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EDITORIAL NOTES

*Khaliq Ahmad**

This special issue of the Journal of Islam in Asia consists of papers in Arabic and English languages which were presented at the International Conference on Renewal and Reform of Islamic Thought & Civilisation (ICRITC'24). The main objective of the conference was to engage with diverse ideas to *enrich Islamic discourse for global civilisational relevance*. Thus, this International Conference on Renewal and Reform of Islamic Thought and Civilization-*Enriching Islamic Discourse for Global Civilizational Relevance*, was organised to offer audience problems and their logical solutions to create incredible ideas for the present and generations to come. The conference was organised by the International Institute of Islamic Thought and Civilisation (ISTAC-IIUM), with papers presented by both international and local experts. This issue includes selected titles extensively revised by those respective authors, which is the basis for publication.

The Journal of Islam in Asia publishes papers that are in Arabic and English. The papers in Arabic language consist of the **“Theory of Legal Capacity According to Scholars of Uṣūl and its Relationship with Mental Disorders in Psychology: An Analytical Study (نظرية (الأهلية عند الأصوليين وعلاقتها بالأمراض النفسية في علم النفس: دراسة تحليلية**” and **“The Significance of ibn Taymiyya’s Method in Harmonizing between Reason and Revelation to Regulate the Relationship between Revelation and Modern Sciences (أهمية منهج ابن تيمية في الجمع بين النقل والعقل (لتنسيق العلاقة بين الوحي والعلم الحديث**”. The former paper discusses the issue of *Uṣūl al-Fiqh* and describes that the science of *Uṣūl al-Fiqh* is linked to the stages of human integration in intellect and physical body that largely related with the subject of psychological disorders. Hence some of the disorders may affect only certain aspects of the mind for example, while

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other aspects of intellectual ability remain unaffected or at least do not show any disturbance. Therefore, the authors are of the opinion that based on the inductive and analytical approaches, they show an interconnected relationship between the theory of capacity and psychological disorders. Given the different types of disorders, it ought to not generalize that all psychologically ill people are not *mukallaf* thus not held accountable for all their actions, nor can they be judged by an absolute ruling as the disorders vary and differ in their degree of severity.

The second paper deals with a great theologian by the name of Ibn Taymiyyah. His name is among the top of the list of theologians who addressed the issue of combining revelation and reason and brought solid assets and rules, through which the status of revelation supersedes reason while he does not undermine the reason and its argument. He stressed the complete agreement between the valid revelation and the sound reasoning due to human intellect. In our time, the issue of the relationship between revelation and modern empirical science based upon reason has become a major subject of discussions and controversies. The authors found that what Ibn Taymiyyah did is the best alternative to this issue and through which the conflict between revelation and reason based on the modern science can be avoided. This research is undoubtedly useful to researchers and Muslims in general in solving this modern dilemma and contributed to guiding the construction of contemporary Islamic intellectual civilization.

The third paper, **“Psychological Obstacles to the Advancement of the Islamic Nation According to Malek Bennabi: Analytical study (المعوقات النفسية لنهوض الأمة الإسلامية عند مالك بن نبي: دراسة تحليلية)”** looks into the psychological barriers that hinder the advancement of the Islamic Ummah and the cause and factors of progress according to Malik Bennabi. By using descriptive analysis as the methodology, the authors found that Malik Bennabi addressed several issues such as ineffectiveness, accumulation tendencies, coloniality, and psychological barriers as crucial factors for progress. These findings are concluded

based on Malik Bennabi's vision that focuses on the role of man during Islamic renaissance. The framing, technique, and profundity of Malik Bennabi's concepts concerning the crises faced by the Islamic Ummah make his views emerge as one of the notable perspectives.

In an English section of the Journal of Islam in Asia, the first article, **“Perception of Muslim Women Regarding the Reasons for Barriers in Engaging the Sectorial Contribution and Some Clarification from an Islamic Perspective: A Qualitative-Based Study in The Ampara District, Sri Lanka”** recognises fate of women throughout the history, as if women have been always a second-class citizens and women have been marginalized, inclined, lessened, dishonoured, degraded, deprived, separated, dominated, and quieted. According to the author, this fact can be deduced from the status of women in the Babylonian, Greek, Egyptian, and Roman civilizations, where they were perceived as a bird of the soul and a means of subduing the desires of men, consequently resulting in the denial of their fundamental rights. Accordingly, women although have been marginalized in several ways throughout the history, after the emergence of Islam they experienced several freedoms, rights and dignified way of life. Using this rights Muslim women contributed to several sectorial field in Islamic history. Muslim women engaged in many fields in modern era all over the world like never before. But their sectorial contribution is very low in Sri Lankan Context, especially in Ampara District which is a focus of this investigation. There are several reasons put forward for this scenario such as family, job related, society's structure, *Mahram* and *Ajnabi* restriction faced by the Muslim women.

The article entitled, **“Anders Breivik's manifesto: Measuring Violence Indicator in Anti-Islamic Extremist Discourse”** deals with Islamophobia of the West. Breivik is studied extensively in the academia through the lenses of Islamophobia and terrorism; there are few studies done on the levels of violence in anti-Islamic as key-terms. This study uses Richard A. Nielsen's methodology that is used to measure Muslim

clerics support for violent jihad and ideology in their writings. Such algorithmic approaches that evaluate extremist Muslim discourses have been mainly applied too in Western academia to show level of violence in it. This study is unique as the Nielsen's approach is applied to anti-Islamic extremist discourse. It takes Breivik's manifesto as a field of analysis. The authors think that this research will open the way for Muslim academics to apply algorithmic methods to counter anti-Islamic discourse.

Signs, symbols and pictorial representations are interesting to convey messages. An article entitled, "**Representation of Islamic Thought and Civilisation at International Islamic University Malaysia through Semiotics: An Analysis**" deals with this issue. Accordingly, the paper emphasizes that a vision, philosophy, and value of thought in any context is to guide society in conveying a message. This paper analyses Islamic thought and civilization at the International Islamic University Malaysia through semiotic representation and its implementation. The data in images, signs, and logos were taken from IIUM. The data is analyzed semiotically in all aspects and discussed to see to which extent these are related to Islamic thoughts and civilization. The study's findings suggest that IIUM has deliberately utilized semiotics to deliver Islamic thoughts and ideas to the University. This research would significantly contribute to a knowledge reservoir regarding semiotics, particularly for government institutions, NGOs, and other organizations which intend to adopt semiotics for any message delivery. So, we can say that, like other languages, semiotics is a medium for delivering a meaningful message, and Muslims should use it tactfully to convey the messages of faith and religion effectively.

The next article, makes an interesting reading. The title of the paper is "**Transhumanism – Old Challenges in a New Garb?**" discusses a philosophical, cultural and political movement, that holds that human development is still in an early phase to be radically changed by technology. Hence *Transhumanism* is a topic of great interest. Trans or posthumanist aspirations of extreme longevity, immortality, a superior

cyborg race with uploaded human minds will not materialise. Sentient AI will not happen. What is bound to happen, however, is a massive exploitation of the transhumanist agenda for economic, political and military adventure purposes, deceiving people into thinking they need to leave behind their soul and physically intact body to lead “the good life.” The discussion rotated mainly pivot around the ideas of enhancement, AI and the body-mind-soul complex from an Islamic perspective, giving relevant answers to the main tenets of transhumanism and the challenges it may pose. Transhumanism suggests *Ersatz* solutions for *Ersatz* problems. It somehow manages to ship around the real questions of human existence. What makes a human a human? What makes human life liveable? What is the purpose of life on earth – and what happens after death? What is “the good life”? Is longevity at every price desirable? These questions are, curiously, not raised in the discourse. It is somehow taken for granted that longevity is desirable, that death needs to be overcome, that the purpose of life is this-worldly gratification is equally if not more is beneficial for life.

The sustainable development goals promoted by the United Nations (UN) addresses gender biasness. The article, “**SDGs for Gender Equality: Is there a Clash between the Western and Islamic Perspective**” discusses this issue. SDG 5 for gender equality has been set by the UN to ensure equality of rights of both the genders. However, when we look at the targets in the goal, we find that they address the female gender exclusively. The United Nations is an institution quite often led by Western ideologies, and the call for ensuring gender rights for all the member nations encompasses Islamic nations as well. The question therefore arises whether the targets are compatible with Islamic beliefs. If they do not comply then Islamic countries would not be motivated to realize them. In order to assess this aspect this paper looks at each of the targets in this goal and evaluates them from the perspective of the Quran, Sunnah and views of contemporary Islamic scholars. The analysis reveals a number of issues that are questionable

from the Islamic perspective while there are areas where a change would be beneficial for Islamic communities if implemented with moderation.

Next article entitled **“Balancing Tradition and Technology: Islam's Approach to Modern Healthcare Across All Ages”** is an interesting paper which deals with some grey areas in health care management. Accordingly, an advancement in medical and healthcare fields have sparked discussions within the Islamic community, particularly regarding healthcare decisions spanning from birth to death. Technologies like Artificial Intelligence (AI), Internet of Medical Things (IoMT), robotic-assisted surgery, organ transplantation, 3D bioprinting of organs, and genetically modified babies raise ethical dilemmas. Mental health issues among adolescents due to online content consumption and elderly care complexities add to these concerns. This discussion aims to address the ethical implications of modern healthcare technologies from an Islamic perspective. Supporting Islamic principles with medical progress is crucial, requiring the establishment of Bio-ethics committees guided by Islamic teachings and scholars' rulings

The last article of this issue entitled **“Modes of Green Resistance in Mahmoud Darwish’s Poetry of Exile”** explores how natural images are used as tool of resistance against the occupation of the Mahmoud Darwish’s homeland, Palestine. Darwish’s poetry is often known for highlighting the themes of loss, displacement and yearning for homeland. In this research, through the lenses of postcolonial ecocritical approach, the authors examine Darwish’s use of natural metaphors and landscapes as symbols of resistance, endurance and identity of the displaced people in his exile poetry. The research has found that there are three major modes of green resistance that can be seen in Darwish’s poetry which are: 1) Resistance through the forms of nature, 2) Interconnected resistance in exile, and 3) centric resistance in exile. This study manages to show that Darwish’s poetic voice of resistance strengthened in exile. He utilises various forms of nature images to demonstrate his emotional and psychological connection to his

homeland and uses his poetic voice as an effort to free his homeland from the occupation.

Overall, the articles either in Arabic or English sections captured in this special issue of the Journal of Islam in Asia digs deeper into the need for civilisational renewal and reform, especially from the Islamic paradigm. Readers will find a diverse range of ideas pertinent to the growth of the *Ummah*. It is hoped that this special issue will be a catalyst for further insightful discussions, which could potentially lead to policy implementation in the near future.

نظرية الأهلية عند الأصوليين وعلاقتها بالأمراض النفسية في علم النفس: دراسة تحليلية

The Theory of Legal Capacity According to Scholars of Uṣūl and Its Relationship with Mental Disorders in Psychology: An Analytical Study

Teori Keahlian Menurut Ulama Uṣūl Al-Fiqh dan Hubungan dengan Gangguan Psikologi dalam Bidang Psikologi: Kajian Analitik

أكمى مارياني بنت تون محمد*

الملخص

الأهلية في علم أصول الفقه هي عبارة عن مراحل التكامل الإنساني عقلاً وجسداً، ولها تداخل كبير في موضوع الأمراض النفسية، بحيث من الأمراض النفسية ما يغيب العقل والتمييز فيكون سبباً لرفع التكليف وانعدام الأهلية. ومنها ما يؤثر على العقل من وجهٍ فيختل في جانبٍ من جوانب تفكيره مثلاً، بينما تظل بقية الجوانب غير متأثرة أو على الأقل لا يظهر عليها الاختلال. ومن هذا المنطلق، تهدف هذه الدراسة إلى معرفة نظرية الأهلية عند الأصوليين وبيان حقيقة الأمراض النفسية في علم النفس، وذلك من أجل تحليل العلاقة بينهما وكيفية توظيف نظرية الأهلية لمعرفة حكم تكليف المرضى النفسيين. اعتماداً على منهجي الاستقرائي والتحليلي، تظهر الدراسة العلاقة المترابطة بين نظرية الأهلية والأمراض النفسية. نظراً لاختلاف أنواع الأمراض، لا يجوز التعميم بأن جميع المرضى النفسيين غير مكلفين وغير محاسبين في كل أفعالهم، كما أنه لا يمكن الحكم عليهم بحكم مطلق لأن الأمراض تتفاوت وتختلف في درجة شدتها، فيحكم له بالتكليف حال تعقله وإدراكه، ويسقط عنه التكليف حال طرؤ العلة به، كما أنه قد تختلف أثر الأمراض على جوانب التكليف، فهذا يقتضي الرجوع إلى نظرية الأهلية في أصول الفقه. في حين أن التباين والاختلاف في المفاهيم الفقهية المتعلقة بالأمور التي تؤثر على عقلية الفرد وبالتالي أهليته، يستلزم مراجعتها

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مستندا إلى النتائج المعاصرة في علم النفس، حيث أن هناك بعض الاضطرابات المتشابهة والصالحة التي يمكن إدراجها في حالات الجنون، والعته، والإغماء.

الكلمات الافتتاحية: الأهلية، عوارض الأهلية، التكليف الشرعي، الأمراض النفسية، أهلية المريض النفسي.

Abstract

This study aims to explore the theory of legal capacity according to the scholars of Uṣūl al-Fiqh and to elucidate the reality of psychological disorders in psychology, in order to analyze the relationship between them and how to employ the theory of legal capacity to know the obligation of persons inflicted with the psychological disorders. Based on the inductive and analytical approaches, the study shows a relationship between the theory of capacity and psychological disorders. Given the different types of disorders, one should not generalize that all psychologically ill people are not mukallaf thus not held accountable for all their actions, nor can they be judged by an absolute ruling as the disorders vary and differ in their degree of severity. The person will be held accountable in his conscious and rational state, whilst he will not be considered responsible during certain seizures or episodes of a disorder. The effect of disorders on aspects of accountability may also differ, which necessitates referring to the theory of legal capacity in the principles of jurisprudence. Meanwhile, the variation and difference in jurisprudential concepts related to matters affecting individual's intellectual ability and thus determining his legal capacity, necessitates reviewing them based on contemporary findings in psychology, as there are some similar and suitable disorders that can be included under cases of insanity, imbecility, and fainting.

Keywords: Legal Capacity, Impediments to Legal Capacity, Obligatory (Taklīf), Psychological Disorders, Legal Capacity of the Psychiatric Patient.

Abstrak

Kajian ini bertujuan memahami teori keahlisan menurut ulama Uṣūl al-Fiqh dan menjelaskan realiti gangguan psikologi dalam ilmu psikologi, untuk menganalisis hubungan antara mereka dan bagaimana menggunakan teori keahlisan untuk mengetahui kebertanggungjawaban pesakit gangguan psikologi. Berdasarkan pendekatan induktif dan analitikal, kajian menunjukkan hubungan yang saling berkaitan antara teori keahlisan dan gangguan psikologi. Memandangkan terdapat pelbagai jenis gangguan yang berbeza, tidak seharusnya membuat generalisasi bahawa semua pesakit gangguan psikologi bukan mukallaf sehingga tidak dipertanggungjawabkan atas semua tindakan mereka, begitu juga tidak boleh memberikan hukum mutlak kerana gangguan itu pelbagai dan berbeza tahap keseriusannya. Seseorang itu akan dipertanggungjawabkan dalam keadaan sedar dan rasionalnya, manakala dia tidak akan dianggap bertanggungjawab semasa serangan atau episod tertentu dalam sebarang gangguan. Kesan gangguan terhadap aspek keahlisan juga mungkin berbeza, di mana memerlukan merujuk kepada teori keahlisan

dalam prinsip perundangan Islam. Sementara itu, kepelbagaian serta perbezaan pendapat dalam konsep fiqh yang berkaitan dengan perkara yang menjejaskan keupayaan intelek individu seterusnya menentukan tahap keahliannya, memerlukan penelitian semula berdasarkan penemuan kontemporari dalam psikologi, kerana terdapat beberapa gangguan yang mirip dan sesuai yang boleh dimasukkan dalam kes kegilaan, kelembaman, dan pengsan.

Kata Kunci: Keahlian (Ahliyyah), Halangan kepada Keahlian, Kebertanggungjawaban (Taklīf), Gangguan Psikologi, Keahlian Pesakit Psikiatri.

المقدمة

الحمد لله الذي فطر الأكوان، وخلق الإنسان، وأنزل الفرقان، والصلاة والسلام على النبي الكريم، سيدنا محمد بن عبد الله، وعلى آله الأئمة وأصحابه الأجلاء، وتابعيهم إلى يوم القيامة.

إن المتأمل في عصرنا هذا يجد اتساعاً في مجال الطب وكل ما يتعلق به، فموضوعه هو الإنسان وحياته وتطوره وصحته ومرضه، وهي في حاجة إلى البحث التأصيلي، والدراسة العلمية الشرعية، ولعل الأمراض النفسية هي من أشد أمراض العصر انتشاراً وفتكاً بالأفراد والأسر والمجتمعات. يشير مصطلح الأمراض النفسية إلى مجموعة كبيرة من أمراض الصحة النفسية، وهي اضطرابات تؤثر على مزاج الإنسان وتفكيره وسلوكه، وقد عرّف المرض النفسي بأنه: "درجة جسيمة من التعوق أو المعاناة أو التصادم مع الذات أو مع المحيطين أو الشذوذ السلبي عنهم، أو من أي من هذه المظاهر معاً"¹. ومما لا شك فيه أن المرض النفسي له تأثير على المرضى النفسانيين من جهة إدراكهم ومعاملاتهم وتصرفاتهم اليومية. ولذا فإن هذا البحث

¹ نخبة من أساتذة الجامعات في العالم العربي، المرشد في الطب النفسي (منظمة الصحة العالمية: المكتب الإقليمي لشرق المتوسط، د.ط.، 1999م)، ص 11.

يحاول معالجة الإشكالية المتعلقة بكيفية تكيف المصابين بهذه الأمراض؛ كالعاقل؟ أو المعتوه؟ أو المجنون؟ أمام الخطاب الشرعي، لأنها من نوازل هذا العصر.

وعندما تكلم الأصوليون عن الإنسان، وهو ما يعبر عنه بـ "المحكوم عليه" في الأحكام الشرعية، وضعوا أسساً لتقييم وتثبيت مدى صلاحية الإنسان لوجوب الحقوق المشروعة له أو عليه، أو لصدور الفعل منه على وجهٍ معتبرٍ شرعاً، وهي نظرية الأهلية.² فتناول الأئمة المتقدمون بعض الأمور التي تعرض لأهلية الإنسان، فقاموا بالبحث والعمل وفق متطلبات عصورهم، وحسب ما تمكنوا من التوصل إليه من الحقائق المعرفية، والاكتشافات الخاصة بتلك العصور، ومن الملاحظ الانتقال من الأعذار الشرعية والموانع الشرعية التي لا يحصى عددها عند المتقدمين إلى العوارض المنحصرة أخذاً بعين الاعتبار تأثيرها على الأهلية عند المتأخرين، وهذا الأمر يستوجب مراجعة المفاهيم التي تقوم عليها وتطويرها، وهي الدراسات النفسية المرضية، لتفصيل حقيقة تلك الأمور، والبحث في تأثيرها على حقيقة الأهلية من عدمه، ليتم إدراجها ضمن العوارض المتفق عليها، كذلك حصل اختلافٌ في نوع العارض نفسه كما في الجنون والعتة مثلاً، إذ هما مصطلحان عامان فلا مناص من البحث العلمي المفصل.

ومن هذا المنطلق، يتبين أن نظرية الأهلية التي ناقشتها الأصوليون لها تداخل كبير في موضوع الأمراض النفسية، بحيث من الأمراض النفسية ما يغيب العقل والتمييز فيكون سبباً لرفع التكليف وانعدام الأهلية، ومنها ما يؤثر على العقل من وجهٍ فيختل في جانبٍ من جوانب تفكيره مثلاً، بينما تظل بقية الجوانب غير متأثرة أو على الأقل لا يظهر عليها الاختلال، ولعل هذه القضية تطابق ما جاء في حديث النبي ﷺ حيث قال: «رفع القلم عن ثلاث: عن النائم حتى يستيقظ، وعن الصبي حتى يحتلم، وعن المجنون حتى يعقل»، وقد قال حماد: «وعن المعتوه

² انظر: سعد الدين مسعود بن عمر التفتازاني، شرح التلويح على التوضيح لمن التنقيح في أصول الفقه (د.م.: مكتبة صبيح مصر، د.ط.، د.ت.)، ج2، ص321.

حتى يعقل».³ لذلك، خطر في بال الباحثة أن تحاول معالجة تلك القضية من خلال المقارنة بين الأمور التي تعرض للأهلية عند الأصوليين مع ما جاء عند علماء النفس في الأمراض النفسية، دراسةً وتحليلاً لكشف العلاقة بينهما وما يترتب عليها من أحكام فقهية.

مشكلة البحث

تكمن مشكلة البحث في التقديم الموجز لمباحث عوارض الأهلية من كتب المتقدمين بشكل تقليدي دون محاولة مراجعة المفاهيم التي تقوم عليها وتطويرها، وهي علم النفس المرضي، ما حدا بهذه المباحث أن تبقى عاجزةً عن التفاعل عند تنزيل أحكامها على المكلف. فعلى سبيل المثال، الجنون هو التعبير القانوني والاجتماعي لـ (insanity)، ولا تكاد تجد هذا المصطلح مستخدماً في الطب النفسي، لأن الجنون معروف عندهم بالذهان وهو نوع من الأمراض النفسية، وفي نفس الوقت يفرق بعض الباحثين في علم النفس المرضي بين الأمراض النفسية والأمراض العقلية، فيقع هنا الإشكال، إذ قد يوهم أن للأمراض العقلية تأثيراً مباشراً على الوظيفة العقلية بخلاف الأمراض النفسية، كما وقد قسم البعض الأمراض إلى العصاب (neurosis) والذهان (psychosis) من حيث تأثيرها على العقل، وهذا يستدعي التحليل النقدي لتلك الأنواع من الأمراض ومدى اختلالها على الوظيفة العقلية، وبالتالي تأثيرها على التكليف الشرعي والأهلية المنوطة بالعقل، وذلك بناءً على أسس علمية نفسية معاصرة. إضافة إلى ذلك وجود حاجة إلى إدراج بعض الأمراض النفسية تحت أنواع العوارض المزيلة أو المنقصة للأهلية لإبراز العلاقة بينهما، ولتصنيف العوارض باعتبار الأحكام الفقهية المترتبة عليها.

³ رواه أبو عبد الله أحمد بن محمد بن حنبل بن هلال بن أسد الشيباني، مسند الإمام أحمد بن حنبل، تحقيق: شعيب الأرنؤوط - عادل مرشد، وآخرون (د.م: مؤسسة الرسالة، ط1، 1421هـ/2001م)، رقم الحديث: 24694، ج41، ص224.

أهداف البحث

في ضوء ما سبق، تهدف هذه الدراسة إلى تحقيق الهدفين الآتيين:

1. معرفة نظرية الأهلية عند الأصوليين وبيان حقيقة الأمراض النفسية في علم النفس.
2. الكشف عن كيفية توظيف نظرية الأهلية لمعرفة حكم تكليف المرضى النفسيين ومدى تعلق نظرية الأهلية عند الأصوليين بالأمراض النفسية في علم النفس من خلال تحليل العلاقة بينهما.

منهج البحث

تعد هذه الدراسة من ضمن البحث النوعي، بحيث استُخدم منهج البحث المكتبي في جمع البيانات ومواد البحث، وقد اعتمدت الباحثة بالتحديد على مناهج البحث التالية:

1. المنهج الاستقرائي: وذلك بذكر أدلة وآراء الأصوليين في نظرية الأهلية وعوارضها والأحكام المترتبة عليها من خلال تتبع وجمع واستقصاء الأقوال من جميع مظاهرها. بالرغم من أن النظرية قد تم تدوينها في البداية على أيدي الأصوليين من الحنفية، إلا أن الباحثة قامت باستقراء آراء الأصوليين قديماً وحديثاً، مع عدم الاقتصار على مذهبٍ معين.
2. المنهج التحليلي: ويكون ذلك في فهم وتفسير بيانات البحث لإبراز العلاقة بين الأمراض النفسية والأمور التي تعرض للأهلية، وكذلك في إدراج الأمراض النفسية تحت مختلف أنواع عوارض الأهلية. وقد تم الاعتماد أيضاً على المنهج الوصفي في مبحث الأمراض النفسية الذي يتطلب توضيح حقيقة المرض النفسي أخذاً من كتب الطب النفسي المعتمدة، والرجوع إلى أحدث التصنيفات في المجال، وهما التصنيف الدولي للأمراض-تصنيف الأمراض النفسية والسلوكية في مراجعته العاشرة (ICD-

(10) والدليل التشخيصي والإحصائي للاضطرابات النفسية في مراجعته الخامسة (DSM-5).

المناقشة والتحليل

قسمت الباحثة قسم المناقشة إلى ثلاثة مباحث؛ بحيث سيقدم المبحث الأول عرضاً تمهيدياً لمفهوم الأهلية ومراحلها وعوارضها عند الأصوليين، ويليه المبحث الثاني موضحاً حقيقة الأمراض النفسية في علم النفس. ومن ثم سيكون المبحث الثالث تحليلاً للعلاقة بين نظرية الأهلية والأمراض النفسية؛ والذي يرجى منه أن يكون إرشاداً وتوجيهاً لعملية الاجتهاد في المسائل الفقهية التي تتعلق بالمرضى النفسيين لكشف موضع تكليفهم أمام الخطاب الشرعي وإيجاد الأحكام الشرعية المناسبة لهم.

المبحث الأول: نظرية الأهلية عند الأصوليين: مفهومها ومراحلها وعوارضها

المطلب الأول: مفهوم الأهلية وأنواعها

أولاً: مفهوم الأهلية

الأهلية في اللغة "أهل" وقيل فلان أهلٌ لكذا أي مستوجب له.⁴ والأهلية مؤنث الأهل، والأهلية للأمر تعني الصلاحية له.⁵ وهي في اللغة تعني صلاحية الإنسان للقيام بأمر ما، أو لعملٍ ما.

⁴ مجد الدين أبو طاهر محمد بن يعقوب الفيروزآبادي، تحقيق: مكتب تحقيق التراث في مؤسسة الرسالة، القاموس المحيط (بيروت - لبنان: مؤسسة الرسالة للطباعة والنشر والتوزيع، ط8، 1426هـ/2005م)، ص963. وانظر: محمد بن مكرم بن علي، أبو الفضل، جمال الدين ابن منظور الأنصاري الرويفعي الإفريقي، لسان العرب (بيروت: دار صادر، ط3، 1414هـ)، ج11، ص29.

⁵ إبراهيم مصطفى. أحمد الزيات. حامد عبد القادر. محمد النجار، تحقيق: مجمع اللغة العربية، المعجم الوسيط (د.م.: دار الدعوة، د.ط.، د.ت.)، ج1، ص32.

أما اصطلاحاً، فالأهلية عبارة عن الأمانة التي خصصها الله للإنسان بحملها، كما في قوله تعالى: ﴿ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ ﴾ (الأحزاب: 72). قال علاء الدين البخاري: "أهلية الإنسان للشيء صلاحيته لإصدار ذلك الشيء وطلبه منه وهي في لسان الشرع عبارة عن صلاحيته لوجوب الحقوق المشروعة له وعليه فهي الأمانة التي أخبر الله عز وجل بتحميل الإنسان إياها"⁶. وبينها التفتازاني بقوله: "أهلية الوجوب أي صلاحيته لوجوب الحقوق المشروعة له، وعليه، والثانية أهلية الأداء أي صلاحيته لإصدار الفعل منه على وجه يعتد به شرعاً"⁷.

أما عند المعاصرين، فقد عبر عنها الزرقا بقوله: "صفة يقدرها الشارع في الشخص تجعله محلاً صالحاً لخطاب تشريعي"⁸. كما عرفها الزحيلي بأنها: "صلاحية الشخص للإلزام والالتزام، أي أن يكون الشخص صالحاً لأن يلزم له حقوق على غيره، ويلزمه حقوق لغيره، وأن يكون صالحاً لأن يلتزم بهذه الأمور بنفسه"⁹.

ومن خلال ما تم عرضه من أقوال الأصوليين في تعريف الأهلية، تجد الباحثة أن التعاريف وإن تنوعت تعابيرها إلا أنها تتفق في مدلولها وماهيتها، فالأهلية تعني أهلية الخطاب الشرعي، وهي اتصاف الشخص بالصفة التي تقدر الشارع لتثبيت الحقوق المشروعة له وإيجابها عليه بمعنى آخر إلزامه بها، ولتصح منه التصرفات على وجه معتبر شرعاً، لذلك، فالأهلية نوعان: أهلية الوجوب، وأهلية الأداء، وبيان ذلك كما سيأتي.

⁶ عبد العزيز بن أحمد بن محمد، علاء الدين البخاري الحنفي، كشف الأسرار شرح أصول البيهقي (د.م.: دار الكتاب الإسلامي، د.ط.، د.ت.)، ج4، ص237.

⁷ التفتازاني، شرح التلويح على التوضيح، ج2، ص321.

⁸ مصطفى أحمد الزرقا، المدخل الفقهي العام (جدة: دار البشير، ط2، 1425هـ/2004م)، ج2، ص783.

⁹ محمد مصطفى الزحيلي، الوجيز في أصول الفقه الإسلامي (دمشق - سوريا: دار الخير للطباعة والنشر والتوزيع، ط2، 1427هـ/2006م)، ج1، ص429.

ثانياً: أنواع الأهلية

أهلية الوجوب: وهي النوع الأول من الأهلية، والتي تتمثل من أقوال الأصوليين "صلاحية الإنسان في اكتساب الحقوق المشروعة له وعليه"¹⁰. وتكون مرتبطة بالذمة ومبنية عليها، وهي عند أهل اللغة بمعنى العهد¹¹، وهي ثابتة للإنسان منذ وجوده في بطن أمه، فيولد آدمي وله ذمة صالحة للوجوب بإجماع الفقهاء¹². لذلك فإن مناط أهلية الوجوب للإنسان الذي يلزمها وجوداً وعدمياً هو إنسانيته، فبمجرد تحقق وجود الإنسان حملاً ثم ولیداً تثبت هذه الأهلية له، بناء على العهد الماضي الذي جرى بين العبد والرب يوم الميثاق كما أخبر الله تعالى عنه بقوله ﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا﴾ (الأعراف: 172)¹³.

وأهلية الوجوب تنقسم إلى قسمين:

1. أهلية الوجوب الناقصة: وهي صلاحية الشخص للوجوب فقط، أي أن تثبت له بعض الحقوق فقط دون أن يترتب عليه واجب لغيره، أو الالتزام تجاهه.¹⁴ وتنحصر أهلية الوجوب الناقصة بالجنين فقط، فثبت له بما بعض الحقوق الضرورية النافعة له، والتي ليس بحاجة إلى القبول، لأن أهليته ناقصة، وذلك لسببين: لأنه من جهة يعد جزءاً من أمه، ومن جهة أخرى يعد إنساناً مستقلاً عن أمه، متهيئاً للانفصال عنها بعد تمام تكوينه¹⁵.

¹⁰ الفتنازاني، شرح التلويح على التوضيح، ج2، ص321.

¹¹ ابن منظور، لسان العرب، ج12، ص221.

¹² انظر: علي بن محمد البزدوي الحنفي، أصول البزدوي - كنز الوصول الى معرفة الأصول (كراتشي: مطبعة جاويد بريس، د.ط.، د.ت.)، ص324.

¹³ علاء الدين البخاري الحنفي، كشف الأسرار شرح أصول البزدوي، ج4، ص238.

¹⁴ انظر: محمد الزحيلي، النظريات الفقهية (دمشق: دار القلم، ط1، 1414هـ/1993م)، ص133.

¹⁵ أ. د. وهبة بن مصطفى الزحيلي، الفقه الإسلامي وأدلته (الشامل للأدلة الشرعية والآراء المذهبية وأهم النظريات الفقهية وتحقيق الأحاديث النبوية وتخريجها) (سورية - دمشق: دار الفكر، ط4، د.ت.)، ج4، ص2962.

2. أهلية الوجوب الكاملة: وهي صلاحية الشخص للإلزام والالتزام، أي أن تثبت له كل الحقوق وتترتب عليه كل الواجبات.¹⁶ وتثبت أهلية الوجوب الكاملة للإنسان من حين ولادته، ولا تفارقه أبداً حتى موته مهما كانت صفته وأحواله سواء أكان ذكراً أم أنثى، طفلاً أم بالغاً، عاقلاً أم مجنوناً.¹⁷

قال الفتازاني: "الجنين قبل الانفصال عن الأم جزء منها من جهة أنه ينتقل بانقائها، ويقر بقرارها ومستقل بنفسه من جهة التفرد بالحياة والتهيء للانفصال فيكون له ذمة من وجهة حتى يصل وجوب الحقوق له كالإرث، والوصية والنسب لا لوجوبها عليه. وأما بعد الانفصال عن الأم فتصير ذمته مطلقة لصيرورته نفساً مستقلة من كل وجه فيصير أهلاً للوجوب له وعليه حتى كان ينبغي أن يلزم بكل التزام يلزم به البالغ إلا أنه لا يكون أهلاً للأداء لضعف بنيته"¹⁸.

أما أهلية الأداء: وهي الضرب الثاني من الأهلية، وتتمثل من عبارة "صلاحية الإنسان لصدور الفعل منه على وجه يعتد به شرعاً"¹⁹. وهذا يعني أن الإنسان إذا صدر منه تصرف أو عقد كان معتبراً شرعاً وترتب عليه أحكامه، وإذا كانت أهلية الوجوب مبنية على الذمة، فأهلية الأداء منوطة بالعقل والتمييز لأن المراد من الامتثال لأوامر الله واجتناب نواهيه العبودية والطاعة، ولا سبيل إليهما إلا بعد فهم مراد الخطاب والعلم به، وذلك عن طريق العقل.

قال السرخسي: "ثم وجوب الأداء بعد هذا يكون بالأمر الثابت بالخطاب وذلك لا يكون إلا بعد اعتدال الحال والعلم به"²⁰. وقال الآمدي: "اتفق العقلاء على أن شرط المكلف

¹⁶ محمد الزحيلي، النظريات الفقهية، ص 133.

¹⁷ انظر: الزحيلي، الوجيز في أصول الفقه الإسلامي، ج 1، ص 492.

¹⁸ (الفتازاني، شرح التلويح على التوضيح، ج 2، ص 324-325)

¹⁹ المرجع السابق، ج 2، ص 321.

²⁰ محمد بن أحمد بن أبي سهل شمس الأئمة السرخسي، أصول السرخسي (بيروت: دار المعرفة، د.ط.، د.ت.)، ج 2،

ص 334.

أن يكون عاقلاً فاهماً للتكليف؛ لأن التكليف وخطاب من لا عقل له ولا فهم محال كالجماد والبهيمة²¹. ولما كان العقل أمراً خفياً لا يمكن إدراكه بالحس الظاهر، أقيم البلوغ وهو أمر ظاهر مقام العقل، طبقاً للقاعدة الكلية التي تقضي بربط الأحكام بعقلها لا بحكمها.²² وهذا يقتضي ألا تثبت أهلية الأداء للمجنون كما يقتضي عدم ثبوتها على غير الإنسان كالحيوان والنبات لانعدام المواهب العقلية عندهم²³. يؤيد هذا قوله ﷺ: «رفع القلم عن ثلاث، عن الصبي حتى يحتلم والمجنون حتى يفيق والنائم حتى يستيقظ»²⁴. والمراد بالقلم الحساب، والحساب إنما يكون بعد لزوم الأداء، فدل أن ذلك لا يثبت إلا بالأهلية الكاملة، وهي اعتدال الحال بالبلوغ عن عقل²⁵.

لذلك، أهلية الأداء تنقسم إلى ثلاثة أقسام هي:²⁶

1. أهلية الأداء المعدومة: وذلك في حالة انعدام العقل والتمييز أو فقدانهما، كالصبي غير المميز والمجنون وغيرهم، وانعدام أهلية الأداء للشخص تعني أنه غير مؤهل للمعاملات بين الناس، فالإيمان غير معتبر، والصلاة لا أثر لها، والعقود والتصرفات باطلة، أما الجنايات فيتعلق بها الضمان المالي، ولا تقتص من الطفل والمجنون بدنياً²⁷.

²¹ أبو الحسن سيد الدين علي بن أبي علي بن محمد بن سالم الثعلبي الأمدي، الإحكام في أصول الأحكام، تحقيق: عبد الرزاق عفيفي (بيروت - دمشق - لبنان: المكتب الإسلامي، د. ط.، د. ت.)، ج 1، ص 150.

²² حسين النوري، دراسة في عوارض الأهلية في الشريعة الإسلامية مع المقارنة بالشرائع الوضعية (القاهرة: مطبعة لجنة البيان العربي، ط 1، 1953م)، ص 58.

²³ انظر: حسين خلف الجبوري، عوارض الأهلية عند علماء أصول الفقه (مكة المكرمة: المعهد البحوث العلمية وإحياء التراث الإسلامي، ط 2، 1428هـ/2007م)، ص 114-115.

²⁴ رواه أحمد في مسنده وسبق تخريجه.

²⁵ علاء الدين البخاري الحنفي، كشف الأسرار شرح أصول البزدوي، ج 4، ص 249.

²⁶ انظر: محمد الزحيلي، النظريات الفقهية، ص 136.

²⁷ الزحيلي، الوجيز في أصول الفقه الإسلامي، ج 1، ص 494.

2. أهلية الأداء الناقصة: وتثبت للصبي المميز حتى البلوغ لأنه صاحب التمييز، لكنه ناقصٌ من جهة كمال العقل، وتتمام التمييز أي دقة التمييز في عواقب الأمور لصغره ولنقص عقله، فالتصرفات التي تصدر عن المميز أو المعتوه فيها تفصيلات: تصح منه التصرفات النافعة محضاً، وتبطل التصرفات الضارة محضاً، أما إذا ترددت بين النفع والضرر فهي صحيحة، لكنها تتوقف على إجازة وليه²⁸.

3. أهلية الأداء الكاملة: وهي ثابتة للشخص حين يبلغ، وتستمر معه حتى وفاته إلا إذا تعرض لعارضٍ من عوارض الأهلية يفقد عقله أو جزءاً منه، وهذا ما سنراه بالتفصيل فيما بعد إن شاء الله، وفي هذه الحالة تكون جميع تصرفات الإنسان معتبرة، وتترتب عليها الحقوق والواجبات.

والخلاصة، إذا تعمقنا في فكرة نظرية الأهلية، وجدنا أنها عبارة عن مراحل التكامل الإنساني عقلاً وجسداً،²⁹ والتي من خلالها يتهيأ الشخص أولاً لثبوت بعض الحقوق له حفظاً لمصالحه، حتى يتهيأ لثبوت الحقوق عليه وتحمل المسؤولية، وتتساير معها الالتزامات في التصرفات والمعاملات، وهذا يفيد أن الأهلية لها أدوارٌ متدرجة تتناسب مع التطور الجسمي والاكتمال العقلي وهي خمسة³⁰: المرحلة الجنينية، الطفولة، التمييز، البلوغ، والرشد، وعليه فتبدأ حياة الإنسان أولاً مؤهلاً بأهلية الوجوب الناقصة، وتصبح كاملةً بعد خروجه إلى الدنيا، إلا أن أهليته للأداء تعتبر منعدمة، ومن ثم يمتلك أهلية الأداء متى أصبح مميزاً لكنها ناقصةٌ

²⁸ انظر: الزحيلي، المرجع السابق نفسه.

²⁹ قال الزرقا: للأهلية معناها العام في نظر الفقه الإسلامي علاقة بالتكامل الجسمي لا بالعقلي فقط، لأن في الإسلام تكاليف دينية عملية تتطلب القدرة البدنية إلى جانب الوعي العقلي... فلا يتوجه التكليف الشرعي بشيء من ذلك على أحد إلا إذا كان متمتعاً بالقدرة الجسمية إلى جانب العنصر العقلي، ليكون أهلاً لتحمل التكاليف. انظر: الزرقا، المدخل الفقهي العام، ج2، ص783.

³⁰ انظر: المرجع السابق، ج2، ص790.

كما أسلفنا سابقاً، وتتم بتمام قدرته عقلاً وجسداً، وذلك ببلوغه ثم رشده، فيحمل عندئذ جميع التكاليف الشرعية، ويمارس كل الحقوق، وتصح منه كل التصرفات.

المطلب الثاني: عوارض الأهلية

قد يحدث أن يتأخر العقل عن البلوغ، أو أن يفقد التمييز، فيصبح بذلك الشخص معتوهاً أو سفيهاً، أو يصل الى مرحلة البلوغ عقلاً ثم يجن، فالبلوغ والعقل ليسا متلازمين أبداً فقد ينفصلان لسببٍ من الأسباب التي تعترض حياة الإنسان، فتؤثر على العقل، إما بإزالته تماماً أو نقصانه أحياناً، كما قد تتوقف الملكات العقلية لفترةٍ دون تأثير على العقل بسبب طبيعي كالنوم والإغماء، أو بسببٍ غير طبيعي، وبمؤثرات كيميائية أو مواد كالسكر والإكراه، وهذه الأسباب والطوارئ يسميها الأصوليون بعوارض الأهلية.

أولاً: تعريف عوارض الأهلية

العوارض في اللغة جمع عارض أو عارضة فيقال عرض له كذا بمعنى ظهر، وعرضته له أظهرته له وأبرزته إليه³¹. والعارض ما اعترض في الأفق فسده من جراد أو نحل وسحاب المطر، وهو في قوله تعالى: ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالَوا هَذَا عَارِضٌ مُّمْطِرُنَا﴾ (الأحقاف: 24)،³² سمي السحاب عارضاً لأنه يمنع أثر الشمس وشعاعها، وعرض الشيء يعرض واعترض أي انتصب ومنع وصار عارضاً كالخشبة المنتصبة في النهر والطريق ونحوها تمنع السالكين سلوكها.³³ فالعارض في اللغة بمعنى المانع.

أما في اصطلاح الأصوليين، فعوارض الأهلية هي أمور ليست ذاتية للإنسان وطرات عليه، أي خصال أو آفات لها تأثير في الأحكام بالتغيير أو الإعدام بأهلية الوجوب أو الأداء

³¹ زين الدين أبو عبد الله محمد بن أبي بكر بن عبد القادر الحنفي الرازي، تحقيق: يوسف الشيخ محمد، مختار الصحاح (بيروت - صيدا: المكتبة العصرية - الدار النموذجية، ط5، 1420هـ/1999م)، ص205.

³² إبراهيم مصطفى وآخرون، المعجم الوسيط، ج2، ص594.

³³ ابن منظور، لسان العرب، ج7، ص168.

عن الثبوت إما مزيلة لأهلية الوجوب كالموت، أو لأهلية الأداء كالنوم والإغماء، أو مغيرة لبعض الأحكام مع بقاء أصل الأهلية للوجوب والأداء.³⁴ وسميت بهذا الاسم لأنها تمنع بعض الأحكام المتعلقة بالأهلية عن الثبوت.

أو بعبارة موجزة: هي أمور تطرأ على الإنسان فتزيل أهليته أو تنقصها أو تغير بعض أحكامها³⁵. من هنا نجد أن العوارض في الاصطلاح لا تختلف عن أصل وضعها في اللغة، فعوارض الأهلية تطلق على موانع قيام الأهلية، بحيث تمنعها من الاستمرار على حالها سواءً أكان كلياً أم جزئياً أو في بعض جوانبه.

ثانياً: أنواع عوارض الأهلية

البحث في مجال عوارض الأهلية تم تدوينه في البداية على أيدي الأصوليين من الحنفية، وقد قسموها إلى نوعين: سماوية، وهي ما لم يكن للعبد اختيار فنسبت إلى السماء، وأنواعها أحد عشر: الجنون والصغر والعتة والنسيان والنوم والإغماء والرق والمرض والحيض والنفاس والموت؛ ومكتسبة وهي التي دخل فيها اختيار الإنسان واكتسابه إما من نفسه أو غيره وأنواعها سبعة: الجهل والسكر والهزل والسفه والسفر والخطأ والإكراه³⁶. وقد تم تقديم السماوية على المكتسبة لأنها أوضح من ناحية سهولة ملاحظتها على الإنسان، ولكونها خارجة عن اختياره ولها تأثير أكثر على الأهلية.

³⁴ انظر: أبو عبد الله، شمس الدين محمد بن محمد بن محمد المعروف بابن أمير حاج ويقال له ابن الموقت الحنفي، التقرير والتحبير على تحرير الكمال بن الهمام (د.م.: دار الكتب العلمية، ط2، 1403هـ/1983م)، ج2، ص172. وانظر:

علاء الدين البخاري الحنفي، كشف الأسرار شرح أصول البزدوي، ج4، ص262.

³⁵ انظر: وهبة الزحيلي، أصول الفقه الإسلامي (دمشق: دار الفكر للطباعة والتوزيع والنشر، ط1، 1406هـ/1986م)، ج1، ص168.

³⁶ انظر: التفتازاني، شرح التلويح على التوضيح، ج2، ص331. وانظر: ابن الموقت الحنفي، التقرير والتحبير، ج2، ص172.

المبحث الثاني: التعريف بالأمراض النفسية في علم النفس

لم يتحدث الأصوليون أو الفقهاء القدامى عن مصطلح المرض النفسي بشكلٍ محددٍ، لذلك اقتصرَت الباحثة في التعريف الاصطلاحي على ما ذكره الأطباء النفسيون، حيث ركزت الباحثة على معنى المرض النفسي وأهم الأنواع والأعراض للأمراض النفسية، وهي على النحو الآتي:

المطلب الأول: مفهوم المرض النفسي في علم النفس

1. المرض النفسي هو اختلال وظيفي نفسي داخل الفرد، مرتبط بضيق أو ضعف في الأداء، واستجابة غير متوقعة عادةً أو ثقافيًا.³⁷
 2. الأمراض النفسية هي جملة من الأعراض غير العضوية التي تتظاهر بأعراض جسدية وسلوكية وانفعالية مختلفة، وتنشأ عن أسباب مختلفة كالاستعداد البيوي والوراثة وتأثيرات البيئة الاجتماعية والتربية والخبرات الحياتية.³⁸
 3. المرض النفسي هو اضطرابٌ وظيفي في الشخصية أو تغير في السلوك، يصاحب بالتوتر وألم وعدم القدرة والعجز، وخطر متزايد يؤدي إلى الموت، وهذا الخلل أو التغيير يرفض ثقافيًا، ويعوق الفرد عن ممارسة حياته السوية في المجتمع الذي يعيش فيه.³⁹
- عند تأمل التعريفات السابقة، نلاحظ أن من أهم مميزات الأمراض النفسية أنها اختلال وظيفي يصيب أي جانبٍ من جوانب النفس، مما يؤدي إلى التعوق أو المعاناة في ممارسة الحياة السوية ويؤثر في معاملة الفرد مع الآخرين، ومن الملاحظ أيضاً أنه تم ذكر القيد "ويصاحب

³⁷ David H. Barlow, V. Mark Durand, & Stefan G. Hofmann, *Abnormal psychology: An integrative approach (8th ed.)*, (Singapore: Cengage Learning Asia Pte Ltd, 2018), p3.

³⁸ أحمد محمد كنعان، الموسوعة الطبية الفقهية (موسوعة جامعة الأحكام الفقهية في الصحة والمرض والأحكام الطبية) (بيروت: دار النفائس للطباعة والنشر والتوزيع، ط1، 1420هـ/2000م)، ص907-908.

³⁹ هذا التعريف من جمعية الطب النفسي الأمريكي، انظر: رياض نيل العاسمي، علم الأمراض النفسية (عمان-الأردن: دار الإعصار العلمي للنشر والتوزيع، ط4، 1437هـ/2016م)، ص21.

بالتوتر وألم وعدم القدرة والعجز" في التعريف عند جمعية الطب النفسي الأمريكية فيخرج عن ذلك الحالات العارضة، أو التغيرات العاطفية العادية التي لا يصاحبها توتر أو ضعف في الأداء، فكون الفرد يستشعر بالضغط أو الحزن مثلاً لا يستلزم أنه يعاني من المرض النفسي، إلا بعد توفر هذه الشروط، وقد تم تشخيصه من قبل المتخصصين وفق المعايير المحددة، ثم نستفيد من التعريف الثاني أن الأمراض النفسية تحدث نتيجةً لعدة عوامل إما بيولوجية أو نفسية أو اجتماعية، وفي أغلب الأحوال المرض لا ينشأ لسبب واحد، بل يحدث نتيجةً لاجتماع عدة عوامل وأسباب مختلفة⁴⁰.

المطلب الثاني: أنواع الأمراض النفسية وأعراضها

الأمراض النفسية كثيرة ومتنوعة، ولكل مرض اختلافات متفاوتة من حيث شدتها على الإنسان، فالعلماء في مجال معالجة الأمراض النفسية منذ زمن يحاولون وضع تصانيف يحتمم إليها لتشخيص الاضطرابات النفسية وأيضاً من أجل تسهيل دراستها على الباحثين والطلاب. ولعل من أبرز التصانيف التي ظهرت في العصر الحديث التصنيف الدولي للأمراض-تصنيف الأمراض النفسية والسلوكية في مراجعته العاشرة (ICD-10)⁴¹ الذي أصدرته منظمة الصحة العالمية والدليل التشخيصي والإحصائي للاضطرابات النفسية في مراجعته الخامسة (DSM-5)⁴² الذي تتبناه الجمعية الأمريكية للطب النفسي.

من أهم أنواع الأمراض النفسية كما يلي: اضطرابات النمو العصبي (Neurodevelopmental Disorders) التي من ضمنها الإعاقات الذهنية، اضطرابات

⁴⁰ أنس بن عوف عباس، الأحكام الفقهية للأمراض النفسية وطرق علاجها: دراسة مقارنة (قطر: وزارة الأوقاف والشؤون الإسلامية، 1437هـ/2016م)، ص52.

⁴¹ منظمة الصحة العالمية، المراجعة العاشرة للتصنيف الدولي للأمراض-تصنيف الاضطرابات النفسية والسلوكية (المكتب الإقليمي لشرق المتوسط)، أعدت الترجمة وحدة الطب النفسي بكلية الطب بجامعة عين شمس بإشراف أحمد عكاشة.

⁴² الجمعية الأمريكية للطب النفسي، الدليل التشخيصي والإحصائي للاضطرابات النفسية المراجعة الخامسة (DSM-5) (واشنطن: 2003) ترجمة: أنور الحمادي، اعداد وتوزيع: جهاد محمد حمد.

التواصل، اضطراب طيف التوحد، واضطراب نقص الانتباه/فرط الحركة؛⁴³ وطيف الفصام والانفصام والاضطرابات الذهنية الأخرى (Schizophrenia Spectrum and Other Psychotic Disorders)،⁴⁴ التي تعد من أخطر الأمراض النفسية والأكثر تهديداً إذ تؤدي إلى التفكك والتدهور، وهي الأكثر غموضاً وتداخلاً مع سائر الأمراض؛⁴⁵ اضطراب ثنائي القطب (Bipolar Disorder):⁴⁶ وهي عبارة عن اضطراب تتناوب فيه دورات الاكتئاب والهوس، والهوس هو حالة من النشوة والإثارة الشديدة، بحيث يصبح أصحابه ثرثارين للغاية، ويتصرفون بتهور، أو يحاولون القيام بالعديد من المهام في وقتٍ واحد؛⁴⁷ والاضطرابات الاكتئابية (Depressive Disorders)؛⁴⁸ واضطرابات القلق (Anxiety Disorders)⁴⁹.

كل الحالات النفسية للمريض تلاحظ وتصنف على أساس الأعراض المحدثة عنها من قبل المريض نفسه أو التي تظهر من خلال الشكاوى من طرف المريض ليتم تشخيصه.⁵⁰ هناك بعض العلامات التي تحمل نفس الاسم الذي يطلق على اضطراب معين مثل "القلق" و"الاكتئاب" إذ يكون القلق والاكتئاب من الأعراض المتلازمة لاضطراب القلق واضطراب الاكتئاب. مع ذلك، لا تعتبر كل واحدة من تغيرات الوظائف النفسية هنا في حد ذاتها تشخيصاً، لأن كلا منها يحدث في العديد من الاضطرابات، كما لا بد من انضمامها إلى

⁴³ المرجع السابق، ص 22-40.

⁴⁴ المرجع السابق، ص 41-53.

⁴⁵ نخبة من أساتذة الجامعات في العالم العربي، المرشد في الطب النفسي، 112.

⁴⁶ الجمعية الأمريكية للطب النفسي، الدليل التشخيصي والإحصائي للاضطرابات النفسية (DSM-5)، ص 54-73.
⁴⁷ Rose M. Spielman, Kathryn Dumper, William Jenkins, Arlene Lacombe, Marilyn Lovett, Marion Perlmutter, "Psychological Disorders" in *Psychology*, (Houston, Texas: OpenStax College, January 2014), p571.

⁴⁸ الجمعية الأمريكية للطب النفسي، الدليل التشخيصي والإحصائي للاضطرابات النفسية (DSM-5)، ص 74-90.
⁴⁹ الجمعية الأمريكية للطب النفسي، الدليل التشخيصي والإحصائي للاضطرابات النفسية (DSM-5)، ص 91-101.

⁵⁰ انظر: العاسمي، علم الأمراض النفسية، ص 73-74.

أعراض أخرى حتى تستوفى المعايير التشخيصية للمرض المعين.⁵¹ وسوف تورد الباحثة هنا بعض الأعراض الأكثر شيوعاً للاضطرابات النفسية حسب الجوانب النفسية المتأثرة:

أولاً: التشوهات المعرفية والإدراكية: فمن الاختلالات الشائعة للإدراك الخداعات أو الأوهام (delusions) والهلوسات (hallucinations). وهناك أعراض أخرى تصيب الوظيفة المعرفية مثل تشتت الانتباه، وتبدد الشخصية (depersonalization) وتبدد الواقع (derealization).⁵²

ثانياً: اختلال التفكير وتخطئه: ومن أمثلة الاضطرابات التي تصيب عملية التفكير تفكير سحري غير منطقي ويشبه أحلام اليقظة، تطاير الأفكار (flight of ideas)، وتباطؤ التفكير (thought retardation)، ونادراً ما يحدث توقف مجرى التفكير تماماً أو ما يسمى بالحصار التفكير (thought block).⁵³

ثالثاً: الانحراف الجسيم في المزاج: ومن أكثر علامات انحراف المزاج واختلاله انتشاراً لدى المرضى هي القلق، والاكتئاب، والهلع، والرهاب، والتوتر، والخوف، والتناقض الوجداني، ومشاعر الذنب، وضحالة الوجدان، واللامبالاة، والهيجان، وانحراف الانفعال.⁵⁴

⁵¹ انظر: نخبة من أساتذة الجامعات في العالم العربي، المرشد في الطب النفسي، ص 27.

⁵² ويتضمن الجانب المعرفي والإدراكي للإنسان معرفة الفرد بالبيئة وهذا يشمل الاتصال بالواقع، والذاكرة، والانتباه، والتفكير، والاستدلال، والتصور. انظر لمزيد من التفصيل: العاسمي، علم الأمراض النفسية، ص 27، ونخبة من أساتذة الجامعات في العالم العربي، المرشد في الطب النفسي، ص 32-34.

⁵³ اختلال التفكير أو التخطي في التفكير عند المريض النفسي يكون في أربعة نواحي، وهي: إنتاج الفكر أو هيئة التفكير، ومحتوى التفكير، ومجرى التفكير، وحياسة التفكير. انظر لمزيد من التفصيل: العاسمي، المرجع السابق، ص 80-83، ونخبة من أساتذة الجامعات في العالم العربي، المرشد في الطب النفسي، ص 37-39.

⁵⁴ المزاج (mood) هو المشاعر طويلة البقاء، أما تلك المشاعر التي تكون مؤقتة وموقفية فتسمى بالانفعال (emotion). انظر لمزيد من التفصيل: العاسمي، المرجع السابق، ص 85، ونخبة من أساتذة الجامعات في العالم العربي، المرشد في الطب النفسي، ص 34-36.

رابعاً: ضعف أو فقدان الذاكرة: ومن أهم الأعراض المرضية التي تصيب الذاكرة هي: حدة الذاكرة، وفقدان الذاكرة، وخطأ الذاكرة، والألفة، وفجوات الذاكرة، والتفارق في الذاكرة، وحالات الشروود التي تتميز بتجول غير هادف مع تغيرٍ في الشعور يتبعه أحياناً فقدان الذاكرة.⁵⁵

المطلب الثالث: مدى اختلال الوظيفة العقلية لدى المرضى النفسيين

ذكرنا سابقاً أن الأمراض النفسية قد يعبر عنها أيضاً بمصطلح الاضطرابات النفسية، وهذا لا إشكال فيه، لكن يبقى الإشكال في استخدام مصطلح الأمراض النفسية والأمراض العقلية بالتبادل، فقد تسمى الأمراض أحياناً بالنفسية، وأحياناً نجد بعض الكتاب ينسبون الأمراض إلى العقل فيسمونها بالأمراض العقلية، ولعل هذه التسمية موافقة للمصطلح الإنجليزي (mental illness)، فهل كلاهما مترادفان في المعنى أم مختلفان؟ تعتقد الباحثة أنه يجب معالجة هذا الإشكال أولاً، إذ قد يوهم في ذهن القارئ اقتضاء المغايرة بينهما، وأن للأمراض العقلية تأثير مباشر على الوظيفة العقلية بخلاف الأمراض النفسية.

ومن الجدير بالإشارة هنا أن النفس في علم النفس الحديث تختلف عن مفهوم النفس من المنظور الإسلامي، لأن النفس في الإسلام جوهر روحي متميز عن حقيقته عن عالم المادة، في حين يطلق العقل على الأثر الفاضل أو عرض من أعراض هذا الجوهر في الإنسان⁵⁶؛ وقد تجردت مفاهيم النفس في علم النفس الحديث إلى الجانب الذي يستطيع دراسته حسب المنهج العلمي التجريبي وهو العقل البشري، إذ يتعامل على حدٍ كبير مع طبيعة ووظيفة وظاهرة العقل والسلوك البشري، وذلك من شدة تأثره بالفكرة الغربية المادية العلمانية، وبالتالي، فالعلم الذي

⁵⁵ انظر: العاسمي، المرجع السابق، ص83، ونجبة من أساتذة الجامعات في العالم العربي، المرشد في الطب النفسي، ص40-

41.

⁵⁶ كما ذكره الحكماء من أن العقل الفعال هو الذي يؤثر في النفس، ويعدها للإدراك، وحال نفوسنا بالإضافة إليه حال أبصارنا بالنسبة إلى الشمس فكما أن بإضاءة نور الشمس تدرك المحسوسات كذلك بإضاءة نوره تدرك المعقولات. انظر: التفتازاني، شرح التلويح على التوضيح، ج2، ص313.

ينضوي على دراسة العمليات العقلية والأفعال البشرية يسمى بعلم النفس، وحالة اختلال هذا الجانب أو انحرافها من حد السوى يسمى بالأمراض النفسية، ولا يهتمون أصلاً بالجواهر الروحاني أو الجانب الميتافيزيقي المؤثر لتلك الأفعال المنحرفة، أما تشخيص وعلاج الأمراض النفسية والوقاية منها فهي غاية الطب النفسي، ففي هذه الناحية يتبين أن الأمراض العقلية والأمراض النفسية مدلولهما واحد، إلا أن مصطلح الأمراض النفسية أكثرها استخداماً في المراجع الأساسية عند أهل الاختصاص⁵⁷. ومما يؤكد ذلك أيضاً أن العقل عند أخصائي النفس يتكون من ثلاث مجالات تمثل جوانب الأداء العقلي حيث تترايط بعضها ببعض، وهي الإدراك، والعاطفة، والسلوك،⁵⁸ وكثيراً من الاختلالات لدى المرضى النفسيين تقع على هذه الجوانب الثلاثة.

ومع ذلك، فإن هناك بعض الباحثين في هذا المجال يميزون بينهما، فيرون أن الأمراض العقلية من أكثرها خطورةً وأشدّها اختلالاً في قواها العقلية بالمقارنة مع الأمراض النفسية.⁵⁹ وإذا أمعنا النظر في بياهم في هذه التفرقة، يتبين أن الخلاف في أكثرها لفظي أو شبه لفظي، إذ يقصدون من التفرقة بين الأمراض النفسية والأمراض العقلية ما كان يُعرف سابقاً بالعصاب

⁵⁷ انظر: منظمة الصحة العالمية، المراجعة العاشرة للتصنيف الدولي للأمراض - تصنيف الاضطرابات النفسية والسلوكية، والجمعية الأمريكية للطب النفسي، الدليل التشخيصي والإحصائي للإضطرابات النفسية المراجعة الخامسة (DSM-5).

⁵⁸ Hussein M. Magdi, "Symptomatology Signs and Symptoms of Psychiatric Disorders", (Egypt: Beni-Suef University, Faculty of Nursing, Psychiatric/Mental Health Nursing Department, 2019), p3.

⁵⁹ انظر: محمد نعيم ياسين، مباحث في العقل، ص 265-270، وجمال عبد الله لافي، "أثر المرض النفسي في رفع المسؤولية الجنائية في الفقه الإسلامي"، (بحث متطلب لنيل درجة الماجستير في الشريعة والقانون في كلية الشريعة والقانون، الجامعة الإسلامية غزة، 2009م)، ص 32-33، أكرم نشات إبراهيم، علم النفس الجنائي (عمان: مكتبة دار الثقافة للنشر والتوزيع، ط2، 1998م)، ص 90-91، وجمال عبد الله لافي، "أثر المرض النفسي في رفع المسؤولية الجنائية في الفقه الإسلامي"، (بحث متطلب لنيل درجة الماجستير في الشريعة والقانون في كلية الشريعة والقانون، الجامعة الإسلامية غزة، 2009م)، ص 109.

(neurosis)⁶⁰ والذهان (psychosis)⁶¹ على التوالي. تتضمن العصاب العديد من الاضطرابات النفسية وهي اضطرابات القلق، واضطراب الوسواس القهري، واضطراب ما بعد الصدمات، والاضطراب الحاد للكروب أو الضغوط، والاكتئاب.⁶² أما الذهان، فله شكلان؛ الذهان الوظيفي كالفصام وذهان الهوس والاكتئاب (ذهان الوجدان) أو اضطراب ثنائي القطب، والذهان العضوي كذهان الشيخوخة، والصرع، والذهان الناجم عن أورام المخ.⁶³ ومفهوم الذهان يطابق تقريباً الاستخدام الشائع في القانون والمجتمع بالجنون، بحيث المريض الذي يشخص على أنه مصاب بالذهان يفقد حقوقه المدنية ويجوز إيداعه في مستشفيات الأمراض النفسية بدون موافقته.⁶⁴

وعلى الرغم من ذلك، لا يكاد المختصون يتفوقون في تصنيفاتهم للأمراض النفسية على العصاب والذهان، فالدليل التشخيصي والإحصائي للاضطرابات النفسية والتصنيف الدولي للأمراض التي تعتبر تصنيفاً قائماً على الإجماع بين الأطباء النفسيين -ذوي الخبرة والمعرفة التامة- قد مر بالعديد من التغييرات والتعديلات فيما يتعلق بمهذين المصطلحين، ويقال أن

⁶⁰ وقد عرف الذهان بأنه اضطراب عقلي يتضمن تشويهاً للبيئة ناشئة عن الشذوذ الذي يصيب التفكير، والإدراك الحسي، والاستجابة الانفعالية بحيث يعتبر المريض غير قادر على الاهتمام بأموره بطريقة ملائمة، وقد يشكل خطراً على نفسه وعلى غيره، انظر: جوليان روتر، علم النفس الإكلينيكي، ترجمة: عطية محمود هنا (بيروت: دار الشروق، ط2، 1404هـ/1948م)، ص93.

⁶¹ أما العصاب فهو اضطراب انفعالي وظيفي أقل خطراً من الذهان، بحيث التشويه الذي يصيب الواقع في نظر المريض ليس بالضخامة التي يكون عليها في الذهان، فيستطيع العصبي أن يواجه عادة المظاهر المختلفة في البيئة التي يعيش فيها، انظر: جوليان روتر، المرجع السابق، ص94.

⁶² انظر: عبد الستار إبراهيم وعبد الله عسكر، علم النفس الإكلينيكي في ميدان الطب النفس (القاهرة: مكتبة الأنجلو المصرية، ط4، 2008م)، ص49-73.

⁶³ والفرق بينهما يمكن أساساً في مسببات المرض لدى كل منهما، ففي حالة الذهان العضوي يكون اضطراب بسبب اختلال أو إصابة عضوية في المخ أو الجهاز العصبي، أما في الذهان الوظيفي فيصعب تحديد عوامل بيولوجية محددة، انظر: المرجع السابق، ص74-83.

⁶⁴ انظر: جوليان روتر، علم النفس الإكلينيكي، ص93.

الدليل العلمي التجريبي لا يدعم مثل هذا التمييز الحاد بين الذهان والعصاب.⁶⁵ وفي المراجعة الثانية لـ DSM، والتي استندت إلى المراجعة الثامنة لـ ICD، تم تقسيم الأمراض النفسية إلى فئتين من المرض؛ الذهان والعصاب أو غيرها من الاضطرابات العقلية غير الذهانية، وقد شهد كلا التصنيفين الانعزال الأول للفصل التقليدي بين الذهان والعصاب في المراجعة الثالثة والمراجعة العاشرة على التوالي وحتى الآن بحيث اقتصر مفهوم الذهان الذي كان يستخدم سابقاً كمصطلح عام للاضطرابات النفسية على أحد الأعراض الموجودة في العديد من الاضطرابات النفسية.⁶⁶

وفي عصرنا الحالي، أصبح الفصام المرض الوحيد المعترف به حالياً على أنه ذهاني،⁶⁷ مع العلم أن السلوك الذهاني قد يظهر في حالة اضطرابات أخرى، فيتم الكشف عن السلوك الذهاني من خلال وجود واحد أو أكثر من الأعراض النفسية المرضية التالية: الهلوسة، واضطراب الفكر الرسمي (الكلام غير المنظم أو الغريب)، والأوهام، بما في ذلك اضطرابات سلامة الأنا (disturbances of ego integrity) مثل إدخال الفكر وسحب الأفكار أو الشعور بالسيطرة، واضطرابات العاطفة (مسطحة / غير مناسبة)، وعدم المبالاة، والحبسة أو عسر النطق، والسلوك غير المنظم، والسلوك الحركي الكنتاتونك، وتبدد الشخصية / الاغتراب عن الواقع.⁶⁸

ونستنتج مما سبق، نظراً إلى عدم التوافق بين الأخصائيين في التمييز الحاد بين الذهان والعصاب، ترى الباحثة أنه لا يمكن الحكم على جميع المرضى المفسيين بحكمٍ مطلقٍ، ولا يجوز

⁶⁵ Daniel Freeman, Philippa A. Garety, "Connecting Neurosis and Psychosis: the Direct Influence of Emotion on Delusions and Hallucinations", *Behaviour Research and Therapy*, no.41 (2003): 923.

⁶⁶ See: Thomas A. Ban, "Evolution of Diagnostic Criteria in Psychoses", *Dialogues Clin Neurosci*, vol.3, no.4 (2001): 260-262. doi: 10.31887/DCNS.2001.3.4/abthomas

⁶⁷ Fernando Tenório, "Psychosis and Schizophrenia: Effects of Changes in Psychiatric Classifications on Clinical and Theoretical Approaches to Mental Illness", *Hist Cienc Saude Manguinhos*, vol.23, no.4 (2016 Oct-Dec): 942. English, Portuguese. doi: 10.1590/S0104-59702016005000018.

⁶⁸ Thomas A. Ban, "Evolution of Diagnostic Criteria in Psychoses", p.262.

تعميم كلهم على أنهم معدومو العقل، بل لكل مريض أعراض خاصةً به ومدى اختلال الوظائف العقلية لديه، كذلك لا بد من تشخيص وحكم خاص به أيضاً.

المبحث الثالث: العلاقة بين نظرية الأهلية عند الأصوليين والأمراض النفسية في

علم النفس

إن الأمراض النفسية كثيرة ومتفاوتة في درجة شدتها، فمنها ما يؤثر في التطور العقلي والوظيفة العقلية، ومنها ما يؤثر في الإدراك وصلة المريض بالواقع، ومنها ما يؤثر في الوجدان والعاطفة فقط دون نقص في قدرته العقلية. لذلك لا يجوز التعميم بأن جميع المرضى النفسيين غير مكلفين وغير محاسبين في كل أفعالهم، كما أنه لا يمكن الحكم عليهم بحكم مطلق لأن الأمراض تتنوع وتختلف في درجة شدتها، فلا بد إذن من تدقيق النظر في كل مسألة فقهية ومراعاة حال المريض، وهذا يستدعي التحليل النقدي لتلك الأنواع من الأمراض ومدى اختلالها على الوظيفة العقلية، وبالتالي الأهلية المنوطة بالعقل، وذلك بناءً على أسس علمية نفسية معاصرة. والسؤال الرئيسي الذي قد ينشأ عن هذه المشكلة هو: كيف يكون تكليف المريض النفسي أمام الخطاب الشرعي في العبادات والتصرفات، بينما قد يترتب على نقصان العقل أو فقدانه بعض الآثار على الأهلية. والقاعدة أن الحكم على الشيء فرع عن تصوره،⁶⁹ بحيث فقهاء الشرع هم الذين ينزلون الأحكام الفقهية من العبادات والمعاملات والجنايات بناءً على معطيات الطب النفسي، لأن العبرة دائماً في المسميات لحقائق واقعة ومعبرة عن الواقع وليست بالمسمى، هذا من جانب.

ومن جانب آخر، صنفت مباحث عوارض الأهلية قديماً على أيدي الأصوليين، وشرحت بأسلوب مبسط يعكس معارفهم وعلوم عصورهم، ثم تطورت العلوم واختلفت المصطلحات، فتم تمييز الأمراض التي تصيب عقل الإنسان على اختلاف أنواعها، لهذا لا بد

⁶⁹ محمد صدقي بن أحمد بن محمد آل بورنو أبو الحارث الغزي، مؤسوسة القواعد الفقهية (بيروت - لبنان: مؤسسة الرسالة، ط1، 1424هـ/2003م)، ج4، ص411.

من تطوير الفقه كذلك ووصف الحالات بشكلها العلمي الحالي لإيجاد الأحكام الشرعية المناسبة لها وتنزيلها على الواقع، وعدم اللجوء إلى الدراسات النفسية المعاصرة سينشأ فراغاً بين الفقه والواقع، ويعطل وظيفة الفقه المناطة به، ويبدو الفقه بسببه مجرداً عن الواقع ويعيداً عن الحياة، إذ أنه متعلق بمصدرين لا يستغني عن أحدهما؛ المصدر الإلهي وهو الشارع والمصدر البشري وهو الواقع.⁷⁰

ولما كانت هذه الأعراض المرضية كما وصفها الأخصائيون النفسيون تشبه كثيراً من حالات عوارض الأهلية المقررة عند الأصوليين، كان من المهم توفيق وإدراج تلك الأمراض مع مشابقتها من عوارض الأهلية، وفرزها كلا على حدة لتسهيل الأمور في عملية الاجتهاد بشأن أهلية المريض النفسي والأحكام الفقهية المتعلقة من تصرفاته. وعلماء النفس حين يتكلمون عن المشكلات التي تتعلق بالصحة العقلية يقصدون منها تشخيص المريض من أجل معالجته ووضع خطة الانتعاش له، في حين أن ما يخص الأصوليين من الأمراض التي تصيب القدرة العقلية هي للوصول إلى تقدير أهلية المريض حتى تتبين مسؤوليته في تصرفاته وإلزامه لحقوقه وواجباته الدينية. لذلك لا نكاد نجد استخدام مصطلح الجنون مثلاً في الطب النفسي، لأن الجنون معروف عندهم بالذهان، وله أنواع مختلفة ودرجات متفاوتة، كما أنه لا يشير الأصوليون إلى نوع المرض المعين الذي يمنع من جريان الأفعال والأقوال على نهجه فيقدح أهلية المصاب به.

فيظهر لنا أن نظرية الأهلية تتعلق بالأمراض النفسية بشكل مترابط، إذ البحث في تكليف المريض النفسي يستوجب الاطلاع على ضوابط وشروط الأهلية عند الأصوليين، كما لإطار مفهوم الأهلية، وبالتحديد عوارض الأهلية، يستلزم الاعتماد على المكتشفات العلمية النفسية المعاصرة بشأن الأمراض النفسية. لذلك يكون محور هذا المبحث لبيان هذه العلاقة المتبادلة بين نظرية الأهلية عند الأصوليين والأمراض النفسية في علم النفس كالتالي:

⁷⁰ انظر: هدى محمد حسن هلال، نظرية الأهلية دراسة تحليلية مقارنة بين الفقه وعلم النفس (الولايات المتحدة الأمريكية: المعهد العالمي للفكر الإسلامي، ط1، 1432هـ/2011م)، ص55-57.

المطلب الأول: تكليف المريض النفسي في الفقه الإسلامي

المطلب الثاني: حاجة إلى مراجعة مفاهيمية وإدراج بعض الأمراض النفسية تحت أنواع العوارض المزيلة أو المنقصة للأهلية

المطلب الأول: تكليف المريض النفسي في الفقه الإسلامي

تقدم الكلام عن تعريف الأهلية، أما التكليف فهو في اللغة مصدر كَلَّفَ، فيقال: كلفه تكليفاً أي أمره بما يشق عليه⁷¹، ومنه قوله تعالى: ﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾ (البقرة: 286) وقد جاء في التعريفات عند الجرجاني أن التكليف إلزام الكلفة على المخاطب.⁷² أما في اصطلاح علماء الشريعة فالتكليف: "إلزام مقتضى خطاب الشرع فيتناول الأحكام الخمسة: الوجوب والندب، الحاصلين عن الأمر، والحظر والكراهة، الحاصلين عن النهي، والإباحة الحاصلة عن التخيير"⁷³. أو بعبارة أخرى، التكليف هو طلب الشارع بما فيه كلفة ومشقة، ويكون ذلك عن طريق الحكم إما بالاقتضاء أو التخيير.

وتظهر علاقة الأهلية بالتكليف في أن الأهلية والتكليف متلازمان تلازماً بين السبب والمسبب، بحيث أن الأهلية سبب والتكليف مسبب، فكلما وجدت الأهلية وجد التكليف، وكلما نقصت أو اكتملت الأهلية كان التكليف كذلك⁷⁴، إذ الشارع يجازي كل إنسان على

⁷¹ أبو نصر إسماعيل بن حماد الجوهري الفارابي، الصحاح تاج اللغة وصحاح العربية، تحقيق: أحمد عبد الغفور عطار (بيروت: دار العلم للملايين، ط4، 1407هـ/1987م)، ج4، ص1424.

⁷² علي بن محمد بن علي الزين الشريف الجرجاني، كتاب التعريفات، تحقيق: ضبطه وصححه جماعة من العلماء بإشراف الناشر (بيروت - لبنان: دار الكتب العلمية، ط1، 1403هـ/1983م)، ص65.

⁷³ تقي الدين أبو البقاء محمد بن أحمد بن عبد العزيز بن علي الفتوحى المعروف بابن النجار الحنبلي، شرح الكوكب المنير = المختبر المبتكر شرح المختصر، تحقيق: محمد الزحيلي ونزيه حماد (د.م.: مكتبة العبيكان، ط2، 1418هـ/1997م)، ج1، ص483.

⁷⁴ انظر: أحمد عبد الحميد البسيوني، الأحكام المتعلقة بالمعاق ذهنيًا بين الفقه الإسلامي والقانون الوضعي (الأسكندرية: دار الجامعة الجديدة، د.ط.، 2008م)، ص87.

قدر عقله، فلا تكليف فوق طاقة الإنسان، قال علاء الدين البخاري: "لأن التكليف بأحكام الدنيا يعتمد على القدرة فإذا تحقق العجز اللازم الذي لا يرجى زواله سقط التكليف بما في الدنيا ضرورة وهو الأداء عن اختيار"⁷⁵. أما المكلف فهو الذي تعلق الخطاب بفعله⁷⁶، وهو بمثابة المحكوم عليه في كلام الأصوليين حين تناولهم لمبحث الحكم، بما أن شرط التكليف العقل وفهم الخطاب، فإذا توفر ذلك عند شخص فيكون عندئذ مكلفاً عند الشرع.⁷⁷

هل المصاب بالأمراض النفسية مكلف؟

الذي يظهر أنه لا يمكن الحكم على جميع المرضى النفسيين بحكم مطلق، بل لكل مريض حالة خاصة، وحكم خاص به، فإن لم يفقد قدراته العقلية، وكان قادراً على الفهم، فهو مكلف ومحاسب على كل ما فعل، وإذا فقد تلك القدرات سقط عنه التكليف شرعاً، أما إذا اضطرب حال المريض فمرة يفقد قدراته العقلية، ومرة يسترجعها، ويكون قادراً على الفهم والتمييز، ففي هذه الحالة يحكم له بالتكليف حال تعقله وإدراكه، ويسقط عنه التكليف حال طرء العلة به، كما أنه قد تختلف أثر الأمراض على جوانب التكليف، بحيث قد يسقط عنه التكليف فيما يتعلق بحق الله، وليس الأمر كذلك فيما يتعلق بحق الغير أو حق العباد، وقد ينوب عنه غيره مقامه بالولاية على التصرفات وذلك فيما يتعلق بحق الغير أو حق العباد. وفي وجوب العبادات على المريض النفسي، من الأمور المتفق عليها عند العلماء أنه لم يصح وجوب العبادات على المجنون والصبي غير المميز، وكل من يلحق بهما في الأحكام من

⁷⁵ علاء الدين البخاري الحنفي، كشف الأسرار شرح أصول البزدوي، ج4، ص313.

⁷⁶ الفتازاني، شرح التلويح على التوضيح، ج2، ص312.

⁷⁷ انظر: أبو حامد محمد بن محمد الغزالي الطوسي، المستصفي، تحقيق: محمد عبد السلام عبد الشافي (د.م.: دار الكتب العلمية، ط1، 1413هـ/1993م)، ص67، والامدي، الإحكام في أصول الأحكام، ج1، ص150.

المرضى النفسيين، وذلك لفوات الفهم والقصد عندهم.⁷⁸ أما إذا اضطرب عقل المريض فضعفت قدرته على الفهم والتمييز لأمر ما، وفي أمور أخرى يكون قادرا على التمييز، ففي مثل هذه الحالة فإنه يوجب عليه بما أدركه، ويسقط عنه الوجوب فيما عجز عن إدراكه. وهذا التفاوت في التكليف ليس بمستنكر، بل يقع أيضا للإنسان العادي في حال نومه أو نسيانه أو فقدان وعيه ونحوها من الأمور التي اعتبرها الشارع كالأعذار الشرعية أو العوارض التي تؤثر في الأهلية.⁷⁹

وذلك لأن الأصوليين حين يقولون أن العقل والفهم شرط للتكليف، لا يقصدون مطلق الفهم أو مجرد الفهم، بل يقصدون به فهم المكلف لما كلف له، بمعنى تصوره، أي بأن يفهم المكلف من الخطاب بقدر الذي يتوقف إليه العمل والامتثال به، لا بمعنى التصديق به أيضاً، لأن التصديق ليس شرطاً للتكليف، ولو قيل بذلك للزم عدم تكليف الكفار، لعدم حصول التصديق منهم.⁸⁰ قال الآمدي: "ومن وجد له أصل الفهم لأصل الخطاب، دون تفاصيله من كونه أمراً ونهياً، ومقتضياً للثواب والعقاب ومن كون الأمر به هو الله تعالى، وأنه واجب الطاعة، وكون المأمور به على صفة كذا وكذا كالمجنون والصبي الذي لا يميز، فهو بالنظر إلى فهم التفاصيل كالجماذ والبهيمة بالنظر إلى فهم أصل الخطاب، ويتعذر تكليفه أيضاً... لأن المقصود من التكليف كما يتوقف على فهم أصل الخطاب، فهو متوقف على فهم تفاصيله"⁸¹.

⁷⁸ انظر: ابن الموقت الحنفي، التقرير والتحبير على تحرير الكمال بن الهمام، ج2، ص172-173، وعبد الكريم بن علي بن محمد النملة، الجامع لمسائل أصول الفقه وتطبيقاتها على المذهب الراجح (الرياض - المملكة العربية السعودية: مكتبة الرشد، ط1، 1420هـ/2000م)، ص53-54.

⁷⁹ انظر: إيمان حمزة السيد حبشي، "أثر التوحد على الأحكام التكليفية في الشريعة الإسلامية"، مجلة كلية الدراسات الإسلامية والعربية للبنات بدمنهور، الجزء الأول، 2019م، ص1120.

⁸⁰ محمد بن علي بن محمد بن عبد الله الشوكاني اليمني، إرشاد الفحول إلى تحقيق الحق من علم الأصول، تحقيق: أحمد عزو عناية (دمشق - كفر بطنا: دار الكتاب العربي، ط1، 1419هـ/1999م)، ج1، ص36.

⁸¹ الآمدي، الإحكام في أصول الأحكام، ج1، ص150-151.

وبناء على ذلك، نستطيع أن نقول وجوب العبادات من الصلاة والصيام وغيرهما على المصابين بالأمراض التي تسبب الخلل في القدرات العقلية، مثل اضطراب النمو الذهني، والتوحد، والحرف، وهذا يتوقف على مدى فهمهم لمقتضى الخطاب بتفصيله، ومدى إمكانية فهمهم على أدائه كما هو المطلوب منهم شرعاً، فعلى سبيل المثال مريض التوحد الذي لم تظهر عليه أعراض التخلف العقلي، وعنده شيء من القدرة على فهم اللغة وأساليبها، حينما يدرك كيفية الصلاة والصيام، ويفهم أن له ثواب وعليه عقاب، لم يسقط مرضه ما عليه من تكليف تلك العبادة، وربما يصعب عليه فهم عبادة الحج وكيفية أدائها فحينئذ لم يكن مأموراً بها لعدم تمكنه من الامتثال بها وأدائها، هذه هي القاعدة، ويضرب بها جميع الصور والحالات المرضية التي تضعف قوة العقل والتمييز، ويجدر الإشارة إلى أنه لا ينبغي للولي أن يترك المريض على حالته دون أي محاولة لتعليمه، بل يعلمه أمور دينه قدر الإمكان، وينظر إلى ما يستطيع من الفهم والقدرة على العمل.⁸²

المطلب الثاني: حاجة إلى مراجعة مفاهيمية وإدراج بعض الأمراض النفسية تحت

أنواع العوارض المزيلة أو المنقصة للأهلية

رأينا سابقاً أن متقدمي الأصوليين من الحنفية قد توسعوا في ذكر عوارض الأهلية، فذكروا بعض الحالات التي لا تؤثر على حقيقة الأهلية بإزالتها أو نقصانها، وإنما تتعلق بثبوت بعض الأحكام المتعلقة بالأهلية مثل الحيض والنفاس والسفر، أو الأمور التي تؤثر في الرضا والاختيار مثل الهزل والإكراه، أو الحالة التي تكون سابقة عن الأهلية وهو عارض الصغر،

⁸² انظر المزيد من فتاوى اللجنة الدائمة سؤال عن فتاة مصابة بنوبات الصرع الهستيرى و فتوى الشيخ عبد الله بن باز عن رجل ضعيف العقل لكنه ليس بمجنون:

اللجنة الدائمة للبحوث العلمية والإفتاء، فتاوى اللجنة الدائمة - المجموعة الثانية، جمع وترتيب: أحمد بن عبد الرزاق الدويش (الرياض: رئاسة إدارة البحوث العلمية والإفتاء - الإدارة العامة للطبع، د.ط.، 1431هـ)، ج5، ص22.

⁸² عبد العزيز بن عبد الله بن باز، فتاوى نور على الدرب، جمعها: محمد بن سعد الشويعر، قدم لها: عبد العزيز بن عبد الله بن محمد آل الشيخ (دم.: د.ن.، د.ط.، 1433هـ)، ج6، ص15.

حيث رفضه البعض في كونه حالة عارضة للأهلية لأن الصغر ثابت بأصل الحلقة، كذلك الموت لأن الأهلية صفة للشخص، ولا بقاء للوصف دون الموصوف، إذ الموت يهدم الشخصية نهائياً ويزيل الكيان البشري من الوجود، فمن التناقض العقلي تسميته عارضاً.⁸³ وقد تبعهم أكثر الكتاب المحدثين في علم الأصول على نفس المنهج بدون نقص أو زيادة في العوارض كمثال الشيخ أحمد إبراهيم في رسالته عن الأهلية وعوارضها⁸⁴، والزحيلي⁸⁵، والجبوري⁸⁶. بينما انتقد بعض المتأخرين من علماء الأصول التناقضات الحاصلة في هذه التوسعة نقداً وجيهاً، وعدم الدقة في التعبير مما أدى إلى الخلط بين عوارض الأهلية والموانع الشرعية والأعدار الشرعية.

بالإضافة إلى ظاهرة الاختلاف والتفاوت بين المتقدمين والمعاصرين من الأصوليين في مفهوم العوارض وبيان حقيقتها، ومن الملاحظ الانتقال من الأعدار الشرعية والموانع الشرعية التي لا يحصى عددها عند المتقدمين إلى العوارض المنحصرة أخذاً بعين الاعتبار تأثيرها على الأهلية عند المتأخرين، وهذا الأمر يستوجب مراجعة المفاهيم التي تقوم عليها وتطويرها، وهي الدراسات النفسية المرضية، لتفصيل حقيقة تلك الأمور، والبحث في تأثيرها على حقيقة الأهلية من عدمه، ليتم إدراجها ضمن العوارض المتفق عليها، كذلك حصل اختلاف في نوع العارض نفسه كما في الجنون والعتة مثلاً، إذ هما مصطلحان عامان فلا مناص من البحث العلمي المفصل، الذي يراد به التفریق بين الاختلالات الذهانية أو التأخر العقلي من أجل تقرير القول في شأن أنواعهما المختلفة وإزالة الإشكال فيها.

وفي هذا الصدد، ترى الباحثة أنه يمكن الاستعانة بما استقر عليه الأمر في الطب النفسي من تصنيف للمعاقين ذهنياً أو المتخلفين عقلياً في تقدير وجود العقل مناط التكليف، إذ إن الأخصائيين في هذا المجال قد وضعوا معايير محددة في تحديد أي علامة للعملية العقلية

⁸³ انظر: الزرقا، المدخل الفقهي العام، ص 857، ومحمد الزحيلي، النظريات الفقهية، ص 147-148.

⁸⁴ ذكره الزرقا في مآخذ عن العرض التقليدي لعوارض الأهلية، انظر: الزرقا، المدخل الفقهي العام، ج 2، ص 853.

⁸⁵ انظر: الزحيلي، أصول الفقه الإسلامي، ج 1، ص 168 وما بعده.

⁸⁶ انظر: الجبوري، عوارض الأهلية عند علماء أصول الفقه، ص 131 وما بعده.

أو السلوك الاختياري الذي يكون غالباً أو ناقصاً لمريض معين، وتبعاً لذلك لا يجوز تعميم كل الأمراض النفسية على أنها مفقودة للقدرات العقلية تماماً أو مزيلة للأهلية، وقد جرت عادة الناس على إطلاق كلمة الجنون على شتى الأمراض النفسية، وهو إطلاق غير دقيق،⁸⁷ بالرغم من عدم إمكانية انكار أن هناك أمراض نفسية قد يخلو فيها بعض هذه العلامات أو الجوانب العقلية، وإنما ينبغي تحليل مدى اختلال هذه الملكة كما سيتم بيانه في النقاط التالية. والذي يظهر للباحثة أن أبرز العوارض توافقاً وتشابهاً بالأمراض النفسية؛ هي هذه العوارض الثلاثة: الجنون والعتة والإغماء.

أولاً: الجنون

يحتل الجنون المرتبة الأولى في إزالة الأهلية، وقد قرر الأصوليون أن الأصل في الجنون أنه عارض وليس بأصلي، إذ سلامة الإنسان من الآفات هي الأصل، لأن الله اعتنى بخلق الإنسان، وحافظ عليه من الآفات، ودليل ذلك قوله تعالى: ﴿الَّذِي خَلَقَكَ فَسَوَّلَكَ فَعَدَلَكَ﴾ (الانفطار: 7).⁸⁸ ويعرف بأنه اختلال للعقل مانع من جريان الأفعال والأقوال على نهجه إلا نادراً، إما لنقصان جُبل عليه دماغه وخلقة، وإما لخروج مزاج الدماغ من الاعتدال بسبب خلط وآفة من رطوبة مفرطة أو يبوسة متناهية، وإما باستيلاء الشيطان عليه وإلقاء الخيالات الفاسدة إليه.⁸⁹ ويلاحظ أن الجنون من حيث أسبابه ثلاث هيئات؛ فالأول هو مما لا يرجى زواله ولا فائدة في الاشتغال بعلاجه بخلاف الثاني الذي يستطيع علاجه بالأدوية، أما الثالث وهذا مما قد ينجح فيه بالأدوية الإلهية والأذكار كالرقية الشرعية.

وقد ذكر الأصوليون أنواعاً للجنون تم تقسيمها إلى ثلاثة أنواع من منطلق عدة نواحي مختلفة، وهي: من حيث الأصالة، الامتداد، والاستيعاب، فالجنون من حيث الامتداد نوعان:

⁸⁷ محمد كنعان، الموسوعة الطبية الفقهية، ص 298.

⁸⁸ انظر: الجبوري، عوارض الأهلية عند علماء أصول الفقه، ص 163.

⁸⁹ ابن الموقت الحنفي، التقرير والتحبير، ج 2، ص 173.

جنون مطبق أي مستمر، وجنون غير مطبق أي متقطع، أما الجنون من حيث الاستيعاب، أي في مدى فقدان القوى العقلية قد يكون تاماً فهو الجنون التام، وقد يكون غير التام فيسمى بالجنون الجزئي؛ وكل منها من حيث الأصالة إما أصلي بأن يبلغ مجنوناً أو طارئاً بعد البلوغ⁹⁰. وحالة الجنون تؤثر على أهلية الأداء وتفقدتها، فيصير المجنون كالصبي غير المميز في أحكامه وتصرفاته، ويؤاخذ بضمان الإتاافات، وتسقط عنه كل العبادات عند زفر والشافعي خلافاً للحنفية⁹¹. وبناءً على أن تعريف الجنون زوال العقل أو اختلاله أو ضعفه الذي يؤدي لانعدام الإدراك⁹²، ترى الباحثة أنه يمكن إلحاق بعض الأمراض النفسية في تصنيف طيف الفصام والاضطرابات الذهانية الأخرى ضمن معنى الجنون، والتي على رأسها الفصام، وكذلك نوبة الهوس (manic episode) في الاضطرابات ثنائية القطب، والسلوكيات الذهانية الموجودة في بعض الأمراض النفسية.

ثانياً: العته

قد اختلف الأصوليون في مفهوم العته اختلافاً كثيراً بحيث قال الزيلعي: "والمعتوه كالصبي العاقل في تصرفاته، وفي رفع التكليف عنه وهو الناقص العقل، وقيل هو المدهوش من غير جنون واختلفوا في تفسيره اختلافاً كثيراً وأحسن ما قيل فيه هو من كان قليل الفهم مختلط الكلام فاسد التدبير إلا أنه لا يضرب ولا يشتم كما يفعل المجنون"⁹³. ومن أشكال العته: الخرف، وقد جاء ذكره في إحدى روايات الحديث «رفع القلم عن ثلاثة: عن النائم حتى

⁹⁰ انظر: التفتازاني، شرح التلويح على التوضيح، ج2، ص331، وعبد القادر عودة، التشريع الجنائي الإسلامي (القاهرة- مصر: مكتبة دار التراث، طبعة جديدة منقحة، 1426هـ/2005م)، ج1، ص501-502.

⁹¹ انظر: علاء الدين البخاري الحنفي، كشف الأسرار شرح أصول البزدوي، ج4، ص264.

⁹² عبد القادر عودة، التشريع الجنائي الإسلامي، ج1، ص501.

⁹³ عثمان بن علي بن محجن البارع، فخر الدين الزيلعي، تبين الحقائق شرح كنز الدقائق وحاشية الشلبي (القاهرة: المطبعة الكبرى الأميرية ببولاق، ط1، 1313هـ)، ج5، ص191.

يستيقظ، وعن الصبي حتى يحتلم، وعن المجنون حتى يعقل»⁹⁴، قال الإمام أبو داود في سننه: رواه ابن جريج، عن القاسم بن يزيد، عن علي رضي الله عنه، عن النبي ﷺ زاد فيه: «والخرف»، بفتح خاء معجمة وكسر راء من الخرف بفتحين، وهو فساد العقل من الكبر. قال السبكي: والمراد به: الشيخ الذي زال عقله، فإن الكبير قد يعرض له ما يخرج على أهلية التكليف⁹⁵. وكذلك في قوله تعالى: ﴿ وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنكُم مَّن يُرَدُّ إِلَى أَرْدَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴾ (النحل: 274)، فيها الإشارة إلى زوال العقل واختلاله بالكبر والهرم، قال الإمام الطبري في تفسيره لهذه الآية: إنما نرده إلى أزدل العمر ليعود جاهلاً كما كان في حال طفولته وصباه، وينسلخ من عقله، فيصير من بعد عقل كان له لا يعقل شيئاً⁹⁶.⁹⁷

والخرف في علم النفس المرضي نموذج للاضطراب العصبي المعرفي الجسيم، والذي يعتبر أحد الاضطرابات التابعة لمجموعة الاضطرابات العصبية المعرفية (Neurocognitive Disorders)، وهي مجموعة من الأمراض تصيب كبار السن وتتميز بانخفاض الوظائف العقلية مثل الذاكرة، الانتباه، والتفكير، أما التخلف العقلي أو الإعاقات الذهنية وهو نوع آخر من العته يشير إلى صنف اضطرابات النمو العصبي (Neurodevelopment Disorders)، وهي إعاقات في نمو الدماغ حيث توقف نمو هذا الجانب الفطري من الاستعدادات العقلية

⁹⁴ رواه أبو داود سليمان بن الأشعث بن إسحاق بن بشير بن شداد بن عمرو الأزدي السنجستاني، تحقيق: محمد محيي الدين عبد الحميد، سنن أبي داود (صيدا - بيروت: المكتبة العصرية، د.ط.، د.ت.)، كتاب الحدود، باب في المجنون يسرق أو يصيب حدا، رقم الحديث: 4403، ج4، ص141.

⁹⁵ أبو الحسن السندي، تحقيق: محمد زكي الخولي، فتح الودود في شرح سنن أبي داود (المدينة المنورة - المملكة العربية السعودية: مكتبة أضواء المنار، ط1، 1431هـ/2010م)، ج4، ص298.

⁹⁶ محمد بن جرير بن يزيد بن كثير بن غالب الأملي، أبو جعفر الطبري، تفسير الطبري = جامع البيان عن تأويل آي القرآن، تحقيق: عبد الله بن عبد المحسن التركي بالتعاون مع مركز البحوث والدراسات الإسلامية بدار هجر عبد السند حسن يمامة (د.م.): دار هجر للطباعة والنشر والتوزيع والإعلان، ط1، 1422هـ/2001م)، ج14، ص292.

⁹⁷ انظر: أنس بن عوف عباس، الأحكام الفقهية للأمراض النفسية وطرق علاجها، ص121-124.

قبل اكتماله أو مشكلة في عمل الدماغ تؤثر على سلوك الطفل أو ذاكرته أو قدرته على التعلم، وغالباً ما تستمر حتى مرحلة البلوغ، وعادة ما تمتد مدى الحياة، وليست مشاكل خاصة بالأطفال⁹⁸. له أنواع كثيرة منها: اضطراب نقص الانتباه/فرط الحركة (Attention Deficit Hyperactivity Disorder)، اضطراب التعلم المحدد (Specific Learning Disorder)، اضطرابات التواصل (Communication Disorder)، واضطراب طيف التوحد (Autism Spectrum Disorder). فهذا التقدم العلمي يوجب إعادة النظر في مسألة التأخر العقلي وفئاته، ليتم تصنيفه واعتبار الأحكام الشرعية المترتبة عليها. وهكذا يلاحظ أن التخلف العقلي يختلف عن صنف الاضطرابات العصبية المعرفية من ناحية أن المتخلف العقلي لم يكتمل نموه العقلي أصلاً، ويعتقد أن الإعاقة الذهنية واضطرابات التعلم المحددة موجودة منذ الولادة، في حين يتطور الأخير بعد تكامل النمو العقلي الذي يسبب عند حدوثه القصور والتدهور في العقل⁹⁹.

وبناء على اعتبار أن العته في المصطلح العلمي مرض أو آفة تصيب العقل أو الجهاز العصبي في أي مرحلة من مراحل النمو، يؤدي بذلك إلى اختلال في القدرة العقلية، ترى الباحثة أنه يمكن تطبيق أحكام العته على المصابين بمعظم الأمراض من كلا المجموعة الاضطرابات العصبية المعرفية واضطرابات النمو العصبي، ومع ذلك فلا بد من مراعاة تعدد أنواعها وتفاوت درجاتها.

⁹⁸ انظر: أكرم نشات إبراهيم، علم النفس الجنائي، ص146،

See also: David H. Barlow, V. Mark Durand, & Stefan G. Hofmann, *Abnormal psychology*, p521.

⁹⁹ انظر: أكرم نشات إبراهيم، المرجع السابق نفسه،

See also: David H. Barlow, V. Mark Durand, & Stefan G. Hofmann, *Abnormal psychology*, p553.

ثالثاً: الإغماء

الإغماء هو مرض في القلب أو الدماغ يؤدي إلى العجز في استعمال العقل في الحال، وليس مُعدماً للعقل، لذلك لا يخلو شيء من أهلية المكلف، وإنما فقط يوجب تأخر الخطاب المتضمن للأداء إلى وقت الإفاقة من الإغماء والتمكن من أدائه بإرادة واختيار.¹⁰⁰ وهذه الحالات المرضية لم يتطرق إليها الأصوليون بأسماء خاصة وأوصاف معينة، لكن مع تقدم العلوم النفسية والطبية نستطيع أن نكشف عن بعض الأمراض التي تشبه حالتها بالإغماء، وهي التي في نظر الباحثة الهذيان (Delirium) والصرع (Epilepsy).

ومن الملاحظ أن هذه الحالات من الصرع والهذيان وما أشبه ذلك تُفقد شعور المريض به أو اختياره كما يفقد إدراكه، ويأتي بحركات وأفعال وأقوال لا يعنيه ولا يدرك حقيقتها، وقد يرتكب المصاب بالصرع أعمالاً إجرامية دون إدراكها، يقول عبد القادر عودة في شأن مدى مسؤوليته لجريمته: "وهؤلاء المرضى وأمثالهم حكم المجنون إذا كانوا وقت ارتكاب الحادث فاقدي الإدراك أو كان إدراكهم ضعيفاً في درجة إدراك المعتوه، ويأخذ هؤلاء المرضى حكم المكره إذا كانوا متمتعين بالإدراك ولكنهم فاقدي الاختيار فإن لم يفقدوا إدراكهم ولا اختيارهم فهم مسؤولون جنائياً عن أعمالهم."¹⁰¹

ولا شك أنه يمكن القول برفع التكليف عن المصاب بالصرع أثناء النوبة الصرعية، لأن حالة الصرع في الجملة شبيهة بالإغماء من حيث غياب الوعي بالواقع والإدراك لفترة مؤقتة، إذ تستمر هذه الحالة في المعتاد ما بين دقائق إلى ساعات، وقد تطول إلى أيام في بعض الحالات.¹⁰² لذلك تنطبق الأحكام الفقهية للمغمى عليه على مريض الصرع أثناء النوبة التي تفقده صلته بالواقع، ولا يستطيع التحكم بأفعاله وحركته وأقواله.

¹⁰⁰ انظر: الجبوري، عوارض الأهلية عند علماء أصول الفقه، ص 243.

¹⁰¹ عبد القادر عودة، التشريع الجنائي الإسلامي، ص 504.

¹⁰² انظر: أنس بن عوف عباس، الأحكام الفقهية للأمراض النفسية، ص 137.

الخاتمة

ومما سبق آنفاً، تظهر العلاقة بين نظرية الأهلية عند الأصوليين والأمراض النفسية كما ناقشها علماء النفس موجودة بشكل مترابط: حيث أن معرفة أهلية المريض النفسي وتكليفه أمام الخطاب الشرعي يقتضي الرجوع إلى نظرية الأهلية في أصول الفقه، في حين أن التباين والاختلاف في المفاهيم الفقهية المتعلقة بالأمور التي تؤثر على عقلية الفرد وبالتالي أهليته يستلزم مراجعتها مستنداً إلى النتائج المعاصرة في علم النفس، حيث أن هناك بعض الاضطرابات المتشابهة والصالحة لإدراجها في حالات الجنون، والعته، والإغماء. والتي تم ذكرها هنا بمجرد الإشارة والتلميح فقط إلى بعض الفجوات والاختلافات في الدراسات الأصولية القديمة التي يمكن أن تواكبها بدراسة علمية نفسية معاصرة، وليست من هدف الباحثة أن تتطرق إلى صوغها بصياغة جديدة حتى تكون دراسة عوارض الأهلية دراسة كاملةً وشاملة.

ويجب التأكيد في ختام هذه الدراسة على أن تقدير حالة المريض وتحديد الأعراض الذهانية التي يعاني منها لا بد أن يتم ذلك على أيدي أهل الاختصاص من الأطباء النفسيين، فالطبيب النفسي هو من يجري الكشف اللازم ويحدد التشخيص، أما فقهاء الشرع فهم الذين ينزلون الأحكام الفقهية من العبادات والمعاملات والجنائيات بناءً على معطيات الطب النفسي، والذي تم ذكره هنا هو مجرد أحكام عامة لهذه القضية على أساس العلم النظري، ولا يصلح تطبيقها على أعيان المرضى النفسيين دون الرجوع إلى طبيب نفسي واستشارة أهل الاختصاص.

وبمناسبة موضوع المؤتمر وهو "إغناء الخطاب الإسلامي من أجل المواكبة الحضارية الكونية"، تعالج الدراسة محور إحياء وتجديد الفكر الإسلامي، وهي نظرية الأهلية، وذلك من خلال مراجعة النظرية وتطوير المفاهيم التي تقوم عليها ذات الصلة بالدراسات النفسية المرضية. وتسهم الدراسة في إظهار قدرة الفكر الإسلامي على مواكبة العلوم الإنسانية والاجتماعية والتي من ضمنها علم النفس، وكذلك إبراز صلاحية الشريعة الإسلامية من حيث استيعابها

لجميع المستجدات والنوازل العصرية، لا سيما الأمراض النفسية، والتي تعد من فروع الطب المهمة لأن موضوعها العقل والإنسان؛ والإنسان هو المحكوم عليه أمام الخطاب الشرعي. وبهذا يرجى من هذه الدراسة حل بعض من الإشكالات الفقهية القديمة والقضايا المعاصرة المتعلقة بالأهلية.

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أهمية منهج ابن تيمية في الجمع بين النقل والعقل لتنسيق العلاقة بين الوحي والعلم الحديث

The Significance of ibn Taymiyya's Method in Harmonizing Between Reason and Revelation to Regulate the Relationship Between Revelation and Modern Sciences

Kepentingan Manhaj Ibnu Taimiyah dalam Mengharmonikan Wahyu dan Akal Bagi Mengharmonikan Hubungan Wahyu dan Sains Moden

محمد عصري بن صبري*، محمد شهر الدين بن تيتيه، الأستاذ المشارك د. نى محمد سيف العزيمي بن نى عبد الله

المستخلص

ابن تيمية أحد الأعلام الكبار في مجال العلوم النقلية والعقلية حيث جدد المنهج الأثري السلفي في مواجهة التيارات الكلامية والفلسفية، ومن أعظم إنتاجه، مصنفه في الجمع بين النقل والعقل المسمى بـ (درء تعارض العقل والنقل)، حيث نقض القانون الكلي الذي اعتمد عليه المتكلمين في قضية الجمع بين النقل والعقل وأتى بأصول راسخة وقواعد متينة، أعلى من خلالها منزلة الوحي ولا يفترط في اعتبار العقل وحجتيه، وأكد على الموافقة التامة بين الوحي الصحيح للعقل الصريح. وقد صارت في عصرنا الحاضر قضية العلاقة بين الوحي والعلم التجريبي الحديث مثارا أساسيا للنقاشات والجدالات واستخدم عدد من علماء المسلمين القانون الكلي للمتكلمين في وضع الضوابط لهذه العلاقة، ولكن أثر هذا العمل سلبا في بعض القضايا الأصولية في الإسلام من خلال التأويلات للنصوص. وهذا الأثر هو الذي بعينه كان باعثا لابن تيمية في نقض القانون الكلي ذلك، فمن الضروري إذن أن نعتبر منهجه في وضع تلك الضوابط للعلاقة بين الوحي والعلم. يهدف الباحث في هذا البحث للكشف عن انتقادات ابن تيمية للقانون الكلي وما بناه

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بديلا لذلك القانون ومن ثم تطبيقه لإيجاد الضوابط المنظمة للعلاقة بين الوحي والعلم. واستخدم الباحث المنهج الوصفي من خلال القيام بتحليل ما كتبه ابن تيمية في كتابه (درء تعارض العقل والنقل). وجد الباحث أن ما قام به ابن تيمية هو البديل الأمثل لهذه القضية ويمكن من خلاله درء التعارض بين الوحي والعلم. هذا البحث لا ريب يفيد الباحثين خصوصا والمسلمين عموما في حل هذه المعضلة العصرية ويساهم في توجيه بناء الحضارة الفكرية الإسلامية المعاصرة.

الكلمات المفتاحية: ابن تيمية، القانون الكلي، الوحي، العلم التجريبي، إسلامية المعرفة، فلسفة العلوم، العلاقة بين الدين والعلم، علم الكلام، الفلسفة.

Abstract

Ibn Taymiyyah is one of the great figures in the field of revelation and reason sciences, where he renewed the Salafi approach in facing the theological and philosophical currents, and one of his greatest productions is his book named: Dar' Ta'arud al-Naql wa al-'Aql (Warding off the Conflict of Reason and Revelation), where he overruled the universal law on which Speculative Theologians relied in the issue of combining revelation and reason and brought solid assets and rules, through which the status of revelation does not undermined reason and its argument, and stressed the complete agreement between valid revelation and sound reason. In our time, the issue of the relationship between revelation and modern empirical science has become a major subject of discussions and controversies. Several Muslim scholars have used the universal law of the Speculative Theologians to set the principles for this relationship. Still, this work has negatively affected some fundamental issues in Islam through the hermeneutical approach of the Divine texts. This effect motivated Ibn Taymiyyah to overturn this universal law, so it is necessary to consider his method in establishing these principles for the relationship between revelation and science. This research aims to reveal Ibn Taymiyyah's criticisms of the total law and what he built as an alternative to that law and then apply it to find the principles that regulate the relationship between revelation and modern science. The researcher used the Qualitative method by analyzing what Ibn Taymiyyah wrote in his books, especially, Dar' Ta'arud al-Naql wa al-'Aql (Warding off the Conflict of Reason and Revelation). The researcher found that what Ibn Taymiyyah did is the best alternative to this issue and through which the conflict between revelation and science can be avoided. This research is useful to researchers and Muslims in general in solving this modern dilemma and contributed to guiding the construction of contemporary Islamic intellectual civilization.

Keywords: Ibn Taymiyyah, Universal Law, Revelation, Empirical Science, Islamization of Knowledge, Philosophy of Science, the Relationship between Religion and Science, Theology, Philosophy.

Abstrak

Ibn Taymiyyah ialah salah seorang tokoh besar dalam bidang wahyu dan ilmu akal, di mana beliau memperbaharui pendekatan Salafi dalam menghadapi arus teologi dan falsafah, dan salah satu karya terbesarnya ialah kitab: Dar' Ta'aruḍ al-Naql wa al-'Aql, di mana beliau menolak undang-undang sejagat yang dipegang oleh Ahli Kalam dalam isu menggabungkan wahyu dan akal dengan penghujahan kukuh, tanpa melemahkan autoriti wahyu dan tidak juga melemahkan autoriti akal, dan menekankan keharmonian antara wahyu yang sah dan akal yang waras. Pada zaman kita, isu perbincangan antara wahyu dan sains empirikal moden telah menjadi subjek utama undang-undang sejagat Ahli Kalam untuk menetapkan prinsip-prinsip bagi hubungan ini. Namun, pendekatan ini telah memberi kesan negatif kepada beberapa isu asas dalam Islam melalui pendekatan takwil teks-teks Wahyu. Kesan inilah yang mendorong Ibn Taymiyyah untuk membatalkan undang-undang sejagat ini, jadi adalah perlu untuk mempertimbangkan kaedah beliau dalam mewujudkan prinsip-prinsip hubungan antara wahyu dan sains. Penyelidikan ini bertujuan untuk mendedahkan kritikan Ibn Taymiyyah terhadap kanun sejagat dan apa yang beliau bina sebagai alternatif kepada kanun itu dan kemudian menerapkannya untuk mencari prinsip-prinsip yang mengawal selia hubungan antara wahyu dan sains moden. Penyelidik menggunakan kaedah Kualitatif dengan menganalisis apa yang ditulis oleh Ibn Taimiyah dalam buku-bukunya, terutama dalam: Dar' Ta'aruḍ al-Naql wa al-'Aql. Penyelidik mendapati bahawa apa yang dilakukan oleh Ibn Taimiyah adalah alternatif terbaik kepada isu ini dan melaluinya konflik antara wahyu dan sains boleh dielakkan. Penyelidikan ini sudah pasti berguna kepada penyelidik dan umat Islam secara amnya dalam menyelesaikan dilema moden ini dan menyumbang kepada membimbing pembinaan tamadun intelektual Islam kontemporari.

Kata Kunci: Ibnu Taymiyah, Kanun Sejagat, Wahyu, Sains, Islamisasi Ilmu, Falsafah Sains, Hubungan Agama dan Sains, Teologi, Falsafah.

المقدمة

كانت بداية قضية النقل والعقل وطبيعة العلاقة بينهما من التوافق والتعارض نشأت مع فقهاء أهل الرأي بما اشتهر عندهم بمسألة (تعارض القياس مع النص) أو (مخالفة النص للقياس) ولكن هذه المسألة لم تتجاوز المسائل العملية الفرعية المسماة بالفقه لأن السلف

الصالح من الصحابة والتابعين لم يكونوا يحوضون في المسائل الإلهيات بالمجادلة العقلية ويعتبرونها من الباطل¹.

ولكن لم يلبث أن يدخل القرن الثاني الهجري إلا وقد ظهرت مقالات القدرية التي تنفي القدر وزعمت أن إرادة العباد وأفعالهم لا تعلق لها بمشيئة الله وخلقه على يد معبد الجهني (المقتول سنة 80 هـ/699 م)، ثم ظهرت مقالة التعطيل التي نشرها جهم بن صفوان (المقتول سنة 128 هـ/745-6م) حيث نفى قيام معاني الصفات بالله تعالى نتيجة نظام عقلي محدد. وقد تلقى عقيدته من الجعد بن درهم وهو أول من أظهر تعطيل الصفات الإلهية بإنكاره اتصاف الله تعالى بالخلقة والتكلم فقتل بسبب ذلك من قبل الدولة الأموية في حدود نيف وعشرين ومائة للهجرة².

تطورت قضية إثبات الصفات لله تعالى إلى قضية كلية كبيرة وهي العلاقة بين النقل وهو الوحي والعقل وصارت محل تنظير وبحث بين أهل الكلام والفلاسفة وأول من يعرف أنه أظهرها بصيغة القانون الكلي هو أبو حامد الغزالي 448-505 هـ/1056-1111 م) بتأليفه كتابه: قانون التأويل³. ثم أتم صياغة القانون على صورته المعتمدة المستقرة فخر الدين محمد بن عمر الرازي (ت 606 هـ/1209 م) حيث ذكره في كتابه أساس التقديس⁴، وإن كانت الفكرة الأساسية للقانون موجودة ومستخدمة من قبل المعتزلة ثم قبلته الأشعرية لا

¹ Carl Sheriff El-Tobgui, *Ibn Taymiyya on Reason and Revelation: A Study of Dar' ta'aruḍ al-' aql wa-l-naql* (Leiden: Brill, 2020), pp.27-31.

² نفس المصدر، ص. 33-35.

³ الغزالي، أبو حامد، قانون التأويل، تحقيق: محمود بيجو، ط. 1 (بدون النشر-1992) ص. 19-24.

⁴ الرازي، محمد بن عمر، أساس التقديس، تحقيق: عبد الله محمد إسماعيل (الأزهر الشريف-2022)، ص. 404-405.

سيما في كتابات عبد القاهر البغدادي (ت 429 هـ)⁵ وبات واضحا في كتابات إمام الحرمين أبي المعالي الجويني (419-478هـ)، شيخ الغزالي⁶.

وملخص هذا القانون أنه إذا تعارضت الدلائل القطعية العقلية مع ظواهر الدلائل اللفظية (النقلية) فلا بد من القطع بمقتضى الدلائل العقلية القطعية وأما الدلائل النقلية فإما غير صحيحة وإما صحيحة، ولكن ظواهرها غير مراد فيؤول معناه بتأويلات مفصلة أو يفوض بتأويل إجمالي فيقال: الظاهر غير مراد، ويفوض العلم بمعناه إلى الله تعالى⁸.

ويشترطون في التأويل - وهو صرف اللفظ من معنى ظاهر راجح إلى معنى مرجوح لقريظة - أن يكون المعنى مما ورد استعماله في اللغة أو يجوز حمله عليه في اللغة وباختصار، صرف اللفظ عن معناه الحقيقي إلى معناه المجازي⁹. وأصل هذا القانون نظرية الدور الفاتلة بأن العقل أصل للنقل حيث لا يعرف صدق النقل إلا بالعقل، فتقديم النقل عليه طعن في صحة النقل نفسه¹⁰.

ويشارك الفلاسفة أهل الكلام في قبول هذا القانون مع اختلاف جزئي في تحديد ما هو الحق المطلوب من هذه الدلائل اللفظية؟ فالتكلمون يرون أن الحق المطلوب هو عدم اعتقاد الظاهر، بل يجب صرفه إلى معنى مرجوح سواء عن تبديل المعنى الحقيقي بالمعنى المجاز المسمى بطريق التأويل أو بالإعراض الكلي عن فهم معناه المسمى بطريق التفويض. وأما الفلاسفة، فالمعنى الظاهر الموهوم للتشبيه هو المطلوب اعتقاده لدى العامة بخلاف أهل العقل

⁵ البغدادي، عبد القاهر، أصول الدين، ط. 1 (تركيا: مدرسة الإلهيات، 1928) ص. 109-114.

⁶ الجويني، إمام الحرمين، عبد الملك، الإرشاد إلى قواطع الأدلة في أصول الاعتقاد، (مصر: مكتبة الخانجي، 1950) ص. 155-164.

⁷ الشافعي، حسن محمود، المدخل إلى دراسة علم الكلام، ط. 4 (القاهرة: مكتبة وهبة، 2013) ص. 140-148.

⁸ الرازي، محمد بن عمر، أساس التقديس، ص. 404-405.

⁹ الغزالي، قانون التأويل، ص. 22-23.

¹⁰ الشافعي، حسن محمود، المدخل إلى دراسة علم الكلام، ص. 140-142.

(أي: الفلاسفة)، فالمطلوب في حقهم تأويل هذه النصوص وتحريفها إلى معان أخرى حسب ما اقتضاه نظامهم العقلي¹¹.

ثم أصبح العلم الحديث بدلا للقضايا العقلية التي تعتبر معارضة للنقل أو الوحي وذلك لما تحول الغربيون من إعلاء العقل إلى الاعتماد الكلي على التجريبيات والحسيات القاصرة ويرفضون وجود ما وراء الطبيعة أي: الميتافيزيقا. وجد الغربيون أن المكتشفات العلمية الحديثة عددا منها تعارض تعاليم الكنائس الكاثوليكية، فحدثت حالة حربية بين الدين النصراني المحرف وبين المكتشفات العلمية الجديدة الطبيعية كعمر الأرض، ودوران الأرض حول الشمس، ونظرية التطور والانتخاب الطبيعي التي أعلنها داروين¹².

هذه القضايا المثارة في الغرب بين المسيحيين لم تلبث طويلا حتى تسرب إلى المسلمين وتأثر بها جمع من المثقفين والمفكرين والعلماء. فوجد محاولات من قبل علماء المسلمين للتوفيق بين نصوص الوحي ومعطيات العلم الحديث كنظرية التطور والانتخاب الطبيعي، وفسرت عدد من الآيات القرآنية على خلاف ما استقر عليه المفسرون المتقدمون موافقا للنظريات العلمية الحديثة كما نجده في تفسير الإمام محمد عبده¹³.

وكان جل من تكلم في هذه القضية ممن ينتمون إلى المدارس العقدية الكلامية والفلسفية، فيبنون مقاربتهم للقضية الجديدة على القضية القديمة وهو القانون الكلي لدرء تعارض النقل والعقل. وهذه المحاولات لإيجاد مقارنة إسلامية لدرء تعارض الوحي والعلم الحديث تعيد النتيجة نفسها جراء استخدام ذلك القانون الكلي وهو رفع شأن العقل على حساب النقل، وفي القضية الجديدة يكون العلم الحديث قد ترفع منزلته على حساب الوحي وتقول النصوص لتوافق معطيات العلم الحديث وإن كانت دلالاته لا تحتتمل تلك التأويلات،

¹¹ ابن سينا، الأضحوية في المعاد، تحقيق: حسن عاصي، ط. 1 (طهران: شمس تبريزي، 2003)، ص. 97-103.

¹² Guessom, Nidhal & Bigliardi, Stefano, *Islam and Science: Past, Present, and Future Debates* (Cambridge University Press, 2023), pp. 9-16.

¹³ سيد قطب، في ظلال القرآن، ط. 32 (القاهرة: دار الشروق، 2003)، ج. 6، ص. 3976-3979.

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وهذه الظاهرة قد لاحظها عدد من المتخصصين في مجال أسلمة المعرفة منهم سيد حسين نصر¹⁴.

ولذلك، رأى عدد من الباحثين المعاصرين أن المقاربة المجدية لا تكون إلا إذا اعتبرنا بما وضعه ابن تيمية؛ أحمد بن بد الحليم الحراني (ت 728هـ/1328م) حيث تعتبر أعماله النقدية ذا قيمة علمية نفيسة وعالية حيث قد قام بنقد الكلام، والفلسفة، والمنطق ومن خلال هذه الانتقادات قد وضع الأسس الفكرية والفلسفية البديلة.

وقد أشاد عدد من الباحثين المعاصرين بأعمال ابن تيمية وفكره سواء من المسلمين أم الغربيين، منهم: طه عبد الرحمن حيث يقول:

"لم يكن ابن تيمية منطقيا عاديا، بل كان منطقيا مجددا، إذ نازع في كثير من الأصول المقررة في منطق (أرسطو)، واجتهد في وضع منطق جديد هو إلى التداول اليومي أقرب منه إلى اللغة الفلسفية المجردة؛ وإنه ليحزني كثيرا أن الفكر المنطقي التيمي لم يستثمر قط لا من لدن من ينتصرون له من السلفيين، ولا من لدن خصومه من غير السلفيين؛ والرجل، حقيقة، أتى بنظرات في المنطق تستحق أن نقف عندها، ونعطيها حقا من التحليل؛ إن عطاءه في المنطق أكثر تجديدا من كل عطاءات المناطقة الذين تقدموه، بما فيهم كبار الفلاسفة من أمثال الفارابي وابن سينا، لأن هؤلاء ظلوا جميعا حبيسي أصول (أرسطو)، وما جاءوا به من جديد بقي متمسكا بهذه الأصول، في حين أن ابن تيمية حاول أن يضع أصولا لمنطق جديد يستبدلها مكان الأصول التي اعتمدها (أرسطو)..."¹⁵

ووصف محمد عمارة أهمية فكر ابن تيمية بقوله:

¹⁴ Nasr, Syed Hossein, Islam and Science, *The Oxford Handbook of Science and Religion*, edited by: Philip Clayton (Oxford University Press, 2006), pp. 71-86.

¹⁵ طه عبد الرحمن، حوارات من أجل المستقبل (الشبكة العربية للأبحاث والنشر، 2011)، 65-66.

"ولقد كان شيخ الإسلام ابن تيمية واحدا من أبرز الأعلام المجددين للإسلام، بل قد تميز بتجديده بالجمع بين العلم والعمل، بين الفكر والموقف، بين اللسان والسنان، بين الاجتهاد والجهاد، فعدى نموذجا متميزا - إن لم يكن منفردا، منذ عصره وحتى العصر الذي نعيش فيه..."¹⁶

ونجد أن أثر منهج ابن تيمية في درء تعارض النقل والعقل في منهج حسن البنا في ضبط العلاقة بين الوحي والعقل والعلم الحديث حيث ذكر في الأصل التاسع عشر من الأصول العشرين:

"وقد يتناول كل من النظر الشرعي والنظر العقلي ما لا يدخل في دائرة الآخر، ولكنهما لن يختلفا في القطعي، فلن تصطدم حقيقة علمية صحيحة بقاعدة شرعية ثابتة، ويؤول الظني منهما ليتفق مع القطعي، فإن كانا ظنيين فالنظر الشرعي أولى بالاتباع حتى يثبت العقلي أو ينهار"¹⁷.

نجد في هذا التقرير، جعل البنا كون الدليل سواء من الوحي أو العلم الحديث قطعيا أو ظنيا هو الميزان للترجيح، وهذا لا شك يستفاد من تقرير ابن تيمية خلافا لما عليه المتكلمون والفلاسفة.

وفي شرحه لهذا الأصل، نقد يوسف القرضاوي القانون الكلي للمتكلمين ووصفه بأنه من التأثير بأفكار غير إسلامية وأشاد بما قام به ابن تيمية في درء تعارض النقل والعقل، وتبنى هو نفسه هذا المنهج لضبط العلاقة بين الوحي والعلم الحديث بأن ينظر إلى دلالة الدليل وقوته من حيث القطع والظن، لا إلى مجرد جنس الدليل بأن كان نقليا أو عقليا¹⁸.

¹⁶ محمد عمارة، مقام العقل عند ابن تيمية (القاهرة: مكتبة وهبة، 2011)، 3-4.

¹⁷ يوسف القرضاوي، موقف الإسلام من العقل والعلم، ط. 1 (القاهرة: مكتبة وهبة، 2014)، ص. 7.

¹⁸ نفس المصدر، ص. 169-173.

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وصرح إبراهيم الشحات بضرورة إيجاد مقاربة إسلامية لدرء تعارض الوحي ونظريات العلم الحديثة بقوله: "وكما أصَّل شيخ الإسلام قاعدة درء تعارض العقل والنقل في كتابه الممتع الموسوم بنفس الاسم فإنه ينبغي التنبيه على نفس القاعدة فيما يتعلق بالعلم"¹⁹.

لذلك، يهدف هذا البحث إلى بيان وإظهار أهمية منهج ابن تيمية في موافقة صريح المعقول لصحيح المنقول وصلاحيته لإيجاد المقاربة الإسلامية لدرء تعارض الوحي والعلم الحديث، فيتطرق البحث إلى جواب السؤالين رئيسين هما: ما هو منهج ابن تيمية في درء تعارض العقل والنقل؟ وكيف يمكن الاستفادة من ذلك المنهج لدرء تعارض الوحي والعلم الحديث؟

وهذا البحث في ظن الباحث سيفتح طريقا للتوسع في هذه القضية ويعتبر كخط البداية لهذا الموضوع، ويمكن أن يستفاد أيضا من الآراء الجزئية لابن تيمية في بعض القضايا الكلامية والفلسفية كحل لبعض مشكلات العلاقة بين الوحي والعلم الحديث.

المنهج

المنهج المتبع لإجراء هذا البحث هو المنهج الوصفي التحليلي والطريقة المسلوكة هي تتبع كتابات ابن تيمية في موضوع العقل والنقل ونقده للمنطق والفلسفة والكلام، لا سيما كتابه (درء تعارض النقل والعقل)، وإبراز الأفكار الأساسية التي بنى عليها ابن تيمية منهجه المتعلقة بنظرية المعرفة والوجود واللغة.

ثم قام الباحث بصياغة المقاربة لضبط العلاقة بين الوحي والعلم الحديث بوضع القانون الكلي المناسب وبيان الأسس التي يعتمد عليها ذلك القانون من خلال ما استفيد من نظرية ابن تيمية في المعرفة والوجود واللغة.

¹⁹ إبراهيم الشحات، آدم عليه السلام بين التطور والتطور الموجه والوحي، ط. 1 (لندن: تكوين للدراسات والأبحاث،

النتائج

1. النتائج المتعلقة بمنهج ابن تيمية في ضبط العلاقة بين النقل والعقل:

وجد الباحث أن ابن تيمية في مشروعه في موافقة صحيح المنقول لصريح المعقول قد بنى قانونا بديلا للقانون الكلي الكلامي والفلسفي، وهذا القانون يقوم على أفكار أساسية تالية:

أولاً: النقل الصحيح لا يتعارض مع العقل الصريح وكذلك العكس.

ثانياً: لا يتعارض القطعيان سواء كانا نقلين أم عقليين أم كان أحدهما نقليا والآخر

عقليا

ثالثاً: في حال توهم التعارض فالعبرة بمنزلة قوة الدلالة من حيث القطعي، أو الظني، أو الراجح، أو المرجوح في التقديم، فإذا تعارض القطعي مع الظني، قدم القطعي سواء كان نقليا أم عقليا، وإذا تعارض بين الظنيين قدم الراجح على المرجوح سواء كان نقليا أم عقليا.

ويعتمد هذا القانون على نظرياته في المعرفة، والوجود، واللغة، وهي:

نظرية المعرفة والوجود:

بناء نظرية في المعرفة والوجود المبنية على اعتبار الحس كمصدر أساسي، حيث أكد على أن الكليات سواء العقلية أم المنطقية أم الطبيعية، وجودها في الذهن لا في الخارج، والمراد بوجود الكلي (الطبيعي) ليس إلا مطابقة ما في الذهن بما في الخارج. والموجود الخارجي لا بد من إمكان الإحساس به سواء بالإحساس الظاهر أو الباطن، فالموجود عنده هو المحسوس وما لا يمكن الإحساس به لا وجود له في الخارج.

وطرق العلم عنده ثلاثة وهي: الحس، والعقل، وما يتركب منهما كالخبر والحس يدرك الجزئيات المعينة في الخارج ثم بعد ذلك، يتصور العقل تصورا كلياً بإدراك المتماثلات

والمختلفات، ثم يأتي الخبر لإدراك ما غاب عن الحس ولا يمكن إدراكه إلا بعد الحس والعقل. وهذه الطرق لا تتعارض، بل تتعاقد فيما بينها، ولا يختلف جنس المعلوم عن غيره سواء المتعلق عن الطبيعيات أم الإلهيات.

وكون العلم بديهيًا أم نظريًا أو ضروريًا أم كسبيًا ليس من الأمور اللازمة للمعلوم، بل من الأمور النسبية الإضافية بحسب حال إدراك العالم للمعلوم.
نظرية أو فلسفة اللغة:

بناء فلسفة اللغة على أساس نظرية المعرفة ونظرية الوجود السابقة. فاللغة عنده مبناهما على الاستعمال ولا يتحدد معنى المفردات إلا من خلال سياق الكلام والتداول. لا يوجد لفظ له معنى في حال خلوه عن السياق ولا يوجد تصور حال عن كل حكم.

وعلى هذا الأساس، رفض تقسيم الكلام إلى الحقيقة والمجاز على ما يعتاده البلاغيون المتأخرون من أهل الكلام. وشرط التأويل الصحيح عنده هو ما دل على مراد المتكلم، فلا يجوز حمل الكلام بمجرد جوازه في اللغة، بل لا من معرفة مراد المتكلم وحمل الكلام عليه.

2. النتائج المتعلقة بضبط العلاقة بين الوحي والعلم الحديث:

استفاد الباحث من هذه الأسس لبناء المقاربة لضبط العلاقة بين الوحي أو الدين بالعلم الحديث بوضع القانون الكلي لدرء تعارض الوحي والعلم الحديث وهو كالتالي:

أولاً: الوحي (النقل) الصحيح لا يتعارض مع العلم الحديث الصريح وكذلك العكس

ثانياً: لا يتعارض القطعيان من الوحي والعلم الحديث

ثالثاً: إذا توهم التعارض بينهما فالعبرة في التقديم هو القطعي منهما على الظني أو الراجح على المرجوح إن كان ظنيين.

وهذا القانون يعتمد على الأسس التي قامت عليها نظرية في المعرفة والوجود واللغة التي بناها ابن تيمية، وتتطلب إلى إعادة فهم وتغيير جذري في عدة مفاهيم مهمة المتعلقة بالعلم الحديث من ناحية المعرفة والوجود:

أولاً: توسيع دائرة مصادر العلم؛ وهذا يتعلق بجانب المعرفة، فلا بد من اعتبار الوحي مصدراً من مصادر العلم ولا يقف عند التجربة والعقل فقط.

ثانياً: توسيع مفهوم الإحساس والمحسوسات؛ وهذا يتعلق بجانب الوجود، فلا بد من اعتبار أمور الغيب التي أخبر بها الوحي من المحسوسات الغائبة.

ثالثاً: تحديد مجالات العلم وهو الاعتراف بأن مُدركات العلم التجريبي لها حد تنتهي إليه خلافاً لزعم العلموية.

وكذلك يتطلب من الباحثين في العلم الحديث الالتزام بفهم السلف الصالح لفهم نصوص الوحي وتفسيرها وتأويلها.

وجد الباحث أن هذه المقاربة أوفق وأقرب للصواب من المقاربات الأخرى التي تعتمد على القانون الكلي الكلامي أو الفلسفي حيث هذه المقاربة أعاد للوحي منزلته كمصدر معتبر للعلم وفي نفس الوقت منسجم مع طبيعة العلم الحديث التجريبي.

المناقشة

1. مناقشة النتائج المتعلقة بمنهج ابن تيمية في ضبط العلاقة بين النقل والعقل

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نقد ابن تيمية هذا القانون ونقض جذروه ليبي بدله قانونا جديدا لا يلغي حجية الوحي ودلالته القطعية ولا ينكر للعقل حجيته ودلالته القطعية أيضا. وبين ابن تيمية المسالك لدرء التعارض بين النقل والعقل في خطوات أربع الآتية²⁰:

أولاً: أن نبين أن ما جاء به الكتاب والسنة فيه الهدى والبيان.

ثانياً: أن نبين أن ما يقدر من الاحتمالات فهي باطلة، قد دل الدليل الذي به يعرف مراد المتكلم على أنه لم يردّها.

ثالثاً: أن نبين أن ما يدعى أنه معارض لها من العقل فهو باطل.

رابعاً: أن نبين أن العقل موافق لها معاضد، لا مناقض لها معارض.

بين كارل شريف الطبجي أن حجج ابن تيمية لنقض القانون الكلي الكلامي يمكن تصنيفه إلى ثلاث تصنيفات كالاتي²¹:

أولاً: تغيير مسار العلاقة بين النقل والعقل، ويتم هذا العمل من خلال:

- 1) نقضه لأصل القانون وهو نظرية الدور القائلة بأن العقل أصل للنقل
- 2) جعل اعتبار الأدلة من كونها قطعياً أم ظنياً بدلاً من اعتبارها سمعياً أم عقلياً
- 3) تقسيم الأدلة إلى شرعية وبدعية وكلاهما تنقسم إلى نقلي وعقلي، فالشرعي يكون مقبولاً سواء كان سمعياً أو عقلياً والبدعي يكون مرفوضاً باطلاً سواء كان نقلياً أو عقلياً.

ثانياً: بيان تناقضات وبطلان القانون الكلي من جهة العقل

ثالثاً: بيان مناقضة القانون الكلي لحجية الوحي.

²⁰ ابن تيمية، درء تعارض النقل والعقل، تحقيق: محمد رشاد سالم (دار الفضيلة، 2008)، ج 1، ص 271.

²¹ Carl Sheriff El-Tobgui, *Ibn Taymiyya on Reason and Revelation*, 148-176.

فابن تيمية "لم يكن قائلًا بتقديم العقل على النقل، وفي الوقت نفسه لم يكن قائلًا بتأخير العقل، وإنما كان مناديا بتقديم الدليل القطعي على الظني المعارض مع القول بتقديم الظني الراجح على المرجوح، فكان منتصرا للعقل البرهاني الذي دل على أن الشرع ثابت لا يمكن أن يعارض العقل القطعي"²².

وخوضه في هذه القضايا الفلسفية يتطلب منه أن يبني نظاما فلسفيا متكاملًا ليعارض به النظام الفلسفي والعقلي عند المتكلمين والفلاسفة فكان منه قد بنى نظاما شاملا للمعرفة والوجود واللغة.

تنبه ابن تيمية إلى أصل مهم قام عليه التفكير الفلسفي اليوناني الذي بسط سلطانه على عقول المتكلمين والفلاسفة من المسلمين وهذا الأصل يتعلق أصالة بنظرية المعرفة ونظرية الوجود (الأبستمولوجيا والأنطولوجيا) ألا وهي المثالية، بدءا من فيثاغورس، ثم ورثها أفلاطون، ثم تقبلها أرسطوطاليس.

وأساس هذه الفلسفة إثبات وجود موجود لا يمكن الإحساس به ويسمونه بالميتافيزيقا. نجد فيثاغورس أثبت وجودا مستقلا خارج الذهن غير محسوس للأعداد أو ما يسمى بـ (الأشياء الرياضية)، وأثبت أفلاطون وجود ما سماه بـ (المثُل) وهي الكليات المجردة كالعدل والجمال خارج الذهن ولا يمكن الإحساس به، وأرسطوطاليس أثبت وجود الهيولى وهي مغايرا للصورة ولا يمكن الإدراك به إلا بالصورة. والوصف المشترك بين هذه الأشياء التي أثبتوها أنها لا تُدرك بالحس، بل بالعقل فقط ومع ذلك يثبتونها كموجود خارجي لا موجود ذهني.

وصف ابن تيمية أصل ضلال هؤلاء بأنهم اشتبه عليهم ما في الأذهان بما في الأعيان حيث زعموا أن هذه الأشياء الكلية موجودة في الخارج، وهي في الحقيقة من الأمور الذهنية التي تُعقل وتُفهم وليس لها وجودا خارجيا. من هذا المنطلق يحاول المتكلمون كالرازي والفلاسفة

²² الفيفي، عبد الله بن سلمان، تقريب درء تعارض النقل والعقل (دار طيبة الخضراء، 2021)، 7-8.

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كابن سينا إثبات موجود مجرد لا يمكن الإحساس به وزعموا أن هذه هي الغيبيات التي جاء بها الرسل بخبرها منها الرب تعالى ووجوده، والملائكة، والنفس، والمعاد²³.

زعم الرازي أن "القول بإثبات موجود مجرد عن الجسمية أمر واجب الاعتراف به"²⁴، ومن ثم يدعي "وجود موجود لا يمكن أن يشار إليه بالحس"²⁵، وزعم ابن سينا أن "كل حق فإنه من حيث حقيقته الذاتية التي هو بها حق فهو متفق واحد غير مشار إليه"²⁶، والمراد بالحق هنا: ذو الحقيقة.

عارض ابن تيمية هذه النظرية بقوة وجعل نقضها من أهم وظيفته الفلسفية فبنى نظرية في الوجود المبنية على الحس وأعاد اعتباره كطريقة لمعرفة الحقيقة. أكد ابن تيمية أن "كل موجود قائم بنفسه يمكن رؤيته، بل كل موجود يمكن إحساسه إما بالرؤية وإما بغيرها، فما لا يعرف بشيء من الحواس لم يكن إلا معدوما"²⁷.

والموجود يراد به عند الإطلاق أحد ثلاثة الأمور²⁸:

أولاً: ما أحسه الشخص المعين

ثانياً: ما يمكن إحساسه في الدنيا

²³ ابن تيمية، درء تعارض النقل والعقل، ج 2، ص 563، ج 2، ص 614-615، ج 3، ص 24-25.

²⁴ الرازي، فخر الدين محمد بن عمر، المطالب العالية من العلم الإلهي، تحقيق: أحمد حجازي السقا (بيروت: دار الكتاب العربي، 1987)، ج 2، ص 18.

²⁵ الرازي، فخر الدين محمد بن عمر، تأسيس التقديس، تحقيق: عبد الله محمد إسماعيل (القاهرة: الأزهر الشريف، 2022)، ص 111.

²⁶ ابن سينا، الإشارات والتنبيهات، تحقيق: مجتبي الزراعي (إيران: مؤسسة بوستان كتاب، 2012)، ط 3، ص 265.

²⁷ ابن تيمية، بيان تلبيس الجهمية، تحقيق: (المدينة: مجمع الملك فهد لطباعة المصحف الشريف، 2005) ج 1، ص 229-330.

²⁸ ابن تيمية، درء تعارض النقل والعقل، ج 2، ص 587.

ثالثاً: ما يمكن الإحساس به ولو بعد الموت

وبين ابن تيمية أن القول الأول "لا يقوله عاقل"، وأما القول الثاني هو قول كفار الدهرية الذين يجحدون وجود الرب تعالى، وأما الثالث فهو "قول جماهير أهل الإيمان بالرسول، وسلف الأمة وأئمتها"، وهذا القول يرى أن الموجود "هو ما يمكن الإحساس به ولو في الآخرة"، و"كون الشيء شاهداً وغائباً أمر يعود إلى كونه الآن مشهوداً أو ليس بمشهود، فما لم يكن الآن مشهوداً يمكن أن يشهد بعد ذلك"²⁹.

وقسم ابن تيمية الحس إلى نوعين، هما³⁰:

أولاً: حس ظاهر الذي يحسه الإنسان بمشاعره الظاهرة كالرؤية بالعين، والسمع بالأذن، والمباشرة بالجلد.

ثانياً: حس باطن الذي يحس بما في باطنه من اللذة، والألم، والحب، والبغض، والفرح وغير ذلك.

وللروح عنده حس بأشياء لا يحس به البدن كما في حالة النوم وكذلك ما يقع بعد الموت. فمن علم هذه الأنواع من الإحساس، "توسع له طريق الحس ولم ير الحس مقصوراً على ما يحبه جمهور الناس في الدنيا بهذا البدن، فإن هذا الحس إنما يدرك بعض الموجودات"³¹.

ولذلك، عند ابن تيمية، الكليات وجودها في الأذهان لا في الأعيان، ومن قال إن الكلبي الطبيعي موجود في الخارج، إن أراد به "أنه يوجد ما يصدق عليه المعنى الذي يقال

²⁹ المرجع نفسه.

³⁰ المرجع نفسه، ج.3، ص.73.

³¹ المرجع نفسه.

محمد عصري بن صبري، محمد شهر الدين بن تيتيه، الأستاذ المشارك د. نبي محمد سيف العريزي بن نبي عبد الله **58**

له إذا كان في الذهن كلياً مثل أن يوجد الشخص الذي يقال له إنسان وحيوان وجسم ونحو ذلك، فقد صدق، وإن أراد أنه يوجد الكلي كلياً، فقد أخطأ³².

بناء على هذه النظرية في الوجود، بنى ابن تيمية نظريته في المعرفة وبين أن طرق المعرفة هي³³:

أولاً: الحس الباطن والظاهر، به تعرف الموجودات المعينة.

ثانياً: الاعتبار بالنظر والقياس أو العقل، ويحصل العلم به بعد الحس، فما أفاده الحس معيناً يفيد العقل والقياس كلياً مطلقاً.

ثالثاً: الخبر، وهو يتركب من الحس والعقل، فيعرف به المعينات والكليات، والشاهد والغائب، فهو أعم وأشمل، ولكن الحس أتم وأكمل.

الحس الباطن والظاهر عنده "يفيد تصور الحقيقة تصوراً مطلقاً، أما عمومها وخصوصها فهو من حكم العقل، فإن القلب يعقل معنى من هذا المعين، ومعنى يماثله من هذا المعين، فيصير في القلب معنى عاماً مشتركاً"³⁴، فالعلم مبدؤه من الحس وهو إداك المعينات والجزئيات. أما الكليات من مدركات العقل بطريق قياس التمثيل بين المعاني المتماثلة بين المعينات، فوظيفة العقل عنده إدراك التشابه والاختلاف بين المعينات الخارجية ليبنى بعد ذلك تصور الكليات العامة.

ولذلك، رفع ابن تيمية شأن قياس التمثيل على حساب قياس الشمول، فقياس التمثيل عنده: "كالبصر في العلم الحسي، وقياس الشمول كالسمع في العلم الحسي، ولا ريب أن البصر أعظم وأكمل، والسمع أوسع وأشمل"³⁵.

³² المرجع نفسه، ج. 2، ص. 560.

³³ المرجع نفسه، ج. 3، ص. 442.

³⁴ ابن تيمية، الانتصار لأهل الآثار، تحقيق: عبد الرحمن فائد، ط. 1 (مكة: دار عالم الفوائد، 2013)، ص. 311.

³⁵ المرجع نفسه، ص. 280-281.

ولا يستثني ابن تيمية من هذا الطريق أي مدركات البشر، فالمبادئ العقلية البديهية الأولية أيضا استفادها العقل بعد إدراكه للجزئيات المعنية، ولذلك قال ابن تيمية: "تجد الصبي ونحوه يعلم هذه القضايا المعنية الجزئية وإن كان عقله لا يستحضر القضية الكلية العامة"³⁶.

ولذلك، كون العلم بديهيا أو نظريا، ضروريا أو كسبيا عنده: "من الأمور النسبية الإضافية، مثل كون القضية يقينية أو ظنية، إذ قد يتيقن زيد ما ظنه عمرو، وقد يبده زيدا من المعاني ما لا يعرفه غيره إلا بالنظر"³⁷. وغلّط ابن تيمية الرأي السائد لدى المناطقة والمتكلمين أن هذا الأمر من الأمور اللازمة يشترك في ذلك جميع الناس.

ولا يفهم منه هذا الموقف أنه لا يثبت الحقائق الخارجية، بل هو يثبت وجود الحقائق الخارجية وخواص الأشياء وأكد بقوله: "ومعلوم أن الحقائق الخارجية المستغنية عنا لا تكون تابعة لتصوراتنا، بل تصوراتنا تابعة لها"³⁸.

من هذه التقريرات، نقض ابن تيمية أصل القانون الكلي القائل إن العقل هو الأصل للنقل، والحق إدراك البشر للعلوم حركة متسلسلة بداية بالحس مروراً بالعقل ومنتها بالخبر ثم الإدراك الحقيقي يرجع إلى الحس، والعقل في الحقيقة ليس إلا الرابط بينهما.

وما قرره ابن تيمية في هذه الأمور مخالف لما زعمه المتكلمون والفلاسفة حيث وإن قبلوا طرق العلم الثلاثة - الحس والعقل والخبر - ولكن يجعلون لكل طريق معلومه الخاص، فالحس يدرك الطبيعيات، والخبر عندهم لا يفيد اليقين لأنه مبني على التسليم وليس فيه إقناع

³⁶ ابن تيمية، درء تعارض النقل والعقل، ج. 2، ص. 88.

³⁷ ابن تيمية، الرد على المنطقيين، تحقيق: عبد الصمد الكتيبي، ط. 1 (بيروت: مؤسسة الريان، 2005)، ص. 55.

³⁸ ابن تيمية، الرد على المنطقيين، ص. 113.

بالبراهين العقلية، وأما العقل فهو الطريق العليا للمعرفة حيث يدرك به المعارف الإلهية الخارجة عن إدراك الحواس³⁹.

أما ابن تيمية، فالمدرجات البشرية عنده لا تختلف طرق إدراكها وكلٌّ من هذه الطرق قد تكون صواباً وقد تكون خاطئاً، فالحس قد يصيب وقد يخطئ، والعقل قد يتصور الأمور صحيحاً مطابقاً وقد يتصورها خاطئاً مخالفاً للواقع، والخبر قد يكون صادقاً وقد يكون كاذباً. من أجل ذلك نجد ابن تيمية جعل الميزان للتقديم والترجيح هو القطع والظن وهما ميزان لقوة الدلالة وضعفها، صحيحها وسقيمها، وليس الميزان جنس الأدلة كما فعله المتكلمون والفلاسفة.

وانطلاقاً من النظرية في الوجود والمعرفة، بنى ابن تيمية نظريته في اللغة فجعل مبدأ اللغة هو الاستعمال و"ليس في الكلام الذي يتكلم به جميع الناس لفظ مطلق عن كل قيد"⁴⁰، و"اللفظ لا يستعمل قط إلا مقيداً بقيود لفظية موضوعية، والحال، حال المتكلم والمستمع، لا بد من اعتباره في جميع الكلام"⁴¹. ويعرف اللفظ دلالاته "إذا عرف لغة المتكلم الذي يتكلم بها وهي عاداته وعرفه الذي يعتاده في خطابه، ودلالة اللفظ على المعنى دلالة قصدية إرادية اختيارية"⁴².

ولذلك من الواجب لمعرفة كلام الله تعالى وسنة رسوله صلى الله عليه وسلم "أن يعرف اللغة والعادة والعرف الذي نزل فيه القرآن والسنة، وما كان الصحابة يفهمون من الرسول عند

³⁹ الباجوري، إبراهيم، حاشية على شرح العقائد النسفية، تحقيق: أنس الشرقاوي وحسام صالح، ط. 1 (دمشق: دار التقوى، 2020) ص. 561-562.

⁴⁰ ابن تيمية، الإيمان، تحقيق: محمد ناصر الدين الألباني، ط. 5 (بيروت: المكتب الإسلامي، 1996) ص. 83.

⁴¹ المرجع نفسه.

⁴² المرجع نفسه، ص. 96.

سماح تلك الألفاظ، فبتلك اللغة والعادة والعرف خاطبهم الله ورسوله، لا بما حدث بعد ذلك"43.

كما أنه لا يعترف بوجود الكليات المجردة في الأعيان، لا يعترف بوجود اللفظ المجرد عن القيد والاستعمال في الخارج، فكل متكلم إذا تكلم له قصد وإرادة يدلان على مراده بذلك الكلام، فليس هناك ما يسمى بالحقيقة التي هي دلالة اللفظ الأصلي وأخرى المجاز وهو اللفظ إذا استعمل في غير المعنى الأصلي الذي وضع له ابتداءً، فالوضع المتقدم على الاستعمال ليس من المعلوم المبرهن وقوعه بخلاف الاستعمال نفسه والإلهام الإلهي كاف عنده ليكون أصل النطق باللغات، فلا حاجة لافتراض الوضع المتقدم44.

ولذلك، التأويل المقبول عنده هو "ما دل على مراد المتكلم"، فلا يكفي حمل المعنى لمجرد احتمالها في اللغة من حيث الجملة، لا بد من قصد التأويل حمل الكلام على مراد المتكلم ويعرف هذا المراد بالأمر المذكورة سابقاً45.

وهذا خلاف لما جرى عليه المتكلمون الذين يحملون الكلام على المعاني الجائزة في اللغة من غير نظر إلى مراد المتكلم ويجعلون التأويل من باب دفع المعارض فقط. هذا الفعل عنده من الكذب على من تأول كلامه ومن باب تحريف الكلم عن مواضعه الذي ذمه الله تعالى به اليهود والنصارى.

2. مناقشة النتائج المتعلقة بضبط العلاقة بين الوحي والعلم الحديث:

بناء على القانون الكلي التيمي لدرء تعارض العقل والنقل، وضع الباحث قانوناً كلياً لدرء تعارض الوحي والعلم الحديث، والعلة الجامعة بين القضيتين أن معطيات العقل الفلسفي

43 المرجع نفسه، ص. 89.

44 المرجع نفسه.

45 ابن تيمية، درء تعارض النقل والعقل، ج. 1، ص. 214.

محمد عصري بن صبري، محمد شهر الدين بن تيتيه، الأستاذ المشارك د. نبي محمد سيف العريزي بن نبي عبد الله **62**

التي تزعم أنها معارضة للعقل ومعطيات العلم الحديث التي تزعم أنها تعارض الوحي؛ كلاهما من المعارف البشرية، فالمعطيات العقلية الفلسفية من نتائج عمل التفكير الاستنباطي من الكليات العقلية وأما المعطيات العلمية الحديثة من نتائج تأمل الحواس للظواهر الكونية ونظريات مستنتجة من التفكير الاستقرائي.

ولكن هناك فرق جزئي غير مؤثر بين الفلاسفة والمتكلمين وبين العلماء المعاصرين حيث الأولون يعتمدون على العقل كمصدر رئيسي للعلم بما وراء الطبيعة من الأمور الغيبية، وأما الآخرون، فيجعلون مصدر علومهم تأملات الحواس الظاهرة القاصرة على الظواهر الطبيعية⁴⁶.

ولذلك، المطلوب تغييره في هذه المقاربة الجديدة ليس تغييرا في أصل المنهج لأن العلم الحديث قد وضع قدمه على خط البداية الصحيحة، ولكن المشكلة في أنه لا يحركها إلى الخطوات التالية. أما المتكلمون والفلاسفة القدامى، فالمطلوب منهم تصحيح خط بدايتهم المعرفية والوجودية كما سبق بيانه.

وقد بين ابن تيمية حقيقة قول الدهرية وهم الملاحدة بالاصطلاح الحديث بأن: "الدهرية لا تنكر جنس المعقول، بل تنكر من المعقول ما لا يكون جنسه محسوسا"⁴⁷. وصحح ابن تيمية أصل السمنية الذي يحتجون به على الجهم بن صفوان لما طالبوه بالأدلة الحسية على وجود الإله، فأجابهم الجهم بإثبات موجود لا يمكن الإحساس به، فلم يقبلوا منه، فهذا الأصل الذي أقامت السمنية مذهبهم في نظر ابن تيمية صحيح لأن ما لا يمكن الإحساس به فليس بموجود فالواجب على الجهم ببيانهم أن الإله وإن كان لا يدركه كل أحد، ولكن أدركه

⁴⁶ حسن بن محمد الأسمرى، النظريات العلمية الحديثة: مسيرتها الفكرية وأسلوب الفكر التجريبي العربي في التعامل معها؛ دراسة نقدية، ط. 1 (جدة: مركز التأصيل للدراسات والبحوث، 2012)، ج. 2، ص. 1209-1214.

⁴⁷ ابن تيمية، درء تعارض النقل والعقل، ج. 3، ص. 447.

بعض الرسل، فمنهم من يسمع كلامه، وأنه تعالى يمكن إدراكه بالرؤية والسمع حيث في الآخرة يرونه المؤمنون ويسمعون كلامه⁴⁸.

ولذلك، هذه المقاربة لدرء تعارض الوحي والعلم الحديث لا يتطلب تغيير الأصل الذي قام عليه العلم الحديث من بناء المعارف من الحواس، ولكن يطلب منه:

أولاً: توسيع دائرة الحواس كما ذكر ابن تيمية بأن الحواس يشمل الإحساس الباطن والإحساس الظاهر لأن العلم الحديث يقصر طريق المعرفة في الحواس الظاهرة. وكذلك يجب تصحيح مفهوم الموجود بأنه ما يمكن الإحساس به ولو بعد الموت أو في الآخرة.

ثانياً: توسيع مصادر المعرفة لتشمل الخبر ولا يعتبر معطى من المعطيات الحسية أو العقلية كحقيقة مطلقة أو نظرية صحيحة إلا إذا اتفقت هذه المصادر ولا يناقضه واحد منها. فلا يجوز أن يجزم أو يعتبر بنظرية بمجرد انسجامها مع تأملات الحس ونظر العقل والوحي يعارضه أو يناقضه كنظرية التطور الدارويني والانتخاب الطبيعي مثلاً.

ثالثاً: لا بد من التزام حدود الحواس والعقل، فالحس لا يدرك إلا ما شاهدهته وباشرته من الجزئيات المعينة، والعقل لا يدرك إلا الكليات المطلقة، والغيبات لا تدرك تفاصيلها إلا بالخبر وتفهم دلالة الخبر عن طريق الحس والعقل بالقياس التمثيلي.

هناك قضايا غيبية لا نستطيع إدراك تفاصيلها إلا بالخبر الصادق كأمر المبدأ أي: مبدأ هذا العالم وبداية وجود المخلوقات وكيفية نشأتها ومادة خلقها كخلق البشر من الطين، فالعلم الحديث لا يجوز له أن يخوض في تفاصيل هذه القضايا بمعزل عن الوحي⁴⁹.

وجد الباحث، هذه المقاربة المبنية على مقارنة ابن تيمية في درء تعارض العقل والنقل، أنسب وأوفق المقاربات بخلاف المقاربة المعتمدة على القانون الكلي الكلامي لأنها تتطلب

⁴⁸ ابن تيمية، بيان تلبس الجهمية، تحقيق: رشيد حسن محمد علي، ج.2، ص.342.

⁴⁹ هشام عزمي، الإسلام والعلم، ط.1 (مركز براهين للأبحاث والدراسات) ص. 44-50.

محمد عصري بن صبري، محمد شهر الدين بن تيتيه، الأستاذ المشارك د. نبي محمد سيف العريزي بن نبي عبد الله 64

تغيير منهج العلم الحديث ومن العلم الذي يعتمد أساسا للحس إلى اعتماد كليات عقلية صاغها الفلاسفة والمتكلمون المتقدمون التي قد تُعارض بديهيات الحس وفي نفس الوقت تعارض الوحي أيضا.

وأما من جانب نظرية ابن تيمية في اللغة، فهذه تفيد الباحثين في العلم الحديث لما أرادوا الربط بين معطيات العلم والمكتشفات الجديدة بالنصوص القرآنية أو الحديثية، لا سيما ما يعرف الآن بالإعجاز العلمي، ألا يؤول الكلام خارج مراد المتكلم، حمل معاني النصوص ما لا تحتمله لا سيما إن كانت النظريات من المظنونات وليست من الحقائق المطلقة الثابتة⁵⁰.

الخلاصة

خلاصة البحث، منهج ابن تيمية في درء تعارض العقل والنقل من أنسب المناهج كأساس المقاربة الإسلامية لدرء تعارض الوحي والعلم الحديث بحيث القضيتين يتحتمعان في كونهما منهجا لدرء تعارض المعارف البشرية لمعارف الوحي وهذه المقاربة لا ترجح أحد الجانبين على الآخر؛ فلا تُؤخّر العقل عن النقل ولا النقل عن العقل ولا تُقدّم أحدهما على الآخر، بل تضع كليهما في المنزلة اللائقة بخلاف المقاربات الكلامية والفلسفية التي ترجح كفة العقل والعلم الحديث على كفة النقل.

وابن تيمية لا يقتصر في نقضه للقانون الكلي الكلامي بردود سطحية أو فرعية، بل أسس منهجا فكريا وفلسفة كاملا شاملا للمعرفة والوجود واللغة ليبي عليها قانونا كليا جديدا، فهذه الأسس والمناهج لها فوائد قيمة ومهمة لوضع المقاربة الإسلامية لتنسيق العلاقة بين الوحي والعلم الحديث.

فمشروع ابن تيمية ليس فقط مشروع نقد وهدم كما يزعمه بعض الناس، بل مشروع متكامل شامل متماسك البناء من حيث الأبيستولوجيا، والأنطولوجيا، واللغة، والقيم، وهذه

⁵⁰ يوسف القرضاوي، موقف الإسلام من العقل والعلم، ص. 183-188.

هي أركان البناء الفلسفي وهي الجوانب المفتقرة للإصلاح لبناء المقاربة السديدة لضبط العلاقة بين الوحي والعلم الحديث.

ويقترح الباحث أن يكون هناك بحوث تبحث بعض القضايا الجزئية في العلم الحديث التي تثير الإشكالات مع الوحي كقضية التطور البيولوجي، وبداية الكون، وفيزياء الكوانتم وغيرها مستفيدا من الآراء التي تبناها ابن تيمية في قضية الخلق والحدوث ودقائق الكلام لأن آراءه هذه مبنية على الأصول التي تبناها في قضية العقل والنقل.

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**المعوقات النفسية لنهوض الأمة الإسلامية عند مالك بن نبي:
(دراسة تحليلية)**

**Psychological Obstacles to the Advancement of the Islamic Nation
According to Malek Bennabi (Analytical study)**

**Halangan psikologi kepada kemajuan negara Islam menurut Malek
Bennabi
(Kajian analitikal)**

حاشور إدير*، عبد العزيز برغوث، نى محمد سيف العزيزي

الملخص

تتناول هذه الورقة بالتحليل موضوع المعوقات النفسية التي تمنع نهوض الأمة الإسلامية كما يراها مالك بن نبي. وتعد أفكار مالك بن نبي في تحليل الأزمات التي تمر بها الأمة الإسلامية مميزة في تأطيرها ومنهجها وعمقها. وقد تبني مالك بن نبي الرؤية الحضارية في دراسة المعوقات النفسية للنهضة تحت مسمى: "مشكلات الحضارة في العالم الإسلامي"، متجاوزا الظواهر السطحية متعمقا في الجذور، باحثا عن السنتن والقوانين الكفيلة بالنهوض والتجديد للحضارة الإسلامية. تستخدم هذه الورقة منهج التحليل الوصفي لبيان رؤية مالك بن نبي في أسباب وعوامل النهوض. وخلصت الورقة إلى أن رؤية مالك بن نبي ترتكز على تحليل دور الإنسان في النهضة، وضرورة معالجة مشكلة غياب الفعالية، ومشكلة الميل إلى التكديس، ومشكلة القابلية للإستعمار، وتجاوز المعوقات النفسية بوصفها مفاتيح للنهوض. وتقرح الورقة ضرورة تعميق الدراسات في رؤية مالك بن نبي للنهوض الحضاري لعلميتها وواقعيتها.

الكلمات المفتاحية: المعوقات النفسية، النهوض، الأمة الإسلامية، مالك بن نبي.

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Abstract

The article examines the psychological barriers hindering the advancement of the Islamic Ummah as articulated by Malik Bennabi. Malik Bennabi's concepts regarding the crises faced by the Islamic Ummah are notable for their framing, technique, and profundity. Malik Bennabi embraced an informed vision in examining the psychological impediments of the renaissance, titled "The Problems of Civilization in the Islamic World," by transcending superficial phenomena and probing into foundational issues, seeking the principles and laws that explain the progress and rejuvenation of Islamic civilization. This article uses a descriptive analysis methodology to elucidate Malik Bennabi's perspective on the causes and factors of progress. The article concluded that Malik Bennabi's vision centers on examining man's role in the renaissance and addressed issues such as ineffectiveness, accumulation tendencies, colonialism, colonialisability and psychological barriers as essential factors for progress. The article recommends conducting in-depth research into Malik Bennabi's scientific and pragmatic methodology.

Keywords: Psychological Barriers, Progress, Islamic Ummah, Malik Bennabi.

Abstrak

Artikel ini mengkaji halangan psikologi yang menghalang kemajuan Ummah Islam seperti yang dinyatakan oleh Malik Bennabi. Konsep Malik Bennabi mengenai krisis yang dihadapi oleh Ummah Islam terkenal dengan bingkai, teknik, dan kedalamannya. Malik Bennabi mengamalkan visi termaklum dalam mengkaji halangan psikologi kebangkitan, bertajuk "Masalah Tamadun di Dunia Islam," dengan melangkaui fenomena dangkal dan menyiasat isu-isu asas, mencari prinsip dan undang-undang yang menjelaskan kemajuan dan peremajaan tamadun Islam. Artikel ini menggunakan metodologi analisis deskriptif untuk menjelaskan perspektif Malik Bennabi tentang punca dan faktor kemajuan. Artikel itu menyimpulkan bahawa visi Malik Bennabi tertumpu pada mengkaji peranan manusia dalam kebangkitan dan menangani isu-isu seperti ketidakberkesanan, kecenderungan pengumpulan, penjajahan, kebolehhajahan dan halangan psikologi sebagai faktor penting untuk kemajuan. Artikel itu mengesyorkan menjalankan penyelidikan mendalam mengenai metodologi saintifik dan pragmatik Malik Bennabi.

Kata Kunci: Halangan Psikologi, Kemajuan, Ummah Islam, Malik Bennabi.

المقدمة

يتناول هذا البحث عرضاً منهجياً للمعوقات النفسية التي تحول بينها وبين نهوض الأمة الإسلامية، كما يراها مالك بن نبي (ت.1973م)، وتعد أفكاره في تحليل الأزمات التي تمر بها الأمة الإسلامية إمتداداً واضحاً لفكر ابن خلدون (ت.1406م) مؤسس علم العمران البشري؛ فقد استوعبها وتعمق فيها وأضاف إليها من إجهاداته وما ساعده في ذلك؛ الفترة الزمنية التي عاش فيها (1905-1973م) واحتكاكه بالأمة الغربية ومعايشته لمجتمعاتها لعدة سنوات، ما أوصله إلى أن يضع يده على أهم قضايا العالم المتخلف، ودراساتها في سلسلة من الكتب تحت عنوان "مشكلات الحضارة في العالم الإسلامي" متجاوزاً الظواهر الطافية على السطوح إلى الجذور المتغلغلة في الأعماق، وباحثاً عن السنن والقوانين الكفيلة بتحويل الشعوب من الكسل والعجز إلى القدرة والفعالية. فهكذا تجاوز مشكلة الإستعمار إلى القابلية للإستعمار ومشكلة التكديس إلى البناء ومشكلة الحق إلى الواجب، وعالم الأشياء والأشخاص إلى عالم الأفكار، مؤكداً قول الله تعالى: ¹ إِنَّ اللَّهَ لَا يُعَيِّرُ مَا بِقَوْمٍ حَتَّى يُعَيِّرُوا مَا بِأَنْفُسِهِمْ¹ وأنّ مفاتيح الحل هي عند الذات أي النفس لا عند الآخر، فمن أجل التقدم والبناء الحضاري؛ ينبغي على إنسان ما بعد الموحدين أن يتغلب على المعوقات النفسية التي تحول بينه وبين التقدم الحضاري، وقد فصّل فيها مالك بن نبي في عدّة مواضيع متفرقة من كتبه ويمكن تلخيصها في ثلاثة محاور نفسية، وهي أولاً: مشكلة غياب الفعالية. ثانياً: مشكلة الميل إلى التكديس، ثالثاً: مشكلة القابلية للإستعمار؛ ويعرّج الباحثون على شرح وتفسير كل محور من هذه المحاور في ضوء فلسفة مالك بن نبي ثم إلى ذكر بعض الحلول

¹ سورة الرعد، الآية 11

المقترحة والتوصيات من أجل معالجة المعوقات النفسية التي تحول بينها وبين نهوض الأمة الإسلامية وفق ما يراه مالك بن نبي رحمه الله.

أولاً: مشكلة غياب الفعالية في العالم الإسلامي:

تعتبر مشكلة غياب الفعالية مشكلة جوهرية من مشاكل العالم الإسلامي وسبب أساسي من أسباب تخلف هذه الأمة وعدم مواكبتها للتقدم الحضاري في العالم المعاصر فالأصل أن الله عز وجل خلق الإنسان ليعبده وجعله خليفة في الأرض وسخر له البر والبحر والسماء لقوله تعالى: ^١ **وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حَبْلًا مَلْبَسًا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ** ^٢ أي تمخر الفلك في البحر العجاج الهائل بمقدمها حتى تسلك فيه من قطر إلى آخر، تحمل المسافرين وأرزاقهم وأمتعتهم وتجاراتهم التي يطلبون بها الأرزاق وفضل الله عليهم ^٣.

وقال تعالى: ^٤ **أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مِمَّا فِي السَّمَاوَاتِ وَمِمَّا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ** ^٤ أي عممكم وغمركم نعمه الظاهرة والباطنة التي نعلم بها؛ والتي تخفى علينا، نعم الدنيا، ونعم الدين، حصول

^٢ سورة النحل، الآية ١٤.

^٣ عبد الرحمن بن ناصر السعدي، تيسير الكريم الرحمن في تفسير كلام المنان، ت. عبد الرحمن بن نعل اللويحي، مؤسسة الرسالة، ط ١، سنة ١٤٢٠هـ، ص ٤٣٧.

^٤ سورة لقمان، الآية ٢٠

المنافع، ودفع المضار، فوظيفتكم أن تقوموا بشكر هذه النعم؛ بمحبة المنعم والخضوع له؛ وصرفها في الإستعانة على طاعته، وأن لا يستعان بشيء منها على معصيته⁵.

ولكن للأسف لا نجد في زماننا المعاصر أن المسلمين في مقدمة الأساطيل البحرية العالمية يفتنمون بها نعمة أن سخر الله لهم البحار فنجد أن هذه البحار مسخرة لغير المسلمين كما لا نجد أن المسلمين يصنعون الطائرات لإغتنام السماء التي سخرها الله لهم فنجد أن السماء مسخرة لغير المسلمين كما لا نجد للمسلمين مصانع كافية يستغلون بها ثروات باطن الأرض من معادن وبتروول وغاز لتصنيع ما يحتاج إليه الإنسان لبناء حضارة فنجد أيضا أن الأرض مسخرة لغير المسلمين فنلاحظ إذن أن هذه الآيات التي يخاطب الله جلّ وعلا عباده أنه سخرها لهم أصبحت مسخرة لغيرهم فهذا يدلّ على وجود خلل عظيم وفقدان للتوازن عند الأمة الإسلامية وهذا الخلل يكمن في أنفسنا ومن أجل إصلاح هذا الخلل علينا أن ندرسه ونفهمه وهذا يستلزم دراسة الخلل الموجود في التركيبة النفسية لإنسان ما بعد الموحدين كما يسميه مالك بن نبي، ونفقه مسبباته وأبعاده، ونعرج كذلك إلى توضيح أن العدو المترصد؛ فهو في أحيان كثيرة قد يعرفنا أكثر مما نعرف أنفسنا فقد درس أمتنا عن كذب لما كان محتلا فيها فهو يعرف جيّدا أين الخلل وأين تكمن العقدة والفجوة فيفضل يزيد العقدة تعقيدا والفجوات إتساعا كي لا تنهض هذه الأمة أبدا... وإذا نظرنا إلى هذه الأمة نجد أن فيها دعاة ومصلحين وحركات إصلاحية وعلماء ومدارس وجامعات لكن كل هذا ما نتج عنه إلا كلاما مجردا لا فعالية له فتارة يكون الخلل في دعاة الإصلاح لأنهم لم يستوعبوا التركيبة النفسية لمجتمع ما بعد الموحدين وتارة يكون الخلل في المجتمع الذي لا يستطيع أن يستوعب رسالة الحركة الإصلاحية لأنه غارق في الخرافات والشهوات والشبهات ومصاب بالشلل الفكري

⁵ عبد الرحمن بن ناصر السعدي، المرجع السابق، ص 649.

والأخلاقي فلا يكاد يؤدي أي وظيفة نافعة في المجتمع سوى أنه يأكل ويشرب وينام وربما يقوم بعمل أو نشاط معين لكنه على الأرجح يستهلك أكثر مما ينتج فهو معتاد فقط على طلب حقوقه إن كان واعيا بها دون التطرق إلى آداء الواجبات وللأسف فإن "كل مايقوم به المصلحون، هو أن يكتفوا بتلقين بعض الأطفال دروسا طبقا لمناهج لا تدعو لشيء من الإصلاح، أو بتوجيه من المنابر إلى جمهور لم يدرسوه في بيئته، فإذا بالطفل قد أصبح متعلما بقهر، فمناهج المدرسة الإصلاحية لم يختلف في جوهره عن مناهج المدرسة التقليدية (القديمة)، وليست كلمة اصلاح سوى طابع ألقه على أوجه نشاط منقطعة الصلة بالفكرة النظرية وإن كانت في الحق نافعة".⁶ فنلاحظ أن تصرفات إنسان ما بعد الموحدين كما يسميه مالك بن نبي تلقائية وغير مدروسة لا يمكن أن تكون فعالة في المجتمع بأي حال من الأحوال فهو بالنسبة إليه المهم أن يحدث ضجة معينة أو فوضى معينة أو في أسوء الحالات. وهو الغالب أن يقلد في أعماله تقليدا أعمى خال من أي تفكير أو تحليل فهو بالنسبة إليه المهم أن تسير العجلة ولو كان ذلك نحو الهاوية لأنه عاجز عن التفكير في المستقبل وكل ما يشغل باله هو التباهي والإفتخار والرياء، ولو كان ذلك على حساب الدين والأخلاق والفترة. فالمهم أن يجد الإستحسان والقبول فيمن حوله من العوام وهذا لم يأتي من فراغ بل هو راجع إلى عدة أسباب أهمها العقد والفجوات. كما ذكرنا أنفا، فالتربية الحضارية في المشروع الحضاري عند مالك بن نبي هي جملة الجهود الفكرية والعلمية التي تبذل في ميدان بناء الإنسان لتوفير الشروط الزمنية والنفسية للبناء الحضاري، من خلال اعداد الفرد المسلم وتهيئته لهذه الحالة ففعل النهضة هو ما يبذله العالم الإسلامي من جهد في الميدان النفسي، أي التغيير الذاتي

⁶ مالك بن نبي، ترجمة: عبد الصبور شاهين، وجهة العالم الاسلامي، دار الفكر، سوريا، ط1، سنة 1434 هـ، ص83، 84.

نحو البناء الحضاري⁷ فالمشكلة الحقيقية في العالم الإسلامي في ذاتها ليست مشكلة عقيدة أو إيمان بالدرجة الأولى فكما يقول مالك بن نبي: "المسلم حتى مسلم مابعد الموحدين لم يتخل مطلقاً عن عقيدته. فلقد ظلّ مؤمناً وبعبارة أدقّ ظل مؤمناً متديناً ولكن عقيدته تجردت من فعاليتها، لإنها فقدت إشعاعها الاجتماعي فاصبحت جذبية فردية وصار الإيمان إيمان فرد متحلل من صلاته بوسطه الاجتماعي"⁸ اذن فالمشكلة ليست كيف نعلم المسلم عقيدته، ولكن كيف نرد الى هذه العقيدة فعاليتها كي تحدث تأثيراً إيجابياً في المجتمع فالمشكلة ليست في اثبات وجود الله قدوماً هي في تحديد الصلة بالله، ومنبع هذه المشكلة يكمن في التركيبة النفسية المشوهة لإنسان ما بعد الموحدين التي تراكمت عليها الأزمات لفترة طويلة من الزمن فتتزايد الأمور تعقيداً جيلاً بعد جيل. ويقول مالك بن نبي: "إن ألوان نشاط الفرد وأفكاره في كل مجتمع تنسج دائماً على منوال الوراثة، ويكفي أن ننظر إلى طفل يلعب لكي ندرك أهمية الوراثة الاجتماعية وقوتها الموجهة، فتقاليد المجتمع تتمثل في لعب الطفل، الذي يعد صورة أولية فطرية من النشاط الإنساني"⁹.

إن تشخيص مرض نفسي عند فرد معين يعتبر أمراً صعباً ومعقداً تعقيد الشخصية الإنسانية فما بالك بتشخيص الأمراض النفسية التي أصيبت بها مجتمعات بأكملها لكن رغم

⁷ حسان عبد الله حسان، المشروع الحضاري عند مالك بن نبي قراءة معاصرة، دار الورقات، السعودية ط1، سنة 1440هـ، ص208.

⁸ مالك بن نبي، المرجع السابق، ص59.

⁹ مالك بن نبي، ترجمة: عبد الصبور شاهين، وجهة العالم الاسلامي، دار الفكر، سوريا، ط1، سنة 1434 هـ، ص35.

ذلك يحاول الباحثون وضع اليد على هذه الأمراض دون التعمق فيها فذلك من مهام أهل الاختصاص ويكتفون بذكر المسائل بصفة عامة وفق يراه مالك بن نبي.

تعتبر العقد النفسية كما يعرفها علم النفس عبارة عن: "مجموعة من الأفكار والذكريات المصطبغة بصبغة إنفعالية مؤلمة، والمكبوتة في اللاشعور"¹⁰ فإذا كان هذا التعريف ينطبق على الفرد فلا يستبعد أن يكون صالحا أيضا لتطبيقه على المجتمع فمجتمع ما بعد الموحدين لا يستطيع أن يبادر إلى القيام بأفعال مدروسة بل هو يقوم بردود أفعال تلقائية وفق ما كدسه من عقد نفسية وأمراض خطيرة التي تحول بينه وبين قيام حضارة ولو أنه يزعم السير نحو الحضارة إلا أنه تائه في متاهات العقد والفجوات والأمراض النفسية ومتاهات الإستعمار التي تزيد الأمور تعقيدا، فالحل يبدأ من التوصل إلى طريقة تجعل إنسان ما بعد الموحدين قادرا على تغيير نفسه ويقول مالك: "تغيير النفس معناه إقدارها على أن تتجاوز وضعها المؤلف وليس هذا من شأن علم الكلام بل هو من شأن منهاج التصوف أو بعبارة أدق هو من شأن علم لم يوضع له اسم بعد ويمكن أن نسميه (علم تجديد الصلة بالله)"¹¹

فطريق الحضارة مسطر في السنن الإلهية التي لا تتغير وأي إتجاه مخالف لهذه السنن لا يمكن الوصول به إلى نتيحة أبد الدهر وقد ضرب مالك بن نبي مثلا على ذلك حيث قال: "وفي الملاحظة

¹⁰ فائز محمد علي الحاج، بحوث في علم النفس العام، المكتب الإسلامي، المملكة العربية السعودية، ط2، سنة 1398هـ، ص 181.

¹¹ مالك بن نبي، المرجع السابق، ص 54.

يعرف ربان السفينة هذه الحقيقة بطريقته، إذ يعرف أنه لا يكفيه أن يقلع بسفينته في إتجاه معين، بل يجب عليه أن يراقب السير على طول الطريق من أجل تعديل الإتجاه من حين إلى آخر¹².

يرى مالك بن نبي أن الأفكار الأصلية تثبت على أصالتها أبد الدهر ولكن فكرة أصلية لا يعني ذلك فعاليتها الدائمة وفكرة فعّالة ليست بالضرورة صحيحة، والخلط بين هذين الوجهين يؤدّي إلى أحكام خاطئة، وتلحق أشدّ الضرر في تاريخ الأمم حينما يصبح هذا الخلط في أيدي المتخصصين في الصراع الفكري¹³ والفرد في المجتمع الإسلامي عاجز عن التقدم والتخلي عمّا تعارف عليه الناس، عاجز عن اجتياز مراحل تاريخية جديدة، عاجز عن ابتكار المعاني والأشياء الجديدة وتحسيدها في أرض الواقع، فالميل إلى المحافظة مثلا ليس إراديا بل هو حقيقة إفتقار ونقص¹⁴ ولقد كان من أصالة الفكرة الإسلامية النافذة أن استمرت في كسب الأتباع، في إيمان شعوب بأكملها بالاسلام بعد سقوط القسطنطينية عام 1453م، لكن فعاليتها ذهبت تخدم شيئا فشيئا طوال عصر ما بعد الموحدين إلى اللّحظة التي فيها دقت فيها ساعة الإستعمار في العالم¹⁵، فالأجيال تتوارث العادات الإيجابية كما تتوارث العادات السلبية أيضا، فيقول مالك: "عندما نقوم

¹² مالك بن نبي، الأعمال الكاملة، المجلد الرابع، بين الرشاد والتهيه، دار الفكر، دمشق-سوريا، ط1، سنة

2017م، ص2194

¹³ مالك بن نبي، ت. بسام بركة وأحمد شعبو، مشكلة الافكار في العالم الإسلامي، دار الفكر، دمشق-سوريا، ط1، سنة 1988م، ص102.

¹⁴ مالك بن نبي، ترجمة عبد الصبور شاهين، وجهة العالم الاسلامي، دار الفكر، سوريا، ط1، سنة1434هـ، ص34

¹⁵ مالك بن نبي، ت. بسام بركة وأحمد شعبو، مشكلة الافكار في العالم الإسلامي، دار الفكر، دمشق-سوريا، ط1، سنة 1988م، ص106، 107.

بتحليل نشاط الأفراد وأذواقهم في بيئة معينة نجد عوائد سائدة تنتقل فيما بينهم كابرا عن كابر، فهناك وراثه اجتماعية كما أن هناك وراثه جسميه¹⁶

كما يصف مالك بن نبي أيضا أن الحالة التي آل إليها إنسان ما بعد الموحدين أنها حالة مأساوية تعبر عن خلل كبير جدا في تلك الطريق المزعومة التي يسلكها نحو الحضارة فهو مصاب بشلل فكري وأخلاقي ومخطئ في تقدير الأمور على حقيقتها؛ فيقول: "تلكم هي مأساة الحركة التي شاءت أن تتحرر من السكون، مأساة الفكر في نضاله ضد البلادة والقلق؛ مأساة الرجل الذي استيقظ ولم يعرف بعد واجبه"¹⁷. فمن أجل النهضة وقيام الحضارة لا يكفي أن نستورد العلوم الإنسانية والمادية المختلفة (النافعة على الأقل) بل يجب أن نبي إنسانا عنده قابلية التحضر فيقول مالك بن نبي: "إن العلوم الأخلاقية والاجتماعية والنفسية تعد اليوم أكثر ضرورة من العلوم المادية، فهذه تعد خطرا في مجتمع مازال الناس يجهلون فيه حقيقة أنفسهم، ومعرفة إنسان الحضارة وإعداده أشق كثيرا من صنع محرك"¹⁸ فلا يمكن بأي حال من الأحوال لإنسان مصاب بشلل فكري وإجماعي وخلقى أن يستغل العلوم لصالحه أحسن إستغلال وما أدراك ما تضيفها في البناء الحضاري المتكامل فهذا أمر مستبعد جدا فيقول مالك:

¹⁶ مالك بن نبي، ترجمة: عبد الصبور شاهين، وجهة العالم الاسلامي، دار الفكر، سوريا، ط1، سنة 1434هـ، ص34

¹⁷ مالك بن نبي، ترجمة: عبد الصبور شاهين، وجهة العالم الاسلامي، دار الفكر، سوريا، ط1، سنة 1434هـ، ص85.

¹⁸ المرجع نفسه، ص38.

"هذا العجز العضوي تذكّيه دائما ضروب من الشلل أصابت النواحي الخلقية والاجتماعية والعقلية جميعا. وأخطر هذه النواحي هو الشلل الأخلاقي، إذ هو يستلزم أحيانا النوعين الآخرين. ومصدر هذا البلاء معروف، فمن المسلم به الذي لا يتنازع فيه إثنان أن (الإسلام دين كامل)، بيد أن هذه القضية قد أدت في ضمير ما بعد الموحدين إلى قضية أخرى هي: (ونحن مسلمون) ؛ ففتح: (إذن نحن كاملون)"¹⁹

فإنسان ما بعد الموحدين يعتقد أنه إنسان كامل بمجرد أنه ينتسب إلى دين كامل وإذا أدى الصلوات الخمسة يضمن أنه قد بلغ ذروة الكمال غافلا عن أنه لديه واجب تجاه ربه وتجاه نفسه ودورا في عمارة الأرض والمساهمة في بناء حضارة وأداء دور الخليفة في الأرض وأن هذا يحتاج إلى بذل جهد موجه ليؤدي دوره الفعّال وبذل أسباب مدروسة وفق مشروع متكامل للبناء الحضاري وليس مجرد ردود أفعال وانفعالات أشبه بالتصرفات الصّبّانية.

ثانيا: مشكلة الميل إلى التكديس

لا يمكن بأي حال من الأحوال لركام من المتناقضات التي جمعت بشكل فوضوي رغم تنافرها أن تساهم في بناء حضارة أو بالأحرى السير قدما بمجتمع استيقظ من نومه الذي دام عدة قرون نحو دروب التحضر، لأن أي حضارة في حد ذاتها ما هي إلا ذلك البناء المتكامل المتجانس الناتج عن جهود الأفراد والجماعات في إطار علاقة جدلية تكاملية، إذ توفر الجماعة للفرد جميع الضمانات التي يحتاج إليها في حين يبذل الفرد أقصى ما يملك من الجهد من أجل الجماعة التي

¹⁹ المرجع نفسه، الصّفحة نفسها.

يعيش ضمنها، أما التكديس فهو غير ذلك تماما إذ أنه لا يؤدي إلى النتائج المرجوة منه، وإن حدث ذلك فما هو إلا احتمال ضئيل مرتبط بالمصادفة لا بسنن التاريخ ولا الاجتماع²⁰.

ويرى بن نبي أن التكديس ظاهرة غريبة عن حياة المجتمعات، لكنها تظهر في مراحل الإنحطاط، وليس أثناء محاولة اليقضة والسير في طريق النهضة مثلما هو الحال في مجتمعنا الإسلامي²¹.

ولم يرتبط التكديس بالأشياء فقط بل تجاوز ذلك إلى الأفكار والأشخاص معا إذ يقول بن نبي: "وهذا التكديس للأشياء يزدوج على العموم مع تكديس للأشخاص، فالمكان الذي يجب أن يشغله خمسة موظفين أو مستخدمين، يوضع فيه أحيانا خمسة عشر أو عشرون بطريق مزدوج بها مشكلة البطالة العادية مع بطالة ناشئة عن الواقع* في استحداثنا لموظفين دون أن نستخدم وظائفهم."²²

ويوضح مالك بن نبي في مواطن عديدة أن منتجات الحضارة لا يمكن بحال من الأحوال أن تنتج لنا حضارة فبعد قيام الحضارة ينتج لنا منتجات الحضارة من أشياء مختلفة وليس العكس. فيقول: "إن المقياس العام في عملية الحضارة هو أن الحضارة هي التي تلد منتجاتها وسيكون من

²⁰ محمد عاطف، معوقات النهضة ومقوماتها في فكر مالك بن نبي، دار قرطبة، ط1، سنة 1430هـ، ص50.

²¹ مالك بن نبي، تأملات، دار الفكر، دمشق، ط5، سنة 1991م، ص166.

*يتحدث هنا مالك بن نبي عن الواقع الذي آلت إليه الجزائر بعد الإستقلال ودخولها في النظام الإشتراكي.

²² مالك بن نبي القضايا الكبرى، دار الفكر، دمشق، ط5، سنة 1991م، ص51.

السخف والسخرية حتما أن نعكس هذه القاعدة حين نريد أن نصنع حضارة من منتجاتها²³ ولكن رغم ذلك يرى ملك بن نبي أنه لا يمكن للواقع الإسلامي المعاصر أن يتجاهل الحضارة الغربية المادية وإنما عليه أن يتعامل مع منتجاته الحضارية بطريقة رشيدة فيقول: "من العبث أن نضع ستارا حديديا بين الحضارة التي يريد العالم الإسلامي تحقيقها والحضارة الحديثة، ولكن هذا يجسم المشكلة بأكملها، فليس من الواجب لكي ننشئ حضارة أن نشترى كل منتجات الأخرى."²⁴

فهذه الأشياء المستوردة من العالم الغربي المادي إلى العالم الإسلامي لا يمكن أن تشكل تركيبة متوازنة متوافقة مع الحياة اليومية للعلم الإسلامي المختلف إختلافا شاسعا مع العالم الغربي من عدة نواحي تاريخية واجتماعية وثقافية ودينية فتكديس هذه الأشياء تؤدي إلى ظواهر غريبة عن الأمة الإسلامية وكما يقول مالك بن نبي: "فالحياة لا تحلل الظواهر وإنما تركيبها، فإذا ما كانت العناصر متوافقة قابلة للإندماج صاغت منها الحياة تركيبا أما حين تكون متوزعة متضاربة فإنها تجعل منها تلفيقا، أي مجرد تكديس هو والفوضى صنوان"²⁵ ويفسر مالك مشكلة التّكديس من ناحيتين هما الكم والكيف أما ناحية الكيف فيقول: "لا يمكن لحضارة أن تبني منتجاتها (الأشياء) ومشتملاتها من ذوق وأفكار وروح وثرواتها الذاتية والحشد الكبير من الأفكار والمعاني التي لا

²³ مالك بن نبي، شروط النهضة، ترجمة عبد الصبور شاهين وعمر كامل مسقاوي، دار الفكر، سوريا، ط11، سنة 2013 م، ص 47.

²⁴ المرجع نفسه، الصفحة نفسها.

²⁵ مالك بن نبي، ترجمة عبد الصبور شاهين، وجهة العالم الاسلامي، دار الفكر، سوريا، ط1، سنة 1434 هـ، ص 77.

تلمسها الأنامل دونها تصبح كل الأشياء فارغة دون روح وبغير هدف²⁶ أما من ناحية الكم فيرى مالك أنه من المستحيل أن نستورد كل منتجات الحضارة الغربية فيقول: "ولئن سلمنا بإمكان هذا فإنه سيؤدي قطعاً إلى الإستحالة المزدوجة، فينتهي بنا الأمر إلى ما أسميه (الحضارة الشيئية) إلى جانب أنه يؤدي إلى تكديس هذه الأشياء الحضارية"²⁷ فاستيراد كل هذه الأشياء يؤدي إلى تعقيد الأمور أكثر وخلق مشاكل أكثر من إيجاد الحلول، فمن أجل البناء الحضاري علينا أن نتج وسائلنا بأنفسنا وعلينا أن نبني الإنسان من جديد ونستغل ثروتنا أحسن إستغلال، ويفسر ذلك مالك في قوله: "إن مشكلة الحضارة تتحلل إلى ثلاث مشكلات أولية: مشكلة الإنسان، مشكلة التراب، مشكلة الوقت، (الحضارة = إنسان + تراب + وقت) فلكي نقيم بناء حضارة لا يكون ذلك بأن نكدس المنتجات وإنما بأن نحل هذه المشكلات الثلاثة من أساسها"²⁸.

فإذا كان الخلل قائماً في هذه العناصر الثلاثة فلا يمكن بحال من الأحوال أن يحدث النتاج الحضاري رغم وجود نشاط وعمل في أرض الواقع لأنه غير موجه نحو البناء الحضاري فيقول مالك بن نبي: "وقد تصبح الحقيقة من حيث كونها عاملاً اجتماعياً ذات تأثير ضار، عندما لا تتمشى

²⁶ مالك بن نبي، شروط النهضة، ترجمة عبد الصبور شاهين وعمركامل مسقاوي، دار الفكر، سوريا، ط11، سنة 2013 م، ص 47.

²⁷ المرجع نفسه، ص 48.

²⁸ مالك بن نبي، شروط النهضة، ترجمة: عبد الصبور شاهين وعمركامل مسقاوي، دار الفكر، سوريا، ط11، سنة 2013 م، ص 50.

مع دوافع التطور والتغيير فتصبح ذريعة إلى الكساد الفردي والإجتماعي، وحينئذ لا تكون ملهمة للنشاط، بل عاملا من عوامل الشلل.²⁹

فمن أجل البناء الحضاري يجب أن تتفاعل هذه العناصر الثلاثة تفاعلا صحيحا مضافا إليها الوازع الديني الذي يقوي الروابط الإجتماعية ويحفز الفرد على التحلي بالصفات الحميدة والاخلاق الطيبة وبث روح العمل الجماعي في المجتمع فإذا كان الفرد لا يحمل هم المجتمع الذي يعيش فيه وهذا المجتمع بدوره لا يحمل هم الفرد، فهذه الطريقة لا يمكن السير نحو البناء الحضاري أبدا ويوضح ذلك مالك بن نبي قائلا: "وهكذا يتجمد الفكر ويتحجر في عالم لم يعد يفكر في شيء، لأن تفكيره لم يعد يحتوي صورة الهم الإجتماعي"³⁰

ثالثا: مشكلة القابلية للإستعمار

يرى مالك بن نبي أن المجتمع الإسلامي عاجز عن تحقيق نهضته مدام أفراده يتصرفون بنوع من السلبية واللامبالاة تجاه الواقع الذي خطط له الإستعمار وفرضه عليه، وحالة الرضا بالواقع المتدهور والأليم دون بذل الجهد لتغييره هو ما يسميه بن نبي "القابلية للإستعمار" والتي تستمد معناها من المناخ الثقافي والإجتماعي في مجتمع الإنحطاط أو ما بعد التحضر كما يجليه واقع المجتمعات المستعمرة، وكما يظهره واقع الفرد في نفسيته أو سلوكه المتصف بالسلبية والاستسلام.³¹

²⁹ مالك بن نبي، ترجمة: عبد الصبور شاهين، وجهة العالم الاسلامي، دار الفكر، سوريا، ط1، سنة 1434هـ، ص86.

³⁰ المرجع نفسه، الصفحة نفسها.

³¹ محمد عاطف، معوقات النهضة ومقوماتها في فكر مالك بن نبي، دار قرطبة، ط1، سنة 1430هـ، ص54.

إذ أن الهزيمة النفسية التي تعانيها طائفة من أفراد المجتمع الإسلامي دفعت بهم إلى السير في عكس الاتجاه الصحيح للتقدم، وذلك من خلال الإستسلام والدفاع عن المشاريع الإستعمارية وتأييدها، وإصدار الأحكام وفقا لمقاييس الإستعمار.

ومن هنا مثلا نجد من المسلمين من يرفض مشروع أسلمة المعرفة الإجتماعية والإنسانية الذي يهدف إلى جعل العلم وسيلة لتحقيق النهضة الإسلامية وذلك بدعوى عالمية المعرفة³².

يقول عبد اللطيف عبادة عن مفهوم قابلية الإستعمار أنه: "مفهوم نفسي وليس مفهوم عرقي أو جبليا كما فهمه بعض الناس"³³ فهذا المفهوم ليس طبعاً ملازماً للمسلمين في ماضيهم المشرق بل هو نتاج عن عدة أزمات ومعضلات تراكمت على إنسان ما بعد الموحدين فاصيب بالشلل الفكري والأخلاقي وأصابه الجمود في كل شيء فهو لا يستطيع التفكير في استغلال ما لديه من ثروات مادية وموارد بشرية ودين قيم وماض مشرق من أجل بناء أو استرجاع الحضارة بل هو عاجز حتى عن التفكير في المستقبل ولا يعرف ماضيه فنتج عن ذلك نفسية خاضعة ترضى وتتقبل ما يصنعه بها العدو.

وإذا كان غرض مالك بن نبي من تركيزه على هذا الجانب النفسي عند إنسان ما بعد الموحدين هو: "نقد المجتمع الإسلامي وتأنيبه وتبصيره بوضعه المزري لحثه على النهوض والتخلص من عيوبه فكان شفوفاً رحيماً بهذا المجتمع ينتقده بدافع الغيرة عليه، فإن كان كثيراً ممن يستخدمون

³² طه جابر العلواني، إصلاح الفكر الإسلامي، مدخل إلى نظم الخطاب الإسلامي المعاصر، المعهد العالمي

للفكر الإسلامي المعاصر، الأردن عمان، سنة 1995، ص 74

³³ عبد اللطيف عبادة، صفحات مشرقة من فكر مالك بن نبي ص 130

مفهوم القابلية للإستعمار لكن للدفاع عن الإستعمار بتركيز كل اللوم على مجتمعاتنا وحجب كل الأضواء عن القوة الخارجية الهائلة التي تضغط بل تضرب بقبضة حديدية كل حركة نهضوية عند المسلمين.³⁴

ويتضح هذا المفهوم أكثر عندما ننظر في تاريخ المسلمين فمثلا عند الغزو الجامح للتتار على على الأمة الإسلامية في زمن الدولة العباسية رغم ما أصاب الأمة الإسلامية من مشاكل ومعضلات وأزمات طاحنة وغرقهم في الملهذات والشهوات إلا أنهم لم يصلوا إلى دركة القبلية للإستعمار بل قضوا على المحتل بطريقة مذهلة في معركة عين جالوت بل وقد اعتنق التتار الإسلام ومازالوا على الإسلام حتى أيامنا هذه بينما لا يعرف أن أحد من المحتلين الأوربيين لشمال إفريقيا قد إعتنق الإسلام إلا نادرا و في ظروف خاصة جدا.

بل ما حدث هو العكس فنحن نشهد في أيامنا هذه حدثا خطيرا جدا لا تحمد عقباه وهو ارتداد الناس أفواجا في بعض المناطق من الشمال الإفريقي إلى الديانة النصرانية وانتهاكهم حرمة رمضان عيانا جهارا ومطالبتهم بحقوق الأقليات، ومن المؤسف أن المحتل قد فهم نفسية إنسان ما بعد الموحدين وأصبح يستغله إستغلالا بشعا بتوجيهه نحو صراعات داخلية ليس لديها أي قيمة معتبرة فقط من أجل استنزاف طاقته وإضاعة وقته وجهده فكما يقول مالك بن نبي: "إن الإستعمار لا يتصرف في طاقتنا الإجتماعية إلا أنه درس أوضاعنا النفسية دراسة عميقة وأدرك منها مواطن الضعف فسخرنا كما يريد كصواريخ موجهة، يصيب بها من يشاء فنحن لا نتصور إلى أي حد يحتال لكي يجعل منا أبواقا يتحدث فيها وأقلاما يكتب بها، إنه يسخرنا وأقلامنا لأغراضه، يسخرنا

³⁴ وصفي عاشور أبو زيد: فكرة الفعالية عند مالك بن نبي مجلة رؤى، العدد 20، سنة 2003، ص14.

بعلمه وجهلنا"³⁵ فالحالة النفسية لإنسان ما بعد الموحدين سيئة جدا بسبب توقف الإجتهد والسبات العميق الذي دخل فيه لعدة قرون من الزمن ولم يستيقظ إلا على الضربات الموجعة من الإستعمار الأوربي البشع.

ويقول مالك واصفا هذه الحالة المساوية: "والمريض نفسه يريد منذ خمسين عاما أن يبرأ من آلام كثيرة: من الإستعمار، من الأمية، من الكساح العقلي، من... وهو لا يعرف حقيقة مرضه، ولم يحاول أن يعرفه، بل كل ما في الأمر أنه شعر بألم، فاشتد في الجري نحو الصيدلي، أي صيدلي، يأخذ من آلاف الزجاجات ليواجه آلاف الآلام"³⁶ ومن المؤكد أن هذا التخبط الذي يحدث يوميا عند إنسان ما بعد الموحدين لا يؤدي إلى حل أية مشكلة على الإطلاق إلا إذا كان ذلك من باب الصدفة، فمن أجل النهوض والبناء الحضاري يجب إتباع منهج واضح المعالم ومشروع تربوي مسطر من طرف العلماء المتخصصين ويتلخص هذا المشروع عند مالك بن نبي في جملة الجهود الفكرية والعلمية التي تبذل في ميدان بناء الإنسان لتوفير الشروط الزمنية والنفسية للبناء الحضاري من خلال ما يبذله العالم الإسلامي من جهد في الميدان النفسي، أي ميدان التغيير الذاتي نحو البناء الحضاري.³⁷

³⁵ مالك بن نبي، شروط النهضة، ترجمة: عبد الصبور شاهين وعمر كامل مسقاوي، دار الفكر، سوريا، ط11، سنة 2013م، ص 159

³⁶ مالك بن نبي، شروط النهضة، ترجمة: عبد الصبور شاهين وعمر كامل مسقاوي، دار الفكر، سوريا، ط11، سنة 2013م، ص 45.

³⁷ حسان عبد الله حسان، المشروع الحضاري عند مالك بن نبي قراءة معاصرة، دار الورقات، السعودية ط1، سنة 1440هـ، ص 209.

وهذا المشروع التربوي الحضاري لا يمكن أن يرى النور إطلاقاً إذا كانت التركيبة النفسية لإنسان ما بعد الموحدين يعترها النقص والإحباط والإستسلام للواقع الأليم بقابلية الإستعمار فيقول ابن خلدون في المقدمة أن "الأمة المحبطة لا ترجو لها السيادة أبد الدهر" ويقول مالك بن نبي: "إن الصراع الفكري تجري عليه قاعدة الشيء المركب من أشياء فإذا أجرينا على تركيبه عملية تحليل، وجدنا فيه عناصر تعود إلى الإستعمار وأخرى تعود إلى القابلية للإستعمار"³⁸ فالتخلص من نفسية قابلية الإستعمار أمر ضروري ومن أولويات البناء الحضاري فالبرغم من كون إنسان ما بعد الموحدين قد أخرج الإستعمار من أرضه إلا أنه عليه أن يخرج أيضاً من عقليته ويجب بناء إنسان جديد غير قابل للإستعمار فيقول مالك: "ثورة ما لا تستطيع بناء وضع جديد والحفاظ على مكتسباتها إلا إذا كان أثره في تصفية الإستعمار، فعلا في تصفية الإنسان من القابلية للإستعمار."³⁹

فالمسألة متعلقة بالتركيبة النفسية للإنسان التي يجب أن يطرأ عليها التغيير والإصلاح سواء نجحت الثورة أم لا فيضيف مالك قائلاً: "الثورة لا تستطيع الوصول إلى أهدافها إذا هي لم تغير الإنسان بطريقة لا رجعة فيها من حيث سلوكه وأفكاره وكلماته"⁴⁰ فإنسان ما بعد الموحدين عليه أن يتغير ويصلح ذاته من جميع النواحي النفسية والاجتماعية والفكرية والاخلاقية والدينية أو سيظل رهينة قيد الإستعمار يستغله كما يريد سواء كان محتلاً في أرضه أو عن بعد فيقول مالك: "إن القضية عندنا منوطة أولاً بتخلصنا مما يستغله الإستعمار في أنفسنا من استعداد لخدمته من حيث

³⁸ مالك بن نبي، بين الرشاد والتهيه، دار الفكر، دمشق-سوريا، ط1، سنة 1987م، ص197، 198.

³⁹ المرجع نفسه، ص51.

⁴⁰ مالك بن نبي، بين الرشاد والتهيه، دار الفكر، دمشق-سوريا، ط1، سنة 1987م، ص54.

نشعر أو لا نشعر، وما دام له سلطة خفية على توجيه الطاقة الإجتماعية عندنا، وتبديدها وتشتيتها على أيدينا، فلا رجاء في استقلال، ولا أمل في حرية⁴¹

فالمشكلة في أساسها تنطلق من السبات الذي دخل فيه إنسان ما بعد الموحدين قبل فترة الإستعمار فقد إغتتم هذا الأخير الفرصة لدراسة أوضاعه النفسية وتركيبته الإجتماعية ومواطن الضعف وكيف يمكن استغلالها وكذلك مواطن القوة وكيف يمكن استغلالها فهو يحاول جاهدا أن يتركنا في حالة سقوط وانحطاط دائم في الجهل والفوضى والوسخ ويحول بيننا وبين النهضة بكل ما أوتي من قوة فيصرح مالك قائلاً: "إن الإستعمار لا يتصرف في طاقتنا الإجتماعية إلا أنه درس أوضاعنا النفسية دراسة عميقة، وأدرك منها مواطن الضعف، فسخرنا لما يريد، كصواريخ موجهة، يصيب بها من يشاء فنحن لا نتصور إلى أي حد يحتال لكي يجعل منّا أبواقا يتحدث فيها وأقلاما يكتب بها، إنه يسخرنا وأقلامنا لأغراضه يسخرنا بعلمه وجهلنا"⁴².

يقال أن دوام الحال من المحال فلا يمكن لأمة من الأمم أن تبقى قوية إلى الأبد لكن يمكن لأمة معينة أن تبقى ضعيفة حتى تزول من الوجود فله الحكمة في حفظ أمم ورفع أخرى وتمكين أمة دون غيرها وأن جعل سنن لا تتبدل ولا تتغير ومنها سنة الدورة الحضارية؛ قال الله جل وعلا:

⁴¹ مالك بن نبي، شروط النهضة، ترجمة عبد الصبور شاهين وعمر كامل مسقاوي، دار الفكر، سوريا، ط11،

سنة 2013 م، ص 158.

⁴² المرجع نفسه، ص 159.

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا⁴³ بمعنى: سنّة الله الّتي سنّها في خلقه من قبل بنصر جنده وهزيمة أعدائه، ولن تجد أيها النبي لسنة الله تغييراً⁴⁴.

وقال تعالى: **إِنْ يَمَسُّنَّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ**⁴⁵

بمعنى: وتلك الأيام يصرفها الله بين الناس، نصر مرة وهزيمة أخرى، لما في ذلك من الحكمة، حتى يظهر ما علمه الله في الأزل ليميز الله المؤمن الصادق من غيره، ويكرم أقواما منكم بالشهادة. والله لا يحب الذين ظلموا أنفسهم⁴⁶.

فإن الله في خلقه شؤون والله الحكمة العظمى وما على الإنسان إلا أن يعمل ويسبب بما آتاه الله من قدرات فإن الله لا يكلف نفسا إلا وسعها لقوله تعالى: **لِيُنْفِقُ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا**⁴⁷

⁴³ سورة الفتح، الآية 23

⁴⁴ نخبة من أساتذة التفسير، التفسير الميسر، مجمع الملك فهد لطباعة المصحف الشريف، السعودية، ط2، سنة 1430هـ، د.ط، ج1، ص513.

⁴⁵ سورة آل عمران، الآية 140

⁴⁶ التفسير الميسر، المرجع نفسه، ج1، ص67.

⁴⁷ سورة الطلاق، الآية 7

وهذا مناسب للحكمة والرحمة الإلهية حيث جعل كلا بحسبه، وخفف عن المعسر، وأنه لا يكلفه إلا ما آتاه، فلا يكلف الله نفسا إلا وسعها، في باب النفقة وغيرها، وفي الآية بشارة للمعسرين، أنّ الله تعالى سيزيل عنهم الشدة، ويرفع عنهم المشقة⁴⁸.

الخاتمة

لا يمكن للإنسان بحال من الأحوال أن يتقدّم إلا بعدما يصحّح أخطائه ولا يمكن أن يصحّح أخطائه إلا بعد أن يعرفها ثم لا بد أن يعترف بها؛ أما معرفتها فقد سخرّ الله بفضله وكرمه مالك بن نبي رحمه الله ليعرّف إنسان ما بعد الموحدين بأخطائه ومشكلاته التي تحول بينه وبين التقدم الحضاري وما بقي عليه إلا أن يعترف بها ثم يعمل من أجل تصحيحها.

وبصفة عامة تكمن مشاكل إنسان ما بعد الموحدين في العقد والفجوات ثم تفرعت عنها مشاكل أخرى وما زالت تتفرع باستمرار فالإنسان إما أن يتطور ويزداد تطورا أو ينحدر ويزداد انحدارا فعقدة الشلل الفكري تفرع عنها أزمة غياب الفعالية والميل إلى التكريس والقابلية للإستعمار وغيرها من أزمات نفسية ولا يمكن حلها إلا إذا إعترف إنسان ما بعد الموحدين أنه مصاب بها ويسعى إلى علاج نفسه بكل ما آتاه الله من قوة فمثلا الإمام أبو حامد الغزالي لم يصبح عالما بالفلسفة إلا بعد أن إعترف بأنه جاهل بأمور الفلسفة وعاجز عن فهم مصطلحاتها فعكف يدرس الفلسفة لمدة خمسة سنوات حتى أصبح أفاقه بالفلسفة من الفلاسفة أنفسهم.

أما فيما يخص الفجوات فإنسان ما بعد الموحدين لديه فجوة مع ماضيه بسبب الإستعمار الذي طمس معالمه ولديه فجوة مع ثقافته أيضا بسبب الإستعمار فلا يكاد يسير نحو إسترجاع ثقافته

⁴⁸ عبد الرحمن بن ناصر السعدي، تيسير الكريم الرحمن في تفسير كلام المنان، ت. عبد الرحمن بن نعلال اللويحي، مؤسسة الرسالة، ط1، سنة 1420هـ، ص871.

حتى تطغى عليه الثقافة الغربية ولديه فجوة مع دينه الذي لا يؤدي دوره في المجتمع كما يجب بسبب الصراعات العقديّة والفكرية فعوض الإتحاد والعمل سويا وتقبل كل واحد للآخر من أجل السير قدما يغرق إنسان ما بعد الموحدين في الصراعات الداخلية حتى تصبح المحصلة الطاقوية صفرية أو سلبية.

فالحل يكمن إذن في معرفة إنسان ما بعد الموحدين بالأمراض الفكرية التي يعاني منها أولا ثم الإعتراف بها ثانيا ثم ثالثا وضع برنامج ومشروع عمل من أجل التخلص منها والسير قدما نحو البناء الحضاري.

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Muslim Women's Perceptions of Barriers to Sectorial Participation: Insights and Clarifications from an Islamic Perspective Based on a Qualitative Study in Ampara District, Sri Lanka

Persepsi Wanita Muslim Mengenai Halangan dalam Sumbangan Sektorial: Pandangan dan Penjelasan daripada Perspektif Islam Berdasarkan Kajian Kualitatif di Daerah Ampara, Sri Lanka

Mohamed Sulthan Ismiya Begum*, Indriaty Ismail and Zul' Azmi Yakoob

Abstract

Women's educational attainment and participation in the workforce have increased significantly. However, in the Sri Lankan context, Muslim women often encounter barriers to engaging in professional fields. Although Islam acknowledges the importance of women's contributions within its ethical framework, many eligible and skilled Muslim women refrain from pursuing careers in essential sectors such as healthcare due to various interpretations of Islamic teachings. This study aims to clarify the historical contributions of Muslim women to professional fields and to investigate the reasons for their current underrepresentation from an Islamic perspective. Using a qualitative research design, purposive sampling was employed to select participants, including housemaids and women in diverse professions from the Ampara District. Data was collected through semi-structured interviews and analysed using content analysis methods. The findings offer valuable insights for women seeking a better understanding of Islamic teaching, academic researchers, advocates for the proper

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implementation of Islamic principles, and future generations interested in the roles of women within the community.

Keywords: Islam, Muslim Women, Islamic History, Islamic Perspective, Sectorial Contribution, Qualitative Study.

Abstrak

Penyertaan wanita dalam pendidikan dan dunia pekerjaan telah meningkat secara signifikan. Namun, dalam konteks Sri Lanka, wanita Muslim sering menghadapi halangan untuk terlibat dalam bidang profesional. Walaupun Islam mengakui kepentingan sumbangan wanita dalam batasan etika, banyak wanita Muslim yang layak dan berkemahiran enggan mengejar kerjaya dalam sektor-sektor penting seperti penjagaan kesihatan akibat pelbagai tafsiran ajaran Islam. Kajian ini bertujuan untuk menjelaskan sumbangan sejarah wanita Muslim kepada bidang profesional serta menganalisis sebab-sebab yang menyumbang kepada kurangnya penyertaan mereka pada masa kini dari perspektif Islam. Dengan menggunakan reka bentuk penyelidikan kualitatif, kaedah pengambilan sampel bertujuan digunakan untuk memilih peserta, termasuk pembantu rumah dan wanita dalam pelbagai profesion dari Daerah Ampara. Data dikumpulkan melalui wawancara separa terstruktur dan dianalisis menggunakan kaedah analisis kandungan. Penemuan ini akan memberikan pandangan berharga bagi wanita yang ingin memahami ajaran Islam dengan lebih mendalam, penyelidik akademik, penyokong pelaksanaan ajaran Islam yang betul, dan generasi akan datang yang berminat dengan peranan wanita dalam masyarakat.

Kata Kunci: Islam, Wanita Muslim, Sejarah Islam, Perspektif Islam, Sumbangan Sektor, Kajian Kualitatif.

Introduction

Throughout history, women have faced marginalization, subjugation, and denial of their rights.^{1 2 3 4} This is evident in various ancient civilizations, including Babylonian, Greek, Egyptian, and Roman societies, where women were often viewed as subordinate and treated as objects to satisfy male desires, leading to a significant infringement of their fundamental rights. In pre-Islamic Arabia, women were denied property rights, and practices such as the burial of female infants and the forced self-immolation of widows on their husbands' funeral pyres were tragically common in India.^{5 6 7 8}

However, with the advent of Islam, there was a profound transformation in the recognition of women's rights. The Qur'an and Hadiths explicitly affirm the dignity and equitable rights of women, with Prophet Muhammad (peace be upon him) embodying these principles throughout his life. During his time, women experienced enhanced freedoms and actively participated in various social and political domains.⁹ Their contributions extended to education, business, scientific

¹ Badawi, J. *Women Rights of Islam*. Qatar:Doha:s.l. (1980)

² Galloway, S. D. *The Impact of Islam as a Religion and Muslim Women on Gender Equality: A Phenomenological Research Study*. Doctor of Philosophy, College of Arts, Humanities, and Social Sciences, Nova Southeastern University. (2014)

³ Qazi, M. S. & Din, B. U. "Islamic Concept of Gender Equality: Origins and Signs." *Al-Qawārīr* 1(3), (2020): 1-11.

⁴ Sajo and Muhammad, A. "An Islamic Perspective on Gender Equality Controversy in Nigeria". *African Scholar Journal of Humanities and Social Sciences (JHSS-6)* 15(6) (2019): 27-34.

⁵ Alfitri, A. Women's Rights and Gender Equality Issues in Islamic Law in Indonesia: The Need to Re Read Women's Status in the Islamic Religious Texts. *Mazahib* 13(1), (2014): 23-38.

⁶ Galloway, S. D. *The Impact of Islam as a Religion and Muslim Women on Gender Equality: A Phenomenological Research Study*. Doctor of Philosophy, College of Arts, Humanities, and Social Sciences, Nova Southeastern University, (2014)

⁷ Qazi, M. S. & Din, B. U. "Islamic Concept of Gender Equality: Origins and Signs." *Al-Qawārīr* 1(3), (2020): 1-11.

⁸ Sajo and Muhammad, A. "An Islamic Perspective on Gender Equality Controversy in Nigeria". *African Scholar Journal of Humanities and Social Sciences (JHSS-6)* 15(6) (2019): 27-34.

⁹ Qardawi, Y. *Islam oru Nadunilaya Maarkam (Islam is a neutral Religion)*. (Chennai: Islamic Foundation Trust, (2017).

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endeavours, and social welfare, including roles in charity, Hadith studies, fiqh, nursing, and other community activities.¹⁰

In the contemporary era, Wise, Raheema, and Omar (2017) note that women have the autonomy to pursue their interests, including professional careers and social engagements.¹¹ Today, women continue to excel in the nursing profession and constitute a significant portion of the healthcare workforce in Malaysia, serving as doctors, pharmacists, radiologists, physiotherapists, occupational therapists, dietitians, lab technicians, and more.¹²

Educated Muslim women are increasingly engaging in various professional fields, including teaching, engineering, law, and even roles in the army and police forces. Pio and Syed (2013) highlight that India boasts a significant number of professional women, particularly in biotechnology and high-tech sectors. Despite variations in educational attainment, the overall growth of South Asian women in the workforce remains slow and unremarkable.¹³ Assi and Marcati (2020) reference a report by McKinsey & Company indicating that the female-to-male ratios in professional and technical jobs are particularly low in the UAE (0.22%), Saudi Arabia (0.31%), Oman (0.35%), and Jordan (0.44%). Furthermore, Farook (2019) notes that in Punjab, Pakistan, the percentage of males employed in professional fields was 2.38%, while the female percentage was only 1.52%.¹⁴

Sri Lanka, as an Asian country, reflects similar trends. Women entering the public and private sectors may perceive equal opportunities

¹⁰ Akhmedshina, F. A. The Role of Muslim Women in the Development of Science, Culture and Education in the period of Early Islam. *Science and Innovation: International Scientific Journal* 2(5), (2023): 17-24.

¹¹ Raheema, C. C. & Omar, M. M. M. The status and Rights of Women mentioned in Islam. *International Journal for Studies on Childrens, Women, Elderly and Disable* 1, (2017): 135-141.

¹² Saidun, S., Akhmetova, E. & Rahman, A. A. Muslim Female Healthcare Personnel Dress Code: A Proposed Guideline *IMJM* 17(2), (2018): 57-70.

¹³ Pio, E. & Syed, J. Our bodies, our minds, our men: working South Asian women. *Gender in Management: An International Journal of Interdisciplinary and Multidispilinary Studies (IJIMS)*. 28(3), (2013): 140-150.

¹⁴ Assi, R. & Marcati, and C. Women at work: Job opportunities in the Middle East set to double with the Fourth Industrial Revolution. McKinsey & Company. (2020)

and salaries due to the availability of numerous positions in government agencies, banks, hospitals, and schools.¹⁵ However, this perception is often misleading; despite claims that women in Sri Lanka fare better than in other South Asian nations, the reality is that they typically occupy lower-status roles with limited legal rights and compensation.¹⁶

Although the participation of Muslim women in the workforce has recently reached new heights, their presence in specific fields—particularly nursing and medical specializations—remains exceptionally rare. Many skilled women are employed in roles, such as housemaids, that do not reflect their qualifications. Consequently, developing sector-specific expertise within the Muslim community poses a significant challenge.

Several factors contributing to this situation are attributed to religious beliefs, including the sufficiency of the husband's income, denial of permission to work, prioritization of household responsibilities, the double burden of work and home, dress restrictions in certain fields, lack of social recognition for some professions, and the prevalence of gender-based violence. This study aims to elucidate these reasons from an Islamic perspective. Without such research, Muslim women may continue to depend on other communities, leading to misconceptions about Islam among non-Muslims. This investigation focuses on clarifying the contributions of Muslim women in various sectors throughout Islamic history, while also identifying the reasons for their participation in specific fields from an Islamic viewpoint. The study was conducted in the Ampara District of Sri Lanka, where Muslims form the majority community.

Methodology

This qualitative research employed a purposive sampling method to select respondents, specifically targeting housemaids and working women across various sectors in the Ampara District. Respondeints

¹⁵ Farooq, M. S., Kai, Y. T. & Ferozeb, N. A Study of Gender Discrimination Faced by Professional Women in Pakistan: A Case Study of Rahim Yar Khan Region Tianjin, China. (2019).<https://www.preprints.org/manuscript/201910.0030/v1>.

¹⁶ Abeyasekera, N. & Silva, C. D. Myths & Belief in Sri Lankan Society & Their Effects on Women. 3rd International Conference on Social Sciences, (2016).pp.57-67.

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were chosen from distinct locations, including Sammanthurai, Sainthamaruthu, Akkaraipattu, and Ninthavur, encompassing professionals such as lawyers, engineers, and MBBS doctors. Data collection involved both primary and secondary sources. A semi-structured interview approach was utilized to explore the motivations behind women's choices in specific sectors, and the gathered data was analyzed using content analysis techniques. Additionally, secondary data were employed to provide an Islamic perspective on the issues discussed, with analysis conducted through descriptive methods. This comprehensive approach ensured a thorough understanding of the factors influencing women's sectorial engagement within the context of the Ampara District

Finding and Discussion

Islam grants women the unequivocal right to engage in employment outside the home, provided such activities do not contravene Islamic Sharia.^{17 18 19 20 21 22 23} Scholars have identified several key requirements for women wishing to work, including obtaining permission from a male guardian, adhering to appropriate dress codes as dictated by Sharia,

¹⁷ Abdulhameed, N. M. An Analysis of Gender Roles and Relations from the perspective of Islam. *Journal of Arts and Contemporary Society* 11(2), (2019): 19-37.

¹⁸ Azeem, M., Ramzan, M., Akbar, T. Is Women's Employment Blessing or Otherwise? A Price worth Paying: An Islamic Perspective. *International Journal of Business and Social Science* 4(2), (2013): 226-232.

¹⁹ Azizah, S. N., Qoyum, A. & Prasojo. 2019. Islam, women's labor, and economic development. *Conference on Islamic Management, Accounting, and Economics (CIMAIE)*, (2019). pp.221-234.

²⁰ Kounsar, A. Economic rights of Islam: Some reflection. *International Journal of Interdisciplinary and Multidisciplinary Studies (IJIMS)* 4(2), (2017): 37-43.

²¹ Muhammed, A. C. A. *Penkal Tholoi Purithal Sila Valikattalhal. (Some Guidelines for Women work)*. (Colombo: IBH Publication., 2015)

²² Nadeem, M. T., Irfan, L., Chohan, N., Asim, Z. & Khan, Z. A. Analyzing Women Employment and Empowerment: An Islamic Perspective. *Indian Journal of Economics and Business* 21(1), (2022): 732-749.

²³ Parveen, S. & Rubab, I. 2013. Islamic Perspective of Women's Employment: Cottage Industry Development for Rural Women of Pakistan. *Al-Qalam*: (June 2013).

safeguarding against slander, and ensuring the presence of a Mahram during travel.²⁴

In the current research, respondents articulated various reasons for their limited sectorial contributions, framed within the context of Islamic teachings. These reasons include:

1. **Sufficient Income of the Husband:** Many women reported that their husbands' earnings were adequate to support the family, reducing the necessity for them to work.
2. **Denial of Husband's Permission to Work:** Some participants indicated that their husbands did not grant permission for them to pursue employment, which significantly limited their opportunities.
3. **Priority of Household Chores:** Women often prioritized household responsibilities over professional aspirations, reflecting traditional gender roles that emphasize domestic duties.
4. **Double Burden:** The challenge of balancing professional obligations with familial duties led many women to refrain from seeking employment, as they felt overwhelmed by the dual responsibilities.
5. **Dressing Restrictions for Certain Fields:** Participants noted that specific professions imposed dress codes that were not aligned with their commitment to modesty, discouraging them from entering those fields.
6. **Prevalence of Gender Violence in the Workplace:** Concerns about harassment and violence in professional environments were significant deterrents for many women considering employment.

²⁴ Saleh, M. Women's Professional Career through Al-Qur'an's Perspectives. *Interdisciplinary Social Studies* 1(9). (2022): 1133-1149.

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7. **Denial of Social Recognition for Some Fields:** Certain occupations were viewed as less socially acceptable for women, leading to a lack of encouragement to pursue careers in those areas.
8. **Difficulty in Maintaining Mahram and Ajnabi Restrictions While Traveling:** The requirements for travel within the framework of Islamic law created barriers for women seeking employment opportunities outside their immediate community.

These factors highlight the complex interplay between cultural, economic, and religious dimensions that influence women's participation in the workforce. Each of these reasons is analysed through an Islamic lens, demonstrating how traditional beliefs and societal expectations shape women's sectorial engagement.

Sufficient Income of Husband

Islamic teachings on the distribution of economic responsibilities within the family are fundamentally grounded in principles of justice and equity, as articulated in primary sources such as the Quran and Hadith. The Quran explicitly assigns the primary financial responsibility to the husband, as evidenced in Surah Al-Baqarah (2:233), which underscores that men are duty-bound to provide for their families^{25, 26, 27, 28}. Despite this obligation, women are entitled to their own financial rights, including dower (mahr), inheritance, and maintenance, as stated in Surah An-Nisa (4:7), thereby affirming their rightful claims to personal earnings.

²⁵ Azeem, M., Ramzan, M., Akbar, T. &. Is Women's Employment Blessing or Otherwise? A Price worth Paying: An Islamic Perspective. *International Journal of Business and Social Science* 4(2), (2013): 226-232.

²⁶ Muhammed, A. C. A. *Penkal Tholoi Purithal Sila Valikattalhal. (Some Guidelines for Women work)*, (2015). Colombo: IBH Publication

²⁷ Parveen, S. & Rubab, I. Islamic Perspective of Women's Employment: Cottage Industry Development for Rural Women of Pakistan. *Al-Qalam*: (June :2013)

²⁸ Shehu, F. & Zejno, B. Gender Equality and the Participation of Muslim Women in Education and Work: A Critical Analysis. *IIUM Journal of Educational Studies* 3(2),(2015): 19-39.

Scholars in various Islamic traditions, including those from Sri Lanka, concur that the financial responsibility for family maintenance rests predominantly with men. For instance, Agar Muhammed (2015) argues that Islam does not regard a professional career as essential for women, given that they are not obligated to financially support their families. Nevertheless, women play crucial roles in other aspects of family life, reinforcing the view that the Islamic family is both a religious and socially oriented institution, with women primarily responsible for nurturing this structure²⁹

Ibn Abbas, a prominent companion of the Prophet Muhammad (peace be upon him), interpreted Surah Al-Baqarah (2:233) as a delineation of the responsibilities of men and women, emphasizing that men serve as protectors and maintainers, thereby bearing the financial obligations of the household. This interpretation highlights the distinct roles assigned to each gender, while also emphasizing the importance of mutual support and cooperation within the family.

Similarly, Al-Shafi'i, a foundational figure in Sunni jurisprudence, articulated in his work *Al-Risala* that while men are responsible for the financial maintenance of their families, women retain their financial autonomy.³⁰ The role of women as the emotional and nurturing core of the family is further reinforced in various Hadiths, notably the saying of the Prophet Muhammad (peace be upon him), "Heaven lies under the feet of mothers" (Sunan Ibn Majah, Hadith 3664), which emphasizes the profound respect and status granted to motherhood.

In summary, Islam advocates for a balanced approach to economic responsibilities, where both partners fulfill their roles in a manner that fosters a harmonious family environment. This perspective is supported by a rich tradition of Islamic scholarship, which underscores the importance of equity and mutual respect within the familial structure. While women have significant responsibilities in motherhood and guardianship, their rights to personal financial independence are affirmed, allowing them the option to engage in

²⁹ Muhammed, A. C. A. *Penkal Tholoi Purithal Sila Valikattalhal. (Some Guidelines for Women work)*, (2015). Colombo: IBH Publication.

³⁰ *Al-Risala*, 2:7

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professional pursuits if they choose. Ultimately, many women may prioritize family responsibilities over careers, particularly when their husbands' incomes allow for this choice, thereby respecting the unique circumstances of each family.

Denial of Husband's Permission to Work

In the Islamic perspective, the distribution of roles and responsibilities within the family is framed within a contractual understanding of marriage, emphasizing the principles of mutual consent and respect.³¹ The Quran designates men as protectors and maintainers of women, as articulated in Surah An-Nisa (4:34), which underscores their obligation to provide for and support their families while highlighting the importance of cooperation in decision-making between spouses.³²

Respondents, including professionals such as doctors and domestic staff, expressed a desire to work in their fields but indicated that their husbands often discouraged them due to concerns regarding work hours and family obligations. According to Islamic principles, women are expected to seek their husbands' consent before pursuing employment outside the home.³³ This aligns with the teachings of the Prophet Muhammad (peace be upon him), who emphasized the significance of mutual consultation within the family. In a hadith reported in both Sahih Bukhari (6014) and Sahih Muslim (2557), he stated, "The best of you are those who are best to their families," underscoring the necessity of respecting each partner's roles and decisions.

The analogy of a work contract further elucidates this concept. Just as an employee must adhere to the terms established by an employer, including obtaining approval for certain actions, a wife is

³¹ Varol, M. B. (2020). Islamic Family as a Concept and Institution and Its Historical Epistemology. *Istem* 18(36): 215-228.

³² Saleh, M. Women's Professional Career through Al-Qur'an's Perspectives. *Interdisciplinary Social Studies* 1(9). (2022): 1133-1149.

³³ Asar, A. & Ghalia, B. Islāmic Guidelines for Women to Work and Hold Public Office Positions. *International Journal of Science and Research (IJSR)* 5(10). (2016): 1311-1315.

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expected to communicate her professional aspirations and align them with her husband's preferences. This understanding is reinforced in Surah Al-Baqarah (2:233), which discusses the mutual rights and responsibilities of spouses.

While Islamic law permits women to engage in any profession, it emphasizes that such decisions should be made with consideration for the family's overall well-being and the marital contract. Classical scholars, such as Ibn Qudamah, a notable Islamic scholar of the Hanbali School, addressed women's rights to employment in his work *Al-Mughni* (Volume 8, Chapter 36). He emphasized that women may engage in work as long as it does not conflict with their primary family obligations. Ibn Qudamah highlights the importance of balancing personal autonomy with traditional roles as caregivers and nurturers. While advocating for women's financial independence, he underscores the necessity for open communication between spouses regarding employment decisions to maintain family harmony.

This perspective reflects a broader Islamic jurisprudential understanding that honors both individual rights and the integrity of family life, recognizing the significant responsibilities women hold within the household. Moreover, the nurturing role of women is considered essential for the emotional and spiritual well-being of the family, embodying broader Islamic values of harmony and cooperation. The findings of this study demonstrate that Muslim women navigate their professional aspirations while adhering to Islamic doctrine and fulfilling their family obligations.

Priority of Women to Household Chores

In the Islamic framework, a woman's primary responsibility after marriage is to care for her husband and children, a role regarded as noble and essential for fostering a loving and supportive home environment. A professional woman can't perform the duties of a housewife to the fullest. However, every family needs this role in order to function. Because, if the wife works, who has to entertain her husband after coming home from work, it is certain that the family will fall apart if the

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wife cannot provide full service to her husband³⁴. A woman acts as a queen of a home, a mother for her children and a wife for her husband. Hence, Islam provides her more responsibilities to look after her family members. This responsibility is emphasized in the Quran, particularly in Surah Ar-Rum (30:21), where Allah states, "And of His signs is that He created for you from yourselves mates so that you may find tranquillity in them; and He places between you affection and mercy." This verse underscores the importance of *sakinah* (peace), *mawadah* (love), love and *rahmah* (compassion) within the marital relationship, which are foundational to a harmonious household.

Scholarly perspectives, such as those presented by Azizah et al. (2019), argue that maintaining a family life characterized by *sakinah* (peace), *mawadah* (love), and *rahmah* (compassion) necessitates that women prioritize their familial responsibilities. Islamic teachings assert that women will be accountable for their roles in the hereafter, emphasizing the importance of fulfilling duties assigned to them.³⁵ This is further illustrated by the hadith of the Prophet Muhammad (peace be upon him), who stated, "A woman is responsible in her husband's house and therefore will be questioned about her responsibility in the hereafter" (Sahih Bukhari 2409; Babul Vasaya 2751).³⁶

Moreover, the Quran reinforces this understanding in Surah Al-Ahzab (33:189), which states, "He created you from one soul, and He created their spouses from themselves so that they might find peace." This notion positions women as vital contributors to the emotional and spiritual well-being of the family, emphasizing that a woman's primary duty is to cultivate an environment of peace and tranquillity.

While Islamic law permits women to pursue professional careers, many scholars contend that such endeavours should not compromise their family obligations. The prevailing view among respondents in a

³⁴ Saleh, M. Women's Professional Career through Al-Qur'an's Perspectives. *Interdisciplinary Social Studies* 1(9). (2022): 1133-1149.

³⁵ Azizah, S. N., Qoyum, A. & Prasajo. Islam, women's labor, and economic development. *Conference on Islamic Management, Accounting, and Economics (CIMAE)*. (2019). pp.221-234.

³⁶ Muhammed, A. C. A. Penkal Tholoi Purithal Sila Valikattalhal. (Some Guidelines for Women work). Colombo: IBH Publication (2015).

recent study is that men are typically seen as breadwinners, while women are designated caretakers. This reflects a traditional perspective that prioritizes familial responsibilities over professional aspirations.

A notable respondent articulated this sentiment by stating, "If the family is destroyed, giving more importance to the job is really wrong" (Respondent: 8). This highlights the belief that prioritizing family aligns with Islamic values. The majority of Muslim women in the study expressed that they derive greater fulfillment from being homemakers than from pursuing external employment, believing that adherence to religious ideals and the maintenance of family harmony are paramount. They perceive their domestic roles not as lesser but as integral to their identity and spiritual fulfillment, recognizing that all duties, particularly family responsibilities, are forms of *ibadah* (worship) in Islam.

Thus, from an Islamic perspective, while women have the option to engage in work outside the home, the emphasis remains on their pivotal role in nurturing the family, which is deemed essential for both personal and communal well-being. This understanding reinforces the notion that the responsibilities of homemaking and caregiving are not merely societal expectations but are integral components of a woman's spiritual and moral duty within the Islamic tradition.

Double Burden

In Islamic thought, the responsibilities assigned to women are both significant and multifaceted, particularly in the context of marriage and family life. Central to this understanding is the Quranic principle that states, "Allah burdens not a person beyond his scope" (Surah Al-Baqarah 2:286). This verse underscores the notion of equitable distribution of responsibilities, acknowledging the inherent capabilities of individuals, particularly women, who often bear the dual responsibility of managing both familial obligations and professional commitments.

In many Muslim societies, the family structure tends to be extended, resulting in societal expectations that place considerable demands on women to fulfill not only their immediate family's needs but also those of extended family members. This often leads to the phenomenon known as the "double burden," where women must

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navigate the complexities of work-life balance. As one respondent articulated,

“As we are given a salary, we have to work thoroughly. Thereby, we are more committed to the work than fulfilling the familial obligation. As we work, it is a big challenge to maintain work-life balance. Sending the children to school, revising their subjects, and taking care of their studies by the working mother is more difficult than others” (Respondent 12).

This sentiment highlights the substantial challenges faced by women in reconciling their professional aspirations with their roles as caregivers.

The need for family support emerges as a crucial factor for working women in managing this dual burden. Many respondents noted that adequate familial support is essential for successfully balancing professional and domestic responsibilities. This aligns with Islamic teachings that emphasize mutual assistance and cooperation among family members as foundational to a harmonious household. The Quran and Hadith encourage families to foster an environment of support, which is vital for the well-being of all members.

Furthermore, findings from Saleh (2022) indicate that women often perceive their engagement in the workforce as conflicting with their obligations to their husbands and children. This perceived conflict frequently results in the decision to withdraw from professional opportunities. Many respondents expressed that a lack of family support and motivation significantly impacts women's engagement in various fields. Despite aspirations for higher education and professional advancement, these goals are often contingent upon the presence of supportive family dynamics that enable women to manage both domestic and professional duties effectively.³⁷

Islam advocates for a balanced approach to family life, recognizing the integral roles that both spouses play within the family unit. While women are often viewed as primary caregivers, their

³⁷ Saleh, M. Women's Professional Career through Al-Qur'an's Perspectives. *Interdisciplinary Social Studies* 1(9). (2022): 1133-1149.

professional aspirations should not be dismissed; rather, they should be supported within the context of a collaborative family environment. This approach is essential for fostering a work-life balance that allows women to pursue their ambitions without compromising their familial responsibilities.

In conclusion, the challenges associated with the double burden faced by women in the workforce are significant and frequently compounded by societal expectations. However, from an Islamic perspective, it is imperative to cultivate an environment in which family support is prioritized. By promoting collaboration and understanding within the family unit, both men and women can work together to establish a harmonious balance between professional ambitions and familial obligations. This approach not only upholds the values of compassion and equity central to Islam but also enriches the overall well-being of the family.

Dress Restriction for Certain Fields

In Islamic jurisprudence, women are permitted to work outside the home, particularly in professions that align with their inherent skills and societal needs, such as nursing and teaching. This perspective is grounded in various Quranic verses and Hadith that underscore the significance of women's contributions to society. For instance, Surah Al-Nisa (4:32) affirms women's financial independence, stating, "And do not covet what We have bestowed upon some of you more than others. For men is a share of what they have earned, and for women is a share of what they have earned..." This verse highlights that women have the right to earn a livelihood.

However, the Islamic principle of modesty in dress remains a critical aspect of women's participation in the workforce. As stated in Surah Al-Ahzab (33:59), "O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves of their outer garments. That is more suitable that they will be known and not be abused." This verse emphasizes the necessity for women to dress modestly, forming the basis of the hijab.

Research by Saidun et al. (2018) indicates that hijab can pose significant challenges for Muslim women pursuing careers in nursing,

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particularly in environments where they are part of a minority. Cultural and professional expectations may conflict with religious obligations, complicating their dual identities as both professionals and observant Muslims.³⁸

Moreover, dress codes across healthcare institutions can vary considerably, affecting women's experiences in the workplace. A study by Jabbour et al. (2021) found that while some hospitals in Muslim-majority countries accommodate Islamic dress, others impose restrictions that may not align with women's commitment to modesty. This discrepancy can force women to choose between adhering to their religious beliefs and fulfilling professional requirements.³⁹

Additionally, private healthcare facilities may enforce stricter dress codes than public institutions. A qualitative study by Ali and Ghanem (2020) revealed that respondents often felt pressured to conform to certain dress standards that contradicted their understanding of modesty, leading some to leave the nursing profession entirely.⁴⁰

In summary, while Islamic teachings endorse women's participation in the workforce, including in nursing and caregiving roles, adherence to Sharia-compliant dress codes is paramount. The interplay between professional dress requirements and Islamic values of modesty presents significant challenges for many Muslim women. Thus, creating a supportive environment that respects both professional standards and religious obligations is essential to enhance the participation of Muslim women in various professional fields, particularly in healthcare.

Prevalence of Gender Violence in Working Place

In Islam, the dignity and sanctity of women are core values, with explicit prohibitions against any form of violence, including physical,

³⁸ Saidun, S., Akhmetova, E. & Rahman, A. A. Muslim Female Healthcare Personnel Dress Code: A Proposed Guideline *IMJM* 17(2). (2018): 57-70.

³⁹ Jabbour, M., & Obeid, A. 2021. "The Impact of Dress Codes on Muslim Nurses in Healthcare Settings." *Journal of Nursing Ethics*, 28(3), 345-357.

⁴⁰ Ali, M., & Ghanem, M. (2020). "Navigating Modesty: The Experiences of Muslim Women in Nursing." *International Journal of Islamic and Middle Eastern Finance and Management*, 13(2), 239-252.

emotional, or sexual abuse. The Quran underscores the importance of treating women with respect and kindness. Surah An-Nisa (4:19) states, "O you who have believed, do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful]." This verse reflects a broader principle of justice and equity, which encompasses the treatment of women in various spheres, including the workplace.⁴¹

The teachings of the Prophet Muhammad (peace be upon him) further emphasize this principle. He asserted that "the best of you are those who are best to their families" (Sahih Bukhari, Hadith 6014), suggesting that the kindness and respect owed to women should extend beyond familial relationships to include all interactions, particularly in professional environments. Any form of harassment or violence contradicts the fundamental Islamic principles of compassion and respect.

Moreover, Islam mandates that both men and women strive to create safe and supportive environments. The concepts of *Maslaha* (public interest) and *Hifz al-Nafs* (protection of life) in Islamic jurisprudence indicate that society has a responsibility to ensure the safety and well-being of all its members, especially vulnerable groups like women. Therefore, workplaces that tolerate harassment or violence are acting in direct opposition to Islamic values.⁴²

Research supports these observations. A study conducted by Mahrukh and Ahmed (2020) found that fear of harassment and unsafe work environments significantly deterred many Muslim women from pursuing their careers. The respondents reported that issues such as physical and verbal abuse, along with feelings of isolation, often led them to opt out of professional opportunities altogether. This not only limits

⁴¹ Sadia, H., Waraich, R. S. & Halima, S. CEDAW & Woman's Right to Work in Islamic Law. (2023) <https://www.researchgate.net/publication/369201767> [27.02.2024].

⁴² Al-Ghazali, A. H. (2000). *Ihya Ulum al-Din (Revival of the Religious Sciences)*. Vol. 1. Beirut: Dar al-Kutub al-Ilmiyyah.

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their personal advancement but also constrains their contributions to the economy and society at large.⁴³

In conclusion, Islam advocates for the protection of women from all forms of violence, emphasizing the need for safe and respectful workplace environments. Addressing issues of harassment and insecurity is both a moral imperative and an alignment with Islamic teachings that promote justice, respect, and compassion for all individuals. Creating an environment where women can thrive professionally while upholding their dignity and rights is essential for fostering a just and equitable society.

Denial of Social Recognition for Some Fields.

Within the Islamic context, women's professional choices are not only encouraged but also situated within the ethical boundaries set by Sharia. Islam recognizes and values women's talents and capabilities, permitting them to engage in a diverse array of fields, such as education, healthcare, and social services, as long as these roles serve the community and adhere to Islamic ethical standards.⁴⁴ The Quran underscores the importance of knowledge acquisition, stating, "Seeking knowledge is an obligation upon every Muslim" (Sunan Ibn Majah, Hadith 224), which emphasizes the necessity for both men and women to pursue education and professional development.

Scholars like Asar and Ghalia (2016) articulate that while women should gravitate toward professions that align with their inherent abilities and inclinations, they may face social resistance when attempting to enter traditionally male-dominated fields such as construction or manual labor.⁴⁵ This resistance is rooted in societal expectations and the physical demands associated with such roles. Islamic teachings traditionally emphasize women's nurturing roles, framing their contributions as essential for familial and community

⁴³ Mahrukh, F., & Ahmed, S. (2020). "Exploring the Experiences of Muslim Women in the Workplace: Challenges and Resilience." *Journal of Gender Studies*, 29(4), 442-457. DOI: 10.1080/09589236.2020.1735325.

⁴⁴ Doi, A. R. I. *Women in Shari'ah (Islamic Law)*. Kuala Lumpur: Malaysia: A.S Nordeen. (1990)

⁴⁵ Asar, A. & Ghalia, B. Islāmic Guidelines for Women to Work and Hold Public Office Positions *International Journal of Science and Research (IJSR)* 5(10), (2016): 1311-1315.

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welfare, as evidenced in Quran 2:233, which discusses the mutual rights and responsibilities of spouses.⁴⁶

Moreover, social recognition significantly influences women's career choices, as professions like nursing and teaching are often deemed more socially acceptable for women. Despite this, Islam does not confine women to specific occupations; rather, it empowers them to advocate for their professional roles, even in the face of societal opposition. This notion is supported by Islamic principles that encourage individuals to fulfill their societal obligations and promote communal welfare.

In conclusion, the Islamic perspective supports women's rights to pursue their professional ambitions, provided they navigate these choices within the framework of Sharia while also honoring their familial responsibilities. This approach reflects a balanced understanding of women's roles in both the professional sphere and the home, reinforcing the idea that professional aspirations can coexist harmoniously with Islamic values.

Difficulty in Maintaining *Mahram* and *Ajnabi* Restriction on Travelling

In Islamic jurisprudence, the stipulations regarding a woman's travel are fundamentally rooted in the principles of safety, dignity, and societal norms. The hadith from Sahih al-Bukhari and Sahih Muslim explicitly states: "A woman must not travel alone without a male companion of her immediate relatives to whom she can never get married" (Sahih al-Bukhari, no. 1763; Sahih Muslim, no. 1341). This directive underscores the importance of a Mahram (an unmarriageable male relative) as a protective measure intended to ensure a woman's security during her travels.

The interpretation of this principle varies across different Islamic schools of thought. Scholars from the Shafi'i and Maliki traditions contend that a woman may travel for religious purposes, such as Hajj, with a trustworthy group of women. This perspective acknowledges the

⁴⁶ Doi, A. R. I. *Women in Shari'ah (Islamic Law)*. Kuala Lumpur: Malaysia: A.S Nordeen. (1990).

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significance of fulfilling religious obligations while maintaining an emphasis on safety. The Hanafi and Hanbali schools impose stricter limitations, permitting travel only within a radius of three days without a Mahram, thereby reinforcing the necessity of protective companionship. In the context of shorter journeys, Islamic teachings provide more leeway. It is generally accepted that if a journey is not conventionally regarded as travel—such as attending to immediate needs—a woman may undertake it without a Mahram, particularly if she can ensure her safety through appropriate measures. This flexibility reflects an understanding of diverse contexts and circumstances, permitting women to use public transportation or travel alone in environments that are perceived as safe or friendly to Islamic values. Despite these provisions, many women encounter significant obstacles when pursuing educational or professional opportunities that necessitate travel, especially in fields like medicine. Numerous respondents in various studies indicate that the lack of a Mahram can impede their ability to accept job offers or participate in educational programs abroad. This predicament often creates a conflict between their professional ambitions and adherence to religious obligations.⁴⁷

The situation exemplifies a broader challenge within the Islamic framework: the need to reconcile religious mandates with contemporary realities. While the emphasis on safety and protection remains paramount, there is a growing recognition of the necessity for women's contributions in various sectors, including healthcare and education. Enabling women to travel safely can enhance their professional opportunities and societal roles.

In conclusion, the Islamic perspective on travel restrictions for women is primarily centered around ensuring their safety and dignity. Although traditional interpretations uphold the requirement for a Mahram, there is an increasing acknowledgment of the need for flexibility in contexts that promote women's educational and professional development. Striking this balance is crucial for fostering women's contributions to society while upholding the principles inherent in Islamic teachings.

⁴⁷ Asar, A. & Ghalia, B. Islāmic Guidelines for Women to Work and Hold Public Office Positions *International Journal of Science and Research (IJSR)* 5(10), (2016): 1311-1315.

Conclusion

In conclusion, while women have historically faced marginalization, the advent of Islam brought significant rights, freedoms, and dignity that enabled Muslim women to contribute meaningfully to various fields throughout Islamic history. In the contemporary context, Muslim women are participating in diverse sectors globally as never before; however, their contributions in Sri Lanka, particularly in the Ampara District, remain notably low. This study identifies several factors influencing this disparity, including familial responsibilities, workplace challenges, societal attitudes, and the restrictions posed by Mahram and Ajnabi considerations. To enhance their sectorial contributions, Muslim women may benefit from implementing certain strategies and advice. Future research could further explore the experiences of Muslim women in other regions, particularly in areas where they constitute a minority, thereby providing a more comprehensive understanding of their contributions and challenges within different sociocultural contexts.

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Anders Breivik's manifesto: Measuring Violence Indicator in Anti-Islamic Extremist Discourse

Manifesto Anders Breivik: Mengukur Petunjuk Keganasan dalam Wacana Ekstremis Anti-Islam

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Abstract

On July 22, 2011, Anders Breivik had massacred 75 people in a bomb attack and mass shooting out of his hatred towards Islam and Muslims, his actions shocked Norway and the world. He left behind a manifesto '2083, A European Declaration of Independence' which clearly indicates his imagination about Islam and Muslims and the reasons that let him to commit this mass murder. Breivik is studied extensively in the academia through the lenses of Islamophobia and terrorism; there are few studies done on the levels of violence in anti-Islamic discourse. This study uses Richard A. Nielsen's methodology which measures numerically to which extent Muslim clerics support for violent jihad and ideology in their writings. Such algorithmic approaches that evaluate extremist Muslim discourse have been mainly applied in Western academia to show level of violence in it. This study is unique as the Nielsen's approach is applied to anti-Islamic extremist discourse. It takes Breivik's manifesto as a field of analysis. First, it takes as a baseline the five topics (along its exclusive and its frequent keywords) in Jihadi corpus calculated by Professor Nielsen. Second, main key-terms of Breivik's anti-Islamic position are measured to see the level of violence according to Nielsen's methodology. After this, both key terms are compared. Results show that Breivik's anti-Islamic position contains more violence

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indicator than the jihadist position. This research will be the first to apply algorithmic approach and it will demonstrate that using extremism measure tools developed by the Western academic can be applied to anti-Islamic extremist discourse. In conclusion, if extremism measure tools are applied fairly on both Islamist thought and anti-Islamic discourse, it will not only show that both streams of discourse contain levels of violence, but anti-Muslim discourse accommodates higher levels of violence as well. This research will open the way for Muslim academics to apply algorithmic methods to counter anti-Islamic discourse.

Keywords: Anders Breivik, Anti-Muslim Discourse, Jihad Score, Violence Indicator.

Abstrak

Pada 22 Julai 2011, Anders Breivik telah membunuh 75 orang dalam serangan bom dan menembak beramai-ramai kerana kebenciannya terhadap Islam dan umat Islam, tindakannya mengejutkan Norway dan dunia. Dia meninggalkan manifesto '2083, A European Declaration of Independence' yang jelas menunjukkan imajinasinya tentang Islam dan umat Islam dan sebab-sebab yang membolehkannya melakukan pembunuhan beramai-ramai ini. Breivik dikaji secara meluas di kalangan akademia melalui lensa Islamofobia dan keganasan; Terdapat beberapa kajian yang dilakukan mengenai tahap keganasan dalam istilah-istilah utama anti-Islam. Kajian ini menggunakan metodologi Richard A. Nielsen yang digunakan untuk mengukur sokongan ulama Islam terhadap jihad dan ideologi ganas dalam tulisan mereka. Pendekatan algoritma sedemikian yang menilai wacana Muslim ekstremis telah digunakan terutamanya dalam akademia Barat untuk menunjukkan tahap keganasan di dalamnya. Kajian ini unik kerana pendekatan Nielsen digunakan untuk wacana ekstremis anti-Islam. Ia mengambil manifesto Breivik sebagai bidang analisis. Pertama, ia mengambil sebagai garis dasar lima topik (bersama kata kunci eksklusif dan kerapnya) dalam korpus Jihadi yang dikira oleh profesor Nielsen. Kedua, istilah utama kedudukan anti-Islam Breivik diukur untuk melihat tahap keganasan mengikut metodologi Nielsen. Selepas ini, kedua-dua istilah utama dibandingkan. Keputusan akan menunjukkan bahawa kedudukan anti-Islam Breivik mengandungi lebih banyak petunjuk keganasan daripada kedudukan jihad. Penyelidikan ini akan menjadi yang pertama menggunakan pendekatan algoritma dan ia akan

menunjukkan bahawa menggunakan alat ukuran ekstremisme yang dibangunkan oleh ahli akademik Barat boleh digunakan untuk wacana pelampau anti-Islam. Kesimpulannya, jika alat pengukur ekstremisme diterapkan secara adil pada kedua-dua pemikiran Islam dan wacana anti-Islam, ia bukan sahaja menunjukkan bahawa kedua-dua aliran wacana mengandungi tahap keganasan, tetapi wacana anti-Muslim menampung tahap keganasan yang lebih tinggi juga. Penyelidikan ini akan membuka jalan kepada ahli akademik Islam untuk mengaplikasikan kaedah algoritma untuk menentang wacana anti-Islam.

Kata kunci: Anders Breivik, Wacana Anti-Muslim, Jihad Score, Penunjuk Keganasan.

Introduction

On July 22, 2011, Anders Breivik had massacred 75 people in a bomb attack and mass shooting out of his hatred towards Islam and Muslims, his actions shocked Norway and the world. He left behind a manifesto '2083, A European Declaration of Independence' which clearly indicates his imagination about Islam and Muslims and the reasons that let him to commit this mass murder. As the literature shows, Breivik and his manifesto has been extensively studied from Islamophobia, psychology and terrorist studies perspective. Attempts to measure numerically levels of violence in discourses have recently emerged with advances in statistics and Natural Language Processing (NLP) tools. For example, Professor Richard Nielsen from the Massachusetts Institute of Technology has measured numerically the extent Muslim clerics support for violent jihad and ideology in their writings.

This research paper aims to shed light the levels of violence in Breivik's anti-Islamic position. The first part of the article surveys literature of Breivik's background, his mental health assessment, ideologies and the anti-Islamic movements he networked. The second part explains the methodology. First, R. Nielsen extracts five topics and their exclusive key terms from Jihadi texts available in online forums and sets them as the basis of measurement for jihadi and non-jihadi text. Second, texts from 101 Muslim clerics are collected and their key terms are compared to the first set. Then, the probability that a text is jihadi or

non-jihadi is calculated using the Jihadi formula (variation of Naive Bayes formula).

The third part shows the results. Five main anti-Islamic topics and their exclusive key terms were extracted from Breivik's manifesto. Despite that the key terms are specific to their topic, the 5 topics illustrated in the word cloud form showed that Breivik's statements are not isolated but interconnected. Breivik's topic proportions are also compared to Jihadi topic proportions in Nielsen's findings and shows that Breivik anti-Islamic discourse contains higher levels of violence than the jihadist position. To strengthen this position, top ten Jihadi and anti-Islamic key terms from each topic were compared, showing that despite both discussing about jihad, the word itself is ambiguous in the jihadi ideology.

The final section discusses that if extremism measure tools are applied fairly in both Islamic thought and anti-Islamic discourse, it will not only show that both streams of discourse contain levels of violence, but anti-Muslim discourse accommodates higher levels of violence as well. The research opens the way for academic to use statistical methods to counter other extremist discourses and ideologies.

Background

Who is Anders Breivik?

According to Hemmingby & Bjørgo, Breivik is considered one of the 'most deadly solo terrorist' known in modern times.¹ Lone wolf terrorist perform terror attacks alone, lack social networks and do not belong to any organized group.² Much has been written about Breivik's terror attack on 22 July 2011 that shocked the peaceful Norwegian society. On the day of the attack, Anders Breivik first detonated a car in the Government District, Oslo at 3.25 p.m. which killed 8 people, destroyed government documents and broke windows glasses.³ In the meantime, Breivik drove a car to the island of Utøya where the Worker's

¹ Cato Hemmingby and Tore Bjørgo, *The Dynamics of a Terrorist Targeting Process* (England: Palgrave Macmillan, 2016), 2.

² Lars Erik Berntzen and Sveinung Sandberg, "The Collective Nature of Lone Wolf Terrorism: Anders Behring Breivik and the Anti-Islamic Social Movement," *Terrorism and Political Violence* 26, no.5 (2014): 760.

³ Hemmingby & Bjørgo, *Dynamics Terrorist*, 64.

Youth League of the Labour Party were having an annual summer camp. Breivik arrived to the island at 5: 21 p.m. and passed the security by wearing a fake police ID and uniform; when he first shoot the security personnel, the 564 youths scattered around and for 75 minutes Breivik massacred 69 youths including minors.⁴ Before he conducted his terror attack, he sent his compendium of more 1500 pages long via email to a long list of users under the pen name Andrew Berwick. His manifesto “2083, A European Declaration of Independence” explains his motivations behind his mass murder and his hate for Muslims.

In the core of academia, Breivik has been studied from the lenses of many disciplines. Scholars and mainstream media have given special attention to Breivik’s mental state. As soon as it was clarified that the terrorist was not a Muslim and brown, mainstream media debated extensively Breivik’s mental sanity by covering his life story. During Breivik’s trial, the Norwegian court appointed two psychiatry experts to determine whether Breivik was legally sane. The experts came to the conclusion that Breivik ‘was psychotic’⁵ and that he was suffering from schizophrenia⁶. Families of the victims, survivors and public opinion subsequently did not agree with the experts’ report as they did not want the murderer to go unpunished.⁷ According to the Norwegian law code, a convict diagnosed with mental illness are not legally bind for punishment and are only sent for treatment⁸. Under these circumstances, the public outcry forced the court to appoint other set of experts to asses again Breivik’s sanity. The second team of psychiatrist concluded that Breivik was sane but had symptoms of “narcissistic personality disorder” and “pseudologia fantastica”⁹. Debates on Breivik’s mental state included whether his fanaticism could be considered a form of madness. Taylor argued that the fact that Breivik did not work within an organization, shows that his views were extreme even within the framework of

⁴ Ibid, 66-69.

⁵ Ingrid Melle, “The Breivik case and what psychiatrists can learn from it,” *World Psychiatry*, 12, no. 1(2013), 17.

⁶ Simon Wessely, Anders Breivik, the public, and psychiatry, *Lancet* (London, England), 379, no. 9826 (2012): 1563.

⁷ Wessely, Breivik Public, 1563.

⁸ Melle, Breivik case, 17.

⁹ Ibid, 19.

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terrorist ideology.¹⁰ Despite that not all radicals become terrorists and not every terrorist is a radical, Breivik is an exception to this rule, he is a radical and his extreme fanaticism is a form of madness.¹¹ For Fahy, however, terrorists are mentally healthy and sane.¹² Breivik's meticulous preparation over the years for his terror attack showed that he was aware of his actions. Breivik's fanaticism are a reflection of his narcissism and "xenophobic and racist views"¹³ yet he shouldn't be considered mad as it exempts him from his legal actions for his terror attack.¹⁴

From a sociological point, Breivik's personal history and views could be understood by looking at the socio-political changes in Europe.¹⁵ Sandberg explains that Breivik started to get involved in search of alternative narratives when he saw the Muslim community failed integrating in the Norwegian society and that Muslim immigrants would overtake Europe and Islamize it, making the indigenous population a minority (*dhimmi*)¹⁶. Whoever, most of his life count in his manifesto contain exaggerated and inaccurate information¹⁷. Breivik writes in his manifesto that it was his Pakistani friend Arsalan who was part of gang group, that made him more aware of his own religious heritage when he was invited repeatedly to embrace Islam.¹⁸ Breivik recorded that his friendship with Arsalan broke when Breivik was beaten in front of Arsalan.¹⁹ Dropping from high school, he decided to join political parties

¹⁰ Max Taylor, "Do cases like that of Anders Breivik show that fanaticism is a form of madness? Yes," *BMJ* 345, no. e4612 (2012): 1.

¹¹ Taylor, Cases Breivik, 1-2.

¹² Tom Fahy, "Do cases like that of Anders Breivik show that fanaticism is a form of madness? No," *BMJ*, 345, no. e4647(2012): 2.

¹³ Fahy, Cases Breivik, 2.

¹⁴ *Ibid*, 2.

¹⁵ Sveinung Sandberg, "Are self-narratives strategic or determined, unified or fragmented? Reading Breivik's Manifesto in light of narrative criminology," *Acta Sociologica* 56, no. 1 (2013): 70.

¹⁶ Sandberg, self-Narrative Breivik, 72.

¹⁷ *Ibid*, 73.

¹⁸ Andrew Berwick, *2083: A European Declaration of Independence* (London: 2011): 1389. The following citations of the manifesto will use the real name "Breivik" rather than his pen name. The pages reflect the PDF format as the manifesto was not edited to include page numbers.

¹⁹ Breivik, 2083 European Declaration, 1394.

that promoted stopping immigration, Islamisation of Europe and promote a mono-cultural Europe.²⁰

Looking at the wider view, Shaffer traces the appearance of anti-jihadi movements in Europe after the London bombings by jihadists in 2005.²¹ These counter-jihadi movements then exploited the cyberspace to condemn and blame Islam for the new situation of Europe.²² In Norway, the Christian Democratic Party, Human Rights Service, Norwegian Defence League (NDL, part of the English Defence League), and Stop Islamisation of Norway (SIAN, part of Stop Islamisation of Europe) form a more radical version of anti-Islamic movements.²³ Part the anti-Islamic movement also include web-pages like Document.no and Honestthinking.org critical of Islam and immigration²⁴. These radical anti-Islamic movements often base their arguments in the conspiracy theory of Eurabia that claims that Western political elites and Marxist are in a secret cooperation with Islamist (for example Muslim brotherhood).²⁵ These movements have an unified view that Muslims' introduction of sharia rules like sex segregation and halal products into Europe are signs of Islamization and that Muslims and Islam should be secularized.²⁶ Breivik cited texts and shared views from these anti-Islamic movements and websites as it is reflected in his manifesto.²⁷ After Breivik's successful business of selling fake American diplomas to raise money to plan for his terror attack, he spent from 2006-2011 surfing anti-Islamic content²⁸ and playing video games for his inspiration.²⁹

²⁰ Ibid, 1396-1400.

²¹ Ryan Shaffer, "Jihad and Counter-Jihad in Europe: Islamic Radicals, Right-Wing Extremists, and Counter-Terrorism Responses," *Terrorism and Political Violence* 28, no. 2 (2016): 385.

²² Shaffer, Jihad Counter-Hijad Europe, 385.

²³ L. E. Berntzen & S. Sandberg, "The Collective Nature of Lone Wolf Terrorism: Anders Behring Breivik and the Anti-Islamic Social Movement," *Terrorism and Political Violence* 26, no. 5 (2014): 762.

²⁴ Berntzen & Sandberg, Collective Lone Wolf, 762.

²⁵ Ibid, 762.

²⁶ Ibid, 764-765.

²⁷ Ibid, 767.

²⁸ Shaffer, Jihad Counter-Hijad Europe, 386.

²⁹ Breivik, 2083 European Declaration, 1380.

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Breivik was enormously persuaded also by Fjordman, a Norwegian anti-jihadist blogger (fjordman.blogspot.com).³⁰ In Breivik's manifesto, Fjordman was cited and quoted, more than 100 times. Other anti-Islamic channels and authors that Breivik constantly cited in his manifesto include Paul Beliën's *The Brussels Journal*, Edward S. May's *Gates of Vienna*, Robert Spencer's *Jihad Watch*, *Foundation for Defense of Democracies* (FDD), *Secular Islam*, Daniel Pipes' *Middle East Forum*, and Bat Ye'or's *Eurabia*.

Breivik's ideology and worldviews are also shared by white supremacist and fascist movements. Although Breivik does not advocate traditional notions of Nazism and fascism, he shares fascist obsession for violence, militarization, crusades.³¹ Lone wolf terrorists like Breivik often try to display an image of warrior and commando with sophisticated skills in weapons with an aim to portrait themselves as the saviour of Europe.³² For example, in the last pages of Breivik's compendium, Breivik appears in a series of pictures with a commander suit with Night Templar badges, a biohazard suit injecting nicotine to a bullet and with an automatic rifle pointing towards the camera in preparation to save Europe from Islamization. For Gardell however, "Breivik firmly stands in the fascist tradition".³³ Gardell points that Breivik's fascist ideology contains elements of anti-feminism, white supremacy, cultural nationalism (for a mono-cultural Europe), and Islamophobia mixed with notions of self-sacrifice warrior.³⁴

Breivik's fear of Islamization of Europe however is combined with the fear that European man's masculinity is under threat³⁵. Breivik blames cultural Marxists and feminist for destroying gender roles. Breivik complains the suppression of male dominance, the normalization of women's sexual liberalization and the normalization of

³⁰ Katie Cohen, Fredrik johansson, Lina Kaati & Jonas CLausen Mork, "Detecting Linguistic Markers for Radical Violence in Social Media." *Terrorism and Political Violence* 26, no.1 (2013): 249.

³¹ Ole Kristian Grimnes, "Hitler's Norwegian Legacy" in *Hitler's Scandinavian Legacy*, ed. Jill Stephenson & John Gilmour, 159-178 (London: Bloomsbury, 2013): 164-165.

³² Cohen, *Detecting Linguistic Radical*, 249.

³³ Mattias Gardell, "Crusader Dreams: Oslo 22/7, Islamophobia, and the Quest for a Monocultural Europe," *Terrorism and Political Violence* 26 no. 1 (2013): 132.

³⁴ Gardell, *Crusader Dreams*, 132-133.

³⁵ Barry Richards, "What Drove Anders Breivik?," *Contexts* 13 no. 4 (2014): 45.

homosexuality.³⁶ Breivik says: “[feminist] have been waging an ideological, psychological and economic war against European men for several generations now,” “if the men of your “tribe” are too weak or demoralized to protect you, you will be enslaved and crushed by the men from other “tribes” before you can say “Vagina Monologues,” and “if you break down men’s masculinity, their willingness and ability to defend themselves and their families, you destroy the country. That’s exactly what Western women have done for the last forty years”.³⁷ Breivik also complains the reasons Norwegian women prefer Muslim men: “Yet we are the one group of men who are most demonised and attacked, whereas non-white men get treated with much greater respect,”³⁸ “Norwegian girls, especially in Muslim dominated areas, despise ethnic Norwegian boys because they consider them as weak and inferior with lack of pride.”³⁹ Breivik then equates radical feminism with Islam: “feminists in academia assert that the veil, or even the burka, represents “an alternative feminism,”⁴⁰ and “Western women may very well end up being genuinely oppressed under the boot of Islam. Radical feminism thus leads to oppression of women.”⁴¹

Shorten believes that Breivik's ideology should also be classified under counter-jihadist and Christian fundamentalism streams.⁴² Breivik not only fantasized being a foot crusader soldier, but he nominated himself on the rank of Justiciar Knight Commander for Knights Templar Europe as seen in the cover of his manifesto. Breivik's case constitute as well an expression of identity crisis in Europe.⁴³ With waves of Muslim migration into Europe, Islam has been more visible in the public space thus generating an identity crisis among the indigenous population which being manifested in the form Islamophobia and tight anti-immigration policies.⁴⁴ Far right organizations have used this

³⁶ Richards, What Drove Breivik, 45.

³⁷ Breivik, 2083 European Declaration, 343.

³⁸ Ibid, 343.

³⁹ Ibid, 1377.

⁴⁰ Ibid, 353.

⁴¹ Ibid, 355.

⁴² Richard Shorten, “Anders Breivik,” in *The Ideology of Political Reactionaries* (New York: Routledge, 2022): 199-200.

⁴³ Virginie Andre, “Merah and Breivik: A Reflection of the European Identity Crisis,” *Islam and Christian-Muslim Relations* 26, no. 2 (2015): 188.

⁴⁴ Andre, Merah Breivik, 188-191.

opportunity to call for returning to their past heritage and identity.⁴⁵ Breivik in his manifesto preaches for the return to Christian values and a stronger church: "I fully support that the Church gains more or less monopoly on religion in Europe (government policies, school curriculum etc at least) in addition to granting the Church several concessions which have been taken from them the last decades". Despite Europe's pagan past before the arrival of Christianity, Breivik asserts that for a monocultural Europe in the future⁴⁶, only under Christian values unity is achieved rather than relaying cultural pagans or Odinist.⁴⁷

To legitimized his war against those who support multiculturalism and immigration, Breivik quoted in his manifesto the Bible battle verses compiled by right-wing Christian theologians like Michael Bradley and Joseph Francis Farah.⁴⁸ For example, he cites "And the one who has no sword must sell his cloak and buy one" (Luke 22:36) and "this is not a pacifist God we serve. It's God who teaches our hands to war and our fingers to fight" (Psalm 144:1) to legitimate self-defence.⁴⁹ Breivik cited 62 exact verses from the Bible that are camouflaged with modern Crusader badges to serve Breivik's agenda of building a monocultural Europe.⁵⁰ The Bible is a tool for defending a Christian Europe.⁵¹

Nevertheless, there is a gap in the literature on the usage of statistical tools to understand the levels of violence in Breivik's anti-Islamic discourse. Statistical tools have been previously used to study trends in terrorism. For example, professor Andre Python of Oxford University and now at the University of Zhejiang, shows that due to the global presence of Western mainstream media, terrorists attacks in the West have more extensive coverage resulting in the myth that the West is more vulnerable to terrorist attacks. Available evidence showed that

⁴⁵ Ibid, 196.

⁴⁶ Breivik, 2083 European Declaration, 1404.

⁴⁷ Jone Salomonsen, "Towards a New 1933? The Fascist Labor of the Extreme and Radical right," *Dialog* 60, no. 2 (2021): 203.

⁴⁸ Mattias Gardell, "Crusader Dreams: Oslo 22/7, Islamophobia, and the Quest for a Monocultural Europe," *Terrorism and Political Violence* 26, no. 1 (2013): 145.

⁴⁹ Gardell, Crusader Dreams, 145.

⁵⁰ Hannah Strømme, "Christian Terror in Europe? The Bible in Anders Behring Breivik's Manifesto," *Journal of the Bible and its Reception* 4, no. 1 (2017): 154.

⁵¹ Strømme, Christian Terror, 166.

from 2002-2017, 75 % of attacks took place in the Asian continent, 15% in Africa, 7% in Europe and 3% in the Americas and Oceania.⁵² Looking closer, Iraq, Pakistan, India, Afghanistan, and the Philippines are the top 5 countries with highest number terrorist attacks(from top to bottom).⁵³ Death toll due to these attacks puts Iraq, Afghanistan, Pakistan, Nigeria, Syria, and Somalia among the top five countries(top to bottom).⁵⁴ Python concluded that Iraq (attacks: 21235, deaths: 79596) has more probability to suffer from bomb attacks than Paris.⁵⁵ Another research by Freedman measures numerically to which extent Israeli religious leaders contribute to the escalation of conflict or pacification process in the context of conflict. Freedman collects 10968 sermon pamphlets from synagogues from 250 Jew scholars from 2006-2015. Using Structural Topic Models (STM) classifier algorithm, 10 topics were identified. The first topic and its keywords highlight nationalistic concepts like land, army, state, politics; the rest of the topics deal with religious teachings.⁵⁶ In the nationalistic discourse, Jew religious leaders advice for the annexation of settlements and that the government and the army should act harder against the Palestinians.⁵⁷ With the development of sophisticated statistical models and robust algorithms, analyzing data from databases on terrorism could provide researchers new insights and predictability on terrorism and violence.⁵⁸

Methodology

This research uses Breivik's manifesto as a field of study. The method of analysis is based on Professor Richard A. Nielsen's methodology, a professor at the Massachusetts Institute of Technology (MIT) directing the MENA and Security Studies program. Professor

⁵² Andre Python, *Debunking Seven Terrorism Myths Using Statistics* (London: CRC Press, Taylor & Francis, 2020): 36.

⁵³ Python, *Debunking Terrorism Myths*, 37.

⁵⁴ Ibid, 38.

⁵⁵ Ibid, 41.

⁵⁶ Michael Freedman, "Fighting from the Pulpit: Religious Leaders and Violent Conflict in Israel," *Journal of Conflict Resolution* 63, no. 10 (2019) :15.

⁵⁷ Freedman, *Fighting the Pulpit Religious*, 15.

⁵⁸ Fangyu Ding, Quansheng Ge, Dong Jiang, Jingying Fu, Mengmeng Ha, "Understanding the dynamics of terrorism events with multiple-discipline datasets and machine learning approach," *PLoS ONE* 12, no. 6 (2017): 9.

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Nielsen in his book "Deadly Clerics, Blocked Ambition and the Paths to Jihad" numerically measures whether Muslim clerics support for violent jihad and ideology in their writings. He uses statistical tools and fieldwork at Al-Azhar University, Cairo to understand the role of social networks and level of education in the radicalization process of Muslim clerics. His book has received substantial praise in the core of Western academia. Nielsen's pioneering in studying levels of violence numerically has been nominated as 'a primer on using text data, causal inference, and data visualization'⁵⁹. Hafez has criticized the definition of 'clerics' in Nielsen's book. Clerics was defined as "individuals who produce religious content for public consumption writing on Islamic tradition."⁶⁰Hafez has argued that the definition is broad because clerics in order to deserve the name need to master Islamic jurisprudence, classical Arabic, Islamic history, Islamic law, hadith, etc. which is time consuming.⁶¹ Nielsen's definition makes hard to argue that clerics with less academic training (for whatever reason) have less ambition.⁶² In his analysis where Nielsen assumes that clerics who did not list their academic advisors or the memorization of the Quran is because they don't have the credentials to prove, this could be explained in the wider social and political context that Muslims clerics live. According to an insider information, for example, in Pakistan, majority of Muslim scholars do not provide their information because first, they lack skills to navigate the web. While the second reason is linked to privacy concerns, most researchers would have to personally meet the clerics to collect their information of their credentials. In the context of Saudi Arabia, the informer has given an example where taking pictures of people in public spaces is prohibited, so Saudi Muslims scholars are peculiar with their information online due to government surveillance.

Nielsen's methodology involves the analysis of two datasets. First, for dataset 1, he first collects 765 Jihadi texts from online forums which was collected by al-Zubayr al-Ghazi and release under the name of the Jihadist bookbag. In order to extract topics from the Jihadi texts, Nielsen

⁵⁹ Paul Djupe, "Review of Deadly Clerics, by R. Nielsen," *Politics and Religion* 12, no. (1 (2018): 2.

⁶⁰ Richard A. Nielsen, *Deadly Clerics, Blocked Ambition and the Paths to Jihad* (Cambridge: Cambridge University Press, 2017): 29.

⁶¹ Mohammed Hafez, "Review of Deadly Clerics, by R. Nielsen," *Perspectives in Politics* 16, no. 4 (2018): 1123.

⁶² Hafez, Review Deadly Clerics, 1124.

admits that is preferable to read the Arabic text manually, however because of the large text corpus, he attempts to reduce the dimensionality of the text by extracting the most frequent and exclusive words to the topic. Nielsen uses then the Latent Dirichlet Allocation algorithm, and FREX score developed by Roberts, Stewart and Airoidi (N.d.). The formula is the following:
$$\text{FREX} = \left(\frac{0.5}{\text{ECDF}(\beta_k / \sum_{j \in S} \beta_j)} + \frac{0.5}{\text{ECDF}(\beta_k)} \right)^{-1}$$
 where β_k is the estimated frequency of term k in each topic, $\sum_{j \in S} \beta_j$ is the total frequency of the term in corpus S (here is Jihadist bookbag), ECDF is the Empirical Cumulative Distribution Function. The first set of the formula calculates the exclusivity of the word while the second part calculates the frequency. Five topics among its top 30 words were extracted (see Figure 1).

Tawhid/Takfir	Legal Precedent	Conflicts	Operations	Mixed
excommunication	said	America	Jihadis	ten
excommunicate	son	American	martyr	had
tyrant	if	Afghanistan	Afghan	appointed
apostate	Prophet	Afghan	Jihad	big
believe	peace be upon him	United	operation	king
loyalty	peace be upon him	region	Russia	mosque
legislation	book	organization	enemy	country
come down	science	movement	Azzam	four
categorized	hadith	government	Russian	was
apostates	command	Pakistan	leader	house/stanza
ignorance	mercy	leader	martyrs	begin
Murjites	Sahih	president	martyrdom	knots
apostates	remember	dollar	Communist	five
prohibitions	theology	leadership	fighter	sir
suspicion	issue	Saudi	invasion	woman
apostate	narrated	Iraq	sword	city
make halal	do	West	kill	thousand
excommunicate	book/volume	front	battles	nights
Polytheism	Imam	politics	battle	law
Khawarij	books	East	horses	news
read	rulings	States	airplane	head
Jahmi	Ahmad	countries	Persians	wife
Most High	leave	peninsula	factions	mosque
faith	good	million	blood	hour
outright disbelief	original	Bin Laden	arms	Communist
tyrants	evidence	brothers	family	return
sovereignty	Taymiyya	center	spite	Emir
democracy	Companions	years	fighters	prison
excused	house	Crusaders	kill	where?
legislation	meaning	decision	invaders	Hajj

Figure 1. Five topics and their top 30 exclusive and frequent words found in the Jihadi text. Table 5.1 from Nielsen (2017).

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While only top 30 key terms are shown for all topics due to space constraints, the first topic 'Arms' contains the highest number of key terms (76) among the other topics. The 'Arms' topic contains keywords that represents the apocalyptic nature of Breivik's military plan to stop Islamization of Europe. For example, he wrote in his manifesto: "We should implement a policy of containment of the Islamic world. [...] Perhaps the spread of nuclear weapons technology, the darkest side of globalization, will trigger a large-scale war with the Islamic world at some point"⁶⁴ and "They [Muslims] should be worn down through mockery and criticism. We should also make clear that for every Islamic terror attack we will increase these efforts, which Muslims fear more than our weapons. It's the new balance of terror".⁶⁵ Regarding the containment of multiculturalism, Breivik proposes: "A weapon of mass destruction (WMD) is a weapon that can kill large numbers of individuals and/or cause great damage to man-made structures. However, nuclear and biological weapons have the unique ability to kill large numbers of people with very small amounts of material. Efforts must be made to employ precision WMD's when fighting the cultural Marxist/multiculturalist regimes of Western Europe."⁶⁶ Breivik then provides a multi-phased plan to obtain arms from foreign suppliers: "Small nuclear devices will prove more or less impossible to obtain until perhaps in Phase 2 or 3 (2030-2070). Much will depend on how...we manage to negotiate with the Russians, Indians or Israelis."⁶⁷ Breivik then confesses that the internet has transformed arms acquisition: "I first started my armour research and acquisition phase three months ago I found out...Certain vests were indeed available but not the vests I wanted. In any case, the internet truly transformed the market for acquisition."⁶⁸ While in most cases he does not specifically cite the sources of information for arms, armour, chemical materials and fabric acquisition, most of his research phase probably was conducted in the dark web as Breivik describe his sources as 'controversial websites'.

The second largest topic, 'Crusades', contains notions of Christian religious justification for the re-founding of Crusades and Knights

⁶⁴ Breivik, 2083 European Declaration, 331.

⁶⁵ Ibid, 331.

⁶⁶ Ibid, 951.

⁶⁷ Ibid, 955.

⁶⁸ Ibid, 855.

Templar as a response when Europe is dominated by Islam and indigenous Europeans are under the status of dhimmi. Breivik then states the functions of a Knight Templar: First, "To act as a pan-European Crusader Movement for the banishment of Islam from Europe"⁶⁹ and "Any Justiciar Knight of the PCCTS is a person who fights the cultural Marxist/Multiculturalist Alliance with weapons".⁷⁰ To justify violence, Breivik argues to be using it as a "self-defence, as pre-emptive actions and as a last option. We cannot allow our politically correct elites to sell us, their people, into Muslim slavery".⁷¹ The Christian church however is reformed under Breivik's plan: "The current fanatically egalitarian, self-loathing and suicidal Church of Europe will be reformed, even if we will have to go back to our roots, to the Vulgate, the Versio Vulgata or the original pre-1611 King James Bible which represented a Christendom that propagated self defence against the infidel Muslims".⁷²

The third topic 'Immigration' refers to the influx of Muslim migration to Europe which Breivik believes it is type of demographic warfare by "allowing mass Muslim immigration and allowing and tolerating average Muslim birth-rates of 3-4"⁷³. Due to Muslim terrorist attacks (jihad) in Europe, Breivik has come to believe that all Muslims are part of the collective blame and regardless of the degree of practicing religion, all Muslims practice Taqiyya (concealing). After analyzing past Muslims scholars opinion regarding Taqiyya, Breivik mentions: "it is permissible to lie and deceive if you are at a disadvantage or vulnerable to any non-Muslim for example as long as Muslims are still a minority in Europe".⁷⁴ Within this topic, Breivik correlates 'Islam' with keywords 'jihad' and 'sharia', and 'Muslim' with keywords 'terrorist', 'Islamist', 'Salafist', 'foreign/Islamic invasion', 'Al-Qaeda', 'Arab' and 'stranger'.

The fourth topic 'Political Correctness' speaks of Breivik's criticism on feminism specially on the destruction of gender roles in Europe by the cultural Marxist. For example, Breivik condemns the female-oriented European culture: "The transformation of European culture envisioned by the cultural Marxists goes further than pursuing

⁶⁹ Ibid, 1151.

⁷⁰ Ibid, 824.

⁷¹ Ibid, 826.

⁷² Ibid, 1137.

⁷³ Ibid, 772.

⁷⁴ Ibid, 78.

gender equality. Embodied in their agenda is “matriarchal theory,” under which they purpose to transform European culture to be female dominated.”⁷⁵ Breivik blames radical feminism for the current weakness of Western civilization, both culturally and demographically.⁷⁶ Once cultural conservatives take over Europe, Breivik plants to label and ban cultural Marxism as racist, genocidal and anti-European ideology. Regarding women, Breivik plans for “the forceful ordination of women as priests and bishops. As we all know, women’s emotionally unstable nature quickly leads to the propagation of gay marriage, the ordination of gay priests, ignoring chastity, ignoring peoples duties in relation to procreation, the support for mass-Muslim immigration and even the inter-religious dialogue with the Muslim community.”⁷⁷

The fifth topic, ‘Monocultural’, are set of keywords that describe Breivik’s plans for preservation of Indigenous Europeans through reproductives, segregation of gender, stopping immigration and deporting Muslims in masse to the Muslim world. For example, regarding reproductives, Breivik states that cultural conservatives should “encourage and even directly sponsor repro-genetics programs on a private and/or state level, which facilitates reproduction clinics who focus strictly on indigenous genotypes from pure sources.”⁷⁸ As for the future European educational system, Breivik projects that “all private and government, primary, secondary and high schools should have compulsory gender segregation. Gender segregation should also be considered for colleges and universities.”⁷⁹ Once the cultural conservative government is in place, Breivik gives set of steps for the assimilation program for Muslims. Some of the steps include that Muslims should baptize to convert to Christianity, celebrate Christian holidays and attend the church, changing the name to Christian traditional name, prohibition to practicing their mother tongue, prohibition to celebrate Muslim holidays and customs like halal food, etc. He then reminds Muslims: “Failure to accept and comply with given policies will result in immediate deportation for you and your closest family.”⁸⁰

⁷⁵ Ibid, 30.

⁷⁶ Ibid, 351.

⁷⁷ Ibid, 1279.

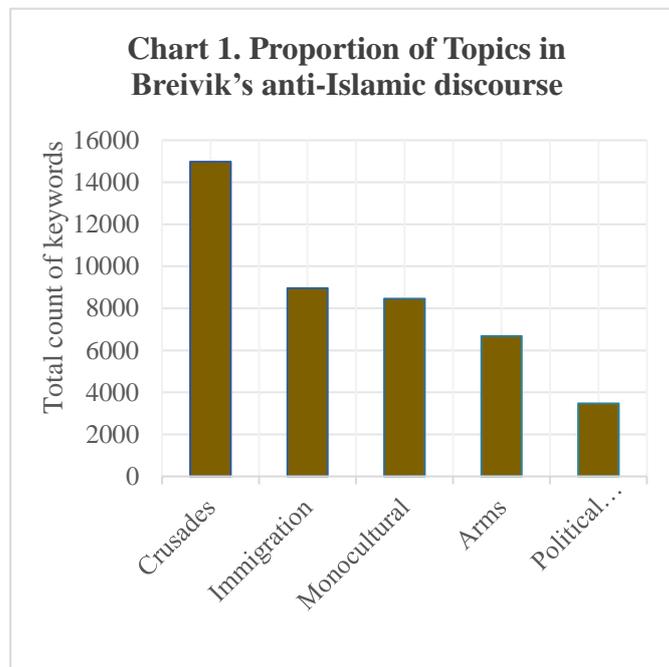
⁷⁸ Ibid, 1153.

⁷⁹ Ibid, 1198.

⁸⁰ Ibid, 809.

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When looking at the proportion of the topics in Breivik's manifesto, a new trend emerges. Despite topic 'Arms' containing the largest list of key terms, it is topic 'Crusades' that has highest count of key term frequency (see Chart 1). This means that half of Breivik's anti-Islamic discourse is centred around the re-establishment of Knights Templar and Christianity for his political reactionary and military plan against the Islamization of Europe. The topics 'Immigration' and 'monocultural' share almost the same proportion of discourse in his manifesto which shows that Breivik (and those who share his ideas) view stopping Muslim immigration and their assimilation as the only viable way to achieve a monocultural Europe. Breivik's anti-Islamic topic proportion compared to the overall Jihadi topic proportion (in Nielsen's findings), even if is focused in the 'Conflicts' and 'Operations' topics specifically, shows that majority of Breivik's topics contain higher levels of violence. For example, topic 'Crusades' is primarily a violent concept, while Muslim clerics who endorse Jihadi ideology in their writings focusing in '*tawhid*' (believe)/'*takfir*' (to declare someone apostate), and 'Legal precedent' are not primarily violent (see Figure 4).



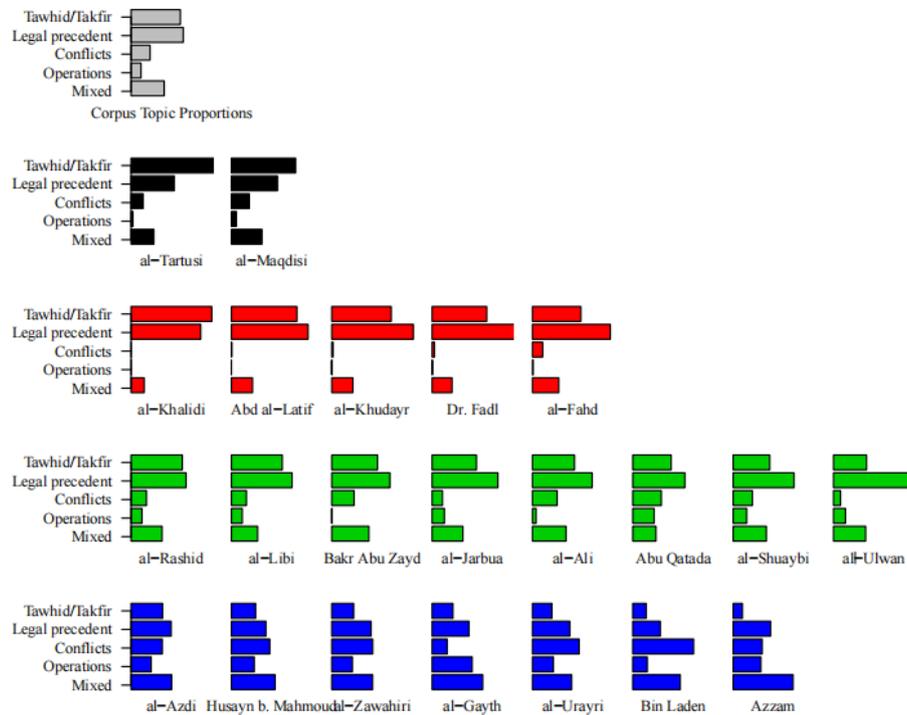


Figure 4. Overall and per author proportion of topics in Jihadi corpus. Figure 5.1 from Nielsen (2017).

In order to measure the levels of violence in Breivik's discourse, rather than developing an independent scale, Jihadi key terms in the findings of Nielsen are set as the baseline for our measurement. For the comparison, first, ten top keywords from each topic in Breivik's discourse are grouped separately. Second, both sets of keywords are graphed in a word cloud for better visualization. Keywords in green represent the overall Jihadi discourse. Keywords in red represent Breivik's anti-Islamic discourse. Figure 5 shows the word Jihad in the Jihadi word cloud, is ambiguous despite Nielsen focusing on violent jihad. It is not clear whether it refers to the imposition of sharia in Europe, or fighting foreign invasion in Afghanistan or Iraq, however there is a sense of anti-colonial struggle in response to oppression by foreign countries. Overall, the results shows that Breivik's discourse endorses more violent ideology than Jihadi ideology.

Theory. Zhou & Borche then offer the Special Property Argument to counter the Error Theory: Even if we are sceptic about X, Y, Z, but because of property Q, we believe in X because it has special property despite of having property Q.⁸⁵

Professor Nielsen's claim that the rise of global violent jihad is mainly as a result of domestic and political economy of religion, rather than a reaction to international forces is quite simplistic and places him in neo-orientalist club for framing Muslims as being inherently violent. As Scheuer, former intelligence officer at the CIA would point out that "Bin Laden has never claimed to be an Islamic scholar. In fact, Bin Laden has repeatedly denied being a scholar".⁸⁶ Scheuer's clarification would certainly exclude Bin Laden from the list of Muslims clerics in the analysis as he does not fit in the criteria. Scheuer, then concludes that the more the West intervenes in the Muslim world, the more violent Jihad grows: "While Western leaders engage in efforts to slay this phantom dragon, the foe we do face, the one that wages jihad against U.S. intervention in the Muslim world, is growing in numbers and geographical reach."⁸⁷ Despite that there are sound reasons to doubt Nielsen's conclusions, rather than placing it aside, we acknowledge that Nielsen's findings has a special property which is the statistical methodology in measuring violent ideology. Under the concept of parity argument, we accept Nielsen's standards and methodology and apply them equally to anti-Islamic violent discourse. Since our conclusions are based on Nielsen's findings, if our position is rejected, then Nielsen's findings and methodology should also be rejected. In this line of reasoning, it can be demonstrated that using extremism measure tools developed by the Western academia can be applied to anti-Islamic extremist discourse. If extremism measure tools are applied fairly in both Islamic thought and anti-Islamic discourse, it will not only show that both streams of discourse contain levels of violence, but anti-Muslim discourse accommodates higher levels of violence as well.

Breivik seems to be aware of the higher levels of violence in his discourse as he points out that followers in any religion or school of thought, will profess but not practice and "it is often easier for a Muslim

⁸⁵ Ibid, 218.

⁸⁶ Michael Scheuer, *Osama bin Laden* (New York: Oxford University Press, 2011):164.

⁸⁷ Scheuer, *Osama Bin Laden*, 16.

to stay at home rather than embark on jihad.”⁸⁸ Muslims in Breivik's discourse are a target of hate and are often dehumanized at the end of his manifesto.⁸⁹ Russel (1923) in his 'Interpreters' explains that nations frame in themselves the characteristic of their enemies, in the same way, we conclude that Breivik became what he always hated.

This research contributes to the literature of terrorism, political violence and Islamophobia. It opens the way for Muslim academics to apply algorithmic methods to counter anti-Islamic discourse that is prevalent in far right-wing, Eurabia conspiracies and neo-Nazi ideologies. This research in no way aims to justify Jihadi ideology rather, it aims to demonstrate that under the principle of fairness, that violent ideologies should be fairly represented under the same standards. This research however has limitations as it only takes Breivik's manifesto as the only field of study. It hopes for researchers to include in their analysis the manifesto of Brenton Tarrant and other available radical ideologies to capture ideological new trends that motivates crimes against humanity.

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⁸⁸ Breivik, 2083 European Declaration, 99.

⁸⁹ Richard Shorten, "Anders Breivik," in *The Ideology of Political Reactionaries* (New York: Routledge, 2022): 207.

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Representation of Islamic Thought and Civilisation at International Islamic University Malaysia Through Semiotics: An Analysis

Representasi Pemikiran dan Tamadun Islam di Universiti Islam Antarabangsa Malaysia Melalui Semiotik: Satu Analisis

Mehwish Riaz* and Thameem Ushama**

Abstract

Signs, logos, and images have their languages, through which some hidden and cryptic message is delivered to society. Signs represent vision, philosophy, and value of thought in any context to guide society in conveying a message. This paper analyses Islamic thought and civilisation at the International Islamic University Malaysia through semiotic representation and its implementation. The data in images, signs, and logos were taken from IIUM. The data is analysed semiotically in all aspects and discussed to see to which extent these are related to Islamic thoughts and civilisation. The study's findings suggest that IIUM has deliberately utilised semiotics to deliver Islamic thoughts and ideas to the University. This research would significantly contribute to a knowledge reservoir regarding semiotics, particularly for government institutions, NGOs, and other organisations who intend to adopt semiotics for any message delivery. So, we can say that, like other languages, semiotics is a medium for delivering a meaningful message. History shows that ancient civilisations adopted a similar method to deliver their thoughts and messages. We can see the symbols, signs, and logos in the remains of ancient civilisations.

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**Representation of Islamic Thought and Civilisation at
International Islamic University Malaysia Through Semiotics: An**

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Keywords: Semiotics, Islamic Thought, Signs, Message, Civilisation, Malaysia.

Abstrak

Tanda, logo, dan imej memiliki bahasa tersendiri yang menyampaikan mesej tersembunyi kepada masyarakat. Tanda-tanda ini mencerminkan visi, falsafah, dan nilai pemikiran dalam konteks tertentu untuk membantu menyampaikan mesej kepada masyarakat. Kajian ini menganalisis representasi semiotik dan pelaksanaannya dalam menggambarkan pemikiran serta tamadun Islam di Universiti Islam Antarabangsa Malaysia (UIAM). Data yang diambil dalam bentuk imej, tanda, dan logo dari UIAM dianalisis secara semiotik dan dibincangkan bagi menilai sejauh mana ia berhubung kait dengan pemikiran dan tamadun Islam. Hasil kajian menunjukkan bahawa UIAM secara terancang menggunakan semiotik untuk menyampaikan pemikiran dan idea-idea Islam kepada komuniti universiti. Kajian ini dijangka memberikan sumbangan penting kepada khazanah ilmu dalam bidang semiotik, khususnya bagi institusi kerajaan, NGO, dan organisasi lain yang berhasrat menggunakan semiotik untuk menyampaikan mesej mereka. Seperti bahasa-bahasa lain, semiotik berfungsi sebagai medium yang berkesan untuk menyampaikan mesej bermakna. Sejarah membuktikan bahawa tamadun-tamadun purba turut menggunakan kaedah serupa untuk menyampaikan pemikiran dan mesej mereka, sebagaimana yang dapat dilihat melalui simbol, tanda, dan logo yang ditemui dalam peninggalan tamadun terdahulu.

Kata Kunci: Semiotik, Pemikiran Islam, Tanda, Mesej, Tamadun, Malaysia.

Introduction

Malaysia is a multicultural society. Since its initiation, IIUM has aimed to become a leading international centre of excellence in education, research, and innovation. The community of the IIUM has continuously sustained spiritual, moral, and humanitarian concerns. There is a vast possibility that students of IIUM may have interpreted the meanings of the messages through the signs. A 'Semiotic analyses can examine this perspective, which will identify the meanings and understanding of the ideas represented through signs. People analyse the

meanings of all the verbal and non-verbal communication used in logos, signboards, noticeboards, and billboards differently. International Islamic University is known worldwide as Islamic University, and international students gain admission to this University. Islamic institute aim to provide a comprehensive understanding of Islam and its principles to students, enabling them to enhance their knowledge of religion and to apply it in their daily lives. Does this University represent Islamic thought?

The purpose of an Islamic institute is to focus on Islamic values and promote Islamic cultural thoughts and visions.¹ Recently, a semiotic analysis of advertising and cultural value in Saba Malaysia was used through the same semiotic theory, which deals with ethnic, language, and religious differences. It is an obvious choice of research to observe possible cultural influences on business practices.² Another study After looking at several sources, including rhetoric, sign theory, and the philosophy of language, the following article offers a theory of discursive representation along with related semiotic, methodological, and epistemological ideas. The goal of this study is to offer a conceptual framework that will aid in directing and inspiring additional studies in the field of semiotics.

A sign is made up of content, or something that is thought to furnish the meaning of an expression, and the first occurrence of an expression, such as a word, sound, or symbol, through semiotic analysis. Find the answer to the above question through this article. The subject of this paper is the semiotic analysis of IIUM logos, signboards, noticeboards, and billboards.

The article explores the current Islamic values of Malaysia at IIUM.³ Lloyd Barbara has conducted another study on gender representation through signs and explores particular ideas and values associated with gender-based designations. However, through semiotics

¹ E. I. Chou, B. bin Mohd Arus, and S. Ahmad, "A Semiotic Analysis and Cultural Values of Malaysian Automotive T.V. Advertisements," *Jurnal Gendang Alam* 7 (2017).

² P. Matus, "Discursive Representation: Semiotics, Theory, and Method," *Semiotica* 225 (2018): 103-127.

³ Lloyd, Barbara, and Greg Duveen. 1990. "A Semiotic Analysis of the Development of Social Representations of Gender." In *Social Representations and the Development of Knowledge*, edited by Greg Duveen and Barbara Lloyd, 27-46. Cambridge: Cambridge University Press.

analysis, the current paper investigates the verbal and nonverbal meaning of signs present at the University in various types, such as logos, signboards, noticeboards, and billboards. Symbols, signs, and patterns give us coded messages, and people understand those messages according to the context. Signs help interpret the actual meaning of someone's thoughts, which he/she wants to convey to society. This is called semiotics analysis, which extracts meaning from signs, symbols, and patterns.⁴

Mohd Nizam Saad and Nor Azlina Md Nor researched the topic of the influence of Islamic symbols and elements on Malaysia University logos. They explain the value of logos, attempt to contextualise and analyse the Islamic symbols and elements infused in the university logos in Malaysia and find out the value and influence of Islamic symbols. However, they did not use any theory or model to analyse the symbols, and they used the symbols of different universities. That was their contribution to analysing Islamic symbols.

Importance of Signs in Islam

The importance of signs cannot be ignored as they are equally pertinent to the incubation and growth of human civilisation. Evidence can be taken from the artefacts of ancient civilisations, and Islam is not an exception; therefore, several signs are associated with Islam. The crescent is one such example. Following the conquest of the area by the Rashidun Caliphate, Muslims adopted the crescent and star for similar purposes, having been utilised by the Sassanid Persian Empire monarchy. The Qur'an explains that the people of old times used to take an estimate of their destinations from the stars. The Qur'an can be recited more easily with the aid of the (*Rab' ul-Hizb*) or Islamic Star. The signs can also be seen on several flags and emblems, most notably from the state of Fez under the Marinid Sultanate. When the Prophet (pbuh) used to write a letter to someone, he used to stamp the letter. It confirms that the Prophet (pbuh) sent the letter. Allah says,⁵ "*And it is He who placed for you the stars that they may guide you through the darkness of the land and sea. We have detailed the signs for people who know*" (Qur'an, Surat *al-An'am*: 97).

⁴ Saad, Mohd Naim, and Nor Aida Mohd Nor. 2020. "The Influence of Islamic Symbols and Elements among Malaysia University Logos." *Malaysian Journal of Communication* 36 (3): 153-172.

⁵ Qur'an, Surat *al-An'am* :97.

Interpretation through signs is an ancient method of conveying a message. Every sign has a message or purpose behind what this sign represents. Signs are vital in Islam; we can express thoughts in any context.

Islamic Representation of Thought and Civilisation

The Islamic representation of thought covers various perspectives and schools of thought. It reflects the intellectual tradition all around. Islamic thought should not be seen only in words, but it should also be seen in action. Civilisation is how a society or place implements a particular thought. The term development encompasses all the different endeavours, activities, and efforts geared towards transforming society from the “pre-development and pre-civilisation” phase to “*advanced development and advanced civilisation*”⁶

This research focuses on Islamic representation at IIUM through signs, logos, and patterns. To apply Semiotic theory, we apply Islamic ideas in our environment. We cannot implement Islamic thought with our words only.

To instil this Islamic thought in the roots of our generation, we must implement it. The next generation can practice Islam if they know Islamic thought, norms, values, and culture. Our educational institutions can be crucial in guiding people to Islamic education. Representation of Islamic thought is significant; without representation, we cannot spread Islamic thought in our society. The present study focuses on analysing Islamic thought in IIUM through semiotic analysis. International Islamic University is known as an Islamic institute all over the world. The researcher explores the IIUM environment through semiotic theory and finds out the answer to this question. Is there an Islamic thought in IIUM or not?

What is semiotics theory?

A message is being conveyed through every sign and pattern. Semiotics is the systematic study of sign processes and the communication of meaning. In semiotics, a sign communicates

⁶ Abdelaziz Berghout. "An Islamic Model of Civilization Development and Sustainability: A Maqasidic Approach." *In Spirituality and Sustainability: Experiences of the International Islamic University Malaysia*, edited by Abdul Rashid Moten Chapter 3, 54. Kuala Lumpur: IIUM Press, 2020.

intentional and unintentional meanings or feelings to the sign's interpreter. A foundation for comprehending how people use signs to interpret their surroundings is provided by semiotics theory. Any behaviour, process, or activity that involves signs is considered semiotic. Signs can be sent through the senses or even through the mind itself. Modern semiotics is a field of study that looks at different kinds of information and how meaning is created. Semiotics is the study that helps to explore the actual meaning of signs.

Semiotics is a philosophical method that aims to interpret messages based on their signals and patterns of symbolism.⁷ It provides the intellectual foundation for studies of meaning. From the early 1900s work of C.S. Pierce in the United States and Levi Strauss and Ferdinand Saussure in France, semiotics, also known as semiology, began in a literary or linguistic setting and has expanded in various directions.

Instead, Saussure's groundbreaking accomplishment aims to demonstrate how he has addressed several well-known and presumably unsolvable issues in the History of ideas. Saussure divides linguistic signs into two components- the signifier (*the sound, image, or word*) and the signified- the concept that the signifier represents or carries the meaning,⁸ as Berger points out, that the problem of meaning arises from the fact that the relation between the signifier and the signified is arbitrary and conventional. In other words, signs can mean different things to different people.⁹ The signified is the idea or meaning connected to the signifier, whereas the signifier is the sign's physical form, such as a word, image, or sound. Saussure believed that the reciprocal interaction between signs in language and communication determines meaning.

Signifier

A signifier is the basic appearance of the visual signs. These are available in terms of image, picture, or sound. We can see many signs surrounding us. These signs represent the ideas and messages in society.

⁷ De Saussure, J. "Ferdinand de Saussure (1857–1913)." *La Gazette de Lausanne*, 1915.

⁸ Holdcroft, D. 1991. *Saussure: Signs, System and Arbitrariness*. Cambridge: Cambridge University Press.

⁹ Jessop, B. 2004. "Critical Semiotic Analysis and Cultural Political Economy." *Critical Discourse Studies* 1 (2): 159-174.

Signified

Signified is the concept and the message behind the signs. Signified represents the idea or concept of the image. Both are connected. A signifier represents signified. Semiotics, or the science of signs, provides a set of assumptions and concepts used in systematically analysing symbolic systems. The Swiss linguist Ferdinand de Saussure (1857-1913) founded semiotics.¹⁰ Earlier work on semiotics was on political semiotic analysis, and many researchers worked on text and advertisement. However, there is no work on Islamic representation of thought, especially in IIUM, the study of Thatcherism, governance, and, most recently, the future of capitalism, the capitalist state, and welfare regimes. His recent publications include *The Future of the Capitalist State*.¹¹ In another research, the researcher investigated the use of pictures made on the computer. The research was conducted on kindergarten students through semiotic theory. Signs are a way to convey ideas or thoughts in society. The paper's subject is to explore the Islamic thought at IIUM through semiotic analysis.

Methodology and Findings

An attempt is made to comprehend the study's semiotics parameters at the International Islamic University Malaysia. In the present study, Islamic thought and civilisation are being explored with the help of signs. Data is collected from the IIUM. Semiotics is the study of signs and images. With the help of this theory, we can analyse the message behind the image or sign.

According to Saussure, semiotics might examine a wide range of sign systems and claim that the technique explains how pictures function by connecting them to the ideological framework that arranges meaning. The object of analysis is to observe the Islamic thought and values appearing in the signs. The semiotic and Islamic thought sample and values analysis consists of the signs, images, and logos collected from the International Islamic University Malaysia.

¹⁰ Culler, J. (1977). In pursuit of signs. *Daedalus*, 106(4), 95-111.

¹¹ Labbo, L. D. 1996. "A Semiotic Analysis of Young Children's Symbol Making in a Classroom Computer Center." *Reading Research Quarterly* 31 (4): 356-385.

Figure 1

Three pictures were collected from IIUM for this figure. These pictures show Ethics, Charity, and the Unification of the Ummah.



Ethics

In the first image, a box is visible, which is used to save the Qur'anic verses. This image teaches us to respect religion and shows honour, ethics, and Islamic thought at IIUM. The Prophet (pbuh) always taught us morals. The Qur'an teaches respect and discipline concerning Allah and the Prophet (pbuh). Allah mentions what people must do in collective and social affairs.

Unification of Ummah

In the second image, we can see a picture of the 40th-anniversary of International Islamic University. This shows the journey and momentous occasion that marks a significant milestone in its history. In this picture in the centre of the Logo, the word 40th captures the spirit of excellence

that has defined the University for four decades, and the buildings around it show the discipline and community of the University. It also shows the honouring of tradition and recognising achievements. An anniversary is the time to acknowledge achievements in various fields of study. This picture also signifies that the students come from different cultures but live together, and everyone considers each other's rights. To reflect the University's journey, growth, and accomplishments, the University celebrated by organising many activities on the anniversary day. The university community, composed of dedicated intellectuals, scholars, students, and workers, is motivated by the Islamic worldview and code of ethics as an integral part of its work culture. The Logo of the 40th anniversary shows leading the way for all students from different nationalities and the unity of the Muslim ummah.

Charity

In the third picture, the box shows how we must give other people extra clothes, shoes, and toys. Islam teaches us about charity and good deeds. The verses in the Qur'an declare that the righteous are those people who fulfil their promises and feed the needy, the orphans, and the captive for the love of God and that those who (in charity) spend their goods by night and by day, in secret and in public have their reward with their Lord. In the above images, we can observe the teachings of Islam, and the semiotic analysis of these pictures shows the Islamic thought in it. Islam teaches us to be ethical and consider other people's rights, and it also teaches us to do charity. Through semiotic analysis, these images show the Islamic thought in IIUM. This Logo sends a message of charity to the community of International Islamic University.

Table 1: Content and semiotic analysis of Figure 1

Signifier	Signified
In the first image, the box is a signifier.	Signified the message of saving the Qur'anic verses
The second image shows the 40th anniversary and important buildings. It is the signifier.	Signified the message of leading the way is a must-read as it exhibits the Islamicity and the international character of the university community

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<p>In the third image signifier, the box with different images like clothes and different stuff</p>	<p>It signified the message of charity in the University community.</p>
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In the above information, the semiotic analysis explores the Islamic thought in IIUM.

Figure 2

In the following figure 2, the pictures represent the supplications, the remembrance of God, and the representation of Islamic women's dress through semiotics at IIUM.



Supplications

In the first image, we can see the toilet door. On this door, we can see the image of a girl, which shows privacy, and the supplication for entering the toilet also shows Islamic teachings. Islam encourages us to pray because it is a source of connection with Allah. In the Qur'an, we are taught many supplications to have a good relationship with Allah. Supplication is a source of pleasure.

Remembrance of God

In the second image, we can see the picture that shows the remembrance of Allah. Islam teaches us that we can gain the pleasure of Allah through glorification. Remembrance of Allah is a source of happiness and a way to contact Allah. Muslims believe that if we remember Allah, then Allah will remember us.

Women Representation in Islam

In the third image, we can observe the woman's dress, representing the Islamic thought at IIUM. Islam teaches us how to represent women in society. The Qur'an says, "O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And Allah is Oft_forgiving, most merciful." Qur'an, Surat al-Ahzab: 59.

The semiotic analysis of the above three images shows how to follow Islamic teachings in society. It also represents the Islamic thought. Islam teaches us to glorify and pray to Allah and tells us about how to represent women in society. In these images, we can observe the Islamic thought at IIUM.

Table 2: Content and semiotic analysis of Figure 2

SIGNIFIER	SIGNIFIED
In the first image, we can see the picture of a girl's impression and dua below it.	In this image, the signified is the separate area for girls and the Islamic teachings shown in Du'a.
In the second image, a girl with flowers	In this image, we can observe the good deeds of flowers.

In the third image, a girl with a hijab covers her whole body.	In this image, we can observe how to represent women in Islamic society.
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In the above table, you can observe Islamic thought in IIUM through the semiotic analysis.

Figure 3

These pictures contain different types of images. All the data for the pictures was collected from IIUM, which showed the direction of Qiblah and the Mosque, the Motivation of Knowledge, and the Encouragement of Disabled Persons.



The Direction of Qiblah

The first image shows Qiblah's direction. International Islamic University has many hostels, and students from different countries stay there. In every room of the hostel, the administration has indicated Qiblah's direction, which shows the Islamic thought at IIUM.

The Direction of the Mosque

International Islamic University has a Mosque and many prayer rooms (Surau). In the different places, many indicators like the above image show the direction of the Mosque. This image shows that prayer is encouraged at the University. Prayer is an essential part of faith and Islam, and encouraging prayer is the foundation of an Islamic society.

Motivation of Knowledge

In the third image, we can see the students wearing convocation robes with degrees and the aeroplane, which shows the University's international character. This image shows us different fields of knowledge, like Engineering, Science, Medicine, and Architecture. These disciplines show the encouragement of knowledge. Islam teaches us to gain knowledge.

Encouraging Disabled Persons

In the fourth picture, we see images of disabled persons with chairs and sticks representing those needing help. The semiotic analysis of this image shows encouragement to people who are not physically perfect. So, it is a moral thought, and Islam promotes good deeds. All these images are collected from the International Islamic University and reflect Islamic thought.

TABLE 3: Content and semiotic analysis of Figure 3

Signifier	Signified
<p>The first image shows the prayer mat as the signifier.</p>	<p>The direction of Qiblah is shown as the signified.</p>
<p>In the second picture, we can see the image of the Mosque with the arrow.</p>	<p>In the second image, the signified is the direction of the Mosque.</p>
<p>The third image shows the students with degrees and different images like tools, lab bottles, and aeroplanes. In the fourth image, we see people with sticks and a wheelchair.</p>	<p>The signified third image is the motivation for knowledge. In the fourth image, the signified is the encouragement of knowledge for disabled persons.</p>

Figure 4

These images are found in the Library of the International Islamic University. The name of the library is Dar al-Hikmah. In this data, four different pictures represent Islamic civilisation in IIUM.





The segregation of men and women

The first picture shows two images of the opposite gender, with the arrows in different directions. It shows the segregation area for both genders to use the toilets. Islam teaches us how to behave in society. In the Qur'an, Allah says, "Tell the believing men to lower their gaze (from looking at forbidden things) and protect their private parts (from illegal acts) that is purer for them verily, Allah is all aware of what they do." In the Qur'an Surat, al-Ahzab Allah says women draw cloaks over their bodies. In this way, it is more likely that they will be recognised (as virtuous) and not be harassed. On this basis, we must follow the teachings of Islam. IIUM significantly presents Islamic thought and civilisation. This picture shows the segregation of men and women.

Image Two

In the second picture, two images (male and female) show the arrows in opposite directions. It shows the segregation of study areas. Islam teaches us that men and women should stay away from each other. Islamic International University has separate arrangements for men and women, such as residences, study areas, mosques, toilets, and cafes. So, it shows the Islamic thought in IIUM. Allah says:

"Moreover, tell the believing women to lower their gaze, guard their chastity, and not reveal their adornments except what

appears typically. Let them draw their veils over their chests and not reveal their hidden adornments except to their husbands, their fathers, their fathers-in-law, their sons, their stepsons, their brothers, their brothers' sons or sisters' sons, their fellow women, those 'bondwomen' in their possession, male attendants with no desire, or children who are still unaware of women's nakedness. Let them not stomp their feet, drawing attention to their hidden adornments. Turn to Allah in repentance altogether, O believers, so that you may be successful."

Image Three

In the third image are chairs with a library study table. There is a sticker on the table that shows the word, brother. It shows the separate areas of study for males. This sticker is significant because it refers to segregating men and women. With the help of this sticker, students can easily understand which area is for them. Islam teaches us how we should protect ourselves from evil. IIUM is taken care of from the Islamic point of view, that no action should be against Islam. It helps to create the Islamic thought in society.

Image Four

In the fourth image are chairs and a table for study purposes. Its image was also taken from the library. A sticker shows the word sister in the middle of the table. It shows the separate areas of study for females. These stickers provide information about the study areas. In IIUM, many other areas show the segregation of males and females and use the words sister and brother, which are more significant. With the help of these images, we can observe the Islamic thought at IIUM.

TABLE 4: Content and semiotic analysis of figure 4

Signifier	Signified
In the first image, two images and arrows are signifiers.	The signified of the first image is the segregation of male and female toilet areas.
In the second image, the showcase of books and the signs of male and female images are signifiers.	The signified of the second image is the segregation of study areas for males and females.
In the third image, the study table with the sticker and chairs are signifiers.	The signified of the third image is the separate area of study for males /brothers.
In the fourth image, the study table with the sticker and chairs are signifiers.	The signified of the fourth image is the separate area of study for the females/sisters.

Importance of Logos in Semiotics

Logos are used for semiotics and represent semiotic messages through graphic design. Logos serve as symbols for a whole brand, corporation, or organisation. Logos are significant in delivering the message of the brand's beliefs. The designer aims to select the colours, forms, text, and imagery that represent the organisation's beliefs. IIUM uses logos, including the University's primary and others, representing the organisation's message, vision, belief, and aim. Logos are significant and used to deliver the message about thought.

Symbolism at International Islamic University

The suggestions of the first global conference on Muslim education, which took place in Makkah in 1977, served as the model for the University's pedagogy. The core of this ideology is derived from the Holy Qur'an, namely from the first five verses of Surat al-Alaq, which were revealed to Prophet Muhammad (pbuh). This school of thought holds that knowledge should be disseminated in the spirit of Tawhid to bring about the acceptance of Allah as the one Creator and Almighty. The spirit

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behind this recognition of Allah as the Lord of the world and humans are servants and vicegerents (Khalifah) of Allah on earth.

The logos represent the aspirations, visions, and goals of the International Islamic University. The University is known as the “Garden of Knowledge and Virtue.” It is significant because it shows the vast perspective of knowledge, refers to a place where the candle of knowledge shines, and shows morality and values. The colours of the University are Gold and Turquoise, which are symbolic. Gold colour represents success, prosperity, and prestige. It also shows generosity and confidence.

On the other hand, the turquoise colour represents favourable attributes and shows constancy and open-mindedness. The structure of the University leads and promotes Islamic values. The Logo of the IIUM represents the philosophy of combining reason and revelation in seeking knowledge. The colour, structure, and motto of the University are symbolic.

Figure 5

The figure 5 shows two logos from the University’s website. These logos are recognised as the University’s logos.



Logo One

Logo one is the primary Logo of IIUM. We can observe that the centrality and foundation of divine revelation can also be in the centre of the Logo, which is the open Qur’an. The recognition of this fact is actualised in the

act of worshipping God (symbolised as a black square surrounding the open Qur'an as a purely spiritual act of the servant and making his book, guidance, and wisdom the basis of the human quest and construction of knowledge, upon sound development of a holistic faith-based civilisation takes place. M. Kamal Hassan and Nur Jannah Hassan observed that the outer side of Ka'bah's eight domes refers to the eight dimensions of knowledge. Lastly, the eight outer domes are significant for several Islamic developments in civilisation and society based on knowledge.

Logo Two

Logo two is the Logo of Sultan Haji Ahmad Shah Mosque. In the Logo's centre, we can see the image of the Mosque. It shows the House of Worship, and we can see the primary Logo of the IIUM on the image of the Mosque on the upside. It shows the relationship with the University. On the outer side, there is a circle that shows the unity of Muslims. Finally, the outer side of the eight domes represents the efforts of man based on Tawhid.

Table 5: Content and semiotic analysis

Signifier	Signified
Logo One represents the Qur'an's symbol, the Ka'bah's shape, and the domes.	The message of the Logo is the portrayal of Tawhid based on knowledge in society.
Logo Two represents the symbols of the Mosque, circle, and domes.	The signified of the second Logo is the house of worship and the efforts of people in Islam.

Figure 6

In the figure 6, there are a total of ten logos. The right side of the figure shows the male Mahalla's logos, and the left side shows the female Mahalla's.



Male Mahalla's Logos

The International Islamic University has separate accommodation for males and females. The hostels provided by the University are called Mahalla. Islam also teaches us that women and men should live separately. The environment is according to Islam. Every Mahalla has a Logo representing the Islamic thought and civilisation at IIUM. The above figure is the Logos of Mahalla, located at International Islamic University. The basis behind gender segregation in Islam is to promote modesty and protect the dignity of both men and women. It also preventing any potential temptations or inappropriate behaviour. It is believed that if the commands given by Allah are followed, we can avoid evil.

Mahalla Ali Ibn Abi Talib (Logo One)

The name Mahalla is significant for students. Through the name of the Mahalla, we can remember the historical Islamic personalities who were splendid persons and made sacrifices for Islam. Ali Ibn Talib is a well-known figure in Islam, a cousin of the Prophet (pbuh). Let us look in the middle of the Logo. There is the sign of the Qur'an, and above it, the Logo of the University indicates knowledge. Ali Ibn Talib holds a significant place in Islamic History and religion. He was born in 599 CE in the holy city of Makkah. Ali's notable characteristics are intellectualness, wisdom, bravery, justice, modesty, and humility. He also exemplified virtues in his interactions with others and his way of life. The Logo of Mahalla Ali ibn Talib affects the youth. They should try to adapt themselves according to Ali ibn Talib's personality.

The colour of the logo also describes the meaning of society. Colours have their meanings as well. This Logo has five colors: blue, yellow, gold, red, and green. The blue shows calmness and serenity, and the yellow shows happiness and positivity. The gold represents success and affluence. Red is a sign of sacrifice, and green shows the beginning and growth of society. In this Logo, the triangle shape shows all aspects of life and their knowledge, and the domes show the ability to spread the knowledge. It also shows morality and trustworthiness. This Logo represents the Islamic thought and civilisation at IIUM.

Mahalla Al-Faruq (Logo Two)

In this Logo, we can observe the primary Logo of the IIUM in the centre of the Logo, representing the striving for perfection of the Second Caliph. Umar is known for his strong personality, leadership skills, humility, and

wisdom. He was also known for his unwavering commitment to justice and righteousness. He played a significant role in the early development of Islam. People like him because of his simplicity.

Naming hostels after the names of these personalities show the University's concern for Islamic thought and manifests Islamic civilisation at IIUM. These names are very significant in society. The name of the Mahalla after Umar shows that the new youth should develop a passion to be like him. The Logo's colours are yellow, white, black, and blue. Yellow shows positivity. White shows purity and serenity. Black is a sign of power and elegance, and blue shows serenity. This is a colour representation of the Logo Mahalla al-Faruq.

Mahalla As-Siddiq (Logo Three)

The shape of the Logo is round. It gives a positive message and represents unity, love, and societal commitment. The Mahalla is the name of the senior companion and Father-in-law of our beloved Prophet Muhammad (pbuh). As the first Caliph, Abu Bakr displayed exceptional leadership skills. He was a devoted and faithful person who always supported Prophet Muhammad (pbuh). He was one of the earliest converts to Islam and performed a crucial role in spreading the message of Islam. He was very generous and prioritised the people's needs over his own. Despite his high position, he remained humble and modest. The name Mahalla indicates that today's generation should develop qualities in themselves like Abu Bakr Siddiq.

It shows the Islamic thoughts of representation at IIUM. The Logo's colours represent the personality of Abu Bakar Siddiq in IIUM society. There are four colours in this Logo: light blue, white, gold, and black. Most of the Logo is covered with a light blue colour, which shows the trustworthiness and reliability of Abu Bakar Siddiq's character. The white colour shows purity, and gold signifies wisdom and success. The black colour shows power. Indeed, this Logo represents the Islamic thought and civilisation at IIUM.

Mahalla Bilal (Logo Four)

Among the logo's centres is Mahalla Bilal, the University's primary logo, which shows us the affiliation between the University and Mahalla. The name of the Mahalla reminds us of the close and prominent companion of the beloved Prophet (pbuh. Bilal ibn Rabah was known for his voice and his sacrifice for Islam. He was known for his unwavering faith and

devotion, especially during the early days of Islam when Muslims faced persecution. He faced hardships and extreme torture. He gave the lesson of equality. He faced discrimination due to his race. However, Islam elevated him to a position of honor and equality. He showed immense courage and perseverance.

He is considered to have been the first mu'addin in History. The Logo of the Mahalla Bilal is significant for the new generation to adopt the traits of Hazrat Bilal in their personalities. The colors of the Logo are significant. There are four colors: white, black, gold, and light blue. These colors show Bilal's personality and traits. These colors represent purity, elegance, trustworthiness, and wisdom. This Logo represents the Islamic society at IIUM. You can observe Islamic thought and civilisation at IIUM through semiotics.

Mahalla Salahuddin Al Ayyubi (Logo Five)

Salahuddin al-Ayyubi was a crucial Muslim ruler in Egypt. He later conquered Syria, Mesopotamia, and the western coast of Arabia in the 12th century. He was a pious Muslim and a skilled military strategist leader. In the Logo of Mahalla, we can see the man on the horse with the flag in his hand in the middle of the Logo. It symbolises power, strength, courage, bravery, and freedom. He was deeply devoted to Islam and its morals. He is known for his commitment to justice and equality. He demonstrated a remarkable level of tolerance and respect for people of other religions.

In this Logo, there are a total of five colors that are significant for purity, power, reliability, integrity, unity, and credibility. The Logo represents Islamic thought and civilisation and reminds us of the pious warrior of Islam. These logos collectively represent the Islamic thought in our society and make us want to know more about Islam. The name of the Mahalla provoked bravery and fairness in the new generation through the name of religious personalities.

In the below semiotic analysis, there are a total of five male mahallas that represent Islamic thought and civilization at IIUM.

TABLE 6: Content and Semiotic Analysis

SIGNIFIER	SIGNIFIED
The Logo of Mahalla Ali Ibn Abi Talib is a signifier.	The message of positivity, success, knowledge, and sacrifice is signified.
The Logo of Mahalla Al-Faruq is a signifier.	The signified is the message of truth, purity, and justice.
The Logo of Mahalla As-Siddiq is a signifier.	The signified is the message of trustworthiness and reliability.
The Logo of Mahalla Bilal is a signifier.	The signified is the message of wisdom, purity, and elegance.
The Logo of Mahalla Salahuddin Al Ayyubi is a signifier	The signified is the message of unity, power, and credibility.

Female Mahalla's Logos

International Islamic University represents Islamic thought and civilisation, primarily through semiotics. All Mahallas are named after historical and religious females. In IIUM, we can observe the segregation of men and women. It is According to Islamic thought. The logos of female Mahallas represent the Islamic women in society. On the left side of the above figure are five female Mahalla logos.

Mahalla Ruqayyah (Logo one)

Ruqayyah bint Muhammad was the second eldest daughter of Prophet Muhammad (PBUH) and Khadijah. She was a very courageous woman, and she migrated twice. She faced many troubles bravely in her life. Ruqayyah reminds us of the pious and brave women of Islamic History. She was initially married to Utbah ibn Abu Lahab before the advent of Islam. However, after the proclamation of Islam, Abu Lahab and his wife became the worst enemies of Muslims. Consequently, Abu Lahab forced his son to divorce Ruqayyah, and then she married Hazrat Usman (R.A), the third caliph. She faced many difficulties in her life.

Unfortunately, she passed away in 624 from an illness. This Logo has two colors, and the shape of the Logo resembles petals. In one petal, we can see the Logo of the University, which shows the affiliation with the University's motto; the other two petals are in black, which shows power and elegance. The golden color shows wisdom, success, and achievement. Islamically, it is toward Iman and achieving Ihsan. The name of the Mahalla encourages the new generation to adopt the character of Ruqayyah. This Logo represents the Islamic thought and civilisation in the IIUM community.

Mahalla Aminah (Logo Two)

Aminah bint Wahb was the mother of the Prophet (pbuh). She was a very pious and honest woman. She faced a tough time in her life. She was married to Abdullah ibn Abdul-Muttalib, the father of the Prophet Muhammad (pbuh). When she got pregnant, she had a dream in which she saw a light originating from her that brightened the palaces of Syria. This dream was interpreted as a sign of the greatness of the child she was carrying. She is a great role model for contemporary women. She was known for her noble ancestry and high status within the community.

She passed away when Prophet Muhammad (pbuh) was only six years old. Her death was a significant loss for him, as he lost both his parent at a young age. Hazrat Aminah performed a significant role as a mother of the Prophet (pbuh), and her love and attention shaped the early years of life. The shape of the Logo is round. It shows harmony, protection, and unity. There are four prominent colors: blue, red, yellow, and minor white. It shows calmness, positivity, sacrifice, and calmness. The name of the Mahalla positively impacts the new generation of female society. This Logo relates to Islamic thought and civilisation at IIUM. Islamic names of religious personalities remind us of our values, norms, and civilisations.

Mahalla Nusaibah (Logo Three)

Nusaibah was the mother of Habib ibn al- Ansari and Abdullah. She was a courageous woman and performed an essential role in Islam. She participated in the battle of Hunain and Yamamah. She defended the Prophet (PBUH) and Islam several times. She was a fearless and progressive woman. She had a strong faith in Allah and the teachings of Islam. She contributed her life to performing and spreading the message of Islam. She was known for her genuine loyalty to Islam. She had

leadership qualities and knowledge. Her opinions were highly valued by the companions of the Prophet (pbuh).

She was known to be thoughtful and supportive towards her fellow Muslims, incredibly the less prosperous. These are a few of Hazrat Nusaibah's many splendid traits. Her life serves as an inspiration for Muslims around the world, and her contributions to the early Muslim community are highly regarded. The Logo of the Mahalla shows the spirit of females in society. In this Logo, we can observe the round shape of a flower. It shows the cohesive and progressive personality of women in society. There are two colors in this Logo: yellow is paramount, and blue is minor. It shows trustworthiness, reliability, positivity, and happiness in society. It shows the Islamic thought and civilisation at IIUM.

Mahalla Safiyyah (Logo Four)

Safiyya bint Huyayy was tenth wife of the Prophet (pbuh). She was an intellectual and performed her duties in the power politics of the early Muslim community. She had a strong faith in Allah, practiced Islam, and embraced Islam after the Prophet Muhammad (pbuh). She was known for her intellectualness and wisdom. She exemplified modesty and humility in her character. She was well-educated and had a deep understanding of Islam. The companions of Prophet Muhammad (pbuh) highly respected her. She carried herself with honor and dignity, and her humbleness was evident in her interaction with others.

She was tolerant and gentle and was known for her humanity and generosity towards others. She had strong family connections and maintained close relationships with her relatives. She knew the importance of family and favored her loved ones. The name of the Mahalla on her name reminds her of the qualities of Hazrat Saffiya in contemporary society of feminine. The Logo is round. It shows protection and sends the positive emotional message of safety. There are three colors in the Logo: black, pink, and white. These colors represent purity, power, elegance, approachability, and conquering. This Logo represents the Islamic thought and civilization at IIUM.

Mahalla Maryam (Logo Five)

Maryam bint Imran was the mother of Prophet Isa (pbuh). She was a very pious woman. The Qur'an refers to her seventy times and explicitly identifies her as the most incredible woman who was the mother of a messenger of Allah. She was known for her unparalleled purity and

chastity. Maryam was deeply devoted to Allah and obeyed his commands. She presented herself thoroughly to the will of Allah and carried out her responsibilities with solid faith. She had trust in Allah and his plans. When the angel informed her about the miraculous birth of Prophet Isa, she surrendered herself to the will of Allah and placed her trust in Him. She proved great patience and perseverance in the face of challenges. She tolerated societal judgment and criticism when she became pregnant, but she remained steadfast in her faith and relied on Allah's support.

She was pious and devoted to worship. She devoted herself to prayer and supplications, seeking closeness to Allah and constantly striving to strengthen her spiritual connection. She faced many challenges as a single mother. The name of the Mahalla provokes the Islamic female society. The shape of the Logo is like a star, and we can observe three stars in the middle of the Logo. The color of those stars is yellow. There is a total of six colors in this Logo. Red, white, yellow, green, blue, and black. These colors represent sacrifice, positivity, beginning and growth, purity, serenity, power, and elegance. This Logo represents the Islamic thought and civilization at IIUM.

The female Mahallas are named after the religious women of History, which represents the affiliation with Islam, and it also shows the efforts of the founder and administration of the University, which performed a vital role in creating Islamic thought and civilisation at the International Islamic University.

The logos of the female Mahalla in the below table stands for Islamic thinking and civilisation at IIUM. Religious women's personalities are represented by the names of all the female mahallas. This seemed to suggest an Islamic civilisation at IIUM.

TABLE 7: Content of semiotic analysis

Signifier	Signified
Table Content of Semiotic Analysis	The Logo of Mahalla Maryam is a signifier.
The Logo of Mahalla Ruqayyah is a signifier.	The signified is the message of power and elegance in society.

The Logo of Mahalla Amiah is a signifier.	The signified is the message of sacrifice and positivity in society.
The Logo of Mahalla Nusaibah is a signifier.	The signified is the message of progressiveness and reliability in society.
The Logo of Mahalla Safiyyah is a signifier.	The signified is the message of conquering and approachability.
	The signified is the message of beginning and purity.

Conclusion

The study explicitly elaborates on signs in our society from the inception of human civilisation concerning Islamic signs and thoughts and their practiced applications at IIUM. For this purpose, semiotics theory is studied and explained with references to great works of intellectual minds to understand the subject better. The pictorial explanations, in particular, and the study in general. Further, it highlights that using signs and logos is inevitable daily. Similarly, in a Muslim society like IIUM, the Islamic signs are never less significant than the other signs. They are equally being used in all walks of life.

The signs used to examine the representation of Islamic thought and civilisation through semiotics analysis at IIUM. The Islamic thought rendered through symbols, images, and logos at IIUM strongly signifies Islamic society. After reviewing all signs, logos, and pictures, it has been revealed that Islamic thought and civilisation are practiced at the International Islamic University. The University provides an environment of education without neglecting individuals' moral and spiritual development and enshrines Islam's teachings. The positive side is that using such types of semiotics can introduce Islamic thought into any institution, NGO, or organisation. This study has helped to promote Islamic thought and civilisation in society. Through semiotics, the new generation can be made aware of religion. Introducing the thought-through signs is very effective because society follows semiotic instructions intentionally and unintentionally.

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Transhumanism – Old Challenges in a New Garb?

Transhumanisme – Cabaran Lama dalam Penampilan Baru?

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Abstract

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

Keywords: Transhumanism, Posthumanism, Singularity, AI, Body-Mind-Soul-Complex, Islam.

Abstrak

Transhumanisme, sebuah gerakan falsafah, budaya dan politik, berpendapat bahawa perkembangan manusia masih berada dalam fasa awal untuk diubah secara radikal oleh teknologi. Singularity menggambarkan titik masa di mana manusia dan mesin (atau kecerdasan buatan, AI) akan bergabung, membuka jalan kepada kemungkinan yang tidak terduga. Visi transhumanis melibatkan pemusnahan sebarang perbezaan antara biologi dan mekanikal atau

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antara realiti fizikal dan maya. Kertas ini menganalisis secara kritis transhumanisme dan mengenal pasti ia sebagai gabungan idea-idea lama dalam bentuk distopia yang disokong teknologi, sebuah agama pengganti (Ersatzreligion) tanpa Pencipta. Ia membincangkan kesilapan intelektual dalam idea-idea asas konsep ini, sambil mengenal pasti kemungkinan kesan terhadap masyarakat kontemporari. Perbincangan ini akan menumpukan pada idea-idea peningkatan, AI dan kompleks tubuh-akal-jiwa dari perspektif Islam, memberikan jawapan yang relevan kepada prinsip-prinsip utama transhumanisme dan cabaran yang mungkin timbul.

Kata Kunci: Transhumanisme, Pascamanusia, Singulariti, AI, Kompleks Tubuh-Jiwa-Akal, Islam.

Introduction

The paper critically engages with aspects of trans- and posthumanist thought, focusing on some of its logical fallacies. Upon examining some of the recent Muslim contributions in the field and discussing some of the logical fallacies in trans- and posthumanist thought, the author concludes that the real challenge of transhumanism is not an intellectual one but the proliferation of advocated technologies in the wake of globalisation, designed to commodify human life.

Transhumanism: Definition and History

Transhumanism is a multifaceted movement with philosophical, cultural as well as political implications. It propagates that human development is still in an early phase¹ and will be radically changed by technology. The point in time when man and machine (or artificial intelligence, AI) will merge is described as *singularity*, a hypothetical future,² a romanticised virtual place of yearning (*Sehnsuchtsort*), with no actual indicators or evidence of its possible enactment. Transhumanist

¹ Susan Schneider, "Future Minds: Transhumanism, Cognitive Enhancement and the Nature of Persons," *University of Pennsylvania: Neuroethics Publications* (2008), 3.

² Kok-Leong Ong and Fatima Samar, "ChatGPT – Sentient AI or singularity. How close are we?" <https://www.scientificamerican.com/article/google-engineer-claims-ai-chatbot-is-sentient-why-that-matters/>

visions entail the annihilation of any distinction between the biological and the mechanical or between physical and virtual reality.³ Transhumanism has been described as a 'religion of technology' for its utopian visions, presenting technology as the ultimate saviour of mankind.⁴ In this vein, research results on longevity are pictured as if eternal life, the complete reversal of the aging process, were just waiting around the corner.⁵

Most of the intellectual underpinnings of modern transhumanism are neither new nor surprising. The idea of human 'enhancement' is probably as old as humankind,⁶ with variations in approach, goals and ways of enforcement. In the modern era, it brought about eugenics and Social Darwinism. However, this 'quest for improvement'⁷ considerably changed with the advancement of scientific means of the last decades. Intellectual precursors to the movement start Nietzsche (d.1900), who described the concept of humanity as being in a transient stage,⁸ or Thomas Henry Huxley (d.1895), a stern supporter of Darwinian evolutionism. Notable for engaging with transhumanism are also other members of the Huxley family, such as grandson Aldous Huxley's (d.1963) famously dystopian novel seems to anticipate aspects of a transhumanist vision gone wrong. His biologist grandson and member of the British Eugenics Society, Julian Huxley (d.1975) was the first to coin the term 'transhumanism' in his essay published in 1957, where he announced:

³ See Ray Kurzweil, "Reinventing Humanity: The Future of Human-Machine Intelligence," *The Futurist* (March-April 2006): 39-40; 42-46.

⁴ Andrew Pilsch, *Transhumanism. Evolutionary Futurism and the Human Technologies of Utopia* (Minneapolis: University of Minneapolis Press, 2017), 1-25.

⁵ See for instance De Grey, Aubrey, "Radical Life Extension: Technological Aspects." In *Religion and the Implications of Radical Life Extension*, ed. C. Mercer and D.F. Maher (New York: Palgrave Macmillan, 2009); Pilsch, *Transhumanism*, interim.

⁶ Alexandra M. Franco, "Symposium Article: Transhuman Babies and Human Pariahs: Genetic Engineering, Transhumanism, Society and the Law," *Children's Legal Rights Journal*, 37, no. 2 (2017):191. For a more detailed discussion of the enhancement theme from an Islamic perspective, see Anke Iman Bouzenita, "The most dangerous idea?" Islamic deliberations on transhumanism," *Darulfunun Ilahiyat* 29, no. 2 (2019): 201-228. <https://doi.org/10.26650/di.2018.29.2.0031>

⁷ Franco, "Transhuman Babies", 192.

⁸ Ibid.

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

The modern transhumanist movement came into being in the 1990s, with propagators such as FM-2030 aka F.M. Esfandiary, Nick Bostrom who established the World Transhumanist Association in 1998 together with David Pearce, Max More, Natasha Vita-More and the transhumanist artist and James Hughes. Although differences in approach and societal vision exist,¹⁰ common transhumanist tenets are the elimination of human disease and suffering, increased intelligence, and human immortality itself.¹¹ The catchy slogan “Why choose to die?” is such an example; however, it is not propagated by every faction. Sorgner’s approach of a ‘moderate’ transhumanism which instead supports attempts to achieve life prolongation or extreme longevity.¹² Technological immortality, as suggested by Ronald Cole-Turner, is opposed to true or ‘biological immortality’ in the sense that life may still be ended by accidental death or the destruction of the universe.¹³

As discussed further below, these new ideas mark the transition of transhumanist values into mainstream society as, for instance, reflected in the application of current reproductive technologies¹⁴ or the

⁹ Julian Huxley, “Transhumanism.” *Ethics in Progress*, 6, no. 1 (2015): 12-16. doi: 10.14746/eip.2015.1.2. Reprinted from Julian Huxley, *New Bottles for New Wine* (London: Chatto and Windus, 1957), 15.

¹⁰ See Franco, “Transhuman Babies”, 193; Stefan Lorenz Sorgner, *Transhumanismus. Die gefährlichste Idee der Welt!?* (Freiburg im Breisgau: Herder, 2016): 24ff.

¹¹ See Franco, “Transhuman Babies,” 192f.

¹² Sorgner, *Transhumanismus*, 33.

¹³ Hamid Mavani, “God’s Deputy. Islam and Transhumanism,” in *Transhumanism and the Body. The World Religions Speak*, ed. C. Mercer and D.F. Maher (New York: Palgrave Macmillan, 2014), 75.

¹⁴ Franco, “Transhuman Babies”, 197; see also Roland Benedikter and Katja Siepmann, “Transhumanism”, A new global political trend?” *Challenge* 59, no. 1 (2016): 47-59, and

growing acceptance of AI technology. Though the movement may not be palatable to most contemporaries and may not have taken a grip on societies beyond the Western hemisphere, it deserves more attention as it pushes a clear societal and political agenda.¹⁵

Muslim responses and discussions of transhumanism in the Western hemisphere seems to have been initiated by Abdul Hakim Murad (Timothy Winter), who argued in a 2012 lecture that the most pressing issue for the world is not an alleged 'clash of civilisations' between Islam and the West but rather that of "traditional humanity" facing "a really unprecedented ability to edit our species so that something else emerges."¹⁶

Interestingly, the Muslim contributions merely attempt to reconcile Islam with transhumanism, either in content or in terminology,¹⁷ rather than attempting to deconstruct transhumanist thought. Regrettably, this meek approach of trying to accommodate modern political systems and concepts such as socialism, democracy or capitalism within the framework of Islam and find common ground is pervasive and reflects the preoccupation of contemporary Muslims with Western (and, to a lesser extent, Eastern) ideologies. However, attempting to accommodate ideologies that are incommensurate with Islam are not part of Islamic thought, especially when their origins, important tenets and goals are not being rigorously examined and questioned, creating its very own Procrustean moments.

Mobayed, at the end of his discussion of transhumanism through an Islamic lens, calls it short-sighted to reject the possibility of formulating 'Islamic transhumanism'.¹⁸ Mobayed argues that something similar to Islamic transhumanism already exists. Contrary to the contemporary secular branch of transhumanism, "Islamic transhumanism calls on believers to improve and purify their perceptions

Philip Hefner, "The Animal that Aspires to be an Angel: The Challenge of Transhumanism." *Dialog: A Journal of Theology*, 48, no. 2 (September 2009): 158-167.

¹⁵ Benedikter and Siepmann, "Transhumanism", 47.

¹⁶ Abdul Hakeem Murad (Timothy Winter), "Transhumanism and Islam", 2018. <https://www.youtube.com/watch?v=xOWrrRpQVco> Accessed 5/11/2018

¹⁷ Mobayed, *Immortality on Earth*; Mavani, "God's Deputy"; Aisha Y. Musa, "A Thousand Years, Less Fifty: Toward a Quranic View of Extreme Longevity," in *Religion and the Implications of Radical Life Extension*, ed. C. Mercer and D.F. Maher.

¹⁸ Mobayed, *Immortality on Earth*, 25.

by way of God-consciousness [...]. It might be argued that a Muslim's transhumanist goals are directly tied to his devotion to God, rather than mastery of secular science. This then embodies the fundamental difference between Islamic transhumanism and secular transhumanism."¹⁹ In spite of the preceding critical and fruitful discussion of some of the aspects of transhumanism, the author contributes to framing the term as a term that is 'Islamically acceptable'.

The few contributions on transhumanism made by Muslim authors seem to be an attempt to reframe these concepts. Two anthologies, both edited by Maher and Calver, discuss positions of world religions vis-à-vis transhumanism. Both are framed as attempts to initiate discussions and prepare ground with various religious communities, rather than to critically engage with the larger implications of transhumanism. In this vein, they attempt to reconcile some aspects of transhumanism with Islamic thought.

Aisha Y. Musa concludes in her 2009 anthology that there is no conflict between Islamic norms and ideals from the perspective of scripture and doctrine and the idea of radical life extension, at least as far as immortality is not implied. Her main argumentation revolves around precedent cases of extreme longevity with the Prophet Nūḥ (Noah, may peace be upon him). Further, she suggests that "alternative understandings of death and the hereafter that could accommodate extreme longevity and even practical immortality are possible"²⁰ before discussing the practical implications of extreme longevity for Islamic rituals, practices and institutions.²¹

In his 2014 anthology, Mavani discusses aspects of transhumanism in relation to Islamic thought. Knowing that the basic tenets of transhumanist thought like attaining eternal this-worldly life other than by divine intervention are not reconcilable with the Islamic faith, he tries to endorse the weakened version of 'life extension' rather than 'immortality'. Mavani emphasises that the propagated idea of life

¹⁹ Ibid, 25f.

²⁰ Aisha Y. Musa, "A Thousand Years, Less Fifty," 130.

²¹ Ibid, 128ff.

extension “does not collide with the religious world view that humans will die eventually”.²²

Since my first encounter with this topic in 2018,²³ more literature has been published, partly consisting of diverse attempts to steer the contemporary Islamic discourse towards this new ideology and to embrace a trans- or posthumanist framing,²⁴ invoking images of “other forms of Islam”.²⁵ More recently, the term ‘posthumanist’ has acquired a connotation critical of some perceived misconceptions in transhumanism,²⁶ so as to present a more palatable, weakened version that may be accessible to more religiously-minded audiences. Here, transhumanism is described as “stuck as it is in the very paradigms of humanist thought that brought upon us racist ideologies, two world wars, and a climate catastrophe.”²⁷ Also, it is not too different from “the kind of thinking that it wants to overcome.”²⁸

Sara Hejazi notes that it is her intention “to analyse the philosophic, imaginative, and theological aspects of Islam, which give grounds to the integration, acceptance, and enhancement of the transhuman, through the analysis of core concepts such as ‘humanity’ and ‘body’ in human tradition.”²⁹ She positions the acceptance – or sheer discussion and preoccupation – by Muslims with new technologies such as biotechnology, genetics, and genome editing as shaping future perspectives towards a transhuman discourse. One might argue, however, that the reflection on practical parts of these technologies and how they relate to Islamic rules does not necessarily equate their acceptance of transhumanist ideology. Focusing on a perceived (constructed) epistemic

²² Hamid Mavani, “God’s Deputy”, 75.

²³ Bouzenita, A. I. (2019). “The most dangerous idea?”

²⁴ On the power of framing see Elisabeth Wehling, *Politisches Framing: Wie eine Nation sich ihr Denken einredet - und daraus Politik macht* (Berlin: Ullstein, Edition Medienpraxis, 2018).

²⁵ Jackson, Roy, *Muslim and Supermuslim. The Quest for the Perfect Being and Beyond* (Palgrave Studies in the Future of Humanity and its Successors (PSFHS), 2020), 5.

²⁶ See Hureyre Kam, “New Bottles for Old Wine. On Playing God: Post- and Transhumanism from the Perspective of Kalam,” *Journal of Posthuman Studies* 1 (2023): 24-50. <https://doi.org/10.5325/jpoststud.7.1.0024> , 28.

²⁷ Kam, “New Bottles for Old Wine”, 28f.

²⁸ Ibid, 29.

²⁹ Sara Hejazi, “Humankind. The Best of Molds’—Islam Confronting Transhumanism” *Sophia* 58, no. 4 (2020): 677-688, 677.

emphasis on a ‘human essence’ to be found in their sociability rather than “their thinking skills and self-consciousness”,³⁰ Hejazi concludes that Muslim believers worldwide can possibly be included in contemporary transhumanist discourses “as far as the benefit of the *Ummah* is the clear reason for transhumanist attempts.”³¹ Essential points of conflict between transhumanist and Islamic worldviews are, however, not discussed.

Roy Jackson begrudges Muslims for attempting to position their discourse and search for solutions in current issues such as transhumanism according to the Qur’an and Sunnah, which suggests a highly prescriptive understanding of Islam.³²

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

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

More recently, Hureyre Kam places the discourse on post- and transhumanism in a ‘*kalām* perspective’, arguing that “the Critical Posthumanist approach provides a fertile ground for Muslim scholars”,³⁵ thereby positioning himself in that discourse as opposed to traditional transhumanism. ‘Critical posthumanism’ here advances to a transhumanist version. As Kam rightly concludes after substantial literature review, the majority of Muslim scholars stand in outright

³⁰ Ibid, 682.

³¹ Ibid, 688.

³² Jackson, *Muslim and Supermuslim*, 22.

³³ Ibid, 53.

³⁴ Ibid, 60.

³⁵ Kam, “New Bottles for Old Wine”, 24.

opposition to transhumanist positions³⁶ which also apply to critical posthumanist positions.

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

Perceivable in some of these Muslim contributions is the obvious focus on new technologies as a tool of empowerment and a ‘saviour’ from the current state of things.³⁹ However, they ignore the fact that (material) technologies do not change ideas; rather, they are used in the mould of the prevailing ideologies and are themselves in need of a proper ethical framework to regulate them. Kam, for instance, sees no reason to reject participation in AI research, “given that an advanced AI may help us to maximise our efficacy and minimise our destructive footprint on the environment”.⁴⁰ This may prove to be a rather naïve outlook on the reality of AI and its potential in a framework of surreptitious capitalism⁴¹ and unprecedented accumulation of power in the hands of multi-national companies owned by tech multi-billionaires trying to advance a transhumanist agenda. History should have taught us that the usage of any technology has a positive and a negative side and can be both beneficial and detrimental. However, it is the ethical and societal framework in which those systems are implemented, which decides over the choices that are made. Any preoccupation with new technologies, from genetic engineering to AI, needs to be situated in a strong Islamic ethical, legal and cultural framework so as to acquire possible benefits

³⁶ Ibid, 30.

³⁷ Seyithan Can, “Critique of Transhumanism’s Concept of Humans from the Perspective of Islamic Thought,” *Ilahiyat Studies* 14/1 (2023): 107-131. <https://doi.org/10.12730/is.1274636>, 107.

³⁸ Ibid, 126.

³⁹ See Jackson, *Muslim and Supermuslim*, 175; Kam, “New Bottles for Old Wine”, 29.

⁴⁰ Kam, “New Bottles for Old Wine”, 42.

⁴¹ See Adi Setia, “Freeing Maqasid and Maslaha from surreptitious utilitarianism,” *Islamic Sciences* 14, no. 2 (2016): 127 -158.

without being overwhelmed by impeding harms. Unfortunately, this is not actually the case.

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

Intellectually, post- or transhumanist visions are based on a number of logical fallacies. First and foremost, transhumanist literature reveals certain problems underlying Western secular thought, among them the inability to define what constitutes a human being. While some still refer to classical Greek thought to arrive at a rational definition, others seek the solution to this conundrum in human psychology, legal definitions of personhood and human agency, or in the natural sciences. It is surprisingly difficult to take human DNA as an indicator of humanness, there being no major difference between human and, for example, chimpanzee DNA. Albeit some interesting and plausible critiques on transhumanism exist within these frameworks,⁴³ any attempt at self-definition based on human constructs is bound to result in error. Many contributions to transhumanism can be distilled into the human inability to properly self-define. In combination with postmodernist thought, however, even the material reality is supposedly defined by a person’s imaginative powers. All of these attempts are, therefore, ultimately reductionist.

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

Reductionism is fortified in the attempt to confine the distinctive human personality to a mere material, measurable reality of brain activity. Jackson has brought this issue to the point: “Whether this ‘spiritual’ expression of myself can survive the death of the physical body

⁴² Mobayed, *Immortality on Earth*, 8.

⁴³ Schneider, “Future Minds”, Franco, “Transhuman Babies”, and Agneta Sutton, “Transhumanism: A New Kind of Promethean Hubris,” *The New Bioethics*, 21, no. 2 (2015): 117-127.

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

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

Transhumanism, then, does not get beyond human nature, as if it sought some good in which human nature has no share. Rather, transhumanism misconceives human nature. It supposes that human nature is simply disembodied intelligence, which can be transferred from a body to a

⁴⁴ Jackson, *Muslim and Supermuslim*, 52.

⁴⁵ See P. Gardner and B. Wray, “From Lab to Living Room: Transhumanist Imaginaries of Consumer Brain Wave Monitors,” *Ada: Journal of Gender, New Media, and Technology* 3 (2013). doi:10.7264/N3GQ6VP4, 6ff. An intrinsic argument alluding to the dangers of declaring human life ended with the “death”, i.e. no measurable activity of the brain or brain stem.

⁴⁶ See A.T. Hashim, A.S. Albayati and E. Nazal, “Heart Memory and Feelings,” in *Heart Transplantation*. Ed. H.T. Hashim, N. Ahmed, G. Faggian, M. Manyalich and F. Onorati (Springer, Cham, 2022). https://doi.org/10.1007/978-3-031-17311-0_17.

computer, and which can be elevated in unforeseen ways.⁴⁷

The material reduction of a human being to quantifiable and measurable data is a product of secular thought, of a worldview without room for the existence of an eternal, not quantifiable soul.

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

Fallacy Two: The Limited Material Body Can Be Replaced by Limited Data Carriers to Overcome its Material Limitations

This brings us to another very important point of discussion: robots and artificial intelligence. The idea of creating interfaces between artificial intelligence (AI) and human beings, hybrid creatures between robots and humans (cyborgs), ‘chipping’ newborns so as to enhance their capability or even uploading the brain on data carriers. Apart from the

⁴⁷ Steven J. Jensen, “The Roots of Transhumanism,” in *Nova et Vetera*, English Edition, 12, no. 2 (2014): 525.

⁴⁸ It may be noted that Islamic scholarship on the mind – body – soul complex has, particularly in its philosophical orientation, been formed in its discussion of Greek thought. Particularly the terms *rūḥ*, *nafs* and *‘aql* may acquire different meanings, according to context or be used synonymously, which makes translation difficult. The term *nafs*, for instance, can be translated as soul, person, human being, psyche, mind or life. *‘Aql* refers to the process of thought or sound mind; the term *rūḥ* refers to the soul, but could also (used with an article) refer to the Angel Jibrīl (peace be upon him). In addition, both *nafs* and *rūḥ* are conceptually congruent for some scholars.

ethics of this enterprise which is still in need of discussion; how about their actual feasibility?

Undoubtedly, AI has made astounding progress in the last decades. However, the hype around it seems to serve the commercialization and surveillance technologies. As of today, there are no self-aware machines that possess an understanding of the world, others and itself. This original understanding of artificial intelligence is far from being materialised. Even the theory of mind machines as the initial form of AI that are able to create representations of the world and have an understanding that other entities exist has yet to be fully implemented. What is available today are reactive machines, such as chess computers, and limited memory machines that can interact more with the world around them, such as self-driving cars. Yet, even those rudimentary forms of AI have already raised a number of ethical and legal concerns in terms of usage and liabilities.

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

AI will always be dependent on programming, however refined it may be. However, programming based on algorithms cannot produce sentience. To formulate more concisely, no sentient AI will ever exist because sentience requires the existence of a *rūh* and *nafs* which can only be bestowed by the Creator. The example of John Searle's Chinese room⁵⁰ is still a valid metaphor for this technology. AI may appear to be sentient but it is not. It simply parrots figments of its programming, eschewing the programmer's own thoughts like an echo chamber.

⁴⁹<https://www.scientificamerican.com/article/google-engineer-claims-ai-chatbot-is-sentient-why-that-matters/>

⁵⁰ <https://plato.stanford.edu/entries/chinese-room/>

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

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

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

Apart from these rather technical questions, a number of other suppositions remain uninvestigated. Will human life indeed become better through singularity and cyborgisation? Is it really desirable to be uploaded on data carriers? The transhumanist claims to enable people to lead ‘the good life’ may prove to be an oxymoron. As Habermas critically remarked: “But with the acceleration of social change, the lifespans of these models of the good life have become increasingly shorter”.⁵³ There is no evidence backing the hyperbolic assumption that transgressing physical limitations – even if at all possible – will benefit humankind rather than harming it. As Seyithan rightly remarked, the transhumanist focus on physical aspects of human life is a major shortcoming.⁵⁴

Fallacy Four: Volitional Evolution is Possible and Desirable

Evolution and Islamic views on evolution deserve more than just a short paragraph. The topic is mentioned here merely for the purpose of

⁵¹ Gardner and Wray, *From Lab to Living Room*, 27.

⁵² *Ibid*

⁵³ Jürgen Habermas, *The Future of Human Nature* (Cambridge: Polity Press, 2003), 2.

⁵⁴ See Can, “Critique of Transhumanism’s Concept of Humans from the Perspective of Islamic Thought,” 126.

completing the list. Transhumanists subscribe to the notion of volitional evolution, supposing that the human being is a result of evolution and a 'faulty design' that is in need of enhancement so as to overcome its limitations. Post-humans⁵⁵ or neohumans⁵⁶ as a result of volitional evolution are future beings "whose basic capacities so radically exceed those of present humans as to be no longer unambiguously human by our current standards".⁵⁷ This supposition is not in line with the Islamic worldview of the human being created in its best shape.⁵⁸

Possible Dangers and Delusions of Transhumanism

I mentioned beforehand that refuting transhumanism intellectually is not a major challenge. However, the interconnectedness between globalisation, postmodernism and neoliberalism as well as its role in the transhumanist agenda may have unexpected impacts. Transhumanism seems to be an intellectual preoccupation, a happy quest and intellectual merry-go-round of the chosen few. Transhumanist advocates are with no exception 'First-Worlders' with centres in the USA and Europe, while the rest of the world population is still struggling to meet their essential needs. However, transhumanist decision-making is also linked to globalisation and may impact people's lives as a new form of colonisation. Will globalisation finally bring about the liberated *homo immortalis* or just another version of the enslaved human body and soul? Globalisation led to the dissemination of a neoliberal, postmodernist capitalist culture and economic and political order after the downfall of the communist bloc, fuelled by the technological revolution, more particularly the digital revolution of the late 1980s.

Transhumanism, in its basic tenets of attempting to overcome the corporeal boundaries and life span of human existence, the search for eternal, this-worldly life is considerably older than this. It has, however, benefitted from the recent globalisation and technological advancements. The hitherto unforeseen possibilities of genetic engineering and affiliated technologies have certainly contributed to uplifting transhumanist thought. It seems that both globalisation and transhumanism have a shared common ground namely materialism and the commodification of

⁵⁵ Ibid

⁵⁶ Benedikter and Siepmann, "Transhumanism", 47.

⁵⁷ Nils Bostrom, *The Transhumanist FAQ* (World Transhumanist Association. 2003), 5.

⁵⁸ See Bouzenita, "The most dangerous idea?" for a detailed discussion.

human life. It is no coincidence that the contemporary transhumanist movement has strong supporters in the US technology hub.

On another note, transhumanism as a life style trend will be subject to marketing. Numerous attempts at creating marketable brain-AI interface gadgets account for this phenomenon. Originally, medical and therapeutic devices were developed to facilitate lives of the disabled (e.g., hearing devices, limb replacements, cryonics) and will be developed further.⁵⁹ Advances in applications in cursor control, neuroprosthetics and limb rehabilitation, applications in somatosensation, auditory sensation, speech synthesisers and optical prosthetics are reported; however, the use of BCI and AI for cognitive training is still in an early stage, clinical BCI applications are still limited, and the generated machine learning algorithms cannot be predicted and comprehended in the real world.⁶⁰ In addition, questions of cost and availability, human autonomy and the possible exploitation of the collected data by third parties accrue:

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

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

Neuralink, an American neurotechnology company founded by Elon Musk and based in Fremont, California, has developed implantable brain-computer interfaces. According to their website, the company is

⁵⁹ Gardner and Wray, *From Lab to Living Room*.

⁶⁰ Zhang X, Ma Z, Zheng H, Li T, Chen K, Wang X, Liu C, Xu L, Wu X, Lin D, Lin H. The combination of brain-computer interfaces and artificial intelligence: applications and challenges. *Ann Transl Med* 2020;8(11):712. doi: 10.21037/atm.2019.11.10, 1-6.

⁶¹ *Ibid*, 6.

⁶² *Ibid*, 6.

⁶³ *Ibid*, 6.

currently searching for volunteers with quadriplegia “to participate in a groundbreaking investigational medical device trial for our brain-computer interface”, with the mission to “create a generalized brain interface to restore autonomy to those with unmet medical needs today and unlock human potential tomorrow.”⁶⁴ Musk is but one example of the concentration of immense corporate power used to advance a transhumanist agenda. He is quoted as saying he wants humans to merge with AI “to achieve a symbiosis with artificial intelligence”.⁶⁵

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

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

⁶⁴ <https://neuralink.com/>

⁶⁵ Alexander Thomas <https://theconversation.com/transhumanism-billionaires-want-to-use-tech-to-enhance-our-abilities-the-outcomes-could-change-what-it-means-to-be-human>.

⁶⁶ <https://www.vox.com/future-perfect/2019/7/17/20697812/elon-musk-neuralink-ai-brain-implant-thread-robot>

feed back into the culture and create new dynamics
– often imperceptibly.⁶⁷

While neoliberalism seems to serve (or facilitate) transhumanist agendas through materialism and commodification, postmodernism with its tenets that every individual is defined by what they assume as identity rather than their actual biology facilitates the annihilation of boundaries between man and machine. The seemingly dystopian applications of AI powered control mechanisms in some countries such as the social credit system in China may shed light on expectable excesses. Military and intelligence applications of AI, BCIs and DARPA (Defense Advanced Research Projects) have been presented in detail – at least what is publicly known of it.⁶⁸

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

On the other hand, one does not need to subscribe to trans- or posthumanist views of volitional evolution, cyborgisation and the possibility of engineering human immortality on earth to make use of new technologies. Muslims, however, must ensure that these technologies are indeed compatible with the Islamic worldview by evaluating them against the principles of Islamic law and the ethical framework of Islam before even considering to adopt them.

⁶⁷Alexander Thomas, <https://theconversation.com/super-intelligence-and-eternal-life-transhumanisms-faithful-follow-it-blindly-into-a-future-for-the-elite-78538>

⁶⁸Matthew Devlin, *Cultivating Better Brains: Transhumanism and its Critics on the Ethics of Enhancement Via Brain-computer Interfacing* (University of Western Ontario, 2014), 59ff.

Conclusion

Transhumanism is a reductionist ideology. Reductionist approaches limit the human personality to the brain, reduce brain activity to measurable data and attempt to transfer this snippet of the human experience to equally reductionist data carriers that are not autonomous and not independent. At the same time, these reductionist approaches promise to liberate humankind from its material boundaries, which is a masterful marketing strategy and a masterful deception.

Transhumanism suggests *Ersatz* solutions for *Ersatz* problems. It somehow manages to avoid the real questions of human existence. What makes a human a human? What makes human life liveable? What is the purpose of life on earth and what happens after death? What really is 'the good life' that everyone desires? Is longevity desirable at any cost? These questions are, curiously, not even raised in the current discourse. It is somehow taken for granted that longevity is desirable, that death needs to be overcome, that the purpose of life can only mean this-worldly gratification.

Trans- or posthumanist aspirations of extreme longevity or even immortality, enjoyed by a superior cyborg race with uploaded human minds will not materialise. Sentient AI will not be developed. What is bound to happen, however, is a massive exploitation of the transhumanist agenda for economic, political and military purposes, deceiving the global public into thinking they must discard their human body and their human soul to enjoy 'the good life.'

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SDGs for Gender Equality: Is there a Clash between the Western and Islamic Perspectives

SDG untuk Kesaksamaan Jantina: Adakah Pertembungan antara Perspektif Barat dan Islam

Iffat Ara Nasreen Majid*

Abstract

Sustainable Development Goal 5 (SDG 5) is the United Nations' goal to achieve gender equality and empower all women and girls. It has been set to ensure equality of rights of both genders. However, when we look at the targets in the goal, we find that they address the female gender exclusively. The United Nations is an institution led by Western ideologies, and the call for ensuring gender rights for all the member nations encompasses Islamic nations as well. The question therefore arises whether the targets are compatible with Islamic beliefs. If they do not comply then Islamic countries would not be motivated to realize them. In order to assess this aspect this paper looks at each of the targets in this goal and evaluates them from the perspective of the Quran, Sunnah and views of contemporary Islamic scholars. The analysis reveals a number of issues that are questionable from the Islamic perspective while there are areas where a change would be beneficial for Islamic communities if implemented with moderation.

Keywords: SDG 5, Clash, Western, Islamic, Perspectives.

Abstrak

SDG 5 untuk kesaksamaan jantina telah ditetapkan oleh Pertubuhan Bangsa-Bangsa Bersatu untuk memastikan kesaksamaan hak kedua-dua jantina. Walau bagaimanapun, apabila kita melihat

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sasaran dalam matlamat, kita mendapati bahawa mereka menangani jantina wanita secara eksklusif. Pertubuhan Bangsa-Bangsa Bersatu ialah sebuah institusi yang diketuai oleh ideologi Barat, dan seruan untuk memastikan hak jantina bagi semua negara anggota merangkumi negara-negara Islam juga. Oleh itu, timbul persoalan sama ada sasaran itu sesuai dengan kepercayaan Islam. Jika mereka tidak mematuhi maka negara-negara Islam tidak akan bermotivasi untuk merealisasikannya. Untuk menilai aspek ini, kertas kerja ini melihat setiap sasaran dalam matlamat ini dan menilainya dari perspektif Al-Quran, Sunnah dan pandangan ulama Islam kontemporari. Analisis ini mendedahkan beberapa isu yang boleh dipersoalkan dari perspektif Islam manakala terdapat bidang di mana perubahan akan memberi manfaat kepada masyarakat Islam jika dilaksanakan secara sederhana.

Kata Kunci: SDG 5, Pertembungan, Barat, Islam, Perspektif.

Introduction

The Sustainable Development Goals or SDGs set by the United Nations are more or less well known among the academics and researchers and member states of the United Nations. These SDGs are supposed to be a binding for all member countries to attend to in order to generate a sustainable system of development for the well-being of not only all human beings but also the whole planet earth. The underlying philosophy is to achieve prosperity in all sectors of life and in all the regions of the world including the environment around us. Of the 17 SDGs this paper focuses on the goals set by SDG 5 which calls for Gender Equality.

Although the term “gender” applies to both males and females a close look at the targets mentioned below reveal that the focus is on females in particular. It identifies areas which need to be addressed by the member countries in the form of targets with indicators to show how they are to be assessed. The list of all the targets under SDG 5 with their indicators below gives an overview of what is expected from the member countries.

Target 5.1 End all forms of discrimination against all women and girls everywhere.

Indicator 5.1.1: Whether or not legal frameworks are in place to promote, enforce and monitor equality and non-discrimination on the basis of sex.

Target 5.2 Eliminate all forms of violence against all women and girls in the public and private spheres, including trafficking and sexual and other types of exploitation.

Indicator 5.2.1: Proportion of ever-partnered women and girls aged 15 years and older subjected to physical, sexual or psychological violence by a current or former intimate partner in the previous 12 months, by form of violence and by age.

Target 5.3 Eliminate all harmful practices, such as child, early and forced marriage and female genital mutilation.

Indicator 5.3.1: Proportion of women aged 20-24 years who were married or in a union before age 15 and before age 18.

Indicator 5.3.2: Proportion of girls and women aged 15-49 years who have undergone female genital mutilation/cutting, by age.

Target 5.4 Recognize and value unpaid care and domestic work through the provision of public services, infrastructure and social protection policies and the promotion of shared responsibility within the household and the family as nationally appropriate.

Indicator 5.4.1: Percentage of time spent on unpaid domestic and care work, by sex, age and location

Target 5.5 Ensure women's full and effective participation and equal opportunities for leadership at all levels of decision-making in political, economic and public life.

Indicator 5.5.1: Proportion of seats held by women in national parliaments and local governments

Indicator 5.5.2: Proportion of women in managerial positions

Target 5.6 Ensure universal access to sexual and reproductive health and reproductive rights as agreed in accordance with the Program of Action of the International Conference on Population and Development and the Beijing Platform for Action and the outcome documents of their review conferences.

Indicator 5.6.1: Proportion of women aged 15-49 years who make their own informed decisions regarding sexual relations, contraceptive use and reproductive health care

Indicator 5.6.2: Number of countries with laws and regulations that guarantee women aged 15-49 access to sexual and reproductive health care, information and education

Target 5.a Undertake reforms to give women equal rights to economic resources, as well as access to ownership and control over land and other forms of property, financial services, inheritance and natural resources, in accordance with national laws.

Indicator 5.a.1: (a) Proportion of total agricultural population with ownership or secure rights over agricultural land, by sex; and (b) share of women among owners or rights bearers of agricultural land, type of tenure

Indicator 5.a.2: Proportion of countries where the legal framework (including customary law) guarantees women's equal rights to land ownership and/or control

Target 5.b Enhance the use of enabling technology, in particular information and communications technology, to promote the empowerment of women.

Indicator 5.b.1: Proportion of individuals who own a mobile telephone, by sex.

Target 5.c Adopt and strengthen sound policies and enforceable legislation for the promotion of gender equality and the empowerment of all women and girls at all levels.

Indicator 5.c.1: Proportion of countries with systems to track and make public allocations for gender equality and women's empowerment

Table 1: A list of all the targets with their indicators under SDG 5

Among the member countries of the United Nations the Islamic countries in particular are a category by themselves. Though vastly diversified in their languages, cultures, eating habits and traditions due to their geographical locations, they are essentially unified by the religious values and principles set by the Quran that gives them the guidelines for conducting their personal, social, legal, and every other aspect of life. The United Nations on the other hand is governed by a majority of non-Muslim nations whose values are predominantly Western and secular. It

is therefore worthwhile to analyse these targets in order to ascertain to what extent they are attainable for an Islamic country or whether there are issues that need to be redefined from an Islamic perspective. This study therefore aims to identify the targets or elements entrenched in the targets in the SDG 5 that are not compatible with the guidelines given in the Quran and Sunnah of the Prophet (pbuh) and therefore problematic for the Islamic countries to implement.

Analysis of the SDGs from the Islamic Perspective

In this section each SDG 5 target will be discussed and evaluated to what extent they are in conformity with the guidelines in the Quran and if there is a gap between the way the Islamic and Western non-Islamic communities view them.

Target 5.1 End all forms of discrimination against all women and girls everywhere.

Indicator 5.1.1: Whether or not legal frameworks are in place to promote, enforce and monitor equality and non-discrimination on the basis of sex.

If we analyse this first target, we find that it is very broad and unspecified. The indicator however, points out that the requirement is to “promote, enforce and monitor equality on the basis of sex.” The problem that arises here is - what constitutes “equality”. Although the Islamic societies are guided by the Quran, there is a great deal of disagreement among Islamic scholars regarding the interpretation of a number of the Quranic verses. The most contentious of these verses is the following verse:

“Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend from their means. Therefore, the righteous women are devoutly obedient and guard in the husband’s absence what Allah has ordered them to guard” (4:34)

Traditionalists like Tabari and Ibne Kathir consider men as superior to women. According to Tabari men are superior due to the fact that only men had become Caliphs and are allowed to go for jihad, while in the

religious arena only men can lead prayers and give adhan. In the home front they are the ones who are supposed to provide for the family, give dower and have the right to give “talaq”. They are thus intellectually and physically the stronger sex. Ibne Kathir also considers men superior on the same grounds and further contends that all prophets were always men. The modernists on the other hand refute the claims of the traditionalists and contend that the differences are only biological and that Allah has not made women intellectually deficient in any way. They quote the verses:¹¹

“And whoever does righteous good deeds, male or female, and is a believer such will enter paradise and not the least injustice, even the size of a Naqira will be done to them.” (4:124)

For Allah the status of a person is decided by his or her deeds and not by the sex. Others quote:

“the believers, both men and women are allies of one another. They enjoin good, forbid evil, establish prayer, pay Zakah and obey Allah and His messenger. Surely Allah will show mercy to them”(9:71)

Men and women are thus counterparts and “allies” of each other and are considered equal in the eyes of Allah. The new generation female exegetes and scholars of the Quran like Amina Wadud, Asma Barlas and Laleh Bakhtiar feel that the Quran has been interpreted from a patriarchal perspective in the absence of female mufassirs until now. Wadud shows how many words in Arabic that apply to both genders have been given a single meaning only by most mufassirs from the male perspective. Asma Barlas and Neemat Hafiz Barazangi also find a systematic misinterpretation of the Quran due to the way the texts are interpreted. Barazangi also insists that a distinction should be made between Quranic Sharia which is based completely on the Quran whereas Islamic Sharia is based on male interpretations. According to her: *“it is fair to reiterate that the true message of Islam concerning women has rarely been practiced for the past 14 centuries because most*

¹ All translated quotations from the Quran have been taken from Khan, Mohammad Mohsin; Al-Hillali, Mohammad Taqiuddin INTERPRETATION OF THE MEANING OF THE NOBLE QURAN IN THE ENGLISH LANGUAGE, Darussalam Publishers and Distributors, 1998.

representatives of Islam are based on the reported traditions (hadith) without being corroborated by the Quran” (p-270)².

Female rights in Islam are an important religious issue that had been discussed in the Quran 1400 years ago while the West has taken it up only recently in the 21st century. Moreover, in Christianity if we look at the Bible, females are portrayed as perpetrators of the original sin and are the cause of the fall of man from heaven. The female is thus a symbol of human weakness. We find this attitude reflected in numerous films and novels where misery or misfortune befalls due to female characters either in trying to protect her or because of her insensitivity. Though female rights is now a secular issue in the West, the religious portrayal of the female in Christianity has also been very negative as opposed to their positive image in Islam. The Quran clearly states:

“then Shaitan whispered suggestions to them both in order to uncover that which was hidden from them of their private parts”(7:20)“So he misled them with deception.” (7:21)

The burden of original sin is thus not on the female but both the male and the female. The notion of gender discrimination in Islamic societies is hence not the same as in non-Islamic societies. As Abdul Moten puts it: *“Gender equality means that men’s and women’s rights, responsibilities and opportunities will be the same irrespective of the difference in sex. Gender equity means fairness of treatment for women and men according to their respective needs” (p-40)³.*

Other female Islamic scholars like Zeenat Kausar (2019) emphasize that males and females can never be the same as they are biologically different. She notes: *“Islam recognizes the physical and biological differences between men and women. But these differences between men and women do not make them unequal and also do not make them identical, rather different” (p-72)⁴* Hence, like Moten she also

² Barazangi, Nimat Hafeez “Why Muslim Women are re-interpreting The Quran: A transformative Scholarship activism” in Researchgate on line, 2010

³ Moten, Abdul Rashid ‘The Convergence between Maqasid al- Shariah and Sustainable Development Goals’, in Abdul Moten (ed.) Spirituality and Sustainability: Experiences of the Islamic University Malaysia, IIUM Press, 2020.

⁴ Kausar, Zeenath Islamic Action Plan for women’s empowerment: An Islamic Alternative to Beijing Platform For Action, Dewan Bahasa dan Pustaka, Kuala Lumpur, 2019.

proposes “equity” as the more appropriate word from the Islamic perspective.

The idea of gender equality in Islam thus, does not refer to engaging women in everything that the men do because they have been made biologically and physiologically different. For Islamic scholars the more acceptable idea is “equity” rather than “equality”. **This fundamental difference in the understanding of equality changes the nature of discrimination and the rights that are to be achieved.**

Target 5.2 Eliminate all forms of violence against all women and girls in the public and private spheres, including trafficking and sexual and other types of exploitation.

Indicator 5.2.1: Proportion of ever-partnered women and girls aged 15 years and older subjected to physical, sexual or psychological violence by a current or former intimate partner in the previous 12 months, by form of violence and by age.

The target mentioned above mentions violence not only in the public but also the private spheres and is an issue that has been directly addressed in multiple places in the Quran. Regarding sexual violence it says:

“and force not your maids to prostitution if they desire chastity, in order that you may make a gain in the goods of this worldly life.” (24:33)

“And those who accuse chaste women and produce not four witnesses flog them with 80 stripes and reject their testimony forever. They indeed are the Fasiqun”. (24:4)

Islam not only prohibits men from taking advantage of helpless women but considers even slandering of innocent women a sin punishable by flogging (a mode of punishment common during the time of revelation).

Within the private sphere of the home also women are to be safeguarded. The Quran states:

“It is not lawful for you to inherit women by force, Nor may you treat them harshly so that you can make off with part of what you have given them,

unless they commit an act of flagrant indecency. Live together with them correctly and courteously. And if you dislike them, it maybe that you dislike a thing and Allah brings through it a great deal of good. (4:19)

“And those who accuse their wives but have no witnesses except themselves let the testimony of one of them be 4 testimonies.” (24:6) And the fifth should be of the invoking of the curse of Allah on him if he be of those who tell a lie” (24:7)

Making false accusations against own wives is thus also considered a sin punishable by the curse of Allah which is a tremendous thing for a believer. However, an essential difference from the western perspective is that the code of conduct in Islam is clearly defined for peace and harmony within the family. In a patriarchal society the woman is to be obedient to her husband and if there is difference of opinion tolerance is advised. From the perspective of the Maqasid-e-Sharia, the ultimate goal of rules in the human society is the preservation of humanity through maintaining peace and order.

For self-preservation a woman is advised to protect herself by not making herself attractive to the other sex through exposure of adornments or to be too physically revealing. This is evident from the following Quranic lines:

“O prophet! Tell your wives and your daughters and the women of your believers to draw their cloaks all over their bodies. That will be better, that they should be known so as not to be annoyed. ...” (33:59)

This covering of body as a preventive measure is unfortunately seen more as a confinement and restriction for females by the West than something positive as a means of avoiding violence and disrespect. According to Mohammad Ashmawi, who is considered in the Arab world as the leading voice of liberal Islam:

“the real meaning of the veil lies in thwarting the self from straying towards lust or illicit sexual desires and keeping away from sinful behavior without having to conjoin this with particular form of clothing ad attire. As for modesty and lack of exhibitionism in clothing and outward appearance, this is something that is imperative and any wise person would agree with

it and any decent person would abide by it” Ashmawi (1994b. 25 in Mahmood 2005b 160)⁵.

This perspective of self- protection through covering themselves up to avoid violence is totally absent in Western thought. Unfortunately, over-conservative Muslims have on the contrary turned this positive aspect into a negative one by completely confining their females in their homes which in turn becomes a human rights issue.

Within the marital life, one form of domestic violence is beating up the spouses. Critics of Islam have pointed out that Islam permits wife beating and quote the following verse as evidence:

“As to those women on whose part you see ill-conduct, admonish them, refuse to share their beds beat them, but if they return to obedience seek not against them means”(4:34)

Modern exegetes of the Quran like Laleh Bakhtiar (2018)⁶ point out how the verse 4:34 of the Quran has been misinterpreted to allow men to beat their wives. According to her the way the word “daraba’ has been used in the Quran- the meaning it embodies is - ‘abandon’ which she shows in relation to the sunnah of the Prophet which reveals that he never ever beat up any of his wives but actually abandoned them temporarily when he was offended with them. She claims this to be the strongest proof of the intended meaning of the word as the Prophet would never go against the word of God in any of his actions. She makes a detailed linguistic study of the verse and comments: “... *the misinterpretation is not in the Arabic verse of the Quran, the eternal word of God revealed to the Prophet, instead it is how commentators over the centuries have interpreted the Word of God that is the issue*”. (p)⁷. Mahmud and Shah (2008) also express similar opinion when they comment: “*the most purposive interpretation/normative-law affirming stand was expressed by Al-Muzani. He, among other things held that the beating provision cannot be reconciled with the practice and exhortation of the prophet in giving wives the best of treatment. Hence it is no longer a*

⁵ Mahmood, Saba “Agency, Gender and Embodiment” in Politics of Piety: the Islamic Revival and the Feminist Subject, Princetown, 2005.

⁶ Bakhtiar, Laleh. “The Sublime Quran: The Misinterpretation Of Chapter 4 Verse 34”, in European Journal of Women’s Studies, Davis, Kathy (ed.) Vol. 18, Issue 4. 2018

⁷ Ibid

law” (p-76)⁸. As the importance of the Sunnah of Prophet Mohammad (pbuh) in Islam is next only to the Quran, it can be emphasized here that his behaviour with his wives is the role model to be followed by the Muslims. Negotiation and tolerance have been greatly emphasized in the Quran to make married life peaceful.

Another important term in the indicator of this target is the use of the word “partner” instead of “spouse” or “husband”. It may be mentioned here that Islam does not recognize any relationship outside marriage and in fact considers it a great sin. This is clearly expressed in the following lines:

“The fornicatress and the fornicator, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness the punishment” (24:2)

Marriage is considered a sacred religious institution in Islam and rights and responsibilities are bestowed on the spouses who are **legally married**. Contrary to this, as mentioned before, the Western society has done away with marriage as a religious institution and thereby resorted to being partners without any religious or legal binding. Such relationships are not only not recognized or protected by Islamic laws but are rather severely condemned in Islam.

The family as a unit has been given special significance in Islam as a place for generating proper social behaviour and sense of responsibility of both the parents and the children. It is the nurturing ground of moral and social values that are essential for the survival of a society and realization of human rights. It is therefore protected by strict punishments against adultery and slander which threaten the sanctity of this most important institution. EL-Mesawi et al (2022) note how the Shariah is not only concerned with the *“biological survival and physical continuation of mankind but is ... equally concerned about lineal association and identity of offspring through the regulation of marriage*

⁸ Mahmud, Mek Wok and Shah, Sayed.Sikandar, “MUSLIM WOMEN ISSUES IN THE FAMILY: TOWARD AN ENLIGHTENED FIQH CONSTRUCTION, in Al-Shajarah, ISTAC,IUM. (2008) Vol.13. number 1.

and family. Hence the importance of hisbul- nasab which contemplates a very critical purpose in human social life and existence.” (p-47)⁹.

This protective stand towards the family is in stark contrast with the Western world where the family is increasingly turning into a secular institution without any religious or legal binding. In the absence of such a binding, it has become a very unstable institution generating mistrust and a sense of insecurity among both the spouses and the progeny due to the loss of the sense of responsibility towards each other. Consequently, there is an increasing degradation of relationships and sense of belongingness in the society at large.

Target 5.3 Eliminate all harmful practices, such as child, early and forced marriage and female genital mutilation.

Indicator 5.3.1: Proportion of women aged 20-24 years who were married or in a union before age 15 and before age 18.

Indicator 5.3.2: Proportion of girls and women aged 15-49 years who have undergone female genital mutilation/cutting, by age.

Many of the ills in the current Muslim world emerge from a disregard for or ignorance of the proper knowledge of the Quran and Sunnah. Clear guidelines are given in the Quran regarding who is eligible for marriage in an Islamic kinship system and a great importance is given on consent. In this context it may be mentioned that in many Islamic countries that are conservative in nature, unlike in Western cultures, marriages are arranged by the guardians of the females as free mixing among sexes is not the tradition. Although the educated younger generation these days who are much influenced by Western cultures choose to select their own partners in life, the general trend in traditional Muslim families is for marriages to be arranged. However, to quote Al-Faruqi (2012) here:

⁹ El-Masawi, M, El-Tahir, Faris W.F, Al-Hidabi, Dawood.A.Yahya-Al Hidabi, Regrounding Human Spiritual Morality and safeguarding Mankind in Maqasid al-Shariah, IIMU, Kuala Lumpur, Malaysia, 2022.

“There must be two adults consenting in total freedom to marry each other. The minor may be married by his or her parents but he or she has the full right, upon reaching adulthood, to consummate the marriage contract or to reject it. Even if the marriage had already been consummated, Islam gives the right to either partner, upon reaching adulthood, to dissolve it if they wish.” (p-183)¹⁰.

It may be mentioned here that many pre-Islamic pagan Arab cultures totally ignored the opinions of the females regarding marriage which is evident by traditions such as the claiming of a widow as a spouse by throwing a man’s cloak on her after the death of the husband. However, Islam strictly imposed the need for consent of the female. Mention maybe made here of the case of a young girl who came to the Prophet (pbuh) and told him that her father had married her off against her will. The Prophet (pbuh) gave her the choice to either stay married or walk away from it¹¹ (Abu Dawud). In two other cases he simply annulled the marriage due to lack of consent of the girl who was compelled to marry. Hence forced marriage is very much un-Islamic and Islamic societies in which it is prevalent need very much to be educated.

Regarding female genital mutilation or FGM which is widely practiced in Somalia, Egypt, Sudan, Sierra Leone Eritrea, Gambia, Ethiopia, The Maldives, some parts of Indonesia, and by the Bohra community in India, it needs to be mentioned that this is a practice not mentioned anywhere in the Quran. For that matter neither is male circumcision. But circumcision was a tradition practiced by the Pagan tribes in Arabia. It is an action that was imposed on the Jews who perform it as a religious ritual, but female circumcision has origins in Pharaonic rituals. The Wikipedia states that while the male circumcision is beneficial for the males on hygienic grounds as proven by research, in case of females it is essentially done to reduce their sexuality. This aspect in fact stands in contrast to the general principles of Islam where the physical and sexual needs of both the spouses are well recognized. This is evident in the narration by Abu Huraira¹² who mentioned that once when the prophet was going on an expedition he said to his followers:

¹⁰ Al- Faruqi, Ismail “The Muslim Family” in Essential writings Ismail-Al Faruqi ,(2012) selected and edited by Imtiyaz Yusuf, Shanandoah USA in collaboration with Islamic Book Trust, Malaysia, 2021.

¹¹ (As reported in Ibne Majah 1952, hadith 1873, and Sunan Abu Dawood).

¹² (As mentioned in the tafsir of Muhsin Khan and Al- Hilali (1998), p-245.

“anyone who has married a woman and wants to consummate the marriage and has not done so yet should not accompany me:” Although FGM is practiced in Islamic communities in the above-mentioned countries it is not an Islamic ritual at all but merely a tradition, with very negative health issues for the females. The Quran says: *“Indeed in the messenger of Allah (Muhammad) you have a good example to follow for him who hopes for Allah and the last day and remembers Allah much”.* (33:21)

Female circumcision was never practiced in the household of the prophet and thus cannot be an Islamic ritual. Widespread awareness needs to be raised against such practices in order to break such pagan traditions.

Islam acknowledges the need for sex in but strongly recommends marriage as a deterrent to illegal sexual behaviour in young males and females, totally prohibiting free physical union. Many parents therefore consider it their religious responsibility to see their offspring married off at the proper age (decided upon by the respective societies they live in) which is in stark contrast with Western societies where sexual behaviour between unmarried couples has no religious or moral restriction. However, child marriage has been found to be harmful for the physical and mental health of the female child and needs to be discouraged through proper awareness development.

Target 5.4 Recognize and value unpaid care and domestic work through the provision of public services, infrastructure and social protection policies and the promotion of shared responsibility within the household and the family as nationally appropriate.

Indicator 5.4.1: Percentage of time spent on unpaid domestic and care work, by sex, age and location

The traditional Islamic societies divide the internal and external social spheres between the males and the females. In the traditionalist view the husband is responsible for providing food clothing and shelter while the woman is responsible for looking after his children and his

household. Islam endows value on the services of a wife by giving her the right to receive dower from her husband as a gift or incentive to marry him. However, a distinctive tension is evident in modern Muslim societies regarding gender role distribution. Ozbay (2016)¹³ reports research done on Turkish society by Sunar (2002) Sunar and Okman Fisek (2005) who found that educated men from urban middle class families marry wives having similar social backgrounds and values and attempt to form modern middle-class families based on more egalitarian relations and Western lifestyles. According to them: *“To be traditional or Western is a discursive construction that operates as a distinguishing mark in Turkish society. For this social cohort religious conservatism connotes traditionalism and backwardness. Their modern lifestyle based on Western ideals and values is consciously detached from religious conservatism”* (P-101).¹⁴

A World Values survey conducted in Turkey in 2012 found that 45% men who have children consider religious faith an important quality that their children can be encouraged to learn at home. But Ozbay (2016)¹⁵ found a disparity regarding this issue in the opinions of the fathers who were interviewed by him as they did not want to adhere to traditional practices which they associate with religion because they consider religious values a threat to their lifestyles and values. The author thus found a distinct struggle of values between pious and religious groups. The modernized generation resents leaving their children in the care of their grandparents as their values do not match. The author reports that the consequence of this practice is that highly educated females like engineers, bankers and academics etc. have to sacrifice their careers and stay at home to care for their children which is considered a necessary sacrifice by this particular class. In this respect mention needs to be made of Mohammad Qutb who notes that:

“...woman in Islamic countries is generally backward with neither respect nor grace.....she is made to surrender more than she is given; and seldom rises above the level of a purely impulsive existence . This is also true but may we ask: who is responsible for this state of affairs? Does Islam or its teachings have anything to do with it? The fact is that the miserable plight

¹³ In Ozbay, Cenk “Men are less Manly, Women are more Feminine” in Gender and Sexuality in Muslim Cultures ed. Gul Ozygen, Routledge, 2016.

¹⁴ Ozbay, Cenk “Men are less Manly, Women are more Feminine” in Gender and Sexuality in Muslim Cultures ed. Gul Ozygen, Routledge, 2000.

of the eastern woman is the result of the economical, social, political and psychological conditions prevailing in the East today". (p124-125).¹⁵

In another study conducted on the gender disparity issues in Muslim countries Nezhahat Kucuk (2016) found that:

"The gender issue in the Muslim world is more complicated and major factors vary across countries. Institutions, cultural values, exposure to other cultures, oil, and religion do all play a role. Empirical findings do not support the simplification of gender inequality as an issue that is only linked to Islam in the Muslim countries, and doing so does not contribute to our understanding of the complicated gender dynamics in these countries" (p-229)¹⁶.

It is very unfortunate that 'modern' Muslims following Western lifestyles should consider Islamic values as backward and old fashioned. The Sunnah of the Prophet (pbuh) shows that despite his heavy social responsibilities he used to help his wives at home.¹⁷ Local traditions are being continued in the name of Islam in most regions of the world overshadowing a proper understanding of its philosophy. True Islamic values do not undermine the dignity and needs of any gender but in fact calls for observing them as a requirement of a religion that is embedded in an equitable lifestyle. As the following verse says:

"Wives have rights corresponding to those which husbands have, in equitable reciprocity"

(Sura 2:229)

Target 5.5 Ensure women's full and effective participation and equal opportunities for leadership at all levels of decision-making in political, economic and public life.

Indicator 5.5.1: Proportion of seats held by women in national parliaments and local administrations

Indicator 5.5.2: Proportion of women in managerial positions

¹⁵ Qutb, Mohammad, Islam the Misunderstood Religion, Markazi Maktaba Islami New Delhi, 2000 Qutb, Mohammad, Islam the Misunderstood Religion, Markazi Maktaba Islami Publishers, New Delhi, 2000.

¹⁶ Küçük, Nezhahat "GENDER INEQUALITY IN MUSLIM-MAJORITY COUNTRIES: MYTHS VERSUS FACTS" in Acta Oeconomica, (2016) Vol. 66 (2), pp. 213-231, 2016, DOI:10.1556/032.2016.66.2.2

¹⁷ As reported by Ayesha (wife of the Prophet)

So far public life is concerned, the Quran does not give any clear guidelines regarding the roles of females. This allows for a great deal of controversies regarding to what extent women can partake in the external political affairs. There are clear guidelines regarding how the wives of the prophet are to conduct themselves, which are taken by the traditionalists as exemplary role models for all Muslim females. However, Cheema (2022) comments that: *“the participation of a number of companions of the prophet under the leadership of Ayesha in the battle of the camel problematizes the version proffered by the traditionalists”* (p-130)¹⁸. He also points out that Islamic countries like Bangladesh, Indonesia and Pakistan have been led by female rulers of the state without any objection raised by their constitutions. He further observes that:

“It is interesting to note that Mawdudi extended his unconditional support along with many scholars to Fatima Jinnah (sister of Mohammad Ali Jinnah) against General Ayub in 1960s as a presidential candidate in Pakistan. Another religio-political party namely Jamiat-e-Ulama Islam remained in hands and gloves with Pakistan People’s party under the leadership of Nusrat Bhutto (widow of Zulfiqar Ali Bhutto) during martial Law of General Ziaul Huq and again in 1990’s it became part of the government under the partnership of Benazir Bhutto.” (p- 131).¹⁹

Owoyemi & Mumtaz Ali (2011) studied the viewpoints of different scholars of Islam who feel that it is necessary to introduce reform in Islam. Regarding the status of females in Islam they quote one of the progressive Muslim females Gwendolyn Zohara Simmon who comments:

“When women are going on space missions and walking on the moon, flying F-16s, performing heart transplants, and so on and so on, can we continue talking and preaching about woman being created from a rib and that this has determined that she is too emotional and mentally fragile to work outside the home or to pursue a meaningful career? The facts on the

¹⁸ Cheema, Shahbaz Ahmed. “Women’s status in Islam: An Analysis from the Perspective of Private and Public Spheres” in *The Asian Yearbook of Humanities and Humanitarian Law* (2022), https://doi.org/10.1163/9789004520806_007.

¹⁹ Ibid

ground dispute these contentions, resolutely. We must let these myths go".
(p-335).²⁰

Although traditionalists would have us believe that females are not allowed to take part in public life the above views of Islamic scholars reveal that this SDG target should not be an issue for Islamic countries.

Target 5.6 Ensure universal access to sexual and reproductive health and reproductive rights as agreed in accordance with the Program of Action of the International Conference on Population and Development and the Beijing Platform for Action and the outcome documents of their review conferences.

Indicator 5.6.1: Proportion of women aged 15-49 years who make their own informed decisions regarding sexual relations, contraceptive use and reproductive health care

Indicator 5.6.2: Number of countries with laws and regulations that guarantee women aged 15-49 access to sexual and reproductive health care, information and education

Issues related to sex are discussed in many verses of the Quran and the Prophet Mohammad is known to have given instructions regarding improper sexual behaviours as well as discouraging intercourse during the period of menstruation, which go a long way in protecting the females. Although, no clear indication is given regarding who takes the decisions regarding children, the general principal reiterated in the Quran in different verses is of taking decisions through mutual consultation.

"...who respond to their lord, establish prayer, conduct their affairs by mutual consultation, and donate from what we have provided for them."
(42:38)

In many Islamic societies there is an age-old tradition of giving preference to the male offspring. Allah clearly says in the Quran:

²⁰ Owoyemi, Musa Yusuf & Ali, Mohammad Mumtaz "The Compatibility of Islam with Modernity: A Brief Discourse on Muslim Reformists' Response" in Journal Of Islam In Asia, Spl. Issue, No.2 June 2011.

“And when the news of (the birth of) a female child is brought to any of them, his face becomes dark and he is filled with inward grief. (16:58) He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth? Certainly, evil is their decision.” (16:59)

This is a reference to the extreme behaviour in pagan times when female newborns used to be buried alive. There are also numerous instances in Islamic societies in current times as well where women have been divorced or faced violence by their spouses for not being able to produce a male child. The Quran gives very clear messages in this regard as well:

“To Allah belongs the kingdom of the heavens and the earth. He creates what he wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills” (42.49) “Or He bestows both males and females, and he renders barren whom He wills.”(42:50)

These verses clearly indicate that the woman is not to be discriminated for her ability or inability to produce a child.

However, the reference to ‘reproductive rights’ in this target is a problematic one. According to the claims of the UN Working group:

“The decision as to whether to continue a pregnancy or terminate it, is fundamentally and primarily the woman’s decision, as it may shape her whole future personal life as well as family life and has a crucial impact on women’s enjoyment of other human rights. Accordingly, and following the good practice of many countries, the Working Group has called for allowing women to terminate a pregnancy on request during the first trimester.”(p-5)²¹

²¹ Women's Autonomy, Equality and Reproductive Health in International Human Rights: Between Recognition, Backlash and Regressive Trends, UN Working Group on the issue of discrimination against women in law and in practice¹, October 2017 <https://www.ohchr.org/en/special-procedures/wg-women-and-girls/womens-autonomy-equality-and-reproductive-health>

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As mentioned before, the Quran repeatedly insists on taking decisions through mutual consultation. Verse 61:12 clearly states that only those women deserve mercy of Allah who do not kill their children.

“O Prophet! When believing women come to you and pledge themselves not to associate in worship any other thing with God, not to steal, or commit adultery or kill their children or indulge in slander intentionally, inventing falsehood and not to disobey you in that which is right then accept their pledge of allegiance and pray to God to forgive them their sins, for God is Forgiving and Merciful”.

Some rights groups have claimed that abortion should be considered legal in special cases like rape, medical threat to the mother if the pregnancy continues, mental health of the mother etc.

The term “reproductive right” therefore is an important term in this target and requires careful interpretation for Islamic societies.

Target 5.a Undertake reforms to give women equal rights to economic resources, as well as access to ownership and control over land and other forms of property, financial services, inheritance and natural resources, in accordance with national laws.

Indicator 5.a.1: (a) Proportion of total agricultural population with ownership or secure rights over agricultural land, by sex; and (b) share of women among owners or rights bearers of agricultural land, type of tenure

Indicator 5.a.2: Proportion of countries where the legal framework (including customary law) guarantees women’s equal rights to land ownership and/or control

Female rights to property were an issue that had been addressed in detail from the beginning of the advent of Islam. Numerous verses in the Quran make it very clear that sustenance and maintenance of the females have to be ensured by the males in the society. As revealed by the following verses:

“And those of you who die and leave behind wives should bequeath for their wives a year’s maintenance and residence without turning them out, but if they leave, there is no sin on you for that which they do of themselves, provided it is honorable. (2:240)

“Allah commands you as regards your children’s (inheritance): to the males a portion of two females if only daughters two or more, their share is two thirds of the inheritance if only one, her share is a half...” (4:11)

“Believers, if you marry believing women, and divorce them before the marriage is consummated, you are not required to observe a waiting period: make provision for them and release them in an honorable way.” (33:49)

“They ask you for instruction. Say, God instructs you concerning the indirect heirs. If a person dies childless but has a sister, she receives half of what he leaves, and he is her heir. If there are two sisters they receive two thirds of what he leaves. If there are brothers and sisters the share of each male shall be that of two females. God makes things clear to you so that you will not go astray. God has knowledge of all things”(4:176)

“...In that which you leave, their (your wives) share is a fourth if you leave no child, but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. (4:12)

“from what is left by parents and those nearest related there is a share and a share for women whether the property be small or large, a determinate share”(4:7)

All the above quoted verses illustrate that Islam ensures that women are not left without inheritance, whether married or unmarried, unlike other religions as in Hinduism where the female child is not given anything by Hindu law of inheritance. In addition to these laws of inheritance numerous verses also address situations arising from divorce and how the rights of both the males and females are to be ensured so that no party is deprived.

Unfortunately, despite such clearly delineated provisions Taslima Mansoor, a Professor of Law in Bangladesh, found in a study (2001) that: *“95% of the women think it is wrong to ask for their rightful share, 80% of women erroneously believe that their property shall be destroyed if taken from their brothers.” (p-48)²².*

²² Mansoor, Taslima “Gender in law: Five decades of struggle for empowerment”, The Dhaka University Studies, Part F Vol.XII(1) 1-16 June, 2001.

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Hence, mere provision by law is not sufficient unless awareness regarding rights of each sex is ensured. **For Muslims societies 'equal rights' does not imply equal amounts but the proportions set own by the Quran where the reasons have been discussed in detail.** But depriving the females of their hereditary rights is considered a sin and it is mandatory for the males to ensure that they get their due amount.

Target 5.b Enhance the use of enabling technology, in particular information and communications technology, to promote the empowerment of women.

Indicator 5.b.1. Proportion of individuals who own a mobile phone, by sex.

Shofyuddin and Roin (2023) observe that as women are intellectually no less than males, they have high potentials but unfortunately become marginalized due to lack of education. They observe that: *“women must continue to be given opportunities to participate in the development process, access proper education etc. even so, the community must also be aware that the role of women in development cannot be separated from their role as wives/ mothers in the family environment, namely as housewives”*(p-182)²³. Although technology is seen as having a wide scope of positive advantages one aspect that is mostly ignored is the philosophical one of overdependence. Yaqub Chaudhury (2020) refers to the concerns raised by Ziauddin Sardar in 1988 regarding the philosophical impact of information technology. He observes: *“A key concern of this work was to draw attention to the significant challenges for the Muslim world of what was then being heralded as an ‘information revolution,’ which could pose a risk*

²³ Shofyuddin, Ahmed and Roin, Usman “Implementation of Islamic Education learning based on Gender at SMP Plus at Fatimah Bojonegoro in International Journal of Graduate of Islamic Education, (2023) <https://doi.org/10.37567/ijgie.v4i1.1979>.

to the very 'physical and cultural survival' of Muslim communities since 'the information age may well turn out to be a new age of colonialism'(p-643).²⁴

He further notes that: "The question of whether or how digital transformation is affecting globalization and it is leading to cultural homogeneity (Castells 2009, p-117) fueling global tensions, improving the visibility of foreign cultures or enabling new forms of cultural expression remains subject to scholarly debate" (Barassi 2017, p-4)²⁵. Thus, while access to modern technology initially promises greater access to the world at large, issues of the nature and impact of the access need to be addressed by respective Islamic countries or as Sardar warns this could be an act of signing in to cyber colonialism of the West where Western values seep in eroding the Islamic ones.

Conclusion

The focus of this article was to take a close look at the Sustainable Development Goal of Gender Equality (SDG 5) in order to assess to what extent the targets set in it are compatible with Islamic philosophy, and whether there are issues that Islamic communities would need to address. Although most of the targets corroborate guidelines already given in the Quran, most of them are overshadowed partially by Western ideology and need to be critically analysed to be acceptable to Islamic communities. Kauser (2019) rightly points out that unless social roles are taken to be based on a religious and moral principle it becomes: "...lopsided and imbalanced because its entire focus is confined to material development and political development at the cost of moral and spiritual values. According to the Islamic perspective, this kind of development of women is not development, rather de-development" (p-78).²⁶

The call for drawing attention to these goals however, is an important one as moral and ethical values have become greatly eroded in the Islamic world largely due to the materialistic worldview of the modern geo-

²⁴ Chaudhury, Mohammad Yaqub "Initial Considerations for Islamic Digital Ethics" in *Philosophy and Technology* 33 (2020), 639-6. <https://doi.org/10.1007/s13347-020-00418-3>

²⁵ Barassi, Veronica. "Activism on the Web: Everyday struggles against digital capitalism" Routledge, 2015, edition 2017. <https://doi.org/10.4324/9781315870991>.

²⁶ Kausar, Zeenath *Islamic Action Plan for women's empowerment: An Islamic Alternative to Beijing Platform For Action*, Dewan Bahasa dan Pustaka, Kuala Lumpur, 2019.

political system and ignorance of the modern man regarding true Islamic values. It is true that the females in this world are greatly discriminated but it is also true that Islamic countries need to decide what kind of equality Muslim women need to have to uphold the true Islamic spirit instead of blindly emulating the women of a Godless society represented by the Western world.

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

Mengimbangi Tradisi dan Teknologi: Pendekatan Islam terhadap Penjagaan Kesihatan Moden Merentasi Semua Zaman

S. S. Meraj*, Mohamad Fauzan Bin Noordin and Asadullah Shah

Abstract

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

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

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Abstrak

Kemajuan dalam bidang perubatan dan penjagaan kesihatan telah mencetuskan perbincangan dalam masyarakat Islam, khususnya mengenai keputusan penjagaan kesihatan bermula dari lahir hingga kematian. Teknologi seperti Kecerdasan Buatan (AI), Internet Perkara Perubatan (IoMT), pembedahan dibantu robot, pemindahan organ, pencetakan bio 3D organ dan bayi yang diubah suai secara genetik menimbulkan dilema etika. Isu kesihatan mental dalam kalangan remaja disebabkan penggunaan kandungan dalam talian dan kerumitan penjagaan warga emas menambah kebimbangan ini. Perbincangan ini bertujuan untuk menangani implikasi etika teknologi penjagaan kesihatan moden dari perspektif Islam. Menyokong prinsip Islam dengan kemajuan perubatan adalah penting, memerlukan penubuhan jawatankuasa Bio-etika berpandukan ajaran Islam dan ketetapan ulama. Jawatankuasa ini akan memastikan pembuatan keputusan beretika dalam penjagaan kesihatan, dengan mengambil kira keadaan kritikal di mana teknologi ini boleh digunakan secara beretika.

Kata Kunci: Kecerdasan Buatan, Bioetika, Pembelajaran Mendalam, Penjagaan Kesihatan, Islam, Ubat.

Introduction

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

Tradition here refers to the Islamic perspective, that is approaching the health care predicaments from the Islamic support to the modern health care concepts, systems, and technologies. This study

explores challenges in making healthcare decisions spanning from infancy to the end of life. At various stages, individuals are faced with difficult decisions regarding their healthcare.

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

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

¹ Sardar, *The Postnormal Times Reader*.

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Table 1: Summarisation of the trending concepts in the field of medicine according to eras²

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

² Ibid.

Figure 1 provides an overview and visual representation of the paper's structure and flow. The paper addresses the diverse contemporary healthcare needs, which are categorised into three main generational age groups: childhood, adulthood, and elderly. This classification highlights how different stages of life require specific medical attention and care strategies. By examining each age group, the paper aims to provide a comprehensive overview of the unique healthcare challenges significant to each generation. This research tries to encompass the medical and health care dilemma each generation goes through. The first stage, childhood, covers both maternity and paediatric care due to their interdependence, addressing healthcare challenges and issues related to these areas in one combined section. The next section focuses on adulthood, which includes teenagers and young adults, and explores the unique issues faced during this phase of life. The final section discusses the elderly, examining the challenges and issues related to geriatric care. This structured approach offers a comprehensive analysis of healthcare dilemmas and decisions across all stages of life. We have mentioned a few instances that require difficult healthcare decisions to be made, considering both the patient's well-being and the Islamic perspective. We attempt to explore healthcare challenges from both medical and Islamic viewpoints.

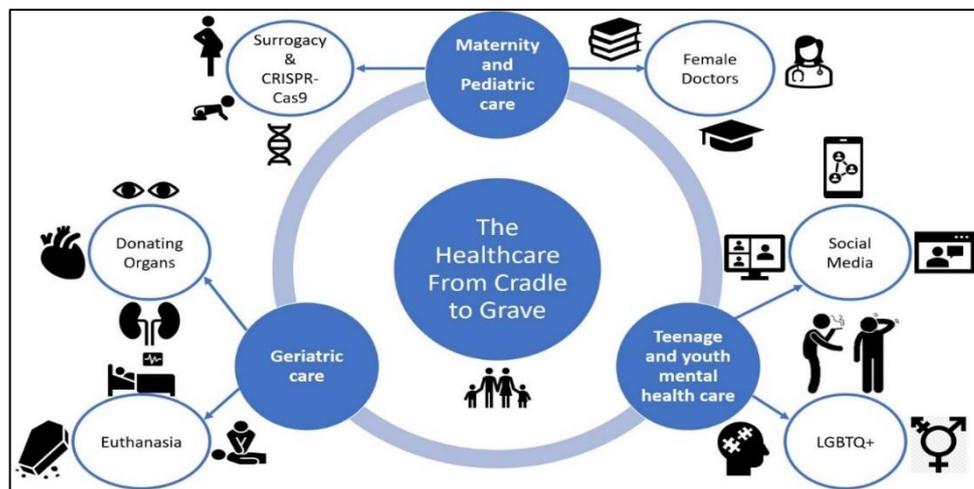


Figure 1: Healthcare life cycle from cradle to grave

Maternity and Paediatric Care

I. Preference of Female Doctors

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

Whenever one of them is given the good news of a baby girl, his face grows gloomy, as he suppresses his rage (57) He hides himself from the people because of the bad news he has received. Should he keep her in disgrace, or bury her 'alive' in the ground? Evil indeed is their judgment! (58).

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

and when baby girls, buried alive, are asked (8) for what crime they were put to death, (9).

³ Hilal, "The Effects of Islam's Sociocognitive Transformation on Female Rights and Roles."

It was Islam that provided women rights in the true sense. It was not until the 19th century that the western world incorporated women's rights in their constitution. Now they may boast about giving women their rights about liberating the women, feminism, and equality etc. However, it was Prophet Mohammed (PBUH), who was a great advocate for the protection and rights of the female infants. Islamic teachings give utmost importance in providing care, respect, and dignity towards daughters (i.e., women). Therefore, to overcome the issue of lack of female doctors in the medical field, we need to educate our *ummah's* girls. Gaining knowledge is encouraged in our religion either male or female, regardless of the gender we are expected to seek knowledge even if one had to travel afar. The community should provide a good environment, augmented reality to create classrooms for the education of the girl child. The below excerpt from the hadith emphasises the significance of seeking knowledge in Islam, with the promise that Allah facilitates the path to Paradise for those who actively pursue knowledge.⁴ All the hadith excerpts henceforth are retrieved from sunnah.com⁵

Narrated Abu Hurairah:

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

According to Diah et al., it is recommended for a female patient to seek the assistance of a male doctor only in extreme and serious situations where no female doctor or midwife is available, and in the presence of her *mahram*.⁶ To prevent women from encountering uncomfortable situations at the workplace, it is crucial to equip women with proper guidance, knowledge, and support. Technology can be utilized to enhance their safety by developing emergency apps capable of alerting the nearest police station and contacting individuals from the phone's contact list. Increasing awareness within the community is also essential.

⁴ *Jami' at-Tirmidhi*, n.d.

⁵ "Sunnah.com."

⁶ Diah and others, "Giving Birth to a Male Specialist Obstetrician According to Perspective of Islamic Law."

Assisted Reproductive Technology (ART)

It is saddening to see a couple go through the turmoil of not conceiving a baby naturally. Infertility raises the question of whether to go for In Vitro Fertilisation (IVF) treatment or surrogacy. Artificial intelligence is being employed to select the most optimal combination of oocyte and sperm for successful IVF, aiming to improve outcomes for individuals struggling with infertility.⁷ While current research in AI for reproductive medicine focuses on areas such as sperm selection, oocyte and embryo prediction, and in vitro fertilisation models, its application is through a surrogate, raising complex ethical questions. Such as whether surrogacy is *halal* or *haram*? What will be the legal status of the child conceived through surrogacy? Determination of lineage and mention that each country follows their own laws in case of surrogacy.⁸ However, this is an ongoing topic of discussion with regards to Islamic bioethics. ⁹ mention that each country follows their own laws in case of surrogacy.¹⁰ Hence, they call for a unified law for the Muslim ummah. ¹¹ explores the ethical considerations surrounding the use of CRISPR-Cas9 (Clustered Regularly Interspaced Short Palindromic Repeats), a technique used to produce gene edited babies from an Islamic standpoint.¹² The author concluded that according to Islamic bioethics, scholars endorse gene editing within the body for medical reasons, as it solely affects the individual and doesn't have repercussions on future generations. However, they strongly oppose to editing genes that could affect future generations, particularly in babies, until additional research is conducted, and strict regulations are established to ensure its use is strictly for medical purposes and not for altering appearance or abilities. A hadith that briefly addresses this topic is mentioned below.¹³

⁷ Chow et al., "Does Artificial Intelligence Have a Role in the IVF Clinic?"

⁸ Gul, Naznin, and Zafar, "The Legality of Artificial Insemination: An Islamic Perspective."

⁹ Sujadmiko et al. Ibid.

¹⁰ Ibid.

¹¹ Al Shakaki Ibid.

¹² Ibid.

¹³ *Sahih Muslim*, n.d.

Abu Huraira reported:

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

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

Mental Health Care for Teens and Youth

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

or three days until the fever subsides. Once the child resumes their routine of school, tuition, or play, they are assumed to be in good health, and no further questions are asked. While physical health is often given attention and care, the mental and emotional well-being of children is frequently overlooked or not fully understood.¹⁴ This implies that more education and awareness are needed within the Muslim community to ensure that the mental and emotional well-being of adolescent children is recognised as a critical aspect of overall health, deserving the same attention and care as physical health.¹⁵ Below is a hadith that discusses this matter.¹⁶

Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, kissed Hasan ibn 'Ali while al-Aqra' ibn Habis at-Tamimi was sitting with him. Al-Aqra' observed, 'I have ten children, and I have never kissed any of them.' The Messenger of Allah, may Allah bless him and grant him peace, looked at him and said, 'Whoever does not show mercy will not be shown mercy.'"

The Social Media Paradox

Social media and AI have significant psychological effects on children, serving as both a boon and a bane. On one hand, these technologies offer educational opportunities, social connections, and entertainment that can positively impact children's development and learning.¹⁷ On the other hand, they expose children to harmful content, unrealistic body images, cyberbullying, and addictive behaviours, which can lead to mental health issues such as anxiety, depression, and low self-esteem.¹⁸ Balancing the benefits and drawbacks of social media and AI is

¹⁴ Muhyatun, "Overcoming Mental and Emotional Challenges in High School Students: The Role of the Counselor in School."

¹⁵ Dewi, Tentama, and Diponegoro, "Subjective Well-Being: Mental Health Study among Student in the Islamic Boarding School."

¹⁶ *Al-Adab Al-Mufrad*.

¹⁷ Shahzad et al., "Artificial Intelligence and Social Media on Academic Performance and Mental Well-Being: Student Perceptions of Positive Impact in the Age of Smart Learning."

¹⁸ Arora and Gautam, "To Study' The Impact of Social Media on Body Image Dissatisfaction and Cyberbullying among Young Adults."

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It is not just the use of devices that have a mental effect on the mind. Peer pressure is a constant challenge that Muslim students face at school and college. They might feel pushed to drink alcohol, use drugs, or do other things that their religion forbids, especially in college. It can be hard to find time and space to pray five times a day, so some might skip prayers to fit in. During *Ramadan*, fasting students might feel pressured to eat or drink during school hours.²⁵ Also, Muslim girls who wear *hijab* might feel pressure to dress like their peers to fit in, even if it goes against their beliefs.²⁶

Western Culture Imposing LGBTQ+ Agenda on Islamic Society

In today's world, traditional gender labels like "girl" or "boy" are no longer sufficient, as individuals may identify as non-gender, non-binary, trans-gender, or cis-gender. This phenomenon extends beyond just the youth and affects individuals of all ages, leading to confusion and the proliferation of unnecessary gender terminology. Muslim youth are particularly pressured to accept these diverse gender identities, despite it being considered forbidden (*haram*) in Islam. It is imperative for scholars, religious leaders, and parents to engage in open conversations with the youth of the Muslim community, rather than succumbing to the influence of Western cultural propaganda on this issue.²⁷ The Prophet Muhammad (PBUH) expressed concern by referring to the behaviour of the people of Lut, fearing the emergence of similar immoral behaviour within his own community. This highlights the importance of upholding moral values and avoiding sinful behaviour. This shows the importance of maintaining moral standards and abstaining from sinful conduct. A hadith concerning this subject is included below.²⁸

²⁵ Riwijanti, Kusmintarti, and Alam, "Exploring Students' Religiosity and Halal Lifestyle."

²⁶ Rauf, Shahabuddin, and Aleem, "Hijab and Challenges to Muslim Women in Western Culture."

²⁷ Akhyar and Ningsih, "Integrating the Fiqh in the Islamic Education Subject at Junior Highschool Curriculum to Counter LGBTQ+ Ideologies in Islamic Majorities Population Countries."

²⁸ *Jami' at-Tirmidhi*, n.d.

Narrated Jabir:

That the Messenger of Allah (ﷺ) said: "What I fear most from my Ummah is the behavior of the people of Lut."

The Prophet Muhammad (PBUH) disapproved men who act like women and women who act like men. Relevant hadith is given below.²⁹

Narrated Ibn `Abbas:

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

Geriatric Care

The good old days are where one dreams of having leisurely life with their children and grandchildren playing around, sitting in your lap, listening to the stories of your youthful life. Who wouldn't desire to experience such tranquillity during their later years. After the struggles and challenges encountered in one's adult years. Everyone desires a serene retirement. However, for most of the elderly population this has just become a dream. Because they are either put in old age homes or if they are living with their children, they are perceived as a burden. The Prophet Muhammad (PBUH) emphasised that the mother deserves the highest level of good treatment, repeating her three times. After the mother, the father and then the nearest relatives should be treated well in order of their closeness. Below is relevant hadith.³⁰

Abu Huraira reported that a person said:

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

²⁹ *Sahih Al-Bukhari.*

³⁰ *Sahih Muslim, n.d.*

Old Age Homes

When there are elderly people living in a home, they need constant supervision, medical care, and affection, just as a children need.³¹ Old age homes or “retirement home” are a western concept. We are encouraged to put our parents in an old-age home once they are incapable of moving around and unable to contribute to household tasks. This ideology is constantly glorified on the western media and television shows, and thereby influencing our culture.

To illustrate this influence, consider the sitcom “The Big Bang Theory”. In this sitcom, among the group of scientists, there a character named Howard Wolowitz, who is Jewish and has a master’s degree in engineering from the Massachusetts Institute of Technology (MIT). Although his qualifications are good and commendable, the relationship between Howard and his mother is always shown as hateful, offensive, and berating towards his mother. The show promotes the idea of disparaging one's parents, shouting at them, arguing back, neglecting their well-being, and still expecting them to cater to your needs, including cooking, cleaning and financially supporting you even in their old age. This is portrayed in a humorous manner.³² However it can profoundly influence the thoughts and perceptions of viewers.

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

³¹ Jadidi et al., “Spiritual Needs of the Muslim Elderly Living in Nursing Homes: A Qualitative Study.”

³² Sartika and Pranoto, “Analysis of Humor in the Big Bang Theory By Using Relevance Theory: A Pragmatic Study.”

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

For your Lord has decreed that you worship none but Him. And honour your parents. If one or both of them reach old age in your care, never say to them ‘even’ ‘ugh,’ nor yell at them. Rather, address them respectfully (23) And be humble with them out of mercy, and pray, “My Lord! Be merciful to them as they raised me when I was young” (24).

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

Various factors must be considered before deciding to admit geriatric patients to elderly care facilities.³³ While the concept may initially seem beneficial, over time, parents often begin to long for their children—wishing to know about their lives, their achievements, and to partake in their family events.³⁴

Euthanasia or “Mercy killing” is carried out when the patient's condition becomes worst.³⁵ An elderly patient suffering from a long-term, incurable disease experiences excruciating pain, both physically and emotionally. The chronic nature of the illness means that the patient endures persistent and often intense pain that cannot be fully relieved with medication or treatment. In addition to the physical suffering, there is a profound emotional and psychological toll. The patient may feel hopeless, depressed, and anxious, knowing that their condition is

³³ Shrestha et al., “Changing Dynamics of Caregiving: A Meta-Ethnography Study of Informal Caregivers' Experiences with Older Immigrant Family Members in Europe.”

³⁴ Jadidi et al., “Spiritual Needs of the Muslim Elderly Living in Nursing Homes: A Qualitative Study.”

³⁵ Shah and Aung, “Euthanasia from the Islamic Perspective: Ending Life of a Patient Whose Recovery Is Absolutely Impossible.”

unlikely to improve. The constant pain and awareness of their incurable status can also strain relationships with family and caregivers, who may feel helpless or overwhelmed by the patient's suffering.³⁶

It gets worst in scenarios where in a low-income Muslim family. As they do not have financial ability to support the health care of the patient such as maintaining the patient on ventilation, dialysis,³⁷ and chemotherapy. How will a person with no financial resources take care of his parents. However, financial inability never becomes the answer for euthanasia. ³⁸ mentions permissibility of end-of-life care with verification of scholar's fatwas and the consultation of doctors is necessary.

In these situations, "Human Intelligence/Emotions" comes into play rather than "Artificial Intelligence". One cannot solve every problem by outsourcing it to AI applications. We may get to know the government schemes and aids to support us monetarily. However, the patients themselves know that no medicine or miracles can save them. Therefore, they insist on spending more time with family rather than visiting hospitals for treatment.³⁹ This does not mean one is giving up. It simply shows that the family has put in all the effort and support that is humanly possible, and rest is left to Allah. As stated in Surah Al-Ankabut verse 29:57, "Every soul will taste death, then to Us you will (all) be returned". This verse underscores the inevitability of death and the return to the divine, highlighting the importance of trusting in Allah's plan and cherishing familial bonds during one's final moments.

As stated in Surah Al-Baqarah verse 2:286

Allah does not require of any soul more than what it can afford. All good will be for its own benefit, and all evil will be to its own loss. (The believers pray,) "Our Lord! Do not punish us if we forget or make a mistake. Our Lord! Do not place a burden on us like the

³⁶ Khan et al., "Contemplating the Controversy: Exploring the Ethics and Realities of Euthanasia."

³⁷ Alshelleh et al., "Prevalence of Depression and Anxiety with Their Effect on Quality of Life in Chronic Kidney Disease Patients."

³⁸ Shah and Aung Ibid.

³⁹ Jadidi et al., "Spiritual Needs of the Muslim Elderly Living in Nursing Homes: A Qualitative Study."

one you placed on those before us. Our Lord! Do not burden us with what we cannot bear. Pardon us, forgive us, and have mercy on us. You are our 'only' Guardian. So grant us victory over the disbelieving people."

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

The Dilemma of Organ Transplantation

The "Organ harvesting" is a nice way of saying "killing on demand" or "organ trafficking". Most of the time refugees, prisoners of war and people who have been detained in the concentration camps become the easy victims of the organ trafficking. This is the one of the most unimaginable, cruel way to die. In Islam, organ donation is only allowed under critical conditions.⁴⁰ It is acceptable for a Muslim to donate their organs or to receive an organ if they have a higher chance of survival. However, they must adhere to few conditions before the organ donation or acceptance. Therefore, as a Muslim, you are allowed to accept or donate an organ,⁴¹ but it in no way implies that one can sell their body parts as commodities to overcome financial problems.

The use of 3D bioprinting to create biological organs, could potentially offer a solution to end this inhumane practice of killing individuals for the purpose of selling their organs on the black market. Vital organs like the heart, liver, and kidneys, produced through 3D bioprinting, could possibly extend a person's life. However, one can argue that you are changing the Allah's creation. Authors,⁴² discuss the emergence of the 3D bioprinting of the organs and advocate for the establishment of *Shariah*-compliant guidelines for the Muslim ummah regarding its use. Given the current situation, it is crucial to establish such guidelines.

⁴⁰ Padela and Auda Ibid.

⁴¹ Fazli and Hemat, "Organ Donation and Transplantation and Their Ethics in the Light of Islamic Shariah."

⁴² Ramli et al. Ibid.

Conclusion

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

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

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

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

Some common bioethics principles in human healthcare that align with Islamic law include respect for life, which emphasizes the dignity and sanctity of life. Informed consent is also important, as the patient has the right to make decisions about their body and healthcare. The treatment provided to a patient should be beneficial and not harmful. End-of-life decisions, such as euthanasia, are generally not permitted, although there may be exceptions depending on the patient's condition and tolerance to medical treatment. Genetic engineering, cloning, and the use of assisted reproductive technologies require careful consideration within the framework of Islamic bioethics law. These matters should be consulted with Islamic jurisprudence (*Fiqh*) and scholars to understand the principles of modern medicine and provide guidance in bioethical dilemmas in healthcare.

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

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

ethically evaluated and appropriately integrated into the Muslim community.

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Modes of Green Resistance in Mahmoud Darwish's Poetry of Exile

Modus Rintangan Hijau dalam Puisi Pengasingan Mahmoud Darwish

Hamoud Yahya Ahmed Mohsen*, Tanja Jonid and Homam Altabaa

Abstract

The article explores the green modes of resistance in the Palestinian poet Mahmoud Darwish's poetry of exile, focusing on how the natural images are utilized as an iconic tool of resistance to the occupation of the homeland left behind. Darwish's poetry, often centered on themes of loss, displacement, and the yearning for homeland, uses evocative natural metaphors and landscapes to transcend physical borders, fostering a connection to the homeland that is both threatened and idealized. By employing nature as a vital means of resistance, his poetry of exile presents a unique ecological perspective within postcolonial literature, where plants, trees, and landscapes become powerful symbols of endurance and identity for the displaced people of Palestine. The analysis of the selected poems of exile displays the modes of Darwish's green resistance to the occupation of his homeland that has flourished in exile to the highest level and manifested in three major modes. The first is the centric resistance in exile that blossomed in a bond of humans and nature used as a resistance force against the occupiers of the land. The sun and the poet, the moon and the poet and the wheat and the poet are among the most important forms of Darwish's centric resistance in exile. The second major mode of green resistance in exile is interconnected resistance in exile. The third mode is defiance shown through the forms of nature that have been utilized as a vital means of resistance from a distance. The analysis showed that Darwish's green resistance has markedly flowered in the forms of nature that range

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from pure nature to nature that has been cultivated. Therefore, the current article displays the modes of green resistance and how he remains emotionally and psychologically bound to Palestine even though he is physically estranged from it. His struggle to free his land from the clutches of the regime gains momentum through his employment of nature identified with his land. Like the sun that never sleeps, Darwish is the Palestinian poet that could never sever his umbilical cord with his motherland, even though he writes from a distance. By explicating the modes of green resistance in Darwish's poetry of exile, we hope to provide new insights into man's connection to land as a strategy to defy colonial rule.

Keywords: Resistance, Exile, Ecocriticism, Poetry, Mahmoud Darwish, Palestine.

Abstrak

Artikel ini meneroka cara-cara hijau perlawanan dalam puisi pengasingan penyair Palestin Mahmoud Darwish, dengan memberi tumpuan kepada bagaimana imej-imej alam digunakan sebagai alat ikonik perlawanan terhadap pendudukan tanah air yang ditinggalkan. Puisi Darwish, yang sering berpusat pada tema kehilangan, pengusiran, dan kerinduan terhadap tanah air, menggunakan metafora dan landskap alam yang menggugah untuk melampaui sempadan fizikal, memupuk hubungan dengan tanah air yang terancam dan diidealkan. Dengan menggunakan alam sebagai cara penting untuk menentang, puisi pengasingan beliau mempersembahkan perspektif ekologi yang unik dalam kesusasteraan pascakolonial, di mana tumbuhan, pokok, dan landskap menjadi simbol kuat ketahanan dan identiti bagi rakyat Palestin yang terasing. Analisis puisi-puisi terpilih tentang pengasingan memaparkan cara-cara penentangan hijau Darwish terhadap pendudukan tanah airnya yang telah berkembang dalam pengasingan ke tahap tertinggi dan terwujud dalam tiga cara utama. Yang pertama adalah penentangan berpusat dalam pengasingan yang berkembang dalam ikatan manusia dan alam yang digunakan sebagai kekuatan penentangan terhadap penjajah tanah. Matahari dan penyair, bulan dan penyair serta gandum dan penyair adalah antara bentuk-bentuk paling penting dalam penentangan berpusat Darwish dalam buangan. Mod utama kedua penentangan hijau dalam buangan adalah penentangan saling berkait dalam buangan. Mod ketiga adalah penentangan yang

ditunjukkan melalui bentuk-bentuk alam yang telah digunakan sebagai cara penting untuk menentang dari jauh. Analisis menunjukkan bahawa penentangan hijau Darwish telah berkembang dengan ketara dalam bentuk-bentuk alam yang merangkumi dari alam semula jadi tulen hingga alam semula jadi yang telah dibudayakan. Oleh itu, artikel semasa ini memaparkan cara-cara penentangan hijau dan bagaimana beliau kekal terikat secara emosi dan psikologi dengan Palestin walaupun secara fizikal terasing daripadanya. Usahanya untuk membebaskan tanahnya daripada cengkaman rejim semakin mendapat momentum melalui penggunaan alam yang dikenali dengan tanahnya. Seperti matahari yang tidak pernah tidur, Darwish adalah penyair Palestin yang tidak pernah dapat memutuskan tali pusatnya dengan tanah airnya, walaupun dia menulis dari jauh. Dengan menjelaskan cara-cara penentangan hijau dalam puisi pengasingan Darwish, kami berharap dapat memberikan pandangan baru tentang hubungan manusia dengan tanah sebagai strategi untuk menentang pemerintahan kolonial.

Kata Kunci: Rintangan, Pengasingan, Ekokritik, Puisi, Mahmoud Darwish, Palestin.

Introduction

Palestine and Palestinian nature remained at the heart of Mahmoud Darwish's poems of resistance written during his exile. In fact, by utilizing nature as a form of resistance to the occupation of his homeland, Darwish's poems are intimately connected to Palestine from which he was displaced for about twenty-six years. His poetic resistance to the occupation of the homeland was an effective means in the political mobilization of Palestinians in the years of exile from 1970 until 1995. Frangieb (2008)¹ asserts that Mahmoud Darwish has indeed played a leading role in his political commitment to Arab national causes and in enriching the modern Arab poetics as a whole. With the emergence of Darwish and his extensive writing over a span of fifty years, an immeasurably rich voice of resistance was added to the Arab world in

¹ Frangieb, B. *Modern Arabic Poetry: Vision and Reality*. In H. Khamis & N. Rahman (Eds.), *Mahmoud Darwish: Exile's Poet* (pp.11-40). Northampton: Olive Branch Press. 2008.

general and to Palestine in particular. Rahman (2008:41)² remarks "as a poet of exile, Darwish's poetry has long been preoccupied with a reflection on homeland". The nature of his homeland provided him with several signposts of resistance from a distance. In this context, the current paper is intended to provide an insight into the modes of Darwish's resistance from a distance of the occupation of his homeland through his use of nature. The following section will provide a brief overview of Darwish to understand the context and content of his works.

Mahmoud Darwish was born on March 13, 1941 in the village of Al-Birwa, Palestine. He became a refugee in 1948, when his family was forced to flee the occupation forces. In 1949, Darwish and his family came back from Lebanon to live as "internally displaced" refugees in another village in his homeland. Yahya et. (2012:76)³ remarks that along with more than 750,000 other internally displaced Palestinians who lost homes, possessions and wealth; Darwish experienced the harshness of the occupation military rule from 1948 onwards until he was forced to leave again in 1970. With the emergence of Darwish's poetry in 1958, a rich voice is added to the Arab world in general and the Palestinian poetry of resistance in particular. He began to compose poems when he was still in school aged seventeen. His resistance poetry prospers during his early poetic stage that spans twelve years. He lived outside Palestine for about twenty-six years during which his resistance poetry burgeoned noticeably. Writing from within one's country and outside of it in Darwish's circumstance of being displaced and expelled requires further scrutiny. What issues of resistance is he putting across to his people in the homeland, his occupiers as well as the audience whom is he is writing for from outside Palestine? By paying attention to this period of Darwish's life, we hope to demonstrate the ways in which he utilizes the images of nature from his motherland to show more keenly the loss of home and the need to resist, even from a distance.

² Khamis, H. & Rahman, N (Eds.) *Mahmoud Darwish: Exile's Poet*. Northampton: Olive Branch Press.2008.

³ Yahya, H., Lazim, Z. & Vengadasamy, R. Eco Resistance in the Poetry of Mahmoud Darwish. *3L: The Southeast Asian Journal of English Language Studies* 18, no. 1(2012): 75-85.

Context of Darwish's Poetry of Exile

Darwish's exile marked the beginning of Darwish's second phase of resistance that spanned twenty-six years of his writing life. His poems of this period are referred to in this article as the poems of exile. We will attempt to contextualize briefly Darwish's poems of exile that will be selected for the analysis and discussion in this article. The Israeli invasion of Lebanon in 1982 played a vital role in the context of the poems of exile as it led Darwish to leave Beirut to Tunisia, Egypt and Paris where he settled and produced many poems of resistance for about thirteen years. For instance, "The Ode to Beirut" and "A Eulogy for the Long Shadow" are the two key examples of Darwish's poems in this context. Commenting on his activism in exile, Frangieb (2008: 23)⁴ remarks that "Mahmoud Darwish left Israel in 1970 and joined the Palestinian Diaspora in the Arab world. He was received as a hero and maintained his status as the foremost Palestinian poet. He has continued to draw the attention to the great problems facing the Palestinians in their struggle for a homeland, and to the internal and external conspiracies to abort this struggle. After the Israeli invasion of Beirut in 1982, when the PLO headquarters was forced to move to Tunisia and the Palestinian revolution seemed to have come to a standstill, Darwish remained determined to continue the Palestinian struggle". In the late 1980s, his activism was intensified as he became the PLO executive committee and the tone of his poetry became political and furious. However, the most important event in the context of the Darwish poems of exile was the first Palestinian uprising (*Intifada*) that broke out in December 1987 and continued for the next few years and reached its peak in 2000 in what was known as the children of stones. Meanwhile, the whole context of the occupied land was tragic and bloody due to the numerous massacres against the Palestinians protesting against the Israeli occupation forces. In addition to the context of the Palestinian *Intifada* in all its pros and cons, another notable political accord in the Palestinian history that influenced the poetic output of Darwish to the core was the Oslo Accord in 1993 signed between the leadership of both PLO and Israeli government in Oslo city in Norway. In fact, the massive impact of the first Palestinian *Intifada* forced the Israeli government to

⁴ Frangieb, B. Modern Arabic Poetry: Vision and Reality. In H. Khamis & N. Rahman (Eds.), *Mahmoud Darwish: Exile's Poet* (pp.11-40). Northampton: Olive Branch Press. 2008.

the negotiating table with the PLO in 1993. However, the resultant Oslo Accords signed by PLO leader Yasser Arafat in 1993 caused the resignation of Darwish from the PLO executive committee as a sign of protest. Commenting on Darwish's poems produced during his phase of exile, Najat Rahman (2008: 41)⁵ states that "the poetry of Mahmoud Darwish has long been preoccupied with a reflection on home. His later poetic production from 1984 until 1995 reflects a shift in his later writing due to the force of the poet's identification as a national poet. The reasons for such a shift are both literary and historical: exile from his physical home, his exile from the physical refuge and his exile in the poetic condition" A set of selected poems of resistance from Darwish's poems of exile will be analyzed in this article. Collectively, this huge body of work emphasizes that Darwish's exile helps resistance to flower. In conclusion, we feel that the context of Darwish's poems of exile intensifies his resistance to the occupation of his homeland through nature.

Postcolonial Ecocritical Approach as a Lens

Postcolonial theory, in general, grew out of the discontent over colonial ways of reading the natives, and as a response to ways of reading works that were produced in the aftermath of colonial rule. The current study is an attempt to make a link between the marginality of nature in postcolonial theorizing and the centrism of nature in ecocriticism. Cheryll Glotfelty and Harold Fromm (1996: xviii)⁶ define ecocriticism as "the study of the relationship between literature and the physical environment". In postcolonial theory, Slemon (1995:107)⁷ asserts "the first concept of resistance is most clearly put forward by Cudjoe in his *Resistance and Caribbean Literature* and by Harlow Barbara in her book *Resistance Literature*. For Cudjoe and Harlow, resistance is an act or a set of acts that is designed to rid a people of its oppressors, and it so

⁵ Rahman, N. Threatened Longing and Perpetual Search: The Writing of Home in the Poetry of Mahmoud Darwish. In H. Khamis & N. Rahman (Eds.). *Mahmoud Darwish: Exile's Poet* (pp.41-56). Northampton: Olive Branch Press.2008.

⁶ Glotfelty, C. & Fromm, H (Eds.) *The Ecocriticism Reader*. Athens and London: The University of Georgia Press. 1996.

⁷ Slemon, S. Unsetting the Empire: Resistance Theory for the Second World. In B. Ashcroft, G. Griffiths & H. Tiffin (Eds.). *The Post-colonial Studies Reader*(pp104-110). London: Routledge.1995.

thoroughly infuses the experience of living under oppression that it becomes an almost autonomous aesthetic principle". Barbara (1987:2)⁸ argues that the Palestinian writer and critic Ghassan Kanafani in his study titled *Literature of Resistance in Occupied Palestine: 1948-1966* first applied the term 'resistance' in description of the Palestinian literature in 1966. Palestinians have been struggling to regain their occupied land since 1948. Their resistance took two forms. The first is armed resistance and the second is literary resistance. The Arab resistance (both armed and literary) is closely related to the Palestinian movement of resistance that can be dated back to 1936 that gave birth to the Arab poets of resistance such as Mahmoud Darwish and his companions. Mahmoud Darwish, who is regarded as the father of the Palestinian resistance poetry, has utilized nature as a form of resistance in his poetry while he was inside and outside Palestine. This form of resistance is coined in this study as "ecoresistance" which has been derived from the ecocritical and postcolonial theories of reading poetry and it is termed in this paper as "ecoresistance framework" as a combined tool for reading Mahmoud Darwish's work. The concepts used are adopted under the umbrella term of ecoresistance. These concepts are centrism, interconnectedness and forms of nature and will be briefly discussed in the following paragraphs:

Centrism: ecocentrism and ecocritics viewed nature as more important and places it at the center of the universe. Branch (1993:14)⁹ holds a view that nature has inherent values to humans and should therefore, be regarded as inseparable. Centrism is a concept designed to emphasize human and nature centered focus in literary works. In the context of the current paper, centrism will be used to show how humans and nature are bonded as inseparable means in terms of resistance depicted in Darwish's poems.

Interconnectedness: interconnectedness is among the most indispensable of ecocriticism tenets as ecocriticism takes as its subject the interconnections between humans and nature. Within the context of this paper, this concept of interconnectedness will be used to analyze the kind of relationships Darwish has developed with nature in his poems of exile and how he utilizes nature and humans in his poems to show

⁸ Barbara, H. *Resistance literature*. New York, NY: Methuen, Inc. 1987.

⁹ Branch, M.P. *The Enlightened Naturalists: Ecological Romanticism in American Literature* (Doctoral dissertation, University of Virginia). (1993).

resistance to the occupation of his homeland and his emotions of being displaced and alienated.

Forms of Nature: in postcolonial studies, nature is viewed as marginal. This is because the focus is on the interaction between the people colonized and colonizers. This marginality in approaching nature has been replaced by the coming of the new ecocritical approach that bridges nature and culture, putting nature at the center of analysis in any literary endeavor. Likewise, Darwish utilizes nature and its various forms in his poems of resistance to further his agendas. Accordingly, the concept of "forms of nature" is adapted to indicate the natural areas and the elements of nature that range from pure nature to nature that has been cultivated. In this context, the concept "forms of nature" will be used to show how Darwish makes use of these forms of nature as a partner of the Palestinians in forming a combined form of resistance to the occupation of his homeland.

Analysis and Discussion: Modes of Green Resistance in Darwish's poetry of Exile

Mode 1: Resistance through the forms of Nature

I. The Form of Water Sources

The form of water sources in this study refers to the common sources of water such as the seas, rivers and other sources that provide water for life on the earth and which are used in Darwish's poems to highlight his protest against the occupiers of the homeland. As indicated previously, Darwish employs the imagery of the water sources to further his opposition during his exile in poems such as "On Water", "The River is Strange and You are my Love", "The Poem of the Sand", "The Poem of Bread", "I Love You or I do not Love You", "An Eulogy of the High Shadow", "Ode to Beirut" and "I See What I Want". For example, in the poem "I Love You or I do not Love You", Darwish expresses the flowering of his ecoresistance through the image of the seas' waves as can be seen in the following lines:

The seas' waves are boiling
In my blood
One day I will come back

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To see you free and leave (Darwish 2000: 179).¹⁰

Palestine is demonstrated through the image the seas' waves as boiling in my blood that reveals his inner wrath against the occupation of the land. This image evokes the intensity and strength of resistance. The word 'boiling' which occurs in these lines does not actually relate to its literal meaning, which is the rapid vaporization of water that occurs when water is heated to its boiling point. The word "boiling" here is used to evoke the poet's spontaneous and powerful flow of resistance towards the colonizers of the land. Like the million bubbles of the waves that crash onto the shore, so is the intensity of the speaker's emotions as he waits for the day when he will return as the colonizers leave his land. Likewise, Darwish applies the form of nature, the river, to express his resistance to the occupation as can be elicited from his poem entitled "Attempt No.7" in which Darwish declares:

The river does not run
Daily they kill us
Here the river stands
A guard that makes the two banks
The twin of resistance (Darwish 2000: 225).¹¹

Darwish conveys his message of fighting metaphorically through "the river" that, on the one hand, stops running due to the continuous bloodshed in the occupied land. It is a naturalistic wallowing given by the river to the colonizers of the poet's homeland from a distance. The subject pronoun "they" refers to the Israeli occupation forces whereas the object pronoun "us" refers to the Palestinians. On the other hand, the river symbolically serves, as depicted in the last two lines, as the natural organizer that plays a leading role in uniting the two banks and involving them to support human struggle in the land against the occupation. The river here refers to the Jordanian river that has two banks, the Eastern bank and the Western Bank which were once under the Jordanian administrative rule until the year 1988 when the King of Jordan, Hussein Bin Talal ended all the Jordanian legal and administrative ties to the West Bank and Gaza strip on July 31, 1988. Therefore, Darwish figuratively

¹⁰ Darwish, M. *Dewan Mahmoud Darwish*. Baghdad: Dar Al-Hurairh for Publishing. 2000

¹¹ Ibid

twins the two Banks of the Jordanian river to resist the colonizers as if they were the twin of resistance.

The rain is also a form of water sources that is used by Darwish to show the massiveness and continuity of the Palestinian struggle to regain the seized land as depicted in the poem entitled "An Eulogy of the High Shadow" Darwish declares

The rain will come to you
It will clean your streets
It will remove dreadful things left on your windows
And take away their trees from your mountains (Darwish 2000: 374).¹²

These lines describe how the rain also participates, like the other forms of nature, to assist Palestinians resist and end the occupation of their land. To Darwish, the rain has a therapeutic quality of cleansing his land of birth of its perpetrators.

II. The Forms of Wild Natural Forces

Undeniably, Darwish does not employ only the mild and kind aspects of the Palestinian nature to show the struggle to the colonizers, but he also utilizes the wild aspects of nature to intensify the voice of his resistance from a distance. The poem entitled "That's Her Image, and that's the Suicide of Her Lover" can provide a good illustration of how Darwish employs the forceful forms of nature such as the wind, to show his intensified sense of protest against Israeli occupation forces as can be shown in the following lines:

We are the wind
To take away the vehicles and the planets
To spread our suffering
And empower the storm
In the veins of our men
We are the wind
We are the wind (Darwish 2000: 273).¹³

¹² Darwish, M. *Dewan Mahmoud Darwish*. Baghdad: Dar Al-Hurairh for Publishing. 2000

¹³ Ibid

These lines reveal that Darwish's sense of ecoresistance has a forward-looking quality. He ardently looks forward to a new Palestine based on a solid foundation of freedom. Darwish identifies Palestinians with the wind when he metaphorically describes Palestinians in terms of the wind "we are the wind". The repetition of this metaphor three times evokes that the poet is communicating the idea of the wind as being the natural agent that supports of Palestinians in their resistance.

III. The Forms of Flora

Technically, flora refers to all the plants that grow in a particular region or area. In the context of the current study, flora refers to the Palestinian flora that is utilized by Darwish as a form of opposition from a distance. The poem, "The Way to Damascus", is one of the numerous poems of exile that can illustrate how Darwish employs the form of flora for resistance as can be traced in the following lines when Darwish declares that:

In my occupied land
There is a wheat stalk
From which thousands of stalks
Will grow to fight (Darwish 2000: 265).¹⁴

In these lines, the poet implicitly expresses resistance through the image of "a wheat stalk" which evokes struggle in the sense that the Palestinians will be able to pursue their resistance because the land will provide them with food to revive and resist the occupation. It is worthy to note that Darwish's use of the "stalks of wheat" in these lines is a slightly different from the first stage of his poetic output. In the germination stage of ecoresistance, he uses in the poem "Psalm Tree" the image, "I was a friend to the stalks of wheat" which indicate his protest in a friendly way. However, in exile, the ecoresistance exposed through the form of nature, the stalks of wheat, has been intensified. The stalks of wheat here are not friendly but they grow up and fight against the occupation of the land. The implication of the image is that exile intensifies the poet's ecoresistance. The friendly stalks of wheat when he was inside the homeland become a source of fight against the occupiers of the homeland. Similarly, the poet expands the use of the form of flora

¹⁴ Ibid

to include the flowers as can be traced in the poem entitled "The Bread", Darwish says that

The flowers of my land
Make chains of freedom
And never to fade
They tend to destroy our flowers
However, they will flower again (Darwish 2000: 314).¹⁵

This stanza exposes the national flowers of Palestine that are red in color called Poppy flowers. The redness of these flowers symbolizes the constant Palestinian resistance. The beautiful poppy flowers dominate the Palestinian land in the spring. Their vivid color inspires Palestinians and gives them hope of freedom. The Israeli occupiers systematically destroy these flowers from the Palestinian fields in an attempt to uproot the Palestinians' hopes and squelch their dreams. Nevertheless, to Darwish, spring will come, and the poppies will bloom again, and so too will the Palestinians' dreams to regain their lost land.

IV. The Forms of Fauna

The first form of fauna used by Darwish to further his resistance in exile is conveyed through the image of the horses as can be traced in the poem, "The Land" Darwish claims that

In the month of March
The horses of our land
Wake up and run
To Jerusalem (Darwish 2000: 319).¹⁶

In these lines, the poet depicts the Palestinian resistance through the horses of the month of March. The thirtieth of the month of March is regarded as the national day of the land and of resistance against the land occupation and the horses symbolize it. In fact, Palestinians celebrate every year on March 30 on what is known as "The Land Day". It is an annual day of commemoration for Palestinians. The Land Day was initiated in 1976 in response to the plan of the Israeli government to expropriate thousands a huge area of Palestinian land for their own

¹⁵ Darwish, M. *Dewan Mahmoud Darwish*. Baghdad: Dar Al-Hurairh for Publishing. 2000

¹⁶ Ibid

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purposes. Consequently, Palestinians organized a general strike and demonstrations all over Palestine against the Israeli plan of israelizing the Palestinian land. Since then, it is regarded as an important annual day of commemoration in the Palestinian national and political calendar during of which Palestinians, inside and outside Palestine, celebrates in the memory of their occupied land. Therefore, Darwish, in the lines above, depicts the image of “the horses of our land” which evokes the Palestinian resistance. The use of the horses here allows us to consider a wide range of possible meaning conveyed by the poet. The horses used in the warfare since the ancient ages in the Arab and Islamic history. In the Islamic perspective, horses are symbols of *Jihad* (struggle), an Islamic term used to refer to a religious duty of Muslims. Darwish uses the horses to evoke the sense of opposition against the occupation by depicting the horses running towards the Jerusalem, the third holy place for Muslims, to revive the historical events of Jerusalem that was invaded once by the crusade forces.

The second form of fauna used by Darwish to convey his message of resistance is revealed through the imagery of the nightingale as can be traced in the poem “A Diary of A Palestinian Wound”:

And we come to know that
The voice of the nightingale
A dagger shinning in the face of the invaders
Of our homeland (Darwish: 2000: 165).¹⁷

The lines show that the poet is aware of the role of fauna in conveying the message of Palestinian struggle to the entire world. As shown above, even the nightingales realize that there are invaders on the land of Palestine. The image of “the voice of the nightingale a dagger shinning in the face of the invaders” reveals that Darwish employs hyperboles in his description of his eco resistance as embodied in the form of the voice of the nightingale that serves as the voice of Palestinian nature in Darwish’s viewpoint

The third form of fauna used by Darwish is shown through the portrayal of the falcon. In the poem “For the Falcon”, Darwish asserts

¹⁷ Darwish, M. *Dewan Mahmoud Darwish*. Baghdad: Dar Al-Huraih for Publishing, 2000

their constant fighting to the colonizers of the homeland when he declares that

The land is not yours
You will be victims of our falcons
They will tear your skin (Darwish 2000: 503).¹⁸

In these lines, the poet uses the falcon, a bird of prey, a symbol of Palestinian disagreement in its strongest form. The use of the word "victims" has figurative meaning rather than the meaning used in criminology and criminal law. A victim of a crime in criminology and criminal law refers to an identifiable person who has been harmed individually and directly. In the lines above, Darwish uses the word victims to symbolize the Israeli occupation forces that will be resisted by the Palestinians seeking for regaining their land. The image "they will tear your skin" evokes the sense of the massive opposition that will remove the Israeli settlements on the occupied land. The word skin symbolizes the Israeli settlements that replaced the Palestinians houses in the Palestinian villages and cities. Indeed, the images used in these lines reveal the poet's ecoresistance that the intensity of his feelings against being away from his homeland and demonstrating his unyielding principle against the Israeli forces.

Mode 2: Interconnected Resistance in Exile

This mode shows how the human organs as well as their characteristics are closely bonded with the aspects of Palestinian nature from a distance to show defiance to the Israeli occupation forces. It is a manifestation of the poet's awareness of the rootedness existing between Palestinians and their lost land. The following poems are selected carefully to illustrate the flowering of the humanized form of interconnectedness in exile.

For instance, the poem "Diary of a Palestinian Wound" is a portrayal of the continuing suffering of Palestinians under the occupation. In this poem, Darwish depicts a unique image of an organic interconnectedness between Palestinians and their land when he declares in the opening lines of the poem that Palestinians and their land are one flesh and bone. This image exposes many emotions and

¹⁸ Ibid

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implications and above all, it formulates a strong kind of fighting that can be described as a form of interconnected resistance. The image of being 'one flesh and bone' evokes the feeling of pain when the flesh removes from the bone and implicitly reveals the organic interconnections between Palestinians and their occupied land. Then, Darwish goes further to build up that organic interconnection that reveals intensified opposition as can be understood from the following lines:

We and our land are one flesh and bone
We are its salt and water
We are its wound, but a wound that fights (Darwish 2000:

166).¹⁹

The pronoun "we" refers to Palestinians inside and outside Palestine. The image "we are its salt and water" indicates the sense of interconnectedness because salt and water are two important elements of life on the land. The word "salt" evokes struggle in the sense that salt is used as food preservative especially for meat. By describing Palestinians as "the salt of the land", it is symbolically be a sign of Palestinians' preservative role. The use of "water" which is vital for all known forms of our life suggests a bond between Palestinians and their land. The poet implicitly wants to say that only Palestinians can survive in the land of Palestine. The centric resistance flowers from the organic image of "we are its wound, but a wound that fights". The wound is a kind of injury in which the skin is torn and cut. In pathology, it is specifically referring to a sharp injury that damages the dermis of the skin and it is either open wound or closed wound. Here, the poet depicts the Palestinian land as a body whose wound is resisting all kinds of invaders. By describing Palestinians as the wound of the land, Darwish demonstrates a kind of organic interconnectedness that evoke many meanings the most important of which is the continuing opposition to the land occupiers.

The centric resistance has also blossomed emotionally in Darwish's poems of exile. This emotional wave of the connection flourishes when Darwish depicts the image of love matter between him and his land in poem of "Diary of a Palestinian Wound":

¹⁹ Ibid

I am not a traveler
I am a lover and the land is the beloved
All who have died, all who shall die at the gate of the Day
Have embraced me and have made of me a weapon (Darwish
2000: 167).²⁰

In these lines, the image "I am not a traveler" shows that the poet is unwilling to be in exile. He is exiled not because he is interested in travelling abroad but he has been forced to leave his homeland. The sentimental wave of interconnectedness is revealed from the images of love he declares, "I am the lover and the land is the beloved". This depiction partially means his love of his homeland and partially it refers to resistance to the colonizers rather than romantic love. This is because a true love makes the lover ready to defend his beloved to the last drop of blood when she faces danger. Accordingly, Darwish means to convey his opposition within the context of love. The last two lines reveal that his emotional attachment with land is the seed that has blossomed and manifested as a form of natural weaponry against the colonizers of the land.

In addition, the rootedness between people and land has manifested as solid amalgamation as can be traced in the poem entitled "The Land" in which Darwish addresses the colonizers angrily:

O'those who are crossing
on my body
you shall not pass
I am the land in a body
you shall not pass
I am the land in its awakening
you shall not pass (Darwish 2000: 316).²¹

In these lines, the poet describes himself as body of the land. He addresses the Israeli occupation forces from a distance telling them to stop occupying his homeland that is symbolized by "my body". The image "I am the land in a body" evokes the organic interconnection between the poet and his homeland. Further, the flowering of Darwish's confrontation is made overt in the image "I am the land in its awakening"

²⁰ Darwish, M. *Dewan Mahmoud Darwish*. Baghdad: Dar Al-Hurairh for Publishing. 2000

²¹ Ibid

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which suggests the poet's wakefulness towards his homeland. This phrase may also serve as a warning of sorts. These images imply that the Palestinian land is alert of its occupation and the poet is awakened to resist the occupiers of the land. This form of interconnectedness has been transferred into a trustworthy and national promise of non-stop struggle to get back the lost homeland as can be seen in the concluding lines of the poem:

I am the land
O' you who are crossing on
land in its wakening

You shall not pass
You shall not pass
You shall not pass (Darwish 2000: 316).²²

We can certainly note that the poet is constantly communicating the idea of his identification with the land. The word "land" is used repetitively to convey the poet's message about the depth of connection between Palestinians and their occupied land. The metaphor "I am the land" evokes the poet's connection to his land and reveals the poet's overall sense of opposition to the occupation of the land. He assures that he is alert and sensitively ready to fight the colonizers declaring vigorously "you shall not pass". The repetition of this declaration three times gives us a meaningful hint to the poet's strong will to resist the occupation and free his occupied homeland.

Mode 3: Centric Resistance in Exile

I. The poet and the sea

This dualistic form of the poet and the sea is meant to highlight the flowering of the centralized position of both human and nature in terms of resistance as manifested in the selected poems of exile. This symbiotic relationship between the poet and the sea to show resistance burgeons dramatically in the poems of exile. The poems such as "I Love You and I Do not Love You", "Attempt No.7", "Leaving the Coast of the Mediterranean", "Ahmed Al-Zata'ar", "Weddings", "In the Old City on the Mediterranean Coast" and "A Canaan Stone in the sea" can illustrate this

²² Darwish, M. *Dewan Mahmoud Darwish*. Baghdad: Dar Al-Hurairh for Publishing, 2000

kind of resistance. For instance, the poem entitled "A Canaan stone in the Sea" is a realistic portrait of the constant struggle and protest of the people in the occupied land. The following lines reveal a dualistic form of resistance that manifests from the poet-sea symbiotic attachment. He declares that:

I am the sea and the sea is I
The sea becomes more salty
And so am I!
This sea is a steady bridge
Over which I will come back
To you my land (Darwish 2000: 571).²³

In these lines, Darwish identifies himself with the sea in a symbiotic attachment to show resistance to the colonizers of the land. He observes that the Sea becomes saltier and it symbolically reveals that the sea is depicted as an agent that aids Palestinians to get rid of the homeland-occupiers through its salty taste, harsh waves and strong tides. The expression "and so am I" indicates the poet's constant struggle and anger in exile that makes him take on the salty identity of the seawater. Physically, when one engages in hard labor, the body perspires; it becomes salty. The poet uses this image to highlight that though he is exiled, he is making great effort in attempting to regain the lost homeland. The attachment with the saltiness of the sea evokes the enormity and intensity of the poet's opposition from a distance. The second image of the sea as a steady bridge suggests the symbiosis of the relationship between the poet and the sea that makes it a vital means of the poet's resistance to the occupation of the land. The imagery of the sea and the poet as one agent and the image of the sea as a bridge over which the people come back home highlight the flowering of the poet-nature symbiotic relations to show resistance from a distance.

II. The poet and the Sun

This dualistic form of the poet and the sun is intended to shed light on the centralized relations of the poet and the sun in the context of protesting against the colonizers of the land. In fact, Darwish depicts this dualistic form of resistance through the way in which he views the sun and other aspects of nature in the new situation in exile. The poems of

²³ Ibid

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exile such as “A Soft Rain in a Distant Autumn”, “The Poem of Bread”, “the Poem of the Land”, “Eulogy of High Shadow”, and “I See What I Want”. For instance, the following lines of the poem entitled “a soft Rain in a Distant Autumn”, in which Darwish depicts a sensible picture of the new setting of his exile. He utilizes the sun as well as some other aspects of nature to draw attention to his resistance from a distance as can be traced clearly in the following lines of the poem:

Soft rain in a strange autumn
The windows are white
In addition, the sun is a pomegranate at dusk
And I did not abandon the orange tree (Darwish 1973: 74).²⁴

In these lines, Darwish utilizes the forms of nature such as “rain”, “autumn”, “sun”, “pomegranate”, and “orange tree” to contrast his present situation of being exiled with the land he once knew. The autumn is strange even though the rain that falls here is the same as the rain in Palestine. He argues that he has not abandoned “the orange tree” which evokes that Darwish is saying that he has not abandoned his fight in exile. Comparing the imagery of the sun at the current phase to that in the early phase, it seems overtly that sense of resistance through the imagery of the sun in the poems of exile is more revealing and informative because the color is more vivid. The description of the sun as being a pomegranate at the dusk leads to the sense of intensity in the poet’s vision in exile.

III. The Poet and the Moon

This form discloses the symbiotic relationship between people of the occupied land of Palestine represented by the poet and nature in the form of the moon to show resistance from a distance. The poems such as “As I Love You”, “A Song to the Northern Wind”, “An Eulogy of High Shadow”, “We Went to Aden” and “I See What I Want” illustrate this dualistic form of the poet and the moon. For instance, in the poem “A Song to the Northern Wind”, which is regarded as a flashback of the scenes and scenery of the poet’s homeland that keeps on awakening within him in exile the voice of protest against the occupation? Darwish perceives the moon differently in exile and addresses it as:

²⁴ Darwish, M. *Dewan Mahmoud Darwish*. Baghdad: Dar Al-Hurairh for Publishing, 2000

O nice-looking moon
You are a friend of childhood and fields
Do not allow them to steal the dream of our children (Darwish
2000: 206).²⁵

In these lines, the poet depicts the moon of exile as a nice-looking one that is required to keep alive the dreams of Palestinian children of regaining their occupied land. The image of the moon here is in direct contrast with the image of the moon depicted in the early poems that were written in the occupied land where the moon looks sad and tranquil (Darwish 2000: 15).²⁶ The moon of exile is collocated with the idea of dreams and the fields as they are in close intimacy to each other. This image of intimacy and friendship between the moon, the children and fields evoke the sense of centric resistance depicted against the occupiers to whom the poet refers as "them". By giving an imperative "do not allow them" to the moon, the speaker is demonstrating that "niceness" does not necessarily indicate a weakness of character. Just as Israeli occupation forces "steal" their land, the Palestinians must guard against further violation of their dreams. The poet wants simply to show through the imagery of the moon that the young Palestinians want to live as free people and get their rights to live peacefully in their homeland.

IV. The Poet and the Wind

The flowering of Darwish's employment of the wind as an agent that aids Palestinians to carry out their defiance is shown in many poems of exile such as "An Eulogy of High Shadow", "Arabic Music", "The Old Beautiful City", "I See What I Want", "A Song to the Northern Wind", and "Tragedy of Daffodils, Comedy of Silver". For example, in the poem "The Neglected Tree" Darwish strappingly declares that:

The wind and I are one
We are looking daggers at them
The wind and I are coming
To blow them away one day (Darwish 2000: 331).²⁷

²⁵ Darwish, M. *Dewan Mahmoud Darwish*. Baghdad: Dar Al-Huraih for Publishing. 2000.

²⁶ Ibid

²⁷ Ibid

By identifying himself with the wind, the poet transforms his symbiotic relationship with the wind into a weapon of defiance in support of the Palestinians who are struggling to regain their captured homeland. The object pronoun “them” refers to the Israeli occupation forces and the expression “we are looking daggers at them” indicates that both people and nature are looking at the occupiers in a way that shows that they very angry with them. The last two lines reveal that both the wind and the poet are vibrant with resistance and the wind is depicted as an agent that supports him to end the occupation. Indeed, the poet conceives a complete union of fighting between people and nature in Palestine. In this regard, it is worthy to note that the image of the wind in the poems of exile is different from that in the early poems of the first phase in the sense that the latter is depicted in the company of the poet and they are referred to as “we”. That is, the moon is no more an aiding agent for people but their companion and the dagger in their hands that attack the colonizers to leave the land they seized. This indicates that the impact of exile intensifies the poet’s resistance through the imagery of resistance.

Conclusion

In this article, we have attempted to explore Mahmoud Darwish’s poetry of exile through a postcolonial ecocritical stance. The analysis of the selected poems of exile displays the modes of Darwish’s green resistance to the occupation of his homeland that has flourished in exile to the highest level and manifested in three major modes. The first is the centric resistance in exile that blossomed in a bond of humans and nature used as a resistance force against the occupiers of the land. The sun and the poet, the moon and the poet and the wheat and the poet are among the most important forms of Darwish’s centric resistance in exile. The second major mode of green resistance in exile is interconnected resistance in exile. The third mode is defiance shown through the forms of nature that have been utilized as a vital means of resistance from a distance. The analysis showed that Darwish’s green resistance has markedly flourished in the forms of nature that range from pure nature to nature that has been cultivated. In brief, Darwish’s poetic voice of resistance through the forms of nature has been intensified in exile to the highest because he has shown, in varying degrees, how he remains linked to his land of birth although he is exiled from it. He remains emotionally and psychologically bound to Palestine even though he is physically estranged from it. His struggle to free his land from the clutches of the

regime gains momentum through his employment of nature identified with his land. Like the sun that never sleeps, Darwish is the Palestinian son that could never sever his umbilical cord with his motherland, even though he writes from a distance.

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