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AL-QIYAM AL-ISLAMIYYAH AND ITS IMPACT ON MUSLIM COMMUNITIES' STABILITY

*Ismail Hassanein Ahmed Mohamed
Faizah Idrus
Fuad Mahmoud Rawash*

Abstract

Al-Qiyam is an Arabic term that means values. The term: Qiyam is a plural of Qimah which means value. It addresses every aspect of a Muslim's life, from greetings to international relations. It is universal in its scope and in its applicability. The distinction of human beings over other creatures is that human behaviour is controlled or limited by certain ethical values (qiyam) which purify their soul. These qiyam are reliable benchmarks to measure the individual's and societies' behaviour, especially those who are enjoying Islamic ethics. Thus, the authorities running educational institutions and training centers are bound to teach the Islamic Qiyam to motivate tolerance, justice and equity among Muslims. The objective of this paper is to explore the role of Islamic qiyam in protecting human behaviour, its implications on the consolidation of unity among Muslim societies with diverse cultures and the participation of educational institutions in instilling these qiyam among individuals, which eventually leads to the development of Muslim nations; educationally, culturally, scientifically, economically and politically, etc. The paper is based on a descriptive and analytical method, since it describes the qiyam suggested by the Holy Qur'an and the Sunnah and to analyse the prevailing ethical problems among Muslims and how it could be resolved. The paper is intended to identify the most important values (qiyam) to be taught by various educational or training institutions in Islamic countries to serve as a comprehensive unifying framework for the Muslim ummah.

Keywords: al-qiyam, values, al-'urf- customary law.

Introduction

Humans are different from other creatures that live with him in this universe, human lives and acts within a set of moral values that refines his soul and control his behaviour and instills in himself the manner to deal with those around him and keep him away from negative things in life. These values are considered the standard criterion for behaviour of peoples and nations, especially Muslims who have authentic *risalah* that includes a set of moral values that eliminates all tensions between people of different *aqidah* (doctrine), nationalities, colours, languages and thought. It is *taqwa* (piety) that differentiates people. The differences and rivalries and disharmony among the people of the nation appeared in Islamic communities only after European colonization and the presence of the West in Muslim lands. In essence, their presence had transformed lives of the Muslims for the better or worse including manipulating the education curricula in line with their goals and ambitions. In the interim, they had also marginalized religious education and thus, Islamic values. The consequence of this marginalization is the emergence of corruptions, thefts, embezzlementx, frauds, cheatings, forgeries eavesdropping, rapes, murders, disagreements, bickering and even animosity among Muslims. The deteriorations of the Islamic values were most apparent especially in the education curricula. This phenomenon is markedly vile with uncontrolled media information, where inaccurate information and lies were transmitted and encouraging *fitnah* among Muslims and non-Muslims alike.

So it is the obligation of the education leaders in any educational institution- from the houses to Universities- to emphasise on teaching Islamic values to educate the young generations how to respect and accept the opinions of others and spread the culture of love, justice and equality among Muslims in various parts of the world.

The Significance of this Article

The significance of this article is to explore the concept of *al-qiyam al-islamiyyah*, their origins and characteristics, showing its positive effects on human behaviour, individually and collectively, their positive effect on solidarity, tolerance and harmony among Muslim

peoples in various parts of the world and makes them live in perfect harmony on all levels.

This research aims: 1). Highlight the role of *al-qiyam al-islamiyyah* in maintaining healthy behavioural patterns and good morals that the Muslim communities should infuse. 2). Highlight the positive effects of *al-qiyam* in the consolidation of interdependence and solidarity, tolerance among Muslim communities with different cultures, languages, geographical environment and political ideology and to highlight the negative effects of the absence of those *qiyam* on individuals and societies. 3). Examine the role of governmental organizations, such as the Islamic Education, science and Cultural Organization (ISESCO) to draw a general platform for *al-qiyam al-islamiyyah* education to be included in the public education curriculum and imposed for all OIC member countries.

Methodology: The research is descriptive in nature in that it analyses and describes the Islamic *qiyam* which is emphasized by the Qur'an and Sunnah. It also discusses the extent to which these *qiyam* are compliant or have been thwarted in the contemporary time. It also traces the ethical problems prevalent in many Muslim countries and analyses it to ascertain the cause of its surface and its effect on Muslim communities. The solutions to these problems are also deliberated. Most importantly is that the discussion revolves around the identification of the most important *qiyam* that can be taught at various educational institutions in all Islamic countries. It can then be suggested to serve as a framework that brings the Muslim nations together and making them live in an atmosphere of total harmony.

Theoretical Framework

The conceptual framework is based on some verses of the Quran, Surah *Al-An'am*: verses 151-153 and Surah *Al-Isra'*: verses 22-38, where we can extract *al-qiyam* education and its role in development of Muslim community, not at one particular level, but at all levels concerning human life; spirituality and materially including the act of worship and inter-treatments.

Allah (s.w.t). says:

{ Say, "I will recite to you what your Lord has forbidden,

that you associate not anything as partner with Him; and that you do good to your parents and that you slay not your children for fear of poverty - it is We who provide for you and for them - and that you approach not foul deeds, whether open or secret; and that you slay not the soul the slaying of which Allah has forbidden, save in accordance with the demands of justice. That is what He has enjoined upon you, that you may understand. "And approach not the property of the orphan, except in a way which is best, till he attains his maturity. And give full measure and weigh with equity. We charge not any soul except according to its capacity. And when you speak, observe justice, even if the person concerned be a relative and fulfil the covenant of Allah. That is what He enjoins upon you, that you may take care. And say, `This is My straight path. So follow it; and follow no other ways, lest they lead you away from His way. That is what He enjoins upon you, that you may be able to guard against evils}. (Surah *Al-An'am*: 151-153).

There are 17 verses in Surah *al-Isra'* (22-38), containing *al-qiyam* guidelines for Muslims to live in harmony and tenable life.

The following framework; derived from the above verses, illustrates the role of *al-qiyam al-islamiyyah* (Islamic values) in the development of society and provide a secure, stable and prosperous life of people:

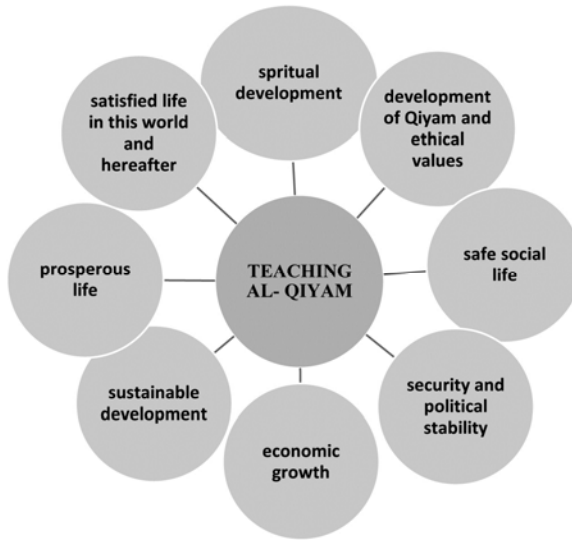


Figure illustrates the role of al-*qiyam* al-slamiyyah in the development of Muslim societies.

From the above illustration we can identify the overall *qiyam* (Islamic values) and the implications of its presence or absence in Muslim communities.

The Concept of *Qiyam* from a General Point of View:

The word "*qimah*" in Arabic means "value" pl. "*qiyam*". In the *Lisanu'l Arab* dictionary, the word "*qimah*", means "the worth of something".¹ The word *qimah* is commonly used in the field of economics. There are different usages of the word "*qimah*" among the economists in respect to identifying its concept, elements and types. There is a *qimah* of use and *qimah* of exchange. The latter is the most used amongst the economists when they talk about *qimah*. So, *qimah* in this sense means the estimated price of a commodity.²

¹ Ibn Manzur, *Lisan al-Arab*, (al-Qahirah: Dar al-Ma'arif, PDF copy, 2011) 3783. Available on this link: <https://ia800800.us.archive.org/23/items/WAQlesana/lesana.pdf>

² Abd al-Rahman Badawi, *al-Akhlaq al-Nazariyyah* (al-Kwuit: wikalat al-Matbu'at, 1976), 89.

It is also defined as “A set of standard provisions that are related to the realistic contents that an individual absorbs through his emotion and interaction with different attitudes and experiences, which are accepted by certain societal groups to be embodied in the individual behaviours, attitudes and beliefs.”³ As a result of this, *qiyam* can be classified as follows:

1. *Al-qiyam al-'aqliyyah* or that which is related to the truth, such as *qimah* of the proof, *qimah* of a scientific theory, the *qimah* of a book.
2. *Al-qiyam al-jamaliyyah*; like the value of an artistic work or a music or drama piece.
3. *Al-qiyam al-akhlaqiyyah* or that which is related to goodness.
4. *Al-qiyam al-iqtisadiyyah*: These consist of giving a maximum attention to the physical economic benefit and the pursuit of money and wealth and increasing it through the production of goods and investment.
5. *Al-qiyam al-ijtima'iyyah*: these also consist of giving the maximum attention to people, loving them, helping them and serve them.
6. *Al-qiyam al-siyasiyyah*: these include the attention an individual gives by virtue of power and authority to be able to control things or individuals.
7. *Al-qiyam al-diniyyah*: these include spiritual beliefs, religious issues and metaphysics and the search for the realities of existence and the mysteries of the universe.

Thus, human beings realise *Qiyam* with some kind of conscience or sense that makes them perceive the *qiyam*; this means that, a child perceives values that are the same as perceived by a man and also by the ignorant as well as the intellectuals.⁴

'Aboud also added that, *al-qiyam* - in a general sense - is what something deserves or its equivalent or what it wants and the extent of its usefulness and benefit from it. Thus, if it is a *qimah* of things is

³ Isma'il Abd al-Fattah al-Kafi, *Mawsu'at al-qiyam wa al-Akhlaq al-islamiyyah*, (Markaz al-Iskandariyyah lil kitab, 2005), 16.

⁴ Mahmoud Hamdi Zaquzuq, *Muqaddimah fi Ilm al-Akhlaq* (al-Kuwuit: dar al-Qalam, 1983),135.

called worth and if it is a *qimah* of property, it is called cost. However, if the word *qimah* is used without associating it with a person, then it means nothing of value, cost, meaning, importance or credit". Also, the danger of *al-qiyam* stems from being linked to human personality, because the human being himself is merely a set of *qiyam* that guides his behaviour. "They are a set of regulations for emotional mentality designed for persons, objects and different activities". More so, an individual obtains his *qiyam* from the members of the community around him and those who participated in the formation of his character, directing it towards a specific way. Therefore, values are the "standards and objectives" we find in every community, either an advanced society or not that lie in the individuals in the form of attitudes and aspirations and are reflected in virtual behaviour⁵. al-Jallad also defines "*qiyam*" as "a set of beliefs, cognitive, emotional and well-established behaviours, human being chooses freely after much contemplation and consideration.... which forms a system of standards to govern good and bad manners, in terms of acceptance or rejection, to produce a well-mannered behaviour that is characterized by consistency, repetition and pride."⁶

To conclude from the foregoing, *Qiyam* are "certain behaviours that are derived from the beliefs, perceptions and practices prevalent in a particular community which are considered as criteria for judging things and the actions of individuals according to the prevailing custom in the society- and afterwards; accept or reject."

Concept of Values from an Islamic Point of View

Literally; "*qiyam*" defined as the cost of a thing with an estimation. And in the Qur'an, Allah says: (*dhalika eddinul Qayyim*) which means "*that is the standard Religion*" (*Sura Attawbah: 36*), i.e. straight laws that explain good from bad with proofs, "*qayyim*" means standing upright. Technically, the concept of *qiyam* is theoretical, i.e. it is a mental concept which is not bound by time and

⁵ 'Abud al-Ghani 'Abbud, *al-Tarbiyah al-islamiyyah wa Tahaddiyah al-'Asr*, (al-Qahirah: Dar al-Fikr Al-'Arabi, 1990), 72-73.

⁶ Majid Zaki al-Jallad, *Ta'allum al-qiyam wa Ta'limiha*, ('Amman: Dar al-Masirah li-annashr wa al-Tawzi' wa al-Tiba'ah, 2007), 20-22.

space. In other words, it is not macroscopic but a mental image and also refers to the status of mind and feelings that can be known in individuals and groups through the following indicators; beliefs, purposes, trends, tendencies, aspirations and scientific behaviour. Furthermore, emotional well-being propels oneself to take decisions consciously, notably in rapid human activities. And consequently bears it without anticipating any personal benefit.⁷ Another definition by Ibrahim Ja'afar who says: "*Qiyam* refers to amount, weight and how precious and important something is, if they exceed the physical level and may be used in the sense of virtue or generosity or a good example that can be emulated."⁸ On this note, the prophet (ﷺ) said: "I was sent to perfect noble manners" (al-Muwatta').⁹ This, however, constitutes laws or principles that evaluate ideas, actions, business projects and accomplishments, as well as the intentions, thoughts and feelings. Philosophers have unanimously agreed that the study of *qiyam* deals with three major fields; the field of truth, the field of goodness and the field of beauty. Goodness, truth and beauty are a possible union in human life, which makes a person eligible for succession and progression in the universe. In Islam, there is no difference between the two, but exerts effort to harmonize between them in this world, because they are keen towards the unity of the human entity.¹⁰ On the other hand, Qomiha defines Islamic *Qiyam* as a set of behaviours that builds an integrated Islamic personality in interacting actively with the community based on harmony of relationship with its members and to work for self, family and faith. According to him, *qiyam* are divided into two parts:¹¹

⁷ Ahmad al-Mahdi Abdul Halim, *Ta'lim al-qiyam Faridah gha'ibah fi Nuzum al-ta'lim*, (paper presented at Mu'tamar al-Manahij al-Tarbawiyah wa al-Ta'limiyah fi zill al-Falsafah al-Islamiyyah al-Hadithah, al-Qahirah, July 29-31, 1990).

⁸ Muhammad Kamal Ibrahim Ja'far, *fi al-Falsafah al-Islamiyyah* (Al-Kwuit: Maktabat al-Falah, 1986), 314.

⁹ Malik bin Anas, *al-muwatta'*; *Kitab Husnu al-Khuluq*. Sharh: Muhammad Fuad Abdul Baqi. (Dar al-hadith, al-Qahirah, 2005), 625.

¹⁰ Muhammad Kamal Ibrahim Ja'far, *fi al-Falsafah...*, 314.

¹¹ Jabir Qimihah, *al-Madkhal ila al-qiyam al-Islamiyyah*, (al-Qahirah: Dar al-Kitab al-Masri 1984), 41.

Negative *qiyam*, or the *qiyam* of abandonment which is reflected in the departure of what Allah has forbade us from, amongst evils (such as drinking alcohol, theft and telling lies) and every other dangerous situations.

Positive *qiyam*; these are the kind of *qiyam* that a Muslim is assigned to exercise, such as honesty, keeping ties with the family, generosity and good-neighbourliness.”

In addition, a Muslim is required of two things; to abstain from what Allah has forbidden him and to act upon what Allah has commanded him to do. Allah says “And whatever the Messenger gives you, take it and whatever he forbids you, abstain.” (Surah *al-Hasr*: 7). Most of the positive *qiyam* includes forbidding what is bad and vice versa. Hence, the importance of these *qiyam* as prescribed by Islam is nonetheless conspicuous, whether they are translated into laws governing the movement of life or remain latent in the Muslim’s heart. Since Islam is a religion which regulates the whole human existence, it, therefore, encompasses the affairs of the world before dealing with aspects of politics and increases the steadiness of these *qiyam* through the ages as they are derived from Islam. Islam is a platform that guides faith, moral values, ideology, which are considered the moral, material, spiritual, mental, individual and social aspects of life and these aspects cannot be realized if the society has not subjected itself to the social and economic laws legislated by Islam. The Islamic value, being the mother of all values, has given birth to many other *qiyam* and many other values such as the value of slavery to God. The divine word means the prospects of spiritual human emancipation from his body, taking him from the society in which he lives, because that is the opposite of common sense. The real *qimah* of human life is recognized when it is closely associated to his creator, while taking-up what Allah has commanded, refraining from what he has made forbidden and controls himself in everything he says or does in religious or worldly duties and also in his dealings with others.¹²

Above all, it is worthy to note that *qiyam*, in general, are sets of virtues that are widely accepted among members of a community,

¹² Isma’il Abd al-Fattah al-Kafi, *Mawsu’at al-qiyam...*, 59-61.

which govern the behaviour of individuals and make judgments of things according to their customs. However, these *qiyam* are not expected to be all-encompassing or binding for every community, because communities differ in their customs, cultures, beliefs and systems of life; when a community recommends an act, it might be condemned by another and what is forbidden in a community might be allowed in one other community and while a behaviour has been adjudged bad by a community, others may consider it to be moderate.

Types of *Qiyam*

Based on the foregoing, we conclude that *qiyam* include all aspects of human activity; every activity that is performed by human can be judged by a value judgment. However, those who are interested in studying the subject of *qiyam* tend to divide the content, into religious, theoretical aspects, economic and social values. Often times they divide it onto outcome basis which are partly instrumental and teleological. It is also divided based on intensity which are binding, favouritism and idealism or based on generality such as general, specific *qiyam*, or they beautify it and divide it into materialistic, social, moral, aesthetic, spiritual and intellectual *qiyam*. These forms, however, might vary according to the different point of views underlining the concept of *qiyam*. Moreover, they are forms which might not be in consonance with the nature of *qiyam*, because a single *qimah* can adequately accommodate more than one form or type and that does not mean that the aforementioned types or forms of *qiyam* are separated, but they are interwoven in respect to stating the objectives of the individual and community.¹³

As for categorizing the concept of *qimah* from the Islamic point of view, Islam has viewed it as an integrative concept which is derived from the Islamic *Shar'iah*, such as *qiyam* that are associated with the oneness of Allah, piety, urbanism, striving to earn a livelihood, freedom, charity, generosity, honesty and truthfulness, justice, generosity, patience, gratitude, cooperation, sincerity, dignity, compassion and peace and many others.¹⁴ All of these, are

¹³ Muhammad 'Abdusstar Nassar, *Dirasat fi Falsafat al-Akhlaq*, (al-Kwuit: Dar al-Qalam, 1982), 135.

¹⁴ Miqdad baljan, *Dawr al-Tarbiyah al-islamiyyah fi bina' al-fard wa al-Mujtama'*

interlinked and mutually reinforcing one another to build a human personality collectively and individually at both internationally and globally in the context of ideals and ethical conduct.

***Qiyam* in the education curricula in Islamic countries**

The Islamic states share several common characteristics that are related to intellectual values, because they stem from a single source which is the Qur'an and Sunnah. Although, it may, in one way or the other interferes with thoughts, beliefs and popular perceptions in synthesizing *qiyam* in others to characterize each country, it that does not actually affect the ideas and general values of these communities.

AL-Samadi said: "that the education curricula in a number of countries in the Muslim world suffered a wave of westernization, adoption of imported theories in the formulation of educational curricula, which had eventually became the phenomenon of duplicity, pigmenting the education curriculum of some schools, colleges and universities. It also had been reflected in the goals and objectives of the educational process, as well as impacting on the formulation of programs, curricula and their educational implications. This, however, has led to this writing to serve as reference".¹⁵ However, no one can deny the fact that the curriculum in the Muslim countries includes a set of educational values, although there has been no manifested space allocated for it in the curriculum, they have been inspired by the Quranic texts and hadith, which are selected for each stage of learning, with the aim of embedding a number of Islamic virtues in the learning environment.

We are aware that teachers in primary and secondary schools in Islamic countries are making great efforts to nurture the students to uphold the principles and *qiyam* laid down by Islam, so as to be able to build a healthy community that is devoid of vices and shameful acts. These efforts might go in vain when pupils face the reality outside the school walls, where co-mixing, fineries, provocation, hazing and pugnacity are found. Additionally, airtime on TV screens,

wa al-Hdarah al-Insaniyyah (al-Riyad: Dar 'Alm al-Kutub, 1996), 111-112.

¹⁵ Khalid al-Samadi, *al-qiyam al-islamiyyah fi al-Manahij al-Dirasiyyah; Mashru' birmamij li Idmaj al-qiyam fi al-ta'lim al-Asasi*, (ISESCO: 2003), 5.

computers, smart phones and other modern means of communication are sort of stimuli that fuel sexual instincts of viewers and inflame on them the spells of *Shaytan*, such as those advertisements represented by semi-naked women and love stories and the intimate relationships between young boys and girls without the knowledge of their parents and many more media waves propelling towards disintegration instead of instilling discipline.

This is at the local level. On the international level however, the issue globalization is even more conflicting. The concepts learned by a child in his school, house and his community have been mystified as a result of globalization, which instead of being righteous to being repulsive, as well as lying to honesty, honesty to betrayal and what is forbidden to what is permitted and also forcefully defending the religion, honor, land and country and demanding for justice radically and the snatching of territories by force and the killing of innocent people, plundering their wealth, as well as the destruction of their homes, in the name of honor, justice and holy war?

Contemporary Ethical Problems

The ethical problems came to light as a result of the rise and spread of crime and various behavioural deviations namely; deception forgery, fraud, treachery and non-compliance with covenants and conventions, including the spread of drugs, alcohol, fornication, homosexuality, assaults, rape, prostitution and the disposal of embryos resulting from illegal pregnancy, either by abortion, or killing them immediately after birth, or child abandonment for fear of shame. Furthermore, bank robbery, dishonesty and deceitful in running businesses, stealing from homes, people and of cars and killing of innocent people.¹⁶ Those are some of the ethical problems prevailing internationally, regionally and locally, Muslim or the non-Muslim alike. Such ethical problems are not hidden to anyone as they are visible, audible or even read. It is, however, important to point out that, the phenomenon of rape and sexual harassment are

¹⁶ Chew Mei Fun, *Increase in children born out of wedlock*, (A news report on <http://www.thesundaily.my/news/1257530>. Posted on 3 December 2014 - 02:48pm) accessed June 20, 2016.

complex crimes which are very difficult to analyze and the number of victims across the world is massive, as many had gone unreported.

The societies, developed, developing and under-developed nations, have been denouncing the prevalence of rape that is seen by all standards as an ugly crime. It also involved children who are exposed to varieties of violence such as being severely beaten and sexually exploited as well as committing crimes and murder during armed conflicts, kidnapping. Perhaps the most prominent violations that have become a phenomenon assessed by all standards are mostly experienced by little boys and girls.

Let us take examples of the rape and sexual harassment cases in Malaysia - being a non-Arab Muslim country; Egypt as an Arab Muslim country and Saudi Arabia; which is considered one of the Arab states which still maintains to some extent its association with the sanctity of the Two Holy Mosques.

First: The Phenomenon of Rape in the Malaysian Society

In a statement by All Women Action Society (AWAM) on statistics of rape cases in Malaysia, it stated that “The number of reported rape cases in Malaysia currently averages at around 3,000 cases every year (*Source: Malaysia Parliament, Ref: 6988, 16/6/2014*). This means that, on average, eight women are raped per day in Malaysia. This number was officially announced and it is equal to 3 % or less of the cases of rape. The Assembly's report to parliament 16/06/2014 explained that only two of every ten rape cases were reported to the police. The reason for this was said to be the fear of committing scandals or the shame that a victim suffered from, as well as other social considerations. The report shows that the reason for committing the crime of rape is the ease of Internet search and access to exciting scenes of the sexual instinct among youth and adolescents.¹⁷

Second: The phenomenon of Harassment and Rape in the

17 AWAM Press Statement on sexual assault cases in Malaysia 10th September 2014. Online at (<http://www.awam.org.my/AWAM-Press-Statement-on-Sexual-Assault-Cases-in-Malaysia.pdf>). accessed 4 May 2016.

Egyptian society

There is a study carried out by UN Women in Egypt (2013). A sample of women and men ranged from the ages of 10-35, from seven provinces, including urban and rural areas were taken. The samples used were 3,500, consisting of 2332 females and 1168 males. The study showed that the phenomenon of sexual harassment in Egypt was deployed in an unprecedented way, as 99.3% of the respondents answered that they had been the causes of harassment.

The National Center for Social and Criminological Research reports that the number of sexual harassment and rape in Egypt, had reached 52,000 cases in 2006 alone, an average of 140 cases of rape and harassment every day.¹⁸ The United Nations has also confirmed that Egypt recorded thousands of rape cases against children annually.¹⁹ These and other problems negatively affect the behaviour of members of society. One of these effects, for example, is the feeling of insecurity in public places and in public transport as well, while about 86% females who have been examined, according to the United Nations's study mentioned that they did not feel safe in commercial buses, trains and taxis.²⁰

Third: The Rape Phenomenon in Saudi's society

Regarding the implications of the absence of Islamic values in Saudi society, the phenomenon of rape is manifested through the attack of incest on children, which represents about 15% of the total crimes of sexual abuse against children in Saudi Arabia. This has been addressed by al-Umari, saying that: "This kind of rape is the most

18 *Hai'at al-Umam al-Muttahidah li al-Musawat baina al-jinsain wa Tamkin al-Mar'h, Dirasat Turuq wa asalib al-Qada' 'ala al-Taharrush al-Jinsi fi Misr*, (al-Qahirah: Ma'had al-Takhtit al-Qawmi, 2013). <http://harassmap.org/en/wp-content/uploads/2013/03/UN-Women-Sexual-Harassment-Study-Egypt-Final-AR-c.pdf>. Accessed 29 May 2016.

19 'Arif Ali al-Umari, *al-'unf al-Jinsi did al-Atfal khatar Yutahaddad al-Mujtama' at*, (*markaz haqq al-hayat li munahadat uqubat al-I'dam*: a report published in the Internet on 19 May 2011), <http://www.rtladp.org/ar/show.art.asp?aid=259679>, accessed August 27/8/2016.

²⁰ Ibid.

widespread rape in the Saudi society, according to the statistics and based on the number of children who have been admitted to the Saudi hospitals." He added: "That the case of rape against children by forcing them, in Saudi's society represents the ratio between 80% - 85%. The reason behind this phenomenon in Saudi Arabia was due to the existence of cultural conflict and social mobility which has led to the emergence of some abnormal behaviour that are ethically unacceptable. Perhaps the rape of children in all forms could be one of these types of behavior and that hideous actions in Saudi society are not subjected to certain nationalities or certain social class but across the social strata be it local or expatriates, as a result of insecurity and poor parental control.²¹

This is in addition to what we have read from the newspapers and newsletters, written, audio and physical harassment cases, both individual and collective harassment, in all Arab and non-Arab countries.

We may be wondering about the root of these problems. From amongst the bulletins, reports, signups, read or heard about various social problems and crimes that occur, we can say that there are disparate reasons that have led to the emergence of such outbreaks, such as:

1. Ignorance or forgetfulness of Islamic *qiyam* and ideals by some people and their concern about materialism and search for pleasure, comfort and luxury of any kind.
2. The contrast between the school or educational institution and social environment, because education in the real sense, is not consistent or integrated in terms of its sources and where the consistency and integration between the family and the school were not felt. There was also a disjuncture between the media, their devices and society. What a family has built tend to be destroyed by the society or media and what a school builds may oppose to that of

²¹ 'Arif Ali al-Umari, *al-'unf al-Jinsi did al-Atfal khatar Yutahaddad al-Mujtama'at*, (markaz haqq al-hayat li munahadat uqubat al-I'dam: a report published in the Internet on 19 May 2011), <http://www.rtladp.org/ar/show.art.asp?aid=259679>, accessed August 27/8/2016.

what the family builds or rather contradictory to what is actually outside the school environment.²² The simplest example of this is the co-mixing between boys and girls in the classroom and in school buses and various extra-curricular activities where boys and girls participate together in and out of school - from the primary up to tertiary level. This is how the educational directives impugn themselves and will ultimately reflect in the psychological, behavioural and social life of individuals and in turn, will cause a derailment of virtues, ideals and ethics. This is due to the current vices and chaos coming from every corner of the environment.

3. Family disintegration,

By and larger, families have been living in an atmosphere of harmony and cooperation in the Muslim world until the first half of the 20th century. However, at the time when the Islamic nation was confronted by intellectual, moral, educational, economic and political recession, many Muslim families got entangled with problems of life, and women started going out to work alongside men. For example, the statistics of working women in some Islamic countries as reflected in the World Bank for the year 2104 indicated that, from the age of 15 years and above, it ranges between 25 and 45% of the total workforce.²³

Undoubtedly, these percentages are increasing with the growing population and increasing of the economic burden for the family and also the high proportion of intellectual females in the society. Thus, in this sense, the family would most likely fail to build a relatively sound offsprings and as a result they would not have adequate psychological, emotional and moral support. The tendency to be materialistics is high, even if it would be at the expense of

²² 'Ejil Jasim al-Nashmi, *Tariq al-Bina' al-Tarbawi al-Islami*, (al-Kwuit: Dar al-Da'wah li attab' al-Nashr wa al-Tawzi', 1992), 25.

²³ Max Fisher, where women work and don't: a map of female labour force participation around the world, (Washington post, February 13, 2014). <https://www.washingtonpost.com/blogs/worldviews/wp/2014/02/13/where-women-work-and-dont-a-map-of-female-labor-force-participation-around-the-world>. Accessed February 20, 2016.

moral norms prevailing in society or at the interest of the public.

4. Unemployment: It is regarded as one of the major sources of chaos, especially among young people who are still at the early and energetic stage of developing into young adults. The lack of work to occupy their time which could absorb their inner energy would result in giving them ideas into finding ways to amuse themselves. Time will be wasted. What leisure time they have at hand would perhaps be spent getting into criminal acts or anti-political acts of the existing systems, or some adulterated religious acts that impel sectarianism, which leads to chaos and stirs up unrest and bring about security tensions, disintegrating the unity in the society and breaking down its internal structure. In a statement by the Assistant Secretary-General for Economic Affairs of the OIC in January 2015, he pointed out that unemployment is one of the complex problems facing the Arab world, as the unemployment rate in the Arab world ranges between 15-20% compared to 6% globally. This brings the number of unemployed people in the Arab world to 25 million out of the total workforce of about 120 million. Additionally, 3.4 million workers per year would be unemployed, in light of almost 60% of the population of the Arab countries are under the age of 25 years. The number of unemployed people would reach about 80 million in 2025 and would require pumping of about \$70 billion to raise the economic growth in the Arab countries, so as to create at least 5 million jobs per year.

5. The media with all its means and forms. For example, international broadcasting networks via satellite and internet have aroused temptations of young people in that they are prone to and simulate what they have watched or seen through their actions, behaviours and emotions, without been guided or monitored by any *morabbi* or parents. All these have created a fertile environment in which corruption against the low virtues and morality will continuously survive and multiply. In the global media, companies and media agencies exercise mastery by adapting video and audio in disseminating information, which has adverse effects on the viewer or listener. In addition, media also portray those who defend their

land, home and country as terrorists and shedders of blood. In contrast, it portrays those who abuse people's land and confiscate their property and killing of people as being oppressed. These are some of the elements that play a critical role in the spread of moral negativities, social and behavioural damages to all educational, intellectual and economic and security levels.

How Do We Deal With These Problems?

Many of these problems are hard to treat, even if their sources and causes are known as they have stemmed and branched out and took root in the depths of society. Currently, we found that ethics and values belong to a genre that is hard to treat because there are strong movements coming from multiple bearings, carrying with them all means of spiritual and moral contamination and pervasive behaviours and emotions. In order to put a stop to these movements and eliminate the problems resulting from there, several strict measures must be taken into consideration, which includes for example:

1. Organization of a comprehensive and intensive awareness program for every group in the society. This program would take into consideration the clarification of the importance of moral character and Islamic values and therefore the effectiveness of developing spiritual community and uprightness as well as the adjustment of psychological feeling, personal as well as collective behaviours and the stability of the security and economic situation. Hence, this program will warn the community of the damages that will incur by ignoring such values and the unrest and tension the community would encounter, as well as providing awareness to the community about the sanctions assigned to whoever deviates from the rules of public morality, or engage in actions that violate the laws and regulations or social norms.
2. Providing sufficient jobs that would engage unemployed men, so as to avoid harmful effects of unemployment and other pros and cons that are related to the individual, family and social life.
3. Issuing of law of punishments for the offenders, vandals,

delinquents and those who are like-minded.

4. Controlling the media, as well as making broadcasting more positive with media programs that will contribute to the construction of the individual behaviourally and morally. Creating media policy concerning children and youth programs, these programs should be derived from the principles of Islam and its valuable objectives and will be regulated in terms of its content, format and presentation to suit the Muslim children and develop their knowledge and senses which will not be separated from the reality that they live in. Those are some of the necessary steps that must be taken to eliminate the sources of moral corruption which is rampant in societies.

Qiyam that Should Be Taught to Children?

Based on the Quranic directives and instructions of the Prophet Muhamed (ﷺ), Muslim scholars have drawn several set of *Qiyam* that are related to the dimensions of the human personality, which are summarized as follows:

1. *Al-qiyam al-ruhiyyah* (Spiritual values): They govern man's relationship with his God and determine his relationship with him.
2. *Al-Qiyam al-akhlaqiyyah* (Moral values): This relates to a sense of human responsibility and commitment.
3. *Al-qiyam al-'aqliyyah* (Mental values): They are related to knowledge and its functions and ways to access them.
4. *Al-qiyam al-ijtima'iyyah* (Social values): These are related to the existence of social rights and organizing Social relationships.
5. *Al- Qiyam al-'atifiyyah* (Emotional values): Those that are related to the emotional aspects of human life, such as anger, hatred, Love and so on.
6. *Al-qiyam al-madiyyah* (Material values): They are related to the physical elements that help the human existence.

7. *Al-qiyam al-jamaliyyah* (Aesthetic values): They are related to the aesthetic appreciation and realization of consistency in human life²⁴.

All of these are interrelated and mutually supportive values of humanity to build characters in the framework of principles and ideals. Additionally, constructing positive behaviour that are consistent with the teachings of Islam and in line with *Urf* “social norms and traditions”. Therefore, educational institutions should continuously work on the teaching and rising of young people with care to grow and evolve alongside the growth and development of learning in the community. This in turn can be an integral part of their behaviour at the completion of their study and consequently join the labour market and the surrounding community. One, therefore, will be able to positively affect those who surround him/her against the effects of negativities that are supposedly in existence in the environment. As a result, unethical values will dwindle and recede in view of the constructive Islamic educational values that have been learnt and practiced by young people in their activities, actions and behaviour, at homes, communities and environment.

The Missing *Qiyam* from the Education Curricula in Muslim Countries

1. Sound dialogue

Dialogue between people is practiced by everyone. It occurs between brothers, friends, family members as it occurs between strangers, intellectuals, scholars and even between foes. The purpose of dialogue is to establish a viewpoint and to repel doubts, utterances and views deemed as being erroneous. It is a form of cooperation between the participants of the dialogue to identify and reach the truth, where each participant reveals things not known to the other, by following sound deductive methods to reach the truth.

No dialogue takes place unless there are differences and without doubt differences have occurred between people at all times and places. It is a divine law in the creation; they differ in their

²⁴ Ali Khalil Abu al-‘aynain, *al-qiyam al-islamiyyah wa al-Tarbiyah* (al-Madinah: maktabat Ibrahim Jalbi, 1988), 209-210.

colours, their languages, their characters, their perceptions, their knowledge and their minds. All of these are signs from Allāh indicated in the Qur'ānic verse:

“And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge.”
[Qur'ān, 30:22]

These overt differences indicate differences in opinions, in ways and in purposes. The Qur'an establishes this in more than one verse, such as where it says:

“And if your Lord had willed, He could have made mankind one community; but they will not cease to differ, [119] except whom your Lord has given mercy and for that He created them.” [Qur'ān, 11:118-119]

In interpreting this verse, Al-Qurtubī said, “What is meant is the difference between people in religion, manners and in actions.”²⁵

In many of the Qur'ānic verses the Holy Qur'ān guided us to how one can have dialogue with others, such as the following:

“Invite to the way of your Lord with wisdom and good instruction and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way and He is most knowing of who is [rightly] guided.” [Qur'ān: 16,125]

“And tell My servants to say that which is best...”
[Qur'ān: 17:53]

“...And speak to people good [words]...” [Qur'ān: 2:83]

In addition to the Qur'ānic verse:

“Say, "O People of the Scripture, come to a word that is equitable between us and you – that we will not worship except Allāh and not associate anything with Him and

²⁵ Abu Abdullah Muhammad bin Ahmad Al-Ansari Al-Qurtubi , *Al-Jami` li Ahkam Al-Qur'an*. Introduced by: Khalil Muhyiddin Al-Muysi, Part 9, Vol. 5, (Beirut, Dar Al-Fikr, 2003), 79-80.

not take one another as lords instead of Allāh." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]." [Qur'ān, 3:64]

It is a duty upon the intellect who seeks the truth to avoid using the approach of maligning, slandering and mocking and to abstain from following methods of disdain, agitation and provocation, whosoever the other party in the dialogue may be.

2. Respecting the Rights and Honour of Others

Among the Islamic *Qiyam* that are encouraged by the Holy Qur'ān in more than one instance is respecting the rights of others, consideration of their feelings and preserving their honour. This is manifested clearly in verses of Surah *Al-Hujurāt*:

"O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name [i.e., mention] of disobedience after [one's] faith. And whoever does not repent – then it is those who are the wrongdoers. [12] O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his dead brother? You would detest it. And fear Allāh; indeed, Allāh is accepting of repentance and Merciful. [13] O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allāh is the most righteous of you. Indeed, Allāh is Knowing and Acquainted" [Qur'ān, 49:11-13]

These Qur'ānic verses contain grand instructions for all of us Muslims, namely not to mock one another – whether males or females – not to slander one another, not to exchange bad names, to always think good of one another and to avoid bad thoughts.

Furthermore, these verses prohibit us from spying on one another and they prohibit us from backbiting, deeming spying and backbiting in terms of their prohibition alike to the prohibition of eating a dead human's flesh. This is followed by instructions, reminding that we all come from Ādam, may peace be upon him, whereas Ādam from dust. Being diverse nations and tribes does not make us enemies whom we fight, become hostile, hold bad feelings and boast about ethnicity or tribe; rather to get acquainted, cooperate and share with one another in constructing this world. The best among us in the sight of Allāh Most High is the most pious; the criterion of preference is to fear Allāh.

3. Justice

The Holy Qur'ān encouraged the establishment of justice between people, since it has a vital role in consolidating the society and in spreading safety and stability within nations. The verses that follow encourage us to establish justice, even against our own selves or against the closest of relatives. Furthermore, they encourage us to avoid whim and tampering with other people's rights and to disregard any dictations from parties who have interests, purposes, status, or power. Allāh says:

“Indeed, Allāh commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allāh instructs you. Indeed, Allāh is ever Hearing and Seeing.”
[Qur'ān, 4:58]

“O you who have believed, be persistently standing firm in justice, witnesses for Allāh, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allāh is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allāh is ever, with what you do, Acquainted.”
[Qur'ān, 4:135]

“O you who have believed, be persistently standing firm

for Allāh, witnesses in justice and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allāh; indeed, Allāh is acquainted with what you do.” [Qur’ān, 5:8]

Justice is the basis of reform at all temporal levels: at the local, regional and global levels. Reform offers security and stability within societies, whereas security and stability lead to the development and prosperity of nations. Wherever there is development and prosperity then no doubt differences would diminish and be replaced with tolerance, solidarity and brotherhood.

4. Tolerance

Tolerance is a quality of noble people and involves pardoning, remission and well-treatment. The Holy Qur’ān encourages us to show tolerance and coexistence in an atmosphere of brotherhood, harmony, forgiveness and remission. Allāh said:

“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.” [Qur’ān, 41:34]

‘And [Allāh acknowledges] his saying, "O my Lord, indeed these are a people who do not believe." [89] So turn aside from them and say, "Peace." But they are going to know.’ [Qur’ān, 43:88-89]

“And We have not created the heavens and earth and that between them except in truth. And indeed, the Hour is coming; so forgive with gracious forgiveness.” [Qur’ān, 15:85]

Such values are totally missing from the educational curricula in many Muslim countries. Due to such, the individual grows up not knowing the etiquette of dialogue with others. Therefore, one becomes partial towards one’s own view, shows no tolerance towards others, ignores or attempts to ignore the rights of others and knows nothing about justice towards oneself and towards others. These lead

to the spread of injustice, the loss of rights, the emergence of feuds and hate and the eruption of disputes, quarrels, hatred and conflicts. The absence of tolerance leads to bigotry towards personal opinions and to hostility with others as a result of minor differences in opinions, statements, or general conduct.

How these *Qiyam* Can be Taught and Developed among the Young Generation?

Those concerned with moral education have mentioned a few methods in order to embed values and cultivate them within the young generation, some of which are:

1. The role model

It can be said that the role model means that an individual or a number of individuals within a society who possess the values of humanity that are in harmony with the pure, innate nature (*fiṭrah*) created by Allāh within people. They are the ones who play an effective role in reforming and purifying their societies from anything against the pure, innate nature (*fiṭrah*) and in conflict with the divine laws and legislation that Allāh had made for his creation, whether those role models are people of religion, education, politics, or others.²⁶ The first and foremost of such people are the messengers, may peace be upon them. The role model of us Muslims is the seal of prophets, Muḥammad, (ﷺ). There is no dispute about this, because the Qur'ān confirmed such and made such eternal until the day of judgement:

“There has certainly been for you in the Messenger of Allāh an excellent pattern for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often.” [Qur'ān, 33:21]

However, do we still follow him the way that our righteous ancestors did? And in what aspects do we follow him? Should it be in

²⁶ Ali Khalil Abu al-'aynain, *al-qiyam al-islamiyyah wa al-Tarbiyah* (al-Madinah: maktabat Ibrahim Jalbi, 1988), 132.

the ritual worship, actions, leadership or education? The reality that we witness shows that such following is confined to ritual worships in a certain way. As for being a role model in other aspects, this is mentioned during occasions that are deemed blessed occasions and any discussion about these aspects are for purposes that ought to be attained by specific individuals. With the change in life patterns and the emergence of contemporary elements, disputes in terms of thought and sect, the variation and contradiction in ideologies, bigotry towards family and party and political conflicts that did not exist in earlier times, the concept of the role model among the young generation has also changed. This is where each person takes who ever as a role model based on one's desires and whims and in conformity with one's ideas and lifestyle, disregarding whether or not their role models are morally sound.

2. Practical observation

Practical mentoring is considered to be one of the oldest methods of education. It started since the first generation of humankind, namely the two sons of Ādam, when the first murder ever occurred and the killer did not know what to do with his brother's corpse, hence Allāh taught him through live observation how to conceal his brother's body:

'Then Allāh sent a crow searching [i.e., scratching] in the ground to show him how to hide the disgrace of his brother. He said, "O woe to me! Have I failed to be like this crow and hide the disgrace [i.e., body] of my brother?" And he became of the regretful.' [Qur'ān, 5:31]

Subsequently, education through observation was followed throughout the generations, by the means of the prophets and messengers who were sent to people. True mentoring converts knowledge into real actions. There are many fields of practical mentoring in our contemporary world which can be utilised as a method to embed *Qiyam* within the young generation when such is conducted by well-trained teachers who are sincere in their job, without doubt.

3. Storytelling

This is one of the greatest and most effective methods of cultivating values. Its influence is the result of the blend between dialogue, events, the description of locations and individuals and natural, social situations that the story's characters face.²⁷ Stories have the ability to confirm sought directions and consolidate values by evoking one's emotional participation in the examples of behaviour and values present in the story and in the situations that manifest them. The Holy Qur'ān is rich in stories that include biographies and experiences of the past generations that can be utilised as a method of sound mentoring and in cultivating Islamic values by deriving morals and wisdom from past experiences, while admonishing disbelief, ungratefulness and whim. Allāh Most High said:

"We relate to you, [O Muḥammad], the best of stories in what We have revealed to you of this Qur'an although you were, before it, among the unaware." [Qur'ān, 12:3]

There are many more Qur'ānic verses that consist of this meaning. Stories in both the Qur'ān and the prophetic narrations are abundant in effective lessons and admonitions that invigorate human emotions. No doubt, when it is taken into account and embedded into the educational curricula, it will have a positive outcome on the behaviour of the society both within the establishments and centres of education and beyond them.

4. The Actual Implementation of These *Qiyam*

In order to guarantee the effectiveness of teaching al-*qiyam* and their impact on establishing coherence, solidarity, tolerance and unity between Muslim societies despite their differences in culture, language, geographic location and political identity, we suggest that the following positive steps be followed both within the centres and establishments commissioned with the task of mentoring and

²⁷ Ali Khalil Abu al-'aynain, *al-qiyam al-islamiyyah wa al-Tarbiyah* (al-Madinah: maktabat Ibrahim Jalbi, 1988), 148.

education and beyond them, some of which are as follows but are not limited to:

a. At the local level of each country

1. Connecting the educational curricula with reality, by showing those concerned with education the current events and moral problems within the society, the negative occurrence which are widespread among both youth and adults and the habits which are at odds with morals and are conflicting with the systems, laws and customs established within the society. In the interim, engage students in arguing on how to deal with such problems in order to cultivate responsibility within them as the future reformers of their society and to prepare them for such responsibility while simultaneously protecting them from falling into such problems due to their awareness that those actions are in contrast with the sound innate nature. On the other hand, anyone who commits such actions will be excommunicated by the society, in addition to the penalty that person may face.
2. Establishing practical workshops at every education centre where all of the personnel and staff at that centre join the students, even for one day in a fortnight or once in a month, as part of the co-curricular activities. It would consist of various programs that teach the students organisation, leadership, cleanliness, self-reliance, cooperation with others, empathy towards their feelings, expressing one's own opinion, decision making and other Islamic pedagogical values that reflect positively on the behaviour and conduct of individuals both within the school and educational centres and beyond them.
3. Holding ritual worship camps to develop spiritual and emotional aspects of the young generation, possibly once a month, where video productions that incite Islamic and national feelings are shown, including stories of prominent personalities that made significant contribution to the society. Additionally, uncovering valuable actions and sublime values, or made scientific discoveries that benefited the society. This is in addition to the

other ritual worships, such as the five daily prayers, reciting the Holy Qur'ān, spending the night in ritual worship, or delivering lectures that contain beneficial recommendations to the students in their practical and academic endeavours, while projecting the status of values and their importance to both the individual and the society, focusing on the benefits that are reaped due to their presence and the harm that befalls due to their absence.

4. Organising open meetings between the school administration and parents where the needs and problems of the students are discussed while reviewing the actions and conduct of the students both at school and at home; discussing the shortcomings of each side and cooperating in dealing with negative behaviour among the students, while taking necessary measures and steps to face any erroneous actions that are in conflict with the established social and educational rules and policies in an attempt to amend them using appropriate pedagogical methods. Allocating prizes and awards for the outstanding and perfect students, both academically and morally, as a way to support them and encourage others.
5. Holding general cultural forums in various neighbourhoods arranged by the Ministry of Education and in liaison with the ministries of religious affairs, media and interior, with the aim of spreading cultural, religious, media and security awareness among the audience. At the same time making the students feel that social responsibility is borne by both the government and the nation alike; this means that every individual has a role in constructing the society, in accordance with each person's available capabilities and abilities. This is in conformity with the saying of the messenger of Allāh, (ﷺ), *"Each of you is a shepherd and each of you is responsible for his flock..."*²⁸ Based on this, hands ought to be held and efforts need to be aggregated in building a sound character that is aware with the surrounding,

²⁸ Al-Bukhari, Abdullah bin Isma'il bin Ibrahim, *Sahih Al-Bukhari*. Reviewed by: Mahmoud Muhammad Nassar. *Kitab Al-Isti'rad, Bab Al-'Abd*, Narration No. 2409, 434, (Beirut: Dar Al-Kutub Al-'Ilmiyyah, 2009).

events and occurrences. A character that is academically, ideologically, culturally and morally enlightened; a character that believes in Allāh, obeys Him, His messenger and those reformers who are in power. A character that works in favour of one's religion, environment and nation, dedicated to enjoining righteousness, preventing all forms of corruption and striving at one's best of ability to protect moral values from decline or decay.

6. There ought to be full coordination between the administrations of various mentoring centres, such as the educational establishments, media, mosques and social, cultural and sports clubs, where these centres function together towards achieving a common goal, namely to build a generation strong in its faith of Allāh, that grows loving virtues and hating vice and that is enlightened in thought and open in mind, working for its religion and temporal life, for its self and society. Such cannot be attained without coordination and cooperation between the directors of educational establishments and the administrations of mosques, media, public squares and clubs of various types in determining the general goal that must be achieved by these centres so that no conflict or contradiction will occur in the conduct of each of them.
7. Arranging cultural forums, sports events, campaigns to conserve the environment and preserve its beauty; organising group activities with the participation of major directors of education along with representatives from the various segments of the society. This is in order to cultivate the feeling that everyone is working hand-in-hand towards building a safe nation, a good individual and a sound society whose basis is morals, whose pillar is action and whose motto is advancement, development and prosperity.
8. Authorities commissioned to train teachers ought to initiate a subject on *al-qiyam* within their educational program. It should be considered as a main subject within the curriculum, both at the tertiary education level and at the graduate level (masters and doctorate), in order to pedagogically qualify the teachers to teach

these *Qiyam* covertly and directly to the early school level, which is considered to be the most sensitive period of behavioural, ideological and dogmatic development in the life of the young generation. It is this period when one's psychological structure develops and when one's self-image forms. If the child does not find anyone to assist him/her in cultivating his/her behaviour, to direct his/her thoughts and to correct his/her path, he/she will slip into deep abyss which pose great challenge in future. Therefore, qualified teachers must be available to constantly guide the young generation at a young age through conscious mentoring where all human aspects are developed, making that person into a positive, effective individual who is responsive to the society where he/she is in.

9. Family follow-up: Since family is the first educational centre for each member of the society, it is expected to follow up on the child's progress from the beginning, in and out of the household. This is achieved by keeping a check on the child's actions among peers and all those around, while guiding the child towards which is beneficial to him/her and to the society. Similarly, encouraging positive aspects in his/her behaviour and actions, adjusting the negative aspects using appropriate methods, assisting him/her to fulfil his/her religious and school duties constantly, educating him/her to treat others in the manner that one likes to be treated. In essence, this makes him/her aware of the outcomes upon him/her and society as a result of erroneous actions, bad deeds, behavioural deviations and reactions of anger. Furthermore, the child ought to be made aware about the positive sides of each good action, deed, or behaviour in order to be well aware of the outcome of any action that he/she does, while attempting to embed the love of Islam in his/her heart in abiding to its commandments and abstaining from its prohibitions, in becoming accustomed to sincerity, professional at one's work, loving order, respecting laws and preserving public interests of society. If such is achieved in each and every Muslim country, then without a doubt, generations who are conscious will emerge that can overcome all the vices and negative things spread among the

society. Hence, the values and higher ideals of local, regional and global societies will form and be cultivated in accordance to divine legislation.

b. At the Global Level (i.e. within the Muslim World): The Role of ISESCO

Since all of the members Muslim countries of the Organisation of Islamic Cooperation (OIC) come under the auspices of the Islamic Educational, Scientific and Cultural Organization (ISESCO), it would be recommended that the organisation issues a behaviour memorandum (constitution of *al-qiyam*) consisting of the *qiyam* mentioned earlier along with other values deemed by the ISESCO to be strongly effective in engendering harmony to the public and private lives of the members of the Muslim society. This behaviour memorandum would be general in its structure but binding in terms of its implementation, constituting general goals for the subject of *Qiyam*. It would be distributed among the Muslim countries, in that these countries would abide by the general essence of the memorandum, reserving the right to set its own behavioural or technical objectives (specific objectives). Then the subject would be distributed among each country's schools in line with other school subjects. Unifying education and spreading values within Muslim societies will directly lead to forming balance at many levels:

- i. First level: among the members of each country, where they hold the same perspective towards the values and ideals necessary for life and reject negative actions at the same time. With that, everyone will be collective towards implementing praiseworthy ideals and detesting the ones which are rejected and repulsive.
- ii. Second level: When the Muslim countries (under the supervision of ISESCO) produce generations of Muslim youth with the similar directions in values, this will be a path towards unifying moral and behavioural ideas, necessarily followed by social and pedagogical ideas and even political and economic ideas, leading to full cooperation between Muslim countries.
- iii. Third level: First and foremost, higher ideals and praiseworthy

morals are a humane need. When Muslim countries manage to provide an example to follow in producing generations of youth who possess a high degree of moral development, these countries (who were once a unified Islamic country) will be able to reassume global leadership in terms of manners, such as leadership that had reached its pinnacle in Madīnah during the prophetic era, particularly considering the decline of values and morals that we witnessed in our world today.

Conclusion

Al-qiyam al-islamiyyah can play a magnificent role in developing Muslim societies by making it a compulsory subject within the curricula at various educational levels. Such cannot be attained without the cooperation and coordination between establishments and organisations; both governmental and non-governmental; educational, religious, social, cultural, media and security; at the local, regional and international levels, under the auspices of the Islamic Educational, Scientific and Cultural Organization (ISESCO). Indubitably, the role of these establishments comes after the role of family and household where a child receives his/her first upbringing and exposure to culture. What the family does towards its child cannot be replaced by any other party; hence the responsibility falls upon the parents before falling upon other educators. Each ought to know what tasks they should fulfil towards the young generation and carry them out in a manner that pleases Allāh, the almighty.

TRANSLITERATION TABLE

CONSONANTS

Ar=Arabic, Pr=Persian, OT=Ottoman Turkish, Ur=Urdu

Ar	Pr	OT	UR	Ar	Pr	OT	UR	Ar	Pr	OT	UR	
ء	'	'	'	ز	z	z	z	گ	—	g	g	g
ب	b	b	b	ژ	—	—	ʀ	ل	l	l	l	l
پ	p	p	p	ژ	—	zh	j	م	m	m	m	m
ت	t	t	t	س	s	s	s	ن	n	n	n	n
ث	—	—	ṭ	ش	sh	sh	ʃ	ه	h	h	h'	h'
ث	th	th	th	ص	ṣ	ṣ	ʃ	و	w	v/u	v	v/u
ج	j	j	c	ض	ḍ	ḍ	ʒ	ی	y	y	y	y
چ	—	ch	çh	ط	ṭ	ṭ	ṭ	ة	-ah	—	—	-a ²
ح	ḥ	ḥ	ḥ	ظ	ẓ	ẓ	ẓ	ال	al ³	—	—	—
خ	kh	kh	kh	ع	'	'	'					
د	d	d	d	غ	gh	gh	ğ					
ڈ	—	—	d	ف	f	f	f					
ذ	dh	dh	dh	ق	q	q	k					
ر	r	r	r	ك	k	k/g	k/ñ					

¹ – when not final
² – at in construct state
³ – (article) al - or l-

VOWELS

	Arabic and Persian	Urdu	Ottoman Turkish
Long	ا	ā	ā
	آ	Ā	—
	و	ū	ū
	ي	ī	ī
Doubled	ي	īy (final form ī)	īy (final form ī)
	و	uww (final form ū) uvv (for Persian)	uvv
Diphthongs	و	au or aw	ev
	ی	ai or ay	ey
Short	ا	a	a or e
	ا	u	u or ū
	ی	i	o or ö
	ی	i	i

URDU ASPIRATED SOUNDS

For aspirated sounds not used in Arabic, Persian, and Turkish add h after the letter and underline both the letters e.g. جھ jh گھ gh

For Ottoman Turkish, modern Turkish orthography may be used.

AL-SHAJARA

Special Issue

Contents

THE CURRICULUM OF ISLAMIC STUDIES AND ISLAMIC STUDIES EDUCATION PROGRAMS IN MEETING THE CHALLENGES OF GLOBALIZATION: A CASE STUDY OF SELECTED MALAYSIAN UNIVERSITIES <i>Rosnani Hashim</i>	1
EXPLORING REPEATING STUDENTS' FEELINGS AND ATTITUDES TOWARDS LEARNING ESL WRITING <i>Ismail Sheikh Ahmad, Rosnani Kassim, Ainol Madziah Zubairi</i>	33
ISLAMIZATION OF KNOWLEDGE IN THE CURRICULUM AMONG ACADEMICS AT THE INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA: A STRUCTURAL EQUATION MODELING (SEM) APPROACH <i>Nik Ahmad Hisham Ismail, Mustafa Teke, Faizah Idrus</i>	51
STRATEGIC LEADERSHIP PRACTICES AND STUDENTS' ASPIRATION OUTCOMES: WHAT WORKS IN MALAYSIAN VOCATIONAL COLLEGES? <i>Hairuddin Mohd Ali, Inas Zulkipli</i>	77
AL-QIYAM AL-ISLAMIYYAH AND ITS IMPACT ON MUSLIM COMMUNITIES' STABILITY <i>Ismail Hassanein Ahmed Mohamed, Faizah Idrus, Fuad Mahmoud Rawash</i>	97
ALLAH WANTS YOU TO BE RICH: FOUNDATIONS OF MUSLIM CAREER DEVELOPMENT IN AL-GHAZĀLĪ'S IḤYĀ' 'ULŪM AL-DĪN <i>Ssekamanya Siraje Abdallah, Mastura Badzis, Khamsiah Ismail</i>	131
HIERARCHY OF 7M-TEACHER-LEADER FROM ISLAMIC PERSPECTIVES <i>Mohamad Johdi Salleh, Abdul Karnaen</i>	157
FRAMEWORK FOR INCULCATING ISLAMIC VALUES THROUGH PROBLEM SOLVING IN MATHEMATICS AND LESSON STUDY APPROACH <i>Madihah Khalid</i>	197
COMMODIFICATION OF KNOWLEDGE IN HIGHER EDUCATION: WHERE IS THE SEAT OF MAQASID AL-SHARI'AH AND ISLAMISATION? <i>Azam Othman, Suhailah Hussien, Suzana Suhailawaty Md Sidek, Ahmad Faizuddin</i>	219
INSTITUTIONALIZING EDUCATION AND THE CULTURE OF LEARNING IN MEDIEVAL ISLAM: THE AYYŪBIDS (569/966 AH) (1174/1263 AD) LEARNING PRACTICES IN EGYPT AS A CASE STUDY <i>Merah Souad, Tahraoui Ramdane</i>	245
MEDIEVAL MUSLIM SCHOLARS: TEACHERS, MISSIONARIES AND THEORETICIANS, QĀDI AL-NU'MĀN AS A CASE STUDY <i>Tahraoui Ramdane, Merah Souad</i>	277
ENGLISH FOR RELIGIOUS PURPOSES: AN INQUIRY-BASED PEDAGOGY FOR MUSLIM ESL LEARNERS <i>Abdul Shakour Preece</i>	307
THE CONCEPT OF MURABBI IN MUSLIM EDUCATION WITH REFERENCE TO SELECTED TEACHING METHODS OF THE PROPHET MUHAMMAD (ﷺ) <i>Kamal J. I Badrasawi, Abdul Shakour Preece, Che Noraini Hashim, Nik Md Saiful Azizi</i>	327
NOTES ON CONTRIBUTORS	359

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