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Journal of Islam in Asia

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English Articles

الهمس والجهر في آيات الترغيب والترهيب القرآنية: دراسة تطبيقية إحصائية

Al-Hams (Whispering) and *Al-Jahr* (Audibility) in the Qur'anic Verses of Exhortation and Intimidation: A Statistical Applied Study

Al-Hams (*Sirr*) dan *Al-Jahar* (Kuat) dalam Ayat Silaan dan Ayat Larangan daripada Al-Qur'an: Suatu Kajian Gunaan Secara Statistik.

سعدة السنوسي التيجاني*، عاصم شحادة صالح علي**

الملخص

يتناول هذا البحث "الهمس والجهر في آيات الترغيب والترهيب القرآنية: دراسة تطبيقية إحصائية"، فدونت الدراسة آيات الترغيب والترهيب من سورة ق إلى سورة الناس بوصفها عينة لدراسة البحث، ويتبع البحث المنهج الوصفي التحليلي. ويهدف هذا البحث إلى تبيين مدى انعكاس الأصوات على السياق الدلالي للنص، مركزاً على حروف الجهر والهمس ومدى ارتباطهما بآيات الترغيب والترهيب، وذلك من خلال سرد آراء المتقدمين والمحدثين عن قضية ارتباط الصوت بالدلالة، من خلال برنامجي: (Microsoft Word) وبرنامج (SPSS). وقد توصل البحث إلى نتائج عديدة، من أهمها: وجود اختلاف ملحوظ بوضوح في تكرار حروف الهمس والجهر خلال آيات الترغيب والترهيب من حيث العدد والنسبة المئوية، إلا أنه اختلاف ليس له دلالة إحصائية؛ لأن قيمة اختبار —ت (اختبار مستوى الدلالة المستخرجة من برنامج SPSS كانت $0.06 \geq \alpha$ عند الدالة (0.05)، ونحن بحاجة إلى مزيد من البحوث في هذا المجال.

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* سعدة السنوسي التيجاني، قسم اللغة العربية والدراسات الإسلامية،كلية الآداب ،جامعة الجفرة –ليبيا.
E-mail: saadasaleh1988@gmail.com
** عاصم شحاده صالح علي، أستاذ دكتور (بروفيسور) في قسم اللغة العربية، كلية عبد الحميد أبو سليمان لمعارف الوحي والعلوم الإنسانية، الجامعة الإسلامية العالمية ماليزيا. E-mail: muhajir4@iium.edu.my

الكلمات المفتاحية: الهمس، الجهر، الترغيب، الترهيب.

Abstract

The researcher listed selected verses contained in Surat Qaf through Surat Al-Nas as samples for the study. The research adopted the descriptive analytical approach and it aims at explaining the extent of voice inversion on the overall text, while focusing on loud and widespread letters and the extent of their engagement with the exhortation and intimidation verses. This is done by demonstrating the opinion of former and new scholars about the issue of voice engagement with denotation, explaining the methods of exhortation and intimidation adopted in the Qur'an, and the concept of loud and whispered letters and the extent of their engagement with exhortation and intimidation verses. The researcher concluded that there is a remarkable and clear difference in the repetition of whispered and loud characters among the exhortation and intimidation verses in terms of amount and percentage, though it is statistically different because the value of the extracted denotation from SPSS was 0.06 which is more than 0.05.

Keywords: Whisper, Loudness, Enticement, Intimidation.

Abstrak

Beberapa ayat terpilih yang terkandung dalam surah Al-Qaf sehingga surah An-Nas di dalam al-Qur'an telah disenaraikan oleh pengkaji sebagai sampel bagi kajian ini. Pengkaji menggunakan pendekatan analisis deskriptif untuk menerangkan sejauh mana kelancangan lantunan suara terhadap keseluruhan teks al-Qur'an dan dalam masa yang sama menekankan kekuatan dan jangkauan bunyi huruf-huruf hijaiyyah serta sejauh mana peranan mereka terhadap ayat-ayat seruan dan kata-kata amaran. Hal ini dilakukan dengan membentangkan pendapat para ulama lama dan baru mengenai isu penglibatan suara dengan denotatif; menerangkan kata-kata seruan dan amaran yang diadaptasi al-Qur'an, termasuk konsep bacaan jelas (*jahar*) dan bacaan perlahan (*sirr*) huruf-huruf hijaiyyah, serta peranannya dalam ayat-ayat seruan dan amaran. Pengkaji merumuskan bahawa terdapat perbezaan yang ketara dalam pengulangan huruf-huruf hijaiyyah yang *jahar* dan *sirr* di dalam ayat-ayat seruan dan amaran dari segi jumlah dan peratusan. Sungguhpun demikian, secara statistiknya adalah berbeza kerana nilai denotatif yang dikeluarkan dari SPSS adalah 0.06 iaitu melebihi 0.05.

Kata Kunci: *Sirr*, *Jahar*, Galakan, Amaran.

المقدمة

إنّ موضوع ارتباط الصوت بالدلالة من المواضيع القديمة التي لفتت انتباه قراء القرآن الكريم وعلماء اللسانيات على امتداد العصور، ومن المعروف أنّ اللغة العربية حظيت باهتمام العلماء منذ أمد بعيد؛ فدرسوا اللغة بمختلف مستوياتها الصوتية والصرفية والنحوية والدلالية، [1] وسنحاول في هذا البحث أنْ نجد فكرة الارتباط بين مستويي (الصوت والدلالة)، وكيف تناول العلماء قديماً وحديثاً هذه المسألة بالقبول والرفض، فالأصوات العربية – كما هو معروف عنها – امتازت بصفات مختلفة. [2] واخترت آيات من القرآن الكريم؛ كون القرآن الكريم أرقى نص أدبي بلا منازع، وغنياً بالأمثلة وكل من يقرؤه قراءة متأنية متمعنة؛ فحتماً سيشعر بالحلاوة والإيقاع الذي يحدثه تناسق الحروف والكلمات، يعمد هذا البحث تبيين آراء العلماء المتقدمين والمحدثين حول علاقة الصوت بالدلالة، وتبيين مدى ارتباط الصوت بالدلالة، وعرض نماذج من آيات الترغيب والترهيب، وتبيين دلالة الجهر والهمس في السياق القرآني لهذه الآيات، وثمة دراسات سابقة ترتبط بموضوع البحث كالدراسة التي قدمها زاهر بن سيف الفرعي بعنوان: طرق القرآن في الترغيب والترهيب، [3] ودراسة أحمد راغب أحمد في رسالته الماجستير، بعنوان: فونولوجيا القرآن دراسة لأحكام التجويد في ضوء الأصوات الحديثة، [4] وماجد النجار كتب مقالة بعنوان: من ملامح الدلالة الصوتية في القرآن الكريم، [5] ودراسة أثر القراءات القرآنية في الدلالة الصوتية لمؤلفها أبو السعيد محمد عبد المجيد عبد

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[1] انظر: عبد الكريم مجاهد، **الدلالة اللغوية عند العرب**، (عمان: دار ضياء، ط1، 1985م)، ص9.

[2] انظر: صبحي صالح، **دراسات في فقه اللغة**، (بيروت: دار العلم للملايين، ط3، 1986م)، ص275.

[3] انظر: زاهر بن سيف الفرعي، **طرق القرآن في الترغيب والترهيب**، (قسم اللغة العربية، كلية عبد الحميد أو سليمان لمعارف الوحي والعلوم الإنسانية، الجامعة الإسلامية العالمية، ماليزيا).

[4] انظر: أحمد راغب أحمد، **فونولوجيا القرآن: دراسة لأحكام التجويد في ضوء علم الأصوات الحديث**، (رسالة ماجستير، جامعة عين شمس، كلية الآداب، قسم اللغة العربية، 2004م).

[5] انظر: ماجد التجار، من ملامح الدلالة الصوتية في القرآن الكريم، **مجلة أهل البيت**، (كربلاء: جامعة أهل البيت عليهم السلام)، العدد4، 2006م.

الرحمن شيك،[6] والبحث الذي قدمه كيلان خليل حيدر بعنوان: الترغيب والترهيب في القرآن الكريم وأهميتها في الدعوة إلى الله،[7] ومقالة دفة بالقاسم التي بعنوان: نماذج من الإعجاز الصوتي في القرآن الكريم،[8] ففي ضوء ما ذكرناه من دراسات سابقة تناولت هذه الدراسات، ثمة مواضيع متشابهة وتتصل بموضوع بحثي، وقليل منها تطرق إلى انعكاس دلالة الجهر والهمس على آيات الترغيب والترهيب، فضلاً عن البيانات الإحصائية الواردة من برنامج (SPSS) المستخدم في إحصاء هذه الآيات.

أهداف البحث

يركز هذا البحث على دراسة صوتي (الجهر والهمس) وأثرهما في السياق النّصي، وقد أُخذت آيات الترغيب والترهيب في الجزء المفصل من القرآن نموذجاً للدراسة.[9]

منهج البحث

وتتبع هذه الدراسة منهجين، هما:

أولاً: جمع المادة العلمية النظرية الموجودة في المصادر والمراجع التي لها علاقة بموضوع الدراسة.

ثانياً: تقوم الدراسة بتحليل الآيات المختارة لتبين العلاقة بين الصوت والدلالة.

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[6] انظر: أبو سعيد محمد عبد المجيد عبد الرحمن شيك، **أثر القراءات القرآنية في الدلالة الصوتية**، (كوالالمبور: مطبعة الجامعة الإسلامية العالمية، ماليزيا، 2009م).

[7] انظر: كيلان خليل حيدر، "الترغيب والترهيب في القرآن الكريم وأهميتها في الدعوة إلى الله"، **مجلة كلية العلوم الإسلامية**، (الموصل: جامعة الموصل)، المجلد 7، العدد3، 2006م.

[8] انظر: دفة بالقاسم، "نماذج من الإعجاز الصوتي في القرآن الكريم"، **مجلة كلية الآداب واللغات**، (الجزائر: جامعة محمد خيضر)، العدد5، 2014م.

[9] المفصل: ما يلي المثاني من قصار السور سمي مفصلاً لكثرة الفصول التي بين السور ببسم الله الرحمن الرحيم، وقيل لقلة المنسوخ فيه. بدر الدين محمد بن عبد الله بهادر الزركشي، **البرهان في علوم القرآن**، تحقيق: محمد أبو الفضل إبراهيم، (القاهرة: دار إحياء الكتب العربية، ط1، 1957م)، ج1، ص245.

خطوات التنفيذ

استخدمت الدراسة هذا البرنامج الإحصائي لتحليل الجداول السابقة، وذلك بالقيام بالإجراءات الآتية:

- الحصول على بيانات إحصائية وصفية من خلال التكرار والنسب المئوية، والمتوسط الحسابي والانحرافي لكل البنود.

- معرفة الإحصاء التحليلي وذلك باستخدام اختبار "ت" للكشف عن فروق ذات دلالة إحصائية بين قيمة المتوسط الحسابي لكل من آيات الترغيب وآيات الترهيب.

أولاً: العلاقة بين الصوت والدلالة

1.العلاقة بين الصوت والدلالة عند المتقدمين:

هناك علاقة تربط الصوت بالدلالة وتظهر بصورة واضحة وجلية في اللغة العربية، وذلك لعوامل تتضح في توزيع أصوات العربية في مدارج صوتية وسمعية، وتعدد الصيغ الصرفية التي تحمل دلالات وأصوات معينة على مر العصور وأصوات حروفها ثابتة تستخدم في القرآن الكريم، وتترابط ولا يمكن التفريق بينها، وتعتبر الصلة بين الصوت والدلالة معقدة نوعاً ما، لارتباطها بقضية نشأة اللغة،[10] واهتم علماء اللغة والمفكرون والفلاسفة القدامى بدراسة العلاقة بين اللفظ والمعنى، وأولوا لها عناية فائقة، كمناقشة الآراء غير الثابتة لنشأة اللغة، والدلالة اللفظية على المدلول، وأهمية اللفظ والمعنى؛ إذ يعتبران الأصل الذي كانت لأجله الألفاظ.[11]

فقضية العلاقة بين الصوت ومدلوله مسألة دقيقة ولها اتجاهات عديدة، فهناك نظرية اعتباطية تنفي وجود العلاقة بين الصوت ومدلوله، وهذه النظرية تعتبر مناقضة لنظرية المحاكاة

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[10] انظر: محمد أبو عمامة، "الصوت والدلالة: دراسة في ضوء التراث وعلم اللغة الحديث"، **مجلة التراث العربي**، (دمشق: إتحاد الكتاب العرب)، المجلد21، العدد 85، 2002م، ص12.

[11] انظر: عبد الله بن يوسف الجديع، **تيسير علم أصول الفقه**، (بيروت: مؤسسة الريان للطباعة والنشر، ط1، 1997م)، ص229.

التي يُقال فيها بأنَّ الصوت هو الذي يحاكي الطبيعة،[12] وأن الأصوات تكون ناتجة من تقليد مباشر للأصوات الطبيعية الصادرة عن الإنسان أو الحيوان أو غيرها، وهذا ما يُعرف بـ (الأونوماتونيا) onomatopoeia، أي: تجسيد الصوت للمعنى، فيكون الشكل دالاً على مضمونه،[13] والذي يطلع على كتب اللغة يجد أن بعض اللغويين وجماعة من المناطقة وفلاسفة اليونان كانوا من الذين يبحثون عن أسرار اللغة، ويعالجون فكرة العلاقة بين الصوت ومدلوله، إلا أنّ فلاسفة اليونان هم الذين أسهبوا في دراستها، وتساءلوا عن طبيعة العلاقة بين أصوات الكلمة ومدلولها، وما إذا كانت هذه العلاقة تحتوي على رموز توثق بين الصوت ومدلولها من خلال أمور تدركها بالحواس والعقول، أو أنَّ الأمر مجرد صدفة.[14]

أما الفلاسفة اليونانيون فكان لهم مذهب آخر؛ حيث قالوا بأن اللفظ يكتسب دلالته بطريقة طبيعية، وأن الأسماء بأصواتها تستطيع أن ترسم جواهر الأشياء وأن تنطق بماهياتها،[15] ثم جاء أفلاطون ووضح أن هناك علاقة وثيقة بين الكلمات ومدلولاتها تدرك بالعقول، وهذا ما يؤكد أنه كان مأخوذ بسحر الكلمة مغتبطاً بشفافيتها، انطلاقاً من اعتقاده بأن اللغة ظاهرة طبيعية،[16] وأمّا الهنود فاهتموا بعلم الدلالة مُبكراً ولم يكونوا أقل من اليونانيين في اهتمامهم، فعالجوا الكثير من المباحث ذات العلاقة بالمفردات والجمل وطبيعتها، وأنواع دلالات الكلمة وناقشوا أهم القضايا التي تعتبر من مباحث علم الدلالة.[17]

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[12] انظر: أحمد يأسوف، **جماليات المفردة القرآنية في كتب الإعجاز والتفسير**، (دمشق: دار المكتبي، ط2، 1999م)، ص223.

[13] انظر: المصدر السابق، ص223.

[14] انظر: إبراهيم أنيس، **من أسرار اللغة**، (القاهرة: مكتبة الأنجلو المصرية، ط2، 1978م)، ص125.

[15] انظر: صالح سليم عبد القادر، **الدلالة الصوتية في اللغة العربية**، (ليبيا: منشورات جامعة سبها، 1988م)، ص25.

[16] انظر: عبد الكريم مجاهد، **الدلالة اللغوية العربية عند العرب**، ص204.

[17] أحمد مختار عمر، **البحث اللغوي عند الهنود وأثره على اللغويين العرب**، (بيروت: دار الثقافة، ط1، 1972م)، ص99.

أما علماء العربية المتقدمون، فيمكننا القول بأن فكرة العلاقة بين الصوت وما يؤديه من دلالة فقد كان له عندهم أهمية بالغة، فقد بدأوا يبحثون عن طبيعة العلاقة التي تربط بين جرس الكلمة بمدلولها، وخاصةً عندما تعرضوا لبعض المشاكل في الآيات والإعجاز القرآني، ومحاولتهم لاستخراج الحكم الشرعي واللغوي منها، لكي يحافظوا على كتاب الله وشريعته ونقاء اللغة العربية وأصولها، فضلاً عن تسويتهم الإشكالات المتعلقة بالصوت والدلالة.[18] فإذا جئنا إلى الخليل بن أحمد الفراهيدي نجده قد تولّى قيمة التعبير للصوت، ومدى الاتفاق بين المعنى وجرس الحرف، فقد ركز على الألفاظ المعبّرة عن الأصوات المسموعة، وقال بأن فيها أصواتاً محاكية للطبيعة، فحاول إثبات الصلة بين أجراس الحروف ودلالاتها،[19] وإذا انتقلنا إلى سيبويه فنجده قد أصَّل ما سبقه إليه الخليل في هذا الباب،[20] وقد اتفق سيبويه وأستاذه الخليل على الأثر الذي يحدثه زيادة المبنى في زيادة المعنى، واتفقا على غرض هذه الزيادة؛ وهو التوكيد والمبالغة، وحديث سيبويه وأستاذه الخليل عن قضية الصوت والدلالة أثار اهتمام الذين جاءوا بعدهما؛ كابن جني فقد كان من القائلين بوجود العلاقة بين الصوت والدلالة، فبسط القول وفصله في هذا الباب، والألفاظ عندهُ دليل على المعاني.[21]

ويمكن تقسيم دراسة علماء العرب القدامى لعلاقة الصوت بالدلالة إلى وجهتين؛ تتمثل إحداهما في توضيح مدى انسجام الصوت في اللفظ الواحد باعتباره يوضح اللفظ الفصيح من المستعمل من المهمل من غيره، وبيان المعايير المعتمدة في الحكم على فصاحة المفردات، وتراكيب الجمل بالنظر إلى أصولها. وثانيها الكشف عن قيمة التعبير بالصوت،

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[18] انظر: عبد الكريم مجاهد، **الدلالة اللغوية عند العرب**، ص9.

[19] انظر: هادي نهر، "الحروف والأصوات العربية في مباحث القدامى والمحدثين"، **مجلة آداب المستنصرية**، (بغداد: جامعة المستنصرية)، العدد 8، 1984م، ص207.

[20] انظر: عمرو بن عثمان بن قنبر سيبويه، **الكتاب**، تحقيق: عبد السلام هارون، (القاهرة: مكتبة الخانجي، ط2، 1982م)، ص75.

[21] عمرو بن عثمان بن جني، **الخصائص**، تحقيق: عبد الحميد هنداوي، (بيروت: دار الكتب العلمية، ط3، 2008م)، ج1، ص237.

ومدى الاتفاق بين دلالة الكلمة وجرسها، وفيما إذا كان هناك اختيار مقصود للصوت ليؤدي دلالة مغايرة لما يؤديه الصوت الآخر.[22]

2 . العلاقة بين الصوت والدلالة عند المحدثين:

من خلال الاطلاع على قضية العلاقة بين الصوت والدلالة، لم نجد أنها كانت مقتصرة على الفلاسفة واللغويين القدامى، بل شارك العلماء من البلاد العربية والغربية في علاقة الصوت بالدلالة، وكانت لهم أصداء للفكرة التي تربط علاقة الأصوات اللغوية بمدلولاتها، فسوف نذكر بعض آراء العلماء في قضية الصوت والدلالة، ففي أواسط القرن التاسع عشر الميلادي ظهر ميشال بريال (M. Breal) ويعتبر أول من أسس علم الدلالة المعروف اليوم، وأوصى باهتمام دراسة المعاني، ويقول السعران بأنه درس في كتابه (مقالة سمانتيك): أول دراسة علمية حديثة خاصة بالمعنى،[23] ثم ظهر فلهيلم فون همبولت (Wilhelm von Humboldt) في القرن التاسع عشر؛ حيث رأى أن اللغات بوجه عام تؤثر في التعبير عن الأشياء بواسطة ألفاظها، ولها أثر في الآذان كما لها أثر في الأذهان،[24] وبعد ذلك ظهر العالم اللغوي السويسري فرديناند دي سوسير (Ferdinand de Saussure) الذي يعتبر رائد علم اللغة الحديث، والذي حاول تأسيس علم الدلالة كمن سبقوه في دراسة علم الدلالة.

وكان همبولت من العلماء الذين ناصروا المناسبة الطبيعية بين الألفاظ ومدلولاتها، وعارضه اللغوي مدفيج (Madvig) الذي برهن على فساد هذه الفكرة، فذكر العديد من الكلمات من الفصيلة الأوروبية والهندية تطابق من حيث المعاني للكلمات التي ذكرها (همبولت) بوصفها أدلة،[25] ثم يأتي نيروب (Nyrop) معارضاً لفكرة العالم مدفيج بحجة أن الاسم نفسه يمكن أن يدل على موضوعات متنوعة، ويمكن للموضوع أن يشار إليه بعدة

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[22] هادي نهر، "الحروف والأصوات العربية في مباحث القدامى والمحدثين"، مقال سابق، ص207.

[23] انظر: محمود السعران، **علم الدلالة: مقدمة للقارئ العربي**، (القاهرة: دار الفكر العربي، ط2، 1997م)، ص291.

[24] انظر: عبد الكريم مجاهد، **الدلالة اللغوية عند العرب**، ص208–220.

[25] إبراهيم أنيس، **من أسرار اللغة**، ص143.

أسماء مختلفة، وأن دلالة الكلمات دائمة التغيّر،[26] ويأتي جسبرسن (Jespersen) ويعطي العديد من الأمثلة التي يلاحظ فيها وثوق الصلة بين الألفاظ ومدلولاتما؛ منها على سبيل المثال: الألفاظ التي ترتبط بدلالاتما في بعض الحالات النفسية، مثل: الألفاظ التي تستخدم في التعبير عن مشاعر الغضب والكره والنفور والألفاظ التي تستخدم، وتعدُّ بمثابة الأصوات الطبيعية، وهو ما يسمى بـ الأونوماتوبيا،[27] ثم يأتي بعد هؤلاء اللغوي الأمريكي ويتني (Whitinig) الذي يرفض بأن تكون العلاقة بين الصوت والدلالة طبيعية، وفي رأيه أنّها اعتباطية ترتبط بالذهن.[28]

وقد ظهر في أوائل القرن العشرين جماعة من المعارضين لفكرة الربط بين الدال والمدلول على يد اللغوي السويسري فرديناند دي سوسير الذي كان من أشد المعارضين لعلاقة الصوت بالدلالة؛ حيث قال بأنها علاقة عشوائية تفتقد إلى أساس منطقي أو نظام مطّرد؛[29] أما فندريس (Vendryes) فكان حائراً بين تأييد هذه العلاقة وبين رفضها؛ لأنه بعد إنكاره لفكرة العلاقة بين الصوت والدلالة واعتبارها علاقة اعتباطية وضرباً من الحماقة، فنجده يذكر بعض الكلمات التي يستشعر فيها وضوح العلاقة بين الكلمات التي لها أصوات وما توحي به من دلالات؛[30] أمّا ستيفى أولمان (Stephen Ullmann) فلم يرفض العلاقة بين الصوت والدلالة رفضاً تاماً،[31] بل يراها متحققة في ألفاظ كثيرة. وعندما ننتقل إلى الفكر اللغوي العربي الحديث نجد لدى بعض اللغويين العرب أن أصداء العلاقة بين الصوت والدلالة تتردد فيما بينهم، وناقشوا قضاياها، وكان بعضهم مؤيداً لهذه العلاقة

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[26] انظر: خالد قاسم بني دوسي، **دلالات الظاهرة الصوتية في القرآن الكريم**، (عمّان: جدارا للكتاب العالمي للنشر والتوزيع، ط1، 2006م)، ص51.

[27] انظر: إبراهيم أنيس، **دلالة الألفاظ**، (القاهرة: مكتبة الأنجلو المصرية، ط3، 1976م)، ص79-80.

[28] انظر: عبد الكريم مجاهد، **الدلالة اللغوية عند العرب**، ص222.

[29] انظر: إبراهيم أنيس، **دلالة الألفاظ**، ص71.

[30] انظر: عبد الكريم مجاهد، **الدلالة اللغوية عند العرب**، ص225.

[31] انظر: المرجع نفسه، ص232.

وبعضهم رافضاً لها، وفي مقدمة الفريق يأتي أحمد فارس الشدياق، فقد كان له العديد من الكتب، يتكلم فيها عن علاقة الصوت بالدلالة، ومن أبرز كتبه: سرّ الليال في القلب عن علاقة الصوت بالدلالة؛ [32] أما صبحي صالح فإنه قدم موضوع الدلالة الصوتية بأسلوب لغوي حماسي، فقد كان كتابه (دراسات في اللغة) مختصاً للحديث عن الأصوات العربية ومعانيها، ويعرض الكلمات التي تناولها ابن جني في كتابه الخصائص؛ حيث رأى أن الصلة متحققة بين الكلمة ومعناها، وراعى دلالة الصوت في حالة الإفراد، ودلالته في حال التركيب. [33]

وقد وصل عباس محمود العقاد إلى عدة نتائج تحكم قاعدة الحكاية الصوتية وإيحائها للمعاني، واختصرها في الآتي:

1- أن الحروف تتفاوت في الدلالة، وتختلف بحسب القوة وظهور الحكاية الصوتية.

2- أنه قد يحصل استثناء في الدلالة لاختلاف التقدير والاعتبار، ولكن ليس بالضروري أن يعتبر شذوذاً في طبيعة الدلالة الحرفية.

3- هناك رابطة تربط بين الحروف ودلالة الكلمات.

4- موقع الحروف من الكلمة وهو الأساس، وليس دخوله في تركيب الكلمة. [34]

وهناك بعض الدارسين وخاصةً في العقدين الأخيرين ينكرون وجود علاقة بين الصوت والدلالة، ويقولون بأنها اصطلاحية عرفية مكتسبة، ومن بينهم: إبراهيم أنيس؛ إذ يرى بأنَّ الصلة لم تولد بمولد اللفظة، ولكن تكتسب بكثرة التداول مع مرور الأيام، فيرى أن الإنسان يمكن أن يدرك العلاقة إذا كان موهوباً أو مثقفاً، فيستطيع أن يلفت النظر إلى

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[32] انظر: صالح سليم عبد الغفار الفاخري، **الدلالة الصوتية في اللغة العربية**، (الإسكندرية: المكتب العربي الحديث، د. ت)، ص120.

[33] انظر: صبحي صالح، **دراسات في فقه اللغة**، ص141.

[34] انظر: عباس العقاد، **أشتات مجتمعات في اللغة والأدب**، (القاهرة: دار المعارف، ط6، 1988م)، ص48.

وجودها بين اللفظ ومدلوله، فإذا وجد قبولاً بين الناس تبدأ عملية الربط، ولا شك أن العقل يدل عليه قدرته على الاستيعاب.[35]

وبناء على ما تقدم من آراء المتقدمين والمحدثين فيما يتعلق بمسألة العلاقة بين الصوت والدلالة، فيمكننا القول بأنه لا يمكن إنكار هذه العلاقة؛ فعلى سبيل المثال اللغة العربية تعدُّ أكثر اللغات احتواء لمظاهر الدلالة الصوتية، لتميزها بعدة مميزات، منها: اشتمالها على طائفة كبيرة من الأصوات الحلقية، وسعة مدرجها الصوتي الذي تتوزع فيها أصواتها، وثبوت الأصوات لحروفها على مر الزمان والأجيال، ودليل هذا ارتباطها الوثيق بنزول القرآن الكريم بها، فاللغة نسيج متكامل، فإذا ثبتت العلاقة بين أصوات اللغة ودلالاتها في بعض الألفاظ؛ فهذا يعدُّ دليلاً على اطراد النسبة بين الصوت والدلالة في الألفاظ الأخرى التي تشكل منها.

ثانياً: دلالة الهمس والجهر في السياق

1 . دلالة الهمس والجهر على السياق في آيات الترغيب والترهيب:

الهمس لغةً: الخفاء، واصطلاحاً: خفاء الحرف لضعفه، وتجري النفس معه عند النطق به لضعف الاعتماد عليه في مخرجه، وحروفه عشرة جمعها الجزرية في قوله: "فحثه شخص سكت"،[36] وسوف نذكر بعض الحروف ودلالاتها على السياق.

أ. الصاد: وهي من أصوات التفخيم أو الاستعلاء، وتفخيمها يمنحها القدرة على إظهار معاني القوة والشدة والعظمة في السياق الذي ترد فيه،[37] قال تعالى: كَلَّا بَل لَّا تُكۡرِمُونَ ٱلۡيَتِيمَ ١٧ وَلَا تَحَٰٓضُّونَ عَلَىٰ طَعَامِ ٱلۡمِسۡكِينِ ١٨،[38] فتدعو هذه الآية

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[35] انظر: إبراهيم أنيس، **دلالة الألفاظ**، ص80-81.

[36] انظر: علي بسة المصري، **العميد في علم التجويد**، تحقيق: محمد الصادق قمحاوي، (الإسكندرية: دار العقيدة، ط1، 2004)، ص59.

[37] انظر: صالح ملا عزيز، **جماليات الإشارة في الخطاب القرآني**، (دمشق: دار الزمان للنشر والتوزيع، ط1، 2010م)، ص294-295.

[38] سورة البلد: الآية 17-18.

المؤمنين إلى التحلي بالصبر والرحمة ليكونوا من أصحاب اليمين،[39] فالصاد في (تواصوا، الصبر، أصحاب) بإعلاء نبراتها وتفخيمها في النطق تشارك في إبراز هذه القوة؛ لأن التحلي بالصبر يحتاج إلى مجاهدة النفس.

ب. السين والشين والهاء: قال تعالى: ﴿ إِنَّ ٱلْمُتَّقِينَ فِي ظِلَٰلٖ وَعُيُونٖ ٤١ وَفَوَٰكِهَ مِمَّا يَشْتَهُونَ ٤٢ كُلُواْ وَٱشْرَبُواْ هَنِئَۢا بِمَا كُنتُمْ تَعْمَلُونَ ٤٣ إِنَّا كَذَٰلِكَ نَجْزِي ٱلْمُحْسِنِينَ ٤٤ ﴾،[40] فمن الملاحظ في هذه الآية وجود العديد من حروف الهمس، (السين) في: المحسنين، و(الشين) في: يشتهون، اشربوا، و(الهاء) في هنيئاً، فحروف الهمس المذكورة في هذه الآية تتناسب مع حسن الجزاء والنعيم الذي وعد الله به المؤمنين.

ج. السين والفاء: قال تعالى: ﴿ يُسْقَوْنَ مِن رَّحِيقٖ مَّخْتُومٍ ٢٥ خِتَٰمُهُۥ مِسْكٞ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَٰفِسُونَ ٢٦ وَمِزَاجُهُۥ مِن تَسْنِيمٍ ٢٧ عَيْنٗا يَشْرَبُ بِهَا ٱلْمُقَرَّبُونَ ٢٨ ﴾،[41] تكررت السين أربع مرات والفاء مرتين،[42] وقال تعالى في سورة الليل: ﴿ فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ ٥ وَصَدَّقَ بِٱلْحُسْنَىٰ ٦ فَسَنُيَسِّرُهُۥ لِلْيُسْرَىٰ ٧ ﴾،[43] تكررت السين ثلاث مرات والفاء مرتين، فالتكرار الملحوظ لحروف الهمس في الآيات السابقة، يعود إلى طبيعة حروف الهمس الذي هو أخفت الأصوات المسموعة وأقلها ذبذبة،[44] فهاتان

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[39] انظر: مجير الدين بن محمد العليمي المقدسي الحنبلي، **فتح الرحمن في تفسير القرآن**، تحقيق: نور الدين طالب، (قطر: وزارة الأوقاف والشؤون الإسلامية، ط1، 2009م)، ج7، ص87.

[40] سورة المرسلات، الآية 41-44.

[41] سورة المطففين، الآية 25-28.

[42] انظر: أبو جعفر بن جرير الطبري، **تفسير الطبري، جامع البيان عن تأويل آي القرآن**، تحقيق: عبد الله بن المحسن التركي، (القاهرة: دار هجر للطباعة والنشر، ط1، 2001م)، ج23، ص611.

[43] سورة الليل، الآية 5-7.

[44] انظر: مصطفى أحمد ضحاته، **لغة الهمس**، (القاهرة: الهيئة المصرية العامة للكتاب، ط1، 1972م)، ص15.

الخاصيتان تجعلان المهموسات أدل على التوقير والتقدير في مقام المخاطبات وحدود الأدب، فالهمس هو رقة الكلام وخفته، والوسيلة والطريق لوصول الحبيب لحبيبه.[45]

الجهر لغةً: الظهور والإعلان، واصطلاحاً: ظهور الحرف وإعلانه لقوته وينحبس النفس عند عملية النطق؛ لقوة الاعتماد عليه في مخرجه وحروفه تسعة عشر، وهي الحروف الباقية من حروف الهمس العشرة، وسميت بحروف الجهر للجهر بها.[46]

أ. السين والنون: يكثر في الخطاب القرآني السين مرة، والنون مرة أخرى، عندما يكون الخطاب في قواعد التهذيب والتطهير لنفوس المؤمنين، وذلك لقدرة بث إشارات نفسية في السياق، قال تعالى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ كَفَرُواْ لَا تَعۡتَذِرُواْ ٱلۡيَوۡمَۖ إِنَّمَا تُجۡزَوۡنَ مَا كُنتُمۡ تَعۡمَلُونَ ٧﴾،[47] فالله -سبحانه وتعالى- يخاطب عباده المؤمنين، فتكرار النون التي هي من حروف الجهر، والسين التي من حروف الهمس، كأنه فيه تنبيه للعباد المؤمنين بأن يلتزموا بأوامر الله ويجتنبوا نواهيه لكي يدخلهم الجنة.[48]

ب. القاف: قال تعالى: ﴿۞ إِنَّ رَبَّكَ يَعۡلَمُ أَنَّكَ تَقُومُ أَدۡنَىٰ مِن ثُلُثَيِ ٱلَّيۡلِ وَنِصۡفَهُۥ وَثُلُثَهُۥ وَطَآئِفَةٞ مِّنَ ٱلَّذِينَ مَعَكَۚ وَٱللَّهُ يُقَدِّرُ ٱلَّيۡلَ وَٱلنَّهَارَۚ عَلِمَ أَن لَّن تُحۡصُوهُ فَتَابَ عَلَيۡكُمۡۖ فَٱقۡرَءُواْ مَا تَيَسَّرَ مِنَ ٱلۡقُرۡءَانِۚ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرۡضَىٰ وَءَاخَرُونَ يَضۡرِبُونَ فِي ٱلۡأَرۡضِ يَبۡتَغُونَ مِن فَضۡلِ ٱللَّهِ وَءَاخَرُونَ يُقَٰتِلُونَ فِي سَبِيلِ ٱللَّهِۖ فَٱقۡرَءُواْ مَا تَيَسَّرَ مِنۡهُۚ وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَأَقۡرِضُواْ ٱللَّهَ قَرۡضًا حَسَنٗاۚ وَمَا تُقَدِّمُواْ لِأَنفُسِكُم مِّنۡ خَيۡرٖ تَجِدُوهُ عِندَ ٱللَّهِ هُوَ خَيۡرٗا وَأَعۡظَمَ أَجۡرٗاۚ وَٱسۡتَغۡفِرُواْ ٱللَّهَۖ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمُۢ ٢٠

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[45] انظر: صالح ملا عزيز، **الإشارة النفسية في الخطاب القرآني،** ص293.

[46] انظر: المصدر نفسه، ص59.

[47] سورة التحريم، الآية 7.

[48] انظر: ناصر الدين أبو الخير عبد الله بن عمر بن محمد الشيرازي الشافعي البيضاوي، **أنوار التنزيل وأسرار التأويل المعروف بتفسير الطبري،** إعداد وتقديم: محمد عبد الرحمن المرعشلي، (بيروت: دار إحياء التراث العربي، ط1، 2006م)، ص225.

﴾،[49] فالقاف كما ذكر سيبويه تستخدم للتنبيه، وأهمية أوامر الله من صلاة وإيتاء زكاة وإقراض حسن، وكل ما يقدمه الإنسان من أعمال صالحة، فالأجر عند الله لا يضيع.[50]

ج. القاف والضاد: قال تعالى: ﴿ لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا مَآ ءَاتَىٰهَا سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا ٧ وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِۦ فَحَاسَبْنَٰهَا حِسَابًا شَدِيدًا وَعَذَّبْنَٰهَا عَذَابًا نُّكْرًا ٨ ﴾،[51] فنلاحظ توالي حرفي الضاد والقاف أكثر من مرة، وهما حرفان من حروف الجهر المفخمة، ويشعران بعظمة أوامر الله التي حثت على إعطاء حقوق المرأة.[52]

د. الجيم والطاء والعين: ﴿ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا ٩ إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ١٠ فَوَقَىٰهُمُ ٱللَّهُ شَرَّ ذَٰلِكَ ٱلْيَوْمِ وَلَقَّىٰهُمْ نَضْرَةً وَسُرُورًا ١١ ﴾،[53] فالمؤمنون يطعمون الطعام لوجه الله، لأنهم يخافون من عقاب الله، ويريدون الجزاء لحسن عملهم هذا، وقد استخدم الله حروف الجهر الجيم والطاء والعين لتبيين مدى احتياج المسكين للطعام، وأثره الكبير في نفوسهم.[54]

هـ. الظاء والضاد: قال تعالى: ﴿ وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ٢٢ إِلَىٰ رَبِّهَا نَاظِرَةٌ ٢٣ ﴾،[55] ف (الضاد والظاء) من مخارج متقاربة، ووقعا في لفظين متجانسين في الفاصلة، والفاصلة تعدُّ نقطة ارتكاز التوازي الصوتي في النص القرآني، ليجعل البنية الإيقاعية أكثر

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[49] سورة المزمل، الآية 20.

[50] عمرو بن عثمان بن قنبر سيبويه، **الكتاب**، تحقيق: عبد السلام محمد هارون، (القاهرة: مكتبة الخانجي، ط2، 1982م)، ص434.

[51] سورة الطلاق، الآية 7–8.

[52] انظر: الطبري، **تفسير الطبري**، ص225.

[53] سورة الإنسان، الآية 9–11.

[54] انظر: أبو الحسن علي بن محمد الواحدي النيسابوري، **الوسيط في تفسير القرآن المجيد**، تحقيق وتعليق: عادل أحمد عبد الموجود، علي محمد معوض، أحمد صيرة، قدمه: عبدالحي الفرماوي، (بيروت: دار الكتب العلمية، ط1، 1994م)، ص400.

[55] سورة القيامة، الآية 22–23.

كثافة وأشد تماسكاً، فيدل على أهمية النظر إلى الله يوم القيامة، وما يترتب عليه من فرحة في نفوس المؤمنين.[56]

2. دلالة الهمس والجهر في آيات الترهيب:

أ. الهمس:

– السين: وهو صوت رخو، ويعدُّ من أضعف الأصوات الرخوة، وهو صوت مرقق، لأنه ليس لنطقه رنين في الحنجرة لكونه مهموساً،[57] قال تعالى: ﴿ قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ١ مَلِكِ ٱلنَّاسِ ٢ إِلَٰهِ ٱلنَّاسِ ٣ مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ٤ ٱلَّذِي يُوَسْوِسُ فِي صُدُورِ ٱلنَّاسِ ٥ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ ٦ ﴾،[58] فتكرر صوت السين الخفي المهموس، وكلمة (الوسواس) متلائمة مع دلالة الهمس، ومما يؤكد هذا انعدام الرنين في التجويف الأنفي أو الحلقي، بسبب عدم وجود النغمة الحنجرية، ولأن الوترين الصوتيين لا يتذبذبان مع المهموسات، وتعدُّ السين من الأصوات المرققة لإحداث رنين عند النطق بها في حين يحدث رنين في أصوات التفخيم،[59] فإذا قرأنا سورة الناس نجد تناسباً دلالياً، وصوتاً يحدث وسوسة كاملة تناسب جوّ السورة، وهذه الوسوسة تُعزى لتكرار صوت السين؛ حيث تتكاثف وتتراكم فيها بما ينسجم دلالياً مع معنى السورة؛ ولذلك كان المعنى الذي جاءت بها الآيات المتضمنة لحرف الهمس (السين) دلالة على الوسوسة التي نستعيذ منها بالله تعالى.

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[56] انظر: محمد الطاهر ابن عاشور، **تفسير التحرير والتنوير**، (تونس: الدار التونسية للطباعة والنشر والتوزيع، ب.ط، 1984م)، ج29، ص352.

[57] انظر: فريال زكريا العبد، **الميزان في أحكام تجويد القرآن**، (الإسكندرية: دار الإيمان للطباعة والنشر والتوزيع، ط2، 2018م)، ص79.

[58] سورة الناس، الآية 1-6.

[59] انظر: شاكر سابع الأسدي، "سورة الناس دراسة صوتية دلالية"، **مجلة أداب**، (العراق: جامعة ذي قار)، المجلد 1، العدد3، 2011م، ص13-14.

- الهاء: من الأصوات المهموسة، ومن الملاحظ تواترها في سورتي القمر والنجم فتكرر صوت الهاء 133 مرة، ونلاحظ كمال التناسب بين الأصوات المهموسة ودلالاتها في حرف الهاء والسين معاً في هاتين الآيتين، قال تعالى: ﴿وَأَنَّهُۥ خَلَقَ ٱلزَّوۡجَيۡنِ ٱلذَّكَرَ وَٱلۡأُنثَىٰ ٤٥ مِن نُّطۡفَةٍ إِذَا تُمۡنَىٰ ٤٦﴾،[60] فاجتمعت السين والهاء وهما من الأصوات المهموسة، لتناسب سياق الآية، وتتوعد الكفار بسوء العاقبة.

- التجانس مع التكرار: قال تعالى: ﴿يَوۡمَ تَرۡجُفُ ٱلرَّاجِفَةُ ٦ تَتۡبَعُهَا ٱلرَّادِفَةُ ٧﴾،[61] فهناك جناس بين (الراجفة) و (الرادفة)، من جهة، وبين (الراجفة) و (واجفة) من جهة أخرى، وكأن الراجفة نقطة ارتكاز صوتي، تستقطب من حولها الألفاظ الأخرى.[62]

- التجانس مع الهمزة: هناك تجانس بين كلمتين من القرآن الكريم مثل قوله تعالى: ﴿وَيۡلٞ لِّكُلِّ هُمَزَةٖ لُّمَزَةٍ ١﴾،[63] فهناك تهديد للأشخاص الذين اعتادوا على الطعن في أعراض الناس، بالحركات الهازئة والأقوال الساخرة، فهناك تجانس بين (همزة) و (لمزة)، فالجناس على (فعله)، يدل على أن هذه العادة راسخة في نفوس هؤلاء؛ إذ لا يُقال الضحكة واللعنة إلا على الذي يكثر من هذا الفعل ويعتادهُ.[64]

ب. الجهر:

وردت الأصوات المجهورة في القرآن الكريم والتي كانت معظمها في مخاطبة الكفار، والتي تشير إلى صعوبة الحدث وتحاكي حدة المعنى، قال تعالى: ﴿أَفَرَءَيۡتُمُ ٱللَّٰتَ وَٱلۡعُزَّىٰ ١٩ وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلۡأُخۡرَىٰٓ ٢٠ أَلَكُمُ ٱلذَّكَرُ وَلَهُ ٱلۡأُنثَىٰ ٢١ تِلۡكَ إِذٗا قِسۡمَةٞ ضِيزَىٰ ٢٢﴾،[65] فتحدث

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[60] سورة النجم، الآية 45-46.

[61] سورة النازعات، الآية 6-8

[62] انظر: صالح ملا عبد العزيز، **جماليات الإشارة النفسية في الخطاب القرآني**، ص316-318.

[63] سورة الهمزة، الآية 1.

[64] انظر: أبو جعفر محمد بن أحمد بن نصر ابن خالوية الأصفهاني، **إعراب القراءات السبع وعللها**، ضبط نصه وعلق عليه: أبو محمد الأسيوطي، (بيروت: دار الكتب العلمية، ط1، 2006م)، ص149.

[65] سورة النجم، الآية 19-22.

الله عن آلهة الكفار وهي اللات والعزّى ومناة، وما توهموه عن الملائكة بأنهن بنات الله، واعتمدوا في هذا على الأوهام والظنون التي لا تمتُّ للواقع بشيء.[66]

– الراء والتكرار: قال تعالى في سورة القمر: ﴿ حِكْمَةٌ بَٰلِغَةٌ فَمَا تُغْنِ ٱلنُّذُرُ ٥ فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ ٱلدَّاعِ إِلَىٰ شَيْءٍ نُكُرٍ ٦ خُشَّعًا أَبْصَٰرُهُمْ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ٧ مُّهْطِعِينَ إِلَى ٱلدَّاعِ يَقُولُ ٱلْكَٰفِرُونَ هَٰذَا يَوْمٌ عَسِرٌ ٨ ۞ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُواْ عَبْدَنَا وَقَالُواْ مَجْنُونٌ وَٱزْدُجِرَ ٩ ﴾،[67] فهو يحكي أحد مشاهد يوم القيامة والختام، ويسرد مصير ونهاية أقوام مثل قوم عاد وثمود ونوح ولوط وفرعون، والعديد من المواضيع التي تميزت بها السور المكية التي تعرض في قالب من الرعب والترهيب ومشهد مهيب،[68] فإذا تأملنا الآيات السابقة في سورة القمر، وجدنا أن الراء متكرّرة في كل فاصلة، والتكرار يحدث صوتاً انفجارياً، وهذا التكرار يدلُّ على شدة الجهر بالرأي أمام الغير، فهذا الجهر والتكرار يجعل المخاطب يشعر بقوة الحدث الذي يعبر عن شدة الإنذار.[69]

– الطاء: قال تعالى: ﴿ ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّىٰ ٣٣ ﴾،[70] فإن التعبير عن الكبر في (يتمطى) جاء ليرسم صور من يتبختر في مشيته افتخاراً، فمن الملاحظ توزيع الحركات التي يمارسها المتكبر، فالشفاه ترتاح في حركة الفتح، وبعدها تطاول الأعضاء بعد شد

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[66] انظر: أبو محمد الحسين بن مسعود البغوي، **معالم التنزيل**، تحقيق: محمد عبد الله النمر، سليمان مسعود الحرش، عثمان جمعة، (الرياض: دار طيبة، ب.ط، 1991م)، ج27، ص407.

[67] سورة القمر، الآية 5–9.

[68] انظر: أبو فهد بن عبد الرحمن بن سليمان الرومي، **دراسات في علوم القرآن الكريم**، (الرياض: مكتبة الملك فهد الوطنية، ط15، 2007م)، ص143.

[69] انظر: عيسى متقي زاده، كاوه خضري، "دلالة الأصوات في القرآن: سورتي النجم والقمر نموذجاً"، **مجلة آفاق الحضارة الإسلامية**، (طهران: أكاديمية العلوم الإنسانية والدراسات الثقافية)، العدد2، 2013م، ص103.

[70] سورة القيامة، الآية 33.

العضلات من الوقوف على الشدة التي تتبعها الألف المقصورة ذات المد الطويل، وهذا المشهد يمثل انفراج الأعضاء في مباهاة وخيلاء وهذه مشية ذميمة اسمها المطيطاء.[71]

– الضاد: قال تعالى: ﴿ لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ٦ ﴾،[72] هو نبات شوكي ترعاه الإبل، وهو نبات شوكي لا يغني ولا يسمن من جوع، وفي النهاية لا يساوي بذل جهد في أكله، فاللفظ حسي في طابعه الأصيل؛ غير أنه يلقي بظلال نفسية ترتبط بمعنى الضراعة والذل.[73]

ثالثاً: التحليل الإحصائي لعينة الدراسة:

تم تحليل البيانات الإحصائية لحروف الهمس والجهر لآيات الترغيب والترهيب في الجزء المفصل في القرآن الكريم من خلال برنامجين، ميكروسوفت وورد (Microsoft Word) وبرنامج SPSS، وقبل التطرق إلى عملية الإحصاء سوف نذكر نبذة عن البرنامجين.

مايكروسوفت ورد Microsoft Word: يستخدم هذا البرنامج لإدخال النصوص والتعليقات، وهو من أحد البرامج المفيدة جداً في كتابة النصوص، ويمكن حفظ نسخة من الملفات؛ ما يساعد البرنامج في إنشائها على جهاز الكمبيوتر ويحفظها على أقراص مضغوطة بحسب الحاجة،[74] والدراسة تستخدم الإصدار 2007م من إصدارات هذا البرنامج.

برنامج SPSS:– هو اختصار (Statistical Package for Social Sciences) "الحزمة الإحصائية للعلوم الاجتماعية" ويعمل برنامج SPSS على هيئة حزم حاسوبية تعمل بصورة متكاملة ومفيدة لإدخال وتحليل البيانات، وتمر عملية تحليل البيانات بأربع مراحل هي

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[71] انظر: صالح ملا عبد العزيز، **جماليات الإشارة النفسية في الخطاب القرآني**، ص285.

[72] سورة الغاشية، الآية 6.

[73] انظر: مجد الدين محمد بن يعقوب الفيروزآبادي، **القاموس المحيط**، تحقيق: مكتب تحقيق التراث في مؤسسة الرسالة، (بيروت: مؤسسة الرسالة، ط8، 2005م)، ص741.

[74] موقع تطبيقات على الشبكة العنكبوتية www.tatbeekat.com، تاريخ الإطلاع (2023/8/10).

ترميز البيانات،[75] وإدخال البيانات ومن ثم اختيار الشكل المناسب وأخيراً تحديد المتغيرات المراد تحليلها.[76]

ويستخدم الكثير من الباحثين هذا البرنامج في إعداد أبحاثهم الأكاديمية التي تحتوي بيانات رقمية؛ وذلك لسرعته ودقته في الوصول إلى نتائج جيدة من خلال بيانات يتم إدخالها في البرنامج،[77] واستفادت الدراسة من برنامج SPSS من خلال الحصول على بيانات إحصائية وصفية من التكرار والنسبة المئوية والمتوسط الحسابي والانحرافي لكل البنود ومعرفة الإحصاء التحليلي باستخدام اختبار "ت" للكشف عن الفروق ذات الدلالة بين قيمة المتوسط الحسابي للهمس والجهر في آيات الترغيب والترهيب.

بعد ذكر الدراسة الأدوات المستخدمة في البحث والشرح المبسط لها، ننتقل إلى كيفية استخدام هذه الأدوات في التحليل الإحصائي لعينة الدراسة:

أولاً: استخدمت الدراسة برنامج إكسل لحساب أحرف آيات الترغيب والترهيب واستفادت من المعادلة الدالة Len والدالة الفرعية Substitute، فتقوم الدالة الأولى بحساب عدد الأحرف في الخلية الواحدة؛ أما الدالة الثانية فتقوم باستثناء بعض الأحرف، وينتج عن هذا تدوين لعدد مرات التكرار لحرف معين في كل خلية، وبعد ذلك صممنا جدول لكي تدون هذه الإحصائيات؛ حيث تتكون هذه الجداول من ثلاثة أعمدة:

العمود الأول: يوضع فيه الحرف الذي نريد أن نعرف عدد المرات التي تكرر فيها.

العمود الثاني: التكرار ويدون في هذا العمود عدد تكرار الحرف في الخلية.

العمود الثالث: خصص للنسب المئوية، وهي النسب التي تكرر فيها الحرف بالنسبة للترغيب والترهيب.

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[75] انظر: رامي صلاح جبريل، **تحليل البيانات خطوة بخطوة في SPSS**، (بنغازي: دار الكتب الوطنية، ط1، 2020م)، ص1.

[76] موقع المنارة للاستشارات على الشبكة العنكبوتية www.manaraa.com، تاريخ الإطلاع (2023/8/9م).

[77] المصدر نفسه.

وبعد هذا ننتقل إلى التحليل الإحصائي لعينة الدراسة لحروف الهمس والجهر في آيات الترغيب والترهيب في الجزء المفصل من القرآن الكريم.

1 . آيات الترغيب:

أ . الهمس: يتم حساب نسبة أحرف الهمس في آيات الترغيب في الجزء المفصل من القرآن الكريم حسب المعادلة المدونة:

نسبة أحرف الهمس في آيات الترغيب =

$$(\ 100 \ x \ \frac{\text{عدد حروف الهمس في آيات الترغيب}}{\text{عدد حروف آيات الترغيب كاملة}} \ )$$

فنضع جدولا يوضح عدد تكرار حروف الهمس ونسبتها المئوية، وبالنظر إلى هذا الجدول،[78] يظهر لنا أن مجموع حروف الهمس في آيات الترغيب 1619 حرفا.

$$(\ 100 \ x \ \frac{\text{حروف الهمس في آيات الترغيب}}{\text{مجموع حروف آيات الترغيب كاملة}} \ )$$

$$\frac{1619}{7854} \ x \ 100 \ = \ 20.61\%$$

ب . الجهر: نسبة أحرف الجهر في آيات الترغيب

$$\frac{\text{عدد حروف الجهر في آيات الترغيب}}{\text{عدد حروف آيات الترغيب كاملة}} \ x \ 100$$

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[78] انظر: سعدة السنوسي التجاني، **انعكاس دلالات الأصوات على السياق الكلي للنص: آيات الترغيب والترهيب نموذجاً**، (رسالة ماجستير، قسم اللغة العربية، كلية معارف الوحي والعلوم الإنسانية، الجامعة الإسلامية العالمية ماليزيا، 2017م)، ص104.

فنضع جدولا يوضح عدد تكرار الحرف ونسبته المئوية،[79] يظهر لنا أن مجموع حروف الجهر في آيات الترغيب 6235 حرفا.

$$\frac{\text{عدد حروف الجهر في آيات الترغيب}}{\text{عدد حروف الترغيب كاملة}} \quad x \quad 100$$

$$\frac{6235}{7854} \quad x \quad 100 = 79.38\%$$

2. آيات الترهيب:

أ. الهمس: نسبة أحرف الهمس في آيات الترهيب =

$$\frac{\text{عدد حروف الهمس في آيات الترهيب}}{\text{عدد حروف آيات الترهيب كاملة}} \quad x \quad 100$$

فنضع جدولاً يوضح تكرار الحرف ونسبته المئوية،[80] وبالنظر إلى الجدول، يظهر أن مجموع حروف الهمس في آيات الترهيب 3210 حروف.

$$\frac{\text{عدد حروف الهمس في آيات الترهيب}}{\text{عدد حروف آيات الترهيب كاملة}} \quad x \quad 100$$

$$\frac{3210}{17166} \quad x \quad 100 = 18.79\%$$

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[79] انظر: سعدة السنوسي التجاني، **المرجع السابق**، ص105.

[80] المصدر نفسه، ص107.

ب – الجهر: نسبة أحرف الجهر في آيات الترهيب =

$$100 = \frac{\text{عدد حروف الجهر في آيات الترهيب}}{\text{عدد حروف آيات الترهيب كاملة}}$$

فنضع جدول يوضح عدد تكرار الحرف ونسبته المئوية، فبالنظر إلى الجدول[81] لعدد تكرار حروف الجهر في آيات الترهيب، فيظهر لنا أن مجموع حروف الجهر في آيات الترهيب 13956.

$$\frac{\text{عدد حروف الجهر في آيات الترهيب}}{\text{عدد حروف آيات الترهيب كاملة}} \text{ x } 100$$

$$\frac{13956}{17166} \text{ x } 100 = 18.79\%$$

ونلاحظ مما سبق أن نسبة حروف الهمس في آيات الترغيب كانت (20.61%)؛ وبهذا تفوق على نسبة حروف الهمس في آيات الترغيب التي كانت (18.69%)، بفارق (1.92) بنسبة أقل من نسبة حروف الجهر بآيات الترهيب التي سجلت (81.30)، وبالنسبة إلى حروف الجهر في آيات الترغيب فقد سجلت نسبة (79.30) بفارق (1.92)، فبالنظر إلى هذه النسب الإحصائية نجد أن الله –سبحانه وتعالى– قد استخدم حروف الهمس أكثر من حروف الجهر في آيات الترغيب؛ بينما كان العكس في آيات الترهيب؛ حيث استخدم حروف الهمس أكثر من حروف الجهر في آيات الترغيب؛ بينما كان العكس في آيات الترهيب؛ حيث استخدم حروف الهمس أقل من حروف الجهر؛ ما يدل على العلاقة الدلالية بين استخدام حروف الهمس التي تمتاز بالسلاسة واللين، وآيات

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[81] انظر: المصدر السابق، 109.

سعدة السنوسي التيجاني، عاصم شحادة صالح علي

الترغيب التي تدل على الجنة ونعيمها، وحسن الجزاء للمؤمنين، وبين حروف الجهر التي تدل على الخشونة والحدة، والنطق بها يرفع مستوى الترنيم الصوتي، وآيات الترهيب كان الله يرهب فيها عباده من النار وعذابه وسوء المصير.

وبعد عرض هذه النسب توصلنا إلى أن نسبة حروف الهمس في الجزء المفصل من القرآن الكريم لآيات الترغيب أعلى من الوضع الطبيعي في القرآن؛ بينما نسبة حروف الهمس في الجزء المفصل أقل من الوضع الطبيعي في آيات الترهيب، وأن نسبة حروف الجهر في الجزء المفصل من القرآن الكريم لآيات الترغيب أقل من الوضع الطبيعي في كامل القرآن؛ بينما نسبة حروف الجهر في الجزء المفصل أعلى في آيات الترهيب، والرسم البياني يوضح النسب المذكورة سلفاً.[82]

ثالثاً: تحليل البيانات باستخدام برنامج SPSS

سوف نطبق الإجراءات السابقة على البرنامج؛ وذلك بالاستعانة بتحليل اختبار (ت) للعينة المستقلة (Independent Sample T-Test)

1. الفرق بين آيات الترغيب والترهيب في حروف الهمس والجهر (الحروف بشكل عام)، والجدول الآتي يوضح المتوسطات والانحرافات المعيارية وقيمة "ت" لمقارنة حروف الجهر في آيات الترغيب والترهيب:

مستوى الدلالة	قيمة الدلالة	قيمة "ت"	الانحراف المعياري	المتوسط	العدد	المجموعة	البعد
دال إحصائياً	0.010	-2.720	271.47008	270.8276	29	آيات الترغيب	الحروف بشكل عام
			574.98459	591.9310	29	آيات الترهيب	

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[82] انظر: سعدة السنوسي التيجاني، **انعكاس دلالات الأصوات على السياق الكلي للنص: آيات الترغيب والترهيب نموذجاً**، ص112.

2. الفرق بين آيات الترغيب وآيات الترهيب في حروف الجهر، والجدول الآتي يوضح المتوسطات والانحرافات المعيارية وقيمة "ت" لمقارنة حروف الهمس في آيات الترغيب والترهيب:

مستوى الدلالة	قيمة الدلالة	قيمة "ت"	الانحراف المعياري	المتوسط	العدد	المجموعة	البعد
دال إحصائياً	0.22	2.442	312.12894	328.1579	19	آيات الترغيب	حروف الجهر
			654.75283	734.5263	19	آيات الترهيب	

3. الفرق بين آيات الترغيب وآيات الترهيب في حروف الهمس، والجدول الآتي يبين المتوسطات والانحرافات المعيارية وقيمة "ت" لمقارنة آيات الترغيب والترهيب:

مستوى الدلالة	قيمة الدلالة	قيمة "ت"	الانحراف المعياري	المتوسط	العدد	المجموعة	البعد
دال إحصائياً	0.061	2.038	119.60439	161.9000	10	آيات الترغيب	حروف الهمس
			216.02726	321.0000	10	آيات الترهيب	

ومما سبق ذكره نستطيع أن نلخص النسب المختلفة في الآتي:

أ. وجود اختلاف واضح وملحوظ لتكرار حروف الهمس والجهر بين آيات الترغيب، وآيات الترهيب من حيث العدد والنسب المئوية، إلا أن هذا الاختلاف ليس دالاً إحصائياً؛ لأن القيمة المستخرجة من SPSS، تزيد عن (0.05).

ب. تدل الأرقام والإحصائيات التي استخرجت من برنامج (Excel) الإحصائي، والتي تبيّن أن نسبة الهمس في آيات الترغيب أكثر من نسبة الهمس في آيات

الترهيب، وأن نسب الجهر في آيات الترغيب أقل من نسبة الجهر في آيات الترهيب؛ ولكن هذا الفرق غير دال إحصائياً؛ لأنه وصل إلى هذه القيمة الدلالية (0.06)، فهي أكثر من (0.05)، فبهذا يكون غير دال إحصائياً.

الخاتمة

توصلت الدراسة إلى النتائج الآتية:

1. إن الأصوات المجهورة أقوى وأوضح من السمع من الأصوات المهموسة، وصوتي الهمس والجهر محورين أساسيين للتفريق بين أصوات اللغة في كل لغات البشر.

2. هناك ارتباط قائم بين صوتي الهمس والجهر والسياق الذي وردا فيه، وذلك من خلال تحليل بعض آيات الترغيب والترهيب في الجزء المفصل في القرآن الكريم تحليلاً دلالياً.

3. اتضح لنا أن لكل حرف في كتاب الله، لا يوجد إلّا وله رسالة يقوم بها.

4. أظهرت النتائج الإحصائية وجود اختلاف في تكرار حروف الهمس وحروف الجهر بين آيات الترغيب، وبين آيات الترهيب من حيث العدد والنسب المئوية من خلال برنامج إكسل (Excel) الإحصائي، ولكن باستخدام برنامج SPSS الإحصائي أظهر أن هذا الفرق غير دال إحصائياً؛ لأنه وصل إلى هذه القيمة الدلالية (0.06)، فهي أكثر من (0.05) فبهذا يكون غير دال إحصائياً.

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التشابه والتباين بين اللغة العربية واللغة الملايوية في بناء الجموع: دراسة تحليلية تقابلية

Similarities and Differences between the Arabic and Malay Languages in Constructing Plurals: A Contrastive Analytical Study

Persamaan dan Perbezaan antara Bahasa Arab dan Bahasa Melayu dalam Membina Bentuk Jamak: Satu Kajian Analisis Kontrastif

سيتي نور فاتحة بنت سهلن*، عبد الرحمن العثمان**

الملخص

أظهرت الدراسات التقابلية السابقة أن هنالك تشابهًا وتباينًا في بناء الجموع بين اللغة العربية واللغات الأخرى. هدف هذا البحث إلى التعرف على التقابل اللغوي في بناء الجموع بين اللغة العربية واللغة الملايوية، وبيان أوجه التشابه والتباين بين اللغتين في بناء الجموع، مع عقد المقارنة بينهما من خلال تحليل الفروقات بين اللغتين المذكورتين. اعتمد الباحثان منهج التحليل التقابلي في دراسة أبنية الجموع بين اللغتين العربية والملايوية، حيث قاما بالمقابلة بين كيفية بناء الجموع، وتحليل النص في كلتا اللغتين. وقد نتج عن هذه الدراسة التقابلية مجموعة من النتائج، من أهمها: وجود مصطلحات خاصة للجموع في كلتا اللغتين، وأن التشابه في الجموع ظاهر بين اللغتين، وكذلك تباينها سواء في الأسماء أم الأعداد أم تكرار الكلمات، كما أوضحت النتائج أن أوجه التشابه والتباين بين أبنية الجموع في اللغتين يتجلى من خلال تحليل النص الأصلي للغة العربية وترجمته إلى اللغة الملايوية.

* طالبة في مرحلة الماجستير في الجامعة الإسلامية العالمية بماليزيا: fatihahsahlan98@gmail.com

** أستاذ مساعد في الجامعة الإسلامية العالمية بماليزيا: abdulrahman@iium.edu.my

Abstract

Previous comparative studies have shown that there are similarities and differences in the construction of plurals between Arabic and other languages. The aim of this research is to identify the linguistic correspondence in constructing plurals between the Arabic language and the Malay language, and to point out the similarities and differences between the two languages in constructing plurals, while making a comparison between them through analyzing the differences between the two aforementioned languages. The researchers adopted the contrastive analysis approach in studying the plural structures between the Arabic and Malay languages, where they compared how the plurals are constructed with textual analysis in both languages. This comparative study resulted in a set of results, the most important of which are: the presence of special terms for plurals in both languages, and that the similarity in plurals is apparent between the two languages, as well as their differences, whether in nouns, numbers, or word repetition. The results also showed similarities and differences between plural structures in the two languages by analyzing the original text from Arabic and translating it into Malay.

Keywords: Contrast, Similarity, Constructing Plurals, Contrastive Analysis, Contrastive Study.

Abstrak

Kajian perbandingan sebelum ini menunjukkan terdapat persamaan dan perbezaan dalam pembinaan bentuk jamak antara bahasa Arab dengan bahasa lain. Tujuan penyelidikan ini adalah untuk mengenal pasti kesesuaian linguistik dalam membina bentuk jamak antara bahasa Arab dan bahasa Melayu, dan untuk menunjukkan persamaan dan perbezaan antara kedua-dua bahasa dalam membina bentuk jamak, sambil membuat perbandingan antara mereka melalui analisis perbezaan antara dua bahasa tersebut di atas. Para penyelidik menggunakan pendekatan analisis kontrastif dalam mengkaji struktur jamak antara bahasa Arab dan bahasa Melayu, yang mana menerangkan bagaimana bentuk jamak itu dibina dan analisis teks dalam kedua-dua bahasa. Kajian kontrast ini menghasilkan satu set keputusan, yang paling penting ialah: kehadiran istilah khas untuk kata jamak dalam kedua-dua bahasa, dan bahawa persamaan dalam bentuk jamak adalah jelas antara kedua-dua bahasa, serta perbezaannya, sama ada dalam kata nama., nombor atau pengulangan perkataan. Hasil kajian juga menunjukkan persamaan dan perbezaan antara struktur jamak dalam kedua-dua bahasa tersebut dengan menganalisis teks asal daripada bahasa Arab dan menterjemahkannya ke dalam bahasa Melayu.

Kata Kunci: Kontras, Persamaan, Membina Jamak, Analisis Kontrastif, Kajian Kontrastif.

المقدمة

لكل مجتمع في هذا العالم لغته الخاصة التي توارثها، وتختلف حسب البلد أو الشعب أو الثقافة التي تتواجد فيه، ومع ذلك، هناك أيضًا مجتمعات في العالم تستقبل لغات أجنبية إضافية، وتستخدمها بأغراض متنوعة. اللغة مهمة للاستخدام في التواصل اليومي، والتعليم، والأعمال التجارية وغير ذلك. واللغة مهمة أيضًا لتبادل المعلومات والأفكار مع الآخرين، وتتعدد الحاجات تدفع كثير من الناس إلى تعلم اللغة الأجنبية؛ أما في المجال اللغوي أو مجالات أخرى، فقد ذكر هرديع وريلي أن أكثر من نصف سكان الدنيا هم يستخدمون اللغات الأجنبية في حياتهم اليومية[1]، وهذا الأمر مما يثبت أن غالبية الناس يستخدمون لغتين أو أكثر كلغات وسيلة في كلامهم.

واللغة العربية أيضًا إحدى أكثر اللغات استخدامًا في العالم، وهي لغة مهمة إلى جانب اللغة الملايوية في ماليزيا حيث يمكن تصنيفها لغةً أجنبية في ماليزيا، مع استخدامها في نطاقات واسعة خاصة في المجال الديني. بالإضافة إلى ذلك، اللغة العربية هي اللغة التي لها أسلوب لغوي ومفردات، وتحتوي على ميزات نحوية تختلف عن اللغة الملايوية، حيث يتفق من مصطفى الغلاياني أن اللغة العربية لديها تفردها الخاص، وأن من السهل أن ليتم تدريسها وفهمها بالطريقة الصحيحة.[2]

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[1] Edith Harding–Esch, Edith Esch, Philip Riley, (*The Bilingual Family*, Cambridge University Press, 1986).

[2] مصطفى الغلاييني، جامع الدروس العربية (1973، جزء 1).

مشكلة الدراسة

من الملاحظ أن الطلاب غير الناطقين بالعربية في ماليزيا الذين يتعلمون اللغة العربية يواجهون صعوبات كثيرة في تعلم قواعد اللغة العربية، وذلك لاختلاف قواعد اللغتين بعضهما عن بعض اختلافاً جذرياً، ومن بين هذه الصعوبات "بناء الجموع"[3]، الذي يختلف اختلافًا كليًا عنه في اللغة العربية، وذلك لأن كل لغة في العالم لها نظامها الخاص بها، ولذا نجد أنَّ هناك حاجة ماسّة إلى بيان هذه القضية في بنية الجموع؛ لكي يستفاد منها في تعلم هاتين اللغتين بطريقة صحيحة، وفقًا لسيتي عائشة في دراستها أن معظم الطلاب الماليزيون يواجهون صعوبات في بناء جمل عربية لها صفات خاصة؛ عندما يتعلق بالرقم، أو الجنس، استخدام أسماء الناكرة، أسماء المعرفة، ووفقا لها، تحدث هذه المشاكل لأن الطلاب أقل تعرضا للبنية الصحيحة لأسلوب اللغة العربية[4].

وتقوم هذه الدراسة على أساس نظرية التحليل التقابلي لكشف أوجه التشابه والاختلاف بين اللغتين العربية والملايوية، وتستخدم هذه الطريقة كثيرا في البحوث التي تعلم اللغة الأجنبية كما ذكر كمارول شكري مات تيه بأن التحليل التقابلي هي مقارنة بنية اللغة الأم ببنية اللغة الأجنبية التي تم تعلمها للتعرف على الفرق بين اللغتين[5]. ولكن هناك قلة الدراسات التقابلية في هذا المجال النحوي بين اللغة العربية واللغة الملايوية لانهما

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[3] فطرية فجرنا، الدراسة التقابلية في بنية الجمع بين اللغة العربية واللغة الإندونيسية، البحث في دراسة التحليل التقابلي. مجلة المعرفة. مجلد 14، عدد 1 (أبريل 2017): ص 22–33.

[4] Siti Aisyah Ashaari, *Kata Adjektif Bahasa Melayu: Satu Analisis Kontrastif* (Doctoral Dissertation, 2004).

[5] Kamarul Syukri Mat Teh, *Analisis Kontrastif Hubungan Kata Kerja Transitif dan Objek Dalam Bahasa Arab dan Bahasa Melayu*, (Ulum Islamiyyah Journal, Vol. 12 2014) pp 35–34.

ليس من جزر واحد[6]، ولذلك قام الباحثان بهذه الدراسة لكشف عن التقابل بين هاتين اللغتين.

وفقًا لكريدا لاكسانا، فإن التحليل التقابلي هو أسلوب متزامن في تحليل اللغة لإظهار أوجه التشابه والاختلاف بين اللغات أو اللهجات من أجل إيجاد مبادئ يمكن تطبيقها في المسائل العملية مثل اللغة في التعليم والبحث اللغوي والترجمة[7]، ويصبح هذا الاختلاف معيارا في الكشف عن الارتباك والصعوبة التي يواجهها الطلاب في تعلم اللغة الأجنبية. ومن خلال هذه الدراسات يمكن التعرف عليها الأخطاء في استخدام هذان اللغتين في مجال معين، وكذلك القدرة على التغلب على مشاكل تعلم اللغات، والمساعدة في عملية ترجمة اللغة الأجنبية. وبناءً على ما سبق، فإن مشكلة هذه الدراسة تتحدد في الكشف أوجه التباين والتشابه بين اللغتين العربية والملايوية.

أهداف البحث

يهدف هذا البحث إلى تحقيق ثلاثة أهداف، أولها: التعرف على أوجه التشابه في بناء الجموع بين اللغتين، وثانيها: التعرف على أوجه التباين في بناء الجموع بين اللغتين، وأخيرًا: تحليل أوجه التشابه والتباين من خلال تحليل النص الأصلي بين اللغة العربية وترجمته إلى اللغة المالايوية.

الدراسات السابقة

بعد رجوعنا إلى العديد من الدراسات الكثيرة، تيسر للباحثَين الحصول على فكرة جديدة للقيام بهذه الدراسة؛ بهدف إعطاء الباحثين تصورًا عن ما لم تتم دراسته، وما يجب القيام به من أجل

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[6] Muhammad Hafizuddin Hussin, Adjektif Bahasa Arab dan Melayu Satu Analisis Kontrastif, (Al-Fatih: Jurnal Pendidikan dan Keislaman, Vol.2 No.2. 2019) pp 232-251.

[7] Harimurthi Kridalaksana Kamus linguistik. (Edisi 3. Jakarta: PT Gramedia Pustaka Umum, 2003)

أن يكون مفيدا في مجال البحث. إن قِلّة الدراسات العربية التي ناقشت هذا الموضوع – أي
بناء الجموع في لغة معينة – تُعَدُّ من الدواعي لطرق مثل هذه الدراسات، ولذلك يقوم الباحثان
هذه الدراسة بالتعرض لهذه الظاهرة بناء الجموع في اللغتين وهما اللغة العربية واللغة الملايوية.

ومِن الدراسات التي تناولت هذا الموضوع المهم، ما قدّمه عبد الله محمد هنانو الذي
يبين لنا صيغة الجموع في اللغة العربية بالتفصيل، ومن هذه المظانّ زوَّدتنا الباحثان بنتفٍ من
الفكرة عن الجموع في هذه اللغة[8] . ثمة دراسة لعزمي مسرون في مقالته اتجه فيها إلى كيفية بناء
الجموع في ذلك اللغة، وهي بتكرار الأسماء واستخدام عدد الكلمات في اللغة الملايوية[9] ،
حيث بيَّن الباحث في مقالته أن هناك العديد من الأخطاء من حيث تشكيل واستخدام أسماء
الجموع غير الصحيحة لدى متعلم اللغة، لذا، كتب الباحث مقالات تتعلق بصيغة الجمع
لشرح وبيان الأخطاء الشائعة التي تحدث لديهم.

كما أن هناك دراسات تناولت التقابل بين اللغتين في موضوع صيغة الجموع التي
تشبه الدراسة الحالية من حيث الأصل، فقد اتفقت الدراسة التي أجرتها فطرية فجرنا بهدف
معرفة التقابل اللغوي في بنية الجمع بين اللغة العربية واللغة الإندونيسية[10] ، وقد اعتمدت الباحثة
في دراستها على التحليل التقابلي، وكانت النتيجة أن صيغة الجموع في اللغة العربية وفي
اللغة الإندونيسية مختلفة؛ فمن صيغ الجموع في اللغة الإندونيسية تكون بتكرار الكلمات نفسها
بلا زيادة ذات نقص، وإضافة الكلمات الدالة على العدد، وإضافة الكلمات المزيدات الدالة

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[8] عبد الله محمد هنانو، الجموع في اللغة العربية. تم استرجاعها https://elibrary.mediu.edu.my/books/SDL1212.pdf .،
بتاريخ: 21 اكتوبر 2023.

[9] Azmi Misron, Bentuk Jamak (2009) . تم استرجاعها:
http://azmisron63.blogspot.com/2009/03/bahagian-4-kata-nama-bilanganc.html بتاريخ: 1 نوفمبر
2023.

[10] فطرية فجرنا، الدراسة التقابلية في بنية الجمع بين اللغة العربية واللغة الإندونيسية، البحث في دراسة التحليل التقابلي. مجلة المعرفة. مجلد 14،
عدد 1 (أبريل 2017): ص 22–33.

على الجمع، كما توصلت دراستها إلى أن هنالك اختلافات بين هاتين اللغتين التي تحمل معها الصعوبات في تعلم وتعليم اللغة العربية في إندونيسيا.

وبالنظر إلى أهداف دراستها، فقد وجد الباحثان أن الاختلاف في صيغة الجموع في اللغة العربية واللغة الإندونيسية موجود، وهذا ما دفع الباحثين لأن يقوما بالدراسة لمعرفة هذه الظاهرة بين اللغة العربية واللغة الماليزية؛ لأن اللغة الماليزية واللغة الإندونيسية لها بنية لغوية متشابهة إلى حد ما، ولهما نفس الجذور.

كما أن هناك مَن تناول الدراسة في التقابل اللغوي أيضًا في نظرية بناء الجموع وهي التي قام بها مورد حاميد عبد الله، وغرضت هذه الدراسة إلى أهم آليات وأبنية وصيغ الجمع في اللغة العربية عند البصريين وعلى أهم آليات وأبنية وصيغ الجمع في اللغة الإنجليزية[11]. واختتمت الدراسة بحصول على نتيجة في عقد موازنة تقابلية بين اللغين لإستخراج فيها مواطن التشبه بين اللغتين ومواطن الاختلاف أيضًا.

فضلا عن ذلك، نجد أن هناك من الدراسات السابقات التي تناولت الدراسات التقابلية بين اللغة العربية واللغة الملايوية في عدة المجالات ومنها الدراسة التي قامت بها نظيفة مت شيد التي هدفت إلى معرفة أوجه التشابه والاختلاف بين اللغتين هما اللغة العربية واللغة الملايوية في نظرية العدد والمعدود، وتوصلت هذه الدراسة أن يوجد الفرق والاختلاف في استعمل العدد والمعدود بين هتان اللغتين[12]. كما ذُكر أيضًا في دراسة محمد حفيظ الدين أن هناك أيضا الاختلاف في نظرية الصفات في اللغة العربية واللغة الملايوية وهذه قضية يجب أن

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[11] مراد أحمد عبدالله، أبناء الجمع عند البصريين وما يقابلها في اللغتين العربية والإنجليزية دراسة وصفية تحليلية. *SIBAWAYH Arabic Language and Education.* مجلد 2، عدد 1 (2021)

[12] نظيفة مت شيد، الدراسة التقابلية بين اللغة العربية واللغة الملايوية في العدد والمعدود. *International Language and Education Conference 2021 (iLEC'21) e-PROCEEDINGS.* (2021)

تكون معروفة من قبل المعلمين في كلتا اللغتين حتى يتمكنوا من فهم المشاكل والارتباك الذي يواجهه الطلاب، وخاصة الشيء التي تتعلق بالصفات في هتان اللغتان[13].

منهج البحث وإجراءاته

يعتمد هذا البحث على منهج التحليل التقابلي، إذ يصف التشابه والتباين بين اللغتين العربية والملايوية، وذلك بالرجوع إلى الكتب والمقالات والبحوث المتوفرة في الإنترنت والمكتبة، سواء باللغة العربية أو اللغة الملايوية؛ للحصول على المعلومات والبيانات المتعلقة بموضوع البحث، ثم القيام بالتطبيق من خلال النص على بعض أنواع الجموع في اللغة العربية، ومن ثم مقابلة النص نفسه بإيراده نفسه مترجمًا من اللغة الملايوية.

ولقد اتبع البحث الخطوات الآتية في عملية التحليل: أولًا، جمع الباحثان المعلومات التي تتعلق ببناء الجموع في اللغتين العربية والملايوية. وثانيًا، صنّف الباحثان أنواع الجموع في اللغتين بشكل يبرز أوجه التشابه والتباين في بناء الجموع في كلا اللغتين. ثالثًا، قام الباحثان بتحليل البيانات بالاستعانة بإيراد النص في اللغة العربية واللغة الملايوية بعقد المقارنة بينهما. وأخيرًا استخلاص نتائج المقارنة.

الجموع في اللغة العربية

يعرف الجمع في اللغة بأنه جمع المتفرق: أي ضم بعضه إلى بعض أو: اسم بمعنى الجماعة. ما دل على أكثر من اثنين أو اثنتين.[14] أما في الاصطلاح فهو اسم ناب عن ثلاثة فأكثر، بزيادة في آخره، مثل: مسلمون، طالبات؛ أو تغيير في بناءه، مثل: كتب، رجال، أشجر. وينقسم

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[13] Muhammad Hafizuddin Hussin, Adjektif Bahasa Arab dan Melayu Satu Analisis Kontrastif. *Al–Fatih: Jurnal Pendidikan dan Keislaman*. Vol2. No.2(2019).

[14] اليازجي، صيغ الجموع في اللغة العربية والإنجليزية (دراسة تقابلية)، المجل العالمية لجامعة الملك فيصل (العلوم الإنسانية والإدارية). مجلد 8، عدد 1 (2008)، ص 232.

الجمع إلى قسمين وهما: جمع سالم ومكسّر.[15] هناك أنماط متعددة للجمع في اللغة العربية، وهي: جمع المذكر السالم، وجمع المؤنث السالم، وجمع التكسير، وجمع الجمع الذي نادرا في استخدمه.

أولًا: جمع المذكر السالم

هو ما دلّ على أكثر من اثنين، وأغنى عن المتعاطفين، ولم يتغير بناء مفرده. أن يدل على ثلاثة فصاعدا، ويطلق على الذكور فقط[16]. سيفسر الباحثان هذا الموضوع بحسب جمع الصحيح، وجمع الممدود، وجمع المقصور، وجمع المنقوص لأن كيفية بنائها مختلفة عن كل واحد منهم.

كيفية بناء جمع الاسم جمع المذكر السالم

يقسم الباحثان هذه الكيفية بأربعة أنواع لجمع المذكر السالم وهي: جمع الصحيح وجمع الممدود وجمع المقصور وجمع المنقوص. أما أولها جمع الصحيح، فهذا الجمع يجمع الصحيح بإضافة علامة الجمع، وهي واو ونون في آخره رفعًا، وياء ونون نصبًا وجرًّا دون عمل آخر[17]. مثل: محمد — محمدون أو محمدين، كاتب — كاتبون أو كاتبين. وثانيها، جمع الممدود الذي يحكم الممدود في جمع المذكر السالم كحكمها في المثنى[18]، تبقى على حالها وجوبًا إن كانت أصلية، مثل: قرّاء — قرّاءون. وإن كانت همزة الممدودة مزيدة للتأنيث، كحمراء (علمًا لمذكر) وجب قلبها واوًا، مثل:ورقاء — ورقاوون. يجوز إبقاؤها وقلبها واوًا إذ كانت مبدلة من حرف أصلي، وذلك شخصًا باسم (زكرياء) فيكون جمعه: زكرياء — زكرياوون. ثالثًا، بناء جمع المقصور

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15 عبد الله محمد هنانو، الجموع في اللغة العربية، ص 15.

16 ابن هشام الأنصاري. جمال الدين بن يوسف بن أحمد بن عبد الله. (أوضح المسالك إلى ألفية ابن مالك، القاهرة:مطبعة الحلبي)، ط.1 (2008).

17 الشيخ أحمد بن محمد الحملاوي، شذا العرف في فن الصرف، (الطبعة عالم المعرفة، 1965)، ص 76–77.

18 انظر: الأنصاري. جمال الدين بن يوسف بن أحمد بن عبد الله. (أوضح المسالك إلى ألفية ابن مالك، القاهرة:مطبعة الحلبي)

بتحذف ألف المقصور وجوبًا، وتبقى الفتحة قبلها لتبدلّ على أن المحذوف ألف[19]. مثل: موسى — موسَونَ. قال ابن مالك ألفيته: "والفتح أبق مشعرًا بما حذف". توثيق قول ابن مالك ورابعًا، جمع المنقوص في جمع المذكر السالم، وأما إذا كان الاسم منقوصًا، فيجب حذف يائه عند الجمع، زضم ما قبل الواة، وكسر ما قبل الياء للمناسبة. مثل: ساعي —ساعون أو ساعِين أو ساعَين. ولا يأتي هذا جمع المذكر السالم إلا في موضعين[20]: العلم، والصفة. إذ في موضع العلم بشرط أن يكون لمذكر عاقل خاليا من تاء التأنيث ومن التركيب نحو: محمد — محمدون ومحمدين. أما في موضع الصفة فبشرط أن تكون لمذكر عاقل خالية من تاء التأنيث وليست من باب الفعل فعلاء، ولا من باب فعلان فعلى ولا مما يستوي فيه المذكر والمؤنث نحو: مسلم — مسلمون ومسلمين.

ثانياً: جمع المؤنث السالم

هو ما دلّ على أكثر من اثنتين بإلحاق ألف وتاء[21]. لا بد أن تكون زائدتين على المفرد. يصاغ جمع المؤنث السالم بزيادة ألف وتاء في آخر مفرده بعد حذف تاء التأنيث منه. فيقال في معلمة، سيكون معلمات. فإن كانت الألف زائدة والتاء أصلية، مثل: بيت — أبيات، ليس مؤنث سالما، وإنها ستكون جمع التكسير، وكذلك إن كانت ألفه أصلية، والتاء زائدة، مثل: رام — رماة، فإنه يتدرج في موضوع جمع التكسير أيضًا.

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[19] الحملاوي، شذا العرف في فن الصرف، ص 76–77.

[20] الفضلي، عبد الهادي. مختصر الصرفي. ص 39.

[21] محمد علي الفاروقي التهانوي، كشاف اصطلاحات الفنون، تحقيق. لطفي عبد البديع وعبد المنعم محمد حسين (القاهرة: المؤسسة المصرية للتأليف، والترجمة، والطبعة، والنشر.)

كيفية بناء جمع الاسم جمع المؤنث السالم

تنقسم هذه الكيفية إلى أربعة أنواع أيضا في جمع المؤنث السالم، وهي: المفرد غير المختوم بعلامة تأنيث، والمفرد المختوم بالتاء، وجمع الممدود، وجمع المقصور. أولها المفرد غير المختوم بعلامة تأنيث، إذا كان المفرد المراد جمعه هذا الجمع غير المختوم بعلامة تأنيث، وجب زيادة في آخره ألف وتاء دون عمل آخر[22]، مثل: زينب — زينبات، مريم — مريمات، هند — هندات. وثانيًا المفرد المختوم بالتاء، وإذا كان مختوم بالتاء، سواء أكانت هذه التاء زائدة للتأنيث[23]، مثل: فاطمة، أم كان عواضًا من أصل، مثل: أخت، وبنت، وجب حذف التاء عند الجمع، ويقال عند الجمع: فاطمة — فاطمات، بنت — بنات. ثالثًا، بناء جمع الممدود بتصرف همزته في المثنى فإن كانت مزيدة للتأنيث قلبت واوا[24]، مثل: صحراء — صحروات، وإن كانت منقلبة عن واو أو ياء، جاز إبقاؤها، وجاز قلبها واوا، مثل: سماء — سماءات أو سماوات. رابعًا، بناء جمع المقصور بتصرف همزته معاملته في المثنى، فتقلب ألفه ياء في موضعين وهي: إن كانت الألف يائيه ثالثة، مثل: فتى — فتيات، وإن كانت الألف رابعة فما فوق، مثل: حبلى — حبليات، مصطفى — مصطفيات.

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[22] الحملاوي، شذا العرف في فن الصرف، (د.ت)، ص 76–77.

[23] نظيفة بنت مد شيد، الدراسة التقابلية بين اللغة العربية واللغة الماليوية في العدد والمعدود، ص 133.

[24] المرجع نفسه.

ثالثًا: جمع التكسير

جمع التكسير: هو اسم دال على أكثر من اثنين بتغيير صيغة مفرده، لفظًا كرجل ورجال، أو تقديرًا كفلك للمفرد والجمع. ويختلف جمع التكسير عن الجمع السالم بأنه يتغير فيه صيغة المفرد عند الجمع. ويقسم جمع التكسير إلى قسمين: جمع قلة وجمع كثرة.

–   جمع القلة: هو ما دل على ثلاثة فما فوقها إلى العشرة، للعدد القليل (3–10)، وهي أربعة أوزان يجمعها هذا البيت[25]: "أَفْعُــلٌ أَفْعِلَـــةٌ ثم فِعْلَــة، وثَّمَّـة أفعــالٌ جمــوع القلـــة".

جدول رقم 1: الأمثلة للأوزان الأربعة للجمع القلة

الأوزان	الأمثلة
أَفْعُل	كلب – أكلب، ونهر – أنهر، ونفس – أنفس
أَفْعِلَة	رباط – أربطة، وحزام – أحزمة، ومتاع – أمتعة
فِعْلَة	صبي – صبية، وفتى – فتية، وغلام – غلمة
أفعال	حِمْل – أحْمال، وعمل – أعمال، وثوب – أثواب

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25 اليازجي، صيغ الجموع في اللغة العربية والإنجليزية (دراسة تقابلية)، ص234.

وقد تخرج بعض أبنية القلة من بناء الكثرة مثل: رِجَال — أرجل، عنق — أغْنَاق، فتستخدم كلمة (أرجل) للكثير، وإن كانت على وزن من أوزان جمع القلة، وكذلك: رجال، تستخدم للقليل، وإن كانت على وزن كثرة. وجدير بالذكر، أن جمع المذكر السالم وجمع المؤنث السالم ليسا خاصين بالقلة ولا بالكثرة، بل هما لمطلق الجمع.

- جمع الكثرة: هو ما دل على ما فوق العشرة إلى غير نهاية، أو ما دل على ما فوق الثلاثة على نهاية على مذهب آخر[26]. هناك الاختلاف في عدد الأبنية والأوزان الخاصة بجمع الكثرة وذهب بعضهم إلى إنها تناهز الأربعين بناءً وبعضهم ذهب إلى إنها خمسة وعشرون وزنًا وأيضًا قال بعضهم لجمع الكثرة ثلاثة وعشرون وزنًا[27]. ولذلك سيتم اعتماد على العدد الوسط وهو ستة عشر وزنًا[28] والذي سيقتصر ذهننا على الوزن والمثال للجمع والمفرد، والتي يمكن تلخيصها في الجدول المبين في أدناه والذي يتضمن الأوزان الأتية:

جدول رقم 2: الأمثلة الأوزان للجمع الكثرة

الأوزان	الأمثلة
فُعْلٌ	حمراء — حُمْر، سمراء - سُمْر
فُعُلٌ	كتاب — كُتُب، سفينة — سُفُن
فُعَل	صورة — صُوَر، مدية - مُدى

[26] مراد حميد عبد الله، أبنية الجمع عند البصريين وما يقابلها يف اللغتين العربية والإنجليزية دراسة وصفية تقابلية، ص 8.

[27] اليازجي، صيغ الجموع في اللغة العربية والإنجليزية (دراسة تقابلية)، ص 235.

[28] عبد الله محمد هنانو، الجموع في اللغة العربية، ص 15,

فِعَل	نعمة – نِعَم، حجة - حِجَج
فُعَّلٌ	قاعد – قُعَّد، قائم – قُوَّم
فُعَلة	هُدَاية – هُدَاة، كمّي - كماة
فَعَلة	قاضي – قَضَاة، طالب - طلبة
فِعَلة	دُرْجٌ – دِرَاجَةٌ، قِرْد – قِرَدة
فَعْلى	مَيتٌ – موتى، جريح – جَرْحَى
فُعَّال	كاتب – كُتَّاب، قارئ – قرَّاء
فِعَالٌ	ثوب – ثِيَاب، صعبة – صِعَاب
فُعُول	قلب – قُلُوب، برد - برود
فِعْلان	غلام – غِلْمان، حوت – حيتان
فُعْلان	حمل – حُمْلان، ركْب – رُكْبان
فُعلاء	شريك – شُرَكاء، جاهل - جُهلاء
أفْعِلاء	نبي – أنبياء

رابعًا: جمع الجمع

يسمى جمع الجمع لأنها قد يجمع الجمع، وسيكون العدد في هذه الجمع تشير على أشياء كثير جدًا، ويكون ذلك بأن يقدر الجمع مفرداً فيجمع على ما تقتضيه الأصول؛ والغرض

من ذلك في أوزان جمع القلة أن يحصل التكثير؛ ولذلك قل جمع السلامة فيها. والغرض من جمع أوزان جموع الكثرة معاملتها معاملة المفرد، ولذلك كثر فيه جموع السلامة، رعاية لسلامة الآحاد. [29]

فمثالها من جمع التكسير: (أكالب) جمع (أكلب) جمع (كلب). و(أناعيم) جمع (أنعام) جمع (نعم). [30] ومثالها من جمع التصحيح: (جمالات) جمع (جمالة) (وجمالة) جمع (جمال). و(بيوتات) جمع (بيوت) جمع (بيت). [31]

الجموع في اللغة الملايوية

تعريف الجمع: أكثر من واحد، كثير؛ جمع الأشياء ويجعلها العديد أكثر من واحد (صيغة الجمع)[32]، وتنتمي صيغ الجمع في اللغة الملايوية إلى عبارات من تراكيب الاسم، حيث ينقسم الاسم بعبارات العدد في الملايوية إلى حالتين: المفرد والجمع. أما في اللغة الملايوية فأنواع متعددة من الجموع، حيث يتم تكوين أسماء الجمع بطريقتين، وهما؛ تكرار الأسماء واستخدام الكلمات العدد. كالآتي:

أولًا: تكرار الأسماء (Pengulangan Kata Nama)

تكون هذه الجموع بتكرار الاسم المستخدم في الجملة للإشارة إلى أكثر من واحد أو للإشارة إلى الجمع. وهذه عملية تكرار الأسماء ما لم يسبقه بالأرقام أو الكلمات تشير إلى معنى الجمع.

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[29] البازجي، صيغ الجموع في اللغة العربية والإنجليزية (دراسة تقابلية)، ص 234.

[30] المرجع نفسه.

[31] المرجع نفسه.

[32] Dewan Bahasa dan Pustaka Malaysia ، تم استرجاعها: https://prpm.dbp.gov.my/cari1?keyword=jamak%20II. بتاريخ: 1 أكتوبر 2023.

وهذه الصيغة تعمل في بناء الجمع للأسماء في اللغة العربية، وتعمل هذه الصيغة لجميع الكلمات تقريبًا في هذه اللغة. الأمثلة كما في الجدول الآتي:

جدول رقم 3: الأمثلة تكرار الأسماء

مفردها	جمع	المعنى
pekerja	pekerja-pekerja	عامل ـ عاملون
meja	meja - meja	مكتب ـ مكتبون
buku	buku - buku	كتاب ـ كتب
pelajar	pelajar - pelajar	طالب ـ طلاب

وفضلا عن ذلك، هناك بعض الكلمات التي يوجد فيها تكرار للأسماء، لا تشير إلى معنى الجمع ولكن ما زالت معناها للمفرد. فيكون بناء كلمات مزدوجة بتكرار الأسماء بحيث تشير إلى المعنى المعين للاسم[33]. المثال:-biri، layang-layang، gula-gula، rama-rama kunang-kunang، kanak-kanak، biri. وهناك بعض الأسماء التي تشير إلى معنى الجمع (أكثر من واحد) ولا يمكن مضاعفتها، مثالها: umat، mereka، penduduk rakyat.

ثانيًا: استخدام عدد الكلمات (**Penggunaan Kata Bilangan**)

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[33] Azmi Misron, Bentuk Jamak (2009). تم استرجاعها:
http://azmisron63.blogspot.com/2009/03/bahagian-4-kata-nama-bilanganc.html بتاريخ: 1 نوفمبر 2023 حتى 24 نوفمبر. 2023

سيتي نور فاتحة بنت سهلن، عبد الرحمن العثمان

الكلمات المتكررة لا يتم بناؤها في جميع مواقف الجملة في اللغة الملايوية[34]، ويحتاج إلى استخدام عدد الكلمات فيها. وعدد الكلمات هنا هي الأسماء التي تستخدم صيغة الجمع لتشير إلى مقدار الأسماء في تكوين عبارة الأسماء، حيث يتم تقسيم صيغة الجمع إلى خمسة أنواع:

1. عدد الكلمات المحددة (**Kata Bilangan Tentu**)

تستخدم هذه الجموع في الأعداد أو الأرقام المعينة للإشارة إلى الأرقام الجمعية في صيغة الجموع أي كثير من اثنين. من المهم الأسماء التي تم تكرارها (مضاعفة وتشير إلى معنى الجمع) لا يمكن أن تقبل الكلمات الرقمية لأن هذه التكوينات تشكل خطأ في عبارة الاسم. لذا،كلمة الاسم الذي تحصل الأعداد قبله ستكون الكلمة غير مضاعف. والأمثلة كما الآتي:

جدول رقم 4: الأمثلة عدد الكلمات المحددة

المعنى	جمع		مفرد	
ثلاثة شوارع	batang jalan	Tiga	batang jalan	Satu
أربعة سكاكين	bilah pisau	Empat	bilah pisau	Satu
ستة بيت	buah rumah	Enam	buah rumah	Satu

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[34] Nik Safiah, Tatabahasa Dewan Jilid 2. Kuala Lumpur: Dewan Bahasa dan Pustaka. 1989.

2. عدد الكلمات غير المحددة (**Kata Bilangan Tak Tentu**)

لا يحدد هذا الجمع صيغة المبلغ الذي سيتم تحديده بشكل دائم، فالأرقام المذكورة عامة، لكنها لا تزال تشير إلى عدد الأسماء؛ لأنها تستخدم مع الاسم لتشكيل العبارة، وأمثلتها: pelbagai، beberapa، seluruh، segala، para، semua، segelintir، sekalian. والأسماء التي تسبقها هذه عدد الكلمات غير المحددة ستكون في صيغة الجمع، وأمثلتها في الجدول الآتي:

جدول رقم 5: الأمثلة عدد الكلمات غير المحددة

المعنى	جمع	مفرد
طائر – جميع طيور	Semua burung	Seekor burung
طالب – كل طلاب	Sekalian pelajar	Seorang pelajar
شاب – جميع شباب	Sekalian pemuda	Seorang pemuda

3. تقسيم عدد الكلمات (**Kata Bilangan Pisahan**)

تحب هذه صيغة الجمع تكرار الكلمة نفسها أو إضافة كلمة (se) مع (tiap)، والخطأ في بناء الكلمة؛ سيكون الخطأ في استخدام الأسماء.

جدول رقم 6: الأمثلة تقسيم عدد الكلمات

المعنى	جمع	مفرد
معلم – جميع معلمون	Tiap-tiap guru	Seorang guru
طالب – كل طلاب	Tiap-tiap pelajar	Seorang pelajar

4. جمع عدد الكلمات (**Kata Bilangan Himpunan**)

تستخدم هذه صيغ الجموع ber وse مع الكلمة التي تشير إلى الرقم المضروب. ومثال التي تسبقها بـ ber: bermacam-macam، berjenis-jenis، berpuluh-puluh، berbagai-bagai. ومثال التي تسبقها بـ se: sesetengah-tengah، sesetengah.

جدول رقم 7: الأمثلة جمع عدد الكلمات

مفرد	جمع	المعنى
Sebilah pisau	Berbagai-bagai jenis pisau	سكين—سكاكين متنوعة
Seorang pelajar	Sesetengah pelajar	طالب – بعض طلاب

5. تجزيء عدد الكلمات (**Kata Bilangan Pecahan**)

تشير هذه صيغ الجمع وتقسيمها إلى جزء من قسم كبير، ومثالها: suku (الربع)، satu perempat(الربع)، setengah (النصف). وتحتاج هذه إلى عدد من الكلمات suku و setengah وإلى تشكيل وترتيب بشكل صحيح، ولا يمكن بناؤها بشكل غير مرتبة.

ماهية بناء الجموع في اللغة الملايوية

يوجد التذكير في بناء الجموع في اللغة العربية من خلال بعض الأسماء التي قد أشارت إلى معنى الجمع (أكثر من واحد)، ولا يمكن مضاعفتها، فالأسماء التي تم تكرارها (أي: مضاعفتها، ويظهر معنى الجمع فيها)؛ لا يمكنها قبول العدد وعبارات العدد، وهذه الصيغة تشكل الخطأ في عبارة الاسم. المثال الخاطئ: Lima orang askar-askar، والمثال الصحيح: Lima orang askar، العدد هنا قد أشار إلى الجمع ولا يحتاج الاسم بعده إلى الضرب. والمثال

الخاطئ الآخر: Beberapa helai kertas-kertas، صحيحه: Beberapa helai kertas. ولعل من المفيد هنا أن نشير إلى أن الاسم الذي حصل على الأرقام والكلمات عبارات العدد أمامه لا يحتاج إلى الضرب لأنها قد أشارت إلى العدد سواء كان الاسم المضروب التي يشير إلى معنى الجمع.

والجدير بالذكر، أن كل الأسماء تم تكرارها أيضًا لا يمكنه قبول تكرار الصفة التي تشير إلى الاسم، فالواحد من الأسماء أو الصفات يحتاج إلى إسقاط تكراره، وهذا يرجع إلى حقيقة أن الاسم المتكرر والصفة المتكررة قد أشارت إلى صيغة الجمع. من الأمثلة الخاطئة: -Pelajar Pelajar-pelajar pelajar sekolah itu pandai-pandai belaka، والصحيح: Pelajar-pelajar sekolah itu pandai belaka. كلمة pelajar-pelajar فقد أشارت إلى معنى الجمع، ولا يحتاج للصفة بعدها pandai-pandai في تكرار الكلمة، وستكون الجملة الصحيحة Pelajar sekolah itu pandai-pandai belaka، وهذه الجملة في صيغة الجمع.

نص تحليلي تقابلي لبناء الجموع بين للغتين

اختار الباحثان نصًّا واحدًا من صفحة الجزيرة نت، والتي تم نشرها في يوم الثلاثاء بتاريخ: 14 نوفمبر من عام 2023، وتمت ترجمها إلى اللغة الملايوية، ومن ثم البحث عن أسماء الكلمات التي تشير إلى معنى الجمع فيها.

النص باللغة العربية

أعلنت كتائب عز الدين القسام –الذراع العسكرية لحركة المقاومة الإسلامية) حماس) – أنها قتلت اليوم الثلاثاء 9 جنود إسرائيليين، ودمرت 22 آلية لقوات الاحتلال المتوغلة في قطاع غزة، وذلك وسط معارك ضارية في محاور عدة.

وقالت كتائب القسام، في بيان، إنها "أجهزت على 7 جنود إسرائيليين من مسافة صفر في محور شمال مدينة غزة"، وأضافت أنها استهدفت ناقلة جند ودبابة في المنطقة نفسها، مؤكدة

أن النيران اشتعلت فيهما. كما أعلنت كتائب القسام أنها أجهزت على جنديين إسرائيليين من مسافة صفر، وأصابت 3 آخرين في اشتباك مع القوات المتوغلة في بيت حانون.

وفي سلسلة بيانات أخرى، أعلنت الذراع العسكرية لحركة حماس أنها نفذت اليوم الثلاثاء سلسلة من العمليات ضد قوات الاحتلال في محاور القتال بمدينة غزة، وفي المنطقتين الوسطى والشمالية. فقد أكدت كتائب القسام أن مقاتليها استهدفوا قوة إسرائيلية خاصة كانت متحصنة في مبنى شمال غزة، وأخرى متحصنة في مبنى جنوب غرب غزة، بواسطة قذاف مضادة للأفراد من نوع "تي بي ج". ‎35‎.

<div align="center">**النص المترجم إلى اللغة الملايوية**</div>

Briged Izz al-Din al-Qassam, bahagian ketenteraan Gerakan Penentangan Islam (Hamas) mengumumkan bahawa ketika berlakunya pertempuran sengit di pelbagai penjuru, mereka telah membunuh 9 orang tentera Israel pada hari Selasa dan juga memusnahkan 22 kenderaan tentera automatik yang menakluki Semenanjung Gaza.

Dalam satu kenyataan, Briged Qassam berkata bahawa mereka telah "membuat kepungan 7 orang askar Israel dari jarak sifar di hab utara Bandar Gaza", ditambah lagi mereka juga telah menyasarkan seorang askar dan sebuah kereta kebal di kawasan yang sama, dan mereka telah mengesahkan bahawa kereta kebal itu sudah terbakar.

‎35‎ الجزيرة، كتائب القسام: أجهزنا على 9 جنود ودمرنا 22 آلية للاحتلال بغزة 14 نوفمبر 2023. تم استرجاعها: http://surl.li/nirti

Briged Qassam juga mengumumkan bahawa mereka telah mengepung dua askar Israel dari jarak sifar, dan mencederakan 3 askar lain dalam pertempuran dengan pasukan penceroboh di Beit Hanoun.

Dalam satu siri kenyataan lain, bahagian tentera Hamas mengumumkan pada hari Selasa bahawa mereka telah menjalankan beberapa siri operasi menentang tentera yang menakluki hab pertempuran di Bandar Gaza dan di wilayah tengah dan utara Semenanjung Gaza.

Briged Qassam mengesahkan bahawa pejuang-pejuang mereka telah menyasarkan pasukan khas Israel yang berkubu di sebuah bangunan di utara Gaza, dan yang berkubu di sebuah bangunan di barat daya Gaza, dengan menggunakan peluru anti–personel jenis TPG.

جدول رقم 8: الجموع في الفقرة أعلاها

اللغة الملايوية	اللغة العربية
9 orang askar	9 جنود
22 kenderaan	22 آلية
Beberapa penjuru	محاور عدة
7 orang askar	7 جنود
Ke atas askar-askar	على جنديين
Mencederakan 3 orang yang lain	وأصابت 3 آخرين
Tentera- tentera	القوات
Kenyataan - kenyataan lain	بيانات أخرى

beberapa siri operasi	العمليات
Pejuang-pejuangnya	مقاتليها

يتضح من الجدول أعلاه، أن هنالك اختلافا في بناء الجموع بين اللغة الماليزية واللغة العربية. نأتي إلى المثال الأول، ذكر في النص في اللغة العربية "9 جنود" التي تشير إلى الجمع للجند، وهذه الجمع من جمع التكسير. من المهم الأسماء التي تلاحق بعدها العدد أكثر من اثنين، ستجعل هذه الأسماء إلى صيغة الجمع؛ بينما في النص المترجم في اللغة الملايوية " 9 orang askar" التي تشير نفس المعنى باللغة العربية ولكن في الملايوية، الأسماء التي تلاحق بعدها العدد، لا يمكن تغيير صيغتها إلى صيغة الجمع؛ العدد من ثم يشير إلى معنى الجمع. الشيء نفسه ينطبق على المثال الثاني، والمثال الرابع، والمثال السادس التي تتعلق العدد قبل الأسماء.

كما يشير الجدول أعلاه أيضا إلى المثال الثالث في عبارة "محاور عدة" في النص باللغة العربية وتم ترجمها إلى "beberapa penjuru" في النص المترجم في اللغة الملايوية، هذا المثال يشرح لنا أن في الأسماء التي تسبقها عدد الكلمات في اللغة العربية لا يحتاج تغيير إلى صيغة الجمع؛ بينما في العربية ستجعلها إلى صيغة الجمع وستكون "محاور" ومفردها "محور". الشيء نفسه ينطبق أيضا على المثال التاسع.

وقد تبين من الجدول السابق في المثال الخامس في عبارة "على جنديين" في النص العربية وهذه عبارة في حالة مجرور لأن تأتي قبلها حر جر "على" وستكون كلمة أصلها جنديون (جمع مذكر السالم) إلى جنديين (مجرور)، وتم ترجمها إلى "ke atas askar–askar" في النص المترجم في اللغة الملايوية، وهذا المثال يشرح لنا أن هناك عملية تكرار للأسماء في كلمة "askar" تشير إلى معنى الجمع ومعناها في اللغة العربية "جند". الشيء نفسه ينطبق أيضا على المثال

السابع، والمثال الثامن، والمثال العاشر. تلك الأمثلة في صيغة الجمع موجودة في النص باللغة العربية والنص المترجم في اللغة الملايوية.

مناقشة نتائج الدراسة في مقابلة بناء الجموع في اللغة العربية واللغة الملايوية

وأخيرًا، يقدم الباحثان تلخيصًا في أوجه التشبة والاختلاف بين اللغتين في بناء الجموع، وذلك على النحو الآتي:

أوجه التشابه بين اللغتين، هناك المفرد والجمع في اللغتين، كما المفرد في كلتا اللغتين يشير المعنى واحدًا، وفي صيغة الجموع كلتا اللغتين مختلفة تمامًا، وأوجه التباين بينهما، الجمع في اللغة العربية يبدأ من ثلاثة، بينما في اللغة الملايوية يبدأ من اثنين، وصيغة الجمع في اللغة العربية تختلف من مفردها، وإنها جمع المذكر السالم وجمع المؤنث السالم وجمع التكسير الذي فيها جمع القلة وجمع الكثرة وجمع الجمع؛ ويصاغ الجمع السالم هنا بإضافة لواحق إلى مفردها، وصيغة جمع التكسير مختلف من مفردها أي تغيير بناء المفرد. أما في اللغة الملايوية، فتؤخذ صيغة الجمع من مفردها بتكرار الأسماء أو إضافة العدد أو الكلمات عبارات العدد، كذلك الأسماء في الملايوية التي يحصل العدد أو الكلمات (عبارات العدد) لا تحتاج لتكرار أسمائها، ولا تُجمَع الأسماء في اللغة الملايوية إذا كانت مسبوقة بعدد الكلمات التي تشير إلى معنى الجمع.

الخاتمة

وفي الختام، إن الدراسات المتعلقة ببنية اللغة العربية –وخاصة التحليل اللغوي– ينبغي الاهتمام بها من قبل باحثين آخرين؛ إذ لم يتم إجراء العديد من مثل هذه الدراسات، كما يرى الباحثان أن هذا الموضوع يحتاج إلى دراسة أوسع، وتأصيل أعمق في المجال التقابلي بين اللغتين، أو مجال اللغويات في اللغة الواحدة؛ لتكون الاستفادة منها مساعدة للكثير من معلمي اللغة العربية ومعلمي اللغة الملايوية.

ومن المهم أيضًا، معرفة أن كل لغة لها نظامها الخاص بها، ولا يمكننا أن نتعلم نظامها لكي نفهم كيفية بناء الجملة والعبارات الصحيحة في تلك اللغة، لا سيما اللغة التي ليس اللغة الأم لدينا. وتهدف هذه الدراسة أيضا إلى تحسين جودة طرق تعليم وتعلم اللغات الأجنبية كفاءة وفعالية، ولذلك، فإن أساليب التعليم والتعلم الجيدة يمكنها في تحسين إتقان اللغة العربية كلغة أجنبية في ماليزيا.

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الدين والسياسة ونسق الأخلاق الائتمانية عند طه عبد الرحمن[1]

Religion, Politics, and the Ethical Framework of Trusteeship: The Case of Taha Abdurrahman

Agama, Politik, dan Kerangka Etika Amanah: Kajian Kes Taha Abdurrahman

بشار بكور*، عبد العزيز برغوث**

الملخص

إن السلطة السياسية في الإسلام قائمة على بعدين متداخلين: الالتزام بالقيم الأخلاقية، و تحقيق مصلحة الرعية، وجلب الخير والرفاه إلى الفرد والمجتمع. والأخلاق والمصلحة هما الغاية العظمى من الدين. تسعى هذه المقالة إلى عرض نظرية الأخلاق الائتمانية عند طه عبد الرحمن وتطبيقها في وسم العلاقة الإشكالية بين الدين والسياسة من خلال كتابه " روح الدين: من ضيق العلمانية إلى سعة الائتمانية". وإذ تتبنى المنهجَ المقارن والتحليلي، تتبع المقالة جذور نظرية طه هذه في تراث الأخلاق الإسلامية التي استمدت معرفياً واستلهمت فكرياً من أفكار وأقوال علماء الإسلام من فقهاء وأصوليين وفلاسفة وعلماء أخلاق، وبخاصة الرؤية الأخلاقية عند العز بن عبد السلام والشاطبي. وتقيّم أيضاً الآثار العملية لنظرية طه في السياقات السياسية المعاصرة، واستكشاف مساهماتها في تعزيز الحكم الأخلاقي والعدالة الاجتماعية. تخلص المقالة إلى أن التزكية الروحية لا تقل أهمية عن التنمية الفكرية، بل كانت التزكية أولى بالعناية لأنها تنقي العمل

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* أستاذ مساعد في قسم الدراسات التأسيسية والمتعددة التخصصات، كلية معارف الوحي والعلوم الإنسانية، الجامعة الإسلامية العالمية ماليزيا، bashar@iium.edu.my / bbakkour@yahoo.com

** البروفيسور عبد العزيز برغوث عميد المعهد العالمي للفكر والحضارة الإسلامية (إستاك).

السياسي من شوائب التسيد، والتسلط، والعجرفة، والأنانية. إن التزكية الروحية تُخرج الفاعل السياسي من التوسل بقوة السلطان إلى التوسل بقوة الوجدان، ومن ضَيْق التعبد للخلق إلى سعة التعبّد للحق.

كلمات المفتاحية: طه عبد الرحمن، الدين، الأخلاق الائتمانية، السياسة.

Abstract

Political authority in Islam is based on two interlinked dimensions: ethical values and the realization of the welfare of subjects, fostering goodness and prosperity within both individuals and society. Ethics and welfare stand as the pinnacle goals of Islam. This article endeavours to elucidate Taha Abderrahman's concept of trusteeship and its application in navigating the intricate relationship between religion and politics as delineated in his, "Rouh al-Deen". Furthermore, the article endeavours to contextualize Taha's theoretical framework within the broader tradition of classical Islamic ethics, drawing inspiration from the ethical insights of Islamic luminaries, notably the ethical vision articulated by Al-Izz bin Abdul Salam and Al-Shatibi. In elucidating Taha's perspective, this article adopts a comparative and analytical approach, juxtaposing his ideas with classical Islamic ethical paradigms to discern their similarities and divergences. Additionally, the article evaluates the practical implications of Taha's theory in contemporary political contexts, exploring its potential contributions to fostering ethical governance and social justice. In conclusion, the article posits that spiritual purification occupies a paramount position alongside intellectual development within Taha's framework. It argues that prioritizing spiritual purification serves to cleanse political action from the contaminations of domination, tyranny, arrogance, and selfishness, thereby fostering a more equitable and morally grounded approach to governance.

Keywords: Taha Abderrahman, Religion, Trusteeship, Politics.

Abstrak

Kuasa politik dalam Islam bergantung kepada dua dimensi yang berkait rapat: nilai-nilai etika dan pemahaman kesejahteraan subjek, memupuk kebaikan dan kemakmuran dalam individu dan masyarakat. Etika dan kesejahteraan merupakan matlamat utama dalam Islam. Kajian ini bertujuan menjelaskan konsep amanah Taha Abderrahman dan aplikasinya dalam menavigasi hubungan yang rumit antara agama dan politik seperti yang diperincikan dalam karyanya, "Rouh al-Deen". Selain itu, artikel ini juga berusaha untuk menempatkan kerangka teoretikal Taha dalam tradisi lebih luas etika Islam klasik, mengambil inspirasi dari pandangan etika dari tokoh-tokoh Islam, terutamanya visi etika yang diperincikan oleh Al-Izz bin Abdul Salam dan Al-Shatibi. Dalam menjelaskan pandangan Taha, kajian ini mengambil pendekatan perbandingan dan analisis, memadankan gagasan-gagasannya dengan paradigma etika Islam klasik untuk mengenal pasti persamaan dan perbezaan mereka. Selain itu, artikel

ini menilai implikasi praktikal teori Taha dalam konteks politik kontemporari, meneroka sumbangan potensinya dalam memupuk pentadbiran yang beretika dan keadilan sosial. Akhir sekali, para pengkaji berpendapat bahawa penyucian spiritual menduduki kedudukan utama bersama dengan perkembangan intelektual dalam kerangka Taha. Dapatan kajian menghujahkan bahawa keutamaan diberi kepada penyucian spiritual untuk membersihkan tindakan politik daripada pencemaran dominasi, kezaliman, kesombongan, dan keserakahan, seterusnya memupuk pendekatan yang lebih adil dan berasaskan moral terhadap pentadbiran.

Kata Kunci: Taha Abderrahman, Agama, Amanah, Politik.

المقدمة

يمثل النقد الأخلاقي للحداثة الغربية عند الفيلسوف والمفكر المغربي طه عبد الرحمن، مشروعاً نهضوياً حضارياً، مؤسساً على الأخلاق الإسلامية، يهدف إلى إعادة صياغة واقع الإنسان المعاصر بما ينسجم والغايةَ من وجوده في هذه الأرض. في هذا السياق، ألف طه كتابه "سؤال الأخلاق: مساهمة في النقد الأخلاقي للحداثة الغربية" (عام ٢٠٠٠)، قوّضَ فيه مفهوم الحداثة الغربية، ثم أردفه بكتاب "روح الحداثة: المدخل إلى تأسيس الحداثة الإسلامية" (عام ٢٠٠٦) أرسى فيه قواعد الحداثة الإسلامية القائمة على الأخلاق. ثم كتابه "بؤس الدَّهرانية: النقد الائتماني لفصل الأخلاق عن الدين" (عام ٢٠١٤).2

وأهمية المشروع النقدي الأخلاقي عند طه تبرز في أن "الأخلاق صفات ضرورية يختل بفقدها نظامُ الحياة...والقيم الأخلاقية أسبق على غيرها من القيم، بحيث لا فعل يأتيه الإنسان إلا ويقع ابتداءً تحت التقويم الخلقي... ماهيةُ الإنسان تحددها الأخلاق، وليس العقل.3 يتجسد

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2 يقصد بالدهرانية سياسة فصل الأخلاق عن الدين. ويسعى طه في مشروع آخر إلى إقامة نظرية تقويمية للتراث الإسلامي عبر تقديم منهج جديد في إعادة قراءة التراث. يتوسل هذا المنهج أصولاً ومنطلقات من داخل التراث نفسه، خلافاً لما قام به عبيد الفكر الغربي من الحداثيين المسلمين الذين اتكؤوا في نقدهم للتراث على المناهج الغربية المباينة في فلسفتها وسياقاتها التاريخية واللغوية والفكرية لنظيراتها الإسلامية. وهنا يبرز كتابه الهام "تجديد المنهج في تقويم التراث"، و"في أصول الحوار وتجديد علم الكلام"، و "سؤال المنهج في أفق التأسيس لأنموذج فكري جديد".
3 طه عبد الرحمن، روح الحداثة: المدخل إلى تأسيس حداثة إسلامية، (بيروت والدار البيضاء: المركز الثقافي العربي، ط١، ٢٠٠٦)، ص ١٥.

هذا المشروع النقدي في الأخلاق الائتمانية أو المبدأ الائتماني؛ وهي نظرية معرفية ورؤية وجودية تطبق على مجالات عدة كالإعلام والاجتماع والبيولوجيا، والسياسة...إلخ.

تناول طه عبد الرحمن السياسة في كتابه "روح الدين"4، الذي أعاد فيه رسم العلاقة بين الدين والسياسة، على ضوء الأخلاق الائتمانية.

كتب في الآونة الأخير العديد من الأبحاث عن طه عبد الرحمن في مشروعه الفلسفي الأخلاقي التجديدي. بعض هذه الأبحاث قدمت رؤية عامة عن طه وفكره، مثل كتاب "طه عبد الرحمن: قراءة في مشروعه الفكري" تأليف إبراهيم مشروح،5 و"الأخلاق الإسلامية ونسق الائتمانية: مقاربات في فلسفة طه عبد الرحمن"،6 وكتاب وائل حلاق الصادر باللغة الإنكليزية "إصلاح الحداثة: الأخلاق والإنسان الجديد في فلسفة عبدالرحمن طه". 7 وثمة دراسات أخرى عرضت قضية أو مسألة محددة عند طه عبد الرحمن، مثل "مفهوم العقل في فلسفة طه عبد الرحمن"،8 و "المجال التداولي وأهميته في قراءة التراث عند طه عبد الرحمن"،9 و "معجم الأخلاق في مدونة طه عبد الرحمن"10. وغيرها. في سياق مختلف، تبحث المقالة في   تعريف نظرية الأخلاق الائتمانية وتتبع الجذور المعرفية لهذه النظرية في التراث   الأخلاقي والفقهي، ثم تعرض تطبيق طه مبادئ الأخلاق الائتمانية على الصلة بين الدين والسياسة في كتاب "روح الدين".

من خلال عرض مفهوم الائتمانية عند طه عبد الرحمن وتطبيقه في التفاعل المتشابك بين الدين والسياسة، تلقي الدراسة الضوء على جانب هام في المجال السياسي الإسلامي والمنظومة

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4 طه عبد الرحمن، روح الدين: من ضيق العلمانية إلى سعة الائتمانية، (الدار البيضاء: المركز الثقافي العربي، ط٢، ٢٠١٢).

5 نشر بيروت: مركز الحضارة لتنمية الفكر الإسلامي، ٢٠٠٩.

6 حصحاص، محمد؛ الخطيب، معتز، (محرر)، الأخلاق الإسلامية ونسق الائتمانية: مقاربات في فلسفة طه عبد الرحمن، (لايدن: بريل، ٢٠٢٠).

7 Wael B. Hallaq, *Reforming Modernity: Ethics and the New Human in the Philosophy of Abdurrahman Taha*. New York: Columbia University Press, 2019.

8 بدر الحمري، (مؤمنون بلا حدود، ٢٠١٦).

9 سليمة جلال، مجلة كلية الآداب واللغات، جامعة محمد. خيضر- بسكرة- عدد ٢٠ (٢٠١٧).

10 محمد همام، مجلة تجسير، مجلد ٤، عدد ٢، (٢٠٢٢).

الأخلاقية. وإذ تضع المقالة الإطار النظري طه في سياق أوسع للأخلاق في التراث الإسلامي، لا توفر الدراسة نظرة ثاقبة للتطور التاريخي للفلسفة السياسية الإسلامية فحسب، بل تقدم أيضًا فهمًا دقيقًا للديناميكيات السياسية المعاصرة داخل المجتمعات ذات الأغلبية المسلمة. تساهم الدراسة في المناقشات المستمرة حول الحكم الأخلاقي والعدالة الاجتماعية في العالم الإسلامي.

الأخلاق الائتمانية

صاغ طه الائتمانية بقوله: "إن تمتُّع الإنسان بحرية الاختيار –منذ وجوده في العالم الغيبي– يجعله يُرجع العملَ التعبّدي والعمل التدبيري في العالم المرئي إلى أصل واحد هو الائتمان الإلهي".11 وثمة عنصران للائتمانية: اختيار الإيمان بالله تعالى، واختيار تحمّل الأمانة. العنصر الأول مأخوذ من قول الله تعالى: {وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي ءَادَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ ٱلْقِيَٰمَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَٰفِلِينَ} (الأعراف: ١٧٢). والعنصر الثاني من قول الله تعالى: {إِنَّا عَرَضْنَا ٱلْأَمَانَةَ عَلَى ٱلسَّمَاوَاتِ وَٱلْأَرْضِ وَٱلْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا ٱلْإِنسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا} (الأحزاب: ٧٢).

لا شك أن هاتين الآيتين هما حجر الزاوية في ائتمانية طه، ويستحقان تأملاً وشرحاً. ففي الآية الأولى يخبرنا الله العليم الخبير أنه استخرج من بني آدم ذريتهم أو سلالتهم، وخلقهم على فطرة التوحيد والإسلام. وأشهد كل واحد من هؤلاء الذرية على نفسه قائلا لهم: ألست بربكم؟ بلى أنت ربنا المستحق وحدك للعبادة. وسبب هذا الإشهاد هو ألا يعتذروا يوم القيامة إذا أشركوا: إنا كنا عن التوحيد غافلين، أي لم ينبهنا إليه أحد، فلا عذر لكم بعد إقامة الأدلة على وحدانية الله، ووجود العقل، وتكوين الفطرة.12 وقد اختلف العلماء في هذه الآية على

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11 طه عبد الرحمن، روح الدين، ص ٤٤٩.
12 الزحيلي، وهبة، التفسير المنير، (دمشق: دار الفكر، بيروت: دار الفكر المعاصر، ط١، ١٩٩١)، ج ٩، ص ١٥٧.

رأيين: أما المفسرون من السلف فقالوا :إن الله خلق آدم وأخرج من ظهره ذريته كالذر، وأحياهم وجعل لهم عقلا وإدراكا، وألهمهم ذلك الحديث وتلك الإجابة، وأخذ عليهم العهد بأنه ربهم، فأقروا بذلك، وقد روي هذا المعنى عن النبي صلّى الله عليه وآله وسلم من طرق كثيرة لا يخلو بعضها من ضعف وانقطاع، وقال به جماعة من الصحابة. وأما المتأخرون من العلماء فقالوا: إن هذا من قبيل التمثيل والتصوير، والمجاز والاستعارة فلا سؤال ولا جواب، وإنما أقام الله الأدلة الكونية على وحدانيته وربوبيته للكون كله، وشهدت بها عقولهم وبصائرهم التي ركبها فيهم، وجعلها مميزة بين الضلالة والهدى، فكأنه قال للخلق :أقروا بأني ربكم، ولا إله غيري، وكأنه أشهدهم على أنفسهم، وقال لهم :ألست بربكم؟ فقالوا :بلى. وهذا ما اختاره الزمخشري وأبو حيان وأبو السعود والبيضاوي.13

وبالنسبة للآية الثانية، آية عرض الأمانة، ثمة عدة أمور تتصل بها: الأمانة مفهوم عام وشامل، وله إطلاقات متعددة. الأول: تطلق الأمانة على السلوك الذي يحافِظ به المستأمَن (بفتح الميم) على ما استُؤمِن عليه، ضمن تعليمات وإرشادات المستأمِن (بضم الميم)، مالك الشيء المستأمن. فالأمانة هنا حدث مصدري، وهي الوظيفة المتعلقة بالمستأمَن تجاه ما استؤمن عليه. الثاني: تطلق الأمانة على صفة خُلُقية من شأنها أن تدفع المستأمَن إلى حفظ الأمانة ورعايتها وصونها دون ظلم أو عدوان عليها. الثالث: تطلق الأمانة على ذات الشيء المستأمَن، كالوديعة والعاريّة. وتُجمع على أمانات. والله تعالى سخر لنا ما في السماوات والأرض ومكننا من التصرف فيه من وجوه كثيرة، على شرط الأمانة وحسن الأداء.14

أشار الغَزالِيّ والبيضاوي وَغَيرهمَا على أن المَرَاد بالأمانة في الآية تقلد عُهْدَة التَّكْلِيف بِأَن تتعرض لخطر الثَّوَاب وَالعِقَاب بِالطَّاعَةِ وَالمَعْصِيَة، وبعرضها عَلَيْهِنَّ اعْتِبَارهَا بِالإِضَافَة إِلَى استعدادهن، وبإبائهن الْآبَاء الطبيعي الَّذِي هُوَ عدم اللياقة والاستعداد، وبِحمل الْإِنسَان قابليته

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13 المرجع السابق، ج ٩، ص ١٥٨.

14 الميداني، عبد الرحمن حسن حبنكة، روائع من أقوال الرسول، صلى الله عليه وسلم، (دمشق: دار القلم، ط ٦، ١٩٩٥)، ص ٣٢٢-٣٢١.

واستعداده لَهَا. 15 وفسر الشيخ محمد الطاهر بن عاشور الأمانة بأَهَا تندرج "فِي مَعْنَى تَفْسِيرِ الْأَمَانَةِ بِالْعَقْلِ، لِأَنَّ الْأَمَانَةَ بِهَذَا الْمَعْنَى مِنَ الْأَخْلَاقِ الَّتِي يَجْمَعُهَا الْعَقْلُ وَيُصَرِّفُهَا، وَحِينَئِذٍ فَتَخْصِيصُهَا بِالذِّكْرِ لِلتَّنْبِيهِ عَلَى أَهَمِّيَّتِهَا فِي أَخْلَاقِ الْعَقْلِ. وَالْقَوْلُ فِي حَمْلِ مَعْنَى الْأَمَانَةِ عَلَى خِلَافَةِ اللهِ تَعَالَى فِي الْأَرْضِ مِثْلُ الْقَوْلِ فِي الْعَقْلِ لِأَنَّ تِلْكَ الْخِلَافَةَ مَا هَيَّأَ الْإِنْسَانَ لَهَا إِلَّا الْعَقْلُ كَمَا أَشَارَ إِلَيْهِ قَوْلُهُ تَعَالَى :وَإِذْ قَالَ رَبُّكَ لِلْمَلائِكَةِ إِنِّي جاعِلٌ فِي الْأَرْضِ خَلِيفَةً، ثُمَّ قَوْلُهُ: وَعَلَّمَ آدَمَ الْأَسْماءَ كُلَّهَا. فَالْخِلَافَةُ فِي الْأَرْضِ هِيَ الْقِيَامُ بِحِفْظِ عُمْرَاهَا وَوَضْعِ الْمَوْجُودَاتِ فِيهَا فِي مَوَاضِعِهَا، وَاسْتِعْمَالِهَا فِيمَا اسْتَعَدَّتْ إِلَيْهِ غَرَائِزُهَا. وَبَقِيَّةُ الْأُمُورِ الَّتِي فَسَّرَ بِهَا بَعْضُ الْمُفَسِّرِينَ الْأَمَانَةَ يُعْتَبَرُ تَفْسِيرُهَا مِنْ قَبِيلِ ذِكْرِ الْأَمْثِلَةِ الْجُزْئِيَّةِ لِلْمَعَانِي الْكُلِّيَّةِ. وَالْمُتَبَادِرُ مِنْ هَذِهِ الْمَحَامِلِ أَنْ يَكُونَ الْمُرَادُ بِالْأَمَانَةِ حَقِيقَتَهَا الْمَعْلُومَةَ وَهِيَ الْحِفَاظُ عَلَى مَا عُهِدَ بِهِ وَرَعْيُهُ وَالْحِذَارُ مِنَ الْإِخْلَالِ بِهِ سَهْوًا أَوْ تَقْصِيرًا فَيُسَمَّى تَفْرِيطًا وَإِضَاعَةً، أَوْ عَمْدًا فَيُسَمَّى خِيَانَةً وَخَيْسًا".16

يتصف العنصر الأول، وهو اختيار الإيمان بالله، بأخلاق ١–مؤسَّسة على ضوابط الشرع لا العقل؛ لأن العقل في تقلب وتلون دائمين، ولا ضمان في صواب ونفع ما يختاره العقل من مقاصد، ويتخذه من وسائل. والضمان الصحيح مرتبط بالديمومة والثبات. ٢–أخلاق تسعى إلى صلاح العالم بأسره. فإن أفعال الإنسان التي ترد على وفاق الشرع يتعدى نفعها إلى جميع المخلوقات. ٣–أخلاق شاملة لكل أفعال الإنسان. فهي كونية بحق.17

الائتمانية هي التدبير أو التعبد الذي يأخذ بعين الاعتبار العلاقةَ بين العالمين: المرئي والغيبي، حيث يجعل القيم الغيبية أو أخلاق الميثاق الأول نموذجاً علوياً تُنظَّم به جميع مجالات الحياة الدنيا. فالائتمانية أو الأمانة همزةُ وصلٍ بين عالم الغيب، وعالم الشهود، وجمعٌ رشيد بين الدين والدنيا. والأمانة تقتضي من المؤتَمَن (الإنسان) أن يصون المؤتمن عليه ويرعاه، وهو العالم بأسره.

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15 الدهلوي، أحمد، حجة الله البالغة، تحقيق السيد سابق، (بيروت: دار الجيل، ط١، ٢٠٠٥)، ج١، ص ٥٣–٥٤.

16 التحرير والتنوير، (تونس: الدار التونسية للنشر، ١٩٨٤)، ج٢٢، ص ١٢٨–١٢٩.

17 طه عبد الرحمن، سؤال الأخلاق: مساهمة في النقد الأخلاقي للحداثة الغربية، (بيروت والدار البيضاء: المركز الثقافي العربي، ط١، ٢٠٠٠)، ص ١٥٨–١٥٩.

فالأمانة بهذا المنظور "تقوّم أخلاق الناس بما يجعلهم يعاملون خيرات العالم، لا على أنها مجرد موارد يستغلونها، وإنما آيات لها اعتبارها، كما أن الأمانة تدخل في نسق مستقل من القيم يطبعها صفاء الوجدان، كالثقة والأمن والصدق والعهد والوفاء".18

وبالطبع، إن هذا الإنسان المؤتَمَن رضي تحمُّلَ الأمانة بمحض اختياره، ولم يجبر عليها "فلا ائتمان بغير اختيار".19 كما اختارَ أيضاً الإيمان بالله عن رضى وقناعة. والحرية، عند طه، هي أن تتعبد للخالق باختيارك.20 وهذا التعبد الاختياري يقتضي ثلاثة أمور: أن يبقى الإنسان على ذُكرٍ من أن الله هو الخالق والرازق والمالك، فيجتهد في طاعته، وأن يحصل الأخلاق الظاهرة والباطنة المنطوية في هذه الطاعة، وأن يعلم محدودية قدرته، فيلجأ إلى قدرة الله اللامحدودة.21

جذور الأخلاق الائتمانية

النسق الائتماني عند طه مؤسس على نظريته في الأخلاق الإسلامية22التي استمدت معرفياً واستلهمت فكرياً من أفكار وأقوال علماء الإسلام من فقهاء وأصوليين وفلاسفة وعلماء أخلاق ، وبخاصة الرؤية الأخلاقية عند العز بن عبد السلام والشاطبي.

سأتناول نقاط التلاقي أو جذور المعالجة الأخلاقية عند طه والإمامين العز والشاطبي من ثلاثة جوانب:

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18 طه عبد الرحمن، سؤال العمل: بحث عن الأصول العملية في الفكر والعلم، (بيروت والدار البيضاء: المركز الثقافي العربي، ط1، 2012)، ص 221. قارن بكتابه روح الدين، ص 473-474.
19 طه عبد الرحمن، روح الدين، ص 450.
20 طه عبد الرحمن، سؤال العمل: بحث عن الأصول العملية في الفكر والعلم، (بيروت والدار البيضاء: المركز الثقافي العربي، ط1، 2012)، ص 153.
21 طه عبد الرحمن، سؤال العمل، ص 153.
22 لكن الائتمان لدى طه متداخل ومتشابك مع المنطق، وفلسفة اللغة، وتقييم التراث، والفلسفة الأخلاقية، وعلم الكلام والفلسفة السياسية (Hashas 2020). والمنطق -على وجه الخصوص- ذو أثر واضح في جميع مؤلفات طه من حيث الحجاجُ والتحديد الدقيق للتعريفات والتقسيمات. ولا عجب، فقد درّس طه مناهج المنطق وفلسفة اللغة في جامعة محمد الخامس في الرباط، وطور تدريس المنطق من جوانب عدة. ينبه طه إلى أهمية التمكن من القضايا المنطقية والرياضية إتقاناً للفكر والنظر، وتوسعة للعقل. انظر طه عبد الرحمن، حوارات من أجل المستقبل، (بيروت: الشبكة العربية للأبحاث والنشر، ط1، 2011)، ص 57-67.

الجانب الأول: الأخلاق الدينية

الأخلاق عند طه عبد الرحمن تابعة للدين، فلا أخلاق من دون دين.23 فالإيمان بالله هو الذي يصبغ أفعال البشر بالصبغة الأخلاقية باتباع المأمورت واجتناب المنهيات. إن المسلم في تخلقه بأسماء الله الحسنى يتمتع بحياة لا تشبهها حياة أخرى قوةً وامتلاءً، لأنه ما من صفة إلهية إلا وهي تتمتع بالحياة الأكمل.24 والتخلق بأسماء الله الحسنى إنما يتم بالاقتداء بأخلاق النبي صلى الله عليه وسلم؛ لأن الأخلاق الإلهية متجسدة في السلوك النبوي.25

لكن الاقتداء بأخلاق النبي –بحسب طه–لا يؤتي ثماره إلا عن طريق العمل. فقراءة كتب السيرة والمواعظ والأخبار تفيد العلم لا العمل؛ لأن العمل "ليس من جنس ما يقال أو يقرأ، وإنما من جنس ما يشاهَد بعين البصر، وينال بأداة الحس".26 ويرى طه أن اضطراب المفاهيم الفلسفية حول الأخلاق سببه فصل الأخلاق عن عالمها الحقيقي، وهو الدين. فالدين هو المجال الذي يجمع إلى عنصري "الإنسانيات والمعنويات" عنصرَ "الغيبيات".27 إن الأخلاق "مفاهيم إنسانية معنوية غيبية".28

يفند طه آراء بعض الفلاسفة الغربيين الذين أسسوا الأخلاق على منطلقات ومرجعيات غير دينية، كالعقل والحس أو الشعور. مثلاً، ديفيد هيوم (ت. ١٧٧٦م)، من أشهر الفلاسفة التجريبيين، يفترض أن في داخل الإنسان معياراً أخلاقياً، وهو "الحس الأخلاقي" به نحكم على فعل ما بأنه خير أو شر.29

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23 طه عبد الرحمن، سؤال الأخلاق، ص ١٤٨. وسيرد معنا من كلام العز بن عبد السلام في كتابه شجرة المعارف، ما يوضح أن الأخلاق داخلة في صميم القرآن والسنة.
24 المرجع السابق، ص ٨٦.
25 المرجع السابق، ص ٨٥.
26 المرجع السابق.
27 المرجع السابق، ص ٢٥.
28 المرجع السابق.
29 المرجع السابق، ص ٤٥.

أما كانط (ت. ١٨٠٤م) فقد بنى نظريته الأخلاقية على مبدأ الإرادة الخيّرة التي تَهتدي بالعقل الخالص، فالأخلاق "لا تَحتاج إلى فكرة كائن آخر فوق الإنسان حتى يعرف واجبه، ولا إلى دافع غير القانون نفسه حتى يلاحظه".30 وبفضل العقل المحض العملي، تغدو الأخلاق مكتفية بذاتها.31 بعد عرضه نظريةَ كانط الأخلاقية، يقرر طه عبد الرحمن أن كانط اقتبسها من الدين بعد أن أدخل عليها بعض التعديلات إما عن طريق المبادلة حيث أحلّ ألفاظاً علمانية محل الألفاظ الدينية، أو عبر المقايسة حيث قدّر أحكامه الأخلاقية على غرار الأحكام الأخلاقية للدين.32

يشبه العزّ بن عبد السلام في كتابه "شجرة المعارف" معرفةَ ذات الله وصفاته بالشجرة الطيبة، المذكورة في قوله تعالى: { أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ}(سورة إبراهيم: ٢٤). فالإيمان بالله تعالى رباً يثمر جميع الخيرات والأعمال الصالحة في الظاهر والباطن. إنها شجرة التوحيد التي تنبت في القلب، وفروعها ثلاثة؛ لكل فرع منها شُعبٌ وأغصان.33 الفرع الأول: معرفة الصفات السالبة لكل عيب ونقصان، وتتشعب باعتبار مَسلوباتها إلى شعب كثيرة، كسَلْب السِّنَة والنوم والظلم والعدوان. الفرع الثاني: معرفة صفات الذات، وشعبها سبعة: الحياة والعلم والقدرة والإرادة والسمع والبصر والكلام. الفرع الثالث: معرفة الصفات الفعلية، وشعبها بحسب الأفعال كثيرة، مثل الضرّ والنفع والمغفرة والإعزاز والإذلال.34 تحت هذه الفروع الثلاثة يستجلب العزّ فيضاً من مكارم الأخلاق من أصول وفروع، ويربطها ربطاً محكماً بما يشابهها من أخلاق الله وصفاته وأسمائه الحسنى التي من

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30 كانط، إيمانويل، الدين في حدود مجرد العقل، ترجمة فتحي المسكيني، (بيروت: جداول للنشر والتوزيع، ط١، ٢٠١٢)، ص ٤٥. انظر طه عبد الرحمن، سؤال الأخلاق، ص ٣٦-٣٨.

31 كانط، الدين في حدود مجرد العقل، ص ٤٥.

32 انظر طه عبد الرحمن، سؤال الأخلاق، ص ٣٩-٤٠.

33 العزّ بن عبد السلام، شجرة المعارف والأحوال وصالح الأقوال والأعمال، تحقيق إياد الطباع، (دمشق: دار الطباع، ١٩٨٩)، ص ١٥.

34 المرجع السابق، ص ١٥-١٦.

واجب المسلم التخلق بها قدر الإمكان؛ فالله "مُحسِنٌ أمرَ بالإحسان، مُفضِل أمر بالإفضال....حليمٌ أمر بالحلم، عليم أمر بالعلم".35

الجانب الثاني: مركزية الأخلاق وشمولها في الإسلام

الأخلاق عند طه عبد الرحمن تتسم بالشمولية والمركزية في الشريعة. إن المقاصد عند طه عبد الرحمن هي علم الأخلاق الإسلامي.36 فهو علم يبحث في وجوه صلاح الإنسان في الدنيا والآخرة.37 والتعريف الذي يصدق على علم المقاصد أنه علم الصلاح. والصلاح قيمة خلقية، تنضوي تحتها جميع القيم الخلقية الأخرى.38

لاحظ طه عبد الرحمن أن الأصوليين درجوا على وضع "مكارم الأخلاق" في المرتبة الثالثة: التحسينيات.39 وهذه المنزلة المتأخرة للأخلاق قصور واضح في ترتيب الأولويات، ويرد عليها عدة اعتراضات.40

و يقسم طه المصالح تقسيماً جديداً مبنياً على ثلاث حقائق عنده، وهي عدم انحصار المقاصد في الضروريات الخمس، (زاد بعضهم عليها العرض والعدل)، ونزول هذه الأجناس الخمسة منزلة القيم الأخلاقية، وحضور الأخلاق في جميع المصالح.41 ويلزم من ذلك إنشاء تقسيم جديد للمصالح، مبني على القيم التالية: ١−قيم النفع والضرر، وهي المعاني الأخلاقية التي تتقوم بها كل المنافع والمضار التي تلحق عموم البنيات الحسية والمادية والبدنية. والشعور المرافق لهذه المعاني هو اللذة عند حصول النفع، والألم عند حصول الضرر. ويدخل في هذه القيم

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35 المرجع السابق، ص ١٧.
36 طه عبد الرحمن، "مشروع تجديد علمي لمبحث مقاصد الشريعة"، مجلة المسلم المعاصر، العدد ١٠٣ (٢٠٠٢)، ص ٤١.
37 المرجع السابق، ٤٣.
38 المرجع السابق.
39 طه عبد الرحمن، تجديد المنهج في تقويم التراث، (بيروت والدار البيضاء: المركز الثقافي العربي، ط٢، د ت)، ص ١١١.
40 المرجع السابق، ص ١١١-١١٢.
41 المرجع السابق، ص ١١٣.

المصالحُ المتعلقة بالنفس والصحة والنسل والمال. ٢-قيم الحسن والقبح، وهي المعاني الأخلاقية التي تتقوم بها كل المحاسن والمقابح التي تعرض لعموم البنيات النفسية والعقلية. والشعور المرافق لهذه المعاني هو الفرح عند حصول الخير، والحزن عند حصول الشر. ويدخل في هذه القيم مصالح كثيرة، مثل الأمن والحرية والعمل والسلام والثقافة. ٣-قيم الصلاح والفساد، وهي المعاني الأخلاقية التي تتقوم بها كل المصالح والمفاسد التي تطرأ على عموم القدرات الروحية والمعنوية. والشعور المرافق لهذه المعاني هو السعادة عند حصول المصلحة، والشقاء عند حصول الفساد. ويدخل في هذه القيم الدينُ في جانبه الروحي، مثل الإحسان والرحمة والمحبة والخشوع.42

ومن طريق أخرى، يستدل طه عبد الرحمن على شمولية علم الأخلاق في أصول الفقه انطلاقاً من مفهوم المقصد الشرعي عند الشاطبي في كتابه "الموافقات".43 قسم طه المقاصد إلى ثلاث نظريات متمايزة: نظرية المقصودات التي تبحث في المضامين الدلالية المرادة للشارع في خطاب المكلفين (مقصود القول)، ونظرية القصود التي تبحث في المضمون الشعوري أو الإرادي (النية)، ونظرية المقاصد التي تبحث في المضمون القيمي للخطاب الشرعي (الغاية).44 يقرر طه أن هذه النظريات الثلاثة تجمعها أوصاف أخلاقية: ظاهرة وخفية.45

وبناءً على تفصيله القيمي لنظرية المقصود والقصد والمقصِد، يوضح طه عبد الرحمن شمولية علم الأخلاق في الفقه. فالمقصود الشرعي مستند إلى الفطرة البشرية، وعليه فكل حكم شرعيٍّ مبنيٌّ أصلاً على الفطرة كذلك. وكل ما بني على الفطرة هو معنى عملي يضع قواعد سلوكية تقررها الأحكام الشرعية. "ومتى سلمنا أن كل حكم شرعي مبني على الفطرة هو بمنزلة قاعدة تقوِّم السلوك، لزم أن يكون كل حكم شرعي ناهضاً بتقويم الأخلاق".46 ومن جهة القصد، يجب

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42 المرجع السابق، ص ١١٣-١١٤.
43 المرجع السابق، ص ٩٦-١٠٥.
44 المرجع السابق، ص ٩٨؛ ومقالة "مشروع تجديد علمي..."، ص ٤٤-٤٦.
45 طه عبد الرحمن، تجديد المنهج، ص ٩٩-١٠٢.
46 المرجع السابق، ص ١٠٣.

أن تكون النية الخالصة لوجه الله هي الباعث للقيام بالحكم الشرعي. أما المقصد، فكما ذكر علماء الأصول بأنه ما من حكم شرعي إلا وفيه مصلحة معينة، وهذه المصالح هي بمنزلة علل غائية للأحكام. والعلل الغائية قيم أخلاقية. إذن، كل حكم شرعي منوط بقيمة أخلاقية.47 هذ الموقع المركزي والشمولي للخلق في فكر طه عبد الرحمن الأخلاقي، نجده عند العز والشاطبي في معالجتهما الفقهية والأصولية التي تثبت التداخل المتشابك بين علم الأخلاق والمقاصد. نقلت آنفاً عن العز تصوره الشمولي للأخلاق الذي أسسه على الشجرة الطيبة وفروعها. ويقرر العز أن المصالح والمفاسد في جوهرها تعبير عن ثنائيات الخير والشر، والنفع والضر، والحسنات والسيئات؛ "لأنّ المصالِحَ كُلها خُيورٌ نافِعاتٌ حسناتٌ، والمفاسِد بأسرها شرورٌ مُضِرات سيئات 48." و يقول في خاتمة كتابه شجرة المعارف: " ومن فهم ضوابط هذا الكتاب، ووقفَ على حقيقة المصالح، وانحصارها في جلب المصالح ودفع الضر، وعلى حقيقة المفاسد، وانحصارها في جَلْب الضرر ودفع النفع، وأنه لا فرق في ذلك من قليله وكثيره، جليله وحقيره، لم يكد يخفى عليه أدبٌ من آداب القرآن".49 وعلى نفس منوال النهج الأخلاقي-المصلحي عند العز، نسج الشاطبي، الذي أكد على حضور البعد الأخلاقي لأصول الفقه والمقاصد. يقول: "كلُّ مَسْألَةٍ مَرْسُومَةٍ في أُصُولِ الْفِقْهِ لَا يَنْبَني عَلَيْهَا فُرُوعٌ فِقْهِيَّةٌ، أَوْ آدَابٌ شَرْعِيَّةٌ، أَوْ لَا تَكُونُ عَوْنًا في ذَلِك؛ فَوَضْعُهَا في أُصُولِ الْفِقْهِ عَارِيَّةٌ".50 بل إن الشاطبي وصف الشريعة بأنها برمتها تَخَلُّقٌ بمكارم الأخلاق.51 وجعل الأخلاق (المأمورات) والرذائل (المنهيات) في مراتب متفاضلة وفق قُربها أو بُعدها عن المقاصد الأصلية للشارع. 52

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47 المرجع السابق، ص ١٠٤.
48 العزّ بن عبد السلام، قواعد الأحكام في إصلاح الأنام، تحقيق نزيه كمال حماد وعثمان جمعة ضميرية، (دمشق: القلم، ٢٠٠٠)، ج١، ص ٧.
49 العزّ بن عبد السلام، شجرة المعارف، ص ٤٠٦.
50 الشاطبي، الموافقات، تحقيق أبو عبيدة مشهور آل سلمان، (السعودية: دار ابن عفان، ١٩٩٧)، ج ١، ص ٣٧.
51 المرجع السابق، ج ٢، ص ١٢٤.
52 المرجع السابق، ج٣، ص ٣٩٢-٣٩٦.

الجانب الثالث: الفطرة والروح

أقرَّ الإسلامُ الأخلاقَ المستمدة من الفطرة السليمة {فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا} (الروم: ٣٠). يقول ابن مسكويه: "للإنسَان – بِمَا هُوَ إِنْسَان – أَفعَال وهمم وسجايا وشيم قبل وُرُود الشَّرع، وَله بداية فِي رَأيه، وأوائل فِي عقله لَا يحْتَاج فِيهَا إِلَى الشَّرع بل إِنَّمَا تَأتيه الشَّرِيعَة بتأكيد مَا عِنْده، والتنبيه عَلَيْهِ فتثير ما هو كامن فِيهِ وموجود فِي فطرته قد أَخذه الله تعالى وسطره فِيهِ من مبدأ الخلق. فَكل من لَهُ غريزة من العقل، وَنصِيب من الإنسانية فَفِيهِ حَرَّكَة إِلَى الفَضَائِل وشوق إِلَى المحاسن لَا لشَيْء آخر أَكثر من الفَضَائِل والمحاسن التي يقتضيها العقل وتوجبها الإنسانية"[53]

الأخلاق عند طه عبد الرحمن لا تنتمي إلى هذا العالم الدنيوي، لأنها قادمة من عالم الغيب، لا عالم الشهادة. إن الروح الإنساني هو "سر هذه المعاني الخلقية الإلهية التي يجدها الإنسان في فطرته والتي تظل نوراً فيها يصله بالأصل الأقدس الذي فاضت منه، ألا وهو الروح الإلهي"[54]. يؤكد طه عبد الرحمن على الخلق الجبليّ الغريزيّ الذي منه يستمد الإنسان القيمة الخلقية، وليس من الواقع المحسوس والمجرد[55]. والفطرة هي الهيئة الخلقية والروحية التي انطوت عليها نفس الإنسان، والتي ترشده إلى معرفة الخالق وعبوديته[56]. والأخلاق المكتسبة على ضربين: أخلاق موافقة لأخلاق الفطرة ومكملةٌ لها. وأخلاق مخالفة للفطرة[57] أشار العز إلى الأخلاق

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[53] ابن مسكويه، أحمد بن محمد، الهوامل والشوامل، (بيروت: دار الكتب العلمية، ط١، ٢٠٠١)، ص ٢٢٨.

[54] طه عبد الرحمن، بؤس الدَّهرانية: النقد الائتماني لفصل الأخلاق عن الدين، (بيروت: الشبكة العربية للأبحاث والنشر، ط١، ٢٠١٤)، ص ١٢٧-١٢٨.

[55] طه عبد الرحمن، الحوار أفقاً للفكر، (بيروت: الشبكة العربية للأبحاث والنشر، ط١، ٢٠١٣)، ص ١٠٨؛ سؤال الأخلاق، ص ٥٠.

[56] طه عبد الرحمن، تجديد المنهج، ص ١٠٠. قارن الحوار أفقاً للفكر، ص ١٠٨؛ بؤس الدَّهرانية، ص ١٠٠-١٠١.

[57] طه عبد الرحمن، سؤال الأخلاق، ص ٥٤. قارن الحوار أفقاً للفكر، ص ١٠٨؛ بؤس الدَّهرانية، ص ١٢٧-١٢٨.

الفطرية الغريزية، ودورها في الحثّ على الطاعات، مستشهداً بالحديث النبوي: "الناسُ معادنُ كمعادن الفضّة والذهب؛ خيارُهم في الجاهلية خيارهم في الإسلام، إذا فقُهوا." 58 "لأن طباعهم وفقههم وإيمانهم حواثّ على الأخلاق السنيّة".59

السياسة ومقاربة الائتمانية

في كتابه "روح الدين"، لم يعالج طه عبد الرحمن الصلة بين الدين والسياسة 60 على أرضية تاريخية أو اجتماعية أو قانونية أو فقهية أو فكرية إيديولوجية، بل أراد أن يقيمها على منهاج الروح61 وأمانة الاستخلاف التي تجمع إلى عالم الغيب عالمَ الشهادة، وتضم إلى دنيا المادة الضيقة سموَّ الروح الفسيح.62

فالإنسان ذو وجود مزدوج: وجود في عالم الشهادة بالروح والجسد، ووجود غيبي حيث الروح فقط. وأعمال الإنسان في حياته كلها ومنها الممارسة السياسية تتشكل وتتحدد بهذا الوجود المزدوج.63

يستطيع الإنسان تجاوز العالم المرئي بعدة أدوات، عن طريق القصد مثل الذاكرة القائمة على الاستدعاء من الماضي السحيق لصور باقية ذهب عنها رسمها، وعن طريق التخيل المستشرف للمستقبل متخيلا صورة يريد الوصول إليها في العالم المرئي، كما أنه يقدر على التجاوز بدون قصد من خلال اللاشعور من مجموع الانفعالات والرغبات متشكلة في باطن الإنسان كأنها

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58 يشير هذا الحديث إلى أن الناس ليسوا من خليطة واحدة؛ فهم مختلفون في تكوينهم النفسي والفطري كاختلاف معادن الأرض. انظر الميداني، عبد الرحمن حسن حبنكة، الأخلاق الإسلامية وأسسها، (دمشق: دار القلم. ط٥، ١٩٩٩)، ج١، ص ١٧٩. يرد الراغب الأصفهاني تفاوت الناس في أخلاقهم إلى سبعة أسباب: ١. اختلاف الأمزجة وتفاوت الطينة؛ ٢. اختلاف أحوال الوالدين في الصلاح والفساد؛ ٣. اختلاف تكوين النطفة والطمث؛ ٤. تأثير الرضاع وطيب المطعم؛ ٥. التربية والتأديب والعادة؛ ٦. الصاحب والقرين؛ ٧. تزكية النفس بالعلم والعمل. الراغب الأصفهاني، الحسين بن محمد، تفصيل النشأتين وتحصيل السعادتين، (بيروت، ١٣١٩هـ، د.م.)، ص ٤٧-٤٩.
59 العزّ بن عبد السلام، شجرة المعارف، ص ١٤.
60 وإن شئت قلت: التعبّد والتدبير أو عالم الشهادة وعالم الغيب.
61 هي روح الدين، وروح التوحيد. انظر طه عبد الرحمن، روح الدين، ص ٧٢.
62 طه عبد الرحمن، روح الدين، ص ١٧.
63 انظر الفصل الأول: وجود الإنسان في عالمين اثنين لا عالم واحد. ص ٢٧-٤٨.

طبقات، كما أن هناك الرؤيا إذ يرى فيها ما يتحقق في عالم غير مرئي قد يجد طريقه متحققا في عالمه المرئي. كذلك العقل يجرّد من الإحساسات صورا متوالدة كأنه يجري بها في عالم غير مرئي. فهذه الملكات موجودة في عالم مرئي لكن ما ينتج عنها يتجاوز إلى عالم غير مرئي. إذا أدرك الإنسان ذو الفطرة السليمة هذه الحقيقة، أصبح يرى بعينين: عين البصر (عين الشهود)، وعين البصيرة (عين الغياب) حتى إذا دبّر كان عابدًا وإذا عبد كان مدبّرًا. فهو يرى أنه مسخر ومستخلف في الأرض وكل عمل فيه إخلاص لله –عز وجل– فهو عبادة بالنسبة له وإن كان في السياسة. ويؤكد طه على أن الدين والسياسة طريقان متقابلان يتعاونان في تدبير جميع شؤون الحياة، وليسا مجالين مستقلين أو منفصلين عن بعضهما، كما رسخ في أذهان الكثيرين.64 إن الدين (منهاج وشرعة) هو الذي يمد السياسة (طريقة التدبير) بالمنهاج الصحيح القويم.65 ومن هنا يجب على الفاعل الديني الأخذ بالتشهيد: رؤية العالم الغيبي في العالم المرئي، أي تنزيل كمالات العالم الغيبي على المرئي، وعلى الفاعل السياسي العمل بالتغييب: رؤية العالم المرئي في العالم الغيبي.66

يناقش طه أن أفضل طريقة تدبيرية يصل بها الفاعل الديني إلى تشهيد العالم الغيبي في العالم المرئي هي عبر ثلاث مبادئ :الفطرة و التفاضل و التكامل. ففي مبدأ الفطرة حفظت فيها معان غيبية روحية منشؤها اللقاء مع الله جل جلاله في عالم الذر الذي أشارت إليه الآية السابقة في سورة الأعراف: ألست بربكم. إن الإنسان الذي شهد في غير ما زمان ولا مكان ألوهية الله ووحدانيته وأحقيته بالعبادة، يجب عليه أن يطلب الأسباب التي تذكره بما عرف وشهد لكي يحفظ صلة وجوده المرئي بسر وجوده. 67 لكن الفاعل الديني وإن أمكن أن يحصل القدرة على التشهيد فلن يتمكن من تحصيل كمال التشهيد إلا عبر مبدأ التفاضل،

64وأخذ بهذين الطريقين يسميه طه منهج التدبير المتعدي. طه عبد الرحمن، روح الدين، ص ٤٧.

65 المرجع السابق، ص ٤٨.

66 انظر الفصلين الثاني: العمل الديني وممارسة التشهيد، ص ٥١-٩٠، والثالث: العمل السياسي وممارسة التغييب، ص ٩١-١٧٩.

67 المرجع السابق، ص ٨٩-٩٠.

ومقتضاه أن أفضل دين (الإسلام) هو الذي يستطيع تحقيق كمال التشهيد عن طريق التعبد بأحكامه حيث يتحقق بشهود كمال الألوهية. إن مبدأ التفاضل يوصل إلى كمال التشهيد المؤسَّس على الذاكرة الأصلية التي يأخذ منها معنى الألوهية المستمد منها معنى أكملية الإله، التي توصل إلى الأفضلية الدينية، وهذه الأفضلية تزداد بالخدمة المتبادلة بينها وبين العلم والعقل، لتنتج سلوكا وعملا يدعو لاحترام معتقد الآخر، وعدم الاضرار به، بنهج قائم على مبدأ المعاملة بالمثل. ٦٨

ويقضي مبدأ التكامل أن شمول التشهيد لا يتحقق إلا إذا ظهر اتساق الدين في أحكامه)، و إذا ظهر اتساعه في تشريع أحكامه، وهذا التكامل يعود إلى الذاكرة الأصلية التي توصل إلى الإيمان بمعنى الوحدانية، وهذا الشهود له مرتبتان، أولها: أن الفاعل الديني لا يشهد الوحدة الدينية الشاملة حتى يشهد الوحدانية متجلية في الأقوال التشريعية، ثانيها: شهود بالوحدانية مصدره تذكّره (ذاكرة سابقة متصلة بالعالم الغيبي). حتى هنا مازال الفاعل الديني ينسب شهوده إلى نفسه من خلال ذاكرته، والأصل أن ينسبه إلى الإله، وهذا يتم إذا علم أنه ذُكِّر بالوحدانية و أُشهِدها، أي يتحول الشهود إلى إشهاد والتذكر إلى تذكير، وهنا يبلغ التشهيد رتبة الشمول ويكون تكامل الدين قد بلغ غايته.٦٩

وماذا عن اللاعب السياسي؟ يقول طه بأن اللاعب السياسي لا يحصل القدرة على التغييب (أي القدرة على تصعيد العالم المرئي إلى مرتبة العالم الغيبي) إلا عبر مبدأ النسبة؛ فتراه ينسب الأشياء إلى نفسه، ويفرط في هذه النسبة حتى يبلغ مرحلة التسيد على غيره. فإذا ما بلغ غايته وتحقق له التسيّد، تطلعت نفسه إلى بلوغ رتبة الحاكم المطلق، فيبدي من الشهوات أفحشها ومن السلوكيات أسوأها، وكأنه لا يملك أبدان الأحياء فقط، وإنما يملك قيم الوجود ومعاني الحياة. وهذا الفاعل السياسي وإن تمكن من تحصيل التغييب، فلن يحصل كمال التغييب إلا

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٦٨ المرجع السابق، ص ٦٢-٦٩.
٦٩ المرجع السابق، ص ٧٠-٨٩.

من خلل مبدأ السلطان؛ لأنه يجعل من ملكوته ملكوتاً واسعاً، ومن قوته قوة ذات جبروت، ومن شخصه ذاتاً متألهة متوحدة، متوسلاً بكل ما لديه من أجهزة ووسائل كي يزرع في نفوس المحكومين قدراً كبيراً من الخوف والرعب. كما ان هذا الفاعل السياسي لا يحصّل شمول التغييب إلا بفضل مبدا التنازع، فهو يبني علاقات مع غيره مبنية على التنافس في المنافع والأغراض، وتتداخل فيها أسباب الشهوة والقوة، فيتولد منها فضاء من التنازع واسع تضطر منظمات المجتمع ومؤسسات الدولة إلى ضبط قواعده ووضع حدوده؛ لأنه لو خلّيَ بين الفاعل السياسي وبين مصالحه في العالم المرئي لما كانت لها نهاية ولما انتهت إلى غاية، مثل الإله الذي يجعل أوامره في العالم الغيبي بلا نهاية.70

ويتحدث طه في الفصل الرابع عن العلمانية التي تفصل بين عالمي الغيب والشهادة، وهي على مراتب متفاوتة، أعلاها إنكار وجود العالم غير المرئي، وأخف أشكالها في الغرب هو العلمانية الأمريكية، وأشدها العلمانية الفرنسية. وفي تناوله العلمانية طبق طه نظريته القائمة على تصوُّر موسَّع للوجود الإنساني، على العَلمانية فظهر كيف أنها حاصرت وحصرت الوجود الإنساني في كثير من المجالات. وقد انبنت دعوى العلمانية على افتراضات باطلة، منها أن إرداة التدبير لا تتجلى إلا في القدرة على وضع القوانين، وأن إرادة الله تتعارض مع إرادة الإنسان. وتأسست العلمانية على اختلال في فهم الصلة بين الله والإنسان، منها أن انحسار إرادة الإنسان تكون على قدر الامتثال لله، وإن إرادة الله تسلب إرادة الإنسان. قادت هذه الافتراضات والاختلالات إلى قصر وجود الإنسان على عوالم وهمية غير حقيقية، إما بقطع الصلة بين العالمين: المرئي والغيبي، وإما بقلب مقاصدهما. ومن التقريرات الفاسدة التي تؤمن بها العلمانية أن العمل الديني لا يتدخل في الشأن العام؛ إذ لا تدبير فيه. وأن العمل السياسي لا يتدخل في الشأن الخاص؛ إذ لا تعبد فيه. فالدين في المذهب العلماني منحصر في طقوس لا أثر لها في الحياة العامة. وهذا الحصر يتجاهل التحولات الروحية التي يحدثها الدين في أبعاد الإنسان الاجتماعية والثقافية والصحية والاقتصادية والتربوية.

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70 المرجع السابق، ص ٧٩.

في الفصل الخامس من الكتاب، يقف طه على آفة التسيّد أي حبّ الرئاسة وطلب التسيد على الناس. وهذا الولوع بالتسيد قد يكون مشتبهاً يقر للرب بالسيادة لكنه يشاركه فيها، وقد يكون محكماً فينكر السيدة الربانية جملة وتفصيلاً. ومن أخطر أشكال التسيد الطاغوتي هو تسيد الفرد وتعبده ذاته دون ربه. ولا سبيل للتخلص من آفة التسيد بأشكالها إلا بالتزكية الروحية الخلقية والتعبد والتذلل لله عز وجل. "ويتجلى تحققه بالتعبد لله في أن روحه تصير مغمورة بحب الإيمان ونفسه مقهورة بوازع الحياء".71

أما في الفصل السادس فعرض طه صورتين تم فيها الوصل بين الدين والسياسة: الأولى دمج الدولة للدين في السياسة، أي تسييس الدين: والنتيجة خدمة أغراض تسيدية، والتصرف في المواطن والوطن بغير حد، مع صور تعبدية لذر الرماد في العيون، بل تستخدم الدين لإقصاء المخالف لأهدافها، من خلال التأويل وحشد الفقهاء.

والصورة الثانية للوصل بين الدين والسياسة هي دمج الإسلاميين السياسة في الدين، وهو ما يسميه طه تديين السياسة: والنتيجة استخدام أدوات علمانية، والمعدة أساسا للتسيد، واستخدامها للتعبد. هذا الاستخدام استعمل لدفعة صفة التطرف عن التديني أو طمعا في السلطة، وهذا من قصورهم في ابتكار مفاهيم خاصة بهم، إذ لم يرتقوا بتدبيرهم إلى أن يكون معينا حيا في كل مجالات حياتهم، وكذلك صدهم عن العمل التزكوي الذي يورث التعبد الروحي، وصدودهم عن الاجتهاد واكتفائهم بالتقليد، فأصيبوا بقلق في تعبدهم.

ويعيب طه على بعض الإسلاميين شعارات تنطوي على مغالطات منطقية ومفارقات تاريخية؛ منها قولهم: "الإسلام دين ودولة"، "الإسلام دين ودنيا"، "الدولة الإسلامية دولة مدنية".72

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71 طه عبد الرحمن، روح الدين، ص ٣١٥. فصل طه فوائد وخصائص التزكية الروحية في العمل السياسي، ص ٢٦٦-٢٨٩.
72 انظر الطاهري، عادل، "الممارسة السياسية الديانية: النقد التزكوي و البديل الائتماني"، فصل من كتاب الأخلاق الإسلامية ونسق الائتمانية: مقاربات في فلسفة طه عبد الرحمن، تحرير محمد حصحاص، (لايدن: بريل، ٢٠٢٠)، ص ١٣٧-١٤١.

إن الأخذ الحازم والجاد بالتزكية الروحية نسق من أنساق الدعوى الائتمانية التي عرضها طه في الفصل الأخير من الكتاب. والائتمانية تقول بوجود وحدة أصلية بين التعبّد والتدبير سابقة على الفصل العلماني والوصل الدياني. وتتمثل هذه الوحدة في الأمانة التي تحَمَّلها الإنسان بمحض إرادته. وهذه الأمانة هي إيداع رعاية يوجب حفظ حقوق المودَع. فكل ما خلق الله عزّ وجل لأجل الإنسان هو وديعة "يتملكها كيف يشاء، ويتحقق بها كيف يشاء، شريطةَ أن يصون حقوقها".73

الخاتمة

إن الأخلاق الإسلامية في جوهرها تهدف إلى إعادة صياغة واقع الإنسان المسلم في جميع جوانب حياته بالعمل على جلب المصالح ودرء المفاسد، وتحقيق الخيرات ودفع الشرور. والسياسة كذلك تعني في أصل وضعها بمراعاة الخير والمصلحة العامة.

من خلال تعريف نظرية الأخلاق الائتمانية، ارتبط طه عبد الرحمن بالتراث الأخلاقي والفقهي الإسلامي، وقدم منهجًا جديدًا لفهم العلاقة بين الدين والسياسة بعيداً عن منهج العلمانيين والديانيين. وبتأكيده على أهمية الفطرة والروح في توجيه السلوك الإنساني، أبرز طه أن الإنسان لا يمكن أن يكون مستقلاً عن الروحانية في حياته السياسية والاجتماعية. بهذا، يرى طه أن التمسك بالقيم الإسلامية وتوجيه السلوك الإنساني بمبادئ الأخلاق الإسلامية هو الطريق للتخلص من الآفات النفسية وتحقيق التنمية الشاملة للإنسان والمجتمع. وإنه من المفيد في المستقبل إجراء دراسات مقارنة تستكشف تطبيق مفهوم الائتمانية عند طه عبد الرحمن عبر سياقات ثقافية وجغرافية سياسية في أرجاء العالم الإسلامي.

ثمة نقص واضح في الدراسات الأكاديمية التي تتفحص الآثار الإيجابية للتزكية الروحية في القيادات السياسية وصانعي القرار. ربما تركز أبحاث مستقبلية على اختيار نماذج لبعض القادة السياسيين أو الحركات السياسية التي تعنى بالتنمية الروحية إلى جانب النمو الفكري، وتحليل

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73 طه عبد الرحمن، روح الدين، ص ٤٧٤.

بشار بكور، وعبد العزيز برغوث

تأثيرها على ممارسات الحكم، وصنع السياسات، والرفاهية المجتمعية. أيضاً، هناك حاجة إلى أبحاث متعددة التخصصات تدمج رؤى العلوم السياسية والدراسات الإسلامية والأخلاق وعلم الاجتماع كي تقدم فهما شاملا للعلاقة بين الدين والسياسة في المجتمعات ذات الأغلبية المسلمة. يمكن أن يساعد هذا النهج متعدد التخصصات في الكشف عن الديناميكيات المتداخلة وتحديد استراتيجيات تعزيز الحكومة الأخلاقية التي تراعي وجهات النظر الثقافية والدينية المتنوعة.

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أنماط الحياة الصحية لدى المسلمين الصينيين والطب الصيني التقليدي: دراسة مقارنة من وجهة نظر إسلامية

Patterns of Healthy Lifestyle among Chinese Muslims and Traditional Chinese Medicine: A Comparative Study from An Islamic Viewpoint

Corak Gaya Hidup Sihat dalam kalangan Cina Muslim dan Perubatan Tradisional Cina: Kajian Perbandingan daripada Sudut Pandangan Islam.

لي جين هوي*، عبد الرحمن العثمان**

الملخص

تستولي الثقافة الصحية على الاهتمام الأكبر لدى كثير من الناس في عصرنا الحاضر، نظرًا لمتطلبات الحياة الجديدة، حيث أضحى أسلوب الحياة الصحيَّة ممَّا يُروَّج له، خاصَّة المجتمع المسلم الذين هم أقل عرضة للإصابة بالعديد من الأمراض الحادثة في حياة النَّاس اليومية. هدفت هذه الدراسة إلى التعرف على الأنماط الصحية لدى المسلمين الصينيين، والكشف عن مستوى الالتزام بالنمط الصحي عند المسلمين الصينيين، وانتهاءً بمقارنة مفاهيم الحياة الصحيَّة الواردة في المصادر الإسلامية بمفاهيم الطب الصيني التقليدي. اتّبعت الدراسة الحاليَّة المنهج الوصفي التحليلي المقارن؛ حيث وصف الباحثان مفاهيم النظافة، والعادات الغذائية، والاهتمام بالصحة النفسية في ضوء إسلاميَّة المعرفة، ومن ثَمَّ تحليل البيانات والمعلومات التي تم جمعها، وأخيرًا مقارنة تلك التَّحليلات المستنبطة من آيات القرآن الكريم والأحاديث النبوية الشَّريفة بفلسفة الطب الصيني التقليدي بقصد تحقيق أهداف الدراسة المذكورة. توصَّل الباحثان إلى أن الأنماط الصحية لدى المسلمين الصينيين تتماشى مع التعاليم الإسلامية والعلم الحديث، كما يولي

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* Main Author: Philosophy of Doctorate Candidate, Department of Language and Literacy Education, Faculty of Education, University of Malaya.

** Co-responding Author: Assistant Professor, Department of Arabic Language and Literature, AbdulHamid AbuSulayman Kulliyyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia.

أنماط الحياة الصحية لدى المسلمين الصينيين والطب الصيني التقليدي: دراسة مقارنة من وجهة نظر إسلامية **80**

المسلمون الصينيون أهمية كبيرة لأنماط الحياة الصحية الإسلامية بشكل صحيح، إذ إنَّ أنماط الحياة الصحية التي تم التأكد منها في مفهوم الطب الصيني التقليدي تتوافق تمامًا مع التعاليم الإسلامية، الأمر يشجع على المزيد من البحوث والدراسات لاستكشاف الأنماط الحياتية الأخرى واتباعها. قدم الباحثان توصيات ومقترحات عدة من أجل توجيه الإنسان المعاصر إلى فهم القيم الصحية بشكل صحيح، والتي تتوافر بكثرة في المصادر الإسلامية، واستكشاف نمط الحياة الصحية من خلال الجمع بين نظرية الطب الصيني التقليدي ومفاهيم الحياة الصحية الواردة في المصادر الإسلامية.

الكلمات المفتاحية: أنماط الحياة الصحية، المسلمون الصينيون، المصادر الإسلامية، الطب الصيني التقليدي.

Abstract

Health culture is of great interest to people today, due to the requirements of modern life. The healthy lifestyle that Islam promotes makes Muslim people less susceptible to contracting many modern diseases in their daily lives. This study aims to identify health patterns among Chinese Muslims and to detect their level of commitment to a healthy lifestyle. It compares the concepts of healthy living contained in Islamic sources with the concepts of traditional Chinese medicine. The study follows the descriptive analytical approach, where the researchers described the concept of hygiene, nutritional habits, and attention to mental health in light of Islamization of knowledge. The study relied on the analysis of the data and information collected and a comparison between the verses of the Holy Qur'an and the hadiths of the Prophet and the philosophy of traditional Chinese medicine. The researchers concluded that the health patterns of Chinese Muslims are consistent with Islamic teachings and modern science, as Chinese Muslims attach great importance to their healthy Islamic lifestyle. The healthy lifestyles emphasized in the concept of traditional Chinese medicine are fully consistent with Islamic teachings, and are worthy of modern people exploring and following them. The two researchers presented several recommendations and proposals in order to guide modern people to the correct understanding of the health values that they found in Islamic sources, and to explore the correct lifestyle by combining the theories of traditional Chinese medicine with the concepts of healthy living contained in Islamic sources.

Keywords: Health Patterns, Healthy Living, Chinese Muslims, Islamic Sources, Traditional Chinese Medicine.

Abstrak

Budaya gaya hidup sihat telah menarik perhatian masyarakat masa kini kerana keperluan gaya hidup moden. Amalan hidup sihat yang digalakkan oleh Islam menjadikan masyarakat Muslim kurang terdedah kepada pelbagai penyakit moden

dalam kehidupan seharian mereka. Kajian ini bertujuan mengenalpasti corak kesihatan dalam kalangan masyarakat Cina Muslim dan mengkaji tahap komitmen mereka dalam mengamalkan gaya hidup sihat. Kajian ini membandingkan konsep gaya hidup sihat yang terkandung dalam sumber-sumber Islam dengan konsep-konsep perubatan tradisional Cina. Kajian ini menggunakan kaedah analisis deskriptif, di mana penyelidik menjelaskan konsep-konsep seperti kebersihan, tabiat nutrisi dan kesihatan mental berdasarkan proses Islamisasi ilmu pengetahuan. Kajian ini bergantung kepada proses analisis data dan maklumat yang telah dikumpul dan perbandingan dengan ayat-ayat Al-Quran, hadis-hadis Nabawi dan falsafah perubatan tradisional Cina. Para penyelidik kajian ini telah membuat kesimpulan bahawa corak kesihatan masyarakat Cina Muslim adalah konsisten dengan ajaran Islam dan sains moden memandangkan mereka mementingkan kehidupan yang sihat berlandaskan Islam. Gaya hidup sihat yang ditekankan dalam perubatan traditional Cina adalah selaras dengan ajaran Islam dan patut diterokai dan diikuti oleh masyarakat moden. Kedua-dua penyelidik mengutarakan beberapa cadangan sebagai panduan kepada masyarakat moden untuk membetulkan fahaman tentang nilai kesihatan berdasarkan maklumat yang telah ditemui di dalam sumber-sumber Islam serta menerokai gaya kehidupan yang betul dengan menggabungkan teori-teori perubatan tradisional Cina dengan konsep-konsep gaya hidup sihat yang terdapat dalam sumber-sumber Islam.

Kata Kunci: Corak Kesihatan, Kehidupan Sihat, Cina Muslim, Sumber-sumber Islam, Perubatan Tradisional Cina.

المقدمة

أنماط الحياة الصحية هي عبارة عن نظام حياة متكامل ومتوازن، يشتمل على مزيج من الأنشطة البدنية، والعقلية، والنفسية، والعاطفية، والروحية؛ التي تساهم في أن يحيا الفرد برضا، ورفاهية، وأفضل جودة ممكنة الحياة.

يبلغ عدد السكان المسلمين في بلاد الصين حوالي 20 مليونًا، ويعيش المسلمون في كل مقاطعة ومدينة ومنطقة ذاتية الحكم وبلدية تخضع مباشرة للحكومة المركزية. على مستوى الإنتاج والممارسة اليومية على المدى الطويل، قام المسلمون بدمج جوهر الحفاظ على الصحة للحضارة الإسلامية والحضارة الصينية التقليدية، وشكلوا تدريجيًا ثقافتهم التقليدية الفريدة للحفاظ على الصحة.

إن دراسة الثقافة الصحية للمسلمين الصينيين توفر بعض القيمة المرجعية للتنمية الصحية الحديثة وعلوم المحافظة على الصحة، مما يفضي إلى الحد من الأمراض الناجمة عن أنماط الحياة غير الصحية الحديثة والوقاية منها، ولأجل تحسين الصحة العامة في كل البلاد. بناء على التحليل الأولي لدلالة الثقافة الصحية الإسلامية التقليدية؛ تتم مناقشة المحتويات الرئيسية والمغزى الواقعي للثقافة الصحية التقليدية من جوانب الثقافة الدينية والعادات القومية، وثقافة الصحة النفسية، وثقافة الصحة البدنية، حيث تُوجِّه بأن تُحلَّل العناصر المكونة لثقافة الصحة النفسية، وثقافة الصحة البدنية، وثقافة الصحة الشعبية؛ مما يوفر الإلهام لمزيد من البحث حول ثقافة الصحة التقليدية للمسلمين الصينيين.

الثقافة الصحية للأمة هي مجموعة من الأفكار والأساليب التوجيهية لتقوية الجسم المتراكم في بقائه وتطوره، وهي تمر عبر تاريخ تكاثر الأمة، وتتكامل مع أيديولوجية الأمة، وإنتاجها، وعملها، وأسلوب حياتها.

واستنادًا إلى تحليل أولي لدلالة الثقافة الصحية الإسلامية التقليدية، اكتشف هذا المقال المحتوى الرئيسي، والأهمية العملية للثقافة الصحية التقليدية من جوانب الثقافة الدينية، وفنون الدفاع عن النفس والعادات القومية، ويُعتقَّد أنه من خلال دراسة الثقافة الصحية التقليدية الإسلامية؛ يمكن أن تتوفر لدينا إرشادات للرعاية الصحية الحديثة، وتوفر بعض القيمة المرجعية لتطوير علوم الصحة والصحة، مما يفضي إلى الحد من الأمراض الناجمة عن أنماط الحياة غير الصحية الحديثة، والوقاية منها، وبالتالي تحسين الصحة العامة.

على الرغم من أن الثقافة الصحية الإسلامية في الصين لها لون ديني معين، وتترافق مع المخالفات وللعادات القومية من القواعد والتعاليم الإسلامية، إلا أن تلك المخالفات والعادات الحياتية تتفق إلى حد ما مع نمط الحياة الصحي الذي يدعو إليه المجتمع الحديث.

يلعب المسلمون دورا إيجابيًا في صحتهم وإطالة عمرهم، حيث إن نمط الحياة ونموذج التفكير النفسي الذي ينظمه الإسلام يتماثل مع العلوم الصحية الحديثة في العديد من الجوانب؛ فالطريقة الإسلامية في الحفاظ على الصحة تعتمد على قوانين الطبيعة، فهي تؤكد على أسلوب

الحياة الصحية والعقلية الصحية، مع التركيز على النظافة الجسدية والعقلية، ويعد الفهم الصحيح لمبادئ الحفاظ على الصحة في الثقافة الإسلامية وتعزيزها جزءا مهما من توجيه الثقافة الدينية في المحافظة على الصحة للتكيف مع نمط الحياة الصحي والمتحضر الذي يدعو إليه المجتمع الحديث.

مشكلة البحث

في الصين، يعيش المسلمون في المناطق الريفية الشمالية الغربية بشكل رئيس، وضمان الرعاية الاجتماعية في هذه المناطق الإسلامية لم يكتمل بعد؛ نظراً لتقييده بمستويات التنمية الاقتصادية والثقافية، وتأثره بالعوامل التاريخية. كما أن الحالة التغذوية والظروف الطبية لأغلبية المسنين المسلمين في الريف أدنى بكثير من تلك التي يعيشها سكان المدن. ومع ذلك، تجدر الإشارة إلى أن الوضع الصحي للمسنين المسلمين في الصين ليس سيئًا، فمعدل الوفيات بين متوسطي العمر وكبار السن منخفض، ومعدل طول العمر مرتفع جدًا.

إن السبب وراء تمتع كبار السن المسلمين في بلد الصين بصحة جيدة وطول العمر؛ لا يتعلق فقط بمشاركتهم في العمل الزراعي، وتربية الحيوانات، والإقامة الطويلة الأمد في المناطق الريفية ذات البيئة الطبيعية الأفضل؛ ولكن أيضًا الرعاية الصحية الإسلامية التقليدية التي تلعب أيضًا دورًا مهمًا للغاية.

تعتمد ثقافة الصحة واللياقة البدنية الإسلامية الصينية على الثقافة الإسلامية، حيث تستوعب وتدمج أفكار الحفاظ على الصحة في الكونفوشيوسية والطاوية الصينية، ولها العديد من أوجه التشابه مع نمط الحياة الصحي الذي يدعو إليه المجتمع الحديث، إن تحتوي الثقافة الإسلامية التقليدية للحفاظ على الصحة؛ العديد من المفاهيم العلمية الحديثة للحفاظ على الصحة، وأسلوب الحياة الصحي الذي تروج له؛ يجعل الشعب المسلم أقل عرضة للإصابة بالعديد من الأمراض الحديثة في حياتهم اليومية، كذلك الأساليب لا تزال لها أهمية مرجعية اليوم.

أسئلة البحث

وبناء على هذه المقدمات، فقد حدا بالباحثين إجراء هذه الدراسة عن أنماط الحياة
الصحية لدى المسلمين الصينيين والطب الصيني التقليدي من وجهة نظر إسلامية المعرفة. فقد
قام الباحثان بتحليل ما سبق وفق الأسئلة الآتية:

1. ما أنماط المحافظة على الصحة لدى المسلمين الصينيين ؟
2. ما مستوى الالتزام بالنمط الصحي عند المسلمين الصينيين؟
3. ما أوجه التشابه بين مفاهيم الحياة الصحية الواردة في المصادر الإسلامية ومفاهيم
الطب الصيني التقليدي؟

أهداف البحث

تهدف هذه الدراسة إلى: التعرف على الأنماط الصحية لدى المسلمين الصينيين،
والكشف عن مستوى الالتزام بالنمط الصحي عند المسلمين الصينيين، ومقارنة مفاهيم الحياة
الصحية الواردة في المصادر الإسلامية مع مفاهيم الطب الصيني التقليدي؛ حتى يتمكن المزيد
من الناس من فهم الحياة اليومية، وكيفية الحفاظ على الصحة لدى مجتمع المسلم بشكل
صحيح.

الدراسات السابقة

يحاول الباحثان إجراء هذه الدراسة على أساس الرجوع إلى الدراسات والبحوث
السابقة، وكذلك الكتب والمؤلفات من العلماء الصينيين، فالمفروض أن تتفق تلك الدراسات
مع أبواب مسائلها.**مفهوم الطهارة والسلوك في حياة المسلم – أنموذجا قرية ليمينغ في
مقاطعة لينغوو منطقة نينغشيا ذاتية الحكم لقومية هوي**[1]، مؤلفها يو يوان، يستكشف هذا

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[1] انظر: 岳圆 يو يوان، 穆斯林生活中的洁净观念与行为-以宁夏灵武市黎明村
为例**مفهوم الطهارة والسلوك في حياة المسلم – أنموذجا قرية ليمينغ في مقاطعة لينغوو منطقة نينغشيا ذاتية الحكم
لقومية هوي**، رسالة لحصول على درجة الماجستير في كلية علم الاجتماع والأنثروبولوجيا، جامعة شيامن، 2015م

المؤلف وجهات نظرهم حول النظافة من خلال سلوكيات التنظيف اليومية لمساجد هوي وسكان قرى شعب الهوي، ويفهم الظواهر الثقافية المتعلقة بالنظافة والتلوث في أماكن شعب الهوي، ويفهم الثقافة الوطنية والمحلية. تستخدم هذه المقالة ملاحظة المشاركين لإجراء متعمق التحقيقات في الريف، تصف بالتفصيل سلوكيات القرويين ومفاهيمهم حول النظافة، وبالتالي تقدم معلومات عرقية مفصلة عن مفاهيم النظافة لدى ليمينغ هوي. على الرغم أن دراسته تسلط الضوء على مسألة النظافة في قرية المسلمين الصينية إلا أنها لم يغط أنماط الحياة المسلم الصيني الكامل. و**مفاهيم النظافة في غذاء المسلمين وحياتهم اليومية**[2]، مؤلفه دينغ جون، قام بفرز المخالفات الغذائية في كتاباته. تشمل الأطعمة المحرمة عند المسلمين بشكل أساسي الخنازير وغيرها من الحيوانات القذرة والوحوش والطيور والحيوانات الميتة. ويصف أن المحرمات الغذائية لشعب الهوي تأتي من المصادر الإسلامية.

و**مناقشة موجزة حول الثقافة التقليدية للحفاظ على الصحة لقومية هوي**[3]، مؤلفه هاي قانغ، تقدم هذه المقالة تحليلًا ودراسة متعمقين للمعرفة المتعلقة بالحفاظ على الصحة في الثقافة التقليدية لشعب قومية الهوي، وهي أحد المحتويات المهمة لدمج الثقافة الوطنية التقليدية للحفاظ على الصحة في نموذج الحياة الصحية الذي يدعو إليه التيار الحالي. تتمتع الثقافة الصحية التقليدية لقومية هوي بوعي تعبيري مستقل للغاية، فهي لا تعكس فقط خصائص علم النفس المعتمد على المعتقدات لشعب قومية الهوي، ولكنها تعكس أيضًا خصائص عاداتهم المعيشية الوطنية وأساليبهم السلوكية ومبادئ الحياة. تقدم وتطور المجتمع، الخصائص الفريدة لقومية هوي. ستستمر الحضارة الإسلامية والحضارة القومية الصينية التقليدية في التكامل

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[2] انظر: 丁俊 دينغ جون، 穆斯林民族饮食起居中的清洁卫生观 **مفاهيم النظافة في غذاء المسلمين وحياتهم اليومية**، الدراسات القوميات الشمالية الغربية، ١٩٩٦م، المجلد٢، العدد١٩.

[3] انظر: 海刚 هاي قانغ، 回族传统养生文化刍议 **مناقشة موجزة حول الثقافة التقليدية للحفاظ على الصحة لقومية هوي**، كلية الرياضة بجامعة جيشو، مجلة جامعة جيشو (طبعة العلوم الاجتماعية) ٢٠١١م، العدد٥.

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والتطور، وستشكلان في النهاية ثقافة صحية فريدة من نوعها لقومية هوي في العصر الجديد، وتعزز بشكل موضوعي التنمية المفيدة لشعب قومية الهوي. بينما بحثنا تركز دراستنا على مستوى التزام المسلمين الصينيين بأسلوب حياة صحي. ويأمل الباحثون في توسيع فهم الشعب الصيني للحياة الصحية الإسلامية، وإظهار من خلال المقارنة بين الاثنين أن الإسلام دين عالمي ويتماشى مع المفاهيم العلمية.**تحقيق ودراسة حول الثقافة الغذائية الإسلامية وسلامة الأغذية الحلال**[4]، لمؤلف قوه جين شين، ومن خلال تحليل البيانات، تمكن من فهم مدى وعي الطلاب الصينيين بالطعام الحلال، حيث كان بعضهم من المسلمين والبعض الآخر من غير المسلمين. من خلال هذه الدراسة، يمكن ملاحظة أنه باستثناء الطلاب الذين يؤمنون بالإسلام، ليس لدى الطلاب الآخرين فهم واضح لثقافة الطعام الإسلامي والطعام الحلال، والعديد من الناس لا يعرفون حتى ما هو الحلال. علاوة على ذلك، فإن معظم الناس لا يهتمون بسلامة الطعام الحلال، بل يهتمون فقط بمذاق الطعام. ولكن بالنسبة للطلاب المسلمين، فإن ما يهتمون به حقًا هو ما إذا كان الطعام الحلال آمنًا وما إذا كان الطلاب من حولهم يستطيعون فهم المحرمات الغذائية الخاصة بهم. أما في المقالة "**الخصائص المحرمة لثقافة الطعام الحلال في المنطقة الشمالية الغربية**"[5]، مؤلفه يا قوه لين الذي بذل الجهد في محرمات المسلمين في أواني الأكل. لدى العائلات المسلمة في المنطقة الغربية بشكل عام أطقم شاي تستخدم خصيصًا للضيوف الأجانب، ومن المحرمات على الأجانب استخدام أطقم الشاي وأدوات المائدة الخاصة بهم، ومن المحرمات على الأجانب استخدام مغارفهم الخاصة لغرف الماء. ولا يتم عمومًا إعارة أدوات تناول الطعام. وهي محرمة بشكل خاص على أي أواني ملوثة بلحم الخنزير (الزيت)، ثانيا، هناك محرمات سلوكية مستمدة من محرمات الطعام، فمثلا يحرم

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[4] انظر: 高金申قوا جين شين، 伊斯兰教饮食文化及清真食品安全调查研究 **حقيق ودراسة حول الثقافة الغذائية الإسلامية وسلامة الأغذية الحلال**، مجلة الهندسة الغذائية، 2013م، العدد4.

[5] انظر: 严国林يان قوه لين، 西北地区清真饮食文化的禁忌特色 **الخصائص المحرمة لثقافة الطعام الحلال في المنطقة الشمالية الغربية**، مجلة جامعة تشينغهاي للقوميات (طبعة العلوم الاجتماعية)، 2009م، العدد2.

على المسلمين أكل لحم الخنزير، لذلك لا يربي المسلمون الخنازير، لذلك لا يستخدمون منتجات من جلود الخنازير بشكل عام.

وفي **الصحة وطول العمر والعادات الثقافية لقومية هوي**[6]، لنوشا زيادة الغنية، وهذه الدراسة تناقشت العلاقة بين طول العمر ومفهوم النظافة بين قومية هوي من وجهة طول عمر شعب الهوي، يعتقد المؤلف أن المفهوم الفريد لقومية هوي للنظافة والنظافة هو الذي يدفع مسلمي الهوي إلى العيش لفترة أطول. يتضمن مفهوم النظافة على وجه التحديد الاهتمام بنظافة المنزل، ونظافة الملابس، والعناية بالصحة البدنية للرضع والأطفال الصغار، وإجراءات الاستحمام الصارمة وعادة الاستحمام المتكرر. وتشكيل وتطوير **مفهوم الغذاء لقومية هوي**[7]، من تأليف دو تشيان وين، وتستكشف هذه المقالة تكوين وتطور المفاهيم الغذائية لقومية هوي من منهج تاريخي. يرتبط تكوين المفهوم الغذائي لقومية هوي ارتباطًا وثيقًا بأصلهم القومي ومعتقداتهم الدينية. يتكون قومية هوي أساسًا من الفرس والعرب الذين هاجروا في القرن الثالث عشر. وعلى المدى الطويل، استوعبت شعوب الهان والمنغوليين والأويغور، وتشكلت المكونات الاستوائية تدريجيًا. من المعتقد بشكل عام أن الإسلام قد تم جلبه لأول مرة إلى الصين عن طريق البحر عن طريق التجار المسلمين العرب والفرس في منتصف القرن السابع (أوائل أسرة تانغ). لقد جلبوا معهم منتجات بلادهم والإسلام الناشئ حديثًا، بالإضافة إلى العادات الغذائية الفريدة والمحرمات الغذائية للمسلمين. المحرمات الغذائية لمسلمي الهوي تأتي من أحكام الشريعة الإسلامية وهي جزء من الواجبات الدينية والحسنات الدينية للمسلمين. لذلك، ترتبط مفاهيم الطعام لدى مسلمي الهوي ارتباطًا وثيقًا بالإسلام.

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[6]انظر: 马尚林 ماه شانغ لين ، 回族健康长寿与文化习俗 **الصحة وطول العمر والعادات الثقافية لقومية هوي**، مجلة جامعة الجنوب الغربي للقوميات (طبعة الفلسفة والعلوم الاجتماعية)، م1993، العدد6.

[7]انظر: 杜倩文دو تشيان وين، 回族饮食观的形成和发展 **تشكيل وتطوير مفهوم الغذاء لقومية هوي**، مجلة دراسات القوميات، 1999م، العدد2.

هذه الدراسات أعلاه توضح أن أبحاث العلماء حول مفاهيم النظافة لدى القومية هوي تركز بشكل أساسي على دراسة النظام الغذائي ونظافة الجسم. تستكشف الأبحاث المتعلقة بالنظام الغذائي بشكل أساسي مصدر ومحتوى مفهوم النظام الغذائي النظيف، بما في ذلك نظافة الطعام، ونظافة الأواني، ونظافة السلوك، ونظافة اللغة. وفيما يتعلق بطقوس تطهير الجسم، فإن التركيز الرئيسي ينصب على سلوكيات التطهير الطقسي الديني، ويركز نسبيًا على دراسة الغسل والوضوء، وبدرجة أقل على مفهوم النظافة الذي ينعكس في السلوكيات الجنسية المحلية واليومية. هو عدم وجود نقاش بين الثقافة الإسلامية والطب الصيني التقليدي لدراسة أنماط الحياة الصحية، إلا أن القليل منهم يتحدثون عن تأثير العوامل غير الإسلامية على مفاهيم وسلوكيات شعب الهوي المتعلقة بالنظافة؛

منهج البحث

اتّبعت الدراسة الحالية المنهج الوصفي الاستقرائي التحليلي، حيث يصف الباحثان مفهوم النظافة، والعادات الغذائية، والاهتمام بالصحة النفسية في ضوء إسلامية المعرفة، كما قام الباحثان بملاحظة على الكتب والمقالات العلمية وشتى أنواع المصادر والمراجع بما في ذلك ملاحظة المحرمات والعادات الحياتية الإسلامية تتفق مع نمط الحياة الصحي الذي يدعو إليه المجتمع الحديث. ثم يعمد الباحثان إلى تحليل البيانات والمعلومات التي تم جمعها، ومقابلها بآيات القرآن الكريم والأحاديث النبوية مقارنة بفلسفة الطب الصيني التقليدي؛ لأجل تحقيق أهدافها.

مصطلح البحث

قومية "هوي": قومية هوي المسلمة تعيش في منطقة نينغشيا الذاتية الحكم؛ هي إحدى القوميات التي تتكون منها الصين، ويبلغ تعدادهم حوالي تسعة ملايين نسمة، ويرجع تاريخ قومية هوي في منطقة نينغشيا إلى أواخر عهد أسرة تانج أسرة الملكية الصينية.

المبحث الأول: الإطار النظري للدراسة

منذ أن يبصق الطفل عند ولادته حتى يلفظ أنفاسه الأخيرة عند الموت، تتسلل النقاء إلى حياة الإنسان. في حياة قومية الهوي، يُعتبر النقاء من الجسد إلى القلب عاملًا رئيسيًا في تكوين الشخص. من خلال التكرار المستمر للحركات النظيفة وتناوب الطقوس النظيفة، وبشكل تدريجي، وضع شعب قومية الهوي نظامًا فريدًا من التعرف الثقافي وآلية الإرث.

تعتبر الثقافة القومية هوي ولدت من توليف الثقافة الإسلامية والثقافة الكونفوشية، لديها العديد من الخصائص المميزة التي تختلف عن غيرها من الثقافات، ومع ذلك، يمكن أن يستمر نقلها وتمديدها، وراء السطح تكمن طرق التوجيه المعقدة. بالنسبة للمجتمع الحديث، فإن هذا التعلم الناتج عن الحياة اليومية لديه قيمة استفادة في تطوير علم البيداغوجيا ويلعب دورًا دافعًا في الحوكمة الاجتماعية.

على سبيل المثال، يتعين على الفرد أداء الغسل والوضوء قبل أداء العبادة اليومية؛ حيث يتطلب الغسل بالماء النقي وفقًا للتعليمات، بينما يتعلق الوضوء بغسل أجزاء محددة بالماء النقي وفقًا للتعليمات. بالإضافة إلى ذلك، يشجعون على ارتداء ملابس نظيفة وبيضاء، ويطلبون أداء العبادة والحياة في أماكن نظيفة ومرتبة. هذه العادات الصحية لها تأثير إيجابي لا يقتصر على الصحة البدنية فحسب، بل لها أيضًا دور في بناء الحضارة الروحية.

المطلب الأول: مفهوم النظافة في المصادر الإسلامية

1) في القرآن الكريم:

أ) قال تعالى: ﴿وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ﴾[8].

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[8] **سورة البقرة**، الآية: 125.

ب) قال تعالى:﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾ [9].

ج) قال تعالى:﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ [10].

د) قال تعالى:﴿لَا تَقُمْ فِيهِ أَبَدًا لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ﴾ [11].

هـ) قال تعالى:﴿وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ﴾ [12].

و) قال تعالى:﴿وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾ [13].

2) في الأحاديث الشريفة

أ) عن أبي مالك الحارث بن عاصم الأشعري رضي الله تعالى عنه أن النبي (ﷺ) قال: (الطهور شطر الإيمان......) رواه مسلم [14].

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[9] سورة البقرة، الآية: 222.

[10] سورة التوبة، الآية: 103.

[11] سورة التوبة، الآية: 108.

[12] سورة الحج، الآية: 26.

[13] سورة الأحزاب، الآية: 33.

[14] ابن عثيمين، **شرح الأربعين النووية للعثيمين**، دار الثريا للنشر، ص220.

ب) أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ (ﷺ) قَالَ: (الْغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ) متفق عليه¹⁵.

ج) أَبِي هُرَيْرَةَ، قَالَ :إِنِّي سَمِعْتُ النَّبِيَّ (ﷺ) يَقُولُ: (إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ)¹⁶.

د) أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ :لَقِيَنِي رَسُولُ اللهِ (ﷺ) وَأَنَا جُنُبٌ فَأَخَذَ بِيَدِي، فَمَشَيْتُ مَعَهُ حَتَّى قَعَدَ، فَانْسَلَلْتُ مِنْهُ وَأَتَيْتُ الرَّحْلَ فَاغْتَسَلْتُ، ثُمَّ جِئْتُ وَهُوَ قَاعِدٌ؛ فَقَالَ :أَيْنَ كُنْتَ يَا أَبَا هِرٍّ فَقُلْتُ لَهُ، فَقَالَ :سُبْحَانَ اللهِ يَا أَبَا هِرٍّ إِنَّ الْمُؤْمِنَ لَا يَنْجُسُ¹⁷.

هـ) وَعَن ابْنِ الْمُسَيِّب سُمِعَ يَقُولُ: (إِنَّ اللهَ طَيِّبٌ يُحِبُّ الطَّيِّب نَظِيفٌ يُحِبُّ النَّظَافَةَ كَرِيمٌ يُحِبُّ الْكَرَمَ جَوَادٌ يُحِبُّ الْجُودَ فَنَظِّفُوا أُرَاهُ قَالَ: أَفْنِيَتَكُمْ وَلَا تشَبَّهوا باليهود)¹⁸.

القومية هوي يتمسكون لفترة طويلة بمفهوم النظافة ويولون اهتماما خاصا بالنظافة. عبادة شعب الهوي هي جزء لا يتجزأ من حياتهم اليومية، وتظهر أيضا في تفاصيل النظافة والصحة. يفرض الشريعة على الناس عادات النظافة قبل أداء العبادة، وتأتي هذه العادات النظافة بشكل رئيسي تحت تأثير الثقافة الدينية الإسلامية، حيث يعتبرون أنه من خلال تنظيف الجسم وتطهير البيئة، يمكن تحقيق الهدف المثالي لتحقيق نقاء الروح والتخلص من الشر. ولا يقتصر الأمر على تجميل الروح وتجنب السلوكيات القبيحة، بل يلعب ذلك دورًا هامًا في تعزيز الصحة.

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¹⁵ مظهر الدين الزيداني، **المفاتيح في شرح المصابيح**، دار النوادر (إصدارات إدارة الثقافة الإسلامية – وزارة الأوقاف الكويتية)، ط1، 1433هـ/2012م، ج1،ص453

¹⁶ محمد فؤاد عبد الباقي، **اللؤلؤ والمرجان فيما اتفق عليه الشيخان**، دار إحياء الكتب العربية – محمد الحلبي، ج1، ص59.

¹⁷ المرجع السابق، ص77.

¹⁸ الخطيب ولي الدين التبريزي، **مشكاة المصابيح**، تح: محمد ناصر الدين الألباني، المكتب الإسلامي – بيروت، ط3، 1985م، ج2، ص271.

المطلب الثاني: مفاهيم الغذائية في المصادر الإسلامية:

لدى الأمة الإسلامية الكثير من الخصوصيات والمحرمات فيما يتعلق بالنظافة الغذائية، وعلى الرغم من أن هذه المحرمات مستمدة من التعاليم الدينية وتستند في معظمها إلى الكتب المقدسة، إلا أن لها عمومًا غرضًا عمليًا هو الاهتمام بالنظافة وإفادة الصحة البدنية والعقلية.

تتغلغل المحرمات الغذائية الإسلامية في جميع جوانب حياة المسلمين وأنشطتهم، ومع مرور الوقت، أصبحت جزءًا لا يتجزأ من الأخلاق والأخلاق، وتنظم سلوك الناس بشكل مباشر. يحرم الإسلام أكل الميتة والدم ولحم الخنزير والحيوانات المذبوحة بغير اسم الله، كما قال تعالى في الكتاب المبين:﴿قُل لَّآ أَجِدُ فِى مَآ أُوحِىَ إِلَىَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُ إِلَّآ أَن يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ﴾[19]. وبالإضافة إلى هذه العناصر الأربعة المحرمة بشدة، يحرم الإسلام أيضًا أكل الحيوانات ذات العادات الشرسة والأشكال الغريبة والقبيحة، كما قال تعالى:﴿وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ﴾[20]، وفي رواية ابن عباس في صحيح مسلم (نَهَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وسلم عن كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ)[21]. وأكل كل الأطعمة التي يمكن أن تجعل الإنسان سكارى ويفقد عقله، كما يرى أن التدخين ليس جيدًا للعقل. هو سلوك سيئ وينتمي إلى الفئة المحظورة. وللتدخين تأثيره على قدرات ووظائف أعضاء الجسم، فآثاره الضارة كثيرة وخطيرة، فالتدخينُ يصيب الإنسان بالكثير من الأمراض المزمنة والسرطانات، فنسبة السرطان عند المدخنين هي ثمانية أمثال غير المدخنين، وقال تعالى: ﴿وَأَنفِقُواْ فِى سَبِيلِ ٱللَّهِ وَلَا تُلْقُواْ بِأَيْدِيكُمْ إِلَى ٱلتَّهْلُكَةِ وَأَحْسِنُوٓاْ إِنَّ ٱللَّهَ يُحِبُّ

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[19] سورة الأنعام، الآية: 145.

[20] سورة الأعراف: الآية: 157.

[21] كتاب صحيح مسلم، تحقيق: عبد الباقي – باب تحريم أكل كل ذي ناب من السباع وكل ذي مخلب من الطير، ج3، ص1534.

ٱلْمُحْسِنِينَ﴾[22]، وفي الوقت نفسه، باعتبارها نوعًا من الثقافة المادية، فإن القيمة العملية الأكبر للثقافة الغذائية الإسلامية هي وظائفها الصحية والرعاية الصحية.

في المنطقة الشمالية الغربية حيث يعيش معظم المسلمين في الصين، يعد حظر الخمر صارمًا نسبيًا، بغض النظر عن النبيذ الأبيض أو النبيذ الأحمر أو البيرة، فلا يُسمح بالشرب، وحتى لو كان هناك ضيوف غير مسلمين، فإن المضيف عمومًا لا يحترم التبوغ والخمر، كما يحرم تقديم التبوغ والخمر كهدايا، كما قال تعالى:﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾، بالإضافة إلى المحرمات الغذائية، فإن الإسلام أيضًا أمة تولي اهتمامًا كبيرًا بالنظافة، وخاصة النظافة الغذائية. يولي المسلمون من جميع المجموعات العرقية اهتمامًا خاصًا بمصادر الغذاء النظيفة، والمعالجة النظيفة، وعمليات النقل النظيفة، وطرق الأكل النظيفة. ويمكن القول أن "النظافة" هي الفكرة الأساسية لثقافة الطعام الحلال في المسلمين الصينيين.

إن الإسلام قد أمرنا بالمحافظة على الضروريات الخمس وهي الدين والنفس والمال والنسل والعقل، وأن المحافظة على الصحة البدنية قد دخلت ضمن هذه الضروريات ولو بوجه من الوجوه. وكذلك نجد أن القرآن يضع الوقاية الصحية البدنية كمنهج ويمنع المرض من أساسه، فهناك فرق بين الوقاية من المرض وبين العلاج للمرض. وكذلك فرض الله سبحانه وتعالى الصيام فقال تعالي: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾[23]، وله فوائد وقاية صحية لبدن الإنسان، فهو كما يقول العلماء: "هو إلى الطب الوقائي أقرب منه إلى الطب العلاجي".

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[22] سورة البقرة، الآية: 195.

[23] سورة البقرة، الآية: 183

المطلب الثالث: الصحة النفسية في المصادر الإسلامية

فلسفة الحياة التي يروج لها الإسلام تعزز بشكل كبير الصحة النفسية للمسلمين. يعتبر الإسلام "دين الرعاية الثنائية"، حيث يسعى المسلمون لتحقيق السعادة في الدنيا والآخرة. تأثرت القاعدة العظيمة لحياة المسلمين بالإيمان الإسلامي والمفهوم الإسلامي للحياة، حيث يعيشون حياة لا يتناسبون فيها بين الانعزال عن العالم والتمتع بالسعادة الدنيوية، ويشددون أكثر على السعي وراء السعادة في الحياة الآخرة. يقضي المسلمون الكبار وقتهم في دراسة العلوم الدينية والمشاركة في الأعمال الضرورية والأعمال المنزلية، معظمهم يعمل لتحقيق السعادة في الحياة الآخرة من خلال التمرين الديني. يتجاوزون عادة الأمور الدنيوية ولا يطالبون بالكثير من الرغبات في الحياة، ويتعاملون مع الحياة بشكل هادئ ومتفائل في المرحلة العمرية الكبرى

يشكل ضبط النفس المستمر جزءًا من فلسفة الحياة الصحية للمسلمين. على سبيل المثال، لا يسمح لهم بالتحدث بسوء خلف ظهر الآخرين، ولا يُسمح بالغيرة أو الشك أو التجسس على خصوصية الآخرين. يعتبرون الحسد "نارًا تحرق كل شيء" ويحثون الناس على التغلب عليه قدر الإمكان. الغضب يضر الكبد وفقًا لنظريات الطب التقليدي الصيني، ولذا يُطلب من المسلمين السيطرة على الغضب، حيث يعتبرون ذلك علامة على القوة الشخصية. يوجه النبي محمد (ﷺ) المسلمين بضرورة التحكم في الغضب ويقدم لهم تعليمات حول كيفية التصرف عند الغضب، مثل الجلوس إذا كانوا واقفين والوقوف إذا كانوا جالسين، وإذا لم يستطيعوا كبح غضبهم، فيجب عليهم غسل أوجههم بالماء. و عن أبي هريرة أن رسول الله (ﷺ): (ليس الشديد بالصرعة؛ إنما الشديد الذي يملك نفسه عند الغضب). امتلاك ضبط الغضب له تأثير إيجابي على تطهير الروح. النجاح في التغلب على الغضب يضمن انسجامًا عاليًا بين العالم الداخلي والسلوك الخارجي، وهو مفقود بشكل كبير في حضارة الحديث.

1) في القرآن الكريم:

ز) قال تعالى:﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾[24].

ح) قال تعالى:﴿يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ * ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً * فَادْخُلِي فِي عِبَادِي *وَادْخُلِي جَنَّتِي﴾[25].

ط) قال تعالى:﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾[26].

ي) قال تعالى:﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا﴾[27].

2) في الأحاديث الشريفة

و) عن أنس، أن النبي(ﷺ) قال: (لَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا) متفق عليه[28].

ز) عن أبي هريرة قال :قال رسول الله (ﷺ): (لأن يحتطب أحدكم حزمة على ظهره، خير من أن يسأل أحدًا فيعطيه أو يمنعه)[29].

ح) عن أبي هريرة عن النبي (ﷺ) قال: (ليس الغنى عن كثرة العرض؛ ولكن الغنى غنى النفس)[30].

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[24] سورة الرعد، الآية: 28.

[25] سورة الفجر، الآية: 27–30.

[26] سورة البقرة، الآية: 153.

[27] سورة الشرح، الآية: 5–6

[28] ابن هبيرة، الإفصاح عن معاني الصحاح، تح: فؤاد عبد المنعم أحمد، دار الوطن 1417هـ، ج5، ص15.

[29] المرجع السابق، ج6، ص247

[30] المرجع السابق، ج7، ص245

المبحث الثاني: أنماط الحياة الصحية في الثقافة الصينية

المطلب الأول: مفهوم النظافة في الثقافة الصينية

الاستحمام في الصين له تاريخ طويل. يجب أن نبدأ الحديث عن الاستحمام من الغسل. في الفترة التجارية التي تعود إلى 3000 عام مضت، كانت هناك كلمات مثل (浴) نطقها "يو" بمعنى الاستحمام، و(沐) نطقها "مو" بمعنى الغسل، و(洗) نطقها "شي" بمعنى الغسيل في النقوش العظمية. بالطبع، تحمل هذه الكلمات معانٍ مختلفة. "يو"(浴) يعني استحمام الجسم الكامل؛ "مو"(沐) يعني غسل الوجه، و"شي"(洗) هو غسل اليدين والقدمين.

في العصور القديمة، كان الاستحمام ليس فقط للنظافة الشخصية والصحة، ولكن أيضًا كطقوس وأخلاقيات اجتماعية. على سبيل المثال، عندما يتعلق الأمر بلقاء الضيوف أو الذهاب للمحكمة، كان عليهم أن يستحموا أولا ويحرقوا العود للتعبير عن التقدير والاحترام. يقول كتاب "لون يو"[31] 《论语》: "كونفوشيوس كان يستحم ويتوجه إلى اللقاء"[32]. كونفوشيوس كان يروج لنظام حكومي يعتمد على الأخلاق، لذلك كان يلتزم بشدة بالتقاليد ويتنظف قبل لقاء الحكام أو القيام بطقوس العبادة.

" شان هاي جينغ"[33] 《山海经》 هو أقدم موسوعة في الصين، يُقال أنها كتبت في عهد يو الصيفي، وتحتوي أيضًا على طرق للاستحمام. في "سان هاي جينغ – فصل الجبال الشمالية"، يذكر استنشاق الأعشاب. "يمكن أن يشفى المرض". في "سان هاي

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[31] 孔丘 كونفوشيوس، 论语译注، "**تفسير لون يو**" مفسران: يانغ بوه جون، يانغ فينغ بين (杨伯峻/杨 逢彬) ، دار يوي لو للنشر، 2009م، ص173.

[32] النص الأصلي: "孔子沐浴而朝".

[33] 鹿憶鹿 لو يي لو، 汪绂 《山海经》 中的民俗医疗–以「五藏山经」为例 **الطب الشعبي في "شان هاي جينغ شين" لوانغ فو –"ووزانغ شان جينغ" نموذجا**، مجلة دان جيانغ الصينية، كلية اللغة الصينية في الجامعة دان جيانغ، العدد44، 2021م، ص176.

جينغ – فصل الجبال الغربية"، يتم الإشارة إلى أن "الاستحمام به يعالج القروح ويخفف من تورم الأمعاء"34.

في "كتاب الطقوس – الجزء الداخلي"35 《礼记-内则》 ، يُسجل: "إذا كان هناك جرح على الرأس، فعليك بالاستحمام، وإذا كان هناك مرض في الجسم، فعليك بالاستحمام"36.

بناء على مفهوم النظافة في المصادر الإسلامية المذكورة و مفهوم النظافة في الثقافة الصينية، ليس من الصعب أن نرى أن مفهوم النظافة عميق بشكل خاص في الثقافة الدينية الصينية التقليدية، فقبل بعض الطقوس الدينية، يقوم الصينيون أيضًا بالتنظيف والاستحمام بالبخور والصيام، ولكن نمط الصيام في الثقافة الصينية يختلف عن الصيام الإسلامي. الصيام الصيني في الثقافة يعني عدم شرب الخمر أو أكل اللحوم فقط، وعلى عكس الصيام الإسلامي الذي يتطلب الإمساك عن المفطِرات من طلوع الفَجْرِ إلى غروب الشمس، فإن الصيام في الثقافة الصينية والاستحمام بالبخور هو نوع من آداب القدماء، يظهر الوقار والتقدير والاحترام. على الجانب الآخر ما يدعو إليه الإسلام النظافة أشمل، فهي تهتم بحياة الناس اليومية، تشمل نظافة مساكنهم، ونظافة الملابس، والطعام النظيف، ونظافة القلوب، وما إلى ذلك، ويجمع مسلمو الهوي في الصين بين الثقافة الصينية ويتبعون هدي الإسلام ليحسنوا حياتهم بشكل خاص في النظافة.

تحتل مفهوم النظافة موقعًا مركزيًا في نظام ثقافة القومية هوي. إن مفهوم النظافة لدى القومية هوي هو نظام ضخم يتضمن من جانب الظواهر التنظيف الشخصي ونظافة الطعام والسلوك القانوني والبيئة النقية، ومن الجانب الداخلي تتضمن النظافة الجسدية والنظافة في

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34 النص الأصلي: "浴之已疥，又可以已胕".

35 祝柏芳 جو باي فانغ، 中医皮肤科外用药物疗法介绍 **مقدمة للعلاج الدوائي الخارجي في الطب الصيني التقليدي للأمراض الجلدية**، مجلة الطب الصيني والوخز بالإبر، 2016م، المجلد23،العدد2، ص7.

36 النص الأصلي: "头有创则沐，身有病则浴".

السلوك والنظافة النفسية، وهو عملية تتسارع تدريجيا، حيث يمتد عبر حياة الإنسان منذ الولادة حتى الموت، يلعب دورًا هامًا في توجيه وتنظيم سلوك الإنسان، وفكره، وأخلاقه، ومشاعره. كما قال السيد قوه هوي تشو: " بالفعل ، أتاحت حكمة الإسلام توجيهًا جذابًا ومعتدلاً للعامة من الناس ، حيث يوجههم الله الحكيم كيف يعيشون حياتهم ، من الأكل والشرب والسكن إلى تربية الأطفال وممارسة الجنس ، مما يجعل الإنسان يحظى بالرضا العاطفي والواقعي . إنه لا يتعارض فقط مع الحياة الدنيوية ، بل يضفي أيضًا معنى جديدًا على الحياة الدنيوية"[37].

بالمقارنة مع الحكم القانوني، يحمل هذا التأثير الأخلاقي والضبط الذاتي الذي يأتي من "النظافة" معانٍ لا يمكن تجاهلها في استقرار النظام الاجتماعي وتحقيق التنمية المستدامة للمجتمع. مع تقدم العصر، تعتبر الثقافة المتمثلة في مفهوم النظافة والتي تمثلها القوميات الوطنية البارزة، ليس فقط لها قيمة تقليدية، ولكن أيضًا لها قيمة حديثة. في المناطق الحدودية للقوميات الوطنية، تلعب الثقافة القومية دورًا فريدًا في حل المشكلات الاقتصادية والسياسية والاجتماعية والبيئية، حيث تكون لها دور حافز مميز.

تُعتبر وسائل التوجيه الشعبية القومية، بما في ذلك تفضيلات النظافة لدى قومية هوي، جزءًا هامًا من التعليم الاجتماعي والتعليم الأسري، وحتى التعليم المدرسي، وهي خطوة مهمة لسد الفجوة في التعليم المدرسي والتعليم الاجتماعي والتعليم الأسري. "النظافة" هو سمة خاصة في ثقافة قومية هوي وأيضًا جينات ثقافية مشتركة بين جميع القوميات. يظهر مفهوم النظافة بشكل متنوع في أشكال مختلفة لكل شعب، حيث يتمتع كل شعب بخصوصياته الخاصة استنادًا إلى تقاليده وواقعه، ولكن المسار الذي يعبرون عنه مشترك من خلال نظافة الجسد والنظافة النفسية هو الطريق نحو مستقبل جميل. للتعامل الصحيح مع العلاقات الوطنية، يجب أن نبدأ من مفهوم النظافة كوراثة ثقافية مشتركة، لنبحث عن نقاط الحياة المشتركة ونقاط الاتصال بين الثقافات، حتى نتمكن من تحقيق التقدم المشترك والازدهار لجميع القوميات.

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[37] 高惠珠 قوه هوي تشو 《阿拉伯的智慧: 信仰与务实的交融》، **حكمة الجزيرة العربية: مزج الإيمان والبراغماتية**، دار النشر الشعبية بمقاطعة تشه جيانغ، 1995م، ص33.

المطلب الثاني: مفاهيم الغذائية في الطب الصيني التقليدي

الغذاء هو أهم شيء بالنسبة للناس، ويلعب الغذاء دورًا مهمًا جدًا في حياة الناس. النظام الغذائي هو أساس بقاء البشر والحيوانات الأخرى. إن الحيوانات ممتلئة وليس لديها أي مخاوف بشأن الغد، ولكن الناس مختلفون. فالناس على اختلاف مستويات لديهم عادات ووجهات نظر مختلفة بشأن وجهات النظر الغذائية، وأساليب تناول الطعام. تعد ثقافة الغذاء البشري جانبًا مهمًا من الثقافة الاجتماعية. ولذلك، فإن كل مجموعة قومية وكل أديان لها متطلبات غذائية ومحرمات مختلفة، والتي يمكن أن تعكس أيضًا الأيديولوجية والعادات والآداب والمعتقدات والحياة الثقافية للمجموعة القومية والدين، ويكون لها تأثير معين على مناطق أخرى من المجتمع.

كما هو الحال مع المجموعات القومية أو الأديان الأخرى، فإن الإسلام لديه أيضًا لوائحه الغذائية الخاصة وقد شكل ثقافة غذائية إسلامية فريدة من نوعها، ويولي المسلمون الذين يؤمنون بالإسلام اهتمامًا كبيرًا بالخيارات الغذائية ولديهم متطلبات غذائية صارمة للغاية، ومعظم خياراتهم الغذائية ذات صلة بالأحكام الشرعية من العقيدة الدينية.

الطب الصيني التقليدي هو نظام شامل للرعاية الصحية يمتد عبر آلاف السنين، وهو جزء أساسي من التراث الطبي والثقافي في الصين. يعتمد هذا النظام على مجموعة من المفاهيم والممارسات التي تهدف إلى تحقيق التوازن في الجسم والروح، والحفاظ على الصحة الشاملة. ويوجد في ماليزيا حوالي 3000 متجر للطب الصيني التقليدي، كما يوجد أكثر من 800 عضو في نقابة ممارسي الطب الصيني، وأغلبهم يفتحون متاجر ويقدمون العلاج الطبي، وأغلبهم صيدليات أجداد. لطالما اهتمت وزارة الصحة الماليزية كثيرًا بالطب الصيني التقليدي ودعمته.

إن ثقافة الطعام الصيني التقليدي هي نتاج آلاف السنين من حكمة الأمة الصينية ونتيجة التراكم الثقافي للأمة الصينية، فهي تحتوي على عدد كبير من الأفكار الفلسفية للطب الصيني التقليدي، ويعتبر النظام الغذائي أحد الشروط الأساسية لبقاء جسم الإنسان، ولذلك هناك حكم والأمثال مفادها أن "الناس يعتمدون على الغذاء من أجل البقاء"، و"النظام

الغذائي لا يمكن القضاء عليه في يوم واحد"، وللصينيين تاريخ طويل في الاهتمام بالعلاج الغذائي. وقد دارت مناقشات كثيرة بين مشاهير الأطباء قديماً حول أهمية النظام الغذائي، ومن بينها حديث عن لحم الخنزير:

1) قال سون سي مياو (孙思邈)[38] في كتابه : "تناول لحم الخنزير لفترة طويلة يقلل من إنتاج الحيوانات المنوية ويسبب مشاكل صحية طويلة الأمد، ويسبب ألماً وتصلباً في العضلات والأوتار والإعياء"[39].

2) في الكتاب "خلاصة المواد الطبية" 《本草纲目》[40]، قال مؤلفه :"لحم الخنزير قادر على إغلاق الأوعية الدموية وتضعيف العظام والأعصاب، وهو غير مناسب لتناوله بشكل مطول"[41].

3) لي شي زن (李时珍) في "خلاصة المواد الطبية"[42] 《本草纲目》 ، يشير إلى أن "جميع لحوم الخنزير مريرة، باردة بشكل طفيف، وتحتوي على سموم قليلة"[43].

يركز تشخيص وعلاج الطب الصيني التقليدي على النظر والسمع والسؤال والفهم وتحليل الأساليب والوصفات الطبية. ولكن التبغ لا يوصف أبدا كعلاج. في تركيبة الطب الصيني التقليدي، أي من الإيفيدرين والحريش والعقرب والخشخاش نستخدمه ليس سمًّا؟ وطالما تم

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[38] العلاج الغذائي تشيانجين، 治 食 金 千 سون سي مياو، 孙思邈 https://zhuanlan.zhihu.com/p/429707720.

[39] النص الأصلي: "猪肉久食，令人少精子，发宿病，令人遍体筋肉碎痛乏气".

[40] النص 《千金方》 "凡猪肉" 条的文本源流及其影响 郭洋辰 ، قوه يانغ تشن، الأصلي وتأثير مقال "لحم الخنزير" في "وصفة طبية تشيانجين"، أبحاث التاريخ الاجتماعي الطبي، 2022م، المجلد7، العدد1، ص39.

[41] النص الأصلي: "凡猪肉能闭血脉，弱筋骨，虚人肌，不可久食".

[42] أفكار 《本草纲目》中有毒中药的药物禁戒思想：草部 دونغ يي جو، 董一珠 حول حظر الأدوية الصينية التقليدية السامة في "موسوعة الطبية": قسم الأعشاب، مجلة جريدة طبية، يناير2019م، المجلد38، العدد1،ص39.

[43] النص الأصلي: "凡猪肉，苦，微寒，有小毒".

الجمع بينهما بشكل صحيح والجرعة مناسبة، فيمكنهما علاج الأمراض وإنقاذ الأرواح. لا يمكن استخدام التبغ وحده كدواء بشكل مباشر، فهو شديد السمية، وليس له تأثيرات الطب الصيني التقليدي مثل ترطيب الجفاف وفتح الأوردة المسدودة. أما بالنسبة للخمر، فيصفه علماء الطب الصيني التقليدي لي شي زن في "خلاصة المواد الطبية"[44] 《本草纲目》 《"الخمر المشتعل هو سام ناتج عن الطاقة الشمسية النقية"[45]، وقال أيضا: "بعد شرب الخمر في الليل، يعني بعد أن يشرب ويشبع، ينام ويستند، حيث يتجمع الحرارة في الجسم معًا، مما قد يؤدي إلى إلحاق الأذى بالقلب والعين.

والصَّوْم بالمعنى الإمساك عن المفطِرات من طلوع الفَجْرِ إلي غروب الشمس مع النية[46]، ومع ذلك، يعتقد بعض الناس أن الصيام يتطلب تحمل الجوع، وبالتأكيد سيؤثر ذلك على صحة الجسم ونموه. ولكن يجهلون أنه لا يؤثر فقط على صحة الإنسان، بل يوفر العديد من الفوائد. يعتبر الطب الصيني أن "المرض يدخل من الفم" وأيضًا يعتبر أن "تقليل الطعام هو علاج للأمراض". وهذا يعني أن العديد من الأمراض تأتي من هذا الفم البشري، والتقليل من الطعام هو دواء فعال لعلاج الأمراض. من وجهة نظر على محافظة الصحة، يمكن تفسير شهر رمضان بأنه يوجد فاصل زمني يقدر بحوالي خمس عشرة إلى ست عشرة ساعة بين السحور والفطور. يتيح ذلك للجهاز الهضمي الذي يتحمل عادة الضغط الوقت الكافي للراحة، وفي الوقت نفسه يمكن تصفية البكتيريا الضارة من الجهاز الهضمي بفعالية. تحمل هذه العادة الطويلة للصيام المنتظم ذات توقيت طويل القدرة على تغيير العادات الغذائية الضارة للإنسان،

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[44] 李时珍 لي شي تشن، 《本草纲目》 **خلاصة المواد الطبية**، دار النشر الطبية الشعبية – بكين ، 1982م، ص1567.

[45] النص الأصلي: "烧酒，纯阳毒物也".

[46] عبد الكريم الخضير، **شرح زاد المستقنع الحجاوي**، الشارح: عبد الكريم بن عبد الله بن عبد الرحمن بن حمد الخضير دروس مفرغة من موقع الشيخ الخضير، ج1، ص3.

مما يساعد في التخلص التدريجي من المواد الضارة في الجهاز الهضمي والدم، ويعزز تنمية جيدة لأنظمة الهضم والدورة الدموية، مما يؤدي إلى تحقيق تأثيرات رائعة على اللياقة البدنية.

يقدم الطب الحديث "علاج الجوع" أيضًا. يعتبر الطب الغربي أن "تقييد الطعام يمكن أن يحافظ على قوة المناعة في المراحل المتقدمة من العمر، ويؤخر التشوه الزمني للأعضاء المركزية للمناعة – الغدة الزعترية، مما يؤدي إلى تأخير عمليات الشيخوخة". ويعتبر الطب الياباني أيضًا أن "الأمراض مثل انخراط المعدة الحديث، والتهاب المعدة المزمن، قرحة المعدة، التهاب القولون، الربو، مرض السكري، ارتفاع ضغط الدم، تصلب الشرايين، أمراض القلب والأوعية الدموية، البدانة، والإمساك العادي يمكن علاجها بفعالية باستخدام الصيام"[47]. إجمالا، يعتبر الطب الصيني والطب الغربي أن الصيام مفيد للصحة.

على ضوء مفهوم ثقافة الأغذية الإسلامية المذكورة ومفاهيم الغذائية في الطب الصيني التقليدي، على الرغم من أن الصين بلد غير مسلم ، فإن الفلسفة الواردة في ثقافة الطب الصينية التقليدية تتوافق بالفعل مع الثقافة الإسلامية. بغض النظر عن ثقافة الطعام أو وجهة النظر تجاه شرب الخمر، وكذلك صيام شهر رمضان للمسلمين، يمكن للطب الصيني أن يثبت أن الإسلام هو حضارة عالمية، وأن من خلال منظور الطعام في الإسلام يمكن أيضًا أن يثبت أن الطب الصيني الذي اجتاز اختبار الزمن يستحق أن يكون موضوعًا يستحق أن يفهمه ويدرسه الناس في جميع أنحاء العالم.

بالنسبة لأتباع الإسلام، فإن المهمة الرئيسية في حياة المسلمين هي التعرف على الله الحق والاقتراب منه. إذا كانت هذه الرؤية للحياة تنعكس في وجهة نظرهم حول الطعام والعادات الغذائية، فيجب أولًا تمييز ما هو حلال وما هو حرام. عند الاستمتاع بنعمة الله وتذوق الطعام اللذيذ الذي أعطاه الله، يعارضون التفريط في الأكل والشرب من أجل إشباع

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[47] 王承文 وانغ تشين وين، 从斋戒规范论古代国家祭祀对汉晋道教的影响 **حول تأثير تضحيات الدولة القديمة على طاوية هان وجين من منظور معايير الصيام**، http://www.zhexueshi.com/paper/5541.

الرغبات الشهوانية والابتذال في الاستمتاع، كما يعارضون التقييد القسري وإكمال الأمور الإنسانية. هذا يضمن الحفاظ على صحة الجسم وتلبية الاحتياجات الفسيولوجية، مع الاستمتاع بالطعام اللذيذ، وهو جانب من جوانب تنظيم الإيمان الإسلامي وأيضاً جزء من الأسلوب الغذائي الصحي في الحضارة الإسلامية.

المطلب الثالث: الصحة النفسية في الطب الصيني التقليدي

"الطب الصيني الكلاسيكي" يعرف الإنسان الصحي بـ "الإنسان المتوازن"[48]. يُطلق مصطلح "التوازن" على الشخص الصحي بمعنى "توازن الشكل والطاقة"[49]. الشكل والطاقة هما ملخص عالي المستوى للكائن الحي في الطب الصيني الكلاسيكي، حيث يشير الشكل إلى الجسم ذو الشكل الملموس، ويمكن اعتباره مرادفًا للهيكل في الطب الحديث. يشترك مفهوم الطاقة مع وظائف الطب الحديث، ولكنه يحمل مغزى أعمق من الوظائف.

في "الطب الصيني الكلاسيكي" يُسجل أيضا[50]: "كان لدى الناس تنظيم في تناول الطعام والشراب، ونظام منتظم في النوم والاستيقاظ، ولا ينسى أداء الأعمال. لذلك، كان قادرًا على الحفاظ على توازن بين الشكل والروح، وكان قادرًا على العيش لمدة مائة عام، وكان بإمكانه أن يعيش حتى عمر مائة عام وبعدها يرحل"[51] لذا، يجب أولاً أن نحقق نظام حياة منتظم، ونمتنع عن التدخين ونقلل من شرب الخمر، ونعتمد على عادات حياة صحية.

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[48] 梁嵘 ليانغ رونغ، **النظر في مفهوم الصحة** 从《黄帝内经》看中医健康观与健康维护 **في الطب الصيني التقليدي والحفاظ على الصحة من " الطب الصيني الكلاسيكي"**، المجلة الصينية لإدارة الصحة، 2011م المجلد5، العدد4، ص198.

[49] النص الأصلي: "言形气之平".

[50] 王凯伟 وانغ كاي ويع، 论《黄帝内经》中的饮食思想 **دراسة عن الأفكار الغذائية في "الطب الصيني الكلاسيكي"**، الطب والفلسفة (طبعة العلوم الإنسانية والطب الاجتماعي) يونيو 2011، المجلد 32، العدد 6، ص68.

[51] النص الأصلي: " 上古之人，其知道者，法于阴阳，和于术数。饮食有节，起居有常，不忘作为。故能形与神俱，而尽终其百年，度百岁乃去。".

في الطب الصيني الكلاسيكي، يظهر نظرية محددة تشير إلى أن القلب هو السيد الكبير للروح، وهو المكان الذي يحدث فيه النشاط الروحي. "الغضب يؤذي الكبد، والفرح يؤذي القلب، والقلق يؤذي الطحال، والحزن يؤذي الرئة، والخوف يؤذي الكلية"[52] هي جزء من نظرية "الخمسة أعضاء والخمسة شعور"[53] في الطب الصيني التقليدي.

القومية هوي يولي أهمية كبيرة للصحة النفسية. إيمانهم الديني هو الإسلام، حيث تشمل الجهود الروحية الرئيسية في دينهم خمس جوانب: الذكر، والصلاة، والصيام، والتعلم، والعبادة. من منظور الرعاية الصحية، تلك الطقوس تتطلب التركيز على تنمية النفس ورفع مستوى الشخصية وتحقيق الفوائد الرياضية. على سبيل المثال، يُطلب أثناء الذكر أن يكون الانتباه كاملاً، حيث يُطلب التأمل الصامت والاوة الصوتية. يتعين على الشخص عدم فقدان التركيز، وفهم المعنى، والامتثال للقوانين المحددة، وتطبيقها عملياً، وهذه المتطلبات تعكس انتباهًا عاليًا.

التمسك بفلسفة حياة "التعامل بإحسان مع الآخرين" هو تلخيص عالي لعالمة شعب الهوي. يطلب إيمانهم الديني منهم "النظر إلى الدنيا والآخرة"، أي السعي لتحقيق السعادة في كلتا الحياتين. يشجعون الناس على السعي إلى السعادة في الدنيا من خلال العمل الإنتاجي، وفي الوقت نفسه، عن طريق المشاركة في الأنشطة الدينية والأعمال الخيرية لكسب النجاح في الآخرة. يحتفظون بفلسفة الحياة الإيجابية والعطاء، ويتخلون عن السلوكيات السلبية، ويتقبلون الهدوء ويتجنبون النزاع. هذا النوع من الوجهة نحو الحياة والتعامل معها يلعب دورًا لا يُستهان به.

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[52]نص الأصلي: "怒伤肝，喜伤心，虑伤脾，忧伤肺， 恐伤肾".

[53] 谷峰 قوه فينغ 《内经》对情志的观察与归纳 **ملاحظة وتلخيص العواطف في " الطب الصيني الكلاسيكي"**، مجلة الفلسفة والطب، 2005م، المجلد26، العدد11، ص63

الخلاصة

تناول هذا البحث موضوع أنماط الحياة العلمية والصحية في الصين تحت ضوء إسلامية المعرفة، وقد توصلنا من خلالها إلى الخلاصة التي نجملها على النحو الآتي:

1- تعتمد الثقافة الصحية التقليدية الإسلامية الصينية على التكامل بين الحضارة الإسلامية والحضارة الصينية التقليدية، وتدعو إلى اتخاذ موقف متفائل تجاه أنماط الحياة الصحية، وتعزز بشكل فعال الصحة العقلية والبدنية للناس، والتي تلعب دورًا حيويًا في انتشار الإسلام في الصين.

2- تتمتع الثقافة الصحية التقليدية الإسلامية الصينية بوعي تعبيري مستقل للغاية، فهي لا تعكس فقط الحالة النفسية المعتمدة على المعتقد لدى المسلمين الصينيين، ولكنها تعكس أيضًا عادات الحياة الوطنية والسلوك ومبادئ الحياة. تتوافق ثقافة الحفاظ على الصحة النفسية وثقافة الحفاظ على الصحة البدنية وثقافة الحفاظ على الصحة الشعبية مع مفاهيم الحفاظ على الصحة التي يدعو إليها المجتمع الحديث، وقد لعبت منذ فترة طويلة دورًا في تعزيز اللياقة البدنية للمسلمين الصينيين.

3- مفهوم النظافة في الثقافة الصينية موافق على مفهوم النظافة في المصادر الإسلامية، مفهوم النظافة عميق بشكل خاص في الثقافة الدينية الصينية التقليدية، على الجانب الآخر ما يدعو إليه الإسلام النظافة أشمل، فهي تهتم بحياة الناس اليومية، تشمل نظافة مساكنهم، ونظافة الملابس، والطعام النظيف، ونظافة القلوب، وما إلى ذلك، ويجمع مسلمو الهوي في الصين بين الثقافة الصينية ويتبعون هدي الإسلام ليحسنوا حياتهم بشكل خاص في النظافة.

4- إن الفلسفة الغذائية الواردة في ثقافة الطب الصينية التقليدية تتوافق مع أفكار الإسلامية. من وجهة أكل لحم الخنزير وشرب الخمر، وكذلك صيام شهر رمضان للمسلمين، يمكن للطب الصيني أن يثبت أن الإسلام هو حضارة عالمية.

5- وتحت تأثير الإسلام، يلتزم المسلمون الصينيون دائمًا بمفهوم الحياة المتمثل في التعامل بلطف مع الآخرين، والتخلي عن تلك الأقوال والأفعال القاسية، ويكونون على استعداد لأن يكونوا عاديين ولا يتشاجرون مع العالم. ويلعب مثل هذا الموقف وفلسفة الحياة دورًا مهمًا لا يمكن تجاهله في القضاء على الضغط النفسي وإعادة بناء الانسجام النفسي للإنسان المعاصر الذي هو على وشك الانهيار في بيئة شديدة الضغط.

التوصيات:-

1- هناك حكمة وراء قيود الإسلام على المسلمين، وعلينا استخدام التاريخ والثقافة والمفاهيم العلمية للتحقق من ذلك واتباعها.

2- إن الاهتمام بالأشياء الصغيرة من حولنا وفهم حكمتها سيساعدنا على استكشاف الحقيقة ومعرفة صراط المستقيم.

3- كان الجسم السليم هدفًا يسعى إليه الإنسان منذ القدم. إن ثقافة الحفاظ على الصحة التي شكلها الشعب المسلم باتباع الشعائر الدينية الإسلامية والعادات المعيشية وأنماط التفكير تتشابه كثيرًا مع المفاهيم الحديثة للحفاظ على الصحة، وهي تستحق الدراسة والتلخيص.

وأخيرا، لا أستطيع القول أن هذا البحث يشمل كل شيء من المعارف والمعلومات، فلذلك يبقى المجال مفتوحا لمن يريد التعمق والتوسع أكثر في هذا الميدان.

والله سبحانه وتعالى أسأل أن يتقبل مني هذا العمل خالصا لوجهه القرآن الكريم، وان يرزقني ويعطيني علما نافعا وعملا متقبلا، إن الله على كل شيء قدير.

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Quba' Mosque in the Works of Early Muslim Visitors and Scholars

Masjid Quba' dalam Karya Pelawat dan Cendekiawan Muslim Awal

Spahic Omer*

Abstract

This article discusses the religiosity, historicity and architecturality of the Quba' mosque in the holy city of Madinah. It does so through the literary works of the early Muslim visitors and scholars. The discussion covers the timespan from the earliest periods of the Islamic presence in the Prophet's city till the age al-Samahudi whose scholarly contributions stand for the embodiment of the Islamic classicism in Madinah, and also the age and contributions of Abu Salim al-Ayyashi whose case signified a transition from the Islamic classical times to the premodern ones. The primary sources consulted for the article were of two kinds: the classical history writings about Madinah, and an array of travel and exploration literature. The research method adopted is a combination of descriptive and historical interpretation as well as analysis.

Keywords: Quba' Mosque, Madinah, Architecture, Ibn Jubayr, Ibn Battuta, Abu Salim Al-Ayyashi.

Abstrak

Artikel ini membincangkan aspek keagamaan, sejarah, dan seni bina Masjid Quba' di kota suci Madinah dengan mengkaji karya-karya sastera pelawat dan cendekiawan Muslim awal. Perbincangan ini

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* Associate Professor at the Kulliyyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia (IIUM).

merangkumi tempoh zaman awal kehadiran Islam di kota Nabi sehingga zaman al-Samahudi yang mana sumbangan beliau melambangkan klasisisme Islam di Madinah, dan juga zaman serta sumbangan Abu Salim al-Ayyashi yang kesnya menandakan peralihan dari zaman klasik Islam ke zaman pramoden. Sumber utama yang dirujuk bagi kajian ini merangkumi dua jenis sumber: penulisan sejarah klasik mengenai Madinah, dan pelbagai kesusasteraan perjalanan dan penerokaan. Kaedah penyelidikan yang digunakan adalah gabungan kaedah deskriptif dan tafsiran sejarah serta analisis.

Kata Kunci: Masjid Quba', Madinah, Seni Bina, Ibn Jubayr, Ibn Battuta, Abu Salim Al-Ayyashi.

Introduction

The Quba' mosque is very important. Its importance lies in relation to both history and religious ordinances. As to the former, the Quba' mosque was the first mosque built by the Prophet. It was built in the village of Quba' on the outskirts of Madinah. It was located to the south or south-west of the city, on the way of the Prophet's hijrah trajectory. As a migrant on his way from Makkah to the city of Madinah, the Prophet stopped in Quba' for two weeks, ten days, or just "a few days". During the stay he managed to build the mosque, that is, he laid its foundations and started the building process. Although there might have existed other simple mosques established earlier by certain companions of the Prophet, the Quba' mosque was the first one where the Prophet with his companions prayed publicly in congregation, and in whose establishment and construction he personally participated. The mosque, it goes without saying, was incomparable.[1]

The mosque symbolized freedom, maturation and victory. It furthermore symbolized the actual advent of the Prophet, Islam and Muslims in Madinah, on the one hand, and the advent of a new direction

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[1] Ali b. Ahmad al-Samahudi, *Wafa' al-Wafa*, (Beirut: Dar Ihya' al-Turath al-'Arabi, 1997), vol. 1 pp. 250-252. Ibn Qayyim al-Jawziyyah, *Zad al-Ma'ad*, (Beirut: Mu'assasah al-Risalah, 1998), vol. 3 p. 52.

and a new purpose, on the other. In short, the mosque symbolized an existential transformation and the arrival of the future. Accordingly, the building of the Quba' mosque marked not just a new and certainly most decisive phase, but also a turning point, in the history of the prophethood of the final messenger of Almighty Allah to people: Muhammad (peace and blessings be upon him). The mosque personified the migration or hijrah as a whole, and also a migration from one epoch, yet one dimension, of Islam and its message to another, and from one paradigm of the Prophet's preaching and of the people's behavioural standard to another. The Quba' mosque was a segment of a process that culminated in the creation of the Prophet's mosque in Madinah proper.

Conceiving and erecting the Quba' mosque indicated a new birth and a new beginning. If there was the biological birth of the Prophet, which happened as per the majority of Muslim scholars on the twelfth of Rabi' al-Awwal, the third month of the lunar year, in 570 CE, there was, likewise, a new religious birth and a new civilizational beginning associated with the hijrah and the arrival of the Prophet and his creation of the mosque in Quba'. Hence, perhaps partly as a coincidence and partly as a design, the Prophet is said to have arrived in Quba' also on the twelfth of the month of Rabi' al-Awwal on the back of thirteen years of preaching in Makkah.[2] When the Prophet died ten years later, that was as well on the twelfth of Rabi' al-Awwal, thus perfectly completing as much the ontological as the prophetic cycle.[3] It is not surprising, therefore, that the year of the migration of the Prophet to Madinah via Quba' was used as the starting point for the Islamic hijri calendar. The hijrah and with it the Quba' episode was thus forever immortalized both in the history books and in the Muslim consciousness.

With reference to the religious importance of the Quba' mosque, there are several Qur'anic verses and traditions of the Prophet that attest to it. For example, the Qur'an says that the Quba' mosque was a mosque founded on righteousness and Allah's good pleasure from the first day, that it was worthy for the Prophet to stand or worship Allah in it, and that in it were persons who loved to purify themselves (al-Tawbah, 108-109). The mosque, it follows, was a sign and an exemplar. It stood as an

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[2] Ibn Qayyim al-Jawziyyah, *Zad al-Ma'ad*, vol. 3 p. 52.
[3] Muhammad Husayn Haykal, *The Life of Muhammad*, (Kuala Lumpur: Islamic Book Trust, 2002), pp. 111, 528.

epitome of virtue and, at the same time, as an antithesis of the wickedness - at once individual and institutionalized - of the forces of falsehood which the Prophet had to encounter in Madinah, on top of which, positively, stood the hypocrites and their internal and external allies.

The hypocrites built their own mosque in the vicinity of the Quba' mosque. The aim was to rival the intrinsic greatness of the latter. As a result, the Qur'an describes the "mosque" of the hypocrites as a mosque created for causing harm, disbelief and division among the believers and as a station for whoever had warred against Allah and the Prophet before. Notwithstanding the deceitful excuses of the hypocrites to the effect that they had intended only what was the best for Muslims, the Qur'an unmasked their intentions and declared that Allah testifies that, surely, the hypocrites were nothing but liars (al-Tawbah, 107).

As such, the context of the Quba' mosque triggered a heavenly intervention due to which one could sense a guarantee of the bright future of Islam - in Madinah and beyond - together with the universal sustainability of its message, people and civilization. There can be no doubt that the Qur'anic reference to the Quba' mosque contained a prophecy that materialized during the Prophet's time first, and then kept materializing throughout history and throughout the world.

Indeed, the testimonial of the Qur'an is a gift that never stops giving. So much so that it became a historical and civilization-building law that any edifice, organization, enterprise, institution, system, "house", etc. – simply put, anything that can be categorized as a type of establishment or a foundation either actually or metaphorically – that is founded upon duty to Allah and His good pleasure is righteous and so, sustainable. Its vitality and permanence are ensured thereby, commensurately with the vitality and permanence of the fundamentals it rests upon.

Conversely, any type of establishment, foundation, or system that is founded on principles other than piety to Almighty Allah and His pleasure is aberrant and so, doomed, sooner or later. Its foundations are laid on the edge of a bank about to collapse. There is neither constancy nor benediction enclosed in such an endeavour. Hence, Allah does not endorse it, nor does He endorse and guide its wrongdoing people. Ultimately, the whole setup fails and crumbles to pieces "into the fire of

Hell" (al-Tawbah, 109). All this is as a consequence of another categorical truth enshrined in the Qur'anic text according to which while the truth and its believers are destined to prevail in the end, falsehood and its patrons are destined to fall short.

The Prophet never stopped drawing attention to this significance of the Quba' mosque. He did so as much through words as through actions. Thus, he is reported to have said: "Whoever purifies himself in his house, then comes to the Quba' mosque and offers one prayer therein, will have a reward like that for umrah (the lesser pilgrimage)."[4] The Prophet himself used to go to the Quba' mosque every Saturday, sometimes walking and sometimes riding. Emulating the Prophet, a companion Abdullah b. Umar used to do the same.[5] The Prophet is said to have frequently ridden a donkey while travelling to Quba'. He would unsurprisingly be surrounded by his companions many of whom travelled on foot with him.[6]

This article aims to examine how the early Muslim visitors and scholars through their literary works initiated a culture of popularizing and preserving the extraordinary legacy of the Quba' mosque. In the process, a concise history of the architectural evolution of the mosque will also be presented. This is because of the tenet that speaking about the Quba' mosque means not only speaking about its religiosity, but also its historicity and architecturality, with the latter manifesting, corroborating and aiding the former. The article is divided into the following sections: the roles of al-Ya'qubi and al-Muqaddisi; a brief architectural history of the Quba' mosque; the description of the Quba' mosque by Ibn Jubayr; the description of the Quba' mosque by Ibn Battuta; the Quba' mosque under the Mamluks; the case of Abu Salim al-Ayyashi.

The Roles of al-Ya'qubi and al-Muqaddisi

As one would expect, from the very beginning the Quba' mosque was the focus of attention in Islamic scholarship. By virtue of being safeguarded by the scope of the revelation – which is the Qur'an and the

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[4] Ibn Majah, *Sunan Ibn Majah*, Book 5, Hadith 610.

[5] Al-Bukhari, *Sahih al-Bukhari*, Book 20, Hadith 5.

[6] Majduddin Muhammad al-Fayruzabadi, *al-Maghanim al-Mutabah fi Ma'alim Tabah*, (Riyadh: Dar al-Yamamah, 1969), p. 328.

Prophet's Sunnah - the case of the Quba' mosque featured conspicuously in virtually every book or study of almost all Islamic sciences, but especially the sciences of tafsir (exegesis), hadith (the Prophet's tradition) and sirah (biography) of the Prophet. The object of those books and studies was to uphold the authenticity of the Quba' mosque reports, and to explore further, preserve, disseminate and teach them to posterity. For the legacy of the Quba' mosque encompassed as much the heavenly as the earthly components, and so, was as much constant as inconstant.

When it comes to the books and studies of the science of Islamic geography and Islamic exploration and travel, things become a bit different. They become exciting in their own unique way. Owing to the exceptional status of the Quba' mosque, most books still refer to it in respect of its religious character, drawing on the contents of the pure religious sciences. At the same time, however, the geography, exploration and travel references add an aura of current-ness and contemporaneity. They speak of the Quba' mosque as an actual, contemporary, enduring and vivid entity, projecting it as an idea and a physical-cum-architectural reality where the past and present, and where the earth and heaven, perennially converge and usher a visitor into a new dimension of meaning and experience.

The first two such books that mention the Quba' mosque are "Kitab al-Buldan" composed by a geographer and historian al-Ya'qubi (d. 897) and "Ahsan al-Taqasim fi Ma'rifah al-Aqalim" by a geographer al-Maqdisi or al-Muqaddisi (d. 991). Consistent with the fact that their works were among the first of their kind and that they stood for a kind of a breakthrough, plus in proportion to the overall scales of the two works, the two authors provided very succinct, albeit insightful and revealing, accounts of the Quba' mosque.

Al-Ya'qubi was less accommodating of the two. He only said that the Quba' district was at a distance of six miles from Madinah, which nevertheless is inaccurate. Most scholars after al-Ya'qubi, including al-Muqaddisi, were of the opinion that the distance was between two and three miles. Some of those scholars might have had in mind the outer walls – or the common borders before the erection of the walls - of the city of Madinah, and others might have meant the core of the city with the Prophet's mosque in it, hence their negligible disagreements. But to

say that there were six miles between Madinah and Quba' was too much. Such was either a miscalculation or a slip up on al-Ya'qubi's side, or he simply had a different set of criteria unknown to others. He for one might have considered the entire parameters of the Quba' district's expanse, in which case the "distance" from Madinah to Quba' had to be bigger. That possibly was the reason why al-Ya'qubi bracketed the Quba' lands with the sprawling housing areas of the indigenous tribes of al-Aws and al-Khazraj. As if Quba' was made larger than it seemed, yet larger than it in actual fact was.[7]

In the same vein, it is customarily said that Quba' was to the south or south-west of Madinah. People differed in their judgments predicated on whether by Madinah they thought of the Prophet's mosque and the city's core only, or the city's total urban volume, and whether by Quba' they thought of the Quba' mosque only, or the total Quba' settlement, yet area. If people had in mind the whole city of Madinah and the whole Quba' settlement-cum-area, they would normally have said that the latter lay to the south-west of the former. A bit of generality and approximation in such a case could do no harm. However, if they had in mind the mosque of the Prophet and the core of the Madinah city, on the one hand, and the Quba' mosque only, on the other, people tended to be more precise and so, ended up saying that Quba' was to the south of Madinah. Interestingly, it was usually the early scholars and visitors[8] who said that the Quba' was to the south of Madinah, and the later ones[9] who said that it was to the south-west, the reason being the foreseeable developments whereby, historically, the topographical as well as built-up parameters of both the city of Madinah and the Quba' settlement kept expanding. The subsequent scholars and visitors had greater leeway to come to their conclusions.

Al-Ya'qubi furthermore wrote that following his arrival in Quba', on the way from Makkah to Madinah, the Prophet stayed in the house of a companion Kulthum b. al-Hadm. However, the host soon passed away and the Prophet briefly moved to the house of another companion called Sa'd b. Khaythama al-Ansari. At the time of al-Ya'qubi's visit, the house of the latter – or some residues thereof - was still standing, obviously

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[7] Al-Ya'qubi, *Kitab al-Buldan*, (Beirut: Dar al-Kutub al-'Ilmiyyah, 2002), p. 152.
[8] Like, for example, Ibn Jubayr and Ibn Battuta.
[9] Like, for example, Ibrahim Rif'at Pasha and Eldon Rutter.

looked-after in its capacity as a historical vestige, and was located adjacent to the Quba' mosque near the qiblah side. The mosque and the house were part of a large Quba' complex some portions of which al-Ya'qubi refrained from mentioning.[10]

However, al-Ya'qubi's statement that Kulthum b. al-Hadm died during the Prophet's stay in Quba', after which the Prophet moved to the house of Sa'd b. Khaythama al-Ansari, is puzzling, for it is known that although Kulthum b. al-Hadm was the first Madinah native to die after the hijrah, that happened after the Prophet's departure from Quba' and before the battle of Badr. Consequently, the Prophet appears to have been lodged only in the house of Kulthum b. al-Hadm. His relationship with the house of Sa'd b. Khaythama al-Ansari was in a different capacity, such as visiting it, resting and praying in it (in its private "mosque"). Besides, it was only al-Ya'qubi that reported this inconsistency.

As regards al-Muqaddisi, he somewhat provided more information than al-Ya'qubi. He said that Quba' was a village two miles away from Madinah, on the left side of the road to Makkah. It had many buildings of stone and its water was fresh. While referring to the Quba' mosque, al-Muqaddisi called it the mosque of piety (masjid al-taqwa), after the Qur'anic framework and terminology. He said that the mosque was well-built and in front of it there were a paved court and an open area. The mosque had many places associated with the Prophet, which were the target of pilgrims' visits. Completing the milieu, al-Muqaddisi, while still following the Qur'anic perspective and terminology, mentioned that once in Quba' there was also the mosque of mischief or harm (masjid al-dirar). It was the outcome of hypocrites' endless intrigues, because of which it was destroyed. In the pulling down of that unholy structure "the people performed a pious deed."[11]

A Brief Architectural History of the Quba' Mosque

Prior to the 9th and 10th centuries, which were the centuries in which al-Ya'qubi and al-Muqaddisi respectively lived, the Quba' mosque underwent one exercise of upgrading and one of rebuilding, along with expansion. When the Prophet built the Quba' mosque it was a simple

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[10] Al-Ya'qubi, *Kitab al-Buldan*, p. 152.

[11] Al-Muqaddisi, *Ahsan al-Taqasim fi Ma'rifah al-Aqalim*, translated into English by Basil Collins, (Reading: Garnet Publishing, 2001), p. 74.

structure in the mould of his mosque in Madinah and the rest of the mosques built at the time. It should have been a roofless and unpaved enclosure. In harmony with the domestic architecture of the Quba' district, the mosque's main building material was stone quarried from a nearby basaltic stony ground (whereas, parenthetically, the Prophet's mosque was a mudbrick building). The Prophet himself participated in the construction, as did most of the leading companions and local residents, including Abu Bakr and Umar.[12]

Some reports suggest that even Uthman b. Affan took part, but al-Samahudi (d. 1505) was quick to dismiss the idea, reminding that Uthman b. Affan was yet to return from Abyssinia where he earlier had gone as a migrant. Al-Samahudi then went a step further and suggested that, while Uthman b. Affan was definitely absent at the time of the Prophet's arrival in Quba' and during his instantaneous establishment of the Quba' mosque, however, the Prophet might have only founded the Quba' mosque upon his arrival from Makkah and might have embarked on some basic construction activities only. It is plausible that the major construction work might have been undertaken considerably later when Uthman b. Affan was around as well, enabling him to participate. This way, al-Samahudi attempted to reconcile some apparently conflicting reports and also to enrich the Quba' mosque debates.[13]

The Quba' mosque was built on a piece of land that belonged to the mentioned Kulthum b. al-Hadm from the tribe of Banu Amr b. Awf in whose house the Prophet had been lodged. That piece of land was hitherto known as a *marbad*, which means "a place for drying dates", and was donated to the Prophet and the community.[14] The angel Jibril or Gabriel was in charge of fixing the mosque's qiblah direction, making it a mosque with the most precise qiblah. However, inasmuch as the first qiblah from Madinah was towards Jerusalem and its al-Aqsa mosque for about a year and a half, the Quba' mosque's qiblah – like the qiblah of the Prophet's mosque, too, which was built shortly after the Quba' mosque – faced Jerusalem to the north. Later when the Prophet was instructed to

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[12] Majduddin Muhammad al-Fayruzabadi, *al-Maghanim al-Mutabah fi Ma'alim Tabah*, pp. 323-340.

[13] Ali b. Ahmad al-Samahudi, *Wafa' al-Wafa*, vol. 1 p. 252.

[14] Abu Abdullah b. al-Najjar, *al-Durrah al-Thaminah fi Akhbar al-Madinah*, (Madinah: Dar al-Madinah al-Munawwarah, 1996), p. 176. Muhammad b. Zabalah, *Akhbar al-Madinah*, (Madinah: Markaz Buhuth wa Dirasat al-Madinah al-Munawwarah, 2003), p. 71.

alter the qiblah towards Makkah and its holy mosque (al-masjid al-haram) in the south, the qiblah direction in all mosques in Madinah was changed accordingly. This suggests that, at last, there might have been two "official" founding and "launching" of the Quba' mosque, during both of which the angel Jibril should have been responsible for determining the qiblah.[15]

In conjunction with the qiblah change, which had several implications for the architectural morphology of the Quba' mosque, the mosque, it would seem, was subjected to some additional building activities following which it was deemed complete. It is not clear whether the mosque remained roofless till the end of the Prophet's era, but despite the lack of concrete evidences it can be safely presumed that at one point afterwards the mosque should have been provided with a roofed section especially towards the qiblah side. That sector is likely to have been in the form of riwaqs or porticos that featured date palm trunks as pillars and date palm planks and leaves as covering. This is believed to have been the case on account of the fact that the Prophet's mosque underwent the same architectural evolution, and since the Prophet's mosque was a standard-setter the rest of Madinah mosques were expected to follow it in all aspects including the development of an architectural vocabulary.

When Uthman b. Affan was the third caliph of Muslims he rebuilt and expanded the Prophet's mosque in such a way that his exploits are regarded as historic and ground-breaking. He set some new architectural standards in the nascent Muslim society, which were used as a benchmark for future built environment trends and comparisons. Of the prominent things were building materials and techniques, resulting in the walls of the Prophet's mosque being built with engraved stones and lime, its pillars also of engraved stones and its roof built of teak wood.[16] It has been reported that, similarly, Uthman b. Affan enlarged the Quba' mosque, which inevitably leads to a conclusion that the same building standards had been employed in the case of the latter as well.[17]

According to a narration reported by al-Samahudi, the Quba' mosque was a hypostyle mosque whose flat roof rested on seven

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[15] Ali b. Ahmad al-Samahudi, *Wafa' al-Wafa*, vol. 1 pp. 251-253.
[16] Al-Bukhari, *Sahih al-Bukhari*, Book 8, Hadith 95.
[17] Ali b. Ahmad al-Samahudi, *Wafa' al-Wafa*, vol. 3 p. 809.

columns directly without the intermediary of arches. It had a flight of stairs topped by a dome and used for calls to prayers, which was a structural device that functioned as a precursor to minarets. The device was called *al-nu'amah*. The narration ends by saying that the mosque remained in such a state until the rebuilding and expansion feat by the sixth Umayyad caliph al-Walid b. Abd al-Malik (d. 715). The task was executed by the Caliph's governor in Madinah Umar b. Abd al-Aziz (d. 720).

This narration is an unmistaken indication of the architectural intervention in the Quba' mosque by Uthman b. Affan, for, although the mosque might have had columns as part of a roofing system during the epoch of the Prophet, as seen earlier, it was unconceivable to have domes and elaborate antecedents of minarets during the same time. Thus, the only explanation is that between the Prophet's building of the Quba' mosque and the notable expansion of the same by Umar b. Abd al-Aziz there was an expansion and rebuilding program by Uthman b. Affan.

The reconstruction of the Quba' mosque by Umar b. Abd al-Aziz was historic. It was part of the caliph al-Walid b. Abd al-Malik's architectural accomplishments that made him one of the greatest builders in Islamic civilization and during whose tenure the evolution of the identity of Islamic art and architecture came of age. The Quba' mosque was rebuilt and enlarged using finely carved stone and lime. Its columns were also made of carved stone and were connected with beams made of iron and lead for additional strength. The mosque was decorated with mosaics and was roofed with teak wood. It retained a hypostyle form, featuring riwaqs on all sides that in turn surrounded a courtyard in the centre. The crown of the mosque's originality and innovation was a minaret, which by then was becoming a norm within the lexis of the mosque architecture.[18] In passing, the earliest minarets were built by the first Umayyad caliph Mu'awiyah b. Abi Sufyan (d. 680).

The site of the minaret of the Quba' mosque, according to Majduddin Muhammad al-Fayruzabadi, was the site of an utum (a high construction functioning as a fort or a battlement) that belonged to the tribe of Bani Amr bin Auf and which was called 'izzah (power or

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[18] Abu Abdullah b. al-Najjar, *al-Durrah al-Thaminah fi Akhbar al-Madinah*, p. 176.

supremacy). The utum was destroyed and a minaret was built instead.[19] This was the case perhaps because both the minarets and utums (atam) were relatively high-rise structures that demanded a different foundation in terms of strength, building engineering and building materials. Building a minaret over the foundation of an utum, partly or entirely, meant that the building process for the minaret would be faster and effective without compromising quality. Such was important bearing in mind that the notion of the minaret was comparatively new in the Muslim architectural consciousness and cultural outlook. A bit of creativeness and improvisation was not a bad idea at the time.

By the way, most tribes in Madinah had their utums (atam) meant for defence purposes. Some traditions of the Prophet explicitly referred to the utums of Madinah, like the one narrated by al-Bukhari wherein the Prophet is said to have stood on the top of one of the many utums of Madinah and announced: "Do you see what I see? No doubt I am seeing the spots of afflictions amongst your houses as numerous as the spots where raindrops fall (during a heavy rain)."[20] Pursuant to a weak or da'if hadith, the Prophet yet prohibited, or strongly discouraged, destroying the utums of Madinah, saying that they were part of the beautification (charm) of the city.

The Quba' mosque was so solidly built that it withstood the passage of time for more than four centuries. The next benefactor to rebuild it was a person called Jamaluddin (Abu Mansur Muhammad b. Ali al-Asfahani, (d. 1164), who was vizier to the ruler of Mosul in Iraq. The mosque deteriorated structurally to such an extent that a reconstruction was unavoidable. The job was done in the year 1160.[21]

Abu Abdullah b. al-Najjar who died in 1245 and who composed one of the earliest and most reliable references on the history of Madinah called "al-Durrah al-Thaminah fi Akhbar al-Madinah" said that he had seen and measured the mosque following its latest rebuilding. His description of it is as follows.

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[19] Majduddin Muhammad al-Fayruzabadi, *al-Maghanim al-Mutabah fi Ma'alim Tabah*, p. 328.
[20] Al-Bukhari, *Sahih al-Bukhari*, Book 46, Hadith 28.
[21] Ali b. Ahmad al-Samahudi, *Wafa' al-Wafa*, vol. 3 p. 810.

The building was almost perfectly square and was about 34 meters both long and wide (68 cubits or dhira', one cubit being about half a meter). It was 10 meters high. The height of the minaret from the ceiling of the mosque to its summit topped by a dome was 11 meters. The dome itself was 5 meters high. The width of the minaret from the qiblah side was 5 meters and from the western side 4 meters. This means that the overall height of the minaret was about 26 meters: 10 meters the height of the mosque, 11 meters the height of the cuboid or square shaft, and 5 additional meters as the height of the dome at the top.[22]

There were 39 columns supporting the mosque's flat roof, the distance between each pair of which was about 4 meters. The mosque had 8 riwaqs running parallel to the qiblah: three riwaqs on the southern qiblah side with three rows of columns and each row featuring 7 columns (21 columns in total); two riwaqs on the opposite northern side with two rows of columns each row also featuring 7 columns (14 columns in total); and three "broken riwaqs" in the middle with two "rows" of columns.[23] These were interrupted by the presence of the central courtyard due to which both the right (eastern) and left (western) ends of the middle riwaqs and their two rows of columns flanking the courtyard had only one column each (4 columns in total).

Based on this, the courtyard was sizeable. It was about 24 meters wide and 12 meters long. Because the mosque was a perfect square, there were likewise 8 riwaqs that run perpendicular to the qiblah: one riwaq with one row of 7 columns on the eastern and western sides each (14 columns altogether), and 6 "broken riwaqs" with 5 rows of columns. However, these were interrupted by the central courtyard, as a result of which each row on the southern qiblah side had three columns (15 columns overall) and each row on the northern side of the courtyard had two columns (10 columns overall).

The walls of the mosque were pierced with windows opening onto the outside. Each wall of the mosque had 8 windows except the wall facing the Sham area (Syria and Palestine) in the north which had one window less. The wall's eighth window was prevented by the presence

[22] Abu Abdullah b. al-Najjar, *al-Durrah al-Thaminah fi Akhbar al-Madinah*, p. 176.
[23] Ali b. Ahmad al-Samahudi, *Wafa' al-Wafa*, vol. 3 p. 812.

of the attached minaret. The minaret was square and was to the right of the prayer hall (musalla).[24]

The Description of the Quba' Mosque by Ibn Jubayr

When Ibn Jubayr (d. 1217), an Andalusian scholar and traveller, visited Madinah in 1184 – which was two years after Abu Abdullah b. al-Najjar was born - he also witnessed the same form of the Quba' mosque. The account of Ibn Jubayr is truly remarkable and at the same time additionally edifying, in that the focus of his exposition was more than the building's architectural form. He regarded the mosque as a multidimensional complex and a phenomenon whose dimensions were numerous and "beyond computation." Given that he saw the mosque much before Abu Abdullah b. al-Najjar, Ibn Jubayr's description of it ranks among the most authoritative, most authentic and so, most reliable. It is little wonder that Ibn Jubayr and his rihlah or "Travels of Ibn Jubayr" are right on top when it comes to the sources of the classical history of Madinah.

According to Ibn Jubayr: "Quba' lies about two miles to the south of Medina. It was once a large city contiguous with Medina, the venerated. The road to it goes through continuous palm-groves. Medina itself is surrounded by palms, which are most plentiful on the south and east sides, and less so on the west. The mosque founded in Quba' from sentiments of piety has been restored. It is square shaped with straight sides and has a tall white minaret that can be seen from afar. In its midst is the 'Place of Kneeling of the She-Dromedary', that of the Prophet - may God bless and preserve him - which is surrounded by a low enclosure forming a kind of small rawdah in which men pray to acquire blessings. In the south part of the court, on a stone bench, is a species of mihrab that is the place where the Prophet - may God bless and preserve him - performed his first rak'ah. To the south of this are other mihrabs. The mosque has one door only, at the west, and has seven rows of porticoes (rows of columns) through its length and the same number breadthways. South of the mosque is a hut belonging to the Banu al-Najjar that was the dwelling of Abu Ayyub the Ansarite. In an open space west of the mosque is a well beside whose brink stands a broad stone in the form of a trough

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[24] Abu Abdullah b. al-Najjar, *al-Durrah al-Thaminah fi Akhbar al-Madinah*, p. 176.

at which men do their ritual ablutions. Adjacent to the hut of the Banu al-Najjar is that of A'ishah - may God hold her in His favour - and contiguous with that is those of Umar, Fatimah, and Abu Bakr - may God hold them in His favour. Beside them is the well of Aris into which the Prophet - may God bless and preserve him - spat, so that from being brackish its waters became sweet. It was into this well that the Prophet's ring - may God bless and preserve him - fell from the hand of Uthman, and the tradition concerning it is well known."[25]

Several observations can be made concerning the above quotation. First, Ibn Jubayr referred to the notion of multiple mihrabs or praying niches inside the Quba' mosque, just as he did in the context of the holy mosque in Makkah (al-masjid al-haram) and elsewhere. The multiplicity of mihrabs meant the multiplicity – and divergence – not only of congregations, but also systems and methods. The sight stood for the antithesis of unity and accord. This indicates that people were divided according to the provisos of the madhhabs or juristic schools of thought, and even sects, and were expected to perform their prayers and other religious rituals accordingly. People were expected to think in line with the rigidly precast moulds only. There was neither freedom nor broad-mindedness. The mentioned mihrabs or praying niches, surely, were intended to aid the procedure. In this way, religious-cum-sociopolitical disunity and disagreements, which tore into the heart of the Muslim religious and civilizational presence, were cemented rather than healed, and were perpetuated rather than put an end to. However, one would expect that at least the holy cities of Makkah and Madinah with their holy mosques and sites were spared the scourge of disagreements and divisions. What is more, one would expect that they were promoted to function as sources of reconciliation, harmony and perennial hope instead.

Second, it is amazing how the plan of the Quba' mosque managed to integrate and exhibit several notable historical events and places connected with them, both inside and outside. They were so preserved that the mosque served yet as an exhibition hall or a museum, so to speak. The mosque was able to illuminate the minds and gratify the souls of visitors. No person, regardless of the level of his intellectual acumen

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[25] Ibn Jubayr, *The Travels of Ibn Jubayr*, translated by Ronald Broadhurst, (New Delhi: Goodword Books, 2001), p. 205.

and spiritual capacity, was able to stay indifferent or uninspired. The mosque furthermore was like a primary historical source which a pilgrim could personally read, awaken and live through. This nevertheless is said in rather general, and even a bit romantic, terms, because several particularized and nuanced disparities, along with many people's misconstruing of and misbehaving vis-à-vis the events in question and their loci within and without the mosque, are not taken into consideration at this particular juncture.

Third, it is rather unclear what Ibn Jubayr meant when he said that Quba' was once a large city attached to Madinah proper.[26] It is normally stated that Quba' was a village consisting of some loosely interrelated settlements. It was only after the hijrah that the suburb started to grow and gradually assume the role of a township. Its growth was steady nevertheless, expanding towards each direction, in particular towards the core of Madinah. The two cities grew towards each other to such an extent that, ultimately, they became merged into one unified urban zone. But this did not come to pass until many centuries after Ibn Jubayr. As if the author suggested that the act of geographical and functional merging once indeed had happened, but the situation somehow reverted to its old self, something that no historian or historical report of any kind has ever suggested.

By the way, in his "Mu'jam al-Buldan" Yaqut al-Hamawi (d. 1229) called Quba' a village;[27] Ibn Battuta (d. 1369) spoke in his travelogue about Quba' and Madinah as two different urban entities separated by continuous palm-estates;[28] J.L. Burckhardt (d. 1817) still described Quba' as a neighbouring village and its mosque as a humble building positioned in the midst of groves and surrounded by about thirty or forty houses only;[29] Ibrahim Rif'at Pasha talked in 1901 about how considerable and at the same time fear-provoking the distance between Madinah and Quba' was, on account of the presence of countless date-palm plantations that resulted in the dearth of settled and "civilized" population, which in turn gave rise to the occurrences of banditry and

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[26] This was repeated by several subsequent historians and travellers including Majduddin Muhammad al-Fayruzabadi (d. 1415) in his "al-Maghanim al-Mutabah fi Ma'alim Tabah", p. 323.

[27] Yaqut al-Hamawi, *Mu'jam al-Buldan,* (Beirut: Dar Sadir, 1995), vol. 4 p. 302.

[28] Ibn Battuta, *Rihlah Ibn Battutah*, (Beirut: Dar al-Kutub al-'Ilmiyyah, 2002), p. 144.

[29] John Lewis Burckhardt, *Travels in Arabia*, (London: Henry Colburn, 1829), p. 367.

highway robberies;[30] in 1925, Eldon Rutter still called the Quba' settlement a village; John Philby (d. 1960), having dubbed Quba' a district as late as in 1931, emphasized the conspicuous topography of the place and how distant and separated from Madinah nevertheless it was;[31] two years later in 1933, following the formation of the modern Kingdom of Saudi Arabia, Lady Evelyn Cobbold (d. 1963), regardless, wrote that between Quba' and the city of Madinah there were "innumerable palm groves."[32]

Fourth, Ibn Jubayr's words that next to the huts or houses (dar) of the Banu al-Najjar were the huts or houses of A'ishah, Umar, Fatimah and Abu Bakr, should not be taken literally. As informed by al-Samahudi, what was called (the locations of) the huts or houses of the latter most probably was indicative of their disembarkation places and the places of their brief stay in the wake of their migration, before proceeding to the city of Madinah.[33]

Fifth, Ibn Jubayr mentioned that to the south of the Quba' mosque there was a hut (i.e., dar, which is also translated as a house) belonging to the Banu al-Najjar, which in fact was the house or dwelling (dar) of a companion Abu Ayyub al-Ansari.[34] However, this is an obvious factual error, for the house of Abu Ayyub al-Ansari, who was a member of the Banu al-Najjar tribe, was in the city of Madinah, rather than in Quba'. It was in the courtyard of the said house in Madinah that the Prophet's camel had stopped and the Prophet dismounted, as a result of which – based on what the Prophet had earlier intimated to the people – the Prophet stayed in the house of Abu Ayyub al-Ansari until the Prophet's mosque and his houses as part of the mosque complex in Madinah were completed. The Prophet stayed in the house of Abu Ayyub al-Ansari between seven and twelve months. Other houses of the Banu al-Najjar

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[30] Ibrahim Rif'at Pasha, *Mir'ah al-Haramayn*, (Beirut: Dar al-Ma'rifah, n.d), vol. 1 p. 399.
[31] John Philby, *A Pilgrim in Arabia*, (Berkshire: Golden Cockerel Press, 1943), p.69.
[32] Lady Evelyn Cobbold, *Pilgrimage to Mecca*, (London: J. Murray, 1934), p. 86.
[33] Ali b. Ahmad al-Samahudi, *Wafa' al-Wafa*, vol. 3 p. 813.
[34] Majduddin Muhammad al-Fayruzabadi, *al-Maghanim al-Mutabah fi Ma'alim Tabah*, pp. 323-340.

tribe were in the vicinity too. The Prophet's mosque was built on a piece of land that belonged to some members of the tribe.[35]

All in all, it seems that Ibn Jubayr, inexplicably, mistook the Prophet's arrival in Quba' and his building of the Quba' mosque for his subsequent arrival in Madinah and his building of the city's principal mosque (the Prophet's mosque). Since Ibn Jubayr mentioned neither the house of Kulthum b. al-Hadm nor the one of Sa'd b. Khaythama al-Ansari – with which, according to the majority of Muslim scholars and historians, the Prophet's arrival and stay in Quba' had been associated the most, and which the plan of the Quba' mosque had considerably honoured – it could be that, more specifically, Ibn Jubayr mistook these two houses for the houses of the Banu al-Najjar tribe, one of which he supposed belonged to Abu Ayyub al-Ansari. This is all the more astounding considering that all the major books of Islamic history and of the Prophet's biography and his Sunnah in an explicit and comprehensive manner deal with the Prophet's arrival especially from Quba' to Madinah and how the house of Abu Ayyub al-Ansari and the building of the Prophet's mosque complex near it occupied a central position.

The Description of the Quba' Mosque by Ibn Battuta

The Quba' mosque was next rebuilt in 1273.[36] When Ibn Battuta visited Madinah 53 years later in 1326 what he saw in Quba' was the outcome of this latest rebuilding undertaking. He described the place and its mosque like so: "Another of the holy sanctuaries (in Madinah) is Quba', about two miles to the south of Madinah, and the road between them lies through groves of palms. At Quba' is the mosque which was founded on piety and the desire to please God, a square-built mosque with a tall white minaret visible from a great distance. In the centre of it is the place where the she-camel of the Prophet (God bless and give him peace) knelt down at the end of his journey, and where now people seek to obtain a blessing by performing the prayer. On the southern side of its court there is a mihrab on a platform, which marks the first place in which the Prophet (God bless and give him peace) bowed himself in prayer. South of the mosque is a house, which belonged to Abu Ayyub al-

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[35] Al-Bukhari, *Sahih al-Bukhari*, Book 8, Hadith 78. Muslim, *Sahih Muslim*, Book 5, Hadith 13.
[36] Ibid., vol. 3 p. 810.

Ansari (God be pleased with him), and next to it are houses said to have belonged to Abu Bakr, Omar, Fatimah, and A'ishah (God be pleased with them). Facing the mosque is the well of Aris, the one whose water from being brackish became sweet when the Prophet (God bless and give him peace) spat into it. It was into this same well that the holy ring dropped from (the hand of) Uthman (God be pleased with him)."[37]

Almost everything Ibn Battuta said about the Quba' mosque is found in the exposition of Ibn Jubayr. The flow of ideas and the ways they have been exhibited are often exactly like those of Ibn Jubayr, albeit with all the necessary and rather clever abridgements and omissions. Generally speaking, a great deal of what Ibn Battuta wrote in his travels is about partial and complete repetitions of what Ibn Jubayr had reported almost one century and a half before. The repetitions are so recurring and so detailed that one starts deliberating if they bordered on a form of plagiarism. Even Ibn Jubayr's mistaken mention of the house of a companion Abu Ayyub al-Ansari, and his omission of the houses of Kulthum b. al-Hadm and Sa'd b. Khaythama al-Ansari, Ibn Battuta "copied".

This tendency of Ibn Battuta did not remain unnoticed. There are research studies that were dedicated to the matter. According to J.N. Mattock, about 250 pages of Ibn Battuta's "Rihlah (Travels)" have been borrowed more or less directly from Ibn Jubayr's work. This represents about 160 pages of the latter. A certain amount of Ibn Jubayr has been borrowed almost word-perfect.[38] Thus, the translation of Ibn Battuta's travels into English by H.A.R. Gibb with all the notes and comments is executed in such a way that one wonders if the same, in some way, is a comparison of the substance of Ibn Battuta's work and that of Ibn Jubayr.

Moreover, in order to underpin this perplexing style of Ibn Battuta, which extended beyond the case of Ibn Jubayr though, Amikam Elad wrote an academic paper titled "The Description of the Travels of Ibn Battuta in Palestine: Is It Original?" wherein he wanted to demonstrate that large parts of Ibn Battuta's description of his travels in

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[37] Ibn Battuta, *The Travels of Ibn Battuta*, translated into English by H.A.R. Gibb, (Cambridge: Cambridge University Pres, 1958), vol. 1 p. 180.

[38] J.N. Mattock, *Ibn Battuta's Use of Ibn Jubayr's Rihlah*, Inside: Proceedings of the Ninth Congress of the Union Europeenne Des Arabisants Et Islamisants, Amsterdam, 1-7.9.1978, Edited by: Rudolph Peters, (Leiden: E.J. Brill, 1981), pp. 209-218.

Palestine were in fact copied, with certain abbreviations and deletions, from the records of another Muslim traveller, Muhammad b. Muhammad al-'Abdari.[39]

Hence, the translator of Ibn Battuta's book into English, H.A.R. Gibb, at one point even concluded that "we have consequently to bear in mind that the book is not entirely Ibn Battuta's work."[40] Only twice did Ibn Battuta acknowledge Ibn Jubayr in his book, which was in connection with the description of the city of Damascus.[41] Without doubt, he should have done so more often and more conclusively.

Returning to the subject of the Quba' mosque, it is noteworthy that Ibn Battuta did not say anything about the architectural character of the structure except that it was square-built with a tall white minaret visible from a great distance. Why he did not say more remains a secret. However, in the light of the above, it might be asked if Ibn Battuta really intended to depend exclusively on the accounts of Ibn Jubayr - notwithstanding the fact that he himself indeed visited Quba' - in which case he had to be an opportunist. He had no choice but to bring up only such matters as were permanent and were bound to persist in spite of the challenges of the vagaries of time. Needless to say, then, that the transient and fluctuating aspects of the Quba' mosque - architecture being one of them - had to be passed over. As if the principles of taking no chances and being on the safe side were the main determinant of Ibn Battuta's approach. He did not want to say something with which he could contradict himself or his time, and thus risk the legitimacy of his work. He needed to rise above the variants of the mosque's rebuilding and restoration chapters.

The Quba' Mosque under the Mamluks

Afterwards, the Quba' mosque was partially renovated in 1333 by the Mamluk sultan al-Nasir b. Qalawun (d. 1341). Al-Samahudi reported that there was an inscription in the mosque bearing witness to the subject. He then added that most of the mosque's roof as found in his time was constructed in 1437 by another Mamluk sultan al-Ashraf

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[39] Amikam Elad, *The Description of the Travels of Ibn Battuta in Palestine: Is It Original?*, Inside: Journal of the Royal Asiatic Society , Vol. 119, No. 2, April 1987, (Cambridge: Cambridge University Press, 1987), pp. 256 – 272.
[40] Ibn Battuta, *The Travels of Ibn Battuta*, see "Introduction" p. 12.
[41] Ibid., pp. 118-119.

Barsbay (d. 1438). And finally, when al-Samahudi was 33 years old, in 1473, the minaret of the Quba' mosque collapsed. Three years later, in 1476, it was rebuilt by a person called al-Jinab al-Khawajki who was a construction representative of the Mamluk sultan Qaitbay (d. 1496).[42] The job was integral to sultan Qaitbay's extensive architectural programs in Madinah, including the numerous repair and improvement works at the Prophet's mosque.

As part of the latest activity – whose contemporary al-Samahudi was - the minaret of the Quba' mosque was completely demolished first. It was levelled to its foundation. A segment of the external wall where the minaret had formerly stood was also destroyed and rebuilt; as were some adjacent columns. The affected columns were initially made of stone and lead, but after the latest rebuilding exercise, lead was not used. A window in the northern wall and three windows in the western wall were closed up. Sections of the roof were also improved, while the rebuilt parts of the wall were made much sturdier than before. Since the mosque was a multifunctional complex, some of its external facilities and services were likewise enhanced. When completed over its original foundation, the new minaret was about 31 meters tall and about 5 meters wide. Al-Samahudi admitted that although the new minaret was 5 meters taller than the previous one, the latter was nicer.[43]

Al-Samahudi measured the dimensions of the Quba' mosque as existed during his time, the results of which were as follows. The mosque still had 7 rows of columns forming 8 riwaqs. Its length from the eastern to the western side near the section of the Sham (Syria and Palestine) direction was about 35 meters. Its width from the qiblah to the Sham direction was about 40 meters. Its length from the eastern to the western side near the qiblah section was about 36 meters. From inside, the mosque's height from the ground to the roof was about 10 meters, but from outside, from the pavement on the western side to the highest crenelations, the height was about 12 meters. The length of the courtyard from the eastern to the western side was about 26 meters, and from the southern qiblah side to the northern Sham side it was about 13.5 meters.[44]

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[42] Ali b. Ahmad al-Samahudi, *Wafa' al-Wafa*, vol. 3 p. 810.
[43] Ibid., vol. 3 p. 810.
[44] Ibid., vol. 3 p. 811.

Apart from the mosque itself, al-Samahudi recommended the following places to be visited too, in order for the benefits of the Quba' visit to be completed. The first was the house of Sa'd b. Khaythama al-Ansari which the Prophet had visited, stayed for a while in it and prayed in its private "mosque". The closed western door of the Quba' mosque – as per the mosque's configuration in al-Samahudi's time - indicated the location of the front yard of the house. The house itself was near the mosque's qiblah. People used to visit the area adjoining the said closed door of the Quba' mosque, calling it for some reason the mosque of Ali b. Abi Talib. There almost certainly was a structure there or thereabouts. It was erected for the purpose of a mosque which some people called the mosque of Ali b. Abi Talib and others the mosque of the (house of) Sa'd b. Khaythama al-Ansari. People as well used to visit the site of the house proper next to the Quba' mosque's qiblah wall.

The second was (the location of) the house of Kulthum b. al-Hadm where the Prophet and his family, and Abu Bakr and his own family, had stayed as they were arriving in stages from Makkah. This house, too, was located near the qiblah of the Quba' mosque. People used to enter the place for visit and to seek divine blessings as well as grace.

And the third place al-Samahudi recommended to be visited was the well of Aris, which faced the mosque on the western side.[45] The water of this well was brackish, but after the Prophet had spat into it, it became sweet. It was into this same well that the Prophet's ring fell from the hand of Uthman b. Affan.[46]

The Case of Abu Salim al-Ayyashi

The last person to be considered under the category of early or classical Muslim visitors and scholars is Abu Salim al-Ayyashi (d. 1679), a Moroccan scholar, Sufi master and traveller. His celebrated book on travels is "al-Rihlah al-'Ayyashiyyah". However, since he died 174 years after al-Samahudi, whom he regarded as his main reference on Madinah, and since his time signified an epoch when the Hijaz territories were under the absolute Ottoman control, Abu Salim al-Ayyashi's epoch could

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[45] To some scholars and visitors, like Ibrahim Rif'at Pasha in 1901, the distance between the Aris well and the Quba' mosque was about two hundred meters, and the location of the well was to the north-west of the mosque.

[46] Ali b. Ahmad al-Samahudi, *Wafa' al-Wafa*, vol. 3 pp. 812-813, 875.

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also be seen as the final stage of a transition from the Islamic classical times to the premodern ones. Al-Samahudi was the personification of the Islamic classicism in Madinah.

Abu Salim al-Ayyashi arrived in Madinah in 1662. He spent seven months and a half in the city, after which he proceeded to Makkah for his second hajj. He left Madinah about two weeks before the holy month of Ramadan.[47]

Abu Salim al-Ayyashi's account of the Quba' mosque is rather detailed. He cites only the true information, backing them up with reliable sources. His main point of reference is al-Samahudi, whose intellectual presence, not only during the former's visit, but also ever afterwards, towered over the scholarly horizons of the holy city of Madinah. The exposition of the story of the Quba' mosque is placed under the title "Referencing the mosques that are visited in Madinah owing to their association with the Prophet." The Quba' mosque is the first mosque explained.

Abu Salim al-Ayyashi deliberated the history and religious significance of the mosque first, reiterating the views of the mainstream Muslim scholars. He then disclosed that he went to the place after the fajr or dawn prayer. Upon arriving and entering the mosque, he performed a voluntary prayer at the supposed location of the Prophet's prayer, admitting at the same time that there were other places deemed to be the sites of the Prophet's prayer(s). He mentioned two such sites: one in the mosque's courtyard and the other in the eastern corner or end of the first row (of columns), adding that al-Samahudi "referred to all of them (the potential sites) and explained them in the most comprehensive way."[48]

Abu Salim al-Ayyashi wrote that outside the Quba' mosque, near its qiblah or southern side, there was the mosque of Ali b. Abi Talib, about which he said – again on the strength of the authority of al-Samahudi – that it was confused or mixed up with the location of the mosque of the house of Sa'd b. Khaythama al-Ansari, which the Prophet had visited and in which he had lain down and had taken ablution. The location of the

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[47] Abu Salim al-Ayyashi, *al-Rihlah al-Ayyashiyyah*, (Abu Dhabi: Dar al-Swidi, 2006), vol. 1 p. 423.
[48] Ibid., vol. 1 pp. 387-388.

house of Kulthum b. al-Hadm, also near the Quba' mosque's qiblah side, wherein the Prophet had resided, is further mentioned. At its site there was a small mosque whose identity was unknown. Apparently, Abu Salim al-Ayyashi enquired about the mosque but admitted: "We did not find anyone who could name the mosque to us."

Near the Quba' mosque, on the eastern side, there was a huge dumping ground. It marked the place of the mosque of mischief (masjid al-dirar) which the hypocrites of Madinah had built with the intention of rivalling the Quba' mosque, as a result of which the Prophet was instructed to demolish it. As the last element of the Quba' mosque complex, Abu Salim al-Ayyashi mentioned the well of Aris from whose blessed water he had drunk. At the end of his account, the author put emphasis on the fact that he was so happy to have visited the Quba' mosque in which he repeatedly performed voluntary prayers, possibly as many as ten prayers. He was aware of the heavenly rewards thus procured.

Abu Salim al-Ayyashi next mentioned something exceptional and revealing. He said that outside the Quba' mosque, on its western side, there was a huge ribat (hospice or hostel) elegantly built of hewed stone. It contained many residences which were occupied by strangers and wayfarers (ghuraba'). The ribat was sustained by means of awqaf or endowments.[49]

In the context of the history of Islamic civilization the concept of ribat implies several things. It could mean a fortification, a hostel, an educational institution, and a Sufi hospice or retreat. All things considered, what was in the vicinity of the Quba' mosque in the 16th century should have been a combination of the last two, i.e., a blend of an educational institution and a Sufi hospice. Nobody mentioned this institution before because most of the historians and scholars that wrote about Madinah before the instance of Abu Salim al-Ayyashi lived ahead of the establishment of the Ottoman rule in the Hijaz. In passing, the arrival of the Ottoman administration in the Hijaz occurred in 1517 after the sultan Selim I had defeated the Mamluk Sultanate in Egypt. The Hijaz was under the Mamluk suzerainty, which means that the Ottoman authority over the Hajaz instantaneously became inevitable.

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[49] Ibid., vol. 1 pp. 387-388.

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One of the doctrines of the Ottoman Empire, which at times was an official one and at other times a widely tolerated one, was Sufism. Thus, the Ottoman ruling classes supported a variety of Sufi paths or schools of thought, both conceptually and institutionally. The cities of Makkah and Madinah were no exceptions. However, it cannot be overlooked that before the Ottomans, especially during the reign of the Mamluks, what could be dubbed the phenomena of institutionalization and even politicization of Sufism, existed, but the same under the Ottoman patronage came to a crescendo.

It seems as though the Ottoman proselytization efforts with regard to Sufism were well under way and were yielding results in Madinah at the time of the visit of Abu Salim al-Ayyashi. That was exactly 145 years following the establishment of the Ottoman control in the Hijaz. The existence of the ribat in question, and the existence of other full-fledged or partial Sufi institutions, were some of those results. Even if the Ottomans did not openly stimulate the proliferation of Sufism and Sufi fraternities in the Hijaz, there must have been an upsurge in the trend on account of several undercurrents taking advantage of the Ottoman liberal outlook.

Abu Salim al-Ayyashi was a Sufi scholar. To the caretaker of the mentioned ribat near the Quba' mosque he referred as "our associate or colleague (sahibuna)", whose name was Salih b. Ahmad al-Yamani. The man was a Shaikh (evidently a Sufi guru himself). His repute was fairly illustrious, to the point that Abu Salim al-Ayyashi appended the pronunciation of his name with the words "may Allah be pleased with him",[50] which is normally reserved for the Prophet's companions and for such succeeding scholarly and religious luminaries as commanded extraordinary standings.

The additional evidence that the stated ribat adjacent to the Quba' mosque was a Sufi institution - which Abu Salim al-Ayyashi in his capacity as a Sufi master and scholar was very happy to introduce to his audience and to be associated with, one way or another - was the compelling reality that much of Abu Salim al-Ayyashi's stay in Madinah was related to ribats, tombs and funerary complexes of saints, and meetings with the likeminded people spirituality-wise. In short, the man

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[50] Ibid., vol. 1 p. 388.

was a Sufi and almost everything he did was relatable to the world of Sufism. To give some examples, while in Madinah Abu Salim al-Ayyashi first stayed in a ribat and funerary complex of a saint Ismail b. Ja'far al-Sadiq, then in another ribat attributed to Abd al-Qadir al-Jilani (d. 1166), a famous jurist, theologian and the founder of the Qadiriyyah Sufi tariqah or order. While the first ribat was rather far from the Prophet's mosque, lying next to Madinah's graveyard called al-Baqi', in view of which going to the Prophet's mosque for daily prayers posed a challenge, the latter ribat was merely three steps away.

Abu Salim al-Ayyashi admitted that, while staying in the second ribat, he felt extremely blessed by the proximity of the Prophet's mosque. However, the blessings were further increased by the presence in the same ribat of a Sufi master from the Naqshbandi Sufi order whose name was Jamaluddin al-Hindi al-Naqshbandi. Abu Salim al-Ayyashi revealed that he capitalized on this privileged proximity to the Shaikh, regularly having an audience with him and performing muraqabah or meditation. In this second ribat Abu Salim al-Ayyashi resided for about a month.[51]

All of Abu Salim al-Ayyashi's discussions in his two-volume book "al-Rihlah al-Ayyashiyyah" centre either on Islamic scholarship or on elements of Sufism. He even referred to Shaikh Muhyuddin Ibn al-'Arabi (d. 1240), the greatest Sufi Shaikh and the father of what could be called the speculative Sufism, adding an exclamation "may Allah be pleased with him".[52]

Having thus established that the ribat institution near the Quba' mosque was a Sufi institution and that it was one of many qualified or out-and-out Sufi institutions in Madinah, it behoves us to point out that the institution, most probably, was the same as the one mentioned by John Lewis Burckhardt in 1814-1815, who wrote that "near to the mosque of Quba' stands a building erected by Sultan Morad for dervishes (Sufis)."[53] The referred to sultan Morad should be either Murad III who died in 1595 or Murad IV who died in 1640. He could not be Murad V because the latter died in 1904, long after Burckhardt's visit to Makkah and Madinah; nor could he be either Murad I or Murad II because these two died in 1389 and 1451 respectively, long before the Hijaz came

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[51] Ibid., vol. 1 pp. 372-380, 425.
[52] Ibid., vol. 1 p. 505.
[53] John Lewis Burckhardt, *Travels in Arabia*, p. 369.

under the Ottoman rule. At any rate, the Quba' ribat should have been relatively new at the time of Abu Salim al-Ayyashi's visit, operating at full capacity, but not so, and was possibly even worn-down – unless renovated of late – at the time of Burckhardt's visit.

This is what Burckhardt had to say about the qualitative and quantitative presence of Sufis (called dervishes consistent with the ubiquitous Turkish lexis and culture) during the hajj season he himself attended. The report is loaded. It reveals that Sufis were numerous and were representing different tariqahs or orders and geographical regions. Some were sincere and pious, while others were phony and irreverent. They must have found the holy cities convenient and homelike insofar as their calling was involved. Inasmuch as many pilgrims were inclined to prolong their stay in the holy cities – as Abu Salim al-Ayyashi and his company had in fact done – and if possible yet to settle permanently there, a great many Sufis felt the same urge. They believed that Makkah and Madinah were their spiritual and potentially biological home too.

Burckhardt wrote: "Dervishes of every sect and order in the Turkish Empire are found among the pilgrims; many of them madmen, or at least assuming the appearance of insanity, which causes them to be much respected by the hadjis, and fills their pockets with money. The behaviour of some of them is so violent, and at the same time so cunning, that even the least charitably disposed hadjis give willingly something to escape from them. They mostly come from other countries; for among the Arabians themselves there are fewer crazy of these people than in other parts of the east. Egypt chiefly abounds with them; and almost every village in the valley of the Nile furnishes some Masloub, or reputed madman, whom the inhabitants regard as an inspired being, and a blessing sent to them from heaven."[54]

Burckhardt also said that there were "numerous dervishes from Persia, Tartary and the realms watered by the Indus."[55]

Conclusion

The remarkable importance of the Quba' mosque is undisputed. It lies in the truths that it is the fourth mosque in Islam to which a

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[54] Ibid., p. 259.
[55] Ibid., p. 254.

religious excursion can be undertaken, that it was built by the Prophet himself, and that it resided at the core of the first and certainly most pivotal chapters of the history of Islam and its civilization. As such, the Quba' mosque featured prominently on the list of the legitimate places of visitation in the holy city of Madinah. Such a sacrosanct legacy translated itself into the creation of a unique Muslim consciousness vis-à-vis the mosque, with the early Muslim scholars and visitors adopting different ways and means to appreciate and document the outlook. This chapter was an effort towards capturing that sentiment and analysing some of its foremost manifestations. The discussion extended from the dawn of the Islamic presence in Madinah till the age and contributions of al-Samahudi who was the personification of the Islamic classicism in the Prophet's city, and also the age and contributions of Abu Salim al-Ayyashi whose case signified a transition from the Islamic classical times to the premodern ones.

All things considered, the Quba' region and its mosque - where the Prophet had arrived first, had organized the community, and had founded the first multipurpose institution of Islam (the mosque) - functioned as the gateway to everything the holy city of Madinah subsequently represented. It was the latter's microcosm. As a community development centre, the Quba' mosque signified a watershed in the history of Islam and its civilization. It was a threshold between the old Makkan sphere and a new revolutionary one in Madinah. It was a portal to the future, and by extension, to infinity. This could be one of the reasons why the Prophet used to frequent the Quba' mosque, advising his followers to follow suit, and reminding that a visit to and a prayer in the mosque is equivalent to umrah or the lesser pilgrimage. Which connotes that travelling to the Quba' mosque, in point of fact, means revisiting an essential aspect of the origins and beginnings of everything Islamic. It connotes not going, but returning and also journeying back in time. It connotes a pilgrimage – a private spiritual odyssey - par excellence.

After the Prophet and his companions (sahabah), in their capacity as the makers and eyewitnesses of the history and legacy of the Quba' mosque, people worked painstakingly to preserve the incredible status of the mosque. They did so by honouring and, whenever possible, uplifting its religiosity, historicity and architecturality. They did so, furthermore, by replenishing the milieu and by renewing the "clothing"

whose aim was to frame and aid the mosque's ever-vibrant spirit and purpose. Unquestionably, the Quba' mosque's historical legacy was always the result of a subtle interplay between the permanency of quintessence and canons and the impermanency of the exigencies of time and space factors. It was a marvel that consisted of the abiding soul and transient body. It was a locus where heaven and earth convened, with the human agency subsisting at the convergence point and striving to attend to the enticement of the infinite potentials of the former and the sobriety of the practical necessities of the latter.

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Towards a More Illiberal Pluralism? Reexamination of the Nahdlatul Ulama's Turn Against Islamic Fundamentalist Groups in Contemporary Indonesia

Ke Arah Pluralisme Tidak Liberal? Kajian Ulang Perlawanan Nahdlatul Ulama terhadap Kumpulan Fundamentalis di Indonesia Kontemporari

M. Khusna Amal*, Uun Yusufa** and Muhammad Faiz***

Abstract

The rise of Nahdlatul Ulama's intolerant response to Islamic fundamentalist groups has revived the long-standing scholarly debate on the future of Indonesian pluralism in post-reform era. Some scholars have overlooked that NU's response is contrary to the principles of liberal pluralism because it violates religious freedom for minority groups. Some others argue that such response actually confirm the consistency of NU's stance as a moderate Islamic organization in protecting and advocating religious pluralism in Indonesia. However, only a few scholars have studied how intolerant responses within NU and its various forms are discussed from a more critical, emphatic and comprehensive perspective. This article examines the conflicting response within NU over Islamic fundamentalist movements. This article is a qualitative research that employs a pluralism perspective as its main approach to analyzing the data. Based on a case study of local NU in Jember (East Java), it was found that many elements of NU Jember used a repressive approach in countering Islamic

* State Islamic University of Kiai Haji Achmad Siddiq of Jember,
email: khusna.amal@uinkhas.ac.id
** State Islamic University of Kiai Haji Achmad Siddiq of Jember,
email: uunyusufa@uinkhas.ac.id
*** State Islamic University of Kiai Haji Achmad Siddiq of Jember,
email: faiz_spi@uinkhas.ac.id

fundamentalist movements. This was due to the disbandment of the FPI, the termination of religious gatherings of the HTI by the State, and the rejection of the establishment of Imam Syafi'i Islamic Junior High School by the Salafis. Some, however, used non-repressive strategy against puritanical preaching of HTI, FPI and Salafi groups that are often considered heretical and in conflict with the belief of other religious groups. As result, the NU's attempt to protect the religious freedom from fundamentalist attack turned into a threat to principles of pluralism. Indonesia's religious freedom, I argue, is now in slow but perceptible process of deconsolidation.

Abstrak

Kebangkitan tindak balas tidak bertolak unsur Nahdlatul Ulama terhadap kumpulan fundamentalis Islam telah menghidupkan semula perdebatan ilmiah yang telah lama berlarutan mengenai masa depan pluralisme Indonesia dalam era pasca reformasi. Sebahagian sarjana terlepas pandang bahawa tindak balas NU bertentangan dengan prinsip pluralisme liberal kerana ia melanggar kebebasan beragama bagi kumpulan minoriti. Sebahagian yang lain berpendapat bahawa respons sebegitu sebenarnya mengesahkan konsistensi pendirian NU sebagai sebuah organisasi Islam yang sederhana dalam melindungi dan menganjurkan pluralisme agama di Indonesia. Namun, hanya segelintir sarjana yang mengkaji bagaimana pelbagai tindak balas tidak bertoleransi dalam NU dibincangkan dari perspektif yang lebih kritis, tegas dan menyeluruh. Artikel ini mengkaji tindak balas yang bercanggah dalam NU terhadap gerakan fundamentalis Islam. Artikel ini merupakan kajian kualitatif yang menggunakan perspektif pluralisme sebagai pendekatan utama dalam menganalisis data. Berdasarkan kajian kes NU tempatan di Jember (Jawa Timur), didapati banyak elemen NU Jember menggunakan pendekatan represif dalam menentang gerakan fundamentalis Islam. Ini disebabkan oleh pembubaran FPI, penamatan perhimpunan agama HTI oleh Negara, dan penolakan penubuhan Sekolah Menengah Pertama Islam Imam Syafi'i oleh Salafi. Walau bagaimanapun, ada yang menggunakan strategi bukan represif terhadap dakyah puritan kumpulan HTI, FPI dan Salafi yang sering dianggap sesat dan tidak percaya kepada pegangan

kumpulan agama lain. Akibatnya, percubaan NU untuk melindungi kebebasan beragama daripada serangan fundamentalis bertukar menjadi ancaman kepada prinsip pluralisme. Kebebasan beragama Indonesia, saya berpendapat, kini dalam proses dekonsolidasi yang perlahan tetapi boleh dilihat.

Kata Kunci: Muslim Moderat, Nahdlatul Ulama, Intoleransi, Fundamentalis Islam, dan Pluralisme.

Introduction

During the last decades, particularly since the downfall of Soeharto's New Order regime in 1998, Nahdlatul Ulama (NU, he Revival of Islamic Scholars), the largest Muslim organization and popularly known as the champion of Indonesia's moderate Islam, has shown its high resistance to fundamentalist groups such as Indonesian Hizbut Tahrir (HTI), the Islamic Defenders Front (*Front Pembela Islam*/FPI), and Arab-inspired Wahhabi or Salafi conservatives and Muslim Brothers. NU's activities in encouraging the government to disband HTI and FPI[1], the emergence of the hashtag #sink PKS (the party insulting NU clerics) and the rise of anti Wahhabism campaigns are part of NU's resistance against these Islamic fundamentalist groups. NU has explained that the Islamic fundamentalist movement is a serious threat to the pluralistic order of religious life in Indonesia. K.H. Said Aqiel Siradj, the General Chairman of NU (*Pengurus Besar Nahdlatul Ulama*/PBNU) for the 2010-2022 period, stated that the latent danger to the disintegration of the Indonesian nation comes not from the Indonesian Communist Party (*Partai Komunis Indonesia*/PKI), but from radicalism and terrorism in which Wahhabism was one of the main sources[2].

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[1] Mietzner, M. (2018). Fighting Illiberalism with Illiberalism: Islamist Populism and Democratic Deconsolidation in Indonesia. *Pacific Affairs* 91, No. 2, p. 261-282.

[2] Hakim, S. (2021). *Said Aqiel Sebut Ajaran Wahabi dan Salafi Pintu Masuk Terorisme.* 30 Maret.

Towards A More Illiberal Pluralism? Reexamination on The
Nahdlatul Ulama's Turn Against Islamic Fundamentalist
Groups in Contemporary Indonesia

The increasing resistance of NU to Islamic fundamentalist groups has driven an intensive and long debate among scholars. Some scholars have overlooked that such resistance actually confirms the consistency of NU's position as a moderate Islamic organization in protecting and advocating religious pluralism in Indonesia. As known, NU has long been known as a champion of Indonesia's moderate Islam which played an important role in supporting tolerance, pluralism and democracy agendas. At the same time, it is also known as a vanguard organization in combatting various forms of radicalism and terrorism that can threaten Indonesia's moderate Islam and the integrity of the unitary state of the Republic of Indonesia as well. At the 32nd NU Congress in Makassar, 22-28 March 2010, for example, NU explicitly has shown its opposition to Islamic groups which they called "radical conservatives" who have intolerant attitudes and commit violence. These groups are also recognized as wanting to change the Republic of Indonesia into an Islamic state[3].

Some others, however, have argued that NU's resistance to fundamentalist groups showed the dark side of pluralism within moderate Islamic organization. For example, NU's involvement in encouraging the government to make regulations to disband radical mass organizations was seen as a form of NU's illiberal response to minority groups including HTI, FPI and others. They view that such an attitude not only contradicts the norms of liberal pluralism as the main pillars of democracy, but also the image of NU as a role model of moderate Islamic organization[4]. The implication is that the image of pluralist NU in the post-reform era looks more conservative compared to previous periods, especially the 1980-1990s[5].

[3] Hefner, R. W. (2000). *Civil Islam: Muslims and Democratization in Indonesia,* Princeton. New Jersey: Princeton University Press; Hilmy, M. (2013). Wither Indonesia's Islamic Moderatism? A Reexamination on the Moderate Vision of Muhammadiyah and NU. *Journal of Indonesian Islam* 7, No. 1, p. 24-48; Hamdi, A.Z. (2021). Constructing Indonesian Religious Pluralism: The Role of Nahdlatul Ulama in Countering Religious Extremism. *Journal of Indonesian Islam* 15, No. 2, p. 433-464.
[4] Mietzner, M. & Muhtadi, B. (2020). The Myth of Pluralism: Nahdlatul Ulama and the Politics of Religious Tolerance in Indonesia. *Contemporary Southeast Asia* 42, No. 1, p. 58-84.
[5] Bruinessen, M. V. (ed.). (2013). *Contemporary Developments in Indonesian Islam: Explaining the "Conservative Turn".* Singapore: Institute of Southeast Asian Studies.

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However, the critical views of the scholars above are not entirely without merti, given that cases of religious intolerance and violence targeting minority groups, both radical and non-radical, often involve moderate Islamic elements including NU. The violence experienced by minority groups such as Ahmadiyah (Parung, Bogor, West Java), Shia (Sampang, Madura, East Java), and Chinese-Christian minorities during the Islamic Defense Action in Jakarta, allegedly involved actors from among NU. Such acts of violence prompted scholars to assess NU's illiberal religious moderation[6].

Unlike existing scholarly works, this article offers a more critical and balanced perspective in explaining NU's resistance towards Islamic fundamentalist groups. It does not intend to suggest that all NU's resistance is completely contrary with principles of religious pluralism. In Fact, many NU's people nowadays are inclusive towards the existence of fundamentalist particularly Arab-inspired Salafi, but not their intolerant religious belief. Here, religious pluralism can be interpreted as religious teachings that emphasize the importance of a person accepting, recognizing, and respecting the diversity and differences in theological beliefs of other people. In a liberal democracy, the freedom of every individual to express their civil rights must not conflict with applicable legal norms and rules. In case of a breach of civil liberties, law enforcement or the State has the official authority and power to resolve it. Only by enforcing fair laws can democratic social order be realized[7].

This article addresses these crucial issues and discusses to what extent NU's resistance to Islamic fundamentalist groups represent its less pluralist religious behavior. I choose the topic of local NU in Jember (East Java) as a case study to examine the attitude of mainstream

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Fealy, G. (2019). Reformasi and the Decline of Liberal Islam, Thushara Dibley and Michele Ford (ed.) *Activists in Transition: Progressive Politics in Democratic Indonesia.* New York: Cornell University Press. Menchik, J. (2014). Productive Intolerance: Godly Nationalism in Indonesia. *Comparative Studies in Society and History* 56, No. 3, p. 591-261. Menchik, J. (2015). *Islam and Democracy in Indonesia: Tolerance without Liberalism.* New York: Cambridge University Press.

[6] Mietzner, M. & Muhtadi, B. *The Myth*, p. 58-84.

[7] Mujani, S. (2007). *Muslim Demokrat: Islam, Budaya Demokrasi dan Partisipasi Politik di Indonesia Pasca Orde Baru.* Jakarta: Gramedia Pustaka Utama.

Islamic organization in its interaction with fundamentalist minority groups particularly HTI, FPI and Salafi. It was based on a series of field research carried out from March-October 2019 during which the author observed NU religious activities, interviewed a number of NU administrators and activists, and reviewed official NU documents and published articles in media.

In responding to the question above, this article is divided into three parts. The first part provides a brief discussion on the rise of the religious intolerance and its relation with the Salafi revivalism. The second part explains the NU elements in response to the Salafi groups and analyzes their underlying arguments and reasons. The third part examines the extent to which NU's intolerant response to the Salafi groups can be classified as less pluralist. The last part provides conclusion and a critical analysis on the various NU's intolerant responses to Salafi groups as well as its meaning to the contemporary religious pluralism in Indonesian Muslim.

Salafi Revivalism and Religious Intolerance

Many scholars observed that the post-reform process and freedom play essential roles in strengthening moderate Islamic groups in Indonesia. However, they have failed to utilize their power to promote tolerance, pluralism, and democracy agendas as in the previous period. The fragmentation of moderate Muslims into various groups based on pragmatic political interests and their respective communalism lines are some of the factors leading to the decline in the progressive role of these pluralist Islamic agents.[8]

Similarly, the freedom and openness achieved after the reform era can be used effectively by fundamentalist and radical Islamic groups to express their theological and political identities through various media. They are the most active in propagating puritanical Islam. They call on Muslim to return to the original ways of Islam by

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[8] Hadiz, V. R. (2005). *Dinamika Kekuasaan, Ekonomi Politik Indonesia Pasca Soeharto.* Jakarta: LP3ES. Hadiz, V. R. (2016). *Islamic Populism in Indonesia and the Middle East.* Cambridge: Cambridge University Press.

emulating the Prophet and the early Muslim generations.[9] The *Tarbiyah* (Indonesian version of Muslim Brotherhood) affiliated with the Prosperous Justice Party (*Partai Keadilan Sejahtera*/PKS) is one of the fundamentalist agents with an organized network and varying *dakwah* instruments ranging from *halaqah, majlis ta'lim,* educational institutions, and political parties. FPI and Salafi also use *majlis ta'lim,* Islamic boarding schools, television, and other social media platforms to spread their influence and religious understanding. Furthermore, HTI activists are increasingly developing their *dakwah* movement by targeting young Muslims in urban areas. According to various studies, these groups significantly increased during the presidency of Susilo Bambang Yudhoyono (2004-2014) and started infiltrating schools, campuses, and the bureaucracy.[10]

The presence of these fundamentalist Islamic groups contributes to conservatives, intolerance, and religious violence in various forms. The use of digital media plays to spread and promote false Islamist agendas. Social media have facilitated the fragmentation of authority and religious pluralism, thereby presenting opportunities for conservative non-traditional religious elites and other uncivilized segments with valuable tools and opportunities to instill hatred of other religious groups and violence against minorities.[11] This is similar to the propaganda of the Laskar Jihad group in the religious conflict in Maluku, the hate speech campaign carried out by FPI and its Islamist colleagues in mobilizing the masses to demand the imprisonment of Basuki Tjahaja Purnama (Ahok) for blasphemy cases, etc.[12]

Although fundamentalist Islamic groups are different in organization and strategy of struggle, however, they have a common point in terms of upholding Islamic religious orthodoxy based on the Qur'an and Al-Hadith, homogenizing Islamic traditions and culture on

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[9] Meijer, R. (2009). *Global Salafism: Islam's New Religious Movement.* New York: Colombia University Press.

[10] Mietzner, M. The Myth, p. 58-84.

[11] Hamayotsu, K. (2014). The Limits of Civil Society and Democratic Indonesia: Media Freedom and Religious Intolerance. *Journal of Contemporary Asia* 43, No. 4, p. 658-677.

[12] Azali, K. (2017). Fake News and Increased Persecution in Indonesia. *Persective,* No. 61. Neyazi, T.A. and Muhtadi, B. (2021). Selective Belief: How Partisanship Drives Belief in Misinformation. *International Journal of Communication* 15, p. 1286–1308.

the Arab model, and Islamizing society and the state. In fighting for their Islamism agenda, they are often involved various forms of intolerance, discrimination, and religious violence activism. They are also actively involved in attacking other people's beliefs with justifications for apostasy, polytheism, infidel, un-Islamic, syncretic, heterodox, etc. They are even often involved in the persecution of non-radical minority groups such as Ahmadiyya, Shia, Baha'i, religious sects, Liberal Islam Network (*Jaringan Islam Liberal/*JIL), Christians, etc. The case of mass mobilization in the name of Defending Islam with the 212 movements is an example of intolerance and religious violence acts involving radical groups.[13]

The increasing trend of religious radicalism and violence, which initially occurred at the national level, has spread to various regencies such as Jember. Religious radicalism in this area, which comprises traditionalist Muslims, has strengthened since the reform era due to the involvement of the Salafi groups. Not long after the formation of the FPI at the national level, the Jember branch was established. Since its inception, this Islamic militant group has carried out various acts of intolerance and religious violence such as controlling gambling places, selling liquor, prostitution. They also support the idea of some conservative Muslims from the PKS in fighting for "Religious Jember" by making regional and government regulations based on Islamic law.[14]

HTI has re-emerged and expanded its influence in Jember since its inception in the New Order era. This group forms *halaqah* (religious gatherings) on public campuses such as Jember University and Polytechnic as well as in urban areas to spread its religious ideology. The presence of popular HTI preachers such as Felix Siauw and Hannan At-Taki, which offer a new and more millennial style of *dakwah* through social media, has contributed significantly to attracting passionate young Muslims who are indeed passionate about new Islamic identity.[15] HTI activists in Jember have also succeeded in increasing the number of their communities, especially from the urban educated middle class, by inviting Islamic boarding schools to join and support the agenda. Some

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[13] Arifianto, A.R. *Practicing*, p. 241-264.

[14] Interview with PCNU Jember administrators, September 7, 2019.

[15] Heryanto, A. (2015). *Identitas dan Kenikmatan: Politik Budaya Layar di Indonesia.* Jakarta: Gramedia.

boarding school leaders have even become HTI elites and participate in spreading the agenda of the Islamist group's struggle.[16]

The Salafi group is listed as radical Islam agents that have successfully developed their religious influence through *dakwah* activities and the establishment of Islamic educational institutions. Before the arrival of Jember Salafi figures in the early 2000s, religion was studied in Yemen. Lukman Ba'abduh and Umar Jawas established the first Salafy Islamic Boarding School and Imam Syafi'i Dirasat Islamiyah High School *(Sekolah Tinggi Dirsat Islamiyyah/STDI)*. The first and second educational institutions were traditional and formal, respectively. This was supported by large financial strength sourced from donors, especially those in the Middle East, because they were able to expand their ideological influence widely in Jember.

Salafi groups also have popular preachers such as Ustadz Syafiq Riza Basalamah and actively performed da'wah offline. Both groups actively used social media such as Facebook, Instagram, and You Tube as a means of *dakwah*. On social media, Ustadz Riza Basalamah uploaded more than 3000 preaching videos on a You Tube account with more than 1 million subscribers. Each upload usually has an average of 100 to 1 million views. In line with the increasing popularity of this Salafi preacher, there was an increase and shift in the authority of the ulama and preachers from traditional Muslims.[17]

Another influential Salafi group is the *Tarbiyah* activists affiliated with PKS. This category of people is very radical in their thoughts and actions, adapting numerous moderate approaches, such as FPI, HTI, and Salafi-Wahhabi. This Salafi *Tarbiyah* group has more comprehensive social, political, and religious influence than HTI, FPI, and Salafi-Wahhabi. They have also succeeded in developing various *majlis* da'wah such as *Majlis Duha* and another religious *halaqah.* Furthermore, political parties are quite successful in developing educational institutions that are in great demand by the people of Jember, such as Integrated Islamic Elementary, Junior, and Vocational High Schools, Tahfidz Qur'an Islamic Boarding School Ibnu Katsir, etc.

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[16] Interview with NU figures, August 29, 2019.
[17] Hamayotsu, K. *The Limits*, p. 658-677.

The NU's Turn against Salafi

The strengthening influence of Salafi groups in utilizing freedom and openness due to democracy prompted a critical reaction from moderate Islamic groups, especially NU. This is because NU appears to be more offensive in responding to the current rise of radical Islamic movements compared to Muhammadiyah and other moderate groups. This condition is reminiscent of old events involving tensions between NU and modernist Islamic groups with Salafism-Wahhabism leanings, including Muhammadiyah, which was initially nicknamed Indonesian Wahhabism.[18]

The NU organization founded in 1926 was established in response to the growing influence of Wahabi conquest of Mecca and the spread of Islamic fundamentalism in the Netherlands Indies. The group's original purpose was to promote and defend Sunni Muslim traditionalism, which combines adherence to the teachings of the four classical legal traditions with Sufi devotional practice and mysticism, and to challenge the puritanical and other "deviant" groups.[19] NU views itself as a Sunni Islam group and adheres to the concept of *Ahlus Sunnah wal Jama'ah* or *Aswaja,* meaning the people of the Prophetic tradition *(sunnah)* and community *(jama'ah).*[20]

However, NU's response to Wahabi is not always carried out in reactive and violent ways. The formation of this organization and the sending of a traditionalist delegation to Mecca is a form of rational and moderate resistance to fight for its agenda, such as protecting the teachings and religious practices of traditionalist Muslims. The mandate brought by the delegation to be handed over to the new king contained a request for "freedom of *madhab*" by enabling the imams to take turns

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[18] Schwartz, S. (2003). *The Two Faces of Islam: Saudi Fundamentalism and Its Role in Terrorism.* Knopf Doubleday Publishing Group. Gillespie, P. (2007). Current Issues in Indonesian Islam: Analysing the 2005 Council of Indonesian Ulama Fatwa No. 7 Opposing Pluralism, Liberalism and Secularism. *Journal of Islamic Studies* 18, No. 2, p. 202–40.

[19] Fealy, G. and Barton, G. (1996). *Nahdlatul Ulama, Traditional Islam and Modernity in Indonesia.* Melbourne: Monash Asia Institute.

[20] Woodward, M.R. (2001). Indonesia, Islam and the Prospect for Democracy. *SAIS Review* 21, No. 2, p. 29-37.

during Friday prayers at the Grand Mosque and allowing the entry of books by Imam Ghazali, Imam Sanusi, etc.[21]

Furthermore, NU's resistance to Salafi groups has strengthened since the collapse of the New Order authoritarianism regime. This is because the main opponents of NU's religious politics are no longer modernist groups such as Muhammadiyah and Al-Irsyad, which initially had close ties with the theological teachings of Wahhabis. Presently, it is associated with Salafi groups such as HTI, FPI, and *Tarbiyah* Activists, which are able to develop rapidly and have the flexibility to carry out puritanization, Arabization, and Islamization movements, especially during the period of President Susilo Bambang Yudhoyono (SBY). They are competitors with the potential to undermine NU's dominance and religious authority at the national and local levels, which in turn makes the traditionalist Islamic organization resistant to their activities.[22]

At the local level, the NU Jember along with its autonomous institutions significantly resist Salafism groups. According to a leader of PCNU Jember, the ideological propaganda continuously carried out by radical groups such as HTI, FPI, Salafi, cannot be ignored rather needs to be taken seriously. In a meeting held by the *Aswaja* Center, the leader stated that the following:

> It is important for the *Aswaja* Center to jointly merge with external parties of the NU and attack the *Ahlussunnah Wal Jamaah* ideology. This is similar to the Salafi-Wahabi, HTI, and Shi'a views whose existence endangers the *nahdliyin* residents in Jember.[23]

One of the PCNU Jember autonomous bodies also showed a strong response, namely the *Ansor* and *Banser* Youth Movement against the FPI group. This case stemmed from Abdurrahman Wahid or Gus Dur that urged the disbandment of the FPI due to the mass beating by the militant organization against members of the National Alliance for Freedom of Religion and Belief (AKBB) at Monas, Jakarta, in 2008. The

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[21] Feillard, A. (1999). *NU vis a vis Negara: Pencarian Isi, Bentuk dan Makna.* Yogyakarta: LKiS.
[22] Mietzner, M. The Myth, p. 58-84.
[23] PCNU Jember. (2020). *Ra'is Syuriah Ingatkan Peran Penting Aswaja Center,* 8 Maret.

FPI leader, Habib Rizieq Shihab, called Gus Dur a Jewish stooge by stating the following:

> "When Gus Dur became President, he wanted to dissolve FPI, however, FPI the reverse was the case." [24]

Rizieq's statement, which insulted Gus Dur sparked protests from NU circles in various regions. This encouraged Zannuba Arifah Chafsoh, also known as Yenni Wahid (Gus Dur's daughter), to hold an open dialogue with FPI followers all over Indonesia. Furthermore, several NU elements, such as *Ansor, Banser,* and *Garda Bangsa PKB* Jember visited the FPI headquarters to meet with the management of the militant organization. During the meeting, the head of FPI, Habib Abu Bakar, urged the pro-Gus Dur group to apologize for the attitude of the central FPI.[25] According to media reports, after several visits by Gus Dur supporters, Habib Abu Bakar finally released an official letter containing the disbandment of FPI and publicly apologized to Gus Dur. During the protest, the supporters also put up a large banner that reads, "FPI is *haram* in Jember".[26]

Subsequently, FPI Jember followers reactivated their organization along with the reduced conflict with NU. In practice, they do not carry out many religious activities that have a lot of contact with NU elements, especially *Ansor* and *Banser.* This organization is mostly engaged in preaching *(dakwah)* activities *amar ma'ruf nahi munkar,* which calls for good and prevents evil. The re-emergence of FPI has actually received sympathy from several Islamic boarding schools and NU kyai that have a firm *dakwah* style, as shown by the militant group. Several Islamic boarding school *kyai* (religious leader) were even included in the FPI management structure. Furthermore, FPI was involved in religious intolerance actions during important events such as the Islam Defense Action in Jakarta and the anti-Shi'a movement in Puger (Jember, East Java).[27]

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[24] DetikNews,. (2008). *Habib Rizieq: Kami akan Bubarkan Gus Dur!* 02 Januari.
[25] Interview with a number of administrators of *Ansor* and *Banser,* October 2, 2019.
[26] Kompas.com. (2008). *FPI Jember Membubarkan Diri.* 03 Juni; Tempo.co. (2008). *Didemo Masa Gus Dur, FPI Jember Membubarkan Dir.* 03 Juni.
[27] Interview with one of the FPI Jember administrators, October 11, 2019.

NU Jember strongly responded to the infiltration of religious ideas and movements carried out by HTI. The young people that belonged to NU Youth Association (*Ikatan Pelajar Nahdlatul Ulama/*IPNU), the NU Boys and Girls Association (IPPNU), *Fatayat* and the *Ahlus Sunnah Wal Jama'ah (Aswaja)* Center, were heavily involved in ideological battles with HTI activists. They collaborated with NU activists in different campuses such as Jember University and State Polytechnic to help stop the movement of HTI activists, such as the LDK within the campuses (Campus *Dakwah* Institute). Furthermore, these youths targeted school clergy *(Rohis)* and prevented them from getting involved in the flow of HTI religious thought and understanding. They actively carry out regeneration and training to strengthen *Aswaja* and nationalism understanding among Muslim millennial children to avoid the anti-pluralism, anti-democratic, and anti-Indonesian caliphate ideology.[28]

A crackdown on HTI was also carried out by the *Ansor* Youth Movement and *Banser* citizens. Furthermore, during the HTI Leaders Conference held at the New Sari Utama Jember building on May 1, 2016, hundreds of *Banser* and NU masses came to the location and forcefully prevented them from conducting the meeting. *Ansor* and *Banser's* rejection of the conference activities was based on the consideration that HTI campaigned for the rejection of the democratic system and continued to fight for the caliphate government system, which tends to endanger the integrity of Indonesia.[29] According to antaranews.com, the turmoil was finally stopped by the police officers in charge of guarding the conference by 12:30 pm to avoid violent clashes or conflicts between the two groups.[30]

The actions taken by the police in maintaining the religious activities carried out by the HTI group are considered appropriate. This is contrary to other security forces that cannot take a firm stance in dealing with conflicts involving the majority and minority groups, such as the case of the Sunni-Shi'a in Yogyakarta or Sampang, Madura. The

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[28] Muhtadi,B. (2009). The Quest for Hizbut Tahrir in Indonesia. *Asian Journal of Social Science* 37, p. 623-645.

[29] Interview with *Ansor* and *Banser* administrators, August 18, 2018.

[30] Antaranews.com. (2016). *Kegiatan Muktamar Tokoh Umat HTI Jember dihentikan*, 1 Mei.

decision taken by the Police in securing the HTI *Isra' Mi'raj* commemoration was quite democratic. The following excerpt was stated by the Jember Police Chief, Sabilul Alif:

"I went to the location because I was worried about the possible occurrence of a physical clash between *Banser* and HTI. Police and Army troops were deployed to oversee this activity for fear of undesirable events, such as the one witnessed today."[31]

He further stated that:

"No mass organization can interfere and stop the Isra' Mi'raj event. However, the insertion of material on Indonesia shari'ah or the caliphate government leads to resistance and social conflict."[32]

NU Jember indicated a strong and massive reaction towards the development of the Salafi groups led by Lukman Ba'abduh and Umar Jawas. However, a fierce resistance occurred when the two Salafi figures that returned after studying in Yemen established an educational institution called the Salafy Islamic Boarding School in 2002. Massive demonstrations were mobilized by NU and Islamic boarding school elements to thwart the Salafi group's plan to establish an Islamic educational institution. In addition to the demonstration, they also visited the regional parliamentary leadership and local government officials of the Jember regency to stop the establishment of Salafi educational institutions. According to them, the presence of Salafis posed a serious threat to the religious teachings and practices of moderate, tolerant, and inclusive Indonesian Muslims, especially to local traditions. Furthermore, Salafi or Wahhabi religious beliefs were tagged as a serious threat to the integrity of Indonesia. An administrator of the PCNU Jember stated that Wahhabism is an entry point for terrorism.[33]

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[31] Ibid, 1 Mei 2016.
[32] Ibid, 1 Mei 2016.
[33] Interview with one leader of the PCNU Jember *Tanfidziyah*, October 23, 2019.

NU Jember elements showed tougher resistance after rejecting the STDI management's plan to expand its educational institutions by establishing the Imam Syafi'i Islamic Junior High School. This led to the organization of mass mobilization actions by NU, Islamic boarding school elements, and residents around Sumbersari to thwart the plan to establish the Junior High School. NU Jember took a similar step by visiting the Regional Parliament, local government leadership elements, the Education Office, and other agencies to strengthen its struggle agenda in stopping the Salafi group project.

The response of some NU Jember elements to these Salafi groups was more intense and offensive than to FPI, HTI, and *Tarbiyah* activists. This attitude was intertwined with the rapid development and expansion of the Salafi group. The Salafi group, especially STDI, was able to buy land owned by the residents of Sumbersari and its surroundings at a high price for the expansion of their educational institutions due to their financial capacity. However, this posed a serious threat to the existence and development of Islamic boarding schools in the Sumbersari sub-district area. Furthermore, the increasing development of Salafis also worries NU and principals due to the growing authority and influence of Salafis compared to NU, which has long enjoyed its domination.[34]

Until now, the resistance of NU Jember has not produced encouraging results, especially in thwarting the agenda of the Salafi group to establish and develop Islamic educational institutions. Salafi groups also received permission from the government to establish Salafy Islamic Boarding Schools, STDI, and several educational institutions ranging from Early Childhood Education to Elementary and Junior High Schools. Meanwhile, their resistance in limiting the space for Salafi activists that played an important role in filling recitations and prayer priests in several mosques in government institutions such as those in Regional Hospitals has been quite successful. In this case, NU Jember cooperates with the Ministry of Religion and regional agencies' leadership to organize preachers at mosques in the Jember regency government.

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[34] Mietzner, M. *The Myth,* p. 58-84.

Furthermore, some NU Jember groups prefer using a non-repressive cultural approach to stem the flow of the Salafism movement. The revival of the NU identity is inseparable from the rise of these Salafi groups. Similarly, the more active NU circles published *Aswaja* related books, conducted *Aswaja*-based religious moderation training, establishing various Centers, and trained NU cadres that directly correlated with the growing development of Salafi groups.

The proliferation of online media owned by autonomous institutions and bodies such as NU and the *Aswaja* center was part of the cyber war waged against Salafi groups. This is in addition to the ability of the NU Jember to balance the incessant Salafi *dakwah* on social media by carrying out the tolerant, friendly, and polite *Aswaja dakwah* on various platforms. In the *Aswaja* Center portal, it was stated that:

> "…….. the circulation of radical Islamic symbols in social media need to be balanced with a more polite, friendly, and firm *dakwah* model. Therefore, *dakwah* is intensified through this media. "*Aswaja* Center in Jember also tends to prepare a variety of educational media, such as posters, pamphlets, bulletins, and the like."[35]

A similar activity was also carried out by the NU *Dakwah* Institute (*Lembaga Dakwah Nahdlatul Ulama*/LDNU). In addition to the cadre of preachers, LDNU is also active in performing *dakwah,* especially on social media. According to a Vice-Chairman of NU Jember*,* the digital era requires every NU member to guard *Aswaja an-Nahdliyah's dakwah* by actively participating in social media. This is because their inability to start adapting to this internet-based technology will leave them far behind compared to Salafist groups that are expertise in utilizing social media in their *dakwah*.[36] LDNU's commitment to strengthening *dakwah* on social media is indicated on the website as follows:

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[35] Aswaja NU Jember. (2020). *Aswaja NU Center Gencarkan Dakwah Melalui Media*. 9 Juli.

[36] Interview, October 12, 2019.

"The use of social media to carry out *dakwah* protects the community and fight negative content." It also enables the public access to credible information and a complete, moderate understanding of Islam *(Wasathiyah)* quickly and accurately.[37]

Meanwhile, the NU Amil Zakat Institution (LAZISNU) is engaged in strengthening the economic base of its residents that have been the targets of *dakwah* for Salafism groups, such as *Tarbiyah* Activists, HTI, FPI, and Salafi-Wahabi. They properly carried out *dakwah* by assisting the Muslim community in Jember with basic needs, business capital, etc. In addition, LAZISNU also assists with basic needs, business capital, job training, etc.

The proliferation of Salafis groups in promoting a new pious identity is by wearing Muslimah clothes with long headscarves and veils. This is in addition to the use of Muslim clothes that feature Middle Eastern designs with high water sizes, black dots on the forehead as part of the prostration mark (*atsar*), and growing beards, which tend to color the Islamic public space in Jember. This is in line with the NU circles that have reinvigorated traditionalist pious identities, such as sarongs, Koko clothes, and skullcaps for men, and Muslim women's clothing with standard clothing headscarves, NU stickers on cars, t-shirts, and other attributes. Since the reformation, identity politics have been strengthened as part of the ideological contestation involving religious groups, especially between moderates and Islamists.

The Intolerant Response of Nahdlatul Ulama: Towards A More Illiberal Pluralism?

Some scholars that adhere to liberalism understand that respecting, appreciating, and accepting differences of opinion and belief is one of the main norms of pluralism. In a liberal democracy, everyone has the same rights and freedoms to be able to express opinions, political interests, and theological beliefs. Therefore, when an individual or group displays an intolerant attitude towards the freedom of others, it is classified as non-pluralist. Liberal scholars use this standard of assessment to categorize individuals and groups into liberal or illiberal. According to studies, when an individual supports the

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[37] LDNU Jember. (2020). *LDNU Siapkan Dakwah bil Medsos.* 14 Juli.

freedom of others with different political aspirations, theological beliefs, and sexuality choices, such an attitude is considered liberal, and the reverse is known as illiberal. In this context, religious or political intolerance is seen as something that is not tolerated because its impacts are always destructive and detrimental to a plurality.[38]

NU also has several religious doctrines that are compatible with the principles of liberal pluralism, such as being moderate (*tawasuth*), tolerant (*tasamuh*), balanced (*tawazun*), and fair (*i'tidal*) towards religious diversity. This is in accordance with the varying principles of moderation that underlie the way NU members think, behave and act.[39] Therefore, through these principles, NU has shown itself as an organization and community that is practically involved in defending the freedom of opinion and belief for every citizen, especially minority groups such as Christians, Chinese, Ahmadiyya, Shi'a, etc. Since the inception of the UN, it has positioned itself as a defender of religious beliefs, traditions, and practices that are accommodative to the cultural diversity of local communities attacked by Salafi puritanical groups that desire to homogenize or monize theological beliefs.[40] Similarly, NU displayed an accommodative attitude when political Islam groups rejected Indonesia's democratic system based on Pancasila and the 1945 Constitution to fight for its Islamization agenda in various aspects of life[41]. Based on these inclusive roles, scholars have positioned NU as an agent of progressive and liberal civil Islam in fighting for the agenda of tolerance, pluralism, and democracy.[42]

However, this does not mean that the principles of moderation are always in line with NU's religious practice in all situations and conditions. According to Arifianto,[43] there is a gap between the doctrine

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[38] Baghi SVD, F. (2012). *Pluralisme*, p. 2012.

[39] Arifianto, A.R. (2017). Practicing What It Preaches? Understanding the Contradiction between Pluralist Theology and Religious Intolerance within Indonesia's Nahdlatul Ulama. *Al-Jami'ah: Journal of Islamic Studies* 55 (2), p. 241-264.

[40] Makin, AL. (2017). Homogenizing Indonesian Islam: Percution of the Shia Group in Yogyakarta. *Studia Islamika* 24, No. 1, p. 1-31.

[41] Barton, G. (1999). *Gagasan Islam Liberal di Indonesia*. Jakarta: Paramadina.

[42] Hefner, R.W. (2000). *Civil Islam: Muslims and Democratization in Indonesia*. Princeton, New Jersey: Princeton University Press. Kurzman, C. (1999). Liberal Islam: Not a Contradiction in Terms. *ISIM Newsletter* 2, No. 1, p. 41.

[43] Arifianto, A. R. *Practicing*, p. 241-264.

of pluralism theology and the practice of religion at NU in empirical reality. An example is strengthening conservative elements that tend to be intolerant in responding to minority groups of LGBT, Ahmadiyya, Shia, Baha'i, Gafatar, non-Muslim public leadership, etc.[44] This makes the image of tolerance, moderation, and pluralism in this traditionalist Islamic organization be questioned. The strengthening of intolerance in some NU circles has also increased the cycle of conservatism, which has a significant impact on the reputation of Islam in Indonesia.[45] Some gave red reports on tolerance and pluralism within NU, especially in the post-reform era with the category of illiberal or mere myth.[46]

Furthermore, the NU Jember displayed intolerant attitudes towards Salafist groups in the post-reform era, categorized as completely illiberal. In principle, this research agrees with the liberalism perspective, which states that intolerance is an unacceptable attitude.[47] Islam also forbids its followers from carrying out nonesuch attitudes to non-Muslims because diversity and differences are a blessing and not a curse for social life. God created differences in all things, including people from various tribes and nations, for them to know and respect each other and ultimately live in harmony. Islam also promotes dialogue in good and rational ways to avoid conflict[48]

This study criticizes the liberalism perspective, which understands that intolerance needs to be contrary to the norms of tolerance and pluralism. However, the discrimination and persecution carried out by radical-conservative Islamic groups against the Ahmadiyya minority in Parung-West Java (2005), Cianjur-West Java (2005), Kuningan-West Java (2007), Banten (2011), Lombok-West Nusa Tenggara (2005-2006),[49] Shi'a in Sampang-Madura (2011),[50]

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[44] Marshall, P. (2018). The Ambiguities of Religious Freedom in Indonesia. *The Review of Faith & International Affairs* 16, no. 1, p. 85-96.

[45] Bruinessen, M. V. (ed.). (2013). *Contemporary Developments in Indonesian Islam: Explaining the "Conservative Turn".* Singapore: Institute of Southeast Asian Studies.

[46] Mietzner, M. *The Myth*, p. 58-84. Menchik, J. *Productive*, p. 591-261.

[47] Baghi SVD, F. (2012). *Pluralisme.*

[48] An-Na'im, A. (1990). Human Rights in the Muslim World: Socio-Political Conditions and Scriptural Imperatives. *Harvard Human Rights Journal* 3, No. 1.

[49] Budiwanti, E. (2015). Pluralism Collapses: A Study of the Jama'ah Ahmadiyah Indonesia and its Persecution. *Working Paper*, No. 117. Singapore: NUS.

[50] Bush, R. and Munawar-Rachman, B. (2014). NU and Muhammadiyah: Majority Views

Fajar Nusantara Movement or Gafatar (2015), were a syncretic community combining elements of Islam, Christianity, and Judaism.[51] These activities do not only contradict the principles of pluralism rather it also contributes to fostering intolerance in Indonesia.[52] Conversely, being intolerant of such religious violent activities is not counterproductive to the norms of tolerance, pluralism, and democracy. In this context, the variety and orientation of intolerance acts by NU elements are key aspects in assessing whether their actions are categorized as illiberal.

The intolerance carried out by traditionalist Islamic organization elements, especially those that take repressive resistance, clearly contradicts liberal pluralism norms and is incompatible with NU's theology of pluralism, namely *tasamuh, tawasuth, tawazun,* and *tidal.* The angry Gus Dur's supporters and the *nahdliyin* were against the violent acts by FPI members at the national level. Therefore, the diversity group at Monas and Habib Rizieq were against the humiliation carried out on Gus Dur by FPI Jember. They were also not involved in religious violence carried out by members of the national FPI. The actions of *Ansor, Banser,* and the National Guard for the National Awakening Party (PKB) in demanding the leadership of the Jember FPI to dissolve their organization were not the result of open, equal dialogue.[53]

The civil society that works to bring order and disband a mass organization, such as the State or government, is also not fully justified. Meanwhile, the State authorized to carry out various actions legally is considered to endanger the nation-state's existence. The dissolution carried out by the State in the case of HTI and FPI has been criticized by many scholars as a form of repressive pluralist action,[54] populist authoritarianism (Power, 2018), and dictatorial government.[55] It is also

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on Religious Minorities in Indonesia. in *Religious* ed. by Bernhard Platzdasch and Johan Saravanamuttu. Singapore: ISEAS–Yusof Ishak Institute.

[51] Marshall, "The Ambiguities", 85-96.

[52] Menchik, J. *Productive,* p. 591-261.

[53] An-Naim, A. (2008). *Islam and the Secular State.* Harvard: Harvard University Press.

[54] Fealy, G. (2020). Jokowi in the Covid-19 Era: Repressive Pluralism, Dynasticism and the Overbearing State. *Bulletin of Indonesian Economic Studies* 56, No. 3, p. 301-323.

[55] Komnas HAM Ikut Tolak Perppu Ormas', 2017.

considered illiberal repression from the Jokowi regime due to its ability to reduce freedom of speech, expression, belief, and association.[56]

This process is similar to the actions carried out by Banser and Ansor in disbanding the HTI event held at the New Sari Utama Hall. The government has institutionally dissolved HTI. However, that does not mean elements of civil society, such as *Ansor* and *Banser,* have the right to disband religious activities in commemoration with the *Isra' Mi'raj* of the Prophet Muhammad or held by HTI members. A similar process was carried out by elements of the Jember PCNU in protesting the establishment of Salafy Islamic Boarding School and Imam Syafi Islamic Junior High School by Salafi groups. Every citizen has the right and freedom to express their aspirations and disagreements with the interests of others. However, when channeled through intolerant mobilization aimed at influencing government policies in prohibiting the rights of other citizens, such actions are clearly contrary to the norms of pluralism and religious freedom.[57] The actions taken by ex-HTI and Salafi groups are still limited to endangering Indonesia's moderate Islam associated with the inability to commit violence or violate the law.[58]

Some members of the NU Jember actually avoid violence and prefer moderate approaches in responding to the Salafism movement. They understand that violence such as the disbandment of FPI and HTI will not solve the problem but rather create tension or an endless spiral of violence. Therefore, they still respect and appreciate the existence of these Islamist groups despite being involved in ideological struggles. This is because their resistance is not aimed at delegitimizing the existence of these Islamist groups but their ideology, attitudes, and acts of intolerance, which are contrary to the principles of pluralism including religious freedom.[59]

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[56] Mietzner, M. (2018). Fighting Illiberalism with Illiberalism: Islamist Populism and Democratic Deconsolidation in Indonesia. *Pacific Affairs* 91, No. 2, p. 261-282.

[57] Marshall. *The Ambiguities*, p. 85-96.

[58] Mietzner, M. *Fighting*, p. 261-282.

[59] Mukharrom, T. and Abdi, S. (2023). Harmonizing Islam and Human Rights Through the Reconstruction of Classical Islamic Tradition. *Samarah: Jurnal Hukum Keluarga dan Hukum Islam,* vol. 7, No. 1.

Meanwhile, the *Aswaja* Center is an element of NU Jember that prioritizes cultural resistance by producing religious discourse based on *Aswaja An-Nahdliyah*. This process is carried out by organizing training for NU cadres and strengthening the *Daurah Aswaja* or *halaqah* at the village level to balance Salafism's expansion *dakwah*. However, the cultural resistance of this element cannot be categorized as a form of intolerance that has a destructive impact on *ukhuwah Islamiyah* (Islamic brotherhood) with the Salafi minority. According to Baghi, the contestation of religious discourse between the two does not lead to consensus or synthesis as a core idea of liberalism and is accompanied by violence.[60]

LDNU Jember activists also prefer a cultural approach to repressive measures in responding to the Salafism movement, which often justifies the religious understanding and practice of *nahdliyin* residents as heterodox. This organization is very active in conducting regeneration and training for *Aswaja dakwah,* especially through online media. The goal is to enable NU preacher cadres to balance the *dakwah* activism of Salafi groups that dominate the virtual public space. Furthermore, LDNU's *dakwah* activities are also projected to counter various Salafist movements that homogenize Indonesian Islam. Therefore, this organization actively advocates for the existence of local rituals and the Indonesian Islamic religion to counter this motive. This finding also confirms that the religious attitude of this NU Jember element tends to be tolerant and pluralist. Menchik and Mietzner & Muhtadi stated that NU followers are intolerant because they lack liberalism.[61]

One of the processes used to balance the economic activism of Salafi groups is by distributing potential attributes sourced from *zakat, infaq,* and *sadaqah* of NU residents to empower the poor that are mostly *nahdliyin.* The economic empowerment of the people is important for LAZISNU activists in order to strengthen the NU community. The economic vulnerability of NU residents has often been an easy target for Salafi groups that focused on *da'wah bi-lisan* (oratory) and *dakwah bil-hal* (praxis) in carrying out various concrete activities related to the needs of the community, such as providing business capital assistance,

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[60] Baghi SVD, F. (2012). *Pluralisme*.
[61] Mietzner, M. *The Myth,* p. 58-84. Menchik, J. *Productive,* p. 591-261.

job training, etc. In this context, the resistance of LAZISNU Jember activists in countering the *dakwah* process of the Salafi group, which also uses an economic approach, is a form of illiberal religious attitudes. This is because violence is not portrayed during *dakwah* and does not intend to delegitimize the existence of Salafi groups.

The cultural resistance chosen by some of the NU Jember administrators and their institutional elements cannot be positioned as a form of intolerance. Similarly, their cultural resistance is also inappropriate, assuming it is a form of moderate Muslim religious activism with an illiberalism pattern, as some Indonesian social, political, and Islamic scholars criticized.

Conclusion

The descriptions and analysis outlined above suggest that the NU Jember displays its resistance behavior in responding to fundamentalist Islamic movements. At least, there are two forms of resistance, hard and soft resistance. In this case, hard resistance led to acts of violence as seen in the incidents of NU mass mobilization in rejecting the establishment of the Salafi Islamic Boarding School (2002) and in demanding the dissolution of local FPI in Jember (2008), and forced disbandment of a religious ceremony of HTI members in New Sari Utama (2016). However, this type of resistance doesn't contribute to upholding rights to religious freedom. In the perspective of democratic pluralism, fighting intolerance with intolerance cannot be justified whatever the reason.

Meanwhile, soft resistance refers to non-violent response by NU Jember members in opposing the expansion of global Islamic movements. Actually, they do not reject the presence of Islamic fundamentalist groups, but rather their intolerant *dakwah* activities. As known, Islamic fundamentalists are the most active proponent in propagating puritanical Islam. They call on Muslim to return to the original ways of Islam by emulating the Prophet and the early Muslim generations. They also criticize local Muslim practices that they regard as "unlawful innovation" *(bid'ah)*. Even though they don't like intolerant groups, they respect their religious belief. In short, supporters of the second type of resistance prefer to use democratic trajectory in their constellation with fundamentalist groups such as HTI, FPI and Salafi.

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Legal Disputes between Iraq and Turkey over the KRG's Oil Fields and the Implications of the ICC Court's Ruling on Them

Pertikaian Undang-Undang Antara Iraq dan Turki Berkenaan dengan Ladang Minyak KRG dan Implikasi Keputusan Mahkamah ICC ke Mereka.

Bamo Mohammed Karim[*] and Peshraw Hamajan Aziz[**]

Abstract

This paper aims to analyze the dispute that arose between the KRG and Iraq on the one hand, and between Iraq and Turkey on the other, over the export of the KRG's crude oil via the Turkish Ceyhan terminal. Through a comprehensive evaluation of the dispute's origins, this study critically examines the relevant constitutional texts and the factors that led to this disagreement developing into an international conflict between Turkey and Iraq. The paper also examines the repercussions of the International Chamber of Commerce Arbitration Court ruling (ICC Court's ruling) in Paris on the issue. A qualitative research methodology was carefully used, including an analysis of the implications of the ICC Court's decision, to achieve the study's main goal. Ultimately, in contrast to some observers who viewed the repercussions ICC Court's ruling as a major victory for the Iraqi federal government. This article posits that Iraq's victory is unthinkable due to the more complex tripartite relationship between the parties to the dispute, as

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[*] Bamo Mohammed Karim is a Master's degree Holder and Assistant Lecturer at the College of Law, University of Sulaimani. He can be reached at bamo.m.karim@gmail.com

[**] Assistant Professor Dr. Peshraw Hamajan Aziz is a Lecturer at the College of Law, University of Sulaimani. He can be reached at peshraw.aziz@univsul.edu.iq

well as several bilaterally complex issues between Turkey and Iraq. Furthermore, it is predicted that these repercussions will endanger Iraq if this dispute is not settled amicably.

Keywords: KRG, Iraq, Turkey, Crude Oil Pipeline, Legal Disputes, Agreement, Implications.

Abstrak

Kajian ini bertujuan menganalisis pertikaian yang timbul antara KRG dan Iraq di satu pihak, dan antara Iraq dan Turki di pihak lain, berkaitan dengan eksport minyak mentah KRG melalui terminal Ceyhan Turki. Melalui penilaian menyeluruh mengenai asal usul pertikaian ini, kajian ini mengkaji secara kritis teks-teks perlembagaan yang relevan dan faktor-faktor yang menyebabkan pertikaian ini berkembang menjadi konflik antarabangsa antara Turki dan Iraq. Artikel ini juga mengkaji akibat keputusan Mahkamah Timbangtara Antarabangsa (keputusan Mahkamah ICC) di Paris dalam isu ini. Metodologi penyelidikan kualitatif telah digunakan secara berhati-hati, termasuk analisis implikasi keputusan Mahkamah ICC, untuk mencapai tujuan utama kajian. Pada akhirnya, berbeza dengan beberapa pemerhati yang melihat akibat keputusan Mahkamah ICC sebagai kemenangan besar bagi kerajaan persekutuan Iraq. Artikel ini menyatakan bahawa kemenangan Iraq adalah mustahil disebabkan hubungan tripartit yang lebih kompleks antara pihak-pihak yang terlibat dalam pertikaian, serta beberapa isu kompleks secara bilateral antara Turki dan Iraq. Selain itu, dijangkakan bahawa kesan-kesan ini akan membahayakan Iraq jika pertikaian ini tidak diselesaikan secara baik.

Kata Kunci: KRG, Iraq, Turki, Paip Minyak Mentah, Pertikaian Undang-Undang, Perjanjian, Implikasi.

Introduction

The conflict between the Iraqi Federal Government (IFG) and the Kurdistan Region (KRG) stemmed from ambiguity in constitutional texts regarding the authority of regions and governorates in managing,

extracting, and exporting oil and gas. The Iraqi constitution did not accurately formulate this issue, leading to vague wording and disagreement between the two governments[1]. The IFG believed it had the authority to manage oil policy and oil fields produced in the KRG, and that exporting oil outside Iraq and selling it was within its exclusive jurisdiction. The KRG, on the other hand, believed it had the authority to manage and produce oil fields and conclude contracts with foreign companies to export oil outside the region without IFG's approval. This disagreement led to the KRG concluding some contracts to produce and export oil fields abroad through joint pipelines between Iraq and Turkey[2]. Therefore, it is crucial to present all constitutional articles related to these disputes and express a sound opinion on them.

Constitutional Disputes on the Production and Export Oil of KRG

The dispute over the management and export of oil fields in the Kurdistan Region is rooted in the constitutional articles that define the exclusive and shared authorities of the federal government and the Kurdistan Regional Government (KRG). Article 110 of the Iraqi Constitution of 2005 defines the federal government's exclusive authorities in nine paragraphs, including formulating foreign policy and diplomatic representation; negotiating, signing, and ratifying international treaties and agreements; negotiating, signing, and ratifying debt policies and formulating foreign sovereign economic and trade policy. Moreover, formulated fiscal and customs policy; issued currency; regulated commercial policy across regional and governorate boundaries in Iraq; drew up the national budget of the State; formulated monetary policy; and established and administered a central bank[3]. Furthermore, based on the text of Article 111, it can be seen that ownership of oil and gas belongs to all the Iraqi people in the country

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[1] Ali Al-Hilali, *The General Theory of Interpreting the Constitution and the Trends of the Federal Supreme Court in Interpreting the Iraqi Constitution* (Baghdad: Al-Sanhouri Library, 2011), 89-90.

[2] Iraqi Studies Unit, "Rearranging papers and relations, the repercussions of the international arbitration decision illegalizing the export of oil from the Kurdistan region of Iraq," *Emirates Policy Center*, March 30, 2023, https://epc.ae/ar/details/scenario/tadaeiat-qarar-altahkim-alduwali-bieadam-qanuniat-tasdir-naft-iqlim-kurdistan-abr-turkia.

[3] The Iraqi Republic Constitution of 2005, art. 110.

without exception[4]. In addition, Article 112 of the Constitution stipulates that " First, the federal government, with the producing governorates and regional governments, shall undertake the management of oil and gas extracted from present fields, provided that it fairly distributes its revenues in proportion to the population distribution in all parts of the country, specifying an allotment for a specified period for the damaged regions which were unjustly deprived of them by the former regime, and the regions that were damaged afterward in a way that ensures balanced development in different areas of the country, and this shall be regulated by law. Second, the federal government, with the producing regional and governorate governments, shall together formulate the necessary strategic policies to develop the oil and gas wealth in a way that achieves the highest benefit to the Iraqi people using the most advanced techniques of the market principles and encouraging investment [5]". Article 114 of the Iraqi Constitution outlines shared authorities and competencies between the federal government and regions, covering customs management, electrical energy regulation, environmental protection, development policies, public health, education, and water resources policy[6]. From the aforementioned Articles, it can be said that Article 110 of the Iraqi Constitution outlines the federal government's exclusive authorities in nine paragraphs, while Article 114 outlines shared authorities between the federal government and regions in seven paragraphs.

Over and above, the Iraqi Federal Constitution addresses other authorities in Article 112 but does not explicitly classify them among the exclusive powers of the federal government or joint authorities. It also stipulates that in Article 115 anything not mentioned in the exclusive powers of federal authorities falls under the jurisdiction of regions and governorates[7]. Additionally, Article 112 of the 2005 Iraqi Constitution caused significant friction between the federal government and the Kurdistan Regional Government (KRG) due to its phrase "current fields" which some researchers deem that, excluded future oil and gas fields that

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[4] Robin Mills, "Under the Mountains: Kurdish Oil and Regional Politics," *Oxford Institute for Energy Studies - University of Oxford* (January 2016): 1-45, 33.
[5] The Iraqi Republic Constitution of 2005, art. 112.
[6] The Iraqi Republic Constitution of 2005, art. 114.
[7] Shaima Farhan, *"*The Problem of the Relationship Between the Federal Government and the Kurdistan Regional Government," *Al-Mustansiriya Journal for Arab and International Studies* 14, no.62 (June 30, 2018): 36-57, 42.

may be discovered after the constitution was established[8]. Along with the dilemma, the Iraqi constitution in 2005 faced numerous shortcomings and contradictions, including the Kurdistan region's share of the state budget and disputed territories between the federal authority and the Kurdistan region, leading to repeated legal and political crises between them[9]. However, in recent years, a problem in interpreting and applying the provisions of the Iraqi Constitution regarding the production and management of oil and gas fields between the federal authority and the KRG has exacerbated the situation and caused a trust crisis between them.

Along with that, Article 121 of the Iraqi Constitution grants regional authorities the power to enact legislation in all matters, except those of the exclusive jurisdiction of federal authorities. If there is a conflict between federal law and regional law regarding an issue not falling under the federal authority's exclusive jurisdiction, regional law will prevail or take precedence[10]. Accordingly, the Kurdistan legislator enacted Kurdistan Oil and Gas Legislation No. 22 of 2007. This legislation supervises oil and gas operations in the Kurdistan Region, disregarding federal government legal and constitutional articles[11]. As a result, The KRG exports oil produced in its territory independently, concluding over 50 contracts in the name of production-sharing agreements with foreign oil companies, who export oil directly via joint pipelines between Iraq and Turkey[12].

The federal authority in Baghdad deemed oil and energy production in the KRG illegal, fearing it could lead to KRG independence and the disintegration of the country and the federal system. This increased tension between the tripartite relationship of the KRG, the Iraqi federal government, and the Turkish state[13]. In 2014, Due to this

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[8] Nagham Saleh, *"Federalism in the Iraqi Constitution of 2005: Reality and ambition," International Studies Journal*, no. 41(2009): 66-67.

[9] Shaima Farhan, *Ibid.* 42-43.

[10] The Iraqi Republic Constitution of 2005, art. 121.

[11] Florian Ammerler and Dalia Zamel, "Oil and Gas in Iraqi Kurdistan A Review of Export Laws," *Al-Bayan Center for Studies and Planning*, no.17 (2018): 248.

[12] Nassif Ali and Nabil Abdul-Redha, "Economic Analysis of Oil Contracts in the Kurdistan Region," *Journal of Economic Sciences* 13, no. 51(2018): 1-2.

[13] Bill Park, Turkey-Kurdish Regional Government Relations After the U.S. Withdrawal From Iraq: Putting the Kurds on the Map?, (Pennsylvania: U.S. Army War College Press, 2014): v, https://apps.dtic.mil/sti/tr/pdf/ADA597105.pdf

circumstance, the federal government cut financial payments to the KRG, causing a difficult economic situation for the KRG[14] and the ongoing tension remains unresolved.

Transforming the Constitutional Dispute into an International Dispute

Due to the inability to find a radical and constitutional solution, the federal government took another path to resolve this dispute, which is through the International Chamber of Commerce Arbitration Court (ICC Court), based on the pipeline agreements concluded between Iraq and Turkey in 1973, 1976, 1985 and 2010. From the Turkish State's point of view, these agreements have allowed the Kurdistan Region of Iraq (KRI) to export and sell its crude oil independently without consent from the Iraqi Ministry of Oil. Nonetheless, the State of Iraq deemed this matter as contrary to the aforementioned agreements, so the Iraqi Oil Ministry brought a lawsuit against the Turkish government before the ICC Court in 2014[15]. This makes it imperative for us to research each of the four pipeline agreements concluded between Iraq and Turkey.

The 1973 Agreement

In the 1970s, Turkey faced an oil crisis due to limited oil availability, leading to a shift in its foreign policy toward Middle Eastern countries, particularly Iraq was seen as the best option to provide oil[16]. In the meanwhile, the Iraqi government needed support from Turkey to pressure Iran against Kurdish revolutionary movements in northern Iraq and also needed larger water flows to Iraq through the Euphrates River. This led to the Crude Oil Pipeline Agreement between the Government of the Iraqi Republic and the Government of the Turkish Republic on

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[14] Mark A. DeWeaver, "Making Ends Meet: Economic Reforms in the Kurdistan Region of Iraq," (Sulaimani: the Institute of Regional and International Studies - The American University of Iraq- Sulaimani (2017): 2.
https://www.auis.edu.krd/iris/sites/default/files/IIR_Making%20Ends%20Meet_De Weaver%202017.pdf

[15] Michael Knights, "Iraq-Turkey Pipeline Arbitration: Avoiding a Policy Train Wreck," The Washington Institute for Near East Policy, May 8, 2019, https://www.washingtoninstitute.org/policy-analysis/iraq-turkey-pipeline-arbitration-avoiding-policy-train-wreck

[16] Halil TOKUŞ, "Turkey as an Emerging Energy Hub," Master's Thesis, (Naval Postgraduate School of Monterey-California, June 2010). 63-64.

November 11, 1973[17]. The Republic of Turkey and the Republic of Iraq have signed a 24-article agreement for the transit of crude oil from Iraq to the Mediterranean Sea via pipelines within Turkish territory whether for Turkish consumption or export. The Iraqi and Turkish governments have agreed to establish a crude oil project within their territories. The agreement set the "remuneration" pay for transporting each barrel of crude oil at US$ 0.35. The Iraqi side would export ten to fifteen million metric tons annually to the Turkish side only, while the Turkish side must ensure it does not load or export crude oil in its territory unless demanded by the Iraqi side. The International Court of Justice has been appointed to settle disputes between the two countries. The agreement was concluded twenty years after it entered into force[18].

The 1976 Protocol

Despite the existence of the 1973 agreement, the crude oil was not transferred from Iraq to the Turkish Ceyhan terminal until 1977[19] following a protocol signed in 1976 known as the Crude Oil Pipeline Protocol Between the Government of the Turkish Republic and The Government of the Iraqi Republic 1976, which consists of 16 articles and it is an integral part of the 1973 agreement confirms the 1973 agreement's articles, so the duration of this Protocol is the same as the 1973 Agreement, and the 1973 Agreement is considered in the event of a conflict. likewise, requiring the Turkish government to follow Iraqi instructions on crude oil movement[20]. Indeed, no radical changes were made to this protocol except for details and regulations on project operation, measuring crude oil procedures, and determining lost crude oil quantities due to evaporation, spillage, or leakage.

The 1985 Addendum

In 1985, the Iraqi and Turkish governments added an Addendum to the 1973 Agreement, consisting of 10 articles that aimed to enhance

[17] John V. Bowlus, "A crude marriage: Iraq, Turkey, and the Kirkuk–Ceyhan oil pipeline*," Middle Eastern Studies* 53, no. 5 (2017): 724. DOI: 10.1080/00263206.2017.1283489.
[18] The Crude Oil Pipeline Agreement between the Government of the Republic of Iraq and the Government of the Republic of Turkey on November 11, 1973
[19] Halil TOKUŞ, *Ibid. 64*.
[20] 1976 Crude Oil Pipeline Protocol Between the Government of the Turkish Republic and The Government of the Iraqi Republic.

the economy and increase production capacity from 46.5 million metric tons to 70.9 million metric tons through the construction of a second crude oil pipeline. The Iraqi government pledged to expand and sell at least 35 million metric tons of crude oil annually to the Turkish side only. The remuneration for transporting each barrel of crude oil ranged from 75 US cents for 35 million metric tons to 43 US cents for 70.9 million metric tons. The 1973 Agreement's provisions remained in force unless their provisions conflicted with this Addendum. The duration of the 1973 Agreement was extended for 20 years starting from the successful trial operation of the expanded system in a pipeline between the two sides. The Addendum also extended the 1973 agreement's duration for 20 years, from 1985 until approximately after 2005. The two sides remain committed to the provisions of the 1973 Agreement and related protocols and agreements[21], including Turkey's commitment not to transport and load crude oil from Iraq except under Iraqi instructions.

The 2010 Amendment

Following the overthrow of the Iraqi government in 2003 and the subsequent transformation of the country into a federal state[22], Iraq's federal government renewed and extended the 1973 agreement with Turkey, leading to an agreement in 2010, in the name of the Amendment to the Crude Oil Pipeline Agreement Dated 27 August 1973 and Subsequent Relevant Agreements, Protocol, Minutes of Meetings, and Addendums Between the Government of the Republic of Iraq and the Government of the Republic of Turkey.

The amendment outlines a commitment between Turkey and Iraq to assign a pipeline system exclusively for transporting and loading crude oil from Iraq. The production capacity is set at 70.9 million metric tons per year(MTA), with a guaranteed minimum of 22 million MTA for Turkey in 2010 and 35 million MTA for the year 2013 and beyond. The minimum transportation remuneration is 0.90 US dollars per barrel for quantities reaching 70.9 MTA, and 1.18 US dollars for those exceeding 22

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[21] 1985 Addendum to the Crude Oil Pipeline Agreement of 27 August 1973 Between the Government of the Iraqi Republic and the Government of the Turkish Republic.
[22] Nagham Saleh, Ibid. 49.

MTA[23]. This amendment was in effect for 15 years after entry into force, if neither party ends it, it will be considered extended for an additional 5 years. Besides, the International Chamber of Commerce's arbitration court replaced the International Court of Justice's arbitration[24]. As a result, the aforementioned court rendered a decision in this dispute, which we will address in more detail later. The previous 1973 agreement and all relevant protocols and addendums remain in force, except for those amended by this amendment.

The International Chamber of Commerce Arbitration Court Ruling

The Paris-based International Court of Justice (ICC) has declared that Turkey's authorization to export and load Kurdistan Regional Government (KRG) oil is unlawful. This decision follows a nine-year legal process, starting with the Iraqi government's lawsuit against Turkey in 2014. This stopped the daily flow of approximately 450,000 barrels of crude oil from the KRG through Turkish territory and onto the Mediterranean Sea port of Ceyhan. The ICC Court based its decision on the main axis, which is that Turkey violated its obligations by loading and exporting oil in the KRG without permission from Iraq's Oil Marketing Company (SOMO). Although the Iraqi government claimed that the joint pipeline was set exclusively for oil coming from Iraq under the 1973 agreement, the ICC arbitration court rejected this claim, stating that "oil coming from Iraq" also includes oil pumped by the KRG[25]. From this Iraqi Government's Claim in the complaint, it can be noted that the Iraqi Federal Government did not see the KRG as a region of Iraq, but instead

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[23] 2010 Amendment to the Crude Oil Pipeline Agreement Dated 27 August 1973 and Subsequent Relevant Agreements, Protocol, Minutes of Meetings, and Addendums Between the Government of the Republic of Iraq and the Government of the Republic of Turkey, art. 2-4.

[24] 2010 Amendment to the Crude Oil Pipeline Agreement Dated 27 August 1973 and Subsequent Relevant Agreements, Protocol, Minutes of Meetings, and Addendums Between the Government of the Republic of Iraq and the Government of the Republic of Turkey, art. 10-11.

[25] Joseph Bentley and Alexander Botashev, "Iraq and Turkey both claim victory in the Iraq-Turkey Pipeline arbitration but the future of Kurdistan's oil and gas sector remains unclear," Norton Rose Fulbright, June 2023, https://www.nortonrosefulbright.com/en/knowledge/publications/a1486538/iraq-and-turkey-both-claim-victory

as another state, this was one of the main trouble and complications among the Iraqi Federal Government and the KRG, which they were not able to treat each other as a single state, but have always treated each other as two different and opposing states. Undoubtedly, the ICC court's ruling on the Iraq-Turkey pipeline agreement is considered precise, accurate, and reliable, as the aforementioned agreements stipulate that the Turkish side must follow the Iraqi Federal Government Ministry of Oil's instructions for oil transportation and export, so loading and exporting oil based on the other side's instructions violates the ITP Agreement between the two governments.

Noteworthy, the Federal Supreme Court in Iraq is a constitutional institution, responsible for monitoring the constitutionality of laws, interpreting constitutional texts, resolving disputes between federal authorities and regions, and its decisions are final and binding under Article 94 of the Iraqi Constitution[26]. In February 2022, the court canceled the Kurdistan Regional Government's Oil and Gas Law No. 22 of 2007 due to its unconstitutionality and violation of the Articles (110, 111, 112, 115, 121, and 130) of the Iraqi Constitution. The court also obligated the KRG Ministry of Natural Resources to hand over oil production to the Iraqi Federal Ministry of Oil. It granted the Federal Government the right to nullify the KRG oil contracts with foreign companies[27].

It can be said that the Supreme Court's decision to declare the KRG's Oil and Gas Law No. 22 of 2007 unconstitutional and to cancel it was correct, since all of the texts in a law are related to one another and cannot be understood by relying solely on one while ignoring the others, understanding a law requires reading all of the Articles and considering all of its clauses. However, the KRG relied on the first paragraph of Article 112 of the Iraqi Constitution especially on the phrase "current fields" therein, distinguishing it from "future fields" as stated in paragraphs 16 and 17 of Article 1 of the KRG Oil and Gas Law, and thus it interpreted the current fields at the oil fields that had commercial production before August 15, 2005, that is, before the issuance of the current Iraqi constitution and defined the future field is the oil fields that did not have commercial production before August 15, 2005, and includes all fields

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[26] Salah Abd, "The Federal Supreme Court in Iraq, its formation and powers,"
Master's Thesis, (*Al-Nahrain University of Baghdad- College of Law*, 2011). 71.
[27] The Federal Supreme Court decision in Case No. 59/Federal/2012 and its
consolidated No.110/Federal/2019 on February 15, 2022.

that were discovered after this date[28]. However, the Kurdistan legislator neglected a second paragraph of the aforementioned Article 112, which stipulated that the federal government and the regional governments shall together draw up the strategic policies necessary to develop the oil and gas wealth in a way that achieves the highest benefit for the Iraqi people. Upon careful consideration and looking carefully, it is evident from this paragraph that "drew the necessary strategic policies by both sides" came in an absolute manner. Accordingly, this "strategic policy" includes all operations related to oil production and exportation in all oil fields, whether they are currently underway or will be in the future.

Moreover, Article 110 of the Iraqi Constitution grants the federal government a set of exclusive authorities that conflict with selling the Kurdistan region's oil to foreign companies independently, most of these exclusive authorities are concluding and drawing up sovereign foreign economic and trade policy, international treaties and agreements, drawing up financial and customs policy, regulating trade policy across the borders of regions and governorates in Iraq, and setting the state's general budget. Based on all the expressions used in Article 110, it becomes clear to us that the issue of foreign trade across borders is within the exclusive jurisdiction of the federal government. Therefore, the KRG cannot sell its oil to foreign countries independently. More than that, Article 111 of the Iraqi Constitution specified unequivocally that "oil and gas are the property of all the Iraqi people in all regions and governorates.[29]" Thus, it is not possible to exclude the federal authority from ownership of oil, regardless of its place of production, and oil-producing regions cannot monopolize their oil alone just because it is located in their region. At the same time, the Iraqi federal government is not allowed to cut the budget of any region, even if it lacks oil however, it did so against the KRG.

Based on what was given, the production and management of oil and gas in the Kurdistan Region are joint responsibilities of the KRG and the federal government while exporting and selling the resource falls under the federal government's jurisdiction. Meanwhile, the KRG is entitled to its fair share of the federal general budget and may not be cut for any reason. Finally, despite this, the International Arbitration Court

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[28] The Kurdistan Regional Government's Oil and Gas Act No. (22) of 2007, art. 1.
[29] The Iraqi Republic Constitution of 2005, art. 111.

and the Federal Supreme Court completed their mission when they rendered decisions to settle the legal dispute over the KRG's oil. However, the decision's background has implications for all parties involved, which are covered in detail in the chapter that follows.

Implications of the ICC Court's Ruling for the Parties of the Issue

The ICC court's ruling has induced a new legal, economic, and political situation between the federal government and the KRG in Iraq, and also has impacted the relationship between the Iraqi Republic Government and the Turkish Republic Government, so this chapter evaluates the current effects and the repercussions that could arise in the future.

Repercussions of the ICC Court's Ruling on the KRG

The ICC Court's ruling on March 25, 2023, officially ended the KRG's autonomous oil export via the Iraqi-Turkish pipeline to the Ceyhan terminal[30]. This meant that the KRG could not sell oil independently without Baghdad's permission and to re-export, a new agreement between the Iraqi and Turkish governments is needed[31]. This decision led to the cessation of about 400,000 KRG barrels of oil per day through the Turkish Ceyhan terminal, causing a daily loss of about $30 million for the KRG, which consists of 80 percent of its budget. This revenue income is considered the backbone of the KRG's economy which it relied on, which caused severe financial difficulties for the residents of the KRG. Resultantly, the KRG was unable to regularly pay the salaries of its public sector employees[32].

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[30] Ahmed Tabaqchali, "It Takes Two to Tango: Ramifications of the Baghdad-Erbil Oil and Budget Deals: Iraq Economic Review Energy, Power & Politics: Assessing the Baghdad-Erbil Oil Deal," American University of Iraq, Sulaimani: IRIS Report, June 2023. 5.

[31] Karam Robeil, "Economic Policy Dialogue at the 2023 Sulaimani Forum: Iraq Economic Review Energy, Power & Politics: Assessing the Baghdad-Erbil Oil Deal," American University of Iraq, Sulaimani: IRIS Report, June 2023. 13.

[32] Joshua Krasna, "Autonomy Curbed? Kurdish Oil Exports hit Sangs from Turkey and Baghdad," FOREIGN POLICY RESEARCH INSTITUTE, July 24, 2023. https://www.fpri.org/article/2023/07/autonomy-curbed-kurdish-oil-exports-hit-snags-from-turkey-and-baghdad/ (accessed November 7, 2023).

Besides, it suspended all the KRG's oil contracts with oil companies operating in its territory, including approximately fifty production-sharing contracts that were secretly concluded with foreign companies, which neither KRG Parliament members nor the federal government in Iraq were aware of until they were public in 2011[33]. Examples of these companies such as Norwegian company DNO, Genel Energy, Canada-based Forza Petroleum, Gulf Keystone Petroleum, and Dallas-based HKN Energy[34]. The suspension of companies operating in the production and sale of oil led to the accumulation of debts on the KRG, major financial losses, and a severe financial crisis.

Despite this, the economic crisis in the KRG has led to widespread protests and rallies, particularly among teachers and public sector employees. The main reason for these protests is that teachers and other workers are not receiving their monthly salaries regularly, and they are also experiencing deductions and delays in their pay. The intensity of the demonstrations has escalated, with employees demanding that the Iraqi government transfer their legitimate salaries to the Iraqi federal government, return their compulsorily saved salaries, and grant suspended bonuses and promotions for many years. This has led to a general strike from official working hours at many schools in the KRG.

Additionally, the representatives of teachers and employees in the Kurdistan region filed complaints or brought lawsuits to the Federal High Court in Baghdad to obtain and restore their legitimate rights. In reality, the protests, demonstrations, and then the resorted of the public sector employee classes in the KRG to the Iraqi federal government and the Federal Supreme Court to claim their rights, have a disastrous effect on the KRG's legal entity, which reached it after a long bloody conflict between the Kurds and the Iraqi government until the aftermath of the Gulf War, the Kurds upraised against Saddam Hussein's regime in 1991, established effective self-rule[35], and then, after the US-led invasion in

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[33] Kamel Al-Mahidi, "A Reading of the Kurdistan Region's Oil Contracts Compared to the Ministry of Oil Contracts," *Journal of Economic and Administrative Sciences*, no. 38 (2012): 1-3.
[34] Mahmood Nabeel, "Oil Companies Investing in the Kurdistan Region Stop Exporting and Store their Production," Al-Sabah Al-Jadeed, March 28, 2023, edition 5104, sec. Economy. http://newsabah.com/wp-content/uploads/2023/03/5104.pdf.
[35] Robin Mills. *Ibid.* 2-3.

2003, the autonomous Kurdish region in northern Iraq officially became part of the Iraqi federal government in 2005 and turned into the KRG, that numerous scholars refer to the "KRG" as a de facto state or quasi-state due to its autonomous institutions, security forces, and excellent trade and diplomatic ties with other countries[36]. However, the resort of Kurdish employees to the Iraqi government signifies a sharp decline in confidence in the KRG's institutions as well as a lack of faith in judicial and social justice within the Kurdistan region. Based on these complaints, the Federal Supreme Court decided on February 21, 2024, to oblige the federal government and the KRG to localize the salaries of Kurdistan Regional employees and pay their salaries directly to the federal government banks[37]. This decision has a terrible impact on the KRG as a powerful and legal entity because the KRG's employees see that the federal government is more guaranteed than the KRG to receive their dues, the affairs of the KRG's employees are managed and controlled by the Federal government directly instead of the KRG. In addition, if the Kurdistan region does not comply with this decision, it will be considered a violation of the Constitution, and the federal government can take punitive measures against the KRG's officials.

Before the Iraqi Federal Supreme Court issued its decision on the salaries of regional employees, the KRG initiated negotiations with the Federal Government of Iraq to address the economic crisis and impasse caused by the ICC Court's ruling. As a result of the negotiations, the Federal General Budget Law of the Republic of Iraq for the fiscal years (2023, 2024, 2025) was enacted. In a nutshell, this law requires the settlement of financial disputes and dues between the federal government and the KRG from 2004 to 2022. The KRG is obligated to ship at least 400,000 barrels of crude oil produced from the region to the Oil Marketing Company (SOMO) in the Turkish Ceyhan terminal, with SOMO responsible for exporting these quantities at the same prices and mechanism sales approved by it. If the KRG cannot export these quantities, it must deliver 400,000 barrels of crude oil per day to the federal government for local use. Moreover, the KRG must hand over its

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[36] Till Paasche and Howri Mansurbeg, "Kurdistan Regional Government–Turkish energy relations: a complex partnership, " *Eurasian Geography and Economics* 55, no. 2 (2014): 114.
[37] The decision of the Iraqi Federal Supreme Court on 2/21/2024. No (224 and its units 269/Federal/2023).

non-oil revenues to the government treasury. If the KRG implements these obligations, the Federal Government's Ministry of Finance is committed to financing the Kurdistan Region's dues[38]. It is abundantly evident from the 2023 Federal General Budget Law that the KRG was compelled to submit to and obey the Federal Government since rather than selling its oil independently, it admitted to selling it through the SOMO company or turning over its oil production to the Federal Government. This made the Foreign companies operating in the Kurdistan region's oil fields face uncertainty in their operations, to resume their operations they must work with SOMO, which is the official representative of the Federal Government's Ministry of Oil, under its conditions, rather than the agreement with the KRG. Furthermore, the KRG has implicitly recognized the unconstitutionality of Oil and Gas Law No. 22 of 2007, in exchange for receiving funding from the federal government budget.

This analysis presented is evidence that the ICC Court's ruling has placed the KRG in an extremely challenging situation, requiring it to become subject to the law and decisions of the Iraqi Federal government, which the KRG has never been since 2003. On the other hand, the Iraqi General Budget Law 2023, which was controversial, has made it difficult for the KRG and the federal government to solve their financial disputes, so this law required both sides to settle their disputes from 2004 to 2022, and required the KRG to hand over its oil production and non-oil revenues to the federal government. This matter is challenging to resolve as it has not been resolved since 2004, and it will likely remain controversial for a long time. This makes the KRG will face even more challenges, due to Baghdad's desire to strengthen its powers and to more weakening of the KRG's influence. Additionally, the KRG will not be able to sell its oil independently until it can provide sufficient revenues for employee salaries and provide adequate services to its citizens.

Implications for the Iraqi Federal Government

Undoubtedly, The ICC Court's decision strengthened the Iraqi federal government's legal and political position especially towards the KRG, because the KRG lost the option of financial independence to sell its

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[38] The Federal General Budget Act of the Republic of Iraq for the fiscal years (2023, 2024, 2025) No. (13) of 2023, published in the Iraqi newspaper Al-Waqe'i on June 26, 2023, art. 12-13.

oil independently without Baghdad's permission, this would plunge the KRG into a crippling financial crisis, and it was left with only one option which was the KRG had to make numerous concessions to the federal government and accept its decision and conditions. This effectively aborted the Kurdish people's dream of secession from Iraq and building an independent state in the KRI, as the KRG held an independence referendum in September 2017, with roughly 93% of Iraqi Kurds voting in favor of seceding from Iraq and establishing a Kurdish state. Undoubtedly, selling oil independently and financial self-sufficiency helped hold the KRG's referendum, despite the cut of its share budget from the Iraqi federal government[39]. Along with that, the KRG is surrounded by Iraq, Turkey, Iran, and Syria, which have previously announced a strict stance against Kurdish separatism within their territories in Iraq, because they thought that the establishment of a Kurdish state in Iraq would lead to threats to the territorial integrity of these countries[40]. Indeed, this regional support from these countries has given the Baghdad government additional strength over the KRG. As a result, no neighboring countries are willing to export and sell the KRG's oil independently, fearing that the KRG's financial independence could aid it in secession from Iraq.

The federal government is well aware that the KRG cannot rescue itself from the current financial crisis, so the KRG has no choice but to remain with the Baghdad government like other Iraqi provinces. Therefore, the Baghdad government imposes all its conditions on the KRG through its laws and forces it to accept them. The most prominent instance is the General Budget Law for the year 2023, in which the KRG was forced to hand over its oil, customs, and non-oil revenues to the federal government so that the KRG could obtain its share of the Federal government's budget. Thus, the Baghdad government may use this financial crisis for more concessions to the KRG. All of these are considered the success of the Iraqi federal government and the continuing weakness of the KRG, which it will face, whereby the federal

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[39] Bekir Aydoğan and Mehmet Alaca, "Kurdistan's Fading Dream: The Struggle and Despair Behind Erbil-Baghdad Relations," Gulf International Forum, October 10, 2023, https://gulfif.org/kurdistans-fading-dream-the-struggle-and-despair-behind-erbil-baghdad-relations/(accessed November 9, 2003).

[40] Hussein Yaqubi, *"Study of the Geopolitical Challenges to the Independence of the Iraqi Kurdistan Region*," *Al-Baidar Center for Studies and Planning*, January. 2023, 3.

government will able to put pressure on the KRG at any moment going forward if will raise conflicts between them.

Implications of the ICC Court's Ruling regarding Iraq's relationship with Turkey

The ICC Court ruling halted Turkey's legal authorization to export KRG oil via the Iraqi-Turkish pipeline without Baghdad's consent and obligated it to pay $1.5 billion to Iraq[41]. Even though it appeared that the ruling favored Iraq, as far as reality goes Turkey did not lose this dispute, so if they are not able to reach a new agreement and affable relations, this ruling would produce many long-term economic, security, and political ramifications including:

The Iraqi government has been losing over a billion dollars a month due to the suspension of oil flows from the KRG through the Turkish Ceyhan terminal, although the Iraqi federal government is legally required to provide the KRG's share of the state's general budget[42]. The best evidence of Iraq's economic loss is that after the ICC Court's ruling, the Iraqi government began visiting Turkey to resume oil production from the KRG's fields and re-export them. However, Turkey placed several conditions on the Iraqi side, including a waiver or giving up the Iraqi government for compensation imposed on the Turkish government. Also, Turkey sells the oil exported from the KRG at the previous price of over 20 dollars per barrel, 13 dollars for production, and $7 for transport, and the Iraqi government stopped implementing the clearing agreement between Iranian gas and Iraqi oil. Accordingly, the Iraqi side will export approximately 200,000 barrels of crude oil daily in the KRG fields to Iran in exchange for Iranian gas[43]. Although they failed to reach a consensus on resuming KRG's crude oil, it is evident that Turkey has imposed these conditions for several reasons, which are outlined in the following summary.

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[41] Iraqi Studies Unit, Ibid.

[42] Salah Baban, "Kurdistan oil exports stopped; Did Iraq win politically and lose economically," Al Jazeera Net. June 8, 2023, https://www.aljazeera.net(accessed Dec 5, 2023).

[43] Baghdad today, "Turkey Imposes 6 Conditions to Resume Exporting Iraqi Oil... Aborting the Barter Agreement with Iran first," Baghdad today. August 16, 2023, https://baghdadtoday.news(accessed November 12, 2023).

Despite that, Iraq and Turkey have common interests, their relations have not been well particularly since 2010, due to several factors such as water issues, PKK issues in Iraq, energy and oil export issues, and Turkey's fears about Iran's policy to control or monopolize Iraq. These issues have contributed to increased tension between the two countries[44]. It is obvious from the preceding that the relationship between Turkey and Iraq is most complex, with Turkey's proximity to Iraq making it a significant player in Iraq's security and stability. This proximity allows Turkey to encroach on Iraqi territory and sovereignty due to the PKK issue and its presence in Iraq. Turkey also has excuses to use the Turkmen population in Kirkuk to retain Kirkuk, justifying its interference in Iraqi internal affairs[45]. Besides, Turkey controls all waterways that feed into the Tigris and Euphrates rivers in Iraq, causing decreasing water levels that negatively impact the country's economy, agricultural production, and food security.

Furthermore, the KRG's reality changed after the declaration of northern Iraq at the 36th parallel as a prohibited area for the Iraqi army, then the establishment of a federal state for Iraq and its legitimate approval of KRG under the 2005 Iraqi constitution. The KRG is a significant source of instability and tension for the Turkish government, as it is feared to lead to a Kurdish state and encourage Turkish Kurds to secede from Turkey, posing a threat to Turkish national security and stability. The best evidence of this is Turkey's reaction to the 2017 referendum in Kurdistan on independence from Iraq which Turkey condemned and viewed as unlawful and as a threat to Turkish national security[46]. Simultaneously, at present, the reality of the KRG provides golden opportunities for the Turkish government in several aspects, including economic interests, as many Turkish companies export Turkish goods from the KRG to Iraq, making it one of the largest markets for Turkish exports. Additionally, Turkish oil companies produce and export the KRG's oil through its territory. The Kurdistan region's current reality also quenches Turkey's fear of imposing Iranian hegemony in

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[44] Luqman Alnuaimy, "Iraqi-Turkish Relations 2011-2023 A Study in the Political & Diplomatic Dimensions," *Regional Studies Journal* 17, no. 57 (2023): 11.
[45] Muna Obaid, "Iraqi-Turkish Relations and their Impact on the Stability of Iraq," *Center for Strategic and International Studies*, no. 60 (2015):109-110.
[46] Sahar Tarawneh, "The Impact of Israeli Support for the Referendum on Kurdistan's Secession from Iraq on Turkish-Israeli Relations," *Dirasat Humanities and Social Sciences* 46, no. 2 (2019): 397-398.

Iraq, especially in the KRG. Therefore, the Iraqi federal government cannot impose its will on the KRG practically, allowing the Turkish government to use the KRG against the Iraqi central government and Iran's growing influence and impose its power.

Furthermore, according to the 2010 amendment, the pipeline agreement between Iraq and Turkey was extended for 15 years[47] that is until about 2005, Accordingly, the Turkish government has the authority to terminate it in the following year. if it is done The Iraqi federal government cannot take legal action in an international arbitration forum and has no control over the territories governed by the KRG so it is powerless to stop the production and export of the KRG's crude oil via the Turkish pipeline. Noteworthy, Turkey enjoys close and deep ties with the Sunni political elites in Iraq, it can leverage this relationship to its advantage against the Shiite-controlled current Iraqi government.

Based on the foregoing analysis, it can be concluded that the Iraqi federal government did not view as a victory by the ICC Court's ruling, because the unresolved issues between Turkey and Iraq are perceived as the means that the Turkish state uses to exert pressure and impose its hegemony on Iraq to gain political and economic advantages. Accordingly, the real success for Iraq is its ability to reach a new understanding and resolution with the Turkish state. If not, these disputes frequently result in more political unrest as opposed to building amicable and cooperative relations in the areas of politics, economy, and humanitarianism.

Conclusions

As we argued in the first half of the paper, the poorly drafting of the constitutional provisions and their inconsistency in tandem with one another, particularly the ones regulating exclusive and shared powers between the federal government and the KRG, has not only affected the growth of disagreement and disputes, but it also effectively contributed to foster mistrust between them. As a result, the KRG began to export, and sell its oil Independently contrary to the received constitutional

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[47] 2010 Amendment to the Crude Oil Pipeline Agreement Dated 27 August 1973 and Subsequent Relevant Agreements, Protocol, Minutes of Meetings, and Addendums Between the Government of the Republic of Iraq and the Government of the Republic of Turkey, art.11.

provisions in this regard, contrasting with the federal government cut off the KRG's share of the Iraqi state budget. This made that they dealt as two distinct and at odds states rather than as one state based on mutual cooperation.

However, the ICC Court's ruling in Paris on March 25, 2023, led to the KRG being subject to the Iraqi Federal Supreme Court's decisions, the constitutional provisions, and the Iraqi Federal Government's laws regarding the process of exporting and selling oil. Thus, the KRG acknowledged to hand over the task of marketing its oil to the Iraqi Federal Government Oil Marketing Company (SOMO), to obtain its share of the Federal Government's budget. This is considered an implicit admission that marketing its oil independently was unconstitutional, thus the KRG's oil and gas law was also unconstitutional. As we previously argued and supported both the KRG's Oil and Gas Law No. 22 of 2007, and the export and sale of its oil independently are unconstitutional. In addition, The ICC Court's ruling and the Iraqi Federal Supreme Court's decision led to putting an end to the Kurdish region's hopes for economic independence through autonomous oil exports without its return to Baghdad. One could say, that this effectively aborted the dream of the Kurdish political elite to establish an autonomous Kurdish state. Furthermore, this led to the oppressive economic crisis, the KRG's inability to regularly pay employee salaries, and protests and demonstrations directed towards the KRG. Even worse, the drafting and enactment of ordinary laws governing relations between the two governments such as the Iraqi General Budget Law of 2023 is more contentious and controversial, did not seek to reconcile or resolve their differences, rather it is more likely to be unimplemented, this leads to a prolongation of the disagreements and disputes between them, instead of reaching to a national collaboration, it will prolong the agony of the populace and undermine the strength of the Iraqi federal state at the international level or, at least continued to interfere by other regional countries in Iraq's affairs.

To prevent these crises, we therefore suggest establishing effective legal mechanisms that will aid in the swift resolution of conflicts between the federal government and the Kurdistan region, aid in reestablishing mutual trust and cooperation between them, also fairly protect the rights of the both sides and all Iraqi people, which is something the nation deeply needs to prevent crises. To achieve this, we

demand that the federal and Kurdistan regional governments and all political forces adhere to the constitutional and legal texts, combine their efforts, and coordinate jointly in building a strong civil state that will provide services, prosperity, and social justice to its people. This is the real thing that the Iraqi people want, and the real victory for Iraq as a strong modern federal state.

As we covered earlier in the second section of the paper, the ICC Court decided that Turkey had broken the 1973 pipeline agreement between Iraq and Turkey. As a result, Turkey was obligated to pay compensation of Iraq approximately $1.5 billion for exporting KRG's oil through the Turkish Ceyhan station between 2014 and 2018, without the instructions of the Iraqi Federal Government's Ministry of Oil. However, in all honesty, this ruling cannot be seen as a win for Iraq against the Turkish side. Since, despite this, the Iraqi government lost roughly a billion dollars monthly in revenue due to the suspension of oil exports of the KRG, there are many bilateral issues between them make the Iraqi federal government unable to impose its desire and requests on The Ankara government, including the water supply that flows from Turkey to the Tigris and Euphrates rivers in Iraq which is an essential source for the recovery of Iraqi territory, the country's agricultural and tourism industries, among others. Likewise, security and good-neighborly issues, such as the issue of the Kurdistan Workers' Party, the KRG, Kirkuk, and Iraqi Sunnis. All of this is thought to be a tool for pressure that Turkey can use in the event that a new deal with Iraq cannot be reached. Unquestionably, these issues resulted in political, security, and economic risks and repercussions for Iraq. We therefore, recommend and hope that the federal government of Iraq will make every effort to negotiate a new agreement with the Turkish government that would allow oil exports to resume through their shared pipeline to the Turkish Ceyhan terminal, which provides economic cooperation and long-term reconciliation for the both countries, and this would truly be successful for Iraq and then Turkey.

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A Historical Exploration of the Selected Writing Trends on As-Sīrah An-Nabawiyyah (Prophetic Biography) from the First Century of Islam to the Contemporary Times

Eksplorasi Sejarah terhadap Trend Penulisan Terpilih Sīrah Nabawi dari Abad Pertama Islam sehingga Zaman Kontemporari

Ashker Aroos∗ and Fatmir Shehu∗∗

Abstract

This research paper seeks to explore trends or tendencies in as-Sīrah an-Nabawiyyah (Prophetic Biography) emphasizing the historical investigation of selected writings on this subject from the first century of Islam until contemporary times. Muslims and others find exemplary qualities in every aspect of the Prophet's life that inspire them to love him, understand his sayings, and follow his deeds, and accept all his decisions. Also, Muslim scholars rely on the Prophetic Sīrah to understand and explain the Islamic Sources, al-Qur'an and as-Sunnah. Initially, most works on Sīrah focused on the composition of the Prophet's biography, and subsequently, their writers became interested in recording its events in separate books. This study aims to highlight the writing trends on the Prophetic Sīrah throughout Islamic history, and then, examine selected writings addressing the demands and concerns of their times. This work starts with an introduction, and then, continues the discussion on the literal and technical definition of the Prophetic Sīrah, the phases of its writing trends, firstly, from the first century to the third century, secondly, from the fourth century to the golden age of Orientalism, and, lastly, from nineteenth century to contemporary age. This study arrives at insightful findings that for each age, there has been

∗ Ph.D. Student, International Institute of Islamic Thought and Civilization, International Islamic University Malaysia. Email: ashker888@gmail.com
∗∗ Assoc. Prof. Dr., Department of Usul al-Din and Comparative Religion, AbdulHamid AbuSulayman Kulliyyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia. Email: fatmir@iium.edu.my

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a trend or tendency in the writing of the Prophetic Sīrah according to the demands and concerns of the time. The researchers propose that the demands of modern-day writing trends on the Prophetic Sīrah include rhetorical (*Kalāmī*), philosophical (*Falsafī*), and social (*Ijtimā'ī*) approaches.

Keywords: Trends, Prophetic Sīrah, Writing, Historical Analysis, Muslims.

Abstrak

Kertas kajian ini bertujuan untuk meneroka aliran atau kecenderungan dalam as-Sīrah an-Nabawiyyah (Biografi Nabi) yang menekankan penyelidikan sejarah terhadap penulisan terpilih ini dari abad pertama Islam hingga zaman kontemporari. Umat Islam dan bukan Islam menemukan sifat-sifat teladan dalam setiap aspek kehidupan Nabi (P.B.U.H.) yang mendorong mereka untuk mencintainya, memahami perkataannya, mengikuti perbuatannya, dan menerima semua keputusannya. Di samping itu, ulama Islam bergantung kepada Sīrah Nabawi untuk memahami dan menjelaskan Sumber Islam, al-Qur'an dan as-Sunnah. Pada mulanya, kebanyakan karya tentang Sīrah tertumpu pada komposisi biografi Nabi (P.B.U.H.), dan seterusnya, para penulis mula berminat untuk merakam peristiwa dalam buku yang berasingan. Kajian ini bertujuan untuk memberikan perhatian kepada aliran penulisan tentang Sīrah Nabawi sepanjang sejarah Islam, dan kemudian, meneliti penulisan terpilih dengan mengambil kira tuntutan dan isu-isu pada zaman tersebut. Kertas kajian ini bermula dengan pengenalan, dan kemudian, meneruskan perbincangan mengenai definisi literal dan teknikal Sīrah Nabawi, fasa-fasa aliran penulisannya, pertama, dari abad pertama hingga abad ketiga, kedua, dari abad keempat hingga zaman kegemilangan Orientalisme, dan, terakhir, dari abad kesembilan belas hingga zaman kontemporari. Kajian ini mendapati penemuan bernas bahawa untuk setiap zaman, terdapat trend atau kecenderungan dalam penulisan Sīrah Nabawi mengikut tuntutan dan isu-isu pada masa tersebut. Para penyelidik mencadangkan bahawa tuntutan trend penulisan zaman moden mengenai Sīrah Nabawi termasuk pendekatan retorik (*Kalāmī*), falsafah (*Falsafī*), dan sosial (*Ijtimā'ī*).

Kata Kunci: Trend, Sīrah Nabawi, Penulisan, Analisis Sejarah, Umat Islam.

Introduction

The Messenger (P.B.U.H.) is a role model for the entire globe and his *Sīrah* is still written by Muslims and others. Those in the world see him as an exemplary leading Prophet (P.B.U.H.), a just human being, a social reformer, and so on. Muslims also look at him with different views. Among them are the Sufis, who see him as a Holy Prophet (P.B.U.H.), and the others, who regard him as a human Messenger. While the West questioned the Prophet (P.B.U.H.)'s Message and Prophecy, these views continued to be expressed in both the individual and the communal settings. In reality, all views have inspired all of these appearances. Whoever stares at the Messenger (P.B.U.H.) with one look ignores all other looks. For instance, people who have come to be known as the Messenger via historical accounts, such as March and battles, are concerned with the victories made during the Prophet (P.B.U.H.)'s lifetime and perceive him as either a conqueror or a soldier. Those who refer to the Messenger (P.B.U.H.) as a Prophet ignore his humanity and regard him as an angel.

As a result, the Prophet (P.B.U.H.) is widely misinterpreted. The Messenger (P.B.U.H.)'s biography and Message, particularly in our modern reality, are notorious for causing misconceptions among people for two reasons: the cause of misunderstanding and the misbehaviors of Muslims on the one hand, and the cause of worldwide Islamophobia on the other. As a result, there have been drawings, cartoons, and caricatures insulting the Prophet (P.B.U.H.) in the West in newspapers, distorting the image and character of the Messenger (P.B.U.H.).

There are many previous writings in the form of books and journal articles that have discussed the Prophetic *Sīrah* in Islamic scholarship. *Suleyman Sertkaya*, in his article,[1] explains a chronological analysis of the major *Sīrah* works written since the 7ᵗʰ Century. The author has given the scarcity of the *Sīrah* literature in Arabic and English

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[1] Suleyman Sertkaya, "A Critical and Historical Overview of the Sīrah Genre from the Classical to the Modern Period", *Journal of Religions*, 13, 196, (2022), pp. 1-21.

and the general perception of Prophet Muhammed (P.B.U.H.) among Muslims and non-Muslims in history. Finally, he traces the evolvement of *Sīrah* related writings by documenting the reasons and fundamental factors affecting various approaches to *Sīrah* across the centuries. *Obaidullah Fahd*, in his work,[2] attempts to analyze the modern trends of contemporary scholars on the biography of the *Sīrah*, especially the portrayal of the Prophet (P.B.U.H.) as a role model for Muslim minorities. Also, he discusses the nature and scope of the pluralistic society of Makkah, the Muslim community of Abyssinia, the Hilf al-Fudul agreement, the Prophet (P.B.U.H.)'s dealing with the king of Abyssinia, and the case of the Christians of Najran. Another work on the impact of modern literature related to the Prophetic *Sīrah* on developing current *Da'wah* methods.[3] It addresses some thematic analysis of the Prophetic *Sīrah* literature explaining the significant modern *Da'wah* approaches based on the Prophetic *Sīrah*. *Abdul Muhaimin*[4] has highlighted the significance of Orientalism concerning the modern approaches and methodologies in *Sīrah* writings. He asserts that the Modern *Sīrah* writers did consider the global developments of the twentieth century, as they compiled *Sīrah* in a method connected with these rapid changes and conditions. *Abdullah Muhaimin and Anila Mustafa*[5] attempt to explore the modern approaches and methodologies developed and evolved in *Sīrah* writings in the twentieth century highlighting the contributions of Mahmud Ahmed Ghazi. It is remarked that these works are of great contribution to this paper. However, they have not addressed trends of *Sīrah* writings from the historical point of view, which is the main focus of this research paper.

This article adopts a qualitative methodology that involves textual analysis and library research and includes historical, descriptive,

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[2] Obaidullah Fahd, "Tracing Pluralistic Trends in Sirah Literature: A Study of Some Contemporary Scholars", Islamic Studies, vol. 50, no. 2, (2011), pp. 217-243.

[3] Basyūnī Naḫīlat, "ʾAṯar al-Muʾallafāt al-Hadīṯah Li al-Sīrah al-Nabawiyyah Fī Şiyāġaẗ Manāahiǧ al-Daʿwah al-Muʿaṣirah", (Impact of modern literature related to the Prophetic *Sīrāh* on developing current *Da'wah* methods), *Journal of Faculty of Sharīah and Islamic Studies,* vol. 34, no. 2, (2016), pp. 134-179

[4] Abdul Muhaimin, "Modern Approaches in Sirah Writing Against the Writings of Orientalists", *Ma'arif Research Journal,* no. 11. (Jan-June 2016), pp. 45-56.

[5] Abdul Muhaimin, Anila Mustafa, "The Impact of Dr. Mahmud Ahmad Ghazi on Contemporary Styles and Practices in Sirah Writing: A Research Based Study", *Seerat Studies Research Journal*, vol. 07, no. 07, (Jan-Dec 2022), pp. 1-22.

and analytical methods to explore the identification of present trends in the writing of Prophetic *Sīrah*. The data are gathered and arranged according to chronological order. The historical method is used to know how the trends of *Sīrah* writings have emerged and developed in the literature of Prophetic *Sīrah* from early history to the modern era. The descriptive and analytical methods are employed to identify the modern trends and explore how to introduce the Prophet (P.B.U.H.) in the modern context to Muslims and others. It also helps to write the Prophetic biography according to the needs of the age. The discussion in this study begins with an introduction and continues with the concept of the Prophetic *Sīrah*, the trends of the Prophetic *Sīrah* from the 1st century of Islam up to the 3rd century, the trends of the Prophetic *Sīrah* that have emerged from 3rd century to the golden age of Orientalism, and the Prophetic *Sīrah's* trends from the 19th century to the modern age. *Finally*, the paper ends with an analytical conclusion.

Prophetic *Sīrah*: Literal and Technical Definitions

The Prophetic *Sīrah* in Islam refers to the teachings, practices, and exemplary way of life of Prophet Muhammad (P.B.U.H.). The term "*Sīrah*" in Arabic derives from the verb *Sāra*. Its literal meaning is route, behavior, approach, state, conduct, tradition, morals, character, biography, and journey. When is attributed to a person, it means his life journey.[6] Therefore a person's *Sīrah* includes not only his life sketch but a detailed account of it from his birth to death, the events related to it, and his conduct, behavior, personal, characters, etc. The *Qur'ān* also mentions the format of the word *Sīrah* in the same meaning as 'condition' or 'form'[7] in only one sentence in the *Surāh Tāhā*. "[Allah] said, seize it, and fear not: We shall return it at once to its former condition..." (*Tāhā* 20: 21).

In Islam, *Sīrah* specifically refers to the whole life of the Prophet (P.B.U.H.) from his birth to death and all the persons and events related to it chronologically. The Prophetic *Sīrah* encompasses various aspects of life, including religion, ethics, economics, politics, education, family,

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[6] Ibnu Manzūr, *Lisān al-'Arab*, (Beirūt: Dār al-Ṣadr, 1990), vol.4, pp. 389-390, Fakhr al-Dīn bin Muḥammad bin 'Umar al-Rāzī, *Mukthār al-Ṣiḥāḥ*, (Beirūt: Maktabah Lubnān, 1986), p. 136.

[7] al-Jawzī, *Zād al-masīr fī 'Ilm al-tafsīr*, (Beirūt: al-Maktab al-Islāmī, 1407Hij), vol. 5, p. 280.

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social relationships, and more. It serves as a comprehensive guide for Muslims on how to lead a fulfilling and righteous life. It is worth mentioning that *Sīrah, Sīrat Rasul Allah, and al-Sīrah al-Nabawiyyah* have been the most widely used names for traditional accounts of the Prophet Muhammad's (P.B.U.H.) life conduct.[8] The *Sīrah* of the Prophet (P.B.U.H.) has been one of the most prominent genres in the Islamic literary tradition from the early period of Islam to the present. The foremost factors leading to the birth and development of *Sīrah* as a discipline were the *Qurān* and *Sunnah*. As a result, Muslims have made great efforts to know the Prophet (P.B.U.H.) and introduce him to others.

Prophetic *Sīrah* from the 1st century of Islam up to the 3rd century

It is significant to understand the trends of *Sīrah* writings that emerged throughout Muslim history to comprehend the modern trends followed by contemporary Muslim scholars. The first century of Islam is the time when the new message began to spread over the world and when sciences such as *Hadīth*, *Tafsīr*, *Fiqh*, and others went through stages of evolution and development. All of these sciences, from codification and writing to stabilization, achieved their pinnacle in the second century.[9] As a result, the Prophetic *Sīrah* was in dire need of collection, documenting, and writing at the time. The companions of the Prophet (P.B.U.H..) were initially highly concerned with the narrative, recording, and collection of the important events of that period in order to preserve the historical record of the Prophetic era.[10] Then, to preserve historical recollections, people who came after them and descended from the followers took care of the systematic writing, and confirmation of the prophetic biography so that the memories of history would not be lost. They applied the methodology of documentation and authentication in their writings of Prophetic *Sīrah*.

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[8] W. Raven, *Encyclopedia of Islam,* 'Sira', Ed. C.E. Bosworth et al., (Leiden, Brill, 1997), vol. 9, pp. 660-663.

[9] Suleyman Sertkaya, "A Critical and Historical Overview of the Sīrah Genre from the Classical to the Modern Period", *Journal of Religions*, 13, 196 (2022). pp. 1-21.

[10] Yāsir Ahmad Nūr, "Riwāyāt al-Sīrah al-Nabawiyah Min al-Mushāfahā wa al-Ta'rīkh al-Naqdī", *Arab Impact Factor for Arabic Scientific Journal*, vol. 13, no. 43, (March 2019), p. 175.

Through learning and teaching, the Prophetic *Sīrah* started to recount the events from the time of the Prophecy. *First*, the companions taught their children the prophetic *Sīrah* and its events orally, just as they taught them the *Qur'ān* and the *Hadīth*. Simultaneously, there are accounts of some of the sons of the companions that they found their fathers' manuscripts when they narrated the prophetic biography.[11] The events of the Prophetic *Sīrah* were part of the Prophetic *Sunnah* at the time, and most of them were recorded as well as the recorded *Hadīth*. This indicates that the events of the Prophet (P.B.U.H.) in Islamic history started to be recorded orally and in writing during the Prophet's lifetime. As a result, the Prophetic *Sīrah*, which entered the codification in the late first century, was simple for those who followed them.[12]

As a result, it can be confirmed that *the first trend* in Islamic history in the writing of the Prophetic biography was that of preserving and collecting the facts of the Prophetic biography, the authors of which gathered its events from the first layers of the companions[13] and followers[14] so that the biography and history could be preserved. *The second trend* in the production of Prophetic biography has evolved, that of recording and certifying its facts in the manner of *Isnād*, because it was then believed to be one of the most significant things, particularly after the events of the Great Sedition[15] that erupted in the Islamic world. These are the earliest and first trends that appeared in the writing of

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[11] Yāsir Ahmad Nūr, "Riwāyāt al-Sīrah al-Nabawiyah Min al-Mushāfahā wa al-Ta'rīkh al-Naqdī", *Arab Impact Factor for Arabic Scientific Journal*, vol. 13, no. 43, (March 2019), p. 176.

[12] Adnān Alī Karmūsh al-Firājī, Ruwwād 'Ilm al-Sīrah al-Nabwīyah fī al-Madīnah wa Manāhijuhum, *Majallah al-Madīna al-Munawwarah*, Issue: 7 (Februaray 2004). pp. 39-75.

[13] 'Ā'ishah (p.678), 'Abdullah ibn 'Abbās (687), Anas ibn Mālik (p.712), Abu Musā al-Asharī (p.665), Sa'īd ibn Sa'd ibn 'Ubāda (p.635), al-Barā ibn Mālik (p.641), Sahl ibn Abī Hathmah al-ansārī (p.?), Mahdī Rizqullāh Aḥmad, *al-Sīrah al-Nabawīyah fī d Ḍaw' al-Maṣādir al-Aṣlīyah,* (Riyād: Maktabah Rushd, 2019), p. 22.

[14] Urwah ibn Zubair (d.713), Abān ibn Usmān ibn Affān (p.723), Shurahbīl ibn Sa'd (d.740), 'Āsim ibn 'Umar bin Khattāb (d.737), Abdullah ibn Abu Bakr ibn Hazm (d.752), Zuhrī (d.721), Musā ibn 'Uqbah (d.758), Ibn Ishāq (d.768), Ma'mar ibn Rāshid (d.770), Wāqidī (d.823), Ibn Sa'd (d.845), Yūnus Ibn Bukayr (d.814), Ibn Hishām (d.833). Adnān Alī Karmūsh al-Firājī, "Ruwwād 'Ilm al-Sīrah al-Nabwīyah fī al-Madīnah wa Manāhijuhum," *Majallah al-Madīna al-Munawwarah*, (February 2004), Issue: 7. pp. 39-75.

[15] This is the most important event of the Fitnah that led up to the murder of the third Khalīfah Uthmān in 656, and their consequences, such as the Battle of Camel, and the Battle *Siffin*, etc.

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Prophetic biographies over the first two centuries.[16] At the same time, Muslims ruled the globe, demonstrating their strength and pride by composing the Prophetic *Sīrah* under the names *al-Ghazawāt-* conquests, *al-Maghazi wa al-Siyar* - war and battle, which could be regarded as another approach.[17]

Prophetic *Sīrah* from the 4th Century of Islam to the Golden Age of Orientalism

Along with all the above-mentioned trends, the writing of the Prophet (P.B.U.H.)'s biography started adhering to a historical pattern[18] in the early third century of Islam. The primary cause of this is the shifting socio-political atmosphere. It was the Muslims' duty to disseminate the Message of Islam across the world, as the people of that era were in dire need of understanding the teachings of Islam as conveyed and practiced by the Prophet (P.B.U.H.). This was also made possible by the rulers and the Muslim authorities. Thus, the scholars started to compile the prophetic biography meticulously. Because of this context, the Prophetic *Sīrah* took on a historical direction, with the Prophetic biography being written in the chronology of events. Among them were the writings of human history, starting from the creation of Adam (A.S.) and ending with the Final Messenger. Some other scholars confined their attention only to the history of the Prophet Muhammad (P.B.U.H.). Among them, some penned the Prophetic *Sīrah* in a brief and others in comprehensive, while others provided it together with commentary.[19]

In history, another significant tendency has evolved as a result of Muslim conflict with the West and vice versa. Since the inception of Islam in Arabia, the West, particularly the Romans, has viewed Islam and its

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[16] Suleyman Sertkaya, "A Critical and Historical Overview of the Sīrah Genre from the Classical to the Modern Period", *Journal of Religions*, 13, 196 (2022). p. 4.

[17] Javid Ahmad Bhat, "Introduction of Early Prominent Sīrah Writings," *Al-AFKAR: Journal for Islamic Studies,* Vol. 6, No. 2, (2023), pp. 24-30, Wan Kamal Mujani, "Review of Traditional Sīrah Literature: Early Sources of Sīrah," *Journal Usuluddin,* Vol. 25, (2007), pp. 45-49.

[18] The few most important works written during that period that exist today are *Tārikh al-Umam wa al-Mulūk of al-Tabarī* (d.922) and *Futūhāt al-Buldān of al-Balādūri* (d.892).

[19] 'Abd al-Hamīd Ibn 'Alī al-Faqīhī, *Juhūd al-Ulamā fī Tasnīf al-Sīrah al-Nabawīyah fī al-Qarnayn al-Thāmin wa al-Tāsi'–'Ard Tarīkhī-,* (Madīnah: Majma' Malik Fahd, N.d), pp. 16-28.

Prophet (P.B.U.H.) with distrust and skepticism. Because they saw Islam as a fraudulent religion and accused the Prophet (P.B.U.H.) of inappropriate allegations against him.[20] Thus, there are two historical phenomena: the first is that the Christian West had nothing to do with the knowledge of Islam and the Messenger and condemned them for being baseless. The second event occurred after the Muslims established contact with the West and the Rum, following the triumph of Andalusia. The West studied Islam from Islamic sources and accused it of having an obstinate and archaic flag.[21] As a result, Muslims felt an urgent need to write the Prophetic biography in the pattern of establishing prophecy and confirming the message of Islam, not only for the sake of protecting religion from the enemy but also for the affirmation and confirmation of the Muslim faith.

Throughout this long period, until the time of Orientalism, the authors of the Prophetic *Sīrah* implied many trends in their writings, including those writing under the names[22] *'Dalāil al-Nubuwwah',* and *'Khasāis al-Nubuwwah'* -signs and characteristics of Prophecy- and *'al-Shamāil al-Nabawiyah'*[23], as well as those writing under the Prophet (P.B.U.H.)'s names and virtues.[24] A different idea has evolved that

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[20] Fahd Mohammed Taleb al-Olaqi, "Western Polemic Writings about Muhammad's Prophethood," *Advances in Social Sciences Research Journal,* Vol. 3, No. 5, (May 2016), pp.138-156.

[21] 'Ubaid al-Rahmān Tayyib, "Rad al-Ulamā al-Hnūd 'Ala Kitābat al-Mustashriqīn Hawla al-Sīrah al-Nabawiyah," *Thaqāfat al-Hind*, (2014), vol. 65, no. 4, p. 68.

[22] For instance, Abū Nu'aym Aḥmad al-Iṣfahānī (d. 1038) and Abū Bakr al-Bayhaqī (d. 1066) have written specialized work on the matter entitled 'Dalāil al-Nubuwwah.' Qāḍī 'Iyāḍ (d. 1149) has discussed the holy character of the prophet in his book: 'al-Shifah fī Ta'rīf al-Huqūq al-Mustafā.' Fahd Aḥmad al-Baḥri, *"al-Ta'sīl fī 'Ilm al-Sīrah,"* https://www.noor-book.com كتاب-التأصيل-لعلم-السيرة-النبوية pdf.10.12.2023.

[23] The Scholar Imām al-Tirmizī (d. 892) is considered the first to use this term in his work 'Kitāb al-Shamāil.' Khālid Ibn Qāsim al-Raddādī, "al-Madkhal ilā Ilm al-Shamāil" (Introduction to The Science of Prophetic Merits), *Journal of Arab and Islamic Studies-Iskandariyah*, (2020), vol. 36, no. 2, p. 445.

[24] 'Abd al-Hamīd Ibn 'Alī al-Faqīhī, *Juhūd al-Ulamā fī Tasnīf al-Sīrah al-Nabawīyah fī al-Qarnayn al-Thāmin wa al-Tāsi' – 'Ard Tarīkhī-*, (Madīnah: Majma' Malik Fahd, N.d), pp. 29-46.

discusses Prophetic miracles[25] and Prophetic medicine[26] to prove the Messenger (P.B.U.H.) and the Message with unambiguous arguments. It is impossible to restrict the immense Islamic tradition of writing to the topic of Prophetic *Sīrah*. These writings have been extremely helpful in answering the changing demands of the times.

Prophetic *Sīrah* from the 19th Century to the Modern Age

With the rise of Orientalism in the Arab and Muslim worlds, a new tendency evolved among Muslim authors in the writing of the Prophetic *Sīrah* from the nineteenth century to the first quarter of the twentieth century, which is considered a golden age of Orientalism.[27] On the other hand, the Muslim world was separated into small countries that were politically and economically dominated by the West until their influence in the globe rose. As a result, the Prophetic *Sīrah* was one of the most prominent topics that Orientalists utilized for evil purposes, casting doubt on and slandering its happenings, the history of its codification, and so on. There was a trend raised in the Muslim community during the time to write Prophetic biographies to respond explicitly to these suspicions and accusations, and they made clear the allegations of the preachers, their extremists, and their enemies against Islam and the Prophet (P.B.U.H.) and revealed the mask of their lies.[28]

In the modern period, which began in the first part of the twentieth century, most oppressed Muslim nations had achieved freedom from Western colonialism. Despite this, Orientalists continue to trace their forefathers' defamation and allegations against Islam, the Holy Prophet (P.B.U.H.), and Islamic Shariah. At the same time, individuals who have graduated from Western universities as proponents of the West continue on the same path as the Orientalists,

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[25] For Instance, Ibn Kathīr (d.1373) has compiled a book entitled 'The Miracles of the Prophet', (al-Mansūrah: Dār al-Manārah, 2002). This book is extracted from his famous book 'al-Bidāyah wa al-Nihāyah.'

[26] For instance, Imām 'Alī Rida (d. 811), 'Abdullah Bin Habīb al-Andalūsī (d. 846), Abū Bakr Ahmad Ibn Muhammad al-Dīnarī (d. 972), Abū Nuʿaym Aḥmad al-Iṣfahānī (d. 1038) have discussed the Prophetic medicine under the topic of 'al-Tib al-Nabawī.' Qasim 'Umar Hāj Muhammad, "Prophetic Medicine and the Rules of Dealing with Traditions on Medical Issues," *al-Tajdīd*, (2015), vol. 19, no. 38, pp. 84-86.

[27] 'Ubaid al-Rahmān Tayyib, "Rad al-Ulamā al-Hnūd 'Ala Kitābat al-Mustashriqīn Hawla al-Sīrah al-Nabawiyah," *Thaqāfat al-Hind,* (2014), vol. 65, no.4, p. 72.

[28] Abdul Muhaimin, "Modern Approaches in Sīrah Writing Against the Writings of Orientalists," *Ma'arif Research Journal*, no. 11, (Jan-June 2016), pp. 45-56.

echoing the same claims.[29] Meanwhile, modern times are experiencing a diverse intellectual crisis with a wide range of views that clash between atheism, philosophical thought, and multiculturalism. Atheism adopts the method of rejecting religious teaching and emphasizing the importance of rational thinking and science in the interpretation of human and human occurrences. Yet, in this period, philosophical concepts developed that aim to explain the fundamental facts of existence and living, as well as to ponder carefully on concerns of ethics, politics, and knowledge. Simultaneously, humans inhabit a tiny planet experiencing rapid cultural and technical change, yet having access to all the amenities they need. They require a model that exemplifies the human spirit in all aspects of his life—psychological, scientific, religious, moral, economic, social, and political.

Following the brief historical context of the modern age[30], three new trends in the writing of Prophetic *Sīrah* in the contemporary world may be identified: the rhetorical (*Kalāmī*), philosophical (*Falsafī*), and social (*Ijtimā'ī*) approaches. *First*, the writing of the Prophet's biography follows a rhetorical trend that emphasizes a precise and comprehensive record of events. This approach is used by scholars to support Islamic beliefs and provide compelling evidence to address the question of what will happen to humans after they die, thus strengthening understanding of Islamic beliefs among Muslims and others. Significant changes have occurred in Muslim rhetorical trends in the last few centuries. Islamic historian Shibli (d.1914) is considered to have attempted to link *Kalām* with *Sīrah*. According to him, it is not correct to perceive religion as

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[29] Muhammad Surūr Nayf Zain al-ʿĀabdin, *Dirāsāt fī al-Sīrah al-Nabawiyyah*, (Birmingham: Dār al-Arqam, 1986), pp. 150-258.

[30] Mubasher Hussain, "Re-evaluating the classical Sīrah-Sources: New Approaches to Sīrah writing with reference to the Contributions of Shiblī Nuʿmanī and Akram Diyā al-Umarī," *Journal of Hdīth and Sīrah Studies,* vol. 2, no. 1, (2016), pp. 93-109, "Impact of Rationalistic Critical Methods on Modern Muslim Sīrah Writers," *Al-Qalam*, vol. 24, no. 1, (June 2009), pp. 11-32, Obaidullah Fahd, "Tracing Pluralistic Trends in Sīrah Literature: A Study of Some Contemporary Scholars," *Islamic Studies*, vol. 50, no. 2, (2011), pp. 217-243, Ilhami Orucoglu, "Modern Sīrah Literature: An Overview," *International Journal of Business and Social Science*, vol. 3, no. 20, (October 2012), pp. 241-246, Dicky Sofjan, "Contemporary Reading of the Sīrah: Textuality and Contextuality," *Al-Ilm*, vol. 4. no. 2, (July-December 2020), pp. 1-11, Muhammad Shahbaz Manaj, "A study of Sīrah in the West in the 21st century," *Research*, vol. 8, no.2, pp. 152-165.

merely a belief in God. Prophethood is an important part of religion. As a result, the questions and criticisms raised concerning the Prophet (P.B.U.H.) should be focused on *Sīrah*'s writings.

Second, the philosophical trend in the writing of the Prophet (P.B.U.H.)'s biography is to interpret the events and facts of the Prophet (P.B.U.H.)'s life in terms of the connection between God and man, as well as the cosmos. The aim of the authors[31] of this trend was to take lessons and teachings from the Prophet (P.B.U.H.)'s life, focusing on the prophet's particular qualities. As a result, the Prophet's biography has evolved into a unique, sophisticated, and independent genre of Islamic scholarship in the modern era. *Third*, in the drafting of the Prophet (P.B.U.H.)'s biography, the societal trend is for the Prophet (P.B.U.H.) to be known as a successful guide and for his life as an integrated person to provide an example for this world and hereafter in general. This trend is especially noticeable in diverse societies and Muslim minorities, which are more practical and pragmatic. This is accomplished by the establishment of his superior morals, distinct guidance, and life models in all aspects of personal, familial, social, economic, and political life.[32]

Conclusion

In conclusion, exploring various aspects and trends of Prophetic *Sīrah* has revealed its deep and multifaceted significance. The importance of studying that in the modern context is crucial for fostering peace among multicultural and ethnic societies and dispelling misconceptions about Islam. It helps in building a nuanced perspective of the socio-cultural dynamics that led to the formation of the Muslim community and continues to influence it. Also, the Prophetic Sīrah is the practical implementation of the Islamic Message in the era of prophecy, and it encompasses individual and communal drawings from the pre and post-Prophetic Era. There was a trend or various tendencies that emerged in each era, according to his necessities, to pen the writings of

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[31] For instance: Muhammad al-Ghazzāli, *Fiqh al-Sīrah; Understanding the Life of Prophet Muhammad,* (Riyāḍ: International Islamic Publishing House, 1999), Muhammad Saʿīd Ramalān al-Būti, *Fiqh al-Sīrah,* (Beirūt: Dār al-Fikr al-Muʾāsir, 1991), Muṣṭafá al-Sibāʿī, *al-Sīrah al-Nabawīyah Durūs Wa ʿIbar,* (Beirūt: al-Maktabah al-Islāmi, 1985).

[32] For instance: Muhammad Yāsin Mazhar Siddiqi, *The Prophet Muhammad: A Role Model for Muslim Minorities*, (Leicestershire: The Islamic Foundation, 2006). Tariq Ramadan, *In the Footsteps of the Prophet: Lessons from the Life of Muhammad,* (New York: Oxford University Press, 2007).

the Prophet's biography, which led to the extinguishment of the grain in his own time. The earliest Prophetic *Sīrah's* writing trend in Islamic history was the preservation and compilation of the Prophet's facts, which is followed by the documentation of those facts in a reference format during the first two centuries of the *Hijri*. Muslims ruled the world at the same time, and they proudly displayed their power and pride by writing the prophetic *Sīrah* in the names of marches, conquests, and gases. A historical trend in the writing of the Prophet (P.B.U.H.)'s biography has formed at the author's point of writing the Prophetic *Sīrah* in chronological sequence, including those who have written in detail, briefness, and commentary. The authors wrote in the names of the signs of prophecy and their features, as well as in the names of the Prophet (P.B.U.H.), his statutes, and his virtues. There was another trend that had been talking about prophetic miracles and medicine, which is both for rational verification of prophecy and the message of Islam. Following the strategy of reacting to suspicions and allegations because of the arrival of Orientalism in history while drafting the Prophetic *Sīrah*. The nineteenth century to the first part of the twentieth century was a prosperous time for orientalists. *Finally*, recent developments in the writing of the Prophet (P.B.U.H.)'s biography, which are rhetorical, philosophical, and social trends in structure, have evolved in response to the necessities of modern circumstances.

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Exploring the History of Islamic Revivalism in Modern Sri Lanka

Menerokai Sejarah Kemodenan Islamik Revivalisme di Sri Lanka

Mohamed Arkam* and Fatmir Shehu**

Abstract

This research seeks to revisit the history of Islamic Revivalism in Modern Sri Lanka highlighting the contribution of Muslims in various phases using several approaches. The objective of this paper is to explore the history of Islamic Revivalism in the context of the three primary methods adopted by Muslim intellectuals, namely, the individual approach, social movement approach, and academic institutional approach. This study uses historical, descriptive, and analytical methods. The focus of discussion in this work is on Muslims in Sri Lanka emphasizing their individual and social movements, as well as academic institutional approaches to Islamic Revivalism. This work concludes that the revivalist movement among Muslims had a great influence on Sri Lanka's community's spiritual, social, governmental, and educational domains.

Keywords: Revivalism, Sri Lanka, Muslims, Modern, Approach.

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* Mohamed Arkam Mohamed Rasak is a Ph.D. candidate in the International Institute of Islamic Thought and Civilization at the International Islamic University Malaysia (ISTAC - IIUM), and a Lecturer at the Naleemiah Institute of Islamic Studies, Sri Lanka. He can be reached at armarkam@gmail.com

** Dr. Fatmir Shehu, an Albanian scholar, is an Associate Professor at the Department of Usul al-Din and Comparative Religion, *AbdulHamid AbuSulayman* Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia (IIUM), Kuala Lumpur, Malaysia. He can be reached at fatmir@iium.edu.my or shehu.fatmir@gmail.com

Abstrak

Penyelidikan ini dijalankan bertujuan untuk mengkaji semula sejarah kemodenan Islamik Revivalisme di Sri Lanka dengan sorotan utama tertumpu kepada sumbangan golongan Muslim dari pelbagai peringkat dengan menggunakan beberapa pendekatan. Matlamat utama kertas kajian dilakukan adalah juga bagi meninjau kembali sejarah Islamik Revivalisme dalam konteks tiga kaedah utama yang diterima pakai oleh para cendekiawan Muslim. Antaranya adalah melalui kaedah orang perseorangan atau individu, melalui pendekatan gerakan sosial, serta melalui pendekatan institusi akademik. Pada masa yang sama, kajian ini turut menggunapakai kaedah sejarah, kaedah deskriptif dan juga kaedah analisis dalam usaha mencapai matlamat kajian. Selain itu, perbincangan di dalam kertas kerja ini turut berfokus kepada pendekatan yang digunakan oleh kaum Muslim di negara yang sebelum ini terkenal dengan nama Ceylon itu. Pengkaji mendapati golongan itu sangat menekankan semangat pergerakan baik secara individu mahupun secara berkelompok. Di samping itu, mereka turut memanfaatkan pendekatan lain seperti secara institusi akademik dalam usaha menghidupkan kembali semangat Islamik Revivalisme. Hasil kajian ini merumuskan bahawa pergerakan revivalis dalam kalangan orang Muslim ini sememangnya mempunyai pengaruh yang kuat dalam menyemarakkan semangat kerohanian baik dalam komuniti mereka sendiri, sosial, kerajaan mahupun kekuasaan pendidikan di negara berkenaan.

Kata Kunci: Revivalisme, Gerakan Dakwah, Sri Lanka, Muslim, Kemodenan, Pendekatan.

Introduction

Muslims of Sri Lanka have a history of more than a thousand years which proves Islam to be an ancient and prominent religion in the country. Sri Lankan Muslims have followed the teachings of Islam in line

with *al-Qur'ān* and Prophetic Tradition since its inception in their landscape. Regional and international Muslim intellectuals and scholars have contributed to the spread and revival of Islam based on the country's context throughout history. Significantly, throughout the colonial phase of the nation, the Sri Lankan community witnessed numerous challenges, mainly from Christian missionaries focusing on conversion through educational institutions. During the colonization and the post-colonial period, certain intellectuals of Buddhists, Hindus, and Muslims revived the community according to their religious beliefs to sustain their religions and cultures as well as to provide opportunities for mutual respect and peaceful coexistence.

The beginning of contemporary nationalism in Sri Lanka, like in many other regions of Asia, may be traced back to religious revivalist movements that were a reaction to Christian missionaries. The last three decades of the nineteenth century would be considered the initial phase of the rise of nationalism in Sri Lanka. Indeed, the early nineteenth century witnessed the beginning of its resurgence on the island when the Dutch attempted to replace the Roman Catholic Church with the Calvinist Protestant Church by focusing on the indigenous religions of the Sri Lankan coastline. This happened when missionary enthusiasm resulted in a significant rise in the Christian population, notably along the Western seaboard and in the Northern Province. This alerted the followers of other religions and especially intellectuals as it posed various challenges to them, their ideas, and communities, to counterattack against Christian proselytism. Buddhist, Hindu, and Muslim revivalist organizations were formed in Sri Lanka, and therefore, posed a threat to the country's Christian dominance. The revival of Buddhism might be interpreted as a response to the missionary assault. The Southwest coast was the center of Buddhist revival efforts, which were accompanied by Hindu and Muslim revival movements. The Hindu resurgence was more extensive, as it started earlier compared to Muslim revivalism that took place later in the century. Significantly, there were several ways and phases in the country's Islamic revivalism practices.

A few works that have been published highlight the general overview of the contributions of Muslims to Islamic revivalism in the country. Jalaldeen's pioneering study addresses the acts of revivalist movement efforts undertaken by Hindus and Muslims in Sri Lanka. Since foreign occupation, religious revivalism has been the cornerstone of

social movement activity. He tried to find similarities and differences in revivalist movements' approaches to revivalism in Sri Lanka.[1] Mujahid highlights M.C. Siddi Lebbe's major contributions and services to the development of the homeland, both to Muslims and other fraternal communities in the nineteenth century, highlighting his essential role in fostering modernization and reform. It effectively underscores the significant impact of his work in multiple areas, making it a valuable exploration of his legacy.[2] Ameer Ali investigates Islamic revivalism in the Muslim world and its impacts in Sri Lanka and Malaysia, demonstrating that the movement's consequences are diverse due to varying political, economic, and social contexts. Overall, it shows that Islamic revivalism creates more challenges than solutions, and because of its complexities, there is a need for further study.[3] Shamara Wettimuny's examination of the changes undertaken by Muslims in Ceylon between 1883 and 1905, as well as their participation in the global Islamic resurgence, throws insight into a frequently ignored facet of Islamic history in South Asia. Ceylon's Islamic revival was separate from political restoration focusing on English-language education and symbolic pan-Islamism. This study contradicts established narratives about Islamic revival in a larger context.[4] The information provided by the authors of all these works contributes greatly to this research, even though, comprehensive approaches to history of the Islamic revivalism in a modern context have not been discussed.

The methods used in this research paper are of a historical, descriptive, and analytical nature. The historical method deals with the exposition of historical data that are collected from various literature related to revivalism history in the nation, i.e., Sri Lanka, and its development concerning the field of reform and revival of Islamic thought. The descriptive method is used to present historical facts and

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[1] M.S.M. Jaladeen, "Revivalist Movements in Sri Lanka – A Comparative Study of Hindu and Islamic Revivalist Movements," *Journal of Emerging Trends in Educational Research and Policy Studies (JETERAPS),* Vol. 7 (6), (2016) pp. 391-398.

[2] A.L.M. Mujahid, "Contribution of Siddi Lebbe for Educational Development of Sri Lankan Muslims – A Historical perspective," *Indian Journal of Tamil*, Vol. 3 (1), (2021), pp. 1-7.

[3] Ameer Ali, "Islamic Revivalism in Harmony and Conflict: The Experience in Sri Lanka and Malaysia," *Asian Survey*, Vol. 24, No. 3 (March 1984), pp. 296-313

[4] Shamara Wettimuny, *Imagining a 'National Headgear': Islamic Revival and Muslim Identity in Ceylon*, (2021). https://www.academia.edu/44767398 (Accessed, November 12, 2023)

comprehensive approaches related to the contribution of Muslims. The analytical method is utilized to identify and analyze the approaches to Islamic revivalism in the country. Hence, examining the historical stages and strategies of Islamic revivalism in Sri Lanka, this study highlights the roles played by Muslim individuals, social movements, and educational institutions. Also, it underscores the role of Islamic Revivalism as a response to challenges posed by the colonization in the country.

Muslims of Sri Lanka

To understand the identity of Muslims in Sri Lanka, it is useful to situate them in relation to the local population. The Muslim population on the island is the third-largest group in the Sri Lanka community. Sri Lanka's social fabric is made up of different ethnic, religious, linguistic, and cultural groups. There is a very clear distinction between different ethnic groups in Sri Lankan society. Buddhism is practiced by the majority of the country's Sinhala population, many Tamils are Hindus, and Muslims are adherents of Islam. Christianity is followed by both Sinhala and Tamil-speaking people. The 2012 census revealed that the Sinhalese make up 74.9%, Tamils (including Hindus and Christians) 15.3%, and Moors (Muslims) 9.3% of the total over 20 million population in the country. Furthermore, 70.1% are Buddhists, 12.6% are Hindus, 9.7% are Muslims, and 6.2% are Roman Catholics.[5]

The Muslim minority in Sri Lanka is dispersed throughout the country, but they constitute 9.3% of the island's population. Even though the majority of Sri Lankan Muslims are Sunni, the community is diverse, with some adhering to the mystical form of Islam known as Sufism and some adhering to the modern form of Islam as Salafism. Since most of them are Tamil speakers, along with Hindus and Christians, they frequently blend in with the Tamil minority on the island. Sinhala is the language most often spoken by Muslims.

The Muslim community of Sri Lanka can be traced back to medieval trade routes between South and Southeast Asia and the Middle East. In the seventh century, traders from the Middle East (Arabs and Persians) developed business interests in southern India, which later

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[5] Census of Population and Housing 2012, provisional information based on 5% sample, Department of Census and Statistics, Ministry of Finance and Planning. (www.statistic.gov.lk)

expanded to Sri Lanka. Middle Eastern merchants married Tamil and Sinhalese women and settled in Batticaloa and Ampara in the east of the island.[6] The Portuguese, who took control of Sri Lanka in the 16th century, referred to the island's Muslims as "Moors". As a result, the community developed a "Moorish" identity. Some Muslims pushed this as a distinct "Ceylon Moor" racial identity in the early twentieth century (the island was called Ceylon during the colonial period). They claimed to be of Arab origin, which set them apart from the indigenous Tamil people, which originated in southern India and northern Sri Lanka.[7] This section describes the identities of the Muslims in Sri Lanka. It emphasizes their religious and linguistic variety, dating their roots back to medieval trading routes influenced by Middle Eastern merchants. The influence of Portuguese colonization in the 16th century, which labeled Muslims as "Moors," established a unique identity that was subsequently asserted as "Ceylon Moor" in the early 20th century.

Islamic Revivalism in Sri Lanka

Islamic revivalism was one of the main intellectual responses to Western colonial influence and the political loss of Muslim nations in the eighteenth century. Islamic revivalists attempted to break through a perceived impasse in the development of Islamic societies by recognizing the West's technological, scientific, and legal achievements with various degrees of critique or enthusiasm. Islamic revivalists resisted Western colonialism and the imposition of secular Western values on Muslim countries. They aspired to restore Islamic values. Supporters of Islamic revival argue for a larger effect of Islamic ideas in the modern world as a counter to Western and secular inclinations. As a result, many people believe that returning to Islam in its purest form is the solution to the issues that Islamic communities and contemporary society face in general. Modern Muslim intellectuals and Islamic movements, particularly in their Salafi form, were one expression of revival.[8]

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[6] M. A. M. Shukri, "Muslims of Sri Lanka- A cultural perspective," in *Muslims of Sri Lanka: Avenues to Antiquity*, (Beruwala, Sri Lanka: Jamiah Naleemia Inst., 1986), pp. 338-340.

[7] Ameer Ali, "The Genesis of the Muslim Community in Ceylon: A Historical Summary," *Asian Studies Association of Australia* 19, no. 2 (1984), pp. 65–82, http://asj.upd.edu.ph/mediabox/archive/ASJ-19-1981/ali.pdf.

[8] M.S.M. Jaladeen, "Contribution of Naleem Hajiyar (Sri Lanka) and B.S. Abdurrahman (Tamil Nadu) for the Development of Muslim's Education of their Countries - A

At the same time, Sri Lankan Muslim elites seized the chance to imitate a religious consciousness and spread awareness of a religious ideology, which gradually developed at the end of the 19th century as a religiously oriented ethnic ideology, much like their Buddhist and Hindu counterparts who had emerged in an anti-colonial and anti-Christian wave. The phenomena of Islamic revivalism in Sri Lanka started in this manner. "Muslim revivalism arose basically to consolidate elitist interests through creating wider community awareness in response to Sinhala and Tamil revivalist programs and encouraged by their activities"[9]. This group, which was mostly centered around Colombo and Kandy and was largely led by an elite group representing the wealthy merchant class and the burgeoning middle class, took inspiration from the contemporary political and revivalist movements in Turkey, Egypt, and India.

Islamic revivalism evolved into a movement aimed at bringing Muslims together spiritually and culturally based on Islamic teachings, as well as giving the community a sense of identity and direction. When the British colonial authorities exiled Orabi Pasha from Egypt to Sri Lanka in 1883, he brought with him fresh knowledge about a transnational Muslim identity and gave a Muslim identity an intellectual boost. The Muslim community was experiencing the perfect storm when Orabi Pasha came. He remained on the island for over two decades, inspiring Muslims intellectually and promoting political action while also inspiring a resurgence of Islam. When referring to the history of Islamic revivalism in Sri Lanka, there are three distinct approaches to consider: individual, social movement, and academic institution. Therefore, through these three approaches, I demonstrate in detail how the Islamic Renaissance occurred throughout the history of Sri Lanka.

I-The Individual Approach

The first approach of Islamic revivalism began in the late 19th century under the direction oe educated Muslim elites who were eager to combat Christian dominance while simultaneously advancing and

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Comparative Study," in proceeding of 3rd International Symposium, 30 May 2016, Faculty of Islamic Studies and Arabic Language, South Eastern University of Sri Lanka, Oluvil, Sri Lanka, p. 577.

[9] M. A. Nuhman, *Sri Lankan Muslims: Ethnic Identity within Cultural Diversity*, (Colombo: International Centre for Ethnic Studies, 2007), p. 104.

encouraging Muslim social mobility and ethnic consolidation. The Muslim community in Sri Lanka was strongly opposed to conversion throughout the early days of western colonialism. Sri Lankan Muslims were well-known for refusing to be allured by Christian enticements. Despite conversion resistance that lasted far into the 19th century, Islam's existence in Sri Lanka was secured in part by social and economic prosperity. Because the education provided in schools was mostly an English education, Muslims in Sri Lanka developed a negative attitude towards it, fearing that a foreign culture would influence Islam. Even though most of the schooling nature was Christian, they were fearful of losing their children's religious beliefs. When British rule was established in this country at the turn of the nineteenth century, the Muslim community prospered because of the British's beneficial policies towards them, though their prosperity was based on commercial activities, and their political, social, and educational backwardness was apparent throughout the century. According to Samaraweera,

> "The educational backwardness of the Muslims which resulted in their stagnation in the political and social fields was due to their attitude towards the Christian missionaries and the system of education practiced in these schools. The Muslim indifference to missionary and English education was that they as a community rejected it to protect their religion from the possible encroachments of a foreign Western culture. The second cause for this apathy towards English Education was the trading interests of the Muslims developed at the expense of their intellectual attainments."[10]

When Muslims were far behind in education, politics, and community organization during the British administration, they were aware of the present Buddhist and Hindu revivalist movements in full swing. These two movements immensely benefited and accelerated the revival of the Muslims. The founders of these two organizations realized that establishing well-organized Buddhist and Hindu schools was the only way to break the backbone of Christian-dominated English

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[10] Samaraweera, Vijaya, "Aspects of Muslims Revivalist Movement in the Nineteenth Century," in *Muslims of Sri Lanka: Avenues to Antiquity*, edited by M.A.M. Shukri, (Sri Lanka: Beruwela Jamiah Naleemia Inst., 1986), p. 370.

education. Muslims realized that for an Islamic renaissance to take place, they needed leadership and leaders. M.C. Siddi Lebbe (1838-1898) and Orabi Pasha, an Egyptian exile in Sri Lanka from 1883 to 1901, were the two leaders they found.

M.C. Siddi Lebbe was one of the great personalities of Sri Lanka. He was a lawyer, educationist, scholar, philosopher, writer, publisher, social reformer, proctor, visionary, and Muslim community leader. Also, as the leader of the Sri Lankan Muslim community, he guided the Muslims to be released from the traditional conservative thoughts of refusing modernization to a forward-looking one to survive in the prevailing contemporary situation. Muslims experience serious setbacks in all fields, including political, economic, and social, during his time. His contributions to Sri Lankan Muslims' politics, economy, education, culture, and religion were several and far-reaching.[11] When there is made an examination and evaluation of his services rendered while considering the conditions that occurred for Muslims in the 19th century, these facts may be determined.

M.C. Siddi Lebbe was able to recognize the changes taking place due to his intrinsically strong intuition and intellectual background. This convinced him that education was essential to the survival of his community. To strengthen Muslim identity and advance Muslims' social and political advancement, Islamic awareness among Muslims was encouraged through the founding of the Muslim educational movement. The arrival of Orabi Pasha gave Siddi Lebbe's mission a tremendous boost. The Muslim educational movement began in November 1884 with the opening of the first "Anglo-Mohammedan school" (*Al Madurasathul Khairiyyatul Islamiah*) in Maradana at Colombo with the assistance of Orabi Pasha and the aid and affection of Wapchie Marikkar who was a builder, architect, educationist, and philanthropist. The scholars' dedication and labour led to the establishment of the first Muslim school, in 1882, he introduced a Madrasa called *'Madrasatul Zahira'* in Maradana, Colombo. Later in 1892, the 'Madrasatul Zahira' became a school under the name of Zahira College. At the beginning of the nineteenth century, challenges included educating Muslims about a new

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[11] See, Iqbal, A., *Marumalarchchi Thandhai: Siddi Lebbai Vaalkai Varalaru* (Father of Reneicence: Biography of Siddi Lebbe), (Sri Lanka: Vinmathy Publication, 1971), pp. 21-67.

educational tradition in Sri Lanka, changing attitudes towards the English language, and emphasizing the value of education. In that context, Siddi Lebbe worked primarily to increase educational awareness among Sri Lanka's Muslim minority. After the establishment of Zahira College, several further schools offering an English education opened in the following years of the century.[12]

Furthermore, M.C. Siddi Lebbe emphasized the need for Muslims in Sri Lanka to have sufficient knowledge of Arabic, Tamil, and Sinhala. He emphasized the need for Tamil language skills for Sri Lankan Muslims. The Muslim educational movement had a modernist orientation, but to respect the Muslims' religious sensibilities, some important traditional aspects were given priority of place. Until the 1890s, Tamil and Sinhalese were the languages spoken by Muslims in Sri Lanka. Even the Holy Quran was translated into Tamil for use in Islamic education because Arabic was not widely spoken by Muslims. In the beginning, Imams from Turkey and Egypt were dispatched to Sri Lanka to further Islamic instruction in the 1890s. However, with the arrival of Orabi Pasha and the emergence of revivalism in Sri Lanka, Islamic educators started to advocate for and eventually demand the use of Arabic. By the end of the 19th century, schools in Sri Lanka began to include the Arabic Language in Quranic study.[13]

He actively participated in initiatives to improve society by emphasizing education. He attempted to implant the significance of education in the minds of the people. The monthly publication of "Muslim Nesan" (The Muslim Friend) was another important work of M.C. Siddi Lebbe, which was started on the 21st of December 1882. The publication " *Muslim Nesan* " served as a vehicle through which the government was informed of the desires and complaints of the Muslim population. The Muslim Friend Journal highlighted propaganda directed towards the British, the imperial system, and the ruling class. The editorial was prominently presented. This was created to record the prevailing opinion. It was seen as a resource for Muslim social transformation and for enhancing their educational system. On top of it, articles on literature, philosophy, economics, politics, and culture were

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[12] See, *Ibid.*

[13] Ali, Ameer, "Islamic Revivalism in Harmony and Conflict: The Experience in Sri Lanka and Malaysia," *Far Eastern Survey* (1955) 24 (3), pp. 296–313.

published. The news from India and around the world, business, religion, education, politics, and society were just a few examples. "Muslim Nesan", a magazine, had a key role in promoting the writing of Sri Lankan Muslims' history.[14]

Furthermore, M.C. Siddi Lebbe has written several literary works to restore the Muslims of Sri Lanka. He authored and published the book *"Assan Beyudaiya charithram"* (The Story of Hassan Bey) in an endeavor that, at the time, no one had ever dared to undertake in the history of Tamil literature. *"Asanbe Charithram"* is a work of literature that leads readers on adventures, mysteries, and unexpected turns. It was a historical fiction book written in the form of an early Tamil novel. It is important to note that, despite the novel's historical setting and exciting adventures, some of the incidents and concepts in the *Asanbe* narrative fit the bill for a social fiction that advocates for Muslim social change. The *"Gjana Theepam"* (Torch of Wisdom), a monthly journal on the science of enlightenment, was first published in 1892 by M.C. Siddi Lebbe. For a whole year, the magazine was released.[15]

The First Book of Tamil, an Arabic grammar summary *"Tuhuwathul Nahwa"* (Key to Grammar), *Kitab al-Hisab*, The Story of Abunawas, the histories of the *Sri Lankan Sonkar* and the *Turkish Greek War*, *"Shurut As Salat"* (Observance of Prayer), *Hidayatul Qasimiyah*, *Azrarul Alam*, *Alladur Rasool*, and the *Ulama* were among the works he did. According to Allama Iqbal, "M.C. Siddi Lebbe, the inspirational leader of the Muslim writing club, was instrumental in attracting the public's attention to the pace of writing."[16]

M.C. Siddi Lebbe passed away on February 5, 1898, at the age of 60. He had devoted his life to boost Muslim students' academic development and social transformation in Sri Lanka. M.C. Siddi Lebbe is regarded as the "Father of the Renaissance" by the Muslims of Sri Lanka because he consistently emphasized that social change and the introduction of modern education are necessary to reverse the

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[14] See, Iqbal, "*Marumalarchchi Thandhai: Siddi Lebbai Vaalkai Varalaru*" (Father of Reneicence: Biography of Siddi Lebbe), pp. 21-67.
[15] See, *Ibid.*
[16] See, *Ibid.*

backwardness of the Muslim community.[17] His interests were diverse, ranging from general education to literature, law, current events, and foreign politics.

To preserve their religious and cultural identities, the Muslim minority in Sri Lanka was afraid to send their kids to missionary schools under the British occupation. However, Muslim intellectuals like Siddi Lebbe and Orabi Pasha urged the Muslim community to enroll their kids in missionary schools so that they might receive an English education. More Muslim educators appeared in Sri Lanka after it gained independence, following in the footsteps of these two educators. Muslim education and other developments have been substantially improved because of the passion and commitment of certain prominent Muslim scholars, politicians, and benefactors. The Sri Lankan community would not have made educational progress at least to this point without their support and commitment. However, the revivalist movements fueled Muslim literary and cultural production in the first decade of the 20th century. Many literary and companionship organizations were formed during this time. It is important to highlight that the Muslim revivalist movements had a big impact on the political consciousness of the community, which resulted in a planned political campaign for Muslim participation in the legislature and Sri Lanka's independence from British rule.

II-The Social and Religious Movement Approach

The second approach of Islamic revivalism began in the early 20th century under the direction of the Muslim social and religious activist leaders in the country. Since the turn of the 20th century, a wide range of Islamic revivalist movements has appeared in Muslim societies all over the world, especially in those places where Muslims historically experienced a gradual decline in important Islamic institutions and threats to their identity, primarily because of European colonization. Islamic revivalist organizations have since been established to advance religious teaching via institutional development, social and political action, and missionary preaching throughout the Muslim World.

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[17] A.L.M. Mujahid, "Contribution of Siddi Lebbe for Educational Development of Sri Lankan Muslims – A Historical perspective," *Indian Journal of Tamil, 3(1), 2022, 1–7.* *https://doi.org/10.54392/ijot2211*.

Mohamed Arkam and Fatmir Shehu

The Sri Lankan Muslim community's already-existing religious consciousness made religion its constant focus in this period. The revivalist movement in Sri Lanka is referred to by the nature of this obsession that resulted from it. The essential aim of the revivalist movement which began in this century was to safeguard Muslims' religious and cultural identity, which was one that the Muslim community in Sri Lanka has consistently preserved. There were many different types of Islamic organizations, and they promoted many different parts of Sri Lanka's Muslim communities and lifestyles, but Islamism was the overarching philosophy of many of them. The submission of Muslims to Islam was a common objective shared by the majority of these groups or organizations.

The Islamic reformist movements in Sri Lanka are from either South Asia (India and Pakistan) or the Middle East. The Jamaate Islami and Thablighi Jamaat, which are based in Pakistan and India respectively and arrived in Sri Lanka during the 1950s[18], were the main reformist movements in the country. Also, the Middle East (Saudi Arabia) based Thawheed Jamaat was an Islamic movement that adhered to Abdul Wahab's interpretation of Islam. This organization incited violence and strife among Muslims in Sri Lanka and was more extremist than the other organizations. Movements like Tabligh Jama'at and Jama'at-e-Islami were leading this endeavor and had both demonstrated their ability to significantly impact spiritual and social changes, particularly in societies where Muslims were predominant. The "Islamization" of Sri Lanka during the past several decades has been attributed to organizations like Tabligh Jama'at and Jama'at-e-Islami, which have their historical roots in the Indian Sub-Continent because of the colonial intrusion. But these two organizations significantly contributed to the country's tremendous Islamization.[19] In order to demonstrate how Islamic revivalism developed as a movement approach, I henceforth briefly outline the acts of these two groups and their role in reviving Islam in Sri Lanka.

One of the most influential revivalist movements in Sri Lanka, the Tablighi Jamaat (TJ), has networks across the country. The TJ, which

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[18] M.A. Nuhman, "Understanding Sri Lankan Muslim Identity," *Colombo: International Centre for Ethnic Studies*, (2004), p. 29.
[19] Mohamed Faslan and Nadine Vanniasinkam, "Fracturing Community Intra-group Relations among the Muslims of Sri Lanka," *International Centre for Ethnic Studies*, November 2015, p. 2.

arrived in Sri Lanka in the 1950s, has its foundation in changing Sufi beliefs. TJ endorses strict conventional Islam and eliminates the Sufi practices and beliefs in Sri Lankan Muslim societies.[20] Since the 1960s, the Tablighi movement has been highly active in the nation and has drawn activists from a wide range of individuals, including school children, merchants, magistrates, doctors, and engineers. The Tablighi Jamaat evolved progressively from a broad concept of religious obligations to a socio-political agenda, and then to a spiritual renaissance of Muslim religious awareness. Bringing Muslims into conformity with true Islam and enticing people to wage an internal Jihad, or conflict, are the two objectives of the Tablighi Jamaat that are most frequently mentioned. Its main goal is to get Muslims to the mosque for the five prayers. Going door to door to Muslim homes is how this is done. Tablighis go on three-day, forty-day, and four-month missions to preach in mosques outside their hometowns to draw Muslims there. They also provide distinct religious programs for Muslim women and have a women's wing. The Tablighi Jamaat's annual national meeting, known as Ijithima, takes place once a year. The Tablighi Jamaat is a peaceful reformist group that promotes safety.[21]

Although one of their objectives is to reform Muslim society, their method of doing so is limited to strictly defined activities. In adhering to these methods, they have very little opportunity to take on controversial issues. Maintaining community harmony on religious issues is vital in Tabligh's opinion. However, according to their popularity among ordinary Muslims and their outreach among them, they have unmistakably inspired radical reformism by personal example. The TJ has had a greater and more immediate impact on Islamism in Sri Lanka. Some factors contributed to that, the expression of Muslim conscientiousness and a distinct Islamic identity, the growth of Islamic institutions like mosques and Madrasas. By encouraging people to visit mosques, the TJ also significantly contributed to the rise in religiosity and religious activities. The TJ is not seen to have had a significant impact on the extreme reformism that emerged among Muslims. They don't adamantly or outwardly support a change in religious customs. This isn't because they disagree with the shift; rather, it has more to do with how

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[20] *Ibid.*, p. 16.
[21] M. Nilam, "Ilangai Islamiya Iyakkangalin Waralaru" (History of Islamic Movements in Sri Lanka), *Alhasanath 40th Anniversary Magazine,* 2009, p. 10.

they approach preaching and teaching about religion. By encouraging Muslims to practice their religion and strengthening their feeling of Muslim identity, the Tablighi Jamaat has significantly aided Islamism in Sri Lanka. They are also particularly interested in having influence over management committees for mosques and Madrasas. They firmly exclude involvement in the mainstream of local or national politics.

Another revival movement that primarily targets middle-class-educated-Muslim is called Jamaat-e-Islami. The Sri Lanka Jamaat-e-Islami (SLJI) is one of the most important socio-religious groups for Muslims in Sri Lanka. It focuses mostly on enlightened religious activities that are meant to strengthen Sri Lanka's Muslims. According to Sayyid Abul Ala Mawdudi's and Sayyid Qutb's teachings, the SLJI is a special organization that implements very rigorous Islamic programs. In 1954, the SLJI was established.[22] The Muslim community in Sri Lanka had long-standing ties with the Muslim Brotherhood, particularly those in the South Asian area.

The SLJI has been involved in educational endeavors since its beginning. At first, they could only work in a few places, but by the 1960s, the movement had started to quietly grow and expand to other places. Mostly educated Muslims were said to find the movement appealing. Teachers, university professors, and student organisations at the institution served as their foundation of support. The SLJI's work has started to gain recognition among the teachers and directors of Arabic institutions and Madrasas. As the Madrasas were initially under the jurisdiction of Sufi organizations and then the Tabliq Jamath, this procedure proved challenging. The attraction of the SLJI was greatest among the few Muslims who were beginning to enroll in higher education at national colleges and institutes for the first time after

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[22] A.R.M. Imtiyaz Razak and Ms. Minna Thaheer, *Sri Lanka Jamaat-e-Islami Affiliation*, academia (2012). https://d1wqtxts1xzle7.cloudfront.net/57618381/SLJI_10262012-libre.pdf?1540298268=&response-content-disposition=inline%3B+filename%3DTitle_Sri_Lanka_Jamaat_e_Islami_Affiliat.pdf&Expires=1711986303&Signature=bAHKg83x14ucL0y1sC2sPft6hUvfECojoKtt8Au0Aq6cX~bs0gjzvGFfSdXOvhWzTaf~qHDUVSpcaVGJ0uXi9cYOkis2b4o5pGHSOnfdRblYLBGQMviQPlH7gGsrDjSGif783CqmZJKt6-T9dok~FJAH51~bHgEx2EB5oigydIYNEwd4UE62ImjcqeFihyA7dtV3T5IOPnk7pACTvjWah3rSWHqPgcd3g9KZfvQ2gnP9A54PnGCDNIvpIRbCCadl0YAxEgZWr5qwy3MMdDvhNcDUz9J3Yu~lhbkeT8CyY765J02FF3btZg~1PstII3zVq4lcAK3GZzgFrKGygpIFVA__&Key-Pair-Id=APKAJLOHF5GGSLRBV4ZA

independence. The SLJI's philosophy was to blend secular educational material with Islamic thought, ideology, and analysis, as it became known in colleges and among educators. The SLJI had established and was expanding the number of educational institutions as well as other religious and social organizations by the 1980s. The SLJI has an active women's wing and student movement.

Two important elements had a role in shaping the ideology and goals of the SLJI in Sri Lanka: first, the minority status of the island nation's Muslims in a predominantly Buddhist nation; and second, their relationship to other religious groups there. The SLJI has elements that are reminiscent of Mawdudi's philosophy. The aim of SLJI is to guide Muslims in the right direction. This stance is presented in accordance with Mawdudi's doctrine, minority status, and position among other Islamic religious sects. Due to the various erroneous assertions made by the misled people, it is therefore important to adhere to Islam "in full," which encompasses all facets of life.

The SLJI's strategies for disseminating the movement's philosophy, education, and publications are still well-liked throughout Sri Lanka. Conducting several classes and study groups is its primary method of instruction. It is not possible to institutionally relate all the movement-aligned pedagogical efforts to them. Under the banner of their movement, they hold open forums on a variety of topics in mosques and community centers. The movement's early activities, such as weekly Quran courses, open talks, and training programs, were supported by the movement's members. Additionally, they started producing their own publications, including the Tamil-language monthly devotional journals *Arul Joti* and *Valihatti*. These educational initiatives helped the movement flourish in the 1950s and 1960s. Its main function has been to produce *Al Hasanath*, a respected Islamic journal published in Tamil that is well-liked among well-educated Muslims in Sri Lanka. Additionally, it has been putting out *Prabodaya*, *Engal Thesam* , and *The Trend*, respectively, in Tamil Sinhala, and English on a monthly and quarterly basis. Monthly SLJI publications are also widely dispersed. Additionally, this movement organizes separate special religious classes for men and women, and it has a social service organization that

manages various island-wide social tasks including disaster aid and Zakat distribution.[23]

Since the SLJI have been there for more than 60 years in Sri Lanka, they have also helped lay the foundation for a transformation in Sri Lankan religion. By urging people to "return to the Quran," they were in charge of directing people toward a more accurate understanding of Islam. This means that they had pointed Muslims to what they saw as "the most genuine religious source" much earlier than other groups through their efforts translating the Quran into Sinhalese and Tamil and teaching classes on Tafsir or comprehending the Quran. The SLJI has made numerous contributions to the reformation of religion. The most important religious development that the SLJI is responsible for is a rise in religious awareness of common political, social, and economic challenges. The concept of global Islam has also been developed and Sri Lankan Muslims have been placed in this transnational context due to the work of SLJI.   Institutionally, they were against "traditional Islam," but they also wanted to avoid enraging those who were in favor of it. The SLJI connected with the non-Muslims and participated in community co-existence initiatives more than any other group, but oddly, they also used the same vocabulary of othering as other groups. To offer the "moderate," "medium route," the SLJI carefully positioned itself in the center of Sri Lanka's fight for religious space. As a result, they have been able to cultivate a specialized fan base, notably among professionals with advanced degrees, and may now influence Islamism.

Social and religious movements are vital to the advancement of civilization. The SLJI is one of the socio-religious groups that has been serving Muslims in Sri Lanka effectively. To help the Muslims of Sri Lanka, the group has very specific objectives. They desire the Muslims of Sri Lanka to support the larger socio-political objectives of Islam and create an Islamic-based society. They insist that Islam is the only way to address human problems.

The Jama'at-e-Islami and the Tabligh Jama'at both show via their past journeys and current endeavors that revivalist groups are frequently creations of a specific time and area, reacting to local conditions or international issues, or occasionally both. In fact, it is a

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[23] M.Nilam, "*Ilangai Islamiya Iyakkangalin Waralaru*"(History of Islamic Movements in Sri Lanka), p. 10.

fundamental tenet of the philosophy of Islamic awakening that it would not only usher in institutional advancements, the construction of an Islamic state, and political and social reforms but also an enduring restoration of Islamic splendor throughout the world. The sizeable Muslim community in Sri Lanka clearly demonstrates the growing impact of Islamic revivalist groups like the Tabligh Jama'at and Jama'at-e-Islami in private spheres and socio-political circumstances. The fight against Westernization and secularization has taken the place of the fight against colonialism. The growth of these revivalist groups has also been influenced by a number of complicated circumstances in the country, including rising literacy rates, the reduction of economic disparity, and political stability.

III- The Academic Institutional Approach

The third approach of Islamic revivalism began in the late 20th century under the direction of the academic institutions in the country. Islamic education was introduced to the Muslim community under the direction of revivalist M.C. Siddi Lebbe. The basic component of Muslim identity in Sri Lanka was the revival of religious and cultural traditions through Arabic education. Arabic was not widely spoken by Muslims, even the Holy Quran was translated into Tamil and Sinhalese for educational purposes. Scholars and Imams from India, Malaysia, the Middle East, and Egypt were initially dispatched to Sri Lanka to further Islamic instruction.

Islamic education began in the Madrasa education system in the late 19th century and eventually assumed the form of an institutional approach. Emerging academic institutions have been working in Sri Lanka to bring about the Islamic Renaissance since the 20th century. These institutions significantly aided in the production of academics who would benefit the nation as a whole and the Muslim community in particular. In the early years, Madrassas had a traditional structure and function. At the time, the Madrassas gave the Muslim community the guidance it desperately needed, but they were unable to continue doing so afterwards. Various difficulties have recently been experienced by the Muslim community. When these educational institutions failed to provide the workforce required to fulfill the needs of the modern world, other academic institutions emerged. Islamic Organizations and individuals founded a variety of educational institutions to support the

Sri Lankan Muslim population and uphold the Islamic faith. In line with the guiding ideas, they established several educational institutions around the country and started to work on the Islamic Renaissance. I examine the role Naleemiah Institute of Islamic Studies (Jamiah Naleemiah) played in the Islamic Renaissance in its capacity as one of the most important educational institutions in Sri Lanka's Muslim history.

Jamiah Naleemiah was founded in 1973 to fulfil the important need for an integrated system of Islamic education, which accommodates modernism within the framework of the traditional system of education among the Muslim community in Sri Lanka. The establishment of Jamiah Naleemiah in the year 1973 was a milestone in the history of Muslim education in Sri Lanka. The idea of founding an institution to produce scholars who are learned both in Islamic studies and modern disciplines was conceived by Al-Haj M.I.M. Naleem, and this idea was given a form and content by a group of eminent scholars. Jamiah Naleemiah is a private institution and has been managed by the Board of Management and its society incorporated by an Act of Parliament.[24]

Since its establishment, it has provided an integrated education system to the students who completed their ordinary-level exams and qualified for tertiary education. The education objectives, the curriculum, and the academic program of the Jamiah Naleemiah have been planned to produce a generation of scholars who have the academic background, intellectual vision, wider outlook, moral training, and spiritual strength to provide dynamic leadership to the community, having a broader outlook to appreciate the cultural values of the different communities of the multi-ethnic society of Sri Lanka. The Jamiah Naleemiah has a unique character of bridging the gap between exclusive Islamic education imparted in the country's Madhrasas and exclusive general education imparted in secondary schools and undergraduate institutions. It provides a broader understanding of modern knowledge-based education with a blend of traditional Islamic studies. The Study program of this institution consists of two sections, Centre for Foundation Studies (CFS) which consists of three years, and the Faculty of Islamic Studies (FIS) which consists of four academic

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[24] Establishment history of Jamiah Naleemiah. www.naleemiah.edu.lk (accessed 22.12.2023); M.J.M. Arafath Careem, *Jāmi'ā Naḷīmiyyā Kalāpīṭam: Eṇṇakkaruvum Tōṟṟamum* (Jamiah Naleemiah: Concept and Emergence), (Beruwela: Naleemiah Bureau of Islamic Publications, 2023), p. 32-48.

years. Since its inception, the Jamiah Naleemiah has been promoting moderate thinking and a balanced attitude as its basic ideology and principle. Its educational policy constantly emphasizes a balanced and context-conscious approach free of extreme and rigid ideologies.

What is most important is that Al-Haj Naleem's philanthropic activity led to the establishment of the Institute of Jamiah Naleemiah. He founded this institute to support Muslims in education at a time when Muslims lagged significantly behind all other populations in education. In 1973, he willingly donated his own funds to start this institution in Beruwala. He offered complete boarding facilities to the hundreds of students who travel from across Sri Lanka to study there.[25] This is, indeed, a gracious task he initiated for the service of the Muslim community in Sri Lanka. He facilitated hundreds of students in this institute by providing free accommodation, free meals, and free education. This institute produced many Islamic scholars. The graduates of this institute serve the Sri Lankan communities in many ways. The past graduates of this institute work in many fields. Many are serving in Sri Lanka as teachers, lecturers, civil servants, commissioners, and in other fields and many more graduates are continuing their higher education abroad and many have already completed their Master and Doctorate studies in various studies. Furthermore, this institution has relations with several foreign colleges in the Muslim world, including the International Islamic University in Islamabad. Despite several obstacles, this educational institution is currently quite effective in its efforts of the Islamic renaissance. Apart from this, Jamiah Naleemiah has been rejuvenating Sri Lanka's Muslim community since 1978 by publishing a quarterly study magazine of *Islamiya Sinthanai* (Islamic Thought).

After this institution, many other Arabic colleges, institutions, and centers were founded to further Muslim education within the Sri Lankan Muslim population. In their conceptual approaches to education, the founders of these contemporary educational institutions and Arabic colleges diverged from traditionalists. Instead of dividing information according to religious and secular schooling, modernists blend the two

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[25] M.S.M. Jaladeen., Contribution of Naleem Hajiyar (Sri Lanka) And B.S. Abdurrahman (Tamil Nadu) For The Development Of Muslim's Education Of Their Countries - A Comparative Study. Proceeding of 3rd International Symposium. 30 May 2016. Faculty of Islamic Studies and Arabic Language, South Eastern University of Sri Lanka, Oluvil, Sri Lanka. p.577

in their college courses and syllabi. To advance Muslim education and Islamic revivalism in Sri Lanka, Muslim well-wishers, and philanthropists donated money to establish such as Iqra Technical College for Muslim Students, Aisha Siddeeqa Girl College, Islahiya Arabic College for Boys, Islahiya Arabic College for Girls, Tanveer Academy, Fatih Institute of Islamic Studies, and numerous other Arabic colleges and institutions. Thus, it can be seen that the Islamic Renaissance mission is likewise moving forward through an academic institutional approach.

Challenges of Reviving Islam in Modern Sri Lanka

Although there has been a revival of Islam in Sri Lanka since the eighteenth century, this effort is currently confronting a significant obstacle today in the country. The Islamic Renaissance mission in Sri Lanka is now facing two different sorts of challenges. The first is an internal challenge, while the second is an external one. Internal challenges are perceived to originate from inside the Muslim community. Muslims make up a small minority in Sri Lanka, and because the Islamic Renaissance movements there are not cooperating and communicating with one another, they are fighting among themselves. The Islamic Renaissance in Sri Lanka has likewise suffered from a lack of such unity. This division has hampered Sri Lanka's Islamic revival and given rise to false perceptions of Islam and Muslims among non-Muslims. Sufism is one of the major internal challenges that pose a danger to Sri Lanka's Modern Islamic renaissance movements. The community's circle shrank because of leaving the traditional Sufi system and uniting with the new Islamic revivalist organizations, and as it gained popularity, other movements turned hostile. Significantly, they are preparing the ground for action against Renaissance groups by disseminating information about them. At the same time, the work of the Islamic Renaissance is challenged by the absence of a correct knowledge of Islam and the distortion of authentic Islam that has led certain Muslims to extremism.

External challenges are the second biggest obstacle to the Islamic Renaissance's implementation in Sri Lanka. Both the Islamic uprising in Sri Lanka and the global Muslim Ummah are challenged by islamophobia. In modern Sri Lanka, anti-Islamic acts are being carried out because of these fears. These types of operations are carefully planned and executed

by Buddhist nationalist organizations with the assistance of local politicians and other agencies to halt Islamic revivalism in the nation. In general, these actions continued after the end of the 30-year conflict between Tamil Tigers and the Sri Lankan government in 2009. Such action has increased and continues to pose a threat to the Islamic renaissance in the wake of the 2019 Easter Sunday massacre. Some Buddhist nationalist groups, particularly in Sri Lanka, such as *Bodu Bala Sena (BBS), Sinhala Ravaya*, *Mahasen Balakaaya*, *Rawana Balakaya*, and *Sinha Lea*, are engaged in similar actions. Despite these difficulties, the Islamic revivalist movements in Sri Lanka are methodically planning and assessing their operations.

Conclusion

The Muslim community on the island had the worst educational standing, according to widespread consensus by the latter nineteenth century. Given their awareness of the loss of their faith and culture, Muslims shunned secular education in Christian institutions. Muslim revivalism focused particularly on educating people. During the first decade of the twentieth century, Muslims were able to advance in terms of education, culture, and literature because of the Sri Lankan Islamic revivalist movement. In the first decade of the 20th century, the revivalist movement sparked Muslim cultural and literary activities. It should be noted that the revivalist movement among Muslims had a significant influence on the community's political, spiritual, and educational consciousness and gave rise to an organized organization. Sri Lankan Muslim's efforts to revive Islam have relied on three key approaches. Each of these approaches has a distinct feature that must be investigated separately. To give a brief comprehensive explanation of how Sri Lanka's Islamic Renaissance came to be, I've collated these approaches here, should be aware that despite several challenges, the Islamic Renaissance, which began in the late nineteenth century, is still thriving today. We need to be grateful to the individuals, teams, and academic institutions who finished this project. The Islamic renaissance initiatives marked a turning point in Sri Lankan Muslims' history. We must grow used to assigning the same role to every historical figure. The Islamic awakening is an uprising of action as well as of thought.

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A Comparative Analysis of Shariah Stock Screening Methodology for Securities Commission Malaysia and Major International Shariah Index Providers[1]

Analisis Perbandingan Metodologi Penyaringan Saham Syariah untuk Suruhanjaya Sekuriti Malaysia dan Penyedia Indeks Syariah Antarabangsa Utama

Mohd Fuad Md Sawari[*], Miszairi Sitiris[**] and Muntaha Artalim Zaim[***]

Abstract

This article reviews and compares the Shariah stock screening methodologies adopted by the Securities Commission (SC) of Malaysia and major international Shariah index providers including Dow Jones Islamic Market World Index (DJIM), Financial Times Stock Exchange Islamic Index Series (FTSE), Standard & Poor's Shariah Index (S&P), and Morgan Stanley Capital International Islamic Index (MSCI). Qualitative methods are used to assess the Shariah stock screening methods and standards practiced by these five renowned institutions. A comparative analysis scrutinizes the variances between these methods and principles. The study reveals both similarities and differences in the Shariah stock screening methodologies developed by the five

[*] Department of Fiqh and Usul al-Fiqh, Abdulhamid AbuSulayman Kulliyyah of Islamic Revealed Knowledge and Human Science, International Islamic University Malaysia, 53100 Kuala Lumpur, Malaysia (sawari@iium.edu.my)
[**]Department of Fiqh and Usul al-Fiqh, Abdulhamid AbuSulayman Kulliyyah of Islamic Revealed Knowledge and Human Science, International Islamic University Malaysia, 53100 Kuala Lumpur, Malaysia (miszairi@iium.edu.my)
[***] Department of Fiqh and Usul al-Fiqh, Abdulhamid AbuSulayman Kulliyyah of Islamic Revealed Knowledge and Human Science, International Islamic University Malaysia, 53100 Kuala Lumpur, Malaysia (muntaha@iium.edu.my)

institutions. In general, all utilise a two-tier screening method involving qualitative and quantitative filters. Comparing the qualitative screening practices shows some institutions are more specific in listing Shariah non-compliant activities, while others take a more general approach in permitting business activities to be Shariah compliant. For quantitative screening, the allowable threshold ratios differ slightly between institutions. Overall, the language has been simplified and made more concise while preserving the key information.

Keywords: Shariah Screening Methodology, Securities Commission Malaysia, International Shariah Index Providers, DJIM, FTSE, S&P, MSCI.

Abstrak

Artikel ini mengkaji dan membandingkan metodologi penyaringan saham Syariah yang digunapakai oleh Suruhanjaya Sekuriti (SC) Malaysia dan penyedia indeks Syariah antarabangsa utama termasuk Dow Jones Islamic Market World Index (DJIM), Siri Indeks Syariah Bursa Saham Financial Times (FTSE), Indeks Syariah Standard & Poor's (S&P), dan Indeks Syariah Morgan Stanley Capital International (MSCI). Kaedah kualitatif digunakan untuk menilai kaedah dan piawaian penyaringan saham Syariah yang diamalkan oleh kelima-lima institusi terkemuka ini. Analisis perbandingan meneliti perbezaan antara kaedah dan prinsip tersebut. Kajian ini mendedahkan persamaan dan perbezaan dalam metodologi penyaringan saham Syariah yang dibangunkan oleh kelima-lima institusi tersebut. Secara umumnya, semua menggunakan kaedah penyaringan dua peringkat yang melibatkan penapis kualitatif dan kuantitatif. Perbandingan amalan penyaringan kualitatif menunjukkan sesetengah institusi lebih khusus dalam menyenaraikan aktiviti yang tidak patuh Syariah, manakala yang lain mengambil pendekatan lebih umum dalam membenarkan aktiviti perniagaan mematuhi Syariah. Untuk penyaringan kuantitatif, nisbah ambang yang dibenarkan berbeza sedikit antara institusi. Secara keseluruhan, bahasa telah dipermudahkan dan dibuat lebih padat sambil mengekalkan maklumat utama.

Kata Kunci: Metodologi penyaringan Syariah, Suruhanjaya Sekuriti Malaysia, penyedia indeks Syariah antarabangsa, DJIM, FTSE, S&P, MSCI.

Introduction

The Islamic financing industry in Malaysia registered commendable financing growth of 7.9% in 2023, outpacing the growth of conventional financing which was 3.5%. [2] This demonstrates the continued expansion of the Islamic finance sector.

The global Islamic finance industry is estimated to have reached $4.5 trillion in assets as of 2023, according to data from the LSEG. [3] The Islamic funds segment has also continued to grow, with over 600 listed Shariah-compliant funds globally as of 2023.[4] This indicates the increasing demand for Islamic investment products.

Overall, the Islamic finance industry has maintained its strong growth trajectory in recent years, with expansion across banking, investment funds, and Sukuk markets. The industry continues to gain traction globally, driven by increasing demand for Shariah-compliant financial products and services. [5]

However, as a Muslim investor, whether an individual or an institutional investor, one must always bear in mind that the investments involved should comply with Shariah principles, which prohibit elements such as *ribā* (interest), *gharar* (uncertainty), and

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[2] RAM. "Islamic banks continue to drive Malaysia's overall loan growth, profitability intact but outperformance will be limited," RAM, 20 Mar. 2024, www.ram.com.my/pressrelease/?prviewid=6583.

[3] "Islamic Market Data | LSEG," London Stock Exchange Group, accessed May 27, 2024, https://www.lseg.com/en/data-analytics/islamic-finance/islamic-market-data

[4] "Islamic Market Data | LSEG," London Stock Exchange Group, accessed May 27, 2024, https://www.lseg.com/en/data-analytics/islamic-finance/islamic-market-data

[5] Global Islamic Finance Development Center, World Bank. "[World Bank Islamic Finance]", accessed May 27, 2024, https://www.worldbank.org/en/programs/global-islamic-finance-development-center.

maysir (gambling). [6] A stock's portfolio must be reviewed because even companies whose core activities are Shariah-lawful may occasionally engage in non-Shariah compliant transactions or become associated with impermissible activities, such as gambling, producing and marketing alcoholic beverages, supplying non-halal meat like pork, or providing immoral services like prostitution.[7]

To address the needs, it is crucial to provide proper guidance for Muslim investors to avoid embarking on non-Shariah compliant investments. Today, several prominent Islamic finance entities, including index providers, Shariah service providers, regulatory bodies, association bodies, and Islamic banks, have developed a process known as Shariah screening for stocks globally. Different index providers develop their Shariah indices based on their own Shariah screening methodologies, due to traditional and geographical variances between markets and different interpretations of Shariah compliancy for each specific company by the Shariah board.

The Shariah Screening Methodology refers to "benchmarks or standards of tolerance level of non-halal elements that are allowed to be mixed within stock investment, so that it can be used to determine any specific share is Shariah compliant or not, by using screening process developed by certain scholars or Shariah advisory scholars appointed".[8]

In Malaysia, the Shariah stock screening process is undertaken by the Securities Commission Malaysia (SC).[9] Additionally, there are Shariah stock screening methodologies developed by entities such as the Accounting and Auditing Organization for Islamic Financial Institutions (AAOIFI), as well as international Shariah index providers like the Dow Jones Islamic Market World Index (DJIM), Financial Times Stock Exchange Islamic Index (FTSE), Morgan Stanley Capital International (MSCI), and Standard & Poor's (S&P). These Shariah indices have served

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[6] Norlita Zainudin and Surianom Miskam, "Revised Shariah Screening Methodology for Shariah-Compliant Securities : New Standard to Meet Global Expectation," 2016.

[7] Securities Commission Malaysia, "Quarterly Bulletin of Malaysian Islamic Capital Market," 2011.

[8] Wee Ching Pok, "Analysis of Syariah Quantitative Screening Norms among Malaysia Syariah- Compliant Stocks," *Investment Management and Financial Innovations* 9, no. 2 (2012): 69–80.

[9] Securities Commission Malaysia, "About the SC," accessed December 1, 2023, https://www.sc.com.my/about/about-the-sc/.

as references for Muslim investors in identifying Shariah-compliant securities in stock markets.

However, the diversity of Shariah stock screening methodologies among index providers reflects the lack of a universal method, which may lead to confusion for investors. Catherine S.F. Ho has presented the differences in Shariah screening methodologies adopted by 34 Islamic financial users from 16 countries, revealing divergent methods in both business screen and financial screen processes. Regarding business screening, these practitioners differ in categorizing activities considered Shariah non-compliant; some use a specific approach by listing non-permissible activities, while others take a more general approach in determining Shariah non-compliant activities. Under financial screening, the range of permissible threshold ratios for Shariah non-compliant elements varies among practitioners.[10]

According to Mahfooz and Ahmad, one of the issues associated with the divergence and inconsistency of Shariah screening methods is the changing of Shariah rules, which means some modifications of standards may occur within a particular index provider. This can affect the Shariah compliancy status of a certain company. In other words, some companies deemed Shariah-compliant might become Shariah non-compliant due to changes in Shariah rules by the same board members.[11]

Yildirim and Ilhan have reviewed a few criticisms made regarding the variety of Shariah stock screening methodologies, most of which encouraged harmonization of the methodologies. The authors concluded their article by presenting a potential for standardization of the various methods.[12]

Therefore, this study intends to investigate the divergent methodologies provided by the Securities Commission Malaysia and four other prominent international Shariah index providers, namely the Dow

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[10] Catherine S F Ho, "International Comparison of Shari ' Ah Compliance Screening Standards," *International Journal of Islamic and Middle Eastern Finance and Management* 8, no. 2 (2015): 222–45, https://doi.org/10.1108/IMEFM-07-2014-0065.
[11] Saeed Mahfooz and Habib Ahmed, "Sharīʿah Investment Screening Criteria : A Critical Review," *JKAU: Islamic Econ.* 27, no. 1 (2014): 20.
[12] Ramazan Yildirim and Bilal Ilhan, "Shariah Screening Methodology - New Shariah Compliant Approach," *Journal of Islamic Economics, Banking and Finance* 14, no. 1 (2018): 168–90.

Jones Islamic Market World Index (DJIM), Financial Times Stock Exchange Islamic Index Series (FTSE), Morgan Stanley Capital International Islamic Index (MSCI), and Standard & Poor's Shariah Index (S&P).

The following sections of this article are organized as follows: Section 2 presents a brief introduction to mixed companies that led to the emergence of the Shariah screening methodology, followed by discussions from scholars pertaining to the matter. Section 3 thoroughly deliberates on an overview of the Shariah stock screening methodology. Section 4 reviews and compares the principles and rules of Shariah indices formulated by five Shariah index providers. The final section concludes the article.

Mixed Companies

Before delving into the Shariah stock screening methodology, it is important to understand the nature of mixed companies, which is considered the main reason for the origination of the Shariah screening process. Mixed companies can be defined as "a company where its core activities are permitted by Shariah, although there are some other activities that may contain a small extent of prohibited elements".[13]

There is no discrepancy among scholars regarding the prohibition of investing in a company whose core business is entirely Shariah non-compliant, and the permissibility of investing in a fully Shariah-compliant company. However, issues arise concerning the existence of a small portion that contravenes Shariah in a company whose core activity is Shariah-lawful. Scholars have disputed the permissibility of investing in such mixed companies, especially in the current practice where it is almost impossible to find a fully Shariah-compliant company nowadays, as asserted by Khatkhatay and Nisar: "in the real commercial world, a fully Shariah-compliant business is rare."[14]

The Securities Commission Malaysia has highlighted a list of activities considered Shariah non-compliant, which includes:

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[13] Securities Commission Malaysia, *Resolutions of the Securities Commission Shariah Advisory Council*, Second edi (Kuala Lumpur, 2007), 150.
[14] M. H. Khatkhatay and Shariq Nisar, "Shariah Compliant Equity Investments : An Assessment of Current Screening Norms," *Islamic Economic Studies* 15, no. 1 (2007): 61.

a. Activities involving interest *(ribā),* as practiced by conventional institutions, including commercial banks, merchant banks and finance companies. *Ribā* refers to interest charged on loans or debt, which is prohibited in Islam.

b. Activities involving gambling *(maysir)* where money is wagered on an uncertain outcome, such as casinos and gaming;

c. Activities involving the production and sale of goods that are impermissible in Islam, such as alcoholic drinks, non-halal meat like pork, or providing prohibited services like prostitution, pubs, and discotheques; and

d. Activities involving uncertainty *(gharar),* where the terms and conditions of the contract are not clearly defined or known to both parties, leading to potential deceit or exploitation, such as conventional insurance trading.[15]

A mixed company may appear in several forms. For example, a company whose core activity is the production of industrial goods, but its subsidiary company carries out *ribā*-related activities. A company may also be classified as a mixed company when its core activity is permissible, such as real estate, but its subsidiary operates a hotel or resort where liquor is sold on the premises.[16]

The permissibility of investing in such companies has been discussed by scholars. Some scholars totally prohibit investment in mixed companies, considering the mandatory prohibition of *ribā* practices and other elements that contravene Shariah. Others hold the opposite opinion, based on their *ijtihad* (legal reasoning).

Prohibition of Mixed Companies

Among the scholars who agree on the prohibition of investing in mixed companies are 'Alī al-Sālūs, Shaykh 'Alī al-Shaybānī, and Ṣāliḥ al-Marzūqī.[17] The evidence supporting this opinion is as follows:

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[15] Securities Commission, *Resolutions of the Securities Commission Shariah Advisory Council*, 145–49.

[16] Ibid, 152.

[17] Aḥmad bin Muḥammad Al-Khalīl, *Al-Ashum Wa Al-Sanadāt Wa Aḥkāmuhā Fi Al-Fiqh Al-Islāmī* (Riyāḍ: Dār Ibn al-Jawzī, n.d.), 141.

1. Several verses from the Quran and *ḥadīth* specify the prohibition of *ribā*; in Surah Al-Baqarah, Almighty Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُم مُّؤْمِنِينَ. فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ. وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ﴾

"O you who believed, fear Allah and give up what remains (due to you) of interest, if you should be believers. And if you do not, then be informed of a war (against you) from Allah and His Messenger. But if you repent, you may have your principal, (thus) you do no wrong, nor are you wronged. And if someone is in hardship, then (let there be) postponement until (a time of) ease. But if you give (from your right as) charity, then it is better for you, if you only knew."[18]

And from a *ḥadīth*, which narrated by Jabir:

{عَنْ جَابِرٍ، قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ آكِلَ الرِّبَا وَمُوكِلَهُ وَكَاتِبَهُ وَشَاهِدَيْهِ وَقَالَ هُمْ سَوَاءٌ}

Jabir said that Allah's Messenger (p.b.u.h) cursed the accepter of interest and its payer, and one who records it, and the two witnesses, and he said: "They are all equal."[19]

This evidence indicates the prohibition of *ribā* practices for Muslims. Hence, it is forbidden to invest in a company that is directly or indirectly involved in *ribā*-related activities, because investing in such a company is considered involving oneself in *ribā* activities, even if it is for a small portion of *ribā*.[20] It is similar to investing in a mixed company, it is *ḥarām* (prohibited) to invest

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[18] *Sūrah al-Baqarah* (2:178-180).
[19] Muslim bin al-Ḥajjāj Al-Naysābūrī, *Ṣaḥīḥ Muslim* (Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī, n.d.), vol. 3, 1219, *"bāb laʿni ākili al-ribā wa muʾkilihi,"* *ḥadīth* no. 1598.
[20] Al-Khalīl, *Al-Ashum Wa Al-Sanadāt Wa Aḥkāmuhā Fi Al-Fiqh Al-Islāmī*, 142.

in a company that contains Shariah non-compliant elements, even though the core activity of the company complies with Shariah principles.

2. A Qur'anic verse that explains the prohibition of cooperation in sin. Almighty Allah says:

$$﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِۚ وَاتَّقُوا اللَّهَۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾$$

"And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty."[21]

This verse clarifies that Allah has forbidden His servants from cooperating in sinful and aggressive acts. Therefore, investing in a mixed company that engage in activities violating Shariah is considered aiding and abetting others in committing transgressions.[22]

3. Legal maxims, which read:

$$﴿إذا اجتمع الحلال والحرام غلب الحرام﴾$$

"When *ḥalāl* and *ḥarām* meet, the *ḥarām* prevails."[23]

And;

$$﴿درء المفاسد أولى أو مقدم على جلب المصالح﴾$$

"Preventing harm is preferred over attracting benefit."[24]

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21 *Sūrah al-Māidah* (5:2).
22 Al-Khalīl, *Al-Ashum Wa Al-Sanadāt Wa Aḥkāmuhā Fi Al-Fiqh Al-Islāmī*, 143.
23 'Abd al-Raḥmān bin Abī Bakr Jalāl al-Dīn Al-Sayūṭī, *Al-Ashbāh Wa Al-Naẓā'ir* (Beirut: Dar al-Kutub al-'Ilmiyyah, 2001), vol. 1, 237.
24 Aḥmad bin al-Shaykh Muḥammad Al-Zarqā, *Sharḥ Al-Qawā'id Al-Fiqhiyyah* (Damascus: Dār al-Qalam, 1989), 205.

Scholars supporting this opinion refer to the first legal maxim, which states that when lawful (*ḥalāl*) wealth is mixed with unlawful (*ḥarām*), it is prohibited to invest in both *ḥalāl* and *ḥarām*, as the entire wealth is considered *ḥarām*. This is a precautionary measure (*iḥtiyāṭ*).[25] The second legal maxim explains that when there is a conflict between good and adverse elements, the adverse must take precedence.[26] In other words, when a company combines both prohibited and permissible activities, the overall operation is deemed prohibited. Al-Zarqā (d.1936) asserted that, "When preventing harm conflicts with acquiring a benefit in a given case, preventing harm must be prioritized, as God's emphasis on prohibitions is greater than His emphasis on commands."[27]

Permissibility of Mixed Companies

Some scholars hold the view that investing in companies with mixed activities, comprising both permissible and prohibited elements, is permissible. This opinion is supported by several eminent scholars, including Muhammad al-'Uthaymin, 'Alī Qurrah Daghi, Abd al-Khāliq, and Ahmad Sālim Muhammad.[28] The following are evidence for this opinion:

1. The concept of *'Umūm al-Balwā.*

'Umūm al-balwā refers to a common plight or an unfavourable widespread situation affecting most people, which is difficult to avoid.[29] It is an unavoidable circumstance that is allowed to be practiced preventing greater harm or negative consequences.

Several legal maxims in Islamic jurisprudence support the *'umūm al-balwā* situation, such as "hardship becomes a cause for relaxation", "where a matter is narrowed, it becomes wide", and "something forbidden which occurs widely (and which is difficult to avoid), Shariah brings relief to those affected".[30] When explaining the maxim "hardship

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[25] Al-Zarkashī, *Al-Manthūr Fī Al-Qawā'id Al-Fiqhiyyah* (Kuwait: Wizārāt al-Awqāf al-Kuwaytiyyah, 1985), vol. 1, 128.

[26] Al-Zarqā, *Sharḥ Al-Qawā'id Al-Fiqhiyyah*, 205.

[27] Ibid.

[28] Al-Khalīl, *Al-Ashum Wa Al-Sanadāt Wa Aḥkāmuhā Fi Al-Fiqh Al-Islāmī*, 146.

[29] Al-Sayūṭī, *Al-Ashbāh Wa Al-Naẓā'ir*, vol. 1, 159.

[30] Securities Commission, *Resolutions of the Securities Commission Shariah Advisory Council*, 2007, 124.

becomes a cause of relaxation", al-Sayūṭī further emphasizes that considering the *'umūm al-balwā* is one of the factors to allow the *taisīr* (facilitation) principle, in order to avoid from burdening the Muslim society and bring benefits to them.[31]

Investment in mixed companies is considered as *'umūm al-balwā* situation, which is permitted in Islam. In the reality of investment world, the number of fully Shariah-compliant institutions are scarce, and the limited investment opportunities may lead to hardships for Muslims to participate in the investment industry.[32] For this reason, investment in mixed companies is allowed. However, in this case, the Sharia Advisory Council of the Securities Commission has set a benchmark for the tolerable level of impermissible elements.

2. The scholars acknowledge the reality of *Gharar yasīr* and *Ghabn yasīr.*

'Gharar' means refers to uncertainty, ambiguity or hazard in a contract or transaction, which can lead to deceit or exploitation, while *'ghabn'* refers to earning a profit significantly higher than the prevailing market price.[33] Although these elements are prohibited in Islam, they are excused when their extent is minimal and does not significantly impact the contract's integrity. In the case of mixed companies, if the levels of *'gharar'* and *'ghabn'* are below the tolerable threshold, investing in such companies is permissible.[34]

3. The principle of *Maqāṣid al-Sharīʿah* (Objectives of Islamic Law).

Islam has prescribed five essential objectives of Shariah rulings, one of which is the preservation of wealth (*ḥifẓ al-māl),* which must be regarded with utmost importance.[35] Therefore, it is crucial to empower investment and business activities, as they are considered vital factors in maintaining the economic strength of the Muslim community. Since

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[31] Al-Sayūṭī, *Al-Ashbāh Wa Al-Naẓā'ir*, vol. 1, 162.

[32] Al-Khalīl, *Al-Ashum Wa Al-Sanadāt Wa Aḥkāmuhā Fī Al-Fiqh Al-Islāmī*, 156.

[33] Nazih Ḥammād, *Muʿjam Al-Musṭalaḥāt Al-Iqtisadiyyah Fī Lughah Al-Fuqahā'* (Herndon: The International Institute of Islamic Thought, 1993), 210.

[34] Securities Commission, *Resolutions of the Securities Commission Shariah Advisory Council*, 2007, 155.

[35] Ibrāhīm bin Mūsā Al-Shāṭibī, *Al-Muwāfaqāt* (Saudi Arabia: Dār Ibn ʿAffān, 1997), vol. 2, 20.

investing in mixed companies is currently unavoidable, it is permissible for Muslims to engage with such companies. Additionally, they can concentrate their wealth on permissible activities that outweigh the prohibited elements. This will benefit Muslims and provide more opportunities for them to contribute to economic growth.[36]

In summary, based on the mentioned evidence of permissibility for mixed companies, the researchers agree that investing in such companies is allowed. Furthermore, the legal maxim "when *ḥalāl* (permissible) and *ḥarām* (forbidden) meet, the *ḥarām* (forbidden) prevails" is countered by another maxim: "A *ḥarām* (forbidden) does not illegitimate a *ḥalāl* (permissible).[37]

However, a screening process is necessary to investigate the composition of mixed companies to ensure that the prohibited elements are at a minimum level to qualify as Shariah-compliant. Therefore, the next section will discuss the Shariah screening methodology for mixed companies.

Shariah Stock Screening Methodology

The Shariah screening methodology involves two types of assessments: qualitative assessment and quantitative assessment. The qualitative assessment relates to business activity screening, whereby the activities carried out by the companies are scrutinized. A Shariah-compliant company must engage in Shariah-compliant activities and must not consist of any prohibited activities such as producing liquor and liquor-related activities, tobacco and tobacco-related activities, pork and pork-related activities, non-halal food and beverages, non-Shariah-compliant entertainment, weapons and defence, as well as business activities involving conventional banking, conventional insurance, gambling, and other activities deemed non-compliant according to Shariah principles. On the other hand, the quantitative assessment is a financial ratio screening, where a company would be considered Shariah-compliant if it satisfies the established standards in terms of

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[36] Securities Commission, *Resolutions of the Securities Commission Shariah Advisory Council*, 2017, 20.
[37] Al-Sayūṭī, *Al-Ashbāh Wa Al-Naẓā'ir*, vol. 1, 260.

debt ratio, liquidity ratio, interest income ratio, and other relevant financial ratios.[38]

In recent years, the need for a refined Shariah stock screening process has become increasingly crucial due to the existence of a complex modern capital market involving companies from various sectors around the globe. The Shariah screening methodology has been evolving since its inception a few decades ago. This section reviews the chronology of how the idea of this methodology was initiated and developed within the Islamic finance industry, both nationally and internationally.

The Emergence of Shariah Stock Screening

The concept of Shariah screening for stocks is derived from the prohibition of involvement in activities that violate Shariah principles. In the capital market, investors are considered owners of the companies' shares, and hence, Muslims are forbidden from owning an entity that engages in Shariah non-compliant activities. Currently, most companies are involved in the interest-based conventional financial system due to its prevalence, even though their core activities may comply with Shariah. Therefore, Shariah scholars-initiated efforts to provide a stock screening methodology to assist Muslim investors.[39]

The early effort to provide a list of Shariah-compliant stocks in Malaysia was presented by Bank Islam Malaysia Berhad in 1983. Later, in 1991, the Accounting and Auditing Organization for Islamic Financial Institutions (AAOIFI) was established, responsible for developing standards for the global Islamic finance industry. AAOIFI issued standards that were subsequently followed by other leading Islamic financial institutions worldwide to introduce indices in the capital market.[40] For examples.

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[38] International Shariah Research Academy for Islamic Finance (ISRA), *Islamic Financial System: Principle and Operation* (Kuala Lumpur: ISRA, 2012), 481–83.
[39] Securities Commission, "Quarterly Bulletin of Malaysian Islamic Capital Market," 1.
[40] Accounting and Auditing Organizations Islamic Financial Institutions (AAOIFI), Shari`ah Standards, (Manama: AAOIFI, 2017), 22.

i) In May 1996, RHB/Unit Trust Management Berhad launched its first Islamic equity index in Malaysia.[41]

ii) The Securities Commission of Malaysia published the first list of Shariah-compliant stocks in June 1997.[42]

iii) The Dow Jones Islamic Market (DJIM) Index was launched in Bahrain in February 1999.[43]

iv) FTSE launched its Islamic Global index family in November 1999.[44]

v) The Kuala Lumpur Stock Exchange's (KLSE) National Shariah Council established its Shariah Index in 1999.[45]

Shariah Stock Screening in Malaysia

Prior to the establishment of the Securities Commission, the capital market in Malaysia was regulated by six government bodies, namely: the Capital Issues Committee (CIC), Panel on Take-overs and Mergers, Foreign Investment Committee, Companies Commission of Malaysia, Ministry of International Trade, and Industry (MITI), and Bank Negara Malaysia (BNM).[46]

Since the Securities Commission's establishment in 1993, the initiative to provide a Shariah screening methodology for stocks began. In fact, this effort was initiated a few years earlier, with the issuance of a list of Shariah-compliant stocks by Bank Islam Malaysia Berhad in 1983. Later, in 1996, RHB Securities created the world's first Shariah index, signifying the beginning of the formalization of the Shariah equity market in Malaysia.[47] Meanwhile, the Shariah Advisory Council (SAC) of the Securities Commission (SC) began studying the Shariah compliance

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[41] Kabir Hassan and Michael Mahlknecht, *Islamic Capital Market: Products and Strategies* (United Kingdom: Wiley Finance, 2011), 129.

[42] Securities Commission, "Quarterly Bulletin of Malaysian Islamic Capital Market," 6.

[43] Rushdi Siddiqui, "Islamic Indexes: The DJIM Framework," in *Islamic Asset Management: Forming the Future for Shariah-Compliant Investment Strategies*, ed. Sohail Jaffer (London: Euromoney Books, 2004), 49.

[44] Siddiqui, 49.

[45] Ibid.

[46] Securities Commission Malaysia, "Frequently Asked Questions on Revised Shariah Screening Methodology," accessed December 20, 2023, https://www.sc.com.my/regulation/regulatory-faqs/frequently-asked-questions-on-revised-shariah-screening-methodology.

[47] Securities Commission, "Quarterly Bulletin of Malaysian Islamic Capital Market," 6.

of securities listed on Bursa Malaysia and started developing its screening methodology in 1995. In June 1997, the Commission issued its first list of Shariah-compliant securities based on its methodology, which became the sole Malaysian standard.[48]

Since then, the Securities Commission's Shariah screening methodology has undergone several stages of development. Generally, the methodology has experienced four major phases of development as of November 29, 2013, with minor changes occurring in 2014 and 2016. The chronology of these developments is as follow table:

Table 1: Evolution of the Shariah Screening Methodology for Stocks in Malaysia

Phase	Business Activity Benchmarks	Financial Ratio Benchmarks
First Phase 1996-1997	General guidelines provided by the Shariah Advisory Council (SAC) of the Securities Commission. No specific calculation benchmark.	N/A
Second Phase 2004	5% tolerance level for conventional banking, insurance, gambling, liquor, pork, non-halal food/beverages, and other non-compliant activities. 10% allowed for interest income, tobacco, and other non-compliant activities. 25% tolerated for hotel/resort operations, share trading, stockbroking, and other non-compliant activities.	N/A

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[48] Securities Commission, *Resolutions of the Securities Commission Shariah Advisory Council*, 144.

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Third Phase 2007	5% tolerance level for conventional banking, insurance, gambling, liquor, pork, non-halal food/beverages, non-compliant entertainment, and other non-compliant activities. 10% allowed for interest income, tobacco, and other non-compliant activities. 20% allowed for rental from non-compliant activities and other non-compliant activities. 25% tolerated for hotel/resort operations, share trading, stockbroking, and other non-compliant activities.	N/A
Fourth Phase 2013	5% tolerance level for conventional banking, insurance, gambling, liquor, pork, non-halal food/beverages, non-compliant entertainment, interest income, tobacco, and other non-compliant activities. 20% allowed for hotel/resort operations, share trading, stockbroking, rental from non-compliant activities, and other non-compliant activities.	33% threshold for: 1) Cash over total assets (including cash in conventional accounts/instruments) 2) Debt over total assets (including interest-bearing debt)
Minor Amendments 2014	Cinema business benchmark changed from 5% to 20%.	N/A
2016	20% benchmark for hotel/resort operations no longer applicable. Other benchmarks for non-compliant activities remain.	N/A

First Phase: The Securities Commission Malaysia introduced the Shariah screening methodology on August 21, 1996, to identify the status of mixed companies. There was no specific calculation benchmark involved, but only general guidelines provided by the Shariah Advisory Council (SAC) of the Securities Commission. Subsequently, in its ninth

meeting on August 27, 1997, the SAC decided on a benchmark for the image factor of a company to be used as an additional criterion.[49]

The public perception and image of a company in the context of Shariah screening methodology refer to how the general public, particularly the Muslim community, views and perceives the company's operations, products, services, and overall business conduct in relation to Islamic principles and values.

For example, an airline company's core business of providing transportation services is generally considered permissible under Islamic teachings. However, if the company is widely known and perceived by the public as serving alcoholic beverages (which is prohibited in Islam) on its flights, this negative perception and image could potentially render the company non-compliant with Shariah principles, despite its halal core business.

Thus, a positive public perception and image of a company's adherence to Islamic values and ethical practices are essential factors in determining its Shariah compliance and permissibility for Muslim investors or Islamic financial institutions.

Second Phase: In April 2004, the numbering benchmark was introduced by using the threshold value of 5%, 10% and 25%.[50]

Third Phase: Subsequently, in May 2007, the Current Shariah Screening Methodology was applied. The criteria of the current benchmark utilise the following threshold values: 5%, 10%, 20% and 25%:[51]

Fourth Phase: The latest Shariah Screening Methodology by the Securities Commission was revised in November 2013, establishing a

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[49] Securities Commission, 150.

[50] Securities Commission Malaysia, *List of Securities Approved by the Shariah Advisory Council of the Securities Commission Malaysia* (Kuala Lumpur: Securities Commission Malaysia, 2004), 18–19.

[51] Securities Commission Malaysia, *List of Securities Approved by the Shariah Advisory Council of the Securities Commission Malaysia* (Kuala Lumpur: Securities Commission Malaysia, 2007), 14–15.

two-tier process that applies business activity benchmarks and newly introduced financial ratio benchmarks.

In the revised benchmarks, the Shariah Advisory Council has permitted a maximum of 5% of a company's business activities to be mixed with the following elements:[52]
   i)   conventional banking;
   ii) conventional insurance;
   iii) gambling;
   iv) liquor and liquor-related activities;
   v)   pork and pork-related activities;
   vi) non-halal food and beverages;
   vii) Shariah non-compliant entertainment;
   viii)interest income from conventional accounts and instruments;
   ix) tobacco and tobacco-related activities; and
   x)   other activities deemed non-compliant according to Shariah.

Meanwhile, a 20% benchmark is applicable to the following activities:
   i)   hotel and resort operations;
   ii) share trading;
   iii) stockbroking business;
   iv) rental received from Shariah non-compliant activities; and
   v)   other activities deemed non-compliant according to Shariah.

For the financial ratio benchmarks, a 33% threshold has been set. There are two types of ratios to be calculated:

   i)   Cash over total assets. Cash placed in conventional accounts and instruments is included in the calculation, while cash saved in Islamic accounts and instruments is excluded.
   ii) Debt over total assets. Interest-bearing debt is included in the calculation, while Islamic financing or sukuk is excluded.

Both ratios are intended to measure *riba* and *riba*-based elements within a company's balance sheet, which must be lower than 33%.

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[52] Securities Commission Malaysia, *List of Shariah-Compliant Securities by the Shariah Advisory Council of the Securities Commission Malaysia* (Kuala Lumpur: Securities Commission Malaysia, 2013), 3–6.

For companies that are not listed as Shariah-compliant after the revision of these benchmarks, investors were given six months from the effective date of November 29, 2013, to dispose of all the securities. The disposal must be done if the respective market price of the securities exceeds or is equal to the investment cost. On the other hand, investors are allowed to keep their investment in the Shariah non-compliant securities if the market price is below the investment cost.

Additionally, there have been two minor amendments to the Shariah screening methodology issued by the Securities Commission after the latest revision in 2013. The first amendment, announced on December 31, 2014, updated the resolution on the benchmark for the cinema business from 5% to 20%. This change occurred because the cinema business is not categorized as an activity clearly prohibited by Shariah. Hence, it was deemed unsuitable to classify it under the 5% benchmark, which is reserved for activities explicitly forbidden in the Quran and Sunnah, such as *riba*-based activities, gambling, liquor, and pork consumption.[53] The second minor change was issued on April 28, 2016, in relation to the applicability of the 20% benchmark for contributions from hotel and resort operations. The SAC of the Securities Commission resolved that the 20% benchmark on hotel and resort operations is no longer applicable since the main purpose of hotel and resort operations was to provide accommodation. Despite this, other benchmarks regarding other Shariah non-compliant activities under the business activity benchmarks remain applicable for companies with hotel and resort operations.[54]

This development of the screening methodology reveals the gradual revision done by the SAC of the Securities Commission, applying the concept of *tadarruj* (gradualism). The revision of the Shariah screening methodology is conducted every few years to ensure that the method is properly developed to satisfy Shariah principles, considering the human nature of accepting changes gradually. This concept

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[53] Securities Commission Malaysia, *Resolutions of the Shariah Advisory Council of the Securities Commission Malaysia* (Kuala Lumpur: Securities Commission Malaysia, 2019), 171.

[54] Securities Commission Malaysia, "The 184th Shariah Advisory Council Of The Securities Commission Malaysia Meeting (28 April 2016)," 2016, https://www.sc.com.my/development/islamic-capital-market/the-184th-shariah-advisory-council-of-the-securities-commission-malaysia-meeting-28-april-2016.

corresponds to Islamic practices, such as in the prohibition of *khamr* (liquor).

Comparison of Shariah Stock Screening Methodology Across Islamic Index Providers

In general, different Islamic index providers have established their own Shariah supervisory committees to formulate Shariah stock screening methodologies, leading to divergence in their jurisdictions. This section reviews the principles and rules of Shariah indices provided by five major Shariah index providers and compares these methodologies.

Shariah Stock Screening Methodology Adopted by Securities Commission Malaysia (SC)

Based on the previous discussion, the latest revised Shariah stock screening methodology of the Securities Commission Malaysia was published toward the end of 2013, undergoing a two-tier process covering business activity benchmarks and financial ratio benchmarks for the quantitative assessment. After considering the amendments in 2014 and 2016, the Commission is still using the same methodology to the present (2020). Table 1 below summarizes the methodology adopted by the SC in determining the Shariah status of the listed securities as of November 2019:

Table 2: Shariah Screening Methodology of Securities Commission[55]

Quantitative Assessment	First-tier: Business activity benchmark	5% benchmark	i) conventional banking and lending; ii) conventional insurance; iii) gambling; iv) liquor and liquor-related activities;

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[55] Securities Commission Malaysia, *List of Shariah-Compliant Securities by the Shariah Advisory Council of the Securities Commission Malaysia* (Kuala Lumpur: Securities Commission Malaysia, 2019), 8–10.

			v) pork and pork-related activities; vi) non-halal food and beverages; vii) Shariah non-compliant entertainment; viii) tobacco and tobacco-related activities; ix) interest income from conventional accounts and instruments; x) dividends from Shariah non-compliant investments; and xi) other activities deemed non-compliant according to Shariah.
		20% benchmark	i) share trading; ii) stockbroking business; iii) rental received from Shariah non-compliant activities; and iv) other activities deemed non-compliant according to Shariah.
	Second-tier: Financial ratio benchmark	33% benchmark	i) Cash / Total Assets; ii) Debt / Total Assets.
Qualitative Assessment	i) Image of the company; ii) *Maṣlaḥah, 'umūm balwa, 'uruf* etc.		

The Shariah Advisory Council of the Securities Commission will review the Shariah status of securities listed on Bursa Malaysia based on the companies' annual audited financial statements. The list of Shariah-compliant securities will be updated twice a year, in May and November. Using the two-tier quantitative approach, which applies the business

benchmarks and financial ratio benchmarks, the SAC will announce the securities as Shariah-compliant if the percentage of business activities and financial ratios are within the benchmarks. Diagrams 1 and 2 below illustrate how the Shariah screening process using the SC methodology is conducted.

Diagram 1: Shariah Compliance Review Report for Company X

SHARIAH COMPLIANCE REVIEW REPORT FOR COMPANY X

1. Background:

Company Name	COMPANY X
IPO Details	(A) Public issue of 85,979,000 new ordinary shares in Company X, comprising: i) 13,000,000 shares for Malaysian public ii) 13,000,000 shares for directors, employees, and contributors iii) 59,979,000 shares by private placement (B) Private placement of 40,000,000 existing ordinary shares in Company X at RM0.46 per share for Bursa Malaysia listing.

2. Shariah Screening Analysis and Finding:

Part 1: Overview of Company X

Background	
Principal activities	Company X is involved in providing support services for satellite, fibreoptic, and mobile networks.
Audited Figures Fiscal Year-End in Ringgit Malaysia (RM)	
Revenue	RM 54,519,000
Profit Before Tax	RM 13,665,000
Interest Income	RM 1,000
Total Assets	RM 43,793,000
Total Cash	RM 11,297,000
Total Debt	RM 8,650,000

All principal activities of Company X are Shariah-compliant.

Part 2: Financial Ratio Assessment
Company X satisfies the debt ratio requirement, with a ratio below 33%.
Company X also satisfies the cash ratio benchmark, which is less than 33%.

Part 3: Interest Income Ratio Assessment
The Interest Income ratio measures the presence of interest-based elements within a company's balance sheet and must be less than 5% to be Shariah-compliant. The screening showed the following:
- Interest Income ratio based on revenue: 0% (below 5% benchmark)
- Interest Income ratio based on Profit Before Tax: 0.01% (below 5% benchmark)

Therefore, Company X passes the Interest Income ratio requirement.

Part 4: Qualitative Assessment
The public perception and image of Company X's activities are considered positive from the perspective of Islamic teachings.

3. Overall Assessment
Based on this Shariah screening, it is concluded that Company X is Shariah-compliant.

Diagram 2 on the other hand, shows that Company Y is non-compliance with Shariah:

Diagram 2: Shariah Compliance Review Report for Company Y

SHARIAH COMPLIANCE REVIEW REPORT FOR COMPANY Y

1. Background

Company Name	COMPANY Y

IPO Details	Listing scheme entails the proposed placement of 20,000,700 Placement Shares at an indicative issue price of RM0.35 each, and the proposed listing of entire 100,003,340 Shares.

2. Shariah Screening Analysis and Findings

Part 1: Overview of Company Y

Background	
Principal activities	Company Y develops software solutions for communities, including a platform connecting residents and management offices in residential areas.
Audited Figures Fiscal Year-End in Ringgit Malaysia (RM)	
Revenue	RM 139,000
Loss Before Tax	RM (543,000)
Interest Income	RM 10,000
Total Assets	RM 581,000
Total Cash	RM 200,000
Total Debt	RM 2,054,000

List of Subsidiary Companies	
Company Name	**Principal Activities**
Company Y (a)	Investment holding
Company Y (b)	Sales, marketing, and deployment of platform and related products/services in Malaysia.
Company Y (c)	Development, upgrading and maintenance of a platform and its peripheral products and services

All principal activities of Company Y are Shariah-compliant.

Part 2: Financial Ratio Assessment
Company Y failed to meet the financial ratio benchmarks, as its debt ratio and cash ratio exceeded the 33% threshold.

Part 3: Interest Income Ratio Assessment

The Interest Income ratio measures the presence of interest-based elements within a company's balance sheet and must be less than 5% to be Shariah-compliant. The screening showed the following:

Part 4: Interest Income Ratio Assessment
- Interest Income ratio based on revenue: 7.19% (exceeding 5% benchmark)
- Interest Income ratio based on Loss Before Tax: -1.84% (meeting below 5% requirement)

3. Overall Assessment
While Company Y's Interest Income ratio based on Loss Before Tax complied with the benchmark, its failure to meet the debt ratio, cash ratio, and Interest Income ratio based on revenue rendered it as Shariah non-compliant according to the screening methodology.

These examples illustrate the Securities Commission's methodology for determining Shariah compliance of companies based on their activities and financial reports. Company X meets the financial ratio and business activity benchmarks, with debt, cash ratios below 33%, and interest income ratio under 5%. It also has a positive public perception from an Islamic perspective. Conversely, Company Y fails the financial ratios, exceeding 33% for debt and cash, and the interest income ratio is above 5%, despite a positive qualitative assessment. Consequently, Company X is deemed Shariah-compliant, while Company Y is Shariah non-compliant.

Basis and Justification for Establishing the Benchmark

After discussing the methodology, it is essential to understand the basis and justification behind the establishment of the benchmarks, which form the fundamental principles of the methodology. The evidence mentioned in the previous section regarding the permissibility of investing in mixed companies is included in the basis of the methodology. This section will emphasize the rationale for establishing the benchmarks.

According to the resolutions of the Securities Commission's Shariah Advisory Council (2007), to determine the Shariah compliance

of mixed companies, it is necessary to establish benchmarks to ensure
that the prohibited elements are within a minimal level, which does not
affect the permissible part of the company, which is more important. In
formulating this methodology, the SAC took into consideration the
elements of *maṣlaḥah* (public interest)*, 'urf khāṣ min asālib iqtiṣādiyyah
(*widely accepted practices, especially in economic activities), *fasād al-
zamān* (exigencies of the time*), and ḥuqūq ghair* muslimīn (the rights of
non-Muslims).[56]

For the financial ratio benchmark, the 33% threshold is
supported by a *ḥadīth* of Sa'ad bin Abī Waqāṣ who wanted to bequeath
his property as charity:

أنه عاد سعد بن أبي وقاص فقال له رسول الله ﷺ: قد بلغ مني الوجع ما

ترى وأنا ذو مال ولا يرثني إلا ابنة لي، أفأتصدق بثلثي مالي، فقال له رسول

الله ﷺ: لا، فقال له سعد فالشطر، قال: لا، ثم قال له رسول الله ﷺ:

الثلث والثلث كثير، إنك أن تذر ورثتك أغنياء خير من أن تذرهم عالة

يتكففون الناس.

"Sa'ad bin Abī Waqqās fell ill, and the Prophet (peace be
upon him) visited him. Sa'ad said to the Prophet, 'O
Messenger of Allah, I have much wealth, and I have only one
daughter to inherit from me. Shall I give away two-thirds of
my wealth as charity?' The Prophet replied, 'No.' Sa'ad then
asked, 'What about half of my wealth?' The Prophet again
said, 'No.' Sa'ad further inquired, and the Prophet (peace be
upon him) said, 'One-third, and one-third is still a
significant amount. It is better to leave your heirs wealthy
than to leave them in poverty, begging from others.'"[57]

The hadith narrated by Sa'd bin Abi Waqqas, where the Prophet
advised him not to bequeath more than one-third of his wealth as charity,

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[56] Securities Commission, *Resolutions of the Securities Commission Shariah Advisory
Council*, 159–60.
[57] Muslim bin al-Ḥajjāj al-Naysābūrī, *Ṣaḥīḥ Muslim* (Beirut: Dār Iḥyā' al-Turāth al-'Arabī,
n.d.), vol. 3, 1250, *"bāb al-waṣiyyah bi al-thuluth," ḥadīth* no. 1628.

and emphasised that "one-third is still a significant amount," has been used as a basis for adopting the 33% threshold in Shariah screening methodologies.[58]

While the hadith directly relates to the context of bequeathing property and giving charity, its underlying principle of considering one-third as a substantial proportion has been extended by Islamic scholars to other areas, including financial screening criteria.

In the context of mixed companies (businesses involved in both permissible and non-permissible activities), when the element of prohibited income or interest-bearing debt exceeds 33% of the company's total income or capital, it is considered to have surpassed the tolerance level of moderation outlined in the hadith.

Therefore, the Prophet's emphasis on "one-third is enough" in the hadith has been interpreted by Shariah scholars as setting an upper limit or benchmark for the mixture of prohibited elements in a company's operations and financial dealings. Exceeding this one-third threshold would be deemed excessive and non-compliant with Shariah principles, based on the guidance derived from this Prophetic tradition.

Another basis for the benchmark is the concept of *ghabn fāḥish* (excessive profit obtained through cheating or exceeding the market price). The practice of *ghabn fāḥish* in trading is prohibited in Islam, but if the profit is not excessive, it is permissible. However, if there is no element of cheating, it is allowed. The activity of *tanājush* (fake bidding) is forbidden. In such cases, the buyers have the right to cancel the contract. This indicates the prohibition of including elements of *tanājush* and *ghabn fāḥish* in a contract. Despite this, if it occurs below the maximum limit, it is excused. The Ḥanafī legal school has stated the benchmark for *ghabn fāḥish* as follows:

a) 5% for ordinary goods;
b) 10% for animals, including those used for riding; and
c) 20% for fixed assets.[59]

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[58] Securities Commission, *Resolutions of the Securities Commission Shariah Advisory Council*, 162.
[59] Ibid, 162–63.

List of Shariah-Compliant Securities by Securities
Commission's Shariah Advisory Council

The Shariah Advisory Council of Securities Commission Malaysia
approves and updates the list of Shariah-compliant securities listed on
Bursa Malaysia twice a year. The first list is announced in May, and the
second list is announced in November. The table below illustrates the
number and percentage of Shariah-compliant securities listed from 2010
to 2023:

**Table 3: Number of Shariah-complaint Securities Listed on
the Securities Commission Malaysia (2010-2023)** [60]

Year	Number of Shariah-Compliant Securities	Total Number of Securities Listed	Shariah-Compliant Securities (%)
2010	655	957	68.44
2011	839	941	89.16
2012	817	921	88.71
2013	653	911	71.68
2014	673	906	74.28
2015	667	903	73.86
2016	672	904	74.34
2017	686	905	75.80
2018	689	933	73.85
2019	696	947	73.50
2020	715	954	74.95
2021	750	967	77.56
2022	787	991	79.41
2023	811	1014	79.98

Purification of Income by Investors

The Shariah Advisory Council (SAC) of Securities Commission
Malaysia has issued a resolution regarding the purification of dividends

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[60] "List of Shariah-Compliant Securities - Shariah-Compliant Securities | Securities
Commission Malaysia," Securities Commission Malaysia, accessed May 27, 2024,
https://www.sc.com.my/development/icm/shariah-compliant-securities/list-of-shariah-
compliant-securities.

received and excess capital gains from the disposal of Shariah non-compliant securities after the announcement date. The SAC requires investors to fulfill the following conditions for the purification of tainted income (capital gains and dividends received from the disposal of Shariah non-compliant securities mistakenly invested in): [61]

(i) Upon receiving the tainted income, the fund manager shall deposit it into a separate account segregated from the Islamic fund's account;

(ii) The fund manager shall distribute the tainted income to the investors as soon as practically possible, as advised by the Shariah adviser of the Islamic fund;

(iii) The fund manager shall inform or notify the investors of their obligations to purify the tainted income in accordance with Shariah principles upon distribution; and

(iv) The processes and procedures for the purification of the tainted income by the investors shall be clearly disclosed in the prospectus/offering document.

Dow Jones Islamic Market World Index (DJIM)

History of Establishment: The Dow Jones Islamic Market Index (DJIM), launched in 1999 in Bahrain, was the first index created for investors seeking Shariah-compliant investments. The DJIM has an independent Shariah Supervisory Board. The DJIM measures the Shariah-compliance of stocks in various markets worldwide, and its index family includes broad-market, blue-chip strategy, and thematic indices.[62]

Shariah Screening Methodology: Similar to the Securities Commission Malaysia, Dow Jones applies two criteria in screening stocks: business activities and financial aspects. For sector-based screening, the DJIM's Shariah Supervisory Board has established parameters for business activities deemed inconsistent with Shariah law, as listed below:

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[61] Securities Commission Malaysia, *Resolutions of the Shariah Advisory Council of the Securities Commission Malaysia*, 139–40.

[62] Dow Jones Indices, "Dow Jones Islamic Market Indices Methodology," 2019, 3, https://us.spindices.com/documents/methodologies/methodology-dj-islamic-market-indices.pdf.

     i)   Alcohol;
     ii) Tobacco;
     iii) Pork-related products;
     iv) Conventional financial services (banking, insurance, etc.)
     v) Weapons and defence; and
     vi) Entertainment (hotels, casinos / gambling, cinema, pornography, music, etc.)

Income from these prohibited sources cannot exceed 5% of the total revenue.

After eliminating companies with prohibited business activities, the remaining stocks will undergo an accounting-based screening process. The DJIM's Shariah board does not allow investing in companies with unacceptable levels of debt or interest income. Hence, the board regulates a maximum level of 33% for the following financial ratios:

    i) Total debt divided by trailing 24-month average market capitalization.

$$\frac{\text{Total debt}}{\text{Average market capitalization (24 month)}} < 33\%$$

    ii) The sum of a company's cash and interest-bearing securities divided by trailing 24-month average market capitalization.

$$\frac{\text{Total cash} + \text{interest bearing securities}}{\text{Average market capitalization (24 month)}} < 33\%$$

    iii) Account receivables divided by trailing 24-month average market capitalization.[63]

$$\frac{\text{Account receivables}}{\text{Average market capitalization}} < 33\%$$

Purification of Income: For purification purposes, DJIM provide a dividend purification ratio to the investors. The formula to calculate the dividend is as follows:

$$\text{Dividends X} \frac{\text{Non} - \text{Permissible Revenue}}{\text{Total Revenue}}$$

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[63] Dow Jones Indices, 29–30.

Where the non-permissible revenue includes all forms of revenue or income that are considered non-permissible with Shariah including non-permissible activities and interest income.[64]

Financial Times Stock Exchange Islamic Index Series (FTSE)[65]

History of Establishment: The Financial Times Stock Exchange (FTSE) Islamic Index Series was launched in October 1999. The FTSE Global Equity Shariah Index Series provides Shariah indices for stocks covering global stock markets, including both developed and emerging markets.

Shariah Screening Methodology: The Shariah screening process is undertaken by Yasaar Limited, comprising Shariah scholars who represent all the major schools of Islamic thought. The initial step for the Shariah screening process is business activity screening, where the Shariah board filters out all companies involved in the following activities, which contravene Shariah law:

i) Conventional finance (conventional banking, finance and insurance, etc);
ii) Alcohol;
iii) Pork-related products and non-halal food production, packaging and processing or any other activity related to pork and non-halal food;
iv) Entertainment (casinos, gambling and pornography); and
v) Tobacco;
vi) Weapons, arms and defence manufacturing.

The next screening process is financial ratio screening, whereby the remaining companies will be evaluated based on financial criteria. The following financial ratios must be satisfied for a company to be qualified as Shariah-compliant:

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[64] Ibid, 21.
[65] FTSE Russell, "FTSE Global Equity Shariah Index Series," accessed December 1, 2023, https://research.ftserussell.com/Analytics/FactSheets/temp/0f34f98e-7cf6-4684-8227-7fa0f5c1786c.pdf.

i) Ratio of total debt over total assets must be less than 33.333%;

$$\frac{\text{Total debt}}{\text{Total assets}} < 33.333\%$$

ii) Cash and interest-bearing items are less than 33.333% of total assets;

$$\frac{\text{Total cash} + \text{interest bearing items}}{\text{Total assets}} < 33.333\%$$

iii) Accounts receivable and cash are less than 50% of total assets; and

$$\frac{\text{Account receivable} + \text{cash}}{\text{Total assets}} < 50\%$$

iv) Total interest and non-compliant activities income should not exceed 5% of total revenue.

$$\frac{\text{Total interest and income from non compliant activities}}{\text{Total revenue}} < 5\%$$

Purification of Income: FTSE has specified an appropriate purification of dividends at 5%. This ratio calculates the recommended purification amount to be paid by the investor.

Standard & Poor's (S&P) Shariah Index

History of Establishment: S&P Shariah Indices were introduced in 2006 by Standard & Poor's to meet the increasing demand for Shariah-compliant financial products.

Shariah Screening Methodology: S&P Shariah indices provide their own Shariah screening methodology and undertake the screening process for stocks globally, in collaboration with Ratings Intelligence Partners (RI), a London/Kuwait-based consulting company made up of Islamic researchers who work directly with the Shariah Supervisory Board.

The initial screening process involves filtering out companies with Shariah non-compliant activities. S&P has listed the following activities as non-compliant:

i)   Advertising and media (newspapers are allowed, sub-industries are analysed individually);
ii) Alcohol;
iii) Embryonic or stem cell research and cloning;
iv) Financials;
v)   Gambling;
vi) Pork;
vii) Pornography;
viii) Tobacco; and
ix) Trading of gold and silver as cash on deferred basis.

After filtering out the companies with prohibited business activities, the remaining companies are evaluated based on acceptable financial ratios, focusing on three areas: leverage compliance, cash compliance, and the share of non-compliant revenues. All these companies are examined based on the following criteria:

i)   Leverage compliance:

$$\frac{\text{Debt}}{\text{Market Value of Equity (36 month average)}} < 33\%$$

ii) Cash compliance:

$$\frac{\text{Accounts receivables}}{\text{Market value of equity (36 monthaverage)}} < 49\%$$

$$\frac{\text{Cash + Interest bearing securities}}{\text{Market value of equity (36 monthaverage)}} < 33\%$$

iii) Revenue share from non-compliant activities:

$$\frac{\text{non compliant income other than interest income}}{\text{Revenue}} < 5\%$$

Purification of Income: Similar to the DJIM, S&P provides a dividend purification ratio to investors for purification purposes, where the calculation is as follows:

$$\text{Dividends X} \frac{\text{Non} - \text{Permissible Revenue}}{\text{Total Revenue}}$$

Morgan Stanley Capital International Islamic Index (MSCI)[66]

History of Establishment: Launched on July 26, 2007, the MSCI World Islamic Index is designed to measure the performance of the large and mid-cap segments of the 23 Developed Market countries (e.g., Australia, Austria, Belgium, Canada, Denmark, etc.) that are relevant for Islamic investors.

Shariah Screening Methodology: The index applies stringent screens to announce Shariah-compliant securities based on two types of criteria: business activities and financial ratios derived from total assets. The screening process begins with the business activities screen, where MSCI does not allow investments in companies that are active in, or derive more than 5% of their revenues from, the following activities:

i) Alcohol;
ii) Tobacco;
iii) Pork-related products;
iv) Conventional financial services;
v) Defence/weapons;
vi) Gambling; and
vii) Adult entertainment.

Additionally, MSCI does not allow investments in companies that derive significant income from interest or have excessive leverage. Therefore, MSCI provides three financial ratios that may not exceed 33.33%:

i) Total debt over total assets;

$$\frac{\text{Total debt}}{\text{Total assets}} < 33.33\%$$

ii) The sum of a company's cash and interest-bearing securities over total assets;

$$\frac{\text{Total cash} + \text{interest bearing securities}}{\text{Total assets}} < 33.33\%$$

iii) The sum of a company's account receivables and cash over total assets.

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[66] MSCI, "MSCI World Islamic Index (USD)," accessed December 1, 2023, https://www.msci.com/documents/10199/c0b90e16-5746-4cdc-b033-1ec7da64386e.

$$\frac{\text{Account receivable} + \text{total cash}}{\text{Total assets}} < 33.33\%$$

Purification of income: If a company derives any interest income and/or is involved in prohibited activities, this proportion must be deducted from the dividends paid out to shareholders and channelled to charity. MSCI, therefore, applies a "dividend adjustment factor" to all reinvested dividends.

The "dividend adjustment factor" is defined as:

$$\frac{\text{Total earnings} - (\text{income from prohibited activities} + \text{interest income})}{\text{total earnings}}$$

Analysis and Comparison

From the previous discussion, it is observed that the five Islamic finance providers differ in many ways, such as their governance, targeted stocks screened, and screening methodologies, including both qualitative and quantitative screening. Additionally, according to Catherine et al., the Shariah index providers not only differ in their methodologies but also vary in terms of objectives, such as portfolio managers, market intelligence providers, and regulators.[67]

Table 4 below shows some similarities and differences among the four global index providers and the Securities Commission Malaysia in terms of country of origin, screening level, and governance.

The table highlights the key similarities and differences among these Islamic index providers, allowing for a comprehensive analysis and comparison of their approaches to Shariah-compliant screening and indexing.

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[67] Catherine S. F. Ho et al., "Qualitative Research in Financial Markets Emerald Article : Syariah Accounting and Compliant Screening Practices," *Qualitative Research in Financial Markets* 4, no. 2/3 (2012): 241.

**Table 4: The Similarities and Differences of
Four Global Index Providers and Securities Commission Malaysia
(SC)**

Index Providers	Country of origin	Screening level	Governance
Securities Commission Malaysia (SC)	Malaysia	Micro	Governed and regulated by Securities Commission Malaysia, applicable only to Malaysian markets.
Dow Jones Islamic Market World Index (DJIM)	USA	Macro	Governed by its Headquarters at USA, and applicable to various countries worldwide.
Financial Times Stock Exchange Islamic Index Series (FTSE)	UK	Macro	The Shariah screening process is undertaken by Yasaar Limited, applicable to both emerging and developed markets.
Standard & Poor's (S&P) Shariah Index	USA	Macro	The Shariah screening process is undertaken by its Shariah board in collaboration with Ratings Intelligence Partners (RI).
Morgan Stanley Capital International Islamic Index (MSCI)	USA	Macro	Governed and regulated by its Headquarters located at USA, applicable to 23 Developed Market countries.

Among the five parties, the Securities Commission (SC) alone is a regulatory body, while the other four are index providers. As the regulator in Malaysia, the SC's index is applicable only to Malaysian

markets. The difference between these five bodies also lies in their screening level or geographical scope, i.e., macro, and micro levels. Macro-level users screen available stocks worldwide, while micro-level users screen stocks within a particular country.[68] Hence, the SC is classified as a micro-level user, and the remaining bodies screen available stocks at the macro level.

Critical Evaluation of Methodologies

In terms of methodologies, all five institutions employ a two-tier screening method: qualitative assessment and quantitative assessment. Therefore, the comparisons will be discussed from two aspects: qualitative screening and quantitative screening.

Qualitative Screening

Generally, the qualitative screening or business activity criteria formulated by the index providers and the SC are similar, except for minor differences in certain criteria. Table 5 below exhibits the list of sectors that must be excluded from Shariah-compliant stocks as set out by the four index providers and the SC.

Table 5: Sector Screening Criteria Provided by Four Global Index Providers and SC[69]

Sector	SC	DJIM	FTSE	S&P	MSCI
Alcoholic Beverages	c.b.	a.i.	c.b.	a.i.	c.b.
Broadcasting & Entertainment	c.b.	a.i.	c.b.	a.i.	c.b.
Conventional Financial Services	c.b.	a.i.	c.b.	a.i.	c.b.
Gambling	c.b.	a.i.	c.b.	a.i.	c.b.
Hotels		a.i.	c.b.	a.i.	c.b.
Insurance	c.b.	a.i.	c.b.	a.i.	c.b.
Media Agencies (except newspapers)		a.i.		a.i.	
Pork-related Products	c.b.	a.i.	c.b.	a.i.	c.b.
Restaurant & Bars	c.b.	a.i.	c.b.	a.i.	c.b.

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[68] Ho, "International Comparison of Shari`ah Compliance Screening Standards," 226.

[69] Ulrich Derigs and Shehab Marzban, "Review and Analysis of Current Shariah-Compliant Equity Screening Practices," *International Journal of Islamic and Middle Eastern Finance and Management* 1, no. 4 (2008): 289.

Tobacco	c.b.	a.i.	c.b.	a.i.	c.b.
Trading of Gold & Silver				a.i.	
Weapons & Defence		a.i.	c.b.	.	c.b.

a.i.: any involvement
c.b.: core business

The overall comparison of qualitative screening criteria shown in the table above proves that there is almost a consensus among the Shariah boards of the index providers in determining the impermissible sectors to be filtered out from Shariah-compliant listed stocks. However, there is a minor disagreement among the Shariah boards regarding the classification of weapons and defence, as well as media agencies, as Shariah non-compliant sectors. Additionally, S&P alone includes trading of gold and silver as a criterion for impermissible business activity. For the hotel industry, the SC is the only one that excludes it from the Shariah impermissible business lists, which was previously listed before a minor amendment issued in 2016.

Furthermore, we can observe that some Shariah boards are more stringent than others, whereby the DJIM and S&P Shariah supervisory boards exclude stocks with any involvement in Shariah impermissible sectors. Meanwhile, the SC, FTSE, and MSCI Shariah boards screen out only the companies whose core business is impermissible, and a company will not be filtered out if its core business is Shariah-compliant.

The qualitative screening criteria used by the providers differ in their specificity and inclusiveness. Some institutions, such as DJIM and S&P, take a more stringent approach by excluding companies with any involvement in prohibited activities, while others, like the SC, FTSE, and MSCI, allow companies with permissible core activities despite minor involvement in non-compliant sectors. This divergence raises questions about the consistency and reliability of identifying truly Shariah-compliant activities.

Quantitative Screening

The quantitative screening process is undertaken to examine the financial structure of the companies and ensure that their financial status complies with Shariah principles to qualify as Shariah-compliant stocks. Different index providers have formulated their own methods for

calculating the financial thresholds. Therefore, the comparison of quantitative screening criteria by the five index providers will be summarized into four categories:

> i) Debt screen;
> ii) Liquidity screen;
> iii) Interest screen; and
> iv) Impermissible income screen.

Table 6 below deliberates the various methods of quantitative screening criteria formulated by the SC and other four major index providers:

Table 6: Quantitative Screen from Four Global Index Providers and the SC

Inst	Debt Screen	Liquidity Screen	Interest Screen	Impermissible Income Screen
SC	$\dfrac{D}{TA} < 33\%$	$\dfrac{C}{TA} < 33\%$	$\dfrac{IY}{TR} < 5\%$	$\dfrac{NPY}{TR} < 5\%$
DJIM	$\dfrac{D}{AvMCap} < 33\%$	$\dfrac{AR}{AvMCap} < 33\%$	$\dfrac{C + IBS}{AvMCap} < 33\%$	-
FTSE	$\dfrac{D}{TA} < 33.333\%$	$\dfrac{AR + C}{TA} < 50\%$	$\dfrac{C + IBS}{TA} < 33.333\%$	$\dfrac{NPY}{TR} < 5\%$
S&P	$\dfrac{D}{MVEq} < 33\%$	$\dfrac{AR}{MVEq} < 49\%$	$\dfrac{C + IBS}{MVEq} < 33\%$	$\dfrac{NPY}{TR} < 5\%$
MSCI	$\dfrac{D}{TA} < 33.33\%$	$\dfrac{AR + C}{TA} < 33.33\%$	$\dfrac{C + IBS}{TA} < 33.33\%$	$\dfrac{NPY}{TR} < 5\%$

D: Debt
TA: Total Assets
IY: Interest income
C: Cash

IBS: Interest-bearing securities
AR: Account receivable
NPY: Non-permissible income
TR: Total revenue
AvMCap: Average market capitalization
MVEq: Market value of equity

The use of different financial ratios and divisors (e.g., total assets, market capitalization, equity) in the quantitative screening process could lead to inconsistencies in the classification of companies as Shariah-compliant or non-compliant. Furthermore, the appropriateness and justifications for the benchmarks used (e.g., 5%, 33%) warrant further examination to ensure they are consistently applied and aligned with Shariah principles.

Debt Screening

It is observed that there is a consensus among the five practitioners in applying the concept of one-third as a benchmark for the tolerance level in the debt screening process, derived from the understanding of the *ḥadīth* mentioned earlier. Nevertheless, they differ in the divisor used for the calculation, which includes total assets, average market capitalization, and market value of equity.

It is argued that market capitalization reflects the real worth of the company, but the fluctuation of market prices affects the threshold value and may lead to inconsistency in the Shariah-compliance status of the company. However, some practitioners prefer to use market capitalization or total assets as the divisor because they agree that the use of average market capitalization is more suitable to smooth out any uncertainty in market prices, and hence they can avoid inconsistency in the Shariah-compliant status of the listed companies.[70] On the other hand, S&P employs a different method, whereby its Shariah Supervisory Board uses the market value of equity as the divisor in debt screening.

Liquidity Screening

For liquidity screening, there seems to be a disagreement between the index providers' Shariah boards in determining the threshold value. The majority sets the tolerance level at 33%, applying

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[70] Ho, 241.

the concept of one-third, while FTSE and S&P determine the threshold value at 50% and 49%, respectively. This indicates different Shariah jurisdictions' referral to different Shariah boards.

Furthermore, they also differ in classifying the ratios under this screening: either cash, accounts receivable, or accounts receivable plus cash. The SC applies only liquid assets that cannot exceed 33% of total assets. Meanwhile, the other index providers are more specific, determining that accounts receivable or accounts receivable plus cash must be lower than 33% to 50% of total assets or average market capitalization.[71]

As in the case of debt screening, the index providers diverge in using the divisor for liquidity screens. The SC, MSCI, and FTSE prefer to use total assets, while the other two use average market capitalization and equity as the divisor for the liquidity screening process.

Interest Screening

Two sets of ratios are identified in the interest screens provided by the five practitioners: the first is interest income, and the second is cash plus interest-bearing securities. The SC applies the threshold limit of 5% for interest income over total assets, as interest income or *ribā* cannot exceed 5% of total assets.

The index providers other than the SC use cash plus interest-bearing securities as their ratios in interest screens, and the benchmark applied is 33% to 33.33%. Again, the divisor for interest screening by the index providers differs, either applying total assets, average market capitalization, or equity.

Impermissible Income Screening

Under the category of impermissible income screening, the non-permissible business activities classified in the initial qualitative screening are further examined in the quantitative screening to ensure that the revenue from those activities is within the tolerance level.[72] In this screening, the threshold value is fixed at 5% of the total revenue, except for the DJIM, which does not apply this benchmark in their

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[71] Ibid.
[72] Ho, 242.

quantitative assessment. Additionally, S&P alone screens impermissible business activities by excluding interest income that does not exceed 5% of total revenue. In summary, there is a consensus in determining the maximum limit of 5% for impermissible income, as non-permissible business activities are categorized as activities clearly prohibited in the Quran.

Purification of Income

It is observed that there is a similarity between DJIM and S&P in providing a dividend purification ratio to investors for purification purposes, whereas MSCI provides its own dividend adjustment factor. The SC, on the other hand, has issued a resolution regarding the purification of dividends with certain conditions. FTSE alone requires an appropriate purification of dividends at 5%.

Best Practices and Areas for Improvement

While each methodology has its strengths and weaknesses, a comparative analysis could help identify potential best practices. For instance, the SC's qualitative assessment of a company's image and public perception could be a valuable addition to other methodologies. Similarly, FTSE's approach to purification of dividends at a fixed 5% rate could be considered a transparent and consistent practice.

Areas for improvement include developing more robust and universally accepted definitions of Shariah-compliant activities, aligning financial ratio benchmarks with Shariah principles, and enhancing data accuracy and transparency in the screening process.

By addressing these aspects, the Islamic finance industry could work towards a more harmonized and widely accepted Shariah stock screening methodology, fostering greater confidence and credibility among investors.

Conclusion

Findings: This article compiles and analyses the Shariah stock screening methodologies adopted by five prominent Islamic finance institutions: the Securities Commission Malaysia (SC), Dow Jones Islamic Market World Index (DJIM), Financial Times Stock Exchange Islamic Index Series (FTSE), Standard & Poor's (S&P) Shariah Index, and Morgan

Stanley Capital International Islamic Index Series (MSCI). The study reveals several key findings:

1. All five institutions practice two-tier Shariah screening methodologies involving qualitative and quantitative assessments.

2. Differences exist in the qualitative screening criteria, with some index providers being more specific in listing Shariah non-compliant activities, while others take a more general approach.

3. There is a lack of consensus among the institutions regarding certain quantitative screening ratios, such as debt screening, liquidity screening, and the divisors used for calculation.

4. While there is broad agreement on the maximum 5% limit for impermissible income screening, DJIM does not apply this benchmark.

5. The institutions vary in their methods for purification of income, with DJIM and S&P providing dividend purification ratios, MSCI offering a dividend adjustment factor, and the SC issuing specific resolutions.

   Recommendations:

1. To avoid inconsistencies in determining the Shariah-compliance of stocks and to enhance the credibility and comparability of Islamic finance indices, there is a crucial need for standardization of methodologies across institutions.

2. The Islamic finance industry could benefit from collaborative efforts among Shariah scholars, regulatory bodies, and index providers to develop a unified set of guidelines or a harmonized framework for Shariah stock screening methodologies.

3. Transparency in the evaluation process is essential to facilitate better comparability and informed decision-making for investors.

4. Periodic reviews and updates to the standardized methodology should be undertaken to align with evolving Islamic finance practices and market dynamics.

5. Further research and dialogue within the Islamic finance community are encouraged to address potential challenges and promote a robust Shariah-compliant investment landscape.

6. Conduct further in-depth research to critically evaluate the effectiveness, reliability, and limitations of existing Shariah stock screening methodologies, not only in Malaysian context, but also other country and region.

7. Expand the scope of quantitative screening to include a more comprehensive set of financial metrics beyond the commonly used debt, cash, and interest income ratios.

By implementing these recommendations, the Islamic finance industry can work towards a more consistent and credible Shariah stock screening process, fostering greater investor confidence and driving the growth of the Shariah-compliant investment market.

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Rethinking the Concept of *Al-Saadah* (Happiness) in Light of the Quranic *Istikhlaf* Framework

Memikirkan Semula Konsep daripada *Al-Saadah* (Kebahagiaan) Berdasarkan Kerangka *Istikhlaf* Al-Qur'an

Hidayah Wan Ismail* and Abdelaziz Berghout**

Abstract

This article analyses the Quranic Istikhlaf framework and its impact on redefining the notion of *Al-Saadah* and its different components. To rejuvenate the methods of understanding the Qur'an and implementing it in our present situation, it is essential to develop thorough and ingenious frameworks that are both unique and applicable to our current specific circumstances. This article aims at presenting the *Istikhlaf* framework as a guiding outline for revitalising our comprehension of the profound Quranic methodologies and teachings. Next, utilise the framework to redefine the concept of *Al-Saadah*. The article used an analytical descriptive method to investigate the degree to which the Quranic *Istikhlaf* framework can offer a more profound understanding of the idea of *Al-Saadah*, which is translated into English as happiness. This paper examines the different sources and content pertaining to *Istikhlaf* and *Al-Saadah* to construct the *Istikhlaf* framework. The article shows that there are various methodologies for studying *Al-Saadah,* depending on the different perspectives taken, such as religious, psychological, sociological, philosophical, cultural, economic, environmental and others. The proposed Quranic *Istikhlaf*

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* A Ph.D. candidate at the International Institute of Islamic Thought and Civilisation, ISTAC-IIUM.
** Professor at AHAS-IRKHS, IIUM, Dean of the International Institute of Islamic Thought and Civilisation, International Islamic University Malaysia.

framework offers a comprehensive approach to *Al-Saadah* by examining the four dimensions (4D) analysis: 1) the relationship with God, 2) the relationship with oneself, 3) the relationship with others, and 4) the relationship with nature and the universe. The article concluded that this framework integrates the concepts of religion, holistic man as a vicegerent, society as the centre of human civilisation and *umran*, and the environment and nature as key aspects in achieving *Al-Saadah*. It also emphasises the four aspects of *Al-Saadah* namely, the inner, the outer, the *Dunya* (worldly) and the *Akhirah* (hereafter). The article suggests doing a comprehensive analysis of the Quranic *Istikhlaf* model and utilising it to examine and elucidate the discourse, methodologies, and implementation of *Al-Saadah* approaches and programs in both individual and social contexts.

Keywords: Quranic *Istikhlaf* Framework, *Al-Saadah*, Four Dimensions Analysis, Integration.

Abstrak

Kertas kerja ini menganalisis rangka kerja Istikhlaf Al-Quran dan kesannya terhadap mentakrifkan semula tanggapan *Al-Saadah* dan komponennya yang berbeza. Untuk meremajakan kaedah memahami Al-Qur'an dan melaksanakannya dalam keadaan sekarang, adalah penting untuk membangunkan rangka kerja yang teliti dan bijak yang unik dan boleh digunakan untuk keadaan tertentu kita sekarang. Kertas kerja ini bertujuan untuk membentangkan rangka kerja *Istikhlaf* sebagai garis panduan untuk menghidupkan semula kefahaman kita tentang metodologi dan ajaran Al-Qur'an yang mendalam. Seterusnya, rangka kerja akan digunakan untuk mentakrifkan semula konsep *Al-Saadah.* Artikel ini menggunakan kaedah deskriptif analitik untuk menyiasat sejauh mana rangka kerja *Istikhlaf* Al-Quran dapat menawarkan pemahaman yang lebih mendalam tentang idea *Al-Saadah*, yang diterjemahkan ke dalam bahasa Inggeris sebagai kebahagiaan. Kertas kerja ini mengkaji sumber dan kandungan yang berbeza berkaitan dengan *Istikhlaf* dan al saadah untuk membina rangka kerja *Istikhhaf*. Kertas kerja ini menunjukkan bahawa terdapat pelbagai metodologi untuk mengkaji *Al-Saadah,* bergantung kepada perspektif yang berbeza yang diambil, seperti agama, psikologi, sosiologi, falsafah, budaya, ekonomi, alam sekitar dan lain-lain. Rangka kerja *Istikhlaf* Al-Qur'an yang dicadangkan menawarkan pendekatan komprehensif

kepada *Al-Saadah* dengan mengkaji analisis empat dimensi (4D): 1) hubungan dengan Tuhan, 2) hubungan dengan diri sendiri, 3) hubungan dengan orang lain, dan 4) hubungan dengan alam dan alam semesta. Kertas kerja ini merumuskan bahawa kerangka ini mengintegrasikan konsep Agama, manusia holistik sebagai *khalifah*, masyarakat sebagai pusat tamadun manusia dan *umran*, dan alam sekitar serta alam semula jadi sebagai aspek utama dalam mencapai *Al-Saadah*. Ia juga merangkumi empat aspek *Al-Saadah* iaitu, batin, zahir, *Dunia* dan *Akhirah.* Kertas kerja ini mencadangkan analisis komprehensif model *Istikhlaf* Al-Qur'an dan menggunakannya untuk mengkaji dan menjelaskan wacana, metodologi, dan pelaksanaan pendekatan dan program al saada dalam konteks individu dan sosial.

Kata Kunci: Rangka Kerja *Istikhlaf* Al-Quran, *Al-Saadah*, Analisis Empat Dimensi, Integrasi.

Introduction

The notion of *Al-Saadah* (happiness) has captivated the interest of philosophers, researchers, and experts from diverse specialisations and disciplines due to its multidimensional and complex nature. Throughout history, the notion of *Al-Saadah* has been carefully examined and analysed in practically all classical and current civilisations. Various perspectives, ideas, and methodologies have been developed and used to examine the significance, essence, goals, methods, facets, applications, and implementation of this concept at both the human and societal levels. Thus, it is unsurprising that happiness has consistently been a topic of ethical discussion and a recurring motif since ancient Greek philosophers[1] such as the pre-Socratics.[2]

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[1] Fariddanesh, M., & Rezaei, A. M. (2019). Predicting the happiness of Adolescents Based on Coping Styles and Religious Attitudes. *Journal of Religion and Health, 58*(2), 537–553. https://doi.org/10.1007/s10943-017-0497-7

[2] Øyvind Rabbås, Eyjólfur K. Emilsson, Hallvard Fossheim, and Miira Tuominen (eds.) (2015), The Quest for the Good Life: Ancient Philosophers on Happiness, Oxford University Press,   p.   307,   reviewed   by Riin   Sirkel,   University   of   Vermont. (https://ndpr.nd.edu/reviews/the-quest-for-the-good-life-ancient-philosophers-on-happiness/#_edn1)

The origins of the notion of happiness may be traced back to ancient Greek history, where Aristotle[3] was the first known scholar to provide a detailed explanation of it and referred to it as 'eudaimonia'. There has been growing interest in happiness and its history within various disciplines like psychology, social sciences, literary studies, as well as in popular culture. Indeed, this shift of interest has been characterized as a "eudaimonic turn", where "eudaimonic" comes from the Greek *eudaimonia*, standardly translated as "happiness."[4]

In contrast, Muslim scholars use the Arabic phrase '*al-Saadah*' to convey the concept of happiness with a degree of difference due to worldview and cultural contexts. Throughout the ages, this notion has captivated both academics and ordinary people who sought to comprehend their own experiences and derive significance from their personal challenges as they navigate through life seeking happiness.

Undoubtedly, many Arab and Muslim thinkers made significant contributions to the discussion on al-saada and its interconnectedness with other prominent philosophical topics, including the categorisation of sciences. Islamic culture significantly contributed to the concept of eudaimonia, as inspired by Aristotle, through many disciplines and

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[3] Riin Sirkel in her review of the book: The Quest for the Good life, mentioned that for ancient philosophers, *eudaimonia* is not a particular kind of experience or feeling, but a particular kind of life, where reason almost always plays an important role. The link between happiness and reason is clearly drawn by Aristotle in *Nicomachean Ethics* (*NE*) I 7, where he argues that happiness resides in rational activity in accordance with virtue. This argument is discussed by Øyvind Rabbås in "*Eudaimonia*, Human Nature, and Normativity: Reflections on Aristotle's Project in *Nicomachean Ethics* Book I". He aims to explain how Aristotle's ethics can be both naturalist and practically normative, i.e. based in a conception of human nature as a rational being, and at the same time give guidance on how we ought to live. The connection between happiness and reason is particularly tight in the Platonist tradition, with Plotinus identifying the happy life with the life of intellect. Plotinus' thoughts on happiness are discussed by Alexandrine Schniewind (and touched upon by Eyjólfur K. Emilsson and Miira Tuominen). Schniewind shows in "Plotinus' Way of Defining '*Eudaimonia*' in *Ennead* I 4 [46] 1-3" that Plotinus' puzzling remarks about his predecessors in the two opening chapters of *Ennead* I 4 are intended to clear the way for his own definition of happiness, Riin Sirkel, https://ndpr.nd.edu/reviews/the-quest-for-the-good-life-ancient-philosophers-on-happiness/#_edn1

[4] The Eudaimonic Turn: Well-Being in Literary Studies, edited by James O. Pawelski and D. J. Moores, Fairleigh Dickinson University Press, 2014. For a comprehensive account of current happiness research, see Oxford Handbook of Happiness, edited by Susan A. David, Ilona Boniwell, Amanda Conley Ayers, Oxford University Press, 2013.

discourses including poetry, philosophy, psychology, and theology, among others.

Historically, the centrality of the pursuit of happiness or *al-saadah* in Islamic ethical thought and contemplation can be traced back to Revelation. Muslim scholars derive the understanding and definition of *al-saada* from the Qur'an, which describes it as a joy or happiness that is everlasting and attainable by everyone (Qur'an 11:105, 11:108). Over time, various questions have been posed to address the question of *al-saadah* as scholars tried to define this elusive concept. From the outset, a preliminary glance at the existing literature on the subject shows that the question of *al-saadah* has been approached from numerous angles and perspectives, and multiple methods have been employed to examine its origins and foundations.

However, while many approaches attempt to address the above questions, there seems to be a lack in the attention given to the framework utilised to describe and drive the discourse on *al-Saadah*. In fact, existing literature on the topic suggests that existing materialistic, naturalistic, positivistic, scientific, and even philosophical frameworks exhibit limits in tackling the subject matter. Most of the scholarship in the area deal with the notion of *al-Saadah* from fragmented and partial approaches, often failing to consider the complete and interconnected composition of the human being as well as his multi- dimensional nature.

This article investigates and introduces the Qur'anic Istikhlaf framework (QIF) for analyzing the concept of *Al-saadah* and its underlying meanings. This article aims to offer insights and guidance on the QIF, which is necessary to understand the concept and identify its characteristics and components. The article offers a concise overview of the significant literature and opinions on *Al-Saadah*, considering both Islamic and contemporary viewpoints. Additionally, it presents a recommended framework for studying *Al-Saadah,* which is based on the Quranic Istikhlaf framework.

The article consisted of an introduction and three main sections: a brief analysis of the frameworks/models for approaching happiness in Western scholarship, a brief analysis of the frameworks/models for approaching happiness in Islamic scholarship, and a proposed Quranic Istikhlaf Framework (QIF) for the study of happiness. The article also included a conclusion and suggestions.

I-   Brief Analysis of the Frameworks/ Models Approaching Happiness in Western Scholarship

Across various civilisations and philosophies of life, attempts have been made to define and elucidate the essence, foundations, means, conditions, and practices of *al- saadah.* Existing literature on the subject demonstrates that a variety of elements, including, among others, the influence of non-Muslim philosophies, have impacted the interpretation and formulation of the notion of *al saadah* in Islamic thought to a certain degree. In this section a brief account of selected western approaches to the study of the notion of happiness is provided.

Happiness is an essential facet of the human experience. It has undergone thorough examination in multiple fields of study. Ever since the times of Aristotle the western mind has always been occupied by these questions of happiness.[5] In contemporary literature too the questions persisted and become more prevalent. Diener (1984) conducted a comprehensive analysis of the existing research on well-being, which includes happiness, life satisfaction, and positive affect[6]. The review by Sumner (1996)[7] specifically examined the methods used to evaluate subjective well-being, the elements that contribute to it, and the underlying theories. In their study, Singh et al. (2023) did a

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[5] Riin elaborates further, the ancient philosophers' answer to the question "What is happiness?" may be controversial. This is particularly so in the case of Aristotle, who distinguishes between moral virtues and intellectual virtues. His account of happiness in the first books of *NE* suggests that he ascribes the central role to the former, holding that happiness resides in the morally virtuous action guided by reason, whereas his account in the last book of *NE* identifies the virtuous activity that constitutes happiness with theoretical contemplation, and it is far from clear how these accounts are supposed to fit together. This difficulty is discussed briefly by Lear, and mentioned by Fossheim, while others rely on one account or other, without making their view explicit. So Grönroos assumes that the virtuous and happy person is *morally* virtuous, whereas Svavarsson, in claiming that for Aristotle happiness consists in godlikeness, evidently associates happiness with theoretical contemplation. While the expert can orient herself within different interpretations and assumptions, this will be challenging for those not familiar with the issues involved, see Riin Sirkel,   https://ndpr.nd.edu/reviews/the-quest-for-the-good-life-ancient-philosophers-on-happiness/#_edn1

[6] Diener, E.(1984), '*Subjective well-being*'. Psychological Bulletin, 95(3), 542-575. https//doi.org/10.1037/0033-2909.95.3.542

[7] See Sumner, L. W (1999), Welfare, Happiness and Ethics, Clarendon Press, https://global.oup.com/academic/product/welfare-happiness-and-ethics-9780198238782?cc=my&lang=en&#. See also for same author: "Wellness Happiness and Ethics." 1996. Clarendon Press.

comprehensive analysis to investigate the factors that influence happiness in various cultures.[8] Their objective was to augment scholarly understanding by conducting a comprehensive analysis of the current literature on happiness. In their study, Díaz and Reuter (2020) examined the significance of morality in the popular understanding of pleasure, proposing that it encompasses ethical considerations and the sense of purpose in one's life.[9]

There is an enduring philosophical discourse on whether happiness is solely descriptive in nature or if it encompasses moral issues. Descriptive approaches of happiness argue that happiness is defined by the presence of specific psychological states. Hedonist theories, as proposed by Feldman (2010)[10], emphasise the pursuit of high pleasure and low pain. Life satisfaction theories, as discussed by Suikkanen (2011)[11], focus on being content with one's life. Hybrid theories, as described by Sumner (1996)[12], incorporate both aspects of high pleasure and low pain, as well as life satisfaction. Conversely, normative perspectives argue that happiness is not just determined by psychological states, but also by one's moral character[13]. From this perspective, it is believed that an individual who lacks moral values may never attain genuine happiness, regardless of their temporary feelings of pleasure and overall contentment with their existence[14]. Benuyenah & Pandya (2020)[15] conducted an extensive review of research on the theory of happiness in organisational contexts, providing insights into the perception of happiness in these situations. The objective was to discover the factors that influence happiness within this group, with the

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[8] Singh, S. Kshtrya S, Valk, R. "*Health Hope and Harmony: A Systematic Review of the Determinants of Happiness across Cultures and Countries*" International Journal of Environment Res. Public Health 2023 . 20(4),3306. Special Issue on Mental Well Being: Feeling Stressed or Anxious?

[9] See Diaz, R., & Reuter, K,. (2020) *Feeling the Right Way: Normative influences on people's use of emotion concepts*, Mind & Language 2021. Wiley Online Library.

[10] See Feldman, F. "What Is This Thing Called Happiness?" Oxford university Press. 2010.

[11] Suikannen ‚J. "*An Improved Whole Life Satisfaction Theory of Happiness.*" International Journal of Wellbeing 1(1),2011.

[12] Sumner, L.W. 1996. *op.cit.*

[13] See Foot, P. *Natural Goodness*. Oxford Clarendon Press, 2001.

[14] Díaz and Reuter (2020). *op.cit.*

[15] See Benuyenah, V. and Pandya, B. (2020). *The Meaning of "employee happiness" within the context of complex organisations. An explanatory review on the UAE labour force.* Rajagiri Management Journal, 14(2), 169-180. https://doi.org/10.1108/ramj-04-2020-0012

intention of providing valuable insights for policy-making purposes. Şanli et al. (2019)[16] conducted a study on the Authentic Happiness Scale, examining the relationship between authentic happiness and other psychological concepts.

The notion of happiness has been explored in diverse settings, including public relations discourse[17], work situations[18], and among distinct demographic cohorts such as millennials.[19] In this regard, there is a trend to link happiness with subjective wellbeing focusing on the satisfaction of individuals. Furthermore, the perceptions of happiness differ among religions, cultures, and academic fields, leading to continuous discussions regarding its definition and constituent elements. Therefore, the study of happiness involves a diverse range of frameworks and models derived from several academic fields such as psychology, philosophy, sociology, political sciences, economics, and neuroscience. Below are few prominent frameworks and models frequently cited in the literature:

1) Hedonistic and eudaimonic.

The concept of well-being in this framework emphasises hedonic well-being, which centres around the pursuit of pleasure and the avoidance of misery. Eudaimonic well-being pertains to living in alignment with one's own self, actualising individual potential, and discovering purpose in life[20].

2) Subjective well-being[21], an alternative perspective on happiness, is commonly defined as the level of satisfaction with one's life, the

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[16] See Sanli, E., Balci Celik, S., & Gencoglu, C. (2019). *The Validity and Reliability of The Authentic Happiness Scale.* Khazar Journal of Humanities and Social Sciences, 22(1), 5–20.
[17] See Minyar- Beloroucheva, A. P., Sergienko, P. I., Vishnyakova, O.D., Vishnyakova, E.A., & Anossova, O.G. (2021) '*Axiological approach to developing spirituality and morality in the process of L2 PR education.'*
[18] See Fisher, Cynthia D. *Happiness at Work.* International Journal of Management Reviews 12 (4),384-412,2010
[19] See Yap, W.M., & Badri, S.KS. 'What makes millennials happy in their workplace?' Asian Academy of Management Journal, 2020. Vol. 25, No. 1, 103–121. https://doi.org/10.21315/aamj2020.25.1.6
[20] Refer to Haybron. Daniel M "*Happiness, The Self and Human Flourishin*g" Utilitas 20 (1),21-49,2008.
[21] Refer to Davern, M., Cummins, R. A., & Stokes, M. (2007). *Subjective Wellbeing as an Affective/cognitive Construct.* Journal of Happiness Studies, 8(4), 429 – 449.

experience of pleasant emotions, and the absence of negative emotions, serving as a sign of achieving a certain level of happiness. This paradigm places a strong focus on individuals' self-reported feelings of well-being.

3) Another significant framework is *the PERMA Model*, established by Martin Seligman (2002)[22]. It outlines five essential components of well-being and the achievement of happiness: positive emotion, engagement, connections, meaning, and accomplishment.

4) Moreover, the *Set-Point Theory of Happiness* posits that individuals possess an inherent degree of happiness that remains relatively constant throughout time, influenced by genetic and personality factors, regardless of external circumstances[23].

5) Another renowned framework in the field of studying happiness and satisfaction of human needs is *Maslow's Hierarchy of Needs[24]*. While not explicitly designed as a happiness model, it is frequently linked to overall well-being. The theory proposes that human behaviour is driven by a progressive hierarchy of wants, beginning with basic physiological demands and progressing through safety, social belonging, self-esteem, and self-actualisation. By fulfilling those needs, an individual might achieve many forms of fulfilment that may contribute to their happiness, based on their personal circumstances, perspective, and contentment.

6) Lastly, one may mention the framework of the "hedonic treadmill." Also known as hedonic adaptation, this framework is an influential model in the study of happiness that originates from the field of positive psychology[25]. It suggests that individuals tend to return to a relatively stable base level of happiness despite major positive or negative events or life changes.

After briefly discussing various frameworks used for analysing the concept of happiness, it is evident that the Western perspective

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[22] Refer to Seligman, M. *Authentic Happiness. Using the New Positive Psychology to Realize Your Potential for Lasting Fulfilment.* Simon and Schuster. 2002.
[23] See Headey, Bruce (2007). Happiness: Revising Set-Point Theory and Dynamic Equilibrium Theory to Account for Long Term Change Journal of Contextual Economics – Schmollers Jahrbuch 127(1):85-94, University of Melbourne.
Conferences, no. 103, p. 01024-01024
[24] See Maslow, A.H (1958) " *A Dynamic Theory of Human Motivation*." Howard Allen Publishers.
[25] Haybron,2008. *Op. cit.*

emphasises the concept of happiness as being connected to well-being and material possessions. There are less efforts to combine the transcendental, spiritual, and revealed knowledge to understand the concept of happiness, and hardly any consideration of the connection between God and the unseen world's influence on our well-being and happiness.

The frameworks and models influence the prevailing Western viewpoints on happiness orientation, particularly in terms of how happiness is measured and quantified. These approaches tend to prioritise material and worldly desires, so restricting the human experience to the realms of the mind, body, senses, and material possessions and pleasures. When discussing spirituality and morality in this context, they often approach it from materialistic, positivistic, rationalistic, and secularistic perspectives. These perspectives prioritise worldly and materialistic understanding of life, focusing on the human brain, body, senses, and culture, while neglecting the soul-heart and the transcendental aspects of God. These mainstream scientific approaches to happiness exclude the consideration of these spiritual and metaphysical elements from the mainstream scientific approaches and frameworks.

II- Brief Analysis of the Frameworks/ Models Approaching Happiness in Islamic Scholarship

Islamic views[26], frameworks[27] and models for studying happiness incorporate spiritual and moral aspects alongside conventional psychological perspectives. They view happiness as a condition of equilibrium and balance in an individual's life, in accordance with Islamic teachings and worldview.

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[26] See Al Attas, SN '*The Meaning and Experience of Happiness in Islam'*. Consciousness & Reality Chapter. p59-78.

[27] The major questions pertaining to the notion of Al Saada in Islamic thought includes such as Is it material pleasures or spiritual elevation or both? (Bentham, (Nursi 2001); Is it real or imaginary?; Can al-saadah be quantified? (Abdul Rahman, 2020); What are the epistemological foundations of al saadah? (Nasr 2014, El Zeiny 2020). These and other questions have been examined by various scholars.

For example, most Muslim scholars[28] attempt to deal with questions like what is *al-saadah* and what does it require?[29] What are the foundations and elements? Is *al-saadah* transitory or permanent?[30] , Is it material pleasures[31] or spiritual elevation[32] or both? Is it real or imaginary[33]? Can *al-saadah* be quantified?[34] What are the epistemological foundations of *al saadah*?[35] These and other questions have been examined by various scholars throughout history. From the outset, a preliminary glance at the existing literature on the subject shows that the question of *al-saadah* has been approached from numerous angles and perspectives, and multiple methods have been employed to examine its origins and foundations.

From a broad standpoint, the Islamic viewpoint on happiness transcends the material and worldly dimensions of human existence. It offers a comprehensive framework that emphasises the equilibrium between the physical and metaphysical aspects and requirements of the individual. Key developments in addressing pleasure from an Islamic perspective include:

1) *Spiritual well being.*

Happiness is regarded as a state of spiritual well-being in Islamic teachings, which emphasise the correlation between spiritual well-being and happiness. Adhering to the religious rituals of Islam, such as

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[28] For thoughts of Ibn Miskawayh see Marcotte, R. D. (2012). Ibn Miskawayh's *Tartib al Saadat, The Order of Happiness*. Monotheism and Ethics, 2012. Brill.com.

[29] For the views of Al Farabi see Khademi, A. '*Analysis of Happiness according to A. Farabi*', Journal of Philosophical Theological Research, Vol. 10, Issue 2, Serial No 38 Feb 2009, p. 81-107.

[30] Nasr, Seyyed Hossein '*Happiness and the Attainment of Happiness: An Islamic Perspective'* Journal of Law and Religion, Volume 29, Issue 1, February 2014, pp.76-91

[31] Bentham, J. '*An Introduction to the Principles of Moral and Legislation*'. Oxford University Press. 1970.

[32] Keskin, Z. (2019). *Inner Peace in the Life of Said Nursi*. Australian Journal of Islamic Studies, 4(3), 51–66. https://doi.org/10.55831/ajis.v4i3.243

[33] See the views of Arthur Schopenhauer in Samame, L. B '*Virtue and Happiness in Schopenhauer's Ethics'*. 2016. Sociedad de Estudios en Espanol sobre Schopenhauer.

[34] Abd Rahman, A, Lukman, Z. M (2018) *Happiness Instrument Development*. International Journal of Research and Innovation in Social Science (IJRISS) 3(4).

[35] Nasr, Seyyed Hossein, (2014), op.cit., El-Zeiny, I. (2020). *The Semantics and Ethics of Sa'ādah (Happiness) in the Qur'ān.* Islamic Studies, 59 (1), 95–114. https://www.jstor.org/stable/27088377

engaging in prayer, observing fasting, and doing charity, is regarded to be a means of attaining inner tranquilly and contentment.

2) *The tazkiyah framework*, also known as spiritual purification, holds great importance in the Islamic faith. Soul purification means eliminating undesirable attributes and cultivating beneficial qualities that enhance one's proximity to God, resulting in elevated levels of happiness and contentment.

3) *Achieving a balance between worldly matters and spiritual matters*, where the quest of happiness is not limited to this life alone, but also encompasses awareness of the afterlife. The definition of pleasure includes not only immediate and temporary satisfaction, but also the ultimate satisfaction of the soul in the hereafter.

4) *The focus of Maqasid al-Shari'ah framework* is on achieving happiness. The primary goals of the Shari'ah are to safeguard fundamental human interests, such as religion, life, intellect, progeny, and property, which collectively enhance general welfare and contentment.

5) *The Islamic Virtue Ethics perspective on Al-saada*. The focus on character and the development of characteristics such as wisdom, courage, justice, and temperance contribute to the attainment of pleasure. These values synchronise individual growth with a collective sense of welfare.

6) *Employing Islamic Scholarship* as a means of aligning oneself and attaining satisfaction in life. The conceptual basis for comprehending happiness in Islam is derived from traditional teachings of Islamic scholars, works on character refinement and the significance of the heart in achieving happiness. The Islamic scholarship's express a concept of happiness that stems from leading a morally upright life and seeking pleasure from the Divine.

7) *The contentment approach to happiness*. Islamic perspectives on happiness emphasise the importance of contentment and thankfulness. By directing their attention towards their blessings rather than their deficiencies, individuals develop a state of tranquillity and satisfaction that fosters joy.

8) *Contemplating the idea of going back to Firah* and exploring the role of human nature in achieving *al Saadah*. The concept of Fitrah as a framework serves as crucial in Islam for comprehending the inherent character and need of human beings. Understanding the nature and requirements of human *Fitrah* is crucial for comprehending human beings and implementing effective tactics to achieve pleasure.

The views of Muslim scholars on happiness, which are typically based on the teachings of the Qur'an and the Hadith, have historical and contemporary significance. Al-Farabi, for example, positioned *al-Saadah* as the highest level in the hierarchy of sciences, considering it to be the ultimate theoretical perfection and the ultimate objective of all sciences. Theoretical state of perfection, as described by Bakar (1998)[36], serves as the ultimate target for all disciplines. His comprehension of the concept of *al-Saadah* was shaped by Greek philosophy. Nevertheless, he also sought to provide his religious exegesis grounded upon his comprehension of the Qur'an and Sunnah.

Al-Ghazali (1058-1111 AD), a very famous Muslim scholar, put forward a comprehensive notion of happiness that encompassed spiritual, intellectual, and ethical aspects[37]. According to Yahya et al.(2020)[38], Al Ghazzali held the belief that genuine happiness can be obtained via the understanding and devotion to God, as well as by adhering to the teachings of Islam in one's daily life. According to Al-Ghazali's research on psycho-spiritual aspects, happiness is closely linked to emotional well-being and the condition of the soul. Al-Ghazali also says that divine direction can assist individuals in overcoming mental diseases that hinder a balanced and peaceful life.

Conversely, Ibn al-Qayyim al-Jawziyah contented with his framework that the attainment of knowledge and the possession of resolute determination are crucial elements in achieving happiness. He sought to clarify the concept of *al- Saadah* as ultimate happiness and attempted to describe it by depicting descriptions of the heavenly abode

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[36] Bakar, Osman. The Classification of Knowledge in Islam (Cambridge: Islamic texts Society,1998), 46-48.
[37] Refer to Al Ghazali. A. H. Field.C.The Alchemy of Happiness. 2015. Routledge.
[38] Yahya, N, Syed Omar, S. H. Yusoff, S.H. M, Shuhari, M.H.S & Rozali, M.H (2020) '*Element of Happiness in Al-Ghazali and its Relation in Psycho Spiritual.*' International Journal of Academic research in Business and Social Sciences,10 (11), 1248-1253. https://doi.org/10.6007/ijarbss/v10-i11/8202

of Paradise as described in the Qur'an.[39] The concept of *akhirah* (the afterlife) and *al-Saadah al ukhrawiyyah* (the ultimate happiness) feature prominently in his framework. In a contrasting perspective, Ibn Khaldun ((1332-1406 AD) took a more worldly approach. Although he did not explicitly address the issue of *al-Saadah*, Ibn Khaldun illustrated how it can be achieved by society when it is largely characterised by stability, prosperity, and social harmony (*umran*)[40]. This perspective situates the achievement of *al-saadah* within a sociological-civilisational framework that includes civilisation and human association as crucial components in the equation of attaining happiness and prosperity in this world.

Generally, Muslim scholars promote the concept that happiness is strongly connected to faith (iman), virtuous actions (amal saleh), a meaningful existence, and maintaining a balance between material and spiritual desires. The focus is on achieving inner tranquilly, satisfaction (qana'ah), and a feeling of accomplishment that arises from aligning one's life with their religious beliefs. They frequently promote the exploration of lasting happiness and fulfilment that arises from spiritual development and a bond with the Divine, rather than being fixated on temporary pleasure and materialistic gains. For example, notwithstanding the above there have also been some frameworks proposed considering the spiritual dimension of human nature. One such framework is proposed by Said Nursi in Risalat-i-Nur[41]. However, this model falls short of the *istikhlafic* mindset that takes a systemic approach which incorporates all the required dimensions as will be explained in the next section.

III-   Quranic Istikhlaf Framework (QIF) for the Study of Al Saadah

This article proposes an integrated framework for examining happiness through an Islamic perspective. The framework is referred to as the Quranic Istikhlaf Framework (QIF). The notion of al-istikhlaf is

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[39] Ibn Qayyim al Jawziyya, Miftah Dar Al Saada Wa Manshar Wilyat Al Ilm Iradah (Key to the Blissful Abode), Beirut: Dar Al Kutub al Ilmiyya, n.d), Vol.1, p. 152.

[40] Wan Razali, Wan Mohd Fazrul Azdi & Awang, Jaffary. (2019). Exploring Ibn Khaldun's Views on The Religious Roles Towards Happiness: A Study of Religionswissenschaft in the Muqaddimah. Ulum Islamiyyah. 34-46. DOI:10.33102/ulum.2019.27.4.

[41] Aydin, Necati and Manusov, Eron (2014) '*Materialism, Hedonism, Spiritual, and Subjective Well Being: An Empirical Study of Risale -I-Nur (RN) Readers'* Al Shajarah: Journal of International Islamic Institute of Islamic Thought and Civilisation, Vol 19 No 2.

fundamental for the existence and continuation of human beings on Earth. The existence of human beings on Earth, along with their vision, mission, responsibilities, trust, objectives, and vicegerent-al project, is a result of al-istikhlaf.

In the Qur'an, Allah has already made clear that human beings are not created without purpose. This can be found in Surah Ale Imran 191, {We have not created all this in vain} and Surah Al Mu'minun 115 {Do you think that you have been created in vain and you will not be returned to us? The True Sovereign is too exalted above that.} and several others in the Qur'an.

Al-istikhlaf, or vicegerency, is a core concept which lies at the very foundation of the Islamic worldview. This important concept is mentioned in Surah al-Baqarah verse 30 where Allah says "*And remember when your Lord said to the angels, {I am going to place a successive 'human' (khalifa) authority on earth}. They asked Allah,{Will you place in it someone who will spread corruption there and shed blood while we glorify your praises and proclaim your Holiness?} Allah responded, {I know what you do not know}*" (Q: 2:30).

The positioning of Man on earth as Khalifah for the function of al-istikhlaf therefore is the most significant historical fact and occurrence that established the civilisation process and human endeavours to populate and establish human existence and civilisation on earth. Thus, it can be argued that all human civilisations and cultures are in fact just different expressions and manifestations of the al-istikhlaf project on earth based on varied human philosophies, worldviews, and frames of reference. This is in line with the finding of Dadou (2016) in a master's dissertation entitled *Mafhum Al-Istikhlaf Al Quranul Karim* that the concept of istikhlaf is the Qur'an's expression of human civilisation[42].

In relation to ongoing discourse on the happiness index, numerous models and frameworks have been proposed to assess happiness by considering both inner and outer indicators of well-being. The approach indicated below focuses on inner indicators that emphasise characteristics such as achievement, interpersonal

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[42] Refer to Zijnab Ahmed Dadou (2016) - *Mafhum Al Istikhlaf Al Quranul Karim* . Masters Thesis, IIUM, Malaysia. (not published).

connections, involvement, significance, and good feelings. In addition to outer indicators that encompass various factors like environment, government, community, safety, education, culture, health, and economy. Although the framework and its inner and outer aspects are significant, it is necessary to reformulate the framework to view it from an Islamic standpoint.
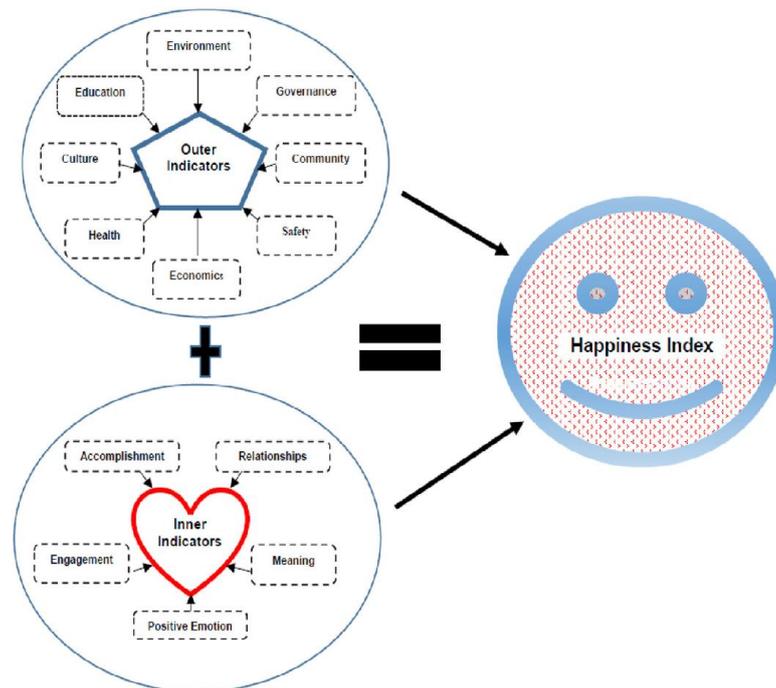
Figure 1.
Proposed integrated happiness framework. (A proposed integrated happiness framework to achieve sustainable development, Shay-Wei Choon *, Chia-Chi Yong, Siow-Kian Tan, Siow-Hooi Tan[43])

When evaluating models and frameworks for studying happiness from an Islamic perspective, one of the primary aspects that stands out is how these frameworks and models describe the concept of the human being. The inner and outward components of a human being refer to the physical and psychological aspects that make up an individual. Providing

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[43] Choon, S.-W., Yong, C.-C., Tan, S.-K., Tan, S.-H., A proposed integrated happiness framework to achieve sustainable development, HELIYON, https://doi.org/10.1016/j.heliyon.2022.e10813, P. 15.

an Islamic viewpoint on this subject involves two steps: firstly, identifying the primary aspects of human existence, and secondly, determining the appropriate criteria for measuring human happiness.

The provided illustration (Figure 1) offers an in-depth analysis of the nature of a human being and the primary aspects of their existence and life. Applying the Islamic lens, the illustration can be said to depict the human being as a vicegerent on earth who is created and given the responsibility to fulfil the role of Istikhlaf (vicegerency) on earth. The central circle portrays the essential elements of the human being, encompassing the brain-mind, soul-heart, body-senses, and fitrah (innate human nature). However, the notion of *Ruh*, or spirit, is an integral part of this belief system and is missing from the above diagram. It is of divine nature and a manifestation of Allah's favour and kindness to vicegerent on earth. Without the presence of *Ruh*, human beings would not be able to exist and possess the traits that enable them to act as vicegerents on earth.

If these are the fundamental characteristics that define a human being, it is only obvious that his happiness would be centred upon these aspects of his inherent nature and composition. Put simply, the factors that contribute to happiness for humans should encompass the fulfilment of the cognitive, emotional, physical, economic, social, cultural, and spiritual requirements of individuals, who are regarded as vicegerent on Earth. It follows then that the second circle in the illustration would represent the vicegerent on earth who has been endowed by Allah with specific qualities and attributes. These include being the most excellent of all creations, possessing free will, being dignified and honoured by Allah, having the capacity for critical thinking and logical reasoning, being granted the ability to elevate oneself, having the capability to purify and refine oneself, being able to act, contribute morally and spiritually to culture and civilisation, and being held responsible and accountable for one's actions.

A vicegerent possessing these specific attributes and abilities has been appointed to fulfil the obligations and objectives of vicegerency. The vicegerent-al pact or covenant has bestowed upon this vicegerent the responsibility towards Allah, the omnipotent creator, as well as towards himself as a human being and vicegerent. Additionally, this responsibility extends to his fellow humans, encompassing societies and

individuals from diverse backgrounds, races, and cultures. Furthermore, the vicegerent is accountable for the well-being of nature and the environment, recognising their integral role within the universe where we reside as vicegerents. These four relationships and interactions are essential for establishing a comprehensive framework for studying and understanding the role of a human being as Khalifa on earth and their well-being.

The illustration would also demonstrate that this representative has been subjected to the considerations and requirements of both the temporal world and the spiritual hereafter. In the Islamic viewpoint, it is not feasible to separate the two lives, as the earthly life serves as the connection and route to the afterlife. The actions of the vicegerent in the realm of *al-dunia* will directly influence their fate, position, and level of success or failure in the afterlife.

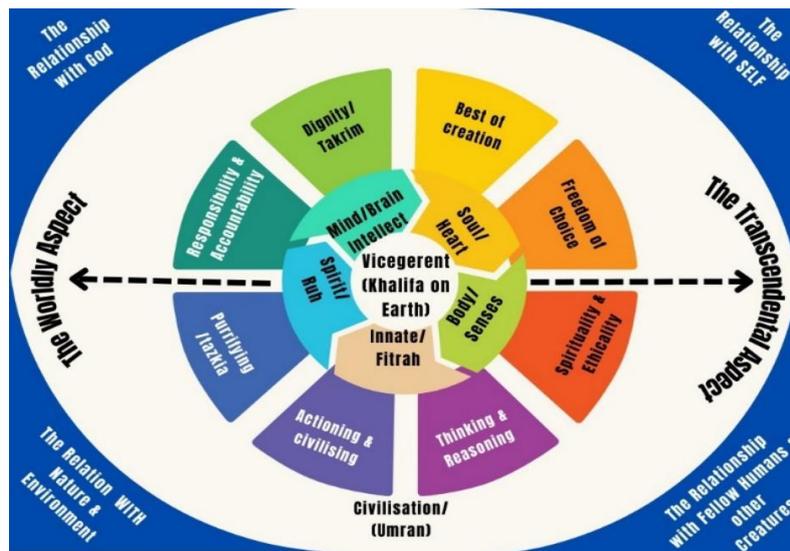**Illustration 1: Hidayah Wan Ismail & Berghout A.: Proposed Components of the Quranic Istikhlaf Framework (QIF)**

In addition, the Quranic Istikhlaf framework (QIF) defines the four essential relationships of man as being the vicegerent on earth. The connection with God emphasises the importance of religion, spirituality, ethics, values, morality, *Shari'ah* and *Al-Akhirah* as the ultimate goal of

the *ibtila'* and trial[44] in *al-Dunia.* The connection of the individual-self emphasises the importance of the holistic human being, encompassing fitrah, mind-brain, intellect, heart, soul, body, and senses, in attaining ultimate happiness and satisfying diverse human wants and needs in this life (*al-Saadah*). The connection between man and society and other humans and communities demonstrate the importance of social relationships, family, community, and social ecosystems in social human existence. This connection encompasses various aspects such as health, economy, culture, arts, education, governance, management, and civilisation. Fulfilling these aspects is necessary for achieving happiness and well-being in this world. The connectedness of man with the universe underscores the importance of nature, the environment, human ecology, and the planetary system in building a fulfilling human existence that leads to ultimate happiness.

The Quranic Istikhlaf framework (QIF) establishes the four crucial connections inside the *Al-Saadah* network of meanings. The relationship with God highlights the significance of religion, spirituality, ethics, values, morality, and *Al-Akhirah* as the ultimate destination of the al-Dunia struggle and test. The interconnectedness of the individual-self, which highlights the significance of the holistic human being (including fitrah, intellect, heart, soul, body, and senses) in achieving ultimate happiness and fulfilling the various human needs in this world (*al Saadah*). The society and social connections exemplify the significance of social relationships, family, community, and ecosystems in human life, encompassing aspects such as health, economy, culture, arts, education, *umran* (civilisation) development, governance, management, and civilisation as aspects that need to be fulfilled if one wants *al-saadah*. The interconnection of the universe highlights the significance of nature, the environment, human ecology, and the planetary system in constructing a good human life that leads to *al-Saadah.*

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[44] As the vicegerent on earth, man is subject to trials and tests in this life. God has designed the entirety of life and death as means to test the vicegerent in various forms, encompassing both positive and negative experiences, moral dilemmas, and the pursuit of worldly pleasures as well as enduring hardships. The concept of vicegerency and the existence of man as Khalifah are inherently connected to the notion of trial.

The proposed Quranic Istikhlaf framework (QIF) offers a comprehensive approach to *Al-saadah* by examining the four dimensions (4D) analysis: 1) the relationship with God, 2) the relationship with oneself, 3) the relationship with others, and 4) the relationship with nature and the universe. This framework integrates the concepts of Religion, holistic man as a vicegerent, society as the centre of human civilisation and *umran*, and the environment and nature as key factors in achieving *al-Saadah*.

Hence, an impartial and accurate interpretation of the notion of *Al-Saadah* can be achieved and expanded upon within an integrated Quranic framework.

Implication of the Quranic Istikhlaf Framework (QIF) on the Orientation of *Al Saadah*[45] Concept

According to the provided QIF, the Islamic viewpoint on the notion and orientation of *al-Saadah* goes beyond simply focusing on the inner and outer aspects of happiness, while these indicators are important and essential in the life of every individual, it is important for the vicegerent to achieve genuine happiness through satisfying the demands and criteria of the four mentioned relationships. In this context, it is worth asking can a human being truly achieve genuine and enduring happiness without establishing and maintaining a righteous and virtuous connection with God? Is it possible for a human being to have genuine and enduring happiness without establishing a correct and appropriate connection with oneself, other individuals (society), the natural world, and the universe?

From the standpoint of the Quranic Istikhlaf Framework (QIF), it is imperative to develop four key relationships in a harmonic and balanced manner to comprehend the profound essence of happiness and achieve it both in this world and in the hereafter. Undermining any of the relationships, or all of them, will result in a reductionist attitude that deviates from the right path to achieving permanent *Akhirah* happiness and satisfaction as a vicegerent on earth. It is important to emphasise that as a vicegerent on earth (not merely a human being), the ultimate

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[45] This article makes no distinction between the Arabic word for "Al Saada" and the English term "happiness". The primary emphasis lies on the framework of Istikhlaf and its influence on our comprehension of Al Saadah.

happiness is not solely based on earthly possessions and pleasures, while they are necessary and justified to achieve enduring happiness in the hereafter.

Therefore, any Islamic framework aiming to analyse happiness must explicitly acknowledge and implement this epistemological principle: as vicegerents of God on earth, all types of happiness, whether inner, outer, spiritual, or material, are only temporary and serve as a pathway towards the everlasting and permanent happiness granted by God in the afterlife. Deviation from this principle will inevitably lead to the diminishment of happiness, whether in terms of its constituent elements, purpose, objectives, methods, or approaches.

Illustration number 2 depicts the four interconnected dimensions of happiness according to the Quranic Istikhlaf Framework. In this QIF, it is imperative to not only meet the spiritual, material, and worldly demands and requirements to attain what can be referred to as vicegerent happiness (*istikhlafic saadah*)[46] or *al-Saada al istikhlafiyya*, but it must also be connected to the higher *Akhiratic Saadah* and its corresponding prerequisites. One can achieve the utmost level of inner, outer, and worldly happiness, but if not connected to Akhirah it will remain within the confines of worldly happiness. The *Akhirah* imperative expands the dimensions and enhances our comprehension of happiness in its higher and deeper meaning and impact. Furthermore, the *Akhirah* imperative broadens our methods, knowledge, means and objectives for attaining happiness. Therefore, in

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[46] This is the meaning of Al saadah, which views man as the vicegerent of God on Earth. Khalifa is entrusted with the duty of worshipping God, building balanced civilisation, protecting the environment, establishing a harmonious and desirable way of life, participating in cultural and civilisational exchange, promoting global justice, peace, stability, and security, and maximising worldly life to attain success and ultimate happiness in the afterlife. In this perspective, achieving al Saadah is dependent upon comprehending man as a vicegerent, rather than merely as a human being, citizen, creature, or person. Hence, the happiness of man should revolve around the above meaning and gravitate toward balance between spiritual and material, the outer and the inner, and the worldly and the hereafter objectives, values and conditions. Therefore, human happiness should centre on the aforementioned meanings and strive for equilibrium between the spiritual and material aspects, the external and internal realms, and the earthly and afterlife goals, principles, and conditions.

this suggested QIF, it is critical to handle the four dimensions - the inner, outer, Dunia, and *Akhirah* - in an integrated and balanced manner. The concept of happiness must be examined through four essential dimensions. The vicegerent must possess the necessary levels of knowledge in several domains, including inner, outer, *dunia*, and *akhirah*, to achieve a state of balanced contentment in this world and to prepare for greater happiness in the afterlife.

SPIRITUAL HAPPINESS

Achieve inner peace, tranquility, harmony, self fulfilment, balance, tranquility, and accomplishment as a spiritual human being. The inner Saada reflects inner excellence. It is vital for mind, heart, soul and balanced development of the human person and personality. The inner contentment, stability, peace, harmony, purpose, meaning, satisfaction, relations, values, spirituality, morality, accomplishment, maturity, awareness and wisdom indicate levels of inner happiness of the person. It is more on the spiritual and self inner accomplishment. This aspect also requires the relationship with the transcendental and metaphysical realities. We have to deleop the inner happiness indicators to measure this aspect.
Spiritual Needs of Individual Human being

MATERIAL HAPPINESS

Achieve reasonable level of fulfilling the individual material and bodily human basic needs of food, health, hosing, education, work and all other pleasures of material nature required by the human being.
The outer happiness is also important to any human being and must be fulfilled. Most human see material pleasures and enjoyment as vital in attaining happiness. The outer happiness reflects the outer excellence of the human being. We have to develop the outer happiness indicators to measure this aspect of human happiness.
Material Needs of Individual Human being

HAPPINESS (AL SAADA)

INNER　OUTER　AKHIRAH　DUNIA

Fulfilling the requirements of permanent happiness granted by God to those who follow his straight path and revelation in this world according to the His way and Shari'ah prescribed to humanity. To attain hereafter happiness and Fallah the vicegerent must succeed in all the inner, outer and Dunia excellence according to the Gods guidance and straight path which stresses balance in both the spiritual and material and the Dunia and Akhirah requirements.
Akhirah Fallah and Happiness (Ultimate)

Achieve the requirements of trial and ibtilaa as a responsible vicegerent and civic human being who is entrusted with the Amanah of Worshiping God and building responsible civilisation and balanced desirable life. This requires the set up of all life ecosystems that can help achieve worldly happiness including economic, political, management, governance, education, social, cultural, technological, environmental.
The worldly happiness can only be attained if the inner and outer indictors of happiness are fulfilled balancedly
Dunia Happiness (Temporary)

AKHIRAH (HEREAFTER) HAPPINESS　　**DUNIA (WORLDLY HAPPINESS)**

Illustration No. 2: Hidayah Wan Ismail & Berghout. A.: Four Dimensions of Al Saadah

According to this explanation of the concept of happiness, it is necessary for humans, as vicegerents on earth, to have four specific sorts of knowledge: 1) knowledge of inner happiness, 2) knowledge of outer happiness, 3) knowledge of Dunia (worldly) happiness, and 4) knowledge of Akhirah (hereafter) happiness. Any indicators or metrics established to achieve the happiness of the vicegerent on earth must pertain to these four realms of knowledge. Regrettably, most of the existing materialistic, positivistic, secularistic, and rationalistic

frameworks for studying happiness do not incorporate the analysis and comprehension of the *al Akhirah* component in an objective manner. Moreover, they separate the concepts of inner and outer happiness from their spiritual and transcendental significance and implications. When individuals attempt to connect spiritual matters to their lives, they often view them through a worldly lens, which separates humans from their connection with God and the greater realities of nature, the universe, and the spiritual realm beyond the physical realities.

Unfortunately, as referred to in the ongoing elaboration, the metaphysical and spiritual aspects of a human being as well as his innate nature or *Fitrah* are often neglected in positivistic, and rationalistic narratives, resulting in fragmented discourse on human needs and wants. Consequently, this leads to a reductionist inclination in examining the fulfilment of *al-saada*, as it focuses on certain aspects while neglecting others, such as the spiritual, moral, and ethical components. Likewise, the approaches that focus on the spiritual, moral, and ethical aspects tend to not pay much attention to other aspects such as the social and communal dimensions of the concept. The challenge, therefore, is to rise above these fragmented approaches.

A Proposed Framework for the Study of Happiness from QIF Perspective

The illustration number 3 below presents a comprehensive framework for explaining the notion of Al Saada from the QIF perspective. Within the inner circle, happiness is intricately connected to the *maqasid Al-Qur'an,* which serves as the fundamental basis for any orientation and explanation of the phenomenon of *Al Saadah*. These include preserving religion, life, intellect, wealth, offspring, as well as the broader objectives of constructing and preserving a responsible and harmonious human civilisation, ultimately leading to a desirable life (*Hayyatun Tayyibatun*). The illustration highlights the necessity of the four interrelated dimensions of happiness in QIF, namely inner, outer, Dunia, and Akhirah happiness, as fundamental elements for creating indicators to accurately evaluate genuine happiness.
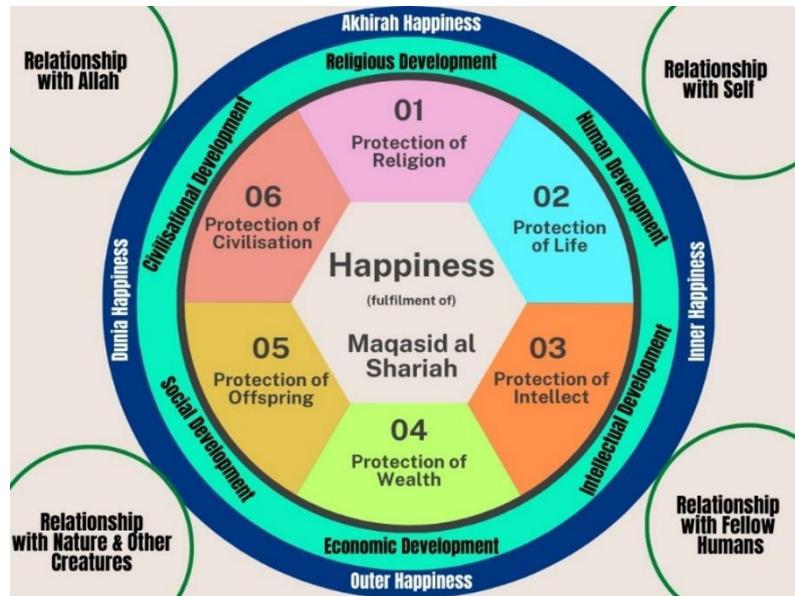
Illustration No. 3: Hidayah Wan Ismail & Berghout. A. : Framework for the Orientation of the Concept of Happiness

The QIF also emphasises the necessity of religious, human, intellectual, economic, social, and civilisational growth of individuals and society to create comprehensive plans and programmes that can effectively accomplish desired levels of happiness and satisfaction. These six domains are essential for achieving specific levels of happiness in this world and preparing for lasting happiness in the hereafter. Furthermore, these six areas are crucial for developing any index, matrix, or model to achieve *al Saadah*. Within each domain, there are numerous sections, elements, indicators, and metrics that need to be satisfied. Collectively, they encompass all facets of human quality life and the means and strategies to achieve them.[47] The outer circle depicts the four relationships of the vicegerent on earth: the relationship with God, Self, Fellow human, and the surrounding universe. Each of these relationships significantly contributes to the comprehension and achievement of happiness in both the Dunia (present life) and the Akhirah (afterlife).

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[47] It is not in the scope of the present article to delve into the details of the domains and their indicators and measures.

Conclusion and Recommendations

The article has almost finished presenting the Quranic Istikhlaf framework for studying the concept of *Al Saadah.* The QIF transcends the existing frameworks of addressing happiness from both inner and outer perspectives, as explicitly stated in above literature. The QIF emphasises a comprehensive framework that integrates the spiritual, material, Dunia, and Akhirah aspects in a four-dimensional interrelated manner. The article explores the notion of happiness in the existence of human being as vicegerent on earth, considering the four relationships framework: the relationship with God, self, other humans, society, and the surrounding universe. The article also discussed the western and Islamic contributions to the study of the concept of happiness, highlighting the fundamental and epistemological distinctions between the two worldviews and approaches to happiness. It emphasised the significance of the existing methods, theories, and measures of happiness, both their positive elements and the shortcomings that require improvement.

The QIF is an initial endeavour to establish a framework that aims to enhance the understanding of happiness by emphasising the significance of the four dimensions and their interrelationships. These dimensions and relationships will serve as guiding factors in defining and identifying indicators of happiness in a more comprehensive manner. The article suggests conducting a thorough examination of the QIF and implementing happiness indicators that encompass all the characteristics and relationships discussed within the framework. It also encourages Muslim scholars and researchers to focus more on practical viewpoints and measures of achieving happiness from an Islamic standpoint. We should present effective models, exemplary behaviours, and practical ways for achieving the happiness of individuals from an Islamic standpoint. Researchers at the academic levels must prioritise addressing the Quranic Istikhlaf Framework (QIF) in their master's and doctorate works and research. There is a pressing need to re-examine the Islamic viewpoint on happiness in a comprehensive and cohesive manner, to make it more pertinent and attractive to modern individuals and cultures.

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Error Analysis of English Writing in Final Year Projects in Malaysia: The Case of IIUM

Analisis Kesalahan Penulisan Bahasa Inggeris dalam Projek Tahun Akhir di Malaysia: Kajian di UIAM

Homam Altabaa* and Norsyazwina Zulkifli**

Abstract

This study conducted an Error Analysis (EA) on written dissertations by undergraduates from the English Language and Literature (BENL) department at International Islamic University Malaysia (IIUM). Despite the abundance of research on EA conducted with multiple samples and backgrounds, only a few studies concerning EA can be found and accessed in a Malaysian context. Thus, this paper aims to find the most common errors committed by undergraduates in Malaysia, focusing on their theses that adhered strictly to academic writing. Using Stephen Pit Corder's EA framework, a qualitative approach was employed to find the errors in the written samples. Additionally, this research synthesised the results of the Lunsford & Connors' study in 1988 with several studies on the Malaysian context that were compared and contrasted with findings from the interview session with lecturers from the BENL department to find the most

* Assistant Professor, Department of English Language and Literature (DELL), AbdulHamid AbuSulayman Kulliyyah of Islamic Revealed Knowledge and Human Sciences (AHAS KIRKHS), International Islamic University Malaysia.
** AbdulHamid AbuSulayman Kulliyyah of Islamic Revealed Knowledge and Human Sciences (AHAS KIRKHS), International Islamic University Malaysia.

common errors in writing among Malaysians. This paper's results demonstrate that the most common errors from IIUM undergraduates are word choice, punctuation, prepositions, plurality and singularity, verbs, articles, pronoun, ambiguity, adverbs, and subject-verb agreement. Similar to the synthesis, word choice remains the most highlighted classification of errors. In contrast, it is revealed that subject-verb agreement (SVA) is not the most frequent error. One possible justification for this finding is accessible online grammar checkers that revise students' writing with basic grammar rules. Therefore, this paper has contributed to Error Analysis in theses to benefit language learners, both learners and teachers and researchers interested in the Second Language Acquisition (SLA) field in Malaysia.

Keywords: Error Analysis, Pit Corder, Lunsford and Connors, Thesis Writing, Second Language Acquisition, English Writing.

Abstract

Kajian ini menjalankan Analisis Kesalahan (EA) terhadap disertasi bertulis oleh mahasiswa dari jabatan Bahasa dan Kesusasteraan Inggeris (BENL) di Universiti Islam Antarabangsa Malaysia (UIAM). Walaupun terdapat banyak penyelidikan mengenai EA yang dijalankan dengan pelbagai sampel dan latar belakang, hanya beberapa kajian mengenai EA boleh ditemui dan diakses dalam konteks Malaysia. Oleh itu, kertas kerja ini bertujuan untuk mencari kesilapan yang paling biasa dilakukan oleh mahasiswa di Malaysia, memfokuskan kepada tesis mereka yang berpegang teguh kepada penulisan akademik. Menggunakan rangka kerja EA Stephen Pit Corder, pendekatan kualitatif telah digunakan untuk mencari ralat dalam sampel penulisan. Selain itu, penyelidikan ini mensintesis hasil kajian Lunsford & Connors pada tahun 1988 dengan beberapa kajian tentang konteks Malaysia yang dibandingkan dan dibezakan dengan dapatan daripada sesi temu bual dengan pensyarah dari jabatan BENL untuk mencari kesilapan yang paling biasa dalam penulisan Bahasa Inggeris di kalangan rakyat Malaysia. Penulisan ini mendapati kesilapan yang paling kerap dalam kalangan pelajar UIAM ialah pemilihan kata, tanda baca, kata sendi nama, kata tunggal dan kata majmuk, kata kerja, rencana, kata ganti nama, kekaburan, kata keterangan, dan perjanjian subjek-kata kerja. Sama seperti sintesis, pemilihan kata kekal sebagai klasifikasi ralat yang paling

ketara. Sebaliknya, ia mendedahkan bahawa perjanjian subjek-kata kerja (SVA) bukanlah ralat yang paling kerap. Satu justifikasi yang mungkin untuk penemuan ini ialah penyemak tatabahasa atas talian yang boleh diakses untuk menyemak semula penulisan pelajar dengan peraturan tatabahasa asas. Oleh itu, kertas kerja ini telah menyumbang kepada Analisis Kesalahan dalam penulisan tesis untuk memberi manfaat kepada pelajar bahasa, sama ada pelajar dan guru serta penyelidik yang berminat dalam bidang Pemerolehan Bahasa Kedua (SLA) di Malaysia.

Kata kunci: Analisis Kesalahan, Pit Corder, Lunsford dan Connors, Penulisan Tesis, Pemerolehan Bahasa Kedua, Penulisan Bahasa Inggeris

Introduction

English is now considered a lingua franca, becoming a connecting bridge to communicate and share information globally. Although people generally acquire their mother tongue as their first language, due to globalisation, people seek to learn English as a second or foreign language. According to Edgar W. Schneider, Kachru has proposed a theory of "Three Circles" to label countries learning English as a second or a foreign language.[1] This theory of Kachru shows that most countries today are eager to adopt the language since it is significant in many essential areas, including economics, politics, and education. It is evident that learning English has become a growing demand to enable people to compete globally. Therefore, people must acquire and master English to be competent and proficient.

Mastering a language requires learners to study four macro communication skills: listening, reading, speaking, and writing. Nunan (1991) divided these four skills into two categories: receptive and productive skills. Receptive skills include listening and reading skills,

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[1] Edgar W Schneider, *English Around the World: An Introduction* (New York: Cambridge University Press, 2011), 29.

whereas productive skills focus on speaking and writing.[2] However, writing is deemed to be the most complicated task since it involves a planning process that is not spontaneous.[3] Writing falls under productive skills since it is constructed as an output for language learners where they can express their thoughts and ideas in a written form. This written form is the product of one's understanding of the language since it shows a specific writing style and flaws committed by the writer.

The rules of grammar drive the way writing takes place and ensure the written work is readable by others. Poorly constructed sentences make reading hard for people and make the author's ideas and expressions illegible. Consequently, the aim of writing is not achieved since the audience cannot comprehend it. Achieving a high level of grammar proficiency is paramount to ensuring the quality of the writing is standard. Nevertheless, it is almost impossible for language learners to achieve perfect command of grammar since language is complex and errors are inevitable.

Grammatical error is defined as incorrect usage of language rules.[4] For instance, the English language has its specific pattern for subject-verb-object arrangement. Failing to follow the specific patterns in English resulted in grammatical errors. These errors are more evident in writing than speaking, which are under productive skills because the former is in written form that can be looked through again in detail. Writers can also continuously fix their sentence structures by utilising their understanding of grammatical rules. Hence, it is easier to analyse errors or one's competency in mastering the English language through their writing.

Therefore, it can be concluded that writing can indicate one's level of proficiency in English. Consequently, various studies were

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[2] As cited by Ali Özkayran and Emrullah Yilmaz, "Analysis of Higher Education Students' Errors in English Writing Tasks," *Advances in Language and Literary Studies* 11, no. 2 (2020): 2, https://doi.org/10.7575/aiac.alls.v.11n.2p.48

[3] Mary Ann Pescante-Malimas and Sonrisa C. Samson, "Linguistic Error Analysis on Students' Thesis Proposals," *IAFOR Journal of Language Learning* 3, no. 2 (2017): 3, https://doi.org/10.22492/ijll.3.2.09

[4] Jack C Richards and Richard W Schmidt, *Longman Dictionary of Language Teaching and Applied Linguistics*, 3rd ed. (London: Pearson Education Limited, 2002), 232.

conducted to investigate language errors based on the written works of participants. This field of research is usually directed towards Second Language Acquisition (SLA), especially in the pedagogic area, since the findings benefit both students and teachers in language learning.

Statement of the Problem

Malaysia is considered an ESL country since English officially stands as a second language,[5] so students are obligated to learn it throughout primary and secondary education. Students must take language lessons for eleven years, including passing the English language in Sijil Pelajaran Malaysia (SPM or Malaysian Certificate of Education), one of the most significant national examinations taken when they reach fifth-form secondary in school. Furthermore, the practice of the English language can continue until tertiary education and upon entering the workforce if the settings require the language to be used formally. The Malaysian education system focuses more on writing to the extent that they neglect other essential skills in mastering the language. For instance, SPM focuses on writing skills, with the majority of marks at 60% compared to reading (20%) and speaking (20%), according to the Malaysian Examination Council.[6]

After years of learning and mastering the language in writing skills, it can still be seen that some students still need help to grasp even the basic grammatical rules taught since primary education. Numerous studies show that most people are still struggling and committing errors in their writing. For instance, a study by Saadiyah Darus and Kaladevi Subramaniam highlights that secondary students still needed clarification about using singular and plural forms, especially on

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[5] Jantmary Thirusanku and Melor Md Yunus, "Status of English in Malaysia," *Asian Social Science* 10, no. 14 (2014): 4, https://doi.org/10.5539/ass.v10n14p254.

[6] Kementerian Pendidikan Lembaga Peperiksaan, "Surat siaran Lembaga Peperiksaan bil. 4 Tahun 2020*: Format instrumen peperiksaan Sijil Pelajaran Malaysia (SPM) Dan Ujian Pencapaian Bahasa Antarabangsa (UPBA) mulai tahun 2021 bagi Mata Pelajaran Akademik Kurikulum standard Sekolah Menengah (KSSM)*", (2020), Retrieved January 28, 2023, from http://lp.moe.gov.my/index.php/ss-kv/909-surat-siaran-lembaga-peperiksaan-bil-4-tahun-2020-format-instrumen-peperiksaan-sijil-pelajaran-malaysia-spm-dan-ujian-pencapaian-bahasa-antarabangsa-upba-mulai-tahun-2021-bagi-mata-pelajaran-akademik-kurikulum-standard-sekolah-menengah-kssm.

countable plural nouns.[7] Another study by Mohammad Affiq Kamarul Azlan, Wan Yusoff Wan Shaharuddin, Qaziah Fatihah Berhanuddin, Khairul Hisyam Baharuddin finds that tertiary scholars in Malaysia needed help with verb tenses in their narrative essays.[8] Studies are also done on samples from different ESL countries, such as Indonesia.[9]

Studies on error analysis have also been done to analyse errors in writing for standard or formal academic papers such as a thesis or dissertation. According to The Oxford English Dictionary, a thesis is a piece of extended writing usually done in a higher college or university degree.[10] In many undergraduate programs, producing a thesis is crucial to graduate among final-year scholars. This academic paper allows students to conduct research related to the nature of their courses involving several processes such as data collection, research methodology, data analysis, and presentation skills to explain and demonstrate the paper's contents.[11] Because of that, the thesis is considered an achievement for students, and there is also a possibility for publication. Students have the opportunity to publish their papers in books or journals, which will be beneficial for future studies. However, writing a thesis should adhere strictly to academic writing rules where grammar plays a vital role to avoid committing errors.

Several studies are also conducted to identify errors in a thesis. For instance, Soraya Grabiella Dinamika studied grammatical errors in thesis abstracts among undergraduates, and the results show the highest errors in tense agreement.[12] Next, Mary Ann Pescante-Malimas and Sonrisa C. Samson researched thesis proposals from three majors:

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[7] Saadiyah Darus and Kaladevi Subramaniam, "Error analysis of the written English essays of secondary school students in Malaysia: A case study," *European journal of social sciences* 8, no. 3 (2009): 483-495.

[8] Mohammad Affiq Kamarul Azlan et al., "Five Most Common Grammatical Errors in Narrative Essay," *Practicality of Islamic Alternatives: Issues and Challenges,* (2015): 71-78.

[9] Faisal Hakim et al., "Patterns of Grammatical Errors in Students' Thesis," In *Journal of English Education Forum (JEEF)* 2, no. 1 (2022): 26-32, https://doi.org/10.29303/j.v2i1.274.

[10] John Andrew Simpson, and Edmund SC Weiner, *The Oxford English Dictionary*, 2nd ed. Vol. 17, (Oxford: Clarendon Press, 1989), 925.

[11] Hakim et al., "Patterns of Grammatical Errors in Students' Thesis," 1.

[12] Soraya Grabiella Dinamika, "Grammatical Errors in Thesis Abstracts Written by the Undergraduate Students of Management Study Program," *JOALL (Journal of Applied Linguistics and Literature)* 6, no. 1 (2021): 72-86, https://doi.org/10.33369/joall.v6i1.12443.

linguistics, literature, and advertising arts.[13] The findings highlight that most students struggled with disagreement between the pronoun and antecedent. Another study is from Nguyen Thi Man, where the sample is published articles among non-English authors, and it is analysed that verb error is the highest committed.[14] The findings of these studies are considered genuine and valuable since a thesis is an important document, and students are particularly meticulous in constructing its composition. Then, if an error is found in writing, it shows the extent of understanding of students' language competency in acquiring the English language.

Based on the above discussion, it is evident that language scholars still commit errors that fall under standard grammatical rules, even in academic papers. Because of that, this study is interested in seeing whether similar findings can be expected based on a different context, precisely Malaysian ESL learners. Written theses by undergraduates from the International Islamic University Malaysia (IIUM) have been chosen randomly as the samples for this study. To ensure participants are those with good command of English, this research only focuses on one of the majors available in the university, which is the English Language and Literature (BENL) major under the Kulliyyah of Abdul Hamid Abdul Sulayman Islamic Revealed Knowledge and Human Sciences (AHAS IRKHS).

The thesis is a crucial requirement to graduate for BENL students, so they need to make sure it is written excellently to academic writing standards in order to pass the course, which is Final Year Project (FYP). Consequently, the researcher decided to study the thesis because it is a planned written document where students will fully utilise their understanding of grammatical knowledge. Because of that, this study attempts to study error analysis on the thesis among BENL undergraduates in IIUM for their FYP.

This study aims to answer the following research questions:

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[13] Pescante-Malimas and Samson, "Linguistic Error Analysis on Students' Thesis Proposals," 193-209.

[14] Nguyen Thi Man, "English language Errors in Academic writing: An analysis of English research papers of Thu Dau Mot University Journal of Science," *Journal of Thu Dau Mot University*, (2020): 238–254, https://doi.org/10.37550/tdmu.ejs/2020.02.051

1. In undergraduate theses from the English Language and Literature department, what are the most common errors committed by students and how can these errors be classified?

2. How do the findings of this research compare with previous relevant studies?

The study aims to achieve the following research objectives:

1. To identify the most common errors committed by students in undergraduate theses from the English Language and Literature department and classify these errors.

2. To compare the findings of this study with previous relevant studies.

Literature Review

The second chapter of this research contains literature reviews about error analysis and its relevant previous studies. For this study, the researcher integrates the conceptual frameworks of earlier papers with Lunsford and Connors and local lecturers' opinions to adapt to the Malaysian sample. Since most Malaysians are ESL learners, it is interesting to see whether the findings differ from previous studies with different samplings. The conceptual framework for this study is explained in this chapter to answer the research questions. This chapter has five main sections: introduction, error analysis, previous studies, theoretical framework, and chapter summary.

2.2 Error Analysis (EA)

Error Analysis (EA) is a study of applied linguistics focusing on Second Language Acquisition (SLA) in both second language (L2) and foreign language (FL). EA emerged as a replacement for Contrastive Analysis (CA), an approach to compare and contrast two language systems conducted by structuralists and behaviourists in the 1950s.[15] CA developed three primary language learning assumptions for L2 and FL

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[15] Henry Douglas Brown, *Principles of Language Learning and Teaching*, 4th ed (New York: Longman, 2000).

acquisition.[16] First, language learning difficulties depend on first-acquired language (L1) interference. Second, the difficulties can be predicted after comparing and contrasting two language systems where CA occurs. Last, teaching materials will be derived from CA to reduce L1 interference. However, the CA approach is heavily criticised by linguists since it needs to be more realistic and practicable. In response to CA, numerous studies on learner errors provide evidence that errors made by learners are not entirely caused by L1 interference.[17] CA fails to consider other factors of errors, making it less applicable in research. Therefore, the CA approach was replaced with EA, a more effective and practical analysis methodology for language errors.

While CA predicted errors by comparing and contrasting, EA is more focused on analysing the errors made in the target language (TL), which is the L2. The meaning of EA is a study to analyse the errors committed by second language learners.[18] Stephan Pit Corder (1981) pioneered and contributed extensive elaboration to the study of EA.[19] He focused on errors and outlined five main stages in EA: (a) identification of an error, (b) description of an error, (c) explanation of an error, (d) evaluation of an error, and (e) correction of an error. This procedure allows researchers to narrow the errors into categories and find their causes and learners' proficiency level, including language understanding. Compared to CA, where L1 interference is significant, EA gathers more information based on the errors made by language learners, thus, making the latter a more prominent and realistic study in SLA.

According to Corder, EA can be divided into two parts: theoretical and applied. From the theoretical perspective, EA shows the progress

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[16] Richards and Schmidt, *Longman Dictionary of Language Teaching and Applied Linguistics*, 119.

[17] Bandar Mohammad Saeed Al-Sobhi, "The Nitty-Gritty of Language Learners' Errors--Contrastive Analysis, Error Analysis and Interlanguage," *International Journal of Education and Literacy Studies* 7, no. 3 (2019): 4. https://doi.org/10.7575/aiac.ijels.v.7n.3p.49; Naimi Amara, "Understanding Language Transfer and Error Analysis Transfer or Not: I Am The Biggest In My Family," *The Online Journal of New Horizons in Education* 9, no. 1 (2019): 1, https://doi.org/10.52127/2240-005-016-028.

[18] Hossein Tavakoli, *A Dictionary of Language Acquisition:A Comprehensive Overview of Key Terms in First and Second Language Acquisition* (Rahnama Press, 2012), 118.

[19] As cited by Peter G. Sercombe, "Errors in English: Description, classification, explanation and remedy," *Journal of Modern Languages* 14, no. 1 (2002): 5.

and understanding of language learners toward their L2 acquisition. The latter part is where the learners apply the knowledge based on EA to improve their proficiency.[20] For instance, students will be aware of their competence level by analysing their writing frequency and patterns of errors based on EA. Therefore, it is evident that EA is essential for SLA, especially in teaching and learning, since it provides resources and materials for teachers and students to acquire a second language, including researchers interested in this field.

2.2.1 Errors and mistakes

Generally, the terms errors and mistakes can be used synonymously to indicate a flaw or blunder. However, from a linguistic point of view, a slight difference divides the usage of both words. Corder's article entitled "The Significance of Learners' Errors" in 1967 distinguished errors from mistakes by addressing the latter as akin to slips of the tongue.[21] He mentioned that learners can recognize their mistakes since they have prior knowledge of the language system, and it can be self-corrected if necessary. For instance, mistakes are caused by non-linguistic factors such as fatigue, affecting the writing quality. Mistakes are also referred to as performance errors.[22]

On the other hand, an error is systematic rather than accidental. Errors can be recognized from their repeating occurrences in writing. It is obvious that the learners are unaware of the errors they commit due to a lack of knowledge and competence in the language, hence the repetition.[23] Then, it is clear that errors and mistakes are two distinct things, although they can be used interchangeably. Therefore, linguists are only interested in studying language errors since it provides essential information about the learners' understanding of acquiring a

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[20] Nguyen, "English language Errors in Academic writing: An analysis of English research papers of Thu Dau Mot University Journal of Science," 3.

[21] Susan M Gass and Larry Selinker, *Second Language Acquisition: An Introductory Course*, 3rd ed. (New York: Routledge, 2008), 102.

[22] Sanaa Khatter, "An Analysis of the Most Common Essay Writing Errors among EFL Saudi Female Learners (Majmaah University)," *Arab World English Journal* 10, no. 3 (2019): 3, https://doi.org/10.24093/awej/vol10no3.26.

[23] Samet Taşçi and Bengü Aksu Ataç, "Written Grammatical Errors of Turkish Adult Learners of English: An Analysis," *Journal of International Social Sciences Education* 4, no. 1 (2018): 3.

language in SLA rather than a one-time mistake that can be self-corrected.

2.2.2 Five stages of EA procedures

Errors can be analysed to gain information and feedback on a learner's process in SLA. To obtain this input, most linguists deployed the few stages of EA suggested by Corder in the 1970s. Researchers also make modifications in these steps to adapt to their study sample. For instance, Muftah Hamed adopted four steps suggested by Ellis (1997) and Gass & Selinker (2001) consisting of data collection, identification, classification, and a statement of error frequency.[24] The first few steps are similar to Corder, except that the following stages are usually changed to achieve different research objectives. The five stages of EA outlined by Corder in 1974 are; **collection of a sample of learner language**, **identification of errors, classification/Description of errors**, **explanation of errors**, **and evaluation/Correction of errors.**

This study of EA procedures helps to conceptualise the language pedagogic process. Researchers analyse the SLA, including interlanguage sources, and provide evidence that errors should not be seen as "undesirable or unwanted forms." Instead, it signals the learner's progress in acquiring the target language.[25] The progress of SLA can also be a strategy for teaching and learning purposes since it provides information on errors that students commonly commit in general.[26]

2.3 Previous Studies on Error Analysis

Many studies have been conducted to analyse errors in EA within different contexts to provide further insights into the SLA branch of applied linguistics. Some studies focus on the EA procedures outlined by Corder in the 1970s, which involve five steps from data collection to

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[24] Muftah Hamed, "Common linguistic errors among non-English major Libyan students writing," *Arab World English Journal* 9, no. 3 (2018): 7, https://doi.org/10.24093/awej/vol9no3.15.
[25] Ahmad Taufik Hidayah Abdullah et al., "Investigation into Common Errors in English Writing Among Non-Academic Staff at a Malaysian Public University," *Arab World English Journal (AWEJ)* 12 (2021): 5, https://doi.org/https://dx.doi.org/10.24093/awej/vol12no4.29
[26] Amara, "Understanding Language Transfer and Error Analysis Transfer or Not: I Am The Biggest In My Family," 3.

evaluating the errors.[27] However, some studies altered the stages to achieve their objectives. For instance, a study by Muftah Hamed uses a different procedure for EA by Ellis (1997) and Gass and Selinker (2001) that ends with the frequency of errors to achieve his research objectives of finding common linguistic errors among non-English major Libyan students.[28] From here, it is clear that Hamed wants to find frequency rather than evaluate the errors from his samples.

Similarly, Faisal Hakim, Untung Waluyo and Henny Soepriyanti[29] conducted a study where they followed EA procedures by Ellis & Barkhuizen[30] that includes five steps which are data collection, errors classifications, interpretation, explanation, and evaluation by counting their frequency.[31] These two studies adopted modified procedures by other linguists to achieve their objectives. Most studies are interested in analysing the frequency of errors, hence why most opted for Corder's EA procedure or any similar stages proposed by Ellis and Barkhuizen or Gas and Selinker.

Although the EA procedures are not fixed as proposed by Corder, and changes were made by a few other linguists such as Ellis, Gass, and Selinker, one particular step is seen to be included in most of the studies, which is the step of classifying errors. As mentioned earlier, researchers categorise the identified errors into different linguistics groups in the classification stage. Commonly, several studies replicate classification from existing frameworks, but some also established their categorisation. One framework is used extensively among previous relevant studies on EA,[32] which is Surface Strategy Taxonomy

[27] Ahmad et al., "Investigation into Common Errors in English Writing Among Non-Academic Staff at a Malaysian Public University," 5; Özkayran and Yilmaz, "Analysis of Higher Education Students' Errors in English Writing Tasks," 51; Khatter, "An Analysis of the Most Common Essay Writing Errors among EFL Saudi Female Learners (Majmaah University)," 8.

[28] Hamed, "Common linguistic errors among non-English major Libyan students writing," 7.

[29] Hakim et al., "Patterns of Grammatical Errors in Students' Thesis."

[30] As cited in Fatemeh Amiri and Marlia Puteh, "Error Analysis in Academic Writing: A Case of International Postgraduate Students in Malaysia," *Advances in Language and Literary Studies* 8, no. 4 (2017): 141-145, https://doi.org/10.7575/aiac.alls.v.8n.4p.141

[31] Hakim et al., "Patterns of Grammatical Errors in Students' Thesis," 4.

[32] Dewi Atikah et al., "Examining Frequent Grammatical Errors in Student Theses: A Case Study of a Private University in Sulawesi," *KnE Social Sciences* (2022): 91-109, https://doi.org/10.18502/kss.v7i8.10726; Vicente S. Esmalde, "Surface strategy taxonomy in

Classification (SSTC) from Dulay, Burt, and Krashen (1982). SSTC classifies errors into four categories: omission, addition, misformation, and misordering. Under each category, some subsections focus on grammatical aspects such as the omission of articles or misformation of SVA.

Another framework that can be replicated is Hubbard et al. (1996) taxonomy, which includes four classifications which are grammatical, syntactic, substance, and lexical errors. These categories are further divided into several subcategories in English linguistics.[33] For instance, grammatical errors focus on prepositions, singularity/plurality, adjectives, tenses, possessive cases, relative clauses, and articles. Compared to Hubbard's framework, SSTC is extensively used among researchers. There are also other studies conducted with their classification of errors. Still, it will be similar to the two frameworks discussed earlier. For instance, Nguyen categorised errors into three types which are lexical, morphological, and syntactic.[34] The subcategories are similar to the two frameworks. Researchers will then highlight the most frequent errors from the subcategories and derive learners' language competency from the findings.

Andrea A. Lunsford and Robert J. Connors discovered the most frequent formal errors committed in the mid-1980s and ranked them accordingly.[35] The top five listed in the rank are wrong words, no comma

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error analysis: Basis for Grammatical Competence Enhancement Program (GCEP)," *International Journal of Science and Research (IJSR)* 9, no. 7 (2020): 785-792, https://doi.org/10.21275/SR20707113109; Hakim et al., "Patterns of Grammatical Errors in Students' Thesis;"

Özkayran and Yilmaz, "Analysis of Higher Education Students' Errors in English Writing Tasks;" Rusmiati Rusmiati, "Surface Strategy Taxonomy on Foreign Language Writing: A Study on Verb Tense Usage," *JURNAL SERAMBI ILMU* 20, no. 2 (2019): 189-201, https://doi.org/10.32672/si.v20i2.1453.

[33] Sabar Manik et al., "Investigating Linguistic Errors in English Composition: A Case Study of Non-English Department EFL Undergraduate Students," *International Journal of Education and Practice* 5, no. 9 (2017): 4, https://doi.org/10.18488/journal.61.2017.59.146.154.

[34] Nguyen, "English language Errors in Academic writing: An analysis of English research papers of Thu Dau Mot University Journal of Science," 8.

[35] Andrea A. Lunsford and Robert J. Connors, "Frequency of Formal Errors in Current College Writing, or Ma and Pa Kettle Do Research," *College Composition and Communication* 39, no. 4 (1988): 403, https://doi.org/10.2307/357695.

after the introductory element, possessive apostrophe error, vague pronoun reference, and wrong or missing inflected endings. However, recent studies show different results and ranking for the classification of errors. For instance, Tasci & Aksu Ataç highlights that Turkish adult learners need help with prepositions based on their narrative essays.[36] Next, Khatter studied EFL Saudi learners and found they committed the most punctuation errors.[37] Furthermore, Nguyen's results show that published papers from Thu Dau Mot University Journal of Science have the highest frequency of errors on verbs, with 53% occurrences.[38] Therefore, it can be expected that this current study will have a different result for common errors in EA since it focuses more on Malaysian English learners as the context.

2.3.1 Malaysia-based research on EA

Studies on EA are extensively conducted among Malaysian researchers, especially on ESL sampling. This section reviews three past studies in the Malaysian context relevant to this research, where participants from three levels: secondary, tertiary students, and workers, were discussed to see if there is any difference in commonly committed errors among these three samples. The first study was conducted by Darus & Subramaniam and titled "Error Analysis of the Written English Essays of Secondary School Students in Malaysia: A Case Study."[39] This study aims to investigate the errors made by Malaysian secondary students with non-English speaking backgrounds who only use English in the classroom. Seventy-two students who participated in this study were administered to write a report entitled "Cleanliness of the School Canteen." The participants are required to type their essays using Microsoft Word 2003 since the researchers use computer software called Markin, developed by Martin Holmes (1996).[40] They also follow

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[36] Taşçi and Ataç, "Written Grammatical Errors of Turkish Adult Learners of English: An Analysis."

[37] Khatter, "An Analysis of the Most Common Essay Writing Errors among EFL Saudi Female Learners (Majmaah University)."

[38] Nguyen, "English language Errors in Academic writing: An analysis of English research papers of Thu Dau Mot University Journal of Science."

[39] Darus and Subramaniam, "Error analysis of the written English essays of secondary school students in Malaysia: A case study."

[40] Darus and Subramaniam, 8.

Corder's EA stages but only focus on three steps; collection, identification, and description of errors (1974).

The Markin software is a program that analyses errors electronically. Automatically, the software compiles and includes error statistics from the sample. From the result, the highest number of errors committed by the students is a singular and plural form with 412 frequency of errors out of 3090 in total, followed by verb tense and word choice, etcetera. For singular and plural classification, it is related to errors with numbers to indicate singularity or plurality of nouns. For example, one student wrote, 'it leads to many other problem' where the word 'problem' is not plural after the plurality marker, 'many other.' Most errors fall under grammatical errors, highlighting that students still need to improve in applying correct grammar rules in writing.

The second study is by Singh, Singh, Nur Qistina, and Ravinthar entitled "Grammar Errors Made by ESL Tertiary Students in Writing."[41] This study aims to identify grammatical errors committed by ESL learners in writing, and it was done among Diploma students from various schools who sat for a university entrance examination. Data is collected from their essays and further analysed by a proficient English lecturer using content analysis by Crowley & Delfico (1996).[42] The grammatical errors are identified and categorised into nine types, and their frequencies are recorded. The nine categories include subject-verb agreement, verb tense, noun, preposition, adjective, article, pronoun, adverb, and conjunction.

From the forty-four participants, the findings show that most of them are having difficulty in the subject-verb agreement (SVA) section, with 258 frequency out of 744 errors. The result is followed by verb tense and noun errors with 226 and 141 frequencies, respectively. For SVA, it is discussed that students can still not form sentences correctly since they did not manage to match the number of subjects to verbs. For example, one participant wrote, 'These facts shows us the importance and the impact created by the Internet in our daily life.' where the plural

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[41] Charanjit Kaur Swaran Singh et al., "Grammar Errors Made by ESL Tertiary Students in Writing," *English Language Teaching* 10, no. 5 (2017): 16-27, https://doi.org/10.5539/elt.v10n5p16.

[42] As cited by Charanjit Kaur Swaran Singh et al., 6.

subject 'these facts' does not agree with the singular verb 'shows.' Since this paper also focuses on undergraduates, the researcher expects to see similar findings from data analysis.

The third paper is from Ahmad et al. on "Investigation into Common Errors in English Writing among Non-Academic Staff at a Malaysian Public University," where the researchers employed EA on non-academic staff at Universiti Sultan Zainal Abidin (UniSZA).[43] The reasoning behind this study is that an English instructor who came to teach an English Intensive Course to non-academic staff in the university concluded that most of them still need to improve their written work. Hence, this paper aimed to find the most common errors committed by non-academic officers in UniSZA.

A qualitative methodology focuses on EA where respondents were asked to compose a paragraph on "My Greatest Challenge as a UniSZA Officer." The results of 139 collected samples show that subject-verb agreement (SVA) is the most common error participants commit. From the sample, one respondent wrote, 'Usually, this task need to be completed in a short period,' where he failed to add the -s suffix to make the verb agree with the singularity of the noun 'task.' This study concluded that most officers must grasp the SVA concept in English writing. Other errors include be+verb, plurality, adjectives, passive voice, articles, etcetera.

The above discussion regarding EA studies in the Malaysian context shows three samples: secondary students, tertiary learners, and working adults. From the findings, it is clear that most Malaysians still need help understanding the English language's grammatical rules, especially in SVA and singularity/plurality. To conclude, there is a plethora of research on EA involving both EFL and ESL learners. However, most of the studies, especially for Malaysian-based research, are conducted with various essays and tests which are short in length and written on the spot without proper proofreading. Therefore, this current study employs the EA for graduate students who have already submitted their written thesis for Final Year Project (FYP). The findings are expected to be slightly different due to the data being lengthier and

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[43] Ahmad et al., "Investigation into Common Errors in English Writing Among Non-Academic Staff at a Malaysian Public University."

more formal to academic writing, including the possibility of proofreading before submission. Hence, multiple frameworks from various studies are integrated to form a conceptual framework suitable for this paper with Malaysian tertiary learner samples.

Methodology

Research Design

Since the nature of this research is text-based analysis, a qualitative method has been implemented to obtain data that provide a deep and detailed inspection of common errors committed by students in writing their theses. A qualitative textual analysis allowed the researcher to examine the structures and patterns of the errors from the sample. However, this paper has also conducted data calculations to answer the second research question on error frequencies. Therefore, a large part of this study is conducted qualitatively, where the data is analysed using the theoretical framework discussed in chapter two. Still, a quantitative approach is implemented to evaluate the frequency using statistical data.

Sampling Design

According to Dörnyei Zoltán, qualitative research is best paired with purposive sampling under non-probability sampling since it can narrow down aspects that will assist researchers focus on by selecting respondents with specific qualifications.[44] This study utilised purposive sampling, where specific requirements will be adhered to in the sample selection process. This paper studies textual data consisting of seven theses from undergraduates who specialised in literature and were submitted for the Final Year Project (FYP) course in semester 2, session 2021/2022. The collected theses are in the range of 40-60 pages. This paper focuses on the final chapter of the thesis, Chapter Four. Chapter Four of the FYP is usually written in three to four pages, where students summarise the whole idea of the thesis. The theses submitted are also taken from the latest batch to represent the latest generation's

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[44] Dörnyei Zoltán, *Research Methods in Applied Linguistics: Quantitative, Qualitative, and Mixed Methodologies* (Oxford: Oxford University Press, 2011), 126.

comprehension and application of grammatical rules in academic writing based on the English lessons they took from all three education levels. To conclude, seven samples have been chosen randomly as the textual data for this study, as befits the nature of the purposive, non-probability sampling method.

Data Collection and Analysis

This study utilises EA procedures from Gass & Selinker with six steps adapted from their book, *Second Language Acquisition: An Introductory Course*.[45] This EA framework includes six stages: collecting the data, identifying, classifying, quantifying, analysing, and correcting the errors.

Following the first step in the EA process, samples are collected by randomly selecting seven submitted theses, as highlighted above in the previous section. From these samples, errors are identified and subjected to error identification and classification. The researcher goes through seven theses and identifies the errors with supervision from an expert in English. The identified errors are then put into categories. The researcher categorises the errors with labels based on the synthesis of other relevant previous studies and interview sessions with lecturers from the English department.

The first of these relevant studies is Lunsford and Connors, which listed 20 errors classifications from students in the mid-1980s.[46] Lunsford and Connors conducted one of the largest and most influential recent studies consisting of 19,615 papers with 300 teachers. Since their study includes a detailed analysis of errors with a massive number of samples, their error classification is helpful as a reference. However, several categories of errors from their research are too specific, and their study was conducted in the United States in the context of native speakers of English. Consequently, the researcher considers other studies from Malaysia and the interview sessions with lecturers from the

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[45] Gass and Selinker, *Second Language Acquisition: An Introductory Course*, 3rd ed.
[46] Lunsford and Connors, "Frequency of Formal Errors in Current College Writing, or Ma and Pa Kettle Do Research," 403.

local university to ensure the error classifications are most suited to the samples of this paper.

Accordingly, the classification by Lunsford and Connors is synthesised with five Malaysia-based studies on EA.[47] This study also conducted interview sessions with five lecturers from the Department of English Language and Literature to find errors that are commonly committed by their students in thesis writing based on their experience as supervisors. The set of questions for the interview has been established and vetted by three experts.

The synthesis of the classifications of errors in other studies and interview sessions allows the researcher to have labels for errors that are easily understandable by students so they could benefit from the findings. Additionally, the synthesis with Malaysian studies and the interview sessions leads to a more localised version of error classification that sounds more familiar and common among language learners in Malaysia. Hence, this paper has identified nine error categories: word choice, SVA, punctuation, verb, preposition, plurality and singularity, article, pronoun, and adverb.

After classifying the errors, the researcher proceeds to the quantification process to find the most common errors the English Language and Literature undergraduates commit in their theses. The errors are then analysed and corrected to fulfil the EA procedure. Lastly, the findings of this paper are compared with previous studies to see if any differences should be put into emphasis for EA research.

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[47] Lunsford and Connors, "Frequency of Formal Errors in Current College Writing, or Ma and Pa Kettle Do Research"; Darus and Subramaniam, "Error analysis of the written English essays of secondary school students in Malaysia: A case study"; Mohammad et al., "Five Most Common Grammatical Errors in Narrative Essay"; Singh et al., "Grammar Errors Made by ESL Tertiary Students in Writing"; Siti Zawani Mehat and Lilliati Ismail, "Malaysian Tertiary ESL Students' Writing Errors and Their Implications on English Language Teaching," *Asian Journal of University Education* 17, no. 3 (2021): 235-242, https://doi.org/10.24191/ajue.v17i3.14504; Ahmad et al., "Investigation into Common Errors in English Writing Among Non-Academic Staff at a Malaysian Public University."

Findings and Discussions

Tabulation of Data

In the first step of EA, data collection is done by randomly selecting seven theses from undergraduates specialising in literature. This study focuses on the final chapters of each thesis. These chapters provide the conclusion of the theses. On average, the samples ranged from 790 to 1600 words for the final chapter.

Next, errors are identified by manual rather than mechanical means of using the software. This identification process is carried out by the researcher with supervision from an English expert. Going through the seven theses, the researcher found 364 errors placed into ten categories of errors, as shown in the table below.

No.	Error Classification	Frequency
1	Word Choice	67
2	Punctuation	64
3	Verbs	53
4	Prepositions	41
5	Plurality and Singularity	39
6	Articles	36
7	Pronoun	22
8	Ambiguity	19

9	Adverbs	14
10	Subject-Verb Agreement (SVA)	9
	TOTAL	364

Table 4.1 List of Error Classifications

4.3 Data Analysis

This section elaborates on the classification of errors, focusing on error analysis and correction from the EA framework. As highlighted before in the third chapter, specifically in section 3.4, Data Collection and Analysis, nine classifications of errors are derived by considering the labels from other studies and interview sessions conducted with IIUM lecturers. However, the researcher found a new category of errors: redundancy and ambiguity, which are not evident in previous relevant studies on EA.

4.3.1 Word Choice

Word choice is the incorrect usage of words or phrases based on the context. The incorrect usages can be further categorised into three subcategories: wrong vocabulary, redundancy, and parts of speech. Firstly, the wrong vocabulary is where the words or phrases used are inaccurate. Next is redundancy, where repetitive words are used in the same sentence. The last one is parts of speech, where the usage of word class is confused, usually between adjectives and nouns. Altogether, there are 67 errors in word choice. Examples of each subcategory of errors and their corrections are listed as follows:

Subcategories	Errors	Corrections
Wrong Vocabulary	Although it is a book that circulates on the life of a sixteen-year-old Somali	Although it is a book that focuses on the life of a sixteen-year-old Somali

	girl…	girl…
Redundancy	… this thesis unravels the underlying <mark>meanings</mark> of the true meaning of Islam.	… this thesis unravels the underlying <mark>message</mark> of the true meaning of Islam.
Parts of Speech	Along the way, she opts for her <mark>tradition culture</mark> route in finding the spouse…	Along the way, she opts for her traditional <mark>cultural</mark> route in finding the spouse…

Table 4.3.1 Word Choice

Based on the table, wrong vocabulary can be referred to as a semantically similar word choice where the intended message is understandable. However, there are better options to make the sentences more concise. Next on the list is redundancy. Compared to previous studies, redundancy is not highlighted as one of the error classifications. The researcher created a new category of errors under word choice: redundancy. There are several circumstances where the exact words or phrases are used in the same sentence, which questions the choice of words used in writing. From the example, the word 'meaning' is repeated twice, and both usages are used to elaborate the same thing, which results in redundancy. Thus, the correction would be either replacing the word with other synonyms or omitting the first part of the sentence since it will not change the intended message that needs to be conveyed. Lastly, most errors involved confusion between noun and adjective word classes for parts of speech. From these three subcategories, the researcher found that wrong vocabulary is the highest committed error with 45 occurrences, and most errors involved the usage of synonyms that are not suitable based on the context of the sentences. Therefore, identifying which word or phrase that can accurately provide a concise meaning by understanding its specific definition and context is vital to enhancing writing skills and avoiding word choice errors.

4.3.2 Punctuation

Next on the list is punctuation. According to Richards & Schmidt, punctuations are graphic markers used to clarify meaning in written and spoken sentences.[48] Adding punctuation is essential to provide more clarity and precision to the writing since it allows the writer to pause, stop, and emphasise or elaborate on certain parts of the writing. From the samples, a total of 64 punctuation errors are found. The distribution for different punctuation subcategories has been listed in the table below.

No.	Subcategory	Frequency
1	Comma	26
2	Capitalization	24
3	Hyphen	3
4	Colon	3
5	Semicolon	3
6	Italicise	3
7	Quotation marks	1
8	Spacing	1

Table 4.3.2 Subsections of Punctuation Errors

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[48] Richards and Schmidt, *Longman Dictionary of Language Teaching and Applied Linguistics*, 3rd ed.

Firstly, comma errors with 26 occurrences. Comma functions to separate ideas or elaborate the sentences to ensure the intended information is conveyed without misinterpretation. A comma can also be used to list items and provide examples. Some specific phrases or words require the addition of commas, especially when using adverbs to connect another independent clause, also known as a comma splice. Dismissing the usage of commas will lead to run-on sentences and make it difficult for readers to comprehend the writing.

No.	Errors	Corrections
1	This research aims to identify the issue of separating Islam from cultural practices in Shelina Zahra Janmohamed's masterpiece, *Love in a Headscarf* published in 2009.	This research aims to identify the issue of separating Islam from cultural practices in Shelina Zahra Janmohamed's masterpiece, *Love in a Headscarf*, published in 2009.
2	Thus it can be concluded that the issue of separating Islam from cultural practices is not wrong…	Thus, it can be concluded that the issue of separating Islam from cultural practices is not wrong…
3	These visual compositions cause the element of the sublime to be evoked among readers triggering their emotional response to the storyline and artworks of the manga.	These visual compositions cause the element of the sublime to be evoked among readers, triggering their emotional response to the storyline and artworks of the manga.

Table 4.3.3 Comma Errors

Second on the list is capitalization, with 24 errors. Capitalization is significant for the first word of a sentence and proper nouns that include the name of a specific person, place, group, or brand. The examples of the errors and their corrections are listed as follows:

No.	Errors	Corrections
1	The main character, Shelina, as depicted in the novel, is a young educated muslim…	The main character, Shelina, as depicted in the novel, is a young educated Muslim…
2	In order to come out with the best possible issues regarding identity, this paper discusses western superiority on the individuals' life in *Minaret*…	In order to come out with the best possible issues regarding identity, this paper discusses Western superiority on the individuals' life in *Minaret*…
3	For example, according to Aljazeera news, "CBS News senior correspondent in Kyiv Charlie D'Agata said on Friday…	For example, according to Al Jazeera News, "CBS News senior correspondent in Kyiv Charlie D'Agata said on Friday…

Table 4.3.4 Capitalization Errors

Most errors in this category involved decapitalising proper nouns, as shown in the table above. Based on the examples, proper nouns such as Muslim, Western, and Al Jazeera News were not capitalised. However, capitalisation should be distinct from directions such as the west, east, south, and north since they are not proper nouns. Specific geographic names must be capitalised if they refer to specific regions or sections of a country, such as the Middle East. Thus, capitalisation might

seem trivial, but paying attention to its significance, especially for proper nouns, will lead to better writing quality and judgments from readers.

The list continues with the other six errors: hyphen, colon, semicolon, italicise, quotation marks and spacing. Nonetheless, this paper will not discuss these errors further as they are less frequent than in comma and capitalisation subsections. The error analysis, corrections, and reasonings for these errors are compiled in the table as follows:

Subcategories	Errors	Corrections	Justifications
Hyphen	Due to the fact that she was wearing hijab, she found it difficult to find a suitable husband when living in a non Muslim community.	Due to the fact that she was wearing hijab, she found it difficult to find a suitable husband when living in a non-Muslim community.	Although some words do not require adding a hyphen (-), this specific non-Muslim phrase requires a punctuation mark that is a hyphen or dash.
Colon	Thus, the five objects of love, brotherly love, motherly love, self-love, erotic love, and love of God are needed for one to love properly thus, successfully overcoming the problem of loneliness.	Thus, the five objects of love: brotherly love, motherly love, self-love, erotic love, and love of God, are needed for one to love properly thus, successfully overcoming the problem of loneliness.	A colon functions to put a list of items in a sentence. Utilising a colon makes it easier for readers to see the listing.

Semicolon	The previous chapter was provided and demonstrated the result of the questionnaire which can help to justify and explain more the text analysis of Warsan Shire's poem; *Conversations About Home (at the Deportation Centre).*	The previous chapter was provided and demonstrated the result of the questionnaire which can help to justify and explain more the text analysis of Warsan Shire's poem, *Conversations About Home (at the Deportation Centre).*	Replacing the semicolon with a comma works best in this sentence since the author wants to introduce the poem's title.
Italicise	This change might be represented through the manifestation of the sublime in the Shingeki no Kyojin manga.	This change might be represented through the manifestation of the sublime in the *Shingeki no Kyojin* manga.	Titles should be italicised or put with quotation marks in academic writing.
Quotation marks	For example, in line 19 the poet wrote, *I hear them say, go home, I hear them say, fucking immigrants, fucking refugees. Are they really this arrogant?*	For example, in line 19 the poet wrote, "I hear them say, go home, I hear them say, fucking immigrants, fucking refugees. Are they really this	Quotation marks should be included when students use the exact excerpt or line. Italicization of the sentence is

	(line 19).	arrogant?" (line 19).	optional.
Spacing	Because religion is so crucial in determining a person's cultural identity, the topic discussed in the book *Love in a Headscarf* is still relevant and needs to be discussed in modern culture.	Because religion is so crucial in determining a person's cultural identity, the topic discussed in the book *Love in a Headscarf* is still relevant and needs to be discussed in modern culture.	This subcategory of punctuation errors might be a mistake, but students should focus more on spacing since it affects the quality of the writing.

Table 4.3.5 Subsections on Punctuation Errors

4.3.3 Verbs

Third on the list with 53 errors is the verbs. This research derived three subcategories of verbs: auxiliary verbs, to-be verbs and tenses. Although to-be verbs are similar to auxiliary verbs, separating them makes a more apparent distinction on their different usages. The examples for three subcategories of verb errors are listed in the table as follows.

Subcategories	Errors	Corrections
Auxiliary Verbs	… existing scholarly research that had concentrated on one specific element and genre	… existing scholarly research that have concentrated on one specific element and

	to narrow the scope.	genre to narrow the scope.
To Be Verbs	Sometimes Muslim women are <mark>often being associated</mark> with cynical values although they have done nothing wrong in their lives.	Sometimes Muslim women are <mark>often</mark> associated with cynical values although they have done nothing wrong in their lives.
Tenses	In conclusion, this study <mark>has been focusing</mark> on finding and identifying the manifestation and sublime…	In conclusion, this study <mark>focused</mark> on finding and identifying the manifestation and sublime…

Table 4.3.6 Subcategories of Verbs Errors

Overall, the researcher noted that the most committed error under the verb category is tenses, compared to auxiliary verbs, with 22 occurrences, and most of it involved inconsistent usage of tenses.

4.3.4 Preposition

The following most common error is a preposition with 41 occurrences. A preposition is a word commonly preceding a noun or pronoun phrase that connects to another word in the clause (Oxford Learner's Dictionaries). From the data analysis of the seven samples, the researcher found that most errors for prepositions involved words such as 'toward', 'with', 'in', and 'on. These examples can be seen in the table below.

No.	Errors	Corrections
1	This scenario echoes the hidden hatred and brings	This scenario echoes the hidden hatred and brings the

	the unwelcome conflicts **toward** Najwa and her faith **toward** Islam	unwelcome conflicts **to** Najwa and her faith **in** Islam
2	What are the contradictions **in** the ideas of love in the novel **with** the theory of love from the book Art of Loving?	What are the contradictions **between** the ideas of love in the novel **and** the theory of love from the book Art of Loving?
3	In order to come out with the best possible issues regarding identity, this paper discusses western superiority **on** the individuals' life in *Minaret* and how the main character, Najwa, deals with other cultures in order to find her true self.	In order to come out with the best possible issues regarding identity, this paper discusses western superiority **in** the individuals' life in *Minaret* and how the main character, Najwa, deals with other cultures in order to find her true self.

Table 4.3.7 Preposition Errors

Based on the table, the first sentence used 'toward' twice, and both usages are incorrect. 'Toward' is applicable to indicate movement, location, and purpose to achieve a specific goal. Additionally, the verb in this sentence is 'bring', which is usually complemented with the preposition 'to'. Another 'toward' is also wrong because faith is usually placed inside something or some notions rather than having a motion that moves forward. Hence, the correction should be 'to' and 'in'. Regardless, since the usage of toward is frequent and incorrect, it can be deduced that students overgeneralized the usage of toward in most contexts.

4.3.5 Plurality and Singularity

Out of the seven samples of this study, six papers contain plurality or singularity errors with a total of 39 occurrences. The table for a few samples of the errors and their corrections is provided as follows:

No.	Errors	Corrections
1	Despite the limitation of this study which is the insufficiency of previous researches conducted on Naima Robert, this study succeeds in contributing to the feminist literary theory…	Despite the limitation of this study which is the insufficiency of previous research conducted on Naima Robert, this study succeeds in contributing to the feminist literary theory…
2	The overlapping culture makes her rebellious against the need to comply with the dogmas enforced in the conservative household.	The overlapping cultures makes her rebellious against the need to comply with the dogmas enforced in the conservative household.
3	Others also think that crimes, local safety, stereotype and education can be the reason immigrants were treated differently.	Others also think that crimes, local safety, stereotypes and education can be the reason immigrants were treated differently.

Table 4.3.8 Plurality and Singularity Errors

From these 39 occurrences, the researcher found that most errors are committed when plural subjects lack plural verbs. Consequently,

most corrections involved adding the suffix -s and -es. This kind of error may be due to the confusion of countable and uncountable nouns, as students assumed certain nouns do not require the addition of suffixes in the English grammatical rules.

4.3.6 Other Common Errors

The data analysis continues with another five common errors that are identified from the samples, which are article (36), pronoun (22), ambiguity (19), adverb (14), and subject-verb agreement (9). This section briefly discusses the five categories since they are the least frequent on the list.

Categories	Errors	Corrections
Article	Through the lens of Islamic feminist theory, this thesis unravels the underlying meanings of the true meaning of Islam.	Through the lens of the Islamic feminist theory, this thesis unravels the underlying meanings of the true meaning of Islam.
Pronoun	This can be seen with how the Shingeki no Kyojin manga illustrates their representation of horror which is the titans by combining the element of the uncanny to it.	This can be seen with how the Shingeki no Kyojin manga illustrates its representation of horror which is the titans by combining the element of the uncanny to it.
Ambiguity	One of the most significant findings that can be analyzed by this study is that the role of the people around her	*Requires alteration of the whole sentence.

	towards their own religion becomes complicated in developing her own identity.	
Adverb	… it can be seen how culture affect hugely on individuals' identity…	… it can be seen how culture greatly affects individuals' identity…
Subject-Verb Agreement	The scope of this study is limited to only the conquest of finding one's identity, be it in the apparent or vice versa which mainly focus on spiritual belief of an individual, neglecting other variables.	The scope of this study is limited to only the conquest of finding one's identity, be it in the apparent or vice versa which mainly focuses on spiritual belief of an individual, neglecting other variables.

Table 4.3.9 Other Common Errors

The last classification of error is a subject-verb agreement (SVA). Unlike previous studies, SVA usually topped the list for common errors, but this research only identified nine. Specifically, the sentence depicts an error in the verb 'focus' that does not agree with the singular subject, 'the conquest of finding one's identity'. As a correction, the verb should be added with the suffix -es to agree with the singular subject.

Discussion and Conclusion

Research Questions

Two research questions guided the researcher in achieving the objectives of this study. A qualitative methodology for Error Analysis was employed to provide findings that can answer the research questions. The discussion of each question is elaborated in the following subsections.

RQ1: In undergraduate theses from the English Language and Literature department, what are the most common errors committed by students and how can these errors be classified?

Based on the first research question, the Error Analysis (EA), adapted by Gass and Selinker,[49] is replicated to collect, identify, classify, and quantify the errors in undergraduate theses. The first four stages in the EA procedure are utilised to find the most common errors that students commit in writing their theses. 364 errors are identified and placed into their respective categories that are based on the synthesis of previous studies on EA and the interview sessions, as shown in Table 4.1 in the previous chapter. The discussion for research question one, based on the list in the table, is as follows.

The most common error category in the list is word choice, with 67 occurrences. Specifically, the subcategory wrong vocabulary has the most occurrences (45), followed by redundancy (16) and parts of speech (6). These errors could stem from an inability or uncertainty to choose the correct word from a group of synonyms in a given context. For instance, 'circulates' has several synonyms such as 'get around', 'spread', 'flow', and 'revolves'. However, the usage of 'circulates' is unsuitable for the context when discussing a person's life. Instead, the word 'revolve' that defines a move around a central point is more concise. Therefore, more practice in writing is needed to overcome this type of error, especially among those who acquired English as their second language (L2).

The second most common error category is punctuation. Most errors were committed in the use of commas and capitalization. One possible reason behind these occurrences could be a lack of practice in using punctuation marks, especially commas and capitalization. This could be considered a problematic finding as most writing applications nowadays provide automatic checks and automatic corrections for such errors. It is possible that more practice is needed in proofreading to overcome this type of error.

To continue with the list, verbs are the third most common error category. This category is divided into three parts: auxiliary verbs, to-be

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[49] Gass and Selinker, *Second Language Acquisition: An Introductory Course*, 3rd ed.

verbs, and tenses. Out of all three subcategories, tenses have the highest number of errors. This might be due to the English language having 12 tenses that are confusing for language learners to remember since each tense is specific to a particular time when an action occurs.[50] Additionally, certain tenses can be irregular, as certain verbs do not follow the regular rules for forming tenses. Hence, this error category can be challenging for students because they need to ensure that verbs and tenses are consistent when writing their theses.

The fourth most common error category is prepositions. Prepositions can be used in various ways, but choosing the correct preposition depends on the context to avoid confusion. Since the English language has a load of prepositions, mastering the use of prepositions will be difficult in forming concise and grammatically correct sentences, especially for L2 learners.[51] Another possibility for committing preposition errors might be due to informal writing that overlooks the correct preposition in sentences. Thus, errors in prepositions can be tricky as they have many words, and each can be similar with another in giving directions or location but it might be unsuitable in certain contexts.

Next on the list is plurality and singularity. In one of the examples given, the error committed was on the usage of the word 'researches' where the word research is an uncountable noun, hence why there is no need for additional suffixes. This occurrence is caused by overgeneralization, where the rule for forming plurals is commonly made by adding suffixes -s or -es. Nonetheless, this does not apply to uncountable nouns. As a result, it is difficult for language learners to distinguish countable and uncountable nouns if they want to master the use of plurality and singularity.

The most common error category in the list is followed by the use of articles. Articles in English are often misused since the rule for using them is not always clear-cut. Although the definite article 'the' is used to refer to nouns that have been identified, this article can also be used to

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[50] Ahmad et al., "Investigation into Common Errors in English Writing Among Non-Academic Staff at a Malaysian Public University," 458.

[51] Manik et al., "Investigating Linguistic Errors in English Composition: A Case Study of Non-English Department EFL Undergraduate Students."

refer to general concepts or ideas.[52] Thus, it is difficult to discern which nouns require adding definite or indefinite articles.

The seventh most common error category is pronoun usage. There are seven categories in the use of pronouns in the English language that include personal, demonstrative, interrogative, relative, indefinite, reflexive, and intensive pronouns.[53] Additionally, some of these categories are further divided into three parts, and there are different terms for gender. Due to these specific subcategories in pronouns, identifying which pronoun suits the context will be challenging.

The following most common error category is ambiguity. As mentioned in Chapter Four, ambiguity involves sentence errors that lead to incomprehensible reading. Several instances cannot be fixed by restructuring the sentence since the meaning is unclear and ambiguous. This could be due to one of the grammatical rules of English, which is the compound-complex sentence structure. This sentence structure enables language learners to connect two or more independent clauses with one or more dependent clauses. As a result, it is difficult for students to construct sentences as they need to learn more about independent and dependent clauses in order for them to generate clearer and more concise sentences.

Adverbs are placed in the ninth most common error category on the list. The rules for using adverbs can be complex and misplaced, as they have six different types.[54] Additionally, adverbs should match with the verbs to provide clarity and construct concise sentences. Therefore, using adverbs that provide elaboration by modifying the verbs or adjectives is difficult for language learners to master.

The last common error is subject-verb agreement. In English, the rule for subject-verb agreement is simple since the verb should agree with the number of subjects. If the sentence contains compound subjects, a plural verb must be applied. However, writing sentences in English can

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[52] "A/an and the," Cambridge Dictionary, Accessed November 23, 2022, https://dictionary.cambridge.org/grammar/british-grammar/a-an-and-the.

[53] Karolina Assi, "English Pronouns: An Easy Grammar Guide to All 7 Types," Berlitz, March 7, 2023, https://www.berlitz.com/blog/english-pronouns-grammar.

[54] "Types of Adverbs - Meaning and Examples," BYJU'S, December 12, 2022, https://byjus.com/english/types-of-adverbs/.

be confusing, especially in compound and complex sentence structures, as it will create confusion on the focus of the subject.[55] Hence, applying the correct verb for the subject in sentences can be confusing, especially in academic writing that requires complex sentences.

Certain types of errors might have relations with L1 interference since the theses were written by bilingual students with Bahasa Malaysia as their first acquired language (L1). For instance, the grammatical rules for verbs, especially tenses, is simpler than English because there are only three categories for tenses in the Malay language, also known as *Kata Bantu Aspek*,[56] which are similar to past, present, and future tenses. Thus, distinguishing which English tenses to use in a sentence or a group of sentences might prove tricky for some students.

This is also true for the categories of plurality and singularity. Rather than adding suffixes as plural markers for countable nouns, Malay language uses *Kata Ganda*, where the noun will be doubled with an additional hyphen in the middle.[57] The variety of singular pronouns and the use of articles are limited in Malay,[58] and this might be a source of errors for learners of English. In short, there are several classifications of errors that may have influences from the Malay language as the L1. A possible way to reduce the frequency of these errors is for writers to be more vigilant of such potential L1-L2 pitfalls.

In summary, the EA procedure, especially in identifying, classifying, and quantifying the errors, allowed the researcher to answer the second research question. The most common error category is word choice and there are several categories of errors that can be potentially linked with L1 interference.

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[55] Singh et al., "Grammar Errors Made by ESL Tertiary Students in Writing," 21.

[56] Izzuddin, "Kata Bantu: Maksud, Jenis & Contoh Penggunaannya," *Student Portal*, November 18, 2021, https://studentportal.my/kata-bantu/.

[57] Izzuddin, "Kata Ganda: Maksud, Jenis, & Contoh Penggunaannya," *Student Portal*, June 16, 2023, https://studentportal.my/kata-ganda/.

[58] Zulkifley Hamid and Naidatul Zamrizam Abu, "Memupuk perpaduan di Malaysia-Santun bahasa dalam kalangan murid pelbagai etnik dari aspek penggunaan kata ganti nama diri (The making of Malaysian solidarity-Pronouns usage in courteous language among multi-ethnic pupils)," *Geografia* 9, no. 4 (2013): 86-98.

RQ2: How do the findings of this research compare with previous relevant studies?

In the third chapter, the researcher highlighted other studies that included Lunsford and Connors, five Malaysia-based studies on EA, and interview sessions with five lecturers from the English department. Lunsford and Connors listed the 20 errors with "wrong words" in the first rank, followed by missing commas after the introductory element, possessive apostrophe errors, etcetera.[59] Errors in prepositions and subject-verb agreement placed in the 8th and 11th ranks, respectively. In the five Malaysia-based studies on EA, most studies focused on errors related to verbs, subject-verb agreement, prepositions, adjectives, wrong choice of words, articles and pronouns. In the aforementioned interview sessions, the five lecturers agreed on several classifications of errors that are frequently committed by students, which are subject-verb agreement, tenses, wrong choice of words, literal translation, punctuation, preposition, and article. Hence, it can be seen that these relevant previous studies and interview sessions acknowledge word choice and subject-verb agreement as two of the most common error categories.

In comparison, this study also found that word choice is the most common error category. On the other hand, subject-verb agreement, which used to be one of the most highlighted errors in previous studies and was also highlighted in the interviews, turned out to be the most minor common error in this study. The researcher concluded one possibility behind this shift, which is the technological advancement in writing applications that automatically check SVA errors and suggest corrections and in online services such as Grammarly or Quillbot that effortlessly detect and correct SVA errors. Such applications and services can lead to a noticeable reduction in categories such as articles, and plurality and singularity.

The researcher suggests the use of two classifications of errors that are not singled out in previous studies, namely, redundancy and ambiguity. This is because there are many instances of these errors in the study. Numerous sentences are laden with errors that their meaning

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[59] Lunsford and Connors, "Frequency of Formal Errors in Current College Writing, or Ma and Pa Kettle Do Research."

becomes nearly impossible to decode. Other sentences contain pointless repetition that does not add, but rather negatively affects, the meaning. The frequent occurrences of redundancy and ambiguity errors in this study, and not in the previous research, could be due to the level of English writing proficiency in the chosen theses. In summary, the study showed certain similarities and contrasts with the interviews and previous studies.

Conclusion

In conclusion, a qualitative study was employed to conduct an Error Analysis on undergraduate theses in IIUM. The objectives of this paper are to identify the most common errors committed by the students in their theses, and the findings were compared with several relevant previous studies on EA. The researcher concluded 10 error classifications that compiled 364 occurrences by going through the seven theses as the samples. The findings disclosed word choice as the most common error, followed by punctuation, verbs, prepositions, plurality and singularity, articles, pronoun, ambiguity, adverbs, and subject-verb agreement. Furthermore, the comparative analysis with previous studies demonstrated the relevance of word choice for having the most errors. However, this paper has proven that subject-verb agreement is not prevalent, and the cause might be the rise of technology in writing applications that provide automatic correction. Therefore, this EA research benefits the most for language proficiency assessment and pedagogical implication since the classifications of errors are modified with labels that are familiar and easier to understand by students. By identifying the recurring errors, students and teachers can pay more attention to specific categories of errors through instructional approaches and interventions that will improve academic writing skills.

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