnad Abî Dâwûd (d. 204 AH), Musnad of Imam Ahmad ibn Hanbal (d. 241 AH).
2 Tâhâ, Monetary theory of the Arabs until the end of the fourth century. 56 et seq quote.
3 Abû Zayd, Text as the real authority. 19.
4 Ihbîhîm, Encyclopaedia of the Arab narrative. 24.
5 Sharkâwî, In the philosophy of the Islamic civilization. 317.
6 The book ‘mediation’ was printed three times. The first is reprinted by Aḥmad ‘Arîf al-Zain in Lebanon in 1331 AH / 1912 AD. The second edition was by Muḥammad ‘Alî Ṣâibi in Cairo, Egypt. The thirdly edition was published by Isa al-Ḥâbi al-Ḥalâbi Press & Associates by the House revival of Arabic books in Cairo, and was annotated by Muḥammad Abû Faḍl Ihbîhîm and Ali Mohamed Bedjaoui. The major difference in the last edition was that it was annotated.
7 Critical Theory p. 239, Mediation, 25-31, and al-Safahât, 70-80, 152-154. See the discussion of the criticisms of al-Mutanabbi’s poetry.
Al-Jurjānī emphasised the value of criticism in the introduction of his earlier mentioned book wherein he mentioned the role of religious sense and its methodology, i.e. to employ the spirit of religious values and religious vocabularies the permeated Arab poetry at the time. This approach was largely adopted by al-Jurjānī due to his religious background and experience as a judge.

Al-Jurjānī grew up in a religious environment and was influenced by the cultural and cognitive atmosphere. He authored the book, “The mediation between al-Mutanabbi and his opponents” which reflects the method and vocabulary that developed from this upbringing. His upbringing and education were purely religious, and exerted an important influence on his life. His full name is, “Abū al-Ḥasan ‘Alī ibn ‘Abd al-‘Azīz ibn al-Ḥusayn ibn ‘Alī ibn Ismā‘īl. He was known for being from Jurjān and was accordingly known as Al-Qāḍī al-Jurjānī of Arab descent. He is from the tribe Thaqīf. There is no credible source stating the year of his birth, but we can estimate based on the year of his death and certain reports that he was born in Jurjān about the year 323 AH. It seems that he is from an educated and established family from Jurjān. His brother Muḥammad was a jurist in charge of the judiciary in Damascus before the year 360 AH. 34

Yaqūt5 says of him, “He travelled in his youth and mixed with the people. He studied the arts and sciences. He met with the scholars of his time ... he read from Sheikh ‘Abd al-Qāhir al-Jurjānī and if he mentioned him in his books he proudly associate himself with him.” Ibn al-Jawzī said, “He heard many hadiths and advanced in learning, and was duly recognised by the public” 35

Al-Jurjānī was a poet with many poetic compositions. He had a high taste in poetry despite not pursuing poetry as a profession like many other poets. He studied religious, linguistic and literary sciences. 4 He then became a judge for Ṣāḥib ibn Ubād. We notice that the legal profession deeply influenced his life and behaviour. All who encountered him recognised his poetic abilities. When meeting with injustice, his personality as a judge dominated in pursuit of establishing justice. It is with this critical apparatus of weighing arguments and evidences that cultivated his literary criticism. It explains the religious sentiments that dominated his approach.

‘Al-Wasāṭah’ and its critical value:

The book ‘Mediation between al-Mutanabbi and his opponents’ is among the most important writings in the fourth century. This is due to two reasons. Firstly, because the book is talking about Abū Ṭāyyib al-Mutanabbi, one of the biggest and most celebrated poets of the century. Secondly, because the author raised many critical problems, which he discussed in a spirit of objectivity, thereby presenting a scientific method for the treatment of literature.

Al-Jurjānī composed the book to refute al-Mutanabbi’s opponents, especially Ṣāḥib ibn Ubād. Al-Tha‘ālibī says, “When Ṣāḥib ibn Ubād composed his famous epistle revealing the “the failures of al-Mutanabbi”, al-Jurjānī composed his Mediation between al-Mutanabbi and his opponents.” 36

Maḥmūd al-Samra6 believes that the nature of critical discourse in the era which al-Jurjānī composed his work, Ṣāḥib’s was one of many attempts7 which al-Jurjānī considered

2 Lexicon of the Litterateurs. 4/1797
3 Al-Muntaẓam. 15/34.
4 Ibn Khalikān. 3/279.
5 Al-Tha‘ālibī, Virtues of the people of the times. 4: 4-5.
6 Al-Samrah, Al-Jurjānī the Literary Critic. 111.
an unjust attack on al-Mutanabbi resulting from the general neglect of the leading scholars towards him. Such neglects is reflected in the author of *al-Aghānī* who failed to mention al-Mutanabbi despite the book being presented as a gift to Sayf al-Dawla, who was eulogised by al-Mutanabbi. Al-Mazbānī did the same in his al-Mūshīh wherein he did not dedicate a single letter to al-Mutanabbi. This campaign against al-Mutanabbi intensified when Shāhīb composed the ‘Failures of al-Mutanabbi’ followed by Abū Ṭāliʿ al-Ḥātimī in his epistle, ‘The thefts of Abū Tayyib al-Mutanabbi’.

**The Religious Sense in al-Jurjānī’s Literary Criticism:**

We find the presence of the religious sense a clear characteristics of al-Jurjānī’s critical discourse manifested in a number of his methodological standards:

**The first criterion: humanity and principles**

The introduction to his book describe the human emotions that led him to compose the work. He says, “I notice that the litterateurs regarding Abū Ṭayyib Aḥmad ibn Ḥussayn al-Mutanabbi are of two categories: one recognises and emphasises his good qualities without qualification, while the other focuses on discrediting him to which end they strive to conceal his virtues and highlight his failings. Both groups are unjust to him”.

Al-Jurjānī this categorises the opponents of the poet into two groups. The first refuses to recognise the good and considers his poetry pre-Islamic, while the knows of his talents but refuses to recognise them. They do not consider him a poet. Such unjust critics are the focus of al-Jurjānī’s response in order to establish the literary standing of al-Mutanabbi and his inimitable poetry. In this, he considers the mistakes of al-Mutanabbi regarding including those that affect faith and morals, were also mistakes of many previous poets.

Perhaps the attitudes of scholars and the public in al-Jurjānī’s era saw a bias for classical poetry and an intolerance for the modern. This general attitude of discrediting the modernist poets just because they are modern may have prompted al-Jurjānī to compose his work. This would have arisen from his religious sentiments and sense of humanity which rejects false and rash rulings. Of this Allah says, “Man is a creature of haste…” [21:37], and “…for man is given to hasty (deeds)” [17:11]. Thus, al-Jurjānī rejects the rash labelling of poets due to some defect or error, which are part of the impossibility of human perfection.

With this rationale, al-Jurjānī composed his work thereby charting a new approach to critically examine poetry that is free from a bias for the classical just because it is old, and a rejection of the modern just because it is new.

The humanitarian aspects of al-Jurjānī’s criticism has been identified by many contemporary critics, among them Iḥsān ‘Abbās in his *History of Literary Criticism*, where he says, “Al-Ḥātimī’s obsession against al-Mutanabbi alerted al-Jurjānī’s humanistic attitude, which although not difficult to identify, may be difficult to apply”.

**The second criterion: Justice**

Perhaps what draws the attention of reader to al-Jurjānī’s is his careful cultivation of clear standards for critically examining poetry. It is as if al-Jurjānī considers having a personal bias

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1 Al-Ḥātimī (d. 388 AH), *The clear message*.
3 Abbās, *The history of Arab literary criticism*. 316.
prior to a critical evaluation will result in an unfair judgment nor will it produce a convincing argument. Accordingly, we find him condemning all traits and acts that will impede an objective evaluation, such as envy, hatred, and intolerance.

The objective critic seeking to exercise his profession must be just and fair. Only through such an approach will he engaging in a science that belongs to the public and has the potential to transcend time and place, doctrine and religion, race and colour.

Al-Jurjānī’s religious sense was influenced by the provisions of Islamic law, which promote justice. Islamic law does not favour one party over another as it derives from the Most Just and All Knowing. This is illustrated in the Qur’ānic verses, “And when ye judge between man and man, that ye judge with justice.” [4:58] and “Allah commands justice, the doing of good…” [16:90] There is no means to achieve justice by giving in to self-passions, as there is no place for whims in knowledge. As such, people have memorised good and bad poetry which have been internalised in linguistic matters. If we retained only that which we desired, then we would be left with very little in terms of poetry and anecdotes.

Al-Jurjānī thus insists on removing personal passions from literary verdict, “Deficient people are of two types: A man who is deficient due to personal designs preventing him from making good decisions. Such a person befriends the virtuous and seeks to be noble. The other considers his deficiency a natural part of his constitution. He resorts to envying the virtuous and disdains the exemplars”¹.

Here al-Jurjānī emphasises that hateful envy is a weakness that causes a person to detract from the value of all that is good and beautiful. He tries to conceal his inability to attract people to his personality.

The implications of al-Jurjānī’s introduction are profound. It is a critical discourse primarily aimed as literary critics followed by the public. By it, he is attempting to entrench the principle of ensuring justice in literary rulings. He is attempting to convince critics of the importance of careful and measured scrutiny and foresight instead of issuing rash judgments. Literary criticism represents a wealth of language and literature, not to mention an important science. It is part of knowledge. Knowledge is an important bond between scholars and others, “Sciences remain an assistance to mankind, the cultivator of children, and is deserving of protection and pursuit…”².

When al-Jurjānī renders science a strong bond between the people, he is encouraging us to preserve this bond and not to undermine it with injustice, “…we must take into account that the rules of literature should be amended for the sake of fairness and proceed on the rule of justice, wherever that may lead you”³.

The aim of this in his introduction is to exhort critics to seek fair judgments, and abstain from bias in judgments. Such was his approach when serving as a judge for which he was known for his integrity and justice⁴.

In such a way, al-Jurjānī departed from the methods common in his day; charting a new path in the exercise of objectivity. He denounced the tendency to support the classical because it is old and denounce the modern because it was new. This was followed by another wave of intolerance toward certain poets which devastated their livelihoods leading to many of their deaths. Such resulted from failing to acknowledge their rightful place in literature and unjust criticism of their poetry. Al-Jurjānī’s introduction aimed to correct the standards of literary criticism and challenge the unfair criticism prevailing in his era. As such, his is both a

¹ Al-Jurjānī. Mediation. 1.
² Ibid, 2.
³ Ibid, 2.
⁴ Ibn Khalikān, The Death of Scholars. 2: 181.
brave and bold introduction that refused to comply with existing trends or succumb to personal temptations. Such are the obvious features of his ‘Mediation’.

For al-Jurjānī, justice is not to judge the poet by his doctrine or religion, but rather by investigating its artistic qualities. To this effect he says, “If religion was a basis upon which to disgrace a poet, we should remove the name of Abi Nawās from the diwāns… the most fitting [for such an act] would be the people of pre-Islam, yet who of this ummah will testify they were infidels… these are two different matters and religion is removed from poetry”[2]. “The task of the literary critic is to evaluate the effects, not screen the poets”[3].

Al-Jurjānī’s discussion of justice and fairness was not fleeting, but formed his approach throughout his book. This was unlike Abū Sa‘ad Muḥammad ibn Aḥmad al-ʿAmīdī when composing his work ‘Highlighting the thefts of al-Mutanabī’ where in his introduction he praises justice and disparages injustice, “Injustice is a heinous offence, and the denial of credit is ridiculous, and when emanating from a virtuous is most terrible … most of our authors are not guided by the text, but follow their fancies thereby straying from the correct approach”[4]. Despite this, we find him exercising his personal bias against al-Mutanabī, “…having a prejudice of which we did not find anything of that reasoning and analysis demanded by the people of the literature”[5].

The third criterion: the rejection of intolerance and whim

Dr. Muḥammad Mandūr opines that, “The psychological meaning of intolerance is to tend to one’s bias for which they see only good; transforming all bad into good based on whim in addition to overstating the value of its good”[6].

Al-Jurjānī rejects bias to classical poetry which manifested in the Abbasid era. He presents many evidences to illustrate how it is exceedingly difficult and highly improbable to find poetry that is completely free of some defect. “Even in regards to pre-Islamic poetry, can you find a verse that is above all criticism either in its wording, organisation, arrangement, divisions, meaning or expression”[7].

He presents dozens of examples from the pre-Islamic and Islamic eras to illustrate the occurrence of many errors which are often ignored or overlooked owing to the fact that it is old. This does not mean that al-Jurjānī advances the modern at the cost of the classical, rather that he seeks to illustrate how poets new and old are prone to mistake and it does not reduce the stature or the poet or his poetry. As such, it is not advised to prefer one poet to another just because one is classical and the other modern. Good poetry transcends time.

Hence, we can say that al-Jurjānī’s religious sense and abstinence form whim when judging is influenced by the verse, “O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice): Nor follow thou the lusts (of thy heart), for they will mislead thee from the Path of Allah.” [38:26] He considered the judgments of the biased void of objectivity as their bias of the old over the new robbed them from any technical sense needed to determine good from bad poetry. Al-Jurjānī is concerned only with the literary ability of the poet and his technical proficiency. He does not care about the age of the poet, his social status or religion. He says of this, “How often do we find linguists and poets

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2. Al-Jurjānī. Mediation, 63-64. Many critics follow al-Jurjānī’s emphasis on judging by the technical mastery of the poet. Among such critics are Qudāmah ibn Ja’far (d. 337 AH), and Al-Sharāf al-Rāfī (d. 406 AH).
5. Abd al-Rahmān. Literary criticism trends. 52.
praising the early poets, admiring and praising their verses. However, if such poetry was attributed to a person from his era, he would denounce their poetry. This shows how al-Jurjānī had broader horizons and was more flexible. He was ready to accept modern poetry. He did not succumb to judging poets based on their morality nor did he show unreserved preference for the classical. He seeks to determine the beauty of poetry liberated from inherited measures.

The fourth criterion: careful reasoning and the principle of moderation
Perhaps the most evident critical values to have manifested in al-Jurjānī’s work are careful reasoning and argument. This is evident by the way he defends al-Mutanabbī. He presents evidences from classical poets and famous modernist poetry to assure you that all poetry, no matter how senior the status of the poet, is perfect, and that there is will always be the wheat and the chaff. You will find what you like and dislike. This is so when he presents evidences from the poetry of Abū Nawās and Abū Tamām. He also mentions some of the defect of al-Mutanabbi then displays some of his good.

When it comes to the complexity and ambiguity of meaning, al-Jurjānī explains how it does not detract from the value of a poet, “even if the complexity and ambiguity of meaning will detract from the poet, then we must detract from Abū Tammām, as there was no poetic verse free a measure of complexity and ambiguity.”

One example of critics targeting al-Mutanabbi is his exaggeration and hyperbole in describing his skinness:

*I am a skinny enough man, and were it not for my address, you would not see me.*

We find al-Jurjānī explaining this verse, “As for exaggeration, it is the general approach of the moderns, and exists in abundance in early poetry. People differ in their approaches, they praise the old and reject the new…”

Al-Jurjānī then responds to those who ask, “If they say, do we not allow the moderns to err, nor do we tolerate their obscenities? We respond, have you not recognised their merit elsewhere”

Perhaps the method of careful reasoning adopted by al-Jurjānī was influenced by his religious sense and sense of justice. Many of the critics’ criticism of al-Mutanabbi al-Jurjānī measured against multiple evidences from classical and modern poetry in order to demonstrate that al-Mutanabbi’s defects are true of other poets as well. In the case of al-Mutanabbi and all other poets, we must look at their positive and negative aspects equally.

The fifth criterion: taking into account the evidence when issuing judgment
We notice al-Jurjānī exercising care when judging poets in order not to oppress anyone. He is aware of the seriousness of the issuance of general judgments not based on merit. In this he is influenced by the verse, “O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done.” [49:6] Such was also his position on the issue of theft of poetry. He

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1 Al-Jurjānī. *Mediation.* 50.
5 Ibid, 40.
8 Ibid, 426.
asserts concerning poetic theft, “An issue that requires careful thought and extensive research…”¹.

He shied away from ruling with theft unless the available evidence was present, “If a person says so and so, and he was preceded by a person who said so and so, then trust in the virtue of honesty and be safe from the storm of recklessness”².

**The sixth criterion: allow the poet to defend himself**

Of things that often go unnoticed in the study of al-Jurjānī’s ‘mediation’ is that in his discussion of al-Mutanabbī’s alleged flaws, he allows the poet to defend himself in multiple occasions. This issue should be one on which critics should focus in order to appreciate its significance in literary criticism.

Perhaps al-Jurjānī’s religious sense, his deep knowledge of the Sunnah and experience in the judiciary influenced his approach. He is found listening to critics and the accused only after which will he hazard a ruling. This approach revealed al-Mutanabbī’s high literary learning and acumen and allows him to speak for himself.

**Conclusion:**

This study has argued that through his religious sense and scientific methodology which he developed from his religious background in addition to his work in the judiciary, al-Jurjānī developed a methodology for the study of al-Mutanabbi’s poetic texts. When we consider the totality of his methodology, we can safely assert that his religious sense and cognitive framework shaped his spirit of critical discourse.

The study believes that its premise that al-Jurjānī’s method was guided by his religious sense. He employed this sense in the context of literary criticism and his reasoning in his ‘Mediation between al-Mutanabbi and his opponents’.

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¹ Al-Jurjānī. *Mediation.*
² Ibid, 183-208.
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STRESS AND COPING SKILLS ACCORDING TO THE QUR’ĀN

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Abstract
There is a remarkably large and growing body of research about the important role of religion in coping and adjusting to all kinds of life stress situations. These include such circumstances as disease, grief, workplace environment, relationships, etc. Religion-based coping skills have been conceptualised as a mediator to account for the relationship between spirituality and mental health, particularly in times of stress. This research seeks to identify coping skills from the Qur’ān that would help people manage their stress and enhance their mental health. To achieve this, this study firstly reviewed the definitions and current theories surrounding the terms ‘stress’ and ‘coping strategies’ as explored in the field of behavioural science. Secondly, the presence of stress, as it appears in the Qur’ān, was explored. Finally, some practical coping skills, as described in the Qur’ān, were investigated. It was found that there were many examples expressed in the Qur’ān, however only seven practical coping skills were chosen for discussion. This was because they could be understood as the root principles other coping skills were based upon. These include faith (iman), trust (tawakkul), entrust (tavfiz), well pleased from his predestination and Allah’s set measure (rizā), patience (sabr), prayer (ibadat), and remembrance (zekr). Every coping skill includes these seven practical principles to some extent.

Key words: Stress, Coping strategies, Coping Skills, Spirituality, Religion, Qur’ān.

Introduction
Although stress is often discussed, it is still unclear to many people what it is really about. Psychology books talk about stress as an emotional and physical reaction to change. Stress has also been defined as an unpleasant state of emotional and physiological arousal people experience in situations that they perceive as dangerous or threatening to their well-being. Stress and coping are interrelated words, when psychologists talk about how people respond to stress; they generally use the word ‘coping’. Coping refers to the cognitive, behavioural, and emotional ways that people deal with stressful situations and includes any attempt to preserve mental and physical health even if it has limited value (Baqutayan, 2011).

Stress
For the last five decades the term ‘stress’ has enjoyed increasing popularity in the behavioural and health sciences. Although it was first used in physics to describe external pressure or force being applied to a structure (Hinkle 1974), it has come to mean more than that. Stress is an unavoidable characteristic of life and work (Akinboye et al., 2002). Wolf and Goodell (1968) defined stress as a dynamic state within an organism in response to a demand for adaptation. McGrath (1970) defined stress as a perceived imbalance between demand and response capacity under conditions where failure to meet demand has important consequences. Spielberger (1979) defined stress in two different ways. According to him, it is a dangerous potentiality, harmful/unpleasant external situation/conditions (stressors) that produce stress reaction; and secondly to the internal thought, judgment, emotional state and physiological process that are evoked by stressful stimuli.

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Selye (1956) defined stress as “a state manifested by a syndrome which consists of all the non-specifically induced changes in a biologic system.” This stereotypical response pattern, called the ‘General Adaptation Syndrome’ (GAS), proceeds in three stages. (a) The alarm reaction comprises an initial shock phase and a subsequent counter shock phase. The shock phase exhibits autonomic excitability, an increased adrenaline discharge, and gastrointestinal ulcerations. The counter shock phase marks the initial operation of defensive processes and is characterised by increased adrenocortical activity. (b) If noxious stimulation continues, the organism enters the stage of resistance. In this stage, the symptoms of the alarm reaction disappear, which seemingly indicates the organism's adaptation to the stressor. However, while resistance to the noxious stimulation increases, resistance to other kinds of stressors decreases at the same time. (c) If the aversive stimulation persists, resistance gives way to the stage of exhaustion. The organism's capability of adapting to the stressor is exhausted, the symptoms of stage (a) reappear, but resistance is no longer possible. Irreversible tissue damages appear, and, if the stimulation persists, the organism dies (Selye, 1956).

Theory of Lazarus and Folkman is one of the most important theories in the field of psychological stress. Lazarus and Folkman (1986) reported that stress is regarded as a relational concept, i.e., stress is not defined as a specific kind of external stimulation nor a specific pattern of physiological, behavioural, or subjective reactions. Instead, stress is viewed as a relationship (transaction) between individuals and their environment. Psychological stress refers to a relationship with the environment that the person appraises as significant for his or her well-being and in which the demands tax or exceed available coping resources’. Two concepts are central to any psychological stress theory: appraisal (i.e. the individuals evaluation of the significance of what is happening for their well-being) and coping (i.e. individuals' efforts in thought and action to manage specific demands). This definition points to two processes as central mediators within the person–environment transaction: cognitive appraisal and coping.

Lazarus (1993) illustrated that these appraisals, in turn, are determined by a number of personal and situational factors. The most important factors on the personal side are motivational dispositions, goals, values, and generalised expectancies. Relevant situational parameters are predictability, controllability, and imminence of a potentially stressful event. In his monograph on emotion and adaptation, Lazarus developed a comprehensive emotion theory that also included a stress theory.

These forms relied on different sources of information. Primary appraisal was concerned with whether something of relevance to the individual's wellbeing had occurred, whereas secondary appraisal was concerned with coping options. Within primary appraisal, three components have been distinguished:

- **Goal relevance** describes the extent to which an encounter refers to issues about which the person cares.
- **Goal congruence** defines the extent to which an episode proceeds in accordance with personal goals.
- **Type of ego- involvement** designates aspects of personal commitment such as self-esteem, moral values, ego-ideal, or ego-identity (Lazarus and Folkman, 1984).

Likewise, three secondary appraisal components have been distinguished (Lazarus, 1991):

- **Blame or Credit** results from an individual's appraisal of who is responsible for a certain event.
- **Coping potential** means a person's evaluation of the prospects for generating certain behavioural or cognitive operations that will positively influence a personally relevant encounter.
• **Future expectations** refer to the appraisal of the further course of an encounter with respect to goal congruence or incongruence.

Specific patterns of primary and secondary appraisal lead to different kinds of stress. Three types have been distinguished which are as follows:

• **Harm** refers to the (psychological) damage or loss that has already happened.

• **Threat** is the anticipation of harm that may be imminent.

• **Challenge** results from demands that a person feels confident about mastering.

**Coping Strategies**

Lazarus and Folkman (1984) defined coping as the cognitive and behavioural efforts made to master, tolerate, or reduce external and internal demands and conflicts among them. This definition contains the following implications. (a) Coping actions are not classified according to their effects (e.g., as reality-distorting), but according to certain characteristics of the coping process. (b) This process encompasses behavioural as well as cognitive reactions in the individual. (c) In most cases, coping consists of different single acts and is organised sequentially, forming a coping episode. In this sense, coping is often characterised by the simultaneous occurrence of different action sequences and, hence, an interconnection of coping episodes. (d) Coping actions can be distinguished by their focus on different elements of a stressful encounter.

According to Encyclopaedia of Psychology (2000), the concept of coping refers to “the various ways in which people respond when confronting a situation. In general, these responses represent either future attempts to meet the demands of the situation or attempts to deal with the negative emotions that can be created by the situation.”

According to Mohan (2003), “Coping is a continuous cognitive and behavioural process of overcoming stress and stressful consequences of external forces”. It is necessary for the physical and psychological well-being of individuals to reduce or eliminate the negative effects of stress. It is possible for an individual either to avoid the stressful situations, change them, or learn to cope with them.

Lazarus and Folkman (1984) distinguished between two broad classes of coping reactions:

1. **Problem-Focused coping** (efforts to change the stressful situation): is any response that is aimed at doing something to alter the source of the stress, either by removing, defusing, or avoiding the threatening event or altering its impact on the person.

2. **Emotion-Focused coping** (efforts to regulate emotional responses in response to stress): is any response aimed at reducing or managing the negative feelings that arise in response to threat or loss.

Lazarus (1990) reported that although these two categories are easy to distinguish from each other in principle, both typically occur to some degree during every stressful transaction. Indeed, the effects of these two classes of coping can be difficult to disentangle. Emotion-focused coping removes some of the distress that can interfere with problem-focused efforts and can thereby make problem-focused coping easier. Similarly, problem-focused coping can render a situation void of threat thereby diminishing emotional distress.

3. **Avoidance coping** (efforts to engage in distracting activities in response to problems): Studies that have examined these coping reactions separately have found that not all of these responses are effective in diminishing negative feeling. In fact, there is considerable evidence that some kinds of coping responses actually make things worse. Some of the responses that seem to have this adverse effect have been termed avoidance coping. Such reactions include wishful thinking, escapist fantasy, denial,
turning to alcohol, and overeating. Another response that seems to intensify distress is self-blame (Lazarus, 1993).

The idea that some kinds of coping reactions are dysfunctional rather than helpful is an important one. Although most people probably think of coping as responses that are somehow effective in dealing with a problem, research on the effects of coping provides just as much evidence, and indeed it may be even more evident, that certain kinds of coping responses can work against the person (Kazdin, 2000).

Religion-based Coping Strategies

Coping strategies have been posited as one mechanism by which individuals respond to threats of stress. Generally, coping has been defined as “ongoing cognitive and behavioural efforts to manage specific external and/or internal demands” (Lazarus, 1993). It also refers to the processes through which individuals try to understand and deal with significant demands in their lives (Pargament, 2000). Religious coping has been conceptualised as a mediator to account for the relationship between spirituality and mental health, particularly in times of stress. A deferring approach is one in which individuals trust God to fully resolve the problem without their intervention. The self-directing person assumes full responsibility for their problem solving and is theoretically based on the belief that God has provided (or will provide) the skills necessary for successful coping (Fabricatore, et al., 2004). Spiritual and religious coping can be defined as “the use of cognitive and behavioural techniques, in the face of stressful life events, that arise out of one’s religion or spirituality” (Ingela, et al., 2006). Religion will fill up the gap between what the person has and what he demands to achieve, and could facilitate accepting the new real situation and increases life satisfaction by decreasing the gap between reality and ideal, thus giving a new definition for them. It seems that strengthening qualities like altruism, gratitude, and other spiritual elements compensate for impairments in an individual's abilities and functions, and makes the person more capable and powerful (Dubey and Agarwal, 2007). Also the role of religion and spirituality in coping with illness has received relatively little attention as a specific area of study, several studies show the positive and significant relationship of spirituality with hope, happiness, and life satisfaction (Holder et al., 2008).

Findings show that a collaborative approach to religious coping (i.e. the individual collaborates with ‘God’ in coping with stress) is associated with the greatest improvement in mental health. Similarly, perceiving negative events as externally caused and positive events as internally caused is widely regarded as an ‘optimistic’ attribution style and is generally associated with better mental health. One review of the literature has suggested that religious beliefs may allow a person to reframe or reinterpret events that are seen as uncontrollable, in such a way as to make them less stressful or more meaningful (Humphreys, 2000).

Surveys conducted in the United States in 2006 indicate that 84% of Americans reported that religion was very important or important in their own life, a proportion that has been remarkably stable over the past 15 years (Koenig et al., 2001). Moreover, so many studies have stressed the important role that spirituality plays and the extent to which it can affect a persons coping styles or their locus of control perceptions. It can also provide access to a network of social support and increase social capital, both of which are widely acknowledged to promote and sustain emotional and psychological well-being (Koenig, et al., 2012).

Methodology

The main purpose of this research was to find some coping skills according to the Holy Qur'an. Data was collected through systematic analysis, and review of, the research done in the area of concern. For this purpose, mainly electronic science databanks of articles,
research, and books were referred to. Then, the body of the Qur’ān was explored to find mention of some coping skills that could help people manage their stress. At this point, it was important to discuss the usage of the term ‘stress’ in The Qur’ān. Finally, some skills contained within the Qur’ān were found to be practical coping skills and discussed. Overall, this research attempted to explore the various coping skills contained in the Qur’ān in an attempt to assist with managing stress and provide effective coping skills.

Findings and Results

The Usages of Stress in the Qur’ān

Baqutayan (2011) reported that the term ‘stress’ was represented through three words in the Qur’ān. They were “Qauf” (worry), “Ya’s” (despair), and “Qunut” (helplessness).

✓ The first word Qauf or worry is a universal human experience, a normal concomitant of living in a world which threatens existence and which struggle against environment, both internal and external, is part of man’s lot. Thus, it is a conditioned response to fear.

“But for such as fear the time when they will stand before (the judgment seal of) their Lord, there will be two Gardens.” [55: 46]

Whatever the type of fear is, it is always connected with worry. This worry will disappear by the time, if it does not disappear the stress will occur and the person will fail to get the certainty of its life.

✓ The second word for stress in Islam is Ya’s or despair. Despair not only directs man on the wrong path, but also affects the powers of the mind, and weakens a person gradually, to the point of their destruction. To make this point clearer, Allah said in the Qur’ān said:

“And despair not of Allah’s mercy; surely none despair of Allah’s mercy except the unbelieving people.” [12: 87]

A person, who is in the state of disorder and illness, is one from who good is not expected. An Allah-fearing man, who is mobbed on all sides by the calamities, and misfortunes, and does not find any way out of them, he neither loses heart, nor does he feel desperate. He rather takes the situation as an outcome of physical and material exigencies; he does not allow the inferiority complex to enter his mind. He is the man who never gets desperate of Allah’s mercy, and who is sure that his share in life is attainable.

On the other hand, a man with a materialistic concept of life, who finds himself in such a situation, loses heart, and gets very frustrated; he often commits suicide, for seeing no value in life. He totally depends on the material or external causes and means of life. Therefore, when he loses everything, he is frustrated. However, the possibilities of the human mind has no bounds. Thus a man, who believes in the gift of the divine mercy, never thinks that he can do nothing now. This, in fact, is the abnegation of his own self. Man should never bow to the exigencies of material conditions. Allah said:

“Such days (of varying fortunes) we give to men and men by turns” [3:140].

The last word for the term stress in Islam is Helplessness or “Qunut”. The man who experiences “helplessness” when he or she gets very frustrated has no hope of getting anything good done in their life. As Allah said in the holy Qur’ān:

“Say: O my servants who transgress against their souls; despair not of the mercy of God: for God forgives all sins; he is oft-forgiving, most merciful. Turn ye to your lord (in repentance) and bow to his (will), before the penalty comes on you; after that you will not be helped.” [39:53].

Coping skills according to the Holy Qur’ān
After a review of the Qur‘ān and Islamic literature, many skills that help in coping with distress can be enumerated. Seven coping skills have been found to be the basis of all other coping skills. These coping skills are explained in a systematic fashion:

**Step 1: The Faith (Iman)**

Say, The truth is that Allah is one. Allah is besought of all, needing none. [112:1-2]

Some people are more able to cope with stress than others. The determining factor of the level of stress experienced is the perception of something as a threat, which triggers the stress response, and not the threat itself. It seems that the stress response is not created by any particular type of event or situation but rather by the way that event is perceived. It turns out then that stress response is a matter of perception, or awareness. The stress reaction is activated by neural perceptions or by what amounts to one’s worldview. A worldview can be described as the prism of ideas and beliefs through which the world is perceived and judged. This means that a person’s worldview becomes central to the way any stressful circumstance is handled. Islamic beliefs can dramatically alter a person’s worldview and thereby restore their feelings of self-worth and personal meaning, giving a feeling of deeply rooted power and control. Control has been found to be a key factor in the psychology of chronic stress. Clinical studies have reported that the extent to which a person feels that they are in control of their environment, is the degree to which they will, or will not, experience the hormonal stress response. Those who feel most powerless or unable to control their circumstances tend to experience the highest levels of stress. On the other hand, those who feel they have great personal control and power over themselves and their environment will be much less likely to experience the hormonal stress response, and this is regardless of the potential seriousness of the threat (Salat, 2006).

According to the Qur‘ān, Muslims believe that Allah, the Creator, controls and supports the whole world and its creatures. Allah said in the Holy Qur‘ān:

Say: “O Allah, O lord of the Kingdom,…, and you bestow honour on whom you will, and bring disgrace to whom you will. In your hand lies the betterment (of everyone). You are surely powerful over everything. [3: 26]

And,

Allah is creator of everything, and he is the guardian of everything. To him belong the keys to the heavens and the earth. [39:62-63]

In addition to being the Controller and the Creator of everything in the world, He is also the most powerful.

Say, “Who gives you sustenance from the heavens and the earth? Or, who controls the (powers of) hearing and seeing? And Who brings forth the living from the dead, and brings forth the dead from living? And who manages everything. [10:3]

And,

His practice, when the intends to do something, is no more than he says, “Be”, and it comes to be. [36:82]

Also, He is described as Merciful when in the Qur‘ān, Allah is introduced as:

The All Merciful, the Very Merciful. [1:2]

And,

Your god is one God: There is no god but He, The all Merciful, The Very Merciful. [2:163]

In addition to this, Muslims believe that Allah is The All-Knowing and The Wise:

Surely, Allah is All-Hearing, All-knowing. [8:17]

And,
Say “No one in the heavens and the earth has the knowledge of the Unseen except Allah”. And they do not know when then they will be raised again [27:65]

And,

Indeed you are being given the Qur’an by a wise, knowledgeable Being. [27:6]

These factors/beliefs (Allah as Creator, Controller and Supporter of the worlds, as the Most Powerful, Merciful, All-Knowing and Wise) can dramatically alter people’s view of world and thereby restore their feelings of self-worth and personal meaning. It also gives them a feeling of being deeply rooted, having power and control.

**Step two: Trust (Tavakol)**

And in Allah the believers must place their trust. [19:11]

When one person has faith in Allah, he trusts him and finds power and hope in him because he trusts who He is. Who is better than He that we trust?

*Tawakkul* is a light for our hearts and a means for us to seek nearness towards Allah in a manner that absolutely nothing else can achieve. The essence of this quality of the heart is built upon two very important pillars: dependence upon Allah and trust in Allah.

And place your trust in the Ever-Living who cannot die, and proclaim his purity along with his praise. Enough is he to be aware of the sins of his servants. [25:58]

And,

And whoever places his trust in Allah, he is sufficient from him. [65:3]

**Step three: Entrust (Tavfiz)**

Entrust in Allah is the result of pure belief in having trust in Allah’s plans (Step two). Entrust in Allah is not a passive process, but Allah is seen as a partner in the problem-solving process and the responsibility for a solution is perceived by the individual to be a shared process.

As Allah said in the holy Qur’an:

And I entrust my matter with Allah. Surely, Allah has all (his servants) in sight. [40:44]

And,

Listen, the friends of Allah Shall have no fear, nor shall they grieve. [10:62]

**Step four: Well pleased and satisfied from Allah Predestination and Allah’s Set measure (Reza)**

Allah is the Creator of everything. He is a controller and supporter of every living and non-living being. His Predestination and Allah’s Set measure is perfect because we do not have knowledge about everything, particularly about our future.

Allah says:

Verily, We have created everything according to (our) predestination. [59:49]

Surely Allah is to accomplish His Purpose Allah has set a measure for everything. [65:3]

Allah is well pleased with them, and they are well pleased with him. That (reward) is for him who has awe of his lord. [8:8]

**Step five: Patience (Sabr):**

We need to seek assistance from Allah by being Patient. Patience is an aspiration because it is not just something that we do, but rather something that we need to build in ourselves and
adapt to different situations. Its importance is highlighted in the fact that it has been mentioned in the Qur’ân over ninety times. 

Surely, Allah is with those who are patient. [1:153]

And,

And if one observes Patience and forgives, it is, of course, one of the courageous conducts. [42:43]

So, (O Prophet,) observe patience, as the resolute messengers observed patience and be not in haste about them… [46:35]

❖ Step Six: Prayer (Ibadat)
While praying, a person feels that they are in extreme connection with the controlling power of this world (Allah) and that from Him they will receive maximum support.

O ye who believe! seek help with patient perseverance and prayer: for Allah is with those who patiently persevere. [2:153]

And,

Surely those who believe and do good deeds, and establish prayer and pay Zakah will have their reward with their Lord, and there is no fear for them, nor shall they grieve. [1:277]

And,

Man is in a state of loss indeed. Except those how believed and did righteous deeds. [103:2-3].

And,

As for those who believe and do good deeds, heir Lord will guide them by virtue of their belief: rivers will be flowing beneath them in the gardened of Bliss. [10:9]

❖ Step Seven; Remembrance (Zikr):
It is a factor that helps in stress elimination and which gives the individual the feeling that he or she is in extreme proximity with Allah, the Controller of the whole world. This is achieved by repeating words such as: Subhan Allah (glory be to Allah) or Al-hamdulillah (all praise be to Allah).

Allah describes people engaged in this introspective process as:

Those who believe and whose hearts are set at rest by the remembrance of Allah; now surely by Allah’s remembrance are the hearts set at rest. [13:28]

Conclusion
In this paper, the important role of religion-based coping skills that help in better coping with stressful situations has been illustrated. Many factors were proposed that account for the kind of coping strategies used by people. For example, many studies have stressed the important role that spirituality and religion plays and the extent to which it can affect a person’s coping styles or their locus of control perceptions. It can also provide access to a network of social support and increase social capital, both of which are widely acknowledged to promote and sustain emotional and psychological wellbeing. A number of coping skills found in the Qur’ân have proven to be very effective in dealing with stressogenic situations. These skills included: faith in Allah, trust, entrust, well pleased from his predestination and Allah’s set measure, patience, different types of prayer and devotion, remembrance, thanksgiving, forgiveness, repentance, consultation and good deeds. Seven Primary Coping Skills were identified in The Qur’ân that, in turn, served as the basis for all the other coping skills. These primary coping skills have been found to occur in a step-by-step fashion in all the other
coping skills to some extent. Every coping skill begins with faith in Allah or in whatever a person is trying to accomplish.

References
REVELATION AS THE FOUNDATION OF SOCIAL REALITY: A PARADIGM OF DIVINE CONSTRUCTED REALITY

Jamil Farooqui

Abstract
The dominant premise in social sciences in general and in sociology of knowledge in particular is that the reality of everyday life depends upon socio-cultural condition and historicity of a society. In other word, it is socially constructed. There are two monumental works: Peter Berger and Thomas Luckmann's The Social Construction of Reality, 1967 and John R. Searle's The Construction of Social Reality, 1995. They advocate that the reality is based on what the majority of people or society believes. It, further indicates that peoples' perceptions of reality differ and there is no way to prove that one reality is more correct that the other (A. Henderson, 1995). Thus, the social construction of reality is used to give a common ground of communication that unites the perception of reality among those who want to communicate effectively. The paper observes that this notion of reality and its construction is defective as it is not linked with truth and goodness. The social reality is the manifestation of some cardinal principles revealed by the Absolute Reality, which is the source and epitome of truth and goodness (Wallerstein, 1976). Those principles enable human to lead a peaceful, harmonious and successful life in the world. They are in the best interest of humanity and thus altruistic. As the revelation comes from Divinity, so the society is formed and shaped by Divine guidance. Humans' struggle of existence and to act and behave in day-to-day life is shaped by the Divine guidance. Hence, the reality that emerges is Divine constructed reality.

Keywords: social reality, reality par excellence, objectivation of subjective process, collective intentionality and plausibility structure.

Introduction
Reality is the true state of a thing or object, the qualities and features that it contains and by which it is known as a distinct and separate entity. It is according to Berger and Luckmann (1967) the “quality appertaining to phenomena that we recognize as having a being independent of our own volition”. It is not only limited to what appears or perceived by individuals but “includes everything that is and has been, whether or not it is observable or comprehensible” (kasperi, B,2013:184). The identification of reality is a complex phenomenon. Philosophers and social scientists have no agreement on it; they have developed different theoretical frameworks to identify what reality is. One way to explain it is to associate it with world view and thus, it is considered “the totality of all things, structures (actual and conceptual), events (past and present) and phenomena, whether observable or not”. It is what a world view (whether it be based on individual or shared human experience) ultimately attempts to describe or map” (ibid). Philosophical discussion of reality is much concerned with whether or not reality is dependent upon or constructed out of mental and cultural factors. One group visualises that reality is nothing but perception. (Robert Anton Wilson, 1986). What we perceive is real. The important factor in this context is the mind-set by which we look towards the external world, get information about it and form perception (Edmond Husserl, 1962, Alfred Schutz, 1966). The other view is that knowledge, ideas and reality depend upon socio-cultural condition and historical setting. The important thinkers who set this view forth are Karl Mannheim, 1936, Thomas Kuhn, 1962, Peter L. Berger and

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Thomas Luckmann, 1967. The problem in philosophy is to know and assess the nature of reality and its relation to mind, language, culture and society. The dominant view is that reality is independent of ideas, perception and mind-set of individuals. Verily ‘the fact world’ is quite different from ‘the world individuals grasp’. This is identified as ‘realism’. It explicates that the world and the objects that lie in it have distinct entities based on certain elements, exist, operate in certain ways according to certain principles and serve certain purpose. Humans try to gras the nature, working and functions of the world according the capacity and structure of their mind as well as their intellectual surrounding, eagerness and efforts to know the reality.

Nevertheless, there is also a contrasting trend of thought identified as anti-realism. It contends that reality lies in mind. It is, in fact, the product of ideas that one’s mind occupies and according to that, one visualises the objects. George Berkeley (1685-1753), an advocate of ‘immaterialism’ also known as ‘subjective idealism’ stressed on the ideas in mind that are the demiurge of the objects. He denies the existence of the material substance and the day to day objects that we face; they are but ideas in our mind. They have no existence beyond human perception. The ideas that we perceive, he contends, are created and coordinated by God. It shows that reality is ‘mental construct’; it emerges and develops in mind within a definite set of ideas or framework. Phenomenology also expresses the similar view except that it considers mind as merely the collection of ideas, perception and other similar elements and there is no mind or soul over and above these mental events while Berkeleyan idealism did not consider mind as merely ideas or made up of ideas. The idea that reality is the reflection of mental or cultural milieu and the existence of objects are merely social or cultural artifacts held ground, and different fads were emerged. One of them was social constructionism that held that the external world is but the upshot of social or cultural settings. Cultural relativism went one step further and discerned that values and morality are not absolute but the offshoot of culture. The other potential viewpoint was presented by the correspondence theory of knowledge that claimed that knowledge of reality represents exact similarity or consonance between the statement or image of reality and the features of actual reality. It is but obvious that knowledge of any object must correspond to the true nature of that object. If it is not so, the knowledge will be misleading and not help people to lead a good life. The scientific method claims that it exhibits the correct knowledge of the nature of an object that it actually has on the basis of observable evidences. But the problem is that the scientific method based on observation relies only on what appears and does not go in deep to comprehend the force that activates and operates the object. However, the reality and knowledge are interrelated and require an appropriate way to exhibit the true nature of an object in knowledge and enable one to understand the object in correct perspective.

The present paper discusses that the reality is not that appears but it links with goodness and truth. It contains the force that enables it to perform distinct function for which it is created. It further explains how social realities emerge and what are the forces that let them come into being. It explains that the Absolute Reality (God) provides intellectual infrastructure in the form of revelation that constitutes plausibility structure that determines reality of everyday life.

The Nature Of Social Reality

Social reality pertains to the social world where individuals live, meet the requirements of their lives, come across with others, establish relationship and interact with them, perform different sorts and sets of actions and serve the purpose of their lives. Human child from the very beginning observes the world and objects with curiosity and learns either by following ‘significant others’ or by own how to react against certain situations, behave with others and perform certain activities. He follows significant others or sometimes acts according to his
own way, but he is instructed not to do so if his acts are not in consonance with the preferences of significant others and if they are very much particular about their preferences. However, he tries to act according to the certain pattern, repeat it again and again and become habitual of doing the certain act in certain ways. At this stage he considers it appropriate to follow what exists, what people do and what significant others say. His consciousness is filled by the idea that the appropriate acts are what are done and dictated by significant others. But when he grows, begins to think, raises the questions of what and why and seeks answers within the framework of his own consciousness, he develops certain fundamental ideas or propositions that guide his perception, knowledge, day to day activities at micro level and his entire way of life and operation in this world at macro level. Here and now, he constructs reality about the social world. He considers how to act in a particular situation, how to interact with others and how to meet the requirements of day to day life. In this process, he sometimes adopts what is prevalent in a group or society or what is considered appropriate by the people, and sometimes he develops his own way of interacting with others: objects, situations and fellow beings. It is also possible that he conforms to the ideas that society sanctioned to decide the appropriateness of an act, but he develops his own styles to do that. Thus, the reality of social life is formed. However, in this context, there two major treatises that explain how reality about society or day to day life is constructed. One is presented by Peter Berger and Thomas Luckmann (1967) and other is by John R. Searle (1995).

The Social Construction Of Reality
Berger and Luckmann presented an important work *The Social Construction of Reality* and set forth the idea that what majority of people or society perceives, believes and accordingly acts constitute reality. Humans’ activities, according to them, produce a ‘world of things’ that society vindicates, attaches utmost important to it and considers it as foremost reality. This monumental work was first published in 1962 and since then its several other editions came up to 1991. The major concern of this enterprise is to understand the ‘world of everyday life’ or the knowledge that guides the conduct of everyday life, manifests in different theoretical perspectives and constitutes the common sense understanding of the reality of the ordinary members of a society (Ibid: 19) This is the subject matter of sociology that studies the intrinsic character of that reality and exposes the nature of society. Everyday life, according to them, consists of the conduct that people generally perform and consider them subjectively meaningful. It is the reality of everyday life that ordinary members of a society interpret subjectively meaningful, try to incorporate it in their actions and achieve the meaning that they consider important. Thus a world emerges and originate in their thought and actions and continues as reality as a life pattern. The important point is to know how the meaning is translated into action and an objective world comes into being and what helps to initiate this process. Berger and Luckmann call it ‘objectivation of subjective processes’. They observe: The word of everyday life is not only taken for granted as reality by the ordinary members of society in the subjectively meaningful conduct of their lives. It is world that originates in their thought and actions, and is maintained as real by these. Before turning to our main task we must, therefore, attempt to clarify the foundation of knowledge in everyday life, to wit, the objectivations of subjective processes (and meanings) by which the intersubjective commonsense world is constructed (Ibid: 19 - 20).

The foundation of knowledge in everyday life is important as it indicates how the perception of everyday life develops and takes shape. It can be understood and explained by phenomenological analysis albeit this analysis, according to them, eschews the ontological status of the phenomenon analysed. It is a commonsense knowledge of reality which people generally develop, become conscious of it and consider it as having ‘taken-for-granted’ character. Commonsense, they agree, contains different interpretations and we should take all
of them into account in order to understand the reality of commonsense as we take account of its taken-for-granted character. How the different interpretations of everyday life develop a common image of it is a question. Consciousness is intentional; it is related to an object and situation; it does not develop in a vacuum. One can develop consciousness in two ways: one when one faces and experiences the object or situation and the other when he/she visualises the object according to his/her mind-set. In both the cases the consciousness is intentional but when one moves from one to another he/she feels tension. The phenomenological analysis exposes the different levels of experience and different set of meanings attached to a phenomenon, situation and object, but they are interested in taking into account the common intentional character of all consciousness. The problem is how one can understand the nature of meaning attached to a phenomenon without comprehending its ontological nature. Similarly, it is also difficult to know the common intentional character of consciousness.

The perception of the world and the experience of different objects in it give us knowledge of different sorts and aspects of reality that constitute our consciousness. We find a difference in the facets of the object as we see and as we thought about. This creates tension in our consciousness; we react in a different way, move from one to another and realize varied forms of reality. However, among different sorts of reality or in their term ‘multiple realities’ one is distinct which they call ‘reality par excellence’ and designate it as ‘the reality of everyday life’. It always makes its presence vehemently, impresses the consciousness forcefully that one cannot neglect it. Individuals observe it in the state of wide-wake and consider it natural and self-evident. It is an ordered reality arranged in a pattern, though independent of human perception but influences it with force. The language used to explain it provides it with meaning and objectifies it.

The reality of everyday life, according to them, is based on the “here” of one’s body and “now” of one’s present. The “here and now” constitute the perspective within which the reality of everyday life takes shape. The “here” is the closest and easily accessible to one. It is in fact contains the one’s inner world where one acts, has already done or plans to do something. It is one’s personal world consists of mental set-up and its manifestation and translation into act. The other aspect of the reality is not as accessible as the first one. One is indirectly interested in it because it affects the situation in which one performs his/her daily routine work. It related to the outer world where the changes in the policy and situation affect the daily life of individuals particularly their professional lives.

The other importance of the reality of everyday life is that it is shared with others. The way one realizes and understands it, others also grasp and comprehend in the same way. The result is that a common sense understanding of the world develops based on which people act, communicate and interact with each other. As a matter of fact, an intersubjective world comes into being. There are differences in perspectives, attitudes and way of acting but, in spite of all these, there is a common image of the world that people share and develop common meaning to live in and establish relations with others. Berger and Luckmann explain:

I know that my natural attitude to this world corresponds to the natural attitudes of others, that they also comprehend the objectifications by which this world is ordered, that they also organise this world around the “here and now” of their being in it and have projects for working in it. I also know, of course, that others have a perspective on this common world that is not identical with mine. My “here” is their “there”. My “now” does not fully overlap with theirs. My projects differ from and may even conflict with theirs. All the same, I know that I live with them in a common world. Most importantly, I know that there is an ongoing correspondence between my meanings and their meanings in this world, that we share a common sense about its reality (Ibid.: 23).

Thus, a world common to most of the people emerges caused by the commonsense consciousness and provides commonsense knowledge which people share with each other.
This is in fact, according to Berger and Luckmann, the reality of everyday life as it is manifested in general routine of everyday life of common people. It does not require any further verification because it exists in everyday life and taken for granted as reality. It is shared by others and serves as the basis of social interaction. In the face-to-face situation persons concerned apprehend each other along with their socio-mental background and accordingly act and react. Their apprehension of each other influences the entire process of interaction. They observe, “my and his “here and now” continuously impinge on each other as long as the face-to-face situation continues. As a result, there is a continuous interchange of my expressivity and his” (Ibid.: 29). Besides, the social interaction is also shaped by typificatory scheme as a part of the reality of everyday life according to which persons apprehend each other and act in face-to-face situation. The typificatory scheme enables individuals to apprehend other as a type and interact in a situation that is typical. The typification of interaction has the character of anonymity that depends upon the degree of interest and the degree of intimacy; both of them combined together shape the nature and degree of anonymity.

The Concept of Society
Society, according to Berger and Luckmann, is a human product; even man is the product of himself. Man as an organism externalises his traits and seeks a balance with the forces of environment and during this process he shapes himself and moulds his nature. They subscribe to the sociological concept that organic man gradually transforms into social man or human by various socio-cultural determinants. As the socio-cultural determinants are of various nature so the ways of becoming human is also various. Thus, humanness is socio-culturally determined. They observe:

It is an ethnological commonplace that the ways of becoming and being human are as numerous as man’s culture. Humanness is socio-culturally variable. In other words, there is no human nature in the sense of a biologically fixed substratum determining the variability of socio-cultural formations. There is only human nature in the sense of anthropological constant (for example, world-openness and plasticity of instinctual structure) that delimit and permit man’s socio-cultural formations. But the specific shape into which this humanness is moulded is determined by those socio-cultural formations and is relative to their numerous variations. While it is possible to say that man has a nature, it is more significant to say that man constructs his own nature, or more simply, that man produces himself (Ibid.: 49).

Human phenomenon is based on certain factors: One is related to the development of man’s organism and his self. Though they, according to them, are socially determined, they are based on the complicated relation between organism and self. One aspect is that man is a body and the other one is that man has a body. In this respect man, according to them, “experiences himself as an entity that is not identical with his body” (Ibid.: 50). He can use it according to his own way. It shows that the development of organism and self is different. One is more organic and the other is more social. However, according to them, “man’s experience of himself always hovers in a balance between being a body and having a body” (Ibid). Further, man’s experience of his body has certain repercussion to his activities in relation to his material environment as well as his manifestation of subjective meaning. In this process man produces himself and his self-production is a social enterprise. Man together with other fellow beings produces human environment combined with socio-cultural and psychological factors. Thus, humanity and sociality, according to them are interrelated. They observe:
Man’s specific humanity and his sociality are inextricably intertwined. *Homo sapiens* is always, and in the same measure, *homo socius* (Ibid.: 51).

Human existence is not possible only through his organismic attributes because they cannot provide stability to human conduct. Human existence exhibits order, direction and stability that are possible only through social order that regulates, reforms and directs the organismic attributes to a desired way. Social order comes into being by human activities through the process of externalisation of his attributes. It is, thus, according to them “a human product or more precisely, an ongoing human product” (Ibid.: 52). It is affected by the past human activities as well as the present social scenario in which they exist. Social order is not at all related with the nature of things and thus, “no other ontological status may be ascribed to it without hopelessly obfuscating its empirical manifestations” (Ibid.).

Human activity takes place in an attempt to satisfy human needs and urges. Since they are felt again and again, the activities to satisfy them have also to perform again and again. The obvious result is the habit of doing certain activities: specialised and general. The habitualisation is shaped by the meaning that an individual or society attaches to certain activities in view of their relevance, fruitfulness and preference. In this entire process institutionalisation takes place as a result of habitualisation of human activities. Institutionalisation is a system of satisfying certain basic needs necessary for human existence in a distinct way. This way of doing things and performing certain acts are considered most appropriate among others and a society prefers that its members would follow the same way. To ensure the persistence and continuation of the ways of performing human urges are the priorities of a society and for that it develops a sound mechanism to transmit them to young generation. As a matter of fact, an institutional world takes place and people experience it and consider society as an objective reality.

Society is identified as “an ongoing dialectical process composed of the three moments of externalisation, objectivation, and internalisation” (Ibid.: 129). These are combined together work and form the warp and woof of the social world as well as of human personality. Individuals externalise their inherent traits to understand and acquaint with the environment in which they are placed. They get the idea of the external world as an object, and with that they also comprehend the meaning attached to it and generally prevalent among other fellow beings. Thus, they internalize the subjective aspect of the world formed and constructed by the society. Society is, thus, both objective and subjective reality which an individual internalises during his interaction with the social world and sharing the understanding of the world and people as others have. This is possible through internalisation that makes an individual participate in social dialectic and becomes a vital part of a society. Internalisation performs dual functions; on one hand, it develops understanding of other members of society and on the other understanding of the world as a meaningful and social reality (Ibid.: 130). Internalisation, further takes place through the nature and efficacy of socialization both of primary and secondary types.

**The Construction Of Social Reality**

The other important work that discusses the social reality is *The Construction of Social Reality* written by John R. Searle published in 1995 though the theme had been discussed earlier, delivered and communicated in various lectures at different universities. Searle is a philosopher interested in the study of the role of language and mind in constructing reality. He tried to apply his philosophy of mind to understand and analyse social reality. Social reality, according to him, is the creation of humans for certain purposes and they can be identified as the purposes themselves are. The structure of social reality can properly be analysed by first person intentionalistic vocabulary (Searle, 1995: 4&5). He argues that the word comprise of particles that are organised into systems living and non-living. The living
systems generate consciousness which produces intentionality by which we represent objects and state of affairs into words (Ibid.: 7). Thus, social facts can appropriately be explained in the framework of intentionality. Searle observes that the world is generally characterized by the existence of two broad types of facts: one exists with human agreement or depends upon human opinion; it is according to him institutional facts because they require human institutions for their existence. The other exists independent of human agreement; they are called noninstitutional or brute facts and do not require human institutions to exist. We require language to state these facts. These facts have two different features: one that exists independent of observer and characterizes as intrinsic to nature, the other is dependent on the observer for their existence and characterizes as observer relative-features. The distinction between these two features is essential to understand the nature of social reality because “observer-relative features are always created by the intrinsic mental phenomena of the users, observers, etc. of the objects in question” (Ibid.: 12). Thus, social reality can be understood and explained through an ontology based on three elements, the assignment of function, collective intentionality and constitutive rules.

Humans always assign functions to objects either by their natural characteristics or by those acts that help to perform the assigned functions. Inanimate aspects of the world are known not by their intrinsic natural traits but by the functions they are supposed to discharge as one observes in chair, table and house. Thus, functions, to him, “are never intrinsic but are always observer relative” (Ibid.: 14). Functions are further divided into two categories. One that is assigned for immediate purposes, he calls it agentive and finds its example in chair, paperweight and screwdriver. These are not identified by their natural traits, but by the functions assigned relative to the practical interests of conscious agents. The other is the function that naturally occurs as the consequence of the operating system, it is identified as nonagentive function and its example is the heart that functions to pump the blood because it is obvious if organism has to survive. The other important aspect of agentive function is the category within it that symbolizes something else or some other meaning.

Collective intentionality is to cooperate and share the ‘intentional state such as beliefs, desires and intentions with others. People when work in relation with others find that others have the same perception and views as the former have. Searle considers it a widespread phenomenon and gives several examples like baseball team, couples dance waltzes, orchestra and war fought by countries. In these cases, participants cooperate with each other, perform actions in relation to others due to the collective intentionality. Participants in these cases do something as a part of the function assigned to them and necessary to operate the system. When a lineman blocks a defensive end as part of the team’s execution of a pass play or a violinist plays certain notes as part of the orchestra’s performance of a symphony, work as a team and have a common purpose. This indicates “we-intentionality” in addition to “I-intentionality”, and is possible when participants engage in cooperative behavior and share intentional state such as beliefs, desires and intentions. Searle further views that the collective intentionality takes the form of “we intend”. He states:

The form that my collective intentionality can take is simply “we intend,” “we are doing so-and-so,” and the like. In such cases I intend only as part of our intending. The intentionality that exists in each individual head has the form “we intend” (Ibid.: 26).

Searle distinguishes between two major facts, brute and institutional which signify two features and characterize the world. One that exists independent of any human institution, come under the purview of physics and biology and associated with the brute facts. The other exists only within human institutions, come under the purview of culture and society and associated with institutional facts. These facts and their corresponding features are subject to certain rules. He further introduces another distinction between two types of rules that show
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the nature of these facts and how do they work. They are regulative and constitutive rules. Regulative rules regulate the activities that exist prior to the framing of such rules. He cites the example of the rule ‘drive on the right-hand side of the road’. This rule was framed to regulate the activities of driving but driving was existing prior to the framing of this rule. Besides, there are rules that not only regulate particular activity but also create the possibility of that activity. For example the rules of chess indicate how one has to play the game. In the absence of such rules it is not possible to play the game. They are the constitutive rules because they constitute the playing of the game and players can play the game by the rules. These rules are the parts of the system, constitute the system and can be identified in context of the system. The important point in this scheme is that institutional facts come out of the system of constitutive rules and take distinct forms. It shows institutional facts have a mental component that produces them and determine their nature and form.

Problems Phenomena
The two important theoretical frameworks about the nature and construction of social reality explain in detail how social reality emerges, takes shape and persists in a society. One describes that living together in a society develops commonsense consciousness that gives birth to commonsense knowledge by which the members perceive the external world and come across the reality of everyday life. Reality of everyday life has different facets; one of them and most important is the ‘reality-per-excellence’ that is designated as social reality and emerges from the commonality of perception or thought of the majority of people. The other expresses the similar view but in different form. He stresses on collective intentionality that gives birth to institutional facts within which social reality lies. However, both of them have certain problematic issues:

1. The general consideration of reality as we discussed in the beginning is what exists particularly what we observe. The two theories which we have discussed take the similar view of social reality. The general perception of the people of the external world and of life, ways of acting and interacting with others, following certain procedures, treating something or object good and bad, giving preference to some objects and condemning others amount to social reality. In a nutshell, the general way of leading life or living with other fellow beings is considered social reality. This is similar to social fact which is the most appropriate term to describe the notion people generally attach with social reality. Social fact is presumed to be an outcome of society and as Durkheim observed it is the product of collective consciousness. Society creates a social fact with a view of giving members’ behavior a definite shape and in this sense, it has some utility or benefit for the people. But in the course of time people do not follow it in the real sense or gradually deviate from it or add something different to it. As a matter of fact, it loses its relevance and remains only a ritual. In case society has a definite purpose and wants its members to follow it, the purpose is beneficial only to members and not to the humanity as a whole. Thus, the social fact is localized and lacks universality. The position of reality is different; it always embodies a sense of goodness. When we say an object or a state is real, it means that it contains two characteristics, actuality and goodness. The object actually exists, and it has qualities beneficial to humanity. Thus social reality is not what exists, followed, practiced and prevalent in a society but alludes to ideas, acts, pattern, process and system beneficial to human beings and makes their lives meaningful and comfortable. It is based on certain cardinal principles, universal in nature that determines what is good and bad, beneficial and harmful.

2. The other aspect of social reality is based on the perception and views of the majority of people. It is observed that what the majority of people perceives, develops a
particular view of the world and acts reflect the reality of everyday life. It is also problematic from three reasons. First, it is not necessary that the majority’s view, act and way of life may be good and beneficial to humanity. There are instances that the position of women and poor are low and pathetic in many societies; they are denied the basic right of existence and majority of people justify it. Moreover, many societies have unhealthy traditions and customs; some of them dangerous to humanity. For example honour killing in tribal and other societies is justified. Second, there are cases where we find a difference and gap between ideal pattern of society and practice of its members. Religion prescribes certain rules which humans have to follow in their relation with others and in leading their lives but they seldom follow though they consider them good. Instead, they follow their own for the sake of easiness and facilities. Third, in a society the view of the world and the pattern of life hold by the dominant group prevail on others. The dominant group in a society plays a vital role in spreading their views and ways of life on others. They have hold on media and propagate its ideology and people willingly or unwillingly accept it.

3. ‘World of everyday life’ and ‘the knowledge that guides the conduct of everyday life’ are complex phenomena. First, they are not the same. Knowledge that guides the conduct of everyday life is based on the cardinal principles that individuals and society cherish, consider important and try to implement them in everyday life while the world of everyday life consists of the activities produced by the implementation of the cardinal principles. It is not necessary that both would be same. We often find a wide gap between the two. Sometime we want to implement those principles on and manifest them in our everyday life but due to some other factors and unavoidable circumstances we fail to do so. Second, the world that develops in our mind is quite different from the objective world. The objective world consists of the activities of others that are different due to the different perception of subjective meaning and its manifestation in different ways. Thus, objectivation of subjective process varies from individual to individual and group to group.

4. ‘Reality par excellence’ cannot be identified among the multiple aspects of reality on the basis of what most of the people perceive and manifest in their actions. It is based on the fundamental purpose of life and the ways to achieve it. It relates to the sense of the goodness irrespective of the fact whether people follow it or not.

5. The concepts of “here” of one’s body and “now” of one’s present are confusing. The inner setting and the mental status of an individual are quite different from the position in which one lives and operates. Human behaviour is not the cluster of these aspects of society rather he/she has to compromise between the two. Sometimes the inner setting of an individual is strong and dominant and he/she acts according to that, tries to mould the position of existence accordingly. Sometimes the position of existence is very strong and dominant and an individual acts according to that and moulds his/her inner setting accordingly. It depends upon the potentiality, orientation and commitment of an individual to his/her mental setup or ideology. We have witnessed a person who is living in the West from the last 30 years and he has not at all changed; his dressing pattern, daily routine, food habits and other aspects of behaviour are the same as, they were before the migration. Against it, there is a person who went abroad and after three months he was completely a changed man; he adopted the behavioural pattern of the host country.

6. Berger and Luckmann observe that society is a human product; even man is the product of himself. According to them “humanness is socio-culturally variable” (Berger & Luckmann, 1967: 49). It is partially true that humans form a society, but the formation and development of society depend on the identification of purpose of life,
nature of values, virtues, what is good and bad, adequate and inadequate, proper and improper? Society is organised and human relations are structured based on certain principles relating to the sense of goodness not haphazardly that what people wished and thought absorbed by the society. Moreover, the two statements: ‘man is the product of himself’ and ‘humanness is socio-culturally variable’ seem contradictory. If human produces himself, he also develops attributes relating to himself and his existence. Thus, he also produces humanness. In other case if humanness is determined by socio-cultural factors, how human will produce himself. He will be the product of society. The fact is that human is the product of both himself and social condition as well. Human how utilises his inherent abilities of understanding, makes efforts to understand the truth about himself and the external world, comprehends the phenomenal reality and the forces that activate it is his responsibility and for which he is liable to. However, his perception and the process of internalisation of the external world are influenced by the conditions and the general perception of the world and life prevail in a society. In this respect, he is moulded and produced by society. The major role in making a human is of himself.

7. Collective intentionality as explained by Searle is to share intentional state such as beliefs, desires and intentions, take part in joint action and construct social reality. He gave several examples of collective behaviour that according to Amy Kind (2001) show two aspects: (1) participants engagement in cooperative behaviour and (2) sharing intentional state as belief and intentions. Amy kind finds both these conditions inadequate characterization of the phenomenon in question (Ibid.: 347) and cites an example. In a class students wait for ringing the bell to go for the recess. If they are well behaved they do not scramble to the door when the bell rings but wait for the students in front to exit. Some students hold the door for other students. Amy Kind feels that the students share the intentional states and their behavior is cooperative but not the case of collective behaviour. This does not indicate we-together intentionality rather than simply we-each intentionality. Cooperative act is different from the act of collective intentionality. Thus, to give central role to collective intentionality in the construction of social reality is not genuine but problematic.

Social Reality in Islam
Reality as generally perceived is the state of things that actually exists or that is “actually experienced or seen” (Oxford Dictionary, 2010: 1256). In scientific tradition, what is observable comes under the purview of reality but “in its widest sense [the term reality] includes everything that is, whether or not observable and comprehensible” (http://research-education-edu-.blogspot.com). Reality in an Islamic perspective is quite different. It is, as Nasr observes, at once being, knowledge and bliss (Nasr, 1981:1). It means that reality indicates actuality implying the state of existence, whether comprehensible or beyond of our comprehension, but it has a force to persist and influence others. It is a source of consciousness and makes humans aware of himself and of the external world. It is linked with truth and goodness and as such most beneficial to human being.

In positivist tradition, constant occurrences of events or activities are considered reality and on that basis causal laws are derived, which is the essential ingredient of science. Roy Bhaskar who presents a systematic realist account of science as an alternative to positivism observes that constant conjunction of events is not only not sufficient, but it is also not necessary condition for a scientific law (2008: 12) that enables us to identify reality. H argues that in an experiment, the experimenter is the causal agent not the causal law identified by the sequence of events. It signifies “that there is ontological distinction between scientific laws and pattern of events” (ibid.). It is explained that ascription of a law requires a theory
that should have, according to him, conception of ‘putative causal or explanatory link’ to prove that law is genuine. Thus theory relies on ‘a conception of natural mechanism or structure at work’ (ibid.). He explains:

. . . if experimental activity is to be rendered intelligible, that natural mechanisms endure and act outside the conditions that enable us to identify them that the applicability of known laws in open system, i.e. in systems where no constant conjunctions of events prevail, can be sustained. This has the corollary that a constant conjunction of events cannot be necessary for the assumption of the efficacy of a law. This argument shows that real structures exist independently of and are often out of phase with the actual patterns of an event (13).

Bhaskar further contemplates that the causal structures and generative mechanisms of nature are the essential conditions that generate events, but they exist and act independent of the pattern of events and the actions of men. Similarly, events also occur independent of the experience in which they are apprehended. He, thus, concludes that “structures and mechanisms then are real and distinct from the pattern of events that they generate, just as events are real and distinct from the experiences in which they are apprehended” (56). He identifies three domains of reality (the domains of real, the actual and the empirical) and explains how they are collapsed into one by ‘secreting an ontology based on the category of experience’ (Bhaskar, 1989: 15). He states:

Mechanisms, events and experiences thus constitute three overlapping domains of reality, viz. the domains of the real, the actual and the empirical. . . By constituting an ontology based on the category of experience, as expressed in the concept of empirical world and mediated by the ideas of the actuality of the causal laws and the ubiquity of the constant conjunctions, three domains of reality are collapsed into one (Bhaskar, 2008:56-57).

The fusion of these domains of reality into one form is the true character of reality. To confine the intelligibility of a reality only to its form or appearance is a postulatory and methodological error. The fact is that reality is not limited only to the appearance of a phenomenon, or as it exists, but it also contains the spirit, power or force that gives it a distinct form, assign particular function and determine its purpose. There is an ontological structure behind it that determines its nature and functioning in a particular framework. The reality which we observe in everyday life is the reflection of a vital force that provides the former with vitality and buoyancy to exist and operate. The events and activities that take place or crop up in everyday life are the manifestation of human cogitation of transcendental reality in its true or deviational forms.

In Islamic doctrine the principal, primordial and the Absolute Reality is Allah (swt), the Most Powerful, the Most Knowledgeable, Just and full of Wisdom. The Qur’ân categorically explains:

That is because Allah is the (only) Reality, and because whatever else they invoke besides Him is falsehood; and because Allah – He is the Most High, Most Great. [30: 31]

Sharif (1995) with reference to the Qur’ân describes some of His attributes which help us to understand the nature of reality in an Islamic perspective. He states:

God, as described by the Qur’ân for the understanding of man, is the sole self-subsisting, all-pervading, eternal, and Absolute Reality. He is the first and the last, the seen and the unseen. He is the transcendent in the sense that He in His full glory cannot be known or experienced by us finite beings – beings that can know only what can be experienced through the senses or otherwise and what is inherent in the nature of thought or is implied by it (137).
He further explains that, “to Him is due the primal origin of everything. It is He, the Creator, who began the process of creation and adds to creation as He pleases” (Ibid.: 139). He has innumerable attributes and, according to Sharif (1995) can be “summarized under few essential heads: Life, Eternity, Unity, Power, Truth, Beauty, Justice, Love and Goodness” (138). It shows that “God as Realty is at once absolute, infinite and, good or perfect. In Himself He is the absolute which partakes of no relativity in Itself or in Its Essence” (Nasr, 1993:8). He is the source of all that exist and has power over them as the Qur‘ān says, “In Whose hands is the domain of all things” [36:83] He is the Creator of the world and all things that lie in between heaven and earth reflect His attributes in one way or the other. They get vitality and strength to exist, persist, operate in the world and perform the function allocated to them. The phenomenal world has two aspects; physical and transcendental. One is visible and the other is invisible. Both are integrated with each other and their integrated view gives the idea of the nature of the existence of objects, tangible and intangible. The phenomenal world which we observe by our senses is only the partial reality and not the whole. The other aspect of that world is the force and vitality that enables it to exist, operate and maintain its buoyancy. This directly links with the Absolute Reality which gives it a form and establishes a pattern according to which it operates and assigns a purpose which it has to fulfill. We are, thus, surrounded by two realities; phenomenal and transcendental. Phenomenal reality is easier to grasp as it can be observed and experienced by our five senses. Every individual directly comes in contact with it, develop certain set of ideas of how to face it, treat it and use it. Transcendental reality lies within the phenomenal one, provides it with vitality and activates it to operate. It can be identified by the sources of knowledge other than the senses. Humans can know it when they develop extensive knowledge, ponder over the working of the phenomenal reality and “have access to those twin sources of metaphysical knowledge and certitude, namely revelation and intellection” (Nasr, 1993: 7). The verity is that both are linked together and determine the nature, form and worth of an object. The correct understanding, the nature and working of an object as well as the purpose of which it comes into existence are possible when one acquires knowledge of transcendental reality and its manifestations. Transcendental reality originates from the Absolute Reality, the cause of the causes, the vital source of strength and vigour. It gives strength and potentiality to every object on the basis of which the objects survive and operates in this world. Variation in human cognition, thinking and understanding crop up when a human concentrates only on phenomenal reality as he/she directly confronts with it neglects transcendental reality and its source, the Absolute Reality or does not feel the need to understand it. Humans are so much involved in the gratification of their bodily urges and in the fulfillment of the aspiration of their egos that they only consider phenomenal reality important and as such explore it. The catastrophe of modern particularly scientific knowledge is that it has reduced reality to the sense perceived world and consequently reduced “God and in fact all spiritual realms of being to the category of the abstract and finally to the unreal” (ibid). The result is that modern man has manipulated the interpretation of reality, removed it “as a category pertaining to God used it according to his/her own advantage and pleasure and constructed other realities accordingly. Nasr discerns:

At the base of the loss of the sense of the reality of God by modern man in his daily life lies the philosophical error of reducing the meaning of reality to the externally experienced world, of altering the meaning of realist in its early medieval sense to the connotation it has gained in various schools of philosophy since the rise of nominalism as the end of Middle Ages (7). Social world is the arena where humans perform different sets of activities, meet the requirements of life and tries to survive in a distinct way. In this attempt they come in contact with other fellow beings, seek cooperation of others and give their own cooperation to them.
They enter into interactional situation where they manifest their inner traits and perception of the external world and understand the same of others. In this process they mould their interaction with others and try to live and operate amidst complex pattern of social relations. The important phenomenon in this context is how humans make their earthly life possible amidst three vital forces: organic (bodily requirements), psychic (mental set up) and social (existing social priorities). Humans try to make a balance among these forces, develop a synthesis of them and project it in their activities as well as in their relation with others. The synthesis that humans generally develop may not be a true one in which all the forces have the same degree of share. It is possible that the accumulation may be tinged to any one of the aspect more in comparison to others. The other question is whether any one of them requires any preference. If it is so which one should be given preference? These issues depend upon the plausibility structure which individuals and society develop and according to which they decide which aspect of life is important and which not. Plausibility structure comprises of certain principles considered most fundamental and thus precious which determine the validity and appropriateness of an act, object and, as a whole, the operation of individuals in the world. In an Islamic perspective the plausibility structure is derived from the Absolute Reality [Allah (swt)] Who is the pivotal impetus behind the existence of every object tangible and intangible as well as behind the activation of inner forces to survive. He provided humans with guidance, conveyed certain principles through His prophets according to which humans have to live and make their earthly life possible. These revealed principles acquaint humans of the reality of the world and of their own lives and mould their mind-set ups. They in fact constitute the fundamental knowledge that guides and ushers the thinking, actions and the entire operation of humans in the world. They mould the forces (organic, psychic and social) that surround their existence and give them new form and vitality. This is the revealed knowledge conveyed by Allah (swt) and forms the basis of social reality. Thus, reality about humans, society and their operation in the world from an Islamic perspective is Divine constructed rather than social constructed. This is shown in the following diagram.
Conclusion
The paper indicates that the premises of Social Construction of Reality 1967 and The Construction of Social Reality 1995 are problematic and not relevant in all situations. The reality of everyday life is, in fact, not the product of socio-cultural condition and historicity of a society, but by certain cardinal principles revealed by the Absolute Reality, Which is the source of all phenomenal realities and strength of their operation in the world. The Absolute Reality created humans and provided guidance how to live in the world and create earthly life. The guidance is the fundamental knowledge that constitutes plausibility structure determining what is appropriate and inappropriate good and bad. The plausibility structure synthesizes the organic, psychic and social aspects of human operation in the world and produces the reality of everyday life. It, thus observes that social reality is divinely constructed.

References:
MUSLIM AND NON-MUSLIM RELATIONSHIP: 
AN ANALYSIS OF QUR’ANIC PROVISION

Israr Ahmad Khan¹

Abstract
There is a gross misunderstanding on the part of both Muslims and non-Muslims the world over concerning the nature of Muslims’ attitude towards non-Muslims as expressly commanded by the Qur’an. It is claimed by the international media that the Qur’an inspires its followers to terrorize and kill others on the earth. This claim is based on misinterpretation of the Qur’anic statements on jihad and relationship with non-Muslims. Muslim scholars seem to have half-heartedly made effort to reinterpret such verses in the Qur’an. The Qur’an categorically states that it stands for peace, harmony, and justice on earth. How could it, then, be possible for the Qur’an to be the cause of chaos, mischief, and injustice in human relations? If the Qur’an seeks to establish justice and peace on earth, the claim that it commands its adherents to do away with non-Muslims is for sure untenable. Interpretation of the Qur’an requires application of valid principles. Two such principles are (1) “the Qur’an interprets the Qur’an”, and (2) “the sayings and doings of the Prophet (s.a.w.) constitute the key to understand the Qur’an”. The author will endeavor to put the Qur’anic statements on Muslim and non-Muslim relationship in their original context and analyze in the light of the overall message of the Qur’an and the Sunnah and Hadith of the Prophet (s.a.w.) with a view to reconfirming the Qur’anic command for the believers to have harmonious relationship with others.

Keywords: The Qur’an, Hadith, Muslim, Non-Muslim, Peace

Introduction
The Qur’an is a comprehensive manual for human life. It advances principles to govern all gamut of human interaction, be it with Allah the Creator, the society, the self, the environment, the other creatures including animals, and the followers of other faiths. There are many verses in the Qur’an that directly or indirectly deal with Muslim and non-Muslim relationship. Some of these verses appear, as claimed by both print and electronic international media, inciting hatred among Muslims and non-Muslims. It is a universally established rule that a text is to be understood in the light of the related context. A statement interpreted out of context may lead to spreading an essentially different message never meant by the original speaker. Muslim scholars have developed many principles to interpret the Qur’an. Two of them are (1) “the Qur’an interprets the Qur’an”, and (2) “the sayings and doings of the Prophet (s.a.w.) constitute the key to understand the Qur’an”. This paper represents a humble attempt to understand and analyze the Qur’anic verses dealing with Muslim and non-Muslim relationship and reassert that the Qur’an seeks to establish peace and justice on earth hence harmony among Muslims and non-Muslims.

Qur’anic Verses on Muslim and Non-Muslim Relationship
The first addressees of the Qur’an were pagan Arabs, followers of the Prophet (s.a.w.), hypocrites, the Jews, the Christians, and the people in general. Thus, all the verses of the Qur’an could be classified from the angle of addressees into six categories. As for the verses addressing non-Muslims (pagan Arabs, hypocrites, Jews, Christians, and people in general), they invite them to submit to the will of their Creator, the Sustainer, the Provider, and the

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Controller of the universe, eschewing their baseless beliefs, and immoral practices and behavior. The verses addressing believers tell them what to do and what not to do in their devotional, individual, and social matters. Among these verses are those that guide Muslims on the nature of relationship with non-Muslims. These verses are quoted here below.

1) “And slay them wherever you may come upon them, and drive them away from wherever they drove you away—for oppression is even worse than killing”. (2:191)

2) “Let not the believers take those who deny the truth for their allies in preference to the believers”. (3:28)

3) “They would love to see you deny the truth, as they have denied it, so that you would be like them. Do not, therefore, take them for your allies until they forsake the domain of evil for the sake of Allah; and if they revert to enmity, seize them and slay them wherever you may find them”. (4:89)

4) “As for those who take the deniers of the truth for their allies in preference to the believers, do they hope to be honored by them when, behold, all honor belongs to Allah”. (4:139)

5) “O you who have attained to faith! Do not take the Jews and the Christians for your allies: they are but allies of one another—and whoever of you allies himself with them becomes, verily, one of them; behold Allah does not guide such evildoers”. (5:51)

6) “O you who have attained to faith! Do not take for your allies those who mock at your faith and make jest of it—be they from among those who have been vouchsafed revelation before your time, or from among those who deny the truth—but remain conscious of Allah, if you are believers”. (5:57)

7) “O you who have attained to faith! Do not take your fathers and your brothers for allies if they prefer denial of the truth to the true faith: for those of you who ally themselves with them—it is they, they who are evildoers”. (9:23)

8) “O you who have attained to faith! Do not take My enemies—who are your enemies as well—for your friends, showing them affection even though they are bent on denying whatever truth has come unto you…” (60:1)

**Interpretation of These Verses**

One may not disagree to the idea that three early commentaries of the Qur’an, *Jami’ al-Bayan* by al-Tabari (d.310 A.H.), *Al-Kashshaf* by al-Zamakhshari (d.538 A.H.), and *Mafatih al-Ghayb* by al-Razi (d.606 A.H.) set the trends for the Qur’anic interpretation. All the other *tafsir* works seem to have adopted in one way or another two things from these early *tafsir* works, style and information. If any *mufassir* differed on any issue from the three trend-setters, it was slight and not essential. It might suffice to quote the views from the three earlier sources of the Qur’anic interpretation on any matter including the Muslim non-Muslim relationships as dealt with in the Qur’an. Interpretation of the above eight verses quoted above as advanced by commentators along with its analysis will bring in focus the original message of the Revelation.

**Principle of Islamic War**

“And slay them wherever you may come upon them, and drive them away from wherever they drove you away—for oppression is even worse than killing” (2:191). It is this verse which has been highlighted by the western media as the motivational source of the so called Muslim terrorism against non-Muslims. The chief reason for reading such message therefrom is to treat the verse (2:191) in isolation of its context. The verse in view (2:191) if read in full brings in focus the situation concerned. The verse in full is: “And slay them wherever you may...”
come upon them, and drive them away from wherever they drove you away—for oppression is even worse than killing. And fight then not at the Sacred Mosque unless they fight you there; but if they fight you, kill them. Such is the reward of those who deny the Truth”.

It is now crystal clear that this verse refers to an imaginary situation of war to be initiated by the non-believers in Makkah who had oppressed the Prophet (s.a.w.) and his followers to the extreme point where the Prophet (s.a.w.) and his followers had no other option but to say goodbye to their hearth and home in order to at least save their faith and new identity. As the history bears witness, Makkan non-believers did not sit in peace and did not allow those who left Makkah to remain in peace and invaded Madinah several times with a view to wiping out the Truth from the soil of Arabian Peninsula.

The background of the revelation of the above verse is related to the Prophet’s (s.a.w.) armed march to Makkah (8 A.H.) due to the Quraysh having broken the treaty they signed with the Prophet (s.a.w.) at Hudaybiyyah in 6 A.H. The revelation permitted the Prophet (s.a.w.) to fight the Quraysh if they initiated the fighting. It means that if the enemy did not resist and put up fighting, there should not be war. This is exactly what happened on the occasion of the Prophet’s (s.a.w.) entry into Makkah. Makkans surrendered without any resistance. And almost all of them accepted not only the political authority of the Last Prophet (s.a.w.) but also Islam as their faith.

Al-Tabari (d.310 A.H.) is very emphatic on the fact that the believers were allowed in the above verse to be ready to respond to the non-believers’ armed demonstration with a view to waging war. The followers of the Prophet (s.a.w.) were advised here not to show any kind of weakness while meeting the enemy in the battlefield. Al-Zamakhshari (d.538 A.H.) and al-Razi (d.606 A.H.) both make it clear that the permission to Muslims for fighting the enemy was conditioned to the combative initiative taken by the enemy. Syed Mawdudi explains that the permission to fight is not to quench the thirst of vengeance against the enemy but only to pave the way for the domination of the Rule of Allah.

It appears that the above verse (2:191) constitutes a principle of Islamic war, that is, Muslim cannot kill any enemy unless they are attacked by them.

**Friendship between Muslim and Non-Muslim**

“Let not the believers take those who deny the truth for their allies in preference to the believers” (3:28). This verse apparently prohibits Muslims to accept sponsorship of non-Muslims in preference to that of Muslims. The original word occurred in the verse in Arabic is awliya’ (plural of wali), which connotes several meanings: guardian, curator, caretaker, custodian, keeper, patron, sponsor, supporter, protector, defender, friend, companion, and associate. It seems what has been banned between Muslim and non-Muslim is the friendship which is wider than any other relationship denoted above through different English words. It is because friendship entails deeper relationship between the persons concerned whereby they share with one another information about their person, family, relatives, and other secrets. It is hard to keep the friendship confined to certain particular limit. Man has been created with such emotions and feelings towards fellow beings that the friend cannot hold any information from another one. This attitude is generally spontaneous.

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Psychologically, all the people on the earth prefer close relationship among themselves and adopt very careful approach towards others. This kind of relationship between Muslim and non-Muslim may lead to espionage against other people and nation which in turn may prove fatal or at least very detrimental for a particular nation. In today’s world people of a nation are required to keep away from establishing such a close relationship with the individuals or groups in other nation/s as to harm the nation. It may be born in mind that the address in the above verse (3:28) is not to the individual believer but to the Muslim society and nation. Members of Muslim society and nation have to always remain extraordinarily careful while befriending people or individuals of other nation. They have to think whether this or that kind of relationship with others, that is, non-Muslims is going to harm their faith, their loyalty to Allah and the Prophet (s.a.w.). Absolutely free and unconditional relationship of Muslims with non-Muslims will certainly jeopardize the peace Islam seeks to establish on the surface on the earth.

Al-Tabari and al-Razi have both reported the background of revelation of the verse (3:28). Some Muslims from ansar group in Madinah remained in close connection with the Jews who in turn tried to exploit the situation to their favor. The Jewish exploitation of this friendship with Muslim was going to harm the Islamic state, on the one hand, and jeopardize the faith of Muslims concerned, on the other. In order to control this situation the above instruction came down, advising the believers to be careful in their friendship with the Jews. 1 This Qur’anic ban on Muslim and non-Muslim friendship is to prevent the Islamic family, society, and state from any sort of looming harm. If it is argued that Allah has prohibited Muslims from all kinds of relationship including sponsorship, guardianship, support and protection from non-Muslims, how could then the Prophet’s (s.a.w.) own approach in Makkah be justified where he took the protection and guardianship of his uncles, Abu Talib and ‘Abbas 2 who were both non-believers except that the latter accepted Islam later? After the painful return from Ta’if, the Prophet (s.a.w.) sought the protection of al-Mut‘im ibn ‘Adi, a Qurayshite leader. 3 In the agreement signed by both the Prophet (s.a.w.) and the Jews of Madinah there was a provision that the Jews would support the Prophet (s.a.w.) and his followers in the time of war. 4

It could be asserted here that these examples of the Prophet (s.a.w.) do not denote the friendship between the Prophet (s.a.w.) and his supporters/guardians. It is the free for all friendship that has been discouraged in this verse.

Muslims’ Attitude toward Hypocrites

“They would love to see you deny the truth, as they have denied it, so that you would be like them. Do not, therefore, take them for your allies until they forsake the domain of evil for the sake of Allah; and if they revert to enmity, seize them and slay them wherever you may find them, and take no friends or helpers from their rank” (4:89).

In this verse two commands have been given to Muslims: (1) do not take non-believers as their friends (awliya’), and (2) kill the non-believers no matter where they are. Al-Tabari suggests that the command to Muslims to keep away from establishing friendship with non-Muslims and to kill them wherever they can lay their hands upon them is general and applicable to all situations. 5 Al-Zamakhshari and Al-Razi explain that Muslims in

2 Al-Tabari, Tarikh al-Umam wa al-Muluk, Vol. 1, P. 545.
3 Al-Tabari, Tarikh al-Umam wa al-Muluk, Vol. 1, P. 555.
Madinah were commanded by Allah that if the hypocrites from outside Madinah did not emigrate to Madinah, they should kill them wherever they find them.¹

This verse deals with those believers who stayed back in the domain of disbelief (places other than Madinah), preferred not to leave their hearth and home to join the Muslims in Madinah, and, at times, helped the non-believers, in one way or another, in their activities against Islamic state. Muslims in Madinah were commanded to sever their link with those hypocrites unless they migrated to Madinah. Syed Mawdudi decrees that believers in the domain of disbelief (dar al-kufr) who despite capability to emigrate to the domain of peace (dar al-Islam) prefer to stay back are hypocrites with whom the relationship of friendship must be severed.²

This verse is related to a particular situation in which there is apparent conflict between Islamic state and non-Islamic state. In this state of conflict between the two, believers have to be extra careful in establishing relationship with those so called Muslims in other states, who appear to be supporting the cause against Islamic state. There is no right thinking person on the earth who could raise any objection to this kind of ban on Muslims to set up relationship with those who claim to be Muslims but practically refrain from proving their sincerity to Islam and its state. Such Muslims also form enemies of Islam who must be abandoned by sincere Muslims by eschewing their previous social and psychological relationships with them.

Friendship with Non-Muslim and Honor

“As for those who take the deniers of the truth for their allies in preference to the believers, do they hope to be honored by them when, behold, all honor belongs to Allah” (4:139). Al-Razi says that commentators of the Qur’an are unanimous that those mentioned in the verse (4:139) are hypocrites and the Jews.³

Allah emphasizes in this verse that those who are sincere in their Islamic faith should take only sincere believers as their friends. In this command the style is inquisitive. Why do the hypocrites befriend the Jews, ignoring sincere believers? Do they think that they would be honored by Jews? Have they forgotten that the real strength and honor is with Allah? Here the verse is not unfolding the principle of relationship between Muslim and non-Muslim in general. It is rather to tell the believers to be cautious against the elements of hypocrites in Islamic society. From here it may also be derived that those Muslims who join the forces of evil and disbelief in a bid to receive honor and political power are to be considered in the rank of disbelievers; and sincere Muslims should cut off their link with them in its entirety.

In every society there are two categories of people as to their sincerity. First, there are those who think, choose, and act sincerely, doing nothing that could harm the society they belong to. Second, there are those who appear to be sincere but are inwardly insincere, caring not what could be harmful for their own people; they invariably concentrate on their own interests even at the cost of their own faith and identity. Islamic society is not an exception to this universal phenomenon. Majority of its people are very sincere to it but some individuals dwindle between belief and disbelief. This minority is always in wait for the right time to show their allegiance either to Islam or non-Islam. In Madinah there were Muslims who wanted to make sure that they were not losers in any situation. They maintained their friendship with the Jews in the hope that if Islam failed to deliver, they would not fall to disgrace.

Such elements in a society are undoubtedly in the modern terminology opportunists. The Qur’an warns its sincere followers to keep away from opportunists whose attitude is in no uncertain terms misleading and hypocrisy.

**Muslims’ Relationship with Jews and Christians**

“All you who have attained to faith! Do not take the Jews and the Christians for your allies; they are but allies of one another—and whoever of you allies himself with them becomes, verily, one of them; behold Allah does not guide such evildoers” (5:51).

According to Al-Tabari, al-Zamakhshari, and al-Razi, this verse came down in connection with some Muslims’ friendship with the Jews in Madinah, advising the believers to not trust Jews and Christians.1

Allah has described the psyche of both Jews and Christians that they would never feel happy with Muslims unless Muslims opt for Judaism or Christianitity: “Never will the Jews or the Christians be satisfied with you unless you follow their form of religion” (2:120). There is no need of Muslims to be apologetic or to feel shy over this command of Allah. The history has proved the validity of this command of Allah. Ever since the Last Prophet was raised to invite the humanity to submit to the Last Message of Allah, both Jews and Christians stand as enemies of Allah (SWT), the Last Prophet (s.a.w.), the Qur’an, the Islam, the sincere Muslims, and the Muslim states.

According to the Madinah Document signed by both Muslims and Jews, the signatories were required to help each other in the time of emergency particularly in the time of enemy’s invasion of Madinah.2 But the Jews preferred to ignore the Agreement, and antagonized the Prophet (s.a.w.) by helping directly or indirectly the non-believing Arabs, the enemies. The Qur’an exposes the Jews for their inimical attitude toward Gabriel the Noble Spirit who served as medium of revelation to all the Prophets including the Last Prophet (s.a.w.).3 As a corollary, the Jews hated and still hate everything related to the Prophet (s.a.w.), the Qur’an, and the Islamic society. History shows that the Jews opposed not only the Last Prophet (s.a.w.) but also their own Prophets.4 The people who were never sincere to Allah and His Prophets must be kept away from Muslims.

It is a universally established rule that friendship with the enemies invariably proves detrimental. The Jews and Christians consider Muslims as their enemies hence Muslims are not supposed to fall prey to tactics of Jews and Christians.

**Relationship with Those Who Mock at Islam**

“All you who have attained to faith! Do not take for your allies those who mock at your faith and make jest of it—be they from among those who have been vouchsafed revelation before your time, or from among those who deny the truth—but remain conscious of Allah, if you are believers” (5:57).

Commentators including al-Tabari, al-Zamakhshari, and al-Razi agree that the verse (5:57) was revealed in response to the hypocrites who befriended Jews and others. And the believers in general were advised not to befriend Jews and other non-believers because they make fun of Islamic faith and principles of life.5

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3 The Qur’an, 2: 97.
4 The Qur’an, 3: 181.
Allah is the Most Honorable (al-majid) and hence the Qur’an is the most respectable (majid); if the non-believers make fun of the Qur’an and Islam, they not only undermine the sanctity of the Qur’an and Islam, but also dishonor the Glory of Allah. This is not then appropriate for any believers to be with those who mock at the message of Islam. If they remain associated with them as friends and ratify even though indirectly the funny remarks against Islam, they could no longer be considered sincere in their claim of solidarity with Islam. Psychologically, if a person remains in a company of certain people for a long time, he ultimately becomes one of them.

In the today’s world there are those who in the name of freedom of speech disrespect the Prophet (s.a.w.) and make fun of Islamic teachings in their speeches and writings; and also there are those who support such non-sense acts and attitude. In the light of this verse (5:57) Muslims must sever all kinds of relationships with such people. If not, they must be referred to as hypocrites and non-believers.

**Insignificance of Blood-Relationship**

“O you who have attained to faith! Do not take your fathers and your brothers for allies if they prefer denial of the truth to the true faith: for those of you who ally themselves with them—it is they, they who are evildoers” (9:23).

This verse makes it crystal clear that what counts in Islamic relationship is the sincerity of faith, and not the blood-relationship. The loyalty to Allah and His Prophet (s.a.w.) is greater than anything else. If son is Muslim and others in his family including his parents and brothers are still non-believers, he should not remain connected with them except for the sake of calling them to the right path. Al-Tabari is of the view that association among believing son and the unbelieving family may end up in disclosing the secrets of Islamic state by the son to his family members.

Remaining associated with the non-believing family may ultimately weaken the Islamic faith of the person. This link with the family is consequent upon love or any other material considerations. A Muslim is required to love Allah and the Prophet (s.a.w.) more than anything else. His love for his parents and family should not be so strong that he prefers to ignore his Islamic link. If he wants to remain associated with his non-believing family out of economic consideration, he should know that Allah is the best of providers.

**Warning to Muslims against Enemies of Islam**

“O you who have attained to faith! Do not take My enemies—who are your enemies as well—for your friends, showing them affection even though they are bent on denying whatever truth has come unto you…” (60:1).

This verse has a particular historical background. A sincere believer namely Hatib ibn Abi Balta’ah, who was an immigrant from Makkah, wrote a letter to Quraysh, informing them about the secret plan of the Prophet (s.a.w.) concerning his military march to Makkah. The letter could not reach its destination as it had been taken away by the Prophet’s (s.a.w.) emissaries from its bearer, a Makkkan lady. The information recorded in the letter might have reversed the result of the Prophet’s (s.a.w.) plan. Hatib wrote the letter out of his concern

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1 The Qur’an, 11: 73.
2 The Qur’an, 85: 21.
4 The Qur’an, 5: 54.
5 The Qur’an, 62: 11.
about the safety of his family in Makkah, and not out of his insincerity to Islam.\(^1\) This event necessitated to tell the believers that nothing was more important than Allah and His Mission.

This verse provides a very clear provision on espionage for the enemy. Any kind of correspondence between any Muslim individual/group and another individual/group in the enemy’s country affecting the Islamic country’s integrity is cognizable.\(^2\) The verse highlights the words “‘aduwwi wa ‘aduwakum” (My enemy and your enemy). Enemies of Islam are the enemies of each and every single individual Muslim. Any kind of leniency towards the enemy at the cost of Islamic security is out of question in the life of Muslims who are only loyal to Allah and none else.

**Qur’anic Instructions concerning Non-Believers in General**

Nature of interaction between Muslim individuals and non-Muslim individuals as well as between Muslim society and non-Muslim society could clearly be seen in two categories of verses other than those identified and explained above. First, the Qur’an describes meaning, purpose and direction of Islamic message in a number of verses. Second, certain verses crystalize the scope and limits of Muslim’s interaction with non-Muslims. Examples of these two kinds of verses will explain the Qur’anic rules in regard to relationship between Muslim and non-Muslims. Each verse will be dealt with under relevant caption, representing the message therein.

**Inevitability of Social Justice**

The Qur’an makes it incumbent upon its followers to uphold justice when settling the controversial matters of the people in general, be they Muslim or non-Muslim. The relevant verse (4:58) reads: “Behold, Allah commands you to deliver all that you have been entrusted with unto those who are entitled thereto, and whenever you judge between people, to judge with justice. Verily, most excellent is what Allah exhorts you to do: Allah is indeed All-Hearing, All-Seeing!” In this verse it has been emphasized that it is obligatory for believers to stand for justice irrespective of the people, the time and place. The word “bayn al-nas” (between people) bears testimony for that.

**Permission of Deep Social Interaction between Muslims and People of Scriptures**

The Qur’an seeks to motivate believers to establish deeper connection with the Jews and Christians, allowing them to eat the meal prepared by Jews and Christians, and also to marry their free women (5:5)—“Today, all the good things of life have been made lawful to you. And the food of those who have been vouchsafed revelation aforetime is lawful to you. And your food is lawful to them. And lawful to you are, in wedlock, free believing women, as well as the free women from among those who have been vouchsafed revelation before your time—provided that you give them their dowers, taking them in honest wedlock, not in fornication, nor as secret love-companions…”

Sharing food and tying knot are two essentially significant social interactions which if established sincerely guarantee peaceful co-existence of the different elements in a multi-religious setting. Food of Jews and Christians are permitted for Muslims mainly because the Torah and the Gospel stress the same rules for food as the Qur’an.\(^3\)

**Total Ban on Injustice to Others**

It seems quite justified from worldly angle that injustice is responded with injustice. Islam adopts an entirely different approach. It does not allow its followers to mete out injustice to

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\(^3\) Muhammad Asad, *The Message of The Qur’an* (Gibraltar: Dar al-Andalus Limited, 1980), P. 142.
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those who are bent upon doing injustice in their dealings with them. It rather suggests believers to treat others justly even though others hate them (5:8)—“O you who have attained to faith! Be ever steadfast in your devotion to Allah, bearing witness to the truth in all equity; and never let hatred of any people lead you into deviating from justice. Do justice: this is closest to piety. And remain conscious of Allah: verily, Allah is aware of all that you do”.

The word “qawm” in the original text signifies any people of any race, region, and religion. Muslims are obligated here in this verse to always show justice and fairness in their dealings with non-Muslims. It is interesting to note here that Muslim’s piety (taqwa) is conditioned with justice with others. If a Muslim metes out injustice to a non-Muslim and yet he claims to be pious, it is indeed a false claim.

Inviolability of Humanity in its Entirety
The entire universe in all its manifestations including mankind is the creation of Allah (50:16; 38). The mankind is servant (‘abd) of Allah (4:118). That is why, none is authorized to harm or injure any of the servants of Allah. Any human can be punished only either by Allah directly or by His command (2: 284). Killing a human is violation of human dignity. The Qur’an reminds its followers that Allah had already ordained the previous people particularly the children of Israel not to kill any human unjustly as its repercussion is colossal. The Qur’an says: “Because of this did We ordain unto the children of Israel that if anyone slays a human being—unless it be for murder or for spreading corruption on earth—it shall be as though he had slain all mankind; whereas if anyone saves a life, it shall be as though he had saved the lives of all mankind” (5:32).

The verse does not refer to any particular race, creed, or region of the people; it is rather about the entire humanity, be they Hindus, Buddhists, Jews, Christians, Muslims. Here in this Qur’anic statement the gravity of killing a man unjustly irrespective of his/her denomination is too much. Muslims are hence required to keep away from committing this serious crime to humanity. The message derived from this verse may be put in this way: “killing any human unjustly is an unforgivable sin”.

Ban on Offensive Remarks Hurting Non-Muslims
The Qur’an treats hurting the feelings of others very sensitively. It does not want any kind of conflict among the inmates of the earth, except for the cause of justice. It advises Muslims to not revile the idols and other objects non-Muslims revere and worship. It is because non-Muslims are psychologically attached with their objects of reverence. If someone uses abusive words against those objects, the people concerned would feel very much offended. The words of the Qur’an in this regard are: “But do not revile those beings whom they invoke instead of Allah, lest they revile Allah out of spite, and in ignorance: for goodly indeed have We made their own doings appear unto every community” (6:108).

What is prohibited here is reviling non-Muslims’ objects of worship, and not arguing against idol-worship and polytheism with a view to convincing people about logical invalidity of associating partners with Allah.

Allah’s Command of Justice and Generosity
The single Qur’anic statement which is repeatedly announced publicly in the second sermon each Friday all over the world by Muslims serves as a clarion call to all believers that the general principles of their social interaction are justice (‘adl), and generosity (ihsan): “Behold, Allah commands justice and the doing of good, and generosity towards fellow men; and He forbids all that is shameful, and all that runs counter to reason, as well as envy; He exhorts you so that you may bear it in mind” (16: 90).
One may clearly see here that the believers are exhorted to interact with others in the society including non-Muslims on the basis of justice and generosity; and that they are warned against having any interaction that could cause moral degeneration. Muslims are required to support a good cause and not to support an evil cause: “And help one another in furthering virtue and piety, and do not help one another in furthering evil and enmity…” (5:2).

Command to do Good to Non-Muslim Parents, Kinsfolk, the Needy and Companions

The Qur’an recognizes special status and human rights of every individual in the society. Parents constitute family, very basic unit of society. Human society stands to protect and develop its individuals. Parents’ role in this respect is highly crucial. It is they who take care of the individuals in their infancy, childhood, and adolescence periods from all angles with a view to grooming them as valuable persons for the society. It is then quite logical to place the parents at the highest stratum of the society. The Qur’an seeks to develop a society based on peace and harmony among its members. And for that matter, it enjoins upon its followers to embrace “excellence” (ihsan) in their interaction with others in the society. When suggesting “excellence” as the principle of interaction, the Qur’an mentions parents first, underscoring their significance as the pillars of society. In this regard, the Qur’an does not differentiate between Muslim and non-Muslim parents. It says: “And submit to Allah, and join not any partners with Him; and interact excellently with parents, kinsfolk, orphans, the needy, neighbors who are strangers and neighbors who are strangers, the companion by your side, the wayfarer, and what your right hands possess: for Allah loves not the arrogant, the vainglorious” (4: 36).

This verse stresses on the principle of “excellence” in social interaction with everyone in the society, parents, kinsfolk, orphans, the needy, neighbors, companions, the subordinates etc. None can claim that this verse relates only to those who are Muslims. Because the people mentioned in the verse could be from any race, religion, and region. Another verse in the Qur’an while emphasizing “excellence” with parents draws a line of limit between the Muslim children and their non-Muslim parents: “And We have enjoined on man concerning his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: show gratitude to Me and to your parents. To Me is the ultimate destiny. But if they strive to compel you to associate gods with Me about which you have no knowledge, do not obey them, yet bear them company in this life with justice…” (31: 14-15).

Here it has very clearly been mentioned that parents deserve the company of their children in accordance with what is right and just (ma’ruf). It signifies that the children have the responsibility of providing sustenance, shelter, and other necessary comforts of life, speaking to them nicely, making them smile; but when it comes to the religion, Muslim children should reject the parents’ advice to commit shirk (polytheism). Even though the verse sheds light only on the interaction with parents, it may be derived from here that attitude of Muslims towards non-Muslim kinsfolk and others should be governed by the principle of ma’ruf (justice and generosity).

After the battle of Hunayn, a woman from the tribe of Hawazin claimed that she was foster sister of the Prophet (s.a.w.) who after having recognized her spread his own sheet for her to sit and talked to her nicely, treated her excellently and upon her request equipped her with necessary provisions including a male slave for her service, and sent her back to her own people with honor.¹

Justice as the Goal of Islam

Human society is always in need of its further development, which requires peace and harmony among members of society. And peace entails justice. Injustice causes chaos on the earth and consequently individuals and societies suffer from crises: moral, political, intellectual, and economic etc. All the Prophets (peace be upon all of them!) were raised to achieve the goal of justice in human relations: “We have indeed raised Our prophets with clear proofs, and revealed to them the Book and the Balance so that the people might stand in justice” (57:25).

The justice referred to in the above verse through the word “qist” is wider in its scope and deeper in its impact than the word “'adl”. Qist covers all the dimensions of life, whereas “'adl” may be applicable generally to the controversial issues, and mutual disputes and cases that are brought to authority concerned for solution and final verdict. What has been stated in the verses is that people might taste justice. The word “people” (al-nas) encompasses entire humanity living anywhere on the earth. As a matter of fact, the Last Prophet was also assigned the task of establishing justice in human life and relations regardless of their regional, racial, and religious identity. The Qur’an expresses the same goal of all the Prophets as “establish al-din”. Establishing justice and establishing al-din are two expressions for the same fact. According to the Qur’an, al-din is Islam; and Islam signifies peace, which entails justice. In other words, under Islamic rule and system of life everyone enjoys justice.

The Prophet (s.a.w.) explained the significance of justice in a statement which mentions that seven categories of people will be the most privileged on the Day of Judgment, the first being just ruler.¹

**Non-Believers in General Deserve Kind and Fair Treatment**

The Qur’an exhorts believers to show kindness towards non-Muslims: “Allah does not forbid you to show kindness and deal justly with those unbelievers who do not fight against you on account of your faith, and neither drive you forth from your homelands. Allah loves those who act justly” (60:8).

One of the wives of Abu Bakr was Qutaylah bint ‘Abd al-‘Uzza who did not accept Islam and stayed back in Makkah. After the truce of Hudaybiyyah between the Prophet (s.a.w.) and the Quraysh, she visited her daughter, Asma‘ who hesitated to treat her mother kindly as she was unaware of Islamic ruling in such case. She consulted on this matter the Prophet (s.a.w.) who advised her to treat her kindly and humanly.² Before his Islam Abu Sufyan was once in Syria and was invited by the Roman emperor to his palace to enquire about the Prophet (s.a.w.). Whe the king enquired about the message of the Prophet (s.a.w.), Abu Sufyan answered: “He commands us for prayer, charity, safeguarding chastity, and doing good to others”.³ Once the Prophet (s.a.w.) presented a very nice dress to ‘Umar ibn al-Khattab who accepted the gift and sent it to Makkah for his non-Muslim brother.⁴ Once someone asked the Prophet (s.a.w.) to advise him something by doing which he could get entry into the paradise; the answer given by the Prophet (s.a.w.) was: “Worship Allah and associate no partners with Him, establish prayer, pay charity due, and show kindness to your kinsfolk”.⁵

**Conclusion**

³ Ibid., Hadith No. 5980.
⁴ Ibid., Hadith No. 5981.
⁵ Ibid., Hadith No. 5983.
The Qur’an prescribes for its followers two different sets of commands concerning non-Muslims, one for the enemies who are bent upon eliminating Muslims, and the other for the non-combatants from among the non-believers who do not do anything wrong to Muslims. As for the enemies, the Qur’an prohibits Muslims to befriend them as it could harm their own faith and jeopardize the very security of Islamic state and society. The basic Qur’anic principles of interaction with non-Muslims in general are justice, equity, kindness, and generosity. The prohibition of making *awliya’* from among the enemies does not signify guardian, protector, and supporter. It is because the Prophet (s.a.w.) himself took the support of his unbelieving relatives in the cause of his mission; and also advised his followers to take protection of the Abyssinian king, Negus. What is prohibited is the friendship between the believers and the non-believers particularly the enemies. Such friendship is detrimental for both Muslim individuals as well as Muslim society.
A REVIEW ON THE APPLICATIONS OF RUKHSOH IN MEDICAL PRACTICE.

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Abstract

Rukhsoh (permit) is a concessionary law and is the technical opposite of azimah (decidedness) in Islamic jurisprudence. It is considered an important flexible rule that Muslim physicians need to understand in order to develop solutions for hardships and difficulties in performing practical acts of worship. However, discussions regarding this matter in both classical and current literatures of Islamic jurisprudence are generally limited and poorly structured. This review attempts to deliver a structured account on the principles and applications of rukhsoh in medical issues related to practical acts of worship. This review comprises two parts of discussion. The first section begins with a general discussion of rukhsoh i.e. concept of rukhsoh in Islamic jurisprudence followed with a discussion on the types of rukhsoh and their determining factors. The general principles in applying the concept of rukhsoh in ibaadah and daily life will also be outlined and discussed. The second part delves into specific discussions, which focus on selected common practical issues, which necessitates the application of rukhsoh. The discussions will revolve around the specific medical conditions, which jeopardise patients’ ability to conduct their act of worship and how the rukhsoh would come into place.

Keywords: Rukhsoh, Islamic jurisprudence, medical practice.

Introduction

Islam is a religion of ease where the basics are simple to understand. It is a practical religion with forms of worship that are relatively easy to perform regardless of intellectual capabilities. One of the features of this beautiful religion is that its rulings are not contrary to human nature. There are various Qur’anic verses mentioning the concept of ease in practising Islam. Allah says:

Allah intends for you ease and does not intend for you hardship [2:185]

It is also related from Abu Hurairah that the prophet (PBUH) said, “The deen is ease, whoever makes the deen too hard for himself will be overpowered, so direct yourselves to what is right, follow the middle course, accept the good news for the reward of the good action, seek help [to reach your goal through constant worship] in the morning, evening and some of the night.” (Al Bukhari: 39). In a commentary of this hadith by Ibn Abi Jamrah, he highlighted that the word ease in this hadith could refer to the fact that Islam only obligates its followers that which is within their capacity to perform. Muslims are only charged with obligations for which they are intellectually and physically capable to perform. Moreover, certain unlawful things have been made lawful in times of necessity. This fact demonstrates that Islam upholds the notion of avoiding hardship whilst promoting ease to its followers. Imam Bukhari dedicated a chapter called “The chapter of the religion being easy” in his famous collection of authentic hadiths where he lists relevant hadiths to support this feature of Islam.

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This concept of ease is further discussed by Muslim jurists in Islamic jurisprudence under the theme of flexible rules. There are different forms of flexible rules in Islamic jurisprudence including dhururah (the rule of necessity) and rukhsoh (concessionary law). These two terms have been used interchangeably. Dhurura and rukhsoh rules are closely related, as both aim to remove difficulties from the concerned Muslims. However, there are differences between these two concepts whereby some jurists stipulated the rule of rukhsoh is mubah (indifferent) whereby no obligation is imposed. This would mean that in a rukhsoh case, a Muslim could either adhere to the azimah (original rule) or choose the rukhsoh. According to some, rukhsoh can be applied to eliminate difficulties that are not severe or the necessity is not urgent. This concept of rukhsoh encompasses all cases of need or necessity.

In this review, we concentrate on the concept of rukhsoh, as its broad definition would allow for a wider application in current medical practice.

The concept and type of rukhsoh in Islamic jurisprudence

Linguistically, rukhsoh is an Arabic word that means relaxation and facility. In literature on Islamic jurisprudence, rukhsoh has been defined as matters that are originally prohibited that are made lawful to ease hardship despite a legal proof indicating its prohibition. A more comprehensive and precise definition of rukhsoh is provided by al-Mutairi in his thesis, that “Rukhsoh is rules that have been facilitated for competent people (mukallafin) who have valid excuse but which remain unlawful for those who have no such excuse, and matters whose non-performance has been allowed when normally they would be obligatory without the existence of a valid excuse.”

Type of rukhsoh

The scholars have divided rukhsoh into different types based on different classifications. Among those various classifications, the classification according to its cause is considered the most appropriate in defining the basis of rukhsoh and more encompassing of its branches, thus making it more relevant for the physicians and scientist alike. Based on this classification, Sheikh Ahmad Azzu has listed several different types of rukhsoh as summarised below:

1. Rukhsah caused by absolute necessity (Dharurah): a situation, which compels the use of a forbidden thing in order to preserve the fundamental, needs of human beings and is highly necessary even if that leads to committing forbidden things or leaving a compulsory duty.

2. Rukhsah caused by needs (Hajah): the kind of need which necessitates lessening and simplification and general relief for all Muslims or some of them, in order to attain their goals and preserve their benefits, on condition that the need does not reach the level of dhururah, which are of two kinds:
   a. General Need e.g. permission to look at a woman for purposes of marriage or medical treatment and other like cases.

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5 Ibid.
b. Specific Need e.g. permission for transgression against others by beating and scolding for a father, a husband, and guardian.

3. *Rukhsah* caused by journeys: including breaking the fast, wiping over the *khuff* (socks), missing Juma’ah, Eid, congregational prayers, *Tayammum*, etc.

4. *Rukhsah* caused by forgetfulness: including speaking in *Salat*, eating or drinking forgetfully during fasting, permissibility of eating the meat slaughtered without invoking the Name of Allah, forgetfully, etc.

5. *Rukhsah* caused by ignorance: including ignorance about food or drinks being impure, killing a Muslim in the ranks of the unbelievers, a judge relying upon fake witnesses in his judgement, etc.

6. *Rukhsah* caused by compulsion: including being compelled to destroy another person’s property or to take wine or stealing etc.

7. *Rukhsah* caused by defects, such as
   a. Shortage of money leading to waiving of Zakat, Hajj, Jihad etc.
   b. Bodily Defect: including
      i. Sickness that permits *tayammum*, Shortening and combining prayers, exposing the *Aurah* for a physician, etc.
      ii. Lunacy: which leads to waiving of *Salat*, fasting, and *Hajj*, nullifies contracts entered by the person, and waives any physical punishments, etc.
      iii. Childhood: which waives any compulsory religious duties, permits him to enter a gathering of women, is not punished by *qisas* even if he kills, etc.

8. *Rukhsah* caused by a frequently occurring situation (*Umum al Balwa*), which is almost impossible to avoid such as the prohibition of cutting the grass of Mecca except *Izkhir* (palm leaves), and permission to sprinkle water on a cloth when a baby-boy urinates before it has started eating.

From the lists above, the *rukhsoh* caused by *dharurah*, *hajah*, and defects are the types that are more relevant to issues in medical practice. This will be discussed in greater detail in section 5.0.

**General Principles/Guidelines in applying the *rukhsoh***

Although certain scholars encourage the application of *rukhshah* based on evidence from Hadith, its application is bound by certain guidelines which must be observed. Firstly, the existence of the difficulty which compels the move to *rukhsoh*, which is something that varies from one person to another. In general, the difficulty which compels resorting to *rukhsoh* is an extraordinary difficulty, not a common difficulty associated with compulsory duties. Secondly, the *rukhsoh* is within the permissible scope of Islamic law, such as a person being on a journey not aimed at disobedience to Allah, like going for Jihad or Hajj or seeking knowledge and lawful business. However, if he were on a sinful journey such as highway robbery or unlawful trade like selling wine, then he should not apply the *rukhsoh* according to the majority of the scholars.

Apart from that, the reason for the application of the *rukhsoh* must be certain or close to certain, not doubtful, because rules are not based on doubts. The reason for the application of the *rukhsoh* has already occurred rather than expected to occur, so a woman who normally observes her menses on a particular day and hence decided not to fast on that day, is considered wrong because the actual cause that would allow *rukhsoh* has not yet taken place. According to some scholars, the application of *rukhsoh* should be limited within the point covered by the *Nass* (legal text) but there is some degree of disagreement among the scholars on this principle. Those scholars that support this view proposed that any practice of *rukhsoh*

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must have a legal proof (daleel) supporting it from among the four basic proofs, not just the mere existence of an excuse.

Besides, the person applying the rukhsah must be fully aware of its pre-conditions and limitations as defined by the jurists, and should restrict himself to them. It is also not allowed for a compelled person to apply rukhsah unless he is particularly compelled to do so, i.e. he does not find any other alternative means of saving himself from the harm, and he firmly believes that doing so will save him from the impending destruction. It is not permissible to pervasively seek after the rukhsah i.e. to take from each mazhab whatever is permissible based on lust and jest, as this is a form of following one’s desires forbidden by Allah. Otherwise, forbidden optional actions of the heart do not come under rukhsah at any instance, such as kufr (disbelief) of the heart under duress, or not detesting an evil act in the heart when one is unable to remove it with his hands.

Application of Rukhsah in Medical Practice

The following discussions will explore the application of relevant principle of rukhsah on specific medical issues and practices. This is because each medical related issue tends to be unique and depend on various factors, which need to be taken into consideration. Therefore, the combination of the theoretical guidelines and specific medical issues is inevitable in order to provide an adequate understanding of the complex issues of rukhsah in medical practice. These are few examples of medical issues that directly affecte Muslims’ daily obligations causing misunderstanding among Muslims. There are several reasons for such misunderstanding such as the insufficiency of the available information to provide adequate understanding. Other than that, the research is still ongoing in certain contemporary medical issues thus making it difficult for scholars to form an established Islamic view or ruling. Furthermore, inadequate and inefficient communication between contemporary Muslim scholars and medical practitioners has lead to immature and poor views and guidelines from both parties that further complicate and confuse the public.

1.1) Rukhsah in purity and cleanliness (taharah)

The issue of maintaining purity and cleanliness is the most common obstacle encountered by a sick person that restrict him/her from performing his/her routine practice of worship. This issue could be regarded as a fundamental issue and has been widely discussed in Islamic classical and modern literature. While the issue mainly affects patients, the treating doctors also need to be equipped with a clear and precise understanding, including knowledge of the supporting and opposing view in order to properly counsel and guide their patient. Principally, a sick person is not completely exempted from keeping his body and clothes as clean as possible and perform other acts of cleanliness as mentioned in the hadith:

“There are ten qualities of fitrah: trimming the moustache, sparing the beard, siwak (brushing the teeth), rinsing the mouth and inhaling water (to clean the nose), clipping the nails, washing the finger knuckles, plucking the armpit hair, shaving the pubic hair, washing the private part with water, and circumcision”. (Muslim, Abu Dawud and others).

A genuinely sick or disabled person should at his best capacity attempt to remove all najasah from his body and clothes. Whenever necessary, he or she should be aided by those who nurse him. However, if some najasah cannot be removed after the necessary measures have already being taken, he should proceed to perform other acts of worship that would otherwise require him to be in the state of cleanliness. The patient is considered qualified for a rukhsah due to the sickness which associated with reasonable hardship to achieve the level of cleanliness commonly expected of a healthy person. Thus, he is exempted from the general rule of

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1 Ibid, 67-70.
cleanliness that could cause him a debilitating difficulty and prevent him from performing related worship such as prayer. The severity of a sick or disabled patient could range from complete inability to perform the *wudhu*’ (ablution) or *ghusl* due to certain conditions like quadriplegia (paralysis of four limbs), or partial inability due to the presence of a cast or wound dressing (*jabirah*) that covering a part of the injured region of the body that needs to be washed for *wudhu*’ or *ghusl*. We will focus on two common surgical and orthopaedic conditions that lead to partial inability to completely perform *wudhu*’ and *ghusl*. The first condition is the surgical wound or fracture that require the affected region to be covered with cast or splint or wound dressing. All these three terms would has certain differences but could all be categorised under *jabirah*. There is disagreement between the scholars whether to manage like a *khuf* i.e. wiped over the covered surface or be ignored and not included in the washing process. The second opinion seems to be the stronger opinion and is supported by both authentic evidences and some prominent scholars like Sheikh Muhammad Nasiruddin al-Albani (*ra*himahullah). Sheikh al-Albani mentioned that not all hadiths that relate the rulings of wiping over the *jabirah* are extremely weak thus could be accepted as a valid opinion. Sheikh al-Albani further quoted the word of Ibnu Hazm in his book, *Tamam ul Minnah*:

“...by the texts of the Quran and Sunnah, anything that a person cannot do is waived for him. The opinion that require him a substitute for it would be a legislation, and a legislation may only be imposed by the Quran or Sunnah. There is no text in the Quran or Sunnah requiring substituting wiping on *jabirah* for the parts that cannot be washed. Therefore, this opinion is invalid.”

The opinion of not wiping over *jabirah* but rather washing whatever accessible is also more in harmony with the spirit of *rukhsoh* due to the illness and would facilitate the affected patient to perform *wudhu*’ and *ghusl* without significant hardship or damaging the *jabirah*. Moreover, in the management of a wide variety of musculoskeletal conditions including fracture, the *jabirah* is usually made from plaster of paris or fibreglass which need to be kept dry at all times in order to maintain the immobilization of the injured parts. Any contact with water could jeopardise the integrity of the cast which originally being moulds to immobilize the affected part in order to hasten the healing process. In the case of surgical wound as a result of surgical procedure or injury, the wound cover are usually comprise of bandage (a woven cotton or synthetic material) and a more specialized inner dressing materials like adhesive film, alginate etc. depending on the nature and the thickness of the wound. A wiping over the wound dressing could predispose to contaminations thus halt the healing process of the wound. We believe this chosen opinion i.e. not wiping over the *jabirah*, would ease the affected patients to achieve the state of cleanliness and subsequently allow them to proceed to perform another act of worship like the five times daily prayer without having to face significant difficulty. This would then prevent the common problem of abandoning five times daily prayer among the patient as a common excuse given is their failure to achieve the state of cleanliness i.e. failure to perform *wudhu*’ or *ghusl* as adequately in accordance to the classical understanding of fiqh which not necessarily based on authentic and valid evidences.

The second condition commonly affecting the patient’s ability to achieve the state of cleanliness is the creation of abdominal stoma due to surgical conditions like colorectal cancer or other diseases like diverticulitis and ileus. Stoma is an artificially created hole in the abdomen that directly connected the large intestine to the external bag in order to allow the faeces to leave and become collected in the bag. The patients with stoma experience

3 Based on unpublished observation of all authors throughout our many years of experiences in clinical setting in various government hospitals. A detail survey regarding this matter will be carried out in few selected hospitals soon, insya Allah.
difficulties to perform their religious duties, particularly to perform *wudu’*, *ghusl* and prayer which resulting in involuntary abandonment of prayers and spiritual discomfort\(^1\). One of the reasons which lead to the abandonment prayer is the belief that their prayer will not be accepted due to uncontrolled faecal flow\(^2\). A study by Herek indicated that patients tend to refrain from performing religious duties probably due to inability to obtain sufficient information including religious views i.e. *rukhsoh* which exempt them from performing certain compulsory due to the inevitable obstacles\(^3\) such as the opinion which allows them to ignore the area of stoma during their *ghusl* or they could resort to perform *tayammum* instead of washing their body with water.

Nevertheless, we acknowledge the validity of other scholarly arguments which differ with our chosen opinion i.e. of ignoring or leaving the injured area which covered by certain materials instead of wiping with water as above and this require further discussion and healthy debate from both scholars and medical practitioner in order to reach to a well supported consensus.

1.2) *Rukhsoh* in treating the opposite sex

The issue of treating the patients of opposite sex is another debatable issue that has been widely discussed in the Islamic literature and till today created heated arguments among Muslims. While there are some scholars against the examinations of patients by members of the opposite sex, the majority consider it permissible in situations of necessity where no individuals from the same sex are available to give the same level of care i.e. in terms of expertise and energy. This is based on the practice of female companions who treated wounded men in the battle with the Prophet (PBUH), as reported by Ar Rabi’ Bint Muawwath:

“We (women) used to go for fighting with the prophet (PBUH). We would give water to the army, serve them, and bring them back the wounded and dead to Madinah.” (Bukhari, Ahmad and others)

Depending on the severity of the diseases suffered by the patients, the permission to treat a member of the opposite sex could be categorised under *rukhsoh* due to absolute necessity, general need or medical diseases which lifted the prohibition of intermingling, touching and staring between members of two sexes. However, the permission is within the limits of necessity and should not be abused or extended beyond that\(^4\). The Islamic Fiqh Consortium decided that the individuals treating female must be following the priority list where the doctor should first be a Muslim female, followed by a non-Muslim female, then a trustworthy Muslim male doctor and finally a non-Muslim doctor, depending on the availability\(^5\). Additionally, there should be a presence of a *mahram* or trustworthy women to prevent the *khulwah*. Otherwise, the women patient should not go to the next category before exhausting the possibilities of the first category i.e. Muslim female doctor. However, on the occasion that the female or male patient request to be examined by a doctor of the same sex, we should attempt to fulfil their request to respect their personal preference and cater for their psychological comfort, as long as it does not jeopardise the treatment process. For instance, in our local clinical setting, we may be able to entertain the request of female patients suffering from breast cancer to be managed by female surgeons as this type of case tends to be presented as non-emergency situation. However, we may struggle to fulfil the demand of


\(^{4}\) Al-Fatawa Shariyyah Fi-Masa’il At-Tibbiyyah (1997), Abdullah Jibreen, Dar as Sumay’I, Riyadh, 82.

management by female obstetrician only in the life and death situation involving patient with pre-eclampsia or post-partum haemorrhage. In this emergency, the preservation of the patient’s life is considered the top priority in accordance with the shari‘ah where the priority should be given to fighting a harm, which threatens safety of the of the five essentials: faith, life, intellect, property and lineage.

The above discussions on two scenarios have given a clear picture on how rukhsoh come into place and the validity of choosing the originally prohibited actions when one finds it advantageous to the healing process or treatment procedure. The application of the above rukhsoh is strictly allowed as long as the criteria are met. This concept demonstrated the practicality of Islam as religion that appeal to our human nature both in a healthy and diseased state. Finally, the higher value of rukhsoh in medical practice is to preserve both human’s physical and spiritual health by avoiding conflict between adherence to the shari‘ah rules and treatment plan.

References

10. Sheikh M. Nasiruddin al-Albani, Tamam ul Minnah, pp 133-135
ALIGNING ISLAMIC INPUTS INTO THE MEDICAL IMAGING PRACTICE: A CONCEPTUAL APPROACH USING PROFESSIONAL GUIDELINES

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Abstract
Being relatively new in medicine, Medical Imaging (Radiography) practice has been dictated by the Western worldview. Various professional guidelines are available to guide medical imaging professionals in terms of the professional and ethical aspects in the field. They are known by various terminologies that include Code of Practice, Code of Ethics, and Standards of Best Practice. Formulated by those who championed the concept of secularisation, these guidelines are devoid of any references to the Creator or spiritual associations. Subconsciously, Muslim practitioners could have embraced this systematic indoctrination of Western values and practices. The effective secularisation of spiritual values and practices could result in distancing these individuals from the principles and objectives of the Shari’ah and those ideals that Islam champions. Attempts must be made to guide the Muslim practitioners to appreciate the Islamic beliefs, values, and practices into the realm of the vocation. This paper examines selected professional guidelines to identify some of the common professional and ethical themes that they represent. The paper begins with the discussion on profession, professional, professionalism and ethics. This is followed by a brief history of Islamic professionalism and ethics. Seven common themes or constructs were discussed alongside relevant Islamic inputs, with the intention of reinforcing and enhancing the spiritual mindedness and practice of the Muslim practitioners. The Islamic inputs include Qur’anic verses, Hadith and the Maqasid and Qawā-id al-Shariah. Three important Islamic concerns that were not outlined in the guidelines are discussed. Ultimately, the integration effort could become a catalyst to the formulation of the Code of Professional Practice for Muslim Medical Imaging Practitioners.

Keywords: Medical Imaging, Radiography, Islamic perspectives, Professional Standards, Professional Practice, Professionalism

Introduction
The field of Medical Imaging is not static. This sub-specialisation in Medicine has to accommodate itself to the changing healthcare scenario, in order to remain relevant alongside the other disciplines in Medicine. The concepts of Evidence Based Practice (EBP) and Patient-Centred care has somewhat been addressed by the Medical Imaging practitioners within their scope of practice and individual capabilities. The advancements in Medical Imaging technology and technical changes to the practice that result from research put the practitioners in a state of continuous vigilance for continuing professional development. Coupled with changing patient expectations, as a consequence to their accessibility to information, it is imperative that practitioners now need to constantly orientate themselves to the professionalism associated with their profession and changing expectations.

The presence of professional guidelines, drawn up by particular authorities or professional bodies help to define and outline aspects of professionalism for a given profession. In Medical Imaging alone, documents from different countries that come in different names; Code of Practice, Code of Conduct, Code of Ethics and Standards of Practice, serve to provide the necessary directions on how the practitioners should display the appropriate conduct, behaviours, values and practices. A certain amount of overlapping in the

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characteristics within these different documents can be expected. This is attributed to the fact that the different bodies that were responsible for formulating these documents have different perceptions on the title and contents of their documents. While these documents address areas that are usually classified as components in professionalism, there is no consensus as to the definition of the term professionalism. Amidst the broad definitions that the term carries, a working definition is essential to provide the impetus to facilitate further discourses in this particular sense.

The inception and advancements in Medical Imaging has long been associated with the Western world. It could be concluded that the discipline is heavily influenced by Western beliefs, thoughts, values, and practices. The same influence could also be evident in the professional guidelines for Medical Imaging practitioners. With a heavy dependence on these documents, Muslim Medical Imaging practitioners, even in Muslim countries, could effectively distance themselves from practicing their vocation along Islamic principles. The segregation of religious perspectives from their practice is also a manifestation of extending the secular agenda.

Although it can be argued that the contents in those documents do not necessarily suggest transgression of Islamic faith (Aqidah), proper alignment of the contents of these documents to Islamic beliefs, values, and practices should be made. This reinforces the assertion by Rayan (2012) that harmony and integration are important in developing logical thinking in Islam. The author recognises that there is no dichotomy between religion and science for which the science can be equated to Medical Imaging. The author also states that there is no separation of the religion from the mind and sense, soul and body. A profound concern expressed by Mary Parker Follett that "the divorce of our so-called spiritual life from our daily activities is a fatal dualism" (Ratnakar and Nair, 2012) should be concrete enough for practitioners to ascertain that their practices are in harmony with the aspirations of the religion.

This paper examines the contents of various professional guidelines documents that reflect professionalism, conduct, ethics and standards for Medical Imaging practitioners from professional organisations from different countries. The examination derived a working definition of the term “professionalism” that is used in this paper. The main domains or constructs that were addressed in these documents were identified and classified into various domains or constructs. Relevant Islamic perspectives were then used to equate those professional aspects, establishing the much needed harmonisation between Islamic Revealed knowledge and human thoughts. The guiding questions in this research are (i) How does the available professional guidelines posit themselves in terms of being “Islamic”? (ii) What are the areas in these guidelines that can be classified as non-Islamic friendly? (iii) What are the traits or characteristics of the Medical Imaging professionalism and ethics that can be equated to the three domains of Islam; Aqeedah, Shari’ah and Akhlaq?

In order to ensure universality, as Islam by itself is universal, the use of professional guidelines from various countries facilitated a meaningful undertaking towards the fulfilment of the above objectives. The ensuing discussions were tailored towards presenting the “Islamic professionalism” or the “Professional Code for Muslim Medical Imaging practitioners”. The term Medical Imaging practitioners used in this paper is directed to the group of professionals more commonly known as Radiographers, Radiologic Technologists, Medical Radiation Technologists or those of similar professional roles and responsibilities. This is to differentiate from another group of professionals in the Medical Imaging service known as Radiologists who are essential clinicians with specialised training in Radiology.

**Profession, Professional and Professionalism**
Larkin, Binder, Houry, and Adams (2002) recognised three essential characteristics in describing a profession. They are: expert knowledge, self-regulation, and the obligation to place client needs above self-interest. Coupled with the features of a profession described by Kinsinger (2005) and Hughes and Hughes (2013), a brief description of the Medical Imaging profession is hereby outlined.

Medical Imaging is made up of a defined body of knowledge and skills that is responsible in the generation of images of the human anatomy for diagnostic purposes. Built upon accepted theories and facts, the core knowledge involves aspects related to patient care, use of Imaging modalities, the associated technicalities and outcomes in terms of quality, economic and safety considerations. The professional education at the foundation level culminates in qualifications that meet professional standards and the recognition to practice, determined by an authorised body. The mandate given to these professionals is formalised by written documents. These documents address state or jurisdictional laws governing authority, licensure, continuing education and conduct.

Professionals who have received the recognition to practice are to be autonomous within a certain framework of prescribed regulations. These individuals are expected to exhibit a standard of behaviour befitting the status of a professional. They commit themselves to serve in one’s area of expertise and among others, participate in researching newer and safer practices. These practitioners have exclusive ownership of the knowledge and competencies, displaying decision making and problem solving processes befitting of their qualifications. Dealing with other individuals (patients, other healthcare practitioners and the general public) they command their roles and responsibilities in public affairs, ensuring public trust, value performance and place public’s interest above any self-interest. Swick (2000) opines that professions always reflect the particular social and cultural milieus in which they operate. Collectively, from what have been presented so far, the authors distinctly dissociate professions from the spiritual or religious component. However, on a positive note, Swick (2000) argues that with some moral values in place, a profession becomes a way of life.

While the terms profession and professional can be adequately understood from the above, a consensus on what is professionalism has yet to be reached. Professionalism is a complex and multifaceted element of health care but difficult to define (The Scottish Government 2011). While agreeing to that difficulty, Thomas, Biglatid, Burke & Howlett (2013) felt that professionalism is recognisable when observed. Professionalism is taken as a contract with society (Larkin et al 2002) and is reflected in values, behaviours, ideals, and obligations (Thomas et al 2013) advocated in a particular service utilising specialised knowledge, skills, and experience for good. Professionalism is also seen in upholding oneself to the highest standards of professional thought, word, and deed (Kinsinger 2005).

Kasule (2013) attributed the poor conceptualisation and understanding of the term in reaching a definition for professionalism. Birden, Glass, Wilson et al (2014) recognise the considerable difference of opinion as to what defines professionalism in the context of medicine. The authors agreed with Kasule (2013) where from the conceptual point of view there exist overlaps between professionalism, humanism, and personal and professional development. The Health and Care Professions Council (2014) attributed the complexity of the concept to the different perceptions by different people, in different contexts. The diversity of the sources and influences are responsible to individuals’ perceptions of professionalism. This seems to be in congruent with al-Eraky, Chandratilake, Wajid, et al (2013) who opine professionalism is a culture-sensitive construct. Therefore it is perceived and expressed with respect to local customs, beliefs, and cultures. The later authors feel that the situations used to measure its constructs or domains should reflect the cultural differences. Thus, these descriptions sort of reinforce the complexity in understanding the term.
Professionalism, as outlined by The Scottish Government document (2011), is beyond appearance and is not restricted to external technical tasks. The importance of internal human qualities that include personal values, attributes and a sense of personal responsibility are considered core to professionalism. Casting an influence on how the practitioners behave to others, these qualities themselves can be influenced by organisational values, environmental and cultural influences.

Besides the features of professionalism above, there are two other important considerations when discussing professionalism. Professionalism has to be considered both at the individual and collective levels (Swick 2000). This is seen within the context of professions where each practitioner has the professional obligations placed upon himself as well as his contribution towards his fellow practitioners.

Professionalism is also closely related to ethics (Kinsinger 2005). Similar to professionalism, ethics is multifaceted. Al-Hasan, Faridahwati & Kamil (2013) presented ethics from several works. Collectively, ethics represent the moral principles, rules of conduct or values; relationships with others; rules that govern human behavior and human interaction and the personal standard to distinguish the right from the wrong. Ethical issues arise in one’s decision making from the various alternatives relating to moral principles.

Directed to the Medical Imaging practitioners, Lewis, Heard, Robinson, White, & Poulos (2008) outline ethics is concerned with moral judgement and publicly displayed conduct. Ethics also entails the applications of the principles of ethics that reinforces the practitioner as an independent, autonomous and responsible in his decisions. The authors further described ethics as the inter-occupational determinants of behaviour and collective self-discipline. These are important considerations when matters of practical concerns including the nature and quality of daily interactions with others are involved. The importance of the practitioners to be well-versed in the application of basic ethical concepts, thought and appreciating the role of ethically sound practice in a clinical setting are also highlighted. Furthermore, the interaction with the various professional regulations, in ensuring the delivery of safe and equitable health care and a high standard of personal morality are among the ethical attributes. Being part of a healthcare setting that involves patients, the daily patient/radiographer interactions, inevitably, depict the components of human interaction, socialisation and professional behaviour. These are part of the specific moral obligations unique to these practitioners. Thus the multifaceted nature of the various domains or constructs in professionalism and ethics can be seen as overlapping. Hence, for the purpose of this paper those two terms are used interchangeably.

To help in appreciating their vocation in terms of roles and responsibilities, the practitioners are provided with professional guidelines that dictate professional conduct, ethics and practice. The professional guidelines, in the various aspects of professionalism that they address, are seen as mechanisms to guide and direct practitioners to the do’s and don’ts within the profession. Generally, they describe the expected practitioner behaviours towards patients, colleagues and service users in the practice of their profession. Kasule (2013) outlines while the primary objective of professional organisations is to defend, promote and advocate the interest of practitioners, these organisations also outline professional standards in training and practice. These outlines are codified in the various codes or standards. Establishing and enforcing professional are now usually shared with governmental or semi-governmental organizations. The outline of ethics requirements by the American Registry of Radiologic Technologists (2014) serves to provide the internalisation of professional values by qualified practitioners in their obligation to act in the best interest of the patients. Furthermore, the guide serves as a motivational tool as well as promoting a culture of ethical behaviour within the profession. Some of these guidelines carry legal standings that serve to prevent unlicensed and uncontrolled exercises of practice (Hughes & Hughes, 2013) with the
objective to preserve and safeguard the interest and well-being of the service users. These standards and codes are also seen as drivers of service excellence. Practitioners who failed to act in line with those guidelines may put patients and others at risk. This could necessitate disciplinary action to be taken on them by their employer or sanction by their stake holders. In certain situations, legal proceedings can be taken (The Scottish Government, 2011).

**Historical Perspective of Islamic Professionalism and Ethics.**

The contributions of two prominent Muslim scholars in the formulation of professional guidelines can be appreciated. The works of Ishaq bin Ali al-Ruhawi and Abu Bakar Muhammad ibn Zakariyya al-Razi, both 9th century Physicians, in professional ethics are still referred to till today (Iqbal, 2011; Padela, 2007; Chamsi-Pasha and Albar, 2013). Though there were contentions that al-Ruhawi was not a Muslim, Aksoy (2004) presented arguments to defend the religious attributions of the noted Muslim Physician. Other Muslim scholars who had contributed towards the establishment of code of conduct of physicians and surgeons include Abdul Habib ibn Habib al-Andalusi and Ibn al-Qayim (Chamsi-Pasha & Albar, 2013). One notable observation concerns the adoption of the thoughts of Aristotle, Socrates, Galen and Hippocrates by al-Ruhawi to support the ideals that he presented (Padela, 2007; Chamsi-Pasha & Albar, 2013). An Islamic paradigm as presented by al-Ruhawi is the intellectual tolerance within the religion towards knowledge. Knowledge, irrespective of its sources is acceptable as long as it does not contradict the teachings of Islam (Padela, 2007). It is within this framework that the present Muslim Medical Imaging practitioners should not discard knowledge or professional guidance from the Western world, provided the alignment or parallelism to the teachings of the religion is established. Collectively, the works of these early Muslim medical scholars in coming up with professional guidelines, led to further deliberations within the present context.

The development of the code of medical ethics by the American Medical Association Medical in 1847, to the renowned “Principles of Biomedical Ethics” by Beauchamp and Childress in the 1970s, could have influenced an examination of those components from the Islamic point of view. A conclusion by Aksoy and Elmai (2002) that the particular set of principles “formulated” in the 1970s are not something new but are already being applied in Islamic traditional and cultural societies. Another notable effort by Aksoy and Tenik (2002) managed to align the thoughts of Mawlana Jalaladdin Rumi (1207–1253) to the individual principles presented by Beauchamp and Childress. Meanwhile, the World Health Organisation (WHO) came up with a document “Islamic code of medical and health ethics” that actually highlights five principles of Islamic ethics that are relevant to the healthcare sector. The five principles are: (1) Man is honoured, (2) Right to live, (3) equity (justice) (4) doing well (best) (5) no harm and no causing harm. The document acknowledges the important role of Islamic Organisation of Medical Sciences in organising conferences that touched on daily-life selected problems (World Health Organisation, 2005).

**Discussion**

Medical Imaging professional guidelines from different countries were sourced online. They include from United States (American Society of Radiologic Technologists, 2003, 2011; American Registry of Radiologic Technologists, 2014), United Kingdom (Society of Radiographers, 2013; Health & care Professionals Council, 2013), Australia (Australian Institute of Radiography, 2002; 2013), Ireland (The Irish Institute of Radiography and Radiation Therapy, 2010) and Canada (Canadian Association of Medical radiation Technologists, 2008). These documents were identified by various names; Code of Ethics, Code of Practice, Code of Professional Conduct, or other terms that reflect those mentioned codes in terms of essence.
The justification of using the said documents was two folds. Firstly, without having to re-invent the wheel, content analyses revealed the common elements in terms of the professional and ethical attributes outlined in these documents. Secondly, the common features that these documents depict suggest the acceptance of those elements by some of the more prominent Medical Imaging professional bodies worldwide.

Examining the above professional guidelines reveals a major similarity. There is no effective reference to elements involving spiritual or religious matters, in particular in relation to the existence of the Creator. The special acknowledgement of Allah, the All-Knowledgeable overseeing all things could have a tremendous positive effect on the practitioner. Ever wary that the Allah is aware of his doings, the depicted professionalism and ethical behaviour would be optimised. The closest mention of religious aspects is directed to practitioner’s obligation to provide an unbiased or unprejudiced to all irrespective of their religious affiliation. The void in matters that relates to God in relation to the professionalism or ethical domains shows the discerning stance by the various professional bodies. The formulation of these guidelines could be influenced by cultural values, beliefs, attitudes, customs, and behaviours that evolve with time, reflecting upon historic factors, the current environmental and educational requirements (Verhovsek, Byington & Deshkulkarni 2009). Spiritual or religious affiliations are seen as subjective and personal. Thus, it can be argued that these guidelines are philosophy-based and their formulations are directed by human reason and experience (Shehu 2009; Abd al-Sattar 2013). Islam as revealed by Allah the Al-Mighty, and propagated by Prophet Muhammad (PBUH) is a religion that provides the necessary guidance for a system of life that encompasses spiritual alongside worldly matters. Any segregation between the two is seen within the framework of the “fatal dualism” as proposed by Mary Parker Follett, earlier.

For the purpose of this paper, the professional and ethical attributes are discussed under eight domains or constructs. They are (i) practitioner (ii) patient care (iii) technical and technological (iv) quality (v) economic (vi) safety (vii) personal traits. Space constrains do not permit an in-depth presentation of all professionalism and ethical elements to be made. Therefore, only the main elements within each domain will be summarised, followed by aligning them to relevant Islamic perspectives based on the foundations as lain down by the Holy Qur’ān, the Hadiths of Prophet Muhammad (PBUH) as well as the thoughts of Muslim scholars.

**The Practitioner**

The Medical Imaging practitioner is a member of the healthcare fraternity. He is recognised as one with the specialised body of core knowledge in Medical Imaging as well as those in health and healthcare disciplines. With the acquired knowledge, skills and competencies, he is expected to practice within accepted practice and guidelines and within his capabilities. He promotes, integrates, disseminates existing knowledge while continuously acquires new knowledge through the various educational platforms. Exemplary traits include the various capacities as facilitator, mentor, and role model to students and colleagues, conducive to establish and sustaining teamwork for the common good in patient outcome while maintaining a sense of autonomy in the conduct of most examinations. Having a strong commitment towards good patient / client centred care and ensuring his practice is current with an affinity to recognise, respond, and act decisively to any types of clinical emergencies. This consolidates one’s understanding of the overall role of the practitioner within the health and social care services as well as in health promotion and education.

A tradition from the Muslim educational background is the concept of ‘Ijazah’. The use of this term is rather common in Malaysia, especially to denote those who have completed their undergraduate studies. Though it is originally directed to the doctorate, the Arabic term
“ijazat attadris” carries the important meaning “license to teach” and later to include “license to issue legal opinions” (Makdisi 1989). For practical applications, the term is seen within the context of a permission or indication that one has been authorised by an authority to teach a certain subject. The spirit that it conveys in the term “authorised” is synonymous with certified, sanctioned or approved to practice. Perhaps the term recognition will be more appropriate to describe the overall burden of trust that follows with the authorisation to practice. While to teach invokes one to contemplate on the following synonyms, among others, impart, explain, demonstrate, communicate and show. These expectations can somehow dilute the selfishness that one might harbour with the personal glory that could be influenced by the personal glory behind the recognition bestowed earlier.

Some Islamic perspectives in Islam can be applied to the Muslim practitioner. Firstly, he should be aware of the concept of Vicegerency and the purpose of his existence on Earth. Among the purposes include using the resources that Allah has provided on earth to benefit mankind as well as to ensure justice is served as indicated in the Holy Qur’an [2:30; 38: 26]. Next, he needs to align himself to the concept of the Islamic Worldview, the Maqasid (Objectives) and Qawa'id (Principles) Al-Shariah. These concepts address the Islamic stance on the sanctity of life, perceptions towards ill-health, prevention of further harm and to provide relief. The Maqasid perhaps needs to be given serious considerations in relation to the service that the practitioner gives in relation to the preservation or protection of religion, life, progeny, mind and wealth. The Muslim practitioner is reminded that the intellect bestowed upon him by Allah is to be used to benefit Mankind. With the given intellect he is also reminded of the honour that has been bestowed upon him as outlined in the Holy Qur’an [17:70].

Patient care
This deals with the attention given to the patient, from the moment they arrive at the department to the time they leave. In other words it is the care given to a particular patient while under the jurisdiction of the practitioner. The type of care is individually tailored based on the clinical manifestations. A professional obligation of the practitioner is to provide unbiased service irrespective of the patient’s demographic status. The practitioner is expected to pay attention to the rights of the patient, the associated safety considerations as well as to the psychological and physiological distresses that could emerge with time. A moment of reflection by the practitioner could be benefitted from the fact that human beings, irrespective of their individual demographics, are Allah’s creation. He justifies His creations through the verse, “O Mankind! We created you from a single (pair) of a male and a female and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily, the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).” [49:13] Furthermore, He exclaims that there is no advantage of one over the other but only in Taqwa (righteousness) in the verse, “Those who have faith and do righteous deeds,- they are the best of creatures.” [98:7] The moral obligations in Islam as set by the Holy Qur’an upon the Muslim practitioner will guide the individual as to not favour one patient over the other. Arawi (2010) refers the practitioners to treat all patients equally. The author quoted verse, “(They are fond of) listening to falsehood, of devouring anything forbidden. If they do come to thee, either judge between them, or decline to interfere. If thou decline, they cannot hurt thee in the least. If thou judge, judge in equity between them. For Allah loveth those who judge in equity.” [5:42]

Technical and Technological Competencies
Medical Imaging involves a wide range of procedures or techniques to adequately image regions of interest within the anatomy. The practitioner has at his disposal a variety of medical imaging modalities and supporting accessories. The correct integration of learned theories in both the technical as well as the technological components is important in ensuring the best outcomes in quality, cost, safety and customer satisfaction. With the different patients, critical mindedness is needed to individually tailor the procedures. He is aware of his own capabilities in handling the imaging modalities. The ability to prioritise between patients and procedures is expected. In order to fulfil the objectives of the examination a thorough understanding of the science of image generation, patient care and image appreciation and analysis is required. Clinical decisions are also made based on the appreciation of existing information of the patient.

It is important that the practitioner to constantly examine his practice. New technologies within the same type of imaging modality might render practices of the older models obsolete. New optimisation approaches in order to balance the imaging parameters to image quality may need to be formulated. New techniques may surface through Continuous Professional Education avenues or journal articles that may require serious considerations towards adopting and adapting them to the local setting.

Islam facilitates for self-assessment and critical thinking through the Holy Qur’ān. Allah the Al-Mighty challenges while encouraging man to contemplate, observe, understand, reflect and think (COURT) in more than 200 verses in the Holy Qur’ān. Self-assessment concerning one’s knowledge, skills, and confidence in undertaking the technical and technological responsibilities need to be dealt with constructively. Not admitting those limitations would have disastrous results, not only in terms of safety but also quality and cost.

Quality
Ensuring quality in healthcare delivery is one of the accepted concepts in general healthcare. This is translated to the Medical Imaging practice as well. A holistic examination of the medical imaging services shows aspects involving quality starts with the patient interaction progressing to the conduct of the procedure, image quality and the various Quality Assurance activities involving the imaging modalities. Quality in patient interactions including patient education before, during and after the procedures can enhance the diagnostic value of the outcome and avert post procedure complications. The concepts of Quality Control, Quality Assurance and Quality Standards are now common features for the imaging equipment and the department. This includes the continuous efforts to promote, plan, implement, sustain and evaluate all quality aspects within the service. Trouble shooting skills and the ability to resolve quality issues are desirable characteristics in the practitioner.

The concept of quality in Islam is seen within the term “Itqan”. Shuriye & Adam (2009) presented that Itqan has a close meaning to the English word perfection. Allah Himself is perfect and He has challenged man to look for flaws in his creation, verse, “He Who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of (Allah) Most Gracious. So turn thy vision again: seest thou any flaw?” [67:3] That verse alone could be a driver for practitioners to strive for excellence, if perfection is not achievable under the circumstances. The commitment to excel, coupled with continuous self-assessment within self and the surroundings and with the knowledge on how to overcome deficiencies would be valuable characteristics. Using those Qur’ānic approaches as mentioned in the previous section could facilitate for the development of the critical mindedness in overcoming shortcomings in an organised manner.

Economic
With the present rise in healthcare costs, practitioners should be wary on the effects of their practice. Efforts should be taken to contain those situations to the best of their ability. Items that include consumables such as contrast media, films (where applicable) and gloves are some of the most used items in the department. Efficient prioritisation, distribution and utilisation of resources (including human resources) will demand some constructive discussions within the department. A thorough examination of all operations and processes within the department can identify areas where cost-saving initiatives can be executed. In today’s standards a cost-effective service is among the primary objectives of the department.

Islam champions cost saving and avoiding wastages. While acknowledging that while to indulge in excesses is frowned upon, likewise, to refrain excessively such that it creates difficulties is not desirable. The Holy Qur’an states in the verse, “O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters.” [7:31] Cost savings should be seen in the opportunity to divert the saved expenses to be used to improve the infrastructure or having extra resources for personnel professional advancement.

Safety
There is a multitude of safety considerations associated with medical imaging. The physics of image generation presents those concerns in the use of ionising radiation, ultrasound waves, strong magnetic fields and radio waves. The use of contrast media, the possibility of cross infection, individual procedural risks (such as in Angiography) and handling non-ambulant patients are the other common safety concerns. The safety of patients and other staff are to be ascertained. The identification of all the risks and how to properly manage them have to be understood and implemented.

The concept of safety is best discussed within the context of the Maqasid and Qawa’id of the Shari’ah. The Shari’ah is loosely translated into the Islamic way of life. Encompassing all walks and situations of life the Muslim practitioner should view his profession along the Shari’ah. Thus, elements involving safety should be aligned to these two concepts. The objectives of the Shari’ah deal with the preservation or protection of five elements, namely, religion / faith, life, intellect / mind, progeny / lineage and wealth / property. While there are contentions to the order as well as whether there should be more in view of contemporary times, suffice to say that the Muslim practitioner can benefit by aligning his role to those objectives, especially in terms of safety. How will those risks be appreciated in relation to the preservation or protection of those elements can be studied in order for a comprehensive picture can be formulated to guide the practitioner. While the principles of the Shari’ah refer to maxims of fiqh (Islamic Jurisprudence) and consist of abstract rules derived from the study of Fiqh (Ibfim, n.d). Two of the five notable maxims and their applications in Medical Imaging are given below:

(i) Acts are judged by the intention behind them. Medical Imaging is not dealing with certainties. Different patients require different imaging parameters which tend to end in different probability of risks. The practitioner has only his knowledge and experience to rely on in the determination of the imaging parameters that would give a diagnostic image quality and the risks associated with it. He contents himself with the prime intention that his act / decision is with the intention of balancing the two entities; quality and risks.

(ii) Harm may neither be inflicted nor be reciprocated. This particular maxim is conflicting in its application with respect with Medical imaging with its known risks. However, all efforts must be taken to repel, remove, or limit those risks using any acceptable or feasible means.
Personal Traits

There are a number of personal traits that can be identified from the professional guidelines. Being responsible, accountable, respectful, trustworthy, humble and righteous are among some of the virtues that aptly will be among the personal traits for the Medical Imaging practitioner. Examples of the applications of these virtues within the context of his professionalism and ethics are depicted below.

The practitioner is responsible for the well being of the patient and others in the department. He is also responsible to take good care of all equipment and report any malfunctions accordingly. He is accountable for all his decisions, clinical or otherwise and bears full responsibility over the outcomes. He respects his fellow practitioners by conducting himself in a behaviour that befits a Medical Imaging practitioner. He does not bring the profession into disrepute by restraining and curtailing his desires if they go contrary to reason or morality (Arawi 2010). He acknowledges the professional skills and jurisdictions of his peers and other healthcare workers. Kueneman & Hunter (2010) reminded that failure to understand and value the roles and responsibilities of other practitioners can have negative implications on interprofessional relation. This has been identified as a contributing factor in terms of medical errors and patient outcomes. Trustworthiness relates to the practitioner rendering the trust given to him in his best capabilities. He displays honesty by admitting his technical and technological limitations. Seeking assistance from others to overcome those limitations is a humble virtue. Righteousness can be seen in his action is towards to achieve full benefit to the patient and his employers.

The demonstrations of the above virtues are associated with the term “akhlaq”. There are numerous verses in the Holy Qur’ân that highlights those qualities. Those verses include [5:2,55; 11:23; 16:23; 17:34; 23:2,8; 27:53; 29:9; 96:12]. Besides the verses in the Holy Qur’ân that highlight the above virtues, there are also various hadiths that narrate the character of Prophet Muhammad (PBUH) upon whom was bestowed the best character in any human being. In Riyad-us-Saliheen (Yusuf 1999), the compilation of hadiths by Imam Nawawi (Abu Zakariya Yahya), there are more than 100 chapters that are dedicated to the various hadiths on virtues. Sincerity, patience, truthfulness obedience, enjoining good and forbidding evil, discharging the trusts, righteousness, modesty, observing rights of neighbours and a host of other virtues that are applicable to the Medical Imaging practitioner for his professional and non-professional environment. Assimilating the teachings from these two Islamic revealed sources should prepare the practitioner for a directed code of conduct in all aspects of his life.

Other notable virtues include the inculcation of teamwork spirit. In certain procedures, such as Cardiac studies, the practitioner will work with other practitioners. Teamwork is essential in these situations to ensure the best procedural outcomes in terms of reduced procedural time, image quality and patient safety and comfort. Hammoudeh highlighted a verse in the Holy Qur’ân that values the virtue of Teamwork in the verse, “And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favour on you; for ye were enemies and He joined your hearts in love.” [3:103] Together practitioners from the different disciplines should value the main objective to benefit the patient that they should enjoin in what is good as outlined in the Holy Qur’ân, “They believe in Allah and the Last Day; they enjoin what is right, and forbid what is wrong; and they hasten (in emulation) in (all) good works: They are in the ranks of the righteous.” [3:114] and at least five other similar verses.

There are two types of human interactions in the Medical Imaging department. The more prominent in all professional interactions is the interaction with patients. Depending on the type of procedure, the interaction with patients in medical imaging is relative limited. They include interactions in patient education, before, during and after procedure and
inform consent. Depicting altruism, a virtue that places the well being and interest of others can be manifested in these situations. Showering the necessary attention to the patient that includes identifying their needs would be features of a concerned practitioner. Murphy (2001) highlighted the value of information and the quality in patient interaction to overcome patient anxieties before and during the procedures.

It would be justified to denote the virtues above and those not mentioned can be easily be guided by the Holy Qur’an and the Hadith. Perhaps it would be worthwhile to be reminded that Allah, the Al-Mighty has reinforced those virtues in the person of Prophet Muhammad (PBUH) when He exclaims in the Holy Qur’an, “And verily, you (O Muhammad) (stand) on an exalted standard of character.” [68:4] The virtues that the Prophet have shown could relate to the following hadith narrated by Muslim; Nawwas bin Sam’an reported: I asked Messenger of Allah (PBUH) about virtue and sin, and he said, “Virtue is noble behaviour, and sin is that which creates doubt and you do not like people to know about it” (Yusuf, 542, 1999).

Areas of Concern
Besides the void in the association with spiritual matters mentioned earlier, two other areas of concern that need clarification and need to be highlighted in the professional guidelines, at least from the Islamic perspective, are the concept of “awrah” and “inter-gender patient-practitioner interactions”. Loosely translated, “awrah” has been linked to dignity. However, the Islamic stance on “awrah” must be clearly outlined as there are differences between the levels of patient’s bodily exposure permissible under a given circumstance. This carries both the professional and ethical implications.

Inter-gender patient-practitioner interactions should also be given close scrutiny. Some quarters within the medical imaging service will, out of convenience, resort to the concept of “darurah” (outmost necessity or state of exceptionality). Simply resorting to that concept will erase the need to examine situations based on actual needs. The presence of a chaperone (preferably a female) in these situations is one way to reduce the negative intensity of these interactions. Practitioners too are advised to limit the bodily exposure of the patient during the conduct of the examinations. The objective thus is go for the lesser harm. All these need to be documented in the guidelines.

Future work
It can be argued that the paper has provided a superficial coverage in addressing professionalism in Medical Imaging from Islamic perspectives. It has paved the way for more rigorous efforts for in-depth examinations of the professional guidelines to be made. This can facilitate for more Islamic perspectives to be individually aligned to the elements that can be extracted in those initiatives. Those efforts can also be complemented with studies that explore the methodologies to integrate Islamic inputs into the professionalism and ethics in medical imaging. The use of role modelling and values education could be among the means to assist in the inculcation and internalisation of Islamic values into the elements. Documenting all these can help towards the formulation of the Muslim code of Professionalism and Ethics for Muslim Medical Imaging practitioners.

Conclusion
It can be concluded that besides the void in the mention of spiritual matters especially in matters that dictates relationship to the Creator, concept of awrah and matters pertaining to inter-gender interactions in the professional guidelines examined, the elements in the guidelines are relatively aligned to Islamic principles. In other words, efforts should now concentrate on a thorough examination of all the elements and individually tailor them to Islamic inputs. Broadly, the professional and ethical attributes thus depicted and the ensuing
in-depth examinations can pave the way for the formulation of the Islamic Code of Professionalism and Ethics for Medical Imaging practitioners. This should be seen in the light of complementing the efforts of past Muslim scholars, the formulation and establishment of an Islamic guidance for the practitioners and contributing to the enrichment of Islamic based literature in the profession and education. With the clear guidance, it is anticipated that a Muslim Medical Imaging practitioner will be able to display the true Muslim Human character.

References


AN ISLAMIC READING OF ACA CODE OF ETHICS:
COUNSELLING RELATIONSHIP

Ahmed Hamdi Aissa

Abstract
Human life is characterised by plenty of pressures, changes, and unexpectedness, which, consciously or unconsciously, affect individuals negatively. One of the prominent professions that work to maximise individuals’ happiness, strengthen their adjustment skills, and enhance their wellbeing is counselling. The Western counselling legacy has been pioneering the area, however Muslims cannot make full use of it as its cultural background differs from that of the West. Many Muslim universities and organisations adopt the American Counselling Association’s ethical standards without attempting to fit it to the Islamic culture. This paper aims at adapting the code of ethics concerning the counselling relationship to Muslim culture whilst preserving professionalism. This process unveils the Islamic principles pertaining to the counselling relationship through drawing a comparison between the two systems.

Introduction
Counselling is a service given by a well-trained professional to a client be he an individual or a group. The main purpose behind this kind of practice is to promote the psychological, physical, and social well-being of the client.

In order for this practice to be steadfast and beneficial for the favour of the client, and safeguarded for the favour of the counsellor, the American Counselling Association (ACA) has developed an ethical manual. Irrespective of the orientations and backgrounds of either counsellors or clients, ACA has largely sought to provide general and non-biased guidelines, however some parts of the manual are developed with certain biased interests in mind (Elizabeth, 2002).

Islam on the other hand is a religion of peace. It demands that all the practices of its followers are governed by its teachings and principles which do not only guarantee wellbeing when observed properly, but promotes the best forms relations between groups and individuals. This is by no means a theoretical claim, but is evidenced throughout the history of Islam. This is illustrated by the fourth Caliph Ali Ibn Abi Talib who once fell into dispute with a non-Muslim, and the Islamic court ruled in favour of the non-Muslim over Ali who was the governor at that time (Suhaib Sultan, 2011).

This work seeks to contribute towards establishing professional Islamic counselling that derives its values from the Qur’an and Sunnah. This is not to say that the current western counselling and its code of ethics are not of benefit to Muslims, rather we must adapt it to be of greater benefit to Muslims and to infuse Islamic principles into counselling.

This article will shed light on the counselling relationship promoted by the ACA code of ethics and how Islam may improve upon it.

ACA code of ethics
The ACA code of ethics is approved by the governing council of the ACA to serve as a common platform of values for counsellors.

According to the ACA code of ethics (ACA, 2005), its purposes are:

1. The Code enables the association to clarify to current and future members, and to those served by members, the nature of the ethical responsibilities held in common by its members.
2. The Code helps support the mission of the association.
3. The Code establishes principles that define ethical behaviour and best practices of association members.
4. The Code serves as an ethical guide designed to assist members in constructing a professional course of action that best serves those utilising counselling services and best promotes the values of the counselling profession.
5. The Code serves as the basis for processing of ethical complaints and inquiries initiated against members of the association.

The ACA code of ethics consist of eight main axes that address the following areas:
1- The counselling relationship
2- The confidentiality, privileged communication and privacy
3- Professional responsibility
4- Relationships with other professionals
5- Evaluation, assessment and interpretation
6- Supervision, training and teaching
7- Research and publication
8- Resolving ethical issues

As our main topic here is dedicated to the first section of the ACA code of ethics, which is the counselling relationship, we explore this area in detail.

**Counselling Relationship**
One of the most stressed purposes behind constructing such a code is to come out with principles that mandate counsellors to initiate and maintain a good counselling relationship that bases on respect of client’s dignity. In the subsequent parts of this segment, we are going to present the subtopics that form a good relationship between counsellor and client.

1- *Welfare of those served by counsellors:*
The primary responsibility of counsellors is to respect client’s dignity and seek to better his welfare. This implies that counsellors should avoid taking advantage of this relationship to serve their personal interests. Counsellors are to be aware of the fact that client’s records are important for his wellbeing, thus it is imperative for them to maintain sufficient and timely records of all the services provided to the client.

Since counselling session is meant for the client, it is mandatory on the counsellor to involve the client in planning and assessment of the counselling process through respecting his freedom of choice. Many clients feel that the counselling session is beneficial for them when their friends, families, and others accompany them. Here, the counsellor’s duty is not to object to their inclusion as it goes against respecting the client’s dignity and welfare.

One of the important areas that might be a necessity for counsellor to touch while going along a client issues is his career. This could take place through assessing client’s values, interests, abilities, and qualifications.

2- *Informed consent in the counselling relationship:*
Based on the client’s freedom of choice principle that counsellor should adhere to, there should be a contract at the initial stage of counselling session which counsellor has to demonstrate to client in verbal and writing manners. This contract should consist of rights and responsibilities for both parts, and the client is free after that to choose to join or to leave the counselling process. Informed consent is an ongoing principle throughout the counselling process, this implies that whenever counsellor wants to come out with a service in the session, he has to communicate that in advance with the client and obtain his agreements. This may include: purposes, goals, techniques, procedures, limitations, potential risks, and benefits of services; the counsellor’s qualifications, credentials, and relevant experience; continuation of services upon the incapacitation or death of a counsellor, fees, billing arrangements,
confidentiality statement and its limitations, viewing records, refuse of any change in service. It is a right of client also to know the implications of diagnosis, tests, reports and any decision that they may go for. Cultural specifics of each client may interfere the way the information and consent in communicated between counsellor and client, hence it is obligatory upon counsellor to consider this issue and if necessary have an interpreter, and if counsellor knows that such a bad implication of an informed consent is going to hurt the relationship; he has to adjust it accordingly. However, what about if a client is a minor or unable to give consent? In this case, parents or guardians are included and asked for their consents on services provided to their client.

3- Clients served by others
If a client has another professional, mental health relationship to the current one, counsellor may collaborate with him upon the agreement of client.

4- Avoiding harm and imposing values
Since the assumption behind counselling is achieving one’s wellbeing, counsellors should not be a source of any type of harm to their clients, trainees and research participants, if such harm had to occur; it should be minimal and rushed for remedy. One of the harms that may take place is when a counsellor imposes his values and beliefs on the client, which is against the main philosophy of counselling. Instead counsellors should be multiculturally qualified, that is to respect the client’s values and beliefs and to be aware of someone’s values and not letting them affect their relationship with the client.

5- Roles and relationships with clients
As it is the promise of ACA code of ethics to protect the counselling relationship and keep it solely for the benefit of the client in helping him get rid of his problems, it does not tolerate the relationship to deviate into love making be it with clients, their romantic partners or family members; which may add more complications and thus more sufferings to the side of the client. That is the case with the current client, regarding the former client, the counsellor is allowed to form a romantic relationship with him or her only after 5 years of the last professional contact with the client, however if the counsellor foresees a harm to the client out of this relationship, he or she has to avoid such an interaction. If the interaction with clients and the other parts took a non-professional way, it is also to be avoided unless there is a potential benefit for the client or other parts. If that happened to be the case, counsellor should seek client’s consent and document it in client’s record stating rational, potential benefits and anticipated consequences of that interaction. Examples of this nonprofessional relationship are wedding ceremony, graduation, and funeral.

Apart from nonprofessional relationship, counsellors may suddenly decide to change their roles in the counselling relationship with their clients, for example from individual to family counselling, from counsellor to researcher or from counsellor to mediator, it is imperative on them to have their clients consents with full right for the client to refuse the services related to the change, they are also to be informed of the anticipated consequences (financial, legal, personal or therapeutic).

6- Roles and relationships at individual, group, institutional and societal levels
When circumstances call counsellor for additional roles and relationships as to provide advocacy for the sake of enhancing client’s growth and development, he or she may respond, and it is obvious that client consent is to be sought.

7- Multiple clients
When more than one client approaches the counsellor, the counsellor has to clarify his relationship with each of them, as he has the right to refuse such a multiple clients relationship if it becomes apparent that the relationships will contradict with one another.

8- Group work
In group counselling settings, counsellor has to undergo participants a screening process, whereby he grants access to only those whose needs and goals are compatible with group ones. This is to avoid posing potential harm to either group or individual. Even if client’s needs and goals were compatible with group ones, he is still responsible for him while ongoing counselling sessions, for a client might be vulnerable to physical, emotional or psychological trauma.

9- *End of life care for terminally ill clients*

Clients whose lives are to be terminated due to a sickness, they should be considered just like other clients: they have right to obtain physical, emotional and psychological care, exercise highest degree of self-determination, have opportunity to engage informed decision making, and lastly are given opportunity to go through the assessment of their abilities in making competent and rational decision making. Supposed a counsellor is not competent in this area, he may choose not to work with this kind of clients, but he has to provide appropriate referral information to make sure he receives the necessary services. Counsellors in relation to these clients have the choice of breaking the confidentiality depending on the laws and the situation in hand.

10- *Fees and bartering*

Counsellor employed by agency has no right to accept private fee for rendering services through the agency, unless policies allow otherwise.

In setting fees for professional counselling services, counsellor should take into consideration the financial status and locality of the client, if it is still inappropriate to the client, he should be assisted by counsellor to reach services within his budget.

There might be case of clients who refuse to pay for the counselling services as agreed, counsellor’s duty here is to inform the client for the intended action against him and offer him opportunity to make the payment.

For a reason or another, clients or counsellors may practice bartering, which is allowed with a condition that it is done with full awareness that there is no such exploitation or harm from the side of counsellors. In addition, counsellors should consider the cultural implications of bartering and discuss any related concern. If the bartering takes place, it should be clearly documented in written contract. As with regard to gifts proposed from clients as a symbol of expressing gratitude, counsellor may accept them or not taking into account the following considerations: the therapeutic relationship, the monetary value of the gift, and the client’s motivation of giving the gift.

11- *Termination and referral*

When it happens that counsellor has to leave for vacation, illness, or other reasons, he has to make appropriate arrangements for his clients to continue their treatments, or refer them to another professional upon the consent of clients. Referral is also an alternative once counsellor finds himself approaching an area outside his scope of competence. However, if the client declines it, counsellor may just terminate the relationship. Termination also occur in the following situations: client no longer needs assistance, is not likely to benefit, or is being harmed by continued counselling. Counsellors may terminate counselling when in jeopardy of harm by the client, or another person with whom the client has a relationship, or when clients do not pay fees as agreed upon. Counsellors provide pre-termination counselling and recommend other service providers when necessary. When a client is referred or transferred to other service, counsellor has to make sure that administrative procedures are completed and open communication with client is maintained.

12- *Technology applications*

If counsellor uses technology applications in his counselling services, he has to inform client about their benefits and limitations, so that he may choose to use or not. These applications are like computer hardware and software, telephones, the World Wide Web, internet and
online assessment instruments. The limitations that client should be made aware of are: difficulty of maintaining confidentiality, the expected access by others around counsellor or client, the overseas laws governing the use of IT in counselling profession, the duration of maintaining the archival storage that includes client’s records, whether the encryption of websites and emails used, anticipated the emergency cases client might experience in the absence of counsellor, and the way out of that like calling a provided hotline, time zone differences and local culture, customs and languages that may affect the service delivery, and lastly the insurance related issues with regard to the coverage of technology aided counselling costs. In order for this type of service to be beneficial for the client, there are some considerations to be taken into account. The access to computer-aided applications should be affordable by client, it should comply by the laws prevailing the locality, and it has to seek assistance of IT technicians, business administrators and legal experts to avoid any misuse, but if technology assisted counselling services seemed to affect the counselling relationship negatively, counsellor may turn to face to face counselling. In general, counsellor has to have the following habits when using computer aided counselling services to maintain proper delivery of them;

a- Regular check on the validity of the links provided to clients.
b- Establishing alternative ways for the client to reach counsellor in case of technology failure.
c- Involving the state licensure board to protect client’s rights.
d- Establishing a method for verifying client’s identity.
e- If the client is a minor or incompetent user of IT, counsellor should obtain consent for using this type of service to their clients.
f- Providing access to persons with disabilities.
g- Providing translation for clients different in language, and addressing the limitations it may have.
h- Assisting the client in determining the reliability and validity of information found on the web (ACA, 2005)

Islamic Ethics
Islamic ethics should be practiced by Muslims in all situations. One such situation could be when a person is in help relationship to another. Thus, about this study, there will be an expose of the main ethics that initiate and maintain helping relationship. However, many details pertaining Islamic ethical stand on the counselling relationship provisions of ACA code of ethics will be dealt with later in the comparative analysis phase of this study.

Islamic ethics are based on the two main sources of Islam; namely the Qur’ān and Sunnah. In addition, as the nature of these two sources is unchangeable, Islamic ethics are characterised with stability in each situation, unlike the Western ethics.

Islamic code of ethics is not meant to be dealt through only among Muslim community; in fact, non-Muslims are also entitled to benefit from it. This is clear in Islam, especially when Allah states in the holy Qur’ān the ultimate goal behind granting us Islam as a ‘mercy’; “and we have sent you (O Muhammad) not but as a mercy for the Alamin (mankind, Jinn and all that exist)”. [51:56] Sympathy and kindness are two important aspects of being merciful to people.

I- Sympathy:
Kindness is those feelings one has to another who is involved in a hardship; they make him restless and too concerned about him. To be sympathetic towards one’s concerns is to be kind. Allah, as stated in many verses of the holy Qur’ān and hadiths, is the most kind one, thus people has to be kind just like their lord as it is the case with many of his attributes (Shahid, 2006). Numberless signs of Allah’s mercy and kindness are there either in the universe or in
the holy Qur’ân. Allah says in the holy Qur’ân: “And my mercy embraces everything”.
[Qur’ân, 7:156]

Not only Allah asked people to be merciful, but also he warns them against being harsh. Prophet Muhammad (PBUH) said: “the man who is cruel and hard-hearted will be the furthest away from Allah” (Tirmidhi).

The most kind one among people is the prophet Muhammad (PBUH), as this character in him is affirmed by many verses of the holy Qur’ân, one of them is this: “And by the mercy of Allah you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you.” [3:159] This was in his behaviour throughout his life as many occasions are good testimonials for that.

As Allah and his messenger are characterised with kindness and sympathy, Islam commands Muslims to be kind to all creatures and all humans, and considers it a sign of good faith in Allah.

The prophet (PBUH) says: “you cannot be a believer until you are kind among yourselves”. His companions then said that they were all kind. He said: “kindness is not this that you sympathise with your companion, but kindness is this that you should think all men deserving it” (Tabarani).

As mentioned earlier, Islam is not concerned with mercy only to human beings, but to animals as well. Amongst many evidences from the holy Qur’ân and the Sunnah is this Hadith by the Prophet Muhammad (PBUH). He said: “a woman was thrown into the hell, because she had tied a cat, which she neither fed nor set free, so that it could roam about and feed itself on insects, etc.” (Bukhari).

2- Humility:

Islam teaches Muslims modesty, and it has considered it the most distinguishing quality. The Prophet Muhammad (PBUH) said: “every religion has its moral, and the moral of Islam is modesty” (Malik). The sign of modest people is that he is easily affected and touched by other’s feelings, as well as to feel sorry for a mistake he may commit. This kind of people are believed to be of living conscience. (Shahid, 2006).

Lack in modesty is considered a grave sign of man’s weakness of faith, and serious sign of his useless. Prophet Muhammad (PBUH) said: “when Allah wants to destroy a man, he takes away modesty from him. When he is deprived of modesty, he becomes the most detestable man. Moreover, when he becomes detestable, he loses trust. When he loses trust and honesty, he becomes extremely fraudulent. Allah’s blessing is snatched from him. He becomes extremely cursed, and when he becomes reproachable, then the yoke of Islam comes out from his neck.” (Ibn Majah)

It is clear from the above saying of the prophet that a man, who is not modest, is not qualified to be a trustee of people’s valuables and secrets. He is rather a source of evil to society because he will run after his desires carelessly about people welfare, and thus he may cause them harm. According to Islam, for an act to be decent is to be accompanied with modesty. Prophet Muhammad (PBUH) said: “the thing, which has obscenity in it, will be spoilt by it and the thing in which there will be modesty, it will adorn it” (Tirmidhi).

3- Ethical behaviour:

Ethical behaviour in Islam is the one that does not lead a person to seek his benefit at the expense of others’. A Muslim is too concerned about others, and at times, he may has to give up his privileges for the favour of others. The prophet (PBUH) described Muslims of ethical behaviour as a single body in which parts get affected in response to any harm may inflict other parts; “the mutual love, kindness and graciousness of the Muslims is like a body, when some of its part is in pain then all the other parts of the body become a victim of fiver and sleeplessness” (Bukhari).
A man, who is characterised with this, will not feel better unless he makes sure that the others besides him are in good situation.

4- **Honesty:**
A person to reach his goals is to be honest, for there is no a real success out of being dishonest. Honesty is manifested in both thoughts and deeds, and whenever a person believes righteously, he will act righteously and vice versa. Being honest deserves someone a pleasant life in both worlds. Allah says in the holy Qur’an: “O you who believe! Keep your duty to Allah and fear him, and speak always the truth. He will direct you to the righteous good deeds and will forgive you your sins.” [33:70,71]

5- **Amiable facial expressions:**
The prophet taught Muslims to meet their fellows with smiles and good words. He says in one Hadith: “the smile to your brother in Islam is as if you have given a charity”. A man once came to the prophet (PBUH) and asked him: O messenger of God, give me clue to such an action, which will send me to paradise. He said: “to give salutation and to speak sweet words are means of forgiveness”. Indeed smile affects people around us positively, given that people are exposed to hardships in this life, and a smile may help lift bad mood and affects resulting from those hardships. Smile also is an agent working for its men, as he will be respected.

6- **Relations should be based on respect:**
Because Islam views human beings the most supreme creature in the universe, it forbids one to attack others’ honour and dignity, and any deviation from this, such a person will be punished. “And indeed we have honoured the children of Adam, and we have carried them on land and sea, and we have provided them with lawful and good things, and have preferred them above many of those whom we have created with marked preference.” [17:70] It is for this reason that gossip, slander, ridicule, cursing and saying negative things are warned against.

7- **Keeping promises:**
Fulfilling promises and contracts is regarded in Islam as a great virtue. In the other hand, breaching promises without valid justifications is a sign of hypocrisy, which disconnects one from being Muslim. A number of verses in the holy Qur’an urge Muslims to keep their words on promises and contracts they make with others, here are some: Allah says: “O you who believe! Fulfil your obligations.” [5:1] Allah also says: “and fulfil every covenant. Verily, the covenant will be questioned about.” [17:34]

8- **Trustworthiness:**
According to Islam, the best people are those who are trustworthy, as they have a strong control over themselves due to the high level of observing their Iman. The prophet Muhammad was known to be trustworthy among his people, even the disbelievers used to leave their valuable things, he said in a Hadith narrated by Abu Hurayra: “shall I not tell you who among you is the best and who among is the worst?” he replied this three times. The people who were gathered there said, “Tell us!” He said: “the best of you are those from whom good is expected, and from whom no harm is feared. The worst of you are those from whom no good is hoped and from whom harm is feared.” (Tirmidhi, Fitan, 76, 2264).

9- **Forgiveness:**
Many people believe that returning bad with bad is the way that makes one have feelings of winning, but in fact it’s not because evil when faced with evil makes situation even worse, and it doesn’t really change the other party’s stand or behaviour, instead returning evil with good will oblige the other party to calm down and give up in front of this unequal power, that is because evil is always weak and good is always strong. Thus, unless a person forgives, he is not strong enough. There are many verses and Hadiths that speak about forgiveness and forbearance. Allah says in the Holy Qur’an: “The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily! He, between whom and you there
was enmity, will become as though he was a close friend.” [41:34] The prophet Muhammad (PBUH) said also: “the strong one is not the one who rushes into fight, but he is the one who controls his anger”

10- Keeping secrets:
Ability to keep secrets means having a strong willpower, reliability, and courage. The prophet (PBUH) used to train children in this feature in a younger age. One day Anas, who was a young servant in the Prophet’s household, was late in returning to his mother. So she asked him, “why are you late?” He replied: “God’s messenger sent me to take care of something.” His mother asked: “what was it?” However, Anas said: “I’m to keep it secret”. On receiving this answer his sagacious mother said: “in that case, do not tell any secret of God’s messenger to anyone!” (Muslim, birr, 43). Keeping secret goes has something to do with dignity and others never respect honour, a secret discloser. Moreover, whoever discloses his secrets he is to expose himself, family, community, and nation to danger, as it delights enemies and become easier for them to implement their desires (Musa, 2009).

11- Protecting the life of every individual:
Life is the most valuable asset for everybody; hence, everyone is entitled to guard his life and the lives of people around him, failure to do so results in very severe punishment from the almighty Allah. Islam considers the one who takes the life of another as if he murdered the whole humanity, and the one who saves a life of somebody as if he has saved the lives of the whole humanity; “if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land, it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.” [5:32]

12- Freedom:
Islam set everybody free but within limits as to make sure that he does not breach others’ freedoms.

13- Equality:
Since we agree on the ethical principle that everybody deserves respect of his dignity and honour, there is no space for discrimination to take place. Allah speaks of that in many verses of the holy Qur’ān, here is one; “O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just; that is nearer to piety, and fear Allah. Verily! Allah is well acquainted with what you do.” [5:8]

14- Enhancing somebody’s conscience:
Conscience is a powerful entity in human being that determines his behaviour; a wrong behaviour is a sign of a faulty conscience. It is everyone’s right to receive a feedback to maintain his conscience steadfast.

15- Gentleness (Hilm):
Islam encourages being “Halim” meaning gentle as it is the source of good doings and characters. Being gentle or “Halim” is to be quiet, peaceful, slow to anger and quick to forgive. A Halim person is also the one who controls himself especially when faced with unpleasant situation (Musa, 2009).

16- Humour and jokes:
Jokes are good to provide a relaxing atmosphere among people, but an attention should be paid not to divert from the lawful to unlawful, at times jokes when not appropriately done hurt one’s dignity, and destroy the relationships. Thus, when the companions of the prophet (PBUH) said to him: O messenger, you are kidding us! he replied: “Certainly, even if it is a joke, I always speak the truth” (Tirmidhi, birr, 57, 1991). So having a sense of humour is good, but it should be in limits or else it will turn to be a type of mockery and teasing.

A comparative analysis between ACA code of ethics and Islamic code of ethics concerning the counselling relationship
In this section, we will bring up the stand of Islamic ethics concerning the ACA code of ethics. ACA ethics could be of two parts, one which confirms with Islamic ethics, and another which contradicts with them. In both parts, we will show evidences of Islamic viewpoints.

It is worth mentioning here that many details of the counselling relationship ethics may not be able to be traced in the Islamic sources, but can be understood as a consequence of such a general principle.

1- Welfare of those served by counsellors:

Counselling in Islam is committed to sincerity in helping client achieve his state of peace. In fact, a client may approach a counsellor in any place, and usually counsellors do not object unless they find that it is inconvenient to carry out the counselling process in that place and time. Counselling in Islam is also an act of volunteering regardless how much effort and time that have been put in the problem resolution. Thus, it is clear that a counsellor may not accept counselling a person if he has an intention of taking advantage of this relationship and serve his own needs, and breaching client’s right of welfare. It is a natural consequence of Muslims being kind and sympathetic to one another concerns and help one to reach his state of peace and happiness. This trait is nurtured in them through many commands in the Holy Qur‘ān and Sunnah that were mentioned earlier in the last section. One of those commands is articulated in the following Hadith: “whoever doesn’t express and act mercifully for another person, he is not going to be dealt with mercifully”. No wonder if we say that Islam itself was there for mercy! This is very clear in the following verse: “and we have sent you (O Muhammad) not but as a mercy for the universe.” [51:56]

At times, a counsellor may not wait for a client to ask for help. Counsellor should take initiative of that, by giving counselling whenever he sees an abnormal behaviour in front of him, which he knows that it is going to hurt the person. This is known in Islam as enjoining good and forbidding bad, which is highly commanded by Islam to act on in our daily life. One of the evidences of that is the following verse: “let there arise out of you a group of people inviting to all that is good, enjoining the Ma‘ruf (the Islamic monotheism and all that Islam orders to do) and forbidding the Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful.” [3:104] This is a clear evidence, given that Muslims are to observe their Islamic teachings if they are to live a pleasant life, as Allah emphasises that in the following verse: “whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him we will give a good life (in this world with respect, contentment and lawful provision, and we shall pay them certainly a reward in proportion to the best of what they used to do (i.e. paradise in the hereafter).” [16:97]

With regard to respecting client’s freedom of choice, Islam asks Muslims to be wise while delivering advice; “invite to the way of your Lord with wisdom and fair preaching.” [16:125] Such wisdom includes respecting client’s decisions and the way they want to carry out issues, as Islam is never into forcing people. This is illustrated in many occasions in the life of the Prophet Muhammad (PBUH); one of them is when a man came to him asking him to make adultery lawful for him. The response of the Prophet was different of the companions around him who were about to attack the man, he instead put the question back to him and said: “do you like it for your mother, wife ...” The man easily understood the matter and became well convinced on the badness of the adultery. This is just one of the many events in which Prophet took into mind the level of client’s understanding in giving advice, because it is easy for the prophet, in the last example, to just impose whatever he believes is right, but he knows that it won’t work. Generally, Islam appreciates freedom of individuals and considers it a primary condition for one to make life decisions and then bear their consequences.

2- Informed consent:
As mentioned earlier, Islam nurtures its followers with sympathy and sincerity, that is why you find a high level of trust there in the counselling relationship to the extent client submits himself to the counsellor with a belief that counsellor really knows and acts on the benefit of client. However, general agreements especially those related to transactions are encouraged to be set and taken care of. One of the powerful evidences for this issue is the following verse: “the believers, men and women, are helpers, supporters, friends, and protectors of one another.” [9:71] Same goes with other relationships of daily Muslims’ life, in which trust plays an important role in determining the quality of a service.

3- Clients served by others:

Allah says in the holy Qur’ān: “Help one another in virtue, righteousness, and piety.” [5:2] So whenever there is something good, be it for an individual or society, Islam commands believers to collaborate in doing it, as the collective action is easier and efficient. According to traditions of Muslims nowadays, we find many cases are discussed at the level of a group rather than a mere individual. This is very original in Islamic traditions and principles, which is referred to as “Shura”. Even the Prophet who was able to rely on himself in deciding upon matters practiced this principle, but it was deliberate from him to do “Shura” as to accustom Muslims on this habit and teach them best ways of treating their issues.

4- Avoiding harm and imposing values:

In Islam, a true believer is trusted, that is why we find that among the important criteria one should have to exercise a duty is a strong faith, for those who are strong in their faith are safe from betraying let alone posing harm.

In dealing with other cultures, Islam is very considerate. Plenty of examples are there in which people of other cultures, even non-Islamic culture, used to find Muslims very peaceful people. In the time of the Prophet, Jews, and disbelievers found no problem in living with Muslims, same went with Islamic civilisations after that. In fact, that was as a result of adherence to the Qur’ān in which Allah says to Muslims: “Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity.” [60:8] A Bedouin entered the mosque where Prophet is there with his companions, and he started to pass urine in a corner of the mosque, as a response from the companions, they rushed to punish him, but the prophet (PBUH) stopped them telling them that he is a Bedouin from different culture and he is not yet familiar with Islamic urban culture.

5- Roles and relationships with clients:

With regard to love relationship, ACA code of ethics took enough precautions against such a harmful relationship. Islam in the other hand does not wait for such a relationship to occur at the first place. Allah and his Prophet made sure that if love relationship is to take place, it should be a true relationship. Thus, Islam has come out with rules pertaining dealing with the other sex, here are some of them:

- Not to stare at the opposite sex, as it causes somebody’s sexual desire to arouse and tend to commit wrong doings.
- Women have to dress properly and not to show their adornments.

Those two conditions were derived from the Qur’ān, whereby Allah says: “tell (O Muhammad) the believing men to lower their eyes and guard their private parts. There is for them goodness in this. God is aware of what they do. Tell the believing women to lower their eyes, guard their private parts and not display their charms except what is apparent outwardly, and cover their bosoms with their veils and not to show their adornment except to their husbands or ...”[24:31]

- Men and women should not stay in isolation from public, for the inclination to each other is most probably to occur. Prophet (PBUH) said: “if a man is isolated with women, the Satan is their third party”
- After all, the Prophet asks one wants to choose a partner for marriage to set the priority to criterion of religion. He says in a Hadith: “women are married for four reasons: religion, ancestry, beauty, or religion. Go for the religious one so that you succeed in choosing”

Consequently, Muslim should not have problem in this regard, if a love relationship occurred after all these precautions, such a relationship should be normal and healthy.

As for non-professional relationships, such as wedding ceremony, funeral, etc. Muslim counsellors should not be isolated from others, because mingling with others is considered as a part of his job, healing job is not always direct, it is in many cases indirect through modelling. Moreover, Islam encourages Muslims to exchange visits, participate in one another’s happy and sad events, which gives good support that works to maximise happiness and minimise sadness. Prophet (PBUH) considers it even mandatory for one to accept invitation. Such a relationship in Islam is rather therapeutic.

As for role change, as mentioned earlier in this section that as long as the counsellor is reliable and working to achieve client’s benefit, he can act in any lawful manner that helps achieve the goal. However, general matters should be agreed upon, like legal and financial consequences. This goes along with Prophet’s saying: “believers should stick to their conditions, except in case a condition forbids the lawful, or makes lawful the forbidden”

6- Roles and relationships at individual, group, institutional and societal levels:
Since Islam appreciates help, it does not really matter which type of help, as it is beneficial to client in anyway given to him. This role in Islam is called intercession, whereby a counsellor acts as an agent for the favour of client to bring good for him and protect him from bad. Allah says in the holy Qur’an: “He who intercedes in a good cause will surely have a share in the recompense.” [4:85]

7- Multiple clients:
Islam encourages one not to expose his faults and deficiencies to people, hence it is better to counsel clients individually for it has positive effects on change process. Prophet Muhammad (PBUH) said: “if you are tested try to hide it”. It is known in Islam that many problems one may encounter are considered tests from the Almighty, hiding the problems from public and asking counselling from specialists will raise the likelihood of solving the problem in shorter time, with less effort and better results. However if counselling took a form of generality, that is to say, if a counsellor starts to counsel a group of people on issues of their concern without personalising the discussion, Islam has no objection on that, as it is preferred in Islam to stick to a good group of companions to get one another’s help and support. Allah says in the holy Qur’an describing the true believers: “And recommend one another to the truth, and recommend one another to patience (sufferings and harm).” [103:3]

8- Group work:
Since Islam does not appreciate group counselling the way it is carried out in western counselling, there is no need for screening process.

9- End of life care for terminally ill clients:
Although in Islam people who are affirmed to be terminally ill, have no problem on that because of the fact that they are just being transferred from a temporary life to an eternal one, they still need to be taken special care. This care is not like the one in today’s counselling, it is to prepare him for the next life. For the next life to be pleasant, it requires one to improve his relationship with Allah through doing repentance and keeping in the straight path showed to us. It also requires one to improve his relationship with people by giving everybody his due right and asking them for forgiveness. No wonder that if a Muslim has fulfilled the mentioned requirements, he or she may wait for death in a very comfortable state. Furthermore, some even go for their death when they are in Jihad (doing any act for the sake of Allah). There are many verses and hadiths speaking on that, here is one, Allah says: “And he who leaves his
home and becomes an émigré in the way of God and his Messenger, and death overtakes him, is sure to receive his reward from God, for God is forgiving and kind.” [4:100]

10- Fees and bartering:
Since Islamic counselling does not appreciate being paid for this service, there does not appear a need about fees and bartering though Islam has its specific opinion concerning issues discussed in this section of ACA code of ethics, but it is obvious that those opinions are mentioned in areas related to business. However, it is likely that Islamic counselling joins business one day and has its opinion clear on these matters. If a counsellor is working for a company, it is prohibited on him to accept private fees just as it is in ACA code of ethics. In this sense, the Prophet blamed a companion who accepted a gift while he was hired by the Prophet to accumulate charities who said: “these are the things given as charity and this is gift for me. Prophet (PBUH) then said: “Why don’t you seat at home and wait for your gift if you are right?” (narrated by Al-Bukhari& Muslim). It is obvious here that the extra money and gifts given by clients shouldn’t belong to the counsellor rather than to the company hiring him, because if he is not hired by that company, he is not going to get the extra payment or gifts. Islamic business ethics does consider those who cannot afford full payment of a service or product; it finds ways to help him or her enjoy the right of having it just like others, but with conditions like the degree of necessity. As for bartering, Islamic business permits it just like other financial transactions that comply by the rules stated in Qur’ān and Sunnah as long as there is a consent and there is no harm caused by one side to the other. Allah says in the Holy Qur’ān: “O believers, you should not usurp unjustly the wealth of each other, but trade by mutual consent, and do not destroy yourselves. God is merciful to you.” [4:29]

11- Termination and referral:
In Islam, variables like: sincerity, sympathy and others push a person to complete the job assigned to him or her even it calls for sacrificing, except if it is harmful to do so. The Prophet (PBUH) says: “Allah loves when one of you does a job perfectly” (narrated by Al-Tibrani). In referral, Islamic ethics never appreciate the one who does things without knowledge; instead, it urges Muslims to always refer to those who are better in that particular business. Allah talks in the holy Qur’ān about that with regard to religion matters, which scholars have agreed that its meaning could be dragged to worldly matters: “So ask the people of the knowledge if you don’t know.” [Qur’ān, 21:7]

12- Technology applications:
Although Islam does not have rulings on technology applications in particular, it still has general rules to apply for, just like many other contemporary issues. If group counselling with personalisation of discussion is not encouraged by Islam for the reason mentioned, technology applications usage is also not preferred when there are not enough precautions taken. This is because Islam always makes sure that one’s secrets and well maintained, just like not revealing secrets to an ineligible person. Islam also considers the use of technology application ok, if the due care is well held, but if it overlooks client’s care, there is no need for its use. The prophet (PBUH) says: “Allah loves when one of you does a job perfectly” (narrated by Al-Tibrani).

In general, ethical behaviour should be observed when using technology applications in counselling. There is one criterion Islam teaches us to consider whenever dealing with others, which is articulated in the following Hadith: the Prophet (PBUH) said: “One is not a true believer until he wishes for others what he wishes for himself” (narrated by Bukhari and Muslim).

Conclusion
Islam never objects the good things that preserve people’s lives and bring them benefits. Instead it appreciates the good deeds, and those who do good, Allah SWT says in the holy
Qur’an: “Verily, this Qur’an guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allah and His Messenger, Muhammad (PBUH), etc.), who work deeds of righteousness, that they shall have a great reward (Paradise).” [17:9]

So, based on the above mentioned verse and on the following rule on which Muslim scholars rely when judging new cases: “the original status of things is the permissibility”, Islam goes along with many good things that modern counselling have come with, except things that prohibit what Allah made lawful or permit what Allah have prohibited. This is what has been certified by our Prophet who said: “the believers are bound to each other according to their agreements, except agreements that prohibit what Allah have made lawful or permit what Allah have” (narrated by Abu Daud and Tirmithi).

It is worth mentioning that although Islamic counselling ethics are viewed to be typical since they are from God, Islamic counselling has a lot to learn from the western counselling in terms of the way is done scientifically and professionally.

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APPLICATION OF cDNA MICROARRAY IN HALAL RESEARCH

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Abstract
cDNA Microarray is a powerful tool of technology to study gene expression. The technique allows simultaneous analysis on thousands of gene expression in a single assay compared to traditional molecular biology tools which generally allow only single gene expression at a time. This high throughput technology has been applied in diversified researches such as in toxicology, human nutrition, environmental, clinical diagnoses and many more. To the best of our knowledge, the technique has not been widely applied in Halal research although studies on the effects of consumption of alcohol and toxic compounds to human from the medical perspective and safety have been reported. This review sets to look at the feasibility of the cDNA Microarray technology in Halal research with a case study on the effects of alcohol intake on gene expression as precedent of the promising technology in deciphering the effects of Halal versus Haram components particularly from animals to human cells.

Keywords: alcohol, cDNA Microarray, gene expression, Halal research

Introduction
Halal is an important concern and continuously revolves around Muslims and increasingly on non-Muslims as well. Worldwide, Halal labels or logos are synonyms to the assurance for the safety and wholesomeness of the products. Halal is comprehensive and does not cover only food but everything on daily basis such as cosmetics, personal care, pharmaceuticals, clothes wear, logistics, finance, trades and many more. Muslims need to be cautious in determining what to consume and what not, and this is guided by the verse from Al-Qur‘ān, Allah has said: “O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.” [Qur‘ān, 2:168]

With increased Halal awareness, the Halal market all around the world also flourished in trade and gross profits. To aid the understanding and muamalat of Halal needs in human life, government and NGOs authorities are established. Meanwhile, academic entities conducted researches to investigate the reasons behind the prohibition by Allah S.W.T on the unlawful objects. For example, there were experiments on Halal slaughtering effects on animal welfare and meat qualities where the findings have become global reference.

Through sophisticated technologies, many experiments regarding Halal issues can be elegantly performed and simplified. Whereas to the best of our knowledge, microarray technology has not been used in Halal science research. This high-end technology has shown excellent performance in various fields of research such as cancer, toxicology, environmental safety, ecology, clinical genotyping, and pathological testing. Based on a case study on the effects of alcoholism on human brain, the microarray technology especially cDNA Microarray can be potentially used as one of the tools in Halal research. Thus, this review is

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to introduce cDNA Microarray for \textit{Halal} research purpose particularly in understanding the effects of \textit{Halal} versus \textit{Haram} components to human cells.

**\textit{Halal and Halal} Related Areas**

Islam is a peaceful religion in which Muslims are guided by \textit{Wahyu} (revelation). Through this guidance, Muslims are encouraged to be careful in determining daily consumption of food and other aspects of life, which include but not limited to finance, skin care, attires, logistic, tourism, and hospitality. This attentiveness is an act of total submission to Allah S.W.T as He creates human beings and creations in the universe with His love and mercy. These everyday life items can be categorized into three classes, which are \textit{Halal}, \textit{Haram}, and \textit{Syubhah}. Islam encourages the believers to always choose \textit{Halal}. In a hadith narrated by Bukhari and Muslim; Prophet Muhammad (PBUH) said:

\begin{quote}
The Halal is clear and the Haram is clear, and between them are matters unclear (syubhah) that are known to most people. Whoever is wary of these unclear matters has absolved his religion and honour. And whoever indulges in them has indulged in the Haram. It is like a shepherd who herds his sheep too close to preserved sanctuary, and they will eventually graze in it.
\end{quote}

\textit{Halal} and \textit{Haram} according to Yusuf al-Qhardawi in his book \textit{Al-Halal Wal-Haram fil Islam}, defined \textit{Halal} as permitted with respect to the doings of which the Law Giver (Allah) has allowed. While \textit{Haram} is defined as absolutely prohibited by Allah S.W.T and anyone who commits it is liable to incur the punishment of Allah in the Hereafter as well as a legal punishment in this world (Al-Qhardawy, 1994). In terms of food, according to the Secretariat of the Joint FAO/WHO Food Standard Programme (1999), \textit{Halal} food is defined as food permitted under the Islamic Law and should fulfil several conditions such as, 1) the food does not consist/contain anything which is considered to be unlawful (\textit{Haram}) according to Islamic Law, 2) the \textit{Halal} food also should not be prepared, processed, transported or stored using any appliance or facility that was not free from anything unlawful according to Islamic Law and 3) should not be in the course of preparation, processing, transportation or storage been in direct contact with any food that fails to satisfy the earlier (1 & 2) conditions.

Although \textit{Halal} and \textit{Haram} exist throughout many aspects of lifestyle in Islam, food is the most sensitive to Muslim community especially when it involves components from pig origin and alcohol. Nevertheless, these \textit{Haram} components may also come into contact with human skin through personal care and cosmetics products. Through continuous applications, these substances may penetrate deep into the body system. In Islam, freeing oneself from \textit{Haram} substances will ensure the quality of \textit{Ibadah} as well as nurturing thankfulness towards Allah S.W.T. Allah said in the Al-Qur’ān: “O ye who believe! Eat of the good things wherewith We have provided you, and render thanks to Allah if it is (indeed) He whom ye worship.” [2:172]

**\textit{Halal} Authorities and Entities**

The desire to always be close to Allah S.W.T. is the best driver for Muslims to prescribe to \textit{Halal} lifestyle. From the \textit{mu’amalah} point of view, authorities are established to provide the guidelines to Muslim community of what to consume and what not. For example, the Department of Islamic Development Malaysia (Jabatan Kemajuan Islam Malaysia or JAKIM) is a government body that examine, certify, and regulate all food and consumer products applicable to Muslims in an effective manner so as to guarantee authenticity of the \textit{Halal} status in accordance to Islamic principles (www.halal.gov.my). In Malaysia, JAKIM is the only body that is authorized to issue \textit{Halal} certificates and \textit{Halal} logo which are displayed by accredited premises or products. Along with JAKIM, Halal Industry Development
Corporation (HDC), an agency under Ministry of International Trade and Industry (MITI) is a lending hand especially in promoting and assisting manufacturers, distributors, retailers, entrepreneurs, researchers and investors to penetrate the global Halal market through adopting the Malaysian experiences and expertise in food and non-food sectors (www.hdclglobal.com).

In line with the increasing Halal industries and the development of Halal economy, the academic entities are also established to focus on research and training in the Halal related areas. The examples of academic entities in Southeast Asia (SEA) region is listed in Table 1. Meanwhile, other Halal organizations all around the world are included in Table 2.

### Table 1 - Academic Body in Halal Research and Development in SEA

<table>
<thead>
<tr>
<th>Country</th>
<th>Name Of Academic Halal Research Centre/Institutes</th>
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<tbody>
<tr>
<td>Malaysia</td>
<td>International Institute For Halal Research And Training (INHART, IIUM)</td>
</tr>
<tr>
<td></td>
<td>Halal Product Research Institute (HPRI, UPM)</td>
</tr>
<tr>
<td></td>
<td>Institute of Halal Research and Management (IHRAM, USIM)</td>
</tr>
<tr>
<td>Thailand</td>
<td>Halal and Food Research Centre (UiTM)</td>
</tr>
<tr>
<td>Brunei</td>
<td>Halal Industry Innovation Centre, Ministry of Industry</td>
</tr>
</tbody>
</table>

### Table 2 - Halal Entities All Around the World

<table>
<thead>
<tr>
<th>Country</th>
<th>Name of Halal Entities All Around The World</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bangladesh</td>
<td>Halal Bangladesh Services LTD (HBS)</td>
</tr>
<tr>
<td>Canada</td>
<td>Halal Product Development Services (HPDS)</td>
</tr>
<tr>
<td>China</td>
<td>Shandong Islamic Association (SIA)</td>
</tr>
<tr>
<td>Denmark</td>
<td>HET- Institute of Halal Quality Control</td>
</tr>
<tr>
<td>Germany</td>
<td>Islamic Centre Aachen</td>
</tr>
<tr>
<td>India</td>
<td>Halal India PVT LTD</td>
</tr>
<tr>
<td>Indonesia</td>
<td>Majlis Ulama Indonesia (MUI)</td>
</tr>
<tr>
<td>Italy</td>
<td>Halal International Italy (HIA)</td>
</tr>
<tr>
<td>Japan</td>
<td>As-Salaam Foundation-Tokyo</td>
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<tr>
<td>Kenya</td>
<td>Kenya Bureau of Halal Certification</td>
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<tr>
<td>Malawi</td>
<td>Muslim Association of Malawi (MAM)</td>
</tr>
<tr>
<td>Pakistan</td>
<td>Halal Industry Research Centre (HIRC)</td>
</tr>
<tr>
<td>Philippines</td>
<td>Islamic Da’wah Council of the Philippines (IDCP)</td>
</tr>
<tr>
<td></td>
<td>Halal Food &amp; Nutrition Council Philippines, Inc.</td>
</tr>
<tr>
<td></td>
<td>Halal International Chamber of Commerce &amp; Industries of the Philippines (HICCIP), Inc.</td>
</tr>
<tr>
<td>Russia</td>
<td>Halal Certification Centre</td>
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<tr>
<td></td>
<td>International Centre for Halal Standardization and Certification-Russian Federation</td>
</tr>
<tr>
<td>Singapore</td>
<td>Islamic Religious Council of Singapore (MUIS)</td>
</tr>
<tr>
<td>South Africa</td>
<td>Islamic Council of South Africa</td>
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<tr>
<td></td>
<td>National Independent Halaal Trust (NIHT)</td>
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<tr>
<td></td>
<td>Muslim Judicial Council</td>
</tr>
<tr>
<td>Thailand</td>
<td>Halal Standard Institute of Thailand</td>
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<tr>
<td>Turkey</td>
<td>Association Researches for the Inspection and</td>
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</tbody>
</table>

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Halal Science Research

*Halal* science research is a major necessity in order to further develop the *Halal* economy. It constitutes many parts that involved in daily basis mainly in food & beverages, pharmaceuticals, personal cares and cosmetics. The main aims of this type of research are 1) to develop the alternatives to *Haram* ingredients in any aspect of life, and 2) to differentiate or diagnose the *Halal* and *Haram* as in to help the Islamic scholars in determining the *hukm* and *Fiqh*. Allah S.W.T has set guideline on the consumption of *Halal* slaughtered meat:

*He has forbidden you only the Maytatah (dead animals), and blood, and the flesh of swine,* and that which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, etc., on which Allah's name has not been mentioned while slaughtering. [2:173]*

Through *Halal* science research, diagnostic kits are developed. For instance, these diagnostic kits are used to detect the adulteration of meat product with swine components. This ensures the authenticity of *Halal* meat, which is a paramount importance for the Muslim consumers. Apart from diagnostic approach, other research have provided insights on the benefits of *Halal* slaughtering as well as animal welfare (Gregory *et al.*, 2009; Gregory *et al.*, 2010; Gibson *et al.*, 2009). However, to the best of our knowledge, there is no research that has been recorded on the effect of *Halal* and *Haram* components on gene expression level especially using microarray technology.

Nevertheless, numerous high technologies have been used in *Halal* science research. To name a few; Differential Scanning Calorimetry (DSC), Fourier Transform Infrared Spectroscopy (FTIR), Near Infrared Spectroscopy (NIR), Gas Chromatography with Mass Spectrometry (GC/MS), High Performance Liquid Chromatography (HPLC) and Real-Time PCR (Real-Time Polymerase Chain Reaction). These are the collection of high-end technologies that give precise and rapid results of detection, separation, and authentication of samples. The qPCR technology has been extensively used in the determination of *Halal* and *Haram* while the other methods are used in general *Thoyyibah* research such as safety and nutritional values of food.

According to Higuchi *et al.* (1993), Real-Time PCR is a ‘gold standard’ in gene expression analysis. It measures fluorescence of Ethidium bromide intercalated in double stranded DNA products of PCR amplification. However, Real-Time PCR capacitating analysis only for hundreds of genes as compared to the microarray technology that can analyse for about thousands or ten thousands genes simultaneously (Hoeschele & Li, 2005). As commonly practiced, Real-Time PCR will be performed to validate the results produced by Microarray since the genes of interest will be sorted down to small number of genes that can actually be processed by Real-Time PCR.

DNA Microarray and Its Applications

DNA Microarray is a well-known sophisticated technology for high-throughput gene expression analysis and quantification used in scientific research since 1990s (Jordan, 2002). Microarray as portrayed by Dominick *et al.* (2007), uses a principle of nucleic acid hybridization. This technology has different platforms such as BAC microarray, SNP microarray, Oligonucleotide microarray and cDNA microarray where the latter two being the most significant expression systems used in profiling of gene expression with distinct experimental designs (Jordan, 2002). In a comparison study between oligonucleotide and cDNA microarray platforms using standardized protocols and the same pool of total RNA
from human colonic biopsies, both platforms show similar distributions in terms of mean expression and coefficient of variation (Mah et al., 2003). However, the platforms differed as shown in Table 3.

Table 3 - A comparison between Oligonucleotide and cDNA microarray
(Sinicropi et al., 2007; de Vos, 2006)

<table>
<thead>
<tr>
<th>Oligonucleotide Microarray</th>
<th>cDNA Microarray</th>
</tr>
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<tbody>
<tr>
<td>The probe contains short sequences of nucleotide (25 - 100 bp)</td>
<td>Each probe contains longer sequences of nucleotide (3000 bp)</td>
</tr>
<tr>
<td>It comes with printed oligonucleotide and synthesized in situ (Affymetrix technology)</td>
<td>Printed probe on slide.</td>
</tr>
<tr>
<td>Expensive in cost</td>
<td>Low cost</td>
</tr>
</tbody>
</table>

Microarray has been applied in various fields such as cancer research, toxicology, environmental safety, ecology, nutrition, pathological testing, and clinical genotyping. For instance, microarray was used to investigate mechanisms of drug resistance development in cancer (Chin & Kong, 2002). A breast cancer cell (MCF-7) was treated with doxorubicin or selected for doxorubicin resistance. The result showed that transient doxorubicin treatment gave temporal changes in the expression of a large number of genes in MCF-7 cells (Kong et al., 2001). Overall, the study of drug resistance by microarray demonstrates the feasibility of getting fingerprints from cancer cells following treatment with anticancer drugs, which might lead to further discoveries in tumour resistance, mechanisms of drug resistance and alternative methods of treatment.

In another example, microarray was used in detecting bacterial pathogens in environmental samples (Douglas et al., 2003). In the experiment, the array is used to identify fish pathogens which is R. salmoninarium based on species-specific polymorphisms for 16S rDNA gene. The sample was hybridized with 12 probes printed and resulted in detection of targeted pathogens and this hybridization conditions are demonstrated on another six additional microbes occurred in the environment as a standard methodology. Meanwhile, microarray was also applied in the process of drug development according to Cynthia et al. (1999). The arrays can be used in portraying the effect of candidate drug in vivo by detecting the toxic response in target and non-target tissues in humans or rodents by varying the dose of the drugs. This may help to identify the susceptibility of individuals on drugs.

Case Study: Application of cDNA Microarray in understanding Human Alcoholism

In Islamic teaching, Allah has prohibited the intoxicants such as alcoholic drinks as stated in Al-Qur’ān for it will divert the attention from Allah S.W.T and thus decreasing the imaan of the believers:

O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. [5:90]

They ask you about wine and gambling. Say, “In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit.” And they ask you what they should spend. Say, “The excess [beyond needs],” Thus Allah makes clear to you the verses [of revelation] that you might give thought. [2:219]

Alcoholic drinks give huge impacts on one’s life regardless race and skin colour. According to United States of America’s National Institute on Alcohol Abuse and Alcoholism (NIAAA),
alcohol intake with high dosage on single occasion or over time can contribute to damaging parts of human body as listed in Table 4. Alcoholic drinks not only cause negative effects on the body of the subject but also affecting the behaviour in social context as well as causing economic instability.

<table>
<thead>
<tr>
<th>Parts of Human Body</th>
<th>Diseases/damages by Alcohol consumption</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Brain</strong></td>
<td>Interference with brain’s communication pathways and coordination</td>
</tr>
<tr>
<td><strong>Heart</strong></td>
<td>Heart damaged leads to cardiomyopathy, arrhythmias, stroke and high blood pressure</td>
</tr>
<tr>
<td><strong>Liver</strong></td>
<td>Liver inflammations such as steatosis, alcoholic hepatitis, fibrosis, cancer and cirrhosis</td>
</tr>
<tr>
<td><strong>Pancreas</strong></td>
<td>Alcohol causes the pancreas to produce toxic substances that lead to inflammation and intervention with digestion</td>
</tr>
<tr>
<td><strong>Mouth</strong></td>
<td>Cancer</td>
</tr>
<tr>
<td><strong>Oesophagus</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Throat</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Breast</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Immune system</strong></td>
<td>Weaken the immune system which will make the body a much easier target to diseases</td>
</tr>
</tbody>
</table>

To be specific, chronic alcohol abuse produces consistent changes in functionality of the brain which manifested in terms of craving, physical dependence, and other behavioural changes (Liu et al., 2006). The changes are likely caused from the alterations in gene expression (Nestler, 2000). Liu and co-researchers (2006) previously applied cDNA and oligonucleotide microarray techniques to identify the genes with altered expression following the long-term alcohol consumption. It resulted with the genes that show the expansion of myelination, trafficking nerves, ubiquitination which leads to tumorigenesis, and mitochondrion malfunction with consistent changes at the transcriptional level (Mayfield et al., 2002). These results scientifically explained the reason behind the prohibition of alcohol consumption (Khamr) which is in line with Maqasid Shariah (Objectives of Islamic Laws) whereby, to protect and facilitate the improvement and perfection of oneself, parallel with a verse of Al-Qur’an:

*They question you about strong drink and games of chance. Say: In both is great abuse and usefulness for mankind; but the abusive side of them is greater than their usefulness.* [2:219]

**Conclusion**
cDNA Microarray is a powerful technology to study gene expression which has been used in many fields of research including environmental, toxicology and even human nutrition as long as the sample contains DNAs. As such, this technology holds a potential to be used in Halal research as a fingerprinting and Halal biomarker discovery tools thus increasing the Halal understanding in Muslim community. From another perspective, the scientific justification of Halal and Haram may serves as a means of da’wah to reach all the mankind.

**References**
20. www.halal.gov.my
21. www.hdcglobal.com
ASSESSMENT OF THERAPEUTIC EFFICACIES OF THE MEDICINAL FRUITS QUOTED IN THE QUR’ĀN

Saad S. Dahham,1 Amnah A. Abood,2 Mohamed B. Khadeer Ahamed,1 Yasser M. Tabana,1 Muhammad Asif,1 Aman M.S. Abdul Majid,1 Amin M.S. Abdul Majid1

Abstract
Apart from spiritual, behavioural, and social guidance to the world, the Holy Qur’ān has also prescribed a number of medicines and therapeutic methodologies to treat numerous human ailments. In addition to the nutrition, food, and dietary supplements the Holy Qur’ān has directly emphasised several fruits for their health benefits and curative effects. Among the medicinal fruits, banana, grape, date, fig, olive, and pomegranate are mentioned prominently in the Holy Qur’ān. Thus, in the present study an attempt is made to explore the therapeutic potentials of the fruits. Different parts of the mentioned fruits were subjected to sequential extraction method started with n-hexane then followed by ethanol and water. Cytotoxicity of the extracts was determined by dimethylthiazol-(2,5-diphenyl tetrazolium bromide (MTT) assay on two human cancer (colon and breast) and normal endothelial cell. The antioxidant potencies were assessed using DPPH (1,1-diphenyl-2-picylhydrazyl) and FRAP (Ferric reducing antioxidant power) assays. The results indicated that all the fruits tested in the study exhibited remarkable in vitro anticancer activity by against human breast (MCF-7) and colon (HCT 116) cancer cells. The IC$_{50}$ values were ranged between 11.42 and 58.60 µg/ml. The significant antiproliferative effect of the fruits could probably due to the strong antioxidant effect, as all the tested fruits, except banana, displayed lowest IC$_{50}$ values in DPPH and FRAP free radicals. The fruits extracts displayed IC$_{50}$ values range between 6.06 and 70.50 µg/ml against DPPH, whereas, 10.20 to 95.20 µg/ml against FRAP. These results are in good agreement with the medicinal uses of the fruits suggested in the Holy Qur’ān to cure the human ailments.

Introduction
Qur’ān is the heart and soul of Islam. Within the Qur’ān, approximately 1000 verses contain scientific information, from the vast workings of the universe to the minute details of life on earth, which is compatible with numerous scientific fields, such as astronomy, physics, geology, embryology, botany, oceanology, medicine, and biology (Khafagi et al., 2006). According to Albert Einstein, “Science without religion is lame. Religion without science is blind.” However, the Qur’ān is not a book of science; it is a book of signs. “We will show them our signs in the horizons and within themselves until it becomes clear to them that it is the truth.” [41:53] These signs have given as a form of truth, information, and evidence of creation that lead people to faith (Naik, 2012). Several verses state that Allah commands us to think deeply about what He has created. “In the creation of the heavens and Earth, and the alternation of night and day, there are Signs for people with intelligence: those who remember God, standing, sitting, and lying on their sides, and reflect on the creation of the heavens and Earth: “Our Lord, You have not created this for nothing. Glory be to You! So safeguard us from the punishment of the Fire.” [3:190-191]. Moreover, natural sources and elements such as soil, water, fire, air, plant, fruit and animal cited in Qur’ān were generally interested for both public and scientific fields. Fruits are one of oldest forms of food known to man. According to the mentioned criteria in Qur’ān, 24 suras out of 114 suras contain verses with fruits such as banana, dates, fig, grape, olive and pomegranate (Urbi et al., 2014). Fruit

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characteristics, test, colour, similarity and genetic diversity were clearly described in [99:141]. The unity and diversity of more than 250,000 flowering plant species distributed over the world (Kong et al., 2003), cannot be emerged by chance from inanimate matter as the theory of evolution was claimed, the theory which denies the creation process has failed to explain how life originated on earth (Yahya, 2006). There is some truth to the old adage that human diseases is as old as human race, Life and diseases are equally striking, where there is life diseases are bound to exist. Over the centuries, human beings have deepened on plants for basic needs such as food, clothing, shelter, transportation, hunting weapon, and medicine. The empirical findings of Traditional Arabic and Islamic Medicine (TAIM) that have been held, and still holds, an important position in primary health care system. Owing to the statement of prophet Muhammad (PBUH) “The one who sent down the disease sent down the remedy,” and “For every disease, Allah has given a cure.” The sentence of prophet (PBUH), was a clear message to search for those remedies (Ahmad et al., 2009; Azaizeh et al., 2010; Zaid et al., 2011). Recently, it has been ascertained that oxidative stress produced by free radicals has been significantly associated with several diseases development such as cardiovascular, cancer, and neurodegenerative diseases (Covas, 2008). On the other hand, there is now substantial evidence indicating that fruits have generated increased interest in putative protective dietary factors in coronary heart diseases, cancer, and Alzheimer’s disease (Ness and Powles, 1997; Hung et al., 2004; Dai et al., 2006). Natural phenolic compounds and antioxidant substances in the fruits has played an important role in disease prevention and treatment (Huang et al., 2009).

The Federal Drug Administration (FDA) has permitted 23 g of olive oil daily to reduce the risk of coronary heart disease (Covas, 2008). Several scientific studies has recommended regular consumption, five or more serving of fruits and vegetables per day for a better health program (Subar et al., 1995). Despite the advantage of new approaches in drug discovery methods, there is still shortage of lead compounds progressing in clinical trials. The extensive frequency of wide range of fruit bioactive compounds have provided a new and important lead compound. (Table1) summarises the compounds and pharmacological activities derived from Qur’anic fruit.

With this strong evidence of medicinal value of the fruits, the present study was conducted to analyse the antioxidant and cytotoxic properties of 33 extracts prepared from six fruits; banana *Musa sapientum* (Musaceae), dates *Phoenix dactylifera* (palmae), fig *Ficus carica* (Moraceae), grape *Vitis vinifera* (Vitaceae), olive *Olea europaeae* (oleaceae) and pomegranate *Punica granatum* (punicaceae).

This study is the first to report the antioxidant and cytotoxic properties of combined fruits (fig and olive) biased on the mentioned criteria of Qur‘ân.

<table>
<thead>
<tr>
<th>Fruits</th>
<th>Isolated compounds</th>
<th>Actions</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>Banana</td>
<td>palmitic acid</td>
<td>Antioxidant</td>
<td>Mokbe and Hashinaga (2005)</td>
</tr>
<tr>
<td></td>
<td>Cyanidin-3-</td>
<td>antiinflammatoprt</td>
<td>Padam et al (2012)</td>
</tr>
<tr>
<td></td>
<td>rutinoside</td>
<td>anticancer</td>
<td>Oliveira et al (2005)</td>
</tr>
<tr>
<td></td>
<td>steryl glucosides</td>
<td>antioxidat</td>
<td>Someya et al (2002)</td>
</tr>
<tr>
<td></td>
<td>Gallocatechin</td>
<td>antifungal</td>
<td>Hirai et al (1994)</td>
</tr>
<tr>
<td></td>
<td>naphthalic anhydride</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dates</td>
<td>D- glucan</td>
<td>Anti-cancer</td>
<td>Ishurd and Kennedy (2005)</td>
</tr>
<tr>
<td></td>
<td>Isovitexin</td>
<td>neuroprotective</td>
<td>Lin et al (2009)</td>
</tr>
<tr>
<td></td>
<td>β-D-fructofuranose</td>
<td>Anti-inflammatory</td>
<td></td>
</tr>
</tbody>
</table>
Table 1. Selected fruits derived compounds and their pharmacological activities.

<table>
<thead>
<tr>
<th>Fruit</th>
<th>Compound or Compound Group</th>
<th>Pharmacological Activities</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fig</td>
<td>Epicatechin, Cyanidin-3-O-glucoside 6-AGS, Genistin, β-sitosterol</td>
<td>Antioxidant, Anticancer, Anti-inflammatory</td>
<td>Zhang et al. (2013), Habib et al. (2014)</td>
</tr>
<tr>
<td>Grape</td>
<td>Quercetin, Resveratrol, Piceatannol, Anthocyanins, Diprim</td>
<td>Antioxidant, Anticancer, Antioxidant, Cardioprotective</td>
<td>Solomon et al. (2006), Rubnov et al. (2001), Wu et al. (2002), Li et al. (2004)</td>
</tr>
</tbody>
</table>

METHOD

Fruit material

Six fruits; banana Musa sapientum, dates Phoenix dactylifera, fig Ficus carica, grape Vitis vinifera, olive Olea europaea and pomegranate Punica granatum were selected for the study. Fruit material was collected during the period of March-April 2014 from Istanbul-Turkey, except grape Vitis vinifera (white and red) was collected from well-known market in Pinang-Malaysia during August 2014.

Preparation of extracts

The fruit materials were dried in oven (35-40 °C) and powdered mechanically. The pulverized plant material (50 g) was subjected to sequential extraction method started with n-hexane and followed by ethanol and water. All the extracts were prepared by 250 mL of the solvents using hot maceration (40 °C) method with intermittent shaking. The extracts were filtered and concentrated at 45 °C under vacuum by rotary evaporator (Buchi, USA) and further dried overnight at 45 °C. Stock solutions of the extracts were prepared at 10 mg/mL in 100% dimethyl sulfoxide (DMSO). Further serial dilution of the stock was performed with cell culture media to obtain a range of desired concentrations of the extracts.

DPPH radical scavenging activity

DPPH (1,1-diphenyl-2-picrylhydrazyl) assay was carried out to evaluate the scavenging activity of the extracts [24]. The stock solution of DPPH was prepared at a concentration of 200 μM in absolute methanol while stock solutions of the extracts were prepared at
concentration of 10 mg/mL. DPPH was dispensed into 96-well plate (100 μL/well) and immediately, 100 μL of test samples were added at final concentrations of 12.5, 25, 50, 100, 200 μg/mL. Methanol alone and methanol with DPPH were used as blank and negative control, respectively. Ascorbic acid was used as positive control. The mixtures were incubated at 30 °C for 30 min in the dark and then the absorbance was measured at 517 nm. The dose response curves were obtained and then used to calculate the median inhibitory concentration (IC50). The results are expressed as mean ± SEM (n = 6).

**Ferric reducing antioxidant power (FRAP) assay**

The FRAP assay was conducted according Dordevic et al. (Dorđević et al., 2010) method with minor modification. The FRAP reagent consists of 10 mM TPTZ (2,4,6-tripyridyltriazine) in 40 mM HCl, 20 mM FeCl3, and 300 mM acetate buffer (pH 3.6) in proportions of 1:1.10 (v/v/v). Various concentrations (3.25 – 100 μM) of fruit samples (50 μl) was added to 1.5 ml of freshly prepared FRAP reagent. The absorbance was measured at 593 nm using a TECAN Multi-mode microplate reader Model Infinite® 200 (Mannedorf, Switzerland) after 45 min of incubation. A standard curve was constructed using FeSO4 solution. The results were expressed as μM Fe2+/mg. All measurements were carried out in triplicate and the mean values were calculated.

**Cell Lines and Culture Conditions**

Human Umbilical Vein Endothelial Cell line HUVEC, catalogue number (C2517A); human colorectal carcinoma cell line HCT-116, catalogue number (CCL-247) and human hormone sensitive and invasive breast cancer cell line MCF-7, catalogue number (HTB-22) were purchased from ScienCell USA. HUVEC were maintained in endothelial cell medium (ECM) (ScienCell, USA) supplemented with endothelial cell growth supplements (ECGS), 5% HIFBS and 1% PS. HCT-116 cells were maintained in RPMI whereas, MCF-7 was maintained in DMEM medium. The media were supplemented with 5% heat inactivated fetal bovine serum and 1% penicillin/streptomycin. Cells were cultured in a humidified incubator at 37 °C supplied by 5% CO2. Cell culture work was done in sterile conditions using Class II biosafety cabinet (ESCO USA).

**Cytotoxicity assay**

The MTT cytotoxicity assay was performed according to the method developed by Mosmann 1983 with minor modifications [21]. Cells were seeded at 1.5×104 cells in each well of 96-well plate in 100 μL of fresh culture medium and were allowed to attach for overnight. For screening, the cells (70 - 80% confluency) were treated with the extracts at the final concentration of 100μg/mL. Later on, in order to obtain a dose-response curve, the most active extracts were tested for cytotoxicity at 3.12, 6.25, 12.5, 25, 50 and 100 μg/ml concentrations. After 48 h of the treatment the medium was aspirated and the cells were exposed to MTT solution prepared at 5mg/mL in sterile PBS was added to each well at 10% v/v in the respective medium and was incubated at 37°C in 5% CO2 for 3 h. The water insoluble formazan salts was solubilized with 200 μL DMSO/well. Absorbance was measured by infinite® Pro200 TECAN Group Ltd., (Switzerland) at primary wave length of 570 nm and reference wavelength of 620 nm. Each plate contained the samples, negative control and blank. DMSO (1% v/v) was used as a negative control. 5-fluorouracil and Tamoxifen were used as standard reference control for HCT 116 and MCF-7 cell lines, respectively. The assay was performed in quadrlicate and the results were presented as a mean percent inhibition to the negative control ± SEM.

**Results**
Plant extraction
Three exacts were prepared from each fruit material, starting with n-hexane followed by ethanol and water. The yield of each extract was calculated and presented in Table 2 as w/w percent yield. Among all the extracts, hexane extracts of all the tested plants produced the lowest yield except for red grape skin extract (2.6%). However, the water extracts of the tested plants showed the highest yield followed by ethanol extracts. For instance, the highest yield recorded was 4.30% for water extract of pomegranate peel.

Antioxidant activity
The results of radical scavenging capability of fruit extracts which was determined by DPPH and FRAP scavenging methods is depicted in Table 2. In general, the extracts prepared from ethanol demonstrated the most potent antioxidant activity, whereas the extracts prepared from the solvent hexane displayed poor or moderate DPPH and FRAP scavenging activity. Among the tested fruits, pomegranate peel exhibited significant (p<0.01) antioxidant activity as lowest IC50 values were calculated for ethanol extract (IC50 = 6.06 μg/ml). Moreover, red grape skin and olive for ethanol extract also demonstrated significant (p<0.05) with IC50 values 9.60, 10.11 μg/ml, respectively. For water extracts of combined 1:7 fig+ olive showed the highest value with (IC50 = 12.01 μg/ml), the other fruit extract for n-hexane displayed either moderate or insignificant DPPH scavenging activity. Similarly, the ethanol extract of pomegranate peel demonstrated remarkable FRAP radical scavenging effect with IC50 10.20 μM of Fe2+/mg.(Table 2).

Anti-proliferative effect of the Extracts against cancer cells
The MTT assay was used to screen the possible cytotoxic activity of 33 extracts against two human cancer cells lines (HCT-116 and MCF-7) and one normal cell lines (HUVEC) . For screening, the cells were treated with the extracts at 50 μg/mL concentration. The extracts with more than 60% inhibition of cell proliferation were considered as active extracts. Hexane extracts of pomegranate exhibited the highest cytotoxicity on all the tested cell lines, while hexane and ethanol extracts of fig and red grape seed showed selective antiproliferative effect against colon cancer cell line (HCT116) with 61.43 and 74.01%, respectively. Moreover, the ethanol extract of red grape seed showed selective cytotoxicity towards HCT-116 and MCF-7 with 65.33 and 60.03%, respectively. Interestingly, all the extracts of the fruit showed poor cytotoxicity against the normal cell line (Table 3). Moreover, the combination of fig and olive 1:7 which based on the mentioned criteria of Qur‘án were fig has mentioned only one time. Whereas, olive cited seven time. However the combined extract of n-hexan exhibited selective cytotoxicity against MCF-7 with 62.40%. The morphological alteration of the treated cancer cells presented clear evidence of significant cytotoxicity of some fruit extracts. The treated cells with vehicle (1% DMSO) displayed a compact monolayer of aggressively growing cancer cells with prominent nuclei and intact cell membrane. Whereas the images taken from the extracts treated group showed a severe reduction in the number of cells because of the anti-proliferative activity of the extracts. In addition, the extracts strictly affected the pseudopodial projections the cells which rendered the cells nonadherent and become round shaped. Interestingly, all the extracts studied showed either poor or no sign of cytotoxicity towards the normal cell line (HUVEC), which used as the model cell line for the normal human cells.
Fig 1. Effect of selected fruit extracts on cellular morphology of human cancer and normal cell lines. Photomicrographic images of cancer cell lines, taken under an inverted phase-contrast.

Treatment with active extracts

Table 2. Yield and antioxidant activity of different extract of the selected fruits

<table>
<thead>
<tr>
<th>Fruits</th>
<th>Part used</th>
<th>solvent</th>
<th>Yield (%)</th>
<th>DPPH (IC50 µg/ml)</th>
<th>FRAP (µmol Fe2+/mg)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Banana</td>
<td>peel</td>
<td>n-Hexan</td>
<td>1.25</td>
<td>552.60</td>
<td>59.15</td>
</tr>
<tr>
<td></td>
<td>Ethanol</td>
<td></td>
<td>0.9</td>
<td>19.10</td>
<td>55.10</td>
</tr>
<tr>
<td></td>
<td>Water</td>
<td></td>
<td>2.25</td>
<td>54.11</td>
<td>79.28</td>
</tr>
<tr>
<td></td>
<td>Fruit</td>
<td>n-Hexan</td>
<td>1.67</td>
<td>482.21</td>
<td>53.11</td>
</tr>
<tr>
<td></td>
<td>Ethanol</td>
<td></td>
<td>1.05</td>
<td>123.07</td>
<td>46.40</td>
</tr>
<tr>
<td></td>
<td>Water</td>
<td></td>
<td>3.90</td>
<td>151.09</td>
<td>190.50</td>
</tr>
<tr>
<td>Dates</td>
<td>Fruit</td>
<td>n-Hexan</td>
<td>1.50</td>
<td>120.05</td>
<td>33.13</td>
</tr>
<tr>
<td></td>
<td>Ethanol</td>
<td></td>
<td>1.93</td>
<td>18.34</td>
<td>43.06</td>
</tr>
<tr>
<td></td>
<td>Water</td>
<td></td>
<td>2.55</td>
<td>33.12</td>
<td>38.09</td>
</tr>
<tr>
<td>Fig</td>
<td>Fruit</td>
<td>n-Hexan</td>
<td>1.10</td>
<td>70.50</td>
<td>120.90</td>
</tr>
<tr>
<td></td>
<td>Ethanol</td>
<td></td>
<td>2.8</td>
<td>16.09</td>
<td>20.42</td>
</tr>
<tr>
<td></td>
<td>Water</td>
<td></td>
<td>3.7</td>
<td>22.10</td>
<td>50.30</td>
</tr>
<tr>
<td>Grape (red)</td>
<td>Skin</td>
<td>n-Hexan</td>
<td>2.06</td>
<td>18.35</td>
<td>163.01</td>
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<tr>
<td></td>
<td>Ethanol</td>
<td></td>
<td>1.95</td>
<td>9.60</td>
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<tr>
<td></td>
<td>Water</td>
<td></td>
<td>3.55</td>
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<tr>
<td></td>
<td>Seed</td>
<td>n-Hexan</td>
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<tr>
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<td>Water</td>
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<td>22.50</td>
<td>66.89</td>
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### Table 3 Cytotoxic effect of different extracts of the selected fruits

<table>
<thead>
<tr>
<th>Fruits</th>
<th>Part used</th>
<th>Solvent</th>
<th>% inhibition of cell proliferation</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>HCT-116</td>
<td>MCF-7</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(white)</td>
<td>Skin</td>
<td>n-Hexan</td>
<td>0.92</td>
<td>32.12</td>
<td>17.90</td>
</tr>
<tr>
<td></td>
<td>Ethanol</td>
<td>2.42</td>
<td>20.52</td>
<td>29.27</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Water</td>
<td>1.67</td>
<td>19.10</td>
<td>14.19</td>
<td></td>
</tr>
<tr>
<td>Olive</td>
<td>Skin</td>
<td>n-Hexan</td>
<td>0.45</td>
<td>90.10</td>
<td>21.41</td>
</tr>
<tr>
<td></td>
<td>Ethanol</td>
<td>1.00</td>
<td>10.11</td>
<td>13.21</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Water</td>
<td>2.34</td>
<td>13.09</td>
<td>33.02</td>
<td></td>
</tr>
<tr>
<td>Pomegranate</td>
<td>Peel</td>
<td>n-Hexan</td>
<td>1.32</td>
<td>53.49</td>
<td>26.76</td>
</tr>
<tr>
<td></td>
<td>Ethanol</td>
<td>1.14</td>
<td>6.06</td>
<td>10.20</td>
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</tr>
<tr>
<td></td>
<td>Water</td>
<td>4.30</td>
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<tr>
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<td>Seed</td>
<td>n-Hexan</td>
<td>0.69</td>
<td>67.92</td>
<td>160.09</td>
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</tr>
<tr>
<td></td>
<td>Water</td>
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<td>34.06</td>
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</tr>
<tr>
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<td>Water</td>
<td>2.59</td>
<td>12.01</td>
<td>20.18</td>
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</tbody>
</table>

### Fruits Used

- **Banana**
  - Peel
    - n-Hexan: 52.04%
    - Ethanol: 16.14%
    - Water: 11.80%
  - Fruit
    - n-Hexan: 23.76%
    - Ethanol: 18.20%
    - Water: 11.42%
- **Dates**
  - Fruit
    - n-Hexan: 58.60%
    - Ethanol: 46.23%
    - Water: 17.93%
- **Fig**
  - Fruit
    - n-Hexan: 61.43%
    - Ethanol: 47.85%
    - Water: 38.09%
- **Grape (red)**
  - Skin
    - n-Hexan: 55.20%
    - Ethanol: 58.10%
    - Water: 48.12%
  - Seed
    - n-Hexan: 74.01%
    - Ethanol: 65.33%
    - Water: 39.40%
- **(white)**
  - Skin
    - n-Hexan: 45.59%
    - Ethanol: 39.04%
    - Water: 25.60%
<table>
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Discussion

Fruit and their product constituents an important element for human over the centuries. The impact of the fruits was also acknowledged in the Holy Qur‘an which mentioned the beneficial effects of several fruit such as grape, dates, fig, olive and pomegranate. Prophet Muhammad (PBUH) recommended these fruit for different use. For instance, the Prophet mentioned the fig “If I had to mention a fruit that descended from paradise I would say this is it because the paradisiacal fruits do not have pits... eat from these fruits for they prevent haemorrhoids, prevent piles and help gout.” (Zaid et al., 2011). Recently studies on fig *Ficus carica* showed antioxidant, immunostimulant, antimicrobial, anticancer and anti-inflammatory activities (Yang et al., 2009; Jeong et al., 2009; Lansky et al., 2008). Modern research studies showed that the grape, olive and pomegranate exhibited dynamic therapeutic application in cardioprotective effects, cancer prevention, Antidiabetic and Neuroprotective property (Yadav et al., 2009; Boskou, 2010; Jurenka, 2008). These disease is the most leading cause of morbidity and mortality worldwide, cancer is responsible for 6 million death annually (Amin and Mousa, 2007). In the cancer war, medicine has relied on the toxic compound (Blagosklonny, 2005). Unfortunately, the cytotoxicity properties of most chemotherapy drug is nonspecific and therefore do not distinguish between normal healthy cells and tumour cells, these events has led to inappropriate and toxic therapeutic agents with a wide range of side effect that limit the maximum tolerated doses and the minimum effective doses of chemotherapy. In the present study, 33 extract were selected and extracted by using sequential extraction method with 3 solvents of different polarity. This study aimed to evaluate the anticancer and antioxidant activities of 6 Qur‘anic fruits. MTT assay was used to assess the anticarcinogenic properties of the fruit extract; this assay provides a preliminary method for determination of cell’s viability via mitochondrial activity in living cells.

The results of the cytotoxic assay showed that among all the extracts, the highly non-polar solvent extract i.e., hexane extract exhibited higher cytotoxic activity than the other solvent extract (ethanol and water) Among the 6 fruit, the hexane and ethanol extracts of pomegranate *Punica granatum* showed most potent anti-proliferative effect on all the tested cancer cell lines.

Consistently the grape extract, both skin and seed non-polar and polar extract displayed selective cytotoxicity towards hormone dependent breast cancer cell line (MCF-7), and colon cancer cell line (HCT116).however, Non-polar extracts of fig exhibited significant inhibitory effect against the colon cancer cell line (HCT116). Interestingly, the combined extracts of fig and olive 1:7 showed a selective activity against (MCF-7). Noteworthily, the extracts of the most effective fruit (pomegranate, grape, fig) did not produced significant cytotoxicity against normal cell line (HUVEC). Altogether, the most biologically active fruit
which showed significant cytotoxicity toward cancer cell lines as well as antioxidant activity were the pomegranate peel and grape seed. These findings confirm that the pomegranate fruit provide an inexhaustible source of many therapeutic application, as our previous study revealed the potent antimicrobial activity of *Punica granatum* (Dahham *et al*., 2010). The present study confirmed that the extracts of pomegranate, grape and fig demonstrated selective cytotoxicity against human breast and colon cancer cell lines while being less cytotoxic against the normal cell. The selectivity may attributed to the substances interact with special cancer-associated receptors which can stimulate apoptosis mechanism that cause cancer cell death (Hacker, 2000). The microscope image of the treated HCT-116 and MCF-7 cells displayed typical signs of apoptosis such as cell membrane blebbing, nuclear condensation and crescent shaped nuclei (Figure 1). The results of the present study could be very helpful as preliminary data in the search for new anticancer and antioxidant compounds from the tested fruit. These fruits have the potential to be chemically standardised and used as herbal medicines or developed into pharmaceutical drugs for the treatment of various diseases.

**Conclusion:**
In conclusion the differences and similarities of the fruit properties was described in Qur‘añ “he sends down water from the sky, and with it we bring forth the plant of everything. from these we bring forth green foliage and composite grain, palm trees laden with clusters of dates within reach, vineyards and olive groves and pomegranates alike and unlike. behold their fruits when they bear fruit and ripen. surely, in these there are signs for a nation who believe.” [6:99] The present study revealed that among the six fruits (pomegranate *Punica granatum*, grape *Vitis vinifera* and fig *Ficus carica*) found to be most biologically effective extract with significant cytoxic effects and antioxidant activity. the selectivity and diversity of the fruits result in this study were clearly compatible with the above verses [6:99]. Were different extracts showed different activities.

Furthermore, the extracts of these fruits displayed either negligible or no signs of cytotoxicity against the tested human normal cell, these fruit extract could be as promising candidates for the development of novel chemopreventive or chemotherapeutic formulations with no side effects. The results obtained in the present study justify the traditional use of these gifted fruits in health care system.

**References**


BEAUTIFICATION BY ALTERING FEMALE PHYSICAL APPEARANCE
A CRITICAL LOOK FROM THE PERSPECTIVE OF THE PROPHET’S (PBUH) TEACHINGS

Dr. Habeeb Rahman Md. Ibramsa

Abstract

Beautification of the body is a natural tendency in both man and woman. Islam has maintained it but with certain guidelines, which inspire Muslim men and women to take care of themselves in terms of looking good and clean. The Qur’ān is unequivocal in this respect: “Who has forbidden the adornment of Allah which He has brought forth for His servants, and the good things of His providing?” [7:32] It has been generally observed that women compared to men are more prone and sensitive to the beautification of their appearance. In the contemporary world, the media pays extraordinary attention to the latest dress code and the most attractive make-up, including plastic surgery. The media aggressively focuses on these two aspects to the extent that even Muslims particularly Muslim women appear to have been effected. Consequently, many Muslim women in today’s world desperately follow the media’s advice and guidelines, at the cost of Islamic rules and guidance. One of the reasons for this approach of Muslim women is that they are generally unaware of Islamic guidelines on beautification of the body. The Prophet (PBUH) included in his teachings, among other things, the bounds, rules, and regulations for beautifying physical appearance. This paper highlights (1) the Prophet’s (PBUH) teachings on the issue of beautification of the physical appearance; and (2) the work of Imam Abdessalam Yassine, Tanwir al-Mu'minat, an ideal work for women issues, particularly modern trends in beautifying physical appearances. We also suggest whether Muslim women should adopt artificial beautification that might lead to alteration of Allah’s creation.

Keywords: Muslim Women, Beautification, Dress code, Prophetic Teachings, Modernity

Introduction

Success (al-falah) is only obtained by following the light of the revelation. Imam Abdessalam Yassine has faith in this statement. The scope of obedience to Allah is not limited to matters of ritual. According to Imam Abdessalam Yassine, it encompasses all aspects of life including matters related to human personal behavior, like consuming food, drink, and dressing. Imam Abdessalam Yassine attempts to link this with the love of Allah. When someone consumes food or drink and dress unlawfully, then he is deserving of Allah’s anger. He cited the following hadith to support his view:

Allah’s Messenger (PBUH) said: “Allah is good and accepts nothing but what is good. Indeed, Allah commands the believers with what He commands the Messengers and says: ‘O
Messengers! Eat of the things good and pure and work righteous deeds.” [23:51] In another verse He says: “O you who believe! Eat of the things good and pure that We have provided for you.” [2:172] Then he mentioned a man who had traveled on a long journey, his hair disheveled and discolored with dust. “He will raise his hands to the sky saying 'O Lord! O Lord!' but his food is unlawful, his drink is unlawful, and his clothing is haram, and he has been nourished with haram, so how can his supplication be answered?”

Al-Minhaj al-Nabawi is the only source of knowledge for Muslims to enjoy an ideal life in this world as well as in the Hereafter. This Minhaj, according to Imam Abdessalam Yassine, is an expounder for the Shariah, and thus both the Minhaj and the Shariah cannot be separated. In this regard, he cited the Qur’anic verse: “To each of you We prescribed a law and a method.” [5:48]

Al-Minhaj al-Nabawi is not independent. Its strength depends upon the type of rulers or governments that will be established in this world. Imam Abdessalam Yassine explained that al-Minhaj al-Nabawi was only able to be established during the life time of the Prophet (PBUH) and the time of the Khulafa al-Rashidun. After this period, the world witnessed much tyranny, fasad, disobedience, and injustice which halted the practice of the Minhaj al-Nabawi.

Imam Abdessalam Yassine does not miss the opportunity of reminding the Muslims, especially those who are working to resume the Islamic way of life by establishing the righteous khilafah state. To achieve this, they need to reflect on eight enlightening hadiths.

Body Beautification in Imam Abdessalam Yassine’s Works

Reading through all the 30 works of Imam Abdessalam Yassine, only Tanwir al-Mu‘minat very briefly highlighted this topic. In this book, he discussed many female issues such as tahrir al-mar‘ah, hijab and women rights. To express the extent of foreign influence upon Muslim women, Imam Abdessalam Yassine cited Ibn Khaldun’s statement “nihlat al-ghalib”. The Muslim ummah, particularly Muslim women, neglected the al-Minhaj al-Nabawi due to their feeling that the colonial power is superior to that of their own. In this regard, Imam Abdessalam Yassine said:

 كيف والغالب أصبح له بين ظهرانينا من بني جلدتنا خلفاء ووكلاء متشبعون ومتشبعات بمذىبو وعاداتو وفكره. مخلصون ومخلصات نقضيهم في صميم الأمر وإن كانوا وكن يدعون الوطنية والنضال لنصرة القوم”.

The vanquished always want to imitate the victor in his distinctive mark(s), his dress, his occupation, and all his other conditions and customs. The reason for this is that the soul always sees perfection in the person who is superior to it and to whom it is subservient. It considers him perfect, either because the respect it has for him impresses it, or because it erroneously assumes that its own subservience to him is not due to the nature of defeat but to the perfection of the victor. If that erroneous assumption fixes itself in the soul, it becomes a firm belief. The soul, then, adopts all the manners of the victor and assimilates itself to him. This, then, is imitation. Or, the soul may possibly think that the superiority of the victor is not the result of his group feeling or great fortitude, but of his customs and manners. This also would be an erroneous concept of superiority, and (the consequence) would be the same as in the former case. Therefore, the vanquished can always be observed to assimilate themselves to the victor in the use and style of dress, mounts, and weapons, indeed, in everything. (Ibn Khaldun: Muqaddimah, Chapter Two).

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1 Reported by Imam Muslim and Imam Tirmidhi from Abu Hurayrah.
3 See Appendix I.
4 See Appendix II.
5 The vanquished always want to imitate the victor in his distinctive mark(s), his dress, his occupation, and all his other conditions and customs. The reason for this is that the soul always sees perfection in the person who is superior to it and to whom it is subservient. It considers him perfect, either because the respect it has for him impresses it, or because it erroneously assumes that its own subservience to him is not due to the nature of defeat but to the perfection of the victor. If that erroneous assumption fixes itself in the soul, it becomes a firm belief. The soul, then, adopts all the manners of the victor and assimilates itself to him. This, then, is imitation. Or, the soul may possibly think that the superiority of the victor is not the result of his group feeling or great fortitude, but of his customs and manners. This also would be an erroneous concept of superiority, and (the consequence) would be the same as in the former case. Therefore, the vanquished can always be observed to assimilate themselves to the victor in the use and style of dress, mounts, and weapons, indeed, in everything. (Ibn Khaldun: Muqaddimah, Chapter Two).
Non-Muslim body beautification approaches were the main factors that influence Muslim women. Imam Abdessalam Yassine considers this act of following as imitating the infidels. This behavior, according to Imam Abdessalam Yassine, is prohibited by the Prophet (PBUH) in about 80 haditha. Thus, Muslims should revert to the manual of life brought by the Prophet Muhammad (PBUH). According to Imam Abdessalam Yassine, the enemies of Islam describe poison as medicine. He said in his book al-Minhaj al-Nabawi:

A Muslim man or woman should like only what is Halal. When someone starts to enjoy what is Haram and starts to think it is beautiful, he/she should question his/her belief and its strength. The Prophet (PBUH) also prohibited tattooing, cutting the teeth and widening the gap between them for the purpose of beautification, plucking the eyebrows, and wearing wigs and hairpieces for both men and women, or the addition of any other natural or artificial hair. Engaging in any of these unlawful matters will result curse of Allah due to severity of the sin.

Blindly imitating foreign traditions, conditions, and customs is great sin. Imam Abdessalam Yassine discussed this issue in the following passages: Among the Major sins are associating partners with Allah, disobedience to parents and perjury (false witness). Prophet was standing when he was mentioning the biggest sins but he sat down while he mentioned perjury. Prophet kept on repeating “I warn you against giving forged statement and a false witness, I warn you to give a false witness” till his companions wished he would stop saying it. He wanted to make clear the great danger of false witness. It is mentioned in Bukhari and Muslim that false witness is among the major sins. Because this is not but lying, hypocrisy, and denying the truth. Whenever this types of crime spread inside the society it destroys the peoples’ right and they became loser.

Among the great sins are killing a human being, accepting usurious gain, wrong consuming an orphan’s property, fleeing from the battlefield, sorcery, accusing a woman of adultery, the engulfing oath, scolding one’s parents. Then the companions asked the Prophet how a person can scold his parents? Prophet replied when a person scold others’ parents it is actually considered as scolding one’s own parents.

Due to the situation prohibition may extend to it greatest position. For example, adultery is prohibited but if it took place by an aged person who supposed not to do it then it will be considered as a great sin. Lying is prohibited but if a king lies while people has full trust on him then it will be seen as a great sin, and likewise. It is reported in Muslim that a group of disobedient whom Allah will neither look at nor speak to them in the Day of Judgment, and they will receive a torment punishment; among these people are Musbil (dragging the hem of one’s garment out of conceit) Mannan (reminding recipients of one’s charity to them), the people who sell their goods with false oaths, an old man who is a fornicator, a lying king who uses his people, a poor arrogant person, a man possessed

1 Imam Abdessalam Yassine, Tanvir al-Mu’minat, 22.
3 Imam Abdessalam Yassine, Tanvir al-Mu’minat, 340.
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superfluous water (more than he needs) on a way and he withholds it from the travelers and a man who gives a pledge of allegiance to an Imam (ruler) and gives it only for worldly benefits, if the Imam gives him what he wants, he abides by his pledge, otherwise he does not fulfill his pledge.

Those for whom shari‘ah has prescribed hell-fire are the people who spend out the property of Allah without due right. The political betray of promise or property is also included in this type of great major sin. Prophet peach be upon him informed that people those who are rude, harsh, greedy and stingy will not enter paradise. Likewise, one who cuts off relationship with the relatives, one who spreads namima (one who goes around among people instigating discord between them and carrying tales in order to corrupt relations between people when they are good and pleasant), one who has, in his heart, a grain of arrogance, one who recounts the favours, one who disobeys parents and one who drinks wine are also among the people those who will not enter paradise.

Women’s Misconducts

About the women, Imam Abdessalam Yassine opined that it is not allowed for a woman to travel for three days without being company with her Mahrim, as stated by the Prophet Muhammad (PBUH) in several hadith. Prophet (PBUH) also said those women who takes off her clothes in other than her husband’s house (to show off for unlawful purposes), has broken Allah’s shield upon her; one who slaps her cheeks, tears her clothes due to a death person and follows the ways and traditions of the Days of Ignorance is not one of us. The traditions of the Day of Ignorance refer to gathering people by the name of tribalism, nationalism or ideologies which is contradictory with the Islam. And those who are not mercy to the younger and not respect the elders from the men and women are not among us.

The prohibition came regarding some disobedience women in the form of curse which has been paralleled with the cursed disbelievers, cursed Iblis and cursed people who accept interest.

Rasulullah (PBUH) also cursed women those add extra hair to their hair due to beautification which is actually counterfeiting, forgery and a lie.

Rasulullah (PBUH) cursed those men who are in similitude (assume the manners) of women and those women who are in the similitude (assume the manners) of men. In doing so they actually denying their origin of being men or women. Prophet also cursed “Al-Mukhtafi” and “Al-Mukhtafiyat” these people are the male and female grave digger, if it is for stealing, so terrible and if it is for magical purpose then it is great horror.

Tattooing others and oneself also be cursed by Prophet, likewise, one who adds hair to augment beautification; women who get their eyebrows plucked or plucked others’ eyebrows; one who makes spaces between teeth for the purpose of beautification; one who wails or listens to wail due to death of somebody. There are many other prohibited actions which we did not included here, like spying, bribery, abandonment of Muslim, backbiting, insulting one another by nicknames, wasting, gambling and cheating in weighting or measuring. For the believers, they have to know the limitations about what Allah has make lawful in order to be saved from any suspicion or haram.

Al-Wasilah and al-Mustawsilah

Several forms of body alteration practiced by today’s Muslim women. Imam Abdessalam Yassine had addressed this issue in his book Tanwir al-Mu’minat. According to him, prohibition of such practices upon Muslim women came in the form of Allah’s curse befall

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1 Imam Abdessalam Yassine, Tanwir al-Mu’minat, 340.
2 Ibis, 341.
3 Imam Abdessalam Yassine, Tanwir al-Mu’minat, 342.
upon whom beautifying their appearance by altering various parts of the body\textsuperscript{1}. In the following passages these practices will be discussed at length.

\textit{Al-Wasilah} and \textit{al-Mustawsilah} is a form of beautification has been cursed by Allah. The wasilah is the one whose profession is making wigs and hair pieces and the \textit{mustawsilah} is the one who uses them. Literal understanding of this practice from the hadith is that; it is unlawful for the woman to lengthen her hair with any natural or superficial hair. Doing so is even a major sin. Ahmad ibn Hanbal reported on the authority of Hamid ibn Abd al-Rahman that he said: “I saw Muawiyah giving a sermon on the \textit{Minbar} and he had a handful of long hair. I heard him saying! “Where are your scholars, O people of Medina? I heard the Prophet forbidding anything like this and the Prophet (PBUH) said: “Indeed, the children of Israel have been punished - destroyed in another narration - when their women got used to using these”\textsuperscript{2}.

Lengthening hair with something other than hair is permissible. Some scholars opined that lengthening hair with something other than hair, like using \textit{tawamil} (use of wool or silk to make braids). Ibn Qudama says: “If what she uses does not exceed the minimum necessary to tighten up her braids there is no harm in it as it can not be avoided to use it”\textsuperscript{3}.

\textbf{Al-Washimah and al-Mustawshimah}

\textit{Al-Washimah} is another form of body beautification that cursed by Allah. It is the tattooer, and the \textit{Mustawshimah} is the one who is tattooed. Permanent tattoos seem to be prohibited, based on the cited hadith. Tattoo permanently disfigures the face and other parts of the body with blue pigment and repulsive designs. Some Arabs, especially women, were in the habit of tattooing large portions of their bodies, while people of certain religious sects tattooed pictures of their deities or religious rituals on their hands and chests. To all these abominations is added the pain and agony which the person being tattooed must undergo from the pricking of the needles. Because all of this, both the tattooer and the one who is tattooed have been cursed.

Although the reasons for the prohibition are not mentioned, scholars have outlined various possibilities and arguments:

- Tattooing is considered “mutilating” the body, changing Allah’s creation
- It inflicts unnecessary pain, and introduces the possibility of infection
- It covers the natural body, and is therefore a form of “deception”
- Non-believers often adorn themselves this way, so it is “imitating the \textit{kuffar}”

The question is, however, how far these arguments can be taken. Is it “changing God’s creation” to pierce one’s ears? Dye one’s hair? Get orthodontic braces on one’s teeth? Wear colored contact lenses? Have rhinoplasty? Get a tan (or use “whitening cream”)?

Most scholars would say that it is permissible for women to wear jewelry (thus it’s acceptable for women to pierce the ears). Elective procedures are allowed when done for medical benefit (braces, rhinoplasty, etc.). And as long as it’s not permanent, one may beautify the body (tanning, colored contacts, etc.) But damaging the body permanently for a vain reason is considered unlawful.

\textbf{Al-Namisah and al-Mutanammisah}

\textit{Al-Namisah} is the third practice that deserves the curse of Allah. \textit{Al-nams} is to pluck the eyebrows to straighten them or to make them thinner, and \textit{al-Mutanammisah} is the one whose eyebrows are plucked. It is among the extremes of beautification prohibited by Islam. The

\begin{itemize}
  \item[1] Ibid, 341.
\end{itemize}
Prophet (PBUH) cursed both the women who do the plucking and those who seek to have it done. This practice is particularly frowned upon because it is customarily done by prostitutes.

The term *al-nams* is not extended to prohibition of plucking facial hair of the woman. Islamic scholars have thought for a long time about what the religious decree is for women’s plucking the hairs on their faces, making their eyebrows thinner, and making their eyelashes longer. It has been a matter of much discussion among Islamic scholars what deeds the expression in the following hadith of the Prophet includes: “May Allah damn the woman who plucks her facial hairs and who has them plucked.”

Al-Tabari reports a narrative concerning the wife of Abu Ishaq, who loved to beautify herself. Once she visited ‘Aisha and asked, “What if a woman removes the hair from her forehead to please her husband?” ‘Aisha replied, “Remove what is harmful from yourselves whenever possible.”

By acting upon this hadith, the *fuqaha* are quite lenient in tackling facial hair of woman. They said it is permissible for a woman on whose face a beard or mustache grows to remove them; however it is not permissible for a woman to make her eyebrows thin, to put them out of their natural state, to arrange the eyelashes, to use false eyelashes. Teeth, eyebrows and eyelashes are like organs. There is no drawback in removing the hairs by a woman on her face that grow later and that were not present in the beginning because they are not like eyebrows or eyelashes. Similarly, there is no drawback for women to remove the hairs on their legs, because they are not counted as an organ like eyebrows.

According to the majority of scholars, if such hairs as beard and mustache, which are not peculiar to women, grow on her face, it is permissible for a woman, with the intention of looking beautiful to her husband and with his permission, to remove them, to make up in order to be more beautiful, to remove the scattered hairs around her eyebrows (around and between the eyebrows). According to some Hanbali scholars, if the husband approves it, the removal of facial hair (other than that of the eyebrows) and the use of powder, creams, and other beauty aids are permitted to women, as this is part of feminine adornment. The prohibition in the hadith is about women’s plucking her facial hairs and her eyebrows in order to go out and to be seen more beautiful to the strangers.

Great caution has to be exercised in regard to the hairs between or around the eyebrows, since the hadith is very strict. Some Hanafi scholars have taken more strict position. For instance, Mullah Ali al-Qari comments relating from Imam Nawawi that plucking of the facial hair is also *al-nams* and hence it is haram (unlawful) for a woman with the exception of moustache or beard hairs. The concessions mentioned above are for the removal of a defective appearance and not for purely beautification purpose, hence, caution in this matter is the way.

As a result, it is more appropriate to understand the prohibition in the hadith of plucking hairs as prohibition of removing hairs of eyebrows in order to make them thinner and change their place with the intention of looking more beautiful to others; rather than removing facial hairs (beard, mustache hairs) which grow later as a result of an illness or any other malady and which make a woman’s face look ugly. There is a normal form of female eyebrow. The extra hairs which exceed this form, and which seem ugly and make the woman look ugly and therefore disturb her, can be removed. It is not regarded permissible to make normal eyebrows thinner by following the fashion, or to change their position.

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1 Al-Bukhari, *Kitab al-Libas*, 84; Imam Muslim, *Kitab al-Libas*, 120.
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Al-Mutafallijat

*Mutafallij* is another common practice of many women today. *Al-Mutafallijah* is the one who widen the gaps between their teeth for the sake of beautification. It is mentioned in the above hadith that Allah Ta’ala has cursed women who alter their teeth by filing them and making a gap between them for cosmetic purpose; and the hadith describes such women as those who change the creation of Allah.

Allah obviously created some women with gaps between their teeth and others without. Some women who have no such gaps desire to create them artificially, either by filing or by cutting away parts of the adjoining teeth. Islam considers this a form of deception and excessive involvement with personal beauty, both of which it discourages. Scholars have explained that filing the teeth and making a gap between them for cosmetic purpose is not permissible as it is tantamount to changing the creation of Allah and a means of deceiving others, as older women used to do this in order to appear young.

From the above, it becomes clear that undergoing cosmetic surgery is also not permissible as it is tantamount to changing the creation of Allah and as it is a means of deceiving others (as many people undergo cosmetic surgery in order to appear younger. However, the hadith mentioned above does not prohibit undergoing a surgery in order to treat an illness or to rectify a defect in one’s body. In fact, the scholars have mentioned that if a woman files her teeth and makes a gap between them in order to treat an illness or to rectify a defect in her teeth, it will be permissible for her to do so and it will not fall under the prohibition mentioned in the hadith.

Modern Artificial Beautification

Every year, millions of people all over the world undergo a variety of plastic surgery procedures to improve both their appearance and self-confidence. According to statistics compiled by the American Society for Aesthetic Plastic Surgery, in 2007, more than 11 million plastic surgery procedures were performed in the United States alone. While there are numerous plastic surgery procedures and new treatments are constantly being introduced to the market.

Plastic surgery may be divided into two categories:

1. Essential surgery: These are operations that are done to remove faults, such as those that result from sickness, traffic accidents, burns, etc. This includes removal of congenital defects with which a person was born, such as to remove an extra digit or separate fused digits, etc.

   In principle, if someone has a defect in his body and the defect can be rectified by means of surgery, it will be permissible for him to undergo the surgery with the condition that the surgery does not pose a high risk to his life. For example, the jurists have mentioned that if someone has six fingers, it will be permissible for him to have the extra finger surgically removed if the surgical procedure does not pose a high risk to his life (i.e. the probability of surviving is greater than the probability of perishing). Similarly, they have mentioned that if...
someone has a cyst and the cyst can be removed by means of a surgical procedure, it will be permissible for him to undergo the surgery if it does not pose a high risk to his life.

Such surgical procedures are permissible because they are considered to be treatments, and undergoing a treatment is permissible in the Shariah. On the other hand, if the surgery is such that it poses a high risk to one’s life, it will not be permissible to undergo such a surgery, as it will be tantamount to exposing oneself to destruction.

Undergoing the otoplasty surgery in order to rectify his abnormally protruding ear is another example. Abnormally protruding ear is a defect; and therefore rectifying it with surgery will not fall under cosmetic surgery. If someone genuinely thinks that he has a defect in his nose or chin, he should consult a medical practitioner who can then advise him whether or not it is in fact a defect. If it is decreed that it is a defect, it will be permissible for him to rectify the defect with surgery with the condition that the surgical procedure will not pose a high risk to his life.

This kind of operation is permissible. There is evidence in the Sunnah to indicate that they are permissible and that the one who does them does not intend to change the creation of Allah.

(i) It was narrated from ‘Arfajah ibn As’ad that he lost his nose in the battle of al-Kulab during the Jahiliyyah, so he wore a nose made of silver but it became putrid, so the Prophet (PBUH) told him to wear a nose made of gold.

(ii) It was narrated that ‘Abd-Allah ibn Mas’ud said: I heard the Messenger of Allah (PBUH) cursing those women who pluck their eyebrows and file their teeth for the purpose of beautification and change the creation of Allah. Imam Al-Nawawi opined that the phrase “those who file their teeth”, in the hadith refers to those who did that for the purpose of beautification and looking younger. This indicates that what is haram is that which is done for the purpose of beautification; but if it is needed for medical treatment or to correct a fault in the teeth and so on, there is nothing wrong with it.

2 – The second type of the plastic surgery is cosmetic surgery. It is a surgical alteration of face or body for enhancing one’s look and beauty. These are operations that are done to improve the appearance in the eye of the beholder, such as making the nose look more beautiful by making it smaller, or making the breasts look more beautiful by making them smaller or larger, or facelifts, and so on.

Cosmetic surgery procedures can be divided into four major groups: breast surgery, body treatments, facial procedures, and post-bariatric plastic surgery.

Breast Procedures: Among aesthetic surgery procedures for the breast, breast augmentation remains the most popular treatment. Other often-requested surgical breast procedures include breast lift, breast reduction and breast reconstruction.

Body Procedures: Body contouring procedures are treatments that can enhance the appearance of the torso, arms, legs, buttocks and intimate body areas. Among body plastic surgery procedures, the most popular treatments are liposuction and tummy tuck. Some of the lesser-known body contouring treatments are bra-line back lift, gynecomastia surgery, buttock lift and labiaplasty.
Facial Procedures: Facial plastic surgery procedures include a range of treatments that beautify and rejuvenate the face. The most often requested facial surgical procedures are face-lift and rhinoplasty.

Post-Bariatric Procedures: With obesity rates on the rise, more and more people today undergo weight loss surgery to lose the excess pounds and achieve healthier lifestyles.

All the four types of cosmetic surgeries are not for any necessary reason; rather the purpose is to change the creation of Allah and tinker with it according to people’s whims and desires. So this, in my opinion, is not permissible to do it, because it is changing the creation of Allah. Allah says: “They (all those who worship others than Allah) invoke nothing but female deities besides Him (Allah), and they invoke nothing but Shaytaan (Satan), a persistent rebel! Allah cursed him. And he [Shaytaan (Satan)] said: ‘I will take an appointed portion of your slaves. ‘Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allah.” [4:117-119]

Mutilation of one’s body has been clearly prohibited in Islam. It is clear from the above verse that the Shaytaan is the one who tells people to change the creation of Allah. To deface the fair nature created by Allah, both physically and spiritually, is what Shaytaan likes and orders to practice.

All types of mutilation to one’s body is unlawful. In the light of the above verses cosmetic surgery for the purpose of beautifying oneself is impermissible. The body given to us by our creator is a trust (amanah), thus it is unlawful to tamper with it in any way. If one does so, then he will be committing the sin of ‘changing the nature created by Allah (taghyir khalq Allah).

However, if there is a genuine need, as in a particular organ of the body is severely deformed, e.g., the nose is damaged or a child is born with six fingers, etc…, then to perform cosmetic surgery will become permissible.

Invalid Analogy
Trimming or removing hair from any part of the body, cutting the nails, circumcision should not be regarded as changing the nature created by Allah. The same hukum is applied to adornment for the body, such as piercing the ears or the nose, etc.

It is known that the prophet (PBUH) mentioned certain things that are from the fitrah (the natural inclination) and the prophet is the one who is been endowed with knowledge from the Almighty Allah, the One who has created us. It is exactly when shaytaan stood up and said I am not going to prostate to Adam. He could have justified this by saying: prostration is Haram to other than Allah, but he was doomed to the Day of Judgment because it was Allah who instructed us, through the Prophet Muhammad (PBUH) to remove hair of certain parts of the body, cut nails that He created and this is an act of obedience and it’s a form of worship. This is the part of cleanliness of a Muslim not only externally but also internally so this is a must.

So now, we go back to square one, which is total submission to the Almighty Allah, it is Allah who instructed us, through the Prophet Muhammad (PBUH) to remove hair of certain parts of the body, cut nails that He created and this is an act of obedience and it’s a form of worship. This is the part of cleanliness of a Muslim not only externally but also internally so this is a must.

We have something that is in the between and that is you must not remove. It’s forbidden for you to touch. For a man it’s the beard, it is forbidden for them to remove it and this has evidence from the Qur’ân in one verse and it has ample evidences from the sunnah of the prophet (PBUH) and the consensus of the scholars throughout the time, the four schools of thought agree that it is forbidden to shave it and they differ whether it is permissible to cut it short or not and those who say it is permissible say that whatever exceeds a fist length it is

It is based on the hadith by Ibn Abbas and Ibn Umar when they went for hajj and cut their beard.

What do women have to do if they get a beard? Definitely she has to remove it, because this goes against her nature. As it is forbidden for men to shave their beards because it goes against their nature and makes them look like women. Likewise if women get a mustache or a beard, they are compelled to remove it so that they do not imitate men and having said that the length of the beard is either to be left as it is or it should not be shorter than a fist, other than that, this would not be permissible with the majority of scholars.

Women on the other hand have hair on their bodies that must not be touched and this is referred to the eyebrows as we have mentioned in the previous hadith where the prophet (PBUH) said about the women plucking the eyebrows and he said that may Allah curse the women who plucks the eyebrows and the women who has that done. So plucking the eyebrows is forbidden for a woman.

What about the woman trimming the eyebrows? It appears that it is also not permissible, neither shape it, trim it or to cut the long bits of it because it falls under the same category of changing the creation of Allah for the purpose of beautification. So it’s causing the same result in the end.

What about the women who have uni-brow, hair between the eyebrows? It is not considered to be part of the eyebrows same like that of the facial hair that grows on top of the cheek is not considered to be beard. Thus it is permissible to remove this hair. However, women who pluck this area, they don’t find it easy after a year or two, it becomes harder, harsher and it looks ugly if they don’t do it every single or every other day. Another possible way to do is that by bleaching (adding dye to it) and this is an issue of dispute among scholars, some say that bleaching it is changing the creation of Allah the Almighty.

Yes, it gives the hair same color and tone of the skin. It makes it look like the skin. If one looks at it from a distance, he/she would not see the actual hair of the eyebrows but if he/she comes so close and see that there are white hair and shaped in a nice way, but the hair that was bleached is not visible until one comes close to it. Thus some scholars might say no, this is considered to be tricking and it has the same effect, i.e., changing the creation of Allah the Almighty.

Doing things that goes against fitrah forbidden. Having false nails or extending the length of the nails might fall under the same category as hair extensions, changing the creation of Allah. The Prophet Muhammad (PBUH) instructed to remove the nails providing that they are long and in the hadith of Aysha (may Allah be pleased with her) she said that clipping the nails is the part of fitrah, the nature and the hadith of Anas (May Allah be pleased with him) he said that the prophet (PBUH) gave us 40 days and this is the maximum.

Scholars such as Imam al-Nawawi said that this does not mean that one should wait until 40 days and nights because this to some would have their nails very long, but this means that even if your nails do not grow normally, on the 40th day or night you have to clip your nails even if they do not grow normally. Nowadays it is the other way around, we find people extending their nails, or purposely growing them.

Yes and this is not only found in women it is also found in men. Some of them clipping their nails, but they are keeping the nail of the small finger which is very long. This is against nature and it is a habit of the non Muslims and so it’s forbidden for Muslim women to imitating them. In this regard, direct Islamic rulings stating that a Muslim has to clip the nails, at the maximum of 40 days for men and women. Women went the extra mile, so now they not only prolonging their nails and growing them, they are also putting nail polish on top of them and some of them put red nail polish. A Muslim should adapt his or her own personality, why should we always follow people? Muslims should proud that they are
walking on the face of the earth following the religion that Allah, the creator of the heavens and the earth has set forth for him. Should we not feel honored with that task?

Unfortunately this is the problem, we have people who look down on themselves and they are not that proud and therefore whenever they see a new trend, they just follow it, as the prophet (PBUH) said that the Muslims will follow the Jews and the Christians and even if they went into a hole of a lizard and they would follow it.

Even amongst the non Muslims, they know the quote which is very famous: “He who stands for nothing falls for everything”. The Muslims should be standing for Islam, the most glorious religion, the truth from Allah, that Allah is one. This is true, but unfortunate it is there.

CONCLUSION
Allah created each person with a separate beauty. The beauty in which the seal of oneness is read on the face of human beings is the beauty that is inherent and natural. It is a sign of being a slave of Allah to keep it, to thank Allah for the characteristics and beauty he owns and be content with what Allah has granted. Therefore a person should not make any changes in his/her body if it is not something vital or obligatory. This judgment is crucial in order to escape from the Allah’s curse as describe in the main hadith of the subject. It is also an indication that the Qur’anic manual of life brought by the Prophet Muhammad (PBUH) has been placed at the highest level, the status which Imam Abdessalam Yassine is struggling for.

Islam adores and promotes beautification providing that it follows the instructions of Islam, so it is not acquired for its own sake, the sake of beautification. And it’s not neglected because Islam does not like beautification; it has to go under the boundaries and guidance of Islam. But having said that, there are lots and lots of forms of beautification that are forbidden in Islam. So the al-Minhaj al-Nabawi (PBUH) is the excellent and ideal paradigm for the Muslims to follow in all aspects of life.

It is a requisite of belief in Allah that humans should respect the blessing of the body which Allah has given them as trusts, and that they should reciprocate His blessings by offering thanks. It is an expression of the love that a Muslim woman feels for Allah that she protects the beauty Allah has given to her face without distorting it and thus respects His work of art, and adds beauty to her beauty by reflecting the gleams of peace of spirit and of heart onto her face.

Men and women spend hundreds and thousands of dollars to reshape their noses or breasts, or whatever they consider misshapen. This behavior most certainly belongs in the category of excessive beautification, unnecessarily changing what Allah has created, and it merits the curse of Allah and His Prophet (PBUH). It likewise involves torture, pain, and waste of money merely for the sake of one’s appearance; it is, moreover, an expression of an individual’s preoccupation with form rather than substance, with body rather than with spirit. It may happen that a person has an unusual physical defect which attracts the attention of others to the point of inflicting physical and psychological pain every time he meets people. In this case, he may treat the defect and thus alleviate the embarrassment which made his life miserable. Allah the Most Merciful has imposed no hardship on us in religion. The hadith of this paper clearly gave a reason for cursing women seeking the beautification but while doing so they change the creation of Allah. And this is the criteria that we should judge all types of beautification cosmetic surgery and cosmetics in general.

Ruling of the Islamic Shari’ah concerning various forms of body beatification and plastic surgery could be clearly derived from the study of the hadith. Surgeries for beautification are in vogue today as the result of the materialistic outlook of Western civilisation, a civilisation stressing the body and its desires. In the view of Imam Abdessalam Yassine, this civilisation and culture is poison that the colonial powers offering to weaken the
Muslim nation. Consequently the Muslims gradually forget the *al-Minhaj al-Nabawi*, and will only realize the danger of this hegemony when they wholeheartedly understand the concept of *al-wala’ wa al-barā*’ and sincerely revert to the Qur’ān and the *al-Minhaj al-Nabawi* with no hesitation.
THE EFFECT OF GLOBAL WARMING ON MANKIND AND BIODIVERSITY:
AN APPRAISAL FROM THE QUR'ĀNIC PARADIGM

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Abstract
In recent years, global warming is one of the distressing environmental issues that has received considerable public interest worldwide. This serious threat has triggered scores of responses from the world religions to have discourse on developing framework and action plan to resolve the problem accordingly. As for Islam, it has clear paradigm and vision concerning environmental degradation problems whatsoever. The Islamic understanding of any subject matter indeed has its roots in the Qur‘ān. This paper seeks to deliberate the impacts of global warming on mankind and biodiversity, as well as its description from the Qur‘ānic paradigm as further elaborated by mufassirun who are known to have applied in their efforts to interpret the Divine Book various methodologies including tafsīr bi al-ma‘thūr and tafsīr al-‘ilmī. It is hoped that this attempt shall bring the relevance of classical and contemporary works of Qur‘ānic commentaries to the wider audience of academia in the light of present environmental discourse.

Introduction
Since the last few decades, we have experienced various kinds of heat waves that are associated with global warming. Global warming is a challenging issue. However, the two influential books of Al Gore’s have demonstrated a live picture of this threatening phenomenon. Al Gore has vividly illustrated that global warming is neither all about scientific matter, nor a part of political agenda; rather it is a moral issue of mankind vis-à-vis environment3. He points out that the most vulnerable part of the earth’s ecological system is the atmosphere for it is a very thin layer. This thin coating atmosphere is being thickened by huge quantities of human-induced carbon dioxide and other greenhouse gases (GHGs). As it thickens, it traps a lot of the infrared radiation that would otherwise escape the earth’s atmosphere4. The enhanced levels of GHGs accumulation in the atmosphere resulting from this disruption are causing an increased in the average temperature of the earth which is called ‘global warming’.

Warming trends are affecting ecosystem and its resources in ways that are unprecedented. Some disasters, such as heat waves, have been attributed to the increased concentrations of greenhouse gases in the atmosphere. The emission of greenhouse gases from the burning of fossil fuels (oil, natural gas and coal) is the major cause of climate change and carbon dioxide accounts half of it. It can remain in the atmosphere for up to 200 years. About half of all current greenhouse gas emissions are from the energy used in heating and lighting, transportation, manufacturing and industrial processes. Countries with a long history of industrialisation have contributed the majority of the greenhouse gases in the atmosphere. In the past, industrialised nations relying on fossil fuels have played a major role in increasing concentrations of carbon dioxide and they remain the key emitters until today. To note, since 1950 to 2000, United State released 27 percent of total worldwide emissions of carbon dioxide

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4 Ibid., 27.
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from fossil burning and cements production\(^1\). Indeed, the fifth and latest report of IPCC emphasises that 95 percent of human activities are responsible for causing the worsening situation of climate change, which is quite the opposite to the earlier report of 1990 that revealed the increase in air surface temperatures could be largely due to the natural variability\(^2\).

Concerning to this state of affairs, I dedicate the following discussions on deliberating impacts of global warming to mankind and biodiversity so as to avoid more destruction and be able to adapt to these phenomena resourcefully. If people have knowledge on certain issues, they become more sensitive and have concern on that particular problem.

**Loss of Biodiversity**

Loss of biodiversity is recognised by scientists as a major consequence of human disproportionate domination of the earth resources. Many species around the world are now threatened by climate change, and some are becoming extinct in part because of the climate crisis and in part because of human encroachment into their habitats. In the West America for example, the destructive spread of pine beetles used to be slowed by colder winters that reduced their numbers seasonally. Currently, with fewer days of frost, the pine beetles are flourishing and the pine trees are being devastated\(^3\). In South America a serious destruction of the Amazon rain forest that is wrapped by wetlands has become a crisis. This phenomenon has caused extinction to many species and simultaneously adds more CO\(_2\) to the atmosphere. Wetlands are carbon sink where there is a huge amount of carbon storage to regulate the ecosystem. Therefore when such wetlands are destroyed, the GHGs emissions occur and this negatively impacts the environment and its habitats. Wetland destruction is a potential catalyst for the acceleration of global warming. This problem disallows wetlands to play its role in sucking up the atmospheric CO\(_2\) and storing them in their biomass. To preserve the wetlands is in fact significant step towards addressing global warming\(^4\).

In modern times, excessive emission of GHGs particularly carbon dioxide is severely main contributor to environmental degradation. The annual destruction of an estimated 14.2 million hectares of tropical forest worldwide is of main concern. The earth’s forests play a vital role in the natural process of storing carbon, while providing habitat protection as well. Forest destruction accelerates both the impactsof climate change and the loss of biodiversity. To keep up with climate change both plants and animals need to adapt and migrate to new environment. Regretfully, some species have their escape routes blocked off as they are surrounded by agricultural setting and urban development\(^5\).

The rate and magnitude of global warming induced by increased greenhouse gases emissions will continue to affect biodiversity either directly or in combination with other drives factor. For example, in regions where precipitation and stream increase, erosion and flooding will pollute and alter aquatic systems. In regions where precipitation decreases, lakes, ponds, wetlands as well as streams will diminish and also affect aquatic organisms as well as human well-being. Acidification of the oceans may pose major threats for corals and other marine lives. The world’s coral reefs are expected to diminish substantially as corals will likely to suffer with increased bleaching from thermal stress. This would consequently

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\(^1\) One percent of total emissions is equal to 9,633 million tones CO\(_2\). See Dow, 40.


\(^3\) Al Gore, 154.


\(^5\) Dow, 58.
reduce marine biodiversity because so many other organisms depend on living coral reefs for food and shelter\(^1\).

The Millennium Ecosystem Assessment claims that climate change is likely to become one of the most significant drivers of biodiversity loss by the end of the 21st century. Climate change has already forced biodiversity to adapt either through shifting habitat, changing life cycles, or the development of new physical traits\(^2\). Extreme heat waves and drier climates would cause wildfires that further destroy forests. Forest fire affects the way in which the global carbon cycle forms and 90 percent of forest fires are anthropogenic in origin. In fact, the global scale of forest fires recently have become equivalent to the area of Australia continent. This means that the balance of nature is no longer in equilibrium and the laws of natural life are strongly violated\(^3\).

**Disruption of the Hydrologic Cycle: Flood and Drought**

Nowadays, it can be witnessed that the disruption of the hydrologic cycle is one of the worrying trends caused by the global warming. Rising temperatures generate amplified evaporation, which will cause some areas to become drier, while the increased moisture in the air will result in greater rainfall in other areas. This condition can cause droughts in some areas and flooding in others. In those areas where evaporation increases more than precipitation, soil will become drier, lake levels will drop, and rivers will carry less water. Lower river flows and lake levels could impair hydroelectric power generation and navigation, and reduce the supplies of water available for agricultural, residential, and industrial uses\(^4\). The warmer atmosphere sucks more moisture out of the soil. As a consequence, desertification became wide spreading adversity around the world\(^5\).

A scientific consensus affirms that global warming also drives hurricanes to be more intense and more destructive. Theoretically, warmer water increases the moisture content of storms and warmer air holds more moisture. When storm conditions trigger a downpour, it falls as a big rainfalls and snow-falls at one time. For that reason, the number of large flood events has increased decade by decade on every continent. In many areas of the world, global warming also increases the percentage of precipitation that falls as rain instead of snow which has led to more flooding in spring and early summer. In 2005, Europe had a year of unusual catastrophe very similar to the one in the United States. While the United States was ending a seemingly unprecedented string of large hurricanes, Europe was experiencing a disastrous number of floods\(^6\). Flooding in Asia has also increased dramatically. In July 2005, Mumbai in India received 37 inches of rain in 24hours until water levels reached seven feet. China also records two huge floods in Sichuan and Shandong provinces. Ironically, the nearby Anhui province was continuing to suffer a severe drought whereas, at the same time, the neighbouring areas were flooding. One of the reasons for this contradiction is the effect of climate change on precipitation are not uniform. Precipitation in the 20\(^{th}\) Century increased generally as expected with global warming but in some regions precipitation actually decreased\(^7\).

Global warming causes not only more floods but also more droughts. Drought is defined as water stress or a lack of rainfall. But lack of rain is only one of the causes of drought. It can also be caused by a lack of adequate water storage facilities or over

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1. Witgott, 524.
4. Enger, 382.
5. Al Gore, 118.
6. Ibid., 106.
7. Ibid., 114.
consumption of water. This means that people can be the factor that cause drought as well. There are three different kinds of drought, i.e., ecological drought (happens when the natural or managed ecosystem fails), meteorological drought (this occurs when the average rate of rainfall is below 75 percent of the norm) and hydrological drought (this happens when land surfaces change and water evaporates quicker). No matter what the cause is, droughts are usually not pleasant time. It is always hot, dry and dusty. The animals are weak and the vegetation is usually dying or dead. Soil erosion often results from this.

Food Security

The consequences of global warming on food production can occur everywhere, and are globally interconnected. Changes in weather patterns would have far reaching effects on agriculture and it combines with other factors as well. Current climate change models project 10-70 percent declines in the global yield of key food crops and loss in current cropland area of 10-50 percent especially in most poor countries. Other studies project a 1-8 percent drop in the global production of wheat, rice, and other grains by 2060 because of projected warming.

A warmer global climate could give impact on food production which could increase in some areas and drops in others. Agriculture in warmer areas would suffer from increased pest infestations, crop diseases and weeds. Areas that are currently productive would become less productive, but climate change may make the colder areas of the world such as Siberia more conducive to agriculture. Increased evaporation and drier soils in some regions would result in prolonged droughts. In drier soils the need for irrigation would increase. On the other hand, the flooding of coastal areas as a result of sea level rise would lead to the loss of agricultural land. It would also lead to the intrusion of salt water into coastal aquifers which would in turn affect agricultural production.

Due to the changes in the global distribution of heat, food production could vary as well. For example, the south Lake Chad in Malawi has faced periods of intense drought. As a result, 5 million people faced starvation in 2005 when farmers planted on schedule but the rains failed to come. Most Africans still rely literally on the fruits of their labour and thus when crops fail, things fall apart. Changes in crop yields at a local scale in due course are felt around the world with higher selling prices and transportation costs. However, vast subsidies in many industrialised countries ensure farmers in these countries remain in business and, on the other hand, poor farmers in developing countries with little support are highly vulnerable.

The most vulnerable groups that related with food security are frequently those with fewest resources and those who have been least instrumental in causing climate change. The Intergovernmental Panel on Climate Change has identified Africa as the “continent most vulnerable to the impacts of projected changes because widespread poverty limits adaptation capabilities.”

Health Effects that associated with Global Warming

The most obvious effect of global warming would be the impact of higher temperature. Extremely hot temperature increase the number of people die of various causes. For example, people with the heart problems are vulnerable because the cardiovascular system must work harder to keep the body cool during hot weather. Heat exhaustion and some respiratory

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2 Miller, 254.
3 Chhokar, 220.
4 Al Gore, 117.
5 Dow, 53.
7 Enger, 381-382.
problems increase. In August 2003, Europe experienced a prolonged heat wave. France recorded its highest temperatures on record. Thousands of people, mostly the elderly died in France and throughout southern Europe as a result of the heat. Carbon dioxide concentrations of 550 ppm could cause such heat wave events to occur six times more frequently. Global warming will also aggravate air quality problems. Higher air temperature increases the concentration of ozone at ground level, which leads to injury of lung tissue and intensifies the effects of airborne pollen and spores that cause respiratory disease, asthma, and allergic disorders. In view of the fact that children and the elderly are the most vulnerable, they are likely to suffer for the most part with both warmer temperatures and poorer air quality.

Tropical disease is another health risk that could be associated with the impact of global warming. Throughout the world, the prevalence of particular diseases depends largely on local climate. Several serious diseases appear only in warm areas. However, as the earth becomes warmer, some of the tropical diseases may be able to migrate to former temperate regions where they do not currently occur. Diseases that are spread by mosquitoes and other insects could become more prevalent if warmer temperatures enabled those insects to become established farther north. Such “vector-borne” diseases are malaria, dengue fever, yellow fever, and encephalitis. Another health effect is outbreaks of disease such as cholera that tend to accompany algal blossoms. Scientists find that algal blossoms could occur more frequently as temperatures rise; particularly in areas with polluted waters.

The Rise of Sea Levels
A warmer earth would result in rising sea level for two different reasons. Warmer temperatures cause oceans to expand because when water increases in temperature, it expands and takes up more space. Besides, the consequence of a warming earth would result in the melting of glaciers which would also add the volume of water in the oceans. Rising sea level erodes beaches and coastal wetland areas which are often regions of high population growth and intensive economic development. It also increases the vulnerability of coastal areas to flooding from storm surges and intense rainfall. The effect of a powerful hurricane on a low-lying city was demonstrated by Hurricane Katrina in August 2005 when the storm surge it to create large flooded areas of New Orleans, and caused estimated damage at over USD50 billion.

There are two places on Earth that are particularly sensitive to the effects of global warming i.e., Arctic and Antarctic. In both of these two frozen poles, scientists are observing faster and earlier changes of warming effect than anywhere else on earth. Long ago, the land areas in the north of the Arctic Circle are frozen for most of the year. Some of the soil that remains permanently frozen is referred to as “permafrost”. However, global warming has begun to melt large areas of permafrost. The ice melting signifies bad news for creatures like polar bears. A recent scientific study shows that, for the first time, polar bears have been drowning in significant numbers. Such casualty has been rare in the past.

About one-third of the world’s population now live in areas that would be flooded if glacial ice caps in Greenland and Antarctica melt. Even the 75 cm sea level rise expected by 2050 will flood much of South Florida, Bangladesh, Pakistan and many more low-lying

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1. Ibid.
2. Ibid.
3. Ibid.
6. Ibid., 133.
7. Ibid., 146.
coastal areas. Most of the world’s largest urban areas are on coastlines. Wealthy cities such as New York, Venice, or London can probably afford to build dikes to keep out rising seas, but poor cities such as Jakarta, Kolkata, or Manila might be abandoned as residents flee to higher ground. Several small island countries such as the Maldives, the Bahamas, Kiribati, and the Marshall Islands could become in a state of disrepair if sea level rises a meter or more. In short, many Pacific islands will need to be evacuated for higher sea levels lead to beach erosion, coastal flooding, intrusion of saltwater into aquifers, and other impacts. The Maldives for example is likely to suffer from shortages of fresh water because rising seas bring salt water into the nation’s wells. Another case was in the South Pacific nation of Tuvalu which has been losing 9cm per decade of elevation to rising seas phenomenon. All 11,000 people of Tuvalu’s citizens have escaped to New Zealand in 2003 as climate change refugees.

Qur’ānic Paradigm on Global Warming Impacts

Mikdar Rusdi who writes a PhD thesis on environmental protection and preservation from the Qur’ānic perspective has indicated that the rise of sea level has close connection with the literal meaning of the Qur’ānic āyāt, "أَنَا تَلَّيَّ الْأَرْضَ نَفْصُضُ بِمَنْ أَطْرَفَهَا" [13:41; 21:44]. He suggests these two verses as the Qur’ānic inimitability (ļjāz al-Qur‘ān) that propheys the coming event which is unknown to the people during the time of Qur’ānic revelation. Allah s.w.t says:

“See they not that We gradually reduce the land (in their control) from its outlying borders? (Where) Allah commands there is none to put back His command: and He is swift in calling to account.” [13:41]

Commenting on the above Qur’ānic āyah, al-Ṭabarī brings five different views of the ḥadīth scholars’ interpretations. The first premise of these reporters states this āyah is directly response to the questions of the pagans Arab who used to tease Rasulullah s.a.w about the punishment that Allah s.w.t has threatened them with. Al-Ṭabarī presents five different chains of aḥādīth that narrates the meaning of “We gradually reduce the land (in their control) from its outlying borders?” They interpret this āyah that Allah s.w.t has given victory over Muhammad s.a.w and his followers to conquer the land over lands which were under the mushrikin territory before. The second view of the scholars argue that the disbelievers were not afraid of God’s power to reduce their control of the land, therefore Allah s.w.t make it spoil (kharaba) and deteriorate. The third group of the scholar tells that this āyah implies the decreased of blessings of the land with reduce of fruits productivity. The fourth opinion of the narrators is related to the fatality of its people. The fifth group of scholars considers the meaning of “We gradually reduce the land (in their control) from its outlying borders” means the loss of fuqahā’ or ‘ulamā’ as they passed away. According to al-Ṭabarī, the most accurate expressions to render the meaning of this āyah is that of the first opinion, which signifies the rise of Muhammad s.a.w companions to defeat the disbelievers authority over Makkah. Whilst commenting on this verse, al-Qurtubī presents various views of ḥadīth narrators from the chain of Ibn Abbas. He brings the opinion

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2 Ibid., 523.
of Ibn Abbas and Mujahid who interpret ‘reducing it (the land) from its borders’ as the death of the knowledgeable person of the Jews and Christians. The other opinion of Mujahid, Qatadah, and al-Hasan ascertain that the phrase connotes the meaning of Muslims’ empowerment over the rule and control of mushrikān (polytheists) Makkah. In a different narration, Mujahid says ‘the decrease of land’ also means discontinued of its productivity, and the death of intellectual figures in the society. Al-Qurtubi sums up that injustice and malevolence will cause damage to the state, such as the death of the righteous person among them that eventually secluded God’s blessings from the society. In another passage of the Qur’an, Allah s.w.t says the similar words to the disbelievers:

“Nay, We gave the good things of this life to these men and their fathers until the period grew long for them; see they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will win?”

Muhammad Asad mentions this āyah connotes the same message of the verse 13:41, as he explains ‘gradually reduce the land’ means “curtailing it from (all) its sides.” He states that one can refer the meaning of atrāf as the ‘sides’, ‘extremities’ or ‘outlying parts’ of a concrete land. Additionally, he says atrāf may also be referred to other meanings i.e., the great leaders, scholars, and thinkers. According to him, majority of the muftis prefer to identify the meaning of this āyah with the struggle between the early Muslim community at Madīnah and the pagans of Makkah, which implies the prophecy of the gradual take-over of all Arabia lands by the Muslims. Asad on the other hand has the same opinion with al-Razi who reads this āyah in a more general sense which illustrates the situation of destruction after prosperity, death after life, humiliation after glory, and so forth. He summarizes that the phrase “gradually depriving it of all that is best in it” may include the meaning of physical and social catastrophes, loss in power, and loss in ethical values. Reflecting upon the previous Qur’ānic āyāt, al-Mawdūdī also relates this verse, “We are coming in the land, shrinking its boundaries for them on all sides” with the identical phrase in verse 41, Sūrah al-Ra’d(13). He asserts that interpretation of this āyah indicates the following situation that might befall the people who transgress God’s rules, “Do they not see that an All Powerful Being is showing His signs every now and then everywhere on the earth in the form of famines, epidemics, floods, earthquakes and other calamities; millions of people are killed, habitations and harvests are destroyed and other damages are caused, which frustrate all human designs?” Hence, based on the above description of contemporary exegetes, the researcher finds that this āyah has strong connection to explain the impacts of global warming such as disruption of hydrologic cycle, biodiversity at risk, food security, and rise of sea level. Though the classical muftis like al-Ṭābārī and al-Qurtubi incline to interpret the meaning of “We gradually reduce the land (in their control) from its outlying borders” with the conquest of Prophet Muhammad s.a.w and his companions over Makkah, they also consider the meaning of ‘kharāb’ as acceptable to comprehend the message of this āyah which signifies the condition of land that reduced in its productivity. The previous descriptions on land condition by classical muftis give the impression that environmental site during the classical period is far from

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2 Sūrah al-Anbiyāʾ(21): 44. جَعَلْنَّ مَطَعًا هُؤُلَاءِ وَمَا شَاءُنَّا مِنَ الْأَمْرِ فَلَتَأْمُرُنَّهُمْ لُزْوَانَ أَنْ نَأْخُذَهُمْ مِنْ أَطْرَافِهِ أَفْيَمًا ۖ أَفْيَمًا.
3 “See they not that We gradually reduce the land (in their control) from its outlying borders? (Where) Allah commands there is none to put back His command: and He is swift in calling to account.”
being degraded in a form that we can observe in the modern time. Therefore, their
commendations of this āyah are not directly mentioned the issue of sea level rise as what can be
perceived from the contemporary point of view like Mikdar Rusdi.

The previous discourse shows that the accelerating issues of global warming impacts
are caused by the human’s reckless interference with the natural law of this universe. It is
worth noting that the Qur’ān has already warned humanity about this circumstance, as Allah
s.w.t says, “Mischief has appeared on the land and sea, because of (the deed) that the hands of
man have earned, that (Allah) may give them a taste of some of their deeds: in order that they
may turn back (from evil).” [30:41] In this respect, the researcher seeks to analyse Qur’ānic
term of fasād in Sūrah al-Rūm (30): 41, as this verse is frequently cited by the Muslim
scholars to illustrate the Qur’ānic notion on ‘corruption’ that has prevailed on this earth
because of human’s misdeeds. According to Khan, the word fasād appears in the Qur’ān for
sixty times with its various forms to denote the notion of destruction of property,1 ethnic
cleansing,2 playing tricks in trade,3 sexual perversion,4 and many more. For its literal
meaning, fasād means decadence, disturbance, disorder, and chaos. Technically, it refers to
any action which is unnatural as well as violating the Divine law that seeks to ensure peace
and justice on the earth5.

In his tafsīr, al-Ṭabarī explains the previous āyah [30:41], stating that, “The Almighty
says: Sins (al-ma’āshi) have prevailed in mainland and sea because of what people did with
their hands, even though God has forbidden them from doing so.” Pertaining to the words “al-
barri” and “al-bahr”, al-Ṭabarī presents several views of mufassirūn. Based on the chains of
narration, some of the mufassirūn read between the lines “al-barri” means desert, while “al-
bahr” refers to cities and regions that have sources of flowing water like streams or rivers.
According to ‘Ikrimah interpretation, the Arab people basically utter the regions or cities as
al-bahr. This opinion can be supported with Qatādah definition of “ahl al-bahr” as the city or
village people whereas “ahlal-barri” is referred to a nomad community. Apart from the
previous opinions, al-Ṭabarī quotes the mufassirūn who view the other meaning of “al-barri”
i.e., places on the earth ground such as cities and regions (al-amṣār). What is meant by “ahl
al-bahr” on the other hand is the sea as commonly understood by people at large. The second
expression of this āyah that has different interpretation among the mufassirūn is the key-word
fasād itself. Mujāhid explains “mischief has appeared on land and sea” refers to “a man who
kills another fellow human being”, or “who was taking every ship by force”6.

In another narration, Ṭāṭiyah says that fasād in both land and sea are related to “the
less amount of rain water quantity that can be reserved in a small liquid drains”.7 This
interpretation is close to what has been said by al-Jalālayn, that God’s expressions
“Corruption has appeared on land” is meant to illustrate the condition of barren land which
receives less rain and cause vegetation to diminishing8. Perhaps, in today’s scenario we can
relate this condition with the problem of drought and desertification. Al-Ṭabarī concludes his
discussion on the previous āyah, saying that Allah s.w.t has kindly reminded mankind that
corruption has become rampant on the land and at sea because of men’s deeds (sins and
disobedience to Allah, etc.). He indicates that the Arab people define “al-barri” as barren
land, whereas “al-bahr” refers to both salt water and fresh water course. He affirms that Allah

1Sūrah al-Baqarah (2):205.
3Sūrah Hūd (11): 85.
6Al-Ṭabarī, vol.21, 57-58.
7Al-Ṭabarī, vol.21, 57-58.
8Al-Jalalayn, 386.
According to him, the growing problem of environmental degradation today is rooted from individuals’ attitude that associate the Lordship of Allah s.w.t with other things. He explains that this āyah has co-relation with the previous verse 40 which highlights the state of mushrikūn Mecca at the Prophet’s time who were ignorant of realizing God’s benevolence and power to give them life and sustenance. According to him, this āyah reminds mankind that ‘fāsād’ will prevail on earth and sea as a result of man’s own deed, i.e., man disobeys Allah s.w.t. by committing polytheism. Asad notes that the prefix ‘li’ in this āyah “li yudhīqahum” is a lām al-āqībah that is used to mention a factual consequence of something (best rendered as ‘thereupon’ or ‘and so’). Thus, it does not imply to a purport or intent of God to impose humanity with calamity, however it is the outcome of man’s oblivion of God. Nowadays, human’s oblivion against Allah s.w.t. is translated in various forms of actions including replacement of tawḥīd with man-made ideologies, such as humanism, secularism, Marxism, existentialism, atheism, and so forth that place human reason and human being above everything else. His interpretation is plausible because many modern men have lost connection with the heaven, replaced the sacred tradition with their own understanding of what is good and evil.

Interestingly, Muhammad Asad relates that ‘fāsād’ in today’s context, can be associated to the various kinds of environmental problems such as soil pollution, water pollution, and air pollution that come from industrial and urban wastes. Besides, biodiversity also gets threaten by way of “poisoning of plant and marine life” and “extinction of man’s own bodies by using drugs, conflicts in man’s social life, sexual deviant practices, crime and violence, war and attack of nuclear missiles. He affirms that all these malevolence are connected with man’s life orientation that has separated from God’s guidance until he lost his spiritual consciousness and become a person that worships wealth and power. Asad commentary is in lined with al-Mawdū’dī’s explanation. He relates the interpretation of “man’s own doings” in verse 41, with his remarks on the introductory sūrah al-Rūm that the war in the Middle East between the two major powers of that time (i.e., Rome and Persian) was resulted from believing in false God. Al-Mawdū’dī asserts that whenever man has adopted this deviation (shirk), chaos will be the consequence. He mentions that human conduct which displays evil, oppression, and dictatorship characteristics are rooted from the belief system that has distorted from tawḥīd principle and disregard the life after death. Therefore, in this āyah, Allah s.w.t makes obvious that men will experience some of the bad consequences of their wrong doings in this world in order that they can realise their  

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2. Asad, 744.
3. Asad, 744.
mistakes and give in for repentance to Him as there will be no more opportunity for man to be apologetic when the Day of Judgment comes\(^1\).

The above analyses of Qur’ânic commentaries on ‘fasād’ find that there is indirect expression on the issue of global warming as this problem is not common to the public until the last decade of 20\(^{th}\) Century. Nevertheless Muhammad Asad interpretation has clearly pointed out problems that associate with global warming i.e., pollution and loss of biodiversity. For him, the cycle of environmental turmoil that disrupts the ecological balance is one of the main forms of corruption that occurs these days. His remarks obviously reveals the general message of ‘fasād’ in Sūrah al-Rūm, verse 41, covers all types of environmental degradation that caused by anthropogenic factors including the impacts of global warming. At this juncture, it is notable that the classical and modern exegeses are very much reliable to be source of reference for environmental discourse in this contemporary context.

**Conclusion**

Overall, this article tells us that although a small increase in the average temperature of the earth could significantly alter the climate of many regions in the world. Some natural ecosystems or human settlements will be able to withstand or adapt to the changes while others will not. As said earlier, developing and least developed nations are generally more vulnerable to adapt with the global warming impacts. These nations mainly depend on climate-sensitive sectors such as agriculture as well as fishing, and they are lack of the economic resources to buffer themselves against the changes that global warming may bring. Therefore, it is of great significance to the rich developed nations to render assistance in terms of technological transfer and financial support for environmental development project in developing countries. The value of enjoining goods and forbidding evils is very much emphasised by the Qur’an, as Allah s.w.t says: “…Help ye one another in righteousness and piety, but help ye not one another in sin and rancor…”\(^2\) In this respect, the researchers perceive that Muslim scholars, professionals, businessmen, scientists and technocrats can become the front lines to reverse the impact of global warming by implementing sustainable living attitude in their practices and holding firm to the principle of God’s consciousness in every endeavour that they have in relation to the environmental concerns.

As a concluding remark, we can assert that the Qur’ân presents a holistic worldview of environmental concern that based on a sound tawḥīdīc principle. The belief in the Oneness of the Creator leads to the unification of all human energies to act under the command of this Originator. This does not merely apply to the ritualistic aspect of worship but extends to all practical dimensions of life including works on environmental care and protection. The researchers view that prior to the theoretical and philosophical discourse of Islamic environmental ethics, there is a need to have an in-depth study of the relevant Qur’ânic ayāt that associated with environmental issues. Therefore, there is a need to produce scholarly works that thoroughly discussed environmental issues in the light of tafsīr approach so as the classical and contemporary works of Qur’ânic commentaries shall have their relevance to the current context of environmental discourse.

**References**


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IMPACT OF COLONIALISM TO ISLAM IN NORTHERN NIGERIA: 
A CASE OF QUR’ĀNIC SCIENCES AND ARABIC LANGUAGE

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Abstract
Colonialism in northern Nigeria has led to gradual discrimination, relegation and substitution of Qur’ān with western education and Arabic with English as the official language of communication. Today, Qur’ānic education and Arabic are misconceived as the knowledge and language of terrorism in the modern world. The paper attempts to study the role of Qur’ānic science and Arabic language in understanding Islam and the effect of their substitution with western civilisation and English language in northern Nigeria. It concludes that effective teaching and learning of Islamic knowledge requires Arabic. In other words, the dynamism of Arabic manifests in proper understanding of divine message. Attempt to replace them with other colonial civilisation and languages may not disseminate the right message and clear interpretation, which leads to division and misinterpretation among Muslims.

Key Words: Colonialism, Qur’ānic sciences, Language, Islam, Arabic, Northern Nigeria.

Introduction
Colonialism is an imperialist system through which the colonialists sought to control, conquer, exploit, assimilate and subordinate the religion and culture of other societies. The aim is to ensure permanent attachment of the conquered to the west through the imposition and assimilation of western civilisation to the conquered societies (Ishiaku: 2013:191). As such, the colonial penetration into Nigeria in the early 19th century led to imperial sovereignty and division of the country into regions (Umar: 2003:14) and its subjugation toward permanent attachment to the western world. They programmed the country to serve western interests, which enabled them to commit and impose all sorts of assaults and atrocities.

The people of southern Nigeria accepted the domination and the superiority of western culture as the ideal civilisation without much resistance. Those who submit in totality speak, behave, dress, appear, and conduct themselves in a western way of life and belief. They continue to support secular ideas and enact laws devoid of spiritual values (Falola: 2008:167-9; Umar: 2003:14). However, the colonial domination of northern Nigeria led to hostility between the western and Islamic civilisations. They succeeded in strengthening and safeguarding their hold and interests in the region. They introduced policies that continue to discard Islam and deride its laws, despite the stiff resistance exhibited by the Muslims. They propagate western values such as the imposition of received English laws against the Shariah (Umar: 2003:67), which continue to force Muslims to assimilate and accept secular supremacy without sympathy for their Islamic identity (Kilani: 2007:272). This development continues to pose a great danger to the belief and culture of Muslims. For instance, Shariah courts were put under the check of Federal High Court, which terminates at the supreme court. The application of Shariah was gradually replaced with man-made laws in the name of the penal code. The Hudud punishment of murder, theft, adultery and the payment of Diyyah in lieu of capital punishment were abolished or replaced with fine and imprisonment.

The Muslims perceived colonization as weapon to eliminate Islam and the faith, and to undermine the influence of its culture and morals. As a result, they stick to Islamic culture to retain the legacy of the caliphate. While they continue to agitate for the application of Shariah laws in all aspects of their lives, their Christian counterparts insist that Nigeria is a secular

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country that should be governed by secular laws devoid of religious inclination. They even protested against the establishment of interest free JA’IZ Bank and the inscription of Arabic letters in Nigerian currency: actions which continue to mount various forms of religious debate and cultural misunderstanding between western and Islamic civilisations, as the former refuse to accept the latter as faith, culture and civilisation (Ishiaku: 2013:184). As a result, some Muslims continue to agitate against the imposition of western democracy and the gradual replacement of traditional system of Islamic education with western education among others.

The Role of Arabic Language in understanding Qur’anic sciences

The word Qur’ân refers to Allah’s speech revealed to His Prophet (PBUH), its wording is miraculous in nature, to recite it is an act of worship, it is that which is written in Almasahif and is related in Mutawatir form (Dausaree, 20). Language is a system of sound and words used by humans as a means of conveying meanings and transferring information to express their thoughts, feelings, and development. It is one of the basic elements of any civilisation that is very central to the existence of man. It embodies the habits, attitudes, thoughts, beliefs and values of its speakers (Huntington: 2002:59; Mai: 2002:32). That is why in an attempt to dominate the culture and civilisation of the world, the super power countries adopt politics of language. They do everything possible to discriminate against other internationally recognized languages. For instance, Britain has been imposing and entrenching language and culture to their colonies, and also making efforts to elevate English as the universal official language (AbdulAzeez: 2006:361).

The importance of language in any field of man’s endeavor cannot be overemphasised. It is one of the greatest gifts from Allah (SWT) as a tool by which thoughts, feelings, ideas and policies are articulated and interpreted. In other words, language is a communicative device that enables man to relate and harness his environment through understanding and peaceful resolution of differences. It enables men of different nations and societies know each other [49:13]. That is why Allah (SWT) sent the noble Qur’ân documented in Arabic for easy understanding of its message [14:4], reform the syncretistic belief among Jahiliyyah Arabs, and protect and progress their monotheistic belief and interest.

In Islam, Qur’anic sciences is the most important and vital in understanding the religion while language is a means through which mankind communicate, interpret, articulate and express their thoughts, emotions, ideas, feelings, opinion and beliefs [14:4]. It plays a vital role in understanding the clear meaning and messages of Islam. Allah (SWT) creates and taught man the mode of speech [55:3-4] for humans to know each other [49:13]. That was why He never sent an apostle except in the language of his own people [14:4]. He also chose Arabic as medium of divine revelation of the noble Qur’ân, which excelled in literary developments to international recognition because it is part and parcel of Islam and Islamic civilisation through which learning, culture and intellectual progress are communicated.

Therefore, learning Qur’anic sciences and Arabic is recommended to every Muslim [12:2; 14:4]. It is one of the basic necessities to Muslims because; it protects them from misinformation through translation that often misleads readers. That is why the book of guidance (Qur’ân) was revealed in Arabic [12:2]. In recommending learning Arabic for effective understanding of the Qur’ân, some scholars suggested that It facilitates interaction with people of the same faith [49:13], ability to read and understand clear message of the Qur’ân, and a tool that guarantees access to the original sources of Islam. As such, it is an obligation on every Muslim in accordance of his ability to learn a medium of Arabic enough to properly recite the book of Allah and other things required by worship (Ibn-Qudama: 1984:33). This will enable a person to consult early works on religion, science, philosophy, and geography which were mentioned in the noble Qur’ân and were written in Arabic more
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than in any other language in the Islamic world. In other words, learning of Qur’anic sciences and Arabic language enable one to access original sources, which frees one from the shortcomings of interpolation or defect, misinformation or faulty translations. It is the key and door to understand the religious teaching as contained in the Qur’an and the Sunnah [16:103] towards a correct practice of the religion.

Advent of Qur’anic Sciences and Arabic Language in Northern Nigeria

Qur’an was brought to Borno in northern Nigeria by Arabs and people then were able to learn more about Qur’anic sciences specifically Tafsir and the counting the number of the verses of each Qur’anic surah, they also learn Arabic as it is the oldest foreign language in Nigeria. The country got in contact with the language as early as 7th century (Mustapha: 1987:26). The visits and interaction of the natives with traders and itinerant scholars from the north led to the adoption of Arabic as the language of communication and education. It subsequently became an integral part of the spread of Islam in northern Nigeria, and part of the socio-cultural heritage that brightened the lights of scholarship in the region for decades. Many literatures were written in Arabic to the extent that without Arabic language, many historical records of northern Nigeria would have continued to be distorted (AbdulAziz: 2006:6). In other words, the benefits and significance accrued from the study of Qur’an and Arabic language in northern Nigeria cannot be overemphasised. Qur’an is the most important primary source of Islam while Arabic has been the language for religious learning, and adopted as a language of communication, progressive thought, historical documentation, social and cultural utilities and transaction by the leaders and “natives” of the established caliphate in northern Nigeria (Razaq Raheem: 2000:37).

Qur’anic sciences especially its memorization and exegesis and learning Arabic language reached a peak in northern Nigeria when Uthman bin Fodio established an Islamic empire in the region. The caliphate employed Arabic as the official language of administration, education, literacy, diplomacy and correspondence (Lateef: 2012:1), the development which produced many Alaramma as well as Arabic scholars and prolific writers that documented the essential historical records of northern Nigeria. They advocated that perfection in Qur’anic recitation and fluency in Arabic greatly help in the proper understanding of the message of Islam toward peace, security and tolerance among the diverse religions.

Unfortunately, despite the entrenchment of Islam in northern Nigeria, Qur’anic sciences and Arabic began to witness dwindling fortunes. The colonialists programmed their policies to replace Qur’anic teaching with western civilisation and to replace Arabic with English in all official communication, administration and transactions. This imposition forced Alaramma in northern Nigeria and Arabic language to suffer diminishing consideration in the region.

Impact of Western Civilazation and English Language on Islam in Northern Nigeria

When formal education was introduced to Nigeria, the first schools were organised by the Christian missionaries and their main objective was to use the schools as a means of converting animists and Muslims to Christianity (Fafunwa: 1974:66).

The colonial domination of Northern Nigeria witnessed a crusade and hostility between the western and Islamic civilisation. The former succeeded in strengthening and safeguarding their hold and interests in northern Nigeria dominated by Muslims. They planted elimination by substitution with policies that continue to discard Qur’an, Arabic and Islam in general, and deride Shariah laws in the Ummah (Ishiaku: 2013:183). They set up a translation Bureau, charged with the responsibility of translating Arabic literature, manuscripts and official documents into native and local languages and finally to English. This was followed
by the establishment of formal schools with English as the medium of communication and missionary schools where knowledge, ethics, literature and moral instructions were taught and pursuit in Christian perspective, which aid in converting the culture and faith of many Muslims to that of western civilisation (Fafunwa: 1974:67-68). In order to succumb to the stiff resistance exhibited by Muslims against imperial domination and culture, the colonialists established formal schools with Arabic as the medium of communication. These schools play an indispensable role in preserving Arabic and Qur’anic education in the country. Fagbemi summed it all that;

_The colonialists divided the country into regions. The northern region was occupied by Muslims with a number of Alarammas that have memorised the Qur’ânic sciences and Arabic language as earlier mentioned started to witness dwindling fortunes of suppression and oppression due to lackadaisical attitude exhibited by Muslim scholars on the value of Arabic language in the late 19th Century. They fail to encourage its study and preservation due to negligence. It is no longer seen as a language of academic pursuits. Its attachment with religious status attracted the need for subjugation, demotion, discrimination and its relegation to the background in the pursuit of western civilization by the colonialists (Khursa: 2004:38). They consider Arabic as saturated with Islamic imagination, expression and insights, which if allowed, will introduce non-Muslims to wider Islamic perspectives. They realised that, those who comprehend Arabic concentrate more and humble themselves in salah [23:1-2] more than the Muslim who do not understand what they recite. As such, they setup a bureau, which translated Arabic literatures and official records into English. They also employed systematic approach of elimination by substitution method, which relegated and gradually silenced the Arabic language. As a result, they elevated English to the official language of communication and learning in formal schools, and which paved way for the introduction of distorted works to the Muslims._

Today, the efforts of the 1804 C.E Jihadists in promoting and encouraging the learning of Qur’an and Arabic language, has been systematically replaced with Western education and English language as the medium of contact and interaction, daily conversation and educational instruction in formal schools. It gradually alienated, blocked and discouraged the propagation of Qur’anic education and Arabic language, and exposed large number of Muslims to western cultures and values. Graduates of traditional Arabic schools who memorised the noble Qur’an are not fit into the official needs of the society. Many Muslims cannot properly recite the Qur’an, understand or speak Arabic correctly. They find it difficult to understand and appreciate Islamic heritage. They resort to English sources mostly written
by the Mustashriqun and secularists that are vulnerable to distortions and misrepresentation. Graduates from traditional Arabic schools are not fit into the society. They neither deliver in English, nor secure admission due to defect in English.

The adoption of English as the official language of communication is therefore, one of the developments that is affecting the spread and understanding of Qur‘ân in northern Nigeria. The Muslims must strive for the inclusion of Arabic among the compulsory and basic subjects in formal schools, even if for the Muslim students only. This will produce Arabic specialists that will continue to spread the Qur‘ânic education and Arabic language toward clear comprehension of the message of Islam.

Conclusion
Qur‘ân is the book of Allah that revealed to Prophet Muhammad (PBUH) in Arabic as the primary source of Shariah. It flourished as a vehicle of civilisation because it guarantees preservation of knowledge and provides appropriate diction and idioms for modern inventions in the world (Badmos: 2000:52). Its subjugation and substitution with English as the official language of communication weakens the spread and understanding of the message of Islam in Northern Nigeria. It is being reduced to religious needs and no longer seen as a tool for academic pursuit, the idea which affects its enhance proficiency due to lack of enough trained teachers and teaching materials, and the restriction of its usefulness to spiritual value. As such, the Arab nations must as a necessity and part of religious obligation come to the aid of Arabic and Qur‘ânic education in northern Nigeria. They should encourage their preservation by way of sending Arabic specialists with adequate reading materials, text books, journals, instructional materials and conducting media programs to teach the basics of Arabic and Qur‘ânic education. While religious personalities and institutions must evolve means of ensuring the relevance of Arabic in education, commerce, journalism, judiciary and politics, traditional Arabic schools should also endeavour to teach English and other basic subjects, which will enable them to fit into the modern environment.

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IMPLEMENTATION OF THE ISLAMIC INPUT IN ORTHOPAEDICS (IIIO)
UNDERGRADUATE MEDICAL CURRICULA AND PRACTICE:
IIUM’S EXPERIENCE (2002-2014)

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Abstract
The secularisation of the modern fields of knowledge leads to the deprivation of religious and spiritual considerations, particularly in the current medical curriculum. In the past, the heavy medical curriculum has been blamed as a major contributing factor of production of ‘disease-oriented’ rather than ‘patient-oriented’ medical practitioners. Undergraduate students are very much unprepared to integrate the Islamic knowledge acquired during school-going years into the hectic life and specific conditions that they will encounter in the real clinical settings. There is a great need to reform the current education system to produce critical-minded medical practitioners, especially from the various aspects of the Islamic perspective. In IIUM, the teaching of medicine is augmented by series of relevant lectures and programs in line with the University’s Islamization of Human Knowledge agenda. The Department of Orthopaedics, Traumatology and Rehabilitation of IIUM has taken a step ahead by introducing the Islamic Input in Orthopaedics (Triple IO) Module since 2002. Since its implementation, various obstacles have been faced and many improvements have been made. After more than a decade, we would like to share our experience in conducting the program and how to improve it further to cope with future challenges.

Keywords: Medical education, Islamization of human knowledge, orthopaedics.

Introduction
The role of modern sciences in the present day societies is well recognized. However, concerns had been raised that the development of the various fields of modern sciences is built on materialistic philosophies, in which conflicting with the ideals of Islamic values. The secularization of the modern fields of human knowledge has lead to deprivation of religious and spiritual considerations. In medicine, newly graduate medical practitioners were unprepared to integrate the Islamic knowledge acquired during school-going years into the hectic life and specific conditions that they will encounter in the real clinical settings. In the past, the heavy medical curriculum has been blamed as a major contributing factor of producing ‘disease-oriented’ rather than ‘patient-oriented’ medical practitioners.

Kulliyyah of Medicine of IIUM runs an undergraduate medical program, which integrates a specifically designed module to incorporate Islamic perspectives of medicine, professionalism and ethics into the basic medical and clinical sciences. It started as Islamic

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4 Ibid.
input in Medical Curriculum (IIMC) two years after the humble efforts of Prof. Dr. Omar Kasule, and rebranded as Islamic input in Medical Program (IIMP) after a major curriculum review in 2010\(^1\). Since 2002, The Department of Orthopaedics, Traumatology and Rehabilitation of IIUM has introduced the Islamic Input in Orthopaedics (Triple IO) Module as part of the University’s mission in Islamization of various human knowledge, particularly in medicine. After more than a decade, we would like to share our experience in conducting the module and ways to keep persevering.

**Triple IO Module - an Overview**

Triple IO is a part of the Orthopaedic and Trauma clinical posting for year 4 medical undergraduates. All the lecturers of the Department of Orthopaedics, Traumatology and Rehabilitation were involved as facilitators. Conducted as a one-day workshop, the module is carried out with specific objectives\(^2,3\):

1. To inculcate the holistic approach and application of the Islamic values and rules in patient care
2. To introduce the basic principles of *usul fiqh* and educate medical students on the practical aspects of *ibadah* during treatment of Orthopaedics and Trauma conditions.
3. To help the students understand the problems that patients are experiencing during their illness.
4. To build up students’ confidence in educating patients on matters pertaining to *ibadah* during illness (Da‘awah).
5. To expose the students to the practical aspects of relevant Orthopaedics procedures.
6. To assess the students’ understanding of Orthopaedics and Trauma treatments and related problems

For the past 10 years, the module has been divided into two components; a problem base case discussion and a problem base practical simulation. Students are divided into small groups for each session.

**Problem-Based Discussion**

The first session was conducted during the morning session. Each group was given a problem-based question (PBQ) in the form of case scenarios. The case scenarios are about various orthopaedic conditions that affect the patient in following religious obligations. Students will be given two hours to discuss and suggest its solution as a team. Each group will present their case to other group members and facilitators. It involves students’ ability to perform good literature search, identification of problems and solutions, creativity in group presentation as well as interactive discussion.

Examples of case scenarios that have been used:

1. A 30-year-old man presented with progressive neck pain associated with constitutional symptoms. Physical examinations and investigations are strongly suggestive of TB spine. He is married with one child. His wife does not know his previous social history, in which he was an intravenous drug abuser and had multiple sexual partners.

   **Discussion**
   
   i. Outline management of TB spine
   
   His wife was very upset when she gets to know that he has TB spine and positive HIV.
   
   ii. How do you counsel the wife and family members?

\(^1\) Ibid.
\(^2\) Ibid. 2.
\(^3\) Ariff M.S. (2014). Updates on IIMP: Orthopaedic: Presented at the 1\(^{st}\) Update on Islamization of Medical Curriculum & Practice for Medical Teachers, Banquet Hall of Office of Campus Director Building IIUM Kuantan, 26\(^{th}\) February 2014. Source: http://irep.iium.edu.my/36072/2/Updates_on_IIMP_%2D_IIO.pdf
iii. In Islam, what is the right of his wife if she wants to ask for divorce?

2. A 16-year-old girl who has polydactyl of both hands came to see you, an Orthopaedic surgeon for second opinion. She requested surgical removal of the extra digits. However, the first doctor that she met refused to do the surgery because in his opinion, it will change Allah’s creation.

Discussion
i. What is the Islamic perspective on health and disease?
ii. What is polydactyl?
iii. How should you advise her?
iv. In Islamic view, what are the syari’ah principles that allow reconstructive surgery?

3. A 27-year-old Malay man has been diagnosed to have a giant cell tumour of distal right femur. Since the tumour is an aggressive type, he is planned for limb salvage surgery (tumour resection and endoprosthesis). The cost of the implant is RM35000. If he is unable to pay for the implant, the treating doctor suggested him to undergo above knee amputation.

Discussion
i. What is giant cell tumour and its staging system?
ii. What is the role of limb salvage surgery (LSS) and amputation?
iii. What is the ethical issue in deciding the management options for this patient?
iv. How could you assist this patient financially, what are the options available i.e. zakat, charity fund, donation, SOCSO, etc.?

Problem-Based Practical Simulation
The morning session is followed with an afternoon practical session. During this session, several stations (depending on the total group of students) were set up with each has different case scenario involving specific orthopaedic problem and appliances. Students are expected to understand the case problem and perform the ibadah while the orthopaedic appliance is being applied. Similar to the previous session, each group is required to present and performed their tasks in front of other group members and facilitators one at a time. Students from other group will take the opportunity to observe, learn, and clarify any points related to the case. Students’ clinical orthopaedic knowledge and fiqh al-ibadah are evaluated and discussed.

Examples of case scenarios that have been used:

1. You had involved in a motor vehicle accident and sustained a closed fracture distal third of right radius. The accident happened at 1:00pm. You also sustained a cerebral concussion and your Glasgow Coma Scale was 14/15. Full length was applied on your affected upper limb.

Discussion
i. Show us how you apply the cast?
ii. Show us how are you going to perform your wudhu’ and solat?

2. A 75-year-old gentleman with fracture intertrochanteric right femur complicated with sacral sore.

Discussion
i. Show us how you do the dressing for the sacral sore?
ii. How do the patient can perform solat?

3. A 25-year-old paraplegic patient with burst fracture L1 post spinal decompression and instrumentation. He also has bowel and urinary incontinence.

Discussion
i. How do you perform cleaning and ablution for the patient?
ii. How do the patient can perform solat?

During each session, a religious scholar, either from the Kulliyyah of Islamic Revealed Knowledge and Human Sciences (IRKHS), or local religious institution is invited to
supervise. At the end of the workshop, students and department staff were asked to give their feedback regarding the program.

Students were evaluated in two formats. Formative evaluation is done throughout the workshop by means of performance, discussion and creativity. This include their practical knowledge on Orthopaedics and Trauma, as well as their clinical competency By these interactive interactions, the facilitator can evaluate and correct students’ understanding on specific topics. Students are also allowed to repeat their task to perfection. This is important in developing their confidence in discussing sensitive and challenging issues, as a preparation to deal with real patients in the future. Summative evaluation was done at the end-of-posting examination, which include clinical and theory components.

After a Decade – What have we learnt so far?
We have outline several limitations and obstacles faced in the first report on this module. These were made based on the feedback that we received from the participants, facilitators as well as supporting staff. The most common problem encountered was the issue of *khilaf*, or difference in opinions in achieving solutions for the same problem. When dealing with various clinical case scenarios, we cannot avoid from discussing problems that can be considered as branches of the Islamic fundamentals, or *furu‘iyyah*, which may lead to conflicts if not handled appropriately. This is where the importance of involvement of religious scholars with good exposure to clinical medicine should be highlighted. Based on our experience, we are lacking of scholars with interest in this aspect, even from within the University. Another problem that was raised up by previous participants was the frequent used of the same case scenarios for different batches of students.

Nevertheless, feedbacks from participants were generally very encouraging. A number of participants also gave their suggestions in improving the module and how it should be carried out. Some participants requested pre-workshop series of lectures on *ibadah* and *taharah*. As mentioned earlier, participants would like to see more variety in problem-base cases given, including advance technology-oriented problems. With comprehensive module involving two sessions, some recommended having a two-day workshop instead of one. This would benefit the participants with longer practical session and discussions. Furthermore, a number of participants believe that conducting the practical session in the actual hospital setting would be better.

There were also suggestions from the students on having a compilation of answers for the case scenarios given with proper references and sources of information. However, we believe that these provisions may defeat one of the reasoning of initiating the module, which is to train the students to do a thorough literature search rather than dependent on lecturers and lecture notes. Other interesting recommendations were to have the workshop earlier in the Orthopaedic and Trauma posting rather than towards the end of it. Some even suggested that the Kulliyyah should look into having similar session in other clinical postings as well.

Improvements
Throughout the years, many amendments and improvements had been made based on the feedbacks received as well as from our own observations.

The use of Problem-Based Learning Method
After more than 10 years, the Department still believes that the module is best carried out using the Problem-Based Learning (PBL) Method. PBL has been chosen as the teaching method for this module as it fits better with the students, since it is widely used by them during pre-clinical and other clinical postings. PBL has been proven as an effective

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teaching method\textsuperscript{1}. Although some authors reported that students underwent PBL sessions gained slightly less knowledge in relation to the retention period, they also conclude that these students remember more of the acquired knowledge\textsuperscript{2}. In a more earlier review, it was shown collectively that the retention of knowledge may further increase over years even though the levels of learning may initially lower compared to the conventional teaching methods\textsuperscript{3}.

**Variety of Case Scenarios with Similar Principles**

In keeping with using PBL as the main teaching method, there are demands on the needs of changing the clinical case discussions and the cases for practical session more frequent after a certain period of time. We have responded to this by preparing variety of cases to be discussed alternately between batches of students. We found this very beneficial to compensate some of the well-known drawbacks of PBL. In a reported study, graduates underwent PBL as their main teaching method were found to engage in backward reasoning rather than the forward reasoning hoped for. Furthermore, authors also found out gaps in students’ cognitive knowledge base that may affect their practice outcomes\textsuperscript{4}.

For the past five years, we have changed the content of the module but with similar principles to keep them parallel with the learning objectives and outcomes. These involve the PBL session as well as the practical sessions. Case assignments for both morning and afternoon sessions are changed more frequently. To further improve the quality of students’ presentations and discussions, case assignments were given one week earlier rather than two hours like what was practiced in the past.

It is almost impossible to teach and educate all clinical and practical cases in a one-day workshop. Our main aim is to integrate basic concepts in fiqh and rukhsah in ibadah into students’ clinical knowledge. From this workshop, it is also hoped that students’ intrinsic interest in this subject is further enhanced. This can be fairly achieved through PBL method of teaching. What is more important is enhancing self-directed learning skills\textsuperscript{5}.

Over the years, the module and workshop remains a one-day program despite suggestions to have a longer duration. The idea of having this workshop is to expose the students to real case scenarios, integrating their clinical knowledge with basic principles in fiqh and ibadah. The aim, as mentioned earlier, is to create awareness among the students as well as developing their interest and the need to find solutions in demanding situations later in their career. A one-day workshop is definitely not adequate to cover all issues and lengthy discussion. Hence, the need to understand the aim of the workshop is very crucial. It is hoped that through this effort, the students, as well as involved lecturers will keep on learning and improve their knowledge in this matter.

On the idea of having the workshop at an earlier period within the clinical posting, we feel that it is best carried out as presently done since we are not only assessing their knowledge in fiqh, but we are also assessing their knowledge in Orthopaedics and Trauma. Without adequate exposure throughout the posting, the workshop will not achieve the learning objectives and aims.

**Addition of Spiritual Input into the Module**

After several discussions among members of the Department, we feel that our original module was lacking of spiritual input. Thus, since a year ago, the program coordinator has proposed to include a third component into the module, which is tazkiyah an-nafs that include qiam al-


\textsuperscript{4} Ibid. 13.

\textsuperscript{5} Ibid. 15.
lail as well as tazkirah prior to the day of workshop¹. This session is also conducted by the lecturers themselves, including in giving the religious talk. By this way, both lecturers and students will benefit the additional component of the module. Lecturers as murabbi will need to show good examples as well as preparing themselves to address religious issues with the students. Students on the other hand, will have inputs that are beyond their hectic, daily clinical works.

**Issues on Differences in Opinions**

For this program, we believe that the discussions should not confine to a single jurisdiction (Mazhab) only. It is more appropriate to follow the most suitable and most practical methods for patients based on specific clinical situations. In most cases, there is no single solution to the case scenarios given. Hence, the more important focus is to open the mind and thought of the students and the lecturers to a broader perspective of the situations given. However, it is always important to take into consideration the customs and cultures of the local communities²³.

**Moving Forward**

**Dissemination of the Module**

At present, we are still utilizing a general hospital as our teaching hospital. This, in one way or another, limits our options in conducting programs or workshop in the hospital. It is difficult to have the workshops conducted with involvement of the patients in ward. An alternative solution to this is by conducting workshops for the hospital staff involving the students at the same time. By doing this, we can also disseminate the module and further implement them on the patients in ward. We are at present, conducting workshops for the hospital on their demand⁴.

We took another step in disseminating the knowledge by getting the students themselves to share their experience and knowledge during the workshop at local and national level platforms. For example, our students presented their experience and practical works at the recent National Seminar on Islamization of Medical Curriculum and Practice in conjunction with the First World Congress on Integration and Islamicisation of Human Knowledge (FCWII-2013)⁵⁶⁷. Previously, lecturers would take up the task in presenting reports and updates to other institution or during related conferences or seminars.

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¹ Ibid. 8.
² Ibid. 2.
³ Ibid. 8.
Research and Publications
Education and research must go hand in hand in order to move forward. Since implementing the Triple IO Module, we have also expanded our efforts into researches with involvements of the students to increase their interest in this field. Studies include surveys on patients’ knowledge and practices in performing ibadah in ward\textsuperscript{1,2,4,15}, as well as more explorative studies that correlates ibadah with science\textsuperscript{1,2,4,15}. We are also in the process of producing handbooks for students as a guide for the Triple IIIO Module in implementing them throughout their Orthopaedic and Trauma Posting, as well as in other clinical postings.

We would like to highlight the need of strong collaborations between the Kulliyyah of Medicine and the Kulliyyah of Islamic Revealed Knowledge and Human Sciences (IRKHS), in both conducting the module as well as collaborative research works. This could also expand the scope of discussion from undergraduate curriculum to postgraduate modules, benefiting students, lecturers and staff. Hence, leading to further theoretical development in main themes of Islamization of medical curriculum and practices.

Conclusion
Islamization of medical curriculum and practices should be seen as a call for reorientation and reformation of the current medical curriculum. The implementation of the Triple IO Module has proven to be successful with areas that can be improved and upgraded to fulfill the needs and demands of participants and facilitators. Nevertheless, our module has been widely used by other medical schools with their own inputs and amendments to fit in their aspirations in education. Even with the excellent achievement so far, we need to keep our mind open, and keep persevering with clear vision on the aim and potential outcomes from this module. The module, after more than a decade, is still open for suggestions and criticism.

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7. Source: http://irep.iium.edu.my/31832/1/POSTER_IOHK_06%2D_POLYDACTYLY.pdf


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INTEGRATION OF THE QUR’ÂNİC WORLDVIEW WITH THE NATURAL SCIENCES: ANSWERING THE LONG CALL FOR (ISLAMİC) SECONDARY SCHOOLS¹

Nor Jannah Hassan²

Abstract
The question of integration in the education of the ummah has been a top agenda among Islamic intellectuals and activists since the post-colonial period whose secular-humanism and atheistic-modernism left Muslims with the legacy of a dichotomous education. Many contemporary Islamic educational institutions in the Muslim world have established since then, each with their somewhat distinctive modes of integration. Integration is a loose terminology, in so far as Islamic education is concerned. How much have the Muslims progressed toward true integration of the Qur’ânic Worldview in the curricula of the natural sciences in secondary Islamic education, whereby students are at critical stages of their cognitive, affective, spiritual, social and ethical developments? This paper presents a brief qualitative report on the findings from field researches that probed at a few samples of integration modes at a number of Islamic secondary schools in Malaysia and Indonesia; in relation to the ideal where integration constitutes a full merger, an organic fusion between knowledge that is revealed and that which is acquired through reason. In an effort to understand Western modern science, the paper skims through the worldviews that have brought about the natural sciences to its current plinth. It proposes a model for Islamic secondary education where the Natural Sciences undergo a discreet but holistic reconstruction, reinterpretation, and redirection from the framework of, and organically infused with the Qur’ânic worldview; whilst enriching ‘Islamic studies’ with a good grounding in and appreciation of the natural sciences.

Keywords: worldview, integration, natural sciences, Western modern science, ûlû ’l-albâb.

Introduction
The Theocentric³ Worldview of the Qur’ân is the one that bears witness to al-Tauhîd, the “uncompromising monotheism”⁴ of Islâm. Being in complete submission and subservience to Allâh Subhânahu wa Ta’âlâ – the One and Only True God in all His attributes and decree; the Lord, Creator and Sustainer of the entire Universe – its very premise is espoused by the kalimah shahâdah⁵. As the final Divine Revelation, the worldview that the Qur’ân prescribes is holistic and comprehensive (shumûliyyah), integrative (takâmûliyyah) and well-balanced (tawâzînah). Indeed, the message of Islam since Ādam ’a.s. has always been as such, customised to the distinct civilisational circumstances of each time period. Therefore,

¹ This paper is based on a project, which the author is intimately involved with, in a team of about twenty others. The project, “Towards a Malaysian Model of Reformed Islamic Religious Education, Based on the Integration of Science and the Worldview of the Qur’ân: Production of a Secondary School Textbook on Science from the Worldview of the Qur’ân”, is chaired by the Distinguished Prof. Tan Sri Mohd. Kamal Hassan, who is also the Chief Editor and the author’s supervisor. This paper is an expansion of the paper that the author presented at the International Conference on Developing Synergies Between Islam and Science & Technology for Mankind’s Benefit at IAIS, Malaysia; 1st – 2nd October 2014. The conference was co-organized by IAIS Malaysia; IIUM; IIMU; SOASCIS, UBD; API, UM; NCEIS, Australia; & UiTM.
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³ Theocentric here is used in the context of the Qur’ânic Worldview being Tauhîdic.
⁴ M. Kamal Hassan (1942 -).
⁵ “Ashhada an nû Ya’âsha illa Allâh, wa ashhadu anna Muḥammadan Rasûlu Allâh ” – I bear witness that there is no God but Allâh, and I bear witness that Muḥammad is the Messenger of Allâh.
integration in itself is not an endeavour that is entirely novel. Different efforts at integration (or re-integration to be more accurate,) constitute as part and parcel of attempts at the reformation, renewal and revival (iślāḥ, tājdīd and ḥiyā‘) of the ummah in reasserting and re-establishing the above nature of the Tauḥīdīc message of Islām, which, along the different periods in human history, had been side-lined, forgotten or overlooked due to a variety of different reasons and factors.

There have been many notable reformers and activists in the history of the ummah. Contemporary efforts at (re-)integration in general, are as a reaction against the dichotomy brought about by colonialism and the ideas brought forth by globalisation of the modernists’ and post(-post-)modernists’ worldviews and tendencies. The paper discusses five main rationales that justify the need for integrating the natural sciences with the Worldview of the Qur‘ān, touching upon the Qur‘ānic ideals and on the ground realities; before zooming into focus the actual situations in secondary schools. It briefly describes the findings of the field researches and surveys conducted between December 2010 and January 2013; and presents a model of integration for Islamic secondary schools.

The rationale
Our focus is integration in secondary Islamic education, in particular pertaining to that of the natural sciences. There are several rationales that call for integrating the Qur‘ānic Worldview with natural sciences. The following are five main rationales. Each one may be expanded and divided into several sub-categories. However, due to the constraint of the short paper, the author will abstain from doing so.

Qur‘ānic Injunction
The Qur‘ān draws attention to “read” the revealed “Signs” in the two Books of Allāh S.W.T., namely the (i) Āyāt ‘Llāhī fī al-Qur‘ān – the Revelation in human language, i.e. the written texts in the Qur‘ān; and (ii) Āyāt ‘Llāhī fī al-kawn – the Open Book of Nature, the revelations devoid of human language, yet teeming with a Universal language of Truth dictated by Allāh’s Laws of Nature or Sunan Allāh, His Signs in the natural world abound – in the Universe and within humankind. These are to be ‘read’, studied, pondered, contemplated, understood and reflected upon in the light of the Qur‘ānic Revelation; thus signifying the rightful position of reason, which is subservient to Revelation, in its submission to Allāh S.W.T., the Author of both Āyāt [e.g. 96:1-19; 41:53; 3:189-190]. Time and again the Qur‘ān commands one to apply and bring to bear all the sensory and intellective faculties in exerting oneself at comprehending both categories of Āyāt with (i) humility (tawādū‘), (ii) gratitude (shukr), (iii) acknowledgement (i’tirāf), (iv) awe and utmost reverence (khushyā‘, khushū‘), (v) obedience (ṭā‘ah), (vi) servitude (‘ubūdīyyah), (vii) responsibility (maṣ‘ūliyyah) and accountability (muḥāsabah) towards Allāh S.W.T., God, Creator, Owner and Lord of everything that exists. Another compelling example is [30:11-27], where Allāh S.W.T. decrees upon humanity to awaken the senses and engage in a rational understanding of His Āyāt as do the “Ūlū al-Albāb”\(^1\). In this respect, the Qur‘ān describes, time after time, the subjection (taskhīr) of Allah’s creations in nature for human beings\(^2\). Consequently, the Divine appointment of vicegerency inescapably implies man’s responsibility to manage and to derive

\(^1\) The paper will deliberate on Ūlū al-Albāb when discussing the “Ūlū al-Albāb Model” in the section on “Proposed Science Education in Islamic Secondary Schools”.

\(^2\) Allāh, it is He Who has subjected to you the sea, that ships may sail through it by His Command, and that you may seek of His Bounty, and that you may be thankful. [Wa sakhkhara lakumna fi l-samdwati wa ma‘a fi l-ardhi jamil ‘an minhu] – And He has subjected to you all that is in the heavens and all that is in the earth: it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply. [45: 12-13]
benefits from the Universe of God’s creations. Far from mere utility, this must be striven with the deep sense of gratitude (shukr), awareness (taqwā) and execution of the highest form of servitude (‘ubūdīyāt) to Allāh S.W.T.; in bringing humanity nearer to understanding His Signs, in knowing the Lord of the Universe and in getting closer to Him; and in so doing proliferate rahmatan li’l-‘ālamīn i.e. mercy to the Universe. Hence the macrocosmic significance of the humankind despite their insignificant and diminutive physicality with respect to the Cosmic Universe—they are God’s slave-servants whose temporary station for the onus of duty is the Earth.

The necessity for integrating the rational sciences with revelation has been expressed by many among the Muslims, notably Imām al-Ghazzālī (1058-1111), an epitome of a fully integrated scholar and the reformer of the fifth century Hijrah, who managed to reconcile the three disparate post-Qur’anic thoughts of kalām, fiqh and taṣawwuf into one cohesive whole. Through classifying knowledge and its acquisition, al-Ghazzālī reinstated the rightful position of human intellect with respect to the superiority of Revelation. In Wonders of the Heart (from al-Muhlikāt of Iḥyā’ Ulām al-Dīn) he writes compellingly, So he who is a proponent of mere blind imitation [or pure reliance] and of setting the intellect entirely aside is ignorant; and he who is satisfied with the intellect alone, without the light of the Qur’ān and the Sunnah, is deluded. Take care that thou be not in either of these two groups, but be one who unites the two sources. …The supposition of those who think that the intellectual sciences are opposed to the sciences of religion and that it is impossible to bring them together in harmony [i.e. the reconciliation of them is impossible], is a supposition which arises from the blindness in the eye of insight. …This is only because his own impotence has caused him to imagine an inconsistency in our religion! (Al-Ghazzali, 2009: 55- 56)

The Turkish scholar and author of the much celebrated Risale-i-Nur, Bediuzzaman Sa’id Nursi (1877-1963), who witnessed through the painful demise of the Ottoman caliphate and the establishment of the secular Turkish republic gives a beautiful analogy: The religious sciences are the light of the conscience, and the modern sciences are the light of the reason. The truth becomes manifest through the combining of the two. The students’ endeavour will take flight on these two wings. When they are separated it gives rise to bigotry in the one, and wiles and scepticism in the other. (Sa’id Nursi, Münâzarat, quoted in Şükran Vahide, 2011: 53)

Muhammad Hamidullah (1908-2002), the quintessentially one of-a-kind fully-integrated contemporary Islamic scholar from Hyderabad, speaks of “dynamic predestination” (M. Hamidullah, 1973: 88) in Introduction to Islam: Mysticism or spiritual culture in Islam envisages the diminution of the Ego and the ever increasing realisation of the presence of God. To be absorbed in the will of God does not at all mean an immobility; far from that. …..the Qur’ān urges man to action and even compete in the search for the Divine pleasure by means of good actions. Not to follow one’s evil desires, but to abide by the will of God alone, does not lead to inaction… man must continue his effort, even though failure follows failure… This notion of a dynamic predestination… urges one to action and resignation to the will of God.” (Ibid.)

In Qur’anic Foundation and Structure of Muslim Society, Fazl-ul-Rahman Ansari (1914-1974)2, the founder of the World Federation of Islamic Mission who spent his life trotting the globe for the propagation of Islam, describes:

1 For example as livelihood, trade, sustenance, protection against the elements, giving direction in the wilderness, as ornamentations, to discover, take heed and learn from [2, 21-22; 16: 5-16; 10: 5].

The Holy Qur’an chartered a new course for the pursuers of science; and in that its function was to stimulate the scientific outlook and the quest for scientific knowledge, and to promote the cultivation of the physical sciences;—and that to an extent that the Scientific Quest has been made a part of the Worship of God, having been affirmed as an inseparable complimentary of the Religious Quest…. (Fazl-ur-Rahman Ansari, 2008: 180)

Ismā’il Rājī Al Fārūqi’s (1921-1986) message on *Tauḥīd* has been articulated distinctively throughout his work, including the fully illustrated *The Cultural Atlas of Islām*, which he co-authored with his wife, Lois Lamya’. In this book, he stresses, Islam called everyone to be a scientist investigating every field and aspect of nature; a historian examining every chapter of human and group behavior through the centuries. (Isma’il. R. al Fārūqi, 1986: 321)

He continues that nature “was not created in vain or sport” but with a “divine purpose”, not for man “to possess or to destroy” but as “ni’mah” and “āyāh”. It is “God’s work”, an “instrument of His purpose”, thus its “tremendous dignity”, “respect and awe” (Ibid.: 321-323).

**The Reality**

Unlike the conventional Western mind-set, which, (due to the centuries long conflicts between the church and science in Western history) sees religion and reason to be disparately at variance with each other; the Qur’ānic outlook (i.e. the complementarity of Revelation and reason) has been frequently expressed by numerous (classical and contemporary) scholars and writers of the Muslim world. Unfortunately, perhaps due to this complementarity, it is quite common to come across Muslims who are confounded (to put it very mildly,) when the question of integration of the natural sciences (or otherwise commonly referred to as modern science) with the Qur’ān, is brought about. Though lacking in statistics, these comments summarise astutely the mind-set and ignorance of an observable many, regardless of whether they are from the lay general public; or students, educators and practitioners of science. Far from blaming, the present author submits that this mind-set results from (i) the formal education and training that ‘indoctrinate’ the objectivity of science, and (ii) the lack of exposure to and a good grasp of the history and philosophy of science; a phenomenon that plagues education the world over.

Contrary to the common perception, an examination of the history and philosophy of Western modern science clearly shows that science is far from being objective. It is laden with the fundamental pre-suppositions and premises of the worldviews that construct the discipline. Fundamental questions such as “Who am I?”; “Where do I come from?”; “Why am I here?”; “What is the meaning of life?” (C. Vidal, 2008: 3-7) all bear their weight in the foundation and trajectory of any system or discipline, inclusive that of science. As no argument is more incisive than what scholars have to say in reference to their thoughts and frame of reference, the paragraphs below and the following section, together with the

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1 Questions like: (i) “What is the problem with [modern] science?”, “What is so ‘un-Islamic’ about [modern] science?”, “There is not such a thing as Islamic science or un-Islamic science!”; or (ii) “Science is science, it is objective and it is already ‘Islamic’?”, “Don’t tell me that what we are doing in science is not Islamic!” are usually thrown out in response.

These are actual comments, the first set of which is some of the arguments or irate questions posed by the veteran headmaster of a very well-established Islamic school in Selangor during the present author’s interview with him in July 2012. The second were given in November 2012 by a humble practicing Muslim applied-scientist in Kuala Lumpur.

2 This observation is made throughout the present author’s interactions with science students, researchers, academics, educators, professionals and the general public in the period between 2009 and 2014. The author attests to the fact that she was herself subscribing to a milder but not dissimilar mind-set until five years ago.

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respective footnotes give some leads, each representing a Western voice on modern science; as astute answers to the real questions above.

Karl R. Popper (1902-1994), one of the “greatest philosophers of science of the 20th century” (Stanford Encyclopedia of Philosophy) gave an expository criticism in *The Myth of the Framework: In Defence of Science and Rationality*:

The History of science, even of modern science since the Renaissance, and especially since Francis Bacon [1561-1626], may be taken as an illustration…. Bacon was the prophet of the secularized religion of science. He replaced ‘God’ by the name ‘Nature’… Theology, the science of God, was replaced by the science of Nature. The laws of God were replaced by the laws of Nature. God’s power was replaced by the forces of Nature. And at a later date, God’s design and God’s judgements were replaced by natural selection. Theological determinism was replaced by scientific determinism, and the book of fate by the predictability of Nature. In short, God’s omnipotence and omniscience were replaced by the omnipotence and omniscience of nature and by the virtual omniscience of natural science. (K. R. Popper, 1994: 82-83. Underline mine.)

Richard Tarnas (1950- ), the Swiss cultural-historian, in his bestseller *The Passion of the Western Mind: Understanding the Ideas That Have Shaped Our Worldview* accounts, “This emergence of the modern mind, rooted in the rebellion against the medieval Church and the ancient authorities, and yet dependent upon and developing from both these matrices, took the three distinct and dialectically related forms of the Renaissance, the Reformation, and the Scientific Revolution. These collectively ended the cultural hegemony of the Catholic Church in Europe and established the more individualistic, sceptical, and secular spirit of the modern age. Out of that profound cultural transformation, [modern] science emerged as the West’s new faith… Science enabled that [modern] mind, showing it to be capable of directly comprehending the rational order of nature… No […] such authority needed, for every individual possessed within himself the means for attaining certain knowledge—his own reason and his observation of the empirical world.” (R. Tarnas, 1991: 282-283. Underline mine.).

Like a young adult who has gained independence from a rigidly authoritarian and parochial upbringing, the mind virulently shakes off any semblance of the authority supressing his childhood from his mind and conscious worldview. Subconsciously however, his personality and thinking constructs are very much drawn by his early formative years under the dogmatic thumb of his past. This, Tarnas expresses aptly as the “hidden continuities” of the Western mind (Ibid.: 320-323).

At this juncture, two issues are glaring with respect to Western modern science. First, are the detachment from God and the transcendent by Western philosophy, replacing Him with reason, material and mathematical empiricism. Absolute freedom and the ascendancy of the unrestrained human reason assume supremacy as the criterion above and over revelation, with the deconsecrating of God steadily eroding to atheism. Tarnas observes, “Eventually that residual divine reality, unsupported by scientific investigation of the visible world, disappeared altogether” (Ibid.: 285). The Christian dualism of spiritual transcendence versus material now morphs into “the modern dualism of mind and matter”; and the further irreconcilable schism between “faith and reason” (Ibid.: 285-286). Human reason being the only authority, losing all sensibility of the sacrosanct and not having an inkling of

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2 (i) The deistic God as an outsider who, having completed His task at creating has no role in the ticking of the mechanistic Universe (William Paley: 1802 ); (ii) the secularist notion of God who is confined to the private domains, if at all He matters or exists (George Jacob Holyoake: 1871 , 1896 ); (iii) the declaration of the death of God (Friedrich Nietzsche: 1882 ); and (iv) the agnostic and atheistic notion of God as a mere historical product of the unsophisticated (Sigmund Freud: 1919 ) and delusional mind (Richard Dawkins: 1986 ).
custodianship; all else in the universe (inclusive of other human beings) are considered as biddable materials under mechanistic natural law and are now only objects of scientific investigation. Charles Darwin’s (1809-1882) theory of evolution, natural selection and survival of the fittest mark modern science’s ‘pedestal’, i.e. the natural history of human beings. Instead of the slave-servants and vicegerents of Allāh S.W.T. in Islam or the “children of God” in Christianity – the Darwinian man is a product of a random, mechanistic and purposeless process of nature.

Secondly, several ideas that are adhered to as the conventional modern scientific paradigm (see “the Ten Dogmas of Modern Science”, Rupert Sheldrake, 2012) strike several chords too familiar with the ancient Hellenistic cosmology, some of which are inherent in the old Christian dogma. These are:

(i) Everything in the universe; inclusive of human beings and their inner workings (e.g. biological inheritance in DNA, the functioning of the individual organs, the mind as a collection of essentially mechanical neuron and synaptic activities of the brain, memories are information that are wiped out at death) and the laws of nature; is mechanically self-perpetuating and fixed. These can be traced back to the Aristotelian idea of deism.

(ii) Matter and energy are neither created nor destroyed; with the total amount a constant since the beginning of time. This is traceable to the Aristotelian-Christianised notion of God Who created the universe from matter that is already in existence, since nothing can come out of ex-nihilo.

(iii) There is no transcendental meta-physical value in human earthly life. The Aristotelian man is only the “rational animals” of earth (the stationary centre of a geocentric cosmos). The Christianised Aristotelian notion of life is only to escape upon death from the wretched hell at the core of earth in order to ascend to higher geocentric celestial levels towards heaven. In Darwinian term, humans are a chance-product of natural selection, the purposeless mechanism of evolution. Hence with respect to the size of the cosmic universe, human beings are utterly insignificant.

(iv) The earth has no transcendental significance. Thus with the well-being of the imperilled earth on a rapid and irreversible decline at the Western and Eastern hands of modern positivistic-mechanistic science and technology; is the ongoing obsessive quest to find an alternative planet with signs of biological life as a new abode for

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1 This is proven throughout modern history, from slavery, eugenics experimentations, to popular culture to subdue the masses for selfish political and capitalist manipulations. Also see R. Alexander and Ronald L. Numbers (2010), Biology and Ideology from Descartes to Dawkins, Chicago & London: University of Chicago Press Ltd.

2 The New World Encyclopedia attributes the origin of mechanistic philosophy to materialism. It holds that the universe “is best understood as a completely mechanical system”, i.e. “a system composed entirely of matter in motion under a complete and regular system of laws of nature”. Mechanists strive to explain “every phenomenon in the universe... in terms [only] of mechanical laws”. It is “often criticised for overlooking the organic interdependent relationships... its incompatibility with free will, and oversimplification of complex phenomena”. Notable mechanists are Thomas Hobbes (1588-1679), René Descartes (1596-1650) and Isaac Newton (1643-1727).

The works and (publicly known) worldviews of Descartes and Newton (Stanford Encyclopedia of Philosophy) feed into Auguste Comte’s (1798-1857) positivism – the idea that the logical and mathematical accounts of sensory experiences (empiricism) as the exclusive authority for knowledge. The academic edition of the Encyclopaedia Britannica refers to positivism as representing the thought of Auguste Comte (1798-1857), which describes a system as a set of experiential data, with the repudiation and exclusion of any metaphysical presupposition; thus refuting transcendence and is “antitheological”. It developed into “logical positivism” and “logical empiricism”. “Most positivists have been utilitarians” with the “object of worship [being] not the deity of the monotheistic faiths but humanity”; thus rendering it “anthropomorphic”.

human beings. This is traceable to the Christianized Aristotelian geocentricism, whereby the only significance of the earth is that of a place of punishment for the sinners, with no moral obligation of custodianship onto it. Western science is not only Eurocentric, but also anthropocentric. With contemporaneous great discoveries in astronomy, and the ensuing realisation of the vastness of universes; the question of significance or rather the notion of insignificance of the human beings, gain increasing popularity in scientific circles. However, instead of becoming humbled by the realisation, Western modern science’s anthropocentric arrogance is heightened and with ‘sophisticated-escapism’, is its quest of finding traces of life in other planets as man’s potential alternative abode—at the expense of billions of precious dollars which could have sufficiently alleviated sufferings of the homeless and starving millions.

**Western Voices on Modern (Mechanistic-Positivistic) Science**

The key to the first opening of the door, towards dissolving the long-standing Western modern science-religion conflict thesis, albeit only at the philosophical level and with secular underpinnings was delivered by the American physicist and philosopher of science, Thomas S. Kuhn (1922-1996) in *The Structure of Scientific Revolutions*. The book was first published in 1962, after a long period of writing, as the result of Kuhn’s exasperation with positivism. Kuhn’s historicism and “paradigm shift” are said to have been responsible towards the rise of post-positivism. He writes,

> If science is the constellation of facts, theories, and methods collected..., then scientists are men who, successfully or not, have striven to contribute one or another element to that particular constellation.... An apparently arbitrary element, compounded of personal and historical accident, is always a formative ingredient of the beliefs espoused by a given scientific community at a given time. That element of arbitrariness does not, however, indicate that any scientific group could practice its trade without some set of received beliefs. (T. S. Kuhn, 1996: 1-4)

On the perceived objectivity of modern science, Tarnas (1991) argues and extrapolates astutely, “…because scientific knowledge is a product of human interpretive structures that are themselves relative, variable, and creatively employed..., the truths of science are neither absolute nor unequivocally objective. …the modern mind was left free of absolutes, but also disconcertingly free of any solid ground.” (R. Tarnas, 1991: 359. Underline mine.)

However, the momentum of modern science’s discipline, even in the post modern world of today, stands stubbornly on Western modern mechanistic-positivistic presuppositions (see footnote 13). While all the debates are on-going challenging at the philosophical level its very premises; the practices of science, as well as the teachings of it be it in the West or in the East, at virtually every level of education are, for all practical purposes still, as it were, positivistic and mechanistic. As if to reaffirm the pedestal that Western modern science has enjoyed since Francis Bacon, Stephen Hawking (2010: 5) in his *The Grand Design: New Answers to the Ultimate Questions of Life*, declares the death of philosophy and that “scientists have become the bearers of the torch of discoveries in our quest for knowledge”. The answer that he gives to the “ultimate question” is that

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1. This is in contrast to the theocentric nature of scientific proliferations during the Islamic civilization.

2. See for example Michio Kaku (2014), *The Future of the Mind: The Scientific Quest to Understand, Enhance, and Empower the Mind*, New York & Toronto:Random House. The spirit of the entire work is represented by a the poignant quotation of Carl Sagan as the initiation of Kaku’s Chapter 1, “Unlocking The Mind”, which reads as, “My fundamental premise about the brain is that its workings—what we sometimes call “mind”—are the consequences of its anatomy and physiology, and nothing more.” (Michio Kaku, 2014:13).

God… is not the answer of modern science… just as Darwin and Wallace explained how the apparently miraculous design of living forms could appear without intervention by a supreme being, the multiverse concept can explain the fine-tuning of physical law without the need of a benevolent creator… (S. Hawking, 2010: 164-165. Emphasis mine.)

Adding on to these is the post-modernists’ annihilation of truth, leaving humanity in a free fall to the bottomless pit of valueless-ness.

It has to be acknowledged however, that there are Western scientists who do believe in theistic science and do not subscribe to agnosticism. Francis S. Collins, head of the Human Genome Project is one such figure. A leading scientist and a former atheist (Collins, 2006: 16), Collins became ever more convinced of his faith in God with his involvement in the sequencing of the human genome project, the experience of which he describes as “both a stunning scientific achievement and an occasion of worship” (Ibid.: 3). In The Language of God: A Scientist Presents Evidence for Belief, he argues, “…belief in God can be an entirely rational choice, and that the principles of faith are, in fact, complementary with the principles of science” (Ibid.).

The State of Affairs

In addressing the epistemological “riddles” that Western scientists, thinkers and philosophers have been addressing since Plato and Aristotle (R. Tarnas, 1991: 436-437), Tarnas offers an answer in his epilogue,

…that the bold conjectures and myths that the human mind produces in the quest for knowledge ultimately come from something far deeper than a purely human source. They come from the wellspring of nature itself, from the universal unconscious that is bringing forth through the human mind and human imagination its own gradually unfolding reality … (Ibid.: 359. Italics mine.)

Facing the crises brought about by and in the form of atheism and liberalism of the West and the East in the guise of civil liberty and human rights; dissolution of human values; hedonistic and sensate culture of materialism; capitalist induced greed and excessive consumerism; chronic degradation of the environment, global warming and acute climate change; wars; depletion of resources and of biodiversity; diseases; famine and extreme

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1 The present author’s take on Tarnas’s “universal unconscious” is of two types.
   (i) The “unconscious” that is behind the Western modern thoughts’ conjectures and myths—the manifest transgression and injustices of the worldview(s) that have formed the Western modern psyche of the West and the East; the refusal to acknowledge God; the exclusion of the Creator from humanity and the universe, and the illegitimate emplacement of the human reason supplanting God.
   (ii) The “universal unconscious” that submits to God, The Lord Creator and Sustainer—the uncorrupted innate nature of human conscience, al-fitrah al-insāni that is very much distinct among the ālū āl-albāb; blessed by the Divine Grace, Mercy and Guidance of God and thus protected from blind conjectures and myths.


poverty within the contemporary civilisation, Hans Küng (1928- ), the President of the Global
Ethic Foundation and an acclaimed scholar of theology and philosophy from Switzerland,
expresses himself in Islam: Past, Present and Future, challenging the Muslims (and
Christians) for a solution.

The price that the West had to pay for the… epoch-making change in values and
norms… of late-modernity… was a high one: the other spheres of life were left with no
religions and indeed largely also with no moral basis and ultimate horizon of meaning…
From this follows a deep crisis of orientation and… a desperate search for meaning,
criteria and a shared basis for values. Like absolutized faith, so too absolutized reason
can set free destructive energies, with devastating effects… Here is a new task for

Edward O. Wilson (1929- ), an American professor of biology and a pioneer of socio-
biology, argues for the prospect of consilience or the linking together of principles between
all the different disciplines of knowledge since, according to him, for “the material world at
least, the momentum is overwhelmingly” turning “toward conceptual unity”. (Wilson, 1999:
11) He continues,

Which world view prevails, religious transcendentalism or scientific empiricism, will
make a great difference in the way humanity claims the future… Science faces in ethics and
religion its most interesting and possibly humbling challenge, while religion must
somehow find the way to incorporate the discoveries of science in order to retain
credibility. (Ibid.: 290. Emphasis mine.)

Though vexed towards the “secularization of the human epic and of religion itself”
(Ibid.), Wilson’s voice lends a degree of familiarity with the different reactions and efforts
that have sprung about from the Muslim world. The above account provides small glimpses
on the trajectory of highly significant voices, projecting forth from Western thoughts and
discourses; which only show the state of misguidance and the desperate search for direction
and meaning.

Voices from the Muslim World

The Taḥđīḍic worldview or al-tasawwur (Sayyid Qutb, 1995) of the Qur‘ān addresses matters
pertaining to theology, cosmology, anthropology, ontology, epistemology, teleology, axiology
and eschatology. Sayyid Qutb explains that al-Tasawwur al-Īslāmī stands in harmony with
the nature of mankind i.e. “fitrāh al-basharīyah” (S. Qutb, 1995: 104) as it comes forth from
the Creator’s Divine ordinance (Ibid.: 147)². In Islamic Concept and Its Characteristics³ he
explains that the most fundamental characteristic that the Worldview of Islām holds, which
makes it distinct from the other is its Divine origin, i.e. through Qur‘ānic Revelation; instead
of from what he calls “intellectual rubbish” – in the forms of either purely rational

² Sayyid Qutb (1995) describes the four fundamental constituents of al-Tasawwur al-Īslāmī, which are, (i) “al-
haqqatul-Ulūhiyah” (Ibid.: 83) or the reality of God which manifests and is reflected through (ii) “al-
haqqatul-karaishiyah wa l-haydha l-‘ummah” (Ibid.: 212-225) i.e. the reality of the cosmos and life in general;
(iii) “al-haqqatul-insānīyah” (Ibid.: 213-223) i.e. the reality of man as evinced throughout history; and (iv) “al-
haqqatul-l-haydha” (Ibid.: 223-225) i.e. the reality of life as portrayed by the angels, prophets and righteous
peoples.
January 20° 2014).
philosophical concepts or paganistic animism and superstitions (S. Qutb, no date: 13). A point of departure that the Qur‘ān has, which sets it above and beyond other Revelations prior to it, Sayyid Qutb explains, is that as the Final Message from God, it is preserved in its original form till the end of time1, hence its “permanence”, “comprehensiveness”, “balance”, “dynamism” and “realism” (Ibid.: 27-28).

There has been a pressing necessity to ‘recast’ the anthropocentric contemporary science in the light of the theocentric i.e. *Tauhīdic* worldview of the Qur‘ān, where reason is placed on the right pedestal and in perspective—freed from everything by virtue of its total submission and absolute subservience to Allah *S.W.T*. Efforts at reintegration in the dichotomous post-colonial Muslim world are exemplified by illustrious reformers such as Rashid Riḍā (1865-1935), Muḥḥammad Iqḥāṣ (1877-1938), Ḥassān al-Bannya (1906-1949), Sayyid Qutb, (1906-1966), Abū’l A‘lā Maudūdī (1903-1979), Ḥj. Abdul Malik Karim Amrullah (1908-1981), and Muhammad Natṣir (1908-1993). Later efforts were typified by scholars of calibre such that of S. A. Ashraf (1925-1998); R. Garudy (1913-2012); Ḥsma‘īl ṫ. ṫ. al Fāruqī (1921-1986); S. Ḥossein Nasr (1933-); and Syed Muhammad Naquīb al-Ḥattās (1931- ); the International Institute of Islamic Thought (IIIT) with its earlier “*Islamization*” series, and the World Conferences on Muslim Education (WCONE)2. Efforts at reformation, renewal and revival (*iṣlāḥ, taqiḍ and iḥyā‘*) of the ummah, and at reintegration continues with the works of Abūl Ḥasan Ali Ṣa‘īdī; M. Fazl-ul Rahman Ansari; Yusuf al-Qaradawi; Muḥḥamna Ṭaḥiduddin Khān; Ḥanḍy Yākān; Mehdi Golshānī; Maurice Bucaillé; Ḥeẓa‘r Ḥooḍhoy; Malik Ḋadri; Ṣaghloul el-Naggar; Ziauddin Sardar; Osman Bakar; Muzaffār Īqbal; Mulyadhi Kartanegara; Nidhal Gussom; Shahāri M. Zīn; Odeh Rashed Al-Jayoussi and many others. All of them are significant in one aspect or another, their works illustrate non-exhaustively the great variety of intellectual thoughts, interests and discourses propelled mostly by the emergency need for fundamental reforms; in pointing out to the problems with Western philosophies and systems; in addressing the “malaise” (Al-Farūqī, 1982) afflicting the ummah and in the crucial need for integration. These include a wealth of works, discourses and debates on Islam and science, Islamic science, *Tauhīdic* science, Qur‘ānic science, scientific miracles in the Qur‘ān (*iṣḥā‘ al ‘ilmī*), scientific Qur‘ān and the like.

Collectively, the discourses have, to a certain extent, been successful in raising awareness among the Muslims; with most literature having intellectual, spiritual and affective appeals to scholars and academics at the tertiary level of education. One must examine however, how much of the awareness brought about by the above discourses trickles down to where it matters much if not most—the reality on the ground where the young, in whose hands lie the immediate future of the ummah; especially those in secondary schools, who are propped at the crucial gateway to adulthood. This age group is at a particularly critical developmental stage, whereby they are most impressionable cognitively, affectively, spiritually, socially, morally and ethically.

**Integration at school**

Many contemporary Islamic educational institutions and schools have established since the 1990s, each with their somewhat distinctive model of integration. This trend is especially felt in the Muslim majority countries, also in Muslim minority countries such as those in North

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1 “We have, without doubt, sent down the Message and We will assuredly guard it (from corruption).” [15: 9]
2 The first WCONE in 1977 was focused on “Aims and Objectives of Islamic Education”; the second on “Reclassification of Knowledge (1980)”; the third on “Textbook Development” (1981) and the fourth WCONE deliberated on “Teaching Methodology” (1982) (World Centre for Islamic Education, 1983).

There have been subsequent WCONEs, the eighth was held in 2012 in Shah Alam, Malaysia, with focus on “Islamization of Education: An Assessment of the Current Situation and Steps into the Future”.

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Revelation and Science in the 21st Century

America; Australia; Europe; and the South East Asia. There has been commendable development of Islamic education in Malaysia, as one of the leading nations of the Muslim world, especially so with the position of Islam as “the religion of the Federation”, whilst “other religions may be practised is peace and harmony…” (Malaysian Constitution, Part I, Article Number Three). This is illustrated succinctly by the National Education Policy which declares,

Education in Malaysia is an ongoing effort towards further developing the potential of individuals in a holistic and integrated manner, so as to produce individuals who are intellectually, spiritually, emotionally and physically balanced and harmonious, based on a firm belief in and devotion to God…. (M.O.E., 1989: v)

Kurikulum Bersatu Sekolah Menengah (K.B.S.M.) or the Integrated Curriculum of Secondary School launched in 1989 was designed to include the inculcation of the physical, emotional, spiritual and intellectual developments, and of agreed universal moral values across the curriculum (pembentukan jasmani, emosi, rohani dan intelek, dan nilai-nilai murni merentas kurikulum). The Ministry of Education (M.O.E.) was also responsible in hoisting numerous Sekolah-sekolah Agama Rakyat (S.A.R.) or the Peoples’ Religious Schools to Sekolah Menengah Kebangsaan Agama (S.M.K.A.) or National Religious Secondary Schools with K.B.S.M., Islamic Studies streaming and Arabic language (Bahagian Pendidikan Islam, Kementerian Pelajaran Malaysia, 2009: 27). It is of significance to note the philosophy of Islamic education, which states, that under the ministry,

Islamic education is a continuous effort for the dissemination of knowledge, proficiency and internalisation of Islam based on the Qur’an and Sunnah for the purpose of forming the attitude, competence, character and worldview of the servant of Allâh who is aware of his responsibilities for developing the self, the society, the environment and the nation towards integrity on earth and eternal felicity in the hereafter. (Islamic Education Division, MOE, 2009:48.

With such backdrop, the M.O.E. has, under its care, more than 250 public (Islamic) religious schools such as Sekolah Menengah Kebangsaan Agama (National Religious Secondary Schools); federal government assisted Sekolah Agama Negeri (State Religious Schools) and Sekolah Agama Rakyat (Peoples’ Religious Schools); Ma’had Tahfiz Sains (Tahfiz-Science Secondary Schools); and Sekolah Integrasi (Integrated Schools). Apart from these schools, Maktab Rendah Sains Mara (M.R.S.M. or MARA Junior Science College) have been established to prop lagging Malay and indigenous i.e. bumiputra students in science); as well as a rapid mushrooming of various private Islamic and integrated schools. Of special interest is Sekolah Imtiaz, first established in 1995 as a small private school in Besut, Terengganu with its “Ulul Albab” [sic.] module (Idris Jusoh: 1996). The school has been

Shahram Akbarzadeh & Abdullah Saeed (2001) (Eds.), Muslim Communities in Australia; Abdullah Saeed (2003), Islam in Australia;
Sa’eda Buang & Masturah Ismail (2007), “The Life and Future of Muslim Education”, Asia Pacific Journal of Education Special Issue, 27(1);
taken over by the state government as *Intitaz School of Excellence*, expanding on its “*Ulul Albab*” [sic.] model of building a generation that is “*Qur’anik, Ensiklopedik, & Ijtihadik*” [sic.] (Shukery Mohamed, 2010: 7-18). Since 2009, three *M.R.S.M.s* have adopted the “*Ulul Albab*” model of Intitaz (MARA, *Sistem Pendidikan MRSM*, n.d.: 33). At present, the Islamic Education Division of M.O.E. is consolidating the “*Ulul Albab*” model to be applied to more schools under its jurisdiction.

In Indonesia¹, the *Orde Baru* (New Order) governance (beginning in the 1970s) provided much needed funding towards improving Islamic schools, which were usually situated in far-flung remote areas. Five *Madrasah Aliyah Negeri* (fully state owned and funded secondary Islamic schools) were established, enrolling select top students for a special program with a curriculum ratio of 70%:30% of religious:general studies. (Marwan Saridjo, 2011: 106-108). The *Era Reformasi* (beginning in 1997) witnessed concerted efforts in mobilising Islamic educational foundations towards further “reformation” (Ibid.: 129-162) and “modernisation” (Hartono, 2010: 13-25) of the *pondok, pesantren, madrasah* and others. An example is the establishments of *madrasahs* with international stature (Marwan Saridjo, 2011: 129-162), for instance *Madrasah Insan Cendekia*, which began in 1999 as a private institution, an initiative of Prof. Dr. B. J. Habibie, taken over by the state to avail opportunity for students of *madrasah* and *pondok pesantren* for higher education locally and abroad (Ibid.: 158-159). Despite the position of Islam as only being one of the five official religions of the Republic (Catholicism, Protestantism, Hinduism and Buddhism as the other four), the established history of private Islamic education foundations such as *pesantrens* of *Muhammadiyah*, *Al-Azhar* and others presents a long presence of reforms in Islamic education in Indonesia, especially post the September 11th incident in 2001, whereby “Islamic education, particularly *madrasah* and other Islamic traditional educational institutions such as *pesantren* in Indonesia have been misperceived as the ‘breeding ground of radicalism’ or ‘talibanism’.” (Azyumardi Azra, 2011) *Al-Azhar* schools, for instance, are considered as among the most successful schools in Indonesia, with the “*sekolah unggul*” superior standards (Hartono, 2010: 26-45) based on performances in the national examinations. Most of these schools apply two curricula at once, i.e. the *Kurikulum Tingkat Satuan Pendidikan* (*K.T.S.P.* or the National Integrated Curriculum) and the *pesantren* curriculum, mostly with a 100%:100% formulation. In addition, the schools under the *Jaringan Sekolah Islam Terpadu* or Integrated Schools Network subscribes to what is known as “*Kurikulum IPTEK + IMTAQ*”, balancing “*Ilmu Pengetahuan Teknologi*” (i.e. *IPTEK*) or Technological Knowledge of *K.T.S.P.* with “*Iman dan Taqwa*” (i.e. *IMTAQ*).

**Integration at School: Challenges**

Syed Ali Ashraf, as the organizing secretary of the First World Conference on Muslim Education describes succinctly in *Crisis in Muslim Education*, more than three decades ago: “The creation of a third system embracing an integrated system of education is necessary but integration is not an easy process” (Syed Ali Ashraf, 1979: 17). Indeed, integration has never been easy, as noted much earlier on by al-Ghazzālī in the 12th century C.E. Despite the various commendable “integration” attempts and models at schools, one needs to pose the following questions: (i) How is “integration” done in the teaching of the natural sciences? (ii) Are there any of the textbooks used, which fully integrates the Qur’anic Worldview with the natural sciences? (iii) Are there any of the Islamic education institutions/schools anywhere close to the ideal whereby integration constitutes a full merger and confluence between knowledge that is revealed and that which is acquired through reason; where (a) the natural sciences curricula undergo a holistic reconstruction, reinterpretation, and redirection from the

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¹ Indonesia is taken as a case of example for its position as the nation with the largest Muslim population in the world, and a neighbouring country of Malaysia.
framework of, and organically infused with the Qur’anic Worldview; while (b) at the same time facilitating the “Islamic religious knowledge” subjects to draw enrichments and benefits from science? (iv) How are the teachers trained towards integration in the classrooms, as well as outside of the classrooms?

Field research
As an attempt to answer the questions above, a series of field researches and surveys was conducted in the period between December 2010 and January 2013. The researches and surveys included visits to Jakarta and its suburbs for Indonesia (one public and nine private schools in including Ma’ahad Aliyah Negeri, Al-Azhar and Muhammadiyah schools); Kuala Lumpur, Selangor, Negeri Sembilan, Terengganu and Kelantan in Malaysia (seven public and six private schools, including M.R.S.M.s and Ma’had Tahfiz Sains); and Yala, Pattani and Haatayai in Thailand (four private schools); a few private schools in Ontario, Canada; Singapore; Brunei; and Mindanao in the Philippines. In-depth qualitative interviews were carried out, apart from interactions with teachers, students, school administrators and board members. Relevant printed materials, textbooks and information from the schools’ websites were availed and analysed. In addition, the present author’s hands-on experience in secondary school teaching and administrating provided her some valuable insights as to the nature of “integration” attempts at schools and the problems and challenges associated with them.

Findings of Field Research
In general, our field researches, surveys and hands-on experience show that:

(i) Due to the lack of comprehensive knowledge on the subject matter of integration (i.e. why, what, when and how), time constraints and demands of the formal syllabi and examinations; “integration” is left at the devise of every institution, or worse, individual teachers (which usually is the case).

(ii) Experts, scholars, school administrators, teachers and a portion of the public make various efforts at “integration” based on each respective individual (as is most often) or collective awareness and understandings, instead of integration being institutionalised or formalised in the curricula.

(iii) Generally and in all cases, “integration” constitutes the study of “Islamic religious knowledge” (this too, differs from one institution to another) and the Natural Sciences parallel under one roof, with little or zero intersection between them.

(iv) An “integrated curriculum”, most often is limited to (the commendable) observances of daily prayers, Qur’anic recitation/memorization, supplications, etiquette, character development and co-curricular activities.

(v) Lack of training for the teachers. With little or no formal guidance or supervision, they are encouraged to improvise on their own initiatives and creativity, resulting in on the surface patching-on of Qur’anic verses and/or aḥadīth in the teaching and learning processes.

(vi) All of these problems boil down to the stark lack of secondary school curricula, modules and textbooks of the Natural Sciences (i.e. none that we found in English,

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1 Prof. M. Kamal Hassan conducted surveys in Ontario, Singapore, Brunei and Mindanao in solo between 2010 and 2012. With the Professor as the leader, we conducted field researches and surveys in Indonesia (Dec. 2010-Jan. 2011) and Thailand (Jan. 2013). The present author conducted field researches and surveys in Malaysia (July-Aug. 2012). She also has hands-on teaching and administrative experiences in Islamic primary and secondary schools in Malaysia (1996-2011); as well as hands on teaching experience in an Islamic secondary school in Richmond, British Columbia (2001-2002) apart from teaching voluntarily (1989-1993) in Waterloo, Ontario, Canada.
Malay, Indonesian, Thai, or Tagalog) written from the Worldview of the Qur’ān; with full merger between the two.

(vii) As such, there is a dire need for such materials voiced by all teachers, administrators and members of the schools’ boards.

It must be pointed, that the issue of the need for fully integrated textbooks (i.e. between the Islāmic / Tauḥīdīc / Qur’ānic Worldview and the sciences) has been amply talked about and deliberated since the 3rd World Conference on Muslim Education in 1981, which convened on textbook development. However, concrete results have yet to materialise. This is evidenced by the fact that the secondary school curricula of the Natural Sciences and the textbooks used and available in the market, by and large, are based on the conventional model of the Western modern (mechanistic-positivistic) worldview, in which God and His attributes are left out and excluded from the study of nature, man and the universe. There are, nevertheless, some Qur’ānic verses and supplications in the opening of, or at best sparsely interspersed, in some of the “integrated materials”.

Proposed science education in Islamic secondary schools

Knowing the facts above hands-on and having proved the reality of the state of affairs and the long wait (by teachers, educators, education administrators and concerned stakeholders) from the field researches and surveys, we hereby humbly put forth a consolidated model of the “Ulul Albāb” [sic.] module first introduced in Terengganu, Malaysia by Idris Jusoh in 1996.

The Ūlū al-Albāb Model

Integrating Natural sciences with Worldview of the Qur’ān constitutes as part of an ongoing and continuing efforts towards reformation (tajdīd) and renewal (iṣlāḥ) of the ummah, and revival (iḥyā’) of the pristine, comprehensive, integrative and well-balanced holistic nature of the Tauḥīdīc message of Islām. In addition, it also constitutes as striving to bring relevance of the Qur’ān to students of science, whilst striving to bring the relevance (mu’āsarah) of the natural sciences to Muslim students.

(i) Ūlū al-Albāb

The phrase “Ūlū al-Albāb” occurs in sixteen places in the Qur’ān. In similar contexts, “Ūlū al-Nuhā” occurs twice [20:54, 128]. Related to these, are the references to “Ūlū al-Albsār” thrice [3:13; 24:44; 59:2] and “Ūlū l’-Aidī wa al-Albsār” once [38:45]. Based on studies of several reputable Arabic-English dictionaries and eight English translations and commentaries of the Qur’ān (a contextual study was done on two of the translations and

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1 They are [2:179, 197 & 267; 3:7 & 190; 5:100; 12:111; 13:19; 14:52; 38:29 & 43; 39: 9, 18 & 21; 40:54; 65:10]

2 “Ūlū al-Albsār” is referred to in [3:13] and [24 44] as “such as…” “have” or “with” “…eyes to see” (Yūsuf ‘Alī, 1992: 129; 880 & M. Asad, 1980: 68; 543); and in [59:2] as “those who have vision” (Yūsuf ‘Alī, 1992: 1443) or “you who are endowed with insight” (M. Asad, 1980: 850). “Ūlū l’-Aidī wa al-Albsār” in [38: 45] refers to the Prophets Ibrāhīm, Iṣḥāq and Ya’qūb as “… possessors of power and vision” (Yūsuf ‘Alī, 1992: 1171) and “…endowed with inner strength and vision” (M. Asad, 1980: 700)

3 Albāb is the plural of lubb, referring to “what is inside, the heart, or kernel”; that is “pure, the choicest, best part of anything” (Edward William Lane, 1968: 2643). The lubb of a human being is “the understanding, intellect, intelligence… that is put into the heart…, because it is the choicest or best part of him… not so called unless it is pure from cupidity, or lust, and foul imaginations… and therefore has a more special sense than ‘aqīf’ (Ibid.). The Dictionary of Islamic Terms translates Ūlū as “owners of, possessors of, holders of, masters of, people of” (Deeb al-Khudrawy, 2010: 35) and Ūlū al-Albāb as “those gifted with understanding hearts” (Ibid.: 36). The Arabic-English Dictionary of The Modern Literary Language states that the Arabic word mūḥā means “intelligence”, “mind, intellect, limit, utmost degree” (Maan Z. Madina, 1977: 695).
commentaries) on all twenty two verses describing the above references, the present author humbly submits the following. Ūlū al-Albāb are those whose sensory and intellectual faculties are so profound and refined through what al-Ghazzālī terms as disciplining (riyādiyyah) and purification of the self (tazkiyyah al-nafs) so much so that their heart, having been purified from the inclinations of the lower nafs or hawā, receives impressions and colouration by Allāh S.W.T. (“sibghata ‘Lāh” [2: 138], permeates with the quintessence of illuminated reason and understanding, intelligence and discerning wisdom, able to decipher the āyāt that God embeds in the cosmos, and with penetrating insights that are able to draw conclusions on the unearthing of the truth and correct guidance.

In a very tight nutshell, constant awareness and remembrance (dhikr) of Allāh S.W.T. and unfailing engagement of the senses and mind (fikr) in striving to understand the world of God’s āyāt are the traits of the integrated personalities characteristics of the early Muslim scholars (scientists being among a good majority of them) who were selfless and genius polymaths, able to chart the course of history through a millennia of glorious civilisation that they brought about, which was, in the truest sense of the word; as scientific as it was Islamic. It must be added to the above, that due to all the characteristics identified thus far, the Ūlū l-Albāb of the classical Islamic period and their works qualify as recipients of Divine blessings (barakah) observable through the sheer number of works with outstanding qualities and the unprecedented beneficial impacts that they impart on the course of human civilisation.

1 A study of eight English translations and commentaries of the Qur‘ān, i.e. ‘Abdullāh Yūsuf ‘Alī (1992); Muhammad Asad (1980); Muhammad Taqī-ud-Dīn al-Hilālī & Muḥsin Khan (1427H.); S. Abul ‘Ala Mawdūdī’s English Translation by Zafar Ishaq Ansari (2006); Sayyid Qutb’s English Trans. by Project Gutenberg, Internet Archive (n.d.); S. ‘Abdullāh Basmeih’s English Translation evaluated and consulted upon by ‘Uthmān al-Muḥammad (2007); and Ibn ‘Abbas’s English Translation by Mokrane Guezzou (2013) brings about the meaning of the distinctive Qur‘ānic references to a special type of people, namely the “Ūlū l-Albāb” and “Ūlū l-Nuḥāḥ”, who essentially are: those who “have”; or are “endowed” or “endowed with”; or “possess” profound and refined “understanding”, “wisdom”, “insight”, “intelligence”; or “sound mind”, “intellects” and “reason”.

Of the above, Ibn Kathīr’s interpretation is most descriptive, with Ūlū l-Albāb meaning those whose minds are of “an upright nature”, and in “possession of... sound”, “intelligent... understanding”, “good comprehension” and “reasoning”; able to “contemplate about the true reality of things”, “draw lessons, gain wisdom and [thus] understand”; and Ūlū l-Nuḥāḥ as those whose sound minds possess “correct understanding,... and upright intelligence” (Ibn Kathīr: 2000).

2 See Al-Ghazzālī’s treatment on the subject of the “heart” (which comprises of the qalb, ‘aql, rūḥ and nafs) in Al-Ghazzālī (2009), Wonders of The Heart, Petaling Jaya: Islamic Book Trust.

3 The Ūlū l-Albāb are people characterised by the Qur‘ān as those:
(i) whose life is devoted in sincere and humble servitude towards Allāh S.W.T. in all its spheres;
(ii) who observe lofty and refined Qur‘ānic spiritual ethics as exemplified by the Prophets ‘a.s., the seal of whom is Muhammad s. ‘a.w.‘;
(iii) who, on observance of the Qur‘ānic injunctions exert themselves, their sensory and intellectual faculties in listening to, seeing, observing, thinking, pondering and contemplating upon the Signs of Allāh S.W.T. in the Qur‘ān and in the Open Book of the Cosmos to arrive at deep understanding of them inductively and deductively; steadfastly verifying their understanding through further empirical proofs and observations without superstition, unfounded assumption and speculation or blind imitation;
(iv) who, with a deep sense of awareness of God (taqwā); gratitude (shukr), humility (tawāḍu’) and execution of the highest form of servitude (‘ubādiyyah) to Allāh S.W.T.; are ceaseless in their effort (jihād) in bringing themselves and others nearer to understanding His Signs, in knowing the Lord of the Universe and in getting closer to Him (taqarrub); exerting themselves in selfless service to humanity through their responsibilities, profession, trade and craft (khilāfah) to the best level of their ability (iṣqān and iḥsān);

And in so doing;
(v) are scholars [“‘Innāmā yakhsha Allāhā min ‘ibādīhi al-‘ulamā’ – Those truly fear Allāh among His servants who have knowledge.” [35:28]; who, through a life of vicegerency, safeguard the sanctity of the balance in creation and spread mercy and goodness to all (rahmatan lī al-‘ulāmin).

4 See al-Ghazzālī (2009), Wonders of the Heart.
Despite the short life-span of many of these scholars, they were able to generate volumes of monumental works of great calibre, many of which bear significant impressions onto human thoughts and scientific advancements to this very day.

(ii) The Natural Science from the Worldview of The Qur’ān (N.S.W.V.Q.) Project

With the characteristics of the Qur’ānic personality traits of the Ülū al-Albāb as the structural framework; Project N.S.W.V.Q. chaired by Distinguished Professor Dr Mohd Kamal Hassan¹, works towards a Malaysian model of reformed Islamic education, based on the integration of the natural sciences and the Worldview of the Qur’ān. This project is initiated in October 2011 through the production of a secondary school textbook of science, comprising of biology, chemistry and physics. The project has thus far culminated into a more than 1000-page work in 3 volumes. *Natural Science from The Worldview of The Qur’an: An Introduction* (from here-on to be referred to as *N.S.W.V.Q.*) is a reference or supplementary textbook for Biology, Chemistry and Physics, intended for use in Islamic secondary schools in Malaysia and abroad, as well as by science educators and the general public. The science subject matter is based on the commonality of the Malaysian K.B.S.M.², Indonesian K.T.S.P.³, Cambridge I.G.C.S.E. and A-levels⁴, Bruneian (G.C.E.-O)⁵, Singaporean (G.C.E.-O)⁶, International Baccalaureate, Filipino, Canadian and American curriculum and syllabi.

Written from and infused with the Worldview of the Qur’ān and integrated with highlights of turāth (i.e. the Islāmic intellectual and civilisational legacy) especially those of scientific or pertaining to science in nature; *N.S.W.V.Q.* veers away from the conventional to: (i) Motivate Muslim students to like the subject of science and become future scientists to develop the ummah; (ii) Promote learning beyond textbook syllabus and examinations, and to spark interest, so students become self-initiated life-long learners; (iii) Create awareness for learning science as a religious obligation (farḍ) on each person; (iv) Provide relevance of science to students’ daily life as Muslims; (v) Facilitate education towards producing Tauhīdīc inspired scientists and scientific minds who with reference to the Qur’ān, study the Signs of Allāh in the open book of the Universe (Āyātū’Llāh al-kawniyah); (vi) Empower Islamic religious schools in producing Muslim students with *Tauhīdīc* inspired scientific minds; (vii) Provide the general public a Tauhīdīc / Islamic perspective on natural sciences at the secondary school level; (viii) Create better awareness of the inherent synchrony between the Qur’ān and science among readers; (ix) Assist Muslim teachers of science in integrating the *Tauhīdīc* worldview in teaching and developing the natural sciences; (x) Assist Muslim students of natural sciences towards the goal of becoming natural scientists grounded in the *Tauhīdīc* worldview; and (xii) Become as a stimulus for further publications of textbooks written from the framework of the Qur’ānic worldview for use in educational institutions: elementary, secondary and tertiary.

*N.S.W.V.Q.* presents the subject matter of biology, chemistry and physics in integrated themes comprising of (i) Introduction and Philosophical Premises; (ii) Man, Matter and

¹ The project team consists of no less than twenty experts in the capacity of (i) Researchers; (ii) Authors and co-authors (well-experienced biology, chemistry and physics teachers and lecturers); (iii) Editors (biology, chemistry and physics, Qur’ān and turāth content, and English); and (iv) Illustrators; all of whom are from various disciplines of the natural sciences, with the exception of one.


³ K.T.S.P. stands for *Kurikulum Tingkat Satuan Pendidikan*, the Indonesian National Integrated Curriculum.

⁴ I.G.C.S.E. stands for International General Certificate of Secondary Education and “Advanced” Level of the University of Cambridge International Examinations. The present author has a more than twelve-year experience as a trained Cambridge I.G.C.S.E. (Mathematics, Combined Science and Chemistry) and A-levels (Chemistry) teacher. She was also the head for one of the Cambridge International Examination Centres in Kuala Lumpur.

⁵ Brunei-Cambridge G.C.E.-O stands for General Certificate of Education and “Ordinary” Level.

⁶ Singapore-Cambridge General Certificate of Education and “Ordinary” Level.
Living Things; (iii) Interactions and Interdependence; (iv) Energy; (v) Motion and Dynamics; (vi) Management of the Environment, Balance, Sustainability and Continuity of Life; (vii) Technology and Development; and (viii) Astronomy and Space Exploration. The subject matter of science is presented from the Qur’anic theology, epistemology, cosmology, ontology, anthropology, axiology and eschatology; and select aspects of turāth discreetly interwoven into the text. There are also many instances in N.S.W.V.Q. whereby pressing issues of cosmological, ontological and axiological significance are juxtaposed with the current state of the environment.

Conclusion
One cannot remain in indifference from the compelling verses of the Qur’ān, urging the believers to wholeheartedly engage their sensory and intellective faculties in observing; probing; pondering; contemplating; and in experimenting in the effort to understand the natural phenomena abound in the universe without and within themselves; with the sole purpose of understanding the universe better – hence knowing the Creator and getting closer to Him in sincere submission and humble servitude as God’s viceroys on earth, khulāfā’Allāh fi l’ard. This is the attitude of the Ūlū al-Albāb addressed no less than sixteen times in the Qur’ān, highlighting their spiritual ethics and (intellectual, physical, moral and social) dynamism. Thus the psyche, conscience, stance and activism of the Ūlū al-Albāb – taking (the natural) sciences as a discipline, a body of knowledge and an endeavour towards attaining understanding of the cosmic phenomena with a spirit and observance that are in full congruence with the worldview of the Qur’ān, is – as we believe – the prerequisite for the re-emergence of a generation who will take up the field as a personal religious obligation (fard) and its practise in the scientific community as a communal religious obligation (fard kifāyah). The pursuit of science not for the sake of fame, fortune or merely for the sake of science and utility, but as a servitude (‘ubūdiyyah) towards and vicegerency (khilāfah) of Allāh S.W.T., and to spread goodness to all, are what the ummah needs to lift it off the wretchedly pathetic state that it is in.

In truth, it is the very scientific attitude and worldview that the world of today needs, in the face of the global crumbling of human dignity, decaying of environmental sustainability and collapsing of civilisational integrity due to the fundamental failures of modern and contemporary post-modern premises, structures and systems. The ummah cannot afford to continue with its current trajectory of mimicking worldviews that are alien to the holistic and integrative nature of the Qur’ān, of the humankind and of all creations – tearing the ummah apart into shards that cannot, even at the very least, manage to sustain its survival, let alone to stand up as the most justly balanced (ummatan wasaṭa) and as the best (khaira ummah), offering the world solutions that are mercy to the Universe (raḥmatan li’l-‘Ālamīn). It is indeed the religious obligation and responsibility of the Muslims, as the people with direct faithful and intimate access to the Qur’ānic criterion and guidance, to provide an answer.

N.S.W.V.Q. is our humble attempt at addressing the long call for the production of fully integrated science textbooks for use in formal instructions in education. This is as an initiating step towards a Malaysian model of reformed Islamic education, based on the integration of the natural sciences and the Worldview of the Qur’ān, a small step towards the Qur’ānic ideal. From our field researches and surveys, it is clear that while there is a wealth of literature addressing intellectuals at tertiary education levels for the need of such integration, as well as some “integrated” literature at the pre-school and primary school levels; there is a stark dearth of actual integrated works for the secondary levels – none that we have encountered written in the languages used in the schools that we visited. It is our believe that we are duty bound to address the secondary school age group, since this is the crucial period whereby the cognitive, affective, spiritual, moral, and ethical development forms a lasting
worldview, which will in-turn fashion one’s future endeavours. It is, in their hands, after-all, where the immediate future of the \textit{ummah} lies. As the name of the maiden fruit of our humble effort, i.e. the textbook suggests, \textit{N.S.W.V.Q.} is an introduction. We do hope that it will be an impetus for many other publications that studies and presents every aspect of the sciences (natural, social and the humanities) from the Worldview of the final Revelation, the Qur‘ān. Our future plans include the production of \textit{N.S.W.V.Q.} teachers’ guide, teachers’ trainings, workshops and talks to secondary school students, as well as the production of subject and grade-level specific \textit{N.S.W.V.Q.; Inshā’Allāh}.

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ISLAMIC SCIENTIFIC EXEGESIS:
AN INTRODUCTION

Ahmad Yunus Mohd Noor

Abstract
Ever since it was revealed around fourteen centuries ago, the Qur‘ān has been seen by Muslims as a source of guidance that is both infallible and valid for all time. The importance that Muslims thus place on studying the Qur‘ān in order to interpret its meanings cannot be underestimated. Today, the meanings uncovered by Muslims in the Qur‘ān also extend to the domain of science and technology, with a branch of exegesis devoted exclusively to finding Qur‘ānic evidence which allegedly points to various scientific and natural phenomena. It is believed by proponents of what has come to be known as ‘scientific exegesis’ that the Qur‘ān contains verses which point to scientific discoveries such as the roundness of the earth; the orbit of the earth around the sun; and the uniqueness of human fingerprints. This article is an attempt to throw light on the discipline of ‘scientific exegesis’ by providing an introduction of the Qur‘ān with scientific exegesis. The main method used to analyse the data consulted is content analysis. The article is exploring the views of exegetes to give a more comprehensive understanding of the theme; scientific exegesis.

Keywords: Scientific Exegesis, Qur‘ān, Science

Introduction
The main purpose of interpreting the Qur‘ān done by the scholars, Prophet’s companions and the Successors (tābi‘īn) was to explain on the Qur‘ān’s content related to the rules of Islamic jurisprudence when dealing in trading, marriage, crime and moral conduct. One of it aims is to purify the souls of mankind as vicegerents of God on earth by obeying what is lawful and neglecting what is prohibited. It also aims at knowledge and understanding concerning the Qur‘ān, to explain its meanings, extracts its legal rulings, and grasps its underlying reasons.

The development of knowledge inclusive of publications of books and translations have become the factor for the birth of several fields related to the differences in jurisprudence (fiqh) as well as the existence of the knowledge of theology (usūl al-Dīn). These were the result of theological influence, critical thinking and the knowledge of exegesis widely expanded that went through changes. It was divided into several different streams and methodologies as approaches to understanding the Qur‘ān. For example, the streams of thematic exegesis (tafsīr mawdū‘)¹, exegesis based on indication (tafsīr Isyārī)², exegesis based on juristic injunction (tafsīr Ahkām)³, and scientific exegesis (tafsīr ilmiy)⁴.

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² It refers to the thematic exegesis of the Qur‘ān which is to study the Qur‘ān by taking up a particular theme from among the various doctrinal, social, and cosmological themes dealt by the Qur‘ān such as; Abrogative (Nāsīkh) and Abrogated (Mansūkh) verses, Causes for the Revelation of the Qur‘ān (asbāb al-nuzūl), and variant readings of the Qur‘ān (Qirā‘āt). See: Al-Sadr, Martyr Muhammad Baqir. (1979). Muqaddima fi al-Tafsīr al-
THE MEANING OF ISLAMIC SCIENTIFIC EXEGESIS

Definition of tafsir

Technically, the word tafsir refers to the knowledge and comprehensive understanding of the book of God revealed to Prophet Muhammad (PBUH) and elucidation of its profound meaning, extraction of its laws, wisdom and maxims. It is also stated that it is the knowledge of research on the Qur’an. It is further called exegesis.

According to ibn ‘Âshûr (d.1973), tafsir can be defined as a form of knowledge that defined the meanings of the Qur’an together with the extracts taken from the simple and widespread utterances. Al-Šuyûṭî on the other hand, viewed tafsir as certain related revealed verses based on its knowledge, its reasons for revelation followed by the verses sent down in chronological order. Chapters and verses were makkân and madinan, muhkam, mutashâbihât, násikh and mansûkh, khâs, and amî muṭlak and muqâyyad.


1 It is an interpretation of a verse of the Qur’an disregarding its external meaning and it is based on indication (îsârā). It is not an acquired knowledge, but it is the knowledge imparted directly by God through mystic institutions due to constant remembrance of God. See: Ushama, Thameem. (1995). Methodologies of the Qur’ânic Exegesis, Kuala Lumpur: A.S. Nordeen, 33-34. It also refers to Tafsir Šîﬁ which is the ‘unveiling’ (kashf) to the individual Šûﬁ commentator of a relationship between a Qur’ânic verses and Šûﬁ concept.

2 This kind of exegesis aims to deduce juristic injunctions and rulings from Qur’an and there are a lot of exegeses books written by Muslim Scholars in this field such as; Ahkâm al-Qur’an by Jaṣṣâṣ, Ahkâm al-Qur’an by Ibn al-’Arabî, and al-Jâmi’ Li Ahkâm al-Qur’an by al-Quṭubî.

3 This kind of exegesis with full discussion will be further details in the next point of this research.


5 Muhammad al-Tâhir ibn ‘Âshûr was an eminent figure in the institution of the Tunisian scholars for most of the twentieth century. He is also regarded as a Muslim reformist and his Qur’ânic exegesis al-Tâhîrî wa al-Tanwîr is among the influential exegesis produced in the modern era. See: Ibn ‘Âshûr, Muḥammad al-Tâhir. (2006). Ibn ‘Âshûr treatise on Maqâṣid al-Shârî’a, translated by: M.T. el-Mesawi, Washington: International Institute of Islamic Thought, iii.


7 Makkân means the Phase of the revelation lasted for about thirteen years that is from the first Revelation until the migration of the Prophet (PBUH) from Makka to Medina. There is a list of eighty-five Chapters which is considered as Makkân chapters. See: Zarkashi, Badr al-Din Muhammad bin Abdullah, al-Burhân fi ‘ulûm al-Qur’an, vol.1, 193.

8 Madinan means the Phase of revelation lasted for about ten years, from the migration of the Prophet (PBUH) until his demise. There are 22 chapters were revealed at Medina and consisted subject-matter of laws, comments on public events, statements of policy, advice and warnings to the hypocrites and legislation. See: I Doi, ‘Abd al-Rahman, (1997), The Sciences of the Qur’an: A Study in Methodology and Approach, New Delhi: Sterling Paperbacks Pvt. Ltd, 113.

9 Muḥkam is a clearly understood and obvious verse that can be easily accepted by the mind and not intended for ta’wil or taḥṣîṣ.

10 Mutashâbih is the opposite word for muḥkam that is ambiguous and vague in meaning and intention as well as the justification is it with a different verse or ta’wil.

11 Nâsikh is an active participle derived from the Arabic root nasakha which means to abrogate, to withdraw, to abolish or to transform or to efface or to replace. It primarily means to efface one thing and to substitute it with another or to alter it in to. See: Ahmad Rida, (1960), al-Mu‘jam al-Lughâ Mawsû’u Lughaviyya Hadîthâ, Beirut, vol.5, 446-447.

12 Mansûkh is passive form means the abrogated or superseded. For example, a verse of Qur’an abrogated another verse. See: Lanes, Edward William, (1978), Arabic-English Lexicon, Lahore, vol.8, 2789.

13 Khâs is a particular utterance that referred to an individual such as the sayings of the Prophet Muhammad (PBUH) or shared the same type or a group of people (afrâd) that are limited to two, three, a thousand, a group, a community and a race. A special utterance (Lajz Khâs) is divided into; the absolute (muṭlak), the restricted (muqâyyad), command (Amr) and forbiddance (Nabw).
mujmal and mufassir, a good promise and bad, command and forbiddance, and other related examples.

Al-Zarkashi explained that the tafsir is all about understand the book of God sent down to Prophet Muhammmad (PBUH) on the rules, regulations and its wisdom. They were assisted by the language, Grammar (naḥb), Morphology (ṣarf), Science of Clarification (ʿilm bayān), the knowledge of the Principles of Jurisprudence (uṣūl fiqh), Qurʾānic Readings (qirāʾat), and others to the reason of its revelation as well as the abrogative (nāsikẖ) and the abrogated (mansūkẖ).

The meaning stated by Zarkashi is clearer and easier to be understood in two meanings. It emphasised on the understanding of the exegesis relating to the language that became the foundation of comprehending the Qurʾān.

However, according to Zarqānī the field of tafsir is a knowledge that discussed on the Qurʾān which is related to the understanding of its meaning and evidences based on humans’ ability.

In short, the explanations created an image pertaining the meaning of tafsir. The real meaning of the Qurʾān is based on the capability of men and the scholars of tafsir do not have the authority to restrict the meaning of the actual words of God pertaining to the rules and commands in our daily lives.

It is usual to talk about tafsir and what is linked to taʾwil since both words are very closely related as often debated by the scholars of tafsir and law in their books.

**Definition of Science**

The connotation of ʿilmīy or science is a systematic knowledge that can be tested on its validity or a branch of knowledge based on real facts like physics, chemistry and biology. According to a definition provided by the New Columbia Encyclopedia, science is the organised body of knowledge concerning the physical world, both animate and inanimate; it includes the attitudes and methods through which this method of knowledge is formed. Thus science is both a particular kind of activity and the results of that activity.

However, in a sophisticated technical terminology by Sulaimān Nordīn, science can be defined as any stimulus that is a systematic knowledge based on observations, experiments and tests. It is also a systematic phenomenal analysis by applying specific methods (terms

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1. ‘Am is a certain utterances or nas that provide a common meaning of the original creation that blanketed everybody who shared the same meaning without limited quantity.
2. Mutaqā is an utterance that pointed at an absolute meaning not related to a certain condition or characteristics.
3. Muqayyad is an utterance referred to a restricted meaning that is linked its terms, characters that made it different than the mutaqā.
4. Mujimal is a verse that pointed at a vague, general statement and global meaning without the existence of details (tafsīl), specific (tahīn) or its own exegesis (tafsīr).
5. Mufassir, muṣḥal or muḥayyin are jargons that shared the same meaning as the opposite of mujimal that refers to one meaning or it is considered as a text explaining on what is vague or on a text that is more general. See: Nawawi, Rifʿat Syauqi. (1988). *Pengantar Ilmu Tafsir*, Jakarta: Pustaka Bulan Bintang, p201-203).
8. Muḥammad ‘Abd al-ʿAzīz al-Zarqānī, a professor in Qurʾānic Studies at the University of al-Azhar in Cairo, has produced a valuable four volume entitle; Springs of Knowledge in the Sciences of the Qurʾān (Manāḥīl al-ʿIrāfān fī ʿulum al-Qurʾān). This book based on the traditional format of most works on Qurʾānic Sciences.
12. Sulaiman Nordin was a coordinator and associate professor of the Centre for General Studies, the National University of Malaysia. He has published a number of compilation of books such as; *Science from Islamic Perspective, Islam, al-Qurʾān and contemporary Ideology and Science, Philosophy and Islam.*
applied) in the quest of new findings. Alparslan Acikgenc then asserts that the definition of science is considered as a body of knowledge (in the sense of discipline), which arises as a result of the process of determining a subject matter that is investigated by scholarly developed method yielding theories. Hence, it can be said that the field of science is actually a group of organised discipline based on researches done on animate and inanimate objects with objective methods as stated earlier to prove on its validity. It might, therefore, be appropriate to quote Bertrand Russell’s definition:

Science is the attempt to discover, by means of observation and reasoning based upon it, first, particular facts about the world, and the laws connecting facts with one another and (in fortunate cases) making it possible to predict future occurrences.

However, Al-Attas has come up with the term ‘environmental context’ which is abstract in nature in order to make science epistemologically possible. For example, his definition of science under general process of Islamicisation of knowledge as follows:

Islamic science is that scientific activity which takes place ultimately within the Islamic worldview (which can now be identified also as the Islamic conceptual environment); but as an extension of it directly within the Islamic scientific conceptual scheme (which can be identified also as the Islamic context of sciences).

**Definition of Scientific Exegesis**

After reviewing the meanings of *tafsir* and science, one may be able to comprehend the meaning of scientific exegesis (*tafsir ilmîyî*). There are several definitions of scientific exegesis that was an analysis by distinguished scholars such as; Al-Dhahabi, Al-Muhtasab and Al-Khaulî.

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2. Alparslan Acikgenc was visiting professor at the International Institute of Islamic Thought and Civilization (ISTAC), Kuala Lumpur, Malaysia. In 1998, he was visiting professor at the Department of Philosophy, Jordan University in Amman. He also served as a Dean of Faculty of Arts and Sciences at Fatih University, Turkey. Presently, he works as a professor of history of philosophy at the Yildiz Technical University, Turkey. He has published a number of books, and articles which are related to Islam and Science such as; *Scientific Mentality and Islam, Islamic Understanding of Science and Philosophy, and Islamic Science: Towards a definition*.
6. Syed Muhammad Naquib al-Attas, born September, 5, 1931 in Bogor, Java. He was the Founder-Director of the International Institute of Islamic Thought and Civilization (ISTAC), Malaysia. He is considered as a prominent and contemporary scholar due to his great contributions in philosophy, theology, metaphysics, history, and literature. He has published substantially of books and articles on those particular fields such as; *Prolegomena to the Metaphysics of Islam, Islam and the Philosophy of Science, and The concept of Religion and the Foundation of Ethics and Morality*. See: Wan Mohd Nor Wan Daud. (1998). *The Educational Philosophy and Practice of Syed Muhammad Naquib al-Attas: An Exposition of the Original Concept of Islamisation*, Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), p x-5.
8. ʿAbd al-Majid ʿAbd al-Muhtasab, born in Palestine, in 1937 and obtained Ph.D. from Cairo University, Egypt. He has published numerous books in Arabic such as; *Taha Hussein Muḥakkrān, fi Muẓīn al-Islām, Naqāṭid Jarīr wa al-Aḥṭal, and Iḥtīfāḥat al-Tafsīr fī al-ʿAṣr al-Rāḥim*. Currently, he is a lecturer of Arabic Language and
With regard to the definition of scientific exegesis, al-Dhababī writes;

*Tafsīr ʿilmīyy* is an exegesis which is discussed in detail the academic terminologies found in the Qurʼān and have attempted to extract knowledge and philosophy from the holy book.\(^2\)

Al-Muḥtasab accepts this point of views and presents similar arguments in its support. He discussed at some length, however, the technical meanings of the term *tafsīr ʿilmīyy*, he says: The *tafsīr ʿilmīyy* is a process of transforming the symbolisms found in the Qurʼān to become theories and academic terminologies as well as extracting the knowledge and philosophies from it.\(^3\)

According to Amīn Khaulī, the *tafsīr ʿilmīyy* here means that the exegesis which is related to scientific terms in Qurʼānic idioms and research finding in order to come out various scientific knowledge and philosophical opinions from its.\(^4\)

These three definitions are quite similar even though the scholars use slightly different theories and terminologies. It is slightly different as some articulated the theories and academic terminologies. Others on the other hand, used the cosmological (*kawnyāt*) related to knowledge. Hence, it can be concluded that *tafsīr ʿilmīyy* is that the exegesis that discussed on the words of cosmology in the Qurʼān and later analysed based on the theories and scientific findings that are considered as firm and unwavering. It was not noted during the era when the Qurʼān was sent down as evidence that it is not the creation of Prophet Muḥammad (PBUH) but from God and is one of the miracles of the Qurʼān.

**Relationship between the Qurʼān and Science**

According to Moulī’s point of view, science in nature is based on curiosity of physics, the natural phenomena and other facts are confirmed through experiments, observations and tests which later accepted as information. The details are recognized as valid if other researchers unanimously arrived at the same conclusion based on the same research methods. The research process involved three concepts. Firstly are the rules and regulations, secondly is the theory and thirdly is the hypothesis.\(^7\)

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\(^1\) Amīn al-Khaulī was considered as a prominent Muslim thinker due to his great contribution in a new approach in dealing with Qurʼānic exegesis. He was also known as a reformist and one of Muhammad ʿAbduh’s students. He was become very famous and popular in Egypt when Professor Naṣr Hamīd Ābū Zayd always referred his statements and ideas. It became controversial issue in Azhar University. See: al-Khaulī, Amin. (1984). al-*Tafsīr*: Nashātuḥu, Taḍarruṣuḥu, Taţawwuruḥu, Beirut: Dār al-Kitāb al-Lubnānī, 1st edition, cover page.  
\(^2\) Al-Dhababī, al-*Tafsīr wa al-*Majassīrūn*, vol.2, 454.  
\(^5\) A miracle (*muʾjīza*) is defined as something that goes beyond the laws that God has placed in the universe, and is not subjected to causality. It cannot be attained by personal effort and, regardless of its time and nature, is a gift from God. See: al-Suyūṭī, Jalāl al-Dīn, *al-*Iṣḥāqī fi ṣulūk al-Qurʾān, 148. The Qurʾān uses instead of word “muʾjīza” such as; *aya*, *bayyina*, *burḥān*, and *sultān*. For examples, see: (Qurʾān, 6:109), (Qurʾān, 7:73), (Qurʾān, 28:32), and (Qurʾān, 14:11). However, Muṣṭafā Muslims points to the fact that the term “*aya*” is also used for “verse” in the Qurʾān. Therefore, “muʾjīza” was chosen in order to avoid terminology with more than one meaning. See: Muslim, Musta. (1999). *Mabāḥith fi Ijāz al-Qurʾān*, Damascus: Dār al-Qalām, p17-18.  
\(^6\) George Joseph Moulī was an author and Psychologist. He has published numerous books on education and psychology such as; *Educational Psychology, Educational Research: The Art and Science of Investigation*, and *Psychology for Teaching.*  
The rules and regulations are the facts that are outlined based on groups. They are the links attaching the groups of theories that can be proven such as Newton’s law\(^1\) and others. On the other hand, theory is regarded as an academic assumption that is suitable with one another and is supported with evidences yet to be entirely proven such as the Big Bang Theory.

Meanwhile, hypothesis is the temporary statement on the connection between objects. It is organised in the form of assumptions to make justification on the said relation. It is more to a form of trial and error methods.

To qualify as ‘Islamic science’, Muslims believe that in the process of doing research, all these concepts must be from the Islamic approach. It is because the way of thinking and the application of science and technology are acceptable as long as they do not diverge from the text of the Qur’an and Sunna. It has been claimed by A.H. Hobbs\(^2\) in his book entitled “Social Problems and Scientism” that scientific research is considered as pseudo-science\(^3\) or scientism\(^4\) due to certain phenomenon in modern western science has been contradicted with methodology and science logic itself. The main reason is that the scientific research is not based on the absolute perfect of God as a Creator of the universe\(^5\) as the Qur’an says:

And they say: What is there but our life in this world? We shall die and we live, and nothing but time can destroy us. But of that they have no knowledge: they merely conjecture. [45:24]

In fact, a modern rational man based on Naik’s\(^6\) view, however, never accept a religious scripture which says,

In the best possible poetic language, that the world is flat. This is because we live in an age, where human reason, logic and science are given primacy. Not many would accept the Qur’an’s extraordinarily beautiful language, as proof of its divine origin\(^7\).

Citing Albert Einstein, Naik says, “Science without religion is lame. Religion without science is blind”\(^8\). Therefore, Naik suggests that the study Qur’an, and analyse it with modern sciences are essential to determine whether they are compatible or not. It is because according

\(^1\) Amongst the Newton’s law (1642-1729) that can be proven is the gravitation. It is mentioned that two objects that are placed in one air-tight container, different in weight when drop from the same height will reach the ground both at the same time. For further details, see: Russell, Bertrand. (1946). History of Western Philosophy, London: George Allen and Unwin Ltd., 620.

\(^2\) Albert H. Hobbs was a professor of Sociology and a historian of ideas, University of Pennsylvania, USA. He has published numerous books and distinguished journals articles as American Sociological Review, such as; Dignity and Degradation, Welfarism and Orwell’s Reversal, the false face of Science, the Claim of Sociology, and Social Problems and Scientism. See: The Intercollegiate Review, A Journal of Scholarship and Opinion, ISI, vol. 1, No.1, January, 1965, p17-22.

\(^3\) Pseudo-Science is pretending to be scientific, falsely represented as being scientific. See: (2007), MacMillan English Dictionary for Advance Learners, published by: Macmillan Publishers Limited, 1196. It is also a methodology, belief or practice that is claimed to be scientific or that is made to appear to be scientific, but which does not adhere to an appropriate scientific methodology, lacks supporting evidence or plausibility or otherwise lacks scientific status. See: Hansson, Sven Ove, Defining Pseudoscience, Philosophia Naturalis, 33, p169-176.

\(^4\) Scientism describes the position that the natural science is the most authoritative worldview or aspect of education and that it is superior to all other interpretations of life. See: Sorell, Tom. (1994). Scientism: Philosophy and Infatuation with Science, New York: Routledge Curzon, 1ff.


\(^6\) Zakir ‘Abdul Karim Naik was born in October 1965 and has served as a Medical Doctor by education and professional training. He was a Founder and President of the Islamic Research Foundation (IRF), Mumbai, India and expert in Comparative Religion studies. He also has delivered lectures in USA, Canada, UK, Saudi Arabia, UAE, South Africa, Malaysia, Singapore, India and many other countries of the world. See; Qur’an and Modern Science: Compatible or incompatible?, cover page.


\(^8\) Ibid.
to him the Qur‘ān is not a book of science but a book of ‘signs’, i.e. ayahs and there are more than six thousand ‘signs’ in the Qur‘ān of which more than thousand deal with science. Indeed, Muslims believe that the miracle (mukjiza) that can be found in the Qur‘ān lasted till the end of time. This type of miracle is known as conceptual (ma‘nawi) that can be understood by the mind touched on theology (usūl al-Dīn), Fiqh, ethic (akhlak), the history of the believers and the prophets as well as the world’s phenomena.

Today, there exist a lot of theories relating to the origins of the world. The most popular theory accepted widely by fellow astronomers and considered valid is the Big Bang Theory. The same facts were used to come up with the conclusion from the Islamic perspective on the creation of the universe. According to the Qur‘ān:

Do not the unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every Living thing. Will they not then believe? [21:30]

This verse has been revealed to prophet Muḥammad (PBUH), and it is also believed that he was granted the miracle of sense (mukjiza ḥissī) that can be seen and felt similar to the act of dividing the moon, providing water for the companions’ ablution through his gaps in between his fingers as well as other miraculous abilities.

However, the most effective miracles after the era of Prophet Muḥammad (PBUH) is believed by some Muslims to be the miracle relating to conceptual (mukjiza ma‘nawi) such as; the verses pertaining the creation of the universe. Today, there are a lot of scientific findings that are considered to be related to the ones stated in the Qur‘ān and Sunna. For example; the shapes of the bacteria from cholera and how they are transmitting and could be infected to others may arguably be inferred from the Prophetic Tradition below:

If you heard of a cholera outbreak in one area, do not enter the infected area, and if you are from the said area, do not come out from there.

In fact, no one knows the shapes of the bacteria and how they were transmitted. It was only in the 19th century, a scientist named Louis Pasteur came out with the theory on how the disease can be transmitted.

Nowadays, scientists have reached the highest degree of knowledge especially in the research done on the mysteries of the world. It can be proved by the usage of high technology equipments ensured the accuracy of each needed measurement. After all the hard works

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1 Naik, Qur‘ān and Modern Science: Compatible or incompatible?, 7.
2 As reported in a hadith by Anas:
3 As a hadith reported by Anas:
   Anas bin Malik once said: “I looked at Prophet Muḥammad (PBWH) when ‘Asr was drawing near and he wanted to perform ablution but there was no water available. He was later given a container and he put his hands into it. He later told his companions to use the water for ablution. I saw myself water coming out from between the gaps of his fingers. The companions and others from the surrounding area used the water to purify themselves before praying”. For detail, see: Sunan al-Tirmidhī, vol.5, 556, Kitāb (k) Manāqib, Sunan al-Nasāʾī, vol.1, 52, Kitāb (k) Tawzī.’
5 Louis Pasteur (27 December 1822-28 September 1895) was a French biologist and chemist whose works with germs and micro-organisms. He was a professor of chemistry at the University of Lille in 1854. He won the Rumford medal of the British Royal Society for his work on the structure of crystals when he made his first foray into bacteriology in 1854. See: Dubos, R.J. (1996), Louis Pasteur: Free Lance of Science, San Francisco: Da Capo Press, p1-5.
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spending countless hours to unveil the mystery, it is believed that those findings can actually be found in the Qur’ān.

Indeed, amongst the findings included in the Qur’ān are those related to halal and haram in dealing with the social sciences, civilisation, commerce, socio culture, war and international relation. There is also information or hint suggestion on the issues that have become the topic of scientific research such as; the creation of heaven and earth, earth is round in shape and moves in its own orbit, earth evolves based on its orbit around the sun, all creatures are created in pairs and finger prints are as humans’ identification.

Thus, the basic concept here is the principle of non-contradiction between Qur’ān and science. Both, the open book of the universe and the revealed Book are inter-related and come from the same source and they should reflect the same message. If not, it is either not science or not revelation, or the wrong interpretation of either one or both. Nevertheless, the Qur’ān motivates humanity to study the universe and the humanity is invited to go beyond the scene world as well as to make a spiritual link between natural phenomena and the ultimate reality.

The Purpose of Studying the Qur’ān with Scientific Exegesis

It would appear that the main purpose of studying the Qur’ān with tafsīr ‘ilmīy is that when one studies and analyses in detail the cosmological words in the Qur’ān, it can be seen that most of them ended in motivating us to study more on god’s creations. In numerous passages, the Qur’ān argues for the creation of heavens and earth, for example in many “signs” verses:

Do they see nothing in the government of the heavens and the earth and all that God has created? (Do they not see) that it may well be that their term is near drawing to an end? In what Message after this will they then believe? [7:185] Allah is He, who raised the heavens without any pillars that you can see, then He established Himself on the Throne (of Authority); He has subjected the sun and the moon (to His Law)! Each one runs (its course) for a term appointed. He does regulate affairs explaining the Signs in detail that you may believe with certainty in the meeting with your Lord. [13:2] And among His Signs is this that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect. [30:21] And from the fruit of the date-palm and the vine, you get out wholesome drink, and food: see, in this also is a Sign for those who are wise.” [16:67]

Based on these Qur’ānic verses, it can be understood that the main intentions of the cosmological words are best interpreted using scientific exegesis. Indeed, the existence of the main essence of knowledge in the Qur’ān is not the actual reason of it being sent down to mankind. It is believed that the optimal purpose it to know God and His creation based on Qur’ānic verses which is revealed to the Prophet for guidance to all mankind on earth and later to worship Him. Other knowledge is just a branch of evidence of the power of God.1

Hence, it can be concluded that the main purposes of studying Qur’ān with tafsīr ‘ilmīy are seen as the following:

i. To firm the existence of Allah, the God of all creations. The Qur’ān contained the knowledge of the world in the heaven and the earth as well as the creation of mankind whereby men’s limited capacity of the mind is unable to absorb. As a result, it will

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lead men to acknowledge the existence of God, the Almighty and most Powerful. As Muḥammad Ghazālī\(^1\) says; 
There is no other way to know God besides the route of analysis in detail (tadabbur) from His attribute. However, the passage to know God is through analysis in detail on His creations\(^2\).

i. According to Maḍāt Ḥafiz Ibrahim, as understood from chapter (Sūra) Sabā’ on the existence of micro mini objects such as the atom (zarra), academic research has concluded that these atoms are divided into smaller particles with its contents known as nucleus and electron. These were not found until the 20\(^{th}\) century. This scientific finding is essential to those who only accept entities that can be sensed through the five senses and not something that cannot be detected otherwise. Based on the scientific researches done on the relevance of the Qurʾān via observation and modern equipments became the concrete evidence on the greatness of the Creator\(^3\).

The Qurʾān says:
In whatever business you may be, and whatever portion you may be reciting from the Qurʾān, and whatever deed you (mankind) may be doing, We are witnesses of it when you are deeply engrossed in it. Nor is hidden from your Lord (so much as) the weight of an atom on the earth or in heaven. And not the least and not the greatest of these things but are recorded in a clear record. [10:61]

iii. Tafsīr ‘ilmīy is amongst the inimitability evidences from the Qurʾān in contemporary modern era. The people during Prophet Muḥammad’s (PBUH) era believed in the power of the Qurʾān and that the religion taught by the Messenger is true. This type of exegesis is one of the branches from the inimitability of the Qurʾān (iʾjāz al-Qurʾān)\(^4\) in the modern world since the content of the Qurʾān is considered suitable to be used till the end of time.

Conclusion
Whatever views one takes on the definition of Islamic Scientific exegesis, the researcher believes that the traditional and contemporary debate over it is essential in understanding the scientific exegesis, and it is conceptual. It is possible, however, to draw certain conclusions from the above discussions.

As far as the above discussion is concerned, the prominent Muslim scholars strongly emphasise the definition of Islamic Scientific exegesis by defining the term of tafsīr and ‘science’, the result of which is the adoption of the technical meaning of these scientific exegesis expressions.

Besides that, the relationship between Qurʾān and Science is an essential tool to integrate between two branches of knowledge. It is noteworthy that the Muslim experience

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1 Muḥammad al-Ghazālī was born in Buwayra, Egypt in 1917. He eventually entered the faculty of ṣūfūl al-Dīn at the University of al-Azhar. In the course of his life, he was Imam and lecturer at the al-Maktub al-Khadra in Cairo, a member of Muslim Brotherhood and close associate with Ḥasan al-Banna, undersecretary of Islamic Da’wa in the Egyptian Ministry of Awqāf, and held numerous other posts and teaching positions. He published over sixty books and died in 1996. See: al-Ghazali, Muhammad. (2009). The Sunna of the Prophet, translated by: Aisha Bewley and edited by: ‘Abd al-Haqq Bewley, London: Dār al-Taqwa Ltd, iii.

2 Al-Ghazali, Muhammad, Naḍarāt fi al-Qurʾān, Cairo: Dār al-Kutub al-Ḥadīthah, 134.


with science is in many ways distinct. Muslims believed to use science as a new evidence to support the truth of the Qur’an. In fact, in the last few decades, it is believed that a number of newly discovered scientific facts have been found in the Qur’an. However, using scientific approach in the interpretation of the Qur’an is not a new methodology and it has been used by previous scholars.

The purpose of studying Qur’an with scientific exegesis had been discussed in this article. It has been stated that Muslims believe that by learning the cosmological verses and understanding further details on the scientific exegesis will lead people to acknowledge the existence of God on earth.

References


MEDICAL ETHICS IN A MULTICULTURAL COUNTRY: DIFFERENCES IN PRINCIPLES AND PRACTICES AMONG MUSLIMS AND BUDDHISTS

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Abstract
Religion plays an imperial role in the ever-changing healthcare system of Malaysia. The Malaysian, being a multi-racial society, has to adapt and accommodate various practices of religion from different cultural and religious backgrounds. It is this diversity that demands the understanding of the different ideologies of faith as a necessity to the healthcare giver such as doctors, nurses, and paramedics. This article aims to compare the principles and practices of the official religion of Malaysia, Islam, as compared to the mainstream religion of the Chinese, which is Buddhism. The discussions focus on the general beliefs and practices of these two religions, the approach towards health and disease and dealing with the issues of death and dying.

Keywords: Medical ethics, medicine and religion, Islam, Buddhism, multicultural country.

Introduction
Embedded in the very word that describes the believer in Islam, “Muslim,” is perhaps the single most important belief in the religion. Muslim means one who submits to Allah as the one and only God. Indeed, given the belief that all humans are a creation of God, in the worldview of Islam all humans are “Muslim” at birth. Upon maturity and realisation of one’s dependence upon a single God, one then submits to his divinity and becomes a Muslim [51:56]. Typically, a verbal recognition of this submission is given in the statement:

“There is no god except God and Prophet Muhammad (PBUH) is the messenger of God.”

Essential to this recognition of God is a rejection of the idea that God is many; strict monotheism defines Islam. Belief in Prophet Muhammad (PBUH) and his role as a messenger of God is also essential to Islam. He is a prophet of the sort found in the pages of previous monotheistic revelations such as the Hebrew Bible. Thus, he is in the line of the great prophets such as Noah, Abraham, Moses, and Jesus, who brought forth significant religions and reform of religions.

Social justice was essential to Prophet Muhammad’s (PBUH) early message as he and his followers put an end to the Arabic tribal practice of female infanticide and ownership of humans. In addition, while the Islamic faith expanded rapidly, there was to be no coercion exerted toward persons of other faiths. Authority in the growing Islamic faith settled upon two primary sources; the Qur’an and the life of Prophet Muhammad (PBUH) (as-Sunnah). His personal life, his practices, character traits, and his teachings became exemplary for all Muslims. Over time, in addition to the Qur’an the sayings of the Prophet (PBUH) became authoritative as well. Codified into volumes and traced back from witness to witness to the mouth of the Prophet (PBUH), his words took on significant influence in the thinking of the religious leaders of Islam.

The daily lives of those who submit to Allah have also taken on particular patterns as the religion developed. These practices have come to be known as the Five Pillars of Islam (Arkanul-Islam). The first is that which was noted above, namely, the syahada or verbal

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testimony of one’s belief in Allah and the Prophet. The second is the practice of daily prayers or *solat*, typically performed five times per day while facing Mecca. The third pillar is the giving of alms for the less fortunate, or *zakat*. The fourth pillar is the fast undertaken during the time of Ramadan and the fifth is the obligation to undertake the Hajj or religious pilgrimage in Mecca.

These general beliefs provide the foundation and background for the faith community of Islam. Built upon these founding notions the leaders and faithful of Islam have established a large body of practices, formal and informal, religious and cultural, upon which the faithful can rely for day-to-day living.

**Buddhism**

Siddharta Gautama was the founder of the Buddhist religion who was an Indian prince in Lumbini (which is now Nepal). In the Deer Park in Benares, by the bank of the River Ganges, India, the Buddha gave his first sermon on the cause and cessation of suffering, known as the Four Noble Truths and the Eight-fold Path. The essence of the Four Noble Truths is: (1) the truth of suffering; (2) the truth of the cause of suffering; (3) the truth of the end of suffering; and (4) the truth of the path that frees mankind from suffering.

The Noble Eight-fold Path is the practice to end suffering which are right thought, right speech, right actions, right livelihood, right understanding, right effort, and right mindfulness. However, common among lay Buddhists is the practice of the Five Precepts that call for abstention from five types of activities: (a) taking life; (b) taking what is not given; (c) sexual immorality; (d) false speech, and (e) intoxication. A more devout Buddhist may seek to practice the Eight Precepts which include abstention from three additional acts: (a) eating at a wrong time (eat only one meal per day after sunrise and before noon), (b) entertainment and self-adornment such as music, dancing, and jewellery and other types of ornamentation and (c) luxury and extravagance of all types. The teachings of the Buddha may be summarized in three main concepts. These are the belief that life consists of suffering and suffering exists because there is nothing permanent in life including the self. When one comes to understand that there is no real self, one will find liberation from suffering.

**Health and Disease**

**Islam**

Islam’s attitude toward sexual morality differs significantly from that of other religions and this is reflected in its stand on procreation, use of reproductive technologies, birth control, and abortion. The Qur’ān and the prophetic literature provide a very positive evaluation of marriage as an institution that has been divinely blessed and highly encouraged. The primordial disposition for mutual attraction between the two sexes is natural and must be cultivated in such a way that it leads to a healthy marriage that will be permeated with love and mercy:

> 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

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5 Ibid. 4.
mercy. Verily, in that are indeed signs for those who reflect. [30: 21]

Islam denounced any Muslim to detach himself/herself away from the society as well as celibacy, and viewed such acts as reprehensible practices, which should be avoided under normal circumstances. Although precreation is one of the primary reasons for marriage, the religion does not refute the human nature for sexual gratification and companionship. However, infertility on the part of the woman is viewed as a deficiency and lowers her stature in the society. Hence, the use of assisted-reproduction technologies to cure infertility are welcomed, provided that they do not violate any legal, moral, ethical, or rulings of Islam, such as using the sperm or the egg from a donor other than the married couple and surrogacy.

Other controversial issues include the use of frozen embryos where one or both of the previously married couple is dead or divorced, and the rulings on viewing the private organs by the opposite gender.

The contraceptive practice of coitus interruptus (‘azl) was used during the time of Prophet Muhammad (PBUH) and he never interjected to prohibit this practice. The use of contraceptive devices is allowed in Islam, provided that they are not harmful for the women. However, most regard it to be reprehensible when one does not have a valid justification such as economic hardship or time constraints that would not allow proper parental attention given to the character building of the child.

In Islam, the issue of abortion is very much tied to defining the moment that the soul enters the developing fetus in the mother’s womb. The story of creation in the Qur’an is explicit that humans attain personhood upon the infusion of the divine breath into their bodies or ensoulment of the fetus and, as result, the angels are commanded to bow down out of reverence and respect for the humans:

“When I have shaped him and breathed My Spirit into him, then you fall down prostrate to him.” [38:72]

The time that the soul enters the fetus likely to take place on the 120th day, or between 40 and 45 days from the date of fertilization. Therefore abortion is prohibited after 40 days from the date of fertilization except in serious exigencies such as saving the life of the mother.

Regardless of the specific issue at hand, it is generally important to keep in mind the importance of the relationship between the care providers and the patients in Islamic thoughts.

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Islam encourages the scenario of same sex provider-patient relationship in the routine care of patients except in the situations of emergency. Similarly important along these lines, when the situation demands opposite sex provider-patient relationships, providers should be sure never to attend to patients without others present, be it family or additional care providers.

**Buddhism**

Health and well-being are important aspects in practice of Buddhism. Understanding the concept of health in Buddhism requires perspectives on how Buddhists view life and its meaning in relation to the cause of pain and how to exit the cycle of suffering. In Buddhism, health is the harmonious balance of the body, emotion, mind, and the spiritual dimension. From a Buddhist perspective, health is approached holistically and closely connected to spirituality\(^1,2\). Therefore, being healthy is not merely the absence of disease. Good health derives primarily from the right practices in accordance with the teachings of Buddhism, and from the proper understanding on the meaning of life. These include realisation of the goal of life, attainment of enlightenment through cultivating right understanding, offering compassion, exerting moderation, and practicing moderation. In Buddhism, the relationship between spirituality and health is essential\(^3,4\).

Buddhism views disease as a result of ignorance leading to craving desire, impurity, and indulgence that leads to disharmony at the levels of physical, emotional and spiritual. This, however, does not mean that Buddhism is against the utilization of Western medicine. On the other hand, it promotes every possible means for good health and well-being. But it is important not to view a “disease” merely as physical symptoms. Furthermore, Buddhism propagates its followers to use every possible means for healing while adhering to the Buddhists’ view of life. While it recognizes the role of karma (the merits or the lack thereof from one’s past life) in disease and sickness, Buddhism denounces patients to use it as an excuse for not taking care of their well-being. While Buddhism recognizes the place of karma in sickness and disease, it is advised that patients do not use this as an excuse for not taking care of their health but to take advantage of every possible means for healing while being mindful of the Buddhist view of life\(^5,6,7\).

Because of the emphasis on the mind-body connection, a healthy body plays a significant role in the path toward enlightenment. By understanding the role of karma in the development of diseases and sicknesses, patients learn to accept their conditions and at the same time taking positive measures to comply with medical treatments and strive towards positive karmic formation, which will contribute to their well-being and overall health in this life and the next\(^8,9,10,11,12\). For Buddhists, it is even more essential to view the role of karma in the context of terminal illness, and addressing the spiritual dimension of it. These can be

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3. Ibid. 4.
4. Ibid. 25.
5. Ibid. 24.
6. Ibid. 25.
8. Ibid. 5.
9. Ibid. 7.
10. Ibid. 24.
11. Ibid. 25.
12. Ibid. 30.
achieved by promoting cultivation of right understanding, practices, and mindfulness that could generate positive karma\textsuperscript{1,2,3}. In Buddhism, there is also a collective dimension of karma and not merely on individual basis alone. Buddhists believe that social and environmental factors such as dangerous or unhealthy working conditions, can also affect one’s karma. Thus, aggravate or mitigate individual’s health and well being\textsuperscript{4,5}.

There are a few important considerations that need attention when treating Buddhist patients such as the diet issues as well as the view of abortion by the followers. Generally, there is no restriction for Buddhists when it comes to diet although vegetarianism is very much encouraged\textsuperscript{6}. Buddhists practice moderation in eating and avoid intoxication of any form since it is one of the Five Precepts. Issues related to health are best approached by understanding their religious perspectives on the cause and cessation of suffering within the scope of life’s cycle, such as birth, sickness, and death. The ultimate goal in life is to end the suffering by which is obtained when the person is no longer caught within the cycle of birth and death, in relation to the law of karma\textsuperscript{7,8}.

Buddhism approaches to ethical issues such as and of life care including euthanasia, extended life support and suicide, as well as abortion, are grounded on this fundamental belief; the law of karma\textsuperscript{9,10}. Abortion, for example, is prohibited based on the first Buddhist precept, which is “to abstain from taking life”. Terminating the life of the fetus, either by the mother or a physician will leads to bad karma\textsuperscript{11,12,13,14}. However, the act of abortion is permissible in any situation where it is clinically justified to save the mother’s life. Such clinical situations are very complex and require leniency from the prohibition when viewed from the perspective of compassion and good intention\textsuperscript{15,16}. Another important principle in Buddhism that needs to be considered is the hierarchy of self. A mother, with a fully developed consciousness, may hold a higher moral status than the foetus, which is less developed in that sense\textsuperscript{17,18}. Hence, taking the practice of abortion as an example, this Buddhist concept of hierarchy of self in can assist physicians in decision making to save one life over the other. As healthcare providers, understanding Buddhists’ approach to issues like abortion is very important, at the same time aware of various interpretations of such principles as mentioned before. Making appropriate inquiry and understanding the patients’ religious beliefs will help practitioners to decide on the best course of action\textsuperscript{19,20}.

**Death and Dying**

\textsuperscript{1} Ibid. 7.
\textsuperscript{2} Ibid. 24.
\textsuperscript{3} Ibid. 30.
\textsuperscript{4} Ibid. 5.
\textsuperscript{5} Ibid. 30.
\textsuperscript{6} Ibid. 30.
\textsuperscript{7} Ibid. 4.
\textsuperscript{8} Ibid. 4.
\textsuperscript{9} Ibid. 6.
\textsuperscript{10} Ibid. 30.
\textsuperscript{11} Ibid. 4.
\textsuperscript{12} Ibid. 25.
\textsuperscript{13} Ibid. 30.
\textsuperscript{14} Ibid. 45.
\textsuperscript{15} Ibid. 4.
\textsuperscript{16} Ibid. 45.
\textsuperscript{17} Ibid. 4.
\textsuperscript{18} Ibid. 45.
\textsuperscript{19} Ibid. 45.
\textsuperscript{20} Ibid. 30.
Islam

“It is Allah who gives you life, then causes you to die, and then He will assemble you on the Day of Resurrection of which there is no doubt, But most of mankind know not.” [45:26]

Life is a testing ground for man and the final aim is to achieve the eternal happiness and success in the hereafter. The Qur’ān, like the holy books before it, provides the divine prescriptions as guidance for mankind. Man on the other hand, is elevated as the deputy (khālīfah) of Allah on earth [2:30]; to establish a prosperous life of a just social, ethical, moral and spiritual order based on the divine guidance. This guidance was sent down to mankind through “revealed books” in the form of the prophets, holy books, and scriptures [91:8-9]. Every man enters this world with a primordial nature (fitrah) [7:12], which points toward the existence of God, Who is worthy of worship and submission [10:6-7]. In a prophetic tradition, Muhammad (PBUH) said:

“Every child is born on his natural state of good conscience”\(^1\).

Human being is regarded as the best of creation with the freedom of choice, which elevates them above the angles. Every man is equally treated with no preferences of natural and racial characteristics; men’s status depend on their relationship with Allah and the good deeds performed, which will be rewarded in the afterlife. With the presence of a primordial nature, human being is inclining towards virtues and good deeds. But he is capable of going astray and against this natural self and fall for temptations and sins. At the same time, Allah the Almighty offers forgiveness provided the sinner seeks for His forgiveness, renounces the sins, and regenerates virtuous intentions and deeds before the onset of death [4:31].

The Qur’ān described the major phases of a human being from non-existence to resurrection:

“How can you disbelieve in Allah? Seeing that you were dead and He gave you life. Then he will give you death, then again will bring you to life (on the Day of Resurrection) and then to him you will return.” [2:28].

God did not only give humans their life through His divine breath. Life is accompanied with trusteeship over their physical bodies. But, just as human ownership of worldly things is not absolute, so does the trust mentioned before. Hence, in Islam, the final decision when dealing with issues of termination of life needs to be returned back to the absolute Creator and Trustee of human life. Life and death have been pre-determined and there are many verses in the Qur’ān highlighting this essential concept in the faith of every Muslims:

“No soul may die except with God’s permission at a predestined time.” [3:145]

In another Qur’ānic verse:

“No person grows old or has his life cut short, except in accordance with a record: all this is easy for God.” [35:11]

Based on the assertion by vast Qur’ānic verses, Muslims believe that one could never delay or hasten the appointed time of death, as it is only Allah has the prerogative to terminate it. This is a reflection of the all-comprehensive authority and knowledge of God, Who is aware of all that is to transpire on the basis of human free will. The misguided idea that one can go against this predetermination is denounced as a show of human arrogance:

“Death will overtake you no matter where you may be, even inside high towers.” [4:78]

By understanding this essential concept, the patient, his caregivers as well as the healthcare providers would come to an agreement on the best way in approaching terminally ill conditions. Defining the exact points of commencement of life as well as its expiration can

\(^1\) Sahih al-Bukhari, Kitab al-Janaiz, No: 1302.
be difficult. One should seek for advices from a qualified medical practitioner in determining the valid criteria of death. Ideally, they should address the diagnosis and confirmation of death. There are several common religious and traditional rituals practiced among Muslims upon the onset of death. Certain rituals are recommended in order to facilitate the ease of departure of the soul from the physical body. One of the most important is repeating the recitation of the dual testimony of faith, or the syahadah: “There is no God except one God (Allah) and Muhammad (PBUH) is the messenger of God”

While any Muslim can facilitate this practice to other Muslims, it is the responsibility of the caregivers to inform family members of the impending death of the patient so that they can offer the patient comfort and solace. Patients should be encouraged to seek forgiveness from God and repent for all his past sins and mistakes. In addition, it is customary in most Muslim communities to recite certain chapters of the Qur’an and to remind the dying of the covenant with God and His messenger (PBUH). It is recommended to position the dying patients facing the Ka’bah in Mecca, which is the same direction that Muslims offer their daily prayers. Once deceased, the patient can be left in that position until taken away for the ritual washing, funeral prayers and burial. Unlike other religions, all these are best to be dealt with as soon as possible. In accommodating dying patients in the hospital, having a qualified religious scholar in every medical institution would be beneficial. Nowadays, more and more hospitals have their of ‘Muslim Chaplain’, trained to address these issues to balance between the religious need of patients and the standard hospital care and protocols.

Based on the fact that life is sacred and that it is a divine trust that God has given to human, suicidal acts are strongly prohibited in Islam. The act of suicide is regarded as a major sin, subjected to eternal punishment in hell without any chance of a reprieve. In early Islamic legal literature, the practice of euthanasia or physician-assisted suicide was equated as an act of suicide. However, through various discussions among scholars and physicians, euthanasia has been further divided into active (upon request of the patient and his consent) and passive forms (removal of treatments that would have only delayed the inevitable death; by disconnecting the patient from a life-saving apparatus, or by administering drugs that alleviate pain but may accelerate the patient’s death), where the latter is allowed by some of the present-day scholars. This allowance was made based to the account that artificially delaying an inevitable death by subjecting the patient to invasive procedures is contrary to the interest of having the patient to die in comfort and dignity when the life has no longer any merit to him or the society. A clear example on when such rulings can be applied clinically is in the case of brain-dead patients. However, such rulings clearly mentioned that the diagnosis of a brain-dead must be strictly made by qualified, trustworthy Muslim physicians, with some other strict prerequisites that need to be followed accordingly. Furthermore, all the decisions made requires the consent of the patient, or his immediate family or the person designated to make decisions on the patient’s behalf should he is not in the position to do so. In the Islamic tradition, it is of upmost importance that the body of the deceased is accorded with respect, dignity, and honour, even after his death. In order to preserve the integrity of the body, practices viewed as disfiguring a corpse, or violating the dignity of the deceased are prohibited. Hence, most traditional scholars generally prohibit subjecting dead patients to an autopsy or post-mortem investigations, organ harvesting for donation, or using

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1 Sahih al-Bukhari, No: 3276, 5442 and 5700; Sahih Muslim, No: 109 and 113.
parts of the body for scientific research\textsuperscript{1,2,3}. Most contemporary scholars, however, allow re-
evaluation of the rulings based on the principle of public welfare (\textit{maslahah}) outweigh the
demerits on these specific issues\textsuperscript{4}. Nevertheless, some practices remain strictly prohibited
such as cremation and illegal form of medical practices.

\textbf{Buddhism}

One of the similarities between Islamic believe and Buddhism is the importance of the dying
process, as what happens during this stage plays a significant role in determining the life after
death\textsuperscript{5,6,7}. There are some rituals practices by Buddhists during this phase when the patient is
still in a state of consciousness. These include reciting Buddhists texts, contemplating the
 teachings of Buddhism, meditation, generating positive thoughts, and coming to terms with
death\textsuperscript{8,9}.

Buddhists believe death occurs in two phases: the lack of high functioning
consciousness, and followed by the cessation of physical function. It is believed that the
patient’s consciousness has been withdrawn into the interior aspect of him when an
irreversible loss of high-level consciousness occurs i.e. state of coma or permanently
unconscious. However, he is only considered as dead when physical death occurs, as evidence
by loss or significantly reduced of brain activities\textsuperscript{10}. From this understanding, a patient on life
support can be considered as clinically dead. But before the patient can be declared as
physically dead, all reflexes should be confirmed absent, which include swallowing, breathing
and pupils dilation. Understanding the criteria of clinical death is of high importance as
withdrawal of life support is permissible if the patient meets the criteria. This is based to the
clear distinction made by Mettanando Bikkhu between withholding treatment and active life
termination. Life support is no longer needed if the brainstem is no longer functioning, and
this should not be considered as an active life termination\textsuperscript{11}.

Nevertheless, there is no general unifying agreement in Buddhism in relation to
euthanasia. Euthanasia is classified into three types; \textit{voluntary} (patient makes his own
decision to end his life), \textit{non-voluntary} (patient is not capable of making the decision by
himself), and \textit{involuntary} (euthanasia against the will of the patient). Most Buddhists perceive
voluntary euthanasia as leading to bad karma, hence, viewed as unfavourable. Similarly,
majority of Buddhists do not practice involuntarily euthanasia. However, non-voluntary
euthanasia through termination of life support is permissible once physical death has been
confirmed\textsuperscript{12}.

Buddhists have their own rituals in dealing with a deceased patient. The body of the
dead is often left to rest for about two hours before any step is taken to transfer the body.
Transfer of the deceased body to the transportation vehicle is lead by a Buddhist monk, who

\begin{thebibliography}{99}

\bibitem{4} Ibid. 71.
\bibitem{5} Ibid. 24.
\bibitem{6} Ibid. 25.
\bibitem{7} Ibid. 30.
\bibitem{8} Ibid. 5.
\bibitem{9} Ibid. 45.
\bibitem{11} Ibid.
\bibitem{12} Ibid.
\end{thebibliography}
will remain in the vehicle until the body arrives at the temple. Depending on the status and finances of the deceased’s family members, the funeral can last from few days to a week. Rituals such as Buddhists chanting are part of the funeral service, aimed as a reminder to friends and relatives that death is a part of life, which needs to be accepted and faced. Buddhists believe the soul of the deceased will remain close to the body up to the first three days. Cremation marks the end of the service, which Buddhists believe as a reminder that all four basic elements of life will return back to their original forms; earth, water, wind, and fire.\textsuperscript{1,2}

**Conclusion**

Given the conjoined seminal history of the Abrahamic faiths, it is not surprising that much of the beliefs and practices in Islam are similar to Judaism and Christianity. Aside from the variety of positions seen within Islam, the general frame of reference to God and his revealed word through Prophet Muhammad remains central. Healthcare professionals who are respectful of the seriousness with which Muslims practice their faith will be a step ahead. Granting respect to the person who identifies with Islam, whether in past family or cultural connections or in present day involvement, is essential in the effort to properly care for patients.

In Buddhism, ignorance is regarded as the true nature of human beings leading to suffering. The goal of Buddhism is to help people realize the nature of reality and thus be liberated from suffering through acquiring right understanding and through practicing moderation, compassion, meditation, and other beneficial ways of living in accord with the teachings of the Buddha. In matters relating to health, Buddhism emphasises harmonious balance of the mind, body, emotion, and spirituality and this balance is made possible when one rightly understands the cause of suffering and the ways that can lead to the liberation from the cycle of suffering. Because of the importance of the mind–body connection in Buddhism, healthcare providers’ awareness of the role of spiritual understanding, spiritual practice, and positive environment in relation to the understanding of karma can help facilitate both physical and spiritual recovery for Buddhist patients.

**References**


\textsuperscript{1} Ibid. 45.
\textsuperscript{2} Ibid. 79.


19. Sahih al-Bukhari, Kitab al-Janaiz, No: 1302

20. Sahih al-Bukhari, No: 3276, 5442 and 5700; Sahih Muslim, No: 109 and 113


MODERATION IN INFĀQ (SPENDING) IN ACCORDANCE WITH THE QUR’ĀN AND SUNNAH

Ibrahim Nuhu Tahir

Abstract
Islam is a religion that is based on solidarity, help, and cooperation among its followers. The Iḥtiṣād of Islam is based on earning and spending ḥalāl wealth in the correct manner. Both actions have to be properly managed in order to create a sustainable society. Hence, it is only appropriate that Infāq is one of the tools that the Qur‘ān and Sunnah teach as a way to narrow the income gap between the rich and poor. Numerous examples are found in the Qur‘ān and Sunnah encouraging Muslims of every income level to share their wealth with the needy. This is contrary to the currently popular materialism that has led the world into a culture of excessiveness in spending and consumption. Subsequently, this has increased the amount of debt owed by individuals, business, and governments. An alarming trend is that there is minimal concern about attaining wealth through ḥalāl means and sources of ḥarām income are on the rise. Consequently, there has been a decrease of blessings in wealth and contentment regardless of the magnitude of one’s wealth. On the contrary, moderation is highly encouraged and appreciated by the Shari‘ah in all circumstances. This paper addresses the guidelines given by the Qur‘ān and Sunnah on moderation and its importance in building a sustainable economy and society. It discusses the basis of moderation in infāq which are: faith, wealth, amānah (Trust), believing in accountability in the hereafter, prohibition of all forms of extravagance or excessiveness in all of one’s affairs which the Qur‘ān describes as a form of inspiration from Shaitān. The paper is based on the revealed texts that address the issue directly or indirectly.

Key words: Moderation, Infāq, Tabdhīr, Isrāf, Qur‘ān and Sunnah

Introduction
Infāq (spending) for the sake of Allah is one of the most important principles used by Shari‘ah in its effort to eradicate poverty and to ease man’s life. It is a deed that Allah loves and has encouraged repeatedly in the Qur‘ān. It is a key which when used properly will surely bring the community together because it strengthens the bond of brotherhood in Islam. However, many have failed to maintain the required balance when it comes to spending. Allah sent a reminder in the Qur‘ān to remedy this. The Qur‘ān says:
Believe in Allah and His Messenger (Muhammad), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allah’s way), theirs will be a great reward. [57:7]
The Āyah indicates that the rīţq that Allah has given mankind is a trust and belongs to Him. Similarly, the Prophet (PBUH) said in a ḥadīth narrated by Ibn Mas‘ūd:
The son of Adam will not be dismissed from before his Lord on the Day of Resurrection until he has been questioned about five things: his life and how he spent it, his youth and how he used it, his wealth and how he earned it and how he disposed of it, and how he acted upon what he acquired of knowledge.
Therefore the nuṣūṣ of Shari‘ah teach that the wealth endowed upon any human being belongs to Allah. They are meant to spend it on certain groups of people and in certain ways for which they will be questioned about on the Last Day. Moderation in Infāq is the unique

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2 Al-Baihaqi, Shi‘ab al-Imām, 2:284.
method provided by the *Sharî’ah* to ensure success in this issue. This paper focuses on the divine guidance for spending for the sake of Allah. The paper addresses the definition, legality, and significance of *Infāq*, *Tabdhār* and *Isrāf*.

**Definition and Legality of *Infāq***

*Infāq* linguistically means "to take out money from the hand". The Arabs say:

\[ نفق المبيع إذا كثر مشتريه، فخرج عن يد البائع، ونفقت الدابة إذا خرجت روحها \]

When there are a lot of people buying goods, the Arabs explain the situation by saying which means the trading property has finished. They also use the same expression upon the death of an animal; this is when they say when its soul leaves.

In Islam, *Infāq* means spending upon people or things that Allah loves.

**Legality**

As for the legality of *Infāq*, the āyah below is more than enough to prove its legality. The Qurʾān says:

\[ Believe in Allah and his Messenger, and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allah’s way), theirs will be a great reward. [57:7] \]

Similarly, the series of Āyāt in *Sūrah al-Baqarah* indicates its legality and prestigious position in Islam. Allah says:

\[ …And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged… Those who spend their wealth (in Allah’s Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve. [2:261-274] \]

These āyāt leave no doubt that *Infāq* is highly recommended in Islam and that Allah loves to see His slave spending for His sake.

**Benefit and significance**

The main benefit of *Infāq* is that it earns a Muslim the pleasure of Allah and His reward. Allah has promised to reimburse the Muslim who spends for His sake in this life and to reward him in the hereafter. Allah says in the Qurʾān:

\[ Say: “Truly, My Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allah’s Cause), He will replace it. And He is the best of providers.” [34:39] \]

The Prophet (PBUH) also said in this regard: Abu Hurairah reported Allah’s Messenger (PBUH) as saying:

\[ There is never a day wherein servants (of God) get up at morn, but are not visited by two angels. One of them says: O Allah, give him more who spends (for the sake of Allah), and the other says: O Allah, bring destruction to one who withholds.2 \]

Abū Hurairah (r) narrated that the Messenger of Allah (PBUH) said:

\[ “Sadaqah does not decrease property and Allah increases the honor of him who forgives and no one will humble himself for Allah’s sake except that Allah raises his status”3. \]

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1 Al-Wāhīdī, *Al-Tafsīr al-Basīd*. 2:76.
3 Muslim, *Ṣaḥīḥ Muslim*. No. 2588.
Infāq also re-distributes wealth and alleviates poverty. A social benefit is that it increases the brotherhood among Muslims and softens the hearts of the non-Muslims. Infāq also assists in providing the community with good social security. The main causes of crime are lack of a proper education and financial support, thus if Infāq is utilised wisely, it will help prevent the brooding of criminals. This will eventually wake up the natural disposition which is the Fītrah given to them by Allah towards doing what is right. Those who have an inclination towards wrongdoing would have no excuse to commit crimes. Finally, being moderate in spending contributes significantly in achieving one of the Maqāṣid of Shari‘ah: the protection of māl and wealth. This is the reason why scholars have mentioned that the sustainability of the Islamic economic system is based on two things:

- حسن الإنفاق (which means a wise and good earning. In other words earning ḥalāl by using ḥalāl means)
- حسن الإنفاق (which means a wise spending. In other words being moderate in ḥalāl spending without ḥisrāf, and staying away from tabdhīr).

These two pillars can only be maintained if a Muslim understands the divine decree of Allah in rizq (nobody will die before completing that which has been written for him) properly. It was narrated from Jabir bin ‘Abdullah (ﷺ) that the Messenger of Allah (PBUH) said: “O people, fear Allah and be moderate in seeking a living, for no soul will die until it has received all its provision, even if it is slow in coming. So fear Allah and be moderate in seeking provision; take that which is permissible and leave that which is forbidden.”

Tabdhīr and Ḥisrāf

Although Infāq is highly recommended in Islam to the extent that it is made wājib in some circumstances, it strictly detests going beyond the boundaries. There are mainly two ways Ḥisrāf can take place: Ḥisrāf in what pleases Allah and Ḥisrāf against the way of Allah. Moderation is needed in the first type to guard against Ḥisrāf, whereas the second type is entirely rejected in Islam. Spending in a way that does not please Allah is known as tabdhīr.

The following section will discuss them both Insha‘Allah.

Ḥisrāf linguistically means extravagance. This is where a person takes beyond his need or spends beyond the requirement which leads to wastage. It is hated in Islam and the one who does it gets a sin. The Qur’ān says:

O Children of Adam! Take your adornment (by wearing your clean clothes) while praying and going round the Ka‘bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrīfīn (those who waste by extravagance). [7:31]

And it is He who produces Gardens trellised and untrellised, and datepalms, and crops of different shape and taste (its fruits and its seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its zakat, according to Allah’s orders 1/10th or 1/20th) on the Day of its harvest, and waste not by extravagance. Verily, He likes not Al-Musrīfīn (those who waste by extravagance). [6:141]

These āyāt by rejecting Ḥisrāf are indicating that moderation in infāq is encouraged. It is not only encouraged in the normal circumstances, but it is also encouraged in spending for the sake of Allah. The Qur’ān says:

And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes). [25:67]

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1 Al-Shanqīṭī, al-Islāmu Dīnun Kāmilun. 20-21.
3 Ibn ‘Āshūr, Al-Tahrīr wa al-Tanwīr. 7:92.
And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty. [17:29]

In these two āyāt, Allah recommends Muslims to exercise moderation in whatever they spend for the sake of Allah upon the needy. This is because Islam is the religion of logical reasoning and wisdom, and it is not part of wisdom for a person to spend upon others while he or his family is in need. Consequently Islam encourages a Muslim to follow the orders given to them by the Shari‘ah when dealing with nafaqah. The Prophet (PBUH) recommends that one should start by satisfying himself then his family, followed by other people. The following ḥadīth is a confirmation of this principle:

Abū Hurairah (r) narrated that the Prophet (PBUH) said, “Spend for the sake of Allah,” a man said, “Yā Rasūlullāh, I have one dinar,” the Prophet (PBUH) said, “Spend it on yourself,” he said, “I have another one”, the Prophet (PBUH) said, “Spend it on your child,” he said. “Yā Rasūlullāh I have another one,” the Prophet (PBUH) said, “Spend it on your wife,” he said, “Yā Rasūlullāh, I have another one,” the Prophet (PBUH) said, “Spend it on your servant,” he said, “Yā Rasūlullāh, I have another one,” the Prophet (PBUH) said, “You know better where to put it”.

The above ḥadīth shows that a person’s family is supposed to be given priority over everyone else. This is illustrated more in the following ḥadīth of Prophet (PBUH):

Narrated Abū Sa‘īd Al-Khudrī (r): On ‘īd al-Fiṭr or ‘īd al-Aḍhā Allah’s Messenger (PBUH) went out to the Musallā. After finishing the prayer, he delivered the sermon and ordered the people to give alms. He said, “O people! Give alms.” Then he went towards the women and said. “O women! Give alms, for I have seen that the majority of the dwellers of Hell-Fire were you (women).” The women asked, “O Allah’s Messenger (PBUH)! What is the reason for it?” He replied, “O women! You curse frequently, and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. O women, some of you can lead a cautious wise man astray.” Then he left. And when he reached his house, Zainab, the wife of Ibn Mas‘ūd, came and asked permission to enter It was said, “O Allah’s Messenger (PBUH)! It is Zainab.” He asked, “Which Zainab?” The reply was that she was the wife of Ibn Mas‘ūb. He said, “Yes, allow her to enter.” And she was admitted. Then she said, “O Prophet of Allah! Today you ordered people to give alms and I had an ornament and intended to give it as alms, but Ibn Mas‘ūd said that he and his children deserved it more than anybody else.” The Prophet (PBUH) replied, “Ibn Mas‘ūd had spoken the truth. Your husband and your children had more right to it than anybody else”.

On another occasion the Prophet (PBUH) made it clearer that the family of a person should have the priority before anybody else. The ḥadīth said:

Narrated ‘Āmir bin Sa‘d bin Abī Waqqāṣ (r): That his father said, “In the year of the last Hajj of the Prophet (PBUH) I became seriously ill and the Prophet (PBUH) used to visit me inquiring about my health. I told him, ‘I am reduced to this state because of illness and I am wealthy and have no inheritors except a daughter, (In this narration the name of ‘Āmir ibn Sa‘d is mentioned and in fact it is a mistake; the narrator is ‘Āishah bint Sa‘d ibn Abī Waqqāṣ). Should I give two-thirds of my property in charity?’ He said, ‘No.’ I asked, ‘Half?’ He said, ‘No.’ then he added, ‘One-third, and even one-third is much. You’d better
leave your inheritors wealthy rather than leaving them poor, begging others. You will get a reward for whatever you spend for Allah’s sake, even for what you put in your wife’s mouth.’ I said, ‘O Allah’s Apostle! Will I be left alone after my companions have gone?’ He said, ‘If you are left behind, whatever good deeds you will do will upgrade you and raise you high. And perhaps you will have a long life so that some people will be benefited by you while others will be harmed by you. O Allah! Complete the emigration of my companions and do not turn them renegades.’ But Allah’s Apostle felt sorry for poor Sa’d ibn Khaulal as he died in Mecca.” (But Sa’d ibn Abî Waqqâs lived long after the Prophet (PBUH)).

It can be concluded from the above mentioned hadith that satisfying one’s family is given preference over the satisfaction of any other person’s need. If these principles of priority in infâq are taken into consideration, the families of rich people would never suffer. This is contrary to the attitude of some rich people in this era where they might have billions but their close relatives are still in a state of need or even begging other people to support their basic needs. A person has to be moderate and keep something for his own needs as well as for the needs of the family. This is the secret behind the early verses of Sûrah al-Baqarah where Allah praises the believers who spend a portion of their wealth. It should be noted here that Allah did not say they are spending all of their wealth but only a portion of it. For this reason Allah commanded the Prophet (PBUH) not to take everything from them but only a portion of their wealth when He says:

Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security for them, and Allah is All-Hearer, All-Knower. [9:103]

During the battle of Tabûk, when the companions gave the Prophet (PBUH) their wealth he used to inquire (in spite of the strong financial need of the jihâd at that moment) about their family needs saying: “What did you leave for your family?” as it is reported in the following hadith:

Narrated ‘Umar ibn al-Khaṭṭâb (r): The Messenger of Allah (PBUH) commanded us one day to give sadaqah. At that time I had some property. I said: Today I shall surpass Abû Bakr if I surpass him any day. I, therefore, brought half my property. The Messenger of Allah (PBUH) asked: What did you leave for your family? I replied: The same amount. Abû Bakr brought all that he had with him. The Messenger of Allah (PBUH) asked him: What did you leave for your family? He replied: I left Allah and His Apostle for them. I said: I shall never compete you in anything.

This indicates that they should give only a portion of their wealth and not all of it. Some of it should be left for family needs. If Muslims are to apply this principle, then no one would harbour regret in the future. That is why Allah says in the previously mentioned âyâh,

And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty. [17:29]

From this âyâh we understand that giving away everything someone has can cause regret in the future. In general, moderation is the only solution to maintain balance. In the case of Tabdhîr, it is spending in other than the way of Allah or using money without any logical justification. In this issue, moderation is not required. Instead a Muslim should completely abstain and refrain from this evil act which Allah describes as an act of the devil and the ones who do it are the brothers of Shayâtîn. Allah says:

1 Al-Bukhârî, Hadîth No. 1213.
2 Abû Dâwûd, Sunan Abî Dâwûd. No. 1678.
And give to the kindred his due and to the Miskín (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift. Verily, spendthrifts are brothers of the Shayātīn (devils), and the Shaitān (Devil Satan) is ever ungrateful to his Lord. [17:26-27]

The āyah clearly shows that Tabdhir is prohibited in all of its forms whether in spending in halāl or harām issues. The main cause of this evil act is the absence of a sense of responsibility that whatever Allah has bestowed upon His slaves has to be accounted for in the hereafter. The Prophet (PBUH) said:

The son of Adam will not be dismissed from before his Lord on the Day of Resurrection until he has been questioned about five things: his life and how he spent it, his youth and how he used it, his wealth and how he earned it and how he disposed of it, and how he acted upon what he acquired of knowledge¹.

If spending was to be placed in a continuum, infāq begins with wājib, mustahhab, then halāl and then Isřāf (which is spending beyond the need) which is followed by tabdhir which is beyond Isřāf in its evil.

APPLICATION OF MODERATION IN INFĀQ: PERSONAL WEALTH

In current times, it is necessary to adhere to moderation in infāq. The abandonment of this Qur’ānic injunction has led to the collective isrāf and tabdhir of people and nations alike. This was a major cause of the recent global recession which left many people in financial difficulty. In some cases, people are acquiring debts to pay off other debts. Hence, people are falling prey to loan sharks and harām bank loans because of spending more than they can afford to spend. Muslims have not been excluded in this trend especially regarding the procurement of micro-loans taken by the poor and needy. These types of loans which contain ribā have contributed immensely to the state of poverty in the Ummah. This is one of the wisdom behind the prohibition of Ribā: The Prophet also said (PBUH):

Allah cursed whoever consumes Ribā, whoever pays Ribā, the two who are witnesses to it, and the scribe who records it².

In another place the Prophet (PBUH):

“A dirham of ribā which a man receives knowingly is worse than committing adultery thirty-six times”. Al-Baihaqī has also reported the above hādīth in Shu‘ab al-Imān with the addition that, “Hell befits him whose flesh has been nourished by the unlawful”³.

In another place the Prophet (PBUH), said:

Ribā has seventy two segments, the least serious being equivalent to a man committing adultery with his own mother…⁴

That is why in Islam barakah is removed from any dealing that contains ribā. Allah says: Allah will destroy Ribā (usury) and will give increase for Sadaqāt (deeds of charity, alms, etc.) and Allah likes not the disbelievers, sinners. [2:276]

The major contributor to this evil act is the love for this dunyā while neglecting the hereafter. Materialism has produced people who buy products that they do not need with money that they do not own. The only justification is the desire to compete with those who are stronger than them financially. This attitude of seeking dunyā at whatever cost is an indication of the extent materialism has reached in the hearts and it is a cause of failure. The Prophet (PBUH) said:

1 Al-Mubārak Forī, Tahfīz al-Abwadhī bi Sharḥī Jāmi‘ al-Tirmidhī. 2422.
2 Muslim, Sahīh Muslim, 1218.
3 Al-Baihaqī, Shu‘ab al-Imān. Ch. 38, 362.
4 Al-Tabarānī, Al-Mu‘jam al-Tabarānī. 158.
Whoever has the world as his only concern, Allah will disintegrate his affairs upon him and will make distress apparent upon his face and will not grant him of worldly benefits, except that which was written for him. And [on the contrary,] whoever has his eyes set on getting the rewards in the Hereafter, Allah will organise his affairs for him and will grant fulfillment to his heart and will grant him of worldly benefits, while he considers such benefits insignificant.

Another major contributor to this trend of *isrāf* and *tabdhīr* is the absence of a sense of accountability. Many people act as if they are oblivious to the fact that a person will be held accountable for all his actions in this life especially the wealth Allah has given him. The Prophet (PBUH) said:

The son of Ódam will not be dismissed from before his Lord on the Day of Resurrection until he has been questioned about five things: his life and how he spent it, his youth and how he used it, his wealth and how he earned it and how he disposed of it, and how he acted upon what he acquired of knowledge.

This ḥadīth is enough to deter a person from misusing what Allah has entrusted him. Man is only mandated to act as a caretaker and an agent to put the wealth in its proper place. When a person benefits from the warning in this ḥadīth then his sense of responsibility will be enthused and deter him from excessiveness or miserliness. He would then pay due diligence and vigilance to fulfilling his *amānah*. Failure to benefit from this warning can only lead to deep regret. Allah says:

And Hell will be brought near that Day. On that Day will man remember, but How will that remembrance (Then) avail him? He will say: “Alas! Would that I had sent forth (good deeds) for (this) my life!” [89:23-24]

**Application of moderation in *Infāq*: Business and Government Spending**

The concept of moderation in *infāq* is not limited to personal wealth but should also be practiced in the corporate world. *Infāq* is a sustainable concept which if utilised by businesses can prevent insolvency. Furthermore, resources will not be wasted on unnecessary things. Businesses can also engage in charitable work that can get the owners continuous reward even after their death. Although the concepts of sustainable development and corporate social responsibility exist in the business world, they differ profoundly from the Islamic concept of *infāq*. The main difference is that the latter is done purely for the sake of Allah and its benefit extends to the hereafter.

Furthermore, governments can implement the concept of moderation in *infāq* by putting the nation’s wealth in the proper place. This would prevent taking excessive taxes from the wealth of the people and the acquisition of expensive loans from other nations. The government is the caretaker in the area of natural resources as well as in matters of national security. However, in areas where the involvement of the private sector would be more cost effective and cost efficient then the government should not spend public funds on these and should allow the business cycle to flow uninterrupted. This would be incongruence with the concept that the Prophet (PBUH) taught us where he refused to indulge in price fixing but left it to the supply and demand in the market. The following ḥadīth is a support for that:

Narrated Anas ibn Mālik (r): The people said: Messenger of Allah (PBUH), prices have shot up, so fix prices for us. Thereupon the Messenger of Allah (PBUH) said: Allah is the one Who fixes prices, Who withholds, gives lavishly

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and provides, and I hope that when I meet Allah, none of you will have any claim on me for an injustice regarding blood or property.  

There is a trend to bailout large corporations using taxpayers’ money. Governments should not be spending the wealth of the people on bailing out businesses because of their own lack of planning. They should constantly remember that they are none but trustees entrusted by Allah. Their responsibility is to make sure the wealth of the Ummah is preserved. This can be done if wise spending based on Maslahah takes place. The resources the Creator provides for humankind are more than enough to meet their needs. But oppression, injustice and misuse of public wealth have rendered the abundance inadequate and insufficient.

The bad effects of Ḥisrāf and Tabdhīr

- It is commission of a sin that usually leads to disaster, Allah says in the Qur’ān:  
  And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. [Qur’ān, 42:30] (See also 35:45). 

Evil (sins and disobedience of Allah, etc.) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that Allah may make them taste a part of that which they have done, In order that they may return (by repenting to Allah, and begging his Pardon). [30:41]

- It also usually leads to the commission of sins as it is mentioned by some of the scholars of Ṣaḥīḥ. This is because when Ḥisrāf becomes a person’s attitude; it leads to an excessive usage of wealth on unnecessary wants and desires which can never be satisfied. Allah says:  
  Verily, He likes not Al-Musrifūn (those who waste by extravagance). [6:141]

- Extravagance normally leads to an unsupervised accumulation of wealth. This type of people spends a lot of money seeking to fulfill desires, wants and worldly pleasures. Their sole purpose becomes how to earn more money even if they might have to get it through Ḥarām means. When both halal and Ḥarām means are exhausted or prove futile they are mostly like to become depressed if their mental health does not deteriorate altogether. The evil consequence of this act does not only affect the person alone, instead it might also include his family especially when he is the provider of their Nafaqah (necessary expenses). Allah says:  
  And fear the Fītnah (affliction and trial, etc.) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allah is Severe in punishment. [9:25]

- Extravagance contributes to the increase of poverty in the society. People are spending on unnecessary and useless things while those near to them are suffering from hunger.

- It may lead to bad traits such as greediness from the rich, while causing enmity and rancour in the heart of the poor and needy towards the rich. This is especially when the wealthy person is not giving the poor their due rights. Furthermore, it kills a Muslim’s sense of responsibility and develops an attitude of negligence and carelessness towards one’s responsibility.

- It causes regret in the future of those of who indulged in it. This is due to the fact that this act usually leads to a complete exhaustion of wealth with nothing to meet even basic needs. The Qur’ān says, as quoted above:

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1 Ibn Hajar, No. 812.  
2 Ibn ’Āshūr, 7:92.
And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty. [17:29]

These are some of the consequences of Isrā‘ and Tabdhīr, they all support the impermissibility of the act, and whoever does not adhere to the Law of Allah on this issue verily will be one of the brothers of the devils. Allah knows best.

**Conclusion**

Weakness in Īmān is a major contributing factor to the decrease of moderation in the lives of many. A Muslim should fear Allah and watch over his actions with care in order to avoid regret in this life as well as in the hereafter. He should understand the fact that preserving the māl or wealth is one of the main objectives of the existence of Sharī‘ah. Thus to achieve the preservation of this important objective, moderation must be observed not only on how the wealth is spent but also how it is earned. This moderation is based on the Divine Guidance from Allah given to the Prophet (PBUH):

It was narrated from Jābir ibn ‘Abd Allah (r) that the Messenger of Allah (PBUH) said: “O people, fear Allah and be moderate in seeking a living, for no soul will die until it has received all its provision, even if it is slow in coming. So fear Allah and be moderate in seeking provision; take that which is permissible and leave that which is forbidden.”

If a person believes in the hereafter and that he will be brought back to Allah for accountability, then he will not dare to spend unnecessarily. A good Muslim will definitely watch over his expenses and moderation as recommended by the Qur‘ān will be adhered to. The Prophet (PBUH) said:

The son of Adam will not be dismissed from before his Lord on the Day of Resurrection until he has been questioned about five things: … his wealth and how he earned it and how he disposed of it...

Therefore, a Muslim should always reflect upon what has been said and watch over his actions. He should constantly remember that the wealth given to him by Allah is nothing but a trust which he will be questioned about in the hereafter, the day a person will regret where regret will never benefit him. Therefore, to avoid this unwanted situation a Muslim has to be mindful of Allah in everything he does especially in infāq. The following hadīth of the Prophet (PBUH) is the best reminder to conclude with:

Narrated Al-Mughīrah ibn Shu‘bah (r): The Prophet (PBUH) said, “Allah has forbidden for you, (1) to be undutiful to your mothers, (2) to bury your daughters alive, (3) to not to pay the rights of the others (e.g. charity, etc.) and (4) to beg of men (begging). And Allah has hated for you (1) vain, useless talk, or that you talk too much about others, (2) to ask too many questions, (in disputed religious matters) and (3) to waste the wealth (by extravagance).”

Allah knows best

**References**


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1 Ibn Mājah, No. 2144.
3 Al-Bukhārī, No. 2408.

3. Al-Baihaqī, Aḥmad ibn al-Ḥusayn, Shu‘ab al-Īmān, (Beirut, Dār al-Kutub al-‘Ilmiyyah, 1410)

4. Al-Wāhīdī, ‘Alīyyu ibn Aḥmad ibn Muḥammad ibn ʿAlīyyu, Al-Tafsīr al-Baṣīd, (Saudi Arabia: King Saʿūd Islamic University, 1430)


SCIENTIFIC CRITICISM IN THE LIGHT OF QUR’ĀN: VIEWS OF MODERN BOOKS OF TAFSĪR AND CONTEMPORARY MUSLIM SCHOLARS

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Abstract
The research examines the method of criticism in the Qur’ān by exploring the views of exegetes as well as contemporary Muslim thinkers. The Qur’ān highly encourages the use of intellectual thinking and prohibits blind imitation, especially thinking related to the life of Muslims with the intention of attaining progress and to avoid bankruptcies in spiritual aspect and worldly life. There are numerous evidences in the Qur’ān as well as in the Prophetic tradition urging Muslims to seek knowledge with the aim of finding the truth and elevate their status and to demonstrate exemplary models for the rest of mankind. Therefore, the research aims at elaborating method of the Qur’ān related to the criticism which differs from other methods in term of principles and objectives. Moreover, we will trace the methodology used by previous Muslims scholars who made great contribution both in religious as well as worldly knowledge and sciences (‘ulūm al-dunyāwiyyah). Inevitably, they made criticism toward the theories produced by others related to Greek philosophical thought and theory of sciences. Apart from that, we examine the attitude of the Companions of the Prophet toward the practice of criticism based on divine guidance.

The Concept of Iqra
Muslims feel proud as the Qur’ān greatly emphasises the importance of knowledge to develop human civilisation. Mohammad Taṣfāwī Jawhari was committed to producing Qur’ānic commentary with an attempt to galvanize the Muslim ummah to pursue knowledge. He ensures that most part of the Qur’ān deals with natural sciences which he considered as the main source of progress. He criticised Muslim scholars who only engaged in writing jurisprudence and textual evidences related to that aspect are only 150 verses, he said. More than 750 verses of the Qur’ān, he said, discuss various branches of science.

From its inception, the revelation requires mankind to seek the knowledge to distinguish them from the rest of creatures. The Prophet Muhammad (PBUH) was required to read although he was illiterate. This can be found in this following evidence which says, “Proclaim! (or Read!) In the name of thy Lord and Cherisher, who created man, out of a (mere) clot of congealed blood: Proclaim! And thy Lord is Most Bountiful, He Who taught (the use of) the Pen, Taught man that which he knew not.” [96:1-5]

The purpose of reading as contained is to identify the truth. The Angle Gabriel commanded the Prophet (PBUH) to read in the name of Lord (bi ismi rabbik). God possesses positive characters and represents ultimate perfection. Thus, everything mentioned in the Qur’ān should be considered as absolute truth. The religious doctrine given to the Prophet (PBUH) is to confirm on the existence of God. As the Prophet (PBUH) was asked to read in the name of Lord, then, when we read the Qur’ān it must be preceded with bismillah. It was in the cave of Hira when for the first time the Angle Gabriel communicated the revelation. The Prophet (PBUH) refused to read it due to his incompetence as he was illiterate. However, God decreed to make him as a Prophet to teach mankind through the message given to him. God created the whole universe and made the Prophet (PBUH) as a guide when most experts are

1 Department of Qur’ān and Sunnah Studies, IIUM.
3 Ibid.
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unable to produce something similar to what was given to him. God granted intellectualism to human beings and whatever the knowledge they may possess they must confess that without God’s mercy they would not be able to achieve the progress. The command of reading to the Prophet (PBUH) was aimed at training human beings to confirm on the existence of God offering thankfulness and refrain from all kinds of prohibition. This indicates, Sha‘rāwī holds, an appreciation on God’s mercifulness to human beings. When they grow plantation, they do not make that land and, at the same time, they could not make any seed to be planted. The rain will come down only through the will and mercy of God.

Cosmological Reading
Other dimension of reading through Iqra (read in the name of your Lord) is not only related to religious text. It includes exploration on natural resources. Hence, Muslim scholars in the field of tafsir came out with division of reading into textual and cosmological reading. The first is related to the all kind of reading in which the mind should do it with critical thinking. This could be the main part of methodology of criticism with the sole purpose of identifying the truth. However, there is an exceptional case when they read the text of revelation they are prohibited to criticise rather to believe fully in the whole content. Allah himself declared that the revelation represents absolute truth. Evidences can be referred to these following verses, “This is the Book; in it is guidance sure, without doubt, to those who fear Allah.” [2:2]

In more vivid way, God mentions about the truthfulness of the message given to Prophet Muhammad (PBUH) in which the verse says,

This Qur‘ān is not such as can be produced by other than Allah; on the contrary it is a confirmation of prior (revelations), and a fuller explanation of the book wherein there is no doubt from the Lord of the worlds. [10:37]

So, cosmological reading is also closely related with exploration with the sole aim of observing greatness of Lord in the universe. The Qur‘ān invites intellectualism to study the universe as mentioned in these following verses which says,

Soon will We show them Our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things? [41:53]

The command is to study of this universe in the whole horizons and even within their physical posture until the truth about the creator (hatta yatabana lahum al-haqq) is manifest. According to al-Rāzī, the word al-‘aʃfaq is related to the earth and intellectualism should ponder on horizons, heavens, galaxies, planets, rotation of the day and night to come into the belief and follow the divine rules. Moreover, human intellectualism is also invited to reflect on their creation starting from the sperm up to the full conception of pregnancy and delivery to this world from the womb of mother. So, the purpose of reading the universe, in reality, is to reflect on his surroundings, the whole planets, galaxies to follow Sunnatullah (rules of Allah) which, at the end, could find the clear evident that those things are not possible to exist without the will of God.

Sayyid Qutb gives special emphasis in giving interpretation of that verse in which, he holds, it requires human mind to reflect on phenomena. Human beings could explore to reveal

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4 Muḥammad Natsīr, Fiqhūd Daʿwah, (Jakarta: Yayasan Capita Selecta dan Media Daʾwah, 1429H/2008M), 4-5.
different scientific findings on what Allah provided in the universe. Through modern technology they could come out with the conclusion on complimentary rotation between earth, moon, and the sun. In fact, he said, it is just small matters within grandeur of God’s uncontestable competence. The reading through ayāt al-kawniyyah is attempted to admonish intellectualism to offer thankfulness through obeying Allah’s rules on earth.1

In view of this, the Qur’an also requires them to study physical aspect of human beings as it says,

As also in your own selves: will ye not then see? [15:21]
It invites scientists and scholars to reflect on what has been created by God asking them to use their intellectualism with full consciousness to admit on the greatness of their Lord. They are required to study on phenomenology and environment to justify on the existence of God who provided facilities to be utilised based on the divine rule to establish peace and justice.

Critical Thinking
Criticism is inseparable from the use of intellectualism. The thing which needs to be discerned is that human beings are granted intellectualism (‘aql) which makes it different from the rest of all living beings.2 It is the dignity (karīmah) that God granted to them with the sole aim of serving humanity with the use of divine guidance instead of following fancy desires.

We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation. [17:70]

In Islam, intellectual (‘aql) occupies the most important thing in the life of human beings. They must utilise it in accordance to the rule and principles stipulated in the divine message. The creation of ‘aql within the body of human beings is meant to comprehend the religion. The second aspect on the creation of aql is attempted to support their lives in this world (li al-dunyā ‘imādan). God has made compulsory to all Muslims to govern their lives with religious principles through obedience toward His laws.3 The significance of ‘aql to be utilised as offering worship (‘ibādah), the Prophet (PBUH), explained it in his tradition which says,

Everything must be done based on principles, and the main principle of the work of a person is based on intellectualism. Only through the use of intellectualism a person would dedicate his life to worship God. In view of this, disobedient a person will say in the Day of Judgment, ‘Had we but listened or used our intelligence, We should not (now) be among the Companions of the Blazing Fire’. [67:10]

The use of intellectualism should come out with good conduct and activities to be devoted as form of worship (‘ibādah). As far as the concept of worship is concerned, it should not be understood in traditional way which is only related to spiritual practices. Human activities should comply with spirit of goodness to maintain quality of culture.4 Moreover, it

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1 Sayyid Qūṭ Ibrāhīm Ḥussein al-Shādhilī, Fi Zilāl al-Qur‘ān, (Cairo: Dār al-Shuruq, 1412H), vol.5, 331.
2 Imām Ghażālī describes that the dignity of mankind is due to the fact that they are granted with intellectual which to be used on the first part to comprehend the knowledge which would lead toward the end to offer obedience toward God’s rules. For the detail see Abū Ḥāmid Muḥammad b. Muḥammad al-Ghażālī al-Tūsī, Iḥyā ‘Ulūm al-Dīn, (Beirút: Dār al-Ma’rifah, n.d), vol.1, 13.
4 It is worth noting the definition of ‘ibādah (worship) which is all kinds of names comprising which causes the love of God starting from uttering goodness and behavioral conduct which is visible and invisible. For the detail Taqi al-Dīn Abu Abbas Ahmad b. Abd al-Halim b. Abd al-Salam b. Abī al-Qasim b. Muḥammad b. Ibn Taymiyyah al-Harani al-Dimishiqī, al-Fatāwā al-Kubrā (Beirût: (Dār al-Kutub al-‘Ilmiyyah, 1987M/1408H), vol.5, 76.
should reflect sense of justice in all sphere of live in interacting with the whole of mankind. This is in fact, the main purpose of human creation as reflected in this verse, 
I have only created Jinns and men, that they may serve Me. [51:56] The concept of worship which covers human activities is given vivid description in this verse which says, 

Say: truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the worlds: No partner hath He: this am I commanded, and I am the first of those who bow to his will. [6:162-163] The spirituality in Islam includes the devotion of someone’s activities for the cause of goodness based on divine regulation to maintain peace in the community. Human beings should expose themselves as God’s slave and to act as a caliph. This is, in fact, the real purpose of the creation of human beings as mentioned in this verse which says, 

O David We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice): nor follow thou the lusts (of thy heart), for they will mislead thee from the Path of Allah: for those who wander astray from the Path of Allah, is a Penalty Grievous, for that they forget the Day of Account. [38:26] Other purpose of the creation of human beings can also be referred to this verse that says, Behold, Thy Lord said to the angels: “I will create a vicegerent on earth.” They said: “Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?” He said: “I know what ye know not.” [2:30] The critical thinking in Islam is to enable a person distinguish between the truth and false (al-haq wa al-bâtil). Hence, from the first moment the Prophet (PBUH) was given the task to convey the message to entire humanity, he was ensured to do it with clarity to negate all things which contradicts intellectualism. The Qur‘ân required him to convey the message on the basis of clarity in accepting the truth as the verse says, 
Say thou: this is my way: I do invite unto Allah, on evidence clear as the seeing with one's eyes, I and whoever follows me. Glory to Allah and never will I Join gods with Allah. [12:108] It is obvious that the task of human beings is to establish justice and to refrain from following their desire which will cause crisis and even bloodshed. There are different words that require human beings to use their intellectual ('aql) which signifies method of critical thinking through reading the cosmos with the aim of identifying the truth on the existence of their Lord and to offer obedience to Him by actualizing goodness and justice. The word al-nazr is also used to see the planets on the sky as the verse says, 

Say thou: Behold all that is in the heavens and on earth”; but neither Signs nor Warners profit those who believe not. [10:110] Similar verse says, Do they not look at the sky above them? How We have made it and adorned it, and there are no flaws in it? [50:6] Even they are invited to ponder upon their creation to come to the consciousness on greatness of their Lord as the verse says, Now let man but think from what he is created! He is created from a drop emitted. [86:56] 

1 Abû Ḥâmid Muḥammad b. Muḥammad al-Ghazâlî al-Ṭûsî, al-Iqtiṣâd fi al-Iʿtiqād, (Beirut: Dâr al-Kutub al-Ilmiyyah, 1424H/2004M), p.16. The Qur‘ân condemns the Jews and Christians who claimed that they are sons of God and the beloved one (nahnu abnaullah wa ahibbauh). Likewise, they claim that they are only people who will enter Paradise. Thus, the Qur‘ân required them to support their claim with evidences (qul hatu burhanakum in kuntum sadiqin).
In some places, the word \( \text{al-basr} \) (lit. viewing) is also used to invite the mind to reflect on the universe as the verse says,

As also in your own selves: will ye not then see? [51:21]

The word \( \text{al-tafakur} \) (lit. to reflect) is also used inviting mankind to reflect on the universe as it can be seen in this verse,

Do they not reflect in their own minds? Not but for just ends and for a term appointed, did Allah create the heavens and the earth, and all between them: yet are there truly many among men who deny their meeting with their Lord (at the Resurrection)! [30:8]

In other places, the word \( \text{al-tadabbur} \) is also used to denote reflection pertains to the signs of God as mentioned in this verse,

(Here is) a Book which We have sent down unto thee, full of blessings, that they may meditate on its Signs, and that men of understanding may receive admonition. [38:29]

The area of reflection expands in different fields such as mountains, ocean, physical aspect of human beings and the heavens. The Qur‘ān invites the mind to explore the beneficial things contained in the bottom of the ocean to be used for the betterment of human beings. This can be seen in this verse,

He has made subject to you the Night and the Day; the Sun and the Moon; and the Stars are in subjection by His Command: verily in this are signs for men who are wise. [16:12]

Likewise, the Qur‘ān invites to explore the valuable mining in the ocean as mentioned in this verse,

Out of them come Pearls and Coral. [55:22]

The viewing is not just normal seeing rather it should be accompanied with deep reflection of mind as mentioned in this verse,

And do they not see that We do drive Rain to parched soil (bare of herbage), and produce therewith crops, providing food for their cattle and themselves? Have they not the vision? [32:27]

The invitation to reflect on the phenomena and visible thing is not only with the use of eyes. It should be based on intellectual judgment and those who view something which could not bring into the belief is condemned by Allah SWT as mentioned in this verse,

Many are the Jinns and men We have made for Hell: they have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle, nay more misguided: for they are heedless (of warning). [7:179]

It is not simply the normal seeing rather it is closely linked with comprehension (\( \text{al-fahm} \)), making clarity (\( \text{al-tabbasur} \)), and knowing in depth (\( \text{al-tafaqquh} \)). The word \( \text{al-tadabbur} \) (lit. reflection) as mentioned in the Qur‘ān is mainly aimed at reflecting on the book of Allah SWT. This also can be seen in this verse,

(Here is) a Book which We have sent down unto thee, full of blessings, that they may meditate on its Signs, and that men of understanding may receive admonition. [39:29]

Mohammad Rashid Ridā downgrades the intellectual thinking which could not produce the positive result. To get more clarity we quotes his statement which says,

Is not the greatest humiliation and crime for this religion when its followers cannot see the sign of God as the Qur‘ān directs them to reflect in order to come out with the positive lesson? Is it not a great calamity for the religion when its leaders abandon the knowledge and sciences, which expose the law of Allah and His signs through His creation and weaken the essential teaching of
this religion to contradict the Qur‘ān that appreciates the reflection? Such kind of people in fact insist to follow their tradition without cogent argument and simply follow the tradition before them¹.

He further said,

The person who does not know the secret of these phenomena (al-kainat) and reflection, he would not see the signs of God in that creation. This is because he ignores the function of the intellectual as a tool of comprehension. Allah attempts all phenomenons to become the signs of His existence for those who use their reason. Those who could not see the causes that leads to understand the wisdom and to distinguish advantages from disadvantages, prove accuracy through evidences and the laws (al-sunnan) on the basis of system showing His mercies and the right to be worshiped, and due to the achievement of intellectual (al-a‘ql) in the field of knowledge which gives perfection to make Him as the single entity (al-tawhīd), they would be considered as those who associate God with others. They use minimum level of intellectualism which will only cause into ignorant².

Utilisation of the Universe

Allah SWT created this universe as a place of settlement of mankind and all facilities that He provided need to be utilised to serve goodness and justice. The sun, moon, stars, ocean, oxygen, animals, and all other living beings are subjugated to them. The sun and other planets give the light, the water falls from the sky make all living beings survive, and even they can make use of it for electricity, through the air human beings can breathe, and in the ocean contained so many things which are beneficial for the betterment of life.

When human beings explore resources in the land and in the ocean, it should bring consciousness on the mighty of the Creator and to behave following His norms. Everything they conceptualised in the form of knowledge and sciences to be devoted as actualisation of worship. Since they are equipped with the intellectualism (‘aql), they should utilise it to explore and conceptualise theory of knowledge to reveal the resources and reflect the greatness of the Creator. The purpose of exploration is not to exploit resources rather to use it for the betterment of all humanity.

The evidences can be found in these verses,

Behold! In the creation of the heavens and the earth; in the alternation of the Night and the Day; in the sailing of the ships through the Ocean for the profit of mankind; in the rain which Allah sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds and the clouds which they trail like their slaves between the sky and the earth, (here) indeed are Signs for a people that are wise. [2:164]

The similar verse says,

Your Guardian-Lord is Allah, Who created the heavens and the earth in six Days, then He established Himself on the Throne (of authority): He draweth the night as a veil O’er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His Command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the Worlds! [7:15]
Allah is He Who raised the heavens without any pillars that ye can see; then He established Himself on the Throne (of Authority); He has subjected the sun and the moon (to His Law)! Each one runs (its course) for a term appointed. He doth regulate all affairs, explaining the Signs in detail, that ye may believe with certainty in the meeting with your Lord. [13:2]

It is Allah Who hath created the heavens and the earth and sendeth down rain from the skies, and with it bringeth out fruits wherewith to feed you: it is He Who hath made the ships subject to you, that they may sail through the sea by His Command; and the rivers (also) hath He made subject to you. [14:32]

And He hath made subject to you the sun and the moon, both diligently pursuing their courses: and the Night and the Day hath He (also) made subject to you. [14:33]

He has made subject to you the Night and the Day; the Sun and the Moon; and the Stars are in subjection by His Command: verily in this are signs for men who are wise. [6:12]

Unfortunately human beings through the study of universe and exploration are becoming ungrateful to the Creator. They exploit those resources to fulfil their desire. All resources should be regarded as the favour of the Creator instead of becoming ungrateful to Him as mentioned in this verse,

And He giveth you of all that ye ask for. But if ye count the favours of Allah, never will ye be able to number them. Verily, man is given up to injustice and ingratitude. [14:34]

It needs to emphasise here that everything in this universe are to be utilised in accordance with His law starting from the small particles such as the bees (al-nahl) and atom (al-zurrah) up to the biggest one like the sun (al-shams) as all of them are subjugated to them. It means all His creations are beneficial to all mankind. They are trusted to utilise and obverse rules contained in the revelation. The concept of subjugation, among other things, are mentioned in these verses,

It is Allah Who hath created the heavens and the earth and sendeth down rain from the skies, and with it bringeth out fruits wherewith to feed you: it is He Who hath made the ships subject to you, that they may sail through the sea by His Command; and the rivers (also) hath He made subject to you. And He giveth you of all that ye ask for. But if ye count the favours of Allah, never will ye be able to number them. Verily, man is given up to injustice and ingratitude. [14:33-34]

God provides everything to be utilised that could leads toward the end to offer gratefulness to Him. This is due to His mercy to all mankind. The attitude of mankind toward this grace is either becomes grateful by observing His rules or disobedience by exposing themselves to make his own rules to be imposed to others.

**Method of Criticism**

It is may rise the question with regard to the significance of criticism. Before it goes further it is worth defining about the criticism from Islamic angles. Other word which may have similar connotation is analytical and opposition. The sense of criticism emerges apparently due to scepticism of a person which causes doubtful with regard to certain theoretical thinking. A person becomes critical after observing certain defect to avoid leading into the wrong concept which could cause negative consequences. Islam urges critical thinking with sole aim of showing the weakness to come out with better outcome related to his work. Hence, Muslims should not be allergic to hear criticism from others rather to give appreciation on it. They should be thankful for the criticism that they might heard from others as long as it is done
with good purpose. Even if it is done in un-cordial manner, in fact, by hearing negative statement from others related to his behaviour or the quality of work, it could give the motivation to make the work better or changing the negative attitude into positive.

Islam encourages its adherents to be equipped with knowledge to avoid them to be trapped in crisis resulted from the ignorance. When a person involves in polemic and dispute with an ignorant, he is reminded to take good stand instead indulging with him which could, at the end, caused conflict. Such reminder is given to keep away from ignorant person can be referred to this verse,

And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, “Peace!” [25:63]

That indicates character of a believer to behave with humbleness, simplicity, and helpful to others. When jahil person talk to him negatively, he should keep himself away from using harsh word rather opts kind words which caused into peace. The Qur‘an condemns those who follow ideas or doing something without knowledge. This is attempted, among other thing, to avoid falsehood. Then, it is imperative for person to have knowledge prior doing any job to maintain the quality and to achieve excellent result. Muslims should not do the job without knowledge as there will be great consequences. The negative result is not limited in this world. In the hereafter all those faculties given by God such as hearing (al-sama‘), viewing (al-baṣr), and intelligence (al-fu‘ūd) will be accountable on what they did during the lifetime. This is reminder to all believers as contained in this verse,

And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the day of reckoning) [17:36]

Purpose of Criticism
The purpose of criticism is to return someone into following the truth and justice enabling him to build up good culture and civilisation. Only through the sound of civilisation, human beings would be elevated into higher status as contained in this verse,

Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred. For such He has written Faith in their hearts, and strengthened them with a spirit from Himself. And He will admit them to Gardens beneath which Rivers flow, to dwell therein (for ever). Allah will be well pleased with them, and they with Him. They are the Party of Allah. Truly it is the Party of Allah that will achieve Felicity. [58:22]

It is worth noting the view of Mohammad Natsir (1908-1993), former Prime Minister of Indonesia in commenting the view of Professor Alex Inkless of Harvard University with regard to the characters of ‘modern man’ as follows:

(1). Readiness of a person to accept new experience and have sense of openness for creativity and progress. Natsir regarded that Islam was characterized with revolutionary changes against rigidity, exclusiveness, and blind imitation. Islam gives direction on way of thinking by rejecting what was inherited by earlier generation. This can be referred, Natsir ensured to the verse which says,

When it is said to them: “Follow what Allah hath revealed:” They say: “Nay! We shall follow the ways of our fathers:” What! Even though their fathers were void of wisdom and guidance? [2:170]

God humiliates those who are against the use of logical thinking which becomes the main obstacle for achieving the progress in the community. The message given to Prophet

Muhammad (PBUH) is attempted to achieve goodness on earth. The Qur’ān gives indication on those who follow the tradition without the use of reason which is considered as the biggest gift from God. Natsir refers to the verse which condemns those who do not use intellectualism as it says,

Lo Abraham said to his father Azar: takest thou idols for gods? for see thee and thy people in manifest error. [6:74]

Human beings should use logical thinking to attain the progress to confirm on the existence of God. The Prophet Ibrahim (PBUH) downgraded his father who worshipped idols which contradict logical thinking because it could not give any benefit. Natsir ensures that intellectualism is invited to explore the rule of God within the cosmos. God created the whole universe for human settlement and to actualize the mission as vicegerent. Natsir supports his arguments by referring to the verse which says,

And He has subjected to you, as from Him, all that is in the heavens and on earth: behold, in that are Signs indeed for those who reflect. [45:13]

Since God provides everything in this universe, then, the task of human beings is to utilise it by observing His rules to perform goodness and virtues. Socio-economic development is a part of the duty of each individual Muslim to attain the goodness with the ultimate goal to attain God’s pleasure. Natsir’s criticism against the view of Alex Inkless indicates the main differences on ‘modernisation’ between Islam and the West. The progress of science and technology should be utilised as a means to establish justice and balance of life. Moreover, it should be attempted toward actualisation of ihsan (lit. goodness) by undertaking the best quality of deeds for the betterment of humanity. He refers to the verse which says,

But seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee, and seek not (occasions for) mischief in the land: For Allah loves not those who do mischief. [28:77]

The second aspect of views of Inkless on character of modernisation is to broaden the view across environmental boundaries. Natsir regarded that Islam is concerned with human problem across geographical, ethnicity, and racial boundaries. The Prophet (pubh) sent different letters to the kings of Egypt, Persia, and Ethiopia offering the solution on human problems. The Prophet (PBUH) did not confine his concern on his environment in Arabia rather it went beyond Arabs regions. The religious doctrine given to him did not only emphasise on material progress. It is also concerned with the destiny of mankind in the hereafter. Modern thought as viewed by the West never bother with the future of mankind in the hereafter.

With regard to the democratic process in which Professor Inkless considers it as character of ‘modernisation’, Natsir argued that the Prophet (PBUH) never neglected consultation with his wives and companions in making decision¹. He criticises democratic system in the West, America, and even in the East such as in Russia which people may think it as symbol of modern civilisation. Western democracy normally characterizes with superficiality in the structural form in the parliament.

Natsir said that real democracy lies in the conviction of its supporters to promote dignity. It should be conducted in the light of promoting value of human dignity. Such kind of the thing can only be found in Islam which represents the outlook of democratic character.

The third character of modernity is heading toward the future. ‘Modern man’, Inkless said, is concerned with time management. It should be utilised in proper manner based on daily agenda. In this particular part, Natsir regards that living in this world is to cultivate the goodness to reap the fruit in the hereafter. Muslims do not believe in the slogan ‘time is

money’ as viewed by ‘modern man’. In the eyes of Islam such kind of thing is to eulogize materialism instead of to believe in doing righteous deed (amal al-salih) and reminding about the truth with use of patience (tawasaw bi al-haq wa tawasaw bi al-sabr). In fact, compulsory task to perform five times daily prayer is related with training process for a Muslim to utilise the time in the proper context. He supports his argument with the use of this evident which says,

We have made the night and the day as two (of our) Signs; the sign of the night have we obscured, while the sign of the day we have made to enlighten you; that ye may seek Bounty from your Lord, and that ye may know the number and count of the years: all things have we explained in detail. [17:12]

The fourth character of modern man is the involvement in organizational planning to handle problem. Natsir refers to the concept of ihsan as mentioned in the tradition of the Prophet Muhammad (PBUH). The word ihsan (lit. goodness) should not be confined in the aspect of charity and helping those who are in needs. It includes organizational planning to indicate general character on the behavior of Muslims. After having all precautionary measure in doing job in the best manner, then, the result is to leave it with God as Creator. He supports his argument with the use of hadith of the Prophet (PBUH) which says,

Allah obliges to perform goodness in all aspects. In you kill, do it in good manner, and if any one of you slaughter animal, also do it in good way. You have to sharpen the blade and to make it easy slaughtering.

The fifth, Inkless gave another theory that ‘modern man’ is characterized by the conviction that human beings should conquer the universe for the sake of progress. Natsir focused criticism which is related with excessive use of logical thinking beyond its capacity. We did not negate the importance of science, he said. The thing which needs not to be ignored is that human beings should realize that whatever achievement they made, it remains small compared with grandeur of the universe which they try to conquer.

Islam does not negate the importance of using intellectual. However, it refuses the excessive use of logical thinking as if the mind is the only solution to handle problems. The divine message given to Prophet Muhammad (PBUH) is source of guidance to solve the problem of humanity. The West humiliates the role of religion as they consider it as source of backwardness in the field of science and technology. In fact, the relation between intellectualism and the universe could be found in these verses,

It is Allah Who hath created the heavens and the earth and sendeth down rain from the skies, and with it bringeth out fruits wherewith to feed you; it is He Who hath made the ships subject to you, that they may sail through the sea by his command; and the rivers (also) hath he made subject to you. And he hath made subject to you the sun and the moon, both diligently pursuing their courses; and the night and the day hath he (also) made subject to you. And he giveth you of all that ye ask for. But if ye count the favours of Allah, never will ye be able to number them. Verily, man is given up to injustice and ingratitude. [13:32-34]

As God created the universe to be benefitted by mankind, in return, they should be grateful by offering obedience toward His law to do justice and cooperation with others.

The sixth point from the view of Professor Inkless which became the focus of Natsir’s criticism is related with his claim that the world is subjected to human logical calculation. Everything in this world runs in its own rules which can be controlled by human beings, Inkless said. Natsir did not negate on the existence of rules governing the universe. The systems governing the whole universe came from the creator to enable human beings to devise the plan based on the calculation to attain the success in their lives as we found in this evident which says,
It is He Who made the sun to be a shining glory and the moon to be a light (of beauty), and measured out stages for her; that ye might know the number of years and the count (of time). Nowise did Allah create this but in truth and righteousness. (thus) both he explain his Signs in detail, for those who understand. [10:5]

The different is human beings have been granted intellectualism which could make calculation on what will be happening in the world. Muslims should not reduce the belief in the existence of ultra power from God. Whatever calculation that a person could make it, it would only be workable with God’s permission. To claim that human intellect could predict scientifically all events and control the world, it goes beyond the limit. Whatever the power that human beings might posses, it should be considered as grace of God. In return, they have to be grateful to Him by offering obedience toward His rules.

The seventh point with regard to the modern man is those who have consciousness to appreciate human dignity. Islam, Natsir said, laid principles of mutual respect to eliminate discrimination since the last fifteen centuries. Human dignity becomes the main focus of the teaching of Islam long before United Nation declared on human right in 1948. The eighth point which characterizes the modern man lies in the conviction on the importance of science and technology. Natsir reminds on historical evidence that the progress and science of today cannot be separated from contribution of Muslim scientists. Today, due to the influence of secular view, science and knowledge are devoid of divine value. We are heading toward the future to re-think the new concept of knowledge and make efforts relying on the guidance of revelation to regain the glory of the past. It needs continuous effort until the day will come. The knowledge keeps on changing and Muslims should work hard to attain the progress. He relies on this verse in support of his view which says,

If a wound hath touched you, be sure a similar wound hath touched the others. Such days (of varying fortunes) we give to men and men by turns: that Allah may know those that believe, and that he may take to himself from your ranks martyr witnesses (to truth). And Allah loveth not those that do wrong. [3:140]

Natsir draws the conclusion that on all those points described by Professor Inkless in the following aspects:

1. The ‘modern man in his relation with the universe and other human beings as viewed by that Western scholars have similarity with the divine message given to the Prophet Muhammad (PBUH). The difference lies that Western theory is devoid from spirituality which governs the relation between people with God. Muslims who fulfill the religious commitment in fact have already entered in the fold of ‘modern men’.

2. The core of differences between Muslims and secular men lies in their attitude and goal of lives. ‘Modern Men’ seek the progress simply for the progress while Muslims seek the progress in this world is offer obedience to God. The main motivation of their lives is mentioned in this verse,

Before this we wrote in the Psalms, after the Message (given to Moses): my servants the righteous, shall inherit the earth. Verily in this (Quran) is a message for people who would (truly) worship Allah. [21:105-106]

3. Islam is balance religion which condemns excessiveness in the live of human beings. The belief that capacity of ‘modern men’ is beyond anything else is misleading.

4. It is imperative that the teaching of Islam should be integrated in all aspects of lives as a matter of fact that material progress without spiritual guidance will not bring them into peace and tranquility.

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5. Islam gives broader philosophical foundation that living in this world is not the end of journey rather it is the beginning to enter the everlasting world in the hereafter. The world which becomes so small like the village people do not know where they are heading. The modern world of today needs to rediscover the new pattern to make humanity co-exist peacefully among themselves, environmental phenomena and new economic order. The industrial revolution resulted from modernity only widens the gap between the have and have not (rich and poor). Modern men as viewed by the West bring characters of spiritual vacuum which is more dangerous than physical and economic hunger. Natsir refers to the textual evidences of the Qur‘ān which can be made as guidance for modernisation to comply with human nature. This kind of guidance is viable for all mankind whether in the East, West, South and North. The texts say,

Shame is pitched over them (like a tent) wherever they are found, except when under a convenient (of protection) from Allah and from men. [3:112]

Allah will rise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted (mystic) knowledge. And Allah is well acquainted with all ye do. [58:11]

But seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee, and seek not (occasions for) mischief in the land: For Allah loves not those who do mischief [28:77]

References
THE COMPATIBILITY OF REASON AND REVELATION IN ISLAM: THE QUR\'ANIC APPROACH

Tijani Ahmad Ashimi¹

Abstract
Revelation and reason are indeed intertwined in the Islamic worldview. Revelation seeks its justification in empirical reality; it sees empirical reality as manifestation of a transcendental reality. Therefore, humans are linked to the truth of God through either revelation or reason. It is an undeniable fact that reason can guide people to some extent to the broadest universal truths (such as existence of God). It has also contributed immensely to the scientific development and technological advancement in this twenty first century. However, human reason may not be able to provide insight into the details of metaphysical world, such as hell, heaven, creation and eschatology etc. Hence, the role of revelation is emerged to remedy such deficiency that cannot be solved by human intellect alone. Thus, it is inadequate to reject revelation and contrast scientific with revealed knowledge, i.e. the reality should not be confined exclusively to the realm of visible world and empirical phenomena, under the raison d\’être that reason cannot ascertain transcendental reality. Both revelation and reason are compatible in Islam for the sake of comprehensive understanding of this universe. Based on this fact, this humble paper will apply Qur\’anic approach to explore vis-à-vis compatibility or integration of revelation and reason in Islam.

Key Word: Revelation, Reason, Science, Integration, compatibility, Qur\’an, Islam

Introduction
Islam is a religion of knowledge, as such it urges its followers to seek knowledge by using various tools especially revelation and reason in order to discover the truth. It is an undeniable fact that Islam from the early beginning perceives reason and revelation as methods of learning that are available to seekers of every type of knowledge. As such, these tools are like a pair of scissors or are inseparable in the Islamic worldview. However, some rationalists or empiricists who have been addicted with supremacy of reason are contemptuous or hostile toward religion and revelation, maintaining that truth can only be found and learning can only occur through tie methods with which they are familiar. They cannot conceive of the existence of a system of learning that assumes the existence of God and the reality of communications from his Spirit. The only ultimate authority they can conceive is reason, and the word of this god is rationality, as they define it. Such persons cannot accept the existence of a God beyond themselves and their own powers of reasoning. The mistake in empiricists thinking must be at the root, at the very basis of human thinking in the past centuries. I refer to the prevailing Western view of the world which was first born during the Renaissance and found its political expression from the period of the Enlightenment. It became the basis for government and social science and could be defined as rationalistic humanism or humanistic autonomy. However, this humble paper aims to justify vis-à-vis importance of combination of revelation and reason for discovering the truth. Therefore, Qur\’anic approach will be applied to achieve our objective.

Definition: Revelation and Reason
I. Revelation:
Based on Random House Dictionary, revelation (noun) is the act of revealing or disclosing; it means something revealed or disclosed, especially a striking disclosure, as of something not before realised.

Theologically, revelation is God’s disclosure of Himself and His will to His creatures. According to Collins English Dictionary (2003), revelation is the act or process of disclosing something previously secret or obscure, especially something true. It means that revelation is a fact disclosed or revealed, especially in a dramatic or surprising way.

Paul. S. Schilling (1948) defined revelation as the total activity by which God discloses His character, purpose and will to man in order to lead them into fellowship with Him.

However, theologically, it is God’s disclosure of his own nature and his purpose for mankind, especially through the words of human intermediaries

According to Muhammad & Husain (2003), revelation (Wahy) is the act by which God, having created the world, discloses Himself to His creation. It refers to a phenomenon whereby a supra human, or supernatural, communication is transmitted from the divine to the human or epiphany of the divine order, which presents itself to the human sight, hearing, sensibility and consciousness as an event out of ordinary course.

2. Reason
According to Oxford Dictionary of Current English (1992), reason is the power of being able to think in logical and rational manner. It means, the ability to think clearly and coherently, or the process of drawing logical inferences.

In this sense, reason an instrument used for examining the coherence and rationality of a body of statements. As such the examination allows us to conclude that the examined statements are either coherent, and hence in conformity with the principle of reason; or contradictory, and thus in violation of reason.

Davitoglo (1994) however, argued that “Reason” represents the human intellectual faculty that processes a variety of information as premises to draw conclusions thereupon. Whereas, Paul S. Schilling (1948) argued that reason is the thinking activity of man, which seeks to discover truth by criticising, relating, ordering, and interpreting coherently the data of consciousness. This means the premises utilised by the human intellectual faculty and the conclusions drawn thereof can be identified with one or the other discipline of knowledge. Moreover, the human intellectual faculty is not merely considered a processor of information, but is also believed to harbour at least some a priori knowledge consisting of self-evident principles. In other words, it has been argued that a priori knowledge of self-evident principles (also known as the “first principles”) is built-in to human intellectual faculty unlike other sources of knowledge (such as revelation, observations, transmitted reports) that are basically external.

In short, reason represents the exercise of intellectual faculty in the absence of revealed premises, observations and transmitted reports.

Revelation as main source of knowledge in Islam
As far as Qur’anic approach is concerned this paper will stress on revelation of Islam, with particular reference to the holy Qur’an and its raison d’être that deserves to be the book of all sorts of knowledge. First of all and foremost, what is Qur’an?

Definition:
The Holy Qur’an is the book revealed from Allah to His Messenger Muhammad (PBUH) as written in masahif and transmitted to us from him through an authentic continuous narration. According to Zakir Naik (2007) it is a book believed by Muslims to be of completely divine origin. As such, the Qur’an is the pure speech of Allah, exposition of all things. The speech of
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Allah, sent down upon the last Prophet Muhammad, through the Angel Gabriel, in its precise meaning and precise wording, transmitted to us by numerous persons (tawatur), both verbally and in writing.

The word Qur’ān

The Arabic word ‘Qur’ān’ is derived from the root qara’a, which has various meanings, such as to Read, [17:93] to Recite, [75:18; 17:46]. Qur’ān is a verbal noun and hence means the ‘reading’ or ‘Recitation’. As used in the Qur’ān itself, the word refers to the revelation from Allah in the broad sense [Surah 17: 82.] and is not always restricted to the written form in the shape of a book, as we have it before us today. However, it means revelation to Muhammad only, while revelation to other prophets has been referred to by different names (e.g. taurat, Injil, kitab, etc.).

Other Names of the Qur’ān

The revelation from Allah to the Prophet Muhammad is referred to in the Qur’ān itself by the name Qur’ān (recitation) as well as by other names, such as e.g.

- Furqaan (criterion) [25:1].
- Tanzil (sent down) [26:192].
- Dhikr (reminder) [15:9].
- Kitab (scripture) [21:10].

Other references to the Qur’ān are by such words as Nur (light), Huda (guidance), Rahma (mercy), Majid (glorious), Mubarak (blessed), Bashir (announcer), Nadhir (warner), etc. All these names reflect one of the various aspects of the revealed word of Allah.

The Main Characteristics of the Holy Qur’ān

1. Qur’ān is Guidance for and Mercy to Believers

This fact is clearly explained in the Qur’ān, when Allah said: “This is the book; in it is guidance, sure, without doubt, to those who fear Allah.” [2:1-3]

In another Surah, the Qur’ān said: “For We had certainly sent unto them a Book, based on knowledge, which We explained in detail, a guide and a mercy to all who believe”. [7:52]

2. Spiritual/ Social Healer

In fact, the Qur’ān is considered a spiritual book and social healer, this fact is mentioned in the Qur’ān itself when Allah said that: “O mankind! There has come to you a direction from your Lord and a healing for the (diseases) in your hearts, and for those who believe Guidance and a Mercy”. [10:57]

3. Light

There is no doubt, that Qur’ān as a seal of revelation of Allah is also the book of light, because it is able to lead people to the right path and truth. According to Qur’ān in Surah al-‘A’raf and al-ttagābun respectively: “So it is those who believe in him(the Messenger), honour him, help him, and follow the Light which is sent down with him, it is they who will prosper” or in alttagābun “Believe, therefore, in Allah and His Messenger, and in the Light which We have sent down. And Allah is well acquainted with all that you do.” [7:157]

4. Preacher for Believers

Qur’ān is a book of preacher for believers and reminders for righteous people. This is obvious in surah al- ‘Imran when Allah stated that: Here is a plain statement to men, a guidance and instruction to those who fear Allah!” [3:138]

5. Revealing Reality and Clarifying Doubts

As a matter of fact, the holy Qur’ān has revealed to disclose the facts and reality that used to be hidden by its previous revelations especially, Torah and Bible. It is also revealed to clarify doubt and dilemma that is caused by the followers and adherents of former revelations (Jewish and Christians), with particular reference to the issue of monotheism and Unity of God which was vague in adulterated bible and Jewish scripture respectively. Therefore, the
above fact is clearly emphasised by the Qur’ān itself, when it stated that: “Ta. Sin. These are verses of Qur’ān, a book that makes things clear”. [27:1]

Again, in surah al Ma‘īdah, the Qur’ān disclosed the truth that used to be unclear by Jews and Christians, when it stated that: “O People of the Book! There has come to you Our Messenger, revealing to you much that you used to hide in the book, and passing over much (that is now unnecessary): There has come to you from Allah a (new) light and a perspicuous Book.” [5:15]

6. Miraculous Book

The Qur’ān is unanimously agreed by Muslim Scholars to be the biggest miracle of prophet Muhammad (PBUH) and the main proof of the authenticity of his prophethood. The miracles contained in it are the proof of its authenticity as the real book of Allah and out of the ordinary book that invents by human being. In the most serious note, some western scholars or orientalists confessed the miraculous nature of Qur’ān. For instance, Maurice Bucaille, French surgeon, scientist, scholar and author of The Bible, the Qur’ān and Science, compared between the authenticity of Qur’ān and bible, and their compatibility with modern sciences which highly depend on human reason, stated that, The final conclusion of my comparative study of Qur’ān and the Bible is that the statements about scientific phenomena in the Holy Qur’ān are perfectly in conformity with the modern sciences whereas the Biblical narration’s on the same subjects are scientifically entirely unacceptable. Although this paper is not concerned about the comparison between authenticity of Qur’ān and bible, the fact, remains that the revelation as a whole with particular reference to the holy Qur’ān is always compatible with modern sciences whose main source of knowledge is based on human reason.

This miracle is also manifested in the structure of the holy Qur’ān, its meaning and the various knowledge that can be obtained from it, such as historical events, prediction of what will happen in the future, and many scientific facts. Therefore, Qur’ān has challenged unbelievers who use to doubt its authenticity to produce another book similar to it. According to Qur’ān in this respect: “Or they say: He has invented it? Nay, but they do not believe! Then let them produce a speech like it, if they are truthful.” [52:33] Qur’ān even challenge these unbelievers to produce only ten Surahs similar to those of the Qur’ān, “Or they say: He has invented it! Say: Then bring ten Surahs, the like thereof, invented, and call on everyone you can beside Allah, if you are truthful.” [11:13]

Indeed, the authenticity of Qur’ān and its miracle is clear when the holy Qur’ān the last revelation of Allah persisted to challenge the unbelievers to produce only one surah similar to those of the Qur’ān, however, they were unable to do so. Therefore, Qur’ān has narrated this incident to us in order to ascertain everyone that is not a book of fluent author nor the writing of ordinary orator, but, it is a book of supreme God the most omnipotent and the most omniscience. “And if you are in doubt concerning that which we reveal to our Messenger (Muhammad), then produce a surah like one thereof, and call on everyone you can beside Allah, if you are truthful.” [2:23]

Thus, the above characteristics of the holy Qur’ān will undoubtedly demands deep evaluation about various knowledge that can be obtained from the holy Qur’ān, with particular reference to the religious knowledge, social and human knowledge and scientific knowledge (embryology and astronomy).

Types of Knowledge in the Qur’ān

1. Knowledge of Religion

Qur’ān had demonstrated its vitality by including religious sciences in its contents such as Tawhid (Unity of Allah) Al Nubuwwah (Prophethood) and other metaphysics in Islam, such as angels, resurrection, paradise and hell then Shariah and Ibadah.
2. Social Sciences
Being a book of knowledge and being the final revelation of Allah, the holy Qur’an also discussed various issues in the field of social sciences since the 14th century. For example, the issue of economics (Usury, loan and transaction, measure and weight is already discussed by Qur’an. Similarly, judiciary Politics and history (histories of nations and prophets) are also disclosed by the Qur’an. Indeed, the aim of Qur’an is to provide guidelines and principles and leaves it to mankind to explore and discover the reality of the creation of Allah.

3. Natural Sciences
There is no doubt that the holy Qur’an has touched on the Issues of natural phenomena. Though it did not give details of these physical matters; but, it left that duty for mankind to explore and discover those facts stated by Qur’an by utilizing the faculty of intellect that Allah has bestowed him. For instance, Qur’an had talked about embryology, Astronomy Geology Botany Zoology etc. These facts indicate the comprehensiveness and holistic nature of Qur’an. As such, the holy Qur’an is a book of guidance and mercy, it is clearly an exposition for all things (tibyan li kulli shay) i.e. nothing is left out or neglected, in this juncture, we will highlight various knowledge that discussed by holy Qur’an with particular reference to embryology and astronomy.

Compatibility of Revelation (Qur’an) and Human Reason in Islam
Is revelation (Qur’an) Compatible with Human reason in Islam? To answer the above question we should first examine and investigate the scripture of Islam, and to what extend it endorses the use of human reason in exploration or searching for the truth. Having studied, the meaning of reason and having explored the etymology of revelation (Qur’an) its different characteristics and various knowledge that can be obtained from the holy Qur’an, we may reach convincing answer that Qur’an (which is a book of everything in human life) undoubtedly did not underestimate the importance of human reason in discovering the truth. In this regard, Zakir (2007) argued that Qur’an is not only a book of science but it is also a book of signs i.e. Ayats. Based on these Ayats human being by using his faculty of reason can easily discover the truths. Furthermore, it is undeniable fact that, reason, is gift from Allah and it is the most valued part of human body.

Reason is the basis of taklif (legal capacity) because it is the power of judgment by which humans can distinguish between ‘good’ and ‘bad’, ‘right’ and ‘wrong’. Reason is the basis of Iman/ faith, thus, it is given the authority to examine the authenticity of prophets and the revelation they claim to bring from God.

In the most serious note, the holy Qur’an is full of references which command and exhort people to think, contemplate, and to examine the claimed revelation This shows that Islam values reason; and Islam is confident that there will be no contradiction between what is contained in the revelation and what can be reasoned by human reason.

Here are some Qur’anic verses that prove the significance of utilization of human reason in order to reach the ultimate truth.

It is important to mention that, the text of the Qur’an is full of verses inviting man to use his intellect, to ponder, to think and to learn so he may reach the truth. However, for the sake of conference, this humble paper will touch on four dimensions that Qur’an invite people to use their intellect to contemplate. The venues the Qur’an requires us to think about can be summarized in 1. The creation 2. The Qur’an 3. The creatures 4. History

1. The Creation
The Qur’an speaks of this clearly: “In the creation of Heaven and Earth, and the alternation between night and daylight, there are signs for prudent persons, who remember God while
standing, sitting and [Lying] on their sides, and meditate on the creation: of Heaven and Earth
[by saying]: Our Lord, You have not created this in vain!” [3:190-191]

Therefore, Early Muslim scholars understood this matter. For this, a lively scientific
movement developed and flourished through funds provided by governments and by public
trusts and endowments in order to produce the “Best Deeds” for society.

Many important discoveries took place in the first two to three centuries following the
revelation of the Qur’an with the thought “Our Lord not for nothing have You created all
this”. Everything had to have a purpose. This explains the two criterions such innovations had
to have; namely Benefit and Beauty. Every innovation had to be both beneficial to Man and
beautiful to his sight.

2. The Qur’an
One of the main aspects of the Qur’an is its unique demand to rethink and contemplate its
content. “We still sent you down the Reminder so you may explain to mankind what was sent
down to them, so that they may meditate.” [16:44] Or in another Surah, Allah said that: “We
have sent down a Book to you that is blessed, so prudent Men may ponder over its verses and
thereby be reminded.” [38:29]

What this mandates is the continuous revival of the understanding of the Qur’an while
life continues to modernize itself. However, contemplating the Qur’an has nearly come to a
halt in the past five centuries. Rather than trying to understand the Qur’an in light of a modern
contemporary social structure, Muslims have resorted to understanding the Qur’an as an
inference to previous centuries trying to only understand how people of past ages understood
it. This ancient scholarly understanding of the Qur’an has become the ultimate source of
knowledge shadowing the Qur’an itself. No longer can we understand the Qur’an in light of
the Sunnah only, but it also has to be understood in light of the numerous exegeses present.
This has created a barrier between modern Muslims and the Qur’an. It has also caused
Muslims to suffer from mental laziness, thinking all answers to our current questions reside
with ancient scholars and their exclusive understanding of the Qur’an.

3. The Creatures
Contemplating other creatures in this universe is mandatory. Such creatures serve the human
kind in many ways as they are considered a gift from Allah to mankind. One of the Surahs of
the Qur’an reminds Man of these gifts in a very touching way.

The Surah is Surat Al Nahl (Bees) or Gifts, as the word Nahala means to give as a
gift. “Your Lord has inspired the Bees: “Set up hives in the mountains, and in trees and on
anything they may build. Then eat some of every kind of fruit and slip humbly along your
Lord’s byways.” From their bellies comes a drink with different colors which contains healing
for mankind. In that is a sign for folk who will meditate!” [16:68-69]

“He has regulated night and daylight for you, while the sun, moon and stars are
subjected to His command. In that are signs for folk who use their minds; as well as in
anything He has scattered over the earth for you with different colors. In that is a sign for folk
who remember. He is the One Who regulates the sea so you may eat fresh meat from it and
extract jewelry you may wear from it. You see ships sailing along through it so you (all) may
seek some of His bounty, in order that you may feel grateful. He has set up headlands on
the earth lest it sway with you, and rivers and paths so that you may be guided, as well as
landmarks, and by stars are they guided [too].” [16:12-16]

Such an understanding of gifts endowed upon mankind will help shape the way Man
treats his fellow Man. Men share the gifts, thus necessitating a culture of exchange and
reciprocity built on wisdom and gratitude to one another.

Understanding other creatures is thus mandatory upon the Muslim mind, but
understanding “Man” himself is a prerequisite to understanding other creatures.
This understanding of Man necessitates a mutual understanding of all the different aspects of Man including beliefs, cultures, genders, races….

4. History
Understanding the history of cultures and civilisations aims at learning and benefiting from it, as stated clearly in the Qur’ân. “So relate the story; perchance they may reflect.” [7:176] The aim of such understanding is not to judge contemporary cultures assuming we hold the ultimate reference, but rather to learn from the mistakes of others so as to enhance the well-being of all, including those who committed the mistake. The Muslim mentality in the late 20th century has been that of one that thinks it holds the ultimate truth. Nothing is farther from the truth than such a stance.

No one holds the ultimate truth in the daily livings of this life. One way of understanding if the truth was the basis of a certain action is to analyse the results of such action. The Qur’ân infers to such a rule:

“Say: “Travel through the earth and see what was the end of those who rejected Truth.”” [6:11]

Conclusion
Based on the above discussion of compatibility of reason and revelation (Qur’ân) in Islam, we may now conclude that, the two are very interrelated and integrated. As a matter of fact, revelation and reason are complementary sources of knowledge and that a real contradiction between the two is not possible. Should there be an apparent contradiction between revelation and reason, the reader should review his understanding of both to see if a subtle point has been missed; such practice is expected to resolve all apparent contradictions between revelation and reason, on the basis that the two are inseparable from each other, in fact, they are like two pair of scissors. Reason is undoubtedly needed to have a better understanding of revelation, and as far as fallibility of human brain is concerned, revelation is also unavoidable to guide human reason and to protect it from going astray.

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THE CONCEPT OF FASĀD IN THE QUR’ĀN AND THE MULTIPLICITY OF POWERS: A SOCIO-POLITICAL DISCOURSE

Dr. Muhammad Yusuf Saleem

Abstract
The central idea of this paper is built on the meaning of fasad in the Qur‘ān and its prevention as referred to in verses [2:251] and [22:40]. According to these verses God makes people to check and counter each other. This mutual checking produces the necessary balance and equilibrium. The prerequisite for mutual check and balance is the multiplicity of powers. The main objective of this paper is to argue that racial, lingual, cultural, and religious diversities among mankind play an important role in dividing them into different groups. This enables mankind to organise themselves as separate entities and provide multiple centres of powers. Consequently, they become the means of checking and keeping each other in a state of balance (islah). An analytical methodology is used for this research. The method and approach adopted for this research is to collect Qur‘ānic verses on the concepts of khalifah, human nature, disorder (fasad) and its prevention (daf’a). Subsequently, the dictionary meanings of these words and the various classical and contemporary commentaries on these Qur‘ānic verses are critically examined. Both primary and secondary sources are referred to for this research. The primary sources are mainly the Qur‘ānic verses while the commentaries (tafaseer) and other books constitute the secondary sources. This paper concludes that the absence of competing forces can lead to a state of disorder (fasad) both in society and politics.

Key words: fasad, islah, daf’a, diversity, competition, check and balance.

Introduction
This paper begins with a discussion on the meaning of khalifah and human nature with references to various Qur‘ānic verses and classical and contemporary commentaries. The paper next examines the meaning of the word disorder (fasad) in the Qur‘ān and discusses those Qur‘ānic verses that explains Allah’s (swt) way to prevent (daf’a) fasad. Its main focus is on the meaning and implications of the Qur‘ānic verses 2: 251 and 22: 40 which states that God enables groups of people to repel and check each other. It then examines the role of God-created and man-created diversities in creating multiple centres of powers that mutually check and balance each other. It argues that the existence of multiple centres of power at different levels prevents domination or monopoly, results in competition and brings about the necessary balance (islah) and prevents disorder (fasad).

Man as a Khalifah
The Qur‘ān states that prior to sending Adam to this planet, God addressed the angels that, “I am about to establish upon earth a khalifah”.[2:30] When the angels came to know about man’s khilafah on earth they, the Qur‘ān states, said: “Wilt Thou place on it such as will spread corruption thereon (mai ufsidu feeha) and shed blood”.[2:30]2 The angels, however,
later acknowledged their imperfection of knowledge and man’s superiority in this respect and when they saw man's actual capacities they were told to “prostrate yourselves before Adam” which they did.[2:32-34] However, the fact that God did not reject their claim that man would cause disorder (fasad) on earth and shed blood thereon but merely said that, “verily, I know that which you do not know” [2:30] shows that angels’ concerns were not unfounded.1

The word khalifah is derived from the root word khalafah which literally means succession, or vicegerency.2 Muslim commentators, however, are divided as to whether the verse refers to a single person or to mankind as a whole. There are those who argue that khalifah is a reference to Adam who was assigned to be a vicegerent of God on earth. They further extend the concept to all the prophets who, they argue, were God’s vicegerents on earth, invited mankind to the unity of God, and implemented His laws.3 Some other commentators, on the other hand, argue that the concept of khilafah is not confined to the person of Adam but is extended to all mankind as a group. According to them the word khalifah denotes man’s supremacy on earth as he inherited it and is given its possession.4 They argue that humans because of their rational faculties are distinguished from other creatures. Unlike other creatures humans can use their rational power to discover the law of the nature and to benefit from it.5 They are also given control over resources on the earth where all other creatures and things are made subservient to them. They may exploit the resources of the earth and other creatures for their own advantage. This argument is further supported by the fact the assertion of the angels that the would-be khalifah would cause disorder (fasad) and shed blood. These are qualities that could generally be attributed to mankind and not specifically to the prophets of God.

Causing disorder or spreading corruption (fasad) on earth and shedding blood thereon could be attributed to man’s exercise of his free will, which in the eyes of the angels made him sufficiently different from the rest of the creation.6 While the rest of the creation follow either willingly or unwillingly the law of the nature7-Allah's ordained way for them- man, despite being taught by the prophets of God, is not made to follow a certain way or to obey a certain law as far as his actions are concerned. He is allowed to use his free will to choose among various and sometimes opposing options. However, since his knowledge is limited, man unassisted by the revelation, may misuse and abuse his freedom of will by choosing the wrong options.8 Furthermore, man’s instincts and desires are always commanding self-

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1 See Fazhur Rahman, Major Themes of the Qur'an (Kuala Lumpur: Islamic Book Trust, 1999), 17-18.
2 See Edward William Lane, Arabic - English Lexicon, (Lahore, Islamic Book Center, 1 982) Book I, 792-8.
4 See Muhammad Asad, The Message of the Qur'an, 8
6 Unlike the heavens, the earth and the mountains, the three principal symbols of the universe, which refused to accept the trust (amanah) man in his original state, opted for it (33:72). The trust (amanah) is interpreted as the free will or “reason and volition”. See Muhammad Asad, supra note 1, p. 653. See also Sir Mohammed Iqbal, The Reconstruction of Religious Thought in Islam, (Lahore: Muhammad Ashraf Publisher, 1982), p. 95.
8 See Rashid Riza, Tafsir-ul-Manar, vol. 1, 255-6. Although man is endowed with the Fitrah so that he would have “an inborn intuitive ability to discern between right and wrong, true and false, and, thus to sense God’s existence and oneness”, his choices could still be influenced either positively or negatively by the outside forces of family, later up bringing, and society. See Muhammad Asad, supra note 1, note 27 on 30: 30, 621.
interest. This may lead him to oppose others especially when there is a conflict of interests. Thus, man’s freedom of will together with his limited knowledge and desires make him “most wicked, most foolish” [33:72] which may lead him to bloodshed and fasad.

The Meaning of Fasād

The word fasad and its derivatives occur 50 times in the Qur‘ān. The Qur‘ān, however, does not give fasad an exact definition. The word covers such general concepts as “denying the truth” and turning “others away from the path of God”. [16:88] Depriving “people of what is rightfully theirs” and acting “wickedly on earth” are also forms of fasad.1 It is also considered as the opposite of “setting things to right” (islah). [26:152] Pharaoh who rebelled against God, declared himself as “Lord All Highest”, and “transgressed all bounds of what is right” was one of those who “spread corruption” (mufsideen).2 The Qur‘ān also cites “destroying of (man’s) tilth and progeny” as examples of fasad. [2:205] The Qur‘ān also stresses that, “if the truth had been in accord with (unbelievers) desires, truly the heavens and the earth and all beings therein would have been in confusion and corruption!” (lafasadat). [23:71] The Qur‘ān maintains that “had there been in heaven or on earth any deities other than God, both [those realms] would surely have fallen into ruin!” (lafasadatayn). [21:22]

The word fasad has a wide range of meanings. It signifies “a state of disorder, or disturbance, or of destruction, annihilation, consumption, waste, or ruin”.3 It also connotes mischief, corruption, exploitation, wrong, and all forms of injustice, mismanagement, anarchy, and chaos.4 Muslim jurists have also used the word evil (sharr) and harm (dharar) as synonymous with mafsadah. Fasad is the opposite of islah. Islah is derived from the root word salaha which literally means good, incorrupt, sound, right or a proper state, or in a state of order.5 Islah refers to a state of equilibrium where things are in a proper order and balance. The conversation between Allah (swt) and the angels shows that prior to man’s arrival on this planet it was in the state of equilibrium (islah). The appearance of man signalled a period of disorder and disequilibria (fasad). The Qur‘ān maintains that fasad “has appeared on land and in the sea as an outcome of what men’s hands have wrought”. [30:41] Fasad thus is directly related to the actions of humans, whether Muslims or otherwise, at any particular period of history. It is of an evolving nature which may vary from time to time and take different forms. Every successive stage of human development gives fasad a new aspect and meaning. In our age, for instance, fasad may cover such current issues as misuse and mismanagement of resources on this planet, poverty, waging war and aggression, development and use of chemical, biological, nuclear, and other weapons of mass destruction, global warming, and environmental and ecological disorders. These are all instances of fasad6 that mankind “have wrought” upon themselves and God “will let them taste (the evil of) some of their doings, so that they might return (to the right path)”. [30:41]

Prevention of Fasād

Prophet (pbuh) is reported to have stated, “every child that is born conforms to the right nature, then his parents make him a Jew, or a Christian, or a Magian”. (Sahih al-Bukhari, vol. 1, 185).

1 See [11:85; 26:181-183; 29:36].
3 Edward William Lane, Arabic-English Lexicon, Book 1, 2396.
5 Lane, Arabic-English Lexicon, Book 2, 216.
6 Among contemporary commentators who give fasad a wider meaning see Muhammad Asad, Supra note 1, especially notes 189 on verse [2:205] and notes 39 on verse [30:41].
The Qur’ān has given many examples where the perpetrators of fasad are condemned. The Quran states: “Art thou not aware of how thy Sustainer has dealt with (the tribe of) Aad, (the people of) Iram the many-pillared, the like of whom has never been reared in all the land? And with (the tribe of) Thamud, who hollowed out rocks in the valley? And with Pharaoh of (the many) tent-poles? (It was they) who transgressed all bounds of equity all over the lands, and brought about great corruption (fasad) therein: and therefore thy Sustainer let loose upon them a scourge of suffering: for, verily, thy Sustainer is ever on the watch!” [89:6-14] The Qur’ān also states that: “God does not like corruption (fasad).” [2:205] Furthermore, as was stated, human’s propensity towards fasad was an issue even before his creation [2:30]. The hadith of the Prophet (pbuh) states: “Harm should neither be inflicted nor received”. It could therefore be argued that prevention of fasad is one of the principal objectives (maqasid) of the Shari’ah. Ibn Ashur argues that numerous textual proofs confirm the fact that removal of corruption (dar’ al-mafasid) and the acquisition of good (jalb al-masalih) is “the overall objective of the Shari‘ah” and the “fundamental universal rule of the Shariah.” Muslim jurists are of the opinion that any measures that prevent mafasid are in line with the objectives of the Shari‘ah even if the latter does not provide any indication as to its validity or otherwise. Provided however, that these measures do not turn a prohibited act into a permissible one and vice versa.

God sent His prophets to establish justice [57:25] among mankind and to educate them to avoid causing fasad on earth, and shedding blood therein. All the prophets came to educate people about the unity of Allah (swt) and to teach them about proper relationships that should be established between them and God and among humans themselves. They opposed and fought against all forms of human beings are not compelled as it would have amounted to depriving them of their free will and forcing them to live righteously. This would have negated the basic philosophy behind the creation of man that is to provide him with the liberty and the opportunity to choose among various options and in the process be tested. See [18:7; 21:35; 23:115; 29:2-3; 47:31; 67:2]. In fact God did not will to influence man’s freedom of choice in selecting his faith and way of life in any way. The Qur’ān maintains that, “were it not that (with the prospect of boundless riches before them) all people would become one (evil) community (ummah wahidah) We might indeed have provided for those who (now) deny the Most Gracious roofs of silver for their houses, and (silver) stairways whereon to ascend, and (silver) doors for their houses, and (silver couches whereon to recline, and gold (beyond count)”. [43:33-35].
securing a benefit.¹ The Hanafi School built upon this principle the theory of the abuse of rights. According to this theory a person may be denied the exercise of his right if such exercise should lead to excessive injury to others.² The jurists have also held that a private harm could be inflicted in order to prevent a public harm.³ In circumstances where two evils (mafsadah) present themselves at the same time the lesser of the two evils is chosen. In such cases the greater evil is avoided by the commission of the lesser.⁴ All these indicate that various measures could be validated provided they lead to the prevention of corruption (mafsadah).

**Fasād and Human Societies**

When the consequences of a corrupt act (mafsadah) are not confined to individuals but affect the society it could be termed a public corruption (mafsadah). In order to prevent a public corruption (mafsadah) the Muslim jurists have emphasised on Shari‘ah oriented policies (siyasah shar‘iyah). A Shari‘ah oriented policy is a policy that is designed to achieve the objectives of the Shari‘ah. Since prevention of corruption (fasad) is one of the principal objectives of the Shari‘ah, a Shari‘ah oriented policy should be geared towards prevention of corruption (mafsadah). However, it is not possible to identify the various forms of mafsadah and its corresponding maslahah once and for all the ages to come. They take different forms at different times and at different places. A mafsadah that harms the individual whether in this world or in the hereafter is prescribed by the Qur‘ân and the Sunnah as prohibited (haram) or abominable (makruh). On the other hand a maslahah that benefits the individual whether in this world or in the hereafter individual is prescribed as obligatory (wajib) or recommended (mandub). In contrast a public maslahah as the Malikis have argued is not defined (mursalah) by the Qur‘ân and the Sunnah. Similarly, a mafsadah that harms the public is also not defined or enumerated by the Qur‘ân and the Sunnah. These, if and when arise, can be identified through the process of consultation (shura) that can take the necessary measures to prevent a mafsadah and acquire a maslahah. In contrast, in relation to the individual a new form of maslahah or a mafsadah can be declared permissible or prohibited respectively through the methodology of usul al-fiqh and by an individual mufti.

While an individual is invited to islah and is thought and urged to avoid fasad, the law (sunnah) of Allah (swt) with regard to the human societies is different. When human societies and nations violate rules and regulations they cannot be prosecuted as a group in a court of law, imprisoned, punished, or declared bankrupt collectively. Any sanctions will indiscriminately punish both the culprits and the innocents in these societies. Here in order to restrain groups of people from doing injustice to each other the law of mutual check and balance applies. The Qur‘ân maintains that “were it not that God repels (daf‘a) some people by means of others, corruption (fasad) would surely overwhelm the earth” (La fasadatulardh). [2:251] The Qur‘ân also states that “were it not that God repels (daf‘a) some people by means of others, [all] monasteries and churches and synagogues and mosques-in all of which God’s name is abundantly extolled would surely have been destroyed [here now].” [22:40] The word daf‘a used in both verses literally means repelling, repulsing, pushing, thrusting, and driving away a thing from a place with force or strength.⁵ It is also translated as “check” and “defend(ing) themselves against one another”⁶. It embraces the meanings of defending, repelling, and checking as defence means to repel aggressors and to check them.

¹ The Mejelle, Article 30.
² Mahmasani, The Philosophy of Jurisprudence in Islam, 158.
³ Article 26.
⁴ The Mejelle, Article 28 and 29. See also Mahmasani, The Philosophy of Jurisprudence in Islam, 158.
⁵ Lane, Arabic - English Lexicon, 890.
Some Muslim commentators are of the view that these verses refer to two groups of people one standing for justice, peace, and order (islah) and the other representing the forces that are for oppression, war, and disorder (fasad). They subsequently argue that if the forces that are for islah do not check others, then fasad will prevail on earth. From this they conclude that if Muslims do not check and repel the non-Muslims the outcome will be fasad on earth.¹ This interpretation, however, is time-bound and reflects the dominant thinking in an era when Muslims were strong and could check and repel the forces that stood for disorder (fasad). This gives rise to the logical conclusion that today when Muslims are weak the forces that stand for disorder (fasad) are dominating. However, the problem with this understanding is that since Muslims are powerless the law (sunnah) of Allah (swt) with regard to human societies whereby He enables people to check other people is not operational. Furthermore, this interpretation has unnecessarily restricted the wide implications of these verses. The verses deal with groups of people, as against the individuals, to restrain each other irrespective of their faith or composition. The Qur’ân in these verses refers to one of the laws (sunnah) of God whereby He empowers groups of people to counter each other’s aggression and keep each other, through mutual checking and repelling, in a state of balance. This will act as a natural deterrence whereby societies are restrained from aggression. It may cover a situation where the forces that are for justice and order (islah) check other forces that stand for injustice and disorder (fasad). However, it may also equally cover situations when two equally oppressive or evil powers or two groups which are equally just may find themselves, because of their conflict of interests in the complex world of politics and economics, to restrain and check each other. It is this mutual checking by different political and economic forces that curbs disorder (fasad) and keeps various groups and powers in a state of equilibrium (Islah). Consequently, the possibility of disorder and injustice (fasad) is greatly minimised or totally eliminated. It is therefore argued that the concept is of a more general import and is not necessarily confined to a struggle between the forces that stands for justice and order (islah) and the evil forces that represent (fasad). Mutual checking by different powers provides opportunities for others to grow in an atmosphere of equilibrium and balance of power. This will ensure that liberty, justice, and order are provided for both the strong and the weak.² In contrast, it is the absence of mutual repelling and checking by different human groups that can lead to disorder (fasad).

Mutual repelling and checking could take various forms and is not necessarily confined to actual wars.³ It embraces war as well as cold war, all sorts of rivalries, a healthy competition, the relationship between a government and its opposition, the separation of powers whereby the executive, legislative and judicial branches of a government check and balance each other and all other situations where the interplay of different powers may produce the required checking and the resulting balance. It may also cover, as argued later, competitions among economic forces, blocks and associations that prevent monopoly of any one force and ultimately bring equilibrium to the market. Mutual checking, however, does not mean a “clash”.⁴ The essence of checking or repelling (daf’a) is to counter aggression and oppression if committed against a certain people.

The act is, therefore, defensive in its character and will ultimately produce an equilibrium which will keep different groups of people in a state of balance where no one will

²Muhammad al-Tahir ibn ’Aashore, Supra note 3.
be done injustice. A clash, on the other hand, is offensive in its nature and connotes a sort of conflict where the parties involved are seeking domination. This in itself will result in injustice and is, therefore, a form of fasād. Furthermore, while mutual checking by various powers can bring about the necessary balance, the proponents of the clash of civilisations advocate the domination of one civilisation and the “end of history” which run contrary to the divine law (sunnah) of mutual check and balance and are forms of disorder (fasad).

**Diversities and Multiplicity of Powers**

The necessary pre-requisite for mutual check and balance is the multiplicity of powers. Accordingly, it is God’s law (sunnah) that there should always be multiple centres of power in the world. Diversities play an important role in creating multiple centres of power. They divide mankind into many groups and thereby allow each group to insist on its uniqueness. They also enable various segments of human society to organise themselves separately. These diversities could generally be classified into God-created and man-created divisions. God-created divisions include racial, ethnic, and lingual, diversities. God instead of making mankind one race as they are the descendants of the same human pair, made them “into nations and tribes, so that you might come to know one another”. [49:13] These identities are further strengthened by giving people different colours [30:22; 35:28] and languages. [30:22] These are the most enduring factors that separate one group of people from other groups and strengthen their unique identities. Since these are God-created divisions both the Qur’ān and the Sunnah are emphatic that they are not meant to discriminate against any group or to confer superiority on a certain group based on racial, ethnic, lingual or colour considerations.

The Qur’ān has also recognized multiplicity of religious communities. [5:48; 22:67] But unlike the lingual, racial, or ethnic divisions which are God-created, religious divisions are man-made. [21:92-3; 23:52-3] Religious divisions were created despite the fact that “all mankind were once a single community” [2:213; 10:19] (ummah wahidah) and to all of them came prophets who taught the same “right and strait” religion. [98:5; 42:13; 23:52; 3:19] The divisions, however, were created when successive prophets came as required by the different stages of human intellectual evolution. Every earlier community (ummah), the Qur’ān states, “who had been granted this (revelation) began, out of mutual jealousy, (baghyan bainahum) to disagree about its meaning after all evidence of the truth had come unto them” [2:213]¹ that God is one and that all prophets came from the same and one God and taught essentially the same teachings (ad-Deen). [23:52; 98:5] Holding men responsible for the creation of religious divisions the Qur’ān however stresses that, “had God so willed, he could surely have made you all one single community”. [5:48]² But this would have amounted to depriving man of his free will and forcing him to live righteously.³ The Qur’ān, however, considers religious diversities as a means to test us in finding our way to the truth and to make us vie with other religious communities “in doing good works”. [5:48; 2:148]

Racial and religious divisions are further compounded by the differences in individual thinking. Within a certain group various subgroups may emerge that may differ on their approaches to issues and problems of common interest. All these provide a conducive environment for the differences to emerge. Even within a family, tribe, or a political party sub-divisions may arise as a result of differences of opinions and styles. Individuals could be

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¹ See also [3:19; 42:14; 45:17].
³ In fact God did not will to influence man’s freedom of choice in selecting his faith and way of life in any way. The Quraan maintains that, “were it not that (with the prospect of boundless riches before them) all people would become one (evil) community (ummah wahidah) We might indeed have provided for those who (now) deny the Most Gracious roofs of silver for their houses, and (silver) stairways whereon to ascend, and (silver) doors for their houses, and (silver couches whereon to recline, and gold (beyond count)” [43:33-35].
moved by self interest or differences in style to have their own partisans and loyalists. This creates sub-groups within a particular group. These diversities have enabled mankind to organise themselves into different forms. Human history and civilisations have witnessed various forms of organisations ranging from tribes and religious communities to political parties and various forms of federal and confederal unions.

Diversities by dividing mankind into separate groups are useful and can prevent the occurrence of mafsadah in many ways. They act like safety valves and save groups of people from the destructive influence of other groups. For instance, if a segment of humanity is ruled by an oppressor, his rule would be confined to a particular people and the rest will not suffer. If a war or an internal turmoil is broken in one part, it will not necessarily spread to territories belonging to others; and if a section of humanity is moving towards moral or social decline others will not be affected. Diversities also stimulate completions among different groups of mankind which subsequently engender creativity, innovation, dynamism, and progress that enrich human societies. Diversities are also instrumental in protecting and preserving individual rights. Different groups would provide protection for their individual members against oppression or victimization by other groups and ensure that they are treated with fairness and justice. In this way the existence of different groups preserves individual liberty and ensures justice and equity.

Centuries ago that great Muslims Philosopher-cum-statesman Ibn Khaldun defined group feeling ('asabiyyah) as an “affection a man feels for a brother or a neighbour when one of them is treated unjustly or killed”.

According to Ibn Khaldun “group feeling” creates among members of a particular group “(mutual) affection and willingness to fight and die for each other” and “restrains people from splitting up and abandoning each other”. Although Ibn Khaldun employed his theory of group feeling to explain the rise and fall of dynasties and nations, it can also be of great use to explain the role of divisions among mankind in protecting individual rights.

Diversities also do not allow one race or a group of people to dominate and rule over mankind. By dividing mankind into numerous groups diversities erect structural safeguards against the potentially oppressive consequences of a monolithic totalitarian world order that would have concentrated world power in a few hands. Thus, any conquest of other groups would be a temporary phenomenon and empires will not be everlasting. If a group is oppressed, colonized, or threatened by another it will be ethnically, lingually, and culturally, distinct enough to resist the oppressors and oppose their alien and foreign domination. During 19th and early 20th centuries, for instance, European colonizers were resisted by Asian and African nations. They were forced to end their occupation of lands that were not theirs and to abandon their dream of ruling over peoples who were racially, lingually, and culturally different from them.

These diversities have made it extremely impossible for mankind to unite on anything but justice. The absence of diversities, on the other hand, would have led to a domination of one individual or a group of them over mankind. A single power would have ruled over entire human population, impose its own standards of what is right or wrong, tolerate no opposition, and will punish any who dare to stand against it. A single power would become a global policeman, a prosecutor and a judge and mankind would have experienced a global tyranny.

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1 See Ibn Khaldun, The Muqaddimah an Introduction to History, translated from Arabic by Fraz Rosenthal, (London: Routledge and Kegan Paulm, 1986), 414. (Ibid, 313) and “restrains people from splitting up and abandoning each other”. Although Ibn Khaldun employed his theory of group feeling to explain the rise and fall of dynasties and nations, it can also be of great use to explain the role of divisions among mankind to protect individual rights.  
3 Ibid, 313.  
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and dictatorship. This would have led to a peace of despotism which would be worse than war and in reality a disorder (fasād) in a global scale. Kant called this “universal monarchy” which he argues runs contrary to the nature which “employs two means to separate people and to prevent them from mixing: difference of language and of religion”. Thus, the presence of diversities have effectively overruled certain interpretations of globalisation that tend to treat the world like a homogeneous entity.

The most important function of diversities is to enable various forms of collectivities to become the means of keeping each other in a state of balance. For instance, a community (ummah), a nation, a political party, an economic block or a military pact can check and balance its rival community, nation, political party, economic block, or a military pact. Mutual checking by various groups prevents total domination of any one power, keeps them in a state of balance and ensures justice and order (islah). Disturbing this delicate balance among different human groups or replacing it with a domination of a certain group will only cause chaos and disorder (fasad). Multiplicity of political powers and diversities are therefore a healthy phenomenon and in accordance with the law (sunnah) of God that govern societies. They can check and balance each other and in the process the occurrence of injustice and aggression (fasād) is minimized. The existence of multiple centres of powers at local, national, regional and international levels produce rivalries and competitions. This prevents total domination of any one force, produce balance of power, and ensure justice, liberty and order. This also provides opportunities for the weak groups to assert themselves, to have the necessary freedom for their growth or to be treated with justice. Even within a single group or organisation it is always advisable to avoid concentration of powers in a few hands. The constitutional theory of separation of powers, for instance, divides governmental power, within a country, among executive, legislative, and judicial organs. This avoids the concentration of powers in one organ and ensures that the necessary check that the three organs exert on each other would result in the desired balance of powers. This avoids tyranny in the society and individual liberty and rights are protected. The existence of political pluralism and the opposition parties in a parliament further strengthen the operation of check and balance.

Conclusion

An examination of classical as well as contemporary exegeses reveals that the word fasad has wider implication and changing conceptions. It covers all types of disorders, mismanagements, and states of disequilibrium whether in politics or economics. The approach of the Qur’ān to address the issue of fasad at individual level is different from the one adopted in dealing with human societies. While an individual is sanctioned for violations, groups, nations, and communities are left to counter and balance each other. This necessitates the existence of rival and competing powers. Thus, it is God’s law (sunnah) that there should always be multiple centres of power in the world that would check and balance each other. Religious, racial, ethnic, cultural, and political diversities are instrumental in creating multiple centres of powers. These allow mankind to organise themselves into separate entities such as communities, nations, unions, military and economic pacts, and political parties. Within a particular nation or country there may also exist various sub-national, ethnic or political groups. When these powers act in self defence or self interest it results in mutual checking and competitions among them. This subsequently produces a state of balance (islah) that persists unless these groups and forces lose the ability to check and balance each other. Thus, the lack of mutual checking between various nations and within a nation between various sub-national groups can lead them into a state of disorder (fasad). Competition or the existence of

rival powers is therefore a healthy phenomenon and in accordance with the laws of God that govern societies. Different social, political and economic forces by their mutual checks can keep each other in their proper states. This subsequently produces locally, nationally, regionally, and globally a balance of power (islah) that saves everyone from injustices and disorder (fasad).

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Abdurezak Abdulahi Hashi

Abstract

The Qurʾān which, together with the Prophetic teachings, form the primary sources of Islamic teachings, constitutes the divine message that is set to guide man to what ought to be. Though the Qurʾān is not a book of chemistry nor is it a theory of physics, its teachings incorporated thought provoking expressions about the formation and the design of the universe. This paper uses thematic and textual analysis to expose selected verses of the Qurʾān about the natural order, with particular emphasis on the concept of creation and the design of the natural order. This paper represents a thematic analysis of selected verses of the Qurʾān. However, the debates of theologians and philosophers on evolution versus creation of the universe would not be included.

Keywords: structure, natural order, thematic, significations, analysis.

Introduction

The conception of the natural order and its design is very much related to the Islamic understanding of God; an understanding that is pronounced in the Islamic creed (shahadah): there is no god but Allah. While this concise statement affirms the absolute unity of God, it also asserts the recognition of Him, not only as the sole Creator (khaliq) and the Lord (rabb), but also the sole Designer (badiʾ). He caused things to exist out of nothing (khaliq kuli shaʾin) [6:101] not in vain but with aim and purpose [23:115], and thus He commands things [7:54]; not only He created the universe, but He gives the universe the ability to function according to His Will. For the power to create things out of nothing belongs to Him, the authority to command is also His (alahu al-khalq wa al-amr). This command is manifested in two ways; first, by means of natural order (sunatullah), which is the divine will that gives the universe the ability to run and function with due proportions (qadara fahada) [87:2-3]. As illustrated in the verses of the Qurʾān, the Divine Order in nature implies complete and integral system of cause and effect and it runs systematically and perfectly in accordance with the command of Allah. In this perspective, the natural order implies a system of well-designed symbols (ayah) that points to a destination that is beyond itself, symbols that ought to be reflected upon and interpreted by man of intellect, so that its functions and designs are therefore appreciated. For Man has been endowed with the faculties of intellection, manifestations and applications of divine command in the natural order is knowable to man as long as man uses his intellectual curiosity with relevant creativity and contemplations. It is through this process that man is expected to answer the questions about the process of how nature works; the production of scientific knowledge is therefore possible, The second form of the Divine command is descended through the revelation (al-wahy), the teachings of which constitute the Divine Will that commands what ought to be in relation to man’s conduct. It serves as a system of values that are set to govern the social order (al-shariʿah) in terms of right and wrong, good and bad as well as permissible or otherwise. These divine

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2 In Islam, divine revelations are sent down by Almighty God through divinely selected members of the human race. Prophets are infallible (ʿismah) and are gifted persons with profound moral insight as well as with exceptional powers of expression. They are not semi-gods, nor the children of God or angels, and they have no power to redeem the mistakes of man. Their task is to convey (balagh) the Divine message of Almighty God to man and woman.
commands are embodied in the Qur‘ān, which constitutes the final revelation; it “guides to that which is most just and right.” [17:9]; for it guides to the most stable and fair moral judgments, it should therefore be the ultimate reference of resolving differences and disagreements on given matters of the state and the society. Nonetheless, though these are the two forms of the divine commands, the relationship of which is illustrated throughout the teachings of the Qur‘ān, this paper intends to addresses the creation and the design of the natural order through and within selected verses of the Qur‘ān.

Creation
With regards to the creation of the natural order, the Qur‘ān mentions that it is the Almighty, Allah who caused the universe to exist out of nothing (fatiru al-samawati wa al-ardhi). He has created everything in the universe (wa khalaqa kula shay’in) with due proportions (jaqadarahu taqdiran) [25:2], as well as with due balance and order (alladhi khalaqa fasawa) [87:2], and gave the universe the ability to exist and run according to predetermined laws (wa alladhi qadara fahada) [87:3]. In Islam, the Arabic verb khalaqa means to create, to form, to shape and to make; it means the act of creating, re-crafting or causing something to exist. Laterally, khalaqa includes two levels of creation; first, creating something out of nothing, particularly the act of bringing the universe into existence or creation ex nihilo, and second forming or making something out of something else, without originally inventing it from nothing. Each of these meanings reflect the conduct of making (sani‘a), however the former meaning involves originality and invention, while the latter describes a form of assembling and compilation, in such a way that given materials are redesigned and reshaped. As such, creation in the sense of making things out of something can be done by man, however only the Almighty, Allah, can create things out of nothing. The concept of creation is illustrated in various passages of the Qur‘ān. For instance in chapter 6, verse 101, of the Qur‘ān, we are told that “He created all things” [6:101], while in chapter 25, verse 2, the Qur‘ān mentions that “it is He Who created all things, and ordered them in due proportions.” [25:2] In addition, in chapter 21, verse 16, the creation of planets and heavens is attributed to the Almighty, Allah for a genuine reasons. A similar message is found in chapter 15, verse 85, chapter 87, verse 2, and elsewhere in the Qur‘ān. In these and many other verses of the Qur‘ān, the creation of the universe is attributed to the Almighty Allah. As mentioned elsewhere in the Qur‘ān, God’s creation of the universe is characterized by two distinguishing descriptions, which are fātr (inventor) and badi’ (originator); the former describes the Almighty, Allah, as a creator who invents His creations from non-existence, while the latter describes Almighty, Allah, as the true Creator, Who originated the primal molds and shapes of creations. In chapter 35, verse 1, of the Qur‘ān we are told that, it is Allah, “Who created (out of nothing) the heavens and the earth” [35:1], while in chapter 2, verse 117, as well as chapter 6, verse 101, the Qur‘ān mentions that “to Him is due the primal origin of the heavens and the earth.” [6:101] This is because, as stated in chapter 36, verse 79, the Almighty, Allah “is Well-versed in every kind of creation.” [36:79]

As observable from these verses, and elsewhere in the Qur‘ān, the Almighty, Allahis the Creator (al-khāliq) and the originator (al-fātir) who brought creations to exist with an original and primal design (al-badi’). For He invented the existence of the universe from non-existence, with original and primal design, in chapter 23, verse 14, His act of creation is described as the best (fatabāraka Allāh ahsān al-khāliqīn) [23:12-14]. Furthermore, in chapter 27, verse 88, the Almighty, Allah, is presented as the maker who “disposes of all

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things in perfect order.” [27:88] Based on these and many other verses of the Qur‘ān, in which the creation of Allah, is described, it is observable that His creation is distinguished from the workings or makings of man, at least, in three aspects.

First, the creation of the universe is attributed to Almighty, Allah; He caused the universe to exist.

Second, His creation is characterized as primal and with originality, in such a way that He caused things in the universe to exist from non-existence, i.e. *creation ex nihilo*.

Third, His act of creation is done with perfection and quality, as well as with due proportions (*wakhalaqa kullā shay‘īn faqadarahu taqdiran*).

Therefore, He is the true Creator, Who creates creations with due measures and perfection. Man can make (*sana‘a*) things, however man’s making of things signifies the meaning of reshaping, remolding and redesigning an already existing materials. For instance, man takes clay and molds it into pot, or takes metal and molds it into car, or make machines from different materials, however in some senses in the process of molding different materials into different shapes and forms takes place within time and space; there is before and after. Similarly, man’s art of making is constrained by the available materials, in such a way that man cannot make a car out of clay, and etc., therefore, as man’s act of making is constrained by time and by given materials thus man’s act of making is best described as *takhliq* not *khalq*. This is because, even though the two terms, *khalq* and *takhliq*, are interrelated, in the senses that the latter is derived from the former; however, the former reflects the act of creating, particularly the act of causing things to exist from non-existence, while the letter signifies also making, but in the sense of remaking and remodeling of an already existing thing. Hence, man makes things out of given materials, not causes things to exist out of nothing, thus his conducts are *takhliq*, not *khalq*.

**Design and order**

As discussed earlier, it is the Almighty, Allah, Who caused the universe to exist out of nothing. Not only He created the nature, but also He embodied the nature the ability to transform according to His Will, hence it is He Who orders the natural process of transforming from one form to another. For instance, the Qur‘ān states that every living thing has originated from water. [21:30] In addition, the Qur‘ān states that there was a time that the heavens and the earth were joined together (as one Unit of Creation) before Allah clove them asunder (*fafatagnahuma*). Meanwhile, as stated in chapter 51, verse 47, the heavens are expanding, for it is He Who created “the vastness of space”. [51:47] Furthermore, in chapter 41, verse 11, the Qur‘ān states that there was a period of time in which the sky had been (as) smoke (*al-sama‘a wahiyat dukhanun*). [41:11] In chapter 78, verse 7 of the Qur‘ān, mountains are described as pegs that have roots extending below the surface of the earth (*wa al-jibala awtadan*). [78:7], and their function is to stabilize the earth’s crust by standing firm, lest it should shake with man (*an tamida bikum*). [16:15] In addition, the solar system is traveling (*wa al-shams tajri*) through the space to a final destination (*limustaqrin laha*); [36:38], but at the end of time the sun will stop radiating energy and will be folded into a ball (*idha al-shams kuwirat*). [81:1] Furthermore, the Qur‘ān mentions various elements of the design of the nature including the constellation of the shining stars (*burujan*) in the skies, and a Lamp (Sun) placed therein (*siraj*) and a Moon giving light (*al-qamara nuran*); [25:61-62]; so that the continuation of the secession of Night and the Day follows. Part of the natural design is the creation of seven heavens one above another (*sab‘a samawatin tibaqan*) without cracks and fractures. The Qur‘ān also mentions the roof (*saqaf*); [21:32], floor or foundation (*mihâd*); [51:48], pillar (*‘amad*); [13:2], space (*wama baynahum*) [21:6], building (*binâ*); [51:47], functions of pre-designed software system (*yajrî li ajalin musaman*) [35:13], final destination (*mustaqar*); [36:38], well placed and hanged constellations with full of light and
energy (burūj) [15:16], above (fawq) [23:17], under (taḥat) [29:55], horizons (afāq) [41:53],
dimension (aqṭār) [55:33], pegs that have roots extending below the surface (awtād) [78:7],
tunnel or subway (nafaq) [6:35], ornamentation and decoration (zinah) [37:6], all of which
address the elements of the creative design of the natural order. Furthermore, there are
expressions that signify arts of design such as decoration (zinah) [67:5], artistry (ṣun‘a)
[27:88], forms (suwar) [64:3], enclosure (ahata) [18:29], raised (rafa‘a) [6:165], and building
materials like palm-fibre (dusur and alwāh) [54:13]. The Qur‘ān states that ornamental
decoration and the beauty of the universal design reflects on the vision and makes the vision
discomfited, in a state worn out [67:3].

These and many other Qur‘ānic verses about the natural order include two elements;
first, description of the creative design of the natural order, including the position, the
function and the decorative quality of planets in the universe. Second, the above mentioned
verses of the Qur‘ān also highlight the existence of the natural laws and systems that
consistently coordinate the interaction of the natural planets continuously. The Qur‘ān states
that the whole universe in its various planets and biological phenomena as well as its laws, are
governed by the divine law (sunnatullah), natural patterns placed therein. The Arabic term
sunnatullah can be translated into ‘the divine command’, ‘natural order’, ‘laws of God’ and
‘laws of nature’. However, sunnatullah is technically understood as the pattern, which God
has implanted in creation; it is a complete and integral system of cause and effect and it runs
systematically and perfectly in accordance with the command of Allah. It is the divine power
which forms and orders things and matter according to the Divine plan with perfection and
without any waste. These patterns are enduring (la tabdīl) and form the norms, to which all
creations of God will subscribe to and function accordingly. The Qur‘ān teaches that natural
universe is an orderly realm where an event occurs as a result of its cause; in turn, its
occurrence is the cause of another event. It is a complete order because all events follow the
same laws and nothing stands outside them. He created the sun, the moon, and the stars, (all)
governed by laws under His command [7:54], in a design and structure which determines its
life and from which it never deviates [25:2].

Conclusion
As reflected in the above mentioned verses of the Qur‘ān, the design of the universe as well
as its natural laws are not self-originated which existed as a result of accidental occurrence or
natural evolutionary process [52:35-36]; rather the natural order is created by God. Second the
Qur‘ān states that natural laws of natural order are not aimless and nor without point of
reference [15:85]; rather in the Qur‘ān, the universe is guided and governed by the Divine
Will of God. Third, as reflected in the Qur‘ānic verses mentioned earlier, Islam presents an
understanding of nature that is characterized by profanity, createdness, orderliness,
purposiveness, and subservience. On one hand profanity means “not sacred”, while on the
other hand it signifies “being temporal”. Similarly, createdness denotes that nature is a
create of God, Who created the universe ex nihilo, by the sheer command of God for it to be,
which is perfectly in order. Fourth, each of the planet of the nature and its design has been
assigned to a purpose, which it must, and will, fulfill; this is so because, the Almighty, Allah,
did not create the universe in vain but for a purpose. Finally, the nature and its functions are
subordinate to the Will and the Authority of Allah; it is useful, malleable and capable of
receiving man’s intervention into its processes, so that it can be utilized to serve the needs of

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THE DIVINE GUIDANCE OF THE QUR’ĀN ON POVERTY ALLEVIATION

Ibrahim Nuhu Tahir

Abstract
The world is suffering from chronic poverty, with around three billion of its population living below $2.50 per day and 80% living below $10. The effects of poverty indiscriminately cut across race, nationality, and religion. Multiple stakeholders in the public and private sectors have tried numerous methods to alleviate poverty. Different approaches have been used to at least remove hard-core and extreme poverty if not eradicate poverty completely. Unfortunately, regardless of the financial and human resources that have been dedicated to this effort there has been a failure except in a few instances. One of the causes of that failure is the abandonment of the methodology of the early generations, such as ‘Umar ibn ‘Abd Al-‘Azīz (raḥimahullāh), who fully depended on the Qur’ān and Sunnah in his administration.

Development has been taken as a completely secular activity without any connection to the religion of Islam. This secular approach to economics is why calamities have befallen the Ummah and the world in general as it is an abandonment of the infallible guidance of the Qur’ān and Sunnah. This paper presents two approaches: the Islamic spiritual and physical approaches to poverty alleviation. It explains the injunctions Qur’ān has provided: Īmān, Taqwā, Zakāt, Ṣadaqah, etc. on how to meet the needs of the underprivileged. The paper uses the example of ‘Umar to illustrate the benefit of following the Qur’ān and Sunnah of the Prophet (ﷺ) using the understanding of the companions. His case is a real example of the application of principles laid down by the Qur’ān as a guide to poverty alleviation through the Maqāṣid al-Sharī‘ah.

Keywords: ‘Umar ibn ‘Abd al-Aziz, Qur’ān, Sunnah, poverty alleviation, īmān, taqwā, contentment, dhikr, zakāt, ṣadaqah, waṣīyyah, khums, fai‘.

Introduction
The Qur’ān was revealed to the Prophet (PBUH) to guide both humankind and Jīn towards attaining success in this life and jāthā in the hereafter. With the strongest affirmation, the only solution for poverty lies in following the guidance laid down by the Qur’ān. This paper discusses the Islamic Spiritual and Islamic Physical Approaches that the Qur’ān offers as solutions. The elements of the ISA are īmān, tawakkul, dhikr, and taqwā of Allah and belief in the Divine Decree while the elements of the IPA are zakāt, ṣadaqah, khums and waṣīyyah. This is however not an exhaustive list but only the main focus of the research.

Islamic Spiritual Approach
The literal definition of poverty is the state of not having enough money to meet one’s basic needs and this is the materialistic meaning referred to in discussions on poverty. A more precise definition of poverty is that it is a state of being in need which is contrary to being rich or satisfied. The true definition of being rich is defined by the Prophet (PBUH) when he said in the following ḥadith:

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Abū Hurairah (r) narrated that the Messenger of Allah (PBUH) said: “Richness is not having many possessions, but richness is being content with oneself”\(^1\).

The ISA is pivotal because this is what helps a person to attain satisfaction and the true meaning of being rich. This contentment is spiritual and not physical, thereby restricting poverty to a spiritual state and not a physical form. Thus, the best way to remove poverty is to apply the ISA. This approach is such an intricate part of a Muslim’s life such that all matters require a Muslim to apply it first then followed by the IPA even though they are both acts of worship. Allah has said that He did not create mankind and this life in jest but He created humanity for the sole purpose of worshiping Him. Worship is a spiritual act which in Islam is carried out through both spiritual and physical forms. Indeed îmân, tawakkul, dhikr, and taqwâ of Allah are all acts of worship carried out by the heart. Thereafter the body only acts in accordance with the strength of these acts of worship in the heart. The Qur’ân says:

Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind. [22:46]

In another place it says:

Verily, therein is indeed a reminder for him who has a heart or gives ear while He is heedful. [50:37]

The Prophet (PBUH) said:

Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart\(^2\).

The above mentioned nusûs explain the importance of the heart and that a sound heart is what gives good understanding of any affair. The ISA to alleviating poverty starts with rectifying the heart by ensuring it carries out the acts of worship that are required of it for successful results. The ISA is what differentiates Muslims who believe in the Qur’ân and Sunnah from those who disbelieve in them and follow secular or non-Islamic methods of problem solving. These methods are based on limited human intellect if not blatant kufr. Neglecting the ISA and what it corrects of the heart is a fruitless endeavour which disconnects man from understanding concepts connected to the unseen such as Divine Decree, the power of supplications and the hereafter which can only be comprehended by accepting what Allah and His Messenger (PBUH) have said about them.

An example of its application was the advice the Prophet (PBUH) gave his daughter Fāṭimah when she had requested a slave to help her with her household duties:

Narrated ‘Ali (r): Fāṭimah went to the Prophet (PBUH) complaining about the bad effect of the stone hand-mill on her hand. She heard that the Prophet (PBUH) had received a few slave girls. But (when she came there) she did not find him, so she mentioned her problem to ‘Āisha. When the Prophet (PBUH) came, ‘Āisha informed him about that. ‘Ali added, “So the Prophet (PBUH) came to us when we had gone to bed. We wanted to get up (on his arrival) but he said, ‘Stay where you are.’ Then he came and sat between me and her and I felt the coldness of his feet on my abdomen. He said, ‘Shall I direct you to something better than what you have requested? When you go to bed say ‘SubhÉn Allah’ thirty-three times, ‘AlhamdulillÉh’ thirty three times, and AllÉhu Akbar’ thirty four times, for that is better for you than a servant”\(^3\).

This hadith is a perfect reminder that the ISA, of which the Dhikr of Allah is a component, is necessary in all situations. Work is presumed to be a purely physical act, which is why

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\(^1\) Al-Bukhârî, Ṣâḥîh al-Bukhârî with Fat’î. No. 6446.

\(^2\) Muslim, Ṣâḥîh Muslim. No. 107.

\(^3\) Ibid, 80.
‘Aliyyu and Fâ’timah naturally thought that getting a slave was the solution for their problem. However, the Prophet (PBUH) gave them the best which reminded them that the remembrance of Allah is sufficient for the believers, lâ ġawla wâla quwaṭta ỉllâ bi’llâh (there is no might or power except with Allah). From the above-mentioned statements it can be concluded that the best approach when dealing with changing the status quo is the ISA. After all, Fâ’timah was the Prophet’s (PBUH) favourite child and who he referred to as a part of him, and what was sufficient for her is more than enough for everyone else.

**Îmân (belief) and the Taqwâ of Allah**

The combination of strong ímân and the taqwâ of Allah is one of the best ways to earn the blessings and bounties of Allah. Ímân has been defined by the scholars linguistically to mean a testimony that necessitates total submission and acceptance. Technically, in Shari‘ah it means a confession of the tongue and a testimony of the heart in all of the pillars of ímân which must be translated into action by the limbs (body). The pillars of ímân mentioned by the Prophet are: Believing in Allah, His Angels, His Books, His Prophets, the Hereafter and the Divine Decree of Allah, the good of it and the bad of it. Therefore belief in all the pillars of ímân and doing righteous deeds is the only key that leads to a happy successful life in this world and in the hereafter. The Qur’ân says:

> Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) Verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter). [16:97]

The most important pillar to this work is the last one (the Divine Decree of Allah). A Muslim is supposed to believe that Allah knows, wrote, and created whatsoever He wishes including rizq. This means that everything is planned by Allah and only what He wants will exist. The Prophet (PBUH) also confirmed this meaning in the following tradition:

> When ‘Ubâdah ibn al-Šâmit (r) was dying he told his son: O son, you will not find the taste of ímân until you know that whatever you receive, you would have never missed it; and whatever you have missed, you would have never received it. I heard Rasûl Allah (PBUH) saying: “The first thing which Allah created was the Pen. He commanded it to write. It asked: ‘What should I write?’ He said: ‘Write the Decree (Al-Qadr) of everything until the Day of Judgement.’” O son, I heard the Messenger of Allah (PBUH) say: “He who dies not believing in this is not one of my people”.

Having a strong belief in this will help a Muslim to have certainty that his rizq has already been decided by Allah and nothing can usurp that which is written for him and nor can they prevent it from reaching him. The Qur’ân says:

> And in the heaven is your provision, and that which you are promised. [51:22]

This āyah shows that everything has already been decided by Allah in the heavens. Therefore, no human or jinn has the ability to interfere. This itself is sufficient to grant a Muslim the level of satisfaction he needs to relax in this life and strive to gain his rizq through ġalâl means. To emphasise on this important point the Prophet (PBUH) was reported to have said:

> Indeed there is nothing that brings you closer to Jannah except that I commanded you to do it, and there is nothing that can probably lead or bring you closer to Hell except that I warned and commanded you to stay away from it. Verily, the Râhul-Quds (Jibrîl) had inspired my heart that no soul shall taste death until it has completed its sustenance (rizq), therefore fear and have taqwâ

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1 Abu Dawud, Sunan Abi Dawud. No. 4700
of Allah by using *ḥalāl* means to earn *rizq*. And do not let the delay of *rizq* motivate you to look for it through forbidden means, surely you have to know that it is only through the obedience of Allah that one can attain His Bounties. In addition to strong faith (belief in all of the pillars of *ʿimān*) one has to have *taqwā* of Allah, to fear Him by doing what He commanded and staying away from what He forbid. Linguistically *taqwā* means shield, protection, and defence which originally means to set up a barrier that will protect you from anything you fear. Technically, in *Sharīʿah* it means to put a barrier that will protect you from the wrath, anger and punishment of Allah and that is by following His commands and staying away from what He forbid. Taqwā is an essential tool in the ISA, this is because Allah has guaranteed that He will help the people who fear Him out of every difficulty. The Qurʾān says:

> …that will be an admonition given to him who believes in Allah and the Last Day. And whosoever fears Allah and keeps his duty to him, He will make a way for him to get out (from every difficulty. And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things. [65:2-3]

This fact is also clearly manifested in the above stated *āyah*, the *āyah* quoted above from al-Nahl and the ḥadīth that says: “*surely you have to know that it is only through the obedience of Allah that one can attain His Bounties.*” Furthermore, the Qurʾān says in another place:

> And if the people of the Towns had believed and had the taqwā (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes, etc.). [7:96]

Thus, Qurʾān commands and orders its followers to have *taqwā* of Allah. First and foremost, this will earn them the pleasure of Allah and secondly, it will open the doors of *rizq* for them. Hence, the person who adorned himself with *taqwā* will find that his *rizq* will never decrease, and this increase will extend to benefit his progeny after he leaves this life. The best confirmation of this extension of *rizq* is the story of Khidr with Musa (PBUH) where Allah protected the wealth of a righteous deceased. He was survived by two orphans and had left them a treasure that needed to be preserved. The Qurʾān says:

> And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and Your Lord intended that they should attain their age of full strength and take out their treasure as a Mercy from Your Lord. And I did it not of my own accord. That is the interpretation of those (things) over which you could not hold patience. [18:82]

It can be said that the norm is for the people of *taqwā* to be protected by Allah in this life as well as the hereafter. The Qurʾān has not limited this protection to a few areas, but rather it has made it general inclusive of *rizq*. The Qurʾān says:

> Verily, those who say: “Our Lord is Allah (Alone),” and then they *Istiqāmū*, on them the angels will descend (at the time of their death) (saying): “Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! “We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask for. [41:30]

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This brief discussion on īmān and taqwā leaves the conclusion that people need to have taqwā in order to achieve a permanent eradication of poverty or at least its alleviation from the root. It is an effective tool that can succeed where billions of dollars have failed and an added bonus is that it is also a preventative tool. Designing and implementing economic policies bereft of these two tools will never remove poverty.

Contentment

This section will discuss another ISA tool used by the Qur‘ān in this regard which is contentment. Contentment is defined as the state of being happy and satisfied. For a Muslim this means that he is happy with the decree of Allah (ﷻ) and is satisfied with what he has. He feels absolutely no displeasure towards Allah (ﷻ) or His decree and he is not unhappy with what he has even in the slightest way. The Prophet (PBUH) said in the following ḥadīth:

The satisfactory little amount of wealth is better than a distractive larger ḤAmr ibn al-‘Ās reported Allah’s Messenger (PBUH) as saying: He is successful who has accepted Islam, who has been provided with sufficient for his want and been made contented by Allah with what He has given him.

Furthermore, the sole pursuit of wealth in of itself causes distress and distances one from happiness in this and in the hereafter. It is only through the worship and obedience of Allah that contentment and inner peace are attained. The Qur‘ān says:

Whoev[er wishes for the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. then, afterwards, We have appointed for him Hell, he will burn therein disgraced and rejected, ( far away from Allah’s Mercy) And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. do righteous deeds of Allah’s obedience) while he is a believer (in the Oneness of Allah, Islamic Monotheism), then such are the ones whose striving shall be appreciated, thanked and rewarded (by Allah) To each these as well as those We bestow from the Bounties of Your Lord. And the Bounties of Your Lord can never be forbidden. See how We prefer one above another (in this world) and verily, the Hereafter will be greater in degrees and greater in preference. [17:18-21]

In addition, the Sunnah has shown that an exaggerated concern about this dunya and its wealth has no limit and its only cure is concern and worry about the hereafter. The ḥadīth say: If a human is to be given two valleys of gold he will ask for a third one, if he is to be given the third he asked for, he will ask for a forth one, nothing can fill the heart of a human being except clay; Whoever has the world as his only concern, Allah will disintegrate his affairs upon him and will make distress apparent upon his face and will not grant him of worldly benefits, except that which was written for him. And [on the contrary,] whoever has his eyes set on getting the rewards in the Hereafter, Allah will organise his affairs for him and will grant fulfilment to his heart and will grant him of worldly benefits, while he considers such benefits insignificant.

There are two Maqāṣid that this section will highlight: the removal of ḥaraj (difficulty) and providing happiness and satisfaction, and maintaining a balance in society. Firstly, it is very important for a Muslim to understand that the real maqāṣad for the existence of Shari‘ah is to remove ḥaraj (difficulty) and to provide happiness and satisfaction in the life

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1 Oxford Advanced Learner’s Dictionary of Current English. 326
2 Ahmad bin Hanbal, Musnad Al-Imam Ahmad. Vol: 5, Ḥadīth No. 197
3 Muslim, Sahiḥ Muslim. No. 2473
4 Muslim, Sahiḥ Muslim. No. 1048
5 Al-Tirmidhi, Sunan al-Tirmidhī. No: 2347
of humankind. Thus, Shari‘ah seeks to provide ease whether at an individual or societal level. The only thing that can provide this ease is nothing but an absolute adherence to the divine guidance from Allah. The Qur‘ân says:

He has chosen you (to convey His message of Islamic Monotheism to mankind by inviting them to His religion, Islam), and has not laid upon you in religion any hardship, it is the religion of your father Ibrahim (Abraham) (Islamic Monotheism). [22:78]

The ease that Islam has granted individuals allows them to attain satisfactory livelihoods and this is not dependent on whether or not they have vast material wealth.

Secondly, the maqâd of maintaining a balance in society is a special favour and a blessing from Allah upon humankind. Allah did not design this life such that all people will have an abundance of wealth. In fact worldly life would never be satisfactory or easy if everybody was wealthy. The Book of Allah beautifully explains the wisdom behind designing the creation on earth in this way. The Qur‘ân says:

And they say: why is not this Qur‘ân sent down to some great man of the two Towns (Makkah and Tâ‘if)? Is it they who would portion out the Mercy of your Lord? It is We who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad ﷺ) is better than the (wealth of this world) which they amass. And were it not that all mankind would have become of one community (all disbelievers, desiring worldly life only), We would have provided for those who disbelieve in the Most Beneficent (Allah), silver roofs for their houses, and elevators (and stair-ways, etc. of silver) whereby they ascend, And for their houses, doors (of silver), and thrones (of silver) on which they could recline. And adornments of gold. Yet all this (i.e. the roofs, doors, stairs, elevators, thrones etc. of their houses) would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is only for the Muttaqîn. [43:31-35]

This inequality protects the īmân of the believers and also encourages socialization through cooperation and employment which Allah has mentioned in the Qur‘ân when He says:

And We raised some of them above others in ranks, so that some may employ others in their work. [43:32]

Human beings are social beings and if Allah had not made them interdependent, their self-sufficiency would have had a negative impact on their spiritual and emotional well-being. These different levels of wealth allow interaction, which prevents isolation.

**Dhikr of Allah and being thankful to Him**

The remembrance of Allah (￼) has a great impact on the increase of rizq of a believer. It is the only source of inner peace, self-contentment and satisfaction. The Qur‘ân says:

Those who believe (in the Oneness of Allah - Islamic Monotheism), and whose hearts find rest in the remembrance of Allah, Verily, in the remembrance of Allah do hearts find rest. [13:28]

Therefore, it is not a surprise to see the great emphasis on Dhikr as a means to success in every aspect of life. The Qur‘ân narrates about Prophet Nûh (PBUH) enlightening his people about the importance of Dhikr as the ultimate solution to all of their problems especially poverty or decrease in rizq:

I said (to them): ‘Ask Forgiveness from Your Lord; Verily, He is Oft-Forgiving; ‘He will send rain to you in abundance; And give you increase in wealth and children, and bestow on you Gardens and bestow on you rivers.’ What is the matter with you, [That you fear not Allah (his punishment), and]
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you hope not for reward (from Allah or you believe not in His Oneness). While He has created you in (different) stages. [71:10-14]

It is authentically narrated that upon his death, Nūh (PBUH) told his children:

“I will read my wasiyyah to you: I give you some instructions. I command you two things and I forbid you two things. I command you to say, لا إله إلا الله (There is no deity worthy of worship except Allah).’ If the seven heavens and the seven earths were to be placed in one hand of the scale and لا إله إلا الله (There is no deity worthy of worship except Allah)’ on the other hand it would outweigh them. And if the seven heavens and the seven earths were a dark ring, they would be cut by لا إله إلا الله (There is no deity worthy of worship except Allah).’ And I command you to say سبحان الله وحده Glory be to Allah and by His praise’ for it is the prayer of everything and by it everything has its provision And I forbid you to associate others with Allah and to be arrogant...”

From this hadith of the Prophet Muhammad (PBUH) about Nūh’s Will we understand the relationship between tawakkul (depending on Allah completely) and Tasbih as a means of earning. The Qur’ān says:

And put your trust (O Muhammad) in the Ever Living one who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves. [25:28]

Finally, the blessing of rizq needs to be tied and retained in order to ensure its continuation and permanence. The only way to do that is by observing that which pleases Allah in all of one’s affairs. This is what is known as al-Shukr Lillah (Being thankful to Allah. The Qur’ān says:

And (remember) when Your Lord proclaimed: “If you give thanks (by accepting faith and worshipping none but Allah), I will give you more (of My Blessings), but if you are thankless (i.e. disbelievers), Verily! My punishment is indeed severe.” [14:28]

Islamic Physical Approach

Zakāt, Voluntary Charity, and Wasiyyah

The Qur’ān did not limit itself to tackling poverty alleviation through only spiritual means. It guided to physical forms of support such as zakāt, voluntary charity, and wasiyyah. These usually strengthen the brotherhood, solidarity, and cooperation among Muslims. Zakāt acts as a wealth re-distribution tool that prevents the concentration of wealth in the hands of a few. Zakātable property is diverse: gold, silver, paper currency, jewellery, merchandise goods, crops or agricultural goods, minerals, and rikāz and livestock. Receiving the aforementioned as zakāt provides a means for the poor to acquire property that they would otherwise never have ownership over. Furthermore, they can use what they have been given as a source of income and thus reducing their dependency on the zakāt. It is impossible to imagine the poor among the zakāt recipients dying poor. Sadaqah or voluntary charity is another form of spending that Allah encourages in the Qur’ān due to its virtues and the reward Allah has prepared for those who give it for His sake. These two tools alone when well implemented could not possibly leave a situation where the rich are amassing wealth without it reaching and benefitting others. The promise that Allah has made in the Qur’ān that He will replace the wealth Muslims give in charity acts as a motivating factor incase miserliness tempts a person towards greed.

1 Al-Bukhārī, Al-Adab al-Muf’rad. No. 548.
The first tool discussed in this section is the system known as *zakāt* which when applied properly has the power to alleviate poverty to the lowest level. The Qur’ān says:

> And perform *Al-Šalāt* (Iqāmat-as-Šalāt), and give Zakāt, and *Irka’* (i.e. bow down or submit yourselves with obedience to Allah) along with *AlRāki’ūn*. [2:43]

Due to the great importance of this pillar in poverty alleviation, the word *zakāt* is mentioned more than 80 times in the Qur’ān.

Furthermore, it is observed that the vast majority of the *zakāh* recipients are the needy. They are the target that the Qur’ān restricts the giving of *zakāt* to except in a few instances. The Qur’ān says:

> *As-Šadaqāt* (here it means *Zakāt*) are only for the *Fuqarā’* (poor), and *Al-Masākin* (the needy) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah’s Cause (i.e. for *Mujāhidūn*), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allah. And Allah is the All-Knower, All-Wise. [9:60]

The recipients as legislated by the above āyah are:

1. **Al-Fuqarā’**: The poor one who has nothing to suffice his basic needs.
2. **Al-Masākin**: The poor who earns below his basic needs.
3. **Al-Amilūna Alaihā**: The *Zakāh* collectors who are assigned by the Caliph to go around and collect the rights of Allah from the wealth of the rich.
4. **Al-Mu’allaṭatu Qulūbuhum**: these are the people that we believe if given *zakāt* it will motivate them to accept Islam if they are not yet Muslims. Alternatively, they will become righteous and good believers who will use their authority and power to support the religion of Islam and its affairs. These are the people intended here whose acceptance of Islam or the truth will make a great change in the community to the benefit of Islam.
5. **Al-Riqāb**: The slaves who are short in satisfying their contract for purchasing their freedom from their owners.
6. **Al-Ghārimūn**: Those who are unable to pay their legal debts.
7. **Fi sabīlillāh**: The fighters (The *Mujāhidūn*) who fight for the sake of Allah. This does not include every voluntary good deed.
8. **Ibn al-Sabiṭ**: The travellers who do not have enough to enable them to reach their destination regardless of the size of their wealth back at home.

For this reason it is not permissible for a rich person to receive *ṣadaqah*. It was narrated that Abū Hurairah (r) said:

“The Messenger of Allah (PBUH) said: It is not permissible to give charity to a rich man (or one who is independent of means) or to one who is strong and healthy.”

Narrated by ‘Aṭā’ ibn Yasār: The Prophet (PBUH) said: *Ṣadaqah* may not be given to a rich man, with the exception of five classes: One who fights in Allah’s path, or who collects it, or a debtor, or a man who buys it with his money, or a man who has a poor neighbour who has been given *ṣadaqah* and gives a present to the rich man.

It is also narrated that Qabīṣah bin Mukhāriq (r) said:

“I heard the Messenger of Allah (PBUH) say: ‘It is not right to ask (for help) except in three cases: A man whose wealth has been destroyed by some

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1 Al-Bahūṭī, 209-234. See also Ibn Qudāmah, *Al-Mughnī*. 125-130.
3 Ibid, No. 7250.
calamity, so he asks until he gets enough to keep him going, then he refrains from asking: a man who undertakes a financial responsibility, and asks for help until he pays off whatever needs to be paid; and a man concerning whom three wise men from his own people swear by Allah that it is permissible for so-and-so to ask for help, so he asks until he has enough to be independent of means, then he refrains from asking. Apart from that (asking) is unlawful.\(^1\)

An essential point is that in order to ensure full collection of the charity, the Qur‘ān has set up a heavy warning for whoever refuses to give what is due upon him of zakāt. The Qur‘ān says: …and those who hoard up gold and silver [Al-Kanz: the money, the zakāt of which has not been paid], and spend it not in the Way of Allah, -announce unto them a painful torment. On the Day when that (Al-Kanz: money, gold and silver, etc., the zakāt of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them):…”This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard. [9:34-35]

The Prophet (PBUH) said:
It was narrated from ‘Amr ibn Shu‘aib (r), from his father, from his grandfather, that: a woman from among the people of Yemen came to the Messenger of Allah (PBUH) with a daughter of hers, and on the daughter’s hand were two thick bangles of gold. He said: “Do you pay zakāt on these? She said: “No.” He said: “Would it please you if Allah were to put two bangles of fire on you on the Day of Resurrection?” So she took them off and gave them to the Messenger of Allah (PBUH) and said: “They are for Allah and His Messenger.”\(^2\)

Abū Hurairah (r) reported Allah’s Messenger (ﷺ) as saying:
If any owner of gold or silver does not pay what is due on him, when the Day of Resurrection comes, plates of fire would be beaten out for him; these would then be heated in the fire of Hell and his sides, his forehead and his back would be cauterized with them. Whenever these cool down, (the process is) repeated during a day the extent of which would be fifty thousand years, until judgment is pronounced among servants, and he sees whether his path is to take him to Paradise or to Hell. It was said: Messenger of Allah (PBUH), what about the camel? He (the Prophet (PBUH) said: If any owner of the camel does not pay what is due on him, and of his due in that (camel) is (also) to milk it on the day when it comes down to drink water. When the Day of Resurrection comes a soft sandy plain will be set for him, as extensive as possible, (he will find) that not a single young one is missing, and they will trample him with their hoofs and bite him with their mouths. As often as the first of them passes him, the last of them will be made to return during a day the extent of which would be fifty thousand years, until judgment is pronounced among servants and he sees whether his path is to take him to Paradise or to Hell….\(^3\)

In addition, the focus is not only on the obligatory charity but rather it extends to include voluntary charity. The Qur‘ān has also strongly encouraged Muslims to give voluntary charity and has emphasised the abundant reward a person gets when he gives for the sake of Allah. The following are some of these injunctions:

Those (Muslim rulers) who, if We give them power in the land, (they) order for Iqāmat-as-Ṣalāt. [i.e. to perform the five compulsory congregational Ṣalāt

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1. Muslim. Sahih Muslim. No. 2404.
3. Muslim, Sahih Muslim. No. 2292.
(prayers) (the males in mosques), to pay the Zakāt and they enjoin al-Ma’rūf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid al-Munkar (i.e. disbelief, polytheism and all that Islam has forbidden) [i.e. they make the Qur’ān as the Law of their country in all the spheres of life], and with Allah rests the end of (all) matters (of creatures). [22:41] The Qur’ān also praises those who are giving the voluntary charity although it is not obligatory upon them: the best example for this is āyāt:
The likeness of those who spend their wealth in the Way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He pleases. And Allah is All-Sufficient for His creatures’ needs, All-Knower. ....And whatever you spend in good, surely Allah knows it well. Those who spend their wealth (in Allah’s Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve. [2:261-274]

In another place the Qur’ān says:
It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masākīn (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Ṣalāt (Iqāmat-as-Ṣalāt), and gives the Zakāt, and who fulfil their covenant when they make it, and who are As-Ṣabīrīn (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the Truth and they are Al-Muttaqūn. [2:177]

... help you one another in Al-Birr and At-Taqwā (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment. [5:7]

Charity encouragement through Waṣīyyah is one of the methods used to tackle the issue of poverty in the Muslim community. The Qur’ān says:
It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon Al-Muttaqūn (the pious - see V.2:2). [2:180]

The Prophet (PBUH) said:
It was narrated from Abu Hurairah (ﷺ) that the Messenger of Allah (ﷺ) said: “Allah (ﷺ) has been charitable with you over the disposal of one third of your wealth at the time of your death, so that you may be able to add to the record of your good deeds”1.

The utilisation of the Khums of Ghanīmah and Fai’
The teachings of the Qur’ān depict that Allah wants the bounty He bestows on any of His slaves to be shared with others who have not been given such a blessing. This has been seen in other tools of the IPA such as zakāt and voluntary ṣadaqah where the wealthy and fortunate share their wealth with those less privileged. In addition to the aforementioned, the Qur’ān makes it mandatory upon the mujāhidīn to give a share of their booty to the needy people. The Qur’ān says:
What Allah gave as booty (Fai’) to His Messenger (PBUH) from the people of the townships, - it is for Allah, His Messenger (Muhammad PBUH), the

1 Al-Albānī, No. 1733.
kindred (of Messenger Muhammad (PBUH), the orphans, AlMasākin (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (PBUH) gives you, take it, and whatsoever He forbids you, abstain (from it), and fear Allah. Verily, Allah is Severe in punishment. [59:7]

In the above mentioned ayāh Allah says:”...in order that it may not become a fortune used by the rich among you.” This is to show that the maqāsid is to help, support and maintain the balance. For this reason it is realised that the focus in the recipients of this part of wealth is on the needy people and that is why Qurʾān says:

(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking bounties from Allah and to please Him. And helping Allah (i.e. helping his religion) and His Messenger (ﷺ). Such are indeed the truthful (to what they say). [59:8]

Prohibition of eating other people’s property unjustly
In Islam a halāl earning is highly encouraged and self-sustainability is praiseworthy whereas perpetual dependency on hand-outs is blameworthy. The Qurʾān says:

Then when the (Jumu‘ah) Ṣalāh (prayer) is finished, you may disperse through the land, and seek the Bounty of Allah (by working, etc.), and Remember Allah much, that you may be successful. [62:10]

Seeking rīza the halāl way and benefitting others instead of depending on them is such a beloved deed in Islam that the Prophet (PBUH) said:
Anas (r) reported that the Prophet (PBUH) said, "If the Hour (the Day of Resurrection) is about to be established and one of you was holding a palm shoot, let him take advantage of even one second before the Hour is established to plant it”.

Furthermore doing business is encouraged and this is evident in the vast number of transactions that are halāl and only a handful are harām such as ribā. The Qurʾān says:

“Whereas Allah has permitted trading and forbidden Ribā (usury). [2:275]
Therefore the Qurʾān and Sunnah encourage self-sustainability. Instead of feeling helpless or over relying on the Mercy of Allah, a Muslim has to make necessary efforts to earn a living keeping in mind that Allah is Al-Razzāq. They should be optimistic and hope for the best from Allah.

A man once left his camel untied outside the Masjid and asked the Prophet (PBUH), if he should leave his camel outside the Masjid without tying it and place his trust in Allah or if he should tie it and put his trust in Allah. The Prophet (PBUH) told him to tie it and then put his trust in Allah.

In the process of striving to earn a living, a Muslim has to adhere to the Shari‘ah in order for his wealth to be blessed by Allah. The Qurʾān prohibits all forms of illegal dealings, transactions and acts which usually affect wealth negatively, Allah says in the Qurʾān:

And eat up not one another’s property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully. [2:188]

O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you. [4:29]

1 Al-Bukhārī, Al-Adab al-Muf’rad. No. 479.
2 Al-Tirmidhī, No.126.
Based on the above mentioned statements, ribā is strictly prohibited. The poor are usually victims of ribā due to the desperation that they may reach. An example of such exploitation is that done by microcredit institutions. They charge interest rates ranging from 10% to 75% on the principal. The Qur’ān says:

O you who believe! Be afraid of Allah and give up what remains (due to you) from Ribā (usury) (from now onward), if you are (really) believers. And if you do not do it, then take a notice of war from Allah and his Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums). [2:278-279]

Ribā is strictly prohibited because it leads to devouring people’s wealth illegitimately while it also enriches the wealthy and increases the poverty of the needy. Similarly Qur’ān forbid gambling because it leads to eating other people’s property without justification. The Qur’ān says:

O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, al-Anṣāb, and alAzlām (arrows for seeking luck or decision) are an abomination of Shaïṭān’s (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. [5:90]

Research has shown the negative impact that both interest and gambling have on the poor and the economy in general. There is a clash of ideology present in research about the impact of gambling on the poor. Proponents of gambling say the negative elements claimed by opponents are an exaggeration. In cases such as these were there is a conflict of information we use what Allah and His Messenger (PBUH) have said as a deciding factor and with ribā and gambling the opponents of these acts are upon the truth. Gambling does not bring any real value to the economy and it reduces the positive impact of legitimate business activity as they have to compete with gambling entities which are usually cash cows. In the long run, this has a negative effect on the poor as they are hopefuls in lotteries, casinos and their likeness.

An Application of the two approaches: Case Study of ‘Umar ibn ‘Abd Al-‘Azīz

‘Umar ibn ‘Abd Al-‘Azīz is an excellent example of how the ISA and IPA offered by the Qur’ān can be applied to alleviate poverty. He became Caliph at a time of rampant injustice due to the corrupt leadership of some people who did not fear Allah. He was born in Madīnah 61H to the granddaughter of the second caliph of Islam, ‘Umar ibn Al Khaṭṭāb (r). Although he was wealthy and of noble lineage he pursued knowledge at a very young age until he reached the status of a respected scholar. He made a great transformation of his character by the mercy of Allah after he became caliph. A keystone and pillar of his leadership was his emphasis on piety, justice, enjoining good and forbidding evil with correct measures. He utilised both the spiritual and physical approach in tackling poverty in the Ummah. Although his caliphate was short, he died in Damascus at the age of thirty-nine years and six months; he had achieved what no one achieved after the four rightly guided caliphs.

Implementation of ISA by Umar’s Administration

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3 The history of İslām confirms that.

This rightly-guided caliph of Islam applied the ISA by protecting the Islam and Īmān of the Muslims under his leadership. He succeeded in reforming the hearts of the people. A primary objective of his administration was to develop and fortify the taqwā of Allah (ﷻ) in the hearts of the Muslims. ‘Umar rectified his own Islam, īmān and heart before remedying the situation of his subjects. This had a strong impact as actions speak louder than words. The people were convinced of the truth, as every action taken by his government was a reflection of Islamic values and thus the ISA.

An example of the positive results of his commitment to applying the ISA is the profound sense of tawakkul in Allah and belief in Divine Decree that the people developed. This unshakeable belief made them content with what Allah had given them. Their tawakkul in Allah encouraged them to work hard to earn their rizq. Unlike in current times the poor lived alongside the wealthy without any form of segregation or discrimination whether apparent or subtle. The ISA is not materialistic thus; status and relationships are not determined by how wealthy someone is. The psychological benefit of this is that the poor during the time of ‘Umar would not think of themselves as disadvantaged and only when a chance to spend in the way of Allah would present itself they would realize their economic disadvantage. They would desire the money to spend in the way of Allah. Even with regard to this Allah made it easy for them as the obligation to spend is lifted from those who do not have the means. Nonetheless, they still get the full reward as the one who did actually spend. The following Ḥadīth by Anas ibn Mālik (r) is evidence of that.

While the Prophet (PBUH) was in a Ghazwa he said, “Some people have remained behind us in Madīnah and we never crossed a mountain path or a valley, but they were with us (i.e. sharing the reward with us), as they have been held back by a (legal) excuse¹.

This injunction is a mercy and blessing from Allah and He gives it to the people who are sincere and love to serve Him even if they don’t have means. This also had a psychological benefit in the sense that it made the poor feel that they were a recognized part of society. Therefore, the ISA is of primary importance in any Muslim affair as evidenced by the case of ‘Umar.

Implementation of IPA by Umar’s Administration

The Islamic Physical Approach is unique as it is divine revelation unlike the economic models and policies in the world. ‘Umar was confronted with the task of revitalising the Ummah’s economy. In order to do this he made use of IPA tools provided by the Qur’ān such as Zakāt and Voluntary Ṣadaqah. It has been reported that he requested Sālim ibn ‘Abd Allah ibn ‘Umar to compile a book on how ‘Umar ibn Al-Khaṭṭāb dealt with zakāt so that he could emulate him. Zakāt is a major source of funds and property for the bait al-māl. Previous rulers had misused the zakāt funds and ‘Umar sought to rectify this. He implemented a set of well planned strategies to make zakāt collection efficient and effective:

1) A system was created where zakāt was deducted directly from the salary of workers who were supposed to pay zakāt. The positive effect of this was two-fold: the state was effective in collecting zakāh and it also reduced the state’s expenditure of zakāt as a salary payment for the zakāh collectors. Thus the zakāt institution was able to save more for the benefit of the other zakāt recipients who needed it more.

2) The confiscated properties and land that he had returned to their rightful owners provided a unique opportunity to collect the zakāt from them. This act of justice had developed a sense of trust between the caliph and the people so it was easy to gain access to them and the zakāt from their wealth.

¹ Muslim, Sahīḥ Muslim. No. 2654.
3) The Caliph commanded his governors to collect the zakāt from its rightful sources and distribute it to the people Islam had given it to.

4) ‘Umar ibn ‘Abd Al-‘Azīz instructed the workers to ensure that zakāt was first distributed to the poor people of the region it had been collected from. Hence the wealthy of a region would pay zakāt and it would go directly to the hands of the poor people in the same region. The zakāt would only go to the caliph when the poor of that area were satisfied and even then it would only be re-directed to poor people of another region instead of being hoarded in bait al-māl.

These strategies created a situation whereby a man would have charity to give to the needy people but he would have to submit it to the bait al-māl as there were no needy people to receive it. The Caliph succeeded because he emphasised on the protection of the īmān, dīn, and māl and aligned his reforms accordingly.

Conclusion
This paper has shown how the Qur’ān addresses the issue of poverty by offering the Islamic spiritual and physical approaches. It has discussed their components and their benefits. A valuable aspect of the paper is the case study of ‘Umar ibn ‘Abd Al-‘Azīz as an example of the application of the ISA and IPA. The case also serves to re-affirm the correct belief that Qur’ān is sufficient even in modern times without a need to re-vamp it, its interpretation or Islam to suit current economic trends.

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THE IMPORTANCE OF BUILDING IN THE LIGHT OF THE QUR’ĀN AND SUNNAH

Assoc. Prof. Dr. Spahic Omer

Abstract
This paper explains the significance of erecting buildings in Islam in the light of the Qur’ān and the Prophet’s sunnah. Four themes are discussed in the paper: 1) building as a basis of civilisation, 2) building as an indispensable and creditable activity, 3) the Prophet Muhammad (PBUH) and building, and 4) avoiding vices in building. The paper concludes that in Islam, erecting buildings is a very important enterprise in that such signifies the creation of a physical locus of the daily individual, family and social activities of Muslims. Thus, the existence of Islamic built environment is essential for the realisation of the divine purpose on earth. The chief duty that Islamic built environment performs is the facilitation of such a realisation. While writing the paper, I have tried as much as possible to draw on the original sources that deal with the theme at hand, the most important of which, certainly, are the Holy Qur’ān and the authentic compilations of Prophet Muhammad’s words and actions. Finally, the paper aims to enhance the awareness, both of the professionals and general readership, as to the importance of correctly conceptualising, creating and using Islamic built environment. The approach in the paper is conceptual, rather than empirical.

Keywords: Building, Islam, the Qur’ān, Prophet Muhammad (PBUH)

Introduction
Islam is a complete way of life. Islamic civilisation, which is a natural outcome of Muslims’ actualization of Islam as a code for living, is likewise a comprehensive one. Islamic civilisation greatly contributed to every beneficial pursuit of men permanently leaving its notable mark on all of them. Regarding the sphere of built environment, the legacy of Islam had to be distinctive because built environment is both a framework and field for the realisation of Islam as a lifestyle. Hence, even a casual observer cannot fail to be struck by the huge quantity and astounding quality of architectural masterpieces of various types that Muslims under the aegis of the Islamic outlook on life’s realities have produced.

Building as a Basis of Civilisation
Based on his free will, awareness and imagination, man builds edifices in various shapes and sizes and with various function patterns in order to facilitate, nurture and motivate his copious life activities. In fact, such is of the fundamental things that distinguish man from other animate creatures that share this earth with him. The existence of man cannot be imagined without the existence of a built environment. The relationship between the two is causal, man always being the cause and built environment the effect. So therefore, no phase of man’s presence on earth could be imagined to be devoid of building activities, irrespective of their scale and how simple and (un)sophisticated they may have been.

Ibn Khaldun (1987) rightly observed that building is a basis of civilisation, and is of the most indispensable crafts which man ought to gain knowledge of: “This (architecture) is the first and oldest craft of sedentary civilisation. It is the knowledge of how to go about using houses and mansions for cover and shelter. This is because man has the natural disposition to reflect upon the outcome of things. Thus, it is unavoidable that he must reflect upon how to avert the harm arising from heat and cold by using houses which have walls and roofs to

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intervene between him and those things on all sides. This natural disposition to think, which is the real meaning of humanity, exists among (men) in different degrees."

Le Corbusier (1989) also remarked: "Architecture is one of the most urgent needs of man, for the house has always been the indispensable and first tool that he has forged for himself. Man’s stock of tools marks out the stages of civilisation, the stone age, the bronze age, the iron age. Tools are the result of successive improvement; the effort of all generations is embodied in them. The tool is the direct and immediate expression of progress; it gives man essential assistance and essential freedom also."

The very first man on earth, Adam, was a builder, so to speak. He built the first House of worship on earth, i.e. the al-Masjid al-Haram or Baytullah (the House of God). Having descended on earth, Adam is said to have yearned for the exaltation and praises of God by angels he had accustomed himself to in the Garden of Eden, and, thus, he desired to have a house which will resound with the prayers and praises of God on earth too. God fulfilled his wish and sent down the angel Jabra’il (Gabriel) to guide and help Adam in laying the foundations of the al-Masjid al-Haram. (Al-Azraqi, 1980) Allah says in the Qur’ān: "The first House (of worship) appointed for man was that in Bakka: full of blessing and of guidance for all the worlds." (Alu ‘Imran 96)

Some even assert that God did not send Adam to earth until it was set and fully equipped to accommodate him so that he and his family will be able to smoothly and responsibly carry out their duties as vicegerents (khalifah) on earth. Due to the nature of man, which is predisposed to worship, one of the essential requirements was the existence of a House of God for worship purposes. As a result, some angels were assigned to build the al-Masjid al-Haram for Adam. (Al-Azraqi, 1980)

Exactly forty years following the completion of the al-Masjid al-Haram, either Adam himself or some of his offspring were instructed to proceed to a designated location (later Jerusalem or Bayt al-Maqdis) and build there the al-Masjid al-Aqsa’, the second mosque on earth. According to a hadith (the Prophet’s tradition) Abu Dharr is reported to have said: “I have asked the Prophet (PBUH): “Which mosque was built first on earth?” The Prophet (PBUH) answered: “The al-Masjid al-Haram.” Then I asked: “And which one was built thereafter?” He said: “The al-Masjid al-Aqsa.” Then I asked: “What was the interval separating the two?” The Prophet (PBUH) replied: “Forty years.” (Sahih al-Bukhari, tradition No. 3172)

It goes without saying that the craft of building, aimed at providing a framework and support for human conscious behavior, was by no means foreign to Adam and his progeny. The first generations of humans on earth needed no substantial timeframe to evolve a basic acquaintance as to the significance and purpose of building. Fundamental building skills and techniques must have been inherent in Adam, which he later passed on to his immediate offspring. Such was the case because in contradistinction to his children and the rest of humans, Adam was not born in a conventional biological way; nor was he subjected to the conventional processes of gradual learning and attaining the state of maturity - as is the case with all humans. Rather, he was created instantly as an adult. Thus, following his creation at the hands of God, Adam had to undergo an intensive and unusual learning process in order that he becomes fully prepared to take on the demanding chore of vicegerency.

On this Allah says: “Behold, thy Lord said to the angels: “I will create a vicegerent on earth.” They said: “Wilt Thou place therein one who will make mischief therein and shed blood? - Whilst we do celebrate Thy praises and glorify Thy holy (name)?” He said: “I know what ye know not.” And He taught Adam the names of all things…” [2:30-31]

By the words “He (God) taught Adam the names of all things” we understand that God had taught Adam the inner nature, functions and qualities of all things on earth. Because they are vital for man’s both survival and civilisational progression, matters related to
building are believed to have been some of the things that Adam had been taught by God. They are seen as a means, an instrument, a carrier of the spiritual. Building as a craft fulfills an honorable mission, which is in line with the mission of man on earth, yet it is part of the latter.

Adam’s tenure on earth was too short to be spent on discovering those things one by one and at the hands of man alone. In the same vein, being a vicegerent on earth and father of humanity, Adam’s task was too big and too exigent that no time or energy could be afforded for things that could seriously distract him from concentrating on fulfilling the main purpose of his creation. It would be illogical if one were asked to accomplish a mission, only to be compelled to spend his entire lifetime trying to come to grasp with such things as means, methods, flair and other prerequisites needed for the task, without really succeeding even in doing that.

As a small digression, this means that Adam was a civilised and cultured being par excellence. He was God’s first prophet. Yet, he was one of God’s greatest prophets (ulu al-‘azm min al-rusul, the prophets of firm resolution). As such, his outlook on reality, his approaches to and ways of doing things ensured him, and such as followed him, happiness and total satisfaction in both worlds. And total and continuous happiness, stemming from such boons as security, safety, knowledge, spiritual and mental health and strength, strong morals, peaceful and meaningful interaction with space and nature - is central to every civilisational enterprise in every time and space. Should a people fall short of achieving such happiness and contentment in things they plan and do, it follows, their achievements in no way can be called a civilisation and their behavior a refined culture, no matter how much their outward show and make-up were able to ostensibly suggest otherwise.

Seyyed Hossein Nasr (http://www.islamonline.net/english/Contemporary) rightly observed: “Traditionally speaking, the truly civilised man is one who has realized this civitas Dei within himself and gained the inner vision with which he is able to realize that the only master of this city is the Immortal Spirit within and not his rebellious ego. Without this realisation, man lives in barbarism even if he invents the fanciest of gadgets.”

Building as an Indispensable and Creditable Activity
Humans are not the only creatures that build. Many a creature that we classify low down the hierarchy of the animal kingdom, such as bees and ants, build elaborate structures. However, it has been suggested that it is awareness and imagination that single out humans as superior to other animals in architectural output. (Parker & Richards, 1994) While the rest of creation act on the environment instinctively with no reasoning or training - as preordained by Allah, the Creator of the universe - man does the same willingly and at his own discretion. Since his actions are preceded with thinking and rationalizing, man clearly demonstrates through acts of building - and through every other engagement of his, indeed - his philosophy of, and outlook on, life and the reality. Relationship between the two, i.e. one’s outlook on life and the disposition of his acts, including building, is causal, the former always being the cause of the latter. No sooner does a paradigm shift occur in one’s worldview - no matter how (in)significant - than a corresponding change accordingly ensues in the very essence and character of one’s performances, thus revealing and immortalizing one’s actual relationship with his self, with his peers, with other creatures and, of course, with his Creator and Lord.

Erecting buildings in Islam rests within the category of permissibility (ibahah). It remains as such, so long as something does not come about causing it to infringe some of the divinely-prescribed norms, hence renders it either recommended against (makruh) or prohibited (haram). However, if observing the objectives of the shari’ah - i.e. preservation of religion, self, mental strength, progeny and wealth - is meant foremost to be thus realized, the whole matter then turns highly praiseworthy and so correspondingly rewarding. In other
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words, erecting buildings becomes part of one’s worship (‘ibadah) whereby one duly discharges some of the duties entrusted to him as a vicegerent on earth. About this Allah the Almighty says that He has created both Jinns and men only that they may worship and serve Him. [51:56]

On coming to this world and on becoming a member of an intricate macro web comprising different worlds and life forms, man needed not long to understand that building as an art accounted for one of the necessary requirements for man’s cultural and civilisational growth, if not for his bare survival. According to the Islamic *tawhidic* worldview, constructed buildings are meant not only to meet some of the necessary requirements in relation to man’s existence on earth, but also to facilitate, foster and stimulate his ceaseless ‘ibadah (worship) practices entrusted to him by his Lord, thus helping him to elevate his status to a dignity above other creation and honorably live up to his reputation as the steward of creation. As a result, the form, design, and function of the buildings created by the Muslims are normally inspired by Islam, are permeated with its undying spirit, and stand for the embodiment of the Islamic fundamental principles and values. Given that such buildings symbolize a bodily locus of their daily individual, family and social activities, the Islamic built environment assists greatly in making Allah’s righteous servants’ lives all one sweet song of praise to Him. The built environment functions as facilities to men in executing their earthly vicegerency mission. Hence, it goes without saying that central to the Islamic view of building is the function and utility of the constructed edifices. The overall physical appearance is inferior and matters only when it comes into complete conformity with the aforementioned criterion.

When the followers of Islam create a built environment, they thus create a physical locus of the meanings, messages, injunctions and guidelines of Islam, which God has presented to men in order that their life becomes divinely inspired and regulated. Islam is a complete way of life. It is to be fully internalised and practiced by its followers at all levels of existence. Since the built environment is a framework for all human activities, the Islamic built environment is a framework where Islam is clearly defined and then actualized at the hands of its adherents via their daily practices that delineate their relationship with people, nature and God. The built environment thus frames, so to speak, the fundamental nature of Islam revealed to men, inasmuch as it is nigh on impossible to imagine a permanent human activity that is totally separated from the confines and influences of the built environment’s realm.

In view of the fact that the Islamic built environment exists in order to satisfy the requirements of Islam, either directly or indirectly, through satisfying the life requirements of those whose lifestyles stem from and reflect the ideology, teachings and values of Islam, it is Islam that holds sway over the quintessence of the built environment of the Muslims shaping its distinctive identity. It is never the opposite; that is to say, people’s self-regulating thinking patterns and building styles do not hold sway over the religion and worldview of Islam. Islamic built environment exists because of Islam; it is not the other way round.

There was no Islamic built environment prior to the arrival of Islam. Islam is a cause; the Islamic built environment is an effect. Islam is the sole source that furnishes the Islamic built environment throughout the world with both its essence and identity, regarding the indigenous geographical, climatic, social and other inherited factors and features rather as second best. Undeniably, such is the power of Islam that it presides over every act, word and thought of its adherents. Anything short of this signifies nothing but a deficiency in faith. It is thus very much appropriate to identify a built environment where the spirit of Islam is a dominant factor as Islamic. As is appropriate to do the same in relation to any aspect of the same built environment where a majority of foremost Islamic principles and teachings are observed and duly applied. Hence, and rightly so, we frequently hear about such designations as the Islamic city, the Islamic house, Islamic art and architecture, etc.
Due to all this, Alfred Frazer – as reported by M. A. J. Beg (1981) – said about the fundamental nature of Islamic architecture: “The architecture of Islam is the expression of a religion and its view of the world rather than that of a particular people or political or economic system.”

In the same vein, Titus Burckhardt (1976) also wrote that it is not surprising, nor strange, that the most outward manifestation of Islam as a religion and civilisation reflects in its own fashion what is most inward in it. The same author further remarked: “If one were to reply to the question ‘what is Islam?’ by simply pointing to one of the masterpieces of Islamic art such as, for example, the Mosque of Cordova, or that of Ibn Tulun in Cairo, or one of the madrasahs in Samarqand….that reply, summary as it is, would be nonetheless valid, for the art of Islam expresses what its name indicates, and it does so without ambiguity.” (Burckhardt, 1976)

Certainly, it is because of this Islamic outlook on the significance of erecting buildings for noble purposes that Imam Abu Hamid al-Ghazali asserted that in Islam having a dwelling – for an instance - falls within the necessary minimum that must be sought by everyone since lack of it causes the people to be displeased with God and even sometimes to deny him. (Abu al-Quasem, 1975) Thus, possessing a dwelling in Islam amounts to a necessity. Such is the case merely because of the diverse social and religious roles that the house can play, and because of the house’s profound impact on society, resulting, in turn, in the house institution to be perceived as a microcosm of Islamic culture and civilisation.

By asserting this, al-Ghazali apparently had in mind an Islamic dictum according to which if an obligation (wajib) cannot be performed without something the latter then becomes an obligation (wajib) as well. In this case, putting into action the message of Islam, which is Islam’s ultimate objective and an incumbent duty upon every individual, can only be materialized if people possess that physical locus of the family institution, i.e. the house (home), without which the total realisation of the divine purpose on earth becomes virtually impossible. In other words, possessing a dwelling is fundamental to attaining righteousness and God-consciousness, whereas homelessness breeds faithlessness and sin.

The Prophet Muhammad (PBUH) and Building
In many of his words and deeds, the Prophet Muhammad (PBUH) epitomized this pragmatic but ground-breaking Islamic approach to the subject of building. The Prophet (PBUH) was an active builder, and also a planner, especially during the early years of Islam’s existence in Madinah. While migrating from Makkah to Madinah, the Prophet (PBUH) rested more or less four days in Quba’ - a suburb of Madinah about three miles to the south-east - whence he then proceeded to his ultimate destination, the town of Madinah. Even though his stay accounted for a short interlude, yet the Prophet (PBUH) succeeded in establishing a mosque, “Mosque of Piety”, to which he frequently came, riding or walking, during his subsequent stay in Madinah. The Prophet (PBUH) is said to have positioned first a stone on the Mosque’s qiblah side followed by Abu Bakr who positioned another. Next, the people started building.

Also, on his arrival in Madinah, of the first things that the Prophet (PBUH) did was marking out and then building his Mosque - the principle Mosque of Madinah. While building the Prophet’s Mosque, the Helpers of Madinah (Ansar) and Migrants of Makkah (Muhajirun) had to stay together. It was not until the Mosque’s completion that the houses for most Migrants were erected, mostly around the Mosque. In a place earmarked for building the Prophet’s Mosque there were graves of some pagans and there were some date-palm trees in it. The Prophet (PBUH) ordered that the graves of the pagans be dug out and the unlevelled land be leveled and the trees be cut down - the cut date-palm trees were later aligned towards the qiblah of the mosque. (Sahih al-Bukhari, tradition No. 420) When completed, the Mosque
served as both a religious and community center with activities of various types being conducted under its roof as well as in its immediate vicinity.

The Prophet (PBUH) furthermore encouraged that other mosques mushroom in different parts and suburbs of Madinah - as well as wherever Islam was embraced - so as to intensify and enhance the process of spiritual transformation and development that the people were subjected to. (Sunan al-Tirmidhi, tradition No. 542) He even consented to the idea of his companions earmarking places of worship (‘ibadah) in their private houses. He is said to have graced some of such places by personally praying in them. (Sunan Ibn Majah, tradition No. 146, 747, 748)

Due to the prominent role and position of the mosque institution in the life of the Muslims, the Prophet (PBUH) once said that whosoever builds for the sake of God and His religion a mosque - irrespective of its size - God will build for him a house in Paradise (Jannah). (Sahih al-Bukhari, tradition No. 431) In the course of building his Mosque, the Prophet (PBUH) praised the involvement of every individual. At one point, he even assured ‘Ammar b. Yasir a double reward for carrying two bricks at one time, one for himself and the other for the Prophet (PBUH), while others carried one. (Al-Samhudi, 1997)

No sooner had the mosque been completed than the private houses started clustering round it under the Prophet’s supervision. Due to the possible long-term impact of housing on society, the Prophet (PBUH) himself was involved in allotting and marking out many dwellings. Quite a long list of such dwellings, both their locations and owners, is supplied by some historians. (Al-Samhudi, 1997) Likewise, the Prophet (PBUH) may have been involved in some way in planning and building some houses as well. (Al-Samhudi, 1997) The Prophet (PBUH) has said that of man’s happiness are four: a good wife, a spacious dwelling, a good neighbor, and a good mount. (Musnad Ahmad b. Hanbal, tradition No. 14830) He also prayed to God to forgive him, make his house more spacious and bless his sustenance. Once a companion Khalid b. al-Walid complained to the Prophet (PBUH) that his present house was too small to accommodate his family. At this, the Prophet (PBUH) asked him to build more rooms on the roof of the house and to ask God for abundance. (‘Uthman, 1988)

After their migration to Madinah, the Muslims used to avail themselves of the existing markets, most of which have been controlled by the Jews. Because in these markets the blasphemous and perverse Jews perpetrated many errant practices, the Muslims gradually developed a strong aversion to doing business there. And so a new market controlled by the Muslim community was shortly set up. When selecting the site of the new market was accomplished, the Prophet (PBUH) said to the Muslims: “This is your market, it is not to be narrowed (by acquiring and building, for instance) and no tax is to be collected from it.” (Sunan Ibn Majah, tradition No. 2224) The market was positioned roughly on the northwest side of the mosque, not too far from it. A number of houses stood between the market and the mosque complex. The market was approximately five hundred meters long and more than one hundred meters wide. (Badr, 1993)
The size of today’s Prophet’s mosque, with all of its adjoining facilities and infrastructure, is approximately the size of what the core of the city of Madinah during the Prophet’s time was.

**Avoiding Vice in Building**

However, one must not be so obsessed with the matter of building that some of the vices most commonly committed in building, such as wasting, exercising and promoting haughtiness, mutual envy and rivalry in building, may possibly be committed, even moderately. People ought to observe moderation, their limitations, personal and societal needs, and of course the utility of whatever they erect. Via its status, function and maintenance, the built environment is to be an asset to the community rather than a liability. The second caliph Umar b. al-
Khattab was asked by the Muslims of Kufah and Basrah - after they had built them and settled there in the wake of the conquest - to allow them to use stones rather than reeds when erecting houses, for they were more durable and less susceptible to fire and other destructive environmental factors. Because their demand was reasonable and justified, ‘Umar allowed them but cautioned not to be carried away: “Do, but no one should build more than three houses. Do not vie with each other in building. Adhere to the sunnah and you will remain in power.” In addition, he ordered them not to build buildings higher than was proper. Asked what “proper” was, he replied: “What does not lead you to wastefulness and does not take you away from purposeful moderation.” (Al-Tabari, 1977)

Building is but one of the noble means by which the noblest goals are attained; it is an instrument, a carrier of the spiritual, not a goal itself. People are not to build more than what they really need for the reason that every building activity will be harmful to its executor on the Day of Judgment, unless carried out due to a real necessity, i.e. to meet a need, as proclaimed by the Prophet (PBUH). (Sunan Abi Dawud, tradition No. 4559) The Prophet (PBUH) announced this on seeing a dome imposingly surmounting a house in Madinah.

The Prophet (PBUH) is also reported to have said that the most unprofitable thing that eats up the wealth of a believer is building. How true, especially if the benefits, both material and spiritual, of erected buildings are not maximized! One’s wealth constitutes a major portion of what one has been assigned of this fleeting world, which is to be meticulously managed for the benefits of both worlds. Both wealth and built environment are to be perceived only as means; neither one represents an end in itself. If one possesses a positive perception about wealth and the notion of creating buildings, which, in fact, reflects one’s positive total worldview, one is then able to recognize that whatever wealth he has been granted is sufficient for him. He will, furthermore, easily understand how much and what type of built environment he needs so that the execution of his divinely inspired life engagements is supported and facilitated. Hence, a believer will always be content with unassuming buildings, above all if they are private ones, thus allowing him to make use of his wealth for some other wholesome purposes, both personal and communal. This way, restraining tendencies towards the crimes of wastefulness, greed, jealousy, ill feeling, haughtiness, and so forth, in a person will become a much easier proposition. It goes without saying, therefore, that the biggest fault, as well loss, is that one exhausts all the resources and amenities that God has bestowed upon him for the momentary joy and pleasures of this world, while procuring nothing, or very little, for the Hereafter. Definitely, true believers are immune to this agonizing scenario.

If adulterated by jahiliyyah (ignorance) elements, the idea of building may in the long run prove disastrous even for the future of the Muslim community as a whole. The reason for this is that under some unfavourable circumstances not only will the issue of building and its splendid goals be then garbled, but also will people start drifting away, little by little, from purposeful moderation in the end becoming liable to warp even the character and role of their very existence on earth. No sooner does this come about than breeding the causes, which the Prophet (PBUH) has singled out as responsible for every upcoming cultural and civilisational slump of the Muslims, happens next. The causes highlighted by the Prophet (PBUH) are: exaggerated love of this world and having aversion to death. (Sunan Abi Dawud, tradition No. 4284) Truly, the more people fritter away their time, energy and resources on buildings, the greater affection do they develop for the results of their work and this world in general, and the more they are attached to this world, the ‘farther’ and more detested death and the Hereafter appear. ‘The dwellings in which you delight’ has been referred to in the Qur’an [9:24] as one of the potential hindrances in Allah’s cause, in that man’s heart is prone to clinging to it in this world together with wealth and prosperity, commerce, and kith and kin.
And if it be that any of these turns out to be a hindrance “...then wait until Allah brings about His decision: and Allah guides not the rebellious.” [9:24]

Against the background of these damaging vices often committed in the field of building – sometimes unconsciously and under the influence of popular and widespread dissolute trends, though – must we view every tradition of the Prophet (PBUH), as well as the sayings and practices of his nearest companions, wherein some aspects of building are at a first glance denounced.

The most conventional evil committed perhaps most often in building is wastefulness, although it is so much abhorrent that after explicitly forbidding extravagance, spendthrifts are described by the Qur’an as brothers of Satan. [17:27] The Prophet (PBUH) is reported to have advised his companions to enjoy this world’s rightful delights so long as they are free from extravagance and conceit. (Sunan Ibn Majah, tradition No. 3595) He also said on seeing Sa’d b. Abi Waqqas taking ablution: “Why this wastefulness, O Sa’d?” Asked whether even in ablution wastefulness could be perpetrated, the Prophet (PBUH) retorted: “Yes, even if you are (standing) at a flowing stream.” (Sunan Ibn Majah, tradition No. 418, 419)

Next, people’s haughtiness is often a reason for building. In Islam, this vice, no matter how insignificant and for what reasons it may be committed, is unconditionally rejected. It is associated with Satan who basically for that nature of his was of those who reject Faith. (al-Baqarah 34) The Prophet (PBUH) once said: “He in whose heart a mustard seed’s weight of arrogance is found will be thrown on his face into Hellfire.” (Musnad Ahmad b. Hanbal, tradition No. 6719)

Also: “He who dies free from three things: arrogance, malignancy (ghulul) and debt, shall enter Paradise.” (Sunan al-Tirmidhi, tradition No. 1497)

The Qur’an often refers to ‘Ad, the people of the prophet Hud, in order to teach us some valuable lessons regarding building, in particular, and dealing with this world, in general. ‘Ad are said to have been materialists feeling quite secure in their fortresses and resources, and believing but in brute force when dealing with those who came within their power. They were accused, among other things, of excessively priding themselves on show and parade, building palatial monuments on every high place in order to amuse themselves and impel others to hold them and their material prosperity in awe and utmost respect, [26:123-140]. When the prophet Hud came to them with Allah’s message and clear signs, they ridiculed and rebuffed them, so God destroyed them by a furious wind, exceedingly violent.

Finally, as a consequence of this approach by many an individual to the subject of building, whereby a propensity to show off and display haughtiness is harbored, the tendency towards vying with each other in erecting private monumental edifices inevitably ensues. So damaging is this evil that it easily turns into a pervasive social disease. Moreover, if aided by other similar in power and effect factors, such as greed, self-centeredness, corruption, fraudulence, dishonesty, and so forth, it has a potential to evolve so far as to become an integral part of the boundless chaos that will herald the imminence of the Day of Judgment. Thus, the Prophet (PBUH) has proclaimed that one of the signs of the approaching Day of Judgment would be when people start vying in boasting with one another in erecting buildings. (Sahih al-Bukhari, tradition No. 6588)

When a delegation from the al-Azd tribe came to the Prophet (PBUH), he advised them among other things not to build that which they will not occupy (utilize), and not to compete in that which they soon will leave. (Ibn Kathir, 1985)

Nevertheless, before rivalry in building, coupled with other grave transgressions, becomes a lucid sign of the Day of Judgment’s proximity, the same vice will represent one of the root causes of disunity, decadence and intellectual impotence of the Muslims, exactly as their Lord has cautioned them against: “And obey Allah and His Messenger; and fall into no
disputes, lest ye lose heart and your power depart; and be patient and persevering: for Allah is with those who patiently persevere.” [9:46]

Lastly, protecting and peacefully coexisting with the natural environment while creating a built environment is paramount in Islam. Inflicting harm on the environment is a sin whose severity corresponds to the harm caused. So significant is man's relationship with the environment in Islam that in some instances such a relationship can take precedence over other deeds of man, placing him then on the highest or dragging him to the lowest. This is so because according to Islam, man is a vicegerent on earth, or steward, or manager of creation. The environment is part of God's creation too. Its role is two-fold: to worship its Creator (in ways suitable to it) and to be of service to man, so that man can smoothly and undeterred carry out his honorable task of vicegerency.

Man's rights over the environment are rights of sustainable use based on moderation, balance and conservation. The rights of the environment over man, on the other hand, are that it be safe from every misuse, mistreatment and destruction. Greed, extravagance and waste are considered a tyranny against nature and a transgression of those rights. (Abd-al-Hamid, 1997)

Islam teaches, furthermore, that nature's resources and forces are gifts granted by God to man. “The gift, however, is not transfer of title. Man is permitted to use the gift for the given purpose, but the owner is and always remains Almighty God.” (al-Faruqi, 1995)
The Great Mosque in San’a, Yemen.

A courtyard house in Damascus, Syria.
Conclusion
Erecting buildings is a very important enterprise in Islam. It accounts for creating a physical locus of the daily individual, family and social activities of Muslims. It goes without saying that built environment, as both a concept and sensory reality, is indispensable for the fulfillment of the divine purpose on earth. However, just like any other interest of Muslims, erecting buildings likewise must be inspired by the heavenly message of Islam and its perpetual and dynamic spirit. The functions of Muslim buildings have got to mirror the interests and engagements of Muslims as God’s trustees on earth. Indeed, there must always exist a high level of harmony between the two. Whenever a conflict or dichotomy between them occurs, i.e., whenever the purpose and functions of Muslim buildings become incompatible with the values and standards of Islam which Muslims are required to exemplify in their deeds, words and thoughts, that scenario spells an imminent end to the phenomenon of genuine Islamic built environment.

Due to the importance of building pursuits in Islam – as explained in the paper – Islamic architecture is perceived as a type of architecture whose functions and, to a lesser extent, form, are inspired primarily by Islam. Islamic architecture facilitates, fosters and stimulates the Muslims’ ‘ibadah (worship) activities, which, in turn, account for every moment of their earthly lives. Central to Islamic architecture is thus function with all of its dimensions: corporeal, cerebral and spiritual. The form divorced from function is inconsequential. This, however, by no means implies that the form plays no role in Islamic architecture. It does play a prominent role, but its relevance is a supportive one supplementing and enhancing function. The form is important, but in terms of value and substance it always plays the second fiddle to function and its wide scope.

References

Abdulhamid Muhammad Ali Zaroum

Abstract
Propaganda has been one of the main issues and hot topics in Human sciences. The elite and the political leaders through the ages used all sorts of deceptions, manipulation and disinformation not only to propagate their agendas but also for easy control of the masses. Undoubtedly, there are many reasons for that. However, what are the main motives behind such dirty tricks and tactics? This study is an attempt to answer the above-mentioned question and to shed light on the role the elite and the political leaders play in deceiving the public. It is extremely important for the Muslims of all generations to be familiar with all sorts of deceptions and propaganda adopted by the elite and the overbearing political leaders so as to avoid being trapped and being misled by them. The scope of the study will be the Qur’anic perspective pertaining to the motives behind deception and propaganda used by the elite & the political leaders in deceiving the masses. To address the problem under study, three research methods shall be adopted; namely: descriptive, analytical, historical and, to some extent, comparative methods. This new attempt of its kind is considered to be an integrated Qur’anic-Mass Communication study.

Introduction
The deceptive tactics and propaganda used by arrogant political leadership have many motives and aims. The researcher will address here some of these motives from both Qur’anic and Mass Communication perspectives. The first motive in this regard is the Misleading and the Anesthetization of the Masses, then attempts by the deceptive elites to gain supports and retain positions, ranks and benefits. Last but not least, it is also essential to examine the dishonesty and falsehood of the haughty political leaders in concealing the oppression and torture practiced against the opponents for the purpose of passing the reckless policies, and finding excuses and legitimacy for them.

First Motive: Misleading and the Anesthetization of the Masses
Leaders and politicians have a special status in the hearts of the masses which in some cases might be more superior then the status of prophets themselves. The elites exploit this situation in an ugly way and manipulate the minds of the masses and drive them towards the destination they want. The source of this exaggerated respect is the illusion that what the leadership does is nothing but for the interests of the people, and it doesn’t do anything but good and says nothing but the truth. With this absolute confidence given to it by its fans and ordinary citizens, the arrogant leadership constantly keeps playing with the minds of the people. Not only that, they even use brain washing tactics to destroy their thinking abilities giving to them by the Creator, Allah the Almighty. The leaders misuse the concept of “censorship”2 “Block information from any person or submit it to him distorted or incomplete or stuffed with propaganda and false, then you have destroyed all his thinking tools and abilities, and you took him to below the human level”.3

1 Kulliyah of Islamic Revealed Knowledge & Human Sciences, IIUM.
2 “Censorship” is a term used in mass-communication and it refers to “the practice of suppressing materials that is considered morally, politically, or otherwise objectionable” See: Biagi, Shirley: Media Impact. An Introduction to Mass Media. p. 347 (USE: Wadsworth, 1996)
Worst of what appeals to the public folk, is when the deceptive leaders commit the taboo and indecency then attribute them to God’s law so that they could easily deceive the masses (And when they commit an immorality, they say, “We found our fathers doing it, and Allah has ordered us to do it…” but the Qur’anic decisive response to this phenomenon came in the second part of the Ayah, “Say, “Indeed, Allah does not order immorality. Do you say about Allah that which you do not know?” [7:28] This verse illustrates the impacts of the false leaders on the layman for whom they repeatedly beautify the wrong doings.

Worthy to mention, more often these arrogant leaders belief that what they are having, for instance falsehood, has received acceptance from God, and subsequently claim that if God willed, they wouldn’t have become infidels, “Those who associated with Allah will say, “If Allah had willed, we would not have associated [anything] and neither would our fathers, nor would we have prohibited anything.” “Likewise did those before deny until they tasted Our punishment…” again the Qur’anic verses will not let it go that way without demanding evidences for such major claim “Say, Do you have any knowledge that you can produce for us? You follow not except assumption, and you are not but falsifying.” [6:148]

The same attitude has been profoundly found in every society now and then and the short cut is to play with the emotion of the ordinary citizens by declaring that the messengers and reformers are trying their utmost endeavor to misguide them and deviate them from the path of their ancestors.

Clinging to the Ancestors’ Religion
Perhaps, in propagating their hidden agenda, one of tactics used by the political leaders is seeking sympathy of the people in the struggle to combat the public enemy. Pharaoh said it, “And when our verses are recited to them as clear evidences, they say, “This is not but a man who wishes to avert you from that which your fathers were worshipping.” And they say, “This is not except a lie invented.” And those who disbelieve say of the truth when it has come to them, “This is no but obvious magic.”[34:43] and the people of Noah, ’Aad and Thamud said similar word, “You are not but men like us who wish to avert us from what our fathers were worshipping. So bring us a clear authority.” [14:10] and with mockery the people of Madyan uttered, “O Shu’ayb, does your prayer command you that we should leave what our fathers worship or not do with our wealth what we please? Indeed, you are the forbearing, the discerning!” [11:87]

Crippling questions
It has been remarkable that the Qur’ân in many verses warns us not to be deceived by the tyrannical leaders posting questions of life concern like the one raised by Pharaoh and his elite group “There is not but our first death, and we will not be resurrected. Then bring [back] our forefathers, if you should be truthful” [44:35-36] similarly, the Pharaoh of this Ummah Abu Jahl, as our prophet has labeled him, posted a challenging inquiry that is to resurrect a famous Arab leader in the pre-Islamic era by the name of “Qusay Ibn Kilab” so that he might report to them about what happens after death. They keep asking and demanding for more precise and tangible signs after which they shall be left with no doubt about the authenticity of the message prophet Muhammad has brought. Moreover, thy have even swore “And they swear by Allah their strongest oaths that if a sign came to them, they would surely believe in it. Say, “The signs are only with Allah .” And what will make you perceive that even if a sign came, they would not believe.” [6:109].

Nevertheless, it is proven to be an endless series of questions that are provocative in nature. The Holy Qur’ân assured that nothing is going to happen in return even though the demand has been fulfilled, “And when a sign comes to them, they say, “Never will we believe

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1 See also [43:20-21; 16:35]
2 See also [12:78]
3 Al-Qusgayri (1983) Lataef Al-Isharat. 3/335. Markaz Tahqiq Al-Turath
until we are given like that which was given to the messengers of Allah.”[6:124] which obviously means it was only a mere question by those psychiatric patients.

**Carrying the Sins of the People!**

Additionally, the tyrannical leadership, as it has been described in the Qur‘ān, in order to keep the masses away from the reformers, would not hesitate to offer skillfully their generosity. Thus, this time is neither about carrier and employment nor about housing loan and health insurance. It is a glad tiding that the tyrannical leadership shall carry the sins of the people provided that the people follow their leaders! “And those who disbelieve say to those who believe, “Follow our way, and we will carry your sins.” But they will not carry anything of their sins. Indeed, they are liars.” [29:12]

**Second Motive: Lobbying and Retaining Ranks and Positions**

When the public opinion has been successfully diverged from real issues which concern the citizen and when the masses have been shrewdly deceived, then the overbearing leaders have smartly managed to anesthetize the public. However, this has never been sufficient and the leaders have to work tirelessly for the next step.

Another motivate behind the propaganda and disinformation policy adopted by the arrogant political leaders is the fear of losing power that they have seized despite the people’s wish as well as fearing any rebellious movement in the society. Since they insist to rule by hook or by crook, and in order to remain in power and to ensure the continuity of the public support, the ruling elite devote their lives to convince the ordinary citizens that the rulers are indeed loyal, sincere, committed and dedicated. The case of Pharaoh is a live example that will remain intact and relevant, “Pharaoh said, “I do not show you except what I see, and I do not guide you except to the way of right conduct.” [40:29]

Among the most important policies of lobbying the overbearing political leaders use are the following:

1. **The Adaptation of the Masses:**

   Adaptation may take many forms and ways including the following:

   **A) Accusation of Intellectual and Ideological Distortion:**

   This occurs when the ruling elites accuse the messengers and reformers of corrupting the people’s minds and distorting their beliefs. In this way, the media plays a tremendous role in tarnishing the image of reformers, “Indeed, I fear that he will change your religion or that he will cause corruption in the land.” [40:26] Pharaoh has declared so just to maintain the status quo and to retain his superiority, “And Pharaoh said, “O eminent ones, I have not known you to have a god other than me.” [28:38]

   **B) Demolition of a Positive Image of the Advocator and Reformer:**

   To the overbearing leaders, the advocators and reformers are nothing but deceitful individuals power crazy who are known for their manic behaviors. Here we have what Dr. Quwaysiy called as تزييف الوعي الجماعي “Falsification of the collective consciousness” in which the professed and stated opinion has no real and objective basis rather a long run objective that is to remain in power via creating false satisfaction, “And were saying, “Are we to leave our gods for a mad poet?”[37:36] thus, Prophet Muhammad (PBUH)) was named by the elite of Quraish “a mad poet”!!

   **C) Pretention of Knowledge and Stultification of others:**

   This was represented by Qarun and Samiri. The former claimed that the accumulation of his wealth was the direct result of his intelligence, “He said, “I was only given it because of knowledge I have.” [28:78] whereas the crime of the later is recorded in the Qur‘ān in details,
“[Moses] said, “And what is your case, O Samiri?” He said, “I saw what they did not see.” [20:95]

D) Underestimating and Discrediting preachers and Reformers:
This is when they belittle the followers of the apostles “[And said], “Indeed, those are but a small band.” [26:54] and rating and labeling them based on their ethnic backgrounds, living conditions and social status, “Is it these whom Allah has favored among us.” [6:53] The elite of prophet Nuh arrogantly announced it (So the eminent among those who disbelieved from his people said, “We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us [and] at first suggestion. And we do not see in you over us any merit; rather, we think you are liars.” [11:27] The same goes to the autocratic leaders during the time of prophet Salih, Musa and Muhammad, “They said, “Should we believe you while you are followed by the lowest [class of people]?” [26:111] Your followers consist of slaves, servants, low-class and marginalized people!

On top of that, those leaders might disrespect the reformers and refer to them as neglected people. In journalism, when the source of the information or news is unreliable or of no value, then they refer to it as “it has been said” “it has been reported”. This could be noticed in the case of prophet Ibrahim, “They said, “We heard a young man mention them who is called Abraham.” [21:60]

E) Argumentation and Quarreling
The Qur‘ān recorded the arguments of ‘Aad with their apostle, “They said, “O Hud, you have not brought us clear evidence, and we are not ones to leave our gods on your say-so. Nor are we believers in you.” [11:53] Have they stopped there?! Instead, they have continued with their polemic, “We only say that some of our gods have possessed you with evil.” [11:54]

Diluting the Issues:
Throughout the ages, the elite not only have been struggling to deviate the public from the religious teachings and principles but also diverged their attention so as not to engage in any thinking activity. The skill of thinking is only granted to the arrogant leaders who think on behalf of the public. Therefore, the citizens are deprived from their right to think for themselves and speak their minds regarding the issues of their concern. As Pharaoh declared it, “Pharaoh said, “I do not show you except what I see, and I do not guide you except to the way of right conduct.” [40:29].

The following are among the tactics of diluting the issues concerning the public:

A) Denial of the Prophet hood
The denial and rejection of the prophets by “the eminent ones who were arrogant” is baseless as it is established only on the ground of envy and jealousy. If God is to send prophets, they have to be angels not mere human being, “But the eminent among those who disbelieved from his people said, “This is not but a man like yourselves who wishes to take precedence over you; and if Allah had willed [to send a messenger], He would have sent down angels. We have not heard of this among our forefathers.” [23:24]

B) Accusation of Lying
The best ever walked human being on earth are, in the eyes of the arrogant leaders, LIARS. All the messengers and reformers, with no exception, have been accused of being liars, “And said, “Is it one human being among us that we should follow? Indeed, we would then be in error and madness.” [54:24-25]

C) Fear of the Unknown:
Leaders always oppose new opinions and reformist ideas and they find many excuses as why they cannot, “And they say, “If we were to follow the guidance with you, we would be swept from our land.” Have we not established for them a safe sanctuary to which are brought the fruits of all things as provision from Us? But most of them do not know.” [28:57]
Third motive: Passing Reckless Policies

The last motive why the arrogant leaders adopt deception and propaganda is to pass reckless policies that suit the offences and crimes committed. The leaders to deceive the public must convince them that the enemies of the people deserved the harsh punishments they have received as these are proportional to the crime committed. Thus, in the name of God, in the name of the people, these elusive leaders commit horrific human right violation.

In the aftermath of September 11th incident, The New York Times has revealed the latest plans hatched by Washington to mislead the world public opinion by distorting facts where American military officials said that the US Department of Defense, “Pentagon” is working at this time to publish a number of press materials counterfeit to mislead foreign media organizations as part of the extended campaign to gain international sympathy for the United States, and to influence the decision-makers in the world. Indeed, the whole issue of September 11th is a great deception.

Among the most important repressive measures the overbearing political leaders use are the following:

A) Expulsion and to be Forced into Exile

It is worth mentioning that almost all Prophets were threatened by the elusive leaders to be expelled, “And those who disbelieved said to their messengers, “We will surely drive you out of our land, or you must return to our religion.” So their Lord inspired to them, “We will surely destroy the wrongdoers.” [14:13-14]

The political leaders of Macca had a satanic plan to bring an end to Prophet Muhammad (PBUH) and his call before it is too late. Thus, they agreed on three possibilities, namely: to imprison him (or what is known today in politics and mass-communication as house arrest) or to kill him or to force him to leave the city, “And [remember, O Muhammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allah plans. And Allah is the best of planners.” [8:30] In fact, the judgment was set and the verdict was announced in absentia and the decision was made to assassinate him.

B) Imprisonment and Detention

After the threat of deportation and attempts to expulsion, comes the threat of imprisonment to silence the voice of the majority. Thousands of political prisoners would suffer behind bars just for one fault, namely the fight against falsehood and corruption, “She said, “What is the recompense of one who intended evil for your wife but that he be imprisoned or a painful punishment?” [12:25]

C) Torture and Chopping Limbs

All Pharaoh’s attempts to attract the magicians have failed. In fact, it ended up with unwanted consequences when the magicians themselves, who were haired and highly paid to deceive the public, converted to prophet Musa’s religion. There, Pharaoh threatened them with the most severe punishment, “I will surely cut off your hands and your feet on opposite sides; then I will surely crucify you all.” [7:124]

D) Crucifying

Of course it is more painful when the victim is crucified. The situation is even worse if he or she has been crucified in the trunks of palm trees and left behind to be eaten by angry wolves and frenzied dogs, “… and I will surely crucify you all.” [26:49]

E) Enslavement of Women, Killing of Children

This is done because of the instigation of the advisors and consultants, “And the eminent among the people of Pharaoh said,” Will you leave Moses and his people to cause corruption

1 Amrikka Takthib Wa-Tatjammal. Muheet website. http://moheet.com
in the land and abandon you and your gods?” [Pharaoh] said, “We will kill their sons and keep their women alive; and indeed, we are subjugators over them.” [7:127]

**F) Murder**

When certain repressive measures do not work or they are less effective, then a harder one will be introduced. Those who have escaped the torture or enslavement shall be executed, “And Pharaoh said, “Let me kill Moses and let him call upon his Lord. Indeed, I fear that he will change your religion or that he will cause corruption in the land.” [40:26] But the question remained; was Pharaoh in need of the advisors’ opinions in the first place? It was only a dirty tactic to delude the public that the people prevented him from killing Musa¹ otherwise he could have long ago get rid of him!

In the sad side of the Islamic history, through propaganda, fraudulent messages, and fabrication of false news and accusations, a Jewish-hypocrite man by the name of Abdullah Ibn Saba successfully deceived the masses and incited them to assassinate caliph Uthman Inb Affan (رضي الله عنه) for the reasons of favoritism, cronyism and financial injustice. The third righteous caliph was brutally killed by a group of hypocrites.

**G) Putting People of Fire ... Arson**

As things go out of their control, the arrogant political leaders may use or threatening to use violent even to the extent that they burn their opponents, “They said, “Burn him and support your gods - if you are to act,” [21:68]

The story of people of the Trench is recorded in the Qur’an, “Cursed were the companions of the trench. [Containing] the fire full of fuel. When they were sitting near it. And they, to what they were doing against the believers, were witnesses. And they resented them not except because they believed in Allah , the Exalted in Might, the Praiseworthy.” [85:4-8]

The traditions of the prophet (PBUH) also recorded it. It was narrated that Ibn ‘Abbaas (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allah be upon him) said: “On the night on which I was taken on the Night Journey (Isra’), a beautiful fragrance came to me. I said: O Jibreel, what is this beautiful fragrance? He said: This is the fragrance of the hairdresser of Pharaoh’s daughter and her children. I said: What is their story? He said: Whilst she was combing the hair of Pharaoh’s daughter one day, the iron comb fell from her hand and she said, ‘Bismillaah (in the name of Allah).’ The daughter of Pharaoh said: ‘My father?’ She said: ‘No. My Lord and the Lord of your father is Allah.’ She said: ‘I will tell him about that.’ She said: ‘Yes.’ So she told him and he summoned her and said: ‘O So and so, do you have a Lord other than me?’ She said: ‘Yes, my Lord and your Lord is Allah.’ He ordered that a baqarah (lit. “cow”) made of copper be heated up, then he ordered that she and her children be thrown into it. She said: ‘I have a request to make of you.’ He said: ‘What is your request?’ She said: ‘I would like my bones and my children’s bones to be gathered together in one cloth and buried.’ He said: ‘This will be done for you.’ He ordered that her children be thrown into it in front of her, one by one, until they came to the last one who was an infant boy who was still being breastfed. It was as if she wavered because of him, but he said: ‘O mother, go ahead, for the punishment of this world is easier to bear than the punishment of the hereafter.’ So she went ahead.” Ibn ‘Abbaas (may Allah be pleased with him) said: Four infants spoke: ‘Eesa ibn Maryam (peace be upon him), the companion of Jurayj, the witness of Yoosuf and the son of the hairdresser of Pharaoh’s daughter².

**H) Stoning**

¹-Al-Sabuni, Mohamed Ali: Safwat Al-Tafaseer, 3/100, Jakarta: Dar Al-Kutub Al-Islamiyyah (No date, no edition)
The last repressive measure the arrogant political leaders use or threaten to use is stoning. Prophets Nuh, Ibrahim and Shuwaib were intimidated to be stoned to death, “They said, “If you do not desist, O Noah, you will surely be of those who are stoned.” [26:116] With regard to Nabi Shuwaib, it was the nobility of his tribe and the social status of his family that was behind not being stoned, “They said, “O Shu'ayb, we do not understand much of what you say, and indeed, we consider you among us as weak. And if not for your family, we would have stoned you [to death]; and you are not to us one respected.” [11:91]

Conclusion
There are many motives behind the deception and propaganda used by the elite and political leaders to mislead the public and diverge their attention from the real issues. The research concluded that: from a Qur’anic perspective, to counter attack propaganda or psychological warfare, the public should refrain from accepting or spreading any lies and hearsay. The overbearing political leaders make use of all means of propaganda and psychological warfare to gain public support and to deviate the people and diverge the public attention from the real issues and concerns. Freedom is the basic element that allows the public to express their minds and to take sides with whatever party they like. Any attempt to deny this very fundamental fact or to impose ideas upon the public should be regarded as a sort of dictatorship which is totally rejected by the Qur’ân.

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THE PRINCIPLE OF ISLAMIC MODERATION (WASATIYYAH) AS EXPOUNDED IN TAFSIR AL AZHAR

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Abstract
This paper will briefly analyse the fundamental principle of Islamic moderation (wasatiyyah) as illustrated in Tafsir al-Azhar. It attempts to discuss the ideas of balanced and an ecumenical community par excellence (ummah wasata) and the principle of moderate Islam as interpreted and propounded by Hamka (1908-1981) in his Tafsir. It will also look into Hamka’s other writings such as Pandangan Hidup Muslim (The Muslim’s Perspective), Keadilan Sosial dalam Islam (Social Justice in Islam) and Falsafah Hidup (The Philosophy of life) that further illustrated his understanding of this important idea and its significant implications in Muslim society.

Key words: Tafsir al-Azhar, Hamka, Islamic moderation, wasatiyyah, balanced community

Introduction
This paper aims to investigate the fundamental ideas and principle of Islamic moderation (wasatiyyah) as expounded by Hamka in Tafsir al-Azhar. This was illustrated from his interpretation of verse 143, surah al-Baqarah that substantially outlined the principle framework and perspective of balance and moderate Islam (wasatiyyah). His interpretation has become the fundamental reference in the practice of moderation in Muslim society and has significant bearing in projecting balance and dynamic approach of Islamic dakwah in modern time.

The Concept of Moderation as Defined by Hamka
The principle ideas and underlying themes of moderate Islam was explicated by Hamka in his major works such as Falsafah Hidup (The Philosophy of life), Pandangan Hidup Muslim (The Muslim’s Perspective) and Keadilan Sosial dalam Islam (Social Justice in Islam). It manifested profound religious and ethical construction of the concept. In Falsafah Hidup, he reflected the crucial meaning of the concept based on the Qur’anic ayatand prophetic tradition (pbuh) that set forth its defining principle and worldview. By invoking the principle of justice (al-'adalah), he manifested the essence of moderation, and the conceptual construct and ethical framework it projected.

Reflecting on the significant meaning of moderation, he defined it as justice (al-'adalah), which is to establish the right upon whom it deserved³. It manifestly imply the justly balance worldview of Islam, that affirm the dictate of moderation, which invoke the path of the middle ground, and imply rejecting the two extremes, of immoderation (tafrit), and negligence (ifrat).

This is reminiscent of Muhammad Asad’s incisive interpretation of verse 143:2, in his monumental work, The Message of the Qur’ân that explain the important principle of an ecumenical and balance worldview of Islam and its definitive ideal of maintaining unity and equilibrium of the ummah: “the expression “a community of the middle way” might be said to summarize, as it were, the Islamic attitude towards the problem of man’s existence as such: a denial of the view that there is an inherent conflict between the spirit and the flesh, and a bold affirmation of the natural, God-willed unity in this twofold aspect of human life. This

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balanced attitude, peculiar to Islam, flows directly from the concept of God’s oneness and, hence, of the unity of purpose underlying all His creation”1.

Reasserting the Qur’anic principle of moderation and defining its conceptual and philosophical ground, Hamka portrayed the same fundamental ideas as set forth by Muhammad Asad, implying the rejection of two extremes, of excessive indulgent in physical lust and total negligence and absolute renouncing of physical desire. This perspective, reflecting the justly balance world view of life significantly demonstrated the fundamental teaching of Islam and its principle tradition of adhering to the middle way in every matter and not to transgress the bound laid down by God.

Illustrating further the essential framework and idea of wasatiyyah as brought out in a conclusive chapter of moderation, Hamka argued that its connotation also imply istiqamah (steadfastness), to firmly stand on the right path, not to deviate to base desire and let it going astray2. It illustrated the intrinsic paradigm of Islam that stood for moderate way, which aimed to seek happiness in this world and the hereafter.

Portraying the significant and far-reaching implications of this concept, he reminded people of immoderate and excessiveness that lead to perdition, and extremism that cause disintegration in society. Projecting the uncompromising principle of the justly balance imperative, he argued that genuine Muslim stood on middle path in his religion, and recommended the practice of moderation in ibadah (worship). Emphasizing on its broad and extensive perspective, he systematically divided the type of moderation in diverse forms, eg. moderation in niyyah (intention), thought, feeling, needs, happiness, seeking wealth, fame and position3.

In classical Islamic tradition, the philosophical construct of this idea had been rigorously articulated by scores of Muslim scholars, such as Imam al-Ghazali (d. 1111). He proclaimed that wasl mean virtue (fadilah), set between the two extreme, excess (ifrat) and negligence (tafreet), that were vices (radhilatan). It was the straight path (sirat al-mustaqim) which the Qur’an commanded and dictated as exemplified by the Prophet (saw) and his companions. He further illustrated this point by the allegories of al-sirat in the hereafter suspended over hell, where man’s ability to cross it was in proportion of his adherence to the mean of balance in this life. His argument is substantiated by philosophical and rational argument, emphasizing that “the ultimate aim in all affairs and character-trait is the mean, since the best in all things is the mean, and both extremes are blameworthy”4.

A Brief Account of Tafsir al-Azhar

This section will briefly discuss the background of Tafsir al-Azhar and its significant method and structure as established by Hamka. A brief outline of the Tafsir was set forth in its introduction in Haluan Tafsir that introduces his work and method and its outstanding impact that contributed to the emergent of modern and contemporary tafsir in the 20th century.

Tafsir al-Azhar was first published in the periodical Gema Islam in 1959 that was compiled from Hamka’s lectures in Al-Azhar Mosque in Kebayoran Baru, Jakarta. It was discontinued when in 27 January 1964, Hamka was charged and sentenced to prison for allegedly plotting subversive attempt to topple the democratic government. In his solitary confinement, he completed the largest part of the tafsir, written uninterruptedly until he was released in 21 January 1967.

It was later published in large volumes by local publishers in West Sumatera and Java. The work was highly acclaimed for its authoritative and convincing argument and imperative.

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2 Hamka. *Falsafah Hidup*, op.cit, 47.
3 Ibid.

It was arguably the leading work of tafsir in Indonesia that exponentially advocated the modern idealism of Jamal al-Din al-Afghani, Muhammad Abduh and Muhammad Rashid Rida. It undertakes extensive effort to spread their pioneering works on Islamic reform, which had inspired unprecedented reform and revival in the Islamic world. These progressive ideas were substantially projected in Tafsir al-Manar, advocating the revival of science and rational spirit and ijtihad (independent reasoning) in modern time.

The monumental impact of Tafsir al-Manar and its extensive influence in the ideal projected in Tafsir al-Azhar was proclaimed by Hamka in his introduction to the Tafsir: “a very interesting and captivating commentary to set an example for the commentator is Tafsir al-Manar”, penned by Sayyid Rashid Redha, based on the teachings of his teacher Imam Muhammad Abduh. His Tafsir, besides interpreting the science of religion which includes hadith, Islamic jurisprudence and history and etc., also synchronize the verses with the current development of politics and social, corresponding to the time the Tafsir was composed”1.

In his insightful analysis of Hamka’s method in interpreting the legal verse and theme of jurisprudence in the Qur’an, Milhan Yusuf illustrated the impact of Abduh’s modern ideal in moulding Hamka’s ways of interpreting the Qur’an: “having been influence by the Muslim reformist ideas championed by Muhammad Abduh and his colleagues, Hamka attempted to disseminate and ameliorate the reform ideas in his country, Indonesia, through the means available to him, that is by preaching and writing”2.

This comprehensive work set forth significant method of tafsir based on al-ra’y (based on rational judgment) and al-ma’thur (based on tradition) with extensive and in-depth commentary of its moral and philosophical ideal, taken on rational ground. It extensively portrayed the social and cultural setting of Indonesia as demonstrated by Wan Sabri in his perceptive analysis of this monumental Tafsir that inspired the new wave of Islamic resurgence in Indonesia: “Hamka, who was a reformer, also interpreted verses of the Qur’an in the context of his reform ideas in which bid‘ah and superstition were the main targets... In sum, Tafsir al-Azhar is an extensive work of Qur’an commentary which covers non-religion subjects as well as religious one. This detailed exposition creates the tendency to overstretch the limits and the obvious meanings of the verses”3.

This suggested that the work, which derived its fundamental ideas from the reformist works had making revolutionary and influential impact in driving the spirit of reform (Islah) and revival in modern Indonesia as significantly projected in the Tafsir. It had restore the dynamism and progressive tradition aspired by the exponents of modern Islam in the time that produce unprecedented works of tafsir in contemporary Indonesia, such as Tafsir Qur’an Hidjatur Rahman by Munawar Khalil (1958), Tafsir al-Furqan by Ahmad Hasan (1956), Tafsir al-Qur’an by Zainuddin Hamidy and Hs. Fachruddin (1959) etc.4.

The Principle of Islamic Moderation (Wasatiyyah) In Tafsir al-Azhar

A significant exposition of the principle of wasatiyyah was critically set forth in Tafsir al-Azhar in the interpretation of verse 143 surah al-Baqarah, “And thus have We willed you to be a community of the middle way, so that [with your lives] you might bear witness to the truth before all mankind, and that the Apostle might bear witness to it before you”\(^1\).

In his profound analysis of the ayat, Hamka articulated the principle ground reflecting the intrinsic meaning and origin of the ayat. Analyzing the fundamental idea it expounded, he emphasised on previous discussion of the same theme in verse 115, that asserted that whenever you turn there is always the countenance of God “And God’s is the east and the west: whenever you turn, there is God’s countenance. Behold, God is infinite, all-knowing.” Arguing that the fundamental aim of directing the qiblat to Makkah is to establish the unity of religion for its adherent, as the turning point for the community subscribing to the same faith, it is instructive therefore that the direction in prayer must be united to avoid chaos and clash. This intrinsically relates to the theme embodied in ayat 143, that set forth the principle of integrating the ummah as ummat wasata or ummat Tauhid in their uncompromising and undiminished faith in God and their turning to the same direction (qiblat) in prayer.

In his interpretation of ummata wasata, Hamka referred to the balance and straight path of religion they endeavor to establish\(^2\), in sharp contrast to the extremities of the Jews and Christians, the Jews being engrossed in materialistic and worldly-oriented life, Christians being preoccupied with the monastic life and totally forsake bodily need and desire. In contradiction to this, this ayat stressed the critically significance way of ummat wasata, the community of the middle way, that balance between their craving for worldly benefit and yearning for spiritual contemplation and fulfillment.

This fundamental teaching was reflected in the divine prescription of salat, and zakat, that demand both the physical faculties and spiritual consciousness to accomplish it\(^3\). And this exposition was clearly illustrated in the ayat 9 and 10 of surah 62 that portrayed this balance ideal: “O you who have attained to faith! When the call to prayer is sounded on the day of congregation, hasten to the remembrance of God, and leave all worldly commerce: this is for your own good, if you but knew it. And when the prayer is ended, dispersed freely on earth and seek to obtain [something] of God’s bounty; but remember God often, so that you might attain to a happy state!”

This interpretation, resonated Muhammad Asad’s explanation of this ayat that referred to particular theme intended in the passage, of the justly balance imperative, which relates to the ummah risalah and the foundation of the Ka‘bah as their qiblat, as coherently brought out in the previous verse “On further analysis, the expression “a community of the middle way” might be said to summarize, as it were, the Islamic attitude towards the problem of man’s existence as such: a denial of the view that there is an inherent conflict between the spirit and the flesh, and a bold affirmation of the natural, God-willed unity in this twofold aspect of human life. This balanced attitude, peculiar to Islam, flows directly from the concept of God’s oneness and, hence, of the unity of purpose underlying all His creation: and thus, the mention of the “community of the middle way” at this place is a fitting introduction to the theme of the Ka‘bah, a symbol of God’s oneness”\(^4\).

Manifesting the important ground and the fundamental construct of this concept, he argued that the principle dictate and paradigm of wasatiyyah was reflected in the life of the

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3 Ibid, 332.
4 Muhammad Asad, *op.cit*, 30.
ummah that set an exemplar for the mankind, “that your way of life be an example to all mankind, just as the Apostle is an example to you”.

It is noteworthy to compare this view with some parallel and coherent ideas as reflected in modern and classical works of tafsir. In interpreting the Qur’anic prescription of this overriding theme, Professor Muhammad Kamal Hassan set forth in his article, the fundamental essence and attributes of wasatiyyah that encompasses three key pillars, (1) justice (2) excellence and goodness (3) balance/moderation, which was derived from the foundation of the Qur’ân and sunnah and its premised of Islam, ‘ilm (knowledge) and taqwa (compliance to divine guidance).

Muhammad Asad (d. 1992), in his magnum opus *The Message of the Qur’ân*, argued that wast principally signified a balance approach, keeping the middle way between the two extremes, that formulate the Islamic orientation of life, “Lit., “middlestom community” – i.e., a community that keep an equitable balance between extremes and is realistic in its appreciation of man’s nature and possibilities, rejecting both licentiousness and exaggerated asceticism. In tune with its oft-repeated call to moderation in every aspect of life, the Qur’ân exhorts the believers not to place too great an emphasis on the physical and material aspects of their lives, but postulates, at the same time, that man’s urges and desires relating to this “life of the flesh” are God-willed and, therefore, legitimate.

Al-Tabari (d. 923), in his work, *Jami’ al-Bayan* had extensively discussed the Qur’ânic term wasat as set forth in verse 143 of surah al-Baqarah. Tracing its meaning from the rigorously authentic riwayah of the Sahabah and Tabi’in such as Ubayy, Sa’id ibn Jubayr and Mujahid, who defined it as justice, he concurred with the meaning which imply equitability and fairness, and signify a balance, and just community.

Al-Qurtubi (d. 1273) in *Al-Jami’ li Ahkam al-Qur’an* (Compendium of Qur’anic Law) brought out the fiqh (jurisprudence) and legal implication of the *ayat*, and fortified his argument with the Qur’ân and Tradition, and set forth identic perspective in defining the term wasat as justice, which referred to an ecumenical community of the ummah entrusted with the divine trust and were truthful to it. Arguing on this, he says: “Our Prophet (saw) and our ummah witness that the previous prophets (as) faithfully fulfilled their missions, and our Prophet testifies also that he faithfully accomplished his mission to us”.

Al-Alusi (d. 1812), in his influential work, *Ruh al-Ma’âni* explained the definitive principle of wasatiyyah that “a commitment to wasatiyyah is essentially a commitment to justice.” He principally argued that, “to be a witness over other nations does not signify superiority for this ummah over other nations who were recipients of divine guidance and prophets that delivered God’s messages to them and advised them.”

Sayyid Qutb (d. 1966), in his reputed tafsir, *Fi Zilal al-Qur’ân*, produced detail discussion of this ayat (143:2), widely discussed its significant meaning and implication for Muslim society, and framed a relatively broad perspective of its connotation and practical implication for contemporary time: “The Arabic term wasat, used in this verse to describe the global Muslim community, is a vivid epithet which evokes a much wider range of meaning than is given by its literal equivalent of ‘middle’. The term is used here in a very broad sense. Thus, the Muslim community or Ummah to use the Qur’anic term is a middle of-the-road

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1. Ibid.
community which stands witness against other nations and communities in the sense that it upholds and defends justice and equality for all people...The Muslim community is balanced in the sense that it is not rigid or dogmatic...It is an open society that welcomes new ideas and learns from the work and experience of other societies, cultures and civilizations. Its main objective is to seek the truth, wherever that may come from and to adopt it with courage and confidence. Balance and moderation are clear in the way Muslim society is run and organised. It is neither a permissive, undisciplined community nor a regimented one run by brute force or rigid rules. It is a society raised on learning, education and rich cultural and social traditions”.

With regard to modern work of tafsir, Muhammad Rashid Rida in Tafsir al-Manar relates this interpretation of verse 143:2 with verse 213:2 which categorically asserted that God guides whomever He wished, implying that this ummah was destined to be a balance nation (ummatan wasata) and meant to be guided into the divine way.

In modern time, Shaykh Wahbah al-Zuhayli has set forth an important discussion of this term with brief exposition of its fundamental ideas: “in the common parlance of the people of our time, wasatiyyah means moderation and balance (i’tidal) in belief, morality and character, in the manner of treating others and in the applied system of socio-political order and governance”.

These vast works of tafsir had succinctly brought significant understanding of the concept of moderation, reflecting their peculiar context and time in defining and interpreting the ayat, and manifesting important Qur’anic imperative and its fundamental framework that set forth the justly balance approach and comprehensive principle based on the higher objective of divine law (maqasid al-shariah).

Conclusion
This paper had critically examined the ideas and concept of Islamic moderation as manifested in Tafsir al-Azhar. The interpretation advanced by Hamka revealed profound ideal of wasatiyyah, which has been extensively discussed and significantly brought out in his tafsir. The principle view he propounded was defined by the deep-seated meaning constructed in the Qur’an that set forth the fundamental principle of wasatiyyah and the essential ideal and ingredient of the “civilization of the middle ground.

Hamka’s rational approach in expounding the substantive meaning underlying the essence and spirit of moderation reflected his comprehensive and dynamic views, and manifesting profound understanding of its ethical and philosophical ground. In his interpretations of [2:143], he set forth the principle argument of wasatiyyah and its fundamental implication in Muslim society, and outlined certain basic ideal and principle requirement for the realization of a just and balance society.

His interpretation signifies the important ideal set forth in the ayat, and the significant essence and foundation of religious moderation as explicated in his tafsir. It exponentially project a modern worldview of Islam and dynamic understanding of the concept, reflecting a modern and practical approach coherent with contemporary requirement of Muslim society, in its diverse context, as articulated by Prof. Dr. Mohd Kamal Hassan in his article reasserting the comprehensive nature and implication of this holistic principle showing “that the justly balanced worldview of Islam has wide implications for contemporary Muslim society.

encompassing the Muslims’ religiosity, spirituality, intellectuality, outlook, attitudes, behaviour, relationships and activism.\(^1\)

In a broader perspective, this topic, stood out, as it were, to project the religious philosophy and theme of moderation and the principle foundation that forms the dynamic Muslim society and exponentially emphasise on its fundamental essence as “the community of the middle way.”

References

\(^1\) Mohd Kamal Hassan (2010). The Concept of Wasatiyyah and the Challenge of Islam Liberal in Indonesia, in IIUM Research, Innovation & Invention Exhibition (RIIEE 2010), 26-27 Jan, Kuala Lumpur.
THE RIGHT AND EQUALITY OF WOMAN IN THE QUR’AN
A CRITICAL STUDY OF LIBERAL THOUGHT

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Abstract
The paper studies the views of contemporary Qur’anic exegesis related to rights and equality. It is worth noting that these days Muslim women are subjected to criticism especially from the Western scholarship, which keeps on demanding equality in its overall aspects. They keep on echoing the accusation as if Islam discriminates the right of women although they are mentioned in the Qur’an to play the role equally with men in terms of socio-economic and political participation in the community. They demand equality between men and women in different areas as the teaching of Islam, they said, is characterized with justice and equality regardless of gender, cultural, and ethnical background. Among the things that they demand is the inheritances to be divided equally, divorce, and leadership in all levels up to the head of the government. Even religious posts such as the right of imam in terms of leading the prayer and the post of mufti are to be handed over to Muslim women whenever they are found to be competent. They criticise and even demand new interpretations related to the textual evidence from the Qur’an and the Sunnah of the Prophet (PBUH), which promotes male domination against the rights of women. The research will study their views especially their approaches toward the textual evidences from the Qur’an and their ways of interpretation. In addition, we will analyse the views of both traditional and contemporary Muslim scholars concerning women rights and equality.

Introduction
The following is an analytical study of the role of Muslim women as viewed by so-called liberal scholars. The doctrine of Islam especially as contained in the Qur’an has the mission to liberate women from all kinds of enslavement and to give them equality in terms of rights and obligations with men as their counterparts in conducting socio-economic and even political activities. In support of their argument, they refer to a number of textual evidences and try to interpret them out of its context. Muslim scholars in their ways of giving Qur’anic exegesis have laid down the principles to avoid liberal interpretations that simply follow one’s desires. Liberal scholars argue that the system of interpretation developed by previous scholars have brought along the influence of Arabism which narrows the scope of the message. These are textual evidence of the Qur’an which they want to interpret in liberal ways,

And why should ye not fight in the cause of Allah in defence of those who are being oppressed (from men, women, and children) simply because they say our Lord rescue us from this town, whose people are oppressors; and raise for us from the one who will protect; and raise for us from the one who will help.

[4:75]

In Islam, according to them, human beings have potentialities as slave and representing the image of God on earth without any distinction between male and female. They refer their views to this verse that says,

O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allah is

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(He Who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things). [49:13]

There is a tendency in the Muslim world to narrow down the areas of activities of women and in countries like Afghanistan, Iran, and Saudi Arabia, women are not even given the freedom to exercise their rights and involve actively in society. This worries those of the liberal thinkers, as if Islam discriminates the female from taking part in the community development. Moreover, during the days of the Prophet (PBUH), women were given the freedom to participate in the community services. This can be seen, among other things, in the involvement of wives of the Prophet himself and a number of female companions who were regarded as counterparts of males in undertaking the task of serving the community. The Prophet (PBUH) made the mosque as the main centre of activities instead of merely a place of spiritual nourishment. In the mosque, the Prophet gave socio-religious guidance to all companions without gender discrimination. The women were heard whenever they raised suggestions, intervened, and even objected on certain things. They also enjoyed free interaction with the Prophet (PBUH) and his companions without any hesitation. Such conditions should be regarded as a base for democratization and equality which could be developed further based on circumstantial changes. However, such conducive situations demonstrated by the Prophet (PBUH) gradually changed into the confinement of Muslim women following his death. This is especially so during the Abbasid period in which the Muslim caliphs used their authority to perpetuate their hegemony. The culmination of segregation between male and female coincided with the emergence of the books of *tafâsîr* which, according to them, inappropriately interpreted the verses in the light of Arabism. This in the end resulted in the discrimination between the genders and women expected to act in a very marginal position and serve as a domestic assistant. In cynical way, liberal scholars criticise the policies of certain Muslim governments as follows:

If in the past Islam was identical with the issue of women liberation, today there is a tendency that Islam is identical with the segregation. At the end of this century, there are many Muslim countries making revolutionary changes and social reforms with the use of religious terms. However, it frequently happens that in the post of revolution and reform, it ends up with domestication and forcing them to wear the veil. Iran, Pakistan, Algeria, and Afghanistan have become examples of such phenomena. How they use Islam to justify their policies of terminating women from doing the job in public services?¹

In response to such segregation by previous Muslim scholars who made the interpretation in the light of Arabism, at the beginning of the twentieth century women liberation movement started to return to participate in the community services without any discrimination.² They want men and women to be considered as counterparts to develop the progress of civilization. They argue that in this century which is characterized by the advancement of science and technology, women should actively involve in boosting progress to take part in developing Muslim community. The emphasis of teaching as it was theorized in the books of *tafâsîr* produced by conservative scholars will not be in a position to galvanize the progress of Islamic civilization.

Liberal scholars admire the women liberation movement which was initiated by Qasim Amin of Egypt through a book entitled *Ta'ārîr al-Mar'âh* in which he negated the necessity of wearing scarf, polygamous practices, law of *jâlâq* which, according to him, represents a humiliation. The creation of such a movement was followed later by other scholars in other parts of the Muslim world such as Fatima Mernissi of Morocco, Rif'at Hasan

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of Pakistan, and quite recently Aminah Wadud. In the context of Indonesia, they lament on the forcing of Muslim women in certain provinces which demand the practice of the *Shari‘ah* such as Aceh (North Sumatra), Padang (West Sumatra), and other regions. The main agenda, according to them, is to force Muslim women to wear *hijab*, they said. They also lament that today, men dominate mosques as if women are not given proper position to participate in activities. This is quite rampant in Saudi Arabia, Afghanistan, Pakistan, Sudan and most parts of the Arab world. The following illustrates this: In today's context in which the equality of women is not more questionable, to segregate women from the public sphere is considered as a regressive act to perpetuate the future of Islam.

**Freedom and Equality**

Most of the views of liberal scholars with regard to the role of women in Islam is that they demand equality in all aspect of socio-political and even economic activities. This kind of things can also be referred to the case of women should be given the right to become *wali* in term of marriage. Likewise, women should also be granted to divorce toward men. The same thing is related to inheritance system which should be given on the basis of equal distribution. Among those who vehemently criticise against the right of the women is an American Muslim lady. She converted into Islam and subscribes the liberal notion in her thought about the right women. According to her, the teaching of the *Shari‘ah* as represented within both the Qur’an and the Sunnah should be understood within the contextual environment. She ensures others that the textual revelation should be analyzed critically to come out with the view on the equality of men and women in all aspects of activities. According to her, one of the factors on the backwardness in the Muslim world is due to the fact that the scholars do not think contextually in dealing with the revelation. The product of analytical thinking should come out, at the end, with the concept of reasoning known as *al-ijtihad* which is claimed by certain scholars that its gate has been closed.

We found that liberal thought with regard to the role of women is to comply with modern or Western culture which allows the women to participate in the society without having any restriction or boundaries. Islam never discriminates women to participate in the community on the condition it must comply with their nature and women characters. None could deny that social and community development cannot be monopolised by men. Without participation of women, the society will not achieve into the perfection. Hence, women are considered as the real partners in all aspects of communal activities. In view of this, we found in the Qur’an that Allah created everything in this universe is in spouse with the purpose of interacting positively to enhance and to complement each other’s. One of the textual evidences says,

> And among His Signs is this, which He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect. [30:21]

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1. Ibid.
2. Ibid., 50. With regard to the study on equality of gender can be referred to the joint research work conducted by *Pusat Studi Wanita* of State Islamic University of Yogyakarta in collaboration with McGill University. For the detail see Waryono Abdul Ghafur (ed.), *Isu-ISU Gender dalam Kurikulum Pendidikan Dasar dan Menengah*, (Yogyakarta: PSW UIN Sunan Kaligjaga and ISEP, 2004).
3. For the detail of the view, it can be referred to the views of Nasaruddin Umar, Argument Kesetaraan Gender, (Jakarta: Paramadina, 2001), 3.
And Allah has made for you mates (and companions) of your own nature, and made for you, out of them, sons and daughters and grandchildren, and provided for you sustenance of the best: will they then believe in vain things, and be ungrateful for Allah's favours? [16:82]

The liberalists accuse that Islam never gives room for women to participate in the community. Apparently, such kind of thought is due to the lack of understanding toward the study of Islam. As a matter of fact, they mostly study the religion with the use of mirror to see it with negative way of thinking. As it has been pointed out, Islamic religion highly encourages women to do the job hands in hands with the male which can be regarded as counterpart in disseminating values and justice and, at the same time, to undertake the task as God’s vicegerent on earth.

Even in the days of the Prophets some female companions offered themselves to participate in the war. This kind of the thing can be referred to the request from Aysah in which she said to the Prophet (PBUH), ‘O the Messenger of Allah! I have seen that jihad the best of deed. Should we have to do jihad’?¹

This is Zaynab bt Jahsh who was involved in the community development through the activities of assisting the poor. She was known as one of the most pious person, and connected the sense of mercy toward others, giving charity. She was known as generous and always gave her hands to donate for making herself to be close to Allah². These are just a few examples in which liberal scholars could not see it or, perhaps, intentionally want to blacken the name of Islam as if women are not given the emphasis in Islam to play the role in the society. The following is the evident from the Qur’an with regard to the role of Muslim women in which the verse says,

The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise. [9:71]

And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification. [33:33]

In the first evident that we quotes, it indicates that female Muslims are considered as counterpart of male in promoting goodness with the use of the expression al-amr bi al-ma’rifuqwa al-nahy an al-munkar (lit. promoting goodness and eradicating the evil practice in the community). The underlying concepts it includes all other things which are known as positive. Education for instance, it is a part of promoting goodness to make a better person in term of knowledge and civilization. Likewise, bring up the children as well as doing other type of work for betterment of humanity is also a part of promoting the goodness as contained within the verse. On the other way around, female Muslims are also required to take part in eradicating evil tendencies in the community. The example of evil eradication includes the involvement in community development such as maintenance of cleanliness as even stopping from all which are negative in the community. On the basis of this, how then, liberal thinkers keep on accusing that Islam discriminates women. It is really groundless argument. They do it either deliberately to blacken the teaching of Islam without studying seriously or perhaps due to the interest to work with certain agent who has concern to subdue the teaching of Islam.

Other than that, liberal Muslims keep on echoing the demand to make equality between male and female in all aspects of live. Currently, they said, Muslims women are marginalized by men. This kind of thing is due to the wrong interpretation of the Qur’an in the hands of Muslim scholars. They demand re-thinking about the interpretation to comply with modern lives, they said.  

The following is the view of prominent scholar with regard to the interpretation of the verse which says,

Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband’s) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance): For Allah is Most High, great (above you all). [4:34]

According to liberal thought that the verse clearly indicates on permissibility of female to conduct activities outside the house. They criticise the traditional books of *tafasir* which tries to limit the scope of activities of woman and never tolerate them to get access into the seat of leadership position. They do not really appreciate leadership capacity of Muslim women. The verse, they hold, is in fact was given during the time when situation was stagnant. In today’s context, the law could be annulled in term of validity on the basis of environmental changes.

In fact, the right and obligation between male and female is different on the basis of their characters. Men are obliged to earn the livelihood and to maintain the sustenance and survival of the all children and family. Female Muslims are also allowed to do job outside the house with the permission of her husband and the job itself complies with her nature. In other words, women are given the permission to undertake the job as long as the permission is granted by the husband. Secondly, the job itself does not give the burden beyond the woman capacity. In addition, the woman the work to take care of children would not be disturbed by her work. In view of this, from Islamic perspective women should take priority to take care the children and also dedicate her lives for the cause of goodness of the family instead of keep on doing job outside the house which, at the end, children would not be taken care in term of morality and also attention.

As all religions are considered as way of life, then, Muslim women whenever they do the job must be bound with the rules to determine that they are different than other religious followers. The followings are the systems which need to be observed by female Muslims whenever go out of the house to undertake the job:

1. They should no display their bodies as normally done by other women.
2. They should cover their bodies with the exception of hands and faces.
3. They should wear the scarves and not let their necks and chests to be observed by others.

On the basis of those things that we mentioned above, then, it is groundless claim in the hands of liberal scholars that Islamic religion discriminate women. Islam emphasises that women and men should do the job on the basis of their characters and should not contradict with their nature. It is worth noting here whatever religion a person may subscribe, it gives the guidelines to behave and interact in the society. This can be proved in whatever religion is belong to it. The behavior and interaction including the marriage system can be found in any

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1. See Badriyah Fayumi. *Keadilan dan Kesetaraan Jender (Perspektif Islam)*, (Jakarta: Department Agama RI, 2001), 83
religion with bear certain specification. Unless a person become is not willing to be governed with any religious values, then, it will become free without having any limitation in their lives. Once, there is no limitation, then, toward the end, there is hardly any different between human beings with other living beings that God created on earth. In view of this, whenever there is term of liberal thought, in reality, they want to liberate themselves from religious clutches in their lives. So, the concept of liberalism is closely related with irreligious life.

Inheritance System
Inheritance is distribution of wealth after a person died. Islamic system on distribution of the wealth after the demise of a person becomes the target criticism in the hands of liberal Muslim scholars. This is mainly due to the fact that woman should be given one portion while man should be given two. The general ruling on the distribution is based on the Qur’anic evidence which says,

If there are brothers and sisters, (they share), the male having twice the share of the female. Thus doth Allah make clear to you (His law), lest ye err. And Allah hath knowledge of all things. [4:176]

The following evident gives more detail on wealth distribution on the basis of inheritance system can also be referred to the verse which says,

Allah (thus) directs you as regards your Children's (Inheritance): to the male, a portion equal to that 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. For parents, a sixth share of the inheritance to each, if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased Left brothers (or sisters) the mother has a sixth. (The distribution in all cases after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah; and Allah is All-knowing, Al-wise. [4:11]

The above evidences are being seen by liberal scholars as the source of injustice. They demand that there should not be any discrimination by giving them the equality between male and female. This is another aspect of their lacking of understanding about the legal concept in Muslim theology or within the Shari‘ah. The Prophet (PBUH) was required through the arrival of the revelation to give special favour to women. Muslim women financially are under responsibility and custody of their husbands. Hence, they are only given one portion of the inheritance. While male, they undertake greater responsibility to take care on the family and children. In view of this, they deserve to be given two portions with the aim of lessening their burden. In fact, the above verses could be regarded as the main pillar of religion as it relates to the fundamental aspect of life on the distribution of wealth. Due to its significance, then, the this branch of knowledge on wealth distribution known as al-farā‘id represents half of religion as contained within the hadith that says,

Learn the knowledge on distribution of wealth (al-farā‘id) to teach people about it. It represents half of the religion for my ummah.1

There is one thing needs to be noted here is that there is some flexibility on the distribution of wealth with equality between male and female. However, it must be granted on the basis of agreement among all members of family especially with male. If they agree to be distributed equally, then, it can be done so. The key element is in the hands of male. Once they feel that they have sufficient source of income to finance their families and children, then, the wealth can be distributed equally through their consent. This aspect, again, is normally neglected by liberal thought.

This is another criticism launched by an Indonesian scholar, Munawir Shadhli who served as religious minister during Soeharto’s era. He demanded that the legal concept of Islam needs to be revised to comply with changing situation. The wealth distribution as stipulated within the Qur’an cannot be applied at the then condition. It must be given new interpretation to suit the current situation. Hence, he proposed the re-interpretation as follows:

1. The concept of *ijtihad* must be adjusted with local tradition. According to him that the teaching of Islam is closely related with Arab culture which might be different to others.

2. The concept of inheritance has been abrogated as it contradicts with changing situation.

3. The distribution of inheritance can be given on the basis of the local tradition.

### Marriage and Divorce

Marriage and divorce are among those which become the target of criticism in the hands of liberal scholars. This is mainly due to their understanding on equal footing between male and female from their own perspectives. There is certain thing which they are so allergic with system of marriage in Islam which they already regard as already obsolete especially which relates to the prohibition of marriage of female Muslims with non-Muslim male. In addition, they are also very concerned that Muslim male should be given the toleration to get married with followers of other religions like Hinduism and Buddhism. Likewise, the issue of divorce which, according to liberal thought, is being monopolised by males. They demand that woman should also be granted the right to divorce their husband whenever they wish, they said.

The concept of marriage from the Islamic point of view is to perpetuate the continuation of generation. At the same time, whenever the *Shari’ah* concerns the good generation, the marriage should be conducted on the basis of good moral system which stems from religion. As we are aware religion is way of life (*manhaj al-hayâh*) which also relates with concept of marriage on the basis moral system. Because of this, the Prophet gave specific guidance on those who want to get married with the person who subscribes moral religious values. In another word, marriage conduct should be done with the use of religious values and the criteria of goodness must be determined by the religion. In Islam, marriage is one way of preventing the person to be trapped to follow the greed and desire. Then, on the basis of this, the marriage from the legal aspect is regarded as compulsory for those who have capability in terms of giving the sustenance to the family\(^1\). This is the hadith of the Prophet (PBUH) which has been addressed to Muslim youth, in which it says, O the youths, if you have financial capacity, just get married as it would protect you from seeing the evil tendencies and also adultery\(^2\).

### Marriage of Female

The marriage of female Muslims with non-Muslims could be considered as the hot issue within the context of liberal thought. They regard that marriage cannot be obstructed by any religious differences. It is the right of individual to get married with whoever they wish and cannot be restricted by religious dictum, they said. They never bother and even the textual of evident that prohibit Muslims to get married with non-Muslims do not comply with ‘modern culture’ in the society.

The following is the textual evident from the Qur’an which they regard it as already out of date. The verse says,

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Do not marry unbelieving women (idolaters), until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry (your girls) to unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he allures you. Unbelievers do (but) beckon you to the Fire. But Allah beckons by His Grace to the Garden (of bliss) and forgiveness, and makes His Signs clear to mankind: That they may celebrate His praise. [2:221]

As it has been already mentioned, the marriage in Islam is to maintain the continuation of generation who strongly uphold to the moral value system to undertake the task of caliphate in this world for establishment goodness, virtues, and justice. Thus, the Prophet (PBUH) gave strong direction for Muslim youths who make their mind to get married to choose the right candidates on the basis of these following criteria. The tradition says,

A woman is married because of the four things: Wealth, beauty and religion.
So choose the religious aspect and you will gain the happiness.

In order to get the objective of marriage to build up Muslim generation who cling to divine values and to observe the peace and justice in the community, both male and female Muslims should be very meticulous in selecting their candidate. See the following guidance from the Qur’anic perspective in which the verse says,

O mankind! Reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women;-- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you. [4:1]

Muslim liberal scholars such as Ulil Absar Abdullah regards that marriage cannot be restricted by any religious boundary. It is the right of a person to get married to whoever he wishes regardless of religious affiliation. He argues that the Qur’an does not say in specific way on the prohibition of Muslim female with a person who adhere different religion. Moreover, the prohibition of female Muslim to get married with non-Muslim contradicts the concept of equality of mankind, he said.

In fact the Qur’an gives clear exposition with regard to the rule of marriage as we found in these following evidences:

Do not marry unbelieving women (idolaters), until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry (your girls) to unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he allures you. Unbelievers do (but) beckon you to the Fire. But Allah beckons by His Grace to the Garden (of bliss) and forgiveness, and makes His Signs clear to mankind: That they may celebrate His praise. [2:22]

Liberal scholars regard that the above evident which prohibits the marriage of female unbelievers (al-mushrikat) was only connected with Arab tradition before the advent of Islam. In another word, the prohibition is time bound. In addition, they are also of the view that the legal concept as contained in that verse was abrogated with this verse which says,

This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book, revealed before your time,-when ye give them their due dowers, and desire chastity, not lewdness, nor

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secret intrigues if any one rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good). [5:5]

**Analysis on Liberal Views**

It seems liberal scholars got different perception with regard to the concept of people of the book. *Ahl al-kitāb* (literally means men of the book) implies to all religious followers as they, according to them, got what so-called ‘holy scriptures’. While in the hands of Muslims, *ahl al-kitāb* is confined to Christian and Jews. The above evident as it has been pointed above in *Sūrah al-Mā’īdah*, liberal scholars twisted their understanding from the mainstream of the concept. In fact, the pious female from the people of the book either Christians or Jews as appeared in the verse were permitted for Muslim male to get married with them. However, they draw the conclusion that on the basis of the above evident, female Muslims are allowed to be married by male from people of the book (Christians and Jews). This kind of notion and understanding could be regarded as contradict to the views of majority. In another word, the way they deal with the verses of the Qur’an is conducted in liberal way without observing the rules laid down by previous prominent Muslim scholars.

We will see the stand point of liberal scholars with regard to the prohibition of Muslims to get married with female polytheist as reflected within this verse which says, O ye who believe! When there come to you believing women refugees, examine (and test) them: Allah knows best as to their Faith: if ye ascertain that they are Believers, then send them not back to the Unbelievers. They are not lawful (wives) for the Unbelievers, nor are the (Unbelievers) lawful (husbands) for them. But pay the Unbelievers what they have spent (on their dower), and there will be no blame on you if ye marry them on payment of their dower to them. But hold not to the guardianship of unbelieving women: ask for what ye have spent on their dowers, and let the (Unbelievers) ask for what they have spent (on the dowers of women who come over to you). Such is the command of Allah: He judges (with justice) between you. And Allah is Full of Knowledge and Wisdom [60:10]

According to liberal scholars the verse was only applicable at the time of revelation and only concern to the pagan instead of Christian and Jews. The verse clearly indicates on the prohibition of marriage with polytheists and nothing to do with the prohibition of marriage of Jewish and Christian ladies. Apart from that, it only discusses about the companions of the Prophet (PBUH) who, by that time, got married with female polytheists. Hence, following the sending down of the revelation they divorced their wives as it was the case of Omar b. Khattab and Talhah b. Abdullah. Then, they came out with the conclusion by referring to the principle of equality of mankind. There should not be any restriction of marriage with non-Muslims either male or female. Such kind of restriction of marriage due to the differences of religious belief is considered as against principle of freedom and human equality, they said.

The following is the view of Muslim scholars with regard to the commentary of the above verses. First, it relates to the marriage of Muslim with non-Muslims (*al-mushriakah* (those who associate God with others), *al-kitābiyyah* (female of people of the book), and *al-kāfirah* (unbelievers or polytheists). We found that Muslim scholars are at different opinion. Some of

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1 In Indonesian context, liberal scholars view that marriage cannot be limited to certain religion. It is open for all regardless of religious affiliation. For the details, see Nong Darol Mahmada, Nikah Beda Agama, www.islamlib.com.  
them are of view that marriage with female polytheist is strongly prohibited. Many of them regard that marriage with female Christian or Jew is permitted. Their argument is based on this following evident or verse that says,

Do not marry unbelieving women (idolaters), until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry (your girls) to unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he allures you. Unbelievers do (but) beckon you to the Fire. But Allah beckons by His Grace to the Garden (of bliss) and forgiveness, and makes His Signs clear to mankind: That they may celebrate His praise. [2:221]

The word *al-mushrikat* (lit. female who associates God with others) is applied to Magus and also pagans and they are not considered as *ahl al-kitāb* (people of the book). The word *al-mushrikah* is related to those who worship statute and they cannot be considered as heavenly religion. However, the concept of *al-kitābiyyah*, according to al-Sabuni, it implies to Jews and also Christian and, at the same time, they are also called as *al-mushrikat*. This argument is based on what the verse says,

The Jews call 'Uzair a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouth; (in this) they but imitate what the unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the Truth! [9:30]

Some Muslim scholars regard that the word *al-mushrikah* neither corresponds to people of the book (*al-kitābiyyah*) nor unbelievers (*al-kāfirah*). The *mushrikah* as appeared in that verse is connected with Arab pagans. They support their argument with the tradition as narrated by Hamad in which he said: ‘I asked Ibrahim with regard to the marriage with Jewish and Christian’. Then, he replied: ‘That is alright’. How about what God said ‘walātankihā al-mushrikāt’? Then he replied, that is related to Magus and those who worship paganism (al-*awthān*), he said

On the basis of the above evident, Muslim scholars regard that marriage with Jewish and Christian women are permissible within the *Sharī'ah*. They also support their argument by referring to this following verse that says, “This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book, revealed before your time,- when ye give them their due dowers, and desire chastity, not lewdness, nor secret intrigues if any one rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).” [5:5]

It should be noted that most Muslim scholars are of the view that previously Muslims (male) were not allowed to marry a female who believed in paganism as well as people of the book from Jews and Christians. Then, this verse on such prohibition was annulled with the verse in *Sūrah al-Mā‘īdah* which says,

This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book, revealed before your time,- when ye give them their due dowers, and desire chastity, not lewdness, nor secret intrigues if any one rejects faith, fruitless is his work, and in the

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Hereafter he will be in the ranks of those who have lost (all spiritual good). [5:5]

In line with the spirit of the verse, although literally Muslims are allowed to get married with people of the books, due to the delicacy resulted from cross religious marriage, especially to the future of children because, in many cases, their religious affiliation is greatly influenced by wives, then, certain Muslim countries like Indonesia, then, it council of Muslim scholar issued fatwa to ban the cross religious marriage.1

With regard to the marriage of female Muslim with other religious follower, most Muslim scholars agree that it is totally banned on that particular aspect. They support their argument with the verse which says,

O ye who believe! When there come to you believing women refugees, examine (and test) them: Allah knows best as to their Faith: if ye ascertain that they are Believers, then send them not back to the Unbelievers. They are not lawful (wives) for the Unbelievers, nor are the (Unbelievers) lawful (husbands) for them. But pay the Unbelievers what they have spent (on their dower), and there will be no blame on you if ye marry them on payment of their dower to them. But hold not to the guardianship of unbelieving women: ask for what ye have spent on their dowers, and let the (Unbelievers) ask for what they have spent (on the dowers of women who come over to you). Such is the command of Allah: He judges (with justice) between you. And Allah is Full of Knowledge and Wisdom. [60:10]

In brief, it can be said that the Shari‘ah permits for a Muslim to marry Christian or Jewish women but female Muslim is not allowed to be married by their own men. The reason is that man is regarded as head of the family and got full responsibility over the future children religiosity. Once a person (female Muslim) got married with non-Muslim male, then, she will be under his domination. Hence, the Islamic ruling that female Muslim must get married with Muslim male is to ensure harmonious life and the future of children religion. One she gets married either with Jews or Christians, then, there will be a problem as she will be under continuous supervision from her husband who never admits the truthfulness of Islam. The prohibition of female Muslim to get married with non-Muslim is for her own safety and future fate of children religious commitment.2

Muslim must be aware that the prohibition of marriage for female Muslim to the non-Muslim is, on the first part, to save herself and protect her dignity and security after the marriage. For this it is worth to note the view of Imam al-Ghazali in which he said: ‘It is wise to take precautionary measure for women in getting married with a person who follower other religion. A person (husband) will play with divorce any time toward wife while in Islam regard the marriage is to build the sound Muslim family’. A man sought an opinion from Hasan b. Ali in which he said: ‘I have a daughter, to whom I should give marriage?, he asked. Then, he responded, “Give her marriage to a person who gets God’s consciousnesses, he said. Whenever he loves her, he will be courteous and whenever he hates her, will never make injustice against her, he said. Within another narration said: ‘Whoever give marriage his daughter to wicked person (al-fāsiq), it means he disconnect mercy to her’3.

Polygamous Marriage

The polygamy always becomes an object of criticism from the non-Muslims and also liberal scholars. They regard that the concept of polygamy cannot be performed on the basis of

1 See the fatwa issued by Indonesian Council for Religious Scholars Jakarta: dated 11-17 of 1400 hijrah/first May, 1980
justice. In another word, justice between two wives will not be possible to be conducted by a husband. The polygamy always becomes an object of criticism from the non-Muslims and also liberal scholars. They regard that the concept of polygamy cannot be performed on the basis of justice. In another word, justice between two wives will not be possible to be conducted by a husband. They keep on accusing that the first wife will become the victim by a husband when he performed the marriage with another wife. We will see in the following statement the views of liberal scholars with regard to polygamous marriage.

We have on the first part to highlight the purpose of marriage in the Shari’ah to wipe the negative image in the hands of those who are interested in attacking the concept of polygamy. The Shari’ah attempts to establish society which is clean from all sinful acts and moral crisis. It is inevitable that Islam was given to the Prophet (PBUH) to guide humanity in behaving in decency through justice and maintain purity in the society which is far away from moral bankruptcies and crisis. The relation between male and female should be conducted on the basis of legitimate concept. Islam negates biological connection or relation through illegal sexual intercourse in order to make sure that all children must be linked with the father and parent. This can only be done through the marriage with genuine intention to give protection to women as well as to let them maintain harmonious life between them. Apart from that, the relation between man and women through marriage is attempted to maintain peace, justice and tranquillity in their lives. Among the symptom to maintain peace is to give their children especially orphans their right, equality and justice in treating between all women (wives)\(^1\).

Although Islam justifies polygamous marriage, it does not mean it can be done in easy way in any moment a person wishes. A person can perform polygamy only whenever he fulfils the main conditions. In another word, polygamy becomes invalid whenever a person just to fulfil his desire without having any responsibility to protect the wife in all aspects. The most important condition for polygamy is to make sure that a person can observe justice among his wives. Justice becomes the strict condition for those who have the desire to perform polygamy. It includes in the entire aspects such as food, the right of dress, place to stay (home) and daily expenses. Hence, a person should think wisely before taking decision to get married more than one wife. Once he takes the decision, then, it is imperative to perform justice on those aspects that we pointed out earlier. Whenever he is in the state of doubtful for not being able to perform justice, then, he should just marry one. Islam does not stop a person for getting involved in polygamy it is permitted with strict conditions that he must fulfill. It should be noted that the Islamic law is not particular nation i.e Arabs it is for all humanity to solve their problems they may face in the society. This is the evident with conditional of justice for those who have the desire to get involved in polygamy as the verse says,

\[
\text{If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice. [4:3]}
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Observance of justice is a big task and not everyone has the competency in undertaking it. Hence, the Qur’an confirms on its delicacy to perform justice among different wives. Hence, men are advised to take extra caution for polygamy in the light of what the verse says,

\[
\text{Ye are never able to be fair and just as between women, even if it is your ardent desire: But turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air). If ye come to a friendly understanding, and practise self-restraint, Allah is Oft-forgiving, Most Merciful. [4:129]}
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Views of Liberal Scholars
On the first part, liberal scholars give comment on the causes of sending down of the revelation which says,

If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice. [4:3]

They regard that the cause for sending down of the above revelation was due to the great number of companions during the battle of Uhud which reached into seventy. Their death made their children became orphans and, at the same, was known as social problem in Madinah during that time. Liberal scholars regard that the verse is nothing to do with the current situation especially the permission of marriage when the situation is very conducive. Again, they ensure that the permission of polygamy was to handle the social problem during that time due to the mounting number of orphans and widows which need to be given the proper solution.¹

The main argument in the hands of liberal scholars on the legal concept of polygamous marriage was only limited during what so-called formative stage of Islam in Madinah where, they hold, men were in small number compared to women. In addition, polygamy was given the permission was due to the killing of companions during the battles. For the recovery of the social condition as well as for the expansion and increase number of Muslims, then, male companions were given the permission to get involved in polygamous marriage. So, in another word, polygamy was attempted to increase the number of Muslim in the community. That is the view of liberal scholars. In line with such view, they quote the view given by Arab liberal scholar, Mohammad Taha Husayn who claimed that verse on polygamy is to reflect the then condition at the time of the arrival of the revelation. In today’s situation, we should come with other dimension of *tafsir* to comply with changing situation, he said².

The following is the view of Muslim scholars related to the concept of polygamy as reflected within this verse which says,

“If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice.” [4:3] 

It is seen that the verse implies on the permission of polygamy for the purpose of attaining goodness of the family instead of just to fulfill the desire. Whenever the intention is geared toward attaining goodness from wives and children, then, polygamy is permitted. Once it is simply attempted to follow the desire and does not fulfill all the condition, then, the polygamy is prohibited (*al-haram*)³.

The above verse was given to give warning to parents or those who have responsibility over orphans not to spend their wealth which could endanger their future. They are required to

¹ This is in fact represents the views of liberal scholars in Indonesia who regard that polygamy was only adoptable during the time of Arabia in the initial stage of Islam. For the detail see Nurjannah Ismail, *Perempuan dalam Pasungan: Bias Laki-laki dalam Penafsiran*, (Yogyakarta: LKiS, 2003), 200.


³ The advantage or disadvantage of polygamous marriage has been detailed by prominent scholars. They unanimously agree that the practice of polygamy should be observed with strict condition to ensure the happiness of the family. For the detail see Abd al-Halim Muhammad Abu Shuqqah, *Tahrir al-Mar’ah fi Asr al-Risalah*, (Beirut: Dar al-Fikr al-Arabi, 2001). Vol.3, 291
protect and return their wealth once they reach the age of maturity. Whenever you want to marry woman but you worry for not being able to do justice among them or being unable to pay the suitable dowry, then, it is better to get married with other women whom you may fall love. Do not victimise those widows whose husband died and have children and you will not being able to give sustenance to them. God prefers to get married with other good women other than them.

The Shari‘ah does not give permission on polygamy for men just to fulfill sexual desire. It gives the permission with strict condition. It can be sum up that polygamy is permissible with the positive and correct argument to solve the problem faced by a person in the society. The condition of justice is prerequisite to be fulfilled by a person who wants to perform polygamous marriage. The thing which cannot be ignored is that the required condition for justice must include essentially about justice in term of interaction between all wives. Other than that, it is also related with monthly retribution from the husband toward them. While with regard to the concept of justice related to the inner feeling, it is not possible to be performed as it is considered as the work of heart of individual and no one would be able to do it. This is especially as it has been hinted within the verse of the Qur‘an which says,

Ye are never able to be fair and just as between women, even if it is your ardent desire: But turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air). If ye come to a friendly understanding, and practise self-restraint, Allah is Oft-forgiving, Most Merciful. [4:149]

The above evidence is normally used by those who, from inception, against the practice of polygamy as the main reason to annual the legal concept. In fact, it is nothing to do with the concept of justice in term of monthly distribution. A husband who practiced polygamy must make sure that he will do justice in term of monthly obligatory task of giving the sustenance, shelter and so many other things. But, at the same time, it is also to be fair in giving the protection by giving equal time to spend between them. However, the level of feeling of love may differ toward them as it has been pointed out it is the duty of the heart. The inclination of a person of having stronger relation with others is determined by the heart of individual. The example can also be referred to those who have many children within the family. The feeling of love of parent toward them would be different one to another. Even if a person fears of doing justice with one wife, it is advised better not to get married.

In brief, we have to note that the legal concept of polygamy is something which should not be ignored and the Shari‘ah was given to protect the interest of mankind. It has also been noted that it could be observed to avoid crisis in the community. However, socio-economic condition could be different from one country to another. Hence, the government should also interfere in monitoring the practice of the polygamy in order not to be misused by having looked at their visible income.

**Female as Guardian of Marriage**

It becomes normative guidance within the Shari‘ah that female Muslim cannot get married without formal consent and present of parent or her brother to perform the her marriage to someone which is known as wali (lit. custodian). This is mainly based on the Shari‘ah rule as stated in the tradition of the Prophet (PBUH) which says, lāníkāhallā bi wali (there should not be any marriage without the consent and present of custodian).

However, liberal scholars do not see any hindrance and try to assure that since man has the right to get married to anyone whom he wishes, then, female must the same right like man. They do not see any need of custodian to present during the process of conducting the

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marriage. They should be given the freedom to get married even without the consent and present of her parent or her brother in case the father already passed away.

Such kind of the view, in fact, contradicts the views of majority which regard female Muslims could not perform the marriage without presence of parent and relatives especially brothers or uncles who witness and give consent. Liberal scholars argue that female has the right to choose a husband also perform the marriage in absolute way without the need the presence of parent or relatives. Once, they are allowed to perform marriage by herself, then, she is also has the right to decide or give the consent to perform the marriage to her relatives. They also refer an argument for establishment of justice and equality between male and female. The regard that the verse which gives the permission of marriage is not just confined to male rather it is directed to both of them.

This is the view of Imam al-Qurtubi which regards that marriage would not be considered as valid whenever it is not conducted with the presence of al-wali (the guardian). Most of them regard that the presence of the guardian is the essential thing which would determine the validity of marriage from the Shari'ah angle. This is to comply with the hadith of the Prophet (PBUH) which says, ‘Women could be married without the presence of her guardian’. The similar hadith on that particular aspect related to the marriage of women is based on the narration from Abu Hurayrah in which the Prophet (PBUH) said: ‘Woman cannot get married without presence of parent. Whoever performs the marriage by herself (without the consent and presence of parent) is equal with adultery’.

On the basis of all evidences as we pointed out, it is obvious that Islam does not recognize the marriage of female without presence of guardian (al-wali) especially parent, her brother or uncle. But, liberal scholars are of the view that female could perform the marriage even without the presence and consent from the parent.

**The Right of Divorce**

In order to wipe the blur we have to make clarification with regard to the concept of divorce known as al-ṭalāq in Muslim theological concept. This can be handled, among other thing, by referring to hadith of the Prophet (PBUH) which says, ‘Divorce is the thing which is permissible but it is most hated in the sight of God’. Having looked at the hadith, in the issue of divorce is something basically not allowed especially for those who want to divorce his wife without reasons. But, anyway as sometimes the dispute and misunderstanding between the spouse is unreconcilable, then, the divorce can be observed through fulfilment the following condition as stated within this verse which says,

O Prophet! When ye do divorce women, divorce them at their prescribed periods, and count (accurately), their prescribed periods: And fear Allah your Lord: and turn them not out of their houses, nor shall they (themselves) leave, except in case they are guilty of some open lewdness, those are limits set by Allah: and any who transgresses the limits of Allah, does verily wrong his (own) soul: thou knowest not if perchance Allah will bring about thereafter some new situation. [65:1]

There is another evidence which can be regarded as the norms of performing divorce in the Muslim theological concept. The verse says,

When ye divorce women, and they fulfil the term of their ('Iddat), either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them, (or) to take undue advantage; if any one does

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1Ibid., pp.189-192.
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that; He wrongs his own soul. Do not treat Allah's Signs as a jest, but solemnly rehearse Allah's favours on you, and the fact that He sent down to you the Book and Wisdom, for your instruction. And fear Allah, and know that Allah is well acquainted with all things. [2:231]

View of Liberal Scholars
On the first part we have to look at the crux of the matter in which liberal scholars regard that the issue of divorce is considered as something injustice (al-zulm). They based on their own argument how come a person or man can divorce his wife anytime simply by uttering the word ‘I divorce you’. By saying that word, suddenly they have to separate between the two. They criticise the system of divorce as contained within classical books of tafsir that permits woman to divorce her husband based on these following conditions:
1. Inability of a husband to offer the monthly expenditure to his wife
2. Husband suffers from incurable illness
3. Brutality of a husband toward wife and
4. Husband is jailed in long period of time.
The only thing is that liberal scholars keep on claiming liberty in which both man and women should be put at equal footing in term of having the right of divorce. This means that woman should be given the right to divorce her husband any time she wants as it is the case of man. They support their views by referring the this verse which says,
A divorce is only permissible twice: after that, the parties should either hold Together on equitable terms, or separate with kindness. It is not lawful for you, (Men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah. If ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she gives something for her freedom. These are the limits ordained by Allah; so do not transgress them if any do transgress the limits ordained by Allah, such persons wrong (Themselves as well as others). [2:229]

Selves Based on the textual evident, in fact the marriage is initially to gain the happiness between husband and wife. The only thing should not be ignored is that not all the marriage life bring up to the expectation. In such situation, then, both husband and wife whenever they do not feel any satisfaction, then, any of them could annul the marriage through the divorce. As it has been pointed out, Islam from inception does not encourage the practice of divorce as it may affect the fabric of family ties as well as put wife and also children in delicate condition. In view of this, there rule of divorce which needs to be observed in order not to victimise the wife. The basic condition needs to be fulfilled can be referred to this verse which says,
O Prophet! When ye do divorce women, divorce them at their prescribed periods, and count (accurately), their prescribed periods: And fear Allah your Lord: and turn them not out of their houses, nor shall they (themselves) leave, except in case they are guilty of some open lewdness, those are limits set by Allah: and any who transgresses the limits of Allah, does verily wrong his (own) soul: thou knowest not if perchance Allah will bring about thereafter some new situation. [65:1]
The divorce is not meant to create danger in the life of woman. Hence, the ruling as contained in the above evident is to give the protection to woman and also the timing in which man

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1 See Aminah Wadud, Qur’an MenurutPerempuan: Meluruskan Bias Gender DalamTradisiTafsir, 61.
2 See Nasaruddin Umar, Fikih Wanita UntukSemua, 115-117.
3 See Nasaruddin Umar, Fiqh Wanita untuk Semua, 117
cannot divorce his wife during the wife at monthly period. In another word, the divorce should be conducted at the normal days of life without having menstruation. Even the hadith of the Prophet (PBUH) clearly mentions that should be conducted at the time of purity and should free from sexual intercourse prior to divorce.¹

That is the way that Islam is concerned with the family life in to give the protection instead of giving danger to wife. The following is the view of one of prominent scholars in the field of jurisprudence as well as Qur'anic studies in which, according to him, the woman has the right to demand the divorce from the husband whenever the husband does give her right of monthly retribution. Secondly, man should perform his duty by giving the necessary protection during the time of *iddah*. Third, they should give the divorce without giving her the burden and hardship.

Throughout the presentation of the above evidence, then, it can be concluded that marriage is attempted to continue to live between husband and wife with full understanding to achieve so-called ‘happiness’. Divorce should be considered as the last resort whenever the ambition to achieve that expected target due to continuous conflict and misunderstanding as solution to come out from the existing problem. It is known through the concept of theology whenever the divorce occurs between them, during the period of *iddah* (approximately) within the period of three months, a husband should remain of having responsibility by offering monthly financial contribution toward the wife as token of appreciation and also to avoid her from facing any hardship. This, again, indicates that divorce could be conducted with utmost care and responsibility. In overall aspect, the activities of Muslims which include the occurrence of divorces should be within the boundary of the *Shari‘ah* rule which is attempted to gain the pleasure of God and to maintain peace in the society.²

**Conclusion**

Liberal Muslim scholars demand equality between male and female Muslim in all aspects of lives. They regard that verses of the Qur’an related to woman issue is to give the room for women to participate in socio-economic and even political activities.

Currently, liberal scholars regard that segregation of women as take place in the Arab world in particular and other part of sub-continent contradicts the evidences of the Qur’an. This is mainly due to different approaches in dealing with textual evidences in which they do not to be governed with rules and regulation laid down by learned Muslim scholars in giving the interpretation.

Inheritance system in the *Shari‘ah*, they hold, is to discriminate the distribution of wealth following the death of a person in which male should be given two portion while female is just given one portion. This is according to them is a part of discrimination. They refer to the fact that in certain Muslim countries mostly the parent prefers to divide their wealth prior to their death to avoid the conflict among members of the family (children). This, again, they want equality in term of distribution of wealth.

The other aspect which becomes target of criticism in the hands of liberal scholars is the issue of marriage of female Muslim. They came to the view that marriage should be based on love which cannot be restricted with religious boundaries. They regard what is written in the religious text which prohibits marriage of woman to non-Muslim needs to be understood in the environmental contextualization.

Marriage and divorce are among those which become the target of criticism in the hands of liberal scholars. This is mainly due to their understanding on equal footing between male and female from their own perspectives. There is certain thing which they are so allergic with system of marriage in Islam which they already regard as already obsolete especially

which relates to the prohibition of marriage of female Muslims with non-Muslim male. In addition, they are also very concerned that Muslim male should be given the toleration to get married with followers of other religions like Hinduism and Buddhism. Likewise, the issue of divorce which, according to liberal thought, is being monopolised by male.

The polygamy becomes an object of criticism from the non-Muslims and also liberal scholars. They regard that the concept of polygamy cannot be performed on the basis of justice. In another word, justice between two wives will not be possible to be conducted by a husband. They keep on accusing that the first wife will become the victim by a husband when he performed the marriage with another wife.

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THE ROLE OF ISLAMIC RELIGIOUS SCHOOLS IN THE ARABIZATION AND ISLAMIZATION OF IBADAN LAND IN THE MODERN TIMES: A HISTORICAL ANALYTICAL STUDY

Ibraheem Mikail Abiola

Abstract
The Islamic religious school system had been established in Nigeria since the 11th century in Hausa land and later spread to other Yoruba towns most especially in Ibadan land through trade contact between the Northern and Southern part of Nigeria more than one thousand years ago. Many of these schools are found in places where a considerable number of the populations living in the community are Muslims. These schools are centre on the learning of Arabic alphabet and the Quran. The system of education is divided into three main phases. The first phase begins at an early age of about five, when the young Muslim child is sent down to piazza schools managed by some mallams. The second stage is known as the Ilm (Advanced level) this stage involves the translation of the whole Quran and learning of certain ancillary subjects such as Arabic grammar and literature, the hadith, tafsir and Islamic law (Fiqh). The third stage is the area of specialization. At this level, pupils usually specialize in one branch of the Islamic sciences such as Islamic law, literature, grammar, tafsir or history.

Introduction
This study explains the role of Islamic religious schools in the Arabization and Islamization of Ibadan land in modern times: a historical analytical study. I have chosen this topic mainly because it is a formative history of Muslims in Ibadan, south-western part of Nigeria. This study will focus on role of Islamic religious schools issue that help in the spread of Islam among the Yoruba especially Ibadan land in the modern times. This include the constant of Islamic religious schools in the media mostly for negative reasons after the September 11 attack on the world trade centre in the United State of America. Also the proselytization and interaction between Muslims and Christians among the Ibadan people, the role of understanding and practising Islam under such conditions; and the policy of traditional rulers towards the spread of Islam and Muslims in the city. It is hoped that the study would help to develop a theoretical framework in looking at other regions in Nigeria where Muslims remain majority and making comparison with them.

Islam in Ibadan Land its Growth and Development
Islam came into Ibadan land through trade relation that had been established between Hausa, Nupe and the Yoruba people. These category set of people exchanged kolanuts, animal skin, leather and groundnuts as medium of trade as far back as 14th and 15th centuries. Thus, the age long trade contact and communication between these mentioned groups of people further consolidated the advent and spread of Islam in Ibadan land. After the collapse of old Oyo Empire, many refugees migrated into Ibadan to settle because they were unsettled and displaced from their hometowns. By 1830, the dominant Yoruba and Hausa Muslim groups that settled in Ibadan land include the Oyo-Yoruba, Ife and Egba, Nupe and Bornu groups. Between 1830 and 1850, the Oyo Yoruba group in Ibadan resisted the implantation of Islam in their domain for fear of Islamic imperialism. This hostility of Islam became well known in

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which the first central mosque that was built in the town was pulled down the era of Bashorun Oluyole, the ruler of Ibadan land from 1836 to 1850. This hostility to Islam at the early affected its legitimacy in the town such that no important member of the community converted to Islam.

The Muslim population increased with the returning home of freed slaves after the abolition of the slave trade by the colonial in 1933. The returning freed slaves from Sierra-Leone no doubt increased the population of Muslims in the town. Most of the Muslims migrated into Ibadan were from Free town. They were locally called Saro. By the 20th century, Islam in Ibadan land had moved from religion of low status minority group to a popular one, accepted in nook and clear by the people, as Islam continue to boom, so did the adoption of Yoruba political entity and some customary practices and ideas. In 1893, Islam made steady progress as the Muslim community became fairly large influential body in the city of Ibadan, during this period, T.G.O. Gbadamosi derived that Islam in Ibadan occupied senior position in the political and administrative arena of the town. By 1879, this was an evident where the stature of Muslims seemed to have been personified in Chief Oshundina, one of the Muslim chief in the city of Ibadan land. Other Muslims Ibadan elites were Baale Fijabi, Sumonu Apampa, Baale Opeagbe. These elites encouraged and determined the building of mosques and Islamic religious and educational centres which assisted in the expansion and widespread of Islam and Muslims across the city of Ibadan. The early convert among the people of Ibadan did not totally abandon their traditional and old faith; an individual could become Muslim without necessarily understanding the full teachings of Islam. The simple confirmation ‘There is no God beside Allah; Mohammed is the messenger of God’ is enough for a fellow to be accepted into Islam. During the colonial time, Islam was presented united force in matters of fundamental belief, its members of different sect such as Qadiriyyah, Ibraheemiyyah, Tijanniyyah and even Ahmadiyyah prayed together in the same mosque, but now it is easy to raise this question: why and how did the west and his allies become involved in the affairs of Islam and the Muslim community in the city of Ibadan?

Regarding the faith and religion matters in Ibadan, the colonial masters assisted in resolving some problems observable by the Muslim community in the city. As a matter of fact according to T.G.O Gbadamosi, the relationship between Muslims and the colonial British was fruitful. The colonial masters treated the Muslims with due respect, loyal and understanding. On the other hand, the Muslims saw the colonial masters as an impartial administration which they respected and worked with them with integrity.

The colonial government demonstrated much concern about the welfare of the Muslims, its tolerance towards all the religious practices. There are numbers of event that occurred that drew the attentions of Muslims closer to the colonial powers and it administration. There were request from the Ibadan Muslim association for the founding of western educational institution where Arabic and Islamic religious sciences would be affiliated into the educational curriculum and taught in various schools by the Muslim association. The government requested from the Muslim association to provide solid

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1 Ibid.
6 Ibid.
information regarding information about the proposed school and the academic standard of the tutors. This action showed the interest of the colonial masters and the government supporting the establishment of Islamic religious schools and institutions in Ibadan land pointing that there were no political objection by the chiefs in Ibadan both Christians and Muslims. The form that was obtained and filled by the Muslim association helped the government of the colonial masters to regulate, take control and supervise the founding of the proposed schools under non-governmental ownership. The approval for the founding of the school was granted and the school commenced its educational functions in 1945\(^1\). Besides, it is vital to mention that apart from seeking approval from the government to establish or found Islamic religious schools, the Muslim association also asked from the government the loan of 500 Pounds as financial assistant for the building of the structures and classes of the school\(^2\), but the government rejected on the cause that there is no such precedence in the administration of schools established by any religious organization. This reaction of the colonial masters was seen harsh by the Muslim association; but they started and continue to raise funds through contributions from various mosques during religious congregations every Friday and also through contributions by various individuals.

In addition, archival material evidence also stated it that by the year 1938, three protestant churches of the Anglican, Methodist and Baptist, and the Ibadan Muslim association petitioned the colonial masters protesting against the holding of *oke'badan* festival\(^3\), a popular traditional religious festival with the evidence that it will brainwash the students under the Christian and local Islamic religious schools. The colonial government maintained a neutral stand in the matter, arguing that it was outside the law for the government to interrupt or to interfere into any religious systems; the colonial masters advised both Muslim and Christian groups that the only palatial was to see its members and students had nothing to do with the worship of ‘‘*Oke’badan’’’\(^4\).

**Beginning of Islamic Religious Schools in Ibadan Land**

Members of the Muslim communities in Ibadan began to organise modern private Arabic schools in the twentieth century\(^5\). This was necessary in other to reduce the conversion of Muslim children to Christianity by the missionaries in elementary schools. Facilities Similar to western oriented schools were made available. Such provision includes school uniforms, furniture, organised examinations, salaries and report cards\(^6\). The Muslim missionaries and founders of the schools considered Arabic education as a major means of proselytization. They recognized that the task of converting young and unyielding adult traditional worshippers to Islam would be a herculean task. Therefore, they turned their attention to the children, whom they hoped to catch through the schools similar to Western-oriented schools founded by the Christians\(^7\).

The founders of Arabic schools in Ibadan concentrated on the teaching of Arabic as the language of Islam. It was envisaged by the founders that the products of these schools would be familiar with Islamic practices and behaviour and could, therefore, transmit the


\(^2\) Ibid.

\(^3\) NAI. Oyo Province file 1771. Petition on Native Festival of Oyo province. Oke ‘badan festival.

\(^4\) Ibid. Oke ‘badan festival…


\(^6\) Ibid.

\(^7\) H. O. Danmole. ‘‘Religious Encounter in Southwestern Nigeria: The Domestication of Islam among the Yoruba’’. In J.K Olupana and Terry Rey (eds.). *Orisa Devotion as World Religion: The Globalization of Yoruba Religious Culture*. Wisconsin University Press.
message of Islam to their own people so as to convert them to Islam. Over that the educational enterprise of the Arabic schools was inspired more by the spiritual and sectarian concerns of Islamic religion than by the secular needs of the society\(^1\). The school operations were guided exclusively by Islamic principles and practices which began to be manifest in the customary behaviours of the people especially in ritual worship in Ibadan. Arabic education during this period means Qur’anic knowledge, Islamic ethics, Islamic behaviours, Islamic literature and Hadiths education geared toward producing Muslim elite who could read, preach and interpret the Qur’an to others in the community. This system of education helped to train the Muslim Alfa, clergymen and Imam in the community. In other words, the main reason for the establishment of the Muslim schools was to convert the heathen or benighted Yoruba person to Islamic religion via Arabic education. Knowledge of the Qur’an as well as the ability to communicate in both orally and written Arabic were considered essential for one to become a proper Muslim\(^2\).

The first Islamic religious school to start in Ibadan is Kharashi memorial Arabic secondary school was founded in 1945 by late sheikh Alhaji Kharashi Mohammed Thanni and Alhaji Isa Mogaji\(^3\). It was the first of its kind founded towards the propagation of Islamic religion culture and Arabic heritage, also, the school was established in order to reduce the number of Muslim converts to Christianity. Though, the school was formally known as Arabic School before the demise of the founder on Wednesday 12th May, 1965, shortly after his return from hajj. The school was renamed by Sheik Alhaji Isa Mogaji The school was renamed by Sheikh Alhaji Isa Mogaji who was also a pioneer member and co-founder of the school. The school was renamed Kharashi Memorial Arabic school to immortalize the proprietor of the school, for the indefatigable role he played in the dissemination of Arabic and Islamic knowledge to the city of Ibadan\(^4\).

Secondly, Mahad Arabiyah popularly known as Arabic institute of Nigeria was established in 1958 by sheik Alhaji Murithada AbdulSalam at Ita-BAale area of Olugbode compound in Ibadan. It was formerly known as known as Al-madrasatul-al-awaliyat-l-shababil-islam meaning Elementary School for Muslim youth. During the early period, the students were not many and the founder was making use of two rented rooms for classes. By 1960, the school was moved to Oke-Are in Ibadan. In 1962, the school moved its base to Modina Elekuro that now serve as the permanent site for the institute\(^5\). The name Arabic institute of Nigeria was adopted for the school in 1962 by a United Nations Education Scientific and Cultural Organizations (UNESCO) representative in Nigeria\(^6\). The third school is Shams-su-udil-Al-Islam Arabic Institute Academy was first established in the 1940’s and was popularly known as Madrasah- Al Munawwarah\(^7\). It is one of the first few Arabic schools founded in its present location. The school developed into a modern Arabic school in 1959 and was recognized as a registered Arabic school in Ibadan. The reason for the establishment of the school was to propagate the religion of Islam through teaching. The founder of the

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2 Ibid.


4 Ibid.


6 Ibid.

school was Sheik Abdul Mojeed Ahmad\(^1\). The institution like many other schools of Arabic and Islamic religious centers in Ibadan and was a source of pride to the Muslims generally in Ibadan. The school is the third modern Arabic school established in Ibadan to promote the study of Islamic literacy and spread the values of Islamic cultures in the people belief system. The motto of the school is *Al-Ilmu Nu’run-Waqwawwah* (Knowledge is Light and Power). Report revealed that the school was happened to be the first school in Ibadan to invite foreign scholars from Cairo in Egypt to teach in the school. In 1968, Ustaz Mohammed Ibrahim Zida, an Egyptian and a lawyer by profession was invited to teach in the school so as to promote the teaching of Arabic and Islamic studies in Ibadan\(^2\).

Another prominent and important Islamic religious school in Ibadan is Madrasatu dawatil Islamiyyah Olorunsogo, Akanran road. Madrasatu dawatil Islamiyyah is the fourth and the last school covered in this study, the name of the school is derived from Da‘wah which mean, preaching of Islamic ideology. The aim of the foundation of the school is to teach students various subjects as it is related to Islam and spread the teaching of Islamic values and cultures to all communities in Ibadan and Nigeria in general. The school was founded in 1978 by Alh. Sheihk Adelani Bello at its permanent site in Olorunsogo Akanran road Ibadan\(^3\). The founding of all these Islamic religious schools mentioned earlier above is geared towards the proselytization of Islamic cultures and heritage in Ibadan and Yoruba land as a whole. The schools were established to provide a similar education like western form of education since the 1940’s. The founders of modern Islamic religious and Arabic school in Ibadan concentrated on the teaching of core Islamic values and heritage that are fundamental to Islamic belief teachings in many Yoruba societies.

Madrasatu dawatil Islamiyyah and central mosque of the school are permanently situated at *Olorunsogo Akanran* Road Ibadan. It comprises of three giant buildings.

1st Building: it comprises three stories. The first floor contains three spacious classrooms, and the second floor of the building also contains three spacious classroom and Library.

2nd Building: the first floor of the building comprises of four lecture rooms, the second floor stands as hostels for students who came from outside Ibadan.

3rd Building: the third floor consists of lecture hall and reception rooms for visitors also consist the Central Mosque of the school.

Today in Ibadan, there are more than thirty standard Islamic religious schools but this work permit me just to mention only few. Those are the one mentioned earlier in the study.

There are three levels of studies in majority of all Islamic religious schools in Ibadan, they are:

1) Primary level: students would spend six academic years in accordance with the school syllabus.
2) Intermediate level: after the completion of primary level, students would promote to this level where he will spend three years.
3) Secondary level: people would spend three years before he would be graduated.

**Graduation of Students of Islamic Religious Schools**

The Islamic religious schools in Ibadan started graduating students consecutively since the academic years of early 1950s on continuity basis and most of their products have graduated

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\(^2\) Ibid.

from various universities in Nigeria and abroad especially Saudi Arabia, Egypt, Mauritania, Kuwait, UAE, Iraq, Qatar, Brunei, Libya, Morocco, and Malaysia\(^1\).

**Teaching Staff and their Qualifications**

Most of the Islamic religious schools are having up to thirty teachers serving as academic staff in their schools. Among them are Master’s degree holders in Arabic and Islamic studies. Some are B.A degree in Islamic Law (\textit{Shari`ah}), some with Diploma certificates while the least are \textit{al-Thanawiyyah} holders in Arabic and Islamic studies. The likes of Sheik Ibrahim Adelani, at Madrasatul dawatil Islamiyyah and Sheik Nasir-deen Abdul salam of Arabic institute of Nigeria Elekuro are Ph.D. holders.

**Financial Problems faced by the Islamic Religious Schools in Ibadan**

Financial management involves of functions including forecasting, planning, the application of funds and their control. The Islamic religious school systems in South-Western Nigeria are purely religious institution by virtue of its activities, and is little recognized by the Nigeria government. So, they are run and finance by scholars and well meaning Nigerians. These people are in fully support of these schools by their generosity without receiving any fund from the government. To some extent, the education offered in some of these schools is free of charge\(^3\). Some of these children are from poor family and less privileged children in the society. Moreover, the school curriculum of these schools was designed by various proprietors to meet their needs and aspirations\(^3\).

The biggest problem facing Islamic religious schools in Ibadan is that there has not been a collective platform through which the students graduating from Arabic and Islamic schools could get direct or indirect admission into government Universities in Nigeria and all efforts in avail. Of course, those students studying abroad are very small compare to those at home.

Also, the stipend or salary of lecturers also come from charities obtained from the proprietor or generated fund from colourful graduation ceremony (\textit{walêmah}). In this \textit{walêma} ceremony, monetary and non-monetary will be donated by some philanthropist to support the schools and part of the monetary donation will be used to pay lecturers’ salary\(^4\).

**Achievement of Islamic Religious Schools in Ibadan**

Islamic religious schools in Ibadan have contributed a lot to the religious and educational development of the South-West immensely since its inception in the 1940s. Many notable scholars have been produced. Among them are Shaikh Mikail Abdul Aziz, an Islamic missioner and Imam in Papua New Guinea near Australia and Shaikh Musa Tijani a notable Islamic missioner in Kingston, Jamaica\(^5\). Therefore, some of other notable products are situated in different parts of Nigeria and more importantly they are found in different other countries of the world. For instance, gross of them are continuing their studies at al-Azhar University in Cairo, Jamiat Imam in Saudi Arabia, \textit{Umul Qura, Jamiat Islamiyyah}, Saudi Arabia. Presently, there are numbers of ex-students of various Islamic religious schools in

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   Lagos : Centre for Black and African Arts and Civilizations. 2010, 323- 341.


3 Ibid.

4 Ibid.

Ibadan studying at International Islamic University Malaysia (IIUM), Universiti of Malaya (UM), Universiti Putra Malaysia (UPM) and others.

**Curriculum of the Islamic Religious Schools**
Having seen the challenges posed by curriculum in Islamic education in Nigeria and particularly in Islamic religious schools in Ibadan, the researcher found that the reform of the curriculum is very paramount and needs to be restructured and reorganised to meet the standard requirement of school in meeting up with the challenges of modernity. In addition, the content of the curriculum for Muslim communities in Islam were well laid out in the national Conference by the International Institute of Islamic Thought, held in Kano, Nigeria in 2005.

The content of the curriculum for Muslim communities should be properly scrutinized and carefully selected in order to achieve the objective of building an Islamic community. Textbooks are an important medium through which curriculum content is delivered to student. As good companions of the learner at school and at home, they should therefore be reviewed with a view of Islamizing them without changing their fundamental content. Muslims must write textbooks in all areas of the curriculum so that un-Islamic views and theories that confuse young Muslims do not find way into the school system\(^1\). Theories of evolution and the like, which emphasise nature and not Allah the creator, should not be taught in Muslim schools. The medium of instruction can remain a foreign language but Arabic as the language of Islam should have a prominent place in Muslim schools system. Amongst the methods of evaluation process adopted by the Islamic religious schools in Ibadan is to check and to improve the low performance of the students at all levels in Qur’anic memorization and quick introduction of Qur’an competition to address the performances of the student of the School. Then, a Qur’anic school board (QSB)\(^2\) was formulated to foresee and fine tune the affairs of the student so that they can meet up the goal and objective of the Islamic religious schools as mentioned in the curriculum. Because the schools management believed that the evaluation process will help the Islamic schools to accomplish their desire objectives to improve the overall performances of the students\(^3\).

**Conclusion**
This study investigated the role of Islamic religious schools in the Arabization and Islamization of Ibadan land in the modern times The study has demonstrated that the establishment of formal Arabic schools in Ibadan have contributed significantly to promote Islamic education in the city of Ibadan through the support received by the individuals and philanthropists, with the large financial supports from the founders of the various schools. It reveals how the colonial authorities encouraged the development of Arabic schools where Islamic and Arabic knowledge would be part of the curriculum with other secular subjects like English, geography, and Arithmetic. The Islamic religious schools selected in Ibadan in this study were established as centre of Arabic heritages and Islamic virtues. These included Kharashi Memorial Arabic secondary school, Shamsusu- Udil Islammiyyah Arabic school, Madrasatul dawati Islamiyyah A and Ma‘had Arabiyyah A-Nigeriy.

These schools are privately owned by individual and Muslim groups to promote the spread and teaching of Islam in the city of Ibadan land and beyond.

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THE SCIENTIFIC THOUGHT IN THE HOLY QUR’ĀN: 
AN OVERVIEW ON MATHEMATICAL DATA

Dr. Ibrahim A. Shogar¹

Abstract
In the twenty first century, everybody should have the ability to think scientifically. Such a capability enables the human intellect to deal properly with Nature and Revelation as the two major sources of knowledge and guidance. Revelation contains Divine guidance for development of human soul, while Nature contains patterns of laws which are essential for development of human intellect. This paper investigates the mathematical data in the holy Qur’ān, and attempts to answer how the holy Qur’ān inspires the scientific thinking through formation of mathematical mind and development of abstract concepts. For this purpose, the paper presents the basic mathematical sciences in the holy Qur’ān. The paper is not concerned with history of science, nor the other modes of mathematical research in holy Qur’ān, such as that which known as mathematical miracles; instead the paper presents the major classifications of mathematical sciences in the holy Qur’ān, with focus on number theory and Algebra as inspired by the holy Qur’ān through the Islamic inheritance system (ilm al-Faraid). The method adopted in this paper is simple in nature, aiming at achieving three major goals: first, to shift the attention of modern mathematicians to the great mathematical data in the holy Qur’ān, especially in the inheritance system, for their further study and analysis. Secondly, expose non-mathematicians to the general content and the major classifications of mathematical science, as exhibited by the holy Qur’ān. Third, role of the abstract knowledge and systematic mind in promotion of scientific research.

Keywords: Qur’anic inspiration, mathematical sciences, Islamic inheritance system, abstract knowledge, physical world, al-Khwarizmi.

Introduction
Development of human society is not possible without knowledge and values. The holy Qur’ān provides these two indispensible aspects of humanity to promote human life on earth. The holy Qur’ān uses scientific knowledge for religious purpose, therefore it inspires human intellect for investigation of nature and scientific research. In fact, the entire content of the holy Qur’ān can be divided generally into the above two major parts, i.e. facts and values. The final objective of the Qur’ānic revelation is to show humanity the right course (hidaya) which based on knowledge of God, the Creator and Sustainer of the universe, but it uses knowledge of the created world as a mechanism to achieve this central goal. The holy Qur’ān follows various techniques to inspire human intellect for scientific research, such as appreciation all faculties of knowledge; shifting human attention to observe regularities of the natural phenomena; emphasizing that everything in the universe is created in precise measures; and assertion that the universe functions according to systematic orders, and so on.

The mathematical data in the holy Qur’ān, however, might be regarded as one of the most important approaches for scientific inspirations. Actually, many of Islamic teachings cannot be practiced properly without basic mathematical knowledge, such as calculation of Zakat and distribution of inheritance. Because of this, mathematics had been regarded as core subject by many of early Muslim scholars for many centuries. The holy Qur’ān provides all basic information of mathematical science; such as arithmetic and number theory, but the

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most interesting ideas on mathematical knowledge that provided by the holy Qur’ân may found in its inheritance system (‘ilm al-Faraid), which based totally on a branch of mathematics that known as fractions\(^1\). The great Muslim mathematician Muhammad bin Musa al-Khwarizmi was inspired by the holy Qur’ânic to develop the new branch of mathematics which become known as ‘Algebra’. The name was extracted from the title of his book on this science which known as “Kitab al-Gabr Wall-Muqabalah”. This paper tries to uncover this great legacy and the mathematical mind the formed by the holy Qur’ân.

**What Is Mathematics And Why It Is Important?**

The history of science shows that the advanced and complicated mathematical knowledge of science, technology, and engineering today has grown from very simple ideas throughout the human history. In fact, history of mathematics is as old as human history itself. Mankind thinks mathematically for both knowledge and for practical purposes. The ancient Greek philosophers believed that the physical world and human knowledge are governed by the same mathematical relations. Therefore, mathematics and the world of experience are closely related to each other. However, various nations and civilizations have contributed in the historical development of mathematical science: Babylonians, Egyptian, Greeks, Indians, Chinese, and Muslims. For better understanding of the mathematical data in the holy Qur’ân, we attempt to answer the above question by explaining briefly the basic mathematical ideas in the following sections; i.e. meaning of mathematics, its basic branches, and its importance to science and humanity.

**Definition**

Regardless of its origin, the term ‘Mathematics’ is, generally, used for the branch of science which concerned with numbers, quantity and space\(^2\). It signifies the logical reasoning and quantitative calculations. As a rational process, it concerned with systematic study of quantities, measurements, properties of objects and their relationships as expressed symbolically in the form of numbers and forms. This process is based on logical thinking by which the unknown facts (quantities, magnitudes, properties, changes, etc.) are deduced from the known facts. Based on the rational perspective, *The Oxford English Dictionary* defines ‘Mathematics’ as “Abstract science of number, quantity, and space, studied in its own right”\(^3\).

Of course, mathematics can be acquired for its own seek as intellectual exercise, but most importantly it acquired for practical purposes, as clearly shown by modern ‘Applied Mathematics’. Muhammad bin Musa Al-Khwarizmi, the founder of Algebra, clearly stated in the introductory remarks of his renowned work ‘Kitab al-gebr wall-Muqabalah’ that the main objective of this book is to meet the practical needs of every daily life commercial interactions and to solve the mathematical problems of distributing inheritance fairly according to Islamic laws.

In fact, abstraction and practical utility are the most important characteristics of mathematics. Therefore the mathematical thought, across human history, has been a fundamental mechanism for advancement of science, technology and philosophy. Based on these two characteristics, the entire mathematical sciences are divided into two basic parts: ‘Pure Mathematics’ which aims at developing the mathematical theories; and “Applied Mathematics” which concerned with practical application of mathematical theories on other scientific disciplines. The good examples of applied mathematics are ‘Financial Mathematics’ and ‘Computer Mathematics’.

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\(^1\) This system will be elaborated latter in this paper.

\(^2\) *Oxford English Dictionary*, 519.

\(^3\) *The Oxford Compact English Dictionary*, 615.
Importance of mathematics in Islamic account

Besides necessity of mathematics in our everyday life matters, mankind thinks, plans, and understands the world mathematically. In other words, mathematics is the science through which human intellect comprehends the world in both abstract and concrete senses. To elaborate this point for purposes of this paper, we may study the importance of mathematics from two integral parts: firstly, from scientific perspective, taking in account that ‘science’ is the most reliable method to investigate the physical world and predict the future events. And secondly, the importance of mathematics as reflected by the Qur’anic verses. Actually, the mathematical data in the holy Qur’ân displays the true nature of Islam as a rational religion. Being the final mode of Divine revelation, the holy Qur’ân exposes human intellect to the abstract knowledge that enables him to comprehend the metaphysical facts based on physical facts. Investigation of nature emphasises faith in the Power which behind its systematic orders and precise measures. The mathematical thought is the useful mechanism to understand the measurable facts of nature as well as the abstract knowledge of the metaphysical world.

There is an indispensable relationship of mathematics with all branches of science. Investigation of nature is not effective without mathematics; in other words, ‘science’ cannot be really a science without mathematical knowledge. Mathematics plays a crucial role in understanding the material world, either through abstract theories (pure mathematics), or as applied to other disciplines such as physics and engineering (applied mathematics). In fact, the foundation of modern science is completely based on mathematics in its method of investigation, its conclusions and applications. Engineering, finance, technology, and computer sciences are the practical parts of mathematical sciences.

The early Muslim scholars regarded mathematics as a core subject, equally with other Islamic teachings, for both scientific and religious purposes. As the holy Qur’ân promotes the memorization skills of children, also mathematics develops the thinking skills. The mathematical thought, from Islamic perspective, is essential for both theoretical and practical dimension of Islamic religion. From theoretical perspective it is important to comprehend the abstract concepts of Islamic faith, such as unity of God and diversity of His creatures, counting and measurement of human deeds in Hereafter as introduced by the holy Qur’ân. From the practical perspective, it is well known that many of Islamic teachings cannot be performed properly without basic mathematical knowledge, such as calculation of Zakat and distribution of inheritance.

According to Ibn Khaldun, mathematics can contributes even in the development of moral values. He explains this idea as follows: when a child learns the physical world based on mathematical facts and acquainted with that he would not be inclined to tell lies when he/she grows. In fact, this is a great insight from Ibn Khaldun to the modern education. It should shift the attention of modern philosophers of education and motivate them to investigate more on this matter, because of three major reasons: firstly, the idea is empirically testable, i.e. it can be applied practically in schools for verification; secondly, the idea can be extended to the other branches of natural sciences such as physics and biology to examine their role in the

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1 The term ‘science’ in this context is used as method for empirical study of the natural and human phenomena.  
2 The holy Qur’ân, through enormous verses, invites human intellect to reflect and contemplate the natural phenomena to develop faith in God, the Creator of nature. For example, the Qur’ân says, “Do they not look at the Camels how they are made; and at the Sky how it is raised up; and at the Mountains how they are fixed firm; and at the Earth how it is spread out.” [88:17-20] Actually the foundation of Islamic faith is based on a mathematical fact, unity of God (Tawhid) which indicated by quantity of His creatures; therefore the holy Qur’ân have employed the number (one) (Wahid/Ahd) directly more than seventy times to emphasize unity of God.
development of moral values, such as honesty, punctuality and others; thirdly, this idea may contribute to refute/reject the notion that science is value free.

For scientific purposes, Islam considers mathematics is important not only to scientists but to the entire mankind. It is the process which enables human intellect to view the world mathematically. Rather than studying the world directly, mathematicians create models for better understanding of the world. Children learn quantities in the first stage by counting the objects materially until they develop the abstract knowledge of addition and subtraction\(^1\). After the age of four or five, children do not study addition by combining groups of objects and counting them; instead they use an abstract mathematical concept, known as integers or digit numbers: 1,2,3,4,5,6 and so on. Similarly, they do not learn geometry by cutting shapes out of paper, but they draw exact squares, triangles and so on\(^2\). From both, scientific and religious perspectives, mathematics enables human intellect to understand both physical and metaphysical worlds as shown in figure (1)

![Figure (1)](image)

Mathematics constitutes the juncture between physical and metaphysical worlds

From Islamic perspective, the abstract and practical features of mathematics are useful for both religion and science. It provide a solid foundation for scientific enterprise to uncover the complex systems of the natural phenomena; and in turn these discoveries would be useful for comprehension of the metaphysical world that introduced by Divine revelation.

Commercial transactions

**Overview on the basic branches of mathematics**

The objective of this section is not to elaborate mathematical sciences; rather it is a reflection on the basic parts of mathematics which constitute its subject matter and its major classifications. This reflection includes brief explanation to the traditional branches of mathematics, especially *Arithmetic* and *Algebra* which are directly presented by the mathematical data in the holy Qur’ān. In fact, the subject of mathematics is formed from various branches which have grown throughout the history of mathematical thought. The four major branches of mathematics, however, are: *Arithmetic*, including number theory;

\(^1\) For example, children learn first ▲▲apples + ▲▲ apples are ▲▲▲▲ apples, by counting them physically or in pictures; then they develop the abstract knowledge that two plus two is four, regardless of things that being counted or measured.

Classification of mathematics can be based on various standards and for various purposes, such as educational purposes and practical utility. One of the major approaches of modern science is division of mathematics into ‘Pure’ and ‘Applied Mathematics’. Actually, this idea may be inspired by the practical nature of mathematics or by the classical approach which divides the entire body of knowledge into theoretical and practical. The modern mathematician, however, study this subject based on scientific models or area of knowledge. This approach focuses on the research method rather than other factors. The eminent mathematician at Stanford University, Keith Devlin, explains this approach as the following:

The dynamic growth in mathematics led in the 1980s to the emergence of a new definition of mathematics as ‘the science of patterns’. According to this description, the mathematician identifies and analyzes abstract patterns: numerical patterns, patterns of shape, patterns of motion, patterns of behavior, voting patterns in population, patterns of repeating chance events, and so on. These patterns can be real or imagined, visual or mental, static or dynamic, qualitative or quantitative, utilitarian or recreational. They can arise from the world around us, from the pursuit of science, or from the inner working of human mind. The different kinds of patterns give rise to different branches of mathematics; for example:

- Arithmetic and number theory study the pattern of number and counting;
- Geometry studies the patterns of shape;
- Calculus allows us to handle patterns of motion;
- Logic studies patterns of reasoning;
- Probability theory deals with patterns of chance;
- Topology studies patterns of closeness and position;
- Fractal geometry studies the self-similarity found in the natural world.

Elaboration of all these categories might be unnecessary in this paper, but we may give a brief idea on the classical branches of mathematics, i.e. number theory and Algebra, because they are essential to understand the mathematical data in the holy Qur’an.

**Arithmetic and number theory**

Arithmetic is the foundational branch of mathematics which primarily concerned with use of the four basic mathematical operations: addition, subtraction, multiplication, and division to calculate numerical values of various things. Number theory is concerned with the study of integers 1, 2, 3, 4, 5, etc. which known as natural numbers. The major objective of number theory is to discover the miraculous relationships between different sets of numbers; for example structure of the perfect numbers. Arithmetic is the basic part of number theory which concerned with numbers and counting, both in theory and practice. The theoretical part deals with philosophy of numbering and the historical development of systems of writing numbers. The practical part shows the method and utility of working with numbers as the most useful part of mathematical operations. This part is based on five principal operations.

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2. A number is perfect if the total of its divisors is equal to the original number. For example, divisors of numbers 6 are 1, 2, and 3, and total of $1 + 2 + 3 = 6$. Similarly, the divisors of 28 are 1, 2, 4, 7, and 14, and $1 + 2 + 4 + 7 + 14 = 28$. Therefore, 6 and 28 are perfect numbers. Actually, whole numbers in relation to their divisors (fractions) are three types: first, total of its divisor are equal to it, and this type is the perfect number, such as 6. Second, total of its divisors are more than the number, such as 12. Third, total of its divisors are less than the number, such as 4. All these ideas are developed by early Muslim mathematician in order to deal with fractions of Islamic inheritance systems.
which are *numeration, addition, subtraction, multiplication*, and *division*. Numeration is of great importance in Arithmetic, as it enables to understand rightly the value of figures, and their ratio according to the order in which they are placed\(^1\). The four numerical operations, i.e. addition, subtraction, multiplication, and division, are essential to calculate numerical values of various things.

History of mathematics shows that, calculation of things in the early human history was not based on using numbers; instead they used other simple methods of calculation such as the alphabetic letters and *tally marks* (\(// // // // //\)) which refer directly to things in the physical world\(^2\). The current numeral system is based on abstract digit numbers, known as integers (the whole numbers), which constitute the first ten building blocks of arithmetic, which are: \((0, 1, 2, 3, 4, 5, 6, 7, 8, 9)\). This advanced numeral system which invented by Muslim mathematician of Middle Ages turned to be more useful than others. The entire operations of mathematics are now based on these ten digit numbers. In fact, human intellect has made great efforts to develop these abstract numbers, which known as *‘Arabic numerals’*\(^3\). The gradual development of these numerals has solved many practical mathematical problems. Beside the invention of zero, it introduced the place-value concept and positional notation which known as decimal. The place-value concept has made it possible to reuse the same digits for different values and contributed to develop more efficient methods of calculation. This made the mathematical system consistently represent both the small and large integers and make all the complicated mathematical operations is possible. This system eventually replaced all other systems of calculation such as using letters and tally marks.

Although the foundation of the modern mathematical system is based on abstract numbers; i.e. 1, 2, 3, 4, 5, etc., but the subject matter of these basic building blocks is found in the physical world: when we count things, measure things, buy things, make things, etc.; therefore, numbers are the abstract facts which exist only in mind but they are closely related to the concrete things in the physical world. Based on this relationship, philosophers believe that numbers explain the entire world. Early Greek philosophers believed that the entire world is composed by four or five basic element which: Earth, Water, Air, and Fire. These elements, as the building blocks of the world, determine the shape and explain why the world is constantly changing; because they interact with each other constantly. Integers, in the case of mathematics, are the building blocks of the theory of numbers, which determine all mathematical operations\(^4\).

**Algebra**

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\(^1\) Walkingame, Francis (1860). *The Tutor’s Companion or Complete Practical Arithmetic* (Webb, Millington-London). 9-10. Also found on web: “The Tutor’s Companion; or, Complete Practical Arithmetic”.

\(^2\) Tally marks are useful for calculation even today, especially in the teaching and learning process, because they represent concrete things in our practical life; for example three people are presented by three tally marks.

\(^3\) The abstract number system which used in modern mathematics is known as ‘Arab Numerals’ because it was developed by the early Muslim scientists who used Arabic as their scientific language. Muslim mathematician themselves had named this system as ‘Hindu Numerals’ (*al-Hisab al-Hindi*), because the primary idea of these numbers was originated by ancient Indians; however, when the system was transferred to the Western world through works of Muhammad bin Musa al-Khwarizmi, a Muslim mathematician who excelled in the opening of ninth century, so it become known as ‘Arab Numerals’.

\(^4\) This saying is attributed to a Greek philosopher known as Pythagoras; however, numbers are considered as the bedrock of mathematics, underlying measurement, calculation and statistics, among other branches of mathematics. Study more on this, the useful thought of Keith Devlin in his *Introduction to Mathematical Thinking* and *The Language of Mathematics: Making the Invisible Visible* (Henry Holt and Company-USA).
The simple operational meaning of Algebra is to put problems of real life into equation to find the solution\(^1\). Of course, the real challenge is not to find the solution, but how to develop the right equation\(^2\). The major goal of algebra is, therefore, to find the unknown. Historically, the term was used, may be for the first time, by Muhammad bin Musa al-Khwarizmi, a Muslim mathematician and astronomer who excelled in the opening of the ninth century. He used the term as title in his famous mathematical work “Al-Gebr wall-Muqabalah”\(^3\). In fact, the title of the book was inspired by science of Islamic law of inheritance (Fraid) which flourished at that time. Because of this science, which based totally on mathematical operations, the Islamic mathematical thought flourished for many centuries.

Many have attempted to understand meaning ‘Al-Gebr wall-Muqabalah’ based on literal sense of the words, but I think the title clearly indicates the three basic sciences without which it might not be understood properly: The Islamic law of inheritance, Arabic language, and mathematics. The word (gebr) in Arabic is used for reconstruction of concrete broken bodies, especially bones; but when we apply this meaning to mathematics, the broken things here are fractions of mathematical integers. The process of reconstructing fractions to be whole numbers is (gebr). Actually, the holy Qur‘an have used fractions extensively to construct the Islamic law of inheritance. Distributing wealth of the deceased person among his / her family members fairly according to the Islamic law of inheritance needs a complicated mathematical computing, beside memorization of all portions, as it will be explained below. Thus, title of the book highlights two basic things in the process of mathematical computing: firstly, the process of reconstructing fractions to be whole numbers (geber); and secondly, the logical process of developing the right equation (balance) which is essential for both reconstruction of fractions and to find the right solution based on given factors; and this known in Arabic as (muqabalah).

In fact, both of the above two steps, i.e. geber and muqabalah, are not only concerned with process of computing (mathematical calculations), but more importantly they are means of logical thinking to develop formulas and mathematical models. This might be the distinctive point that differentiates algebra from arithmetic, as rightfully noted by Keith Devlin\(^4\). Therefore, it is important to be aware of the fact that doing algebra is a practical method of thinking. This fact is constantly emphasised by works of early Muslim mathematicians, such as Ibn Khaldun\(^5\) and al-Khwarizmi\(^6\); as well as many contemporary mathematicians\(^7\). In fact, algebra might be defined as science of thinking which employs symbols and abstract numerals to solve the practical problems. It uses the mathematical language (symbolism / variables) to describe the changeable relationships between objects

\(^1\) This refers mainly to what is known as elementary algebra, which concerned with solving simple equations. However, the term algebra as used in modern science encompasses many other fields of mathematics, such as geometric algebra and abstract algebra.

\(^2\) Algebraic equation represents a scale, whatever done on one side of the scale must be done to the other side of the scale, so that we can find the right solution.

\(^3\) Actually, al-Khwarizmi used ‘Al-Gebr wall-Muqabalah’ not only as title, but he considers it as science and a branch of mathematics. Therefore, he used the term as a discipline many times insight his book. For example, he said: “when I considered numbers which are required for calculating ‘Al-Gebr wall-Muqabalah’ I have found that they are of three kinds: roots, squares, and simple numbers”. Study more: Al-Khwarizmi, Muhammad bin Musa (1939). Kitab al-Gebr wall-Muqabalah (Cairo-Egypt). 17. Also see: The History of Mathematics: a Reader. Edited by John Fauvel and Jeremy Grat (Open University-1987). 228-229.

\(^4\) Study more on this, the useful thought of Keith Devlin in his “Introduction to Mathematical Thinking” and “The Language of Mathematics: Making the Invisible Visible (Henry Holt and Company-USA)”.


\(^6\) Al-Khawarizmi, Muhammad bin Musa (1939). Kitab al-Gebr wall-Muqabalah (Cairo-Egypt), 17.

\(^7\) One of good examples is Keith Devlin in his “Introduction to Mathematical Thinking” and “The Language of Mathematics: Making the Invisible Visible (Henry Holt and Company-USA)".
and properties. Using symbols, such as $x$ and $y$, formulas and equations in algebra, is a practical way to represent algebraic thinking style.

According to Keith Devlin, arithmetic and algebra are two different forms of thinking about numerical issues. He explains the difference between arithmetic and algebra as following:

- Algebra involves thinking *logically* rather than numerically;
- In arithmetic you reason (calculate) *with* numbers (e.g. to calculate $3+2=5$); in algebra you reason (logically) *about* numbers (e.g. set up the equation $4+x=7$ to find value of $x$);
- Arithmetic involves *quantitative* reasoning with numbers; algebra involves *qualitative* reasoning about numbers.
- In arithmetic, you calculate a number by working with the numbers you are given; in algebra, you introduce a term for an unknown number and reason logically to determine its value. In other words, it is the process of using the known factors logically to deduce the unknown.

The above distinctions should make it clear that algebra is not doing arithmetic with one or more letters denoting numbers, known or unknown\(^1\). For its rational and practical qualities, algebra is regarded as one of the most useful branches of mathematics that helps to deal with real problems. It enables us to find out the unknown by using the known factors properly with application of the basic mathematical operations. For example, the holy Qur’an says: “Allah commands you as regards your children’s inheritance that the male should get a portion as equal to two females; if there are only females (daughters) two and above their share is two-thirds of the inheritance; if there is only one daughter, her share is a half of inheritance.” [4:11]

The holy Qur’an teaches mathematics, true or false? Now, read the above Qur’anic verse carefully and answer the following simple question. Suppose that someday has just passed away, but survived by his two daughters and son, he left £12000. How much amount should go to every one of his children? To answer such question is the real challenge, therefore, the holy Qur’an is real source of inspiration to develop mathematical though in Islam, especially algebra

### OVERVIEW ON MATHEMATICAL DATA IN THE HOLY QUR’ĀN

To explain this point better, it might be useful to study the mathematical data in the holy Qur’an in two general parts. The first part presents the basic mathematical ideas as introduced by the holy Qur’an. The second part explains the Islamic law of inheritance (‘ilmul al-fraid); therefore it will expose us to theory of fraction and how it helps to solve the practical problems of daily life, especially distributing the wealth of the deceased person among his / her relatives. This process is based on highly technical mathematical operations; therefore we believe that this was the main factor which inspired the early Muslim mathematicians to invent algebra, number theory, and develop many other branches of mathematics. In fact, the careful study of mathematical information in the holy Qur’an may inspire to uncover new thinking styles and development of creative methods for problem solving.

#### The mathematical data in the holy Qur’an

For proper understanding of the mathematical data in the holy Qur’an, we may need to introduce ourselves briefly to the number theory. It is well known fact that the foundation of mathematical operations is based on the first ten digits: (0, 1, 2, 3, 4, 5, 6, 7, 8, and 9) These natural numbers, known as numerals, constitute the decimal system which determines the

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relationships between numbers and describes the objects of the physical world and their properties. The digits numbers are divided, based on decimals system, into four positional columns (places) to determine their number value, as shown in the table (1): ones, tens, hundreds, and thousands.

<table>
<thead>
<tr>
<th>Thousands</th>
<th>Hundreds</th>
<th>Tens</th>
<th>Ones</th>
</tr>
</thead>
<tbody>
<tr>
<td>1000</td>
<td>100</td>
<td>10</td>
<td>1</td>
</tr>
</tbody>
</table>

Table (1)

The value of the number (how big) is determined by its position in the column, not by value of the number itself. For example, number (1) in figure (19) is bigger than (9) because it is in the position of tens, although (1) in the list of digits is much less than (9).

Using Arabic words to name numbers, the holy Qur’an have provided very rich and relevant mathematical data for study and analysis. This is sported by many examples of mathematically measurable objects, such as time, distance, and mass of objects, with description of necessary concepts of measurement, such as weight, measure, and calculation. Also, the holy Qur’an describes the phenomena which are essential to understand meaning of time such as day, night, year and their movement in systematic orders. This is beside the mathematical numbers and amounts which described directly by the Qur’an. In fact, the holy Qur’an gives practical examples for complicated mathematical processes, such as multiplication and division, to inspire human intellect for research and development of mathematical thought. The numbers mentioned directly by the holy Qur’an, according to the above decimal system, are as in the table (2):

<table>
<thead>
<tr>
<th>Thousands</th>
<th>Hundreds</th>
<th>Tens</th>
<th>Ones</th>
</tr>
</thead>
<tbody>
<tr>
<td>1000; 2000; 3000; 5000; 50.000; 100.000</td>
<td>100; 200; 300</td>
<td>10; 11; 12; 19; 20; 30; 40; 50; 60; 70; 80; 99</td>
<td>1; 2; 3; 4; 5; 6; 7; 8; 9</td>
</tr>
</tbody>
</table>

Table (2)

By initial glance on the table (2) we observe that all the basic integers (original building blocks) which constitute the foundation of mathematics are given (column of ones). We also, observe that the missing numbers in the column of tens are 13, 14, 15, 16, 17 and 18; but all these numbers, and others, can be formed from the given numbers (column of ones). The study of the Qur’anic verse shows that, the most important figure among these numbers, from Qur’anic perspective, is number (1) which indicates the unity of God, beside its practical involvement to form all other numbers. Therefore, the holy Qur’an repeatedly used number (1) in various ways and in different verses more than one hundred thirty times (wahid 60 time and ahad 73times).

Development of mathematical mind

The careful study of the Qur’anic verses which contain the mathematical data may guide to uncover the mathematical mind in the holy Qur’an which helps to develop new effective methods of thinking to solve the complicated problems of modern life. Besides the numbers which mentioned directly (table 2), the holy Qur’an uses many other mathematical concepts and approaches to motivate human intellect for thinking. For example, in the following verses the holy Qur’an indicates principles of counting as precise method of acquiring knowledge,
either in term of number objects or their properties, such as structure and weights. In the following the Qur'an announces that, “There is none in the heavens and in the earth but must come to God (Allah) as a servant; He has accounted them all and numbered them out all.” [19:93-94]. The final goal of this verse is to emphasise faith in God, but it also indicates counting and calculation as useful methods to attain knowledge. In another verse, the Almighty Allah declares: “We shall set up the balances of justice in the Judgement Day, and no one will be treated unjustly; all deeds will be brought forth for counting even though in the size of smallest seed; it is sufficient that We (Allah) is the reckoning.” [21:47] This mathematical language is repeatedly used in many other verses, the following short verses the holy Qur’an uses the mathematical language of weights and measurement to describe abstract concepts, it says: “Whosoever does a good deed equal to the weight of an atom it will be brought forth; and whosoever does a bad deed equal to the weight of an atom it will be brought forth.” [99:7-8] History of science shows that humankind become aware of structure and motion of the planetary bodies is necessary to understand meaning of time: day, night, and year. The following two verses describe these two phenomena: “It is He (Allah) Who made the Sun shining and the Moon as light, and measured it out in stages; so that you might be able know number of years and counting of time; Allah created this for nothing but in truth; He displays these detailed signs for those who understand.” [10:5] The second verse emphasises the same phenomena as following: “We have made the night and the day as two signs; then We obliterated the sign of the night with darkness and we the sign of the day visible so that you seek bounty from your Lord and to know counting of the years and reckoning.” [17:12]

This Qur’anic approach motivated the early Muslim scholars to study mathematics constantly and developed many new mathematical branches, such as integers and number theory. In fact, the method used by the holy Qur’an in presenting numbers inspired al-Khwarizmi to develop his theory of algebra, he says: “When I considered numbers which required for calculating, I have found that they are of three kinds: roots (juzur), squares (amual), and simple numbers (mufrad) which are related neither to roots nor squares. A root is any quantity which is multiplied by itself (e.g. 4x4), one and above in whole numbers or below one in the fractions. A square (mal) is any amount resulted from the root multiplied by itself (e.g. 25 which result of 5x5). A simple number is any number mentioned, without reference to root or square (e.g. 45)” ¹. Also, based on Qur’anic insights, Muslim scholars were able to develop numerals including zero for counting, instead of writing the amounts in words or counting with the letters of alphabet; thus, they made arithmetic more simple and applicable to all problems of everyday life in connection with commerce, trade, and the division inheritance².

Examples of mathematical operations in the holy Qur’an

The holy Qur’an motivates human intellect for mathematical thinking not only by introducing abstract ideas, but also providing practical example. Following are some good examples of mathematical insights that provided by the holy Qur’an, especially in mathematical operation such as multiplication and division:

1. The example of those who spend their wealth in the way of Allah is like a grain of corn which produces seven heads of corn, in each one with a hundred grains; and may


² Muhammad Saud (1986). Islam and Evolution of Science (Islamic Research Institute, Islamabad-Pakistan), 24.
Allah multiplies for whom He wills and He is All-Sufficient and aware of His creatures needs. [2:261]
The objective of the verse is religious but it uses the language of figures, which addresses the mathematical mind, to motivate people for good deeds. The verse is obviously teaching arithmetic by words, especially multiplication. One seed produces even head of corn in each head a hundred seeds is purely mathematical language which can be expressed easily by 1x7x100. Now answer this simple question: how many points of good deeds you have gained if you donate £100 to orphan house? The answer is (100x7x100= ?)

2. Whosoever brings a good deed shall gain ten time of that, and whosoever brings an evil deed shall gain only the same, and there is no oppression. [6:260]
If you did seventy good deeds it will be (70x10) this is mercy of God, while one for one in evil deeds is His justice; in other world good deeds are encouraged so everyone can do, while evil deeds are discouraged.

3. O Prophet! Urge the believers to the fight; if there are twenty steadfast persons amongst you they will be victorious over two hundred of their enemy; and if there is a hundred of you, they will be victorious over a thousand of the disbelievers because they have no knowledge [8:65]

4. Yet they ask you to hasten on the Punishment! But Allah will not fails His Promise; verily a day in the sight of your Lord is like a thousand years of your account. [22:47]

5. Verily, We have revealed it (Qur’an) in the night of the measurement (Qadr), and what you know about what the night of the measurement is? The Night of measurement is better than a thousand months. [97:1-3]

All above verses are but few examples of the mathematical data in the holy Qur’an which motivates mathematical thinking. However, the highest styles of mathematical mind in the Qur’an is found in few verses which by the holy Qur’an to establish the Islamic law of inheritance which based on fractions, as will be explained in the next section.

Reflection on Islamic inheritance system (‘ilm al-Fraid)

Beside the whole numbers, the holy Qur’an have used frictions, especially in the establishment of Islamic laws inheritance. Fractions mentioned in the Qur’an are as following: one over two (½), one over three (1/3), one over four (¼), one over five (1/5), one over six (1/6), one over eight (1/8), one over ten (1/10), and two over three (2/3). All the fractions are used to explain the portions of inheritance, except one over five and on over ten. In fact, fractions are most precise mathematical language in relation to economics or in distribution of wealth, because they can be converted into percentages.

The holy Qur’an developed the entire theory of inheritance which known in Islamic thought as (‘ilm al-fraid) or science of portions, only in three verse, all of them in the same chapter, that is Surat al-Nisa’ (Qur’an, 4:11-12, 167). Following are the portions of inheritance as presented by the holy Qur’an amongst the family members.

Case No (1): Children

Allah enjoins you concerning your children’s inheritance that the male should get a portion as equal to two females; if all are females (daughters) two and above their share is two-thirds of the inherited wealth; if only one daughter then her share is a half. [4:11]

Case No (2): Parents

And for the parents a sixth of inheritance for each, if the deceased person has left children; if no children then the mother gets a third of the inherited wealth. If the deceased has siblings then mother gets a sixth. This is after their wills or debits of the deceased person are settled.
You do not know who is more beneficial to you, your parents or your children. These portions are what ordained by Allah who is All-knowing and Al-wise. [4:11]

**Case No (3): Husband and wife (spouses)**
Your share is a half of the wealth if your deceased wives left no children; if they left children then your share is a fourth of their wealth; this is after their debts and wills are settled. And their share (in case you die) is a fourth of the wealth if you left no children, if you have children then their share is an eighth; this after your wills or debts are settled. [4:12]

**Case No (4): Siblings (from mother only)**
If a man or a woman is inherited as kalalah, (has left neither ascendants nor descendants), but has left a brother or a sister, each one of them shall have a sixth; if they are two siblings and above, they share a third; this is after the wills and debts are settled without harming. This is an enjoinder from Allah who is All-knowing, Most Forbearing. [4:12]

Actually, siblings (brothers and sisters) are three groups: *first*, those who share both father and mother, this case is known in Arabic as *(ikhwa ashiqqa*, singular: *shaqiq*); *second*, those who share only the father, known as *(ikhwah li abin)*; *third*, those who share only the mother, which known as *(ikhwah li ummin)*. These three groups are actually related to each other at different levels, therefore the holy Qur’ān considers these differences in the case of death and inheritance. Thus, the above case (No 4) is only concerned with siblings who share the mother, the other two types are not included in this case, but their case will be mentioned in the last verse of this Qur’ānic chapter (verse 176). This will be explained in the case No (5) below.

**Case No (5): Siblings (from father and mother)**
They ask you (O Muhammad) about the kalalah; say: Allah gives you the decision on this matter. If somebody dies leaving no child but his sister she will inherit a half of his wealth; and he inherits all the wealth of his sister; if his sisters are two and above they will share two-thirds of his wealth; if they are brothers and sisters then they share as for the male twice of the female. That is what Allah has made it clear to you so that you may not go astray; He is all-knowing about everything. [4:176]

**Reflection on portion**
Elaboration of above cases might be necessary for two major reasons; first, the high style of the Qur’ānic language may make it difficult to many to understand the cases properly. Second, in contrast to the Islamic education history, teaching of these cases is totally neglected in the modern Muslim societies. They are not officially taught in any educational level; therefore, new generations became unaware of the religious and scientific values of Islamic inheritance system.

For this purpose, we will explain first the general principles of Islamic inheritance system, then the different cases. The four basic principles are as following: *the first*, there is no inheritance until all debts and wills of the deceased person are settled. In other words, the debit and will has priority over any portion. Therefore, if wealth of the deceased person is equal to the debit or runs short of the debts then there will be no inheritance. *The second* general principle is that the maximum amount permissible for will is one-third of the wealth; if the deceased person made the will more than this it must be reduced to one over three. *The third* general principle is that the portion of the male is twice of the female, except the case of siblings (brothers and sisters) from the mother, they are equal. *The fourth* general principle is that the nearest of kin to the deceased person blocks those who after him from inheriting. For

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1 As mentioned above, the holy Qur’ān has summarized the entire Islamic inheritance system just in three verses of the same chapter.
example if the father of deceased person is available then he will block the grandfather from inheriting of his grandchild, and so on with all descendants and ascendants and siblings.

Case of the children
If the deceased person has left children, one or more, there will be three possible cases: either all are males or all are females, or mix. If all are males or mixed with their sisters then they will be ('asabah) which means they have no fixed portion, but they inherit whatever being left after other portions are distributed. Of course, if all are male it will be the same. If all are females, two and above, then their portion is two-thirds (two over three); if only one daughter then she will get half of her father's wealth.

Case of the father
Father of the deceased person has two cases with regard to inheriting the wealth of his child: first, his portion is one over six if the deceased person has left male children, either one or more or mix with females. If there is no male child left, then the father will be ('asabah) which means he has no fixed portion, but inherit whatever being left after other portions are distributed. In fact all male relatives of the deceased person are 'asabah, either alone or mixed with their sisters, they inherit whatever being left based on their next of kin.

Case of the mother
The mother of deceased person has three cases: the first case mother gets one over six, similar to the father, if the deceased person has left children, either male or female or mix. If there no child at all, her portion is one over three. The third case, if the deceased person has left no child, but there are siblings (one or more, male or female or mix), then the mother will go back again to one over six.

Case of husband and wife (spouses)
If the deceased person is the wife then her husband has two cases: if she left no child at all then her husband shall get half of her wealth. If she left children, then her husband will get one over four. If the deceased person is the husband then his wife or wives have two cases: if he left no child at all then her or their share will be one over four of his wealth; if he left children then they share one eight.

Case of siblings
The general principle in the case of siblings is that, they will be blocked if the deceased person has left a descendant (father or grandfather) or ascendant (male child or grandchild). Thus, this case is known as (kalalah), which means there are no male descendants or male ascendants. As mentioned above, siblings (brother and sisters) are three groups: siblings only from the mother, siblings only from the father, and siblings who share both the mother and the father. Therefore, this case is very complicated, because the holy Qur’an explained the case in two different verses [4:12, 176], but in general, siblings from mother have two cases: if the deceased person has left no descendant or ascendant but a brother or sister from the mother, then he or she will get one over six of the wealth. The second case, if they are more than one, either all males or females or mix, they will share one over three. This is only the case where no difference between male and female in Islamic inheritance system. The siblings from father and mother have three cases: if the deceased person has left no descendant or ascendant (kalalah) but only his sister, then she inherits half of his wealth; if they are more than one sister then they share two over three (two-thirds). In the case she passed away then her bother

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1 If male children are available, either pure male or mix with their sisters, they will block everybody from inheriting their parents, except their grandfather and grandmother who will get one over six in this case.
will inherit all her wealth. Of course, if they more than one brother then they distribute the wealth equally among themselves; but, if they are mix brothers and sisters, then they distribute the wealth based on the general principle that for male twice of the female.

**The religious and scientific values of Islamic inheritance system**

The above elaboration may lead the conclusion that the Islamic inheritance system is obviously aims to achieve both the religious and scientific purposes. One of basic purposes of mathematical data in the holy Qur‘ân is to articulate the abstract principles of Islamic of Islamic faith, such as attribute of God and events of the Judgment Day; but the Islamic inheritance which based on fractions aims at achieving other practical purposes. The fair distribution of the wealth in the community which have been the central objective of the holy Qur‘ân is one of the practical purposes. To be obedience to the Divine guidance in all aspects of life is, therefore, a religious purpose [4:13-14]. But, the study of Islamic inheritance system also has many scientific values; the most important of which is formation of systematic mind and development of mathematical thinking skills. In the following section we explain, briefly, how the holy Qur‘ân motivate for scientific thinking. Let us practice the mathematical thinking through solving two practical problems, based on Islamic law of inheritance as explained above.

**Case No. (1)**

A woman passed away and survived by her husband and three children: two daughters and son. She left £120,000 in her bank account; how we distribute the wealth in this is case:

**Solution:**

To solve this problem, we must identify first the portion of every one, based on above principles.

**First:** portions:

Children: they have no fixed portion in this case (‘asabah) because there is a male among them.

Husband: one fourth of the total amount (because his wife has left children).

**Second:** the amount goes to everybody:

1. The amount goes to the husband is $\frac{1}{4} \times 120,000 = 30,000$
2. The total amount left for the children is $120,000 - 30,000 = 90,000$
3. The amount goes to every child (boy=two girls) means boy=45, every girl=22.5)

**Case No. (2)**

Malik bin Majid passed away and he survived by his wife, parents, son and two daughters; he left £36,000,000 in his account, but he made his will to donate one third of his wealth to orphan’s house. How we distribute the wealth?

**Solution:**

The first step is to remove the amount of his hill, that is $\frac{1}{3} \times 36,000 = 12000$

Total amount left for inheritance $36,000 - 12000 = 24,000$

**Portions:**

Father = $\frac{1}{6}$ (because of children including male)

Mother = $\frac{1}{6}$ (because of children)

Wife = $\frac{1}{8}$ (because of children)

**The amount**

Father = $\frac{1}{6} \times 24,000 = 4,000$

Mother = $\frac{1}{6} \times 24,000 = 4,000$

Wife = $\frac{1}{8} \times 24,000 = 3,000$
Total amount of the portion = 11,000
Total amount left for children = 24,000 - 11,000 = 13,000
The amount goes to every child (a boy=2 girls) buy 6.5, every girl = 3.25

Actually, what inspired the early Muslim mathematicians to develop algebra and number theory is that all above cases can easily converted into simple algebraic equations. For example, the first case can be expressed mathematically as following:

Case (1): a + b + (2c) = 36,000 [a=father, b= mother, 2c = children (1 boy=2 girls, so considered 2 boys)]

Case (2): 2a + b + 2c = 36,000 – f [2a= father and mother, b = wife, 2c = children, f= will]

A Muslim can achieve both the scientific and religious objectives through the study of mathematical data in the holy Qur’an.

**Conclusion**

We can conclude that in the twenty first century, not everybody necessarily learns mathematics, but everyone can benefit from being able to think mathematically. Development of such ability may need various sources and techniques. The careful study of the mathematical data in the holy Qur’an may inspire to achieve this goal. It is no doubt the final objective of mathematical data in the holy Qur’an is to emphasise the faith in God; but formation of systematic mind is the necessary mechanism to achieve this noble goal. Therefore, we confidently assume that development of mathematical thinking is necessary not only to solve the complicated problems of the modern world, but also to achieve the religious goals. It enables human intellect to comprehend the abstract principles of Islamic faith, such as unity of God, His attributes, and event of the Judgement Day. This is beside the necessity of systematical mind in investigation of nature promoting the scientific enterprise.
Abstract
Citizens’ rights of women and youth are enshrined in the Qur’an. Both men and women, regardless of their age, social class and educational level, are equal as citizens, but not identical, in their rights and responsibilities. This study suggests that Islam has empowered women with the most progressive rights since the seventh century. There was a long line of women scholars and activists who attained high positions and were renowned for their excellence as scholars, social workers, public figures, educators during the time of the Prophet PBUH and during the next generations, when Islamic civilisation was flourishing. At the same time, the youth were given full confidence, trust and high responsibilities in power, leadership and decision-making. But this Qur’anic empowerment of women and youth, as the paper establishes, bear little relation to the real condition of women and youth in modern Muslim societies. In fact, many problems occurring in the modern Muslim world are related to the ignorance of the rights of women and youth. The post-colonial governments in the MENA region failed to ensure the well-being and security of their citizens; and women are the most suffered stratum from insecurity, domestic abuse, cultural influences, and low access to education and medical care. In addition, Arab youth for decades remained marginalised and isolated and excluded from decision-making. They have been the most frustrated stratum in their societies with the methods of governance. The paper accordingly suggests that the recent outbreak of the Arab Spring is a collective struggle of the masses, especially the youth, for their basic civilian and human rights. Therefore, the paper suggests that governments, in order to achieve stability and prosperity, must ensure a platform for the youth and women to participate in decision-making and to enjoy their rights preserved in Islam.

Introduction
Women and youth are the most significant and vibrant segments in any society or civilisation. If women as mothers and teachers are the educators of future generations, the future of any society, indeed, depends on the competence, morality and quality of the youth. Hence Islam gives an especial importance to empowering of both of these social categories.

The status of women in society is neither a new issue nor it is a completely resolved one. Plentiful studies have been done in this field from different perspectives. They generally suggest that, in ancient civilisations, and this is true on that case until the late nineteenth century, a woman had been seen as a property of her husband. She did not have any rights to own any asset or exercise any civil or public positions; could not be a witness, surety, tutor, curator, she could not adopt or be adopted, or make will or contract. Most of the contemporary scholars with a proper knowledge of Islam concur that it was Islam that empowered women for the first time in human history with the most progressive social, legal, economic and political rights since the seventh century. At the same time, the art of the Prophetic (PBUH) empowerment of youth has been highly appreciated by many modern scholars and educators.

The main focus of this suggested paper is in line with these studies. Yet, it gives more emphasis on comparison between the model, presented by the Islamic sources and in history, and the status of women and youth in the current realisms. After highlighting the status of women and youth in Islam, the paper discusses two cases: the leading role of youth in the Arab Spring, and the potential of women empowerment for successful battle against widespread corruption in the Muslim world. At the end, it suggests that recent misery in the Muslim world is a result of abuse of the rights’ of women and youth by their respective governments and proposes some recommendations.

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Women in the Lights of the Qur’an and Sunnah

The Holy Qur’an emphasises that Allah (SWT) in His perfect wisdom has created all species in pairs, and so men and women have been created of the same species; as is said:

“He created you from a single being; then of the same kind made its mate.” [39:6]

Also in the surah al-Nisā’, Allah (SWT) also said that:

“O mankind! Fear Allah Who created you from a single person [Adam AS], and from him (Adam AS) Allah created his wife (Hawwa), and then from both of them, He created many men and women spread (all over the world). And fear Allah through Whom you make claims (of your mutual rights). And do not cut-off the relations with your blood relatives. Indeed, Allah is All-Watching over you.” [4:1]

The examples from the Qur’an and Sunnah indicate equity between man and woman although their functions are not identical in marriage, family and society. In Islam, man and woman complement each other and are a means of mutual fulfilment. Family life is not based on formal hierarchy of rights and responsibilities, but the basics for husband-wife relationship in Islam are: *sakînah* (peace, restfulness, honour), *muwaddah* (affection), *raḥmah* (forgiveness, grace, mercy, compassion) and *rufq* (gentleness). In his *Last Sermon*, the Prophet Muhammad (PBUH) said:

O People it is true that you have certain rights with regard to your women but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well never to be unchaste.

The verses of the Qur’an establish clearly that woman is completely equated with man in the sight of Allah (SWT) in terms of her rights and responsibilities. It states that: “Every soul will be (held) in pledge for its deeds.” [74:38]. Allah (SWT) also said in the Qur’an that:

“Whoso does good, whether male or female, and is a believer, these will enter the Garden; they will be provided therein without measure.” [40:40]

Accordingly, men and women are spiritually akin one to another, and are equally the recipients of God’s favours and bounties in this life and they will be equally rewarded in the hereafter. On the economic aspect, Islam dictated a right of which woman had been deprived before Islam and even after in other societies (even as late as this century), which is the right of independent ownership. Woman’s right to her money, real estate, or other properties is fully acknowledged in the Islamic law. This right undergoes no change whether she is single or married. She maintains her full rights to buy, sell, mortgage or lease any of all her properties. Also, there is no ruling in Islam which forbids woman from seeking employment although Islam regards her rule in society as a mother and a wife as the most sacred and essential ones. Moreover, there is no restriction on benefitting from woman’s skill and knowledge in any field.

According to Mohammad Hashim Kamali, during the time of the Prophet (PBUH) and early years of Islam women were not excluded from public live, and any restrictions that were subsequently imposed on them were partly due to circumstantial developments that did not command normative and undisputed validity in the *Sharī‘ah*. There is no textual ruling in the Qur’an and in the Sunnah of the Prophet (PBUH), or in *ijma‘* to deprive women of political rights. Ibn Hazm has held an opinion that, except for the caliphate itself, women are eligible for all other offices of the Islamic government.

On citizenship level, respect towards all human beings regardless of their gender is the primary rule in Islam. Men and women are afforded equal protection and security. Any fair examination of the teachings of Islam into the sources of the *Sharī‘ah* and history of Islamic

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civilisation will definitely find clear evidences of women’s equality with man on political sphere too, what we call today ‘political’ or ‘citizenship rights.’ Along with male citizens, women enjoy at least six basic rights in an Islamic polity; the right to vote; the right to nomination for political office; the right of consultation in the affairs of the government; the right to express an opinion on political matters; the citizen’s right not to obey a deviant ruler; and, lastly, the right to health, welfare, occupation and education1.

Every citizen of an Islamic polity is entitled to participate in the election of the ruler and other representative government bodies. The Prophet (PBUH) received the pledge of alliance (bay‘ah) from both men and women on at least two or three occasions, the first two of which are known as the First ‘Aqabah and the Second ‘Aqabah, and the third as Bay‘at al-Ridwān2.

In addition, the citizen of an Islamic polity enjoys the right to criticise and to express his/her opinion on the conduct of government as well as political matters. This right is manifested in the prominent Qur’ānic principle of hisbah, which means promotion of good and prevention of evil (amr bi‘l-ma‘ruf wa-nahy ‘an al-munkar). Under hisbah, no individual in the state, regardless of his/her gender, religious belief or social strata, can be prohibited from promoting a good cause or putting a stop to an evil one3.

In the Qur’ān and Sunnah, as well as in Islamic history we may find various examples of women who had participated in serious discussions and argued even with the Prophet (PBUH) himself4. The same equal treatment of both men and women in regard to the essence of human dignity, accountability, and matters pertaining to property, educational, public and social rights and responsibilities maintained in the early years of Islamic history. During the time of the second caliph, ‘Umar ibn al-Khaṭṭāb (RA), for example, a woman argued with him in the mosque, proved her point and caused him to declare in the presence of people: “A woman is right and ‘Umar is wrong.”

There was a long line of women scholars and activists who attained high positions and were renowned for their excellence as scholars, social workers, public figures, educators during the time of the Prophet (PBUH) and during the next generations, when Islamic civilisation was flourishing. Let me bring only a few examples in this occasion.

‘Āisha bint AbÊ Bakr, the beloved wife of the Prophet (PBUH), played a key role in the growth, development, and understanding of Islam. She transmitted a great amount of knowledge learned from Muhammad (PBUH). Being a role model to a significant amount of others added to her attributions as a consultant regarding Muhammad's (PBUH) prayer and practices, soon she introduced herself into a world of politics. She is also considered as the best scholar on the role of women in Islam.

Caliph ‘Umar (RA) appointed to a position of market inspector and manager a woman, Al-Shifā’ (Lailah) bint ‘Abdullah, who was well-known and highly respected in the community for her knowledge, piety and morality.

The next example of scholarly excellence at the generation of tabi‘īn is ‘Amrah bint ‘Abd al-Raḥmān, the pupil and secretary of Sayyidina ‘Āisha (RA). With her extensive knowledge, ‘Amrah was considered an authoritative voice of hadīth and overrode many other male scholars during that period. ‘Umar Ibn ‘Abd al-‘Aziz, a great scholar in his own right, said: “No one remains alive who is more learned in the hadīth of Aisha than ‘Amrah.” Later in her life, she was classified as a jurist (qādī).

‘Āisha, the daughter of a great saḥāba, Sa’d ibn Abi’ Waqqās (RA), was very learned in Islamic sciences to the point that a number of famous jurists and scholars on hadīth, including Imām Mālik, Ḥakīm ibn ‘Utaybah and Ayyūb al-Sakhtiyānī, were her pupils. Imām Shāfi‘Ī’s also

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2 Kamali, Freedom, 72.
4 See [58:1-4; 60:10-12].
studied ‘ilm al-hadīth in Egypt with a woman from the descendent of the Prophet (PBUH), Sayyida Nāfīsa bint Al-Ḥassan ibn ‘Alī ibn Abī Ṭālib, one of the leading scholars of that time.

Accordingly, women were active in public, political, economic and educational spheres of the ummah. They constituted an important portion of their societies with their specific duties and inborn features given by Allah.

Youth in Islam
The Qur’ān and Sunnah of the Prophet (PBUH) provides numerous guidelines and principles for empowering the young community. Several important aspects of Islamic dealing with youth need to be discussed here.

Firstly, Islam takes very special care of the youth, and urges youngsters to make the best use of this valuable period of their lives. Every Muslim shall be asked by All-Almighty Allah about his or her life it in the hereafter, but the period of youth has a special reckoning of Allah. The Prophet Muhammad (PBUH) said: “The son of Adam will not pass away from Allah until he is asked about five things: how he lived his life, and how he utilised his youth, with what means did he earn his wealth, how did he spend his money, and what did he do with his knowledge”1.

At the same time, Allah (SWT) raises the status of youth, who spent their youth time for good deeds, believed in Allah and held good ethical values, in this world and hereafter. Allah (SWT) said in the Qur’ān: “They were youths who believed in their Lord, and We increased them in guidance” (al-Kahf 18:13).

Secondly, Islam sees the years of youth as a very sensitive period of human life that requires caring, reinforcement of good guidance to the way of Allah and good ethics. In fact, young people have the physical and mental abilities for being mindful of Allah in all aspects of life. As human beings get older, they start losing the enthusiasm and the power of their good old years. At the same time, youngsters face strong physical drive and desire that must be directed properly, to safeguard one’s faith, and strive to avoid committing immoral and unlawful acts. It is no wonder that Islam emphasises marriage so much2.

There are numerous astonishing examples of the Prophetic art of empowerment of youth when they faced difficulties and troubles. Let me bring only one well-known example here. ‘Abū Umāma Al-Bahilī (RA) narrated that a young man came to the Prophet (PBUH) and said: “O Messenger of Allah, give me a permission of Zina.” The Companions turned to him and started rebuking him. The Prophet said: “Come closer.” When the young man drew nearer to the Prophet and sat down, the Prophet asked him: “Would you like it for your mother?” The man answered: “No, by Allah. May Allah make me a protection for you!” The Prophet commented, “People also do not like it for their mothers.” The Prophet added, “Would you like it for your daughter?” Again, the young man answered negatively. So, the Prophet said, “People too would not love it for their daughters.” Further, the Prophet asked, “Would you like it for your sister?” The Prophet received the same answer and made the same comment. The Prophet went on asking about the man's paternal and maternal aunts. The young man's answer was the same and the Prophet repeated the same comment, “People do not like that for their aunts.” The Prophet then placed his hand on the young man and prayed for him, “O Allah, forgive his sins, purify his heart, and protect his chastity”3.

In such way, with gentle, understanding, and convincing approach, the Prophet (PBUH) sought to empower the young man rather than destroying him. He aimed to strengthen and fortify him in his battle with temptations rather than alienate or undermine him. He (PBUH) dealt with the situation as a great educator; he drew the young man nearer to him, discussed the problem rationally, and thus succeeded in convincing the young man to the extent that, as the hadīth narrator

1 Hasan (good) hadīth reported by Al-Tirmidhi.
3 Authenticated by Al-Albani.
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reported, the man would pay no heed to any temptation after that\(^1\). In fact, listening to the youth gently, understanding their problems and heartedly embracing and caring for them, whatever the issues they may have, were all elements of the Prophet’s art of empowerment of youth. We may find dozens of such examples in the Prophetic tradition.

Thirdly, Islam values the potential of youngsters as the most energetic and vibrant components of their society. They are full of energy and vivid passions. Their road is paved with hope, persistence and enlightened thinking. Indeed, it is the period of beneficial production for generations to come. Youngsters are capable to carry complex tasks or even to bring about enormous changes. Throughout history of Islam, there were many examples that youth had been entrusted with the most serious missions and high positions. For example, for the honoured task of being the first ambassador of Islam to Yathrib before the *hijrah*, Mu‘ab ibn ‘Umayr was chosen by the Prophet (PBUH), above older people and those who were closely related to the Prophet himself, for his noble pious character, fine manners, and sharp intelligence. He was also able to recite the Qur’an beautifully and movingly and he had a lot of knowledge of Islam. Despite his young age (he was born in 594CE or 598CE), he was perfect for the job.

Another great person, Zaid ibn Thabit (610-660CE), approached the Prophet (PBUH) to join the Muslim army at the Battle of Badr, when he was only thirteen years old, and consequently his request was declined due to his minor age. Later, through his compassion for knowledge and learning of the Qur’an, Zaid won the admiration of the Prophet (PBUH), who appointed him to collect and keep record of the Qur’anic verses. He volunteered to fight when he became twentieth years old. Another brave young man, ‘Usâmah ibn Zayd, the son of Muhammad’s (PBUH) freed slave, was appointed by the Prophet (PBUH) as the commander of the Muslim army sent to Sham at the age of twenty. Osmanli Sultan Mehmed ibn Murad (r. 1444-1446 and 1451-1481), who is later known as Mehmet the Conqueror, conquered Constantinople at the age of twenty-one, and brought an end to the Byzantine Empire. There are hundreds of such shining examples of excellence, courage, competence and self-esteem of young Muslims in Islamic history. This happened due to the fair, compassionate and respectful approach in Islam towards young members of the *ummah*. They were entrusted, supported, nourished, encouraged and guided by elder generations, who considered transferring of their knowledge and skills to the youth as their religious and social responsibilities.

Lastly, the youth in Islam, after reaching the age of puberty, are considered to be full equal members of their communities and the citizens of their political entities. All citizens’ rights, which the elder citizens of a particular political entity do enjoy, are applicable to the youth as well. Since youngsters constitute the most reactive and repulsive segment of the society, negligence of their rights may cause enormous changes, what we can see today on the example of the Arab Spring.

Youth and the Arab Spring

The Muslim world is currently experiencing a period of significant political, economic and social transition. It is shaken badly by large-scale bloodshed, political upheavals, poverty and economic depression. The recent outbreak of the Arab Spring is a collective struggle of the masses for their basic civilian and human rights. For decades, the citizens of these post-colonial nation states were suffering from an unending cycle of despotism, economic and political exploitation, poverty and public cruelty. The region has been exploited by those who hunted for controlling the resources and wealth of the nations, with no concern for their people’s will. Overall, the post-colonial governments in the MENA region failed to ensure the well-being and security of their citizens. International watchdogs often raise concerns on various cases against human rights, including pervasive political censorship, police brutality, arbitrary detention, torture, and restrictions on freedom of religion, speech, association, and assembly. Poverty, malnutrition and lack of health security are also among the foremost problems of the MENA countries. The region is home to about

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seventy million of the world’s poor (living on less than two dollars per day) and twenty million of the world’s extremely poor (living on less than US$1.25 per day). Despite possessing 70 per cent of the world’s energy resources and 40 per cent of its natural resources, the gross domestic product (GDP) of all member states of the Organisation of Islamic Cooperation (OIC) is less than that of Japan. The challenges which the MENA governments are facing today are immense, and a quick and proper response from the authorities is urgently required. The concept, principles and structure of governance, including its philosophy and fundamentals, needs to be reviewed and comprehended by the authorities.

The youth in the Muslim world, however, is the most suffered stratum from human insecurity, misery, injustice, corruption, and the lack of access to proper education and earnings. In fact, the youth represent a significant portion of the MENA population. At present, more than half of the Muslim population is under the age of twenty five, and the needs and wants of such a significant portion of society should not be neglected. Yet, for decades, Arab youth remained marginalised and isolated and excluded from decision-making process. They were not given any opportunity to amend the unfair systems through peaceful means endorsed by the Sharī’a, such as by participation in fair elections, consultation, the assessment of the conduct of the government, and freedom of expression. Youth in the MENA region are exhausted from the unending cycle of despotism, economic and political exploitation, poverty and public cruelty. They have been frustrated with the methods of governance. They opted for change, and, certainly, for a quick and substantial change. Accordingly, the recent wave of the Arab Spring was the manifestation of the power and potential of the youth.

Already in March 2011, in the early days of the Arab Spring, Declan McCullagh illustrated the political disruption in the MENA region as the “sight of corrupt old Arab tyrants being toppled at the behest of a new generation of young idealists, inspired by democracy, united by Facebook and excited by the notion of opening up to a wider world”. No doubt, youth are the most optimistic, energetic and assertive stratum of every society, and they played the major role in this Middle Eastern transformation. Accordingly, the full episode of the Arab Spring confirmed the strength of the will of the masses, and manifested the might and potential of the youth.

At the same time, this massive wave for change lost its direction and went wrong in many places. In fact, rapid political and social transformations are commonly not for the benefit of the people. The Arab Spring is still unfolding and the uncertainties will be clarified in the course of time. Yet, at this moment, its negative consequences such as widespread bloodshed, human insecurity, injustice, nepotism, dismay and many other social ills are exceeding the positive ones. Evils of sectarianism and tribalism have appeared too clearly and are now threatening societal and state unity in the entire region. The conflict in Syria, for instance, which began as peaceful demonstrations against the Ba‘ath regime under President Bashar Al-Assad, soon turned into a civil war with sectarian and tribal dimensions. According to the Britain-based Syrian Observatory for Human Rights report, at least 160,000 people were killed in the Syrian conflict between March 2011 and May 2014, many of whom were civilians and children. The real figure is likely to be much higher. Ceasefire attempts by the United Nations and the 2012 peace plan of Kofi Annan, the former UN Secretary-General, practically collapsed, with infractions of the ceasefire by both sides resulting in thousands of casualties.

It seems that change of the regime or head of the government alone may not cure the ills of the Muslim world. Stability and progress in the region depends mainly on the aptitude of the governments to create a milieu of public trust, devotion, appreciation and sincerity between the political elite and the people. To succeed, the governments should learn to respond to the needs and

1 Akhmetova, “The Arab Spring,” 341.
benefits of their own people, especially the youth. They should find effective and quick solutions to economic and social problems of their people. Consideration of public welfare and public interest, and protection of the rights of the citizens and human dignity is the main solution for stability in the MENA region. In the direction of positive changes, the promising potential of youth should be recognised and directed in a correct manner through proper education, respect and supervision.

Empowerment of Women against Corruption

In the previous pages we have emphasised that Islam has empowered women since the seventh century. Women took an active part in building what is called today Islamic civilisation. But this Qur’anic empowerment of women bear too little relation to the real condition of women in many Muslim societies. Women are today more disadvantaged from the consequences of political upheavals, social ills and the corrupt systems. The results of Corruption Perceptions Index 2013 (CPI), prepared by Transparency International, warn that the abuse of power, secret dealings and bribery wreck the personal and public wellbeing in the Muslim world, and ranked many Muslim countries as having the highest perceived levels of corruption in the world. The latest Index in 2013 scored 177 countries and territories on a scale from 0 (highly corrupt) to 100 (very clean). In that list, the ten bottom countries which were ranked as most corrupted, excluding North Korea, are Muslim-majority countries. Somalia and Afghanistan, along with non-Muslim North Korea, made up the worst performers in the year, scoring just 8 points each. It is followed by Sudan (11 points), South Sudan (14 points), Libya (15 points), Iraq (16 points), Uzbekistan, Turkmenistan and Syria (17 points each). Only three Muslim-majority countries score above 50: United Arab Emirates (69 points), Qatar (68 points) and Brunei (60 points).

Since women often face cultural, social, economic and political discriminations in their daily lives, they encounter even more oppression, distress and social exclusion in a corruption-ridden society. Roslyn G. Hees, Senior Advisor at Transparency International, observed that: “A corrupt legal system reinforces existing gender discrimination in many countries. Women’s civil rights are grossly unfair with regard to marriage/divorce, family law, child custody, financial independence and inheritance and property rights. Often they have no ability to make decisions without the consent of a male relative”\(^1\). In many countries, corrupt judicial procedures and the prevalence of nepotism and gender discrimination makes it in the majority of cases impossible for women to win lawsuits in a transparent and open way. Therefore, Transparency International strongly recommends that anti-corruption measures need to be gender responsive to facilitate gender equity and women’s empowerment\(^2\). Recent studies have showed that empowered women, who have an opportunity to participate in decision-making, are powerful actors that can contribute to the fight against corruption.

A study by the IRIS Centre, University of Maryland, observed that higher levels of women’s participation in public life are associated with lower levels of corruption. This cross-country data revealed that corruption is less severe where women comprise a larger share of the labour force, and where women hold a larger share of parliamentary seats\(^3\). Another influential study made by the World Bank in 1999, entitled “Are Women Really the ‘Fairer’ Sex? Corruption and Women in Government,” also suggested that higher rates of female participation in government are associated with lower levels of corruption. After studying 150 countries in Europe, Africa and Asia, the research came to the conclusion that women are more trustworthy and less prone to corruption. It consequently suggested that women may have higher standards of ethical behaviour and appear to be more concerned with the common good\(^4\).

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During his visit of International Institute of Advanced Islamic Studies (IAIS) Malaysia on 10th December 2013 H.E. Abdul Salam Azimi, the Chief Justice of Afghanistan and the head of the Afghan Supreme Court, confirmed that women in Afghanistan are less prone to corruption. There are more than 180 female judges function in Afghanistan today, which constitutes approximately 10% of total Afghan judges (5 years ago – 3%). According to Abdul Salam Azimi, there has not been even a single case of corruption with these female judges in the face of the high level of corruption in the existing Afghan legislative system overall. Chief Justice Azimi consequently intends to assign more female judges in order to lessen the endemic of corruption in the Afghan society. However, the appointment of female judges in the provinces is still extremely challenging due to safety, economic and customary reasons. At present, ten female judges are based in Balkh, five in Herat, two each in Takhar and Baghlan, with the rest based in Kabul. But the presence of female judges in all courtrooms of the country is highly essential for two reasons. Firstly, as has been articulated earlier, female judges are perceived as less corrupt. Secondly, if a woman judge is present in a province, a woman complainant can share her problems with full confidence while she may not feel easy to share them with a man judge.

The similar approach of gender attentive distribution of power is intended to expand to other segments of the Afghan government. The current House of People (Wolesi Jirga), which holds the power to enact, amend and repeal laws, has 69 women members out of total 249 delegates (27.7%), emerging the 37th country with largest female participation in legislature out of 189 countries in the world. Other countries scored as follows in 2013: Germany (32.9%), France (26.9%), UK (22.5%), Turkey (14.2%), Russia (13.6%), Malaysia (10%), Iran (3%) and Egypt (2%). In a long run, it is believed that the engagement of women in an Afghan leadership as decision-makers, role models and conflict solvers might bring peace, harmony and betterment to an Afghan society, which is exceedingly suffering from occupation, war and conflicts for several decades.

In fact, the policy of gender attentive distribution of power has previously succeeded in the Republic of Rwanda, the first country to have a majority of women in legislature since the election of 2008. Rwanda does not have spectacular gender equality in other aspects of society, but radically increased its female leadership due to severe national conflict and violence. After the genocide that killed approximately 800,000 Tutsis in 100 days in 1994, women in Rwandan legislature went from 18% women before the conflict to 56% in 2008. Rwanda today has low corruption and fewer conflicts compared with its neighbouring countries. Rankings made by the World Bank over the last ten years show that Rwanda has made a considerable step from 20.0% score in 1996 to 70.8% in 2010, emerging the fourth (4th) least corrupt country out of 53 countries in Africa after Botswana (79.9 %), Cape Verde (74.6 %) and Mauritius (73.2 %). According to Transparency International, over the period of 2006 to 2011, corruption has declined from 2.5 out of 10 in 2006 to 5.0 in 2011, appearing the most improved in the East African region. East African countries scored as follows in 2011: Rwanda (5.0), Burundi (1.9), Kenya (2.2), Uganda (2.4) and Tanzania (3.0)\(^1\). No doubt, many factors played fundamental roles in curbing corruption, violence and crime in Rwanda; but the active participation of women in legislature, law-making and policy-making processes could be considered as one of the principal explanations for the Rwandan success.

**Summary and Recommendations**

Islam has empowered women with the most progressive rights since the seventh century. They served as full vibrant members of their societies as skilful educators, leading scholars, successful entrepreneurs, and shining public and political figures. At the same time, the youth were given full confidence, trust and high responsibilities in power, leadership and decision-making. There are many examples of great youth in Islamic history, who were the luminaries of humanity. But this

Qur’ānic empowerment of women and youth, as the paper establishes, bear little relation to the real condition of women and youth in modern Muslim societies.

Today the Muslim world is suffering from various political and economic calamities, and social ills, which are directly related to or the reasons of the ignorance of the rights of women and youth. The post-colonial governments in the MENA region failed to ensure the well-being and security of their citizens; and women are the most suffered stratum from insecurity, domestic abuse, cultural influences, and low access to education and medical care. In addition, Arab youth for decades remained marginalised and isolated and excluded from decision-making. They have been the most frustrated stratum in their societies with the methods of governance. The paper accordingly suggested that the recent outbreak of the Arab Spring is a collective struggle of the masses, especially the youth, for their basic civilian and human rights. It confirmed the strength and potential of the youth. At the end, the paper proposes the following policy recommendations:

- Evils of corruption, nepotism, intolerance, tribalism, and political and economic injustice should be prevented by the authorities as being extremely harmful for the well-being and security of society, and its stability. The government must guarantee the rights of every citizen under its authority, regardless of their gender, age, and religious, social and ethnic backgrounds.

- The will and rights of the citizens should not be neglected or interfered with by external and internal actors. Governments must ensure a platform for the youth and women to participate in decision-making. The promising potential of youth in the MENA region should be recognised and directed in a correct manner through proper education, respect and supervision. The Prophetic (PBUH) art of youth empowerment is the best model on that direction.

- Muslim religious leaders, judges, ‘ulamā’, Muftis and associations must concentrate on achieving a better understanding of the objectives and principles of governance in Islam at governmental and public levels. In order to heal the wounds and negative outcomes of the Arab Spring, they must publically condemn all types of violence, corruption, discrimination and rivalry among different madhāhib, religions, tribes and nations.

- The media and educational system should be utilised actively for raising public awareness. The Islamic concepts of governance and citizens’ rights could be included in university curricula, and textbooks should be prepared to train the Muslim youth to adopt more peaceful and harmonious ways of life.

- Since women in positions of power are perceived as less corrupt and more honest, an active participation of women in law-making and public spheres is highly essential. More researches should be conducted to observe a close correlation between women’s active participation in public life and wellbeing of the society. In the Muslim world in particular, which suffers from the evils of corruption mostly, the rights of women for education and work should not be marginalised. Religious leaders, scholars and judges could play an important role in the betterment of Muslim countries through publicly condemning all types of corruption, cheating and bribery, as well as empowering the status of women in their societies.

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ANALISIS MIMPI DALAM TERAPI PSIKOANALISIS: SATU PENILAIAN MENURUT PERSPEKTIF AL-QUR‘AN DAN AL-SUNNAH

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Kata Kunci: Psikoanalisis, analisis mimpi, Al-Qur’an, Al-Sunnah, perspektif Islam

Pendahuluan

Metodologi
Pada asasnya, proses terapi dan kaunseling boleh dikategorikan (al-takyif al-fiqhi) sebagai bidang muamalat kerana ia melibatkan interaksi sesama manusia (hablun min al-nas), dengan menggunakan konsep dan teknik-teknik tertentu untuk membantu klien yang menghadapi masalah dalam kehidupan. Oleh itu, apa-apa konsep dan kaedah boleh digunakan dengan syarat ia tidak bercanggah dengan syarik. Bagi menentukan sesuatu konsep adalah disyariatkan atau tidak, ia mestilah bersandarkan kepada dalil-dalil yang diterima dalam epistemologi Islam. Secara ringkasnya, dalil-dalil atau sumber hukum dalam Islam boleh dibahagikan kepada dua kategori iaitu:

i. Sumber hukum yang disepakati menurut jumhur ulama. Ia meliputi al-Qur’an, al-sunnah, ijmaq, dan qiyas.


Keutamaan sandaran adalah menggunakan dalil-dalil daripada al-Qur’an dan al-sunnah yang sahih dalam menentukan keharusan sesuatu konsep terapi menurut perspektif syarik. Dalil-dalil lain juga

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boleh digunakan sebagai sokongan dalam perbincangan ini. Oleh itu, dapatlah dibuat pendirian awal bahawa mana-mana teknik terapi/kaunseling yang sabit dan selaras dengan al-Qur’an dan hadis-hadis yang sahiah adalah boleh diguna pakai tanpa sebarang pertikaian. Adapun teknik terapi/kaunseling yang sabit dengan selain daripada dua sumber yang di atas, ia masih boleh diterima tetapi perlu mengambilkira faktor-faktor lain yang diiktibar oleh syarak.

Dari sudut aplikasi al-Qawa'id al-Fiqhiyyah, antara kaedah-kaedah fiqh yang biasa digunakan dalam perbincangan ini adalah seperti berikut:

i. Al-umur bi maqasidihina (setiap perkara adalah berdasarkan niat).

ii. Al-dararuu yuzal (kemudaratan hendaklah dihilangkan), dan pecahan-pecahan kaedahnya.

iii. Al-aslu fi al-asyya’a al-ibahah (hukum asal bagi sesuatu perkara adalah harus).

Manakala dari sudut Masalid al-Syari’ah pula, sesuatu perkara itu akan dinilai sejauhmania boleh merealisasikan tujuan-tujuan syarik dalam persyariatikan hukum-hakam yang meliputi realisasi maslahah dan manfaat (jalb al-masa’alah) serta penolakan sebarang kemudaran dan mafsadah (dar’ al-mafsadah) dalam kehidupan insan. Menurut Wahbah al-Zuhayli (1998), secara ringkasnya maslahah yang diiktibar oleh syarak terbahagi kepada tiga peringkat iaitu:

i. Al-daru’iyyat iaitu perkara-perkara asasi dalam kehidupan. Terdapat lima perkara asasi yang telah digariskan dalam Islam iaitu menjaga agama, nyawa, akal, keturunan dan harta.

ii. Al-hajiyat iaitu perkara-perkara keperluan.

iii. Al-tahsinat atau al-kamaliyyat iaitu perkara-perkara penyempurnaan.

**Analisis Mimpip (Dream Analysis) Dalam Terapi Psikoanalisis**


Kandungan atau isi mimpi terbahagi kepada dua tahap: (i) isi terpandang (latent content) dan (ii) isi nyata (manifest content). Isi terpandang melibatkan motif-motif, harapan dan ketakutan yang tersembunyi, simbolik dan pada tahap bawah sedar. Memandangkan kesemuanya itu adalah muncul dan menyakitkan, ia ditransformasi kepada sesuatu yang boleh diterima dalam bentuk isi yang nyata, di mana ia muncul dalam bentuk mimpi. Proses ini dinamakan sebagai dream work.


Revelation and Science in the 21st Century

terjadi apabila pemikiran bawah sedar menggabungjalin imej-imej yang memenuhi keinginan individu dalam urutan peristiwa yang logik, hingga mengaburkan lagi isi terpendam (latent content). Menurut Freud, inilah yang menyebabkan mengapa isi nyata (manifest content) dari mimpi boleh timbul dalam bentuk kejadian yang dipercayai atau diterima.


Ulasan Dan Perbincangan


Mimpi para nabi merupakan sebahagian daripada wahyu. Oleh itu, kebenarannya adalah pasti menurut epistemologi Islam. Penyelidik akan membincangkan hakikat mimpi secara ringkas menurut perspektif Islam. Kemudian, perbincangan akan difokuskan dari sudut adakah mimpi manusia biasa mempunyai makna tertentu, lalu ia boleh dianalisis dan ditafsirkan. Terdapat beberapa hadis yang menyatakan tentang hakikat dan kategori mimpi, antaranya sepertimana sabda baginda:

إِذَا اقتَرَبَ الزَّمَانُ لََْ تَكَدْ رُؤْيَا الْمُسْلِمِ تَكْذِبُ وَأَصْدَقُكُمْ رُؤْيَا أَصْدَقُكُمْ حَدِيثًا وَرُؤْيَا الْمُسْلِمِ جُزْءٌ مِنْ خََْسٍ وَأَرْبَعِنٌَ جُزْءًا مِنْ النَّبُوَّةِ وَالر ؤْيَا

Terjemahan: Apabila masa menjadi semakin menghampiri1, hampir-hampir tidak mimpi seorang muslim itu membohongi. Orang yang paling benar mimpi adalah orang yang paling benar kata-katanya. Mimpi seorang muslim itu adalah sejuzuk daripada 45 juzuk kenabian. Mimpi itu tiga bahagian; mimpi baik yang merupakan berita gembira daripada Allah, mimpi buruk daripada syaitan dan mimpi yang seorang masku menimbalkan ke dalam dirinya. Sekiranya seorang daripada kamu melihat sesuatu yang ia tidak suakai dalam mimpiannya, maka hendaklah ia bangun dan dirikan solat, dan janganlah ia ceritakan kepada manusia. (Sahih Muslim, Kitab al-Ru'yah, no. Hadis: 6623)

1 Maksudnya sama ada hampirnya hari al-Qiyamah, atau tempoh masa menjadi semakin singkat dan pantas, wallahu a’lam.
Hadis di atas jelas mengkategorikan mimpi kepada tiga bahagian iaitu (i) mimpi yang baik, (ii) mimpi yang buruk dan (iii) mimpi yang seseorang itu membesikkan ke dalam dirinya. Mimpi yang baik adala datang daripada Allah seperti yang berlaku dalam kisah pensyariatan lafaz azan, di mana Abdullah bin Zaid RA dan Umar ibn al-Khattab RA telah bermimpi didatangi oleh seseorang lelaki yang mengajarkan mereka lafaz azan dan kemudiannya dibenarkan oleh Nabi SAW.

Mimpi yang buruk pula adalah mainan dan jelmaan syaitan, dan Nabi SAW mengajar umatnya agar segera bangun untuk menunaikan solat sunat dan tidak menceritakannya kepada orang lain. Manakala kategori mimpi yang ketiga boleh difahami sebagai apa-apa yang dilihat oleh seseorang dalam mimpinya kesan dari terlalu memikirkan tentang sesuatu perkara, wallahu a'alam.

Baginda SAW juga ada bersabda:


Dari sudut kandungan makna mimpi, apabila merujuk kepada al-Qur’an, kita mendapati bahawa sebahagian mimpi manusia biasa mempunyai makna tertentu yang boleh ditafsirkan. Pernyataan ini adalah berdasarkan kisah seorang raja pada zaman Nabi Yusuf yang bermimpi melihat tujuh ekor lembu yang gemuk dan tujuh ekor lembu yang kurus. Baginda kemudiannya meminta supaya ditaafsirkan mimpi tersebut, lalu dihantar seorang utusan kepada Nabi Yusuf untuk menafsirkan mimpi baginda. Firman Allah SWT:

(Setelah utusan itu berjumpa dengan Yusuf, berkatalah ia): "Yusuf, wahai orang yang benar, tafsirkanlah kepada kami (seorang bermimpi melihat): tujuh ekor lembu yang gemuk dimakan oleh tujuh ekor lembu yang kurus; dan tujuh tangkai (biji-
bijian) yang hijau serta tujuh tangkai lagi yang kering; (tafsirkanlah) supaya aku kembali kepada orang-orang yang mengutusku itu, semoga mereka dapat mengetahui tafsirannya". Yusuf menjawab: "Hendaklah kamu menanam bersungguh-sungguh tujuh tahun berturut-turut, kemudian apa yang kamu ketam biarkanlah ia pada tangkai-tangkainya; kecuali sedikit dari bahagian yang kamu jadikan untuk makan. Kemudian akan datang selepas tempoh itu, tujuh tahun kemarau yang besar, yang akan menghabiskan makanan yang kamu sediakan baginya; kecuali sedikit dari apa yang kamu simpan (untuk dijadikan benih). Kemudian akan datang pula sesudah itu tahun yang padanya orang ramai beralih rahmat hujan, dan padanya mereka dapat memerah (hasil anggur, zaitun dan sebagainya)". [12: 46 – 49]


Persoalan berikutnya ialah, kalaupun mimpi mempunyai makna tersirat, apakah asas yang boleh digunapakai untuk menafsirkan mimpi dan siapakah yang mampu untuk menafsirkan mimpi tersebut? Sejauhmanakah ketepatan tafsiran boleh dipastikan dan apakah hukum menafsirkan mimpi menurut syarak?


Demikianlah pendirian seorang ulama’ terkenal yang dikurniakan kebolehan menafsirkan mimpi. Walaupun fenomena mimpi diperakukan kewujudannya dalam al-Qur’an dan al-Sunnah, namun tiada nas yang qat‘i untuk mensabatkan tafsiran yang diberikan adalah tepat. Adapun kisah Nabi Yusuf yang dibentangkan di atas, ia tidak boleh dijadikan asas bahawa semua orang boleh menjadi pentafsir mimpi kerana baginda merupakan seorang nabi dan rasul yang dikurniakan wahyu oleh Allah SWT. Baginda telah menegaskan bahawa ilmu tafsir mimpi itu baginda dapat hasil daripada wahyu kurniaan Allah SWT. Pernyataan ini dijelaskan dalam al-Qur’an:

(Yusuf berkata): "Wahai Tuhanku! Sesungguhnya Engkau telah mengurniakan daku sebahagian dari kekuasaan (pemerintahan) dan mengajarku sebahagian dari ilmu tafsiran mimpi...[12: 101]

Oleh itu, penyelidik berpandangan tafsiran yang diberikan adalah semata-mata perspektif pentafsir (ahli terapi atau kaunselor) dalam memahami objek dan jalan cerita mimpi yang disampaikan. Ia
terdedah kepada kemungkinan benar dan salah kerana mimpi manusia biasa bukanlah hujah yang diiktiraf oleh syarak dan pandangan (tafsiran) yang dikemukakan juga tiada jaminan sama ada betul atau salah. Namun penyelidik tidak sama sekali menolak kemungkinan tepatnya tafsiran mimpi yang diberikan kerana boleh jadi seseorang itu mendapat ilham yang benar ataupun dianugerahkan dengan kasyaf dan firasat seperti yang telah dibincangkan sebelum ini.

Kesimpulan
Dalam konteks Psikoanalisis, penyelidik berpandangan teknik analisis mimpi yang dikemukakan oleh Freud pada asasnya tidak bercanggah dengan syarak kerana mimpi memang sabit dalam al-Qur’an dan al-sunnah. Tambahan pula dari sudut al-takyif al-fiqh, isu ini termasuk dalam bab al-muamalat kerana ia berdasarkan interaksi sesama manusia bagi menjalankan usaha membantu individu yang bermasalah dalam kehidupannya, maka hukum asal bagi apa-apa bentuk interaksi adalah harus (al-aslu fi al-asyya’ al-ibahah) sehingga datangnya dalil yang mengharamkannya. Tambahan pula membantu individu yang bermasalah juga ala realisasi maslahah dan manfaat (jalb al-masalih) serta penolakan sebarang kemudaratan dan mafsadah (dar’ al-mafasid) dalam maqasid al-syari‘ah. Apa yang menjadi pertikaian ialah asas yang digunakan untuk mentafsirkan mimpi, dan siapakah yang layak untuk melakukan analisis mimpi?

Penyelidik berpendirian bahawa teknik analisis mimpi adalah subjektif, namun masih boleh digunakan jika pihak yang memberikan tafsiran dan analisis memang benar-benar berkelayakan, berkenampuan dan patuh kepada prinsip, kaedah dan objektif syarak. Walauupun demikian, ia terdedah kepada kemungkinan benar dan salah kerana sebagai manusia biasa, pandangan ahli terapi atau kaunselor yang memberikan tafsiran adalah tidak mutlak.

Senarai Rujukan

Kata Kunci: Isra’iliyyat, Marah Labid, Tafsir al-Azhar, Nawawi al-Bantani, HAMKA

Pendahuluan
Isra’iliyyat adalah kata jamak bagi perkataan isra’iliyyah nisbah bagi Bani Isra’il. Isra’il ialah Ya’qub a.s.. Istilah isra’iliyyah merujuk kepada semua ajaran dan akidah selain dari akidah Islam, khasnya thaqafah Yahudi dan Nasrani yang dibawa masuk ke dalam dunia Islam.1


Isra’iliyyat semakin banyak digunakan khususnya dalam kitab-kitab tafsir pada periode tabi’in, sebagai kesan dari semakin banyaknya ahli al-kitab yang masuk Islam. Selepas periode tersebut, isra’iliyyat semakin banyak dinukilkan oleh para mufassir dalam kitab-kitab tafsir tanpa ada mengambil berat syarat-syarat dan asas pedoman yang dahulu diterapkan oleh para sahabat. Tentunya hal ini memerlukan kesah sebenar negatif tehadap tafsir al-Qur’an.

Al-Dhahabi telah membagi tiga kategori isra’iliyyat kepada, iaitu:2
1. Riwayat isra’iliyyat yang sahih dan dapat diterima, iaitu yang bersesuaian dengan syariat Islam.
2. Riwayat isra’iliyyat yang mesti ditolak dan tidak boleh digunakan, iaitu isra’iliyyat yang bercanggah dengan syariat Islam dan juga akal sihat.
3. Riwayat isra’iliyyat yang tidak jelas sama ada bercanggah dengan syariat Islam atau tidak, iaitu yang tidak termasuk ke dalam kategori pertama dan kedua. Riwayat ini tidak boleh dipercayai mahupun didustai dan sebaiknya bersikap tawaqquff mengenainya

1 Ibrahim Khalil, Ibn Taymiyyah wa juhuduh fi al-tafsir, m.s. 132.
2 Husayn al-Dhahabi, al-Tafsir wa al-mufassirun, juzu’ 2, m.s. 178.


Bahan-Bahan Dan Metodologi Kajian

Hasil Dapatan Kajian Dan Perbincangan
Pengenalan Syeikh Nawawi al-Bantani, Pengarang Tafsir Marah Labid:


1 Sarkis, Mu jam al-matbu al-‘arabiyah wa al-mu arabah, juzu’ 2, 1881-1882
2 Wan Mohd. Saghir, Katalog Besar Persuratan Melayu, m.s.55.
ia juga digelar Imam Nawawi _al-thaniy_ (Imam Nawawi kedua). Beliau digelar Imam Nawawi _al-thaniy_ kerana mensyarah banyak kitab berbahasa Arab dalam pelbagai disiplin ilmu. Orang yang pertama kali memberi gelaran demikian ialah Syeikh Wan Ahmad bin Muhammad Zayn al-Fatani. Gelaran yang diungkapkan oleh Syeikh Ahmad al-Fathani dalam seuntai gubahan syairnya itu akhirnya diiktuti oleh semua orang yang menulis riwayat ulama yang berasal dari Banten itu.\(^1\)

Sebagai bukti akan kebesaran dan kemasyhuran Nawawi al-Bantani, nama dan keperibadian beliau telah disenaraikan bersama dengan tokoh-tokoh terkemuka dunia dalam beberapa kitab biografi, seperti kamus _-munjид_ karya Louis Ma‘luf, _Mu jam al-a‘lam_ yang dihimpun oleh Bassam Abd al-Wahhab al-Jabi, _Mu jam al-matu bi al-‘Arabiyah wa al-mu arrabah_ karya Yusus Aliyan Sarkis, _First encyclopedia of Islam_ karya E.J. Brill’s dan lebih terperinci lagi dalam _Mecca in the later part of the nineteentht-century_ karya C.S. Hurgronje.\(^2\)

**Pengenalan Tafsir Marah Labid:**

Pada mukaddimah kitabnya, Syeikh Nawawi\(^3\) menamakan kitabnya dengan “_Marah Labid li Kashf Ma‘na Qur’an al-Majid._” _Marah Labid_ bermakna ‘tempat yang menjadi tujuan untuk menetap’. Oleh itu, Nawawi berharap agar kitab tafsirnya kelak akan dijadikan tempat rujukan yang dituju oleh para penuntut ilmu dalam memamahi kalam Allah S.W.T dan mereka akan tetap merujuk kepadanya.


Syeikh Nawawi menyebutkan dalam mukaddimah kitab tafsirnya bahawa tujuan beliau menulis kitab ini adalah untuk mengikuti tradisi ulama _salaf_dalam menadwinkan ilmu agar dapat dimanfaatkan oleh yang lain. Nawawi dengan kerendahan hati mengakui bahawa apa yang telah beliau hasilkan tidak dapat menandingi hasil karya agung para mufassir terdahulu. Beliau mengatakan: “Dan tidaklah ada dalam hasil karyaku ini penambahan daripada hasil karya ulama terdahulu”. Tetapi beliau sedar bahawa perkembangan zaman menuntut adanya pembaharuan (_tajdid_).\(^5\) Oleh yang demikian, diperlukan satu penafsiran baru yang selari dengan keadaan sosial masyarakat.


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1. Wan Mohd. Saghir, _Penyebaran Islam dan Silsilah Ulama Segajat Dunia Melayu_, m.s.54.
2. Ahmad Levi dan Jawiah Dakir, _Methodology of Writing Hadith_ in the Works of Muhammad Nawawi al-Bantani dalam _Journal of Applied Sciences Research_, m.s. 2188
3. Muhammad bin ‘Umar Nawawi, _Marah labid ki kashf ma‘na Qur’an majid_, juzu’ 1, m.s. 2.
4. Rafiuddin Ramli, _Sejarah hidup dan keturunan Syeikh Nawawi_, m.s. 6.
5. Muhammad bin ‘Umar Nawawi, _Tafsir Marah Labid_, juzu’ 1, m.s. 5.
mempengaruhi metode pentafsiran beliau. Tafsir *ishari*bermaksud mentafsirkan al-Qur’an tidak berdasarkan makna zahir ayat sahaja tetapi juga mengambil kira makna isyarat yang tersembunyi yang hanya diketahui oleh orang yang suci jiwanya (*arab al-suluk*). Tetapi sebenarnya makna zahir dan makna isyarat dapat digabungkan ketika mentafsirkan sesuatu ayat agar maknanya lebih dapat dipahami.

*Isra’iliyyat dalam Tafsir Marah labid:*

Syeikh Nawawi sepertimana *mufassir* terdahulu banyak mengambil *isra’iliyyat*. Beliau mengambil banyak riwayat daripada Ibn ‘Abbas, Ka‘b al-Abhar, Wahab bin al-Munabbih, Abd al-Malik bin Jurayj dan Muhammad bin Marwan al-Suddi. Mereka sememangnya merupakan para perawi *isra’iliyyat* yang termasyhur sama ada riwayat yang dinisbahkan kepada mereka sahah atau tidak.1

Sikap Syeikh Nawawi terhadap *isra’iliyyat* hampir sama dengan riwayat-riwayat yang sebelumnya telah dibahas. Beliau kurang memberikan perhatian terhadap riwayat *isra’iliyyat* yang beliau nukil. Riwayat-riwayat *isra’iliyyat* yang beliau nukil dalam tafsirnya tidak diberikan penjelasan, kritik (*naqd*), mahupun penilaian terhadap kedudukan riwayat tersebut. Hal ini amatlah membimbangkan kerana tidak semua *isra’iliyyat* yang terdapat dalam tafsir *Marah labid* adalah *isra’iliyyat* yang dapat diterima, malahan banyak juga yang tergolong ke dalam *isra’iliyyat* yang ditolak.2

Riwayat *isra’iliyyat* yang dinukil oleh Syeikh Nawawi dapat dibahagikan kepada dua bahagian, iaitu:

1. Riwayat *isra’iliyyat* yang berkaitan aspek akidah termasuk ‘ismah para nabi
2. Riwayat *isra’iliyyat* yang berkaitan dengan kisah atau akhbar.

1. Riwayat *isra’iliyyat* yang berkaitan aspek akidah termasuk ‘ismah para nabi

Syeikh Nawawi ketika menafsirkan firman Allah surah al-Anbiya ayat 83:

قَالَ اللَّهُ تَعَالَى: إِذْ نَادَى رَبَّوُ أَنِّيِضَرَّنيَّ الْحَرَّمَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

Beliau menuliskan riwayat yang mengisahkan Nabi Ayyub menerima dugaan daripada Allah berupa kematian putera-puterinya, kehilangan seluruh kekayaan yang dimilikinya dan penyakit di badannya selama 18 tahun yang menyebabkan badannya gatal dan berkudis, digaruk dengan kukunya hingga berdarah. Ditambah lagi dengan digaruk dengan tembikar (jenis batu bata) hingga daging-dagingnya berkecai, yang menyebabkan kaummnya menghalaunya dan mengasingkannya. Mereka menempatkan Nabi Ayyub dalam satu tempat kerana tidak tahan dengannya dan merasa jijik.3 Kemudian Syeikh Nawawi mengambil riwayat lain berkenaan dengan isteri Nabi Ayyub dan godaan syaitan terhadapnya serta cara Nabi Ayyub seumbuh daripada penyakitnya. Semua riwayat tersebut dinukilkan oleh Syeikh Nawawi tanpa memberi sebarang penjelasan.

Sesungguhnya perkara yang disebut dalam riwayat di atas menyentuh aspek akidah yang dapat menjatuhkan maruah seorang Nabi yang terhormat, Oleh itu adalah sangat mustahil berlaku ke atas seorangNabi Allah. Bisa yang menyatakan sakitnya Nabi Ayyub adalah benar dan mesti diayakai namun jenis penyakit yang diberita oleh beliau tidak ada penjelasan daripada hadis yang menyokong kisah tersebut. Bagaimana mungkin seorang Nabi yang membawa amanat dan tugas mengajak manusia ke jalan Allah sementara kaummnya lari daripadanya kerana tidak tahan dengan bau busuk didaripada tubuhnya.4 Kesah *isra’iliyyat* ini juga ditolak oleh para ulama muktabar keseluruhannya kerana memperburuk citra dan maruah para Nabi Allah.4

2. Riwayat *isra’iliyyat* yang berkaitan dengan cerita atau akhbar

Pengkaji mengambil contoh daripada kisah *ashab al-kahfi* yang dinukil oleh Syeikh Nawawi dalam tafsirnya. Beliau menuliskan beberapa riwayat berkaitan nama-nama penghuni gua. Antaranya beliau menyertakan riwayat Ali ﷺ yang menyebutkan bahawa mereka ada tujuh orang iaitu:

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1. Abu Shahbah, *Isra’iliyyat wa al-mawdu’at fi kutub al-tafsir*, m.s. 96.
2. Muhammad bin ’Umar Nawawi, *Tafsir Marah Labid*, juzu’ 1, m.s. 5
3. Al-Dhahabi, *al-Islamiyyat fi al-tafsir wa al-hadith*, m.s. 165-166.
Tamlikha, Miksalmina, Mashlitiya, Marinush, Barinush, Shazunush, penggembala yang bernama Kafashtitiush, dan anjingnya yang bernama Qitmir. Syeikh Nawawi juga menuliskan riwayat berkenaan nama-nama penghuni gua.


Selepas menuliskan riwayat berkaitan fadilat daripada nama-nama penghuni gua ini, Syeikh Nawawi tidak memberikan penjelasan lebih lanjut mengenai riwayat ini. Seolah-olah beliau membenarkan dan bersetuju dengan fadilat tersebut.

Pengenalan HAMKA, Pengarang Tafsir al-Azhar:

HAMKA merupakan seorang tokoh reformasi Islam yang terkenal dalam bidang falsafah dan tasawuf. Beliau juga merupakan tokoh agama dan pendakwah yang banyak memberi sumbangan kepadaagama, bangsa, dan negara melaluiorganisasi, ceramah, serta hasil hasil karya yang ditulisnya. Beliau juga banyak berjasa dalam penyebaran Islam dalam bahasa Indonesia kerana keahliannya dalam kesusasteraan sehingga beliau mendapat gelaran “Hamzah Fansuri zaman baru”.


Pada tahun 1975 diangkat menjadi ketua Majelis Ulama Indonesia (MUI). Beliau hanya menjawat jawatan tersebut hanya lima tahun. Pada tahun 1980, beliau meletak jawatan berhubung

1 Muhammad bin ‘Umar Nawawi, *Tafsir Marah Labid*, juzu’ 1, m.s. 646.
2 Rusdi HAMKA, *HAMKA: Keperibadian, Sejarah dan Perjuangannya dalam Pemikiran HAMKA*, m.s. 3-4.
3 Rusydi HAMKA, *HAMKA Pujangga Islam*, m.s. 5
terjadinya perbezaan pendapat antara MUI dengan pemerintah (Menteri Agama) perihal perayaan Natal bersama. MUI yang dipimpin HAMKA menolak anjuran itu dengan mengeluarkan fatwa haram bagi umat Islam mengikuti perayaan Natal di Gereja.

Beberapa bulan selepas itu, pada tanggal 24 Julai 1981 bertepatan dengan bulan Ramadan selepas sembahyang tarawih di Masjid al-Azhar, HAMKA mendapat serangan jantung dan meninggal dunia dalam usia 73 tahun, selepas dirawat beberapa hari di Hospital.

**Pengenalan Tafsir al-Azhar**


Jika dilihat dari segi metodologinya, tafsir al-Azhar menyerupai tafsir al-Manar oleh Rashid Rida, yang mana metodologi tafsirannya adalah disaksikan oleh gurunya, Muhammad ‘Abduh. Tafsir al-Azhar seperti juga tafsir al-Manar merangkumi subjek-subjek yang sangat luas seperti hadis, fiqh, sejarah, politik, sosial, isu semasa dan sains moden. HAMKA juga mengakui bahawa beliau telah dipengaruhi oleh sekurang-kurang dua tafsir iaitu tafsir al-Maraghi oleh Ahmad Mustafa al-

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1 Rushdi HAMKA, *HAMKA: Keperibadian, Sejarah dan Perjuangannya dalam Pemikiran HAMKA*, m.s. 11-12.
2 Rushdi HAMKA, *HAMKA: Keperibadian, Sejarah dan Perjuangannya dalam Pemikiran HAMKA*, m.s. 12.


**Isra’iliyyat dalam Tafsir al-Azhari:**

HAMKA mengambil sikap yang kritikal terhadap isu *isra’iliyyat*. Pada pandangan beliau *isra’iliyyat* tidak hanya terbatas kepada tradisi-tradisi yang diperkenalkan oleh orang Yahudi, tetapi meliputi semua cerita-cerita dongeng yang asal usulnya tidak dapat dibuktikan. Beliau menggunakan *isra’iliyyat* apabila ia tidak bercanggah dengan ayat-ayat lain dalam al-Qur’an, keaslian tradisi Nabi Muhammad s.a.w. atau sebab-sebab intelektual. Mana-mana percanggahan akan ditolak.

Riwayat *isra’iliyyat* yang dinukil oleh HAMKA sama seperti yang dilakukan oleh Syeikh Nawawi, yang dapat dibahagikan kepada dua bahagian, iaitu:
1. Riwayat *isra’iliyyat* yang berkaitan aspek akidah termasuk *’ismah* para nabi
2. Riwayat *isra’iliyyat* berkencana dengan kisah atau cerita.

1. Riwayat *isra’iliyyat* yang berkaitan aspek akidah *’ismah* para nabi
Pengkaji mengambil contoh penafsiran surah al-Anbiya ayat 83. Contoh ayat ini adalah sama dengan yang pengkaji ambil sebagai daripada tafsir Marah labid untuk lebih melihat lebih jelas perbezaan penilaian antara Syeikh Nawawi dan HAMKA berkaitan ayat tersebut. HAMKA menyebutkan riwayat tentang Nabi Ayyub yang ditimpa ujian yang teruk sehingga menyebabkan umatnya menghalaunya dan mengasingkannya di sebuah tempat kerana merasa jijik terhadapnya dan tidak tahan dengan bau busuknya. Riwayat yang disebutkan HAMKA lebih panjang dan lebih terperinci dibandingkakan yang ditulis oleh Syeikh Nawawi. Selepas menyebutkan riwayat yang cukup panjang tersebut, HAMKA memberikan ulasan dan penilaian berkaitan riwayat tersebut.

HAMKA menyebutkan:

Ulasan dan penilaian HAMKA cukup keras terhadap cerita-cerita yang dianggap dongeng yang dampaunya boleh menyebabkan masyarakat kurang yakin kepada Tuhan dan semakin mempercayai perkara takhayul.

2. Riwayat *isra’iliyyat* berkaitan cerita atau ahkab.
HAMKA juga menuliskan kisah berkaitan nama-nama *ashab al-kahfi* iaitu:

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1 HAMKA, *Tafsir al-Azhari*, juzu’ 17, m.s.120
2 HAMKA, *Tafsir al-Azhari*, juzu’ 15, m.s.183
1. Yamlikha (yang diutus membeli makanan ke kota)
2. Marthunus
3. Kastunus
4. Baririnus
5. Danimus
6. Yathubunus
7. Kalus

Akan tetapi awal-awal lagi HAMKA menyebutkan bahawa beliau menyalinkan nama-nama mereka hanya untuk melengkapkan tafsirnya, bukan untuk mempercayainya. Beliau mengatakan bahawa sekitirnya ada dalam kitab-kitab perdukan nama-nama penghuni gua itu maka tidak perlu diambil kira kerana tidak ada dasarnya. Beliau juga mengkritik para dukun yang menulis nama-nama penghuni gua pada kain putih dan diletakkan di tempat tersembunyi untuk menjaga rumah daripada pencuri. HAMKA menekankan bahawa pesan yang mesti dihayati daripada kisah penghuni gua itu bukanlah jumlah ataupun nama mereka, akan tetapi yang perlu dihayati adalah keteguhan iman, persamaan keyakinan, persaudaraan yang padu.

Kesimpulan


1 HAMKA, Tafsir al-Azhar, juzu’ 15, m.s.182-193

**Senarai Rujukan**


Kata Kunci: Penyakit, perkahwinan, pembubaran perkahwinan, sains perubatan

Pengenalan
Umumnya, perkahwinan adalah satu jalan penyelesaian kepada fitrah, dan menjaga keturunan. Perkahwinan adalah satu akad yang bertindak selama-lamanya, memastikan kelangsungan perkahwinan dan mengecap tujuannya adalah sebab kepada harusnya akad ini. Oleh itu, tujuan utamanya adalah mendapatkan hubungan kelamin antara suami isteri, melanjutkan keturunan serta memberi perhatian kepada perasaan cinta dan mahabbah antara keluarga.

Namun begitu, terdapat perkara yang menghalang tercapainya matlamat perkahwinan ini, antaranya kecacatan yang dialami sebelah pihak. Perhale kecacatan pula disebut-sebut sebagai aib dalam sesuatu akad, diqiyaskan oleh Fuqaha’ dengan keaiban dalam akad jual-beli, di mana ia harus dipulangkan kerana tidak memenuhi syarar. Oleh itu, perpisahan antara suami isteri sekiranya terjadi haruslah disebabkan oleh kehendak suami, atau permintaan isteri. Dan syariat memberikan kedua-duanya hak dalam membubarkan akad perkahwinan mereka.

Berdasarkan gambaran di atas, jelaslah bahawa Syariat menghargai hak, fitrah dan keperluan manusia bagi memelihara dan menjaga kepentingan keturunan supaya tidak tercela. Ini dapat dibuktikan daripada sabda Nabi sallallahu alaihi wa sallam yang bermaksud:

Tiada didatangkan seorang yang sakit kepada yang sihat1.

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Keperluan Sebuah Kajian Terhadap Penganalisisan Kembali Isu Penyakit Dalam Bab Pembubaran Perkahwinan

Ironnya, fasakh diberikan segera mahupun setelah tempoh perubatan adalah bergantung kepada tahap ilmu perubatan pada zaman tersebut. Seperti teori Saidina Umar r.a. dalam menyelesaikan masalah penyakit unnah pada zamannya. Perubahan cuaca dan sebagainya mungkin memberi kesan kepada kadar ereksi alat kelamin seseorang. Fikrah ini jelas memberi gambaran bahawa sesuatu penyakit itu ada ubatnya, kesabaran dan keprihatinan seharusnya diberikan dalam proses perubatan ini. Manakala, hadith berkenaan penyakit judzam (kusta) pula, ada beberapa riwayat, yang memberi gambaran bahawa terdapat konsep kuarantin, menjauhi tetapi tidak dengan pandangan membenci, bahkan boleh mendekati beserta tawakkal kepada Allah, seperti hadith di bawah:

Sesungguhnya Rasulullah saw. makan bersama penderita kusta, lalu bersabda, “Kerana keyakinan dan tawakkal kepada Allah”

Begitu juga, terdapat statistik yang dikeluarkan oleh Kementerian Kesihatan Malaysia dalam sebuah keratan akhbar, yang menganggarkan di Malaysia, bilangan penduduk yang menghadapi masalah mental menunjukkan peningkatan sebanyak 11 peratus dalam tempoh 10 tahun dengan 11.0% daripada mereka adalah golongan dewasa sementara 20.3% adalah kanak-kanak serta remaja. Golongan paling ramai adalah warga emas yang berusia 70 hingga 74 tahun iaitu sebanyak 19.5% dan golongan remaja berusia 16 hingga 19 tahun sebanyak 14%. Persoalannya, sejauh manakah tahap kesihatan mental yang tidak boleh diberikan fasakh? Kajian harus dilakukan dengan teliti bagi meneliti kumpulan penyakit gangguan mental ini, bagi menganalisis keberkesanan hukum fasakh dilaksanakan.


Riwayat daripada Umar, Uthman, Ibnu Masud, Al-Mughirah bin Syakbah ḍ: “Sesungguhnya Al-Anin (pesakit mati pucuk) itu diberi tempoh setahun”.

Dari Jamil bin Zaid ḍ: “Telah bersahabat seorang lelaki tua dari Ansar menyebut tentang seorang sahabatnya dikatakan kepadanya Kaab bin Zaid atau Zaid bin Kaab radiallahu anhu: “Sesungguhnya Nabi sallallahu alaihi wa sallam telah menikahi seorang perempuan dari Bani Ghaffar, maka ketika Baginda masuk, dan meletakkan

1 Riwayat Abu Daud dalam Sunan Abi Daud, Kitab Talaq, Bab Tidak ada Talaq selepas Talaq Tiga, Hadis No: 2196, m.s. 317.
2 Riwayat Muslim dalam Sahih Muslim bi Syarah Al-Imam Muhyyiddin an-Nawawi al-Musamma al-Minajah Syarah Sahih Muslim al-Hajjaj, Kitab Nikah, Bab Tidak Halal Wanita yang Telah Ditalaq Tiga Tidak boleh Dinikahi oleh Bekas Suaminya Sehingga Dalam Berkahwin dengan Lelaki lain, dan Menyetuhnya, Kemudian Berpisah, dan Tamat Iddahnnya, juzuk 9, Hadis No: 3512, m.s. 244.
3 Riwayat al-Albani dalam Irwa‘ul Gholil fi Takhrij Ahadith Manar As-Sabil, Kitab Nikah, Bab Hukum Uyub fi Nikah, juzuk 6, Hadis No: 1191, m.s. 322.
4 Riwayat Ahmad bin Hanbal dan Said dalam Nail Author Syarah Muntaqaa al-Akhbar minal Ahadith Sayyidil Akhbar, Assyaukani, Muhammad bin Ali bin Muhammad, Kitab Nikah, Bab Aya yang disebabkan Kecacatan, juzuk 6, Hadis No: 2719, m.s. 542; dalam, Al-Fathu Arrabba, li tartib Musnad Imam Ahmad bi Hanbal Assyauhni ma‘ Syarah Bulugh Al-Amani dalam Asrar Fathu Arrabba, As-Sa‘ati, Ahmad bin Abdurrahman Kitab Nikah, Bab Hukum pada yang Berkahwin, Bab Tidak Halal Wanita yang Telah Ditalaq Tiga Tidak boleh Dinikahi oleh Bekas Suaminya Sehingga Dalam Berkahwin dengan Lelaki lain, dan Menyetuhnya, Kemudian Berpisah, dan Tamat Iddahnnya, juzuk 5, m.s. 199.
Revelation and Science in the 21st Century

jubahnya, dan deduk di atas katil, Baginda melihat warna putih keputihan dari pinggang ke tulang rusuk belakang (iaitu tanda lepra) lalu Baginda bangun, dan bersabda: “Ambillah pakaianmu”, dan baginda tidak mengambil semula suatu apa pun yang telah baginda berikan kepadanya (wanita tersebut)

Dari Said bin Musayyib: telah menceritakan kepadaku dari Malik dari Yahya bin Sa’d dari Sa’id bin Musayyab ia berkata; Umar bin Khattab berkata: “Laki-laki mana saja yang menikahi wanita yang terkena gila, atau lepra (sopak), lalu ia menyetubuhinya, maka wanita itu berhak mendapatkan mahar secara penuh. Dan hal itu menyebabkan walinya yang wajib menanggung hutang atas suaminya”.

Dari Ibn Abi Syaibah: dari Sulaiman: “Sesungguhnya telah dibangkitkan soalan kepada Umar berkenaan seorang kembiri yang menikahi seorang perempuan dan ia tidak memaklumkan kepadanya (isterinya), maka berpisah antara mereka”.

Affan berkata: Salim bin Hayyan menceritakan kepada kami, Sa’id bin Mina menceritakan kepada kami, dia berkata: “tidak ada penyakit berjangkit (penyakit yang menular sendiri), tidak boleh mempercayai kesialan, tidak boleh mempercayai kecelakaan pada bulan Safar. Larilah (menjauhlah) dari orang berpenyakit kusta seperti engkau lari (menjauh) dari singa.”

Dari Amru bin Syarid, dari ayahnya berkata: “Sesungguhnya di antara utusan bani Tsaqif, ada seorang lelaki berpenyakit kusta, maka Rasulullah saw. mengirim utusan kepadanya untuk mengatakan, “Sesungguhnya kami telah membaiatmu dan kembali ke rumahmu”.

Isu Penyakit Dalam Pembubaran Perkahwinan: Satu Tinjauan Literatur
Dalam proses mengenalpasti isu berkenaan penyakit dan pembubaran perkahwinan ini, penyelidik telah meninjau beberapa kajian serta penulisan ilmiah yang telah dikaji terdahulu oleh penulis-penulisnya. Oleh itu, penyelidik hanya memberi tumpuan kepada beberapa buah penulisan ilmiah yang utama dalam mengenalpasti permasalahan yang bakal dikaji menerusi kajian ini.

Pertamanya, tinjauan ke atas sebuah buku “Sahih Fiqh Sunnah wa Adillatuhu wa Taudih Mazahib A'immah1”, yang dikarang oleh Abu malik Kamil bin as-Sayyid Salim. Tinjauan ini sangat

1 Riwayat Imam Malik dalam al-Muwatta’, Kitab Nikah, Bab yang didatangkan pada Hadiah dan Maskahwin, Hadis No: 9, m.s. 263.
2 Riwayat Daruqutni dalam Sunan ad-Daruqutni, Kitab Nikah, Bab Mahar, juzuk 3, Hadis No: 3631, m.s. 187.
3 Riwayat Al-Albani dalam Irwaul Gholil fi Takhrij Ahadith Manar As-Sabil, Kitab Nikah, Bab Hukum Uyub fin Nikah, juzuk 6, Hadis No: 1910, m.s. 322.
4 Riwayat al-Bukhari dalam Sahih Bukhari, Kitab at-Tibb, Bab Penyakit Kusta. Hadis No: 5707, m.s. 1445.
5 Riwayat Muslim dalam Sahih Muslim bi Syarah an-Nawawi, Kitab Salam, Bab Menjaui Pesak Kusta dan sebagainya, juzuk 13, Hadis No: 2231, m.s. 191.

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berharga pada penyelidik kerana manfaat yang diterima daripadanya adalah hasil garapan penulis dalam mengaitkan *As-Sunnah* dengan bidang Perundangan Islam (*fiqh*). Garapan yang menarik bagi menjelaskan perkaitan antara dalil hadith yang telah menceritakan keaiban ini secara jelas, mahupun secara kiasan dengan hukum *fiqhiyyah* yang berjaya dikeluarkan daripadanya. Penulis hanya menceritakan secara umum faedah daripada fasakh perkahwinan kerana penyakit iaitu menghalang persetubuhan secara langsung iaitu kecacatan pada alat kelamin mahupun secara tidak langsung. Namun begitu, penyelidik ingin memperincikan lagi faedah dan alasan yang digunakan oleh Fuqaha' dalam mensabatkan khyar fasakh mengikut konteks semasa, perubatan terutamanya.

Kerana, ilmu perubatan ini semakin berkembang, penemuan rawatan dan ubat-ubatan baru mungkin dapat menyelesaikan masalah menghalang persetubuhan, namun maqasid dan tujuan perkahwinan utamanya harus diambil kira.


Bagi juga, penyelidik ingin meluaskan lagi penyelidikan ini dalam bab pembubaran perkahwinan terutamanya menerusi dalil hadith.

Bagi juga terdapat satu lagi penulisan ilmiah hasil kajian Hamzah Raqiq Jalul yang bertajuk “*At-Tafriq bain Az-Zaujain Qadaan bisabab Al-Uyub wal Amrhad: Dirasah Fiqhiyyah*”.

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Rumusan
Setelah proses penelitian dan pengamatan dibuat dalam penulisan-penulisan utama di atas, khususnya kepada permasalahan isu penyakit dari sudut pandang perubatan semasa dalam bab pembubaran perkahwinan, penyelidik merasakan masih terdapat kekurangan dan jurang dalam penulisan terdahulu yang menuntut satu kajian penyelidikan baru. Keperluan kajian penyelidikan ini juga amat penting untuk memahami konsep dan kaedah mengeluarkan hukum, terutamanya apabila ia melibatkan aspek kontemporari. Kebanyakan penulis hanya mengulas perbincangan dari sudut perundangan Islam yang sudah dibincangkan oleh Ulama‘ terdahulu, dan menpraktikkan beberapa penyakit baru yang berbeza daripada penyakit yang menjadi fokus kajian ini. Oleh yang demikian, penyelidik ini bakal mendarah isu-isu penyakit ini iaitu penyakit kusta (leprosy), sopak (vitiligo), unnah (disfungsi erekssi), potong buah zakar (kesan rawatan kanser buah zakar), dan gila (psikosis).

Penutup
Penjelasan nas-nas dari Hadith dan Athar membuktikan bahawa isu-isu berkenaan penyakit dalam bab pembubaran perkahwinan wajib dimartabatkan sewajarnya. Ulasan dan penjelasan dalam kajian penyelidikan yang terdahulu menampakkan kekurangan dan jurang yang harus ditampung melalui kajian dan penyelesaian yang lebih praktikal, lebih realistik dan kontemporari, serta sentiasa bersandarkan kepada asas yang kukuhr. Justeru, melalui kajian penyelidikan ini, kajian ini bakal membuka lembaran baru kepada dunia penulisan dan penyelidikan dalam permasalahan perundangan Islam.

Senarai Rujukan
5. As-Sajastani, Abu Daud Sulaiman al-Ash‘as, Sunan Abi Daud, (Riyadh: Dar Salam, Terbitan 1, 1420H/1999M), m.s. 317.
6. As-Sa’ati, Ahmad bin Abdurrahman, Al-Fathu Arrabbani bagi menyusun Musnad Imam Ahmad bin Hanbal Assyaihni bersama ringkasan Syarahnya Bulugh Al-Amani dalam Asrar Fathu Ar-Rabbani, (Kaherah: Dar As-Syihab, 1983M), juzuk 5, m.s. 199.
9. As-Syaaukani, Muhammad bin Ali bin Muhammad, Nail Author Syarah Muntaqa al-Akhbar min Al Ahmad Sahyid Al-Akhbar, (Kaherah: Dar Hadis, Cetakan Pertama, 2005M), juzuk 6, m.s. 298
10. Al-Maus’ah at-Tibbiyyah al-Hadithah, (Kaherah: Muassasah Sijil al-Arab, Cetakan Ketiga, 1970M), jilid 5, m.s. 416.
11. An-Nawawi, Yahya bin Syaraf, Sahih Muslim bi Syarah an-Nawawi, (Beirut: Dar Kutub Ilmiyyah, Terbitan 2, 1424H/2003M), juzuk 13, m.s. 191.
12. An-Nawawi, Muhyyiddin Yahya bin Syaraf, Sahih Muslim bi Syarah al-Imam Muhyyiddin An-Nawawi Al-Musamma Al-Minhaj Syarah Sahih Muslim Al-Hujjaj, (Beirut: Dar Makrifah, Terbitan 10, 2004M), juzuk 9, m.s. 244.
13. Al-Albani, Muhammad Nasiruddin, Irwaul Gholil fi Takhrij Ahadith Manar As-Sabil, (Beirut: Maktab Islami, Terbitan 2, 1985M), juzuk 6, m.s. 322.
17. Azim Abadi, Muhammad Syamsul Haq, Aunil Ma’bud Syarah Sunan Abi Daud, (Beirut: Dar Kutub Ilmiyyah, 1990), Jilid 3, m.s. 191-192.
OBJEKTIF PELANCONGAN DALAM AL-QUR’AN

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Kata Kunci: Objektif Pelancongan Islam, Produk Pelancongan Islam, al-Qur’an dan Pelancongan

Objektif Kajian
Menyenaraikan objektif-objektif pelancongan yang dinyatakan dalam al-Qur’an dan al-Sunnah yang boleh diadaptasikan sebagai produk pelancongan berdaya saing.

Metode Kajian
Kajian ini ialah kajian diskripsi kualitatif berdasarkan literasi analisis terhadap teks al-Qur’an dan al-Sunnah.

Pendahuluan
Pelancongan Islam merupakan satu cabang industri pelancongan yang sedang rancak berkembang pesat sama ada di Negara-negara Islam, atau di Negara bukan Islam yang telah mengenal pasti potensi besar bidang ini, kesaan kepada layanan yang diterima pelancong Islam di Barat pasca peristiwa 11 September. Bagaimanapun, industri ini tidak terlepas daripada menghadapi cabaran yang cukup besar untuk menjadikannya kompetatif atau pilihan utama dalam persekitaran pasaran pelancongan moden yang bersifat global. Menurut penelitian pengkaji, antara cabaran utama yang dihadapi industri ini ialah pada melibatkan persepsi-persepsi seperti berikut:

1) Pelancongan Islam itu hanyalah untuk umat Islam.
2) Pelancongan Islam itu hanyalah Pelancongan Keagamaan, iaitu ke tempat-tempat ibadah, dan ia membosankan.
3) Pelancongan Islam itu berkisar pada makana halal semasa trip, dan tidak terlibat dengan aktiviti maksiat.
4) Pembangunan produk Pelancongan Islam adalah semata-mata menggunakan akal dan kajian konvensional ala Barat.

Menurut pengkaji, cabaran yang paling besar ialah cabaran terakhir, kerana ia telah mengetepikan sumber paling asas dalam agama Islam iaitu al-Qur’an dan al-Sunnah, yang dibimbangi akibatnya akan membawa halatuju industri ini tersasar daripada landasan Islam itu sendiri.

Kajian ini berusaha untuk memberi sumbangan idea kepada tiga kumpulan sasar:

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1. Masyarakat umum: Dalam memudahkan masyarakat awam memahami objektif objektif pelancongan yang dianjurkan dalam al-Qur’an dan al-Sunnah dan seterusnya memilih produk pelancongan yang berseuakan.


Untuk menghasilkan senarai objektif yang realistik, objektif yang dipilih dipastikan agar tidak terkeluar daripada definisi pelancongan terakhir yang disuakan oleh Badan Pelancongan Dunia, Pertubuhan Bangsa-Bangsa Bersatu (UNWTO) seperti berikut, “Pelancongan ialah aktiviti manusia mendarat dan tinggal di luar kawasan kebiasaan mereka tidak melebihi satu tahun secara berterusan untuk bercuti, perniagaan atau tujuan yang lain”[1]. Elemen utama dalam definisi ini ialah jenis pelancongan tersebut hendaklah sesuatu yang secara normalnya pelancong berkaitan akan pulang dengan selamat. Di sini berarti pelancongan berisiko seperti Pelancongan Jihad terkeluar daripada skop kajian. Elemen kedua pula ialah pelancongan terkait dijangka pulang ke kampung halaman dalam tempoh setahun, dimana di sini Pelancongan Hijrah terkeluar daripada skop kajian.

Keutamaan Pelancongan Menurut al-Qur’an

Allah ﷽ berfirman, “Dia telah menjadikan bumi ini patuh kepadamu (wahai manusia), maka berjalanlah kamu di atas muka buminya dan makanlah daripada rezeki kurniaanNya” [al-Mulk: 15];

Dan “Allahlah yang telah menjadikan untuk kamu haiwan ternakan untuk kamu tunggang, makan dan mengambil pelbagai manfaat lain termasuk membawa kamu ke tempat yang kamu hajati dalam hati kamu. Di atas mereka (haiwan tunggangan) dan kapal kamu dibawa” [Ghāfir: 79-80].

Dan, “Dialah yang menjalankan kamu di darat mahupun di laut” [Yūnus: 22].

Dan, “Apakah tidak mereka berjalan di muka bumi, semoga dengan itu mereka memiliki hati yang mahu berfikir atau telinga yang mahu mendengar (kebenaran), kerana sesungguhnya yang demikian itu (penentangan mereka terhadap kebenaran) bukan disebabkan buta mata, tetapi sebaliknya disebabkan oleh buta hati yang di dalam dada” [al-Haj: 46];

Allah ﷽ telah menundukkan makhluk termasuk bumi ini untuk dan kepada manusia, lalu Dia menyuruh mereka mengeksplorasinya agar mereka beroleh manfaat daripada eksplorasi itu. Apabila

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Allah menyuruh para hamba-Nya melakukan sesuatu perkara, maka sudah tentu Dia juga telah memberi panduan kepada mereka agar mereka mengikutinya.

Maha Suci Allah yang berfirman, “Dan kami turunkan ke atasmu (wahai Muhammad) kitab (Qur’an) itu yang padanya terdapat penjelasan dalam setiap perkara. Ia adalah petunjuk, rahmat dan berita gembira kepada Muslimin” [al-Nahl: 89].

### Niat/ Objektif Teras Penstrukturkan Pelancongan Islam

Dalam merancang produk pelancongan Islam, aspek menetapkan objektif pelancongan adalah elemen yang paling asas dan utama. Kedudukan menetapkan objektif adalah ‘niat’ yang merupakan pokok pangkal paling utama dalam menentukan sesuatu amalan atau konsep itu menurut panduan wahyu samawi atau pun tidak. Dalilnya ialah hadis nabawi, “Semua amalan itu adalah dengan niat, dan setiap orang akan mendapat ganjaran berdasarkan apa yang diniatkannya”\(^1\).

Hadis ini membawa beberapa sudut pemahaman yang boleh dikaitkan seperti berikut:

1. Setiap gerak kerja itu hendaklah didasari dengan niat/ objektif.
2. Syarat kejayaan dan kelancaran sesuatu gerak kerja itu adalah apabila ia selari dengan niat/ objektif.
3. Usaha yang sama skalanya boleh memberi pula pengaruh yang berbeza dikerana niat/ objektif yang berbeza.


### Pelancongan Kesedaran

Al-Qur’an memberi isyarat dalam perkara ini dalam ayat-ayat dimana Allah ᴡ(DWORD) menyuruh manusia mengembara dan melancong. Allah ᴡ(DWORD) berfirman, “Apakah tidak mereka itu berjalan di muka bumi sambil mereka menyaksikan kesan peninggalan umat-umat sebelum mereka?” [Yûsuf: 109; Ghâfir: 21 & 82; al-Rûm: 9; Fâţir: 44; Muhammad: 10];


Dan, “Bermusafirlah kamu di atas muka bumi dan lihatlah apakah penghujung manusia-manusia yang berdosa” [al-Naml:69];

Dan, “Bermusafirlah kamu di atas muka bumi dan lihatlah (nasib) umat-umat sebelum ini, kebanyakan mereka itu adalah musyrikin” [al-Rûm: 42].

Antara hikmah paling utama sesuatu arahan itu disampaikan berulang kali tidak lain kerana keutamaan perkara tersebut. Antara peninggalan umat-umat tersebut yang dapat disaksikan ialah:

1) Wadi al-Ahqaf yang terletak di satu perempat Arab Saudi di bahagian tenggara, yang dikenali dengan nama Rub‘ al-Khali. Tempat ini dahulunya ialah pemukiman Kaum ‘Ād, umat Nabi Hud a.s. yang dikurniakan Allah dengan kekuatan fizikal terkutuk dimiliki manusia. Kini ia adalah padang pasir tandus yang tidak dapat didiami manusia\(^3\). Bagaimanapun, kini terdapat usaha carigali arkeologi di tempat ini.

2) Kota Mada’in yang terletak 400km di Utara Madinah, Arab Saudi. Dahulu, ia adalah penempatan Kaum Tsamud, umat Nabi Soleh a.s\(^4\). Peninggalan mereka ialah kota yang penuh dengan istana, rumah, dewan, perkuburan, perpustakaan, dan lain-lain yang dipahat dengan begitu gah di dalam bukit-bukit berbatu pejal.

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\(^1\) Riwayat al-Bukhari, Ṣâhih al-Bukhârî, jil. 1, m.s. 6, no. 1; dan Muslim, Ṣâhih Muslim, jil. 3, m.s. 1515, no. 1907.

\(^2\) Ibnu Hajar, Fath al-Bârî, jil. 1, m.s. 11; al-‘Ainî, ‘Umdah al-Qârî, jil. 1, m.s. 299.

\(^3\) Abu Khalil, Atlas al-Qur’an, m.s. 30.

\(^4\) Ibid, m.s. 34.
Revelation and Science in the 21st Century

3) Kota ‘Ur di Iraq, yang mana di sana terdapat banyak peninggalan arkeologi tamadun Babylon, tamadun teragung manusia pada zamannya, yang telah menghalau keluar Nabi Ibrahim a.s. dari tanah kelahirannya.

4) Laut Mati, Jordan/Palestine, yang merupakan lokasi Kota Sadum, umat Nabi Lut a.s., yang memperkenalkan budaya sodomi atau liwat. Kini, tiada yang berbaki melainkan air yang terlalu masin sehingga ikan-ikan pun tidak dapat hidup di dalamnya.

5) Wadi al-Aikah, di Tabuk, Arab Saudi, yang dahulunya merupakan penempatan Kaum Madyan yang terkenal dengan penipuan dalam perniagaan, umat Nabi Shu‘aib a.s.


Jika proses mengambil pengajaran ini tidak berlaku, sama ada kerana kelalaian atau kerana telah kerap melalui tempat tersebut, maka seabainya pemerjan ke destinasi tersebut dielakkan kerana disebab dalam hadith Ibnu Umar r.a., “Kami bersama Rasulullah ﷺ melalui al-Hijr (tempat Kaum Thamûd) dimana baginda bersabda, “Janganlah kamu masuk ke tempat-tempat golongan yang telah menzalimi diri mereka sendiri melainkan kamu menangis kerana bimbang apa yang menimpa mereka akan menimpa kamu (sama ada azab atau kelakuan lalai itu sendiri)”. Baginda lalu mempercepat sehingga meninggalkan tempat tersebut4. Jika baginda mempercepatkan kenderaan melalui kawasan berkenaan kerana terpaksa, maka apatah lagi hukum menziarahi tempat tersebut bukan dengan tujuan mengambil pengajaran seperti yang disebut dalam nas-nas al-Qur‘an di atas, pastilah ia lebih wajar dielakkan.

Nas-nas penghujahan ini turut boleh digunakan untuk menilai sektor Pelancongan ke Destinasi Hitam (Dark Toursims) moden seperti kawasan-kawasan peninggalan perang berupa terowong sulit, penjara, kawasan pelarian, bahkan kawasan malapetaka semula jadi seperti banjir besar, tsunami, letusan gunung berapi, gempa bumi dan sebagainya. Jika ke tempat kunjungan tersebut bertujuan untuk memberi kesedaran terhadap kekuasaan Allah, maka yang baru ini untuk memberi kesedaran tentang nikmat Islam yang mengajarkan keselamatan dan Iman yang membawa keamanan.

Pelancongan Keagamaan (Religious Tourism)

Seperti haji dan umrah yang diwajibkan menurut firman Allah, “Maka sempurnakanlah haji dan umrah itu Allah” [al-Baqarah:196], dan dalam hadith Jibril menurut lafaz Ibnu Khuzaimah dimana Rasulullah s.a.w. bersabda, “Islam itu (rukunnya ialah) engkau bersaksi bahawa tiada tuhan melainkan Allah dan Muhammad itu pesuruh Allah, engkau mendirikan solat, menunaikan zakat, berhaji dan berumrah di al-Bait (Kaabah), mandi junub, menyempurnakan wudhu’ dan berpuasa di bulan Ramadhan”.

Allah s.w.t. mewajibkan haji dan umrah, dalam keadaan kedua-dua kewajipan ini tidak dapat dikerjakan melainkan dengan pergi ke Mekah al-Mukarramah, maka dengan itu nyatalah bahawa haji dan umrah adalah antara objektif trip pelancongan yang disebut dalam Qur’an.

Sebagai tambahan, mengerjakan haji dan umrah juga adalah setaraf dengan jihad bersenjata untuk golongan yang tidak mampu melakukan perkara tersebut seperti wanita, kanak-kanak, orang tua atau kerana ketiadaan ruang yang syar‘i. Ini termaktub dalam hadis daripada Abu Hurairah r.a.

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1 Ibid, m.s. 42.
2 Ibid, m.s. 58.
3 Ibid, m.s. 72.
4 Riwayat al-Bukhari, Sahih al-Bukháří, jil. 6, m.s. 7, no. 4419; Muslim, Sahih Muslim, jil. 4, m.s. 2286, no. 2980.
5 Riwayat Ibnu Khuzaimah, Sahih Ibnu Khuzaimah, jil. 1, m.s. 46, no. 2. Dihukum sahih oleh Ibnu al-Mulaqqin, Tuhfah al-Muhtāj, jil. 2, m.s. 128.
yang berkata, Rasulullah ﷺ bersabda, “Jihad bagi orang tua, kanak-kanak, orang yang lemah dan wanita ialah haji dan umrah”1.


Termasuk dalam Pelancongan Ibadah ialah menziarahi dan bersolat di masjid-masjid yang disebut keistimewaannya oleh Rasulullah ﷺ seperti Masjid al-Haram di Mekah, Masjid al-Nabawi di Madinah, Masjid al-Aqsa di Palestien, dan Masjid Quba’ juga di Madinah.


Untuk Masjid Quba’ pula, baginda bersabda, “Barangsiapa yang berwudhu‘ di rumahnya kemudian datang ke Masjid Quba’ dan bersolat di dalamnya satu solat, maka baginya pahala sekali umrah”6.

**Pelancongan Motivasi**

Iaitu untuk menguatkkan semangat atau memulihkan semangat yang hilang. Intipati pelancongan ini terkandung dalam kisah al-Isrā’ dan al-Mi’raj yang apabila dinilai daripada rentetan peristiwa yang berlaku sebelumnya, akan jelas bahwa rehlah ini adalah untuk memotivasikan Rasulullah ﷺ.


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1 Riwayat al-Nasā’i, Sunan al-Nasā’i, jil. 3, m.s. 113, no. 2626. Dihukum sebagai hasan oleh Ibu al-Mulaqqin, al-Badr al-Munîr, jil. 9, m.s. 38.
2 Riwayat al-Tabrâni, al-Mu’jam al-Ausaj, jil. 4, m.s. 309, no. 4287. Disebut dengan isnadnya jayyid oleh Ibu al-Mulaqqin, al-Badr al-Munîr, jil. 9, m.s. 37.
3 Riwayat al-Bukhari, Sahîh al-Bukhârî, jil. 2, m.s. 60, no. 1188; dan Muslim, Sahîh Muslim, jil. 2, m.s. 104, no. 1397.
4 Riwayat Ibu Majah, Sunan Ibu Mâjah, jil. 1, m.s. 451, no. 1406; dan Ahmad, Musnad Ahmad, jil. 23, m.s. 46, no. 14694. Dihukum sahih oleh Ibu Hajar, al-Talkhiṣ al-Îabar, jil. 4, m.s. 439, no. 2069.
5 Riwayat Hakim, al-Mustadrâk, jil. 4, m.s. 554, no. 8553, disahihkan olehnya dan al-Albani, Silsilah al-Àhâdîth al-Sâhîhâ, jil. 6, m.s. 954-955, no. 2903.
6 Riwayat Ibu Majah, Sunan Ibu Mâjah, jil. 1, m.s. 453, no. 1412. Dihukum sahih oleh al-Albani, Silsilah al-Àhâdîth al-Sâhîhâ, jil. 7, m.s. 1312, no. 3446.
7 Al-Mubârâkîrî, al-Ra’îq al-Makhtûm, m.s. 115.
8 Ib., m.s. 109-112.
9 Ib., m.s. 115.
Pelancongan Pendidikan (Educational Tourism/ Edu-tourism)
Iaitu untuk mencari ilmu, guru dan iman. Tiga perkara ini saling berangkai. Contoh untuk kategori ini ialah seperti kisah Nabi Musa a.s. dan Nabi Khidir a.s. seperti yang terkandung dalam Surah al-Kahf, ayat 60-82. Di dalam sunnah pula, koleksi kisah lawatan utusan-utusan kabilah Arab (wufūd) menemui Rasulullah ﷺ merupakan catatan yang sangat nyata.

Rehlah ahli-ahli hadith pada zaman dahulu, bahkan pelajar-pelajar di zaman moden yang meninggalkan kampung halaman mereka untuk belajar di tempat lain, semuanya termasuk dalam kategori ini.

Cukuplah hadis ini, “Barangsiapa melalui satu jalan untuk mencari ilmu, nescaya Allah akan mudahkan jalannya menuju syurga. Sesungguhnya para malaikat akan merendahkan sayapnya kepada para penuntut ilmu, redha dengan apa yang mereka lakukan”1 untuk menggambarkan kemuliaan Pelancongan Pendidikan menurut Islam.

Beza Pelancongan Kesedaran dengan Pelancongan Pendidikan ialah Pelancongan Kesedaran menuju ke destinasi tertentu untuk menyaksikan dengan pancaindera sendiri, apa yang telah sebelumnya dikenal. Sedangkan Pelancongan Pendidikan ialah untuk mendapatkan ilmu baru yang sebelumnya belum diketahui, atau lebih kepada manfaat dari segi akademik.

Pelancongan Perniagaan (Business Tourism)


Pelancongan Politik (Political Tourism)

Pelancongan Perubatan (Medical Tourism)

1 Riwayat Abu Dāwūd, Sunan Abī Dāwūd, jil. 3, m.s. 317, no. 3641; Tirmizi, Sunan al-Tirmidhî, jil. 5, m.s. 28, no. 2646; Ibnu Majah, Sunan Ibnu Mājah, jil. 1, m.s. 81, no. 233; Ahmad, Musnad Ahmad, jil. 41, m.s. 66, no. 8316.
2 Al-‘Umari, al-Sirah al-Nabawiyyah al-Sahībah, m.s. 76-77.
patuh”. Maka keluarlah daripada perut mereka cecair pelbagai warna yang di dalamnya terdapat ubat buat manusia” [al-Nahl: 68-69].

Umum mengetahui bahawa madu lebah itu boleh tidak diperoleh di semua tempat. Secara alami, seseorang yang ingin mendapatkannya perlu melancong ke kawasan bukit bukau, hutan rimba atau sekurang-kurangnya kawasan ternakan yang mana pemerlukan ke semua tempat tersebut melibatkan aktiviti pelancongan.


Pelancongan perubatan ini sebenarnya tidak dibahagikan kepada dua objektif kedekut di bawahnya, iaitu objektif berubat, dan objektif mengubati. Adapun untuk objektif kedekut pertama, dalil yang diutarakan dalam tiga perenggan ke atas cukup memberi gambaran jelas tentang pensyariatan perkara tersebut.


Pelancongan Menikmati Alam Semula Jadi (Nature Tourism/ Ecotourism)

Pelancongan Ke Geografi Asing (Geographical Tourism/ Geotourism)
Perbezaan antara pelancongan ini dengan yang sebelumnya ialah pelancongan menikmati alam semula jadi ini membawa manusia untuk berinteraksi dengan alam semula jadi sahaja, dan bukan manusia. Manakala ke geografi asing ini turut memerlukan seseorang pelancong itu berinteraksi dengan komuniti manusia di tempat yang dilawatinya.

Teks Qur’an yang paling direktif dalam bab ini ialah berkenaan kisah Zulkarnain yang menjelajah ke Barat hingga ke air hitam, ke Timur hingga ke kawasan yang belum

1 Riwayat Abu Daud, Sunan Abi Dâwûd, jil. 4, m.s. 3, no. 3855; Tirmizi, Sunan al-Tirmidhî, jil. 4, m.s. 383, no. 2038; Ibnu Majah, Sunan Ibnu Mâjah, jil. 2, m.s. 1138, no. 3436; Ahmad, Musnad Ahmad, jil. 30, m.s. 394, no. 18454. Dihukum ÎaÍÊÍ oleh Ibnu al-Mulaqqin, TuÍfah al-MuÎtÉj, bil. 2, m.s. 8, no. 846; dan al-Albani, Sîsilah al-AÎÉdÊth al-ØaÍÊÍah, jil. 4, m.s. 207-208, no. 1650.

2 Al-Jauhari, Mukhtâr al-Sîhâb, jil. 1, m.s. 249; alFairûz Ábâdî, al-Qâmûs al-MuÎbî, m.s. 225.

3 Riwayat al-Bukhari, Šâhîh al-Bukhârî, jil. 1, m.s. 24, no. 68.
bertamadun sama sekali sehingga tidak tahu membina rumah, dan kemudian sehingga ke kawasan perbukitan yang mempunyai makhluk aneh (Ya’jūj Ma’jūj) yang mengganggu manusia, dalam Surah al-Kahfi ayat 83-98.

Ayat lain yang boleh diguna juga ialah seperti ayat sumpah berkaitan tempah seperti “(Aku bersumpah) Demi Tūr Sīnīn, dan demi Negeri yang aman ini (Mekah)” [al-Tūr: 2-3]. Ayat ini telah menjadi dorongan kepada ramai manusia untuk menziarahi Bukit Tur di Semenanjung Sinai.

Untuk perbincangan yang lanjut menggunakan pemahaman di atas, Allah ﷻ juga telah bersumpah dengan bulan, bintang, matahari, komet mahupun cakerawala, dan sekarang rancak usaha untuk memperkenalkan bidang pelancongan baru, iaitu pelancongan ke angkasa raya (space tourism)¹.

**Pelancongan Kemasyarakatan (Social Tourisms)**

Ayat yang terbaik untuk difahami dalam konteks ini ialah ayat, “Wahai manusia, Kami telah ciptakan kamu lelaki dan perempuan, dan Kami jadikan pula kamu pelbagai masyarakat dan keturunan, supaya kamu saling bersua kenal” [al-Ḥujurāt: 13].

Kefahaman daripada ayat ini ialah memandangkan sesuatu masyarakat itu tidak akan dapat menjalankan hubungan perkenalan dan diplomasi dengan masyarakat lain melainkan dengan berlakunya aktiviti pelancongan (keluar dari negeri kediaman sendiri) sesama mereka, maka dengan itu dapat difahami bahawa pelancongan politik ini adalah sangat dituntut dalam al-Qur’an. Ini kerana lafaz “salih bersua kenal” (li ta’āraf) itu menggunakan șighah fī’l mudarī’ bi lam al-amr yang bermaksud arahan, maka hukum asalnya adalah wajib sehingga adanya dalil yang menafikan kewajipannya.

Dan sekeria atau kita mengatakan tiada atau lemahnya dalil yang menafikan kewajipan itu di hadapan dalil-dalil yang yang menyokong, seperti hadith “Tiada kelebihan bangsa Arab melebihi bukan Arab, atau bukan Arab melebihi Arab, atau yang berkulit merah melebihi yang berkulit hitam, atau yang berkulit hitam melebihi yang berkulit merah”², yang mana interaksi antara mereka semua tidak boleh melalui dengan wujudnya pelancongan yang kemudiananya boleh bertukar kepada perpindahan, maka ini secara ringkasnya boleh membawa kepada wajibnya Pelancongan Politik yang dilakukan dengan motif untuk bersua kenal dengan bangsa dan kaum lain menurut al-Qur’an. Ini adalah berdasarkan aplikasi kaedah usul fiqh mā lá yatim al-wājib illā bih, fahuwa wājib (sesuatu yang menjadi syarat pelengkap kepada satu perkara wajib, maka sesuatu itu juga adalah wajib).

Program pertukaran pelajar yang dilakukan hampir semua institut pengajian tinggi di dunia juga boleh dimasukkan dalam kategori ini. Bahkan, kisah Zulkarnain yang mengatur pentadbiran dan mengatasi jenayah yang dihadapi komuniti destinasi pertama, membantu mengajar membuat rumah di destinasi kedua, dan membina tembok kepungan daripada serangan makhluk ganas Ya’jūj dan Ma’jūj di tempat ketiga, seperti yang disebut sebelumnya, sesuai dimasukkan dalam kategori ini.

Program pelancongan yang membawa pelancong ke rumah orang tua, rumah anak yatim, kawasan miskin dan sebagainya boleh dikategorikan dalam bab ini. Perbuatan aktifis Malaysia yang rancak ke Pantai Timur membantu mangsa banjir pada penghujung 2014, berintipatikan kisah Zulkarnain seperti yang disebut.

**Kesimpulan dan Cadangan:**

1) Pelancongan adalah salah satu sisi kehidupan dan keperluan manusia yang tidak diabaikan oleh Al-Qur’an yang telah mengajarkan tentang kepentingan, serta panduan objektif dan produk pelancongan.

2) Objektif utama pelancongan dalam Islam ialah untuk membuka fikiran manusia.

¹ Sinar Harian, 14 Oktober 2014; Utusan Online, 25 November 2013.

² Riwayat Ahmad, Musnad Ahmad, jil. 38, m.s. 474, no. 23489. Dihukum șahîh oleh al-Albâni, Silsilah al-Aḥâdîth al-Sâhîhah, jil. 6, m.s. 449, no. 2700.
3) Objektif pelancongan lain dalam al-Qur’an yang disenaraikan dalam kertas kajian ini ialah yang bermotifkan kesedaran, keagamaan, motivasi, pendidikan, perniagaan, politik, perubatan, alam semula jadi, geografi dan kemasyarakatan.
4) Semua objektif-objektif tersebut berpotensi untuk dijadikan produk Pelancongan Islam.
5) Pemasyhuran/ pengiklanan tentang objektif dan produk pelancongan berkenaan adalah penting untuk memperkasakan konsep Pelancongan Islam.
6) Nas-nas dalam al-Qur’an majoritinya disebut secara dinamik supaya boleh diaplikasikan setiap situasi dan era, termasuk dalam memahami sektor-sektor pelancongan baru seperti pelancongan ke kawasan peninggalan perang, ke angkasa, program pertukaran pelajar dan sebagainya.
7) Pihak berkaitan (stakeholders) perlu memberi lebih perhatian kepada pengajian al-Qur’an dan al-Sunnah untuk membantu memperkasakan bidang Pelancongan Islam ini.
8) Stakeholders dalam semua industri yang sedang mengalami proses Islamisasi perlu melakukan perkara yang sama.

Senarai Rujukan


PEMIKIRAN DAKWAH M. QURAISH SHIHAB

Muhammad Salman Palewai¹, Siti Rugayah Hj Tibek, Fariza Md Sham, Ahmad Irdha Mokhtar, Sri Rahmayana Syam


Pendahuluan

Menurut Prof Max Muller, apabila ditinjau daripada sudut doktrin dakwah agama besar di dunia, maka boleh digolongkan kepada dua bahagian yaitu pertama agama dakwah dan kedua agama non dakwah. Agama yang masuk pada bahagian pertama yaitu Islam, Budha, dan Kristen. Adapun golongan kedua yakni Yahudi, Brahma dan Zoroaster.³ Agama dakwah yang dimaksudkan adalah yang menanamkan kepada penganutnya untuk menyebarkan keyakinannya dan mengajak orang lain untuk memeluk agama yang dianutnya, kegiatan tersebut dianggapnya sebagai tugas suci daripada Tuhan.


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² Dipetik pada 12 September 2014 dari http://putrahermanto.wordpress.com /2012/05/06/Populasi-Muslim-di-Dunia-Muslim.
hanya dilihat daripada ibadah hubungan vertikal manusia dengan Allah. Padahal sesungguhnya Islam adalah agama sempurna mengatur dan menata seluruh aspek kehidupan manusia\(^1\) termasuk hubungan manusia dengan sesama manusia bahkan hubungan dengan alam sekitar.

Ajaran Islam diharapkan membumi tampak dalam realita, dirasakan keberadaannya, menjadi rujukan atau solusi terhadap permasalahan yang dihadapi umat baik masalah spiritual maupun pendidikan, sosial, politik, dan peradaban. Dengan demikian umat merasakan keperluan mengenal dan mengamalkan ajaran agama. Tidak dapat disangkal terkadang materi dakwah tidak mampu dihubungkan dengan realita kehidupan sosial ekonomi sehari-hari seperti kerusakan lingkungan, maraknya pengangguran dan semipitnya lapangan kerja, kenakalan remaja dan sebagainya.

Oleh karena itu, pelaksanaan dakwah mesti dilakukan dengan cara terbaik, memperhatikan petunjuk al-Qur’an baik yang secara tersurat maupun tersirat yang memberikan petunjuk pelaksanaan dakwah. Demikian pula unsur-unsur dakwah\(^2\) dikaji secara mendalam sehingga dakwah tidak terkesan dilakukan sekadar sambil lalu. Faktor lain yang tidak kalah pentingnya adalah mengetahui dan menerapkan ilmu komunikasi dan retorika sehingga dakwah dapat berjalan secara efektif.

M. Quraish Shihab sebagai salah seorang ulama, melalui berbagai tulisannya banyak memberikan sumbangan pemikiran pelasanaan dakwah yang ideal. Artikel ini memaparkan pemikiran beliau tentang hal tersebut baik ketika menafsirkan ayat-ayat tentang dakwah maupun yang berbentuk makalah yang topiknya tentang dakwah. Demikian pula dipaparkan sekelumit pendapat beliau yang berbeda dengan yang sering disampaikan oleh sebahagian da‘i atau mubaligh.

**Riwayat Hidup dan Karya M. Quraish Shihab**


Selain karya tafsir tersebut, beliau telah menulis 42 judul buku yaitu: Wawasan al-Qur’an (Mizan, 1996), Secercach Cahaya Ilahi (Mizan, 2000), Menyingkap Tabir Ilahi: al-Asmā’ al-Husnā


Urgensi Dan Kewajiban Berdakwah

Dalam diri manusia menyatu unsur jasmani sekaligus rohani, dan sifat kodratnya ia mempunyai sifat individual (egoisme), tetapi sekaligus sifat sosial yakni merasa perlu tolong menolong (ta’ wâm) dan kerja sama dengan orang lain. Kemudian manusia memiliki unsur nasut (kemanusian) dan malakut1. Fisik manusia yang berasal dari materi mempunyai keperluan hidup kebendaan, sedangkan rohanianya yang bersifat imateri mempunyai keperluan spiritual. Supaya terjadi keseimbangan, keadilan, kebahagian dunia dan akhirat dalam diri manusia maka perlu ditanamkan keimanan, dari sinilah dakwah menjadi keperluan manusia.


dilakukan, kecuali menjalankan tugas dan kewajibannya kepada Allah SWT. Sebagai ajakan Tuhan, dakwah menurut Quthub, merupakan ajakan kepada suatu bentuk kehidupan yang sempurna, kehidupan dalam semua bentuk seluruh maknanya yang sempurna 1.

Berdasarkan penjelasan di atas dapat dipahami bahwa dakwah merupakan tugas suci yang betujuan mendekatkan manusia kepada Allah melalui pengamalan ajaran Islam. Ajakan tersebut tidak terbatas kepada ucapan tetapi juga ajakan melalui perbuatan atau keteladanan.


Menurut beliau dua indikator sukses dakwah. Pertama apabila da‘i mendapat pemahaman yang baru dan melekat di benaknya baik sesuatu yang tadinya belum diketahui, ataupun tadinya dia sudah tahu tapi salah paham (penyempurnaan). Kedua, boleh jadi dia sudah tahu tapi tidak berkesan di hatinya atau belum diamalkan, dakwah mengantarkan mereka untuk mengamalkan atau menghindari sesuatu larangan. Dakwah yang ideal apabila kedua hal ini boleh tercapai.


3 Ibid, hlm 199-200.
5 Ibid, hlm 63.
kecuali, dengan demikian untuk mencapai tujuan mulia itu mestilah juga setiap individu menempuh jalannya yaitu menunaikan tugas dakwah.


Menyikapi perbedaan pendapat ulama tersebut, menurut hemat penulis yang harus ditanamkan kepada umat bahwa tugas dakwah adalah tugas suci. Untuk melanggengkan nilai-nilai Islam haruslah setiap individu mengambil bahagian yang sesuai dengan kemampuan masing-masing. Lapangan dakwah sungguh sangat luas sesuai luasnya cakupan ajaran Islam yang terdiri dari ibadah umum dan khusus. Untuk dakwah yang terkait dengan pengamalan ibadah umum, semua individu sebaiknya mengambil bahagian dengan berbagai bentuk seperti ceramah, pementasan, tulisan dan yang tidak kalah pentingnya melalui teladan yang baik.

Adapun untuk ajaran Islam yang bersifat khusus dapat diserahkan kepada ahlinya yaitu mereka yang beriman dan beramal saleh serta saling mengingatkan tentang kebenaran dan ketabahan. Walaupun demikian tidak dimaksudkan menafikan kewajiban untuk saling mengingatkan berdasarkan firman Allah SWT dalam surah al-‘Ashr yang menilai seseorang dalam kerugian, kecuali mereka yang beriman dan beramal saleh serta saling mengingatkan tentang kebenaran dan ketabahan.

Karakteristik dan Persiapan Da’i


Untuk mencapai tujuan tersebut da’i harus memiliki kepercayaan di mata masyarakat, dalam ilmu komunikasi diistilahkan dengan kredibilitas komunikator. Menurut Berlo kredibilitas seseorang bisa timbul jika memiliki: (1) communication skill, yaitu keterampilan berkomunikasi, (2) knowledge, yaitu pengetahuan yang luas tentang subtansi yang disampaikan (3) attitude, iaitu sikap jujur dan bersahabat, dan (4) social dan cultural system, yaitu mampu beradaptasi dengan system sosial dan budaya.


References:

Pada ayat 108 surah Yusuf penyebutan diri Nabi Muhammad SAW terlebih dahulu kemudian pengikut beliau, dalam ayat tersebut mengisyaratkan bahwa Rasul SAW harus dijadikan teladan dalam pelaksanaan dakwah, meskipun disadari bahwa tidak mungkin menyamainya. Hal ini karena Rasulullah SAW telah mencapai puncak dalam berdakwah dan memenuhi sepenuhnya tuntunan Allah SWT. Beliau menyampaikan dakwah *Ala bashirah* yang bermakna atas dasar bakti-bakti yang jelas dengan disertai keikhlasan yang penuh.


Prinsip ini sangat penting untuk menimbulkan jiwa keberanian dan kepasrahan kepadanya. Tanpa berpegang pada prinsip ini maka tidak akan mungkin seseorang dapat menunaikan dakwah dengan baik, karena sudah menjadi sunnatullah pelaksanaan dakwah berhadapan dengan tantangan dan rintangan. Al-Qur’an mengisahkan perjalanan para rasul terdahulu yang banyak menghadapi ancaman, namun dengan prinsip tersebut betapa sering tantangan dakwah mereka sukses menjalankannya. Itulah sebabnya hal ini yang pertama ditanamkan kepada Rasulullah SAW.


Bahkan beliau menegaskan, bagi yang memilih berdakwah dengan metode caramah berhadapan dengan audiens atau mad‘u maka hendaknya seorang da‘i memiliki semangat yang energik. Tampil ke podium dengan wajah berseri, dengan pakaian yang rapi, bersih dan serasi. Bila tidak demikian lebih baik ia mencari media lain bukan dengan berceramah.


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2 Ibid., jilid 2, hlm 192.
3 Ibid., jilid 14, hlm 446-447.
4 Beliau tidak memilih menafsirkan ayat tersebut dengan pengertian hakiki bukan majasi, dengan alasan selain kaedah tafsir mangajarkan bahwa satu kata tidak dialihkan kepada pengertian kiasan (majazi) kecuali bila arti hakiki tidak tepat atau terdapat petunjuk yang kuat. Demikan pula karena memperhatikan konteks yang merupakan sebab nuzul ayat ini yang menjelaskan bahwa ketika turun ayat, Nabi Muhammad SAW ketakutan melihat Jibril, bertekuk lutut dan terjatuh ke tanah (sehingga tentu mengakibatkan kotornya pakaian beliau). ibid, hlm. 448.
5 Ibid, hlm 452.


Jiwa keikhlasan3 mutlak adanya dimiliki oleh seorang da’i, karena tanpanya dakwah tidak dapat berjalan dan bertahan karena penggerakannya hanya otomatik dakwah akan gagal dan tidak akan berkesinambungan. Tugas dakwah merupakan kerja dan tugas para Nabi dan Rasul. Keberhasilan Nabi menyampaikan risalah dan boleh diterima oleh umat karena Nabi berdakwah tidak kenal pamrih demikian pula para sahabat-sahabat beliau. Oleh itu, ketika seorang da’i mengharapkan keberjayaan dalam dakwahnya maka harus memiliki apa yang dimiliki Nabi meskipun sebagai manusia biasa tentu kita tidak boleh menyamai secara persis.


Prinsip kelima,” Dan untuk Tuhanmu maka bersabarlah”. Seorang yang menghadapi rintangan dalam pekerjaannya terkadang hati kecilnya berbisik agar ia berhenti walaupun apa yang diharapkan tersebut belum juga tercapai. Dorongan hati kecil yang kemudian menjadi dorongan jiwa seseorang, bila ditahan, ditekan, tidak diikuti, merupakan penegejewantahan dari hakikat “sabar‖. Ini berarti bahwa yang bersangkutan akan melanjutkan usahanya walaupun menghadapi rintangan. Maka sabar di sini sama dengan tabah.

Menurut Syeikh Yusuf Qaradhawi sabar adalah menahan diri terhadap apa yang tidak disukai dengan tujuan untuk mendapat ridha Allah SWT. Lebih jauh beliau menjelaskan bahwa terdapat dua jenis sabar. Pertama adalah kesabaran fisik (badan) seperti menahan badan dan tetap bertahan, misalnya kerja keras dalam beribadah atau pekerjaan lainnya. Kedua, kesabaran mental (nafsu) menghadapi tuntutan adat kebiasaan dan dorongan nafsu syahwat. Kesabaran model ini

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3 Lawan keikhlasan adalah riya Ali bin Abi Thalib RA berkata, “Orang yang riya itu memiliki empat tanda; malas ketika sendirian, semangat ketika berada di tengah-tengah manusia, bertambah amalnya ketika dipuji, dan berkurang amalnya ketika tidak mendapat pujian.
antara lain berbentuk menahan nafsu perut dan seksual, menahan penderitaan, menahan marah, menghadapi perpekanan dan menyimpan rahasia. Para dai perlu memiliki sifat kesabaran yang tinggi karena kerja dakwah adalah perjuangan “jihad”. Menyakinkan manusia melakukan kebaikan apalagi mencegah kemungkinan kemungkinan akan mendapat rintangan dan halangan. Abdul al-Karim Zaidan menjelaskan bahwa cobaan dan rintangan dalam pelaksanaan dakwah dari orang-orang kafir baik dengan perkataan, tipu daya maupun dengan tindakan merupakan sunnatullah.

Kesabaran yang dimaksud, menurut M. Quraish Shihab adalah mencakup seluruh jenis kesabaran yakni pertama, dalam usaha mencapai apa yang diperlukan. Kedua, sabar dalam menghadapi malapetaka sehingga menerima dengan jiwa yang besar dan lapang guna memperoleh imbalan dan hikmahnya. Dan yang terakhir, secara khusus ditekankan adalah sabar dalam peperangan dan perjuangan.

Menurut hemat penulis salah satu buah dari kesabaran seorang dai adalah melahirkan etos kerja yang tinggi, sikap sungguh-sungguh dan kerja keras. Dominan waktunya diwakafkan untuk memikirkan kemajuan umat. Dengan demikian dia menjauhkan diri dari perbuatan yang tidak bermanfaat. Dan pada hakikatnya gigi bekerja memang harus menjadi watak pribadi Muslim, terlebih lagi bagi para dai. Namun kesemua itu tidak akan terwujud jikalau tidak ada jiwa kesabaran.


Kelemahan manusia antara lain karena semangatnya yang menggebu-gebu, sehingga di antara mereka ada yang bersikap melebihi sikap Tuhan, menginginkan agar seluruh manusia satu pendapat menjadi satu aliran atau agama. Semangat yang menggebu-gebu ini pulalah yang mengantarnya memaksakan pandangannya yang absolut untuk dianut orang lain. Padahal, Tuhan sendiri memberikan kebebasan kepada setiap orang untuk memilih jalannya sendiri.

Metode dan Materi Dakwah

Petunjuk Allah tentang metode pelaksanaan dakwah diantaranya QS: 16:125. Pada ayat tersebut dijelaskan tiga metode dakwah iaitu dengan hikmah, nasehat yang baik serta berdiskusi dengan cara terbaik. M.Qurais Shihab menguraikan inti ayat tersebut adalah menyusun materi dan cara berdakwah dengan sarana dakwah; terhadap cendekiawan dengan hikmah, orang awam dengan mauziah, yakni memberi nasihat dan perumpamaan yang menyentuh jiwa sesuai dengan taraf pengetahuan mereka yang sederhana. Sedang terhadap ahli al-kitab dan agama lain yang atau kepada orang yang tidak sepandap dengan kita, diperintahkan adalah jidal/disikusi dengan cara

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yang terbaik, yaitu dengan logika dan retorika yang halus dan lepas dari kekerasan dan umpat serta tujuannya mencari kebenaran bukan kemenangan. Ketiga metode dakwah tersebut dinamai al-Ittishal al Lafdzy.\(^1\)

Beliau menambahkan, agar dakwah dapat memberikan kesan sebaiknya dilakukan dihadapan jamaah yang jumlahnya terbatas. Ia menilai kurang efektif dakwah yang dilakukan dihadapan sejumlah besar jamaah seperti rapat akbar, zikir akbar. Demikian pula karena luasnya bidang dakwah maka sebaiknya da’i memiliki spesialis, tidak harus berbicara pada semua bidang. Sejak masa Nabi telah lahir laki-laki-spesialis dalam berbagai bidang. Ada yang menemukan tafsis, ada lagi hadits, ada juga menyangkut hal haram atau fitnah/krisis yang melanda dan lain sebagainya. Dalam sejarah dakwah kontemporer yang sukses, telah lahir tokoh-tokoh yang memiliki kepakanan tertentu seperti Muhammad Ibn Abdu Wahhab perhatiannya adalah pemurnian aqidah, Muhammad Abduh, merasionalkan ajaran agama, Jamaluddin al-Afghani, persatuan umat dan perjuangan melawan penjajah, Hasan al-banna, meluruskan pemahaman yang keliru dalam masyarakat dan Al-maududi memerangi jahiliyah modern.\(^2\)


Menurut beliau hal sama sekali tidak mendukung peran yang diharapkan dari agama dalam pembangunan. Ia bukan menegaskan upaya dan jereh payah Nabi sebelum dan pada saat hijrah. Tetapi mengabarukan sejarah bahkan ajaran agama. “Islam tidak mengandalkan hal-hal supranatural dalam pembuktian ajaran mereka dan dalam mencapai cita-cita perjuangannya”. Walaupun pada hakikatnya ini tidak berarti pengkajian dari “uluran tangan Tuhan” Ia pernah, masih akan, dan selalu akan ada.\(^3\)


Lebih lanjut dijelaskan menurut Muhammad Sayyid Tantawi (w 2010), mantan Mufti Mesir dan Syeikh al-Azhar mesir, kata “hingga engkau mengikuti agama/millat mereka” adalah kinayah, yakni tidak menyebutkan secara tegas apa yang dimaksud, tetapi menyebut sesuatu yang lain yang boleh mengantar kepada apa yang dimaksud. Redaksi ini bermaksud menggambarkan keputusan menangguk kemungkinan orang Yahudi dan Nasrani tertentu memeluk Islam. Ini karena mereka sama sekali tidak akan meninggalkan agama mereka walaupun Nabi Muhammad SAW mengajak sekutu tenaga. Karena bagaimana mereka akan meninggalkan agama mereka, padahal mereka tidak rela kecuali jika Nabi Muhammad SAW mengikuti mereka,

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2 Ibid. hlm.120.
sedangkan buat Nabi Muhammad, mengikuti agama mereka adalah suatu yang mustahil. Jika demikian, mustahil mereka mengikuti agamamu, wahai Nabi Muhammad.\(^1\)


**Kesimpulan**

Melalui berbagi karya tulis, M. Quraish Shihab telah meneladani tradisi ulama-ulama klasik yang menuangkan pikirannya tidak melalui pidato tetapi juga melalui tulisan. Hal tersebut mengantarkan kita dapat memahami pemikiran ulama-ulama terdahulu walaupun kita tidak pernah bertemu dengan mereka.

Salah satu hal yang menjadi perhatian beliau adalah pelaksanaan dakwah, beliau berpendapat bahwa amat penting untuk dipahami bahwa tujuan dakwah memberikan kesan kepada pendengar baik dengan menambah dan meluruskan pemahaman mad‘u juga agar mereka dapat mengamalkannya dalam kehidupan keseharian. Untuk mengantarkan kepada perkara tersebut seorang da‘i harus terlebih dahulu menginput dirinya dengan ilmu pengetahuan melalui pengamalan perintah membaca. Selain itu da‘i harus menjadi teladan dengan akhlak yang mulia seperti keikhlasan, kesabaran, persaudaraan dan yang tak boleh dilupakan adalah penampilan yang menarik. Kesemua itu diistilahkan dengan al-Ittishal Ghairu al-Lafdzy.


**Senarai Rujukan**

1. Al-Qur‘an al-Karim


Kata Kunci: ‘Uulum al-Qur‘an, Tafsir, UNISSA, silibus, pengurusan kualiti

Pendahuluan
Dalam meniti usia yang baru mencapai lapan tahun, Universiti Islam Sultan Sharif Ali (UNISSA), Negara Brunei Darussalam pada masa ini sedang gigi mengorak langkah untuk menyeluruhkan perjalanan yang masih jauh bagi mencapai visi dan misinya.\(^4\) UNISSA mula ditubuhkan dengan titah perkenan Kebawah Duli Yang Maha Mulia Paduka Seri Baginda Sultan dan Yang Di Pertuan Negara Brunei Darussalam pada 11 Zulhijjah 1427H bersamaan 1 Januari 2007\(^5\).


Objektif Kajian

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1. Timbalan Dekan/Pensyarah, Fakulti Usuluddin, Universiti Islam Sultan Sharif Ali (UNISSA), Negara Brunei Darussalam.
2. Pensyarah, Fakulti Usuluddin, UNISSA.
3. Pensyarah, Fakulti Usuluddin, UNISSA.
Matlamat utama kajian ini adalah bagi meneliti struktur program dan kursus-kursus berkaitan bidang Tafsir di Fakulti Usuluddin, UNISSA. Ia bertujuan untuk menilai, merombak dan menyusun atur kembali struktur, kursus dan isi kandungannya agar selaras dengan Maqasid al-Qur’an dan juga keperluan serta kehendak zaman ini. Rangka objektif kajian ini antaranya adalah seperti berikut:

1. Mengenalpasti kekurangan dan kelebihan yang ada pada kurikulum, struktur program dan kursus-kursus bidang Tafsir di Fakulti Usuluddin, UNISSA.
2. Menganalisis aspek kelemahan dan kekuatan setiap kursus bidang Tafsir yang ditawarkan pada masa ini.
3. Merumus dan mencadangkan solusi, penyelesaian serta langkah penambahbaikan kurikulum bidang Tafsir dalam konteks menepati dua aspek utama; Maqasid al-Qur’an dan kehendak semasa.

Metode Kajian
Metode utama yang digunakan dalam kajian ini adalah kaedah kepustakaan; iaitu dengan meneliti, mengkaji dan menganalisis dokumen yang berkaitan dengan kurikulum pengajian Tafsir di UNISSA. Ia merangkumi struktur penawaran kursus berkaitan pada peringkat Sarjana Muda dan Sarjana. Kajian ini juga menggunakan penulisan dan penyelidikan yang pernah dihasilkan sebelum ini yang berkaitan dengan analisis silibus pengajian di Universiti, dalam dan luar Negara, terutama sekali kajian berkenaan dengan pengajian bidang Tafsir.

Maqasid Al-Qur’an Dan Kehendak Masyarakat Islam Kontemporari

Definisi Maqasid Al-Qur’an


Manakala perincian “Maqasid al-Qur’an” pula telah banyak disebutkan oleh para ulama. Sebagai contoh, Abu Hamid al-Ghazali menjelaskan bahawa maqasid atau tujuan al-Qur’an yang paling tinggi ialah menyeru para hamba untuk beribadat kepada Allah, kemudian ia terbahagi kepada enam jenis maqasid; tiga daripadanya maqasid usliyyah (asas), manakala tiga selebihnya ialah maqasid tab’iyah (cabang). Tiga maqasid asas itu ialah mengetahui al-Mad’uw ilayhi (الدعو إلى العلاج) iaitu Allah s.w.t., mengetahui al-sirat al-mustaqim (jalan yang lurus) dan mengetahui keadaan semasa sampai kepadianya (الحال عند الوصل إليه). Ia juga hari Akhirat. Sementara tiga maqasid cabang itu pula ialah mengetahui keadaan orang-orang yang menyahut seruan dakwah kepada Allah dan keadaan orang-orang yang enggan menerima dakwah, mengetahui keadaan orang-orang yang ingkar dan menyingkap keburukan serta kejahilan mereka dengan dialog berasaskan hujah yang benar dan mengetahui usaha membangunkan kehidupan di dunia serta cara-cara mengambil bekalan dan persiapan menuju alam akhirat. Ibn ‘Ashur menyebutkan bahawa terdapat lapan maqasid atau tujuan al-Qur’an, iaitu: memperbaiki icketqad dan mengajarkan akidah yang betul, menyemai akhlak terpuji, hukum-hakam syari‘at, politik iaitu kemaslahatan umat dan penjagaan sistem pemerintahan, janji baik dan janji buruk (al-Wa’d dan al-Wa’id), kisah dan teladan umat terdahulu, pengajaran yang sesuai dengan situasi dan zaman serta sebagai mukjizat teragung bagi Nabi Muhammad s.a.w.

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Kehendak dan Keperluan Masyarakat Islam Kontemporari

Dalam membicarakan soal kehendak kontemporari dan kaitannya dengan Maqasid al-Qur’an, banyak ayat-ayat al-Qur’an telah menjelaskan perkara ini secara tidak langsung. Allah s.w.t. berfirman:

“Telah Kami menurunkan kepadamu (wahai Nabi Muhammad) Kitab (al-Qur’an) dengan membawa kebenaran yang mengakui kebenaran kitab-kitab suci yang diturunkan sebelumnya dan memelihara serta menjadikan saksi ke atasnya. Maka hukumkanlah antara mereka mengikut apa yang telah diturunkan oleh Allah dan janganlah engkau mengikut hawa nafsu mereka dengan meninggalkan kebenaran yang telah datang kepadamu. Untuk setiap (umat) antara kamu, Kami telah berikan syari’at (aturan) dan jalan agama (yang wajib diikuti). Dan kalau Allah menghendaki nescaya Dia menjadikan kamu umat yang satu (yang bersatu dalam agama), tetapi Dia hendak menguji kamu (dalam menjalankan) apa yang telah disampaikanNya kepada kamu. Oleh itu berlumba-lumbalah kamu membuat kebajikan. Kepada Allah jualah tempat kembali kamu semua, maka Dia akan memberitahu kamu tentang apa yang kamu perselisihkan”. (Surah al-Ma’idah, 5: 48).

“Dan (ingatkanlah) hari (ketika) Kami membangkitkan dalam tiap-tiap umat seorang saksi (rasul) ke atas mereka daripada golongan mereka sendiri dan Kami datangkan engkau (wahai Nabi Muhammad) untuk menjadi saksi atas mereka itu (umatmu dan seluruh umat manusia) dan Kami menurunkan kepadamu Kitab (al-Qu’ran) untuk menjelaskan segala sesuatu dan petunjuk serta rahmat dan khabar gembira bagi orang-orang Islami”. (Surah al-Nahl, 16: 89).

Namun, dalam kenyataan demi kenyataan yang telah diberikan oleh Allah s.w.t. ini, umat Islam pada masa ini seakan tidak memiliki pegangan yang kuat. Manusia lalai dan alpa dengan kehidupan dunia; seolah-olah hidayah dan pegangan kuhuk yang terdapat di dalam al-Qur’an tidak pernah wujud. Di sinilah peranan Maqasid al-Qur’an dalam memenuhi tuntutan dan kehendak umat Islam untuk mengenal kembali pegangan akidah Islam yang sebenar dengan mempelajari isi kandungan al-Qur’an dan seterusnya mengamalkannya sebagai bekalan menuju alam ukhrawi.

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Pengajian Bidang Tafsir Di UNISSA

Pengajian Bidang Tafsir di Universiti Islam Sultan Sharif Ali ditawarkan dalam program Sarjana Muda dan Sarjana Usuluddin di bawah Fakulti Usuluddin, UNISSA. Kursus-kursus bidang Tafsir ditawarkan dalam beberapa semester pengajian dalam peringkat Sarjana Muda selama empat tahun dan peringkat Sarjana secara kursus dan penyelidikan selama dua tahun (dua semester untuk pengajian kursus). Kesemua kursus adalah dalam bahasa Arab. Senarai nama kursus bidang Tafsir mengikut peringkat pengajian diterangkan dalam jadual berikut:

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Jadual 1: Senarai Kursus Bidang Tafsir di Fakulti Usuluddin, UNISSA

Dari jadual di atas menunjukkan beberapa perkara, iaitu:
1. Bagi peringkat Sarjana Muda Usuluddin, kesemua kursus berstatus wajib (MND = mandatori) dan merupakan Kursus Wajib Fakulti (FRC = Faculty Required Course). Manakala bagi peringkat Sarjana, hanya satu kursus wajib dan satu kursus pilihan yang berkaitan dengan bidang Tafsir.
2. Kebanyakan kursus bidang Tafsir ditawarkan pada tahun ketiga sesi pengajian, iaitu sebanyak lima buah kursus.
3. Tiada penawaran kursus bidang Tafsir pada tahun kedua sesi pengajian peringkat Sarjana Muda.

5. Jam kredit bagi setiap kursus adalah sebanyak 3 unit bagi peringkat Sarjana Muda, dan 4 unit bagi peringkat Sarjana.¹

Kursus UT 2403 ‘Uulum al-Qur’an juga merupakan Kursus Wajib Fakulti (Faculty Required Course) bagi pelajar tahun kedua Fakulti Syariah dan Undang-Undang (jurusan Fiqh & Usul dan jurusan Fiqh & Kehakiman) dan juga pelajar tahun pertama peringkat Diploma Kebangsaan Tertinggi (Higher National Diploma) Dirasat Islamiyyah bagi jurusan Usuluddin serta tahun kedua peringkat yang sama bagi jurusan Syari’ah.

Sementara itu, kursus berkaitan bidang Tafsir juga ada ditawarkan untuk pelajar Fakulti Syariah dan Undang-Undang (jurusan Undang-Undang) dan Fakulti Perniagaan dan Sains Pengurusan (jurusan Kewangan Islam), iaitu UT 2409 Qur’anic and Hadith Sciences. Kursus ini merupakan Kursus Wajib Fakulti (Faculty Required Course) dan dijalankan dalam bahasa Ingeris pada tahun kedua sesi pengajian mereka. Kajian ini juga akan turut menganalisis kursus ini. Perincian silibus bagi setiap kursus yang telah disebutkan adalah sepertimana berikut:

(1) UT 2403 ‘ULUM AL-QUR’AN


(2) UT 3302 MANAHJ AL-MUFASSIRIN ¹


(3) UT 3304 DIRASAT NASSIYYAH MIN KUTUB AL-TAFSIR


¹ 3 unit ialah 3 jam pembelajaran iaitu 2 jam kuliah dan 1 jam tutorial. Manakala 4 unit pula ialah 2 jam kuliah dan 2 jam tutorial.

(5) UT 1205 AL-TAFSIR


(6) UT 3305 AL-TAFSIR AL-MAUDU’I


(7) UT 4303 MANAHIJ AL-MUFASSIRIN 2

(8) UT 4305 AL-DAKHIL FI AL-TAFSIR

الدخيل في التفسير


(9) UT 6306 AL-ITTIJAHAT AL-MU‘ASIRAH FI AL-TAFSIR

الإعجازات المعاصرة في التفسير


(10) UT 6304 AL-I’JAZ AL-‘ILMI FI AL-QUR’AN AL-KARIM

الإعجاز العلمي في القرآن الكريم


(11) UT 2409 QUR’ANIC AND HADITH SCIENCES

Analisis Silibus Dari Sudut Menepati Maqasid Al-Qur’an Dan Kehendak Kontemporer


(A) Kursus Tafsir:

Cuma terdapat dua perkara yang kajian dapat perlu difikirkan pada masa akan datang, iaitu: menukar pilihan surah-surah untuk setiap kursus tafsir ini dalam tempoh lima ke tujuh tahun dan menawarkan kursus Tafsir ini sejak awal pengajian lagi. Perubahan ini kandungan kursus adalah perlu bagi mengelak pengulangan yang membosankan pensyarah dan menyebabkan pelajar menyerah dan memilih kursus tafsir ini hanya untuk mengulang pengajian yang telah dibawakan semalam. Cuma terdapat dua perkara yang kajian dapat perlu difikirkan pada masa akan datang, iaitu: menukar pilihan surah-surah untuk setiap kursus tafsir ini dalam tempoh lima ke tujuh tahun dan menawarkan kursus Tafsir ini sejak awal pengajian lagi. Perubahan ini kandungan kursus adalah perlu bagi mengelak pengulangan yang membosankan pensyarah dan menyebabkan pelajar menyerah dan memilih kursus tafsir ini hanya untuk mengulang pengajian yang telah dibawakan semalam.

(B) Kursus ‘Ulum al-Qur’an:

Justeru, disebabkan aspek kepentingan ilmu ini, amat wajar baginya diberi penekanan lebih dalam pengajian bidang Tafsir. Tetapi apakah yang nyata dari kursus ‘Ulum al-Qur’an yang ditawarkan


(C)  Kursus-Kursus Lain berkaitan Tafsir:

Igi kandungan yang lain bagi kursus-kursus ini dilihat mempunyai kekuatan tersendiri dalam menerangkan Maqasid al-Qur’an dan menepati kehendak umat zaman ini. Dengan perubahan dan cabaran globalisasi, ilmu-ilmu sebegini amat penting demi mempertahankan kesucian al-Qur’an dan agama Islam. Sebagai contoh, kursus Al-Dakhil fi Al-Tafsir dapat menjelaskan dan merumkaikan


Kesimpulan

Senarai Rujukan
1. Al-Qur‘ān Al-Karim.

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9. Pelan Strategik UNISSA 2009-2018


Penlibatan Wanita dalam Kerjaya: Tinjauan Kepada Profesi Jururawat dalam Sunnah

Lilly Suzana Shamsu


Kata Kunci: Wanita, kerjaya kejururawatan, tokoh

Pendahuluan


1 PhD, Dekan Fakulti Usuluddin, Universiti Islam Sultan Sharif Ali, Negara Brunei Darussalam.
2 http://www.ibe.unesco.org/fileadmin/user_upload/archive/publications/ThinkersPdf/nightingalee.PDF.
yang demikian, kertas ini akan mengenal dan memaparkan beberapa nama sahabiyat yang menjadi ikon dalam kalangan wanita. Di samping mengenali wanita berkerjaya di zaman baginda Rasulullah sallallahu ‘alaihi wasallam dan sekaligus menjelaskan kerjaya jururawat adalah yang terawal bertapak sebagai kerjaya kaum wanita.

### “مِرِّضة” Atau “Jururawat” Adalah Istilah Baru Dalam Bahasa Arab


> إِمَّا مِرِّضَةٌ مَاهِرةٌ


2 Sebagai contoh sila lihat tarjama bab dalam Sahih Bukhari, j. 4, h. 33, j. 7, h. 122; Sahih Muslim, j. 1, h. 1443, Sunan Abu Daud, j. 1, h. 18; Sunan Tirmizi, j. 4, h. 139; Sunan Ibn Majah, j. 2, h. 952.

Secara ringkasnya, etimologi "nurse" yang bererti "jururawat" atau "مَوْلا" lebih awal mendapatkan tempatnya dalam Bahasa Inggeris apabila ia mula digunakan dalam kurun ke-13 Masih.

1) Rufaidah Binti Sa'Ad (بنت سعد)

Beliau juga dikenali dengan Ku'aibah binti Sa 'ad al-Aslamiyah atau Sa'id. Sementara itu Ibn al-Athir dan Ibn Hajar menukil kedua-dua nama ini dalam dua biografi yang berbeza tanpa sebarang catatan yang menunjukkan ia adalah orang yang sama.

Imam al-Bukhari dalam bukunya al-Adab al-Mufrad menukil sebuah riwayat sahih dengan sanadnya kepada Mahmud bin Labid, dia berkata:

"Ketika lengan Sa'ad terluka di waktu peperangan Khandaq, maka dikatakan kepadanya: "Bawalah sanadnya kepada Mahmud bin Labid, dia berkata: "Bagaimana keadaannya di waktu pagi ini?". Sedangkan apabila waktu pagi, Nabi Muhammad sawallahu 'alaihi wasallam bersabda: "Bagaimana keadaannya di waktu pagi?"."

Kisah ini juga turut dinukil oleh Ibn Sa'ad tetapi Ibn Sa'ad menyebutkan biodata peribadi incubot berhari mulia ini dalam Tabaqatnya dengan nama Ku'aibah:

Ku'aibah binti Sa'ad al-Aslamiyah berbai'ah (mengangkat janji sumpah setia) kepada baginda Nabi sawallahu 'alaihi wasallam selepas hijrah, dan atas usahanya (dalam membantu dan merawat para pesakit) dia diberi kepercayaan sehingga didirikan khemah di masjidi jamil. Dia juga merawat orang yang sakit dan cedera dalam perang. Dia juga pergi berjuang bersama Rasulullah sawallahu 'alaihi wasallam dalam peperangan Khaibar.

Pada dasarnya riwayat ini juga direkod dalam Sahih Muslim daripada 'Aisyah wassallallahu 'alaihi wasallam. Bagaimanapun, baginda menyebutkan biodata peribadi incubot berhari mulia ini dalam Tabaqatnya dengan nama Ku'aibah:

Ku'aibah binti Sa'ad al-Aslamiyah berbai'ah (mengangkat janji sumpah setia) kepada baginda Nabi sawallahu 'alaihi wasallam selepas hijrah, dan atas usahanya (dalam membantu dan merawat para pesakit) dia diberi kepercayaan sehingga didirikan khemah di masjidi jamil. Dia juga merawat orang yang sakit dan cedera dalam perang. Dia juga pergi berjuang bersama Rasulullah sawallahu 'alaihi wasallam dalam peperangan Khaibar.

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baginda Rasulullah sallallahu ‘alaihi wasallam mendirikan khemah untuknya yang letaknya berdekatan masjid bagi memudahkan baginda menjenguknya.\(^1\)


2) Ummu `Ammarah Al-Ansariyyah (أم عمارة الأنصارية)
Nama sebenarnya ialah Nusaibah binti Ka`ab bin `Amr bin `Auf bin Mabzul bin `Amr bin Ghanam daripada Bani Mazin bin al-Najjar. Ibunya bernama al-Rubah binti `Abdullah bin Habib. Dia adalah saudara perempuan kepada `Abdullah bin Ka`ab salah seorang perwira Islam yang gugur syahid dalam perang Badar. Dia terkenal dengan gelaran Umm `Ammarah al-Ansariyah dan memeluk Islam selepas hijrahnya Nabi sallallahu `alaihi wasallam ke Madinah. Dia adalah antara yang turut hadir dan mengikat janji setia pada malam Bai`ah al-`Aqabah. Beliau juga seperti Rufaidah menabur bakti berpartisipasi dalam perang sebagai paramedik yang memeduli kemaslahatan para pejuang di medan-median pertempuran terusaklah Uhud, Hudaibiyah, Khaibar, `Ummat al-Qadiyah, Hunain, dan Yaum al-Yamamah.\(^2\)


Semangat kepahlawanan yang ditonjolkan oleh sahabiyyah bernama Ummu `Ammarah atau Nusaibah ini telah mendapat pengiktirafan khusus daripada Rasulullah sallallahu `alaihi wasallam sendiri sehingga baginda bersabda: “Sesungguhnya kedudukan Nusaibah binti Ka`ab hari ini (perang Uhad) adalah lebih baik daripada kedudukan si fulan dan si fulan”, Rasulullah sallallahu `alaihi wasallam sendiri menyaksikan pada hari tersebut Nusaibah bertempur sengit menentang musuh bersama dengan kaum muslimin lainnya sehingga dia mengalami luka pada tiga belas tempat di seluruh badannya.\(^4\)

Di samping itu, Ummu `Ammarah memiliki daya intelek yang tinggi dan sangat prihatin akan ilmu. Beliau turut semua bertalaqqi dengan para sahabi radailahu `anhum lainnya mengambil hadith daripada Nabi sallallahu `alaihi wasallam. Riwayat beliau sangat masyhur dan telah direkodkan dalam rujukan sunnah yang muktabar seperti Sunan Abu Daud, Tirmizi, Sunan Nasa’i,
Sunan Ibn Majah dan Musnad Ahmad\(^1\). Jelas sekali, Ummu ‘Ammarah al-Ansariyyah seorang sahabiyat yang berprofil tinggi, berintegriti, mempunyai keberanian dan cakna ummah.

3) **Ummu Sinan** (أم سنان)


4) **Al-Rubai‘ Binti Mu‘Awwiz** (الرُّبيّع بنت مُعّوِّذ)

Dia adalah anak kepada komander Islam terkemuka Mu‘awwiz bin ‘Afra\(^4\) bin al-Harith bin Rifa‘ah bin al-Harith bin Sawda’ bin Malik bin Ghanam bin Malik bin al-Najjar\(^5\). Ayah al-Rubai‘ iaitu Mu‘awwiz merupakan wira dalam medan tempur Badar, beliau berjaya membunuh Abu Jahal bin Hisham dan bertarung hingga gugur syahid di sana\(^6\).

Darah keberanian Mu‘awwiz jelas mengalir ke dalam diri anak perempuannya al-Rubai‘, seorang yang tergolong dalam kalangan sahabiyat muda\(^7\). Meskipun masih muda beliau tidak gentar turun bersama para pejuang muslimin ke medan perang. Kisah perjuangan beliau dalam pertempuran ini dicatatkan oleh ramai periwayat dalam karya-muktabar mereka sebagai contoh apa yang dinikil oleh al-Bukhari daripada al-Rubai‘ binti Mu‘awwiz sendiri, beliau meriwayatkan:

> Kُنَّا مَعَ النَّبِِ ﷺ نَسْقِي وَنُدَاوِي الجَرْحَى، وَن َرُد  القَت ْلَى إِلَىَ الدَدِينَةِ

Mafhumnya: “Kami bersama Nabi *sallallahu ‘alaihi wasallam* (dalam peperangan) di mana kami memberi minum para tentera, merawat mereka yang luka dan membawa pulang yang gugur (syahid) ke Madinah”.


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\(^8\) Bukhari, *-Sahih*, Kitab al-Jihad wa al-Siyar, Bab Mudawah al-Nisa al-Jarha fi al-Ghawzi, jilid 4, hlm. 34, no. 2882.


5) **Ummu Sulaim (أم سليم)**


Para ahli sejarah berbeza pendapat mengenai nama sebenar Ummu Sulaim, sebahagiannya mengatakan al-Rumaisa’, sebahagian lain menyatakan al-Ghumaisa’ dan ada yang menyebutkan Sahlah, Unaifah dan Rumaithah. Namun dalam banyak riwayat hadith gelaran Ummu Sulaim lebih dikenali sehingga baginda Rasulullah *sallallahu 'a'* bersabda: "ذَٰلِكَ الْجَهَّةُ الْأَشْعَرَاءُ حَتَّىَ قَالُواُ: مِنْ هَذَا أَلَّوْاْ هذَا العَوْاَمَانَ أَمْ أَنَّى بَيْنَ بَلَدٍ". & *الْنَّفْسُ فَمِنْ قِبَارِضِ الحَيَاةِ الْيَقِينَةِ وَالْعَفَاَلَانِ مَسْلِمَانِ.*


Para ahli sejarah berbeza pendapat mengenai nama sebenar Ummu Sulaim, sebahagiannya mengatakan al-Rumaisa’, sebahagian lain menyatakan al-Ghumaisa’ dan ada yang menyebutkan Sahlah, Unaifah dan Rumaithah. Namun dalam banyak riwayat hadith gelaran Ummu Sulaim lebih dikenali sehingga baginda Rasulullah *sallallahu 'a'* bersabda: "ذَٰلِكَ الْجَهَّةُ الْأَشْعَرَاءُ حَتَّىَ قَالُواُ: مِنْ هَذَا أَلَّوْاْ هذَا العَوْاَمَانَ أَمْ أَنَّى بَيْنَ بَلَدٍ". & *الْنَّفْسُ فَمِنْ قِبَارِضِ الحَيَاةِ الْيَقِينَةِ وَالْعَفَاَلَانِ مَسْلِمَانِ.*

Wanita berhati waja ini adalah antara golongan sahahiyat Ansar yang telah menjana sinergi dalam khidmat perawatan pahlawan Islam yang luka. Hasil usaha dan bantuan yang dihulurkan telah menjadikan pengurusan tentera muslimin dalam ekspedisi perang lancar dan teratur. Berulang kali dinukil riwayat daripada Anas bin Malik *radiallahu 'anhu* yang menceritakan ibunya Ummu Sulaim merawat mereka yang luka ketika bermuam. Antaranya yang diriwayatkan oleh Bukhari, Muslim, Abu Daud dan Tirmizi daripada Anas bin Malik *radiallahu 'anhu*.

Justeru, nama beliau tidak asing dalam ilmu periwayatan dan telah direkod dalam biografi beliau bahawa Ramah ramai perawi tersohor menjadi murid beliau, antaranya Khalid bin Zakawan, Na’i mawla Ibnu ‘Umar, Abu Salamah bin ‘Abd Rahman bin ‘Auf dan ramai lagi. Ini merupakan manifestasi personaliti beliau yang ideal; mempunyai keberanian sekaglis mempunyai ilmu yang luas.


2 Meraung atau menangis dengan menjerit atau dengan suara yang kuat adalah budaya kaum jahiliyyah.

3 Bukhari, al-Sahih, Kitab al-Jana’iz, Bab Ma Yunha min al-Nauh wa al-Buka wa al-Jaz’ an Zalik, jilid 2, hlm. 84.


5 Muslim, al-Sahih, Kitab Fadail al-Sahabah radiallahu ‘anhum, Bab Min Fadail Ummi Sulaim Ummi Anas bin Malik, wa Bilal radiallahu ‘anhuma, jilid 4, hlm. 1940; al-Rubai’i, *Op.cit.*, jilid 2, hlm. 84.


8 Muslim, al-Sahih, Kitab al-Jihad wa al-Siyar, Bab Ghazwat al-Nisa ma’a al-Rijal, jilid 3, hlm. 1443, no. 135.
Mafhumnya: “Rasulullah sallallahu ‘alaihi wasallam pernah berperang bersama Ummu Sulaim serta beberapa orang kaum wanita Ansar. Ketika beliau sedang bertempur, mereka membantu memberi minum serta mengobati para prajurit yang terluka”.


6) Ummu ‘Atiyyah Al-Ansariyyah (أم عتیة الأنصارية)


Sesungguhnya Ummu ‘Atiyyah adalah seorang yang sangat cerdik dan berilmu di mana banyak perkara fiqhiyyat yang bersangkutan dengan hal-hal wanita seperti haid, mandi wajib dan berkabung dirumah oleh beliau. Riwayat beliau sangat masyhur dirakam oleh keenam-ename kitab yang muktabar (Kutub al-Sittah).

Kemulusan dan kelembutan wanita tidak menghalang Ummu ‘Atiyyah untuk menabur khidmat bakti dalam ekspedisi perang bersama baginda Rasulullah sallallahu ‘alaihi wasallam. Muslim merekod kenyataan Ummu ‘Atiyyah dalam Sahihnya daripada Hafsah binti Sirin, Ummu Atiyyah berkata:

غَزَوْتُ مَعَ رَسُولِ اللهِ ﷺ سَبْعَ غَزَوَاتٍ، أَخْلُفُهُمْ فيِ رِحَالذِِمْ، فَأَصْنَعُ لذَُمُ الطَّعَامَ، وَأُدَاوِي الجَْرْحَى، وَأَقُومُ عَلَى الْمَرْضَى

Mafhumnya: “Aku pernah ikut perang bersama Rasulullah sallallahu ‘alaihi wasallam sebanyak tujuh kali, aku tinggal di perkhemahan mereka, memasak makanan untuk mereka, mengubati mereka yang terluka dan merawat mereka yang sakit”⁶.

7) Hamnah Binti Jahsy Al-Asadiyyah (حمنة بنت جحش الأسدية)

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³ Al-Bukhari, al-Sahih, Kitab al-janaiz, Bab Ghusl al-Mayyit wa Wudu’ihi bi al’Ma’i wa al-Sadr, jilid 2, hlm. 73, no. 1253.
⁶ Muslim, al-Sahih, Kitab al-Jihad wa al-Siyar, Bab al-Nisa al-Ghaziyat Yurdakhu lahunna wa La Yusham, wa al-Nahy ‘an Qatl al-Sibyan Ahl al-Harbi, jilid 3, hlm. 1447.
Beliau ialah saudara perempuan kepada Zainab binti Jhys isteri baginda Rasulullah sallallahu ‘alaihi wasallam. Ibunya bernama Umaimah binti ‘Abd al-Muttalib bin Hashim bin ‘Abd Manaf bin Qusay, ibu saudara baginda Rasulullah sallallahu ‘alaihi wasallam.1

Ibunya bernama Umaimah binti ‘Abd al-Mutallib bin Hashim bin ‘Abd Manaf bin Qusay, ibu saudara baginda Rasulullah sallallahu ‘alaihi wasallam.1 Abu Nu‘aim menggelarkannya Ummu Habibah, sementara itu Ibn Manah menyebutkan beliau juga digelar Ummu Habibah.2 Para pakar sejarah silam juga berpendapat Ummu Habib adalah isteri ‘Abd Rahman bin ‘Auf, manakala Ummu Habibah adalah isteri Mus‘ab bin ‘Umair dan setelah Mus‘ab gugur syahid ketika perang Uhud dia berkahwin dengan Talhah bin ‘Ubaiddilah.

Hamnah binti Jhys merupakan salah seorang wanita sahabiyat daripada kalangan mubahirat. Beliau menyertai kaum mujahidin dalam perang Uhud membantu merawat tentera yang luka dan memberi minum mereka. Kisah ini tidak hanya dirakam oleh para ahli sejarah tetapi diriwayatkan dengan bersanad oleh al-Tabarani daripada Mu‘awiyyah bin ‘Abdulrahman, beliau berkata:

رَأَيْتُ بِعَيْنِيَّ حَمَّنَةَ بَنِيَّ جَحْشٍ يَوْمَ أُحُدٍ تَسْقِي الْعَطْشَى،
وتُدَاوِيِّ الجَْرْحَى

Mafhumnya: “Aku (Mu‘awiyyah bin ‘Abdulrahman) melihat dengan mataku sendiri Hamnah binti Jhys pada Hari Uhud memberi minum (tentera) mereka yang keletihan dan merawat mereka yang cedera”.

Hamnah binti Jhys juga terkenal sebagai sahabiyat yang menyampaikan ilmu walaupun peribadi beliau tidak sebanyak Ummu Sulaim atau wanita-wanita sahabiyat yang disebutkan sebelumnya. Riwayat beliau dinukil dalam al-Adab al-Mufrad oleh Bukhari, Sunan Tirmizi, Sunan Abi Daud dan yang lainnya.4

8) Umamah Binti Qais Al-Ghifariyyah (أمية بنت قيس الغفارية) atau Layla Al-Ghifariyyah


كُنْتُ امْرَأَةً أَخْرُجُ مَعَ النَّبِِ ﷺ أُدَاوِيِّ الجَْرْحَى

Mafhumnya: “Aku adalah wanita yang keluar bersama baginda Nabi sallallahu ‘alaihi wasallam (medan perang) merawat (tentera) yang luka”.

Apa yang jelas ditemukan bahawa para ulama dan pakar sejarah dilihat bersetuju untuk mengatakan Layla Al-Ghifariyyah adalah salah seorang wanita yang pernah berkhidmat menjadi paramedik di medan tempur. Ini didasari fakta yang mereka rakam bahawa dalam setiap tarjamah atau entri biodata Layla Al-Ghifariyyah disebutkan bahawa beliau adalah wanita yang keluar merawat mereka yang luka dalam kancah peperangan.6


Sementara itu dalam dunia periyatan hadith beliau lebih dikenali dengan nama Umayyah binti Abi Al-Salt dan Ibn Hajar menyebutkan beliau (Umayyah) adalah Layla isteri kepada Abi Zarr. Hadith beliau pula dimuatkan dalam Sunan Abi Daud2.


Jururawat Profesi Yang Terpilih Dalam Sunnah


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7 Ibid, hlm. 2.
Malaysia juga ditubuhkan pada tahun 1947 yang bertujuan untuk mengambil bahagian dalam kemajuan jururawat, sambutan hari jururawat, mengadakan seminar, majlis sosial dan sebagainya. Persatuan ini adalah cawangan kepada Pertubuhan Jururawat Katolik Antarabangsa Belgium.

Nyata sekali usaha tegar pihak kristian dalam mengukuhkan hubungan sesama jururawat dan menebarkan usaha berkebajikan yang dipelopori mereka merupakan langkah bijak mereka dalam menyebarkan agama Kristian. Dibantu dengan penguasaan media secara besar-besaran kebaikan yang mereka tabur sangat besar kelihatanannya di mata umum sehingga boleh memadamkan kebaikan yang lebih awal tercipta dalam lipatan sejarah yang sudah tercatat. Keberhasilan ini sememangnya tidak dinafikan tetapi selayaknya kita juga teringat bahawa kebaikan yang mereka tabur sangat besar memiliki dampak yang besar. Dengan menambahkan usaha berkebajikan yang dipelopori mereka, mereka dapat merubah dunia. 

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Selain itu, usaha yang ditubuhkan oleh pihak kristian juga memberikan dampak besar dalam menyebarkan agama Kristian. Dengan menambahkan usaha berkebajikan yang dipelopori mereka, mereka dapat merubah dunia. 

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Senarai Rujukan


POLIGAMI SEBAGAI PENYELESAIAN TERHADAP FENOMENA KAHWIN LEWAT DI MALAYSIA: ANALISIS DARI PERSPEKTIF QUR’AN DAN SUNNAH

Mohd. Shah Jani¹, Raudlotul Firdaus binti Fatah Yasin², Qurrotul Aien binti Fatah Yasin³


Kata Kunci: Poligami, kahwin lewat, kaedah penyelesaian

Pendahuluan
Perkahwinan merupakan Sunnah para Rasul yang telah mengundang seribu hikmah dalam kehidupan umat manusia. Namun, apabila perkahwinan mula ditolak atau ditunda-tunda dengan sebab apa sekalipun, maka akan muncul masalah keraknak dan ketidakstabilan pembangunan ummah sebagaimana yang pernah diperintah oleh Baginda Rasulullah (saw):

إِذَا أَتَاكُمْ مَنْ تَرْضَوْنَ دِي ْنَوُ وَخُلُقَوُ فَإِنْ لََْ ت َفْعَلُوْا تَكُنْ فِت ْنَةٌ فيِْ الأَرْضِ وَفَسَادٌ كَبِنًٍْ

Maksudnya: Apabila datang seorang lelaki yang engkau redha dengan agama dan akhlaknya, maka berkahwinlah dengannya, jika tidak, akan berlaku fitnah di atas muka bumi dan kerosakan yang besar⁴

Al-Mubarakfuri menjelaskan bahawa hadith ini ditujukan kepada para wali pernikahan (sama ada bapa, ahli waris atau penjaga) yang dikunjungi oleh mana-mana lelaki yang didapati baik agama dan akhlaknya (lelaki soleh), dengan tujuan untuk meminang anak gadis di bawah jagaan mereka, maka dalam keadaan ini hendaklah para wali tadi menerima pinangan lelaki tersebut⁵. Sekiranya mereka enggan menerima pinangan lelaki tersebut semata-mata kerana ingin mencari lelaki lain yang lebih berharta dan berpangkat, dibimbangi akan mencetuskan suatu permasalahan yang rumit iaitu peningkatan bilangan lelaki dan wanita yang tidak berkahwin atau membujang. Fenomena ini jika tidak ditangani boleh menyebar dan akhirnya fitnah- fitnah yang lebih besar seperti perzinaan yang pastinya merosakkan maruah, menjejaskan nasab dan menghakis keharmonian perhubungan dalam masyarakat serta kehormatan diri individu (al-’iffah)⁶.


Pelbagai pendekatan telah dikemukakan dalam usaha menangani fenomena kahwin lewat daripada berlaku. Salah satu daripada cadangan kontroversi yang pernah dikemukakan ialah menggalakkan poligami iaitu perkahwinan seorang lelaki dengan lebih dari seorang isteri.

Cadangan ini adalah berdasarkan beberapa dorongan fakta:

Pertama: Bilangan penduduk lelaki yang melebihi sedikit sahaja daripada bilangan wanita pada usia boleh berkahwin iaitu antara 15-64 tahun dengan lelaki sebanyak 8 387 800 orang pada tahun 2005 dan wanita sebanyak 8 095 100 orang pada tahun yang sama. Daripada bilangan ini, seharusnya setiap wanita akan dapat berkahwin dengan seorang lelaki, tetapi tidak semua lelaki akan mendapatkan pasangan hidup masing-masing. Namun, terdapat statistik lain yang perlu diambil kira menyebabkan bilangan lelaki yang melebihi wanita ini tidak dapat memenuhi perkahwinan seorang lelaki dengan seorang wanita.


10. Ibid, ms.22.
Ketiga: Bilangan wanita di Universiti lebih banyak berbanding lelaki sedangkan bilangan banduan lelaki dan penagih dadah lelaki adalah berkali ganda lebih banyak berbanding wanita. Demikian juga peratusan wanita yang semakin meningkat dalam bidang pekerjaan professional seperti doktor, peguam, akauntan dan sebagainya telah mewujudkan ketidakseimbangan taraf kemasyarakatan sehingga menyulitkan pencarian jodoh yang sekufu.

Graf berikut menjelaskan peratusan pelajar lelaki dan wanita di universiti:

<table>
<thead>
<tr>
<th>Peratus</th>
<th>Diploma</th>
<th>Ijazah Pertama</th>
<th>Sarjana/ Master</th>
<th>Ph.D</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lelaki</td>
<td>58.6%</td>
<td>64.1%</td>
<td>53.7%</td>
<td>38.6%</td>
</tr>
<tr>
<td>Wanita</td>
<td>41.2%</td>
<td>35.9%</td>
<td>46.3%</td>
<td>61.4%</td>
</tr>
</tbody>
</table>

Jadual berikut menunjukkan peratusan ahli professional yang berdaftar mengikut jantina bagi tahun 2005:

<table>
<thead>
<tr>
<th>Jantina</th>
<th>Bilangan</th>
<th>Peratus</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lelaki</td>
<td>78 686</td>
<td>73.4%</td>
</tr>
<tr>
<td>Wanita</td>
<td>28 488</td>
<td>26.6%</td>
</tr>
<tr>
<td>JUMLAH</td>
<td>107 174</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

Berikut adalah bilangan penagih dadah lelaki dan wanita yang dikenalpasti:

<table>
<thead>
<tr>
<th>Tahun</th>
<th>Penagih Dadah Lelaki</th>
<th>Penagih Dadah Wanita</th>
<th>Jumlah</th>
</tr>
</thead>
<tbody>
<tr>
<td>2002</td>
<td>31492</td>
<td>401</td>
<td>31893</td>
</tr>
<tr>
<td>2003</td>
<td>36417</td>
<td>579</td>
<td>36996</td>
</tr>
<tr>
<td>2004</td>
<td>37980</td>
<td>692</td>
<td>38672</td>
</tr>
<tr>
<td>2005</td>
<td>32141</td>
<td>667</td>
<td>32808</td>
</tr>
<tr>
<td>2006</td>
<td>22348</td>
<td>463</td>
<td>22811</td>
</tr>
<tr>
<td>JUMLAH</td>
<td>160378 (98.3%)</td>
<td>2802 (1.7%)</td>
<td>163180</td>
</tr>
</tbody>
</table>

Berikut pula merupakan nisbah banduan mengikut jantina yang berada di Penjara Malaysia:

<table>
<thead>
<tr>
<th>Tahun</th>
<th>Wanita</th>
<th>Lelaki</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Bilangan</td>
<td>Peratus</td>
</tr>
<tr>
<td>2000</td>
<td>2082</td>
<td>19.5%</td>
</tr>
</tbody>
</table>

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1 ibid.
2 ibid.
3 ibid.
5 Statistik Banduan Mengikut Jantina dan Agama, Jabatan Penjara Malaysia, 9 Januari 2009 (ref: JP/LTH/Rd/102/3 Kit.28 (30)).
Akibat ketidakseimbangan taraf hidup lelaki dan wanita dalam masyarakat ini, banyak wanita yang memilih untuk tidak berkahwin daripada memilih pasangan yang tidak sekufu atau jauh lebih rendah taraf kemasyarakatan mereka. Apabila bilangan wanita tidak berkahwin semakin banyak, ini sekaligus menyebabkan bilangan lelaki tidak berkahwin juga semakin bertambah.

**Fenomena Kahwin Lewat Di Malaysia**

Purata usia berkahwin bagi rakyat Malaysia semakin meningkat dengan ketara bermula pada tahun 1970 sehingga kini. Graf di bawah menunjukkan kadar peningkatan purata usia perkahwinan di kalangan masyarakat Malaysia:

![Graf](image)

<table>
<thead>
<tr>
<th>Tahun</th>
<th>Lelaki</th>
<th>Wanita</th>
<th>Jumlah</th>
</tr>
</thead>
<tbody>
<tr>
<td>2001</td>
<td>2556</td>
<td>14</td>
<td>32.3</td>
</tr>
<tr>
<td>2002</td>
<td>3310</td>
<td>40</td>
<td>27.8</td>
</tr>
<tr>
<td>2003</td>
<td>5133</td>
<td>8.4</td>
<td>10.9</td>
</tr>
<tr>
<td>2004</td>
<td>6047</td>
<td>7.2</td>
<td>6.7</td>
</tr>
<tr>
<td>2005</td>
<td>4935</td>
<td>8.4</td>
<td>5.5</td>
</tr>
<tr>
<td>2006</td>
<td>5866</td>
<td>2.8</td>
<td>3.2</td>
</tr>
<tr>
<td>2007</td>
<td>9006</td>
<td>19.2</td>
<td>13.6</td>
</tr>
</tbody>
</table>

1. Kestabilan kewangan
2. Tiada calon yang sesuai
3. Kemajuan kerjaya
4. Komitmen terhadap keluarga
5. Selesa hidup membujang
6. Bimbang komitmen perkahwinan
7. Lain-lain

2 Lembaga Penduduk dan Pembangunan Negara, dipetik dari Hasnida, “Kahwin Lewat”, Mentari, ms.22.
Jika diperhatikan, faktor yang paling menyumbang ke arah perkahwinan lewat ialah kestabilan kewangan, tiada calon yang sesuai dan kemajuan kerjaya. Ketiga-tiga faktor ini boleh menjadi indikator kepada relevannya perkahwinan poligami, dengan syarat poligami tersebut dilaksanakan dengan saksama sesuai dengan maksud dan objektif pensyariatannya seperti yang disebutkan di dalam al-Qur'an dan Sunnah Rasūlullāh (saw).

Pada dasarnya, poligami memerlukan kemantapan ekonomi untuk mengelakkan ketidakadilan terhadap para isteri. Namun, bagi wanita bujang yang sudah mencapai tahap kewangan yang stabil, isu nafkah tidak lagi menjadi keutamaan baginya yang menjadi faktor penghalang untuk berkahwin dengan lelaki yang sudah berumahtangga. Dalam kebanyakan situasi, dapat difahami bahawa bahaya sesetengah wanita hanya memerlukan seorang lelaki yang bertanggungjawab untuk memberi perlindungan dan ketenangan dalam menjalani kehidupan sehari-hari, sesuai dengan fitrah rumah tangga sebagai sumber mawaddah, rahmah dan kasih sayang. Di sini poligami boleh memainkan peranan yang positif jika suami merupakan seorang lelaki yang disebutkan di dalam hadith sebagai “al-qayyim”, isteri pertama mampu bertoleransi, dan isteri yang baru tidak mengkhawatirkan nafkah yang diluar kemampuan suami.

Ketiaadaan calon yang sesuai mendominsi faktor lewat berkahwin di kalangan wanita sebanyak 40%. Dalam konteks ini, keterbukaan masyarakat amat penting dalam melihat poligami sebagai salah satu pendekatan dalam menyediakan jalan penyelesaian. Sememangnya pemilihan calon calon yang baik dan berkualiti adalah amat penting, namun bilangan mereka seringkali amat terhad di dalam masyarakat. Dengan adanya keterbukaan di kalangan masyarakat, kewujudan golongan yang baik dan berkualiti tidak dipersia-kan dalam usaha membantu kalangan wanita yang belum berkahwin. Pada zaman Rasulullah SAW, wanita-wanita yang belum berkahwin akan segera dicarikan jodoh sama ada dari kalangan anak dara mahupun janda. Ummu Salamah,1 meskipun berusia 65 tahun,2 telah dipinang oleh beberapa orang sahabat termasuk Abu Bakar dan Umar bin Khattab, sebelum dipinang pula oleh Rasulullah SAW,3 lantas bergelar Ummul Mukminin. Hal ini menunjukkan peripentingnya seseorang wanita itu berkahwin dengan calon suami yang baik dan berkualiti walaupun perlu melalui jalan poligami.

**Poligami Dalam Qur’ān Dan Sunnah**


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2 Abu Umar Bashir (n.d.), Poligami Amurgerah Yang Terzhalimi, Solo: Rumah Dzikir, ms.96.
3 ‘Abdullah Badran, Samir al-Mu’minat, ms.156.
ahli keluarganya termasuk anak-anak, poligami boleh dikira sebagai haram. Bahkan menurut al-Marâghâ, poligami diamalkan dalam situasi yang benar-benar memerlukan (dârûrah) dan oleh orang yang benar-benar mampu untuk berlaku adil kepada keluarga sedia ada dan keluarga yang bakal dibina.

Pensyariatian poligami juga disebutkan di dalam hadith diriwayatkan sebaik sahaja turun pensyariatannya di dalam al-Qur’ân. Tujuan pensyariatian ini adalah untuk membatasi bilangan isteri mengikut amalan poligami tanpa had ketika zaman jahiliyah Arab kepada hanya empat orang isteri sahaja. Dalam sebuah hadith dirapport Qais bin al-Harîth (r.a), beliau berkata: “Ketika aku memeluk Islam, aku memiliki lapan orang isteri, lalu aku berjumpa Rasulullah (s.a.w) dan menceritakan keadaanku. Lalu Baginda (saw) bersabda: اخْتَرْ مِن ْهُنَّ أَرْبَعًا “Pilih empat daripada mereka.”


Al-Ghazzâli dan Ibn ‘Ashûr menganalisis matlamat Shari’ah (maqâsid shari’ah) poligami sebagai “pemeliharaan kesucian institusi kekeluargaan dalam Islam”. Analisis tersebut telah diperincikan oleh ulama modern termasuk Jamaluddin ‘Atiyyah, sebagai satu amalan perkahwinan yang sesuai dipraktikkan jika memenuhi tujuan matlamat Shari’ah yang berikut:

1. Menyusun atur hubungan di antara dua janitanya yang berbeza - "Tanzim alâaqah bayna al-jinsayn"
2. Memelihara keturunan- Hifz al-nasl
3. Mencapai ketenangan, kasih sayang dan rahmah- Tahqîq al-sakan wa al-mawaddah wa al-rahmah
4. Memelihara keturunan- Hifz al-nasab
5. Memelihara agama anggota keluarga- Hifz al-tadâyun fi al-Uslrah

Malangnya satu realilti yang tidak dapat dinafikan, berdasarkan kajian-kajian ilmiah yang telah dilalankan, kebanyakan amalan poligami di Malaysia pada hari ini belum memenuhi matlamat Shari’ah seperti yang diperincikan oleh ‘Atiyyah, bahkan dalam banyak situasi, ia lebih membawa kepada amalan salah guna pensyari’atan poligami tersebut oleh sesetengah lelaki yang tidak bertanggungjawab.

Poligami Sebagai Penyelesaian Terhadap Fenomena Kahwin Lewat
Bahagian Pembangunan Keluarga, Lembaga Penduduk dan Pembangunan Keluarga Negara (LPPKN) dalam Kajian Penduduk dan Keluarga yang ke-4 (KPKM-4) mendapati bahawa antara punca utama berlakunya fenomena kahwin lewat adalah masalah kewangan bagi lelaki dan tidak...
bertemu jodoh yang sekufu bagi wanita. Peratusan sebab-sebab tersebut adalah seperti dalam jadual berikut:¹

<table>
<thead>
<tr>
<th>Punca</th>
<th>Peratus (%)</th>
<th>Jumlah</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Lelaki</td>
<td>Wanita</td>
</tr>
<tr>
<td>Masalah ekonomi</td>
<td>44.7</td>
<td>14.0</td>
</tr>
<tr>
<td>Tidak bertemu jodoh yang sekufu</td>
<td>19.4</td>
<td>40.0</td>
</tr>
<tr>
<td>Usia pasangan yang tidak sesuai</td>
<td>0.8</td>
<td>3.6</td>
</tr>
<tr>
<td>Masalah kesihatan</td>
<td>1.6</td>
<td>1.6</td>
</tr>
<tr>
<td>Selesa hidup membujang</td>
<td>3.6</td>
<td>8.4</td>
</tr>
<tr>
<td>Mempunyai tanggungjawab terhadap ibubapa dan keluarga</td>
<td>6.3</td>
<td>7.2</td>
</tr>
<tr>
<td>Ingin membina kerjaya</td>
<td>12.6</td>
<td>8.4</td>
</tr>
<tr>
<td>Bimbang dengan tanggungjawab selepas berkahwin</td>
<td>3.6</td>
<td>2.8</td>
</tr>
<tr>
<td>Faktor-faktor lain</td>
<td>7.4</td>
<td>14.0</td>
</tr>
<tr>
<td>Jumlah</td>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Jika wanita kahwin-lewat ini memilih poligami, bilangan lelaki bujang tidak berkahwin tidak akan berubah, malah mungkin berganda, kerana calon yg layak utuk mereka kahwini telah memilih untuk berpoligami. Fakta ini menjadi hujah yang amat objektif bagi mereka yang anti-poligami. Bagi mereka, tidak memilih berpoligami bukan sebab kahwin lewat, tetapi tidak ada calon sekufu. Oleh itu bagi mereka,

1) poligami bukan solusi, sebaliknya mesti ada langkah drastik drp pihak berkuasa menaik taraf sistem pendidikan dan ekonomi Negara utk memperbaiki taraf hidup dan ekonomi. 44.7% lelaki yg kahwin lewat agar mereka mencapai tahap sekurang-kurang “sekufu” untuk dijadikan calon suami kepada 40% wanita yg kawin lewat.

2) Andai kata wanita kahwin-lewat memilih utuk berpoligami, mereka belum tentu mendapat jaminan bakal suami itu “sekufu” untuk dikahwini. Malah kebanyakkan suami yang berpoligami hari ini tidak layak untuk berpoligami, atau tidak “sekufu” utuk berpoligami.

Dalam usaha mencari jodoh yang sekufu, wanita seringkali menghadapi konflik lantaran bilangan lelaki yang benar-benar mampu memikul tanggungjawab sebagai suami adalah tidak banyak meskipun bilangan sebenar mereka adalah melebihi wanita. Di samping itu, ramai wanita kahwin-lewat tidak memahami erti “sekufu” berasaskan kayu ukur rasional yang sebenar, tetapi lebih banyak berasaskan pandangan dan penilaian peribadi semata-mata. Justeru, pemikir dan pembuat polisi harus mentafsirkan semula pengertian “sekufu” – apakah elemen penting yg harus diambil-kira utk menentukan “sekufu” termasuk:

1. Kewangan (ekonomi)
2. Pendidikan
3. Kemampuan seks
4. Keturunan

Maka benarlah sabda Rasulullah saw dalam menyatakan tanda-tanda ketibaan kiamat:

"Antara tanda-tanda Kiamat: berkurangnya ilmu, tersebarnya kejahilan, zina bermaharajalela, banyaknya jumlah perempuan, sedikitnya jumlah lelaki sehingga terjadi bagi lima puluh wanita, hanya ada seorang lelaki yang mampu melindungi mereka"².

Maksud bagi perkataan "al-qayyim al-wâhîd" dalam hadith tersebut ialah lelaki yang benar-benar bertanggungjawab dan mampu memikul amanah melindungi isteri dan keluarga mereka.¹ Namun ada juga yang menafsirkannya sebagai nisbah lelaki dengan wanita pada akhir zaman, di mana antara lima puluh wanita, hanya ada seorang lelaki yang boleh dikahwini, atau boleh dilakukan hubungan seksual dengannya². Walau bagaimanapun, penulis cenderung kepada fakta dan realiti hari, seperti yang diisyratkan oleh Ibn Hajr al-'Asqalani dalam Fathul Bari³, yang menunjukkan banyaknya wanita dan sedikitnya lelaki bukanlah membawa maksud zahir iaitu bilangan mereka, bahkan hadith ini memberi pengertian bahawa menjelang akhir zaman, bilangan lelaki yang bertanggungjawab adalah sangat sedikit sehingga Rasulullah (saw) meletakkan suatu nisbah bahawa dari sejumlah lima puluh orang wanita, hanya ada seorang sahaja lelaki yang benar-benar mampu menjadi seorang pemimpin rumah tangga yang bertanggungjawab. Maka wajarlah jika wanita hari ini begitu sukar mencari pasangan hidup yang sekufu dengan mereka.

Bertitik-tolak dari itu, maka poligami dilihat sebagai jalan penyelesaian bagi mengatasi fenomena kahwin lewat. Menurut Dr. Mustafa al-Khin⁴, dari segi prinsip Sharî'ah, hukum asal berpoligami adalah harus, namun ia boleh bertukar menjadi hukum yang berbeza mengikut kedudukan suami seperti berikut:

1. Hukum berpoligami menjadi “Sunnah” apabila isteri yang sedia ada tidak mampu menunaikan hak suami disebabkan masalah kesehatan, sedang suami masih produktif, dan sangat memerlukan seorang isteri yang juga produktif, serta mempunyai kekayaan ekonomi yang mantap dan mencukupi untuk menafkahi isteri-isteri serta anak-anak, dan dengan kedudukan yang sedemikian dia yakin boleh berlaku adil.

2. Hukum berpoligami menjadi “makruh” apabila suami tidak ada keperluan mendesak untuk berpoligami, dan dalam masa yang sama dia tidak mempunyai kekayaan ekonomi untuk berlaku adil.

3. Malah hukum berpoligami boleh jatuh kepada “haram” apabila suami yakin bahawa dia tidak mampu berlaku adil dengan melihat kepada kedudukan kewangan, kesehatan tubuh badan dan sebagainya.

Berasaskan perincian Dr. Mustafa al-Khin di atas, jelaslah bahawa suami yang berada di dalam kumpulan “harus” dan “sunnah” untuk berpoligami boleh membantu mengurangkan masalah wanita dalam kumpulan kahwin lewat Islam di Malaysia hari ini. Fakta yang sedia ada menunjukkan bahawa sebagian besar lelaki yang membuat permohonan untuk berpoligami di Malaysia adalah terdiri daripada suami yang termasuk dalam kumpulan hukum “harus” dan “Sunnah” untuk berpoligami.⁵

Disebabkan bilangan wanita yang lebih ramai jika disebabkan kepada bilangan lelaki yang bertanggungjawab, maka poligami pada pendangan kertas kerja ini berpotensi menjadi jalan keluar untuk membantu menyelesaikan fenomena kahwin lewat di kalangan wanita Islam di Malaysia. Sebagian maksud dan objektif pengsyariatan poligami seperti yang diperincikan oleh Jamâl al-Dîn ‘Atiyah dalam kumpulan “harus” dan “sunnah” untuk berpoligami boleh dianggap lebih dari seorang isteri. Malangnya, rasionalisasi pengharusan poligami di dalam Syariat Islam selalu disalah-tafsirkan oleh kumpulan tertentu yang pessimistik terhadap keberkesanan poligami dalam mengurangkan masalah wanita kahwin-lewat di kalangan wanita Muslim di Malaysia. Diantara salah-tafsir itu disebabkan oleh penelitian literal terhadap pengertian “adil" seperti yang diperincikan oleh Allâh (swt) di dalam al-Qur’ân, al-Nisâ'.

“Dan kamu sekali-kali tidak akan dapat berlaku adil di antara isteri-isteri(mu), walaupun kamu sangat ingin berbuat demikian, kerana itu janganlah kamu terlalu cenderung (kepada yang kamu cintai), sehingga kamu biarkan yang lain bergantung tidak bertali (teraniya tanpa perhatian suami drpd segi keperluan zahir dan batin). Dan jika kamu mengadakan perbaikan dan memelihara diri (dari kecurangan), Maka sesungguhnya Allah Maha Pengampun lagi Maha Penyayang.” [4:128]


Disebalik penegasan al-Qur’an bahawa suami “sesekali-kali tidak mampu berlaku adil”, namun al-Qur’an juga menegaskan bahawa membangun institusi keluarga yang boleh menyampaikan maksud dan objektif Shari’ah di dalam perkahwinan berasaskan poligami boleh dilaksanakan oleh seorang lelaki apabila dia memenuhi syarat-syarat berikut:


2) Mampu menunaikan nafkah zahir dan keperluan kebendaan yang mencukupi kepada isteri-isteri dan anak-anak dengan adil tanpa diskriminasi yang disebabkan oleh kecenderungan terhadap isteri tertentu. Ini berdasarkan lafaz akhir ayat 3 surah al-Nisa’ yang melarang dari berlakunya penganiayaan terhadap mana-mana pihak.

3) Mampu memberi nafkah batin yang sempurna kepada isteri-isteri, dan pendidikan anak-anaknya tanpa ada mana-mana pihak yang menghadapi tekanan emosi, mahupun mental hasil dari poligami tersebut.

Walaubagaimanapun, tidak ada mana-mana nas al-Qur’an mahupun hadith nabawi yang menyuruh atau menggalakkan poligami. Sebaliknya, poligami bersifat harus dengan beberapa syarat seperti di atas.

Perlakusan Poligami Di Malaysia, Bolehkah Menjadi Penyelesaian Masalah?


Terdapat beberapa kajian telah dijalankan ke atas kes-kes poligami di Malaysia, antaranya mendapat bahawa jumlah poligami yang menghadapi masalah dalam tahun 1995-1997 di negeri-negeri Utara Malaysia merangkumi 60.17% daripada keseluruhan kes poligami yang berdaftar.²


2 Zaleha Muhamat (2002), op. cit, p. 106.
Manakala 75% wanita yang dipoligami di Perlis berada dalam keadaan tertekan. 53.3% suami pula dilaporkan tidak berlaku adil1.

Berdasarkan rekod permohonan poligami di Mahkamah Syariah Wilayah Persekutuan (MSWP), bilangan permohonan pendaftaran semula poligami merangkumi ¾ daripada jumlah poligami yang berdaftar di Wilayah Persekutuan2 iaitu berjumlah 774 pasang, manakala 266 pasang merupakan permohonan baru. Bermakna, kebanyakan kes poligami adalah melibatkan mereka yang telah berkahwin secara rahsia sebelum mendaftarkan perkahwinan tersebut. Daripada 774 pasang, 15% tidak meneruskan proses permohonan pendaftaran mereka atas sebab-sebab tertentu, antaranya ialah.3

1) Melarikan diri daripada bertanggungjawab terhadap isteri yang telah dikahwini secara sembunyi.

2) Mengelak daripada dinasihati oleh hakim.

3) Mengambil ringan hak undang-undang yang seharusnya diperolehi oleh isteri4.

Berkahwin secara sembunyi atau rahsia sebenarnya merupakan salah satu tanda bahawa lelaki tersebut tidak mampu memimpin rumah tangga dengan baik kerana dia telah membuktikan ketidak mampuannya untuk berbincang dan bermusuawarah dengan baik bersama isteri-isterinya agar dia boleh berpoligami tanpa menipu mana-mana pihak. Jika awal perkahwinan telah bermula tanpa perbincangan yang sewajarnya, bagaimana mungkin lelaki tersebut mampu mengemudikan rumah tangganyanya pada masa-masa akan datang setiap kali menghadapi sebarang masalah kerana telah nyata di awal perkahwinan bahawa dia memilih untuk lari dari masalah berbanding menghadapinya dan mencari penyelesaian dengan rasional.

Dalam melihat kemampuan ekonomi suami yang berpoligami pula, majoriti pemohon poligami di MSWP dan Jawatankuasa Kehakiman Syariah Selangor (JKSS) adalah terdiri daripada mereka yang berpendapatan kurang daripada RM20005. Kebanyakan permohonan poligami adalah dari kalangan lelaki yang berpendapatan rendah yang tidak mampu menafkahi lebih dari seorang isteri. Contohnya, terdapat satu kes berdaftar di mana permohonan poligami tersebut dilakukan oleh seorang pegawai keselamatan yang bertugas menjaga keselamatan awam di sebuah kawasan perumahan dengan pendapatan RM1700 sebulan, telah mempunyai seorang isteri dan 6 orang anak yang berusia antara 6 bulan hingga 9 tahun. Isterinya tidak bekerja, dan beliau telah menyenaraikan rancangan perbelanjaan apabila beristeri dua yang agak tidak dapat diterima akal iaitu RM50 sebulan untuk setiap seorang anak, RM400 untuk setiap isterinya dan bakinya untuk diri sendiri serta keperluan sewa rumah, bil-bil dan sebagainya. Dengan kadar keperluan hidup di Kuala Lumpur, jumlah ini semestinya tidak mencukupi walaupun untuk seorang isteri. Apa sahaja pendapatan RM1700 tersebut belum lagi ditolak dengan EPF, SOCSO dan sebagainya.6


Kes-kes di atas merupakan realiti poligami di Malaysia yang boleh disifatkan sebagai lebih banyak menganiaya daripada menyelesaikan. Perkara ini berlaku disebabkan oleh ceteknya

2 Wilayah Persekutuan adalah antara negeri yang mencatatkan jumlah poligami terbanyak di Malaysia.
3 Puan Nooraini, Pegawai Penyelidik, Jabatan Kehakiman Syariah Selangor. Temubual pada 4 Oktober 2009.
4 Hak-hak isteri seperti hak mendapatkan nafkah, hak mendapat harta warisan, harta sepencarian, hak untuk diperlakukan dengan adil dalam poligami dan lain-lain.
6 Permohonan telah difa'llkan pada 31 Mei 2007 di MSWP.
pegetahuan agama di kalangan masyarakat sehingga mereka lebih mengetahui bahawa poligami itu sunnah, tetapi tidak pula memahami bahawa sebenarnya yang sunnah itu adalah bersifat adil. Mereka tidak mengetahui tentang keadilan yang bagaimana perlu mereka lakukan, begitu juga dengan soal nafkah zahir dan batin, tanggungjawab apa yang akan disoal di akhirat sebagai ketua keluarga, apakah lagi tujuan perkahwinan yang sebenar sebagaimana yang digariskan dalam Islam. Lantas, poligami dilakukan semata-mata kerana nafsu, bukan kerana agama.

Kebolehlaksanaan Poligami Sebagai Penyelesaian Terhadap Fenomena Kahwin Lewat Di Malaysia

Berdasarkan fakta-fakta di atas, maka kebolehlaksanaan ini perlu dianalisis dari beberapa sudut pandang:

1) Nas-nas al-Qur’an, hadith dan athar serta tafsirannya.
2) Kejadian kes poligami sebenar yang berlaku di Malaysia.

Merujuk kepada nas-nas al-Qur’an, hadith dan athar serta tafsirannya, tidak dapat dinafikan bahawa poligami merupakan syariat yang telah dihalalkan oleh Allah swt dan telah diaplikasikan oleh Rasulullah saw serta beberapa sahabat Baginda ra. Maka sudah pasti tidak ada yang disyariatkan dalam Islam melainkan di sana terdapat hikmah besar di sebaliknya. Poligami yang dilakukan oleh Rasulullah saw dan para sahabat ra merupakan suatu usaha mempertahankan janda yang kematian suami dalam peperangan, membantu wanita-wanita yang baru memeluk Islam dan hamba sahaya.


Sepertimana lain-lain keharusan yang disyari’atkan oleh Islam, poligami juga terdedah kepada penyalahgunaan untuk mencapai tujuan yang bertentangan kehendak Syarak.cn Poligami seperti ini adalah poligami mengikut acuan-jahiliyyah yang bermatlamatkan keduniaan. Poligami seperti iniilah yang menjadi kritikan hebat al-Qur’an, seperti disebutkan dalam ayat 3 dan ayat 133.

Tatkala Rasulullah saw menyatakan bahawa pada akhir zaman ini akan tinggal sebilangan lelaki sahaja yang boleh dianggap sebagai lelaki yang “qayyim”, bermakna lelaki-lelaki yang qayyim inilah sebenarnya yang mampu menyelamatkan banyak wanita melalui poligami. Malangnya, kes-kes poligami yang berlaku di Malaysia kebanyakannya berlaku di kalangan lelaki yang tidak bertanggungjawab, yang berpoligami semata-mata kerana nafsu. Sesungguhnya lelaki yang qayyim sukar ditemui berani berpoligami kerana mereka sangat menyedari akan beratnya tanggungjawab sebagai seorang suami dan ketua rumahtangga yang akan dipersoal di hadapan Allah kelak. Jika tidak sempurna agama isterinya atau kurang nafkah anak-anaknya atau menderitanya batin isteri, maka dialah yang akan dipersalahkan di hadapan Allah kelak. Lantaran itulah, seorang lelaki qayyim tidak mudah berfikir untuk berpoligami kerana memikirkan beban tanggungjawab yang perlu mereka pikul itu adalah jauh lebih berat berbanding nikmat sementara yang mereka perolehi.
Melihat kepada kes-kes poligami yang telah berlaku di Malaysia, poligami telah dipandang negatif kerana kesannya yang lebih banyak mendatangkan keburukan berbanding kebaikan. Walhal poligami dalam Islam sebenarnya tidak seburuk itu.

Melalui analisis terhadap nas-nas syar’i dan realiti poligami di Malaysia ini, dapatlah dibuat beberapa kesimpulan:

1) Poligami sememangnya dapat membantu menangani fenomena kahwin lewat di Malaysia sekiranya isteri kedua dan seterusnya merupakan seorang wanita yang telah berusia, dan lelaki yang berpoligami adalah seorang lelaki yang qayyim dan tujuan poligami adalah semata-mata kerana agama, bukan berlandaskan nafsu.

2) Seorang wanita solehah yang telah direzekikan oleh Allah dengan seorang suami yang qayyim dan dinilai mampu untuk berpoligami wajar mengizinkan suaminya berpoligami demi kebaikan ummah.

3) Kes-kes kegagalan poligami yang berlaku di Malaysia wajar diteliti dan undang-undang berkaitan poligami seharusnya diperketatkan agar tidak berlaku penganiayaan kepada manah mana pihak.

4) Bagi lelaki yang ingin berpoligami, dia perlu memeriksa dirinya terlebih dahulu samada dia merupakan seorang lelaki qayyim atau bukan, adakah dia bersedia menjawab segala soalan di akhirat berkaitan tanggungjawabnya menafkah dan membimbing keluarga. Untuk mengetahui perkara ini, dia tidak boleh menilainy sendiri, tetapi dia perlu bertanya pendapat orang lain mengenai dirinya.

5) Bagi isteri pertama, dia perlu memastikan bahawa suaminya benar-benar mampu memikul tanggungjawab sebagai ketua bagi dua buah keluarga. Sesungguhnya hanya isterilah yang tahu samada suaminya mampu beristeri lagi atau tidak. Namun, perlu diingat bahawa penilaian tersebut tidak boleh dilakukan dengan nafsu, sebaliknya harus dengan agama dan kewarasan akal seorang mukminah.

6) Bagi isteri yang akan dipoligami, dia perlu mengkaji kemampuan bakal suaminya dalam berlaku adil. Antara perkara yang dapat dijadikan garis panduan ialah bagaimana cara bakal suami berkonsultasi dengan isteri pertamanya sehingga isterinya boleh merelakan perkahwinan tersebut, bagaimana bakal suami tersebut mampu bersikap adil antara kasihnya kepada ibu dengan sayangnya kepada isteri, atas dasar apakah perkahwinan kedua ini berlaku dan sebagainya.

Sesungguhnya poligami tidak disyariatkan sekadar untuk memenuhi hawa nafsu, sebaliknya ia lebih didorong oleh misi pembangunan sosial dan kemanusiaan, seperti menegakkan hak-hak asasi manusia, terutamanya mereka yang lemah dan terabai. Inilah maksud poligami yang harus dikembangkan supaya ia boleh difahami secara rasional oleh wanita kahwin-lewat. 40% daripada mereka menurunkan hidup bujang, kerana tidak ada calun yang sekufu, oleh kerana mereka terpelajar, berkedudukan dan mempunyai ekonomi yang kokoh tanpa bergantung kepada sesiapa untuk meneruskan kehidupan mereka. Jika mereka benar-benar memahami institusi perkahwinan dlm Islam, samada monogomi atau poligami, tentu mereka tidak menjadikan sekufu atas dasar di atas sebagai “helah” untuk mengelakkan dari berkahwin. Jika pemahaman sekufu seperti ini dijadikan alasan utk perkahwinan necasya perkahwinian itu tidak akan berjaya, walaupun mereka memilih untuk bermonogami.

Oleh itu pensyariatan poligami harus dirasionalisasikan berdasarkan maksud untuk meraisisisakan objektif Shariah dalam perkahwinan iaitu membina “rumahtangga”, dimana rumahtangga yang berjaya itu boleh membangunkan ummah mengikut acuan Syarak. Dengan kefahaman yang sedemikian, poligami boleh menjadi jalan keluar untuk mengatasi fenomena wanita kahwin-lewat, serta mengurangkan masalah sosial yang bersangkutan dengan fenomena tersebut.

Sebagaimana praktik poligami yang dilakukan oleh Rasulullah saw dan para sahabat ra. Begitu juga ayat 3 surah al-Nisa’ berkaitan pensyariatan poligami yang diturunkan selepas perang
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Uhud di mana ramai para pejuang yang mati syahid dan meninggalkan balu mereka. Maka poligami disyariatkan ketika ini untuk menyelamatkan balu-balu tersebut serta keluarga mereka.¹

Kesimpulan

Kejadian kes apapun di hadapan mata kita tidak seharusnya mengaburi pandangan terhadap keindahan Islam yang sebenar. Islam sentiasa mensyariatkan kebaikan bagi umatnya. Maka, setiap yang halal itu pasti untuk kebaikan manusia. Namun, kadangkala manusia begitu mudah membuat kesimpulan sendiri bahawa syariat itu tidak boleh diterima pakai kerana mafsadah yang kelihatan di depan mata. Sedangkan mafsadah itu sebenarnya seringkali dicipta oleh manusia sendiri akibat salah faham terhadap maksud syariat atau menyalahkan gunakan syariat untuk tujuan dan kepentingan keduniaan. Firman Allah dalam surah al-Rum, ayat 41:

ظرَهَ الْفَسَادُ فيِ الْبَرِّ وَالْبَحْرِ بمَِا كَسَبَتْ أَيْدِي النَّاسِ

"Telah berlaku kerosakan di darat dan di laut disebabkan oleh perbuatan tangan manusia.." [30: 41]

Apabila Islam diterima secara menyeluruh, maka keindahan Islam akan terserlah. Apabila poligami diterima dan dilaksanakan secara menyeluruh iaitu dalam bab keadilan, bertolak-ansur dan penuh tanggungjawab, maka ia sebenarnya mampu menyelesaikan pelbagai masalah dalam masyarakat termasuk fenomena kahwin lewat.

Demikian peringatan daripada Sheikh Muhammad Mutawalli al-Sha’rawi agar seorang yang menerima keharusan poligami mestilah menerima juga perintah adil dalam poligami tersebut. Jika tidak, maka akan berlaku kerosakan di muka bumi sebagaimana yang telah berlaku pada hari ini.

Senarai Rujukan


17. Muhammad Ibn Yazid al-Qazwini (t.t), Sunan Ibn Majah, Beirut: Dar al-Fikr.


26. Statistik Banduan Mengikut Jantina dan Agama, Jabatan Penjara Malaysia, 9 Januari 2009 (ref: JP/LTH/Rd/102/3 Kit.28 (30)).


Kata Kunci: Penulisan Mushaf, Rasm Uthmani, siqāyah, ‘imārah, ithbat “alif (ا)”

Pendahuluan


Hadhf Huruf di dalam Rasm Uthmani

Hadhf bermaksud membuang atau menghilangkan. Hadhf huruf adalah salah satu daripada enam kaedah ejaan rasm Uthmani. Ulama’ rasm telah meneliti fenomena hadhf yang berlaku di dalam rasm Uthmani dan mereka telah dapat ia hanya berlaku pada lima huruf sahaja iaitu huruf “alif (ا)”, “wau (ى)”, “ya’ (ي)” dan “nun (ن)”, contoh:

i. Hadhf “alif (ا)”

Huruf “alif (ا)” selepas huruf ha’ tidak ditulis tetapi ada dalam bacaan.  

1 Penolong Pensyarah Fakulti Usuluddin, Universiti Islam Sultan Sharif Ali (UNISSA), Brunei Darussalam. Emel: baha@unissa.edu.bn
2 Asyraf Muhammad Fu’ad Tal’at (2003), Safir al-’Alamin Fi Idah Wa Tahrir Wa Tahbir Samir al-Talibin Fi Rasm Wa Dabt al-Kitab al-Mubah, j. 1. Brunei: Kementerian Pendidikan, h. 69.
5 Surah Sad (38): 55.
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ii. Hadhf “wau (و)" dan "دالو"2 asalnya dalam perkataan ini ada dua huruf “wau (و)”, “wau (و)" yang kedua tidak ditulis tetapi ada dalam bacaan.

iii. Hadhf “ya (ي)” dan "فم"3 asalnya selepas huruf “nun (ن)” terdapat huruf “ya’ (ي)”, dalam rasm Uthmani ia tidak ditulis.

iv. Hadhf “laim (ل)" dalam rasm Uthmani hanya ditulis dengan satu "laim (ل)" sahaja.

v. Hadhf “nun (ن)” " hạng"5 perkataan ini dalam riwayat Hafs dibaca dengan dua “nun (ن）”, “nun (ن）” kedua tidak ditulis dalam Rasm Uthmani.

Kategori Hadhf
Hadhf terbahagi kepada tiga kategori:6

i. Hadhf Isyarah: Hadhf bagi perkataan yang ada lebih daripada satu qiraat atau untuk memberi isyarat terhadap qiraah yang lain.7 Seperti hadhf “alif (أ)” dalam perkataan “سراي” dan "فايروغ".8 Bagi perkataan "ب ال" hadhf “alif (أ)” bagi isyarat kepada qiraah Hamzah yang membaca dengan "حن" fathah “hamzah (ُه)” dan sukun sin tanpa “alif (أ)” selepasnya. Bagi perkataan "ناف" pula hadhf “alif (أ)” bagi isyarat kepada qiraah Ibn Kathir, Abu ‘Amr, Ibn ‘Amir, Hamzah dan Khalaf, mereka membaca dengan "فايروغ" fathah “ta’ (تا)” dan sukun “فا (ف)” tanpa “alif (أ)” selepasnya.9 Tidak disyaratkan qiraat itu qiraat mutawatirah, kemungkinan berlaku hadhf isyarah bagi qiraah syadhdhah kerana berkemungkinan semasa ditulis mushaf zaman Uthman ra ketika itu ia masih termasuk dalam qiraah sahih. Seperti “مصلحة” ditulis dengan hadhf “الиф (أ)” berseusahaan dengan qiraah shadhdhah.10

ii. Hadhf Ikhtisar: Dimaksudkan dengan hadhf ikhtisar ini ialah hadhf “alif (أ)” bagi perkataan "jam’ al-mudhakkar atau al-mu annath al-salim11" dengan syarat selepas huruf “alif (أ)” tersebut tiada huruf hamzah atau sabdu.12 Seperti: "كاوٌ"13 dan "وٌ"14 Namun

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2 Surah al-Naml (27): 15.

3 Surah al-Baqarah (2): 41.


5 Surah al-Anbiya’ (21: 88).


8 Surah al-Baqarah (2): 85.


iii. *Hadhf Iqtisar*: Dimaksudkan dengan *hadhf iqtisar* ialah *hadhf* alif (א) bagi perkataan yang tertentu 4 seperti “الْمُبْدِع” 5 yang terletak di dalam surah al-Anfal sahaja ditulis dengan *hadhf* “alif (א)” dan bagi tempat-tempat yang lain ia ditulis dengan *ithbat* “alif (א)” 6.

**Isu Hadhf Dan Ithbat “Alif (א)” Bagi Perkataan “عَمَارة” Dan “سقاية”**

Kedua-dua perkataan tersebut adalah antara perkataan yang boleh dibaca dengan dua qiraat mutawatirah sebagaimana yang akan dibincangkan. Dalam kaedah penulisan Rasm Uthmani kebanyakkan perkataan yang boleh dibaca lebih daripada satu qiraat ditulis dengan ejaan yang boleh menampung qiraat-qiraat tersebut. Jika perbezaan qiraat itu berlaku antara *hadhf* dan *ithbat* “alif (א)”, maka perkataan tersebut biasanya ditulis dengan *hadhf* “alif (א)” seperti perkataan “مالك”. 7 *Hadhf* ini dikenali sebagai *hadhf isharah* iaitu *hadhf* yang memberi isyarat kepada qiraat yang lain yang membaca dengan *hadhf* “alif (א)”. 8 Kaedah ini adalah salah satu kaedah utama dalam rasm Uthmani kerana tujuan penulisan semula mushaf pada zaman Khalifah Uthman (r.a.) adalah untuk menyatukan mushaf-mushaf yang ada pada ketika itu yang ditulis dengan pelbagai cara dan bentuk mengikut qiraat masing-masing, supaya umat Islam tidak berpecah disebabkan oleh perbezaan qiraat sebagaimana yang telah berlaku di zaman tersebut. 9


**Perkataan “سقاية”**

Berikut adalah rasm perkataan “سقاية” di dalam mushaf-mushaf Rasm Uthmani yang dijadikan contoh:

<table>
<thead>
<tr>
<th>Surah</th>
<th>Madinah (Hafs)</th>
<th>Pakistan (Hafs)</th>
<th>Turki (Hafs)</th>
<th>Morocco (Warsy)</th>
<th>Libya (Qalun)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Al-Taubah: 19</td>
<td>سقاية</td>
<td>سقاية</td>
<td>سقاية</td>
<td>سقاية</td>
<td>سقاية</td>
</tr>
</tbody>
</table>

2 Surah `Abas (80): 2.
3 Surah al-Nazi’at (79): 34.
5 Surah al-Anfal (8): 42.

Malah Ibn al-Qadi yang telah mengarang kitab untuk mengumpul segala perkataan yang tercicir daripada Manzumah Mawrid al-Zam’an yang berjudul Bayan al-Khilaf wa al-Tashhir wa al-Istihsan ma Aghfalal Mawrid al-Zam’an ma Sakat ‘Anh fi Tanzil wa al-Burhan juga tidak menyebut perkataan ini. Begitu juga ‘Umar al-Baynuni dalam kitabnya al-Bast wa al-Bayan fi ma Aghfalah Mawrid al-Zam’an juga tidak menyentuh rasm perkataan ini.\(^3\)

Menurut kaedah asal dalam ilmu rasm Uthmani perkataan ini sepatutnya ditulis dengan *ithbat* alif (I) yang dinamakan sebagai hadhf *alif (I)* kerana menurut riwayat perkataan ini boleh dibaca dengan dua qiraat *mutawatirah*:

i. Qiraah jumhur iaitu sebahagian besar imam-imam qiraat sepuluh *mutawatirah* dan rawi-rawi mereka membacanya dengan “سِقَايَةَ”\(^5\)

ii. Qiraah Abu Ja’far melalui *tariq*\(^6\) Ibn Harun daripada riwayah Ibn Wardan membaca dengan “سِقَايَة”\(^7\)

Qiraat tersebut dinyatakan oleh Ibn al-Jazari dalam Manzumah al-Durrah al-Mudiyyah:\(^8\) "وَقَلَّ عَنْهَا مَعَهَا سِقَايَةَ الخِليفَ بْنِ سَعْدْ ُمْحِيَّة*.

Dalam Sharh al-Sammudi menerangkan: "Ibn Wardan yang diberi isyarat menggunakan huruf “ba’(ب) pada perkataan “/اين" dalam bait ini membaca ayat 9 "اهْلَوْتُ شَقْةَ الحَجَاج* dengan dammah sin “س" fathah qaf "ق" selepsnya "اليق (I)" dan hadhf "يا’(ي)".\(^10\)

Ejaan perkataan ini di dalam penulisan tiga mushaf dengan *ithbat* alif (I) "سِقَايَة*" tidak dapat menampung qiraah Abu Ja’far tersebut. Sebaliknya jika perkataan ini ditulis dengan hadhf alif (I) "سِقَايَة* ia boleh menampung kedua-dua qiraat tersebut. Menurut Imam Ibn al-Jazari beliau telah menemui dua manuskrip mushaf lama yang ditulis dengan hadhf alif (I). Pertama dalam sebuah manuskrip mushaf *atiq*\(^11\) dan kedua manuskrip mushaf di Madinah.\(^12\) Beliau turut menegaskan: "Setakat pengetahuan ku tiada seorang pun ulama yang meriwayatkan perkataan ini dengan *ithbat* alif (I)."\(^13\) Selain Ibn al-Jazari terdapat beberapa ulama rasm yang sepadapun dengan beliau.

\(^1\) Apa yang dipamerkan di dalam kertas ini adalah sebahagian kecil daripada mushaf-mushaf Rasm Uthmani. Penulis dapat semua mushaf yang pernah temui dalam pelbagai cetakan daripada pelbagai negara semuanya ditulis dengan *ithbat* alif (I) pada perkataan ini.

\(^2\) Sila rujuk pengenalan mushaf-mushaf Rasm Uthmani seperti Mushaf Madinah yang diterbitkan oleh Mujamma` al-Malik Fahd, Saudi Arabia.


\(^7\) Al-Jazari, al-Nashr, 1:278 danal-Nashshar, al-Budur, 1:382.


\(^9\) Surah al-Tawbah (9): 19.

\(^10\) Ibid.

\(^11\) Mushaf *atiq* adalah mushaf-mushaf lama termasuk mushaf-mushaf yang ditulis pada zaman ‘Uthman (r.a.) yang dijadikan rujukan di dalam ejaan rasm Uthmani. Al-Dani, al-Muqni, 76.

\(^12\) Al-Jazari (t.t), al-Nashr 2:278.
"Ditulis (dalam satu qira'at) dengan satu gigit antara huruf qaf dan huruf ta' sebagai runah "'alif (\(\text{\textbf{}}\))" yang dideh. Demikian juga, al-Talib 'Abd Allah,2 Sudahaf bin Muhammad al-Bashir al-Masumi3 dan Muhammad al-'Aqib al-Jakni.4 Demikian juga Muhammad al-Filali dalam Manzumahnya: "Secara umum, ada dua manuskrip tersebut diketahui dengan hadhf "'alif (\(\text{\textbf{}}\))" tanpa khilaf. Maka berdasarkan fakta-fakta ini berkata Ahmad Sharshal: "Ini (rasm dengan ithbat "'alif (\(\text{\textbf{}}\))") termasuk perkata yang menyalahi riwayat.5" Demikian juga Ahmad Khalid Shukri menegaskan dalam kajian beliau: "Saya berpendapat perkataan ini hendaklah ditulis dengan hadhf "'alif (\(\text{\textbf{}}\))" supaya ia boleh menampung kedua-dua qira'at tersebut.6"


Maka berdasarkan perbincangan di atas perkataan "سَقَة" menurut rasm Ibn al-Jazari dan ulama rasm perlu ditulis dengan hadhf "'alif (\(\text{\textbf{}}\))" supaya ia boleh menanggung kedua-dua qira'at mutawahhirah yang tersebut di atas. Kerana salah satu kaedah utama dalam penulisan rasm Uthmani ialah hadhf "isharah" iaitu hadhf huruf pada perkataan yang boleh dibaca lebih daripada satu qira'at supaya perkataan tersebut boleh menanggung lebih daripada satu qira'at.10

Perkataan "عُمارة"

Berikut adalah rasm perkataan "عُمارة" di dalam mushaf-mushaf terpilih:

<table>
<thead>
<tr>
<th>Surah</th>
<th>Madinah</th>
<th>Pakistan</th>
<th>Turki</th>
<th>Morocco</th>
<th>Libya</th>
</tr>
</thead>
</table>

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4 Al-Jakni, Rashf al-Lama, 139.
6 'Ibid.

Perkataan ini juga boleh dibaca dengan dua qiraat mutawatirah:

i. Qiraah jumhur iaitu sebahagian besar imam-imam qiraat dan rawi-rawi mereka membacanya dengan “عِمَارَة”⁴².

ii. Qiraah Abu Ja’far melalui tariq Ahmad bin Jubayr al-Antaki daripada riwayah Ibn Jammaz membaça dengan “عَمِرَة”⁴³.


Maka berdasarkan riwayat Ibn al-Jazari dan ulama rasm yang lain perkataan “عِمَارَة” juga perlu ditulis dengan hadhf “الی” ”عَمِرَة” supaya ia boleh menanggung kedua-dua qiraat mutawatirah.

Kesimpulan
Berdasarkan kepada perbincangan di dalam kertas ini dapat dirumuskan bahawa perkataan “عِمَارَة” dan “عَمِرَة” perlu ditulis dengan hadhf “الی” bagi kedua-dua perkataan tersebut. Menurut Imam

¹  Abū Dāwūd, al-Tanzil, 3: 617.
²  Al-Jazari (t.t), al-Nāshr 2: 278 dan al-Nashshar, al-Budur 1: 382.
³  Al-Jazari (t.t), al-Nāshr 2: 278 dan al-Nashshar, al-Budur 1: 382.
⁴  Ibid.
⁵  Ibid.
⁶  Mahdī ʿAbd Allāh, “TAHIQ WA DIRASAH KITAB AL-JAWAHIR” 1:144.
⁷  Al-Jakni Rashīf al-Lama, 15.
⁸  Ibid., 138.
¹²  Kementerian Waqaf Mesir, Mushaf ʿUthman Bin ʿAffān, al-Tawbah, 6.
Ibn al-Jazari tiada seorang pun ulama yang meriwayatkan ejaan kedua-dua perkataan ini ditulis dengan *ithbat* "alif ()". Di samping itu, manuskrip-manuskrip mushaf lama turut mengukuhkan pendapat Imam Ibn al-Jazari tersebut.


Sedangkan salah satu daripada rukun qiraat mutawatirah adalah menepati Rasulullah dan Imam Ibn al-Jazari.

\[\begin{align*}
1. & \text{'Abd Rahman bin Muhammad bin Qasim (1988), *Hasyiyah 'ala al-Ajrumiyyah*, T.T.P, h. 28.} \\
5. & \text{Abu Ishaq Ibrahim bin Ahmad al-Marighni al-Tunusi (2005), *Dalil al-Hayran 'Ala Mawrid al-Zam’an*, Ka’erah: Dar al-Hadith.} \\
7. & \text{Ahmad Khalid Syukri (2002), *al-Munir fi Ahkm al-Ta’jwid*, Jordan: Jam’iyyah al-Muhafazah 'ala al-Qur’an al-Karim.} \\
12. & \text{Asyraf Muhammad Fu’ad Tal’at (2003), *Saif al-‘Alamin Fi Idah Wa Tahrir Wa Tahbir Samir al-Talibin Fi Rasm Wa Daft al-Kitab al-Mubin*, j. 1. Brunei: Kementerian Pendidikan.} \\
15. & \text{Ibrahim ibn Sa’id al-Dawsari, *Mukhtasar al-Ibarat li Mu’jam Mustalahat al-Qira’at*, (Riyadh: Dar al-Hadarah, 1429 H).} \\
TAFSIR ‘ILMI (SAINS) DALAM TAFSIR AL-AZHAR KARANGAN HAMKA: SATU ANALISA

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Kata Kunci: Al-Qur’an, Tafsir ‘Ilmī, Tafsir al-Azhar, HAMKA.

Pendahuluan

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mengupas ayat-ayat Allah s.w.t. dalam al-Qur’an al-Karim khususnya menyentuh pentafsiran terhadap ayat-ayat al-kawniyyah ataupun fenomena-fenomena alam tabii.

Kajian metodologi Tafsir al-Azhar karangan HAMKA berdasarkan corak tafsir ‘ilmī ini adalah satu kajian kajian kualitatif dengan metode pengumpulan data melalui penganalisaan kandungan dokumen yang bertujuan seperti berikut:
1. Meneliti metodologi pentafsiran al-‘Ilmi dalam tafsir karangan ulama di Alam Melayu khususnya dalam perbincangan corak tafsir ‘ilmī.

Tafsir ‘Ilmi dan Pendirian Mufassirin


Pengertian ‘ilmī ataupun sains ialah ilmu pengetahuan yang teratur (sistematis) yang boleh diuji atau dibuktikan kebenarannya atau cabang ilmu pengetahuan yang berdasarkan kebenaran atau kenyataan semata-mata seperti fizik, kimia dan biologi. Sulaiman Nordin merumuskan sains adalah satu kumpulan ilmu yang tersusun dan teratur berkaitan dengan fenomena-fenomena dalam alam tabii yang bernyawa dan yang tidak bernyawa dengan kaedah yang objektif melalui kajian eksperimen dan cerapan untuk menghasilkan prinsip-prinsip dan kenyataan yang boleh dipercayai dan boleh diuji kebenarannya.


Dalam konteks perbincangan corak tafsir ‘ilmī berlaku perselisihan pemikiran sehingga lahir beberapa persepsi di kalangan ulama Islam khususnya golongan ulama tafsir yang terbahagi kepada tiga iaitu:

1. Golongan yang Tidak Berasetju Dengan Corak Tafsir ‘Ilmi:


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daripada mereka yang mengaitkan al-Qur'ān itu dengan ilmu-ilmu tabii, mantik, matematik dan lain-lain yang seumpamanya secara khusus.

Sayyid Qutb (m. 1965) pula menganggap bahawa golongan yang menafsirkan al-Qur'ān berasaskan fakta sains ini adalah suatu aliran pemikiran yang salah dan amat merbahaya kepada aqidah umat Islam kerana beberapa sebab seperti berikut:


b) **Teredah kepada perubahan.** Teori maupun fakta sains bukanlah mutlak sebaliknya ia boleh berubah apabila fakta baru ditemui. Teori-teori sains juga merupakan hipotesis-hipotesis yang tidak kukuh dan berkemungkinan akan lahir yang lebih mantap dari yang sebelumnya. Dengan kata lain teori-teori sains mungkin terdedah kepada perubahan atau pembatalan.

Dalam hal ini penulis berpendapat bahawa penolakan ini bukanlah bermakna mereka menafikan kemukjizatan al-Qur'ān yang abadi. Sebaliknya ia mencerminkan langkah berhati-hati dan juga reaksi kebimbangan akan timbulnya suatu fitnah yang besar terhadap al-Qur'ān.

2. **Golongan Bersetuju Dengan Corak Tafsīr ʿIlmī Secara Sederhana:**

Bagi mereka yang menyokong usaha cuba memahami sebahagian daripada ayat-ayat al-Qur'ān berasaskan ilmu sains yakni kefahaman manusia tentang alam tabii melalui pemerhatian dan ta'kulan, terdapat beberapa alasan dan pandangan juga. Secara tidak langsung hujah dan pandangan golongan ini juga merupakan jawapan kepada kritikan dan alasan yang telah dikemukakan terdahulu oleh kumpulan yang menolak kepentingan maupun kemanfaatan pentafsiran berdasarkan maklumat saintifik.


Al-Razi (m. 606H) iaitu seorang sarjana tafsir, dalam mempertahankan aliran tafsir ini mengemukakan alasan bahawa Allah s.w.t. memperkatakan pelbagai fenomena alam dalam kitab-Nya. Fenomena-fenomena ini diulangi dalam banyak ayat dan surah dalam al-Qur'ān. Seandainya perbincangan dan pemerhatian ini tidak diharuskan, Allah s.w.t tidak akan memperkatakannya di dalam kitab-Nya.

Melihat kepada cubaan untuk memahami secara rasional fenomena alam tabii yang berlaku, para ulama’ pertengahan yang bersederhana, telah menggariskan syarat-syarat serta prinsip-prinsip yang perlu dimiliki dan dipatuhi bagi metafsirkan al-Qur’ān. Menurut al-Suyuti dalam kitab beliau iaitu al-İtqān fi ‘Ulûm al-Qur’ān, antara prinsip-prinsip yang mesti dipelihara ialah:


b) Hendaklah dicari daripada tafsiran-terfisiran yang diriwayatkan daripada Rasulullah s.a.w serta dipastikan kesahihannya.

c) Jika tidak didapati tafsir daripada al-Qur’ān mahupun al-Hadith, maka hendaklah dicari daripada tafsiran para sahabat, iaitu tafsiran yang berkaitan dengan perkara yang tidak

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1 Al-Syatibi, Abu Ishak b. Musa. t.t. *Al-Muwafaqat*. m.s. 80.
mungkin digunakan ijtihad seperti sebab turun sesuatu ayat ('asbab al-nuzul) dan sebagainya.

d) Ditafsirkan dengan berpanduan bahasa Arab kerana al-Qur’an diturunkan dalam bahasa Arab yang jelas. Pentafsiran jangan pula mengambil kesempatan untuk menyelewengkan tafsir dengan mencari makna-makna yang tiada pengertian dengan konteks ayat.


3. Golongan yang Menerima dangan Meluas Terhadap Corak Tafsir ‘Ilmi:


Penulis melihat apa yang dilontarkan oleh tokoh-tokoh ilmuwan Islam dalam atas selari dengan pandangan terhadap kritik kepada beberapa ilmuwan Islam kotentopera yang terlalu terpengaruhi dengan perkembangan dunia moder dalam menafsir al-Qur’an. Golongan ini juga dilihat terpengaruhi dengan satu aliran moder yang dikenal sebagai aliran saintifik5.

Aliran saintifik boleh disifatkan sebagai suatu aliran yang mengemukakan sintesis dari sains dan agama, atau suatu aliran yang menghuraikan agama dengan berdasarkan fakta-fakta sains, yang pada hakikatnya merupakan tidak lebih daripada hipotesis-hipotesis yang disokong oleh sesuatu sikap falsafah yang tertentu. Pada peringkat permulaan, aliran ini telah muncul di kalangan

sebahagian penganut-penganut agama Nasrani, terutamanya di kalangan ahli-ahli sains Nasrani yang bermazhab Katholik.

Daripada perbincangan tentang pendirian para ulama dan sarjana terhadap corak tafsir ‘ilmī ini, iaitu golongan yang menolak, golongan yang menerima dengan bersederhana serta golongan yang menerima dengan meluas. Memahami secara kritis terhadap pandangan dan juga perbezaan pemikiran yang lahir dari ketiga-tiga golongan ulama ini sewajarnya perlu diberi perhatian kepada golongan yang ilmuwan yang berminat dalam mendalami pentafsiran yang bercorak tafsir ‘ilmī. Ini adalah bertujuan untuk memahami perbezaan mereka terhadap pentafsiran-penafsiran yang melibatkan ayat-ayat al-kawniyah.

Pendekatan Pentafsiran HAMKA Melalui Corak Tafsir ‘Ilmi


Jika ditinjau dalam perbahan tentang tafsir bi al-ma’tthur dan hubungannya dengan perbincangan terhadap corak tafsir ‘ilmī. Penulis dapat bahawa pendirian dan hujah yang dilontarkan oleh kelompok yang menolak corak tafsir ‘ilmī selari dengan syarat yang digariskan oleh mufassir bagi menafsirkan ayat-ayat al-Qur’an berdasarkan tafsir bi al-ma’tthur iaitu:

   a) Bersandarkan tafsiran al-Qur’an itu sendiri.
   b) Bersandarkan pada tafsiran secara riwayat yang sahih dari Rasulullah s.a.w.
   c) Bersandarkan dari riwayat para Sahabat
   d) Bersandarkan pada pendapat yang disepakati oleh para tabi’in.

Manakala bagi keolimpok ulama yang menerima secara bersyarat terhadap corak tafsir ‘ilmī, mereka mengambil pendekatan dengan menggabungkan pendekatan pentafsiran berdasarkan tafsir bi al-ma’tthur dan pendekatan dalam mentafsiran secara tafsir bi al-ra’yi antaranya :

   a) Bersandarkan pada tafsiran al-Qur’an, hadis sahih, riwayat para sahabat dan riwayat para tabi’in.
   b) Tidak membataskan sesuatu kehendak ayat-ayat al-Qur’an dengan fakta-fakta saintifik tertentu sahaja.
   c) Tidak terpengaruh dengan kaedah-kaedah kajian yang terlalu terperinci.
   d) Tidak membincangkan tentang perkara-perkara ghaiybiyyat yang luar daripada kemampuan akal manusia.

Bagi kolompok ulama yang terakhir iaitu yang menerima corak tafsir ‘ilmī secara meluas, mereka mengambil pendekatan dengan bersandar kepada pendekatan pentafsiran secara tafsir bi al-ra’yi semata-mata. Antara pendekatan pentafsiran mereka sebagaimana di bawah:

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1 Ibid.
3 Maksud perkataan al-ra’yi ialah ijthid dan pengertian tafsir bi al-ra’yi ialah mentafsiran al-Qur’an dengan ijthid selepas mengetahui perkataan Arab dan gaya percakapan mereka serta arif tentang maksud dan pengetiannya dan mengetahui sebab-sebab turunnya sesuatu ayat serta nasikh dan mansukhnya. (Ibid)
a) Mentafsirkan secara terperinci dan banyak menunjukkan pemikiran-pemikiran sains Timur dan Barat modern.

b) Menggunakan teori-teori sains tanpa memperhatikan kaedah-kaedah pentafsiran pada umumnya.

c) Membincangkan tentang perkara-perkara ghaybiyyat yang luar daripada kemampuan akal manusia.

Berhubung pemerhatian umum penulis dalam Tafsir al-Azhar, pengarangnya HAMKA meletakkan pendirian yang pelbagai setelah meneliti rumusan kajian yang dibuat oleh Mashitah Ibrahim. Merujuk kepada penulisan beliau, didapati terdapat kecenderungan berlebihan kepada pemikiran dan pendapat khususnya pada masalah rasul, mukjizat dan asal-usul manusia. HAMKA juga cenderung untuk mentakwilkan ayat dari mengekalkan makna asli pada ayat tersebut1.


Dalam permasalahan ghaybiyyah pula, beliau akan bersikap taslim iaitu menyerah dengan tidak banyak mempersoalkannya. Beliau akan meninjau mana yang lebih hampir kepada kebenaran untuk diikuti dan meninggalkan mana yang jauh menyimpang. HAMKA lebih selesa untuk tidak mentafsirkan isu berkaitan dengan ghaybiyyat sebaliknya menggunakan cara al-Qur’an itu sendiri dalam tafsirnya3.

Menggunakan Pendekatan Tafsir Bi al-Ma’thur:

<table>
<thead>
<tr>
<th>Bil.</th>
<th>Surah</th>
<th>Ayat</th>
<th>Jilid</th>
<th>Topik</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Al-Waqiah</td>
<td>75</td>
<td>9</td>
<td>- Siapakah Yang Turunkan Air?</td>
</tr>
<tr>
<td>2</td>
<td>Al-Qamar</td>
<td>1</td>
<td>9</td>
<td>- Bulan Terbelah Dua</td>
</tr>
<tr>
<td>3</td>
<td>Al-Jiin</td>
<td>8-9</td>
<td>10</td>
<td>- Langit dipenuhi Dengan Penjagaan</td>
</tr>
</tbody>
</table>

Jadual 1: Contoh-contoh ayat al-Kawniyyah bagi pendekatan pertama


Ayat 1 Surah Al-Qamar pula meliputi tafsiran berkaitan Bulan terbelah dua (وَانْشَقَّ الْقَمَرُ). HAMKA memulai tafsiran ‘ilmī ayat ini dengan hadis sahih riwayat dari ‘Atha’ bin al-Said dari

1 Mashitah. Metodologi HAMKA Di Dalam Tafsir al-Azhar. M.s 23
2 Ibid. M.s.19-20.
3 Ibid.
5 Ibid. Jld. 9. M.s. 7144

Seterusnya tafsiran ‘ilmī berkaitan dengan Langit dipenuhi dengan penjaga yang kuat dan panahan api (السَّمَاءَ ف َوَجَدْنَاىَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا) pada ayat 8 dan 9 surah al-Jin. Antara lain beliau mencatat pandangan Imam al-Qurtubi berkaitan dengan usaha jin, iblis, syaitan dan ifrit mendekati langit bagi mencuri dengar rahsia langit. Pandangan disusuli dengan pendapat Abdul Malik bin Sabur berkaitan dengan perkara ini berlaku ketika kekosongan syariat di antara nabi Isa dan nabi Muhammad s.a.w.4.

Mengabungkan Pendekatan Tafsir Bi al-Ma’thur Dan Tafsir Bi al-Ra’yi:

<table>
<thead>
<tr>
<th>Bil.</th>
<th>Surah</th>
<th>Ayat</th>
<th>Jilid</th>
<th>Topik</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Al-Baqarah</td>
<td>26</td>
<td>1</td>
<td>- Tidak dinyatakan</td>
</tr>
<tr>
<td>2.</td>
<td>Al-Anbiya’</td>
<td>81</td>
<td>6</td>
<td>- Untuk Nabi Sulaiman</td>
</tr>
<tr>
<td>3.</td>
<td>Fusilat</td>
<td>9-10</td>
<td>8</td>
<td>- Renungan</td>
</tr>
</tbody>
</table>

Jadual 2: Contoh-contoh ayat al-Kawniyyah bagi pendekatan kedua

Bagi metodologi yang kedua, antaranya ayat 26 surah al-Baqarah yang menyentuh tentang perumpamaan Allah s.w.t. dengan kekuatan nyamuk makluk yang kecil (آنَ يَضْرِبَ مَثَلا مَا بَعُوضَةً فَمَا فَوْقَهَا). Beliau menyatakan contoh ayat-ayat al-Qur’an lain berkaitan dengan perumpamaan Allah s.w.t. terhadap haiwan seperti labah-labah pada ayat 41 surah al-Angkabut dan lalat pada ayat 73 surah al-Haj. Selain mengaitkan Nyamuk dengan tentera Allah s.w.t. sebagaimana dalam surah al-Muddassir ayat 31, beliau juga menegaskan bahawa nyamuk yang dimaksudkan ialah nyamuk malaria yang membawa penyakit kuning dan penyakit tidur sebagaimana yang berlaku di Afrika dan juga di Riau atau Rawa di Sumatera.

Seterusnya, ayat 81 surah al-Anbiya’ menyentuh tafsiran ‘ilmī tentang angin yang hembus keras (الرِّيحَ عَاصِفَةً) dalam kisah kekuasaan nabi Sulaiman. HAMKA menafsirkan dengan mengemukakan dua dalil naqli iaitu hadis riwayat Muslim dari Aisyah dan riwayat Thabrani berkaitan dengan doa Rasullullah s.a.w apabila melihat angin yang keras5. Kemudian tafsiran al-Qur’an iaitu berkaitan sumpahan Allah s.w.t. terhadap tiupan angin yang keras dalam ayat 2 surah al-Mursalat6.

HAMKA juga menyelitkan perbincangan dari sudut bahasa apabila membezakan maksud riyāhan (رَيْحَان) iaitu angin yang mempercepatkan matang buah kurma dan mempertemukan pasangan bunga serta rihān (رِيَان) angin yang membawa celaka7. Beliau juga menceritakan pengalaman apabila melihat sendiri pusaran ‘āṣifah di padang Arafah pada haji tahun 1369 dan juga pengalaman di Pulau Karimun dengan pulau Bintan pada tahun 19558.

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1 Ibid. Jld. 10. M.s. 7033
2 HAMKA. Tafsir al-Azhār. Jld. 10. M.s. 7034
3 Ibid. M.s. 7035
5 Ibid. Jld. 1. M.s. 146
6 Ibid. Jld. 1. M.s. 147
7 Ibid. Jld. 6. M.s. 4619
8 Ibid. M.s. 4617
9 Ibid. M.s. 4619
10 Ibid. M.s. 4618
Ayat al-Qur’an yang terakhir ayat 9-10 surah Fussilat yang menyentuh topik perciptaan bumi dalam 2 hari serta terdapat padanya gunung-gunung sebagai pengukuh dan juga ditetapkan melaluiya kadar keperluan makanan kepada penduduk bumi. Beliau mentafsirkan gunung-gunung sebagai pengukuh sebagaimana ayat 64 surah al-Mu’min dan kadar persiapan makanan dengan ayat 29 surah al-Sajdah. Beliau juga menguraikan maksud penciptaan bumi dan dua hari pula perlengkapan berdasarkan penemuan baru manusia sekarang iaitu dua hari dalam keadaan bumi masih lagi pada peringkat masa satu bola besar yang sangat panas sehingga berlaku pecahan dan terpisah dari mahluk dan bukanlah menurut ukuran perjalanan bumi mengedari mahluk selama dua puluh empat jam.

Menggunakan Pendekatan Tafsir Bi al-Ra’yi:

<table>
<thead>
<tr>
<th>Bil.</th>
<th>Surah</th>
<th>Ayat</th>
<th>Jilid</th>
<th>Topik</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Al-Hijr</td>
<td>16</td>
<td>5</td>
<td>- Tidak dinyatakan</td>
</tr>
<tr>
<td>2.</td>
<td>Yasiin</td>
<td>40</td>
<td>8</td>
<td>- Perkara Falak</td>
</tr>
<tr>
<td>3.</td>
<td>Al-Rahman</td>
<td>17</td>
<td>9</td>
<td>- Ciptaan Manusia Dan Ciptaan Jin</td>
</tr>
</tbody>
</table>

Jadual 3: Contoh-contoh ayat al-Kawntyyah bagi pendekatan ketiga

Sampel pertama bagi metod ini ialah ayat 16 surah al-Hijr yang membincangkan tentang bintang-bintang dilangit sebagai perhiasan bagi mereka yang ingin memerhatikanya. HAMKA menyatakan permerhatian dalam ayat ini terdapat tiga langkah, yang pertama pemerhatian terhadap bintang-bintang yang hakiki, yang ke dua pemerhatian terhadap hubungan bintang-bintang dengan kehidupan di bumi sebagaimana orang Badwi menamakan bintang-bintang dengan nama hawain yang ada disekeliling mereka dan yang ketiga, pemerhatian terhadap alam yang lebih dalam ataupun ruang angkasa sebagaimana penemuan ilmu pengetahuan moden hari ini. Antaranya penemuan bintang Galaxy dan merumuskan bahawa di langit angkasa terdapat hampir 100 milion bintang. Beliau juga turut mencatat pandangan Omar Khayyam pengarang kitab Rubu’at berkaitan dengan buruj yang terdiri dari mahluk, bulan dan bintang-bintang yang juga disebut bintang Dua Belas.

Sampel yang kedua pula, ayat 40 surah Yaasin yang membincangkan peredaran mahluk dan bulan tidak sama antara satu sama lain. Dalam tafsiran ilmiyayat ini, HAMKA mengemukakan teori peredaran mahluk dalam setahun iaitu 365 manakala bulan pula selama 354 hari yang berselisih sebanyak 11 hari. Selain itu, beliau turut menyatakan bahawa kemampuan manusia pergi ke bulan adalah setelah teori jarak antara bumi dan mahluk iaitu 93 milion dan jarak antara bulan dan mahluk ialah 240 ribu million. Saterusnya, teori jarak perjalanan antara bintang yang terdekat dengan mahluk sekitar empat tahun perjalanan cahaya. Jika dibandingkan dengan kelajuan perjalanan cahaya iaitu 186,000 milion maka perjalanan antara bintang terdekat dengan perjalanan mahluk ialah sekitar 104 juta million kelajuan cahaya iaitu 4 tahun pergi dan 4 tahun pulang.

Manakala ayat 17 surah al-Rahman merupakan sampel yang terakhir bagi metod ini. Ayat ini adalah berkaitan dengan maksud tuhan dari dua timur dan dua barat (ربان الشرق وربان الغرب). HAMKA juga berkenaan dengan teori peredaran mahluk menurut musim semepama musim panas mahluk condong terbit dari utara ke selatan yang membawa perubahan kepada siang waktunya lebih panjang berbanding dengan malam. Musim dingin pula mahluk condong ke selatan dan terbenam ke utara yang menyebabkan waktu malam lebih panjang darai waktu siang. HAMKA juga menceritakan pengalaman beliau alami sendiri ketikaa berada di Eropah pada musim panas dan...

1 HAMKA. Tafsir al-Azhar. Jld. 8. M.s. 6429
2 Ibid. Jld. 8. M.s. 6430
3 Ibid. Jld. 5. M.s. 3847
4 Ibid. Jld. 8. M.s. 6001
pada musim dingin pada oktober 1968 dan kaitannya dengan kaedah ibadat puasa pada kedua-kedua musim tersebut.

Kesimpulan
Berdasarkan kepada penelitian yang dijalankan, Tafsir al-Azhar adalah tafsir yang memiliki keistimewaan yang tersendiri berbanding dengan tafsir-tafsir lain. Ini dapat dilihat dari sudut gaya bahasa dan gaya susunan penghuraian beliau dalam mentafsirkan ayat-ayat Allah s.w.t. dalam al-Qur’an. Pendekatan HAMKA dengan menggunakan bahasa yang mudah difahami dan mempelbagaikan ilmu dan maklumat menjadikan tafsir beliau sebagai rujukan muktabar di Alam Melayu. Begitu juga pentafsiran yang berkaitan dengan corak ‘ilmī HAMKA jarang dibincangkan, namun dengan penyelidikan ini penulis mengharapkan ia menjadi langkah awal untuk mengkaji pendirian sebenarnya HAMKA dalam perbincangan terhadap corak tafsir ‘ilmī sebagaimana yang berlaku dalam kalangan mufassirin.

Senarai Rujukan

¹ HAMKA. Tafsir al-Azhar. Jld. 9. M.s. 7080
Abstrak

Pengenalan

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1 Jabatan Bahasa Arab dan Kesusasteraan, Kulliyah Ilmu al-Wahyu & Kemanusiaan, Universiti Islam Antarabangsa Malaysia. Solehah71@gmail.com
Lam’ yang pertama itu dikenali sebagai `al-Lam al-Takrif’, yang kedua pula disebut sebagai `Lam al-Jar’. Jadi dengan jelas perkataan asalnya ialah لَّا لَّا kerana `Lam’ yang ketiga itu bacaannya panjang atau dimadkan. Manakala إذا pula apabila dikekalkan huruf Hamza (sebelum huruf `Lam (1) yang pertama) pada kalimah الله itu. Kemudiannya didighamkan(dimasukkan `Lam’(2) iaitu Lam al-Jar ke dalam `Lam’(3) iaitu Lam al-Asal. maka akan kelihatan hanya mempunyai dua `Lam’ sahaja iaitu `Lam’(3)(Huruf `Lam’ Asal) dan `Lam’ (1) (Huruf `al-Lam al-Takrif atau pun dikenali sebagai `Lam’ pengenalan). Terdapat dalil-dalil yang jelas tentang perbezaan penggunaan `Laahun’ di kalangan Arab Jahiliyah. Diriwayatkan oleh Abu Zaid bahawa al-Kisaa telah meriwayatkan kepadanya:

بَلْ لَا يَجْزَى الْقُرْآنَاً إِلاَّ الَّذِي حَمَّدَ اللَّهَ رَبَّ الْعَالَمِينَ، فَلَاتَّ لَا فَلَاتَّ: لَا فَلَاتَّ: آمِنُوا ۚ١

Bermaksud:

Dari kisah ini, al-Azhari telah menegaskan bahawa:

لَّا يَجْزَى الْقُرْآنَاً إِلاَّ الَّذِي حَمَّدَ اللَّهَ رَبَّ الْعَالَمِينَ، فَلَاتَّ لَا فَلَاتَّ: لَا فَلَاتَّ: آمِنُوا ۚ١

Bermaksud:
(Tidak harus (tidak boleh) menggunakan perkataan lain seperti لَّا لَّا dan sebagainya di dalam al-Quran MELAINKAN perkataan `Allah’ sahaja, adapun bacaan Abu Zaid إلَّا berdasarkan hikayat yang didengarnya dari orang-orang Arab Jahiliyah, padahal mereka tidak mengetahui cara susunan teknik metod al-Quran).

Kenatayana ini telah diperkukuhkan oleh Abu al-Haytham yang berpendapat bahawa kalimah الله itu berasal dari إلَّا. Sebagaimana firman Allah SWT dalam surah al-Mukminum ayat 91:

ما أَتَّخذَ الْلَّهُ مِن وَلِدٍ وَمَا كَانَ مَعَهُ مِنِّ اللَّهِ أَذَهَبْ كُلَّهُ بِمَا خَلَقَ وَلَا يَخْلُقُ بِعَضُوحِ الْحَقِيقَةِ إِلَّا فِي نَفْسِهِ ۚ٢

Al-Laithy berpendapat perkataan Tuhan semesta alam adalah `Allah’ namun di dalam ayat tersebut dibaca إلَّا menunjukkan makna tuhan yang satu iaitu الله. Ini bermakna jika kalimah الله dibaca إلَّا di dalam mana-mana ayat al-Quran memberi makna الله iaitu tuhan yang satu BUKAN yang digunakan atau dimaksudkan oleh orang-orang Arab Jahiliyah.

Dari keterangan di atas jelaslah orang-orang Arab Jahiliyah tidak sama sekali menggunakan perkataan الله bagi menunjukkan nama tuhan-tuhan mereka. Perkataan yang biasa digunakan oleh mereka adalah إلَّا sebagaimana firman Allah dalam surah Al`Araf 127:

وَيَدْرِكُونَ يَوْمَ الْقِبَاسِ ۚ٢

Manakala Ibn Abbas membacanya dengan:

وَيَدْرِكُونَ إِلَّاۚ٢

Huruf-huruf yang digunakan untuk menunjukkan nama-nama tuhan mereka juga menggunakan huruf-huruf yang sama dengan kalimah `Allah’ iaitu Lam (ل.), Ha’ (ه.), Hamza (ٰ) dan Ta’ tertutup (ٰ) bukan bermakna mempunyai maksud yang sama dengan kalimah ‘Allah’. Ini kerana huruf-huruf ini juga boleh digunakan terhadap perkataan-perkataan yang lain seperti في dalam Bahasa Melayu bermaksud `adakah’ begitu juga في bermaksud `baginya iaitu untuk seorang lelaki’ begitu juga perkataan في bermaksud `keluarga’. Maka jelaslah penggunaan yang begini merupakan suatu yang amat biasa dalam kontek perkembangan sesuatu Bahasa. Ahli linguistik berpendapat sekecil-kecil Bahasa yang terdapat di atas muka bumi ini ialah buniy (sound) atau dikenali sebagai Fonem. Di sini penulis mengemukakan dua contoh tulisan tua zaman dahulukala iaitu ‘Tulisan Musnad’ yang digunakan oleh orang-orang Akkadiah di Iraq (lembah Mesopotamia):

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١Ibid, ms 189
٢Ibid, ms 188.
٣Ibid, ms. 184.
٤Dipetik dari www.qudamaa.com/vb/t19131.html at 28/2/2014

433
Ini pula `Tulisan Nabatiah` di bahagian utara Mesopotamia:

Jika dilihat dari tulisan ini maka perkataan `الله` sukar untuk terbentuk, jika terdapat bentuk menyerupaiNya pun ia bukan bermaksud kalimah `الله`. Dibawah ini contoh tulisan tertua Bahasa Arab bertarikh 267 A.D:

Dipetik dari www.qudamaa.com/vb/t19131.html at 28/2/2014
Dipetik dari http://www.hurras.org/vb/showthread.php at 28/2/2014
 Ini merupakan nas asli Imru` al-Qais yang bertarikh kurun ketiga¹.

 Ini pula nas asli Ummu al-Jamal yang bertarikh pada kurun yang kelima Masehi²:

 Jika dilihat perkataan yang menyerupai kalimah `الله` sama sekali tidak bermaksud Allah. Jika begitu bagaimana pula dengan syair-syair jahiliyah yang kebanyakannya banyak menggunakan kalimah Allah? Penulis berpendapat Kalimah `الله` yang ditulis dalam syair-syair tersebut merupakan amalan penterjemahan oleh penulis-penulis yang menyalin semula syair-syair tersebut, yang mana para penulis atau penterjemah ini hidup sesudah turunnya al-Quran atau

¹ Dipetik dari http://www.hurras.org/vb/showthread.php at 28/2/2014
sesudah kerasulan Nabi Muhammad SAW. Begitu juga beberapa persoalan yang diutarakan, terdapat beberapa ayat al-Quran yang menceritakan kisah bagaimana kaum nabi Isa memanggilnya dengan gelaran فينَّ لِيِّ أَنَّىً اللَّهُ اِنْ سَيَّارُ وَمَلَأَ عَبْدَهُ الرَّحْمَةُ، sebagai contohnya pada surah al-Taubah ayat 30:

وقالت النصرة المسيح نمايذ الله وقالت النصارى المسيح بن الله ذلك قولهم فأذوههم إضاعة قول الذين كفروا من قبل ظنُّوا أنهم الله

Pada hakikatnya, kalimah الله yang terdapat pada ابن الله digunakan pada ayat tersebut kerana al-Quran itu sendiri diturunkan di dalam Bahasa Arab, sekiranya disebut di dalam al-Quran لَٖ الله فينَّ لِيِّ أَنَّىً اللَّهُ اِنْ سَيَّارُ وَمَلَأَ عَبْدَهُ الرَّحْمَةُ atau لَٖ الله ianya tidak tepat dari sudut kaedah nahu Arab. Ini kerana ابن الله merupakan kalimah Idafah yang memerlukan kepada isim nakirah dan ma`rifah, tidak dinafikan bahawa terdapat juga kaedah idafah yang boleh menerima isim ma`rifah atau nakirah pada kedua-dua idafah tersebut sekiranya salah satu dari idafah ini terdiri dari mushtaqaat tapi tidak pada kalimah الله ini kerana Kalimah الله ini merupakan isim ma`rifah yang asal tidak terbit dari mana-mana fiil atau perbuatan, maka mengikut kaedah nahu maka sekali tidak membenarkan dibaca nakirah1 pada kalimah الله.

Bahasa Aramaic Merupakan Bahasa Kitab-Kitab Terdahulu Sebelum Al-Quran


Majid Khair Bik, al-Lughah al-Arabiyah Juzuruha, Intisharuha, Ta`iruha Fi as-Sharqi Wa al-Gharbi, Damyuk: Dar Sa`adu al-Din, 1992, ms. 46.

Majid Khair Bik, al-Lughah al-Arabiyah Juzuruha, Intisharuha, Ta`iruha Fi as-Sharqi Wa al-Gharbi, ms. 29.


2 Majid Khair Bik, al-Lughah al-Arabiyah Juzuruha, Intisharuha, Ta`iruha Fi as-Sharqi Wa al-Gharbi, Damyuk: Dar Sa`adu al-Din, 1992, ms. 46.
4 Majid Khair Bik, al-Lughah al-Arabiyah Juzuruha, Intisharuha, Ta`iruha Fi as-Sharqi Wa al-Gharbi, ms. 29.
dan Phoenic) ke dalam Bahasa mereka\(^1\). Ini kerana Bahasa Aramaic, Babylon Akkadia, Sumerian dan Phoenic merupakan bahasa-bahasa yang diiktiraf oleh umat terdahulu. Dalil yang jelas dengan penemuan-penemuan batu-batu bersurat (Cuneiforms) yang bertarikh 4000 tahun sebelum Masehi adalah dipercayai yang paling lama ditemui yang mempunyai tulisan Babylon Akkadia adalah `Epik Gilgamesh\(^2\). Ia merupakan kisah seorang raja yang bernama Gilgamesh adalah antara 3000 batu bersurat yang telah ditemui di Mesopotamia oleh seorang lelaki berbangsa Ingeris bernama George Smith pada tahun 1873\(^3\). Beliau berpendapat di antara 3000 batu-batu bersurat yang telah dipjumpainya batu bersurat Epik Gilgamesh lah yang paling lengkap dari sudut penceritaanya. Batu bersurat ini telah menyesut perihal banjir besar Nabi Nuh, antaranya Raja ini menyebut `datuk aku dahulu telah membina kapal yang cukup besar disebabkan terdapat banjir besar, dan nama datuk aku itu adalah Utu Nabishleen\(^4\). Jika diaanalisis, kenyataan ini tidak jauh maksudnya dengan kisah `Taufan` yang terdapat di dalam Taurat kecuali nama orang yang membina kapal besar adalah berbeza manakala di dalam Taurat disebut `Nuh`. Jelas terdapat cerita yang sama tapi nama berbeza ini kemungkinan dialek atau gelaran terhadap sesoarang itu berpandukan cara pemikiran bangsa tersebut yang berasaskan masa dan tempat tinggal. Namun begitu ahli sarjana Barat tidak mengiktiraf `Epik Gilgamesh` ini sebagai dokumen tertua dunia bagi mereka Illiad dan Odesi yang ditulis oleh Homer sekitar 900 sebelum masihi itulah yang tertua. Namun sikap ahli-ahli sarjana Barat ini telah digubah oleh Professor B. Landsberger pakar dalam Bahasa-bahasa tua dunia pada tahun 1958 ketika muktamar yang ke tujuh tentang Bahasa-bahasa batu-batu bersurat yang telah diadakan di Paris\(^5\). Beliau mengatakan sudah tiba masanya barat mengiktiraf `Epik Gilgamesh` sebagai bahan rujukan tertua dunia dan bukannya Illiad dan Odesi oleh Homer. Jika dilihat sepintas lalu laras Bahasa di dalam syair-syair yang terdapat di dalam Illiad dan Odesi menyerupai teknik laras Bahasa di dalam syair-syair Arab, begitu juga pada peringkat awal Syair-syair di dalam Illiad dan Odesi adalah tanpa tulisan ianya dihafal seperti Syair-Syair Arab jahiliyah\(^6\). Maka keadaan ini diperkukuhkan lagi oleh kenyataan Professor Barry B. Powel dalam bukunya `Homer and the Origin of Greek Alphabet` menyebut bahawa tulisan asal Greek berasal dari Palesten iaitu terpengaruh dengan Bahasa Phoenic yang digunakan oleh orang-orang Ka`aan\(^7\). Dalil yang dapat dilihat mengikut professor ini lagi pada mulanya tulisan Greek adalah dari kanan ke kiri, kemudian ditukar kiri ke kanan seperti sekarang ini, selain itu Bahasa Greek juga mempunyai sebutan seperti sebutan `ain` yang mana sebutan ini sama sekali tidak terdapat di dalam mana-mana Bahasa Indo-European\(^8\). Professor Taha Bakir, merupakan orang Arab pertama yang cuba menterjemahkan `Epik Gilgamesh` ke dalam Bahasa Arab pada tahun 1953\(^9\) berpendapat perterjemahan Bahasa Babylon Akkadia ke Bahasa Arab lebih senang dan cepat berbanding penterjemahannya ke dalam Bahasa Ingeris ini kerana laras Bahasa dalam bahasa Babylon Akkadia dalam `Epik Gilgamesh` mempunyai penggunaan dalam Bahasa Arab seperti musanna (bermaksud benda yang dua), Jamak (benda yang banyak), muzakkar (menunjukkan lelaki), muannas (menunjukkan perempuan) dan begitu juga penggunaan domir (bermaksud nya atau ia)\(^10\). Selain itu batu bersurat Raja Hamurabi


\(^4\) Taha Baqir, Malhamah al-Gilgamesh: The Oddesy of Ancient Iraq, ms 85-89.

\(^5\) Ibid, ms 10.


\(^7\) Helevy berpendapat Bahasa orang-orang Ka`an adalah Bahasa Phieoniq, sila lihat D.S. Margoliouth, The Relations Between Arabs and Israelites prior to the Rise of Islam (London: Oxford University, 1924), p. 11.


\(^9\) Taha Baqir, Malhamah al-Gilgamesh, ms 30-32.

yang dikenali sebagai `Syariat Hamurabi` yang bertarikh 1800 tahun sebelum masihi juga ditulis menggunakan bahasa Babylon Akkadiah yang mana maklumat yang terdapat didalamnya cukup untuk membuktikan bahawa kerajaan dibawah pimpinan Raja Hamurabi ini adalah maju sebagai contoh sistem persekolahan untuk kanak-kanak yang diberikan dalam syariat ini, selain itu syariat Hamurabi ini juga telah meletakkan wanita ditempat yang mulia dengan memberi peluang kepada wanita-wanita bekerja di luar seluruh menjaga kehormatan. Sehinggakan sesetengah sarjana Barat berpendapat Syariat Nabi Musa terpengaruh dengan `Syariat Hamurabi` yang muncul 800 tahun lebih awal2.

Dari kajian-kajian yang dibincangkan, jelaslah kepada kita bahawa Bahasa Aramaic bukanlah Bahasa lingua franca bagi umat terdahulu, kerana di sana terdapat Bahasa-bahasa yang lebih luas penggunaannya di dalam pentadbiran kerajaan masa lampau. Jadi penggunaan Bahasa Aramaic di dalam Zabur, Taurat, Injil atau mana-mana kitab-kitab orang-orang Yahudi seperti Talmud adalah penggunaan Bahasa yang terpencil, ia digunakan untuk umat bangsa itu sahaja. Dan perlu diingat, setiap Bahasa perlu melalui proses berdikit-dikit untuk menjadi satu bentuk Bahasa yang sempurna kerana sifat Bahasa itu sendiri `incomplete rules` diperingkat asalnya samada sebutan bunyi atau pun tak terdapat kesalahan berbahasa pada ayat yang dibaca dalam kitab-kitab orang Yahudi seperti Talmud adalah penggunaan Bahasa yang terpencil, ia digunakan untuk umat bangsa itu sendiri `incomplete rules` diperingkat asalnya samada sebutan bunyi atau pun tak terdapat kesalahan berbahasa pada ayat yang dibaca dalam kitab-kitab orang Yahudi seperti Talmud adalah penggunaan Bahasa yang terpencil, ia digunakan untuk umat bangsa itu sendiri `incomplete rules` diperingkat asalnya samada sebutan bunyi atau pun tak terdapat kesalahan berbahasa pada ayat yang dibaca dalam kitab-kitab orang Yahudi seperti Talmud adalah penggunaan Bahasa yang terpencil, ia digunakan untuk umat bangsa itu sendiri `incomplete rules` diperingkat asalnya samada sebutan bunyi atau pun tak terdapat 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untuk membezakan antara bacaan baris atas, bawah, hadapan, tashdid atau mati\(^1\). Jika ini keadaannya ini bermakna penulis akan ketika zaman Rasulullah SAW (wafat 1 H) adalah penulis yang tidak mempunyai titik untuk membezakan antara 
\(\text{ب، ج،ح، د، ف، ض، ص، ر، ش، ز،ث، ث'}\) atau huruf-huruf ini dikenali sebagai Huruf Mu`jamah, adapun selain dari huruf-huruf ini dikenali sebagai huruf Muhamalah seperti 
\(\text{ل، م، أ، ي، ى، ك، خ، ح، ش، ز، ج، ذ، ح، ث، ث'}\) atau huruf-huruf ini dikenali sebagai Huruf Mu`jamah, adapun selain dari huruf-huruf ini dikenali sebagai huruf Muhamalah seperti 
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Penutup
Dari keterangan diatas jelaslah kepada kita bahawa penulisan Arab lengkap tidak pernah berlaku di zaman Rasullulah SAW bahkan juga tidak berlaku di zaman Khulaf` ar-Rashidin. Jika begini keadaannya bagaimana pula tulisan Kalimah `Allah` ini sudah diguna pakai oleh Arab Jahiliyyah sedangkan ia merupakan satu kata terbitan yang ekslusif untuk al-Quran sahaja hasil dari penghafaz-penghafaz yang berkali tanpa penulisan pada peringkat awalnya. Jelaslah bahawa Kalimah `Allah` hanyalah untuk orang yang menganut agama Islam sahaja.

Rujukan

\(^1\) Ibid, ms.17.
http://worldconferences.net/journals/glit/papercissr/GL%20072%20Solehah%20Yaacob.pdf
\(^3\) Ibid, ms. 14.
\(^4\) Ibid, ms. 17.
SYNOPSIS

The Revelation (the Qur’an and Sunnah) and the Creation (al-kawn) are both sources for man to identify, understand, and confirm the Message of Allah, the Creator, the Sustainer, the Cherisher, the Provider, the Controller of the universe. The Revelation is accurately available in words; and the Creation exists in precise form. There is no conflict between the Revelation and the Creation; they are both rather complementary to each other. There should not be even an iota of doubt that the Qur’an and Sunnah invite man to read the Nature with a view to developing science which in turn must reconfirm the authenticity and sanctity of the Message handed over to man through the Last Prophet (s.a.w.) in the form of Revelation. Research papers included in this volume represent respective authors’ sincere and serious endeavor to show the relevance of both Message in the revelation and that in the Creation to human life in its multi-faceted form.

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