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"AL-QURAN RAHMATAN LIL 'ALAMIN: VISION AND CHALLENGES"

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Surah al-Asr: It's Relevance in a Postmodern World

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ABSTRACT

This study explores the relevance of surah al-Asr in a postmodern world. Surah al-Asr is a summary of the Qur'an (Khan 1993). Based on Khan's (1993) reflections, four ontological propositions are derived. The study then explores the evolution of Western philosophy since the 18th century. This includes the birth of the humanist project, Nietzsche's deconstruction of Western idealism, Heidegger's reflections on being, and the shift from a modern society to a postmodern society. Postmodernism is a world in which the digital world is more real than reality. Ferry, a French philosopher, summed up the dilemma of Western society by noting that Westerners are desperately in search of a purpose to their lives. All these conflicting philosophies offer profound insights into the second ayah ("Verily, mankind is in a state of loss). The study concludes that surah al-Asr offers profound insights for Muslims and non-Muslims in the 21st century.

INTRODUCTION

This study builds on Fontaine's (2018) "*The philosophical foundations of Islamic management*." He reviews the main ideas of Western philosophy and contrasted them with the teachings of Islam. He focused on epistemology, the source of knowledge. He found that European philosophers were obsessed with proving the existence of God whereas Muslim scholars were more concerned with proving that Muhammad¹ was a real prophet. If he was, then God's existence necessarily followed. Unfortunately, European philosophers were not interested in philosophical questions outside of their own tradition. Since then, a number of studies have been completed in the area of Islamic management (Fontaine 2017a, Fontaine 2017b, Fontaine, 2018, Fontaine 2019). This has raised new issues concerning the philosophical foundations of Islamic management. As Fontaine (2018) focused on epistemology, it was felt that ontological issues needed to be addressed.

Rather than comparing the Western tradition with the entire Islamic corpus, it was felt that a starting point would be to focus on one *surah* that summarizes adequately the Qur'an and the Sunnah. A literature review shows that many Muslim scholars have said that the essence of the Qur'an is summarized in *surah al-Asr*. Thus, the aim of the study is to present *surah al-Asr* in the light of Western ontological ideas.

¹ The prayer "peace be upon him" is implied in the text every time the Prophet is mentioned

Methodology

In the spirit of the *tawhidic* paradigm, it is assumed that the Qur'an is the most reliable source of knowledge. Any other source of knowledge – like the writings of philosophers – could be used if they shed light on the Qur'an, but they cannot be relied upon if they contradict the Qur'an. The author reviewed the Western philosophical literature by comparing modern and postmodern thought. Due to the limitation of space, the literature cannot be comprehensive but, hopefully, it is representative.

The Qur'anic Perspective

Scholars agree that *surah al-Asr* is a good summary of the Qur'anic perspective. For example, Imam al-Shafi'i said that a deep and thoughtful study of this *surah* alone provides adequate guidance for salvation (Khan, 1993, p.7). Khan (1993) translates it as,

1. *By Time*
2. *Verily, mankind is in a state of loss*
3. *Except those who have faith, and do righteous deeds, and join together in the mutual teaching of truth and of patience and constancy*

Khan (1993) says that the *surah* is divided into two parts. The first part (by time, verily mankind is in a loss) is a statement about the general human condition. The second part formulates the “essential requirements and conditions of a successful life” (Khan, 1993, p.8).

Before reviewing its lessons, he compares *surah al-Asr* with *surah at-Teen*. *Surah at-Teen* has a more optimistic tone because it states the primordial goodness of man (95:04). Both *surahs* allude to the two paths that humanity can travel. On one path, the majority of people will follow cultural traditions without really thinking about their purpose of life. On the other path, a minority of people will think deeply about their purpose of life before drawing certain conclusions and acting upon them (Khan, 1993, p.10). Khan (1993) insists that *surah al-Asr* and *surah at-Tin* should be studied together, or else individuals might end up with a pessimistic view of the human condition.

The first *ayah* can be interpreted in multiple ways. One way is to think about history, the rise and fall of civilizations, numerous military campaigns, and billions of people living and dying. Thus, time is the “greatest teacher and mentor of man” (Khan, 1993, p.12).

The second *ayah* epitomizes the tragedy of mankind. This works at multiple levels. At the macro-level, history confirms the human tragedy. At the micro-level, “the complete preoccupation with the immediate environment and personal problems” prevents individuals from maturing spiritually (Khan, 1993, p. 11). The Qur'an describes this reality and how everyone will eventually meet Allah on the Day of Judgment. Allah says,

“O mankind, indeed you are labouring toward your Lord with [great] exertion and will meet it”
(84:06)

The last *ayah* delineates the sole means of survival. The success of human life depends on: i) *iman* (faith), ii) *amal salih* (good deeds), iii) *tawasi bil-haq* (mutual exhortation to truth), and iv) *tawasi bil-sabr* (mutual exhortation to constancy and steadfastness). Khan (1993, p. 15) notes that these *ayat* define success in way that is diametrically opposed to the ones prevalent in a materialistic society. These four conditions form the absolute minimum requirements to protect oneself from destruction. If even one of these conditions is missing, the result will be failure.

Khan (1993) explores these four conditions and points out that there is a logical progression between these concepts. Real faith should lead to good deeds, good deeds must include a concern for the society which naturally leads to *tawasi bil-haq* and this requires patience. Khan (1993, p.18) explains that the link between faith and actions is “*so closely united and intertwined that the latter can be treated as the sine qua non of the former.*” Khan (1993, p. 18) emphasizes that *amal salih* include both the religious and moral teachings of Islam. These include the rights of Allah (like the prayer) and the rights of individuals (like honoring parents).

With regards to *tawasi bil-haq*, Khan (1993, p. 21) insists that ‘*al-haq*’ refers to both religious and moral duties. This requires fighting for social justice and establishing communities of believers who reinforce one another (Khan, 1993, p. 23).

Khan (1993, p. 27) comments on a general misunderstanding that many Muslims have about Islam. Often, Muslims put too much emphasis on performing religious rituals without considering the duty of *tawasi bil-haq*. This is a misguided attitude. *Tawasi bil-haq* is not optional, it is obligatory. Khan (1993) concludes that Muslims must find the right balance between social and religious duties. He adds that every person will be questioned about his or her efforts within his or her capacity.

To shed more light on *surah al-Asr*, the following *ayat* from *surah al-A’raf* are pertinent. Allah describes the creation of Adam and the disobedience of Iblis. Iblis didn’t disbelieve in God but he didn’t want to follow the religion authority of Adam. After blaming Allah, Iblis said,

“(Allah) said, “what prevented you from prostrating when I commanded you?” (Satan) said, “I am better than him. You created me from fire and you created him from clay” (7:12)

“Then I will come to them from before them, and from behind them, and on their right, and on their left and You will not find most of them grateful” (7:17)

“But Satan whispered to them to make apparent to them that which was concealed from their private parts. He said, “Your Master did not forbid you this tree except that you become angels or permanent dwellers” (7: 20)

Khan (2018) explains that Iblis starts by making a social comparison. He considered himself better than Adam. Most sins start with social comparisons. Social comparisons often lead to a denial of Allah’s favour and to diseases of the hearts like arrogance and jealousy. The attacks from the front means that Iblis will preoccupy people with their immediate future to the point that they forget the Hereafter. The attacks from behind them means that Satan will use people’s past against

them. For example, a person might have been a good person in the past but has deteriorated over time. Iblis will persuade him that he can never be a good person again. Or someone questions why Allah decreed that certain events happened to them. Iblis wants people to live in the past, become hopeless and ultimately blame Allah. The attacks from the right means that people's few good deeds will make them complacent. For example, people will feel certain that their good deeds have been accepted and that they wipe away all their sins. They don't feel the need to improve themselves. The attacks from the left means that people's many sins will persuade them that there is no hope for them. With regards to the whispering of Satan, Khan says that the aim of Iblis is to persuade people that whatever thoughts come to their mind is their own. The strategy is to gradually lead them astray. It is a very subtle attack that spares no one.

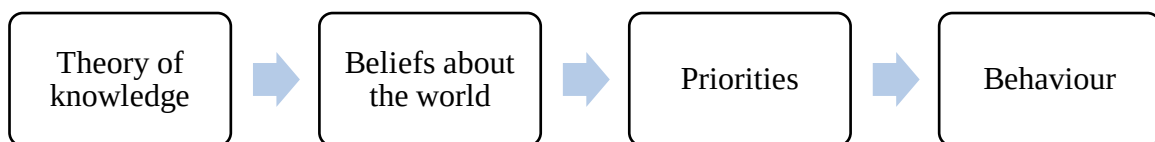
Additionally, to better appreciate why most people are in a state of loss, one *ayah* in *surah al-Mulk* is relevant. Allah describes people entering Hell. They will say,

And they will say, "If only we had been listening or reasoning, we would not be among the companions of the Blaze." (67:10)

Khan (2016) says that Iblis's main strategy is not to simply get people to commit sins. His strategy is to stop people from thinking.

Traditionally, there are four fundamental branches in philosophy: epistemology, ontology, axiology, and ethics. Indeed, there is a link between people's theory of knowledge (epistemology), their beliefs about the world (ontology), their priorities (axiology), and their behavior (ethics). This link is shown in Figure 1.

Figure 1: Four Branches of Philosophy



In the case of *surah al-Asr*, what is implied is that,

- The source of knowledge is primarily revelation. Although science is useful to explain questions that deal with "what" (e.g. "what makes up the world around us?"), science is unable to answer questions that deal with "why" (e.g. "why does this world exist?"). Revelation explains why things exist.
- Beliefs about the world include all the things mentioned in the Qur'an and the Sunnah – whether seen or unseen.
- Allah explains man's purpose of creation. This helps people set their priorities. These priorities are summarized in *surah al-Asr*.

- Having understood one's purpose of creation, one's behavior ought to reflect that understanding. The purpose of thinking is to constantly compare what one knows and how one behaves. If one identifies a gap, one can change one's behavior.

In short, *surah al-Asr* implicitly or explicitly includes all four main branches of philosophy in a concise and comprehensive manner. The analysis above allows five core propositions to be made.

Core Propositions

Based on *surah al-Asr*, five core propositions are derived. These are,

1. Human beings are born a state of primordial goodness of man and Allah has given them the faculties, the strategy, and the abilities to stay in a state of goodness throughout their life (*surah at-Teen* and *surah al-Asr*).
2. Human beings have a fundamental responsibility to think. Thinking allows them to choose the right path and avoid the wrong path. Thinking is different from simply possessing knowledge as it implies constantly monitoring one's behavior to make sure that it is aligned with one's knowledge (*surah al-Mulk*).
3. Most human beings are in a state of loss (*surah al-Asr*). Allah has explained Iblis's strategy to prevent us from reaching our goal (*surah al-Ar'af* and *surah al-Mulk*).
4. To achieve success, human beings must follow the four conditions laid out in *surah al-Asr*. If one forgets one of the four conditions, one reverts automatically to the category of the one who is in a state of loss.
5. To achieve success, one has to work within a community. *Surah al-Asr* emphasizes the collective nature of success (e.g. "those who believe" not "the one who believes"). Helping others to succeed is the key to saving oneself.

However, Muslims cannot live without being affected by the global social, political, and economic system. It is therefore important to understand the philosophical roots of the current global economic system. This study will present a highly summarized overview of the history of philosophy since the beginning of the humanist project.

The Humanist Project

A review of the literature indicates that it is not possible to accurately define when the humanist project started as in different countries in Europe, humanism evolved in different forms (Marias, 2014, pp. 189-197). There are multiple dimensions to this project. There is an intellectual dimension (a reliance on personal thought rather following dogma), a religious dimension (the rise of Protestantism), an economic dimension (the rise of capitalism) and a political dimension (the

rise of modern states). Humanism will affect every aspect of life – including popular culture – so that every aspect of life changes.

There are two periods in the humanist project. Humanism 1.0 focuses on the rational man. Key figures include Descartes, Hume and Kant³. It is sometimes referred to as the Enlightenment (Marias, 2014). There seems to be a break around the 19th of century with the writings of Nietzsche, Marx, and Freud. This leads to what can be loosely called Humanism 2.0. These promote rational values but try to take into account the recent findings of neuroscience as well (this point will be explored below). Today, many philosophers classify themselves into two broad categories: modern thinkers (i.e. inheritors of the humanist project) and post-modern thinkers (Hicks, 2004).

Nietzsche

Nietzsche (1844-1900) is a controversial thinker. Baird and Kaufman (2008, 1011-1038) note that there are recurring themes in Nietzsche's work. One theme is the "death of God", a provocative and paradoxical expression. Nietzsche means that *"all absolutes have collapsed and there is no transcendent basis in any area – religion, philosophy, science, or politics – for making meaning of life"* (Baird & Kaufmann, 2008, p. 1013). Nietzsche was wary of the traditional scientific project so he proposes a new method – genealogy – to understand where ideas come from (Ferry & Renault, 1991). This is the time where Europeans were becoming aware that consciousness is only the tip of the iceberg. The subconscious is the rest of the iceberg. The "death of God" is Nietzsche's attempt to systematically destroy all philosophical ideals. Accepting that there is nothing permanent allows individuals to establish their will to power. Nietzsche argues that traditionally, the Greeks believed that there was a certain harmony in the cosmos. In reality, Nietzsche sees only conflict. Nietzsche argued that the Greeks encouraged a master mentality. However, he argued that Christianity had introduced a slave mentality in Western civilization. This conflict between the master mentality and the slave mentality became central to his philosophy (Baird & Kaufmann, 2008, p. 1013).

Nietzsche's ideas have often been misunderstood. He was really promoting a type of stoicism. The will to power is really the will of power over the self. One will *"overcome his animal nature, organize the chaos of his passions, sublimate his impulses, and give style to his character"* (Baird & Kaufmann, 2008, p. 1013). People are often scared of two things: their past and their future. Nietzsche argued that one must simply confront the present with wisdom (Ferry & Renault, 1991). The phrase that symbolizes Nietzsche's worldview is *"amor fati"* – a Stoic formula that translates as *"love your fate"*.

Nietzsche's influence cannot be disputed. His philosophy challenged the ideals of the humanist project. His work allowed other thinkers to pursue their attack of Humanism 1.0. This will eventually lead to Humanism 2.0 and then to postmodernism.

Heidegger

Heidegger's (1889-1976) philosophy is complex but this section is based on Baird and Kaufmann (2008, pp. 1066-1096). Prior to Heidegger, the big philosophical question was the origin of knowledge. Heidegger wanted to explore ontology. He said that people had taken the human being for granted. So he wanted to understand the concept of Being. He notes that philosophers have focused too intently on human beings outside of any context. Yet human beings are always somewhere – in the office, at the supermarket, or in bed. To make distinguish between an abstract notion of being and a concrete notion of being, Heidegger uses the term *Dasein* which is translated as "being-in-the-world". *Dasein* has unique properties. He can reflect on his own existence and his own mortality. To overcome his anxiety about death, he becomes part of the crowd – he goes to the cinema with friend, he falls in love and so forth.

For Heidegger, when *dasein* remembers his death, he lives an authentic life. When he forgets his death and loses himself in the crowd, he lives an unauthentic life. Using phenomenology to assess modern life, Heidegger notes the "*modern technology frenzy*" that makes people forget their own selves (Baird & Kaufmann, 2008, 1069).

An important aspect of Heidegger is that he questions individualism. People are never alone. They are born in a family. They are raised in a society. They necessarily follow social norms. For Heidegger, Descartes should not have said, "*I think therefore I am*", he should have said, "*we think, therefore we are*". The individual is really an abstraction that has no ontological validity.

There is a three-fold structure of *dasein* in time: the past, the present, and the future. With regards to the past, *dasein* is born and "thrown" in a world. He inherits a culture, a language, a socio-economic status, and a morality. With regards to the present, he flees from nothingness so he fills his life with activities that are essentially meaningless. With regards to the future, *dasein* makes plans that will be interrupted by death. Despite his apparent pessimism, Heidegger was an optimist (Baird & Kaufmann, 2008, p. 1069). Thinking about death becomes a means to motivate oneself to make one's life meaningful. Ultimately, the knowledge of our death is liberating.

Heidegger had an enormous influence on a wide range of philosophers. Many of these 20th century philosophers became disillusioned with the humanist project and they gradually created a post-modern philosophy.

Postmodernism

It is difficult to define exactly what postmodernism is and when exactly it started. A key point is to understand the influence of Marx (1818-1883). Marx argued that capitalism reduced human beings to animals that work in order to survive, leading to self-alienation (Baird & Kaufmann, 2008, p.988). Many philosophers became leftwing thinkers. For political reasons, they associated humanism with capitalism. As Marxists, to reject capitalism, they needed to reject humanism (Hicks, 2004). Some philosophers, like Marcuse (1898-1979) extended Marx's argument by

introducing the manipulative power of advertisers. Through advertising, people are conditioned to like what they get, rather than getting what they would truly like (Wolff, 1981, p.120). Others argued for radical freedom. Sartre (1905-1980) said, *"Man is nothing else but what he makes of himself"*. Even though all actions are ultimately futile as one will die, one can still choose how to live (Baird & Kaufmann, 2008, 1129).

This cannot be over-emphasized. Virtually, all European philosophers hated capitalism and were hoping for a victory of communism. When the reality of Soviet communism became apparent in the 1950s and 1960s, many rejected capitalism and communism by essentially focusing on the human subjective experience. Slowly, the difference between modernism (i.e. Humanism 1.0 and then Humanism 2.0) and postmodernism became clearer. Modernism is about progress. It is *"not to understand the world but to change it"* (Lawler, 1999, p.1). It is about objectivity (Hicks, 2004). The modernist ideal is that the economy will grow every year, people will have better jobs, the education will become better. Crucially, in the modernist's mind, this will go on forever.

Postmodernists assume that the modernist project is failing. Growth cannot go on forever. Things don't necessarily become better. The structural problems remain and the human condition remains a mystery. Postmodernists do not believe that it is possible to make human life *"predictable, tranquil, secure and carefree"* (Lawler, 1999, p.1). Postmodernists assert that the human existence is groundless. Life has no purpose. Postmodernists do not try to transform reality but to come to terms with it (Lawler, 1999, p. 2). It is about subjectivity (2004). One aspect of postmodernism is the emergence of "silent voices" or ideas from the periphery as Derrida (1930-2004) would have said (Baird & Kaufmann, 2008, p. 1179).

Hicks (2004) says that the first generation of postmodern thinkers were deep philosophers. As succeeding generations of postmodernists, the focus is less on epistemological doubt and more about asserting political and social demands. A new phase in postmodernism started with the digital era. For example, Baudrillard (1927-2007), started as a Marxist and he gradually became more and more fascinated with the media and digital technology. Historically, he said, the media was linked to tangible things. A painting with a chair and a table represented a real chair and a real table. With the rise of new technologies, the media has become increasingly divorced from reality. It has reached a stage where the reality in the digital world is more real than reality in the real world. Baudrillard called this "hyperreality." Like most postmodernists, Baudrillard believed that the world has stopped to be fundamentally rational. Poster (2002, p. 7) writes,

"The concurrent spread of the hyperreal through the media and the collapse of the liberal and Marxist politics as master narratives deprives the rational subject of its privilege access to truth. Individuals are no longer citizens, eager to maximize civil rights; nor proletarians anticipating the onset of communism. They are consumers (...)."

In a postmodern world, citizens are simply consumers. Ferry's (2011)¹ analysis is similar but with an important difference. He argues that globalization has created a system of hyper-competition and hyper-consumption. Advertising, in particular, is a very powerful tool to get

individuals to buy things they don't need. This creates a society where people feel alienated and where people have to stop thinking in order to remain sane. The promises of globalizations are two-fold: i) if you climb the corporate ladder, you will be happy, and ii) if you consume more products, you will be happy. For Ferry (2011), globalization only works if people think less. Ironically, the revolutionary movements in the 1960s led to the destruction of traditional institutions and traditional values that made globalization possible. Ferry's (2011) points out that philosophy has been able to deal with questions related to epistemology, ontology and morality. However, it has failed to provide Western individuals with a purpose of life. Having briefly looked at the current state of affairs in the Western world, let us consider the Islamic perspective.

Discussion

The author started with a brief description of *surah al-Asr* and ended up with five core propositions that seem to summarize the Islamic worldview. This was followed by a brief overview of some key Western philosophers over the last two hundred years. One could observe how Western ideas about truth, science, and objectivity have completely disintegrated in the light of the postmodern movement. At the end of the day, what is left is a sense of collective confusion, collective subjectivity, and collective anxiety.

It is crucially important to understand that in the Western perspective, progress is not about economic achievements. Progress is about replacing religious beliefs with a deep-seated belief that people are rational and through scientific progress, the world will become a better place. This incredible optimism in the human potential has been replaced with a deep despair in the awareness that people's ability to control their destiny seems incredibly limited in the 21st century. By contrast, the word "progress" in the Muslim world seems to be reduced to economic progress only. The evolution of Western philosophy over the last 1,400 years, culminating with modernism and modernism is in fact an illustration of the second *ayah* in *surah al-Asr* namely,

Verily, mankind is in a state of loss

This analysis does beg an important question. What will happen to the Muslim youth? As numerous philosophers have pointed out, the omnipresence of popular culture has created a culture where people consume more and think less. Will this happen to the Muslim youth? Or will the Muslim youth experiment with postmodernism, see that it seems to lead nowhere, and rediscover it's Islamic heritage?

Over the last ten years, Fontaine and his colleagues have experimented with online Islamic learning. Students have been asked to watch one Islamic video a week throughout the semester. Every week, they need to summarize their reflections in a diary that they submit at the end of the semester. Psychometric data shows that as the semester progresses, students report a higher level of spiritual intelligence (Fontaine, Ahmad & Oziev, 2017). Since 2010, Fontaine and his colleagues have worked with more than 3,000 students. Many have reported a higher level of spirituality and

a greater sense of purpose in life. The key take away in Fontaine's work is the distinction between knowing and reflecting.

Many students start with a knowledge mindset. Their report reads something like *"this scholar said this about that ayah."* This is a beginning but it is not very useful. Students are asked, *"what does this surah mean to you?"* For example, after discussing *surah al-Asr*, do they give *"tawasi bil haq"* to their friends who don't pray? If they do, what is their experience.

Last semester, the author asked his students to keep a diary on *surah al-Fatihah*. One student wrote the following entries:

"15/03/19 – It's already one month that Dr Ridhwan gave this assignment. After Friday prayers, I decided to watch the video. To be honest, I had no idea why Dr Ridhwan gave us this assignment. This is a surah that I memorised when I was 5. After watching the video, I realised that it was not an ordinary surah. It not only changed my perception but it made me curious."

5/04/19 – I got busy with assignments so I have forgotten what the video was about. I watched the video again. I was amazed that we are actually having a conversation with Allah without realizing it."

6/04/19 – While driving, I was thinking of surah al-Fatihah. I realise that the beginning starts by praising Allah. I start to think about the gifts that Allah has given to us. They are countless and I realise that we must use these gifts in the right way."

14/4/19 – Since this assignment exist, my schedule changed a bit. I now do my reflection after fajr prayers. Yesterday, a thought came to my mind. Knowing the al-fatihah really changed my life but perhaps knowing the other parts of what is said in the prayers can help me concentrate more. So this morning, I searched about the meanings of the words in Arabic that we say in the prayer so that they come from the heart, not just from the tongue."

17/4/19 – After Ishah prayers, I decided to do some research on the two groups ("those that earn anger" and "those who are astray")."

5/5/19 – This will be the last entry in my diary. I plan to do more reflections on more surahs. To be honest, there are a lot more entries but these are the ones that I can share. The other entries relate to my personal matters."

Another student made an interesting comment. He is currently doing his practical training in an accounting firm. He has been struggling for several months with a high workload and a difficult supervisor. He has relied more and more on the Qur'an. First, he reported doing personal self-reflections after the morning prayers. Then, he started watching Friday sermons on line. He found that incredibly helpful. When asked why the sermons made a difference, he said, *"it is very difficult to reflect on the Qur'an when you are depressed. When you lesson on the sermon, the speaker has done the reflection for you and it makes it easier for you to understand."*

The feedback from students is generally very positive. Once they are asked to reflect on the Qur'an, it ceases to be a text that only Muslim scholars discuss. It becomes a text that every Muslim can relate to because they are relating the text to their everyday life. With this in mind, Table 1 was constructed.

Table 1: Modernism, postmodernism and the Islamic worldview

	<i>Source of Knowledge</i>	<i>Individual</i>	<i>Collective</i>	<i>Comment</i>
Modernism	Human experience only	Objective	Objective	Modernism starts with the premise that individuals are rational. By the 19 th century, that premise proves to be false. Nonetheless, through collective effort, some scientific facts can be established. But the purpose of life cannot be addressed through scientific enquiry.
Postmodernism	Human experience only	Subjective	Subjective	Postmodernism ends up denying that human progress is possible. Truth is no longer possible. Everything is subjectivity. People live to consume.
Islamic perspective	Revelation and human experience	Subjective	Collective wisdom	Every person can know God. Individuals cannot be objective about the world but the Qur'an and the Sunnah can give us an objective standard. A shift from "knowledge" to "reflection" might be necessary. However, individuals can use revelation to pursue a personal agenda. Through collective discussion, personal agendas can be challenged and collective wisdom can emerge.

Conclusion

Prior to analyzing the opinions of philosophers, some reflections of surah al-Asr were given based on Khan (1993). Five propositions were derived. The propositions below have been modified to include some insights from social psychology. These were,

1. Human beings are born a state of primordial goodness of man and Allah has given them the faculties, the strategy, and the abilities to stay in a state of goodness throughout their life (*surah at-Teen* and *surah al-Asr*).
2. Human beings have a fundamental responsibility to think. Thinking allows them to choose the right path and avoid the wrong path. Thinking is different from simply possessing knowledge as it implies constantly monitoring one's behavior to make sure that it is aligned with one's knowledge (*surah al-Mulk*).

3. Most human beings are in a state of loss (*surah al-Asr*). Allah has explained Iblis's strategy to prevent us from reaching our goal (*surah al-Ar'af* and *surah al-Mulk*). For example, Iblis influences some people so that they put pressure on their peers (*surah al-Furqan*).
4. To achieve success, human beings must follow the four conditions laid out in *surah al-Asr*. If one forgets one of the four conditions, one reverts automatically to the category of the one who is in a state of loss. Part of *sabr* is resisting social pressure.
5. To achieve success, one has to work within a community. *Surah al-Asr* emphasizes the collective nature of success (e.g. "those who believe" not "the one who believes"). Helping others to succeed is the key to saving oneself.

The ideas of Western philosophers were presented. The survey was limited to a few names but the essential ideas of modernism and postmodernism have been captured. Referring to the second *ayah* in *surah al-Asr*, one can say that both sets of ideas explain how people end up in a state of loss. In some cases, people worship reason and science. They dismiss all forms of revelation because of their worldviews. As Fontaine (2018), Western philosophers have been focused on proving the existence of God. Muslim scholars have pointed out that this is the wrong question. The right question should have been "was Muhammad a real prophet". However, Western philosophers only seem to seriously consider philosophical questions that originate within their own community (Fontaine, 2018). In other cases, people worship subjectivity. They consider true whatever they like.

The role of Muslim scholars is a delicate one. They have to benefit from both revelation and science. For example, it seems important that whatever Islamic worldview emerges in the 21st century, it seeks to include the lessons from neuroscience and social psychology. Thus, the subjectivity of individual Muslims has to be acknowledged. Similarly, individual Muslims can seek out Muslims that have the same prejudices as they have. One ends up with religious groupthink (Fontaine, Ahmad, & Oziev, 2017). These are limitations that need to be acknowledged and publicly discussed.

Not wanting to end on a depressing note, the author's experience with encouraging students to reflect on the Qur'an is very encouraging. Future research will try to determine whether this is a good practice.

End Notes:

1. Luc Ferry (1951-) is not a postmodern thinker but his analysis includes some postmodern themes such as insights into globalization.
2. I am being very careful with my words. I am not saying that Islamic rulings should change because of insights from social psychology. I am saying that if Islamic rulings are presented in the right way, they can be easily accepted by the general public. If they are presented in the

wrong way, the general public might misunderstand the wisdom behind the rule and the credibility of the *shariah* in the eyes of the people might be unnecessarily undermined.

3. Kant (1724-1804) is difficult to classify because his work helped Humanism 1.0 turn into Humanism 2.0.

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The Qur'an, the Prophet's Life, and the Abbasid Caliphate: Insights from Social Psychology

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ABSTRACT

This study attempts to use theories from social psychology to build a narrative that allows to better understand the Qur'an, the life of the Prophet, and the highlights of the Abbasid caliphate. Specifically, Zimbardo (2007) contrasts the dispositional view and the situational view. The situational view is created in turn by the System – the institutions that exists within a society. Though many people read the Qur'an and the Prophet's life through the lens of a dispositional view, the situational view offers us new insight. The dispositional view sees people as being either good or bad. The situational view sees the situation as being either good or bad. In a bad situation, good people can become bad. In a good situation, bad people can become good. The massive conversions towards the end of the life of the Prophet makes no sense using the dispositional view. It makes perfect sense using the situational view. The study addresses on three questions: 1) does the situational view help us better understand the Qur'an, the life of the Prophet, and Islamic history?; 2) does the Qur'an encourage Muslims to develop "social courage" (Zimbardo, 2007)?; and 3) should "amar bil ma'ruf wanahi an al-munkar" should be seen in the light of strengthening institutions?

KEYWORDS: Social psychology, Qur'an, Sunnah, the Sirah, Islamic history.

INTRODUCTION

The author is interested in Islamic management. Islamic management attempts to help Muslim business leaders create organisations whose corporate cultures reflect Islamic values and principles. Islamic management is the intersection of management, Islamic studies and social psychology. The author's research suggests that Islamic management ought to be understood in the light of neuroscience and social psychology.

Currently, management theories make some use of psychology but the full insights from social psychology are still lacking. Management theories are still written from the dispositional perspective whereas there is increasing research indicating that the situational perspective is more accurate. These two terms will be explained later in this study.

In writing about Islamic management, the author often starts by accounting the history of conventional management, highlighting its faulty premises (Fontaine, Ahmad, & Oziev, 2017). In trying to present Islamic management as viable alternative, he necessarily needs to present a

historical overview of the Muslim world. Thus, although history is only a secondary topic in Islamic management, it is an important one because it allows Muslim business leaders today to understand their heritage.

The Problem Statement

In trying to show the benefits of looking at Islamic management through the lens of social psychology, the question arises: does social psychology offer us any new insights into the Qur'an, the Sunnah, the life of the Prophet² and Islamic history?

Due to the vastness of the scope of this paper, a detailed analysis of each discipline is not possible. However, a rapid overview of each discipline can offer preliminary insights that could be further elaborated upon in future studies. The objective is not to prove that social psychology can serve as a unifying theory but to explore the possibility that this hypothesis merits further investigation by other researchers.

To organize this paper, some key concepts of social psychology will be introduced. In the light of these concepts, the life of the Prophet will be reviewed. Selected narrations will then be presented. Then on the Abbasid Caliphate will be analysed. Lastly, some *ayat* from the Qur'an related to the Day of Judgment will be discussed.

Social Psychology

Social psychology focuses on understanding individuals within a social situation. Recent development in psychology have benefited from new findings in neuroscience, the science of understanding how the brain functions.

An estimated 11 million bits of information reaches someone's brain every second. The conscious mind can only deal with 40 bits of information per second. In terms of processing capability, people can only handle 0.0000036 percent of the information that reaches their mind. This requires the mind to filter information and this means that a person's view of the world is always incomplete and subjective. Individuals are often aware of how subjective other people are; but they tend to forget that they are subjective as well (Gardner, 2009). Gardner (2009) summarises the way the brain works by saying that we have "*two minds working semi-independently of one another*". The brain is like hardware and the two minds are like software. He refers to them as system 1 and system 2.

- System 1: This is the fast and automatic way of processing information. System 1 depends on rules of thumb called heuristics. System 1 handles 99.9999 percent of the information that reaches the brain.

² Throughout this paper, the prayer "peace be upon him" is implied every time that the Prophet is referred to.

- System 2: This is the slow way of processing information. Systems 2 can override system 1. It is more rational and much slower. System 2 allows us to evaluate our perceptions and correct them. System 2 handles 0.0001 percent of the information that reaches our brain.

Kahneman's (2011) "*Thinking, Fast and Slow*" made this knowledge accessible to the general public. With this in light, the main themes in social psychology are presented in Table 1.

Table 1: Main Themes in Social Psychology

Part	Chapter	Main Ideas
Social perception	Social self	Schemas and scripts, social comparisons
	Perceiving person	Attribution, confirmation biases, self-fulfilling prophecy
	Stereotypes, Prejudices and Discrimination	
Social influence	Attitude	Cognitive dissonance, ethical dissonance
	Conformity	Conformity, compliance, obedience
	Group processes	Group think
Social relations	Attachment and Close Relationship	Similarity and proximity
	Helping Others	
	Aggression	Objectification and de-humanization

Source: Adapted from Kassin, Feon, and Markus (2016) and Taylor, Peplau, and Sears (2000)

Social psychology deals with issues of social conformity, social compliance and obedience to those in authority. Lieberman (2015) argues that all of social psychology revolves around five principles. These are,

1. Situations are powerful. They influence us and others in ways we very rarely understand.
2. We often don't know why people do what they do. We are often inaccurate about why we ourselves do the things we do.
3. We often don't know what we don't know. We are built not to recognize our own bias because they are made automatically.
4. Paradoxically, we are reasonably accurate as we are about why people do what they do and about what kind of people they are. Our judgements are often accurate because they are made automatically
5. People have two fundamental social motivations which are people want to be liked and have a need to belong. People want to be consistent, accurate and authentic

Lieberman (2015, p. 97), for example, looks at the concept of social pain and social rewards. He demonstrates how altruism – the desire to help others – is wired into people minds.

The point about neuroscience and social psychology that is difficult to appreciate but is crucial to understand is that social behaviour is “wired” to people’s brains. Any stimuli creates neurons in our brain. As we experience things, the physical structure of our brain changes through a process known as neuroplasticity (Doidge, 2008). Initially, scientists assumed that the brain never changed. As we grow older, it deteriorates. Neuroscientists now understand that the brain is changing all the time. As people process 99% of information through system 1, individuals don’t have time to assess social situations. They rely on automatic processes to evaluate situations. They often do what their peers do as this is one of the fastest and most efficient process in dealing with uncharted social situations.

An important study in social psychology was Zimbardo’s Stanford Prison Experiment. In 1970, Zimbardo recreated a prison environment in Stanford University. He took two groups of volunteers. He administered standard personality tests. He then randomly allocated some of them to be guards and others to be prisoners. His experiment was to put “good people” in a “bad situation” and see whether the situation would overcome people’s disposition (see Table 2).

Table 2: The Situation View versus the Dispositional View

Dispositional View (DV)	Situational View (SV)
People are either good or bad.	Whether people behave well or badly depends on the situation. Good people in a bad situation might behave badly. Bad people in a good situation might behave well.
DV is like medical model of health- the disease is inside the body of the patient and the patient needs to be cured.	SV is like the public health model- the vectors of disease transmission are in the environment, creating the conditions to foster illness.

Source: Adapted from Zimbardo (2008)

Zimbardo’s experiment revolves around two things. First, it is about an uneven distribution of power. In most social situation, there are checks and balances that prevent individuals from abusing their social power. In the Stanford Prison Experiment, the guards were given an enormous amount of power over the prisoners. They gradually discovered this unlimited power and they gradually became more and more abusive. Second, social relationships evolve gradually. Zimbardo had hired “normal” people. Each volunteer had a detailed psychological profiling. This psychological profiling assumes that everyone has a limited and reasonable amount of social power. But these people had been given an abnormal amount of social power. They gradually, automatically, morphed into evil versions of themselves. Not everyone morphed into these “evil versions” of themselves. A small percentage of participants were able to maintain their principles despite the situation. Zimbardo (2008) discusses these cases in some detail towards the end of his book.

It should be noted that Zimbardo was not the only social psychologist to investigate these issues. Before that, the Milgram experiments demonstrated how ordinary Americans obeyed authority figures (Fontaine, Ahmad, & Oziev, 2007). They were asked to give light electrical shocks to another person. Gradually, the intensity of the shocks was increased. As the increase in shock happened gradually, every small increase in intensity could be rationalised.

Zimbardo (2008) found that none of the standard personality tests could predict how people behaved in his experiment. Zimbardo argues that most people – including presumably historians – assume that the dispositional view is correct. However, the situational view is often more useful when explaining social phenomenon. Let us now consider the life of the Prophet.

The Life of the Prophet

The life of the Prophet is well known so a minimum amount of details and references will be given. Throughout his stay in Mecca, the Quraish's attacks against him became more and more violent. The view of individual psychology would be to focus on their personality. The argument would be, *"they did bad things because they were bad people"*. After the Prophet went to Medinah, the intensity of the attacks reached a new level of hatred – first with Badr, then with Uhud and then with Ahzab. Yet something very mysterious happened. Despite the increasing hatred towards the Muslims, individuals who hated Islam for years converted to Islam. People like Abu Sufian, Khalid Ibn Walid and Ikrimah eventually became Muslim. Their commitment to Islam after their conversion indicate their sincerity in their conversion so the argument that they converted in order to avoid being killed seems inaccurate in the light of the historical facts.

The dispositional view has no real answers. The situational view though suggests something different. The political situation in Mecca – especially under the leadership of people like Abu Lahab and Abu Jahal – encouraged the ordinary Quraish people to become violent. Under the three guiding principles of social conformity, social compliance, and obedience to authority, good people turned into bad people. This makes perfect sense in the light of social psychology.

Yet, one by one, the Quraish accepted Islam. Each new conversion encouraged others to convert. In the end, when the leaders converted just before the liberation of Mecca, everyone followed. Two fascinating facts about the Prophet's life that is rarely highlighted. First, 99% of non-Muslims converted to Islam (Fontaine & Oziev, 2012). Second, very few people died on the battlefield on both sides. Yahya (2018) writes, *"27 battles, 60 expeditions, 1018 lives lost on all parties. No conqueror in history has achieved so much success in so many battles with so little loss of life"* (Yahya, 2018). Yahya (2018) says that when fighting battles, the minimum of force was used. He notes that during the battle of Badr, the Muslims were aided by 1,000 angels, yet only 70 enemies were killed. It is as if Allah had identified the non-Muslims that had no goodness in them and allowed them to be killed. Allah identified the non-Muslims that were going to convert to Islam and let them live. In contrast, when Allah wanted to destroy Abraha's army, every soldier was killed.

It would be wrong to frame the life of the Prophet as “Muslims versus non-Muslims”. A better way of framing his life would be “decent versus indecent people”. For example, consider the Pact of the Virtuous. Before the Prophet became a Prophet, he witnessed an incident. A trader from Yemen had been cheated in a business transaction. He sought help, nobody wanted to help. He went to the Kaaba and complained publicly. He appealed to the honour and dignity of the Quraysh to give him justice. Abdullah ibn Judan invited all the chiefs of tribes and clans and they all pledged to intervene in any conflict and always side with the oppressed. This alliance was known as *hilf al-fudul* (the Pact of the Virtuous). Later, after Muhammad became a prophet, he told his companions, “*I was present in Abdullah ibn Judan’s house when a pact was concluded, so excellent that I would not exchange my part for it even for a herd of red camels, and if now, in Islam, I was asked to take part in it, I would be glad to accept*” (Ramadan, 2007, p. 21). By doing so, the Prophet acknowledged that the pursuit of justice is of utmost importance. He established the validity of a pact established by non-Muslims seeking justice for the common good of the society (Ramadan, 2007, p. 21).

There are many examples of the Prophet treating women, children and non-Muslims graciously. Ramadan (2007, p.90) notes that “*Muhammad kept distinguishing between situations and the people involved in them.*” For example, although the relationship with Jewish tribes was deteriorating, a young Jewish boy accompanied the Prophet everywhere because he loved the Prophet’s company. The Prophet never asked him to abandon his faith. The boy fell ill and the boy embraced Islam on his deathbed. While he was alive though, he had enjoyed the Prophet’s love and regard (Ramadan, 2007, p. 90).

Clearly, the situational view does not explain everything about the Prophet’s life. Certain individuals had a fixed personality and refused to change throughout their lives. Similarly, the Quraish used all kinds of social pressure on the Muslims to get them to abandon their ideas or at least make some compromise. Nonetheless, it is argued that a detailed analysis of the Prophet’s life through the lens of social psychology would yield new insights. Let us consider the Sunnah.

The Sunnah

There should be no surprise that social psychology offers some insights into prophetic narrations. One very interesting narration requires an explanation.

The Prophet said, “*Had only ten Jews (amongst their chiefs) believe me, all the Jews would definitely have believed me*” (al-Bukhari). This narration was reported by Abu Huraira, hadith no 3941. There are two ways of interpreting this narration. One way is to assume that it is unique to the Jews. For some reason, the ordinary Jewish people are easily influenced by their leaders. A second view is that this narration reflects the human condition. Any group of people are influenced by their leaders. The second view seems more convincing and it is consistent with another narration in which the Prophet said, “*A man follows the religion of his friend; so each one should*

consider whom he makes his close friend." (Abu Dawud, Hadith 4833). This narration is considered *hasan* by al-Albani. The second view is also consistent with social psychology.

Typically, when people face an ethical dilemma, they have two options. The first option is to reason through the dilemma. This is time consuming and requires System 2. The second option is to observe how other people have resolved the dilemma and trust their judgment. That is automatic, very efficient and requires System 1. A famous example is the U.S. Presidential debate between Ronald Reagan and Walter Mondale. In 1984, Ronald Reagan and Walter Mondale were both candidates for the U.S. Presidential campaign. The entire campaign boiled down to one presidential debate on national television. The entire television debate boiled down to one question that Ronald Reagan answered brilliantly. The audience applauded very loudly and the rest was history. Fein, Goethals, and Kugler (2007) established that Ronald Reagan won the 1984 U.S. Presidential debate because the audience applauded more enthusiastically for him and longer than they did for Mondale. If social psychology teaches us one thing is that people will use heuristics – trusting their friend, trusting their leader, estimating the quality of a candidate by the number of applauses he or she gets – rather than using critical thinking when dealing with ethical problems.

There are many narrations from the Sunnah that have a clear social psychological dimension. One of these is the narration in *Sahih Muslim* about bankruptcy. The Messenger of Allah said, ***"Do you know who is bankrupt?" They said, "the one without money or goods is bankrupt". The Prophet said, "Verily, the bankrupt of my nation are those who come on the Day of Resurrection with prayers, fasting, and charity, but also with insults, slander, consuming wealth, shedding blood, and beating others. The oppressed will each be given from his good deeds. If his good deeds run out before justice is fulfilled, then their sins will be cast upon him and he will be thrown into the Hellfire."***

These are just some examples. It would be a fascinating exercise to go through the *hadith* literature and identify one by one those that have a social psychological dimension. Such an analysis would possibly yield new insights. Let us now consider the case of Islamic history.

Islamic History

It is not possible to review all of Islamic history. However, from February 2018 to May 2018, the author attended lectures given by Dr. Maszlee Malik (henceforth referred to as MM) on the Abbasid Caliphate. MM was a lecturer in political science at the International Islamic University Malaysia at the time. He resigned from the university in April 2018. This section of the paper is long but the sting is in the tail. MM detailed the violent and often catastrophic political history of the Abbasid Caliphate. A dispositional view would be, *"these leaders did this because they were bad people."* A situational view would be, *"these leaders did this because of the situation."* By the end of the semester, MM argued that all the bloodshed during the Abbasid was due to the absence of democratic institutions.

The writing of this section was done in three stages. In the first stage, the author wrote down the notes that he took during MM's classes. He supplemented these notes by reading Keane's (2009) *The Life and Death of Democracy* and Malik (2017) *Foundations of Islamic Governance*. In the second stage, MM read the draft to check for factual accuracy and to make suggestions. In the third stage, the text was edited to eliminate unnecessary repetitions.

This course was taught by a political scientist and the majority of students attending his lectures were political science students. They came to the course with pre-conceived ideas about the Abbasid caliphate. MM had therefore three tasks: to challenge stereotypes about the Abbasid, to present an overview of the Abbasid period, and to make this history relevant to political science students.

There are two generic ways of presenting Muslim history. One way is to emphasise the role of invaders – like the crusaders, the Mongols and the colonisers. A second way is to ignore outsiders and focus on the internal dynamics in Muslim societies. MM chose the second approach. Although Muslims talk about the Abbasid Caliphate, this is a misnomer. During this period, there were multiple caliphates, generally independent of one another. Towards the end of the Abbasid caliphate, there were about 20 semi-independent caliphates.

Before starting with the Abbasid caliphate, MM presented some background. After the death of the Prophet, Abu Bakr was chosen as the first political successor (the caliph). Abu Bakr appointed Umar ibn al-Khattab as the next caliph. At his death, Umar appointed a committee of wise men whose role was to choose the next caliph. They appointed Uthman ibn Affan. In the last part of Uthman's caliphate, rebels emerged from Egypt. They marched towards Madinah and they assassinated Uthman ibn Affan. Ali ibn Abu Talib became caliph. He decided that the priority was to restore calm. He decided not to immediately pursue the assassins. His decision was misinterpreted and this led to a conflict with Muawiyah. A civil war ensued. This was the first of many internal conflicts that would shape history. All the actors at the time – especially Uthman, Ali, and Muawiyah – could be viewed through the dispositional view lens or through the situational view lens. Depending on one's lens, one draws very different conclusions.

Muawiyah's appointed his son Yazid as his successor. This appointment without any election was accepted by many provinces but not by the people of Madinah. The people of Madinah elected Abdullah ibn Zubair as their caliph. Yazid sent his armies against Madinah and Abdullah ibn Zubair was murdered. MM presented a timeline that started with the death of the Prophet. It included the four Rightly-guided caliphs, the Umayyad, the Abbasid, the Ottoman and modern Muslim states. The Abbasid caliphate was itself divided into several periods. These were,

1. The Golden Age of the Abbasid (775 CE to 861 CE)
2. The Buyid (945 CE to 1055 CE)
3. The Seljuq (1045 CE to 1118 CE)
4. The Fatimid (909 CE to 1171 CE)

5. The Crusades (1096 CE to 1291 CE)
6. The Ayyubid (1174 CE to 1250 CE)
7. Mongol invasion (1250 CE to 1260 CE)
8. The Mamluk (1256 CE to 1517 CE)

Competing smaller caliphates, like the Fatimid, were also indicated. He compared the Umayyad and the Abbasid caliphates. The Umayyad was very Arab-centric and very much influenced by the administrative practices of the remnants of the Eastern Roman empire. The Abbasid caliphate was much more multi-cultural, multi-religious, and multi-ethnic. The influence of Persian culture was very significant. MM analysed the collapse of the Andalusian caliphate and its unintended consequences. For several centuries, al-Andalus was a state in which Muslims, Jews and Christians lived in a state of mutual respect. They shared knowledge and built on one another legacies. This was known as *La Convivencia*. When the caliphate of al-Andalus finally fell in 1492, many scholars – Muslim, Christians, and Jewish – fled to Egypt that was now under the rule of Salahuddin al-Ayyubi. These non-Muslims joined al-Azhar university and made great scholarly contributions. MM noted that the open-mindedness that was prevalent at the time was not simply the open-mindedness of the sultan. Rather, it was an open-mindedness of thousands of scholars, traders, and ordinary people. This open culture attracted scholars from other cultures and created a very dynamic multi-cultural and multi-religious civilisation. Again, all of these facts could be viewed through a dispositional lens or a situational lens with very different conclusions.

MM explained the genealogy of the Arabs. Of great importance was the competition between the Umayyad and the Hashemite. Abu Abbas and Ali ibn Talib came from the Hashemite clan. The supporters of Ali (the Alawite) played a crucial role in the rise of the Abbasid. The Alawite split into three major branches – the Zaydis, the Ja'faris and the Isma'ilis. Abu Abbas allied himself with the Alawite and the people of Khorasan to overthrow the Umayyad. Once in power, he killed the people of Khorasan. MM explained that this approach was typical of the politics of that time. He then explored the policies of al-Mansur, the successor to Abu Abbas. He pushed the Alawite away from the centre by having many of them exiled. He explained the branches of the Shia community and their varying beliefs. They went to places like the south of Algeria in which they planted the seeds of what will later become the Fatimid caliphate. This question of the split between Sunni and Shia plagued the Abbasid caliphate for almost 700 years. By and large, the Shia relied on underground networks that would work to overthrow Sunni leaders.

MM sketched the various stages during the Abbasid caliphate. The general point was that while Abbasid society was often quite brilliant, the politics of the time was messy and bloody.

There was intense competition between Arabs, Persians, Kurds, and Turks for power. Depending on who was in power, the political centre kept changing. More and more parts of the Muslim world operated as independent states. Throughout the 700 years of the Abbasid caliphate, there were only a handful of righteous leaders.

He explored the open-mindedness of the Muslims of the time. They had no problem interacting and benefiting from other cultures, other ethnicities and other religion. One of many examples was the Crusades. The crusaders were Catholics. However, the Christians from the Middle East had a very different understanding of Christianity. They fought with the Muslims against the crusaders. Salahuddin al-Ayyubi's general, for example, was a Christian. Many senior government officers were non-Muslims. Muslim historians tend to emphasise this point while Western historians tend to minimize this point. It really depends whether historians present the Abbasid caliphate as "the history of the Arabs" or the "history of the Muslims". In reality, most of the greatest Muslim scholars were not Arabs but Persian. Throughout Muslim history those, non-Arabs and non-Muslims carry names that sound like Arabic or Muslim names.

MM kept repeating the importance of understanding the historical context. MM related the example of someone who asked al-Qaradawi about democracy. Al-Qaradawi did not start with a legal verdict. He explained that Islam wants to prevent the spilling of blood and the theft of other people's property. Any institution that achieves these objectives is useful. Prior to democracy, the politics of the time was "*might is right*". Caliphs needed powerful governors. These governors were powerful because they had a strong and loyal army. These governors would often kill one another because there were no other method for changing regimes. Many times, generals would kill their governors, or generals would kill their closest friend. Sometimes wives of governors would raise an army and rebel against their husband. These internal conflicts were often bloody and costly. It is only with proper democratic institutions that regime changes can happen without the spilling of blood and the theft of property.

Towards the end of the semester, MM explained the role of institutions throughout the Abbasid caliphate and the role of Muslim scholars. The caliph was sometimes a powerful individual, but he was often powerless. He often relied on powerful governors, the most powerful of which would become the sultan. The *vizir* was equivalent to a prime minister. Below him would be governors, the chief judge, the ministers responsible for collecting taxes and paying salaries to officials, a board responsible for grievance (*diwan al mazalim*) and the institution of the *hisba*. The *hisba* was initially set up to prevent corrupt business practices but its scope widened over the centuries. By and large, many of these institutions were headed by qualified and popular scholars. These scholars became the "*voice of the people*" against incompetent or corrupt rulers. The point though, according to MM, is that the Abbasid caliphate survived so long, despite a long line of greedy rulers and governors, because the caliphate was blessed with very strong institutions. These scholars were often part of the system but at the same time, they offered some degree of check and balances. Some scholars were corrupt and many scholars took a neutral position. By and large, the system worked well.

A question was raised concerning the policy of the Abbasid towards military *jihad*. MM explained that invading other countries was the politics of the time. You invaded others or others invaded you. In Persia, the ordinary person was working very hard and taxed very heavily so that the Persian emperor and his court could live in luxury. There was no sense of national identity as

it is understood today. As Islam became a growing political force, stories started to circulate that the Muslims collected taxes from the rich and gave it to the poor – something unheard of anywhere in the world at the time. When Muslim armies collided with Persian armies, Muslims often won. More significantly, the local people helped the Muslims to win so that they could be treated more fairly and receive financial help. Generally, the decision to invade or not to invade depended on contextual factors rather than religious factors. Although this question was only raised once, the point was made several times throughout the semester that before democracy became the norm, every country had a political system based on “*might is right*”. Although *jihad* is often presented as a religious matter, it should be more properly understood as a decision that reflects the politics of the time.

All of the above points – the conflict between *sunni* and *shia*, the brilliance of al-Andalus, the tension between ethnic groups within the Muslim world, the good relation between Muslims and non-Muslims, the reason behind the success of the Muslims in *jihad* – can be analysed through the dispositional lens or through the situational lens. Again, the analysis and conclusion would be quite different.

Throughout the semester, MM’s regular references to the absence of “democratic institutions” left the author puzzled. This was because the author had a layman’s understanding of democracy. Reading Keane (2009) was particularly useful. Keane (2009) shows that a democracy is not exclusively Western and a democracy need not be secular. Democracy is defined as “*a legally sanctioned alternation in the exercise of power so that one group temporarily rules others, so that through time, each group of persons have their fair share of power*” (Keane, 2009, p.79). When MM talked about the lack of democratic processes during the Abbasid, he did not imply that a massive general election should be organised. He meant that a system had to be put in place so that a powerful governor could remove a weak sultan without having to spill blood. Keane (2009) notes that many Muslim social practices were democratic. He attributes the remarkable stability of the Abbasid Caliphate to the institutions of the mosque and public endowments. The mosque created a space where many issues were discussed in public assemblies. Public endowments enabled wealth to be re-distributed in the society and thus prevented the accumulation of wealth. Ironically, the pre-Islamic Arabs had “*assembly-based democracies*” and the early Muslims “*invented a variety of brand-new mechanisms for publicly monitoring and sharing power among people who considered each other as equal*” (Keane, 2009, p. 128). Historically, this part of the Muslim legacy had been denied by European scholars in order to justify colonisation (Keane, 2009, p.129). As the Abbasid leaders deteriorated, these institutions ceased to work as they ought to and the empire eventually fell. Reflecting on MM’s lectures and writings, the importance of the situation is critical. Muslim political leaders killed one another because that was the politics of the time. In current times, Muslim leaders in most countries do not kill one another because the situation no longer permits that kind of politics.

MM's lectures finished at the Abbasid. However, a survey of Muslim history after the Abbasid could be done to complete the analysis. This author would suggest that most of the historical accounts of the Muslim world are written through a dispositional lens although an analysis through a situational lens would be probably be more accurate.

It is now time to refine the concept of the "situation". In a simple interaction between two people, the situation can include the time, place, and other factors that shapes the social encounter. For example, if a female is walking alone in a deserted street at two o'clock, she might not think twice about it. However, the same person might have a completely different experience if she is walking in the same street at two o'clock in the morning. In social interaction involving a group of people, the tendency to follow group norms are very powerful – even if these group norms go against Islamic principles. At a societal level, as MM's analysis of the Abbasid shows, one must be aware of how political and social institutions shape the behaviour of individuals. When it comes to encouraging goodness and forbidding evil (*amar bil ma'ruf wanahi anil-munkar*), the dispositional view would be that one changes the people's dispositions. The situational view might argue that one must first strengthen political and social institutions. Once these institutions have more legitimacy and strength, the people's behaviour will change accordingly.

The Day of Judgment

With regards to Paradise and Hell, the dispositional view is simple. Good people go to paradise and bad people go to Hell. The situational view would be quite different. Some people are really bad due to their nature. But, as Zimbardo (2008) demonstrated, good people can submit to social conformity, social compliance, and social obedience. In the end, good people can do bad things. However, Zimbardo (2008) dedicated his last chapter to explore the notion of "social courage". Some people do not succumb to situational pressures. They stick to their principles despite social pressure to do otherwise. Zimbardo (2008) says that they demonstrate social courage. In his work, Zimbardo argues that social courage can be taught. One of the aims of social psychology is to educate people so that they know how, when and why they are being manipulated to do things against their principles.

Both views seem to be present in the Qur'an. For example, Allah says,

This is Hell, which the criminals deny. (55:43)

The word "criminals" is a noun, which suggests that these people started their career as criminals and stayed criminals right through the end of their lives. This seems to be consistent with the dispositional view. On the other hand, some *ayat* seem to suggest that the situational view will apply in some cases. For example, Allah says,

And the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the Messenger a way. (25:27) Oh, woe to me! I wish I had not taken that one as a friend. (25:28) He led me away from the remembrance after it had come to me. And ever is Satan, to man, a

deserter." (25:29) And the Messenger has said, "O my Lord, indeed my people have taken this Qur'an as [a thing] abandoned." (25:30)

In these *ayat*, Allah is emphasizing that some people will have been influenced by their close friends (Khalil – the same word that was used in the narration when the Prophet said that a person will follow the religion of his close friend). It is interesting that the Prophet did not say that they disbelieved in Islam, that they stopped praying and so forth. They simply didn't take the Qur'an seriously.

In other *ayat*, we know that people entering Hell will blame their leaders and their leaders will blame their followers. They will all end up blaming Iblis who said that they simply followed their own desires. Allah says,

And they will come out [for judgement] before Allah all together, and the weak will say to those who were arrogant, "Indeed, we were your followers, so can you avail us anything against the punishment of Allah?" They will say, "If Allah had guided us, we would have guided you. It is all the same for us whether we show intolerance or are patient: there is for us no place of escape." (14:21)

And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment." (14:22)

Conclusion

This study started by reviewing some principles of social psychology and presented Zimbardo's distinction between the dispositional view and the situational view.

There is no doubt that some individuals are disposed towards good and some individuals are disposed towards bad. Nor is there any doubt that the dispositional view does not explain everything.

By and large though, most scholars might not appreciate the power of situational factors in shaping people's behaviour. The author provided an overview of the life of the Prophet, some narrations, and some examples from Islamic history. Lastly, some *ayat* of the Qur'an concerning the Day of Judgment indicate that some people will enter Hell because they were simply following their close friends or their leaders.

The intention behind this study is not to make any conclusive claims but rather to open the discussion. It seems that there are many insights to be gained by analysing the Islamic texts from the perspective of social psychology. Unfortunately, very few Muslim scholars are trained in social psychology so this would require extensive inter-disciplinary collaboration. It should be noted that

in order to keep this study brief, many important studies from social psychology have not been mentioned. At this stage though the author is interested in getting feedback from Islamic Studies scholars to get their initial reactions.

It should be noted that many studies in social psychology go against conventional wisdom. For example, many people assume that human beings are simply motivated by personal self-interest. Yet, there are many narrations in which Muslims are asked to love one another, to help one another and so forth. This altruism seems almost contrary to human nature as most people see it. It turns out that most people are wrong. Studies on social pain and social rewards show that people are wired to be altruistic (Lieberman, 2015). There is a lot of research that shows that there is no benefit in highlighting people's weaknesses but a lot of benefits in building on people's strengths. This again seems contrary to the conventional approach to encouraging good and forbidding evil. In short, it is quite possible that scholars trained in Islamic studies use their conventional understanding of human psychology to judge the Qur'an and the Sunnah. Unfortunately, their understanding of conventional understanding of human psychology might be incorrect and this might distort their understanding of the Qur'an and the Sunnah.

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Main Factors Affecting The Marking Of The Letters In Mashaf Al-Mashariqah And Al-Magharibah

**Wan Mohd Al Hafiz bin Wan Mustapa
Muhamad Hamidani bin Mustapha
Mohd Jismani bin Yusoff
Nordin bin Mat Piah**

ABSTRACT

This article aims to discuss the major factors that influence the marking of the letters in mashaf al-Mashariqah and al-Magharibah. All these factors affect the difference in the marking of letters in two large streams of alphabetic designation. The difference in marking indirectly raises confusion among the public society regarding the designation in the mashaf. This study will also explain the clarity of the confusion thus further confirming the problem. This is therefore a qualitative research. The findings are based on the documentations and analyses that have been analyzed using text and content analysis methods. The findings show that there are four major factors that play a main role in the differences of marking each letter in the two mashaf. Each letter needs to be assessed with the four factors before it is determined whether it should be marked with a dot or not, the position of the dot; above or below the letter, and the number of dots that should be placed.

KEYWORDS: Letter dot, al-Masyariqah and al-Magharibah, Dhabt (signs) al-Quran, Mu'jamah letter, l'jam (consonant pointing) dot.

INTRODUCTION

Marking of the Quran is one of the stages in writing progress and modification of the *mashaf*. As you know, the Qur'anic writing in the time of Prophet Muhammad was without any mark, line or letter of *Hamzah* itself. However, there are changes and improvements regarding this matter as the impact of the increasing number of Muslims on the times of the Companions.

Thus, it is clear here that the demand for the marking of the Quranic letter is due to the non-Arab nation that has embraced Islam. Consequently, the Arabs themselves are not too concerned with the reading and writing of the Quran as these words of Allah is revealed in their language. This is different from other people who do not speak Arabic either in speech and in writing. Allah Almighty said:

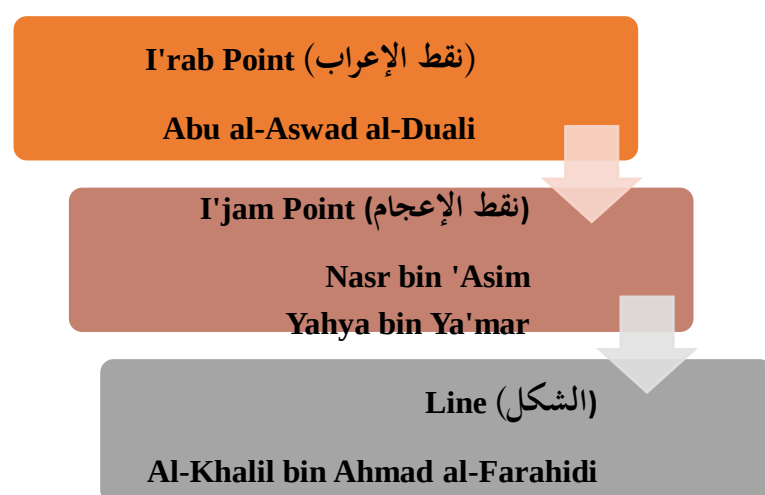
وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٣﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾ عَلَى قَلْبِكَ

لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٥﴾

And indeed, the Quran is the revelation of the Lord of the worlds. The Trustworthy Spirit has brought it down. Upon your heart, [O Muhamad]- that you maybe of the warners – in a clear Arabic language.

(Al-Shu'ara': 192-195)

DISTRIBUTION OF QURANIC LETTER



In short, the letters of the Quran went through three phases after the time of Prophet Muhammad. The phases are the I'rab Point, the I'jam Point and the Line. The I'jam Point was created by a scholar named Abu al-Aswad al-Duali. The I'jam Point was made by two scholars, Nasr bin 'Asim and Yahya bin Ya'mar. Subsequently, Line was created by al-Khalil bin Ahmad al-Farahidi. Of the three phases of the study, the focus of this study is on the second phase, the I'jam Point.

In the context of Quranic letters and words, most scholars have concluded that the total number of words in the Quran is 77,934 words (Al-Suyuti, 2004 & al-Mukhallilati, 1992). Each of these words is a combination of the letters of the Quran, and of course all the letters in the Quran are Arabic letters because they are the language of the Quran. Allah Almighty said:

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

(Yusuf 12:2)

Indeed, We have sent it down as an Arabic Qur'an that you might understand.

Therefore, this study was conducted to examine the letters of the *hija'iyah* found in the Quran from the point of view of the main factors which influence the marking of the letters so that they are divided into two categories namely *mu'jamah* letter (having dots) and *muhmalah* letters (no dots). (Muhaisin, 2004; al-Dani, 1997 & Ghanim, 2009)

Thus, every letter that has a dot in Arabic especially in the Quran is known as the *mu'jamah* letter. While letters that do not have a dot are known as *muhmalah* letter. The cover letter consists of 15 letters, which are ب ت ث ج ذ ح ط ظ ض ش ز س ه و. Apart from these letters is the *muhmalah* letter.

The number of *muhmalah* letters varies among scholars based on differences in alphabet: *alif*, *lam alif*, and *hamzah*. Therefore, the number should be 15 letters, 14 letters, or 13 letters. The discussion involved the total number of *hijaiyyah* letters in either 28 letters, 29 letters, or 30 letters. (al-Khalil, 1967; Sibawayh, 1977; Ibn Jinni, 1993; al-Shatibi, 2010; Ibn al-Jazari, 2000; Muhammad Hasan, 2006; Nasr Sa'id, 2008; Mohd Zaki, 2001; Al-Juraysi, 1999 & Surur, 2007)

However, Muhaisin (2004) in describing the marking of letters in the early days of his creation mentioned only 13 letters of *muhmalah* letters. He did not include the letters *hamzah* and *lam alif* in the *muhmalah* category. This is because both letters have a special discussion in the field of *Dabt* study. The letters are as follows:

ا ح د ر س ص ط ع ك ل م و ه

Al-Dani (1997) has divided the letters of *hijaiyyah* into several categories. These categories are created based on the letters themselves that are very similar to each other. In conclusion, the *hijaiyyah* letters have been divided into six categories:

i. First Category:

ب ن - ت ي - ث

ii. Second Category:

ج ح خ

iii. Third Category:

د ذ - ر ز - ص ض - ط ظ - ع غ

iv. Fourth Category:

س ش

v. Fifth Category:

ف ق

vi. Sixth Category:

ك - ل - م - و - هـ

Influence on the study, it is found that these six categories of letters used by al-Dani (1997) play a significant role in the understanding of letter marking in contemporary Ottoman *mashafs*. However, al-Dani (1997) in his book *al-Muhkam* has stated that the categories created are based on what was accepted from the method of marking by Nasr bin 'Asim and Yahya bin Ya'mar.

MAIN FACTORS OF MARKING LETTERS IN *MASHAF AL-MASHARIQAH* AND *AL-MAGHARIBAH*

There are numbers of questions regarding letter dots especially among the scholars of the Quranic field. One of the questions is why the letter *Ba* is placed one point below when the letter comes first instead of the letter *Nun* from the alphabetical order. What is the factor that makes the *Shin* letter with three dots while the *Sin* letter has no dots at all? Most letters start with no dots then are marked with one dot, two dots and so on, but why do the letters *Fa'* with *Qaf* continue to be dotted without any letters without dots in between? How can it be in the Ottoman *mashaf*, the letter *Fa'* is one dot below and *Qaf* with one dot above?

These are some of the questions about marking the dots in the letters of the *mu'jamah*. In fact, each of these questions is closely related to the dots-setting factors created by two prominent scholars, Nasr bin 'Asim and Yahya bin Ya'mar. This method was then pioneered by two blocks of scholars in the field of *Dabt* (tagging). These two blocks of scholars are known as *al-Mashariqah* and *al-Magharibah*. The *al-Mashariqah* block stretches from Egypt to Iraq, and Yemen to Syria. The *al-Magharibah* block extends from Libya to Maghribi (Morocco) including al-Andalus (al-Zahabi, 2004). Apart from these areas, Muslims in other areas used *al-Mashariqah* marking, including Malaysia. (Refer to the example flag in the appendix section)

Of these two blocks, there are many differences between the angle of the line and the letter dots. However, this study will focus only on the dot of the *mu'jamah* letter only without denying the importance of knowledge of the lines of letters in the Quran.

Before deciding the number of dots and positioning of a dot in any letter, there are a few things to be considered first. These factors are a contributing factor to the form of letter marking as it is today. Studies show that there are four factors contributing to the formation of *mu'jamah* letters. These factors are as follows:

- i. Position of the letter:
This factor refers to the position of the letter in any word either at the beginning of the word, in the middle, or at the end.
- ii. Function of the letter:
Referring to the function of letters from the standpoint of Arabic methods such as جر حرف (prepositions) and so on.
- iii. Pronunciation of the letter:
Pronunciation of the letter here does not mean how to pronounce the letter, but the sound produced when the letter is spoken.
- iv. Arrangement of the letter:
The order here is referring to *alfabaiyyah* order, not *abjadiyyah*.

AL-DANI LETTER CATEGORY AND LETTER MARKING FACTOR

As mentioned earlier, the category of letters cited by al-Dani (1997) provides an easy way to better understand the dot-marking factor in the *mu'jamah* letter. Each category will be compared to all four factors before obtaining any results. In addition, differences of opinion between *al-Mashariqah* and *al-Magharibah* will also be discussed as today's world is dominated by these two points of view from the *mashaf* marking.

First Category: Letter ب ن - ت ي - ث

The letters above are in one category because there are similarities in shape. For example, when the letter is at the beginning of a word, its shape is difficult to distinguish without a dot. For example:

س = ينبت

The word **يَنْبُتُ** above is an example of a word in the state after and before the dots and the line. Note that there are four letters in the word, but it is difficult to determine whether the letter is due to the shape of the letters in the first category. However, not all letters have the same shape when they are in different positions. Examples are the letter ن and the letter ي. These two letters are different from the letters in the first category when they are at the end of a word and have their own form. Thus, out of the five letters of the same shape in the two positions, at the beginning of the word and the middle of the word, the two letters are different when they are at the end of the word. This position difference is the first factor that determines the number and position of the dots in the letters in this category.

Next before placing a dot, it is necessary to look at the letters ث ت ب first instead of the letters ن and ي since the three letters are in an earlier command in *alfabaiyyah* order (one of the marking factors). Three dots are required because the number of letters is three letters. In determining the position of a dot, the function factor and the factor of pronunciation are of utmost importance. The pronunciation of ب ت ب is generated when the letter is spoken with the line of expression (top) which is ثاء تاء باء. Therefore, the position of the dot needs to be marked above the letter making the letter *Ba'* one dot above, the letter *Ta'* two dots above, and the letter *Tha'* three dots above. This pronunciation method is used in the absence of other factors that prevent or hinder it. Therefore, it is found that the dot for *Ba'* is not above, but below. This is because there are other factors that prevent the placement of the dot above the letter. The limiting factor is the functional factor.

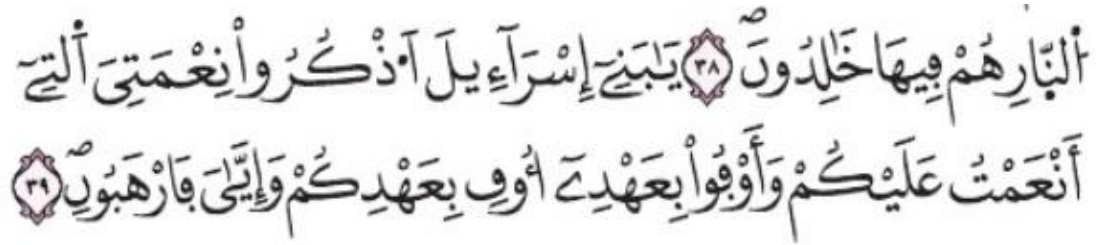
The letter *Ba'* in Arabic is widely used in the جر حرف (preposition). One of the functions of a joint word is to put the line below (*Kasrah*) at the word that comes after it, for example الله بسم. The letter Mim on بسم is placed in the line below (*Kasrah*) because it is preceded by the letter *Ba'* as a joint word. As a result of the function of the letter *Ba'* in this method, the dot for the letter *Ba'* is placed below the letter while the letters *Ta'* and *Tha'* are retained above.

The remaining two letters are the letters *Nun* and *Ya'*. These two letters look different from the other three letters in the same category when they are at the end of a word. For example, في - فن - فت - فت. Therefore, like the three letters before, the pronunciation factor and the functional factor must be considered before placing a dot in any position. The *Nun's* letter from the pronunciation corner is spoken with the front line (*Dammah*), نُون. This front line has a long discussion in *Dabt's* study. However, most scholars of either *al-Mashariqah* or *al-Maghribah* chose to put the front line on the letter. Therefore, the letter *Nun* is placed one dot above the other position as it has not yet been assigned to other letters in the same category.

The letter *Ya'* is given the position of the dot below even though it is pronounced with the upper line (*Fathah*) يَاء. This is because of a function factor that prevents the letter *Ya'* from being in the top position. According to the Arabic method, there are two types of *Ya'* which are regular and as '*mad*'. In addition, the letter *Ya'* is also known as the *harakah tawilah* (long line) and the lower line (*Kasrah*) is known as the *harakah qasirah* (short line). Both names are given because the lower line (*Kasrah*) actually comes from the letter *Ya' Ma'qusah* (*Ya'* with inverted tail). Therefore, the dot *Ya'* is placed below the letter and is marked with a colon because dot one has been given to the letter *Ba'*.

As for the letters *Nun* and *Ya'* from the standpoint, *al-Maghribah* scholars do not place a dot on either of these letters at the end of the word. On the side of *al-Mashariqah*, only the letter '*Ya'*' at the end of the word is left blank. This is because the definition and purpose of the I'jam Point

is to distinguish between letters so that no letters can be obscured. Thus, when the letter *Nun* and the letter *Ya'* are at the end of the word, there is no resemblance to the other letters in terms of form as these two letters have a special shape without further ado to the dot.



The above example is the marking of *al-Magharibah* in surah al-Baqarah, verses 38 and 39. However, if both letters are at the beginning of a word or in the middle of a word, then they are given dots as the original method.

Second Category: Letter ج ح خ

These three letters have similarities from the shape of the word to the beginning of the word, the middle of the word, and the end of the word. Therefore, there is no further discussion from the standpoint of position factors. Similarly, from the point of view of the function, there is no in-depth discussion of the three letters involved among scholars.

However, there are two other factors that determine the position and number of dots for the three letters in this category. These factors are pronunciation and order. The speech line for the pronunciation of *Jim's* letter is different from the letter *Ha'* and *Kha'*. *Jim's* letters are pronounced with the lower line (*Kasrah*) جيم, while the letters *Ha'* and *Kha'* are spoken with the upper line (*Fathah*) حَاء - خَاء. Since only *Jim's* letter differs from that of the pronunciation in that of the lower line (*Kasrah*), *Jim* is given a dot below the letter.

For the letters *Ha'* and *Kha'*, *Ha'* does not need a dot since there are only two letters in the second category. Match one dot to the letter '*Kha'*' to distinguish it from the letter *Ha'*. The position of the point for the letter '*Kha'*' is also above the letter as it is pronounced with the upper line (*Fathah*).

Third Category: Letter د ذ - ز - ص ض - ط ظ - ع غ

The ten letters in this category are a set of five letter pairs that have the same shape. This equation occurs in all letter positions either at the beginning, middle, or end of the word. Just like the letters in the second category, the function factor does not interfere with the letters in this category from the dot position. Again, two factors are needed to determine the number and position of the dot.

From the pronunciation view, all the letters are spoken with the upper line (*Fathah*), ذَال دَال - غَيْن غَيْن - ظَاء طَاء - ضَاد صَاد - زَاي زَاء - . Therefore, the position of the dot is above each letter involved. However, when there are only two letters of the same shape in each pair, the first letter in alphabetical order is not given a dot. This is because it is enough to place a single dot on the second letter to distinguish between the two letters. Then end up with one dot above the letters *Dzal*, *Zai*, *Dad*, *Za'*, and *Ghain*.

Fourth Category: Letter س ش

The letters *Sin* and *Shin* are like letters in the third category of two letters of the same shape and in pairs. But there is a slight difference between the letters in this category and the letters in the

third category. In terms of position, the letters *Sin* and *Shin* have the same shape regardless of their location. From a functional standpoint, these letters do not work as the letter '*Ba* or '*Ya*'. As such, position factors and functional factors do not play a major role in marking this category.

If studied from a structural standpoint, the *Sin* letter is placed ahead of the *Shin* letter. Therefore, when involving two letters of the same shape in all positions, the letters that are placed first need not be given a dot. Simplify by placing a dot on the next letter. So, the *Sin* letter is empty from any dot.

However, there was discussion among scholars on the *Shin* letter point from the point of view of the number of dots to be given. If only one dot was given, it would have been confused with other letters, especially the *Nun*. Therefore, the scholars chose to place three dots for *Shin*'s letter in line with his house number of three houses while also wanting to avoid confusion with other letters. (Al-Dani, 1997)

Fifth Category: Letter ف ق

This letter pair is found to have a unique discussion especially when it involves two blocks of scholars, *al-Mashariqah* and *al-Magharibah*. This is because each of them have their own opinions that are different from each other. Turning to the four factors mentioned, the position factor does not allow the letter '*Fa*' and the letter *Qaf* to be blanked from the dot. This is because the two-letter form resembles the *Waw* letter at the end of the word. As for the beginning and middle words, these two letters have the same shape as each other. Therefore, the letter *Fa* and the letter of *Qaf* are indispensable to the dot as the difference between the two. This was agreed upon by the scholars of *al-Mashariqah* and *al-Magharibah*. However, these scholars disagree on the position and number of dots that need to be put. (al-Dani, 1997 & Ghanim, 2009)

Al-Mashariqah argues that the letter *Fa* must be given one dot and the letter *Qaf* must be given two dots. These numbers: one and two are based on alphabetical order in *alfabaiyyah* order. The letter *Fa* is given one dot because it comes earlier than the letter *Qaf* which was given two

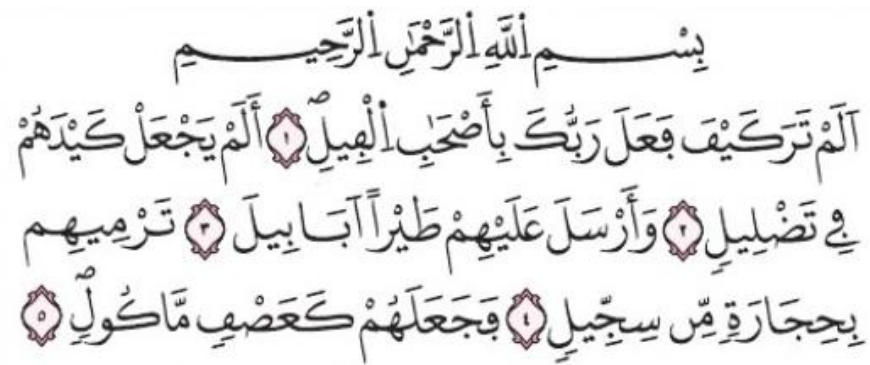
dots because it comes after the letter *Fa*. The position of the dots for both letters is above the letters based on the pronunciation factor. The letter *Fa* 'and the *Qaf* are spoken by the upper lines (Fathah) namely فَاء and قَاف, so the position of the dots should be above that of *al-Mashariqah*.

However, *al-Magharibah* has its own opinion. Factors that play a major role in these differences are functional factors. This factor is the main point of differences between *al-Mashariqah* and *al-Magharibah* in the marking of the letters *Fa* 'and *Qaf*. For scholars of this block, the letter *Fa* 'needs to be placed one dot below since its function is like the function of the letter *Ba* ' as a joint word. Generally, letters that come after a joint must be underlined with a bottom line (*Kasrah*). Therefore, the letter '*Fa*' should be placed one dot below even though the reference is to the top line (*Fathah*). If the letter *Fa* 'is given one dot below, then the letter *Qaf* is given only one dot above. The number and position of this dots are sufficient to distinguish between the letters *Fa*, *Qaf*, and *Waw*.



Example of marking by *al-Magharibah* in Surah al-Baqarah, verse 1-3

At the same time, *al-Magharibah* also considers the position factors for the letter '*Fa*' and '*Qaf*'. Like the letter *Nun* and the letter *Ya* ', *al-Magharibah* thinks of the letter *Fa* 'and the letter *Qaf* is not necessary to the dot when it is at the end of the word. The shape of these two letters is enough to distinguish the two.



Example of marking the dot for Fa' at the end of the word in Surah al-Fil based on *al-Magharibah's* opinion



Example of marking the dot for Qaf at the end of the word in Surah al-Asr based on *al-Magharibah* opinion.

Sixth Category: Letter ك - ل - م - و - هـ

The five letters in this sixth category do not have significant shape similarities to the other letters. Each has its own form. As a result, all these letters are left blank because they are incompatible with each other. This is agreed upon by *al-Mashariqah* and *al-Magharibah* and is used in *mashaf* markings.

CONCLUSION

This is the result of the study on the main factors of marking the dots of the letter in the Ottoman *mashaf*. These factors are not stated and do not come together directly among scholars. Some scholars mention only one factor, while others mention on the other two different factors. As a result, this study has concluded that there are four main factors in the characterization of the dots of letters either in terms of number of dots, position of the dots and so on.

Finally, the knowledge of letter marking is one of the important things that the reader of the Quran needs to know especially educators with *Rabbani* traits. Today's Ottoman *Mashaf* is widely written in one of two monumental tracts namely *al-Mashariqah* and *al-Magharibah*. In addition to recognizing the signaling pathways between the two streams, it is also important to understand the causes and factors that cause such differences. Hopefully this article will enlighten everyone while benefiting Muslims. Wassalam.

Appendix 1



Example of marking by *al-Mashariqah* in Surah al-Fatihah



Example of marking by *al-Magharibah* in Surah al-Fatihah

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The Educational Impact Of Al-Azhar University In South Western Nigeria: A Case Study Of Arabic-Islamic Schools In Yorubaland

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ABSTRACT

Pursuing education in Arab countries generates a controversy among indigenous and home-made scholars in Nigeria. Some believe that it is enough to pursue religious education within the country, while some others uphold the standpoint that Muslim students should pursue their studies in Arab countries like Al-Azhar. Hence, there is a lot of confusion and controversy about the impact of Al-Azhar University in Nigeria. However, this study aims to investigate the impact of Al-Azhar University in Cairo, Arab Republic of Egypt on Arabic-Islamic schools in the Yorubaland, Nigeria. This is done through investigation of its curriculum, scholarship, and sending of Al-Azhar's delegates to teach in Arabic-Islamic schools in Yorubaland, Nigeria. It discusses Islamic religious affairs and the role played by the Nigerian Muslim scholars in general and in the South Western Nigeria in particular. Furthermore, it addresses the argument bothering on the need to pursue religious education within and outside the country. This study also examines the difference between Al-Azhar educational system and the Nigerian Arabic-Islamic educational system and investigates the need for continuation or otherwise of Al-Azhar's venture in the Nigerian Arabic-Islamic Schools. This study is both historical and analytical in nature. It used data gathered via primary and secondary sources and utilizes both qualitative and quantitative methods. Findings from this study revealed the suitability of Al-Azhar educational system for Nigeria. It also showed the continuous need to pursue Al-Azhar education by Nigerians. The need to introduce some Western courses into Al-Azhar educational curriculum to facilitate easy fitting of the graduates into Nigerian educational system also emanated from this study. The study recommends the completion of secondary education in Nigeria by intending Nigerians seeking Al-Azhar education in order to facilitate their usefulness in the Nigerian western-oriented educational system upon their return.

KEYWORDS: Al-Azhar University, South-western Nigeria, Arabic schools in Nigeria, Islamic schools in Nigeria, Yorubaland, System of Education in Nigeria

INTRODUCTION

The age of al-Azhar University is now a thousand and forty-eight years, (1048). The third oldest university in the world. ³It includes 359 academic programs in various science and religious and humanitarian knowledge, scientific and medical. AL-Azhar University has three main branches;

the first in Cairo, the second in southern Egypt and the third in northern Egypt, it includes 87 college. AL-Azhar University has 23 University cities. AL-Azhar University has 17 thousand members of a teaching authority. AL-Azhar University has 14 thousand employees and employees. Al-Azhar University has five University hospitals present in various provinces of the Republic. The University of al-Azhar is taught by students of science in the current school year about 650 students and students, and more than 33 students and students from the different countries of the world, representing 107 countries of the world. AL-Azhar University is now a lot of its 87 colleges with accreditation from the national authority to ensure quality and accreditation. AL-Azhar University has no geographical surroundings and does not have the provinces and territories but spread on the land of Egypt all east and west and from Alexandria to aswan but stretch outside the Egyptian Diameter.⁴ Look at this quotation:

Al-Azhar University concerns itself with the religious syllabus, which pays special attention to the Qur'ānic sciences and traditions of the prophet, on the one hand, while on the other, university teaches all the modern scientific fields of science. Thus, the university has not only fulfilled its obligations in these two fields of study but also fulfilled its obligations towards the Arabic language which is the language of the Holy Qur'an ⁵

The quotation above delineates the generosity of Al-Azhar University. Specifically, it reveals that Al-Azhar University in Cairo Egypt deals with religion and modern beneficial studies as well. But sadly in Nigeria, Al-Azhar University has been perceived as only for Arabic and Islamic studies. In Yorùbáland in particular, the education of Al-Azhar University and its impact on Arabic-Islamic schools in the region has become a controversial issue to the extent that the identity and image of old and current students of Al-Azhar University have negatively been perceived. Furthermore, there is a common belief in Nigeria particularly in Yorubaland that anyone who studied in Al-Azhar University cannot be considered as a good and useful product for the society due to the lack of Islamic ethics. Nonetheless, there is no conclusive evidence to prove and claim exactly what is wrong in Al-Azhar's education than to say Al-Azhar students habitually are Devils (*Faraohs*) and their knowledge is a waste.

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⁴Ahmed Mohamed Ahmed el-Tayeb, the current Grand Imam of al-Azhar and former president of al-Azhar University. He was appointed by the Egyptian President, Hosni Mubarak, following the death of Mohamed Sayed Tantawy in 2010. He is from Luxor Governorate in Upper Egypt, and he belongs to a Sufi family.

⁵<http://www.rohama.org/en/content/23>

In a bid of finding a clear knowledge for this problem the researcher, who is an old student of a well-known Arabic school in Yorubaland in Nigeria the so-called Arabic Institute of Nigeria which is situated in Medina Elekuro Ibadan Oyo State and a graduate of Al-Azhar University in Cairo Egypt, who stayed for more than a decade in Cairo and familiars with the environment wishes to make an attempt through this study to investigate the educational role played by Al-Azhar in South Western Arabic-Islamic schools in Yorùbáland Nigeria. It is anticipated that a research must be done on this topic which would expectantly be useful for Nigerians, especially the Yoruba people who always focus on sending their children to Arabic schools in Nigeria and upon graduation are sent to Al-Azhar University in Cairo Egypt as well in furtherance of their study. Additionally, this study also delved into how Arabic-Islamic schools in this area were initiated and how they were influenced by Al-Azhar's curriculum and the way its system is adopted by Nigerian Arabic-Islamic founding fathers. In other hand, in order to have a clear knowledge about the problem of Al-Azhar University, this work investigates the reason for the establishment of Madrasas in Nigeria in which it focuses on the role played by Nigerian great Muslim Scholars who devoted their entire lives for propagating Islamic knowledge and completely concerned about preservation of Islam and Muslims.

According to Umar Baffa and his colleagues in the book entitled Muslim educational reform in Nigeria, it became evident that before the arrival of the British into Nigeria, Muslims had a well-established system of education that blends revelation and reason to transform man and his environment and enable him to worship the Creator, the Lord of all creations. But, the modern system of education, which rest on secularism, was and still is, being influenced by Western conception of Knowledge.⁶ In addition to the forgoing information, the advent of colonialism in Nigeria was a precursor of Christian missionary activities and consequent relegation of Islamic education. Also, little support was given to the Islamic intellectual heritage and Islamic education was left to stagnate with no policy guide, quality control and future prospects. Additionally, modern education was given more prominence, support and official backing and this resulted in envy between the competitive opportunities opened to the two system of knowledge. With the strong support it became more profitable in the modern sense for a person to pursue Western styled scholarship than Islamic education⁷.

Consequently, the secularized curricula that have permeated and dominated the National Policy on Education (NPE) in Nigeria de-emphasized the religious and moral components of education, which are essential in molding the Islamic personality, which Muslims greatly cherish. For the Muslims who pass through the modern educational system, many are trained and turned into confused and deluded hybrids largely, because the knowledge they have gained is bereft of

⁶Umar Baffa Aliyu, Shehu Salisu, and Malumfashi, *Muslim Educational Reform Activities in Nigeria*, (Kano Nigeria: Benchmark Publisher Limited, 2005), 3.

⁷ Ibid., 3

spirituality that blends revelation and reason⁸. Details about the British effect on Islamic education in Nigeria can be seen in the following paragraph.

The Impact of British Colonialization on Islamic Education in Nigeria

When the British arrived in Northern Nigeria they found that Islamic education was widespread and well developed. Arabic was the official language of communication in royal courts, offices and legal courts. Hausa and Fulfulde languages were both being written in the Arabic alphabets. But with the imposition of the new modern system of education, the English language, written in the Roman alphabet, replaced Arabic as the official language of the Islamic leadership. Gradually, Western education became the yardstick for determining formal literacy. Islamic education was thus neglected and the new system continued to receive support to the loss of the other for several decades.⁹

The arrival of the British into Nigeria has changed the Islamic education in Nigeria. Details have been given by the above quotation which has clearly shown that it was the arrival of the British into Nigeria that Islamic education lost its power. Not only in Nigeria the same thing happened to the Muslim of Pakistan, many problem faced Indians through the British governments when a new system of education was introduced to them which was completely secular and materialistic in nature. This system was against the existing one in which it was only concerned with how to make a living not how to live and the new environment changed the school from a social and religious institution into an economical one which is totally opposed to Muslim ways of living¹⁰. It is worthy to mention that during the period of the British rule in Nigeria students were thought Bible at schools without been concerned whether they are Muslims or not. They were under control to study Christianity through the school's curriculum. Friday was the only Muslims' day to propagate their religion, in most schools it is difficult to find Islamic teachers; may be only one teacher can be found or two who teach Islamic Religion Knowledge (IRK). There was the suppressed fear of continuous doubt, lack of concern and psychological defeat. There was an obvious crisis in cultural identity and disposition as Muslims were made to downgrade their educational system and embrace secular education, which negates God as the creator of knowledge. This sparked off the desire for educational reform within the purview of Islam¹¹. Finally, after all these sufferings Muslims then, realized that there is no other way to protect themselves from the West than to promote their modern schools where Muslims will get the useful and relevant knowledge. That is how the idea of establishment of *madrasah* came into being.

⁸ Ibid., 7

⁹ Ibid., 11

¹⁰ Sultan Talat, *Muslim Education and Community Development: An Analytical Case Study of Pakistan*. (Makkah Al-Mukarramah: Umm Al-Qura University, 1991), 15.

¹¹ Ibid

The Reformation of Muslim Education in Nigeria

After the fall of Muslim educational identity in Nigeria through the new superseding of British curriculum the Muslim Scholars of then realized that Islamic education needs to be reawaked in order to be relevant in Nigerian society again like it used to be before the British arrived. Also, because change is a constant phenomenon in human society, for education to be relevant reform is necessary and they started the reformation.

In a book entitled "*Muslim Educational Reform Activities in Nigeria*", details were given on the reformation of Muslim education. The establishment of an Islamic state, which lasted up to the beginning of the twentieth century when the British conquered it and ushered in colonial rule and 'Western' education, is the outcome of the reform¹². It therefore implies that, the seriousness of the Yoruba Muslims in the pursuance of Muslim Education was demonstrated by their strong adherence to the programme, without fear of the sophisticated manner and cunning approaches used by the missionaries to attract them into embracing Christianity and attending Christian schools.¹³

Consequent on what happened in India after the British conquered them. Historically, Shah Waliullah had impacted on the thought of huge Muslim scholars and the different movements of Muslims of the sub-continent. But unfortunately for the *Ulamas* instead of them to stand on their faith they were compelled and locked the doors of their schools to the new ideas brought by Western culture, while other section of Muslims submitted themselves at the doorsteps of the British schools. Thus, the spirit of creativity and dynamism for Islamic renaissance was again reduced to a flicking point¹⁴. Moreover, in another quotation, an explication was given saying that in the nation's educational set-up, Arabic and Islamic Studies have undergone some reforms consequent upon the coming of the Christian missionaries with the western system of education. The systems of education brought by the missionaries exposed the Muslims to absolutely opposed system of education, as they could not afford to give up this new system, most especially with the hint given by the Prophet (S.A.W) that knowledge was a stray camel of the believers which they should hold wherever it was found¹⁵.

Since it is known by Muslims that conscious of the fact that the acquisition of knowledge is crucial, and that enrolment in the conventional schools could make them lose their Islam, which was more valuable to them; so, two prominent methods were therefore adopted by the them with a view to integrating the Islamic and the western systems of education to suit their consumption. The first method is the introduction of some non-religious subjects into the existing Arabic-Islamic institutions, while the second is the introduction of Arabic and Islamic Studies into the curriculum of western education.¹⁶ By this, knowledge had been classified into two broad areas; which are termed - conventional and religious. The outcome of these intellectual reawakening globally and

¹²Umar Baffa Aliyu, Shehu Salisu, and Malumfashi. 2005, p.17

¹³ Ibid., 131

¹⁴ Sultan, Talat, 1991, 17

¹⁵ Ibid., 15

¹⁶ Ibid

in Nigeria was the establishment of more schools and Islamic organizations along the Islamization of Knowledge agenda.

The Inception of Arabic-Islamic Schools in Yorùbáland, Nigeria

Aisha Lemu, in an article entitled "*Religious Education in Nigeria – A Case Study of Islamic Educational Trust, Nigeria*" explained that the notion behind the establishment of Arabic-Islamic schools in Nigeria is a response to the British administration that superseded Islamic education in Nigeria. She further explained that the Southern Muslims were threatened and persuaded to embrace Christianity through their studies because the school curriculum was designed by the British.

Christian missionaries were allowed by the British colonial power to set up mission schools in the south from the early days, and Government schools also were generally Christian-oriented. Any Muslim student in these schools would be forced to study Bible Knowledge and in most cases attend church. Conversion was frequently a condition for admission. No teachers were provided for Islamic Studies. Muslim parents had a difficult choice – to allow their children to get a modern education at the risk of losing their faith, or to keep their faith and to lose the opportunity to be raised high in Government or the modern administrative system. This gave rise to the establishment of private Islamic schools for Muslims in the southwest. However, their medium of instruction was usually Arabic, so their products were equally unable to join the mainstream of higher education unless they went to Arab countries for further studies. For these reasons the Christian missionaries and their students in the southwest went far ahead of the Muslims in western education, and tended to look down on the Muslims as backward. There was, and in some cases, still is, serious abuse of their educational and religious rights and marginalization of Muslims in national development¹⁷.

In addition, Sheikh Abdul Wahab Adebayo Ahmad¹⁸ in an interview conducted with him, said that, the so called *Ansaru-dīn*, *Nawaru-dīn* Muslims society of Nigeria, and other societies like them established Islamic schools after the arrival of the British into Nigeria. Muslims were learning Islam by studying Qur'ān, Hadiths and other religious books with the aim to protect their children from being westernized. Unfortunately, after many years their attentions were dramatically distracted from learning Islamic further and gradually they started withdrawing their children from the schools due to long – period of studying with little achievement. For this reason another group of well-civilized Nigerian scholars of then decided to change the then Islamic schools into Arabic-

¹⁷Aisha Lemu, *Religious Education in Nigeria: A Case Study of Islamic Educational Trust, Nigeria* (Oslo Coalition on freedom of Religion, 2002), 65

¹⁸ Sheikh Abdul Wahab Adebayo Ahmad, the former principal of Arabic Institute of Nigeria and one of the great Muslim scholars in Ibadan Oyo State Nigeria

Islamic schools like schools in Arab countries where students will be able to have advanced Arabic and religious knowledge in a short period of time¹⁹. Details on the types of Arabic schools in Nigeria will be fully discussed in chapter two of this study.

STATEMENT OF THE PROBLEM

The traditional Islamic education has received a strict criticism of late in the Muslim World. In the same vein, Madrasah as an institution of learning in Islam has been criticized. Furthermore, all the ills and terrorist activities in the Muslim world have been attributed to Muslim education²⁰. Additionally, the historic and first university in the world, Al-Azhar has been geared towards the enhancement of spirituality, and the inculcation of moral character. Indeed, pursuing education in Arab countries generates a controversy among indigenous and home-made scholars in Nigeria. Some believe that it is enough to pursue religious education within the country, while some others uphold the standpoint that Muslim students should pursue their studies in Arab countries like Al-Azhar. Hence, there is a lot of confusion and controversy about the impact of Al-Azhar University in Nigeria.

Despite of the immense contributions of Nigerian graduates of Al-Azhar to the spiritual and intellectual development of Muslim students in the South-Western Nigeria, little recognition is given to these profound contributions of the unique institution of learning in the country. Also, it is circulated that the educational system of Al-Azhar seems not to be consistent with Nigerian educational system, particularly in the Yorùbáland of Nigeria. Whereas, the reason for sending students to further their studies outside the country is to benefit the society after they return home. Unfortunately, this has hitherto not been achieved. Today, there are many graduates of Al-Azhar who still do not have their stand in the society. No chance for them to work under Nigerian government because mostly they are not very proficient in English language. Considering the foregoing discourse, the present study attempts to explore the above issues by investigating the relevance of Al-Azhar education in Yorùbáland of Nigeria.

RESEARCH QUESTIONS

1. What motivates Nigerians to seek knowledge at Al-Azhar system?
2. What is the difference between Al-Azhar educational system and the Nigerian Arabic-Islamic Educational system?
3. Should Al-Azhar continue to send its delegates to teach in the Nigerian Arabic-Islamic schools? Why and why not?

¹⁹ An interview with Sheikh Abdul Wahab, 2013

²⁰ Ahmad and Awang Mat, Harmonizing education orientation among Madrasah students in Nigeria: Addressing issues in rigidity of Islamic education, (Selangor Malaysia: IIUM, 2013), 13

4. What are the impacts of Al-Azhar education on the Muslims in the Western part of Nigeria?

OBJECTIVES OF THE STUDY

The following are the main objectives of the study

1. To examine the deriving motivation that makes Nigerians seek knowledge at Al-Azhar system.
2. To find out the difference between Al-Azhar educational system and the Nigerian Arabic-Islamic educational system.
3. To investigate whether Al-Azhar should continue to send its delegates to teach in the Nigerian Arabic-Islamic Schools or not.
4. To examine the role of Al-Azhar on the South Western Nigerian Muslims.

SIGNIFICANCE OF THE STUDY

There are lots of confusions about the impacts of Education of Al-Azhar University in Nigeria. Such misunderstandings and arguments have caused a lot of problem. Most of the proprietors of Arabic-Islamic schools believe that Al-Azhar University in Cairo has a significant contribution in the promotion and enhancement of Arabic-Islamic education in Nigeria, while others have negative impression. This study is therefore aimed to propose a solution based on survey of primary and secondary data. It is hoped that the study will provide a clear account with respect to the real relevance of Al-Azhar education in Yorùbáland in Nigeria. Hopefully, the proprietors of Arabic-Islamic Schools, Al-Azhar Educational Committees in Nigeria, Al-Azhar graduates and students, etc. will immensely benefit from this study. The Nigerian government will also find this study useful especially towards the selection of Arabic teachers into various primary and secondary schools in the country in general and South-Western Nigeria in particular. It will also create thoughtful awareness and enlightenment among the populace who are not acquainted about the paramount importance of educational impact of Al-Azhar University in Nigeria.

RESEARCH METHODOLOGY

This study depends on primary and secondary data in which it combines both qualitative and quantitative methods a mode of data collection. For the qualitative methodology, historical with an extensive literature review through library search such as books, journals, interviews, magazines, and internet are used. Interviews were conducted in Nigeria among founders of Arabic-Islamic schools and some of Al-Azhar old students to complete the literature search. For quantitative methodology, questionnaires are distributed among the Nigerians, who are studying at Al-Azhar University in Cairo Egypt. SPSS version 20 software was used to analyze and run questionnaires to come up with the accurate and standard result.

THE NIGERIAN SYSTEM OF EDUCATION

Nigeria is a diversified country with different religions and different patterns of education, therefore its educational system is divided into two major groups namely: Western and Islamic schools. For the Western schools, their curriculum was designed by the British during the period of colonialization of Nigeria. These schools are fully controlled by the Nigerian governments. There are many Private Western schools in Nigeria but still their curriculum is the same like that of government schools. On another hand, there are lots of Islamic schools established by the Nigerian great Muslim fathers. These are Non-governmental schools and they are initially financed by their founders and later some of them are sponsored by Arab countries like Saudi Arabia, Kuwait and others. These schools' curriculums are different from government schools. Among the Islamic schools some of them are also controlled by the Nigerian government.

Moreover, the Islamic schools are also divided into two groups namely; traditional and modern Islamic schools and modern Islamic schools are also divided into another two types, the affiliated and non-affiliated Islamic schools. The affiliated schools are those that are affiliated to the Universities in Arab countries such as Al-Azhar University in Cairo, Egypt, University of Madinah, Kingdom of Saudi Arabia and others. These schools adopted the curriculum from Arab schools and they are also supplied by lecturers and they send their students to the schools they are affiliated to for the furtherance of their studies. Furthermore, the nonaffiliated schools are considered as full independent schools because they are free from any outsider and everything is controlled by their founders. They have their own syllabus; especially they are more concerned about native books written by the ancient Islamic scholars. For example, books of Imam *Málik*, Imam *Sháfi'i's* book of poem, and others.

WESTERN CURRICULA SCHOOLS AND THEIR SYSTEM IN NIGERIA

At this junction, the research focuses on systems brought by the British into Nigeria through colonial administrations. What is common in Nigerian society is that whenever government school (GS) is mentioned it refers to Western Curricula Schools (WCS) and anytime government school is mentioned in this study it refers to Western Curriculum Schools. In government schools mostly Western curriculums are studied and some religious subjects like Islamic religion knowledge (IRK) and Bible knowledge (BK). Also, government schools in Nigeria are divided in three major categories: Primary, Secondary, and University levels. Initially, 6.5.4 system of education (that is to say, six years in primary school, five years in secondary school, and four years in University) was used in Nigeria until the end of 1989 under both the military rulers of Obasanjo and Babangida respectively.

It was in 1990 that the system was changed into the new system known as 6.3.3.4 system of education (that is, six years in primary school, three years in Junior Secondary school (JSS), three

years in senior secondary school (SSS), and four years in University).²¹ In other circumstances, after the completion of secondary schools, some students need to seat for Jamb examination (JE) before they can proceed to University. While others need to study for two years in Polytechnic before University. Anyway, the normal educational system is 6.3.3.4 as it was explained. Therefore, throughout the period of studies, students learn subjects from Western curriculum like: English Language, English Literature, Mathematics, Social Studies, Economics, Business method, Commerce, Biology, Physics, Chemistry, Physical Education, History, Accounting, Marketing, Agriculture, Religious Studies, etc. However, religious study is not well-recognized like other subjects especially Islamic Religious Knowledge (IRK) and also, more privilege was given to Bible knowledge than Islamic knowledge.

Moreover, lecturers are paid by the Nigerian government even not only lecturers including teachers are beneficiaries of the government payment scheme. There are lots of advantages in social and political lives for graduates of government schools in Nigeria. Students who graduate from government's schools in Nigeria get job easily under the Nigerian government. Even there is a tendency for those who studied politics at school to become Nigerian leaders in the future. These students are mostly the needed people in Nigerian society among them are Educationists, Lawyers, Engineers, Doctors, Politicians Journalists, and others. (This is a brief about Western system of education in Nigeria).

ISLAMIC SCHOOLS IN NIGERIA

Islamic schools in Nigeria have different curriculum from the government schools. In these schools religious subjects are the main courses taken. Mostly theses schools are controlled by Muslims, with little chance given to the Nigerian government. According to Ajijola Adeleke Dirisu, Islamic schools are places to train the sensibility of pupils in such a manner that their attitude to life, their actions, decisions and approach to all kinds of knowledge are geared towards Islamic Ideals of being the vicegerent of God on earth. In these schools students are trained and mentally disciplined for the acquisition of knowledge not merely to satisfy an intellectual curiosity or just for material worldly benefit, but to develop them to become rational, righteous beings and also to enhance their spiritual, moral and physical development including enabling them to enhance the welfare of their families, their people, their country and mankind.²² There are two types of Islamic schools in Nigeria: Traditional and Modern Islamic schools.

Traditional Islamic Schools

In Nigerian Islamic educational system, there is a system called traditional Islamic schools. According to Ajijola Adeleke Dirisu in his book entitled *Re-structuring of Islamic education* it is elucidated that the establishment of Muslims educational institutions was a response to one of the

²¹ Idris Jibril, *The New Nigeria School Curriculum Review: Alienating Arabic and Muslim Students*, (Article retrieved on 4/12/2013 from <http://www.gamji.com/article/8000/news8889/htm>)

²² Dirisu Ajijola Adeleke, P49

prophetic tradition that says "Seek knowledge from the cradle to the grave". This is what motivated the Muslim traditionally to establish three types of educational institutions. Namely: Qur'anic school, the Madrasah, and the Mosques²³.

Qur'anic Schools

The first education received by the Muslim children is the one gotten from the Qur'anic school. These schools are often called "*Kutub* or *m'seyyid*" or *MakaratanAllo*" in Northern states of Nigeria and "*IleKewu*" in Southern parts of Nigeria. In these schools children whose ages ranges between four or five years learn to read and write, and sometimes, they are taught modern subjects as arithmetic and local languages. The full course of such a school sometimes culminates in the complete or partial memorization of the Qur'an.²⁴

Madrasah or *Maktab*s

According to Ajjijola Adeleke Dirisu the Madrasah in Nigeria was actually more of a residence than a place of study, since instruction was given in the Mosque itself with students sitting around the teacher. The Madrasahs were responsible for the education for children in that they may be able to understand Islam. Among the Madrasahs, the children were given proper education which put them in a position to distinguish between good and evil, right and wrong. Therefore, the Madrasahs are Islamic educational institutions where basically the tenets of religion are taught or inculcated into students²⁵.

Mosques

Although Mosques are primarily meant for offering prayers, it has been also been used to render great services in respect of expansion of education. Also, mostly in some mosques during the early times in Nigeria even in the Muslim Worlds, there were even today *Maktab*s that are properly instituted. In this *Maktab*s is laid upon religious education. It was in the Mosque that "*IlmiMajÉlis*" used to be held during the Umayyad and Abbasid periods of Islamic history and as such the Mosques were attached libraries and Bookshop where books could be produced by the students.²⁶ The early history of education under the Islamic state speaks of the fact that the *Maktab*s of the Mosques were "*Masjid Qazis*" whose lectures were regarding meaning and interpretation of the Holy Qur'an. They led the prayers and at the same time imparted useful instructions to the believers.²⁷ The same thing happened during the establishment of Al-Azhar in Cairo. It started from the Mosque during the year 970 A.D. when a *Fātimid* general started to construct al-Azhar to serve as the assembly mosque where Islamic educations would be taught. Initially, it started from the

²³Ibid.

²⁴Ibid,

²⁵ Ibid 51

²⁶ Ibid, 54

²⁷ Ibid 68

Mosque it was later, after many years that it was developed and changed from Mosque to Madrasa and it kept changing from one system to another until its present status today²⁸.

ARABIC-ISLAMIC SCHOOLS IN YORÚBÁLAND

Arabic-Islamic schools are considered as Modern Islamic schools in Nigeria due to the modernization of their system. These schools are totally different in methods of studies than traditional Islamic schools. Traditional schools only focus on religious studies while Modern Islamic schools are considered as integration between Traditional and government schools.

As aforementioned, Arabic-Islamic schools are independent and controlled by their founders. Their syllabi are different from those of governments. There are two types of these schools namely; the affiliated and non-affiliated, meaning to say some of these schools are affiliated to Al-Azhar University in Egypt and other Islamic Universities in Arab Countries, while some are not and also some are affiliated to Al-Azhar institutes in Egypt while others are affiliated to Al-Azhar University in Egypt. The Islamic schools affiliated to Al-Azhar University, the students directly enroll to Al-Azhar University to complete four years period of education which is known as first degree. But unfortunately for the affiliated schools to Al-Azhar Institute in Cairo, students of this schools after they have graduated from the schools they still need to re-enroll into secondary level in Al-Azhar institute in Cairo to re-sit for three years of education

The followings are among of Arabic-Islamic schools in Yorúbá land in Nigeria. Institute of Arabic and Islamic Training Centre established by illustrious scholar Sheikh Adam Abdullah Al-Ilory, 1952²⁹, Arabic Institute of Nigeria-Madinah Elekuro Ibadan established by the distinguished scholar Sheikh Murtadha Abdus Salam, 1958, Centre for Islamic and Arabic Studies- Ikirun by Holistic Preacher Sheikh Yūnus Sunūsī, 1961, Islamic Institute-Ede by Sheikh Salaudīn Adedokun Olayiwola, Centre for Muslim Youth-Iwo by Sheikh Muhallī Bukhārī, 1962, The Islamic and Arabic Training Centre- Ilorin by Late Sheikh Yahyā Murtadha, 1965, Light of Islam Arabic School-Agege by Master Dā'ud Abdul Majīd, Alufanla. 1966, Assembly of preaching and propagation-Isolo by Sheikh Mustapha Zogloul Sunūsī, 1970, Islamic Cultural Centre- Iwo by Sheikh Abdul Razāq Abdur-Rahmān, The Islamic and Arabic Training Centre-Zaki by Sheikh Ya'qūb Abdullah Al-Ilory, and Centre for Arabic-Islamic Studies-Ejigbo by Master Mu'izudīn Salmān, 1986. Details are given below in comparison between the affiliated schools and Non-Affiliated schools.

COMPARISON BETWEEN THE SOUTH WESTERN AFFILIATED AND THE NON- AFFILIATED ARABIC- ISLAMIC SCHOOLS TO AL-AZHAR UNIVERSITY.

In Nigeria, there are many Arabic-Islamic schools affiliated to Azhar while others are not affiliated. Different opinions, beliefs and way of perceiving things are what motivated many of Arabic-Islamic Schools' founding fathers to affiliate their schools to Azhar while others are not. Some have

²⁸ Dirisu Ajjola Adeleke, p, 87

²⁹ This school was not affiliated to Al-Azhar University in Cairo Egypt during Sheikh Adam's life. It was later affiliated by Sheikh Habībullāh; the son of Sheikh Adam. But Sheikh Adam himself had a good relationship with Al-Azhar throughout his life (may his soul rest in perfect place)

optimistic thought about Azhar while others have pessimistic belief. On the other hand, self-independent or self-confident is what discouraged some of the then founding fathers from affiliation. Like Sheikh Adam Abdullah Al-Ilory from historical perspective Sheikh's school initially was not affiliated to Azhar based on his self-confident.

He believed that there is no need to affiliate his school to Azhar saying knowledge he had was enough. In one of his public lectures he said reporting his experience during his journey to Cairo Egypt: he had intention to travel to study at Azhar but unfortunately for him he couldn't stay there because after he arrived there it was discovered that there is no need of Al-Azhar knowledge and he returned back to Nigeria in the same year.³⁰ Consequent on this point of view Sheikh 'Ādam decided not to affiliate his school to Azhar. Also, no lecturer was received by his school from Azhar and students from his school were not sent to study at Azhar throughout the period of Sheikh's life. However, everyone with his own reason, after the death of Sheikh, his son Sheikh Habibullah 'Ādam who was in charge of the school's supervision changed his father's opinion and affiliated his father's school to Azhar.

Generally speaking, in Nigeria today, there is an obvious difference between these two groups. This can be seen from different aspects such as: Quality of Education, superiority of Lecturers, Students, and Exposure. The affiliated schools are well-known in Nigerian society by their quality of education and exposure as well. Through the qualification of lecturers qualified students were be produced. For the Non-affiliated schools their products are not totally poor but not well- recognized in the society because of being the local and lack of civilization. It was explained by Mustapha Ahmad Ghazali, a graduate of Madrasah Raodah Islamiyyah Ikirun and a graduate of Al-Azhar University (1994-2002)³¹ Faculty of Education, and department of Islamic Studies that, the difference between the affiliated schools and non-affiliated schools in Yoruba land in Nigeria is obviously clear. He pointed out that Azhar graduates have a clear knowledge, they always play tangible role such as teaching students in most schools through their exposure and they possess a better understanding of Islamic knowledge. He totally opposed the idea and how people perceive the education of Al-Azhar i.e. the belief that studying at Azhar spoils students' lives. He has made mentioned that this is an unreliable view; i.e. baseless view, unless strong evidence can be provided.

THE MAJOR ACHIEVEMENTS OF AL-AZHAR GRADUATES IN SOUTH WESTERN NIGERIA

The roles of Al-Azhar graduates have great impact on the members of the society. They have enormously contributed to the development of religious movements in Yorùbáland. In South West of Nigeria today Al-Azhar graduates are heading major posts whether in politics, social life and in Nigeria Universities as lecturers. Although, it has been said in the beginning of this study that Al-Azhar graduates are not well-recognized in Nigerian society, but still there are many countless

³⁰An interview with Khalid Sunūsi, the son of Sheikh Yūnus Sunūsī , 2013.

³¹An interview with Alhaji Mustapha Ahmad Ghazali, 2013.

achievements for them in South Western Nigeria. In Nigeria today, most of Arabic-Islamic Schools in Yorùbáland have been upgraded to have Diploma from secondary level under Nigeria governments through the efforts and performances of these graduates. That is why in Nigeria recently graduates of Al-Azhar are the only people who are heading most of the Islamic organizations. With their intelligence they are considered as most suitable and capable graduates who are eligible to run any Islamic or religious program. For example Sheikh Luqman Olalekan Busaerī was the Chairman for Muslim Pilgrimage board in Oyo State Nigeria and Alhaji Mudathir is now *Mufasir* of Ikirun Osun State Nigeria, both of them are graduates of Azhar University.

NUMBER OF INSTITUTIONS OF AL-AZHAR'S GRADUATES IN YORÚBÁ LAND IN NIGERIA

It is rare in Nigeria today especially in Yorùbáland to see any Arabic School that is devoid directly or indirectly of contributions from Azhar graduates. To the extent that any Arabic-Islamic school without Azhar graduates is considered as dead, because in some area in Yorùbáland like Ilorin Kwara state of Nigeria Azhar seems to them as a soul in human body. It has been previously mentioned that in this area there is a famous Arabic-Islamic school named Al-Azhar Institute of Arabic and Islamic Studies established by Late Sheikh Kamālud-dīn Habbebullah Al-Adaby.

INTELLECTUAL PRODUCTIVITY

In Oyo state particularly and other states in Yorùbáland generally, there is an association of graduates of Azhar. The aim and objective of this association is to fight against ignorant preachers through intellectual discourses in Radio and Television lectures financially sponsored by some rich men or by state government to promote clear knowledge about Islam in Yorúbá society. For example, Debates on Islamic issues aiming to clarify and distinguish between true Islamic knowledge and innovative Cultural believes.

PUBLICATIONS

Many books have been written by Al-Azhar graduates. Alhaji Mustapha Jum'ah Adewale is a good example to be mentioned. He was born at Ikirun Osun State Nigeria in the year 1954 to two Muslim parents. He started his primary education in 1962 and finished in 1967. He joined Islamic and Arabic School (Raodah) in 1968 and obtained secondary level certificate in 1976. He was sent to Egypt in 1977 where he joined the Institute for Foreign Students secondary level in 1978 and passed out in 1979. However, he furthered to Al-Azhar University, Faculty of Education, and Department of English Literature in 1980 and obtained his (B.A.E.D) degree in 1983. After he graduated from Al-Azhar he returned back to Nigeria where he was primarily preoccupied with the idea of founding and running of the Mosque Development Organization (M.D.O) whose objectives are full of genius inspirations and long-sight. He is a man of talents and intrinsic worth noticeable in his cultural works and inventive innovations He has written many books in Islamic perspective such as *The Lake of Song*, *The Day Drizzles*, *The Handy Harvest in the History of Late*

Sheikh Adam Abdullah Al-Ilory, etc. There are many writers among the graduates of Al-Azhar not only Alhaji Mustapha Jum'ah Adewale, I am unable to investigate all of them during the collection of materials on this study.

AL-AZHAR GRADUATES FROM THE PERSPECTIVE OF THE WESTERN EDUCATED SCHOLARS IN SOUTH WESTERN NIGERIA.

In this section we would like to focus on summary of our previously discussed on this area. Al-Azhar graduates from perspective of Western training scholars is insufficient knowledge unless if it mixes with western education. This can be proved during the service in Nigeria Youth Service Copper (NYSC) at this point of view there are paramount thought about Azhar graduates are well-known as incomplete graduates in comparing them to Western training scholars in Nigeria. In Nigerian job market, there are many chances for Western trained scholars either they are graduated from America, Canada, Australia, and England or even if they are graduates of Universities within Nigeria like University of Ibadan (UI), University of Lagos State (UNILAG), Lagos state University (LASU), University of Ilorin Kwara state, Ahmadu Bello University (ABU), Bayero University Kano (BUK), University of Jos (UNIJOS) and Federal University of Technology Yola (FUTY). The graduates of these Universities and alike are considered as full knowledgeable students. I am not saying graduates of Al-Azhar are not recognized as knowledgeable and intelligent students; but in comparing them to other students of the university aforementioned, Al-Azhar university graduates are known for religious purpose only and they are not recognized like their other counterparts. That is the reason why Al-Azhar graduates mostly re-enroll into University in Nigeria those who want to compete with others and those who don't want are remained as lecturers in Arabic-Islamic schools. To sum up, through this chapter hopefully the influence of Al-Azhar on Arabic-Islamic schools in Yorúbá land in Nigeria can be recognized.

CONCLUSION

In sum, this research on the Al-Azhar education and its impact in Yorùbáland has yielded certain essential facts in terms of creating awareness of degree of Al-Azhar education. As well as it provides a clear understanding about the causes of the lack of integration of Arabic-Islamic Studies with the Nigerian academic Society. We can conclude that the role that Al-Azhar plays in civilizing and integrating Nigerian students is very considerable and recognized. Although, there must be a governmental linkage to the ways and methods students are admitted there; the Nigerian government must have a selfless role to play in the study lives of her citizens at Al-Azhar institutions.

RECOMMENDATION

Different opinions have been suggested by our respondents through the interviews conducted and questionnaires distributed. We thank Al-Mighty Allah to let us accomplish the aims and objectives

of this research. Hopefully, this study finding will help the Nigerian Yorúbá Muslim Society presently and in the future. This can be noticed from an idea of one of our respondents when he said that: "The lack of integration of the proceeds of Al-Azhar into the Western oriented society of Nigeria is not only to be blamed on the students and the Arabic-Islamic institutions that produced them. It is rather a demonstration of non-polite attitude and lack of willingness and seriousness on the government's side. The government must find a way, and set up a system to integrate the proceeds for a better beneficial advantage of the society; the fact that Al-Azhar single-handedly helps Nigerian economy is too a phenomenon's to deny".

According to another respondent it is suggested that Azhar education is something highly recommended by both the Qur'ān and Sunnah for a Muslim to really know about his or her religion (Islam); Al-Azhar is one of those Islamic Institutions executing the job by disseminating knowledge in different fields. Furthermore, according to the need of the age we are living, religious knowledge only is not enough to provide or answer the questions of our time. We need other skills provided by western education. For Azhar graduates not to be enslaved or marginalized in our secular society, we need to be balanced in the two wings of knowledge which are; religion and western education. Finally, I would like to firstly thank Al-Mighty Allah for helping me to be able to conclude this program. With my experience and my understanding towards my country and to Al-Azhar in Cairo as well as to Muslim society in Nigeria, I hereby optimistically agree with some of opinions that positively support education of Azhar University. Nevertheless, there is a need for western education to moderate Islamic knowledge. As it is obviously understood that Islamic studies mostly focused on metaphysical life while western education deals with physical aspects of life. For a Muslim to become or to live a complete life he or she needs to integrate between Islamic and western ideologies of living. Additionally, if we look at the Islamic world Universities today, Azhar is considered as a linkage between Islamic and Western civilization, and it is a suitable place to study especially for the acquisition of useful and moderate knowledge. It is therefore advisable for Nigerian Madrasas to continue sending their students to study at Azhar. Finally, because there is no perfection in this world, I hope it will help if it can be taken into consideration for Al-Azhar authorities to adopt modern method of dealing with students. There is a need for them to amend their curriculum and the way of teaching and evaluation of Students' skills accurately; this ultimately implies that, Azhar needs a flexible method of dealing with their Students.

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The Effect of Diaphragmatic Breathing Technique on Stress And Memory Performance of Tahfiz Students

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ABSTRACT

Diaphragmatic breathing technique has been known for its beneficial effects on physical and psychological health. This technique has been used widely as an intervention for people with some psychological problems such as Alzheimer and ADHD. There is still very limited research conducted on the use of the technique on normal population. Hence, this paper reports a research that aim to examine the effect of diaphragmatic breathing technique on stress and memory performance of *Tahfiz* students or students who memorizes Quran. It was hypothesized that practicing diaphragmatic breathing technique would reduce the stress level and increase the memory performance of the students who memorize the Quran. The research methodology involves the use of a within-group experimental design on 50 IIUM undergraduate *Tahfiz* students. Students' stress level is measured using Perceived Stress Scale while the memory performance is measured using Words Recall Test. Based on the analysis using paired-sample t-test, it has been found that practicing diaphragmatic breathing technique give positive impact on students' stress level and memory performance. The findings from this research provides some evidences on the effects of using diaphragmatic breathing techniques for improving the psychological well-being of students who memorize the Quran.

Keywords: Diaphragmatic breathing, *Tahfiz* students, stress, memory performance

INTRODUCTION

In this era of technology, stress is part of daily human experience in which no one can escape from dealing with stressful situation. McEwen (2007) refers stress as experiences that are challenging emotionally and physiologically. The Yerkes-Dodson (1908) law of stress and productivity indicates that the optimum level of stress is needed in order to enhance and facilitate performance. Too little or too much stress can affect performance in general.

As regard to students, academic performance is of a priority. Learning rely a lot on memory ability. Memory is one of the core cognitive process that involved in retaining, retrieving, and using information about stimuli, images, events, ideas, and skills after the original information is no longer present (Goldstein, 2014). Studies have found that long term stress or big stressors can greatly affect the sympathetic nervous system which disrupts the function of the hippocampus which is responsible for retaining and retrieving memories (Kim, Song, Kim, Song and Kosten, 2006).

Various techniques have been found to deal with stressful events such as meditation, breathing exercises, muscle relaxation, yoga, music relaxation and others. These techniques were widely practiced as interventions that result in the positive effect of reducing stress and improving memory performance. In this study the relationship between stress and memory performance will be investigated further. We would like to examine the effect of a type of breathing technique known as Diaphragmatic Breathing (DB) on stress and memory performance of Tahfiz students. Ma et al. (2017) reported that a growing number of empirical studies have discovered that DB technique can trigger body relaxation responses and benefit both physical and psychological well-being. DB which is also known as deep breathing involves contraction of the diaphragm, expansion of the belly, and deepening of inhalation and exhalation, which consequently decreases the respiration frequency and maximizes the amount of blood gases (Ma et al., 2017). Hence, during practicing DB, the use of main muscles of breathing and the diaphragm is optimized as much as possible to ensure constant oxygen supply to our body.

There are numerous studies on the benefits of DB on psychological well-being and physical health. A study conducted by Varvogli and Darviri (2011) focused on using DB as a stress management technique that can reduce stress and promote health. They stated that DB is natural act of breathing that has been used as a means of relaxation intuitively, has been traditionally part of different yoga traditions and has been incorporated in many relaxation programs. Based on their systematic literature review, Varvogli and Darviri (2011) reported that DB involved manipulation of breath movement that contribute to physiological responses characterized by the presence of decreased oxygen consumption, decreased heart rate and blood pressure, increased theta wave amplitude in EEG recordings, and increased parasympathetic activity which accompanied by the experience of alertness and invigorating. Thus, researchers recommended that people need to practice DB several times a day, for a few minutes to see immediate benefits.

Another research conducted by Chen, Huang, Chien, and Cheng (2016) aimed to evaluate the effectiveness of DB relaxation training program in reducing anxiety among the outpatients at the psychiatry department of a medical center in central Taiwan. In their randomized controlled

trials, the participants were assigned randomly to either the intervention group or the control group. In order to increase the effectiveness of the DB training, participants in the experimental group were required to practice at least twice a day at home and to execute at least 10 DBR exercises per session. They were also required to keep a DB training diary, in which they recorded the difficulties faced during their exercise sessions. It was found that participants in the experimental group achieved significant reductions anxiety level measured using Beck Anxiety Inventor, peripheral temperature, heart rate, and breathing rate over the 8-week training period. The study by Chen et al (2016) added to the positive effect provided by DB to effectively reduce the anxiety level of care recipients in clinical and community settings.

Using sample of 38 undergraduate psychology students at University of Catania, a study conducted by Perciavalle et al. (2017) aimed to examine whether a relaxing technique called DB is capable to improve the mood and reduce the levels of stress among university students. It was found that the use of deep breathing techniques has led to an effective improvement in the management of stress in daily life, and therefore, could exert positive influences on the stress conditions that students must face during the course of their studies.

In addition to the studies on the benefits of DB on psychological well-being and physical health, some studies have been found to examine DB in relation to cognitive processes. Using 63 participants of University of North Carolina, Charlotte students, a study conducted by Zeidan, Johnson, Diamond, David, and Goolkasian, (2010) aimed to examine whether brief meditation training affects cognition and mood when compared to an active control group. The result of this study found that brief mindfulness training, which include the use of DB, significantly improved visuo-spatial processing, working memory, and executive functioning. Zeidan, Johnson, Diamond, David, and Goolkasian, (2010) suggested that 4 days of meditation training can enhance the ability to sustain attention among university students. Another study by Flor, Monir, Bitar and Shahnaz (2013) examine the effect of relaxation training on working memory capacity and academic achievement in adolescents. Upon completion of educational sessions, both experimental and control groups were assessed again with the working memory capacity test and academic performance was measured through students' GPA of first and second semester. The result of this study showed that relaxation training increase working memory capacity and its components (storage and processing) and students' academic achievement (Flor, Monir, Bitar & Shahnaz, 2013). Chinagudi et al. (2014) study the effects of slow deep breathing for short duration (5 min) on the cognitive levels. Participants were asked to solve the Revan's Standard Progressive Matrices before deep breathing take place. Then they were instructed to practice slow deep breathing (six seconds of inhalation and six seconds of exhalation) for five minutes and were again asked to solve the same matrices after practicing slow deep breathing. The findings showed that there was significant improvement in the time students took to solve the matrices after the exposure of slow deep breathing. Chinagudi et al. (2014) concluded that DB, meditation and yoga have produced positive effects on memory, attention span, cognitive levels and concentration. They suggested students to practice slow deep breathing for five minutes before starting any class for their better academic performance (Chinagudi et al., 2014).

In relation to the above review of literatures, the present study seeks to examine whether DB technique can also be exposed to Tahfiz students as a mechanism to improve their academic and memorization performance as well as to decrease their stress level. This study is significant because it can help to identify how breathing technique would give an impact on the students' stress level and memory performance. In particular, the finding from this study can facilitate students in their study especially to those who memorize the Quran. It can benefit Tahfiz students who might experience stress in the process of memorizing the Quran. Besides, the findings can also be generalised to other students to assist them in practicing deep breathing technique to deal with stressful situations. For example, those students who are late and rushing to examination, they can practice this breathing technique first in order to make them in the state of relaxation before answering the question. This will increase their concentration level, make them more rational and aware of the present moment. In addition, students can practice diaphragmatic breathing technique in order to facilitate them in reciting Quran fluently. Those who have a short breath may experience difficulty in reciting Quran especially when it comes to long verses. Subsequently, by regularly practicing deep breathing day by day, it indirectly enable us in reciting Quran more fluently compared to before practicing it. Therefore, a better understanding of the effects of diaphragmatic breathing technique may provide novel and practical approaches in treating stress level and improving memory performance among students.

Methodology

Research Design

A within-group experimental design was used in this study in which the stress level and memory performance of all participants were measured before and after intervention used i.e. DB. The independent variable is the breathing technique (DB) while the dependent variables are stress and memory performance. The stress level is measured using Perceived Stress Scale (PSS-10) while the memory performance is measured based on the number of words correctly recalled in word recall test.

Participants

The sample consisted of 50 ($n=50$) undergraduate students of International Islamic University Malaysia (IIUM). There are 25 males and 25 females with the age range from 22 to 26 years old. Purposive sampling was used as the main inclusion criteria is those who are formally attending course in memorizing Al-Qur'an for at least 10 juzs and above.

Research Instrument

Perceived Stress Scale (PSS-10): A shorter version of Perceived Stress Scale (PSS-10) which consist of 10 items was used to measure stress level. There are 10 item (6 positive and 4 negative items) rated based on 5 points Likert scale ranging from "never" to "very often". For each item participants were asked to indicate how they felt about the event. The score was summed up and the total of the score ranging from 0-13 indicates a low level of stress, while 14-26 and 27-40 indicate a

moderate stress level and high- stress level respectively. From the previous studies it has reported that PSS-10 have good psychometric properties (Civitci, 2015). The Cronbach's alpha showed that the questionnaire reach a very good internal consistency reliability, ($\alpha = .80$) and the value of inter-item correlations was ($r = 1$).

Word Recall test: To measure memory performance, a word recall test was adapted based on word recall test widely used in neuropsychological assessment such as California Verbal Learning Test (CVLT-II) (Thompson et al., 2011). Participants were required to recall two sets of words list. Each word list consists of 20 words. The correct recall of words measured via correct spelling of each word. The memory performance score was counted based on the number of words that have been correctly recalled.

Procedure

The first part of the experiment started after getting the participants' consent. All participants were asked to complete the Perceived Stress Scale. Then they sit for the first word recall test. In this test, they were given 2 minutes to remember the 20 words in the list. After a 2 minutes break, they were asked to recall the words by writing down those words on a piece of paper.

In the second part of the experiment, all participants were taught with DB. Researcher taught and assisted them with the diaphragmatic breathing technique until they were able to practice this breathing technique on their own. This technique involves contraction of the diaphragm, expansion of the belly, and deepening of inhalation and exhalation, which consequently decreases the respiration frequency and maximizes the amount of blood gases (Ma et al., 2017). During practicing DB, the use of main muscles of breathing and the diaphragm is optimized as much as possible to ensure constant oxygen supply to the body. Each participant was asked to practice the breathing technique for three minutes. In the last part of the experiment, all participants were asked to complete the Perceived Stress Scale for the second time, and followed by the second set of word recall test.

Ethical Consideration

Ethical approval was obtained from IIUM Research Ethic Committee (IREC). All participants were briefed on the task that need to be completed throughout the experiment. An informed consent was obtained from all participants prior to the experiment. To ensure confidentiality, only the researcher has access to the data and the participant's identity will remain anonymous. The responses will not be disclosed to anyone and only be used for research purposes.

Result

Demographic Analysis

The demographic showed that 50% ($n= 25$) were males and 50% ($n= 25$) were females with age range from 22 to 26 years old. Besides, the result also showed 20% ($n=10$) of participants were

from first year students; 18% ($n=19$) of participants were second year students; 24% ($n=12$) of participants were third year students; and 38% ($n=19$) of participants were fourth year students (Table 1).

Analysis on the effect of Diaphragmatic Breathing on Stress Level

A paired-sample t-test was used to evaluate the effect of diaphragmatic breathing technique on stress level. The analysis showed that mean score of Perceived Stress Scale before the exposure of diaphragmatic breathing technique was ($M= 28.64$, $SD= 4.29$) while the mean score of Perceived Stress Scale after the exposure of diaphragmatic breathing technique was ($M= 25.48$, $SD= 5.32$). The paired-sample t-test is significant $t(49) = 4.20$, $p = .001$, which means the stress level of students before and after the exposure to the breathing technique is different. The mean score of stress level is significantly reduced after the exposure of breathing technique. The mean decrease in the Perceived Stress Scale scores was 3.16 with a 95% confidence interval ranging from 1.65 to 4.67. The eta squared statistic (0.25) indicated a large effect size, which means there was a substantial difference in the Perceived Stress Scale scores obtained before and after the intervention (Table 1).

Analysis on the effect of Diaphragmatic Breathing and Memory Performance

The mean score of words correctly recalled before the exposure of diaphragmatic breathing technique was ($M= 8.0$, $SD= 2.66$) while the mean score of words correctly recalled after the exposure of diaphragmatic breathing technique was ($M= 12.92$, $SD= 3.94$). A paired-sample t-test indicated that there is a statistically significant increase in the number of words recall after the exposure of breathing technique $t(49) = -11.46$, $p = .001$. The mean increase in the number of words correctly recalled was -4.92 with a 95% confidence interval ranging from -5.78 to -4.06. The eta squared statistic (0.73) indicated a large effect size, which means there was a substantial difference in the number of words correctly recalled before and after the exposure of the breathing technique (Table 1).

Table 1

Descriptive Statistics and Paired Sample t-test Results for Stress and Memory Performance

Variable	Pretest		Posttest		n	95% CI for Mean Difference	r	t	df
	M	SD	M	SD					
Stress	28.6	4.29	25.5	5.32	50	1.65, 4.67	.40*	4.20*	49
Memory	8.0	2.66	12.9	3.94	50	-5.78, 14.06	.64*	-11.46*	49

* $p < .05$, two-tailed

Discussion

DB has been found to provide positive benefits to enhance physical and psychological performance. It can reduce stress, increase relaxation and improve the overall quality of life (Chandwani et al., 2010). The present study would like to extend the findings from the previous study but the focus is on using DB to reduce stress and increase memory performance of Tahfiz students. We hope to provide a stress reduction mechanism for Tahfiz students so as to enable them to focus on their memorization and academic performance. The findings in the present study supported the hypothesis that exposure to DB did reduce the stress level of the students as well as increase their memory performance. This findings are consistent with the previous research conducted by Busch et al. (2012) that also found that there is a significant reduction of tension, anger, and depressive feelings after breathing interventions. Similarly, a study conducted by Paul, Elam and Verhulst (2007) found that the use of deep breathing is capable to reduce stress which indirectly allowing an improvement in academic performance among students. Stress levels among students might be expected to rise significantly due to examinations pressure and increase in academic deadlines. Thus, maintaining optimal stress for good academic performance is challenging for college students today, and many have identified stress as a major health concern in their lives (Sarvela, Huetteman, & Bajracharya, 1990). However, a growing number of research studies revealed that diaphragmatic breathing exercise can trigger the relaxation response in our body which indirectly give benefit in physical and our mental health. Ma et al. (2017) described that psychological studies have revealed breathing practice as an effective non-pharmacological intervention for emotion enhancement including a reduction in anxiety, depression, and stress. Deep breathing (DB) is an effective immediate response in dealing with stress (Zucker, Samuelson, Muench, Greenberg, & Gevirtz (2009). Hence, the use of deep breathing techniques has led to an effective improvement in the management of stress in our daily life. Some limitations of the present study should be acknowledged. The small sample size involving only undergraduate Tahfiz students of IIUM Gombak campus does not allow for the findings to be generalized to other population. Besides, the questionnaires are self-administered, hence, there is a possibility of self-report bias and future studies may conduct an experiment with a double-blinded condition in order to avoid potential rater bias. Apart from that, future study may take into account on the frequency and duration of diaphragmatic breathing exercise as participants in the present study practiced the breathing technique only until they master it and reach in the state of relaxation.

To summarize, in the present study, DB has been shown to be effective in reducing stress level and increase memory performance. It is simple and quick to learn and it can be done during a stressful situation. It is recommended to be used as a component in any stress management modules and programmes promoting well-being and positive lifestyle among students.

Conclusion

The result of present study has demonstrated the effect of diaphragmatic breathing technique on stress and memory performance of Tahfiz students. This shows that diaphragmatic breathing technique can be part of stress management as it has positive effect to relieve the emotional

exhaustion among students. This is because students who are in stressful situation tend to take shallow breaths and using their upper chest instead of their diaphragm to inhale and exhale the air. Thus, practicing diaphragmatic breathing technique will help students controlling their breathing. Besides, the use of diaphragmatic breathing techniques has led to an effective improvement in students' memory, attention span, cognitive levels and concentrating capacity especially during the course of their studies. Hence, by practicing diaphragmatic breathing technique, it does not only aid in reducing students' stress levels, but it also can increase students' performance as it improve students' ability to concentrate.

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Appendix A

Perceived Stress Scale

INSTRUCTIONS:

The questions in this scale ask you about your feelings and thoughts at the **CURRENT MOMENT**. In each case, please indicate your response by placing an “X” over the circle representing **HOW OFTEN** you felt or thought a certain way.

	Never	Almost Never	Sometimes	Fairly Often	Very Often
1. Do you feel upset because of something that happen unexpectedly?	☐	☐	☐	☐	☐
2. Do you feel that you were unable to control the important things in your life?	☐	☐	☐	☐	☐
3. Do you feel nervous and “stress”?	☐	☐	☐	☐	☐
4. Do you feel confident about your ability to handle your personal problems?	☐	☐	☐	☐	☐
5. Do you feel that things were going your way?	☐	☐	☐	☐	☐
6. Do you find that you could not cope with all the things that you have to do?	☐	☐	☐	☐	☐
7. Do you feel that you are able to control irritations in your life?	☐	☐	☐	☐	☐
8. Do you feel that you are on top of things?	☐	☐	☐	☐	☐
9. Do you feel angry because of things that are outside your control?	☐	☐	☐	☐	☐
10. Do you feel difficulties are piling up so high that you could not overcome them?	☐	☐	☐	☐	☐

Appendix B

Words Recall Test

PRE-DB TEST

Cancer	Vase	Spoon	Sock
Watch	Grief	Steam	Body
Glue	Chair	Cheetah	Glass
Fridge	Cheese	Bank	House
Curtain	Bell	Coffee	School

POST-DB TEST

Parent	Moon	Garden	Hat
Farmer	Nose	Color	River
Bridge	Police	Rose	Chalk
Onion	Key	Smoke	Chess
Snake	Bread	Paper	Guilt

Women's Contributions in The Qur'anic Exegesis: Issues and Analysis

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ABSTRACT

The importance of the Qur'an as the primary legal source in Islam is inevitable among Muslims. Previous and present scholars have discussed the study of Qur'an in various fields, and many efforts have been done to understand its content from multiple languages. In addition, the tafsir or Qur'anic exegesis is another important branch which contributes a lot in understanding the Qur'an. However, it has been long debated that the Qur'anic exegesis were dominated by men since the seventh century. Due to the challenge debated by the feminists, women began to involve in questioning males' interpretation and gradually producing their own interpretation by affirming the concept of 'women-friendly'. Therefore, this study aims to analyse their arguments and to discover the contribution of women in the Qur'anic exegesis from the nineteenth century to the present days. By applying qualitative method, the finding from this study will re-evaluate the importance of women and their involvements in the Qur'anic exegesis from historical and textual aspects. It is vital to highlight that the main responsibility to understand the Qur'an and apply its content in daily life should not be determined by gender, but it lies within an individual's obligation.

KEYWORDS: The Qur'an; Qur'anic Exegesis; Woman; Debate; Feminist

Introduction

Undeniably, the authenticity of the Qur'an is unquestioned. It is the final book revealed to the Prophet Muhammad gradually, and the best people who understand the Qur'an was the first three generations of Muslim: The Companion (*ṣaḥābah*), the successor (*tābi'īn*), the successor of successor (*tābi' tābi'īn*). They were also the first group who opened the door of interpretation and introduced the concept of *tafsir*.

Tafsīr or also known as the Qur'anic exegesis literally means clarification and identification. Imam Al-Dhahabi (2005) defines it as a science of knowledge to understand the Qur'an, to explain its meaning, to reveal its rulings, and to remove the confusion and ambiguity about its verses. It also refers to elucidation, explanation, interpretation, context or commentary which carried out for clear understanding of the Qur'an and its commandments (Esposito, 1995). It covers linguistic, juristic, and theological aspects of the Qur'an.

Historically, the development of exegetical literature can be divided into five stages. The sequence of these stages cannot be followed chronologically because there were stages which were overlapping each other. The first stage includes a period from the time of the Prophet, his companions (*ṣaḥābah*), and the generation of successor (*tābi'īn*). The second stage is the period of the disciples of successor (*tābi' tābi'īn*) which involves changes in the structure of the exegetical literature of the Qur'an. The third stage is the period between the early decades and the last quarter of the third century after Hijrah which developed the discipline of the Qur'anic interpretation. The fourth stage is the period from the middle of the third century till the early decades of the fourth century of the Hijrah, where new academic discipline of Qur'anic exegetical literature was developed under Abbasid empire. The final stage is the longest period which starts from the fourth century and has continued until today, however, it should be noted that all the main trends in the Qur'anic interpretation were already established by the end of the fourth stage (Al-Khalidi, 2006).

Among the classical works of the Qur'anic exegesis published were written by al-Ṭabari (9th-10th century), al-Ṭusi (11th century), Ibn 'Arabi (12th-13th century), al-Qurṭubi (13th century), Ibn Kathīr (14th century), al-Jalālayn (15th century), and Rashid Rida (20th century). Looking at those names, it raised a question that why none of them was written by woman? Not only that, literature on women also has been dominated by male scholars (Ali, 2004; Engineer, 1992, 2005; Khan, 1995; Mawdūdī, 1988).

This question has been seriously debated among the feminists that the Islamic scholarship had been monopolised by male scholars for many centuries. For them, some of male's interpretation had negatively affected women which perpetuated bias, discrimination and injustice against women (Hassan, 2001). They also argued that the Qur'anic rules and values concerning women must be understood and interpreted in the light of the socio-historical context of the time of the revelation (Saeed, 2006). Simultaneously, the feminists were fully aware that women in the past have contributed in the interpretation of the Qur'an.

Although the Qur'anic exegesis was dominated by male scholars, it does not indicate that woman has no single contribution in the Qur'anic exegesis in the past and present. This study aims to discover the historical background of women's participations in the study of Qur'an, to examine emergence of women's study in the contemporary time, and to analyse the importance of women's interpretation in religious texts concerning women.

Women as a *Mufassir*

According to *The Oxford Dictionary of Islam* (2003), *Mufassir* can be defined as “the writer of a commentary on the Qur’an. The word likely had its earliest usage in the tenth century, designating a specific group of people; prior to that other terms such as *ahl al-ta’wīl* (people of interpretation) were used.” This definition has been developed into specific conditions for anyone who seeks to interpret the Qur’an. These conditions including: be sound in ‘*aqīdah* (belief); well-grounded in the knowledge of Arabic and its rules as a language; well-grounded in other sciences that are connected with the study of the Qur’an; have the ability for precise comprehension; abstain from the use of mere opinion; begin the *tafsīr* of the Qur’an with the Qur’an; seek guidance from the words and explanations of Prophet (hadith); refer to the reports from the *ṣaḥābah*; consider the reports from the *tābi’in*; and consult the opinions of other eminent scholars (Al-Khalidi, 2006; Denffer, 2011; Saeed, 2006).

Based on that, gender is not included in the requirement of a *mufassir*. There is no specific condition that only men allow to interpret the Qur’an, and women were disallowed in this area. The Islamic history also shows that being a woman is not an obstacle to be an expert in the Qur’an and its exegetical part. They are numerous evidences that women around the Prophet including female Companions and Successors have contributed in the Qur’anic exegesis, and their commentaries are as important as male’s.

Taking ‘Aishah bint Abu Bakr as the main example, she is among the most important figure in the history of exegesis. As the wife of the Prophet, she is also considered as the first female *mufassir* in the Islamic history. Her interpretation towards the Qur’an belongs to *tafsīr bi al-ma’t’hūr* by referring to the narrations of the hadith of the Prophet (approximately 355 verses) and by developing from her own knowledge. ‘Aisha’s contributions are not limited to women’s issues but cover bigger issues including legal, social, political, and others. Several cases show that Aishah might be the only one witnessed the process of revelation and understood the real context of the revelation.

However, at that particular time, there was no single companion write down their interpretations including famous companions who expert in *tafsīr* like Abdullah ibn ‘Abbas, but their commentaries on the Qur’an were delivered by verbal communication to people and later were transmitted to next generations and were comprised in the written works. Only in the twentieth century, two books were published compiling ‘Aisha’s commentaries on the Qur’an: first was written by Sa’ud ibn ‘Abdullah al-Fanisan (1992) entitled *Marwiyyāt Umm al-Mu’minīn A’isha fī al-Tafsīr*, and second was authored by ‘Abdullah Abu al-Sa’ud Badar (1996) with the title *Tafsīr Umm al-Mu’minīn A’isha*.

Ummu Salamah is another example of female companion who used to interpret the Qur’anic verses, such as verses 222-223 from Surah al-Baqarah, 195 from Surah Ali-Imran, and there are other 20

verses. She is one of the Prophet's wives who also became one of the reasons Qur'anic verses (The Qur'an 33: 35, 9: 102, 9: 118) were revealed pertaining women. Besides, Fatimah bint Qays, an intelligent and wise companion of the Prophet had experience in articulating her interpretation on specific verses from Surah al-Talaq. Due to her courage on the divorce matter, she was able to use her interpretation to override some court decisions.

In fact, there were many other women at the time of the Prophet participated in the interpretation of the Qur'an and can be a part of exegetical activities. However, their narratives are not sufficient to elevate them to be considered as scholars of the Qur'anic exegesis.

The Emergence of Contemporary Women Interpreters

The previous contributions of female scholars in the Qur'anic exegesis is an important benchmark that women also have the ability to well verse and enlightened in the interpretation of the Qur'an. They fulfilled the requirements, and being a woman has nothing to do with their knowledge capabilities.

The history found that the first woman who offered writing a *tafsir* in the eighteenth century was Zayb An-Nisa Al-Makir (1658-1702). She was the daughter of the Timurid king of India, Shah Sultan Alemgir al-Hindi, and her mother, Dilres Banu Sahur Han came from the Safavid dynasty. She dedicated her entire life to learn and to teach, without getting married. Her work on *tafsir* was given a title *Zayb al-Tafāsir fī Tafsīr al-Qur'ān*, but there are two different opinions regarding this work. First, a view saying that it is merely a translated version of the *Tafsir* al-Razi into Persian. Second, a view stating that it is not a translation work but a distinct *tafsir* which only made use of its antecedents. If the first view is correct, it cannot be considered as the *tafsir*, but if the second view is accepted, her *tafsir* might be the first written work of Qur'anic exegesis by a female scholar (Aydar & Atalay, 2014).

In the twentieth century, the appearance of women interpreters bloomed. Nusret Begüm Emin (1890-1983) from Iran might be considered as the first non-Arab woman who did exegetical work of the entire Qur'an. She was also known as Banu Amin, Banu Irani and Bintu Mujtahidah. She was the only female scholars during her time, and she became a specialist in jurisprudence as well as Islamic studies particularly the Qur'anic study. Her work on *tafsir* known as *Makhzan al-Irfan der Tafsir Qur'an* was written in Persian, 30 chapters, 15 volumes, and it was based on Shiite interpretation.

Nonetheless, Aisha Abdel Rahman (1913–1998), also known as Bint al-Shati', might be the first woman to have started interpretation work on the Qur'an from a female perspective (Roded, 2006). She applied a contextual approach and mostly critiqued orthodox interpretations of religious texts. She also known as the author of variety books including books in biographies of women of the Prophetic households (Hatem, 2011). Her book *al-Tafsir al-Bayān li al-Qur'ān al-*

Hakīm consists of the interpretation of seven chapters of *Juz 'Ammā* (Al-Ḍuḥā, Al-Insyirah, Al-Zalzalah, Al-'Ādiyāt, Al-Nāzi'āt, Al-Balad, and Al-Takāthur), and seven other short chapters in the second book (Al-'Alaq, Al-Qalam, Al-'Aṣr, Al-Layl, Al-Fajr, Al-Humazah, and Al-Mā'un).

Another scholar of Qur'anic exegesis worthy of mention in this context is Zaynab Al-Ghazali (1917-2005). She is an Egyptian scholar who wrote a complete *tafsīr* entitled *Nazarāt fī Kitābillah*. Her interpretation has a reformative tendency that drives the Qur'an as the book of law of the people and a book of progress. Among the important contents in her work is to defend women's rights by rescuing them from negative values and to encourage them to hold fast to the Islamic rules and regulations (Al-Ghazali, 1994).

From Egypt to Palestine, Na'ilah Hasyim Sabri (1944-present) originated from Qalqilya, a city in the West Bank of Palestine. She started writing *al-Mubassir li Nūr al-Qur'ān* in 1982, in 16 volumes. This *tafsīr* covers the Qur'an as a whole which was the result of her lengthy study that lasted about 20 years ("Nailah Sabri: Murabitoh fi al-Quds bi Suhbat Allah," 2010). The methodology applied in her *tafsīr* are varied: first, contextual approach by referring to the context of the verses were revealed; second, interpretation by narrations (*tafsīr bi al-riwāya*) by referring to the hadith of the Prophet and words of his companions; third, scientific approach by engaging modern monumental scientific and technological developments as pointed out by the Qur'an; and fourth, semantic and rhetoric approach by focusing on the linguistic matters (Aydar & Atalay, 2014).

Other than that, Hannan al-Lahham (1943-present) came from Syria, and received her education there, but in 1979, she immigrated to Saudi Arabia with her family. She interpreted 13 chapters in the Qur'an and published them in under the title *Silsilat al-Nazarāt fī Kitābillah*. She also produced several works focused for children in understanding the meaning of the Qur'an, such as *Hikāyat li Ahfādi* which contains her stories to her grandchildren based on the Qur'an. She was actively teaching the Qur'anic studies in Girls' Faculty at King Abdul Aziz University of Jeddah. Her recent works on *tafsīr* were published by Qur'anic chapters, for example, *Tafsīr Sūrah al-Ṭalāq* and *Tafsīr Sūrah al-Tawba* (Aydar & Atalay, 2014).

In addition to that, there was a Turkish female scholar who had contributed in the exegetical literature. She is Semra Kürün Çekmegil who was born in Malatya, a large city in the Eastern Anatolia region of Turkey. According to Aydar & Atalay (2014), her work entitled *Okuyucu Tefsiri* was the first *tafsīr* written by a female scholar in Turkey. She started writing this *tafsīr* in 2004 and published several parts in 8 volumes in 2006. Another Turkish female scholar, Necla Yasdımın (1962-present) published *Kur'an Tahlili: Arapça Gramer Işığında Sözlük-Meal-Tefsir* gradually from 2006 until 2014. She is a PhD holder, who had numbers of working experiences before she gave full attention in publishing her *tafsīr*. In this *tafsīr*, she mentioned that the methodology applied in her work can be categorised to three stages: first, dictionary meaning; second, grammatical analysis; and third, explication. However, it is incomplete *tafsīr* because it contains numbers of Qur'anic chapters only.

Another female scholar in *tafsīr* is Fevkiyye Ibrahim al-Sirbini who was actively delivered lectures on Islamic studies in Cairo, Egypt. She wrote *Taysīr al-Tafsīr* which majorly depended on her lectures which were recorded and transcribed by the audience. The *tafsīr* was completely compiled in 2006 and it covered the whole Qur'an. The language used in her book was easy to understand which was presented in phenomenological way (Aydar & Atalay, 2014).

There was a female scholar who was originated from Doha, Qatar, known as Kamila bint Muhammad al-Kawari. She memorized the whole Qur'an and had master's degree specialising in the Islamic law. She published many religious books and one of her outstanding works on *tafsīr* is *Tafsīr Gharīb al-Qur'ān*. In this *tafsir*, she tried to explain the rare and peculiar words mentioned in the Qur'an which cannot be literally understood. It was published in 2008 and has one volume only ("Kamilah al-Kawari," n.d.).

Additional to the above scholars, Kariman Hamzah is a former general manager of religious programs at the Egyptian Radio and Television Union. She has anchored several successful religious programs, producing more than 1,500 episodes by spending time in broadcasting for 35 years. She published more than 25 books on Islam, and her *tafsīr* known as *al-Lu'lu wa al-Marjān fī Tafsīr al-Qur'ān* in 4 volumes. This work is presented to experts from al-Azhar University to verify its contents before approved to the publication. According to Sheikh Ibrahim Negm, spokesperson for Egypt's Grand Mufti Ali Goma, her interpretation of the Qur'an was made for the youth, using a simple language and writing style (Saleh, 2008).

Miyadah bint Kamil al-Madi came with her exegetical work entitled *al-Durrah fī Tafsīr Sūrah al-Baqarah* (2006). The main purpose of writing this *tafsīr* was due to help her students in understanding the message and contents of Surah al-Baqarah and in memorising this second chapter of the Qur'an. Besides al-Baqarah, she also interpreted other chapters like Surah al-Nisa' and Surah al-Maidah, but it was not published yet. Her methodology of writing was based on *ahl al-Sunna wa al-Jamā'ah*. At the same time, she is an expert in the knowledge of al-Qira'at ("Su'al 'an al-Ustazah Miyadah al-Madi," 2007).

There were also female scholars who contributed in the work of *tafsīr* not by interpreting the whole Qur'an or any particular Qur'anic chapter, but they interpreted specific verses. Nazira Zayn al-Din (1908-1976), for instance, was popularly known with *al-Sufur wa al-Hijāb* or *Removing the Veil and Unveiling: Lectures and Reflections towards Women's Liberation and Social Form in the Arab World* (1928). She emphasised the issue of hijab as mentioned in verses from Surah al-Ahzab and Surah al-Nur. She was also among the first women who offered detailed re-interpretations of Islamic sources and argued against male interpretation and patriarchal oppression in her book.

Besides her, Amina Wadud (1952-present), a contemporary feminist, also interpreted selected verses from the Qur'an in her book, *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspectives*. She aims to make Qur'an the ultimate source to prove gender equality within Islamic

context, to challenge patriarchal interpretations, and to reject any misinterpretations of the Qur'an that ignores basic social principles of justice, equality, and common humanity. She suggested a hermeneutic model that considers the context in which text was written or revealed, grammatical composition of the whole text, and its *Weltanschauung* or world-view (Wadud, 1999) as an important methodology in re-interpreting Islamic texts.

Hibah Rouf Izzat (1965-present) was another female scholar who offered for the reinterpretation of several Qur'anic verses relating to women, especially the role of women in the public sphere. Her work entitled *Al-Mar'ah wa al-'Amal al-Siyāsi: Ru'yah Islāmiyyah* (1996) and she published many other books, and active in writing until today.

Ulfa Yousef (1964-present), is a Tunisian scholar who continued to enrich the discipline of the Qur'anic exegesis. She represented a Moroccan-Secular perspective in interpreting the Qur'anic verses and the Prophetic hadith concerning women's issues. She published her doctoral study entitled *Polysemy in the Quran* (2003) which highlighted the linguistic approach of the Qur'an. Her other works on the Qur'an include *Women in the Quran and Sunnah* (1997), *The Quran at the Risk of Psychoanalysis* (2007), and *the confusion of a Muslim Woman: on Inheritance, Marriage and Homosexuality* (2008).

Overall, the above female scholars are like a diamond in the sky. Their quantity is not as much as male scholars of *tafsīr*, but they possessed special quality and significant place among the society. It is vital for the presence of women in addressing women's issues and solving their problems, because male's interpretations might be accused of being biased due to gender differences. Although there are male scholars who are academically and theologically free of a gender bias, this study aims to acknowledge the contributions of women in the Qur'anic exegesis in the past and present.

Discussion and Analysis

From the historical points of view, women have contributed in various fields of study beginning at the Prophet's time which indicates that women scholarship have been acknowledged in the past thousand years ago. However, in the study of *tafsīr*, there are unknown source among society that there are numbers of women published books on *tafsīr* and became experts in the Qur'anic study. The findings from this study can be discussed as follow.

Different formats, different purposes

Based on the numbers of female interpreters and their works as mentioned previously, it can be found that some of the publications cover the whole Qur'an, some includes partial of the Qur'an, and some focuses on several Qur'anic verses only. It is high probability that each of them has different purposes in publishing their works in the Qur'anic exegesis. Fevkiyye Ibrahim al-Sirbini, for example, her *tafsīr* covers the whole Qur'an which is a compilation of her lectures with the help

from her students who regularly attended her lectures. Miyadah bint Kamil al-Madi also had a specific purpose to write her *tafsīr* just because to help her students understand a specific chapter in the Qur'an. While the exegetical works of Nusrat Begum Emin and Na'ilah Hasyim Sabri covers all the Qur'anic chapters, the *tafsīrs* of Semra Kürün Çekmegil and Necla yasdıman contains parts of the Qur'an only, perhaps they took longer time to publish the rest of their parts. Among the scholars who only interpreted several verses from the Qur'an were Nazira Zayn al-Din, Amina Wadud, and Hibah Rouf Izzat, where all three selected the verses based on specific issues they addressed in their particular works.

Different methods and approaches

These women had adopted different methods and approaches to interpret and re-interpret the texts in the Qur'an. Interpretation needs in-depth and extensive knowledge of various aspects including belief, linguistic, history and many others, while re-interpretation begins with re-reading critically, displacing traditional interpretation, and coming with 'new' interpretation (Moghadam, 2002). Therefore, each of female scholar in the Qur'anic exegesis not only has different purpose of publishing their works, they also applied different methods. For example, Amina Wadud and few other Muslim feminists established new gender-sensitive hermeneutics which can be applied via three approaches: (1) revisiting Qur'anic verses to correct false stories in general circulation; (2) citing verses that explicitly enunciate the equality of women and men; (3) deconstructing verses that have been commonly interpreted in ways to justify male domination (Badran, 2009).

However, there were also among them who applied classical approach by referring to the Hadith and other reliable traditions to support their interpretations like Na'ilah Hasyim Sabri; contextual approach by referring to the appropriate context like Aisha Abdel Rahman, Zayneb al-Ghazali, Mernissi and many others; and linguistic approach like Ulfa Yousef. However, some of them may have "applied a combination of historical, linguistic, hermeneutic, literary critical, deconstructive, semiotic, historicist, and feminist methodologies in their re-reading of sacred texts, pushing *ijtihād* to new limits as they explore their religion with fresh eyes" (Badran, 2009, p. 233). Only one *tafsīr* published by female scholar which based on Shiite interpretation, majority were sunni.

Women's friendly interpretation

Besides the aforementioned female scholars, there are also other Muslim women who questioned gender-biased interpretations and advocated producing women-friendly interpretations. They were Tahereh Qurrat-al Ayn (mid 1800s, from Iran), Fatima Aliya Hanim (late 1800s, from Turkey), Zainab al-Fawwaz (late 1800s, from Lebanon), Aishah al-Taimuriyya and Zeyneb Hanum (late 1800s, from Egypt), Riffat Hassan (1900s, from Pakistan) and Fatima Mernissi (1900s, from Morocco) who also actively participated in the re-interpretation of religious texts (Khair, 2018; Moghissi, 1999). The women-friendly interpretation aims to remove bias or discrimination from male perspectives which might distance women from having their rights accordingly.

Need and demands of women scholars in tafsīr

According to Barazangi (2008), there is a high demand for female scholars who can contribute to the Islamic thought and knowledge to avoid any misinterpretations from the other gender. Moreover, the absence of women scholars is also one of the factors that have made women feel religious texts have been manipulated by men. This demand is in line with the objective to return to the golden era of female scholarship in the past and to protect any discrimination against women which limits their rights to seek knowledge and practice it.

Differences between male and female's interpretations

There are different views in analysing the comparison of both male and female's interpretations. First, female scholars on Qur'anic Exegesis have their own views but still in line with male's interpretation particularly in the issue of women's rights. Women scholars also promotes the importance of man's position as a leader in the family institution as mentioned in verse 4 from Surah al-Nisa'. Zaynab al-Ghazali (1994) interpreted the word '*qawwāmun*' by pointing out that even though man is a leader and has power in the household, woman also has her significant roles as a wife and a mother who responsible in managing everything in the house. She emphasised that this verse should not be an excuse for man to commit violence and discrimination against women.

Second, there were female scholars who refer to the interpretation of male scholars in order to strengthen their views to protect women's right in any issue. In the verse about *nushūz* for example, Amina Wadud (1999) stated that the word '*qānitāt*' cannot be seen as an obedience to the husband, as this verse intended for both husband and wife. She quoted Sayyid Qutb's opinion in his *tafsīr* that this choice of word intended to be personal emotional response rather than the external 'following of orders' which the *ṭā'a* (obey) would suggest. Thus, because of '*nushūz*' is disorder between husband and wife, so the Qur'an gives perfect solutions that need to be followed by husband in order to harmonize the marriage.

Third, there is no contradiction between male and female scholars in the interpretation of the Qur'an. For example, in the meaning of word '*ḍaraba*', although it is literally meaning as 'to beat' or 'to strike', the male scholars like Ibn Kathir (2000) and Rashid Ridha highlighted that the purpose of this action is to educate, not to hurt the woman. Surprisingly, Amina Wadud (1999) agreed that the action is only allowed for very extreme cases. It is also undeniable to mention that there are many other interpretations on this sensitive topic.

Based on that, the assumption that male's interpretations are promoting bias could not be hundred percent proven its certainty. There are some male scholars who advocated women's rights and made a serious attempt to elevate women's issues.

Conclusion

The interpretation of the Qur'an has always been evolving by a principle known as "ijtihad", or the use of one's knowledge, reasoning, and best judgement to offer his or her view on any matter. It is not limited to a specific gender, for both men and women who are capable and fulfil the requirements are allowed to interpret the Qur'an. It was a great achievement when the practice of women at the time of the Prophet to interpret the Qur'an has continued its legacy. Women are very important asset in any society, and the presence of knowledgeable women in any field of knowledge will produce positive impact especially in developing a culture of knowledge among the society.

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Reflecting Stories in the Qur'an Through Historical Thinking Skills: Its Possibilities and Limitations

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ABSTRACT

This paper aims to analyze the extent to which historical thinking skills help us in understanding the context and historical facts presented in the Qur'an. A qualitative approach was implemented by analyzing content related to historical thinking skills and stories in the Qur'an. There are four general skills of historical thinking skills that have been used, namely engaging with sources and their interpretations; understanding chronology; contemplating historical significance and lessons; and, understanding continuity and change. Each of these skills has been viewed and studied from its practical point of view as well as its contribution in providing a framework for understanding the stories in the Qur'an. This paper has found that there are several possibilities as well as limitations in the use of historical thinking skills in understanding the stories in the Qur'an.

KEYWORDS: Historical Thinking, Stories in the Qur'an, Qur'anic history

INTRODUCTION

The Qur'an is not a storybook nor is it a history book. Rather it is the book of guidance (2:2, 14:1). Most of the important content of the Quran is presented and explained in the form of stories and histories that serve as a lesson to mankind (6:84, 7:40, 7:41, 7:152). Story in its Arabic term *al-qissa*, the plural being *qisas* is derived from the verb *qassa* which denotes narrating or relating (Al-Basit, 1998). *Qasas* or stories are narratives recorded as historical facts in the Qur'an. Over the years, exploring and understanding the stories in the Qur'an has become a constant genre in the

approach of interpreters, historians, academics, and even critics such as the orientalist (Saeed, 2005; Zayd & Chaabihi, 2003). Historical thinking skills, is an emerging discipline in the world of history education aimed at helping historians or teachers of history to critically approach historical facts. In this aspect the study of the potential for these skills to be practiced against the stories in the Qur'an is worth exploring. Using a qualitative approach, this paper explores relevant information through content analysis of sources related to historical thinking skills and their possible relevance to the process of understanding the Qur'anic stories. By referring to the phrase 'Qur'anic stories' or 'history in the Qur'an', this paper limits the discussion only based on human history that has happened in the context of worldly human time or referred to as 'human drama' (Kazmi, 1998) like the stories of the prophets, previous nations, stories related to the life of Prophet Muhammad PBUH, etc. Divine stories or sometimes referred to as divine drama (Kazmi, 1998) that do not fall within the scope of worldly human time such as the creation of the earth, the creation of human beings etc. are not included in this discussion.

Historical Thinking

Historical thinking generally refers to the set of thinking skills needed to understand historical facts. Historians hold different views on the meaning and purpose of historical thinking. Though, the term historical thinking is considered as an umbrella term for other terms that share the same phenomenon such as historical consciousness, historical skills, historical competence, historical literacy or historical reading (Ercikan and Seixas 2015; van Drie and Dekker 2013). Wineburg, 2007, echoed by Martin & Monte-Sano, 2011 asserts that historical thinking is associated with the practice of history that requires students to engage in historical questions. Seixas, 2015 defines historical thinking as a process of emulating the behaviours of practitioners and historians by using a set of critical literacy skills for evaluating and analyzing primary source documents to construct a meaningful account of the past. Thus, in general, historical thinking is connected with the skills of the practice of historian that involves the use of critical thinking skills to process information from the past (Trombino & Bol, 2012).

Scholars in history and history education have introduced historical thinking models along with their important elements that have helped teachers and students in engaging in history learning. The models are sometimes referred to as *frameworks*, *skills* or *concepts*. All historical thinking models have tried to provide theoretically-sound template which become important thinking tools for historians, teachers and students extracting meaning from the past (Blankenship, 2015; Parkes & Donnelly, 2014; Seixas, Morton, Colyer, & Fornazzari, 2013). The formulation of various frameworks of historical thinking reasonably implying alternative disciplinary orientations to meet the challenges of understanding history in an era of accountability, high-stakes testing, and increasing fake news and historical facts (DeWitt et al., 2013; Kenna & Russell, 2014; Levin, 2016; Pace, 2011; Turner, 2016).

Analysis of Use of Historical Thinking Skills on Stories in the Quran

Although most models of historical thinking skills are designed for the purpose of teaching and learning environment, they can practically be used by anyone in all circumstances to understand and interact with historical facts (Blankenship, 2015; Lovorn, 2014; Seixas et al., 2013; P. N. Stearns, Seixas, & Wineburg, 2009; Wineburg, 2001). This analysis was performed using main historical thinking skills dominantly used by historians which are sometimes referred to in different terminologies, but share the same meaning, purpose and discussion (Stéphane Lévesque, 2008; Mandell, 2008; Seixas et al., 2013; P. N. Stearns et al., 2009). Those skills are: (1) engaging with the sources and their interpretations, (2) understanding chronology, (3) contemplating historical significance and lessons, and (4) understanding continuity and change.

1. Engaging with sources and their interpretations

One common starting point which is universally accepted as fundamental to the discipline of history and to the pedagogy of historical thinking is the analysis of primary sources and their interpretations. Almost every model of historical thinking skills emphasizes the importance of interacting and understanding both primary and secondary sources when one is understanding a historical fact. (Ercikan & Seixas, 2015; Gail Hickey & Clabough, 2017; Kaviza, Rahim, & Bukhari, 2018; Khoo, 2017; Stephane Lévesque, Ng-A-Fook, & Corrigan, 2014; Reisman, 2012; Stahl, Hynd, Britton, McNish, & Bosquet, 1996). Engagement with the sources requires learners to be able to read between and among documents, piecing together, through contrast and corroboration to understand the historical facts and interpretations in a larger picture than any one of the documents could provide (Ercikan & Seixas, 2015).

Al-Qur'an has a unique style in relating history. Through presenting the stories of human history from the beginning of its creation, the Qur'an itself has become a major source of understanding of the history of human existence itself (Şāfi 1998). In this regard, it has been found that most well-known Islamic scholars have emphasized the importance of the Qur'an as a key reference that guides one to understand history. For example, Iqbal in which he agrees with Ibn Khaldun's stance stated that the Qur'an is a book that gives man basic principles of historical criticism; that constantly warns people to be aware of the repetition of historical events and the consequences of the past and the various causes leading to their downfall (Mohammad Iqbal, 2013; Khaldun, Khaldūn, cAbd al-Rahman, Khaldūn, & Others, 1958; White, 2009). Bediuzzaman Said Nursi in his *Risale-i Nur* asserted that it is Al-Qur'an that gives us a specific method of treatment of historical and meta-historical events; that then also exposes us to the purpose of history, its value and its pattern (Nursi, 1993).

In the present context, practically, understanding the history from the Qur'an is made possible as most of the sources and information regarding the Qur'an have been collected by scholars and academics either in book form or available online (Ismail et al. 2013). Access to details of the

Qur'anic content is easily available in a short time. However, the use of resources to support the process of engaging historical facts from the Qur'an must take into account the general discipline of Quranic science that has set certain rules (Saeed, 2005). References must be selected from legitimate sources as there are now many academic movements that not only misinterpret the events recorded in the Qur'an, but also attempt to disprove the existence of such events (Puji & Kadir, 2013). However, this paper argues that the existence of various sources - both reliable and unreliable - should provide opportunities for historical thinkers to interact with historical facts in the Qur'an, and thus enable them to evaluate those facts. This is in fact in line with one of the orders in the Qur'an that reminds people to investigate any news to make sure it is not manipulated or forged (49:6).

2. Understanding chronology

Chronology is pertinent in understanding history because knowing the exact order in which events occur assists us to understand the cause and the effect of those events, and as a result, it allows us to view the big picture of history (Kurikulum, 2003; Ozmen, 2015; Peter N. Stearns, 2017; Talin, 2016; Tanaka, 2016). At the most sophisticated level, by engaging in chronological thinking, one will be able to demonstrate the significance of an event, person or development by explaining it in chronological order; and, to understand the purpose and perspective of different chronology or periodization of an event, person or development in history (Cooper, 2016; Stéphane Lévesque & Clark, 2018).

Obviously, the Qur'an does not present a historical event in chronological order as historians usually do. In most places where stories are told, the Qur'an also does not specify the names, dates or places of occurrence. In addition, often, the verses that describe a related event are found in different chapters of the Quran (Al-Suyuti, 2012; Fatoohi, 2007; Muzaffar Iqbal, 2009; Saeed, 2005). However, compiling stories from the Qur'an in chronological order including stories of prophets, ancient peoples, ancient civilizations and biography of Prophet Muhammad PBUH has long been a tradition of Muslim historians in the early days. It is in fact the Qur'an that taught them to systemize historical happenings by giving the chronological order to historical events (Rahman, 1981). For instance, a famous Muslim exegete cum historian - Ibn Kathir - compiled chronologically the stories of the prophets in his great work *Al-Bidayah wan-Nihayah* (The Beginning and the End) based on Qur'anic verses and the *Ahadith* (traditions) of the Prophet PBUH (Kathir, 2013). In another example, Ibn Khaldun in his work *al-Muqaddimah* has criticized the historical writings of earlier historians for being chronically deficient, consisting or mere descriptions and usually distorted by the need to entertain, and especially to please those funding their compilations i.e. kings and other rulers (Farooq, 2017; White, 2009). The importance of understanding chronology is further emphasized by a famous historian Abd al-Rahman al-Sakhawi in which he stated that history is an art dealing with anecdotes according to the sequence of their chronology (Bhat, 2016).

This writing argues that although the Qur'an clearly does not emphasize the understanding of historical facts in chronological order, humans are generally directed to always use the God-given reasoning ability in understanding events presented as repeatedly stated in most Qur'anic verses (2:44, 2:118, 3:118, 4:82, 6:50, 6:80, many others). One practical example of deepening historical facts in Al-Qur'an chronologically is to understand the history of the Prophet Muhammad PBUH. By grouping the Qur'an into Makkan and Madinan verses, it is possible to comprehend how Islam advanced from its inception to the Prophet's death. It will also give us an opportunity to reflect on the dynamics of change in the phases of the Prophet's life and how he interacted with his supporters and his enemies. Another practical example of following the same method is to understand the story of the prophet Musa - the longest narrative of any prophets mentioned in the Qur'an - by compiling or structuring all 510 verses (Kathir, 2013; Rafiq, 1991) related to it. However, there are limitations that need to be noted in understanding the stories of the Quran in chronological order. One of the notable things is that not all the stories or experiences of prophets or important people or a nation are described in detail in the Qur'an. The stories of Prophet Ayyub for instance, only appear in the Qur'an seven verses (Sherif, 1995). While there may be recent discussions that try to elaborate on some of the stories from the Quran by presenting them in chronological order, they may still be potentially tied to disputable sources (Al-Suyuti, 2012; Neuwirth, 2003; Puji & Kadir, 2013). Thus, understanding stories in the Qur'an chronologically is not intended to deny the method of organization of the stories in it that have been arranged according to the divine guidance. In fact, it is one of the noble efforts to respond to the Qur'an's call for us to constantly reflect on its verses (4:82, 47:24)

3. Contemplating Historical Significance and Lessons

Concurrent with understanding the chronology of a story, one has to reflect on the significance of people or events involved. Understanding historical significance implies looking at the significance of a person, an event or development that can be linked to larger trends that reveal something important to us today (Kurikulum, 2003; Seixas, 2017). Historical significance is of the view that not all events need to be stated in presenting a narrative, and what has been agreed is that a historical event must be unique, extraordinary, and worth remembering (Teggart, 1962). In choosing the most significant events to explore, Ibn Khaldun assigns three standard that assist us to comprehend the most meaningful, the less meaningful, and meaningless facts in historical information: firstly, one must sort out the things that are essentials to civilization as required by its very nature; secondly, the things that are accidental to it and cannot be counted on; and, thirdly, the things that cannot possibly attach themselves to it (Khaldun et al., 1958). Thus, by engaging in this skill, one will be able to understand and evaluate the importance of a historical actor or an event in history and to take lessons from it.

The Quran presents history to us as a theater (Şāfī, 1998) in the context of providing historical significance and lessons (*'ibrah*) on the moral choices of mankind which then lead to certain effects (12:11, 18:13). For this reason, many of the stories that involve historical characters - prophets

and other important figures - and narratives of the same events are repeated over and over in different chapters (Kathir, 2013; Rustom, 2015). One of the key features that distinguish each repetition of the same story is the varied focus that draws us to different lessons from it. The Qur'an further highlights how each nation lived, prospered and died by following wrong ways of life (9:70, 14:9) and urges people to think deeply about the examples and parables conveyed through these stories (25:37-39). On this basis, Ibn Khaldun emphasized that the events reported in the Qur'an are not ancient records that simply need to be known as something that will never repeat. In introducing his historical theory, he mentioned that the rise and fall of nations follow a natural cycle of greatness and immortality often caused by the behaviour of the rulers and the actions of the people. He stated that this scenario has always happened in history (Farooq, 2017; Khaldun et al., 1958; White, 2009).

Most historical thinking models assert that understanding historical significance and taking lessons from historical events involve the ability to grasp a historical person's perspective and to explore and compare the differing perspectives to others. It is an ability to visualize oneself in any historical event and, to describe the feelings or experiences of a historical character at the time of the event. This scenario is sometimes referred to as historical empathy or ethical judgement (Kurikulum, 2003; Mandell, 2008; Seixas et al., 2013). Thus, from a practical point of view, this paper suggests that the process of reflecting lessons from the Qur'anic stories can be structured by dividing the categories of the story into three main parts by which humans can learn the lessons: Firstly, stories related to the prophets. The main point of the lesson to be understood through the stories of the prophets is their shared struggle of calling their followers to the Oneness of Allah SWT (21:25, 7:65). Stories of the struggles of the prophets are often used as examples to not only develop the character of an individual or family, but also serve as a guide for the development of a nation (Rahman, 1981; Şāfī, 1998). Significantly, the stories in the Qur'an are also used repeatedly by Allah SWT to console Prophet Muhammad PBUH and strengthening his heart to perform his mission by revealing to him the stories of previous Prophets who also faced opposition and threats from their own followers (46:35). Secondly, stories about people or prominent people of the past. Some of the stories related to this category are the story of Musa and the knowledgeable person - popularly narrated as Khidr (18:61-82), the story of Dhulqarnain (18:83-98), Luqman (31:12-19), Pharaoh (verses that mention word Pharaoh contain over 150 verses in the Qur'an (Yusuf Ali & Eliyasee, 2011)); Qarun (28:76) and many others. In general, the presentation of these stories illustrates two types of effects: the effect of actions based on divine command; and the impact of actions based on the human instinct itself (Şāfī, 1998). These stories, which mostly reveal the causes and consequences of events, should serve as lessons in assessing the extent to which humans can make decisions based on their moral judgments. Lastly, the stories relating to events that happened during the life time of the Prophet Muhammad PBUH. The lessons of the stories of the prophet Muhammad need to be viewed from a more critical and detailed aspect because at some point - not all - the Qur'anic verses were revealed around the events surrounding him. With the existence of many biographical writings or known as the *sirah* of the Prophet - whether

classical or modern - details of the stories of the Prophet Muhammad based on the Qur'an and the Sunnah can contribute to the extensive understanding of the lessons of each event.

4. Understanding continuity and change

Continuity and change are among the key criteria in the practice of historical thinking that have an impact on the assessment of a historical event. In the context of historical thinking, evaluating continuity refers to seeing things that have not changed that sometimes extend over a long period of time (Counsell, 2011; Foster, 2013; Peter N. Stearns, 2017). In assessing the continuity of historical events, one should be able to study what is unchanged - for example religious, political, economic, cultural, way of thinking, etc. - and to explain their causes. Change refers to something that is changing and very different from the nature of the past. Changes in history can occur in two situations: First, the changes that have occurred over a long period of time and often the causes of these changes are difficult to identify. The second category is the immediate change caused by an event. It is usually referred to as a "turning point" in history.

This paper argues that the process of applying the skill of 'understanding change and continuity' to historical events in the Quran may be a daunting task as one must become familiar with the historical concepts and historical events presented in the Quran depending on to the right interpretations and arguments. However, this paper proposes that the focus of practice on this skill should at least be based on the following dimensions:

Firstly, to understand the unique nature of continuity and change as presented in Al-Qur'an. Although the idea of continuity in history is always associated with positive progress or material advancement (Şāfī, 1998; White, 2009), it is illustrated in the Qur'an by different phenomena. The Qur'an explains that the change in people is closely related to the change that is being made in their own souls (13:11, 8:53). The Qur'an emphasizes the direct relationship between a nation's positive progress and their adherence to truth and justice; while from another aspect, the Qur'an relates the collapse of a people due to their ignorance and refusal to uphold the truth and justice (10:13). For instance, the stories of the 'Ad and Thamud people who had initially enjoyed material wealth and comfort were destroyed because of their behaviour that ignored divine guidance (6:6, 7:69; 74, 10:13, 24:55).

Secondly, to understand that the historical presentation of the Qur'an shows that the fundamental element will never change, and certain particular things can change in accordance with socio-historical demands (Mir, 2013). This means that human history as it is presented in the Qur'an is, in fact, based on the same storyline that is repeated over and over again (Kazmi, 1998). What have changed are just the characters involved in it with some added variety of incidents. For example, the narrations of Al-Qur'an on the succession of the prophets have shown that they carried the

same main message i.e. to restore the Word of God, but every message was adapted to fit the socio-historical context of every nation concerned (2:252-253, 4:163-165, 7:73, 7:85, 26:123-125). The Qur'an retains the perspective of the journey of human history in the form of a single *ummah* although in many cases the prophets were sent to different times, places and nations (Farahi, 2008).

Thirdly, to understand the changes in the tempo and subject matter of the Qur'an (Kazmi, 1998). Exploring the changes in the subject matter of the Qur'an gives us an opportunity to see how the Qur'an interacts with its target group. For example, by arranging the chapters in Al-Qur'an into Makkan and Madinan, we can see patterns of change in the tempo and subject matter of the Qur'an and, from that point, it is feasible to see how Islam developed from its beginning to the Prophet's death. The revelations in Makkan period focused on introducing to a new audience - the Arabs - the traditional tenets of monotheism. The language used in these chapters was passionate and often addressed people in general. The historical events of previous nations were mentioned as to link them to the contemporary situation of the Arabs (Ali, 2010; Dost & Ahmad, 2008; Halim, 2015). While the revelation in Madinan period took a more rational tone with far more specific language and focused on particular legislative issues and instead of addressing humanity as a whole, the focus was mostly directed to the believers and People of the Book. However, this example does not mean to say that the Qur'an is static and its content is contained in any one moment of time. Rather, the relevance and the scope of the Qur'an become wider as human experience becomes more dense and expansive in and with history as time does not contain the Qur'an, but that the Qur'an contains time (Kazmi, 1998).

Conclusion

Due to the depth and breadth of the knowledge contained in the Qur'an, the full knowledge contained in the Qur'an will always be beyond what anyone can encompass. It is virtually impossible for one to stop and conclude the meaning and interpretation of a verse. However, there is always an opportunity for us to learn and explore new meanings from and about the Qur'an. Historical thinking skills - as evidenced in this exploratory study - have the potential to be one of the ways to interact with the historical facts presented in the Qur'an. Future studies should focus on the construction of models or modules of understanding historical narratives from the Qur'an based on the context of historical thinking skills. While there are some limitations to the use of historical thinking skills to understand the history of the Qur'an, there is always room for us to develop certain competencies related to both historical thinking skills and Qur'anic science to ensure historical facts in the Qur'an is approached in a systematic and meaningful way.

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An Analysis of the Effects of Secularism and Dualism towards Islamic Education

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ABSTRACT

Islamic system of education provides a universal approach to teaching and learning and considers them as a continuous process, as was the case in the early ages of Islamic civilization. Conversely, the dual system of education takes a different approach to education by establishing provisions towards the development of mankind. The dual education is essential because it makes an individual vast in the learning approach. The main purpose of this paper is to underscore the rapid spread of secularism in education and the acceptance of dualism in Islamic education. The paper distinctly describes the concept of Islamic education and its philosophy, followed by the Western education system, with a detailed explanation of education dualism and secularism in Muslim communities. By employing a document analysis method, this paper highlights how secularism and dualism in education penetrated and have been accepted by Muslim communities without much scrutiny as well as how they help in one's development of life. This paper discloses the challenges of dualism and secularism in the Muslim education which have led to the intellectual, cultural, and social divergences from the glorious Qur'an and Sunnah of the Holy Prophet of Islam among Muslims, namely in their education systems and practices.

KEYWORDS: Islam, Dualism, Secularism, education, integration, curriculum.

INTRODUCTION

Islamic education is simply translated as '*tarbiyyah al Islamiyyah*'. It contained a concept of "*ta alim*" (instruction), *tahadhib* (rear or sustain) and other sub concepts like *hikmah* (wisdom), *Adl* (justice) *Amanah* (trust) and as the extreme is *Khilafah* (vicegerancy) and *Ibadah* (worship). The main sources in this type of education are the Quran and Hadith. Islamic education connotes whole life approach and signifies complete integration into man's life, it also assist in living a complete life of isolation. It is the true system of education that first takes man from the darkness of ignorance and illiteracy to the light of knowledge and education which would also broadens ones knowledge, it shapes so many relevance and advantages not only to Muslims but to entire

humanity (Nor, 2012). Education is a process of infusing something into human beings to make them productive and to live happy life in their societies (Lubis, Mustapha & Lampoh, 2009). The knowledge acquired by human beings through education helps to direct them into a proper path through their life expeditions. This is because “good” education has the ability to shove human being into better persons if it is well blended with Islamic values (Abu Sulayman, 1994a; Lubis, et al, 2009).

Islam faces education as an act of worship and a lifelong process. Hence, its philosophy, method, content and general curriculum are towards human successful integrative life. Education is an art that allows humans to accumulate every leaving experience in their life and subsequently transmit to a new generation. In Islam, the actual education which are required are the content of Quran and Hadith, because these are the motivations which derives the Muslim community so as to place due importance on advancement of knowledge which is borne out from the Quran and Hadith. Islamic education can also be defined as a process of nurturing and training of the mind, body and soul, which also goes along with the Glorious Quran and Sunnah. It is intended to bring forth humans who are God conscious and subservient only to Almighty Allah (Nor, 2012).

However, western education is a system originated from the west and penetrated to the world after Islamic education in the earliest 15th century. Its main approach was the modernization of social life through science and technological advancement with the involvement of all other amenities of learning. Western system of education was first propagated by the missionaries and promoted by colonialist to different part of the globe, in their view for westernization and globalization in the name of modernity. It is a complete secular system that differentiated life and religion and focuses on materialism and religion goes a long way in assisting people by guiding us aright (Rosnani, 2004).

Dualism in Education and Effect in Islamic Education

Dualism means the condition of being double of duality, opposition, division. Therefore, dualism in education means there are two different education systems; Traditional Islamic education system and Secular education system. Rose De Yusof (2009) argued that the traditional Islamic education focused more on the basic religious belief and theology of Islam but less focused on modern knowledge. As for the Secular education, they focused more on modern knowledge and less on religious knowledge. Hereafter, Dualism is a situation of being in doubles or pairs. Likewise, education dualism is referred to as a situation where we have two different education systems in teaching students in schools (Al-Faruqi, 1988; Al-Attas, 1993). According to Islam, the separation of religious (*din*) knowledge from modern or worldly (*dun'ya*) knowledge is not allowed because modern knowledge is just part of the religious knowledge (Al-Faruqi, 1982; Abu Sulayman, 1994a). Also, dualism refers to the existence of two educational systems that is the traditional, religious and the secular, national system. As a result of this dichotomy, the system of education became a means of dividing the *Ummah* (Muslim community) and draining its energy. Scholars warned that this educational dualism bears negative consequences for Muslims. Both systems produce half-back Muslims who do not possess the integrated Islamic personality. It is even worse when

graduates of both systems who subscribe to opposing worldviews, cannot see eye to eye on social, economic and political problems (Sidek, 2006).

Consequently, dualism in education system usually will focus on one aspect of education only. Whether they focus on Religious Education or Modern Education, these two aspects of education are on their own. That is why either Religious or modern education, there is an imbalance knowledge between both aspects. Those who joined the Religious education will gain more knowledge in religious field and they do not consider modern knowledge as an additional knowledge for them. As for those who learned about mathematics, science, geography or also known as modern education, they will become experts in their own field, but it will not be mixed with any Religious education (Rose De Yusof, 2009).

Modern knowledge should be taught along with religious knowledge because in Islam, Glorious Qur'an is the most reliable source for all kinds of knowledge and authentic guidance for scholars in all fields of modern knowledge. According to Islam, all knowledge in the universe is subservient of the revelation (Allawi, 2009). The religious knowledge gives modern education an Islamic epistemology with a model of eternal values which are key features in any Islamic education system (Sardar, 1985). Modern education alone which is not guided by religious knowledge or *din* produces "mechanistic man" who can only do what he is trained but without guidance of any moral values (*akhlak*) or wisdom (*hikmah*) from Allah (SWT).

Most Muslim scholars have fronted integration of the education curriculum or the adoption of an eclectic model of education as the most apposite approaches in eradicating education dualism from Islamic education systems (Al-Faruqi, 1988; Al-Attas, 1993). In an integrated curriculum, the religious knowledge or *din* gives graduates a sense of diligence in the way they accomplish their work as their characters are presided over by religious knowledge (Rahman, 1988). Moreover, al-Faruqi (1988) opined that both the religious and modern education systems should be integrated for students to have appropriate knowledge. Integrating the curriculum would help to get graduates to execute their duties as good citizen who have acquired modern knowledge and at the same time as good men who have acquired religious knowledge (Sidek, 2006). Integrated education has been recommended by most scholars because it brings about impartial human being as both kinds of knowledge (religious and modern) touch all the aspects of the human domains (Al-Attas, 1993; Lubis, et al, 2009). A curriculum with both religious and modern knowledge produces stability among individuals from the Islamic perspective in terms of the minds, bodies, and the souls or by developing their cognitive, affective, and psychomotor domains (Sidek, 2006, Lubis, et al, 2009). As a results, an integrated curriculum unifies the different kinds of knowledge with an aim of developing the *ummah* in relation to Glorious Qur'an and Sunnah of the Holy Prophet of Islam.

Also, integrated education works on the principle that if students understand the modern knowledge and their religious obligation to mankind in accordance to the Glorious Qur'an and the teaching of Holy Prophet of Islam (peace and blessings be up on him) they will serve effectively, justly, and pious in their profession (Al-Faruqi, 1988). As a consequence, teaching religious

education as well as modern knowledge to students at the same time produces graduates who do not involve themselves in negative activities due to their fear of Allah the Almighty. In an integrated curriculum, there is union of knowledge for students to study both Islamic and modern knowledge at the same time. This is because according to Glorious Qur'an, the reality of education and the world is gift from Allah the Almighty (Haneef, 2009).

The neglect of the religious studies in the teaching of the empirical sciences is not of worth in the Muslim education. Therefore, if the education is integrated in nature, it helps students to be capable of carrying out their professions as servants of Allah the Almighty and followers the Holy Prophet of Islam (peace and blessings be up on him) (Lubis, et al, 2009). Integrated education can also help students to uphold the Islamic belief, the laws (shari'ah), and the Islamic morals in their professions and all their ways of life (Haneef, 2009). The effect of dualism in education can be bad to everyone. Imagine a student with a great achievement in academics, but zero in emotions and moral values, there will be a situation when he entered the world of work he will be separated from nature. It means that he will live in his own world, creating and developing more technologies without any concern about the negative consequences caused by it, because his aim is only to satisfy himself (Crystal, Rohana & Amirudin, 2011).

A renowned Egyptian scholar and icon in the Islamization movement in Egypt Muhammad Abdu has in many occasions criticizes and caution about this confusion: "education in modern government schools, either at the preparatory, elementary or higher levels, was largely aimed at the development of military personnel. The religious and ethical subjects were largely ignored; foreign schools were no better; that is why Abduh repeatedly urged Muslim not send their children to foreign schools. These schools which were established by the missionaries taught Christianity. The schools caused confusions in the Muslims and affected their morals" (Shafie, 2004). This system of dualism is padding not only the Islamic system but the west, because as so many logical ideas and theories were in contradiction with the true teachings of Islam is also the same confronting the true teachings of the Holy Bible. Therefore, dualism surfaced to be a motor of segregation between human and the true super being and instead to develop religious vision and commitment but contributing distance to religion and these normally paved ways to the numerous educational crisis and poor development.

Secularism in Education and Effect in Islamic Education

There is an expanded search for understanding of the terms secular, secularism, and secularization as there is rapid Westernization of Muslim communities (Abu Sulayman, 1994a; Haneef, 2009). The term secularism is traced to have been first used by George Jacob Holyoake in the 1840's which he used to refer to a variety of practical social ethics which sought to improve human life through reason, science, and social organization (Monshipouri, 1998).

The term secular is derived from a Latin word *saeculum* which refers to people who are preoccupied with only worldly matters (Al-Attas, 1993). Secularism or secularization refers to a spirit, tendency, political or social philosophies that reject all forms of religious beliefs and worship

from civil matters and education systems. According to secularists, this means that all the affairs of this world should be settled purely from the worldly viewpoint in accordance to people's own wishes and expediency. According to Muslim scholars, the term secularism means *ilmaniyyah*, if it is derived from the word *ilm* (science) or it is *alamayyah* if it is derived from the word *alam* (world) (Al-Attas, 1993; Tamimi, 2000).

Another meaning of secularism, according to Glorious Qur'an, is *al-hayaat ad-dun'ya* which means the worldly life. The word *dun'ya* is derived from the Arabic word, *dana*, which means something being brought nearer. Thus, it is the world which is brought nearer to the senses, experience, and consciousness of man than the Hereafter (Al-Attas, 1993; Tamimi, 2000). This overwhelms man to distract him from being consciousness of his final destination which is beyond it (*al-aakhirah*). As the Hereafter comes at the end of our lives, it is felt as far, and this accentuates the distraction created by the worldly life.

In secularism, man uses his rationality, empirical evidence, and logic to reason over the various issues in this world without reference to the divine guidance (Islam). This has made man to be derailed from the Glorious Qur'an and Sunnah of the Holy Prophet of Islam, and to destroy the Islamic legacy to only become pre-occupied with "worldly" matters which are not beneficial to him in the Hereafter. It is known that around the 15th century, Muslims had greater might in terms of political, military, and intellectual civilization than the West (Abu Sulayman, 1994a). But due to Muslim societies adopting secularism, Muslims dropped their civilization to adopt Western cultures (secularism) which are not compatible with Islam, in Muslim communities to become either irrelevant or incomplete, to degrade their legacy and civilization, to label them backward, involve them in political violence and genocides, and has brought them excessive poverty and injustice which have faced Muslims from the Atlantic to the Pacific (Al-Faruqi, 1988). This is because secularism and its immediate faiths do not consider the impact of religious values and the Hereafter in executing worldly affairs. To this, the Glorious Qur'an mentions that the Hereafter is better than worldly life and everlasting and dreadful punishment will be administered upon those who utterly immerse themselves into worldly life than the Hereafter. According to this, the Holy Glorious Qur'an says:

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۚ فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ

These are the people who buy the life of this world at the price of the Hereafter: their penalty shall not be lightened nor shall they be helped (Al-Qur'an, 2:86).

It was around the mid-19th century when Muslims began to feel the overwhelming pressure of secularism which came in disguise of modernisation (Abu Sulayman, 1994a; Tamimi, 2000). Hence, Secularists think that the Islamic religion is against science, but the Islamic religion and civilization have never been against science (Zakariyya & Abu-Rabi, 2005). These fears have raised several debates on secularization as a modern bring in phenomenon in the Islamic world.

Secularism has made young Muslim elites to start challenging Islamic traditions and cultures which have already been defined in the Glorious Qur'an and Sunnah of the Holy Prophet of Islam (Al-Attas, 1993). Secularism and its impact to the Muslims communities has been highlighted as a root of disbelief. This is because of its divergence of Muslims from Glorious Qur'an and Sunnah of the Holy Prophet of Islam and its ignition of moral decadence and spiritual crises in Muslims societies. According to the Islamic belief, Islam is a political system and it constitutes of political ideologies which secularism has persistently suppressed. This has made scholars to conclude that secularism is a competing ideology to the Islamic belief and ways of life (Khalid, 2011).

Secularism has forced its way even into the Islamic education systems to change the curriculum, methodologies of teaching, teachers' ways of life and beliefs, and school environments. Today what are taught in schools, colleges, and universities under secularism are only individualism, consumerism, careerism, and anthropocentrism which are against the Islamic practices (Mohamed, 2012). This shows that the emergence of secularism in Muslim communities is a reflection of specific needs of Muslim communities. The acceptance of secularism in Muslim communities means people stay in darkness (jahiliyyah) as secularism applauds neglect of Islam which is comprehensive system of worship (ibadah) and legislation (shari'ah). The acceptance of secularism might mean abandonment of shari'ah, a denial of the divine guidance, and a rejection of Allah (SWT) injunctions (Al-Qaradawi, 2011). It is indeed a false claim that Islamic religious knowledge is not a proper requirement in education systems of the present age. Zakariyya & Abu-Rabi (2005) considered secularism as a continuation of the Islamic tradition. Secularism advocates for rationalism, criticism, logic, and intellectual independence all of which are part of Islam. The complete acceptance of a legislation and knowledge formulated by humans means a preference of the humans' limited knowledge and experiences to the divine guidance. To this, Allah the Almighty asks human being that: Say!

قُلْ أَأَنْتُمْ أَعْلَمُ أَمْ اللَّهُ ۚ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Are you more knowing or is Allah?" And who is more unjust than one who conceals a testimony he has from Allah? And Allah is not unaware of what you do (Al-Qur'an 2:140).

According to this, the call for secularism while neglecting Islamic education among Muslim education might be interpreted as a denunciation of Allah (SWT) injunction; that is, He knows most. In analysis of the current trends in the Muslims societies' education secularism has reduced Muslims' appreciation to the Islamic faith and cultures, their natural inclination to Allah (SWT) (*fitrah*), their submissiveness, and their exercise of Islamic justice (Al-Attas, 1993). From this, it is indeed clear that secularism is cause of many problems in the Islamic *Ummah* today (Al-Faruqi, 1988; Al-Attas, 1993; and Abu Sulayman, 1994a). Rosnani's expressed the worst of the system as a number of Muslim students were not be able to recite the Glorious Quran and to

perform the five mandatory daily prayers. Thereby turning the study of religion as just examination subject rather than moral development and practice (Rosnani, 2004).

Conclusion

This dilemma of educational dualism in the name of modernity is continuously crossing many Muslim countries with serious progress and is affecting not only the said educational or social life but other aspects of politics and economic standard; therefore, the task is to revive the content, methods and entire curriculum to formal integrative and unity of life. Islam totally rejects any application of the concepts secular, or secularization, or secularism as they do not hold or support the application of the Islamic belief and ways of life or *ibadah*. Accordingly, Secularism has been noted to belong to the intellectual history of Christian religious mindfulness, experiences and consciousness. In this thoughtfulness, secularism has an upper hand of spreading the Christian doctrine into Muslim communities.

Additionally, in most education system, student usually will learn more on modern education and less on religious education during school period as it is stated in the curriculum. That is what we called dualism in education as stated above and that is why modern knowledge and moral values should be emphasized in today's school's curriculum. Unfortunately, if the dualism still exists in our education system, it would be a tough job for institutes to produce a human capital that balanced both in academic and value of life. As a result, this paper presents what is meant by dualism and secularism in education and its effect to Islamic education system.

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Theoretical Rules of Medicine: A Comparative Study of al-Dhahabī's *al-Ṭibb al-Nabawī* and Ibn Sīnā's *al-Qānūn fī al-Ṭibb*

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ABSTRACT

Ibn Sīnā (d. 427AH/1037CE)'s Galenic account of medicine was remarkably significant on medieval natural philosophy and religious thought in the Islamic world. Just as one might split philosophy in the Islamic world into an era before and post-Avicennian tradition, so one could periodise medical history into the time before and after his glorious *al-Qānūn fī al-Ṭibb* (Canon of Medicine). This paper will compare the medical theory in Ibn Sīnā's *al-Qānūn fī al-Ṭibb* and al-Dhahabī's (d. 748/1348) *al-Ṭibb al-Nabawī* to determine if medieval *al-Ṭibb al-Nabawī* genre was influenced by the post-Avicennian tradition. In order to assess this theoretical impact on the writing of prophetic medicine genre, the paper will analyse first the introductory part of both writings from their similarity and some of the subsequent developments in *al-Ṭibb al-Nabawī* writings. This will form our comparative view of anatomical and philosophical classical positions. Given the focus of the *al-Ṭibb al-Nabawī* genre is traditional prophetic medicine, the paper will turn to the question of medical theory; Did al-Dhahabī really observe this topic? What role does medical ḥadīth play in determining how Muslims should approach classical theory of medicine? By providing comparison between the two works, one can see al-Dhahabī's *al-Ṭibb Al-Nabawī* developed in interaction and extended to the *al-Qānūn fī al-Ṭibb* as well as an attempt to bring forth a new form of medicine, that would integrate Ibn Sīnā's medical theory with Prophetic ḥadīth.

KEYWORDS: Islam, Islamic Studies, Contemporary Times, Prophetic Approach, Teaching

INTRODUCTION

There have been quite a number of studies on the methods of teaching Islamic studies (Ahmad, 2001; Ashaari et al., 2012; Assegaf, Zakaria, & Sulaiman, 2012; Don et al., 2012; Gö, 2011;

Sardar, 1983). An attempt was also made to determine the contributions of Arabic language in the study and teaching of Islamic studies in different higher institutions in the non-Arab world (Ahmad, 2001). In another study, the need for teachers in the discipline to reassess their methodology and approach due to the challenges exerted by globalization and modernity was identified as important (Ashaari et al., 2012). In order to do this, teachers must ensure the continuous relevance of the topics been addressed in class as well as endeavor to effectively respond to contemporary needs of the students in the modern world.

Furthermore, the idea of making da'wah a mainstream subject of Islamic studies in higher institutions of learning has also been examined (Don et al., 2012). This is because the inclusion of da'wah is seen as a way of infusing in the student the desire and willingness to proselytize the religion. However, beyond proselytization of Islam, the successful utilization of educational technology for teaching Islamic studies has also been highlighted (Göl, 2011). An increase availability of data and information in the 21st century through the sophisticated use of technological tools as necessitated the need to explore how educational technology can assist students to construct knowledge in the field of Islamic studies.

This shows that there has been an attempt to use different methods in impacting the knowledge of Islamic studies in terms of usage of technology, research-based teaching, and student-centered teaching, teacher-centered teaching, and all these forms can be said to have been combined by the Prophet in an incisive way in teaching his followers. It is against this backdrop that this study attempts to address Prophet Muhammad's method of impacting Islamic teaching on his companions with a view to identifying possible ways this can be implemented in teaching Islamic studies in higher institutions. Through a look at the primary sources in Islam – the Qur'ān and the Sunnah as preserved in his sayings and teachings (Ḥadīth). This study examines these methods used by the Prophet and highlights their possible implications. The study shall, therefore, proceed as follows; define Islamic studies, phases of development in Islamic studies, techniques in teaching Islamic studies, the prophetic methods, and conclusion.

DEFINING ISLAMIC STUDIES

Islam is the name of a religion whose first Prophet is Adam and last is Prophet Muhammad. It is believed to be the religion of every single genuine Prophet of God since the creation of humankind. Islam, in a technical sense, is a state of peace attained through surrender to God. Islamic Studies, on the other hand, is used to describe an area of Theological Sciences which aims to control the social, political, economic, natural and physical aspects of life in service to God. It can also be seen as notions, issues, and advancements from and identified with Islam (Oloyede, 2004). Islamic studies include all studies that are regarded as originating with Islam or developed and advanced under its influence, be they theological, literary, historical, philosophical or scientific (Siddiqi, 1961)

However, there are others who regard Islamic studies not as a religious subject and in fact see it as having little to do with classical Islamic studies as understood by Muslims for centuries. Rather, it is a study that investigates how the religion and culture of Islam influence specific societies and reflect philosophy, law, literature, art, and architecture. Also, it explores how Islam affects social, economic and political relations (Institute of African Studies, 2016). A more comprehensive definition of Islamic studies holds that it is “the systemic study of Islam both as a religion (al-din) and as a civilization (al-hadarah) through the integration of the major disciplines of Usul al-Din (Islamic theology), Shari’ah (divine law), Akhlaq (ethics), with dawah (Islamic missionary work), Arabic language and its literature, Islamic history and civilization” (Manuty, 2011, p. 138).

There is also the view that two basic approaches exist in defining Islamic studies; one narrows the definition and the second tends towards a broader definition. The reason for a narrow definition is to maintain quality and to make Islamic studies distinct from humanities and social sciences. For broader definition, two reasons were also presented; the need to examine the evolution of modern Islam as well as the Islamic textual tradition and its social reality (Dien, 2007). Furthermore, in examining the definition of Islamic studies, focus on what generally constitute religious sciences in Islam as a way of stating what is Islamic studies within Islam. The reason for this approach is “to go beyond the discipline’s ‘Eurocentric’ settings and reflect on the provision of the subject within its origins in Islam itself during its long history” (Khir, 2007, p. 257).

Basically, what can be gleaned from the above discussion on the definition of Islamic studies is that it is a discipline defined based on the subject matter that is being addressed rather than a particular scholarly approach or tradition nor disciplinary approach.

3 PHASES OF DEVELOPMENT IN ISLAMIC STUDIES

According to Martin, Empey, Arkoun, & Rippin (2016) the phases of the history of Islamic studies can be divided into; theological beginnings, religious polemics 800-1100, crusade and Cluniac scholarship 1100-1500, reformation, 1500-1650, and discovery and enlightenment 1650-

1900. However, it must be noted that the basis of their division is Islam as a topic in the West. Yet, one can still deduce from their analysis the evolution of Islamic studies as a discipline of study.

Islamic studies can also be said to have emerged as a modern academic discipline primarily through its association with thought and mastery of Oriental Studies or Orientalism. At a point, there was a move from the investigation of the past to the investigation of present day Muslim social orders within particular local settings which eventually lead to Area Studies programmes (Nanji, 1997).

The field of Islamic Studies saw two further significant developments in the second half of the twentieth century. The first was related with the ascent of the purported logical investigation of the historical backdrop of religion that was in the end merged in endeavoring to oblige the investigation of Islam inside the train of religious studies. The second development came to fruition inside the limits of the sociologies when an ever increasing number of sociologists started to be keen on the investigation of "other" societies and people groups. Nonetheless, it is observable that the historical backdrop of Islamic Studies in the West uncovers that "there never was at any time in the past, a fixed paradigm that operated universally; the boundaries were constantly being revised" (Nanji, 1997, p. xvii).

Apart from the identified developmental stages described above, phases of development of Islamic studies can also be seen in countries such as the United States and Canada. The stages of development of field experienced in the country are probably due to the varieties of scholars working within the broadly defined discipline of Islamic Studies. Among the academic backgrounds of Islamic studies scholars identified are; area studies background, religious studies background, social science background, humanities background and traditional Islamic education followed by a certain period of education in Western institution background (Hermansen, 1991).

Furthermore, a review of various works published from the early 1960s to late 80s demonstrated that the way Islam is understood by scholars is undergoing a process of change due to increased attention to the shaping function of definitions and concepts within the discipline of Islamic studies (Hermansen, 1991). This makes it a bit difficult for Islamic studies to be narrowly confined to strictly religious themes. In addition, this may be the result of the uniqueness of Islamic tradition and a way of unshrouding of the believe that textual studies of a religious tradition will invariably lead to purely religious themes.

4 TECHNIQUES IN TEACHING ISLAMIC STUDIES

Different techniques have been identified in relation to teaching Islamic studies. For instance, the effective use of educational technology (ET) in order to help students of Islamic studies construct knowledge when taught (Göl, 2011). Another study noted that an effective use of ET and research-based teaching can help students to become critical thinkers while studying Islam (Asyafah, 2014; Göl, 2011).

Aqsha et al. (2011) examines the use of inductive and deductive approach in the teaching of Islamic studies. They observed that some Islamic studies teachers create a guide and instructional teaching so that they can achieve their teaching aims more quickly and more

effectively. Furthermore, the use of sophisticated multimedia technologies in the teaching of Islamic studies was examined by Jusoh & Jusoff (2009). They pointed out that the use of multimedia in teaching and learning of Islamic studies enhances understanding and increase interest in the field (Jusoh & Jusoff, 2009). It also helps Islamic studies student in the knowledge requires to find the truth. Apart from guiding students towards the truth, it also simultaneously makes teaching and learning process enjoyable. In addition Zedan, Yusoff, & Mohamed (2015) found that Islamic Studies subject can be made interesting and entertaining through use of the multimedia tools. In Islam, the use of modern technology is encouraged as it helps towards the development of positive thinking, the ability to innovate and to trigger the drive for self-improvement (Lubis, Yunus, Lampoh, & Ishak, 2011).

Another technique in the teaching of Islamic studies that has been put forward is the teaching of Islamic studies supplemented with modern science teaching methods. The reason for supplementation with a modern scientific method is to aid the measurement of the success of an eclectic approach in teaching Islamic studies. That is student will have options to select a Major in Islamic studies and a minor in social sciences or another way (Ashaari et al., 2012). This has also led to a discussion on the improvement of the teaching of Islamic studies to address a problem base system of teaching method. Examples can be found in the approach of Imam Abu Hanifah (699-767M), Imam Ghazzali (1058-1111M) and Ibn Rushd (1126-1198M) among others, a situation one is faced with a contemporary problem and one has to find a solution. According to Ashaari et al. (2012) a practical example will be in the teaching of Hadith, for instance, the teaching of should not be theoretically and reading of the classical texts only but also supplemented with contemporary rational and critical thinking. In order to do so, students may be instructed to follow these steps: the student will be asked to understand the hadith without referring to the classical texts; he or she refer to classical text in order to understand the different method of understanding certain hadith; he or she compares his understanding of hadith with traditional ulama and find out similarities and differences; then read about its implications in different historical settings; finally, come to a conclusion and put it into the contemporary world (Ashaari et al., 2012). When student are only enjoined to read hadith only from the classical text without critically thinking about its implications in different historical condition, this can discourage productive and creative thinking and may not be able to implement their knowledge in a contemporary setting. That is why a supplement structure in the teaching of Islamic studies should be considered.

Another technique that has been proposed in the teaching of Islamic studies is the use of instructional materials (Olawale, 2013). Instructional materials enhance, facilitate and make teaching/learning easy, lively and memorable. They are also materials which the teacher uses in supplementing his teachings for better results. It can include the usage of chalkboard, charts, models, overhead projectors, films, television and computers in the teaching process. Hence, it is not just the 'use of tools of technology alone but a systematic, integrated organization of machines (hard wares and soft wares) to solve problems in learning.

5 THE PROPHETIC METHODS

Prophet Muhammad is among the most emulated Prophets of Islam. This can be understood when one assesses properly the continuing influence he has among those who acknowledge him as the last Prophet. The role of Prophet Muhammad (Rasulullah) as educator and model, one who both instructed truth by mouth and showed truth in life is broadly brought about by Muslims as the perfect man. Hence, not exclusively did he go about as educator and model, however his instructing and case constitute a thorough and, from the point of view of numerous Muslims, an ideal code of thought and lead that will remain in effect until the end of time (Royster, 1978). This research identified the techniques used by Prophet Muhammad in teaching his companions about Islam and to encourage the usage of his techniques in teaching Islamic studies in schools. Some of the teaching methods as identified by Abu Ghuddah (2003) are examined below.

The Prophet reported to teach in such a way that he does not bore the listeners. It is said that when the Prophet would talk, a man tuning in to him, could tally the words on his fingers. The people could say that the Prophet said this, this, this, and this. This means that one would hear a saying from him once or twice, then, if someone is asked about it, one can easily say. In other words, when he would talk, he would not give a marathon address. In addition, the Prophet is also known to be moderate in his teachings. It is said that the Prophet would not always give lectures everyday in order not to bore the people rather he gave lectures occasionally (Alshareef, 2007). As a result, when the Prophecy speaks it is always considered a special occasion. From this it can be deduced that in teaching Islamic studies effort should be made not to teach when the students have high tendency to be bored or not focus on what they are been taught.

Another method the Prophet often use when speakind is to talk at the intellectual level of the Listener. An hadith which can be linked to this point, is the hadith of the Prophet when he informed Muadh bn Jabal, "Whoever says la ilaaha illa Allah Muhammad ur RasulAllah sincerely from his heart will enter paradise." Muadh said to Rasulullah, "Shouldn't I tell everyone?" The Prophet said, "No, because they will begin to lean, they will become lazy in their deen after that" (Alshareef, 2007). Also, from this point it can be stated that Islamic studies should be taught according to the intelletual capacity of the students.

Equally important is the use of questions and debate. This is called the Socratic method. There was a time the Prophet was said to have inquired from the Sahabahs, "What would be the situation of someone who has a river at his door and every day, five times a day he comes out and he takes a bath in that river? At the end of the day would he have any dirt on himself?" The companions replied, "There would be no dirt on him, O Prophet of Allah." So Rasulullah said, "Similarly there are the five salawat, cleansing the person in this way." So he asked them the question and they were able to make a meaningful conclusion (Alshareef, 2007). This method can also be used in teaching Islamic studies classes instead of the teacher just stating out the major lessons from the topic of the day, the teacher can ask in form of a question in order to aid the students in gaining a deeper understanding of the topic been learnt.

Also, among the method used by the Prophet in teaching the companions is the use of analogies. An example from the Prophet is the hadith of the lady who came and got some

information about her mother who made a promise to do Hajj thereafter died. She asked the Prophet "Should I do Hajj on her behalf?" but the Prophet replied: "If your mother had any debts, would you pay them on her behalf?" The woman said, "Yes." Rasulullah said: "The debt owed to Allah is more worthy of being fulfilled and paid off" (Alshareef, 2007). This shows incidence shows a very important lesson in the teaching method of the Prophet which is that in teaching Islamic studies teachers should attempt to use analogies more often to make points clearer to their students.

In like manner is the utilization of outlines or illustrations. The Prophet showed individuals using illustrations on the earth, or on the dust. For example, the Prophet once made a straight line through the sand and after that he made lines to one side and lines to one side, and afterward he mentioned verses relating with the sabeel (path) of Allah: "And do not follow the other paths as it will distract you and divide you from the path of Allah" (Alshareef, 2007). This is another important lesson for teacher of Islamic studies. The use of drawing and diagrams to illustrate a point is a good way of making a point clearer to the students.

The Prophet is also said to use gestures while talking. For example, the Prophet once raised his hand saying: "I and the person who deals with the orphans are in heaven, like this" and he joined his fingers. Another case is the point at which the Prophet was giving one of the companions exhortation, saying: "Be careful with this," and he grabbed his tongue. The use of gesture is a very descriptive way of making lessons easy to remember for students and it will have a more lasting effect on the students.

Furthermore, the Prophet use of tangible shows or artifacts to teach. The Prophet would sporadically raise something up that was haram as a show to underscore it as haram. A case of this is the hadith of gold and silk for men. The Prophet raised the actual bits of gold and silk and said: "These are haram for the men of my ummah and halaal for the women of my ummah". Also, when the Prophet was talking about ghulul (stealing from the spoils of war), the Prophet as a matter of fact got the war spoils and he started disclosing to the Sahaabaa about the force of the haram of taking from the war spoils. He did this holding and remaining adjacent to the war spoils after the fight. So he did not simply make a reference to the war spoils; he really held it up (Alshareef, 2007). Teachers of Islamic studies can also emulate this method in the class on halal and haram in order to drive home the points of the topic.

Moreover, the Prophet answered questions before they are inquired. A case of this is the point at which the Prophet said: "The Shaytan will come to a person and say, 'Who created this, who created that?' until the Shaytan finally brings the person to the conclusion, 'Who created Allah?' Whoever has this happen to them should recite Surah Ikhlas and should spit three times to the left, dry spit, and say 'a'oodhubillah hi minash shaytan nirajeem.'" Teachers of Islamic studies should also be able to predict the questions of the students before they are asked in order to cover as much area as possible on a particular topic. Further, on the same point, the Prophet at times answers with more than what is asked. This is because the Prophet often times pays consideration regarding the questioner's circumstance and endeavoring to perceive how this individual could profit significantly more. A case is the hadith about the people who went to the Prophet and got some information about making wudu from ocean water. Since they could not drink the ocean

water, they were additionally feeling that it was not unadulterated (tahir). They needed to know how they should deal with a circumstance where they have drinking water, yet in the event that it is utilized for wudu, at that point there would be none left to drink when they are parched. So the Prophet stated: "The water is tahoor." So one can make wudu with ocean water, in any case, the Prophet additionally started discussing fish, that the creatures that die from the water are halaal to eat. From this we can deduce that in teaching Islamic studies more explanations can be given beyond what the student asked especially when the context and the conditions of the question and the questioner are well known. Also, in addition to this is the hadith of a woman who asked the Prophet about Hajj for her infant. The Prophet inquired, "Who are you all?" The people replied, "We are so and so. Who are you?" The Prophet said, "I am RasulAllah." When he said that the lady raised her infant and said, "Is there Hajj for this baby?" Rasulallah said, "And you will have the reward." In other words, the woman will be rewarded for the effort of taking the infant for Hajj (Alshareef, 2007).

From the above point can be deduced another method of the Prophet which is to transform the inquiry into something that will be of more advantage. A case of this is where a man went to the Prophet and asked, the Prophet, "When is the hour?" The Prophet said, "What have you prepared for that final hour?" This is a redirection of the question to a more significant point. The questioner informed the Prophet, "I haven't prepared a lot of salah and I haven't prepared a lot of zakah (in addition to the fard), but I am preparing one thing – my love for Allah and His messenger." The Prophet said, "You will be with who you love." This is another lesson to be learnt by teachers of Islamic studies. They should endeavour to redirect their students' questions to a more significant lesson whenever the need arises. In addition to the point just mentioned is the hadith where the Prophet was asked, "What should the muhrim (someone in ihram) wear?" The Prophet addressed the inquiry by listing what the muhrim ought not wear (Alshareef, 2007).

Also, the Prophet allowed others to answer the questions. An example of this can be found in the hadith of a man who came to the Prophet and said that he had a dream that there were mists dribbling nectar and ghee and there was a rope that the Prophet had ascended. At that point the general population had come and one individual scaled the rope, and a few people were gathering a significant number of the droplets that were descending from the mists while others were not gathering that much. Prior to the Prophet replied with an understanding of the dream, Abu Bakr said, "O Prophet! Allow me to interpret it," and Rasulallah allowed him to do so. So he disclosed to him that he was right on a few points and mixed up on others. Additionally, there are times where a man would go to the Prophet with a legitimate issue and he would ask a specific Sahabah to get up and make a judgment between them. That companion would state, "O Prophet of Allah, shall I judge between them while you are here, in our midst?" Rasulallah would respond in the affirmative (Alshareef, 2007). Teachers of Islamic studies can also use this method to train their students in order for them to become more confident and well grounded in their field of learning.

Teachers of Islamic studies can also make use of the Prophet method of taking advantage of 'teaching moment'. An illustration is the hadith of the road kill. It occur during the time of the Prophet that there was, a dead goat with a distortion in its ear and the Prophet passed by it. Others were also passing by, and nobody was focusing on the dead creature, yet the Prophet said, "Look

at this. Which one of you would buy this for such and such amount of money?" They said, "O Prophet, even if it were alive, no one would want to pay money for it. Because of its deformity, no one would care for it, and how much more so since it's dead." The Prophet then said, "Verily, the dunya is more worthless to Allah than this animal is to you. Just like you don't care about this, in the sight of Allah, this dunya is less worthy than this." So the Prophet used the occasion to teach what the dunya should mean to a Muslim (Alshareef, 2007). Teachers of Islamic studies can make use of this method in order to not to make their classes monotonous. Another case is the hadith of the lady tossing her kid into the fire. This lady had lost her child who she was still nursing, for a drawn out stretch of time. So when the mother at last found the kid, she took the child and quickly began feeding the child. The Sahabahs were looking and were astonished at the gigantic love of this mother. Right then and there, the Prophet said, "Do you imagine that this woman would throw this child into the fire and burn it alive?" They said, "O Prophet of Allah, she would never do it so long as she is capable of protecting the child from that." The Prophet then said, "Indeed, Allah is more merciful to His slaves than this woman to her child" (Alshareef, 2007).

Notably, the Prophet also use oaths for emphasis. The Prophet would underline something by swearing by Allah. This happens in numerous ahadith and some surahs found in the Qur'an, for example, Surah Ash-Shams, was shamsee wa-duhaahaa; Surah Al-Lail, wal layli ee-dha yagh-shaa, and Surah ad-Dhuha, wad duhaa, among others. This means that teachers of Islamic studies can also use oath to drive home there points when teaching or in order to make their students pay attention to what they are been taught.

Likewise, the Prophet used Repetition. In the event that there was something that required accentuation, the Prophet would repeat it three times. A companion of the Prophet Anas bn Malik said the Prophet would rehash something three times so individuals would comprehend what he was stating. A case of this is the hadith where the Prophet said: "Beware and destroyed from the ankles of the Hellfire." It was said that the reason the Prophet repeated the words couple of times was that the Sahabahs had ceased for Salat-ul-Fajr, and the Prophet was coming behind them. When he neared them he saw that as a result of the coldness of the night, they were not completely cleaning their feet and getting the water onto their lower legs when making wudu. The Prophet drew close to them, raised his voice, and said: "Beware and destroyed from the ankles of the Hellfire. Beware and destroyed from the ankles of the Hellfire. Beware and destroyed from the ankles of the Hellfire" (Alshareef, 2007). This shows that the use of repetition to draw attention of student can be a viable technique in the teaching of Islamic studies.

Equally important is the use of silence employed by the Prophet. It is said that the Prophet would call the audience by his name, making him focus, without noting or explaining to the audience why he is calling him. For instance, the hadith of Muadh where he is going with the Prophet and he said, "O Muadh," and Muadh said, "I am consistently here for you and constant in your assistance", and after that the Prophet stayed calm. They went on and after that the Prophet again said, "O Muadh," and then Muadh gave the same response and then the Prophet stayed calm. A little time passed and for a third time the Prophet said, "O Muadh," and Muadh said "I am consistently here for you and constant in your assistance" (Alshareef, 2007). This method can also

be used by the teacher of Islamic studies when they notice there is or are students who are not paying attention in class. This can easily make the student concentrate more in class.

The Prophet at times also make physical contact when speaking as a method of getting his listeners attention. The Prophet would hold the hand or the shoulder of the individual to whom he was talking, to influence the individual to focus. An example is the hadith where the Prophet said "Be in this dunya as if you are a stranger or a passer by." The Prophet was holding the shoulders of the sahabah when he said this (Alshareef, 2007). Another case from the hadith is the point at which a kid came and solicited authorization from the Prophet to commit zina. The Prophet disclosed to him with questions, not answers. The Prophet clarified it with the goal that the kid arrived at the conclusions himself and toward the finish of the discourse the Prophet touched the kid's chest setting his hand close to the kid's heart and made du'aa for him. From these two episodes the importance of physical contact can be seen. Teachers of Islamic studies can therefore use this method as a way of making sure the students pay attention in their classes.

The use of cliffhangers is another method of the Prophet. This entails the Prophet saying something and the audience members would not by any stretch of the imagination comprehend information disclosed. At that point he would pause and allow them to consider it, in this way expanding their want to learn it and tune in to his clarification (Alshareef, 2007). This method can also be adopted by Islamic studies teachers. It serves as a way of getting the attention of the students as well as making the students think about what is been said.

As a matter of fact, the Prophet adopted the use of stories of the Past. This is a commonly used method that can also be seen in the Qur'an and the Sunnah. This shows that stories are an effective way through students in Islamic studies can be made to learn and not forget the topic they are been taught in class.

The Prophet at times also make effort to paying attention to focus groups. For example he would give careful consideration to ladies' instruction by reproofing them and giving them counsel specifically. This, as well as give careful consideration to the youngsters. Additionally, the Prophet would go into the souk (market) addressing businessmen. The Prophet would pay special attention to specific groups who share same challenges or problem. In Islamic studies class, this method can also be adopted by focusing on specific group of people within the class when discussing a topic that they can easily relate with or that they might be really interested in. Furthermore, it is said that in the Eid sermon, the Prophet would give the khutbah and after that go before the ladies and give a discourse straightforwardly to them and for them. Also, there was a time the women complained to the Prophet that the men do not give them the opportunity to learn from him as much as they like and the Prophet resolve the situation by dedicating a specific day to them with the goal that he could teach them and they could uninhibitedly pose their inquiries (Alshareef, 2007).

Also, the Prophet used anger. An example from the Prophet about utilizing displeasure to instruct or make a point is the point at which the general population endeavored to do shifaa' for a lady who had stolen and have her pardoned from the punishment. The Prophet utilized outrage at that time to make the point that she cannot be pardoned (Alshareef, 2007). This shows that anger can also be an important tool that can come in handy when teaching students of Islamic

studies. Through anger the teacher can get the attention of the student and make them pay more attention in class.

6 CONCLUSION

This study, through a look at a primary source in Islam, the life example of the Prophet Muhammad, has shown that there are many methods that could be adopted in making Islamic studies more teacher-centered. In this paper we focused on the techniques used by the Prophet. It is believed that these methods offer a clearer understanding of the Prophet and thus lead to better way of teaching Islamic Studies.

In following the methods of the Prophet, one is able to reach a deeper understanding of the message and this helps in the transmission of Islamic knowledge. These methods of the Prophet are also important and required in educating Islamic Studies students, especially because of the saying of the Prophet that “If one person gets guided on your hands, it is better for you than a red she-camel.” This is to show the far-reaching effect of an appropriate technique in teaching generally which can be narrowed down to the teaching of Islamic Studies. However, it is important to state here that, all of these techniques should not be adopted but alternated according to the demands of specific topics. There has to be a mix of these methods, since, the constant use one method could bore the students as well.

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Innovation in Qur'ān learning (To introduce the methodology of learning al-Qur'ān through websites and explore the learning of al-Qur'ān on Bayyinah.com)

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Abstract

Allah sent down al-Qur'ān to people as a guide. Qur'ān recitation has always been an important aspect of a Muslim's piety. Currently, the public have started to disseminate information and miracles pertaining to the Qur'ān using websites. The innovation in Qur'ān learning has become an acceptable trend. Furthermore, there are various methodologies of reciting al-Qur'ān found on websites. The Internet phenomenon makes the access to information easier and at the fingertips. This is a new dimension and chance to spread Qur'ānic knowledge globally. Thus, the objective of this paper is to investigate the methodologies of learning al-Qur'ān from five websites, with learning al-Qur'ān on Bayyinah.com as a main sample. This paper applies qualitative methodology involving documentation and descriptive method in the data collection process. Thematic analysis data has been done using atlas.ti software for phrase analysis. The analysis is focused on specific studies that relate to the methodology of learning al-Qur'ān through websites. The review has resulted in seven main themes relating to the methodologies of learning al-Qur'ān on websites, which are Learn Arabic alphabets, Explain with *nahw*, Explain with Graphics, Explain with Examples, Tutorials, al-Qur'ān Imagery, and al-Qur'ān Dialogue. Learning al-Qur'ān through websites makes the process fun and enjoyable. It is a simple, easy, enjoyable, meaningful, and acceptable process, which also follows the latest trend in society. The innovation process makes the dissemination of the Qur'ānic teaching easier and faster.

al-Qur'ān, Bayyinah, websites, learning, methodology

Introduction

The Qur'ān is the sacred book of Muslims. Muslims believe that Allah revealed the content of the Qur'ān to the prophet Muhammad through Jibrīl. Allah has sent down the Qur'ān to people as a guide 1434 years ago. Qur'ān recitation has always been an important aspect of Muslims' piety. As the paramount authority in the Muslim community, the Qur'ān is the ultimate source and

continuous inspiration of the Muslims until the day of judgement. The Surahs and Ayat in the Qur'ān are unique. Indeed, no author can ever match any of the contents.

Nowadays, the public have started to disseminate information and miracles pertaining to the Qur'ān. Using Information and Communications Technology (ICT) as a tool, the information are easily delivered to other people. The mediums usually being used are blogs, websites, YouTube, software, and social media. In this situation, the government plays a role to encourage and help people in exploring and becoming experts in this new knowledge. The Transformasi Nasional (TN50) mission aspires for Malaysia to become a developed and progressive country. The importance of knowledge must be prioritised to ensure that this mission becomes a reality.

The use of Internet in browsing and acquiring Qur'ānic subjects has become a widespread phenomenon. This method has been approved as a tool in learning and practicing al-Qur'ān. Currently, thousands of websites are published on the Internet, spreading the message of Islam and sharing the knowledge with the entire world. Different scholars have different definitions in providing the contents of the websites. The methodologies that they introduce and disseminate also vary in style.

Literature Review

A previous article, entitled **“Proposing the Programme for Developing the Novel Quran and Hadith Authentication System”** (Amirudin, 2014) of which the objective was to develop an authentication system to verify verses from the online Qur'ān (applications or websites) against the primary copy (*muṣḥaf*). The research intended to upgrade the accuracy in checking the authenticity of digital Qur'ān and Hadiths and propose standardised rules and regulations in accessing Qur'ān and Hadiths digitally in the future. It conducted a programme for Qur'ān and Hadith authentication system; a unicode-centric approach that develops authentication policies for a repository of authenticated al-Qur'ān and Hadiths; as well as al-Hadith semantic validation system that checks the translated Qur'ān and Hadith in the Malay language. The system would enable users to search the differences between the original copy of *muṣḥaf* and the digital Qur'ān copy in terms of *surah*, *ayah*, *huruf*, and *tajwid*, thus finding the mistakes contained in the latter. This paper has a different objective, compared to the objective of the thesis, which is to analyse the websites' criteria and the authoritative contents, not the Qur'ān or Hadith text. It is rather similar to system or software projects that can evaluate text mistakes by computer, unlike this thesis which dealt with website evaluation criteria as a guideline, done manually.

A study entitled, **“Multimedia instructional learning system to aid in teaching Quran recitation with effective tajweed in primary education of Malaysia”** (Tariq, 2015) reported that, it focused on producing a multimedia courseware as a Qur'ān recitation kit with true and advanced Tajwīd for primary education institutions of Malaysia. A questionnaire method was used to collect data and upgrade the features of multimedia design. The system is named Almoneer,

adopted from models developed by Gaghne, Arcs, and Mayer, experts in educational psychology. Puzzles are used as one of the features in Almoneer courseware. Users could review their answers in the puzzle and correct their own mistakes. This activity could enhance the students' confidence. Almoneer also provides different puzzles which are very interesting and exciting for the students to use. As a result, after the evaluation of the developed software by adopting a mixed research method, it was shown to be a practical strategy to attract students to learn while applying true knowledge and teaching skills in the primary schools so as to enable them to set up a foundation in Qur'ān recitation. Thus, this paper aims to discuss the methodology of learning Qur'ān through websites in contrast with software tools. An article, **"An artificial intelligence approach to Arabic and Islamic content on the internet"** (Eric, 2011), discussed a plan to build a complete Qur'ānic knowledge map website. The challenge for artificial intelligence researchers is to represent this knowledge, wisdom, and law into a computer system; to build an intelligent system which could answer any questions with knowledge from the Qur'ān. In publishing the Qur'ānic knowledge, any false information and mistakes are unacceptable. The challenges faced are to acquire collaborative annotations and combine multi-disciplinary skills in one project. Final corrections would only be incorporated into the datasets (computational linguistics) following an expert review (Qur'ānic scholars) by trusted members of the online collaborative community. This project used computational tools to build the system and database that organised the technical infrastructure of web development, in contrast with this paper which discusses the methodology of learning al-Qur'ān through websites and explore the learning of al-Qur'ān on Bayyinah.com.

In an article entitled **"Pemodenan dan Pembaharuan dalam Pengajian Tafsīr di Kalangan Orang Melayu: Kajian ke Arah Pembinaan Pengkalan Data Tafsīr Al-Qur'ān"**, the exegesis and interpretation of Qur'ānic knowledge must be improved according to the current situation and environment; essentially representing and interpreting the Qur'ān with scientific knowledge, archaeology, nutrition, psychology, and technology. All the knowledge must be uploaded into databases for online publication, in order to be delivered fast. This thesis also listed guidelines in building Qur'ānic databases as follows:

- (a) Have a section for learning the Qur'ān,
- (b) Have modern/current information or knowledge,
- (c) Use of multiple languages,
- (d) Concern for the system's privacy and safety (from anti-Islamic groups),
- (e) Emphasis on building good databases for Muslims to have easier access to Qur'ānic information, which could also attract believers of other religions to know more about Islām. (Abd Allah Bukhari, 2004)

This project focused on the technical database guideline and did not evaluate Qur'ānic website's content and authority.

An article entitled **"Internet Research Tools: Discourse on the Blogosphere"** (Karen Ngeow, 2010) discussed blogging on social thoughts and the reliability of blogs as a research tool. Many people use blogs as a platform in marketing. Politicians and celebrities also use this advantage to promote themselves and their influences. Using blogs as a research tool gives a start-

up review to researchers before further exploration of a case study. In conclusion, the author hoped to find a valid blog-based research approach in his research. This is because blog as a platform has the potential as an enriching database and tool to disseminate information, but it still needs a guideline to be an accessible and useful source. The article only mentioned blogs on the Internet as search tools and suggested to have guideline in accessing the information. However, it did not mention the criteria of the guideline to be followed, therefore this paper will discuss the contrast

Limit of study

This research focuses on Qur'ān learning through websites and contents of Bayyinah.com. The podcast audios of selected contents of Surahs from the Qur'ān; Juz Tabārak and Juz 'Ammā, as well as selected Surahs on the website have been chosen for investigation.

Method and Discussion

Disseminating Qur'ānic knowledge and information is compulsory for every Muslim. Meanwhile, Muslim scholars have disseminated the knowledge based on their expertise and certain skills in the forms of public and social contributions, and reminders on performing good deeds and avoiding forbidden things; depending on the information and the opportunities that they face. These come from Allah; giving instructions to perform good deeds and avoid evil deeds, and differentiate between right and wrong.

ICT as a new phenomenon has transformed the way in leading daily lives. It has demonstrated how religions are used on the Internet to disseminate beliefs. People use the Internet to undertake activities, such as reading online newspaper, retrieving information, asking for advice in forums, or shopping for religious merchandises. Muslims believe that websites are the most useful platform to disseminate Islamic knowledge. They provide a lot of information about Islam and are easily accessible. Bunt found that there are various kinds of information on Islam on the web such as Qur'ān translation, recitation, memorisation, opinions, sermons, and fatwas. (Bunt, 2004) In the article **“Evaluating the Accessibility and Visibility of Quran Websites”**, the researcher used nine Qur'ānic websites to investigate the most visible websites browsed by people. It was found that the most visible website is almushaf.com. However, Shoaib mentioned a few points in his study; (1) the search based on verses' keywords cannot be found on webpage, (2) reader cannot see the sequence of verses, and (3) sometimes verses that are not related appear.

The Internet phenomenon makes the access to information easier and at the fingertips. This is a new dimension and provides the opportunity to disseminate al-Qur'ān knowledge globally. Learning the Qur'ān through websites makes the process fun and enjoyable. Graphic visuals and animations give add-ons to the audience in which; 80% watch, 11% listen, 3.5% smell, 1.5% taste, and lastly 1% touch. (Nurfahiratul Azlina, 2013) The best practice in today's education system is to maximise multimedia applications. Hence, various measures are used to obtain the knowledge

and the reference materials that are available. Therefore, knowledge are not limited to only one source.

Using websites as a tool in learning the Qur'ān, users can repeat the learning process as many times as possible based on their understanding level. This interactive learning process avoids users from being bored, prolongs the learning process, and avoids the embarrassment for them to request the teacher (in a classroom setting) to repeat the same lesson. Application of the method helps in understanding the concepts, processes, and terms in the website, simultaneously provides a conducive teaching and learning environment which dynamically visualises the information in an interesting and effective manner. (Nurfahratul Azlina, 2013)

Websites act as a tool in learning al-Qur'ān. Users can study individually based on their mood, flexibility, and time. Apart from that, users can access the information anytime, anywhere, around the world, and without limited choice. They can be accessed at home, library, and while waiting for the bus, train, or flight. This advantage enables users to stick with learning the Qur'ān on websites. Using website as a tool, users can determine the learning syllabus based on their interest. For example, they can skip to Chapter 5 and then get back to Chapter 3, Chapter 2, and so on. Users can also play or pause the digital input based on time; they can fast forward or even stop the input that they access. Through the process of studying and learning traditionally, students are not able to control the process even though their minds are not focused on receiving the knowledge anymore, as only the instructor or teacher controls the knowledge delivery period, when lessons are being taught in the classroom. Using websites as part of a multimedia element enhances the five senses. An example is learning through video, where there is a combination of graphics, audio, etc. This stimulates the five senses of the users and gives a better understanding of Qur'ānic knowledge.

The use of multimedia in delivering one message forces all of the senses to concentrate and generate input. At the same time, this gives a greater output to users. Furthermore, using websites in learning the Qur'ān attracts users' emotions and changes their behaviours. The website interface and video content make things look real and life-like, hence better influence their emotions compared to a static, rigid, and solid image. For example, Sūrah al-Fīl tells people about the battle in which Abrahah military force enters the Ka'abah. Users will have additional feelings and can also imagine the real situation as it is illustrated and animated on the website.

Lastly, using websites as a tool in learning the Qur'ān can also save time, energy, and cost. Users do not need to fly abroad, apply for leave, visa, or purchase a plane ticket to Makkah whenever they want to hear the Qārī of Masjid al-Harām, such as Imām al-Sudais, recite the Qur'ān. By accessing certain websites, users can listen to the recitations. It really saves cost and time. Users can also participate in a seminar abroad just by sitting in front of a laptop, opening the website URL, and watching the event live from their home or office.

There have been a number of studies on information seeking and Islam. For example, Bunt and Lawless found that there are various kinds of information about Islam on the web such as

Qurānic translations, recitations, opinions, sermons, fatwas, and discussions. (Bunt, 2004). These are intended for different kinds of readers, both Muslims and non-Muslims. There have also been studies investigating the presence of Muslims and Islamic documents on the web, as well as Muslims' online activities in general. Our resources are open-sourced rather than commercial; therefore, they have been widely re-used, compared to resources kept "in-house" by other Arabic NLP research groups. Our Quranic Arabic Corpus website <http://corpus.quran.com/> shows the advantages of making resources open-sourced; publications, press articles, message board for feedback, and Google Analytics visualisation of global distribution of visitors to the website. (Eric, 2011).

1. Learning How to Recite al-Qur'ān on the Web

There are thousands of websites that provide a platform for users to learn, read, or listen to al-Qur'ān recitation. Some of them publish general information for general level of users. However, there are websites that specifically teach al-Qur'ān recitation based on user's level of knowledge. Some websites provide audio only, text only, text with translation, or combination between text and audio depending on user's selections.

1.1 Learning al-Quran for Beginners

Readingalquran.com is an online al-Qur'ān teaching system. Reading al-Quran.com provides al-Qur'ān courses from beginner level to advanced level. This site provides online al-Qur'ān courses such as al-Qur'ān reading, learning, understanding, exegesis, online English translations, Arabic al-Qur'ān online, and Urdu al-Qur'ān online, as well as Ḥadith. These include recitation and learning al-Qur'ān in an appropriate way while learning Tajwīd. This subject must be learnt through the expertise of a teacher. The theory can be revised independently but the correct pronunciation can only be achieved through listening to, reciting to, and being corrected by the experts. The Tajwīd teachers must have formal certificates from universities. This site also offers online classes, al-Qur'ān reading with Tajwīd, al-Qur'ān memorisation, memorisation of selected verses and 40 Ḥadith, Arabic course, basic Islamic knowledge, and customised courses.

Next, scholaris.com websites provide step by step rules about how to read al-Qur'ān from beginning. Introduce to user al-Qur'ān alphabet, combine character, character with tashkīl and multiple character with tashkīl to make user recognize and can read the al-Qur'ān. Website provides multiple video translations in Urdu and English. In addition, this website also provide pdf file for al-Mawdūdī Tafsīr, using English translation. Chart show the list of surah and size of file also content of 114 number of surah. The simple website with list of English Tafsīr pdf file. Its easily can be download by user and the website give free services. Last but not least, this website give e-book for The Holy al-Qur'ān with colour and The vocabulary of Holy al-Qur'ān .

1.2 Learning al-Qur'ān for Intermediate

<http://www.openislam.org/ialquran> is an online utility for studying al-Qur'ān in terms of words and their roots, as well as keeping notes on user views of verses of the Qur'ān. Users can access

three main sections from the navigation at the top of the site. In Browse section, user first selects a surah to read. As the reading progresses, user can click on any word to see other instances of that word in al-Qur'ān, or find the root of that word. For example; Harf (ا) — select kalimah (اثر) — the website shows the words from the root word (اثر / اثارهما / اثارهم / اثاره / اثارة / اثار - اثر / اترك / اثري / الثري /) . When user clicks (اثر), the website shows the number of times it appears in al-Qur'ān. Apart from that, user can click the “label” button to add a personal label or category to this verse, or click the “notes” button to add a personal note to this verse. If these buttons do not appear, it means user needs to sign in first, which can be done by clicking “Sign In” or “Register” on the far right of any page. In Roots section, user will get a list of root words of which the derivations appear in the Qur'ān. User can click on any root word to see a list of words derived from that root. Then, user can click on any word to see where it appears in the Qur'ān. This site enables user to view and edit their notes pertaining to the Qur'ān, as well as all the labels for their notes and verses.

1.3 Learning al-Qur'ān for Experts

In <http://corpus.al-Quran.com> website, enable users to know different reciters from different countries around the world. Users can contact and ask question to the websites' administrators. They can also download free mp3 files and famous books. Apart from that, the listed websites provide multiple languages and users can learn the morphology of the Qur'ān. This website are for experts level. Corpusquran.com has 11 sections. In the Word by Word Section, it gives detailed description for each word with linguistic grammar, syntax, and morphology of the Qur'ān. (Eric, 2011). User can search by Surah and verse in the column provided to get the description for each word. Examples of syntax and morphology are: بسم = بسم الله الرحمن الرحيم - prefixed preposition - بسم genitive masculine noun.

Analysis

2.0 Learning the Qur'ān on Bayyinah.com

There are several methods in learning al-Qur'ān on Bayyinah.com (hereafter referred to as “Bayyinah”) which include traditional and modern approach. Users can learn from the beginning, starting with Arabic alphabets, and get explanation with *nahw*, explanation with examples, al-Qur'ān imagery, and al-Qur'ān dialogue.

2.1.1 Learn Arabic alphabets

Website users receive study materials on basic knowledge in recognising al-Qur'ān alphabets. They learn the pronunciation by recognising which parts of the face, tongue, and throat to use when sounding out each of the alphabets. (Mohd Zamri, 2009). In addition, users can recognise heavy light letters, letters of the throat, letters of the lips, and parts of the tongue. Users can also learn the building blocks of words and how to combine the alphabets. Furthermore, they learn to differentiate the alphabets that can be combined and cannot be combined. Apart from that,

students learn the accents (َ) and double accents (ّ). Additional knowledge are basic stretch, basic Tajwīd and *harf mad*.

2.1.2 Explain with Nahw

The miracles and 'Ijāz of Qur'ānic knowledge have been shown in disciplines of Nahw (language). Bayyinah uses this method in distributing Qur'ānic exegesis. This method is also widely used by other scholars such as Zamakhssarī and applied in many other books. (Mohd Shukri, 2003) For example, the explanation of the word *sunbullah* in Surah al-Baqarah and Yūsuf are as follows:

Sūrah al-Baqarah (2): 261

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ
سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Sūrah Yūsuf (12): 43

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ
خُضِرٍ وَأُخْرَى يَابِسَاتٍ يَتَأَيَّهَا الْوَالِدُ الْأَمْلَأُ أَفْتُونِي فِي رُءْيَايَ إِن كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ

The plural of *sunbullah* means ears; the grain describes two different expressions for “seven ears of grain”. In Surah al-Baqarah the definition represents seven grain seeds that spike into seven as *sadaqah* rewards, in contrast with Surah Yusuf which represents “the green ears amongst the dry ears”.

2.1.3 Explain with Graphics

Bayyinah.com uses graphic images to show letters of the Arabic alphabets to pronounce the words through illustration of parts of the throat to the nasal cavity. This provides authentic and practical imagery to the new Qur'ān learner. Next, the tongue position in pronouncing words is shown as well as a table that lists the words with recital counts (*harakah*).

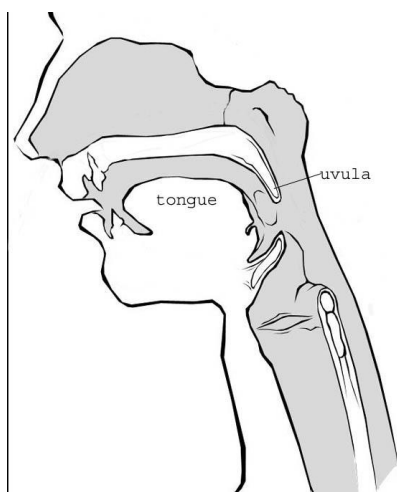


Figure 1: All letters of the Arabic alphabets are pronounced from the first part of the throat to the nasal cavity³²

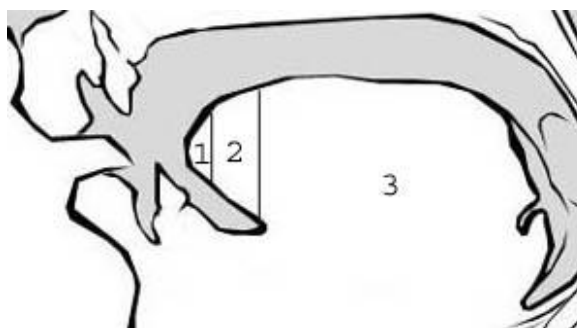


Figure 2: This diagram shows the 3 parts of the tongue. Here, you can find the places of pronunciation for 10 letters.

- These are all recited for 2 counts.

Two حركات	Two حركات	One حركات	Two حركات	Two حركات	One حركات	Two حركات	Two حركات	One حركات
قَا	قِي	قُ	زَا	زِي	زُ	أَا	أِي	أُ
كَا	كِي	كُ	سَا	سِي	سُ	بَا	بِي	بُ
لَا	لِي	لُ	شَا	شِي	شُ	تَا	تِي	تُ
مَا	مِي	مُ	صَا	صِي	صُ	ثَا	ثِي	ثُ
نَا	نِي	نُ	ضَا	ضِي	ضُ	جَا	جِي	جُ
وَا	وِي	وُ	طَا	طِي	طُ	حَا	حِي	حُ
هَا	هِي	هُ	ظَا	ظِي	ظُ	خَا	خِي	خُ
عَا	عِي	عُ	غَا	غِي	غُ	دَا	دِي	دُ
يَا	يِي	يُ	فَا	فِي	فُ	ذَا	ذِي	ذُ
						رَا	رِي	رُ

Two Harakah	Two Harakah	One Harakah	Two Harakah	Two Harakah	One Harakah	Two Harakah	Two Harakah	One Harakah
قِي	قِي	ق	زِي	زِي	ز	يَا	يَا	يَا
كِي	كِي	ك	سِي	سِي	س	بِي	بِي	ب
لِي	لِي	ل	شِي	شِي	ش	تِي	تِي	ت
مِي	مِي	م	صِي	صِي	ص	ثِي	ثِي	ث
نِي	نِي	ن	ضِي	ضِي	ض	جِي	جِي	ج
وِي	وِي	و	طِي	طِي	ط	حِي	حِي	ح
دِي	دِي	د	ظِي	ظِي	ظ	خِي	خِي	خ
عِي	عِي	ع	غِي	غِي	غ	دِي	دِي	د
يِي	يِي	ي	غِي	غِي	غ	ذِي	ذِي	ذ

Table 1: Listed words with recital counts (*harakah*)

2.1.4 Explanation with Example

Nouman (2014) explains the Qur'ān verses with examples of the word from different Surah. The examples are as follows:

a) In explaining the word *misr* (مصر), Nouman lists out the verses that have this word in the Qur'ān. Furthermore, the word *miṣr* represents different meanings in four occasions in the Qur'ān.

Sūrah Yūsuf (12): 21

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِمَرْأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَى أَنْ يَنْفَعَنَا أَوْ
نَتَّخِذَهُ وَلَدًا

Sūrah Yūsuf (12): 99

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ
ءَامِنِينَ ﴿٩٩﴾

Sūrah Zukhruf (43): 51

وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَبْقَوْمُ الْيَسَّ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ
تَجْرَىٰ مِنْ تَحْتِي أَفَلَا تُبْصِرُونَ ﴿٥١﴾

Sūrah Yūnus (10):87

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا
بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٧﴾

b) Explain the coherence of the Ayat of the Qur'ān in the theme of oaths. The oaths from different Surahs are listed in one theme, for example; Sūrah al-Layl 1-4, Sūrah al-Ḍuhā 1-4, Sūrah al-Insyiqāq 16-19, and Sūrah al-Mursalāt 1-7.

Sūrah al-Layl (92):1-4

وَاللَّيْلِ إِذَا يَغْشَىٰ ﴿١﴾ وَالنَّهَارِ إِذَا تَجَلَّىٰ ﴿٢﴾ وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ﴿٣﴾ إِنَّ
سَعْيَكُمْ لَشَتَّىٰ ﴿٤﴾

Sūrah al-Ḍuhā (93):1-4:

وَالضُّحَىٰ ﴿١﴾ وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾ وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ
الْأُولَىٰ

Sūrah al-Insyiqāq (84):16-19:

فَلَا أُقْسِمُ بِالشَّفَقِ ﴿١٦﴾ وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾ وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾ لَتَرْكَبُنَّ
طَبَقًا عَنْ طَبَقٍ ﴿١٩﴾

Sūrah al-Mursalāt (77):1-7:

وَالْمُرْسَلَاتِ عُرْفًا ۝ فَالْعَصْفَتِ عَصْفًا ۝ وَالنَّشْرِاتِ نَشْرًا ۝
فَالْفَرْقَتِ فَرْقًا ۝ فَالْمُلْقِيَتِ ذِكْرًا ۝ عُذْرًا أَوْ نَذْرًا ۝ إِنَّمَا
تُوْعَدُونَ لَوَاقِعٌ ۝

2.1.5 Tutorial

Bayyinah.com prepares course materials and notes to provide better understanding to students. After reading the notes, students need to complete the tutorials, exercises, and quizzes. For example; in the beginning, students learn and recognise the alphabets, from single alphabet, to combination, up until complete word. Then, they learn to recognise the alphabets occurring in the beginning, the middle, and the end of a word. This skill will help them identify the word when it comes up anywhere in the Qur'ān.

2.1.6 Al-Qur'ān Imagery

Imagery method makes up the theme of assistive learning in the performance of learning, reading, and interpreting the meaning of the Qur'ān. (Almenoar, 2010). Bayyinah lists out the verses that describe the imagery and the situation on the day of Hereafter. It will trigger the readers to imagine and feel the real situation on the day of Hereafter and they will feel scared and repentant. The imagery of the power of the Creator will cause users to feel weak and feeble. Imagery and metaphor are used to show the power of Allah in creating the sun and the moon, and how human beings can understand the metaphor. (Tricahyo, 2009). Allah uses oaths to describe natural phenomenon. According to 'Abd al-Rahman (Amin, 1992)., *wāwu qasam* is generally used to describe literal definition and sensory definition. The objects described in Sūrah al-Takwīr symbolise the cosmos and the galaxy (time rotation). The use of symbols illustrate the rotation of the galaxy and the stars in their respective axes. Once the sun appears, the light from the stars disappear. At night, it slowly becomes dark. Slowly, life moves and changes. The change of life is analogous to the continuous change of *subḥ* (day) and *layl* (night). The night symbolises death, when the majority of people sleep, in unconsciousness and do not hear or be aware of anything. People do not have the power and energy to fend for themselves at this state. When the day (*subḥ*) comes with light, it shines with brightness (symbol of *tanaffas*), where people can have fresh breath. The usage of *tanaffas* with *subḥ* symbolises the awakening of life in the morning, after the darkness and the static cold night. (Tricahyo, 2009).

Example: Sūrah al-Takwīr (81): 17–18 and Sūrah al-Baqarah (2): 257

Sūrah al-Takwīr (81): 17-18

وَاللَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾ وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾

And by the night as it closes in (17) And by the dawn when it breathes (18)

Sūrah al-Baqarah (2):257

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَالَّذِينَ كَفَرُوا
أَوْلِيَآؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

Allah is the ally of those who believe. He brings them out from darkness into the light. And those who disbelieve - their allies are Ṭāghūt. They take them out of the light into darkness. Those are the companions of the Fire; they will abide eternally therein.

2.1.7 Al-Qur'ān Dialogue

Bayyinah.com lists out the dialogue verses between Prophet Moses and Fir'aun. The dialogue between them is about Moses and Aaron as the messengers of Allah, the question of who is the God of the world, to which Moses replies Allah, the Almighty who owns the sky and the earth. (Shalahuddin, et.al, 2007) This story can be read from Sūrah al-Syūra: 9-50.

Sūrah al-Syūra (42): 9-50

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٩﴾ وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنِ أَنتَ الْقَوْمَ
الظَّالِمِينَ ﴿١٠﴾ قَوْمَ فِرْعَوْنَ ۖ أَلَا يَتَّقُونَ ﴿١١﴾ قَالَ رَبِّ إِنِّي أَخَافُ أَن يُكَذِّبُونِ
﴿١٢﴾ وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَارُونَ ﴿١٣﴾ وَهُمْ عَلَىٰ
ذَنْبٍ فَأَخَافُ أَن يَقْتُلُونِ ﴿١٤﴾ قَالَ كَلَّا ۖ فَادْهَبَا بِأَيَّتِنَا ۖ إِنَّا مَعَكُمْ مُسْتَمِعُونَ

فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٦﴾ أَنْ أَرْسِلَ مَعَنَا

بَنِي إِسْرَءِيلَ ﴿١٧﴾

And indeed, your Lord - He is the Exalted in Might, the Merciful. (9) And [mention] when your Lord called Moses, [saying], "Go to the wrongdoing people (10) The people of Pharaoh. Will they not fear Allah?" (11) He said, "My Lord, indeed I fear that they will deny me" (12) And that my breast will tighten and my tongue will not be fluent, so send for Aaron. (13) And they have upon me a [claim due to] sin, so I fear that they will kill me. (14) [Allah] said, No. Go both of you with Our signs; indeed, We are with you, listening. (15) Go to Pharaoh and say, We are the messengers of the Lord of the worlds, (16) [Commanded to say], Send with us the Children of Israel. (17)

Future research

Future research can propose to have additional websites to investigate in order to get different results that can be upgraded in the future. In addition, researcher can provide more interactive tools such as live conversation in websites, messenger live chat, authoritative references, full resources, publishers, and author details to promote learning al-Quran through websites as authoritative sources in learning Quran through website.

Conclusion

The evolution of learning al-Qur'ān is progressing rapidly nowadays. People are using Information Technology (IT), software, multimedia tools, and websites as the choices. People can learn al-Qur'ān from websites with free access or with registration fees. From this research, the reader will obtain information about learning al-Qur'ān in the new era, in which website is one of the tools. In addition, users can study independently based on their mood, flexibility, and time suitability. Apart from that, users can access unlimited information anytime, anywhere, around the world. This research has also listed out the websites that can be used to recite al-Qur'ān for beginners, intermediate users, or expert users.

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Factors effecting motivation to Learn: A Search for Quranic Approaches

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ABSTRACT

There are several factors which play the key role to motivate someone and enforce to increase the performance to reach the targeted goals. Factors effecting motivation to learn have been found in several categories. This paper aims to explore the individual factors effecting motivation to learn in relation to the Quranic point of view. Using documental literature review such as books, magazines and journals, this study found sixteen individual factors that strengthen the willingness of individuals to achieve the goal of learning. Similarly, the Holy Quran found to support these sixteen factors which significantly affect the learner's intention to acquire their learning objective positively. As Quran is the holy guidance for human being these factor will help the learners meaningfully to obtain in-depth knowledge.

KEYWORDS: Motivation, learning motivation, individual factors, Al-Quran

1 INTRODUCTION

In the studies on motivation it is seen that the most important reason which affects the learning is motivation. (Brophy, 2010; Hudley & Gottfried, 2008; Schunk, 2007). Also it's plays a dominant role in student achievement (Eccless & Wigfield, 2002). AS a psychological term motivation used in different contexts and suggests different meanings as purpose, aim, objective or intention. In educational psychology, it's indicates the quality of friction or desire of the learners which they bring to a task. Motivation is a matter of their success or failure in their learning

the Oxford's Dictionary of Psychology found motivation as a driving force or power responsible for the initiation, preservice, direction, and vigour of goal-directed behaviour¹. Paul R Pintrich (2003) believes that "Motivation is a complex concept consisting of different factors related to interest, achievement goals, value beliefs, self-efficacy and control beliefs²"

As an explanatory concept motivation helps us to feel why people act in a distinct way (Schunk, 2007) and build a theoretical framework to demonstrate the initiation, permanence, density, direction and quality of behaviour, particularly target-oriented behaviours (Maehr & Meyer, 1997).

As demand of this study literature indicates two type motivation which are closely related named Academic motivation and Learning motivation.

Academic motivation especially focused on individual motivation unto academic performance is closely related to the self-efficacy and beliefs of students themselves (Zimmerman, 2000), and a reason that influences student performance positively (Fortier, Vallerand, & Guay, 1995). Brown and Keith (1998) refers academic motivation as being enthusiastic about learning, enjoying learning related activities, and beliefs about school. On the other hand, (Cave, 2003) thinks that academic motivation is the inspiration of a student about participating in classes and learning deeds, and the extent of attention and efforts of the student puts into different engagements.

The idea of learning motivation is the organized form of imitating goals, beliefs, and emotions. Wlodkowski (1985) prescribed learning motivation as a force to waking up, provide a direction to continue, and choose a precise learning attitude.³

Deci & Ryan two American psychologist are most popular (1985) for their self-determination theory⁴. which bring up two main types of motivation as:

1. Intrinsic motivation.
2. extrinsic motivation.

intrinsic motivation grows from interest or enjoyment of individual. It's work as internal drives which impels to behave in certain ways like person's core values, interests, and personal senses of morality

Extrinsic motivation is the behaviours in particular way based on external sources of an individual and its outcomes in external rewards. For example, grading systems, employee evaluations, awards, respect and appreciation, social or family pressures, punishment phobia all are sources of extrinsic motivation

Literature rivew:

For ethnic minority student demand of subjective well-being for themselves have a significant effect to motivate them for their study. (Ulviye Isik, Omaima El Tahir, Martijn Meeter, Martijn W. Heymans, Elise P. Jansma, Gerda Croiset, and Rashmi A. Kusurkar, 2018)⁵.

Therefore, Olusegun Agboola Sogunro (2015) named this motivational factors as self-directedness or learners autonomy. Which encourages the student of higher education for their own learning⁶. For personal development Pakistani wives get motivation to learn English (Noureen Naz & Ambrina Qayyum, 2016)⁷. People with high level of efficacy are likely to set high goal and to

perform well in academic life (kris M.y.law, victor C.S lee, Y.T YU(2010)⁸. However, Self-competence refers one's feelings of self-worth and self-efficacy which can be generally described as the degree to which one believes that he or she is able to achieve a given task (Doo Hun Lim¹ and Michael Lane Morris²,2009)⁹. Under self-efficacy 17 sub factors facilitate to the ethnic minority student to motivate themselves like leadership skills (Strage, 1999), academic confidence (Strage, 1999), sense of academic control (Gavala & Flett, 2005), etc¹. Jui-Teng Li and Fuhui Tong (2019) found that for student's confidence they were mostly successful to fulfil their given task¹⁰.

Student who believe that the education he is receiving has a meaningful value in his practical life will be strongly motivated to acquire this education. Ulviye Isik, Omaila El Tahir, Martijn Meeter, Martijn W. Heymans, Elise P. Jansma, Gerda Croiset, and Rashmi A. Kusurkar, (2018)⁵ explored 18 facilitators of motivation which help to the student to learn more such as perceived consequences and value (McInerney, 1990), task value (Bembenutty, 2007), control beliefs (Bembenutty, 2007), academic expectations (O'Hara et al., 2012), affective commitment to school (Marjoribanks, 1985) etc. For example, Noureen Naz & Ambrina Qayyum (2016)⁷ showed that for high value of English in Pakistan housewives were highly motivated to acquire this language.

Emotional engagement with school, teacher, or classmates, can connect an individual with learning more effectively (Ulviye Isik, Omaila El Tahir, Martijn Meeter, Martijn W. Heymans, Elise P. Jansma, Gerda Croiset, and Rashmi A. Kusurkar, 2018)⁵. Moreover, a school teacher or schoolmate can emotionally affect which can enforce a person to be keen with knowledge.

Hence, intellectual ability or intelligence make a person more confident and well-personalised for which one's need to be interested to learn. Similarly, how learning is interesting to a person depends on his age level (Ulviye Isik, Omaila El Tahir, Martijn Meeter, Martijn W. Heymans, Elise P. Jansma, Gerda Croiset, and Rashmi A. Kusurkar, 2018)⁵. When learners face the intellectual challenges in his academic life, its makes them more curious to confront the challenges (Catherine C. Schifter, 2000)⁷. Sometime a bad situation makes a person more committed to reach to the goal for example arrest by police (Stewart et al., 2007).

To facilitate their daily tasks more efficiently Pakistani housewives were motivated to learn English language. To understand better and appreciate British art, literature, movies, media, to keep pace with new technology they were keen to learn (Noureen Naz & Ambrina Qayyum (2016)⁷. Sufficient knowledge of the content and specific skills to explore information makes more strong mentality to the knowledge. Students also need to be skilled to use cognitive tools like computers and accompanying software programs for their learning (Phyllis C. Blumenfeld, Elliot Soloway , Ronald W. Marx , Joseph S. Krajcik , Mark Guzdial & Annemarie Palincsar 2011)¹². Besides, students' dissatisfaction with different aspects of their learning experience demanded more serious attention to improve teachers' knowledge (Saeedeh Jafari Pazoki, Minoo Alemi, 2019)¹³. Ulviye Isik, Omaila El Tahir, Martijn Meeter, Martijn W. Heymans, Elise P. Jansma, Gerda Croiset,

and Rashmi A. Kusurkar, (2018)⁵ included in study skill like cognitive engagement, metacognition, time management, rehearsal, elaboration, critical thinking, and organization.

Consequently, it's about the ethnic minority student's identity and orientation regarding their self-ethnic culture where they stay knowledge (Saeedeh Jafari Pazoki, Minoo Alemi, 2019)¹³. Ulviye Isik, Omaima El Tahir, Martijn Meeter, Martijn W. Heymans, Elise P. Jansma, Gerda Croiset, and Rashmi A. Kusurkar, (2018)⁵. Ten facilitators are related with motivation of ethnic minority students such as majority acculturation (Lew et al., 1998), Anglo (majority) orientation (Flores et al., 2008), minority acculturation (Lew et al., 1998), ethnic (identity) centrality (Perreira et al., 2010), ethnic pride (Warner, 2008), Africentric values (Shin, 2011).

Gratification is acting well in its facilitative role of inspiration and motivate knowledge seekers to study meaningfully (kris M.y.law, victor C.S lee, Y.T YU(2010)⁸. Satisfaction is related positively to motivate learners for meeting their challenges, passed the assessments, and for certificate of their personal evidence (Biyun Huang and Khe Foon Hew, 2017)¹⁴. For pleasure and enjoyment students work on cognitive vocabulary learning materials (Jui-Teng Li and Fuhui Tong (2019)¹⁰.

Expectation drives student's mentality to run to the goal which motivates them to learn. As their expectation to go for higher studies Pakistani housewives learnt English language. As well as to improve themselves they learn a foreign language (Noureen Naz & Ambrina Qayyum, 2016)⁷. According to (kris M.y.law, victor C.S lee, Y.T YU, 2010) expectation and self-improvement attitude is a strong factor influence motivation to learn⁸.

The interest and value is a student's character to the problem and ingredient in projects which will influence how motivated they will be to include in the project (Phyllis C. Blumenfeld , Elliot Soloway , Ronald W. Marx , Joseph S. Krajcik , Mark Guzdial & Annemarie Palincsar, 2011)¹². Learners interest and perceived value will increased if the task or problem is : (a) varied and engaged in novel elements; (b) authentic and has value; (c) challenging; (d) closure to create an artefact; (e)there are opportunities to work with others (Malone & Lepper, 1987). Noureen Naz & Ambrina Qayyum (2016) Investigated whether the learners really enjoy learning English and want to achieve it just for knowledge. positive response come 52% from the query. 44% said to get away from routine, loneliness or boredom⁷. Lim and Kim (2003) said level of interest is a motivation factor which promoting learner engagement during learning⁹. if the task is challenging and looks fantasy learners will be motivated (Malone, 1981).

If a student got Opportunity for scholarly pursuit, highly motivated to learn his lesson. Similarly, Opportunity to develop new ideas looks a strong motivating factors which encourages student to be keen of knowledge (Catherine C. Schifter, 2000)¹⁵.

In addition, Student who grows individual attitude and expectation more possibly have a higher level of efficacy which known as factor effect motivation to learn (kris M.y.law, victor C.S lee, Y.T YU, 2010)⁸. "Intrinsic value" which include "Perceived abilities", "Positive prior experiences" and

"Intrinsic value" encourages student to learn (MerilinSäde, Reelika Suviste, Piret Luik, Eno Tõnisson, MarinaLepp, 2019).

cognitive vocabulary learning materials meet student's needs for vocabulary learning which catch their attention and they felt enjoy to learn (Jui-Teng Li and Fuhui Tong , 2019)¹⁵. Biyun Huang and Khe Foon Hew (2017) found a positive relation on student's overall motivation. Learner self-control is significantly correlated with the learner's perceived learning implementation¹⁶. The Lim and Kim's (2003) typology was originally created to assess online learning motivation, the typology should have implementation for experiment blended learning environments (Doo Hun Lim¹ and Michael Lane Morris², 2009)⁹.

ideal-self refers idea about self-experience and self-contribution. A clear idea about own experience and self-contribution make a person confident and thirsty to learn more. This source of motivation focused internalized or instrumentality-promotion to fertilize knowledge of English through long-term goals (Saeedeh Jafari Pazoki, Minoo Alemi, 2019)¹⁴.

This factor focuses a person's belief to acquire to meet expectations based on a duty of sense and to eliminate penalty or a negative outcome. This source of motivation is related to responsibilities and obligations which stimulate student to learn (Saeedeh Jafari Pazoki, Minoo Alemi, 2019)¹³.

Intrinsic or Individual Motivational factors:

1. Well-being
2. Self-efficacy, confidence and effort.
3. Beliefs and value of education.
4. Emotion related to learning.
5. Personal characteristic and situation.
6. Study skills/ Skills
7. Ethnic identity and orientation.
8. Gratification/ Satisfaction
9. Expectation and self-improvement attitude.
10. Enjoyment and interest
11. Creativeness
12. Intrinsic attitude
13. Attention
14. Self-control
15. ideal-self (idea about self-experience and self-contribution)
16. Ought-to self (guide for self-ambition)

Methodology

This study explored the individual motivating factors which enforce the student's learning performances by analysing document or literature as books, magazines, newspapers and the contents of all other verbal materials. All explored factors categorised and selected only intrinsic or individual factors which affect a person's performance to achieve the goal of learning. Then researcher investigated to relate the Quranic point of view with the explored motivational factors to learn. All individual learning motivational factors been verified by the related verses of holy Quran.

Factors in Quranic approaches.

Well-being:

thinking about well-being of their own among ethnic minority student motivate them to study more. Because they have to cope with avoidance in society. (Ulviye Isik, Omaina El Tahir, Martijn Meeter, Martijn W. Heymans, Elise P. Jansma, Gerda Croiset, and Rashmi A. Kusurkar, 2018)⁵. so they need actively coping with variety of deprivations from majority group of society. They have to fight for their well-being which motivate them to study more. But Quran is fully conscious about the right of minority group in society which can make them tension free and motivate them to learn more according to their goal. As Quran mention "There is no compulsion in religion" (Qur'an 2:256).

Islam entitled every single person the freedom of belief, conscience and worship (Ahmad Yousif, 2010)¹⁷. As Qur'an refers "The Truth is from your Lord. Let him who will, believe, and let him who will, reject (it)" (Qur'an 18: 29).

While Muslims are obliged to spread the message, non-Muslims are not obliged to accept. According to the Quran "Verily We have revealed the Book to thee in Truth, for (instructing) mankind. So whoever receives guidance benefits his own soul; and whoever goes stray, injures his own soul. Nor art thou set over them to dispose of their affairs". (Qur'an 39: 41)

Self-efficacy, confidence and effort:

the verse of al-Baqarah, 2: 286 that means: "Allah does not burden what one can bear. One gets every good that he or she earns, and he or she is punished for the evil that he or she does". This verse clearly focused that Allah the All Mighty would not burden something to his servant which is not bearable to him. If the person has trust in the promise of All Mighty, then a form of inner commitment will develop that the task entrusted someone is able to execute and is able to overcome the obstacles because of the capability that is proportional to what is marked by Allah the All Mighty to the person (Noornajihan Jaafar, Nurul AsiahMuhamad, Robiatul Adawiyah Mohd, Noor Zulaili Mohd Ghazali, Widus Sempo, Mahyuddin Hashim, Nurul Wahida Fauzi, Syed

Najihuddin Syed Hassan, 2016)¹⁸. So learners can be motivated to learn by developing inner commitment that no burden is given by all mighty which is not bearable as mention in Quran.

As thinking is the important way of learning, always thinking positive is the first condition for self-efficacy, If an individual is always been positive then the positive result will come to him and vice versa (Rusdin 2008). All Mighty said in the holy Quran "So do not weaken and do not grieve, and you will be superior if you are [true] believers" (al-imran: 139). So, for being confident and thinking positive once can motivate to learn more.

Beliefs and value of knowledge:

Belief and knowing the value of knowledge can motivate to learn to reach to the goal. The holy Quran clearly differentiate between knowledgeable person and ignorant as Say: "Are those equal, those who know and those who do not know? It is those who are endowed with understanding that receive admonition" (Al-Quran, 39:9). This verses showed the value of knowledge and encouraged the knowledge seeker to study more.

Emotion related to learning:

emotional engagement with school, teacher, or classmates, can connect an individual with learning more effectively (Ulviye Isik, Omaina El Tahir, Martijn Meeter, Martijn W. Heymans, Elise P. Jansma, Gerda Croiset, and Rashmi A. Kusurkar, 2018)⁵. In addition, the knowledge related to tradition, history, culture and behaviour religion which are related to learner's emotion are more attracted to learn. As allah teaches his prophet (PBUH) by sura Al-Alaq: "read! in the name of thy Lord and Cherisher, who created. He Who taught (the use of) the pen. Taught man that which he knew not (Al-Quran, 96: 1,4,5). To know the history Quran motivated learners like this "And remember how He (Allah) made you inheritors after the (time of the) people of A'ad ('Ad, 'Aad) and gave you the land where you built castles on the plains and carved mountains into homes" (Quran 7:74)

following teachers Musa asks his teacher Khidr, "Can I follow you to learn from what you've been taught?" (Al-Quran 18:66)

Personal characteristic and situation:

Islamic Philosophy of Education inspired to learn by considering and thinking of their own act, as all action have its exchange from Allah. Thus, by focusing the teenagers with this aspect, would appreciate their mentality and utilize it regarding the right action (Aminuddin Hassana, Asmawati Suhida, Norhasni Zainal Abiddina, Habsah Ismaila, Haziyah Hussin, 2010)¹⁹. Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds" (Al-Quran-6: 162).

To develop individual character students must learn how to behave, replay or react. Quran is the best motivational guideline. As Quran teaches

"O you who have believed, let not a group of people mock [other] people; perhaps they may be better than them; nor let women mock [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 of shamelessness after [one's] faith. And whoever does not repent – then it is those who are the wrongdoers." [Quran 49:11] so to improve personality (characters) learners are motivated to learn.

Study skills/ Skills:

There is a proverb that "Skill and confidence are an unconquered army". Students also need to be skilled to use cognitive tools like computers and accompanying software programs for their learning (Phyllis C. Blumenfeld, Elliot Soloway, Ronald W. Marx, Joseph S. Krajcik, Mark Guzdial & Annemarie Palincsar 2011)¹². Quran mentioned in surah AL-Qasas how skill is important as prophet Musa urged to all mighty to send his brother to him because of his skill.

"And my brother Haron is more fluent than me in tongue, so send him with me as support, verifying me. Indeed, I fear that they will deny me." (Al-Quran 28:34)

Ethnic identity and orientation:

To overcome the avoidance of ethnic minority student or any deprivation they should achieve some excellent moral character by learning. Holy Quran indicates that Allah created lots of ethnicity to know each other "O you mankind, surely We created you of a male and a female, and We have made you races and tribes that you may get mutually acquainted. Surely the most honourable among you in the Providence of Allah are the most pious; surely Allah is Ever-Knowing, Ever-Cognizant" (Al-Quran-49:13). Prophet Muhammad (PBUH) is the prime representative of Muslim ethnic group, he was some great moral character as Allah said "And indeed, you are of a great moral character" (Al-Quran 68.4). in the early age of Islam in Makkah Muslim were avoidance and deprived by majority ethnic group. Prophet Muhammad (PBUH) used his wisdom to overcome all of difficulties.

Gratification/ Satisfaction:

Satisfaction is acting well in its facilitative role of encouragement and motivate knowledge seekers to study meaningfully (kris M.y.law, victor C.S lee, Y.T YU, 2010)⁸. When Allah asked to the angel about the name of nature in Jannah they replied their incapability and praised Allah for what they learnt from almighty (swt). Mentioned in Quran: "They said, Glory to Thee, of knowledge We have none, save what Thou Hast taught us: In truth it is Thou Who art perfect in knowledge and wisdom." (Quran 2: 32)

Expectation:

Expectation drives student's mentality to run to the goal which motivates them to learn. Those who are Muslim, their destined expectation is to achieve the satisfaction of almighty Allah. If a Muslim

hasten to his final expectation Allah will give him the to acquire knowledge as he said: "If you are conscious of Allah, Allah will give you knowledge. He will teach you". (Al-Quran 2:282). My Lord Increase me, and increase me in knowledge. (Al-Quran 20:114)

Enjoyment and interest:

Noureen Naz & Ambrina Qayyum (2016) found that when people feel loneliness or boredom in life then he looks for something fantasy, enjoyable or interesting⁷. Only because of this, housewives really enjoyed to learn English and want to achieve it just for knowledge³. Similarly, Holy Quran mentioned to observe, enjoy and learn from the creation of Almighty. Such as; "Say, [O Muhammad], "Travel through the land and observe how He began creation. Then Allah will produce the final creation. Indeed, Allah, over all things, is competent". (Al-Quran 29:20)

Creativeness:

If a student got Opportunity for scholarly pursuit highly motivated to learn his lesson. Similarly, Opportunity to develop new ideas looks a strong motivating factors which encourages student to be keen of knowledge (Catherine C. Schifter, 2000). Edward de Bono said "Creative thinking is not a talent; it is a skill that can be learnt. It empowers people by adding strength to their" natural abilities which improves teamwork, productivity and, where appropriate, profits (Burian, P. E., Burian, P. S., Maffei III, F. S., & Pieffer, M. A. (2014)²⁰. In addition, the importance of creativity was assigned by Islam.(Mohamad¹, A., Zarif, M. M. M., Atoma, P., Ismail, A., Azmir, M., Nizah, M., & Kandi, H. (2012)²¹. Quran inspired to those who are creative thinker such as

"And your Lord inspired the bee, saying, 'take your habitations in the mountains and in the trees, and in what they erect.' Then eat of all fruits, and follow the ways of your Lord made easy, there comes forth from within their bellies a drink of varying color, wherein is healing for men. Verily in this is a sign for people who think" (Quran 16 : 68-69)

"In the creation of the heavens and the earth the alternation of the night and the day, in the ships that sail in the sea with their load.... in the rain which Allah sends down from the sky and thus revives the earth after its death; and then He spread in all kinds of animals; in the changing of the winds: in the clouds which have been left suspending between the heaven and the earth -in all these are clear signs for the people who understand" (Quran 2:164)

Intrinsic attitude or self-improvement attitude:

Student who grows self-attitude and expectation more possibly have a higher level of efficacy which affect them to learn (kris M.y.law, victor C.S lee, Y.T YU, 2010)⁸. Those who are intrinsically more keen to learn, Quran encouraged them like this; "And ask the people who remember, if you do not know yourself" (Al-Quran 16:43). To test truly the depth of knowledge, ask deeper questions. 'Rattle the cages' of assumptions, test the boundary of theories and imagine in another approaches.

Attention

cognitive vocabulary learning materials meet student's needs for vocabulary learning which catch their attention and they felt enjoy to learn (Jui-Teng Li and Fuhui Tong, 2019)¹⁵. Learners whom search knowledge and support people to learn have an astonishing reward from Allah. Likewise, Allah attract the attention of wisdom-lover by ranking highly in worldly life and hereafter. Allah Almighty says in Noble Quran.

"O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do" (Quran 58:11).

Self-control:

learner control is significantly correlated with the learner's perceived learning implementation. The Lim and Kim's (2003) typology was originally created to assess online learning motivation, the typology should have implementation for experiment blended learning environments (Doo Hun Lim¹ and Michael Lane Morris², 2009)⁹. To control themselves from evil deeds learners, need knowledge. As Quran says in chapter 24 verses 30-31 about self-control of believers;

"Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do" (Quran 24:30). To self-controlling one's need knowledge as Allah says "We will soon show them our signs in the universe and in their own souls, until it becomes quite clear to them that it is the Truth." (41:53)

ideal-self:

This source of motivation focused internalized or instrumentality-promotion to fertilize knowledge through long-term goals (Saeedeh Jafari Pazoki, Minoo Alemi, 2019)¹³. The almighty Allaah also warned not to comment without well-enriched knowledge, as He says (interpretation of the meaning):

"And follow not (O man, i.e., say not, or do not, or witness not) that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allâh)". [al-Israa' 17:36]

Ought-to self:

This factor suggests a person's belief to attain to meet the ambition based on a duty of sense and to eliminate penalty or a negative outcome. In the same way Quran suggested such a guideline which attain the goal of believers and save them from the worst punishment. As Allah declare here; "O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? [It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know." (Quran- 61: 10-11)

Conclusion: In conclusion, the organized form of imitating goals, beliefs, and emotions is learning motivation. Sixteen factors were extracted from literature which can impact positively to individual's mind for achieving learning goals. All this learning motivational factors are supported by the Quranic knowledge. Literature indicated various types of learning motivational factors like social factors, financial factors, school related factors, carrier related factors, individual factors. This research focused on individual factors only. This study provides a basis for further research and suggests that how other learning motivational factors are supported in Quranic approaches.

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Development Of Teachers For Visual Impairment Student : Institute Tahfiz Quran Sultan Haji Hassanal Bolkiah

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ABSTRACT

Institut Tahfiz Quran Sultan Haji Hassanal Bolkiah is the only institution in Brunei Darussalam who has Al-Quran study and memorization programs for visually impaired students, but how far their learning effectiveness is not yet known. Therefore, this study aims to investigate the essential elements required in identifying the essential elements required in development of teachers for visually impaired students. Identify the main role of teacher development for visually impaired students. Identify the implementation of the activities that are being implemented by ITQSHHB specifically for visual impairment students and to know the challenges faced by ITQSHHB throughout the implementation of the program. This study is a qualitative study with a case study design with total of 4 informants were selected using a purposive sampling. The data were collected through semi-structured interviews and analyzed descriptively. The findings show that various programs and activities have been conducted and need to be accompanied by high commitment. Studies have shown that they have the potential to teach more visual impairment students, as well as being a link to other different abilities in order to study al-quran in a proper way. However, there are various challenges that stave off this effort among them such as communication, individuals, outsiders, change of time, and lack of teaching staff. The implication of this study shows that ITQSHHB has successfully set up a facility to learn al-Quran to the special needs who are literate in al-Quran education.

KEYWORDS: *Teachers role, Visual Impairment*

INTRODUCTION

Education in Brunei Darussalam is inclusive since 1997. Typical students & special needs students are mixed in one school development. This inclusive education policy has provided an opportunity for all students with special needs studying with peers in regular schools or "mainstream / regular schools" (Unit Pendidikan Khas, 2007) But for any program, especially religion, their involvement is limited. Not ignored, most people have been aware to their presence. According to Dk. Hj Siti Janah and Horrocks (1999), inclusive education means all children

including visual impairment, hearing impairment and learning problems are given the opportunity to and receive formal education at school in the same teaching and learning situation.

Visual impairment presence is able to change the series and colors of education in Brunei Darussalam. Indeed, professional teacher for visually impaired students is indispensable, because they will better understand the situation, problems & needs of the student.

The blind are visually impaired and need aid to do their daily activities including reading activity. However, this does not mean that these people are not good at achieving success in life. Even though the opportunity to succeed as a visual literacy is a bit less, they are also able to become successful academicians or graduates if they were given appropriate opportunities and assistance towards their future. Today's achievement has been achieved by the visually impaired, among them being able to pursue their education up to the level of masters and doctorates.

The term blind or visually impaired is mentioned in the Quran. This means that this group is a noble class because of inherent speciality. This term is not important, but the priority is the welfare and fate of people who suffer from a vision that includes education, direction of life, career and so on. Blindness or visual impairment is a special concern that needs attention. Allah SWT mentions in the Quran by reprimanding the Prophet Muhammad for not letting the blind man interrupting him:

عَبَسَ وَتَوَلَّى ۚ ۱ أَنْ جَاءَهُ الْأَعْمَى ۚ ۲ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّى ۚ ۳ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ۚ ۴ أَمَّا مَنْ أَسَنَّيَ ۚ ۵

Translation:

The Prophet frowned and turned away. Because there came to him the blind man, [interrupting]. But what would make you perceive, [O Muhammad], that perhaps he might be purified. Or be reminded and the remembrance would benefit him? As for he who thinks himself without need,

(Al-Quran. 'Abasa. 1 - 5)

In a news released from Official Pelita Brunei (2016), former Education Minister of Brunei Yang Berhormat Pehin Orang Kaya Indera Pahlawan Dato Seri Setia Awang Haji Suyoi bin Haji Osman said that:

"Inclusive Education is also in line with the Compulsory Education Order 2007 and the Brunei National Education Policy, where every 6 year olds and above are required to attend school and will be given education According to the Inclusive Education supplement every child will attend school with the help of school infrastructure and equipment appropriate to their ability."

The honorable explained in his speech at the Special Education Donation Handbook and Learning Resources for Special Needs Students on April 14, since the inception of the UPK (Unit Pendidikan Khas), the Ministry of Education has declared the Special Education Policy in 1997

based on the principle of Inclusive Education. Through Inclusive Education, every student including those who have diversity of efforts will receive education that takes into account the diversity of their needs. This means that every student, including those with special needs, can follow their learning in the same class or the same level as their other peers. In other words, Inclusive Education ensures that every student gets education even if they have different abilities. This suggests that Islamic and Quran education should be distributed equally between typical people and special needs according to learning by their own needs.

The study was conducted to examine the development of teachers for the visually impaired through the application of few important elements. In this regard, four key elements of the study have been developed which are to examine the essential elements required in the application of personal characteristic of a special education teacher, the role of the teacher for visual impairment, the implementation of teaching activities by ITQSHHB and the challenges faced.

OBJECTIVE

In general, this article aims to break down teachers perceptions on visual impairment student on the most important criteria for educators. Specifically, the objectives of this article are to enhance the establishment of ITQSHHB, bring out the essentials elements needed in development of Tahfiz teachers for visual impairment students, and to sort out the role. In addition, the writing of this article can serve as a guide for educators to ensure continuity in the educational process as well as contribute to improving the quality of educators' service in fulfilling the responsibilities entrusted to them.

INTRODUCTION TO ITQSHHB

History of establishment

The Institute of Tahfiz Quran Sultan Haji Hassanal Bolkiah was established on 08 Rejab 1431 Hijrah equivalent to 01 January 1993 in conjunction with the Anniversary of the anniversary of His Majesty Sultan Haji Hassanal Bolkiah Mu'izzaddin Waddaulah Sultan and Yang Di-Pertuan Negara Brunei Darussalam's 46th on July 15, 1992 at the Nurul Iman Palace (Brunei Darussalam 2005-2009, 2013).

"We are pleased to announce that Beta has basically embarked on the setting up of an Al-Quran Tahfiz Institute in the Country, as a personal Beta of Yourself, It Will Be Under the Ministry of Education as a Complementary to Produce Teachers for The Quran"

On 28 Syawal 1432 Hijrah equivalent to 02 January 2003 AD, His Majesty the Sultan and Yang Di-Pertuan of Brunei Darussalam has allowed the Tahfiz Al-Quran Institute of Sultan Haji Hassanal Bolkiah to be governed by Yayasan Sultan Haji Hassanal Bolkiah.

At 30 Zulkaedah 1426 Hijrah equivalent to January 1, 2006 AD, the Tahfiz Al-Quran Institute Sultan Haji Hassanal Bolkiah Institute was governed by the Ministry of Religious Affairs with the incorporation of all the programs and schemes of the MABIMS Quran Study and Dissemination Scheme, in order to function more accurately with professional requirements in terms of Quranic study in addition to giving birth to the people who recite the Quran.

Objective of establishment

The objective is to produce Hafiz al-Quran and make al-Quran hafazan as an advantage for students extending studies to higher rankings whether in islamic education fields even in science and technology.

Objective

1. To discharge and execute one of Fardhu Kifayah's claims.
2. To add / produce Hafiz Al-Quran.
3. To preserve / preserve the sanctity and authenticity of the Quran from any change, amendment and reduction.
4. To make Hafiz Al-Quran a miracle for the students to the high level whether in the field of Islamic studies or in the field of science and technology.
5. To get the benefit's and intercession of the Holy Quran.
6. To establish the cooperation of MABIMS Member States in the field of Studies and Spreading the Quran.
7. Mobilize the process of expanding and spreading the Quran and it's teaching among MABIMS Member States

METHODOLOGY

Methodology is the method used to collect or analyze the data in the study. Imam Barnadib (1982) defines methodology as the knowledge of conducting research. The description of this research method is to enable the research to be done on the planning and the steps to achieve the objectives of the study which have been outlined (Ahmad Sunawari 2009: 42). While Rozmi (2013) states that the selection of the methodology of the study which is accurate and appropriate with the objectives of the study is very important as it affects the findings of the study data. The study sample is the book of Adab al-Mualimin. The book was chosen because it is the first book in Islam to focus on the principles of education from the very beginning. The knowledge contained in it, too, is the result of questions posed by his own disciples and compiled into a book. In addition, this book is a reference to such well-known Islamic figures as al-Qabisi, Ibn Khaldun, al-Ghazali and other modern Islamic figures (Mohd Shukri, 2009). The data were collected by qualitative method

and analyzed using themes based on the findings of the study based on the location and results of the informant interviews.

FINDINGS AND DISCUSSIONS

Essentials elements needed in development of Tahfiz teachers for visual impairment students

Based on the findings of the research, all informants have listed important elements that need to be applied to a visionary teacher based on their views even at the start of interviews informants are unsure what aspects need to be stated. An analysis of the overall view of the informants is that there are several important elements that can be applied in the implementation of the personality of a visual problem teacher.

The elements are:

i) Sincerity

Sincerity is an internal aspect that is the main of all practices and deeds. All informants express this important aspect of integrity that must be applied to the tahfiz teachers. According to the informants, the aspect of sincerity is indispensable for the application of the personality of a tahfiz teacher because all the practices to be done begin with intentions to do. At the same time it can correct and improve the intentions of teaching and learning. Additionally, informants explain the sincerity of teachers whose education must be done in a sincere manner and not solely for the sake of payment or salary.

This element of sincerity is an important element that needs to be planted in Muslims including the Tahfiz teacher itself. From Khairul Hamimah et al (2012 :) also stated that this sincere aspect creates individuals who have pure soul, net, laying daily duties or worship solely for Allah SWT with no particular significance, have an honest intent and positive attitude in the event of criticism than anyone else. Habibah (1995), Mohd Nasir (1992) in Rafiza Mohamed (2015: 34), also states that sincerity and perseverance in worshipping Allah SWT will produce a strong and noble personality.

Noornajihan et. al (2014) in their study also states that educating with hearts also does give a big element in becoming a teacher, Heart is the core of the change in thinking and behaviour. Professional teachers according to al-Ghazali (t.t) are required sincerely against Allah with the task without expecting anything in return (Abdullah Ishak, 1995). The purpose and the service are for attaching to Allah s.w.t and this is seen on two angles being the khalifah of Allah SWT and performing the worship to Him. An effective teacher is also a passionate teacher and love his profession. Hence a clear understanding that the profession is worship will help to increase the solicitude of teachers while educating students (Surah Hud, 11:29, Omar Abdull Kareem & Khuan Wai Bing, 2005).

ii) Patience

Next element discussed is patient. According to some informants, tahfiz teachers for visual impairment students need to apply patience in the course of carrying out trust in teaching to target groups. The informant also pointed out that patience is the beginning of the formation of a good personality of a person with a tahfiz teacher for visual impairment. In addition, high patience that capable of controlling emotions and lusts within oneself.

Despite the fact that this patience aspect is difficult to implement, it can be nurtured gradually so that it becomes a habit in every act. This patience element can benefit, as it can control itself from acting beyond action. This is supported by al-Khayat in Berhanundin (1997), stating ways to attract and control humanity requires patience, rather than facing them with narrow and open heart. People have various forms of temperament, various forms of shame and deficiencies, so it is natural that the missionaries understand all forms of human nature. He added that the real teachers are those who prioritize the delivery of knowledge, even though the true knowledge of Allah SWT.

iv) Knowledgeable

In terms of knowledge, informants find that tahfiz teachers for visually impaired students must have the basics of Islamic religion, such as Islamic pillars, pillars of faith, in-depth study of Quranic knowledge. Most important is having a basic knowledge of braille, because what is taught is a special student. Next is to emphasize monotheism to know who God is, to know himself. Researchers can see all informants expressing the same view that it is important to have a high level of knowledge about tahfiz teachers.

Nik Azis (2007) refers to appreciation as a process of making things as a daily practice or a habit. He explained that his appreciation usually begins with knowledge, beliefs and desires before a concept of faith, worship and morals can be appreciated.

While category D in ITQSHHB, the Quranic teachers have memorized the Qur'an and can track student readings quickly and accurately. Al-Ghautsani (2003), outlines that Quranic teachers should memorize the Quran perfectly and give priority to teachers which has a high sanction. If the criteria for this Quran teacher are not found, then a decent Quran teacher is the best among the good. One of the features of teachers the Quran is capable of overcoming the difficulties faced by students.

Basic part of the Quranic knowledge begins with knowing the hijaiyah, knowing where to go out of the letters (makharijul huruf), and understanding the law of tajwid such as waqaf law (stop law) and so on (al-Huwaimil, 2010). Ibn Sahnun (1978), also emphasizes the readability of the Quranic teachers with good reading and piousness and ability write al-Quran calligraphy well. In teaching and learning for example, the tahfiz teacher should be able to make good reading and fluent to cause a sense of humor and interest to students. The more complex part of Quranic

knowledge includes various fractions in the Quranic ulama and the qiraat knowledge (al-Huwaimil, 2010).

Knowledge from the perspective of Islam does not reject the approach proposed by the Western theory based on the Hadith Hassan, Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said:

الْكَلِمَةُ الْحَكِيمَةُ ضَالَّةُ الْمُؤْمِنِ فَحَيْثُ وَجَدَهَا فَهُوَ أَحَقُّ بِهَا

Translation:

"The word of wisdom is the lost property of the believer. Wherever he finds it, then he is most deserving of it."

Wisdom as the debate among Islamic scholars refer to the Quran and Sunnah which is the main reference in the context of knowledge in the Quran:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ٢٦٩

Translation :

He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.

(Al-Quran. Al-Baqarah. 269)

Encouragement is also carried by Imam Hassan Al-Banna in preaching to liberate the Islamic state of mind, encourage to observe study of the universe, upgrading the position of knowledge and scholars and to welcome something good and beneficial as long as it upholds with the Quran and Sunnah (al-Khatib, 2001). Therefore, the most potent drug for sustainability of knowledge is the concept of charity. This is explained in the Qur'an in a combination of the principles of knowledge and the concept of charity. Allah says in the Quran:

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ٢ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ٣

Translation:

Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

(Al-Quran. Al-Asr. 2-3)

In this context, teachers as Murabbi must established the diversity of knowledge and apply them in all his or her actions. Among them are Religious knowledge, Parenting knowledge, Education knowledge (Special Education), Science doctorates (Child Specialists, Eye Specialists, Ear Specialists, etc.), Therapeutic knowledge (Al-Quran and zikir, ways of working and Communications), stated Noornajihan jaafar et al., (2014).

The strength of this knowledge has helped to put things in place and time. Therefore, an individual will use his or her minds based on the knowledge he has for carrying out da'wah work, which is the teaching of Quran and Islamic Knowledge. Allah SWT mentioned in the Quran :

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۖ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا ۚ وَمَن يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۚ وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنزَلَ عَلَيْكُم مِّنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُم بِهِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Translation:

And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not keep them, intending harm, to transgress [against them]. And whoever does that has certainly wronged himself. And do not take the verses of Allah in jest. And remember the favor of Allah upon you and what has been revealed to you of the Book and wisdom by which He instructs you. And fear Allah and know that Allah is Knowing of all things.

(Al-quran. Al-Baqarah. 231)

Therefore, tahfiz teachers can convey knowledge of the Quran and Islamic knowledge to target groups and others. Besides, Tahfiz teachers for visionary students need to prepare themselves with teaching and learning techniques, arguments and scripts so that they can convey knowledge effectively. They think that these tahfiz teachers for visual impairments need to supplement the Quranic knowledge, Quranic braille specifically and Islamic knowledge.

v) Great moral character

Allah SWT emphasize in the Quran:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۚ ٤

Translation:

And indeed, you are of a great moral character.”

(Al-Quran, Surah Al-Qalam, 4)

The next element discussed is morals and virtuous character. According to tahfiz teacher informants, it is necessary to have a great moral character. They need to symbolize morals like the Quranic character. Informants argue that despite having high knowledge, flattering, clever and compelling speaking but having a bad character will be despised. They are of the view that moral and moral values should be applied to them.

It must also function as an education medium or as a way of educating the community around them. Teaching through moral will be easily absorbed by the thinking of the target group or the person who sees it. This is supported by Muhammad Said Ramadan (1997), which states that a preacher should be able to demonstrate exemplary, characteristic and characteristic that illustrates his or her identity. In addition, the researcher believes that the prosperous and virtuous proselytizing preachers also enable the message of the mission and the teachings of Islam conveyed to be followed and emulated without being recognized only by acts and actions of preachers and not by oral.

According to Abdullah Nashih 'Ulwan (1968), the character building consists of four elements, namely the construction of the basis of faith, worship, manners and appearance (Mohd Nasir Ripin et al., 2006). Al-Syaibani (1979) precis the characteristics of the formation of the Muslim personality encompasses the spiritual, moral and the physical aspect. These features are faith-based (spiritual) which is expressed through the supremacy of character (moral) and applied through mental balance, spiritual and physical (physical).

Tahfiz teacher for visual impairment should always be in a good and noble character so that the target of education can receive good learning, stated Kamarul Azmi et. al (2009) students will be more easily understood and impressed with the knowledge taught by teachers who have noble personalities, showing affection towards them, teaching with patience and wisdom while adhering to the teachings of religion and their knowledge. Teaching that uses violence will lead to unpleasant implications can even break friendships, as student's targets will distance themselves from the teacher. Allah SWT mentioned in the Quran :

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي
الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ١٥٩

Translation:

So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].

(Al-Quran, Surah Ali-Imran, 159)

v) Fair to Students

The next element is to be fair. The author has broken this element into three fractions.

1. Fair when determining the student who comes to office
2. Adequate in evaluating students' reading and competence
3. Fair in student supervision

To be fair this is a must because by not being fair, students can easily feel like they have no fun learning the biased attitude of a tahfiz teacher.

In dealing with various issues and affairs in life, God commands people to be fair. Allah SWT mentioned in the Quran:

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ يُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ٩٠

Translation:

And whoever comes with an evil deed - their faces will be overturned into the Fire, [and it will be said], "Are you recompensed except for what you used to do?"
(Al-Quran, Surah Al-Naml, 90)

There are many forms of fairness that can be applied by teachers in teaching and learning, among others are:

a) Fair when determining the student who comes to tasmik

When teaching progresses, the teacher must be transparent and not selective when determine the students who come to tasmik. This can be overcome with prioritize students who come first, one by one. AlNawawi (1996) said: "If the number of students is high, then the teacher should be first, then following the next student. If the first teacher willingly prioritizes a friend the other, then can put it first."

Teachers should also be fair in celebrating all students who come to tasmik, including weak students. Although teachers can first anticipate the quality of reading from illiterate students (al-Huwaimil, 2010).

b) Adequate in evaluating student's reading and competence

When a student is tasmik, the Quran teacher should be careful and careful in listening reading or memorizing students. Quran teachers are full of focus, and if there was a mistake, the strike was given accordingly. After finishing tasmik, teacher The Quran gives a fair assessment. While in relation to the assignment, Al-Nawawi (1996) mentions that "Do not teach a lot of things to students who cannot receive a lot. Do not teach a few things to

students can receive a lot. "Based on the passage, the assignment is given to the student should be appropriate in terms of number of pages or surahs for read, ingfaz, or repeated (murajaah). Quran teachers should be fair in giving students an appropriate task in terms of capacity and capabilities as well as the length of time given. This should be identified by the Quran teacher for celebrating each student with different levels of achievement in halaqah (al-Huwaimil, 2010).

c) Fair in student supervision

Apart from taking into account the reading or memorization aspects of the students, the Quranic teachers should inquire and take note of the number of attendees present in halaqah. Be attentive to students who have or have not been involved, students who have not studied hafazan (murajaah), excellent students as well as students who have not yet reached the target, all of which are the duties of alQuran teachers. To achieve this goal, the Quranic teacher should have a relationship good with students. As a result, the Quranic teachers can recognize and motivate students are in line with their achievements. The motivation given is exclusively by the individual in order to give a closer impact to student soul (al-Huwaimil, 2010).

ix) Keeping the faith

The next element is in terms of faith. Religious views of a tahfiz teacher or religious preacher must be consistent and not distort religious matters. The tahfiz teachers for the visual problem asserted that their hold was the Sunnah Wal Jamaah beliefs, in line with the views brought by Brunei Darussalam.

This view illustrates that the religious element of religion is very important for the tahfiz teachers so that they are always on the right track. This is because religious holdings are included in safeguarding the creed that is by putting on Allah SWT and not worshipping other creatures. True religion and faith are essential principles in the lives of all Muslims. In addition, it needs to be properly guarded so that it does not slip from the religious foundation. From the word of Allah SWT in the Quran, surah al-Kahfi which means:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ ۖ وَحْدٌ ۖ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ ۚ أَحَدًا ۝ ١١٠

Translation :

Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone."

(Al-Quran. Al-Kahfi. 110)

Then the Allah SWT mentioned in surah Az-Zumar, He touches on instruction to stick to the creed and call upon all people to worship Allah SWT and prohibition for his people not to associate with Him.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۚ ٢١

Translation

There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.

(Al-Quran. Al-Kahfi. 110)

Then the Allah SWT mentioned in surah Az-Dhariyat, He warned that He created Humans and Jins only to worship Him.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ٥٦

Translation:

And I did not create the jinn and mankind except to worship Me.

(Al-Quran. Adz-Dzaariyat. 56)

Ibn Kathir (1993), when interpreting this verse states that Allah The Almighty says to the prophet Muhammad, let Allah alone be worshiped and let his servants be grateful. This is because, as has been revealed to the previous prophets whoever associates Allah then all practices will be erased and he belongs to the losers.

vii) Prioritizing Quranic education beyond other matters

Focusing on the study of the Quran above all else is the last element of this discussion. The biggest distraction is the use of mobile phones. They need to pay close attention to the students to produce a Hafiz Al-Quran in visually impaired.

Tahfiz teachers should focus their thoughts on students while they are in halaqah session, instead of prioritizing worldly affairs. Al-Nawawi (2006), even mention in detail that the tahfiz teacher should keep both hands and eyes of non-essential actions. The most appropriate example in the context of time now it is improbable to hold and use the mobile phone. Tahfiz Al-Quran teachers need to work hard to produce quality students, so that everything behavior should also be taken into account (al-Nawawi, 2006).

Ibn Sahnun (1978), also considers that the teacher performs responsibilities and adherence to the rules in which he or she serves. Between the rules need to be followed:

- a) Specific attention to students during teaching and learning session,
- b) Call the student's family for those who are absent to halaqah, and
- c) Use maximal allocated teaching and learning time and be patient in educate students to master the recitation or hafazan of the Quran.

Role of the Tahfiz Teacher for Visual Impairment

The second objective of this study was to look at respondent informants on the main role of tahfiz teachers for visual impairment student in ITQSHHB. The objective is also to look at the reactions and views of informants on their role as well as the tahfiz teachers of vision problems in ITQSHHB. Based on the question regarding the role of informants in the role of tahfiz teachers in visually impaired at ITQSHHB, they stated that tahfiz teachers for visual impairments have various roles that include roles in preaching to target groups, community roles, themselves, families, friends gifts and more.

The informants also believed that the tahfiz teacher for the visual problem was a catalyst for the development of the Quran and Islam among other vision problems. However, to produce a tahfiz teacher for their vision problems is not an easy task for an institution to manage. This is because it took him a long time to develop and develop to become a tahfiz teacher of vision problems capable of performing a versatile role. During the interview session, the informants refer to themselves as having experienced similar situations during their early life in the world of the disabled.

However, at the end of the interview session, some informants expressed their view that the role of tahfiz teachers in visual impairment was greater because they had encountered situations that were slightly different from those of other typical students. They also point out that the role of tahfiz teachers in visual problems is similar to that of other teachers, namely educating. They carry out their teaching routines, but their specific approach is described in Chapter 4, Sharing the basics of the Quran and religion to visual impairment, as a reference, as a leader and practicing Islamic the way of life must be taken seriously.

IMPLICATION OF RESEARCH

The findings of this study were obtained using the interview method obtained from the ITQSHHB study. However a small number of points have been found to indicate relevant content according to Ibn Sahnun's book. The book of Adab al-Muallimin is a very important book as a source of reference for teachers especially among future teachers. Unfortunately, to date, not many reference books have been taken from Islamic scholars such as al-muallimin's manners to be applied in the curriculum and syllabus of the Teaching Institute to reinforce and improve the existing code of ethics. The implications can also be seen when many do not know who the first Islamic education figure is in Islam. Therefore, the authorities should take proactive steps to introduce this book as a textbook at the Institute of Teachers or as a guide for teachers who have taught in schools.

CONCLUSION

In conclusion, we can understand that a teacher's job is various. Mastery of teachers with special needs in the field of Quranic and religious learning. In carrying out a teacher's duties, a teacher's duties include things that need to be done, good morals, and boundaries that an educator needs to follow. If an educator is able to adhere to all the guidelines given, then the success, harmony and success of the educational process will be compromised. The results of this article are expected to serve as a guide for educators to ensure continuity in the educational process, in accordance with the Quran and the Sunnah.

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Application of e-Learning for Teaching Hadith in Higher Education Institutions in Malaysia: A Literature Review

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ABSTRACT

Learning Hadith is substantial to all Muslims as it is a prominent source after Al-Quran. The recent development of smart technologies in era ICT nowadays such as smartphone and digital devices have adopted a new learning style which enabled people to learn anywhere at any time. In Malaysia, most public higher education institutions already have a Learning Management System (LMS) with the participation majority of the lecturers who are using the LMS or simply called e-learning. Many studies related to online learning for HEI revealed that e-learning is effective to be used and gave big impacts on students' performance with the various tools of teaching and learning adapted. However, some of the past studies showed that teaching and learning Hadith is a challenge due to its natural contents which preferred more *Musyafahah*, *Talaqqi* or face to face method. Therefore, this present study intends to investigate how e-learning has been used for teaching Hadith course. By applying the textual analysis as a qualitative research method, the researcher seeks to investigate the teaching tools that can be used in e-Learning and identify the studies who discussed the methods for teaching Hadith courses in e-Learning. The discussion discovered that vary tools of teaching have been used to teach the courses in e-Learning application which it relies on the suitability of student learning styles. Therefore, this present study intends to identify the appropriate e-learning tools to be used in teaching the courses at HEI especially courses related to Hadith.

KEYWORDS: e-Learning, Hadith, Tool, Teaching, Higher Education Institutions

INTRODUCTION

The presence of Islam on the Internet is very impressive where Muslims have been using the Internet for everything imaginable and in all different aspects of life from spreading their religion

to educating themselves about their religion and communicating with another (Muhammad & Yasser, 2013). Hence, no wonder electronic learning application launched and has been widely used today as one of the current learning method in line with technological advances. Electronic learning or e-Learning is the process of providing courses on the internet or an intranet.

Not only is, this method of learning also took steps and applied to teach Hadith which adopting a new style learning environment. According to Azham (2014), learning with technologies is educational software in CD, web-based, online learning, e-learning, computer-based training (CBT), and most recently mobile learning (m-learning). Come out with various online features in the education system, electronic education or e-learning have brought a new quality in the educational process (Simonova et al., 2014). With the advancement of Information and Communication Technology (ICT), Islamic scientists have designed various applications related to Hadith studies includes websites and applications. Therefore, this study will reveal the teaching tools used for teaching courses in e-learning at Higher Education Institutions.

Discussion:

Islamic Studies in Higher Education Institutions

Based on a book 'Islamic Studies and Islamic Education in Contemporary Southeast Asia' in section of 'Islamic Studies Programs in Malaysia's Higher Learning Institutions; Responses to Contemporary Challenges of Modernity, Globalization and Post' (Manuaty, 2011), the term "Islamic Studies" as employed in this paper denotes the systematic study of Islam both as a religion (al-din) and as a civilization (al-hadarah) through the integration of the major disciplines of *Usul al-Din* (Islamic theology), *Shari'ah* (divine law), *Akhlaq* (ethics), with *da'wah* (Islamic missionary work), Arabic language and its literature, Islamic history and civilization. It includes study programs offered at the undergraduate and postgraduate level in a university, faculty, institute, college or academy. Islamic Studies faculty in higher education introduces a number of programs beside Al-Quran and Hadith course itself, which include a combination of Quran or Hadith interpretation study and other modern programs. Hadith has extended the Hadith Studies to Hadith Courses which offered in Malaysia higher education institutions such as '*Ulum al-Hadith*, *Takhrij al-Hadith*, *Jarh wa Ta'dil*, *Hadith Maudu'* and *Dhaif*, *Tafsir al-Hadith* and so on. Most of the courses are offered in the Department of Islamic Studies specifically for degree level in higher education institutions.

Factors the Implementation of E-Learning in Higher Education Institutions

E-learning is web-based learning that has been used widely in the majority of the universities in Malaysia as the learning and teaching aid to deliver e-content (El-Seoud et al., 2014) and asynchronous e-learning web-based modules implementation. Numerous studies were found in dealing with the effectiveness of e-learning have been discovered. A study by El-Seoud et al. (2014) studied the effect of e-learning in higher education showed that e-learning with interactive features increases the undergraduate students' motivation for the learning process. Besides, Al-

Rahmi et al. (2015) mentioned several factors contribute to e-learning effectiveness which includes self-efficacy, interface, community, usefulness, students' satisfaction and intention to use e-learning. Their finding revealed that students' satisfaction and intention to use e-learning have shown positive and significant factors towards e-learning effectiveness. In the same context, Al-Rahmi et al. (2018) also have conducted a study on the use of e-learning in Malaysia Educational Institutions. By approaching a quantitative research design as the method of data collection for analysis process, the study proved that self-efficacy, the content of e-learning, student satisfaction and perceived usefulness are the main factors to be the main reason for learners' intention to use e-learning.

Participation of Instructors in E-Learning

The participation of instructors is vital where high attention should be given to them. Ahmed (2013) conducted a study to predict and enhance the participation of higher education instructors in e-learning system by proposing a model for validation and relationship. Based on empirical study which combine quantitative and qualitative methods as methodology, the results have formulated a strategy as a critical factors in promoting instructors' intention to participate in the e-learning system in which includes creating a supportive culture toward e-learning environment, provide incentives to motivate instructors, provide related Internet and computer training, continuing to establish more flexible and easy-use-e-learning applications and increase awareness about the importance of e-learning as a useful medium to achieve instructors and universities educational goals.

The implementations of e-learning with instructors' involvement are also supported in another study by Zakaria and Mamat (2017). They targeted the understanding and implementation of e-learning among lecturers, and the factors of lecturers' participation as the main focuses in their study. Demography questions and Likert-scale form in the questionnaire have been used for data collection. The findings showed that the main factors which influence the implementation of e-learning among lecturers are the enforcement of college itself to implement e-learning and the positive attitude of lecturers towards the use of technology. However, the gap found when the study conducted at polytechnic college in one of the states in Malaysia.

In a more comprehensive aspect, a study by Zhu et al. (2018) which aimed the instructors' experiences in designing MOOCs in higher education in aspects of pedagogical, resource, logistic considerations and challenges was found. For data collection, closed-ended questions and transcribed interviews have been conducted in this study. Then, the finding showed that the instructors have used various ways to engaged MOOC Students in Learning for instance; optional readings, videos, and other materials, options with assignments, competitions, and others. However, the final result showed that the engagement ways are the challenge, with limited experiences and time in designing MOOC by instructors, and the present study found that the challenge is a key of consideration and concern. This study focuses on discussing the method

applied in teaching via open source which is MOOC and the problems faced by instructors in the general course at higher institutions in Malaysia.

Technology-Based Learning for Hadith Studies

In an e-learning environment, the content of e-learning is delivered through e-learning tools which can be divided into two types; synchronous and asynchronous learning. Digital learning which employs scholastic resources known as Learning Objects (LO), where LO built reading materials, audio and video, forums, virtual classrooms, webinars, video conferencing and similar methods (Bezhovski & Poorani, 2016). By using analysis contents from previous literature, Bezhovski and Poorani (2016) concluded in their findings on the evaluation of new trends in e-learning into several types include (but not limited to) blended learning, gasification, micro learning, personalized learning, and continuous learning. The trends of e-learning appeared in line with ICT development. This study has discussed the history and development of e-learning besides the method that can be applied in the e-learning system in general.

In the context of Islamic Studies, there are several studies were found investigated about the development of websites and mobile learning apps related to Hadith. The adoption of ICT in the learning process had developed various types of Hadith application which contribute to fast access and easy to locate the Hadith online. There are various Hadith websites built which provide service searching function in order to ease and facilitate searching Hadith online. Among Hadith websites in Arabic language are (1) *al-Durar al-Saniyyah* (dorar.net), (2) *Mawqi' al-Islam* (<http://hadith.al-islam.com>), (3) *Islamweb* (<http://www.islamweb.net>), (4) *Nida' al-Iman* (<http://www.al-eman.com/hadeeth>), (5) *Mawsu'ah al-Syamilah* (<http://www.islimport.com>), (6) *al-Muhaddith* (http://www.muhammadith.org/a_index.html), (7) *al-Jami' al-Hadith al-Nabawi* (<http://www.sonnaonline.com>), and (8) *Kutub Takhrij al-Hadith al-Nabawi al-Syarif li al-Shaykh Nasir al-Din al-Albani* (<http://islamicweb.com/ara/bic/books/albani.asp>) (Zulkipli et al., 2017). Malay language websites also existed such as E-Hadith and Mastika Hadith JAKIM, Projek My Masjid, Fikrah.net, al-Nidaa' and Lidwa.com (Abdul Halim et al., 2018). However, most of the contents comprised of hadith discussions, hadith collections which either to be downloaded or displayed in the form of visual texts on the internet or audio hadith lectures.

Other than the website, the learning process becomes easier when the new trend in e-learning is brought with the development of the mobile technology namely as mobile learning or known well as M-learning where a learner can access course or information via devices since it is user-friendly and flexible to be used anywhere and anytime. Among portables aid in Mobile Learning technique are mobile phones, smartphones, palmtops, handheld computers, Tablet PCs, laptops and media players (Bezhovski & Poorani, 2016).

M-learning already has a place among the Islamic users when more Hadith learning application produced by Muslim scientists through operating system for instance Hadith *Qudsi* Islamic apps, Hadith *Qudsi* Pro, Islamic / Hadith, *Maktabah al-Hadith*, Al-Hadith al-Nabawi, Al-Hadith al-Nabawi Pro, *Maktabah al-Hadith al-Syarif*, Translation of *Sahih Al-Bukhari*, *Mukhtasar Sahih al-Bukhari*, *Hadith on Durood*, Hadith Reader Basic Bukhari, Hadith 42 Imam al-

Nawawi, Mobile Paket Hadith with translation into Indonesian language, Prophet Muhammad SAW Du'a, Translation of Haji *Sahih al-Bukhari and Sahih al-Muslim* Chapters into Indonesian language, Translation of *Hadith Arba'in* into Indonesian language, collection of articles on Islam called *Sepercik Himah* and others (Zulkipli et al., 2017). However, Zulkipli et al. (2017) stressed out that most of the apps do not take the entire of Hadith as in the original source but merely a summary or *mukhtasar* which only takes into account some of the main hadith from each chapter. This appeared due to the limitation aspects appeared when operating system only able to accommodate into a total capacity of lighter data.

Therefore, in another article, Suliaman et al. (2018) have focused on three mobile apps namely Encyclopedia of 9 Imam, *Mawsu'ah al-Hadith al-Nabawi al-Sharif* and *Kutub Tis'ah* with three websites, *al-Durar al-Saniyyah*, *Mawqi' al-Islam* and Islamweb in their study. Based on evaluation done by Suliaman et al., the findings indicates that three of those Hadith mobile apps is the top apps available with numerous of advantages while the three websites apps are far ahead in the number of *Kitab* and Hadith that somehow give them an upper hand to accommodate the researchers' needs for hadith access in a wider scale. The results have proposed that those mobile apps are suitable to be used for educational purposes as they have pioneered categories of hadith searching (Zulkipli et al., 2017). However, all of the websites and mobile apps stated most used to facilitate *Takhrij al-hadith* without emphasizing the other part of the science of Hadith.

Tools for Teaching the Courses in E-Learning

Learning Management System (LMS) has grown increasingly with participating most of the public HEI in Malaysia, due to the interaction among students, instructors and contents in e-learning automatically recorded in LMS (You, 2015). Kuimova et al. (2015) who proved the efficiency and effectiveness of e-learning course mentioned that e-learning consists of a variety of formats including learning through interactive lectures by the best teachers, interactive tests (including audio-visual), organization of project communities, creation of network communities besides ensuring a systematic support of individual training, network consultations both online and offline, efficiency of communication, individualization of learning, a flexible and convenient training schedule and increase of motivation to learn. Others, a study by Beer and Slack (2015) discovered the challenges faced by academicians in Higher Education Institution, categorized the challenges into five: learning styles and culture, pedagogical e-learning, technology, technical training and time management challenges, emphasized that e-learning pedagogy should consist of these aspects which are content, storing, availability, assessment, and student support. Based on their discussion, student-oriented learning which enables students to think independently known as the Socratic method where the tools can be used by instructors for instance quizzes, discussion, strong group work sessions with strong emphases on communicating with peers, self-assessment, and research to make a critical thinker student.

According to Abdul Aziz et al. (2016), effective teaching and learning process implemented must follow the rules recommended by the Division of Teacher Education for each field in Islamic Education, likely for Field of Al-Quran Recitation and Memorization. The models proposed in this field are *talaqqi*, *musyafahah*, *tikrar*, *hafazan* and *tasmi'*. These methods usually also applied in teaching Hadith course since Hadith and Quran are interrelated. Therefore, their study suggests several techniques and methods that can be used in teaching Islamic Studies generally since the course delivery method in higher education are in the forms of lectures, tutorials and e-learning, such as Question-answer Technique, Role-play Technique, Story-telling Technique, Discussion Technique-Online Forum in e-learning and Brainstorming.

At the other sides, Sun and Chen (2016) who conducted a review on online education and its effective practice emphasized that the need to engage with their students must be identified by online instructors which can be implemented by online discussion boards and utilizing emails, responding promptly to discussion questions, encouraging students to share their background and work experiences and conducting meaningful small group projects. Therefore, process of designing the online course is important for achieving the course objective, where instructors can presented materials in a various format using videos, audios, other technologies or software which can make text-based material more interesting and allow students to respond in multiple formats as well. The suggested techniques are similar with a study by Zakaria and Mamat in 2017 which highlighted that e-learning usually using text-based element, video, audio, animation and online environment and it encourages interaction on e-lecturers and e-students in a medium of chat-space, discussion board, instant messaging and email.

Practically, Zhu et al.,(2018) have conducted the survey and interview sessions on 1400 MOOC instructors from more than 20 different disciplines and revealed that there were a variety of considerations and challenges in MOOC design in terms of pedagogy, resources, and logistics. In term, Massive Open Online Course or MOOC is a type of open learning system emerged as an innovative form of online learning. Based on their survey results, in order to address learners' varying competencies and needs, instructors established learner-based discussion forums, embedded supplementary course materials, posted timely course announcements and sent emails. The results also revealed that instructors provide different kinds of learning resources such as discussion forums or thread, embedded video lectures and tutorials in the MOOC, readings, offered practice quizzes and exams, rely on expert interviews, interactive assessment, PowerPoint and other presentation slides, instructor lecture notes, visual (concept maps, diagram, etc), animations and other types of animated or interactive contents. That result is quite impressive as well as interesting to be reviewed as it assists the future research on the aspects of teaching tools or online learning activities for a specific course in details, especially in Islamic Studies courses.

Conclusion

In conclusion, the reviewed studies have covered the techniques and methods that can be used in teaching courses for Higher Educational Institutions students via e-learning system. Teaching tools could utilize Learning Object (LO) as teaching aids which has a significant effect on learning contents delivered through e-learning. Besides, learners' participation in e-learning could also be employed as one of the learning medium. Adapting various formats of materials and different kinds of learning resources in online learning can meet the needs of e-learning participants which act as tactics and strategies by instructors to achieve the course objectives. However, the recommendation suggested in this present study is to seek and review more past studies related to the field of Islamic Studies courses that involve online learning tools or activities. Also, lack data on online learning activities or teaching tools studies that focused on Islamic Studies especially Hadith domain, have been found. More in depth technique of review will further inform pedagogical activities which can lead to design more effective e-learning system for Hadith courses.

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Student's Self- Efficacy In Integrating Islamic And Scientific Knowledge

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ABSTRACT

In the contemporary context of globalization of knowledge atmosphere, self-efficacy was made an essential issue. This research aims investigating the correlation between self-efficacy as independent variable that associated with integration of knowledge propounded by Al-Ghazali and Al-Alwani views which impacts directly the Integration of Islamic and Scientific knowledge among the students particularly in Universiti Sains Islam Malaysia (USIM). Being qualitative in nature and library-based research, this research adopts the prominent Muslim scholars such as Al-Ghazali, Al-Faruqi and Husain An-Naser in their profound research pertaining to epistemology of the Islamization of knowledge where it is not monosemous in the context of Islamic field. Besides, this research uses GIINA Model by USIM as a guideline for the research. It is expected that the result of the research will fulfill the gap of the research where it develops a skill set that needed in order to integrate Islamic and Scientific knowledge among the USIM students in particular.

KEYWORDS: Self-Efficacy, Integration of knowledge, Islamization of Knowledge, GIINA Model, Integration skills.

INTRODUCTION

Significantly, self-efficacy relates to overall beliefs in individual's ability to be succeeded. Self-efficacy is defined as belief in one's ability to face challenges and accomplish a task successfully.³³ It is observed that research indicates self-efficacy is correlated with the outcome of achievement.³⁴ In other words, when students have high level of self-efficacy, they will show the greater performance than those who possess the low level of self-efficacy. Furthermore, when a student tends to be self-regulated learner, it will lead them to positive self-efficacy.³⁵

However, from the Islamic perspective, self-efficacy has similar meaning with the word "belief". According to Al-Ghazali (n.d)³⁶, this terminology has given explanation in defining the concept of belief which is faith (iman) in Islam³⁷. In-regard to Ainon Mohd and Abdullah Hasan, (2006), when

³³ Akhtar.M.(2008). What is self-efficacy?. Retrieved from <http://positivepsychology.org.uk/self-efficacy-definition-bandura-meaning>.

³⁴ Bandura, A. (1986). *Social foundations of thought and action: A social cognitive theory*. Englewood Cliffs, NJ: Prentice-Hall. Bandura, A. (1997). *Self-efficacy: The exercise of control*. New York: Freeman. Pajares, F. (1996). Assessing self efficacy beliefs and academic success: The Case for specificity and correspondence. Paper presented at the *Annual Meeting of the American Educational Research Association*, New York. Shunk (1995). Self efficacy and education and instruction. In Maddux (ed.), *Self efficacy, adaptation and adjustment: Theory, research and application*. New York: Plenum Press, 281-303

³⁵ Buchanan, S, Harlan, M. A.Bruce, C, & Edwards, S. (2016). Inquiry based learning models, information literacy, and student engagement: A literature review. *School Libraries Worldwide*

³⁶ Al-Ghazali Abu Hamid. (n.d). *Ihya' Ulum al-Din*. Kaherah: al-Masyad

³⁷ Noornajihan Jaafar, Ab. Halim Tamuri, (2012). Konsep Efikasi Kendiri Dari Perspektif Islam. Paper presented at the Prosiding AKEPT 2nd Global Annual Young Researchers Conference And Exhibition 2012

an individual believes in his or her self-ability, he or she is capable to do things successfully³⁸. In fact, Ibrahim Nor (2005) asserts that trust is the main key factor which leads to success or failure of an individual³⁹.

In addition, this research highlights the views from Al-Ghazali and Al-Alwani pertaining to integration of knowledge. Significantly, Al-Ghazali asserts integration of knowledge in its structural integrality which could be seen clearly in the best manner through his classifications of knowledge.⁴⁰ He also argues in a broader perspective where “knowledge is the perception (tasawwur) of things through thorough understanding (tahaqquq) of quiddity and definition and apperception (tasdiq) with regard to them through pure verified (musaddaq) certainty.”⁴¹

According to Al-Alwani, he claims that the issue of integration between scientific and Islamic knowledge is considered as a methodological issue in Education which triggers the civilizational outcome. Hence, it will discover the methodological relation between methodology of revelation and methodology of universe, which both are interconnected⁴².

Interestingly, in accordance with the needs of ummah, Universiti Sains Islam Malaysia initiated a step forward in the effort in generating competitive graduates to satisfy the demand of nation’s human resource.

In a nutshell, this study stresses the correlation between self-efficacy and integration of knowledge that resulted the skills in integrating Islamic and Scientific knowledge.

Research Background

The focus of this study is to find out qualities required in integrating Islamic and Scientific knowledge based on the correlation of the self-efficacy and integration of knowledge. In addition, this research highlights the theoretical discussion that has been propounded by the prominent scholars such as Al-Ghazali and Al-Alwani pertaining the integration of knowledge. This study uses mixed-methods research approach as any of qualitative and quantitative alone is not adequate to fulfill the research questions.

This study is comprised of five variables which are self-efficacy, integration of the knowledge, Islamization of knowledge, Graduates in Integrating Naqli and Aqli Knowledge (GIINA Model) by USIM, and skills for integration of knowledge in accomplishing the objectives of this research. By using these variables, the researcher is investigating the skills set mentioned by previous scholars and past literature comparatively.

Moreover, the researcher approaches the experts through semi-structured interview in finding the qualities need by the students in integrating the Islamic and Scientific knowledge. Whereas, the survey questionnaire is used to measure the reflection of integration skills among USIM students. The faculties involved in this research are Faculty of Quranic and Sunnah Studies, Faculty of Syariah and Law, Faculty of Science and Technology and Faculty of Economy and Muamalat. These

³⁸ Ainon Mohd & Abdullah Hassan,(2006). *Mendorong Diri Sendiri*. Kuala Lumpur: PTS Publications & Distributors Sdn. Bhd

³⁹ Ibrahim Nor, (2005). *Anda Ada Pilihan*. Kuala Lumpur: Utusan Publications & Distributors Sdn. Bhd

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⁴¹ Franz Rosenthal, (1970), *Knowledge Triumphant: The Concept of Knowledge in Medieval Islam* (Leiden: E.J. Brill, UK, p. 334

⁴² Alwani, p. 54

faculties are chosen by considering the vary of academic settings and the needs among the students in getting the approach and having skills to integrate both Islamic and Scientific knowledge. Besides, the four faculties are chosen to make it multi-disciplinary.

Problem Statement

The existing studies are narrative in nature and focus mostly on the theoretical facts pertaining Integration of Knowledge and little focus made on the skill set. Furthermore, the previous discussions made are not sufficient on the skillset. Yet, there is existing model used in explaining the skill set but it is practically applied by the students. **Lack of the skillset is the gap of this study that highly concerned by the researcher.** In fact, this study is not merely depending on the secondary sources but the primary sources particularly.

The impacts of lacking the skillset will cause the students not to be well-qualified in integrating both Islamic and Scientific knowledge after graduation. This will be eventually affected the skillful force needed to promote employability among the graduates and the effectiveness of learning in the classroom with the teachers or lecturers.

Research Questions

In the light of its objective, this research intends to address the following set of questions:

- 1) What is meant by the integration of knowledge?
- 2) What are the qualities and competencies required to integrate Islamic and Scientific knowledge?
- 3) How the integration skills reflected among USIM students on how to integrate Islamic and Scientific knowledge?

Research Objectives

- 1) To explore the meaning integration of knowledge in detail
- 2) To identify the qualities and competencies required to integrate both Islamic and Scientific knowledge
- 3) To measure the integration skills that reflected among USIM students on how to integrate Islamic and Scientific knowledge

Research Significance

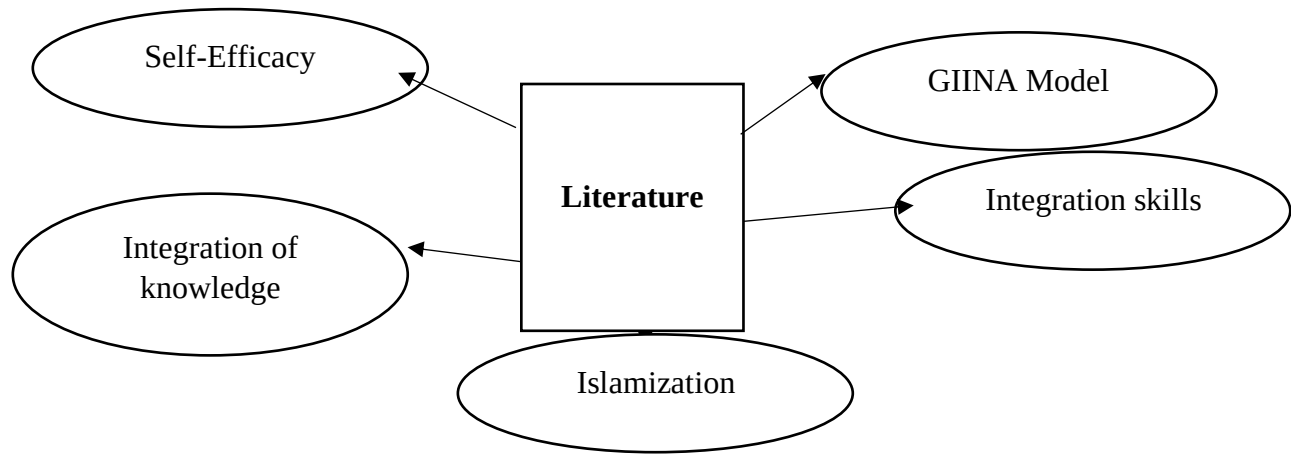
This research focuses on the educational system and the challenges facing the students in particular. In addition, this study helps to revisit the concept of self-efficacy and integrated knowledge with the hope it will be implemented in a proper way. On the other hand, it can prevent the students from being easily get influenced and confused with the Western or secular education nowadays.

Research Limitation

This study is carried out particularly involving only four faculties in USIM which are Faculty of Quranic and Sunnah Studies, Faculty of Syariah and Law, Faculty of Science and Technology and Faculty of Economy and Muamalat. In addition, the semi-structured interview is done among the top positions from each faculty which are Dean of the faculty, Deputy of Dean, Head of Program and senior lecturers. Besides, this research only used the GIINA Model used by USIM in particular as a guideline. In fact, the literature reviews used are taken since 2015 until present which may not have the numerous researches in recent time.

LITERATURE REVIEW

The literature is divided into five main themes which are;



Self-Efficacy

These studies have found the similar results where self-efficacy is more meaning to other variables such as self-confidence, optimism, self-esteem and achievement.

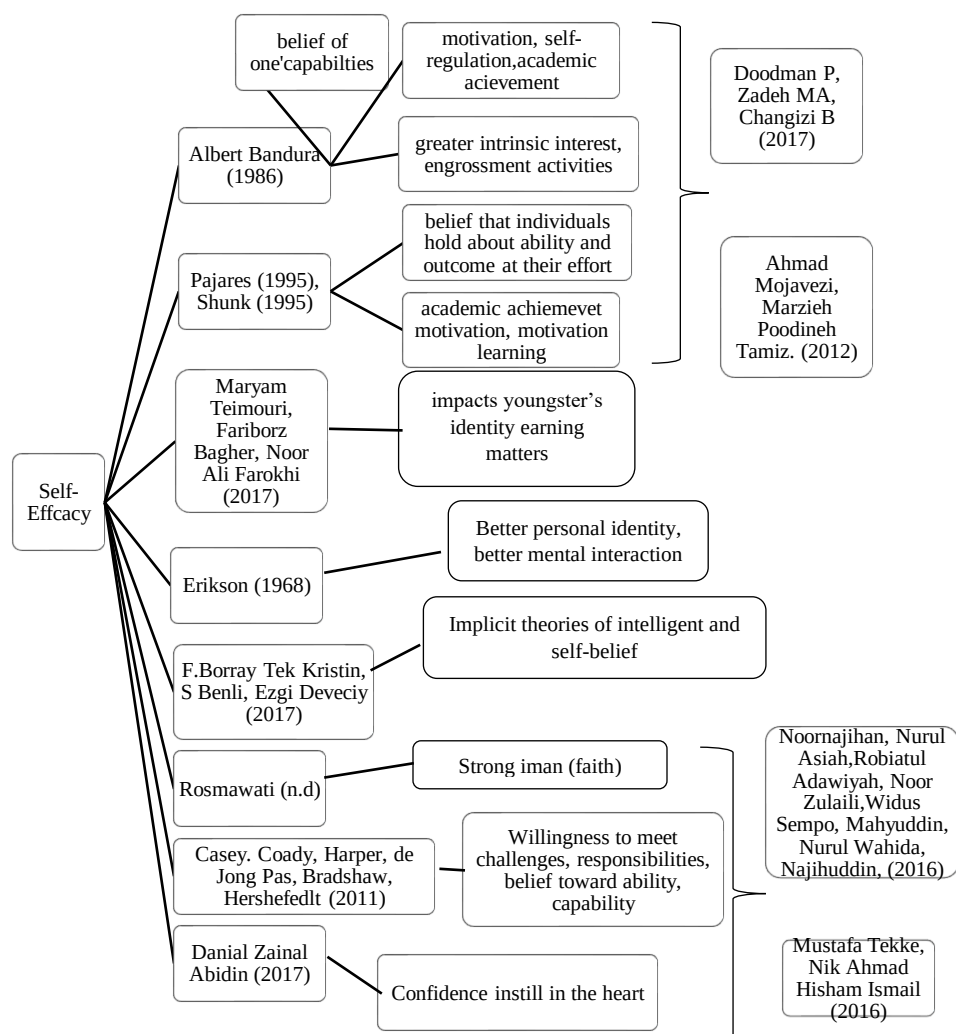


Figure 1

Figure 1 shows the summary of literature pertaining to self-efficacy

Integration of Knowledge

Al-Ghazali (1993) asserts in his research that integration of knowledge in its structural integrity which could be seen clearly in the best manner through the classifications of knowledge as illustrated below;

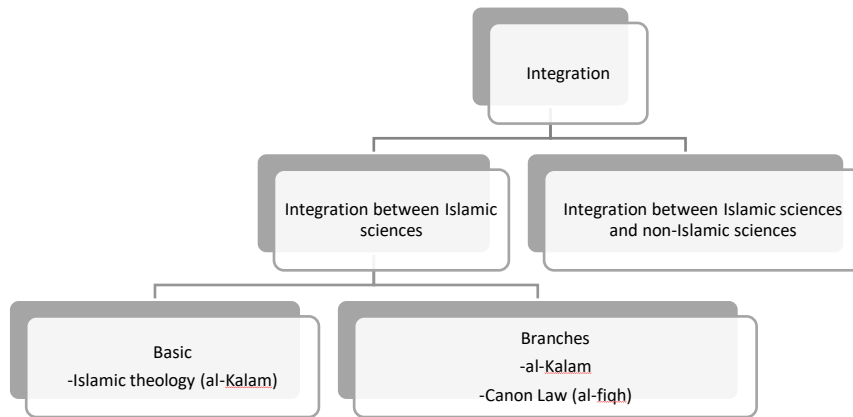


Figure 2

Figure 2 explains the integration structure from Al-Ghazali's views

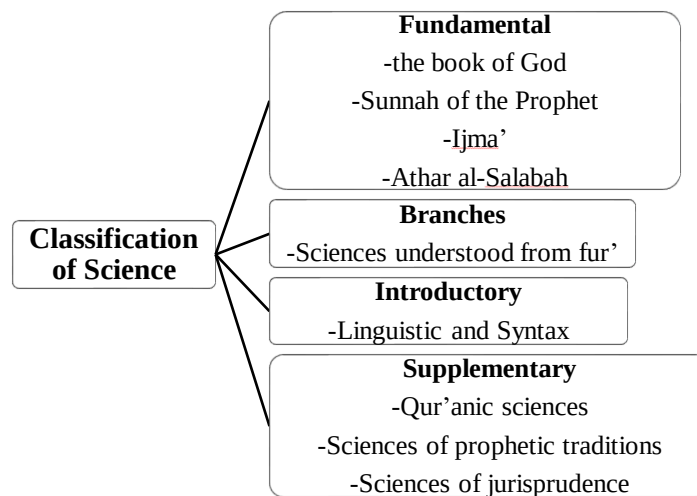


Figure 3

Figure 3 illustrates the classification of science based on Ihya ulum al-Din. Integration that illustrated in Al-Mustasfa by Al-Ghazali as shown below;



Figure 4

Figure 4 shows the integration happens between Pure science and Religious science.

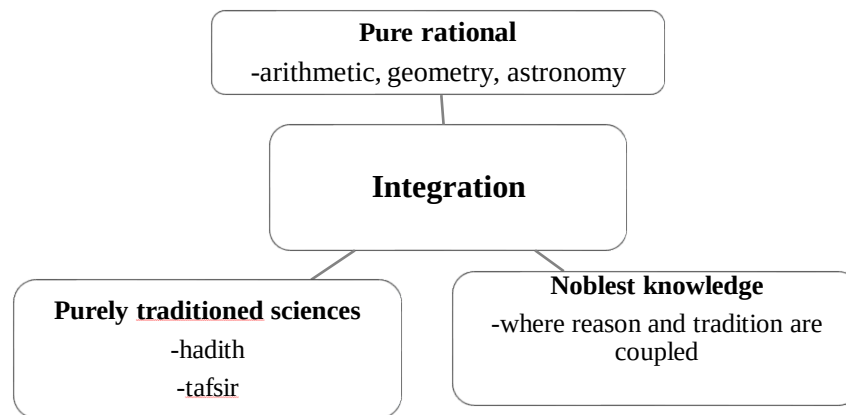


Figure 5

Figure 5 shows that the integration happens in three details.

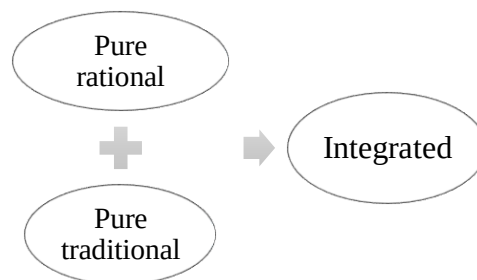


Figure 6

Figure 6 shows that pure rational and pure traditional can be integrated

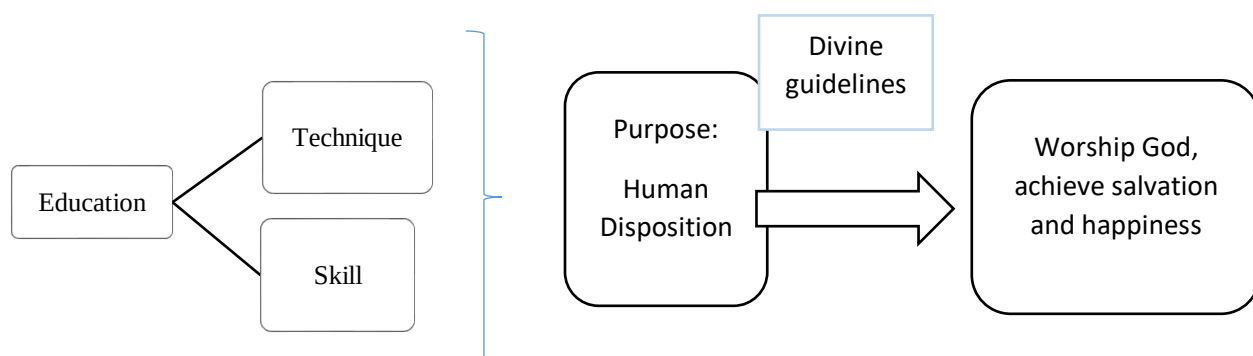


Figure 7

Figure 7 explains the concept of knowledge from Al-Ghazali's perspective

According to Alwani, the issue of integration between scientific and Islamic knowledge is a methodological issue in education that triggers civilizational outcome. The fundamental approach in integration begins with discovering the methodological relation between methodological coherence in Qur'anic verses reflected in Quran's structural and its inimitability; and natural law. Therefore, it can be concluded that methodological relation is interconnected between methodology of revelation and methodology of universe.

In recent studies, Al-Ghazali and Al-Alwani have highlighted the integration of knowledge between religious and non-religious aspects. It can be concluded that the mastering of knowledge will lead to integration of knowledge effectively. In fact, it also been supported by other contemporary Muslim scholars pertaining to integration of knowledge.

Although both have different approaches, this assertion by Al-Ghazali and Al-Alwani can be categorized as having the same fundamentals in Islamic contexts.

Islamization of Knowledge

Significantly, the concept of 'Islamization of knowledge' is not newly emerging issues over past 30 years ago. Naquib al-Attas (1993) is one of the Islamic scholars, that known as contemporary Malaysian philosopher. He was the first scholar that preceding used the phrase "Islamization" that emphasizing the speculation between Islam and secularism. In placing more emphasis, according to al-Attas, Nasr and al-Faruqi, the fundamental of religious experiences is tawhid, even bboth of them have their own interpretation of the revelations.

Generally, Al-Faruqi (1988) argues the main target of the Islamization of Knowledge is against Western modern science which, according to them, had created what is called 'malaise of the 'ummah'. Therefore, Muslims have to find ways of dealing with the situation and try to amend the problems it caused because it will continue to subvert every Muslim effort to reconstruct the 'ummah' and carry forth the 'amanah'. According to al-Faruqi (2006), philosophy used by the West tend to provoke scepticism and empiricism over the world, it attempts to promote to semantics and merely speech analysis but not related to wisdom.

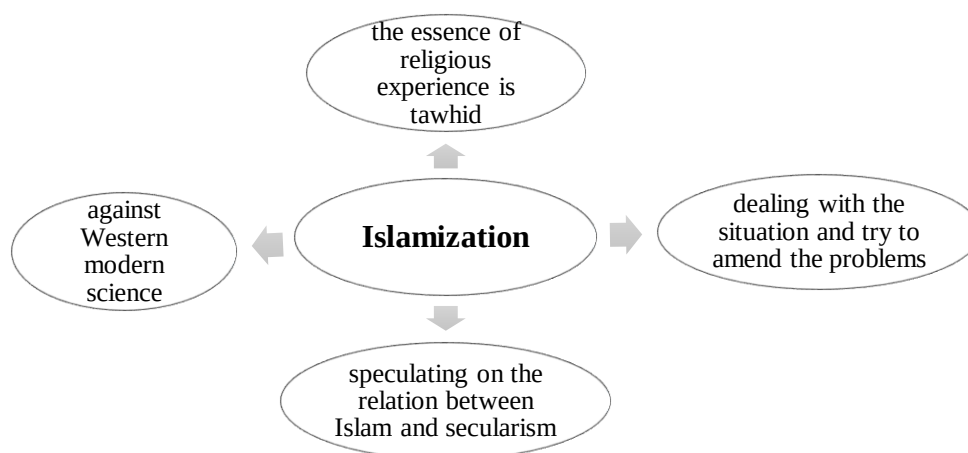


Figure 8

Figure 8 illustrates the concept of Islamization

In-regard to al-Attas (1993), Islamization refers to man's liberation, that opposite with the Islamic traditions such as black magic, mythological perceptions, animistic beliefs and secularism. Moreover, al-Attas explained that the liberation refers to the spirit, because a person who is spiritually liberated is conscious in his actions, while it brings peace and harmony to his physical body and to nature. He also explains that what is needed is to Islamize modern knowledge via a two-step process, that firstly by segregation of elements that promoting the West in term of cultures and standard civilization (de-westernization/de-secularization), and secondly, infusion of Islamic traditions and laws.

According to Nasr (1981), his idea of Islamization of Knowledge is an attempt to translate modern knowledge into languages that can be understood by the Muslim community wherever they are. This is supported by Safiq (1995),the Islamization of Knowledge is more of an effort to bring together 'ways of thinking and acting' (epistemological and axiological) between the Western and Muslim societies..

Similiarly, Nasr's view of the matter seems agreed with al-Attas' view that Western knowledge had intruded and was disseminated to the world using a secular worldview. Research pertaining Islamization of knowledge has been done by Al-Faruqi and Nasr as the main persons in introducing the concept. Although scarce and there are many versions of concepts, these studies have found the similar results where the Islamization of knowledge is meant to expose the essence of religious contexts from the Western civilization.

GIINA Model

In placing more emphasis, Nasrul Hakim, Ahmad Masni Md Hashim and Hassan Basri (n.d) state in the Model of Graduate in Integration of Naqli and Aqli knowledge, Malaysia Education Blueprint 2015-2025 (Higher Education) contains ten (10) shifts, four (4) of which are the "outcomes" while

the other six (6) are the “enablers” designed for the purpose of charting the new direction of Malaysia’s higher education for the next ten years. The First Shift namely “Holistic, Entrepreneurial and Balanced Graduate” is considered the paramount outcome contemplated by the blueprint and all institutions of higher learning are expected to align themselves with the outcomes and the enablers.

In fact, through this model, students are encouraged to participate in various activities that could enhance their soft skills, shape their personalities and equip them with necessary tools needed for their graduation.



Figure 9

Figure 9 shows the GIINA Model promoted by USIM to equip the students with the skills needed in integrating the Islamic and Scientific knowledge.

Skills for Integrating Knowledge However, Alwani stresses the need to bring to light the “logic” of the Qur’an and what he terms “the cosmic Qur’anic methodology.”

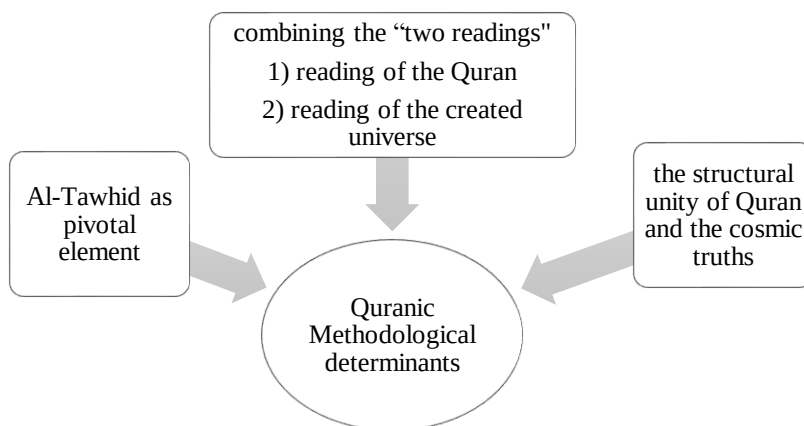


Figure 10

Figure 10 shows the cosmic Qur'anic methodology designated by Al-Alwani where he stresses the Qur'anic methodological by three determinants.

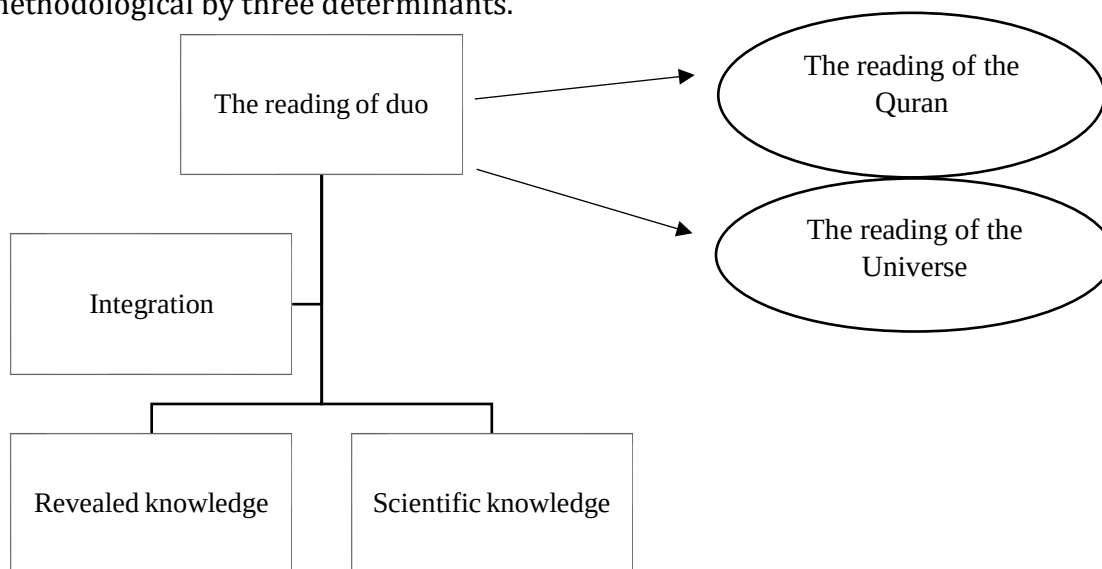


Figure 11

Figure 11 shows that Al-Alwani believes the integration between Revealed and Scientific knowledge entails to the way of reading of the duo.

On the Quranic side, Al-Alwani suggests the Quran should undergo the following approaches as shown by figure 12:

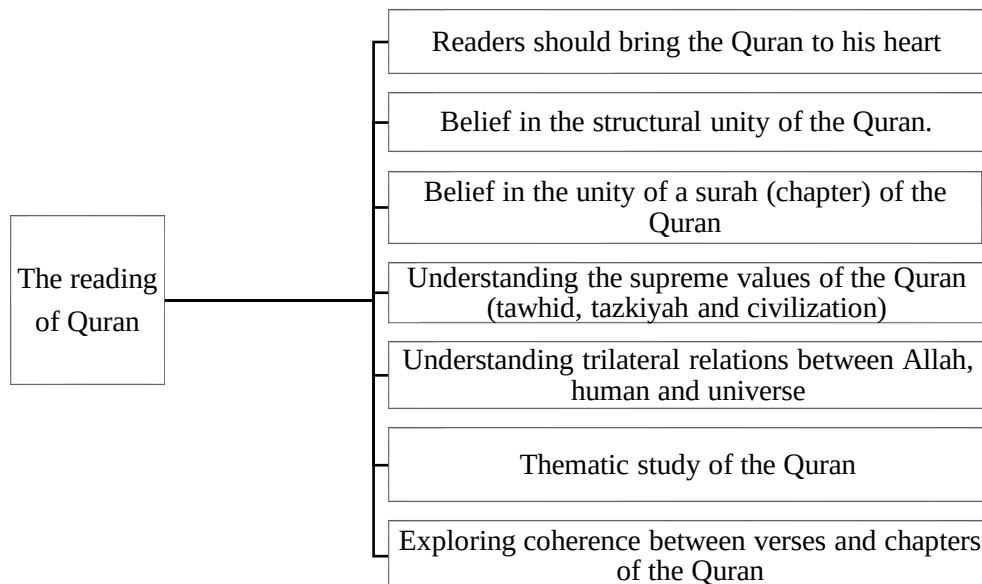


Figure 12

Figure 12 shows the approaches used by Al-Alwani for the reading of the Quran

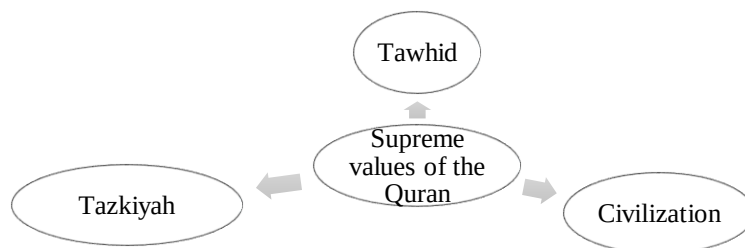
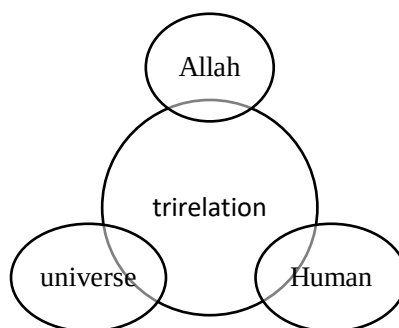


Figure 13

Figure 13 illustrates the understanding the supreme values of the Quran (tawhid, tazkiyah and



civilization)

Figure 14

Figure 14 notes the understanding trilateral relations between Allah, human and universe



Figure 15

Figure 15 illustrates the exploring coherence between verses and chapters of the Quran

Meanwhile, there are three approaches in reading of the universe that highlighted by Al-Alwani as shown in figure 16 below;

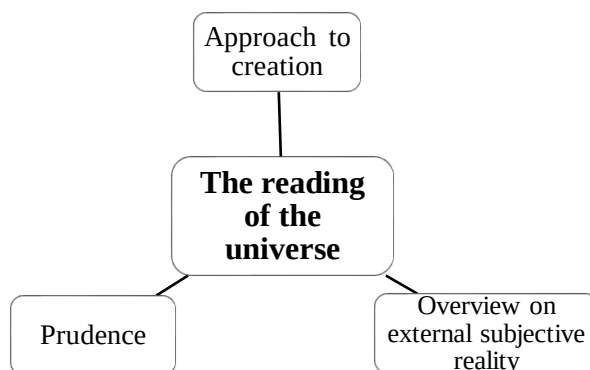


Figure 16

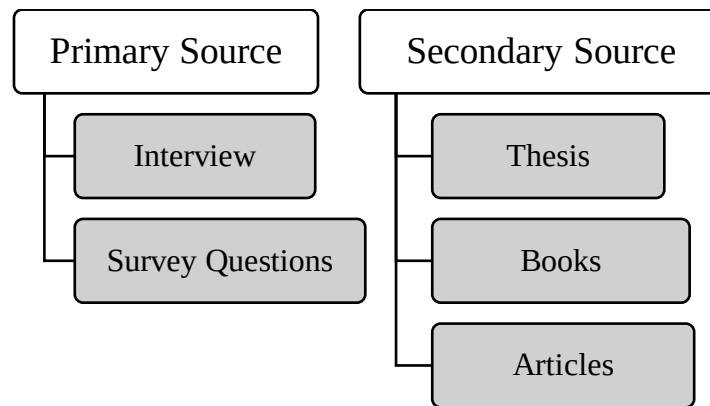
Figure 16 explains the reading of the created universe

RESEARCH METHODOLOGY

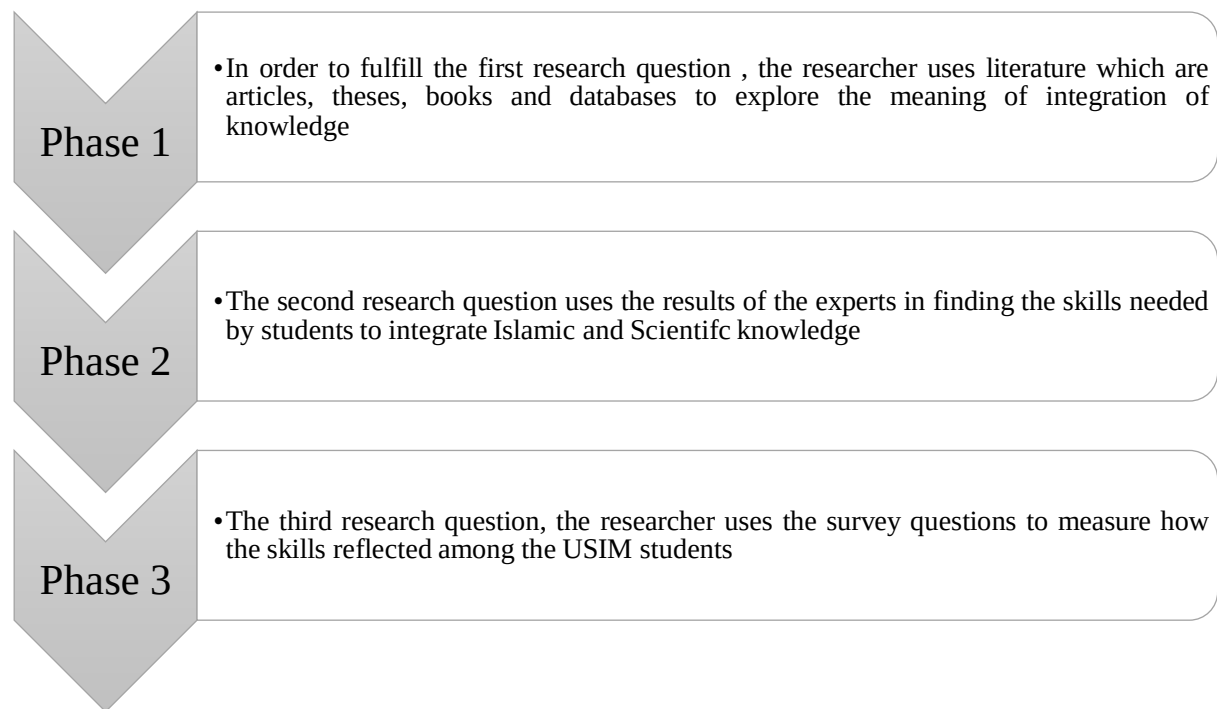
This study uses mixed-methods research approach in addressing the research questions. The researcher approaches the experts through semi-structured interview in finding the qualities need by the students in integrating the Islamic and Scientific knowledge. Whereas, the survey questionnaire is used to measure the reflection of integration skills among USIM students.

The faculties involved in this research are Faculty of Quranic and Sunnah Studies, Faculty of Syariah and Law, Faculty of Science and Technology and Faculty of Economy and Muamalat. These faculties are chosen by considering the vary of academic settings and the needs among the students in getting the approach and having skills to integrate both Islamic and Scientific knowledge. Besides, the four faculties are chosen to make it multi-disciplinary.

Types of data illustrated as below;



In order to answer all the research questions, the researcher divides the research question into three phases. The data has been categorized by the need on the research questions as following;



CONCLUSION

In a nutshell, this research highlights the qualities required to integrate Islamic and Scientific knowledge and aims to measure the reflection of skills among USIM students particularly.

Sources of the skills are taken from the literature done by the previous scholars and interview of the experts pertaining to integration of Islamic and Scientific knowledge. Based on the findings, the survey question is conducted to see on how the skills reflected among USIM students in particular.

There is correlation between self-efficacy and integration of knowledge from the views of prominent scholars such as Al-Ghazali and Al-Alwani. In fact, the skills needed by the students are significant as to fulfill the need of skillful workforce and employability after the graduation.

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The Concept of *Sam'*, *Başar* and *Fu'ād* As Human Potential in Al-Quran: A Study on Integrated Holistic Education System (IHES) Applied by JAIS

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Abstract

Education is important in human life because it can develop human potential to be in a good direction even the importance of education also discussed in the Quran through the potential of humans given by Allah SWT which is hearing (*sam'*), sight (*başar*) and heart (*fu'ād*). These human potentials must be maximizing the usage through Islamic education perspective which is not only developing human's intellectual but also perform in their spiritual (*iman*) and attitude (*akhlak*). Therefore, a study conducted on the title of "The Concept of *Sam'*, *Başar* and *Fu'ād* as Human Potential in Al-Quran: A Study on Integrated Holistic Education System (IHES) Applied by JAIS" helps to know the contribution of these potentials in teaching and learning system applied by Selangor Religious Institution (JAIS). The purpose of this research is to analyze the concept of human potential *sam'*, *başar* and *fu'ād* applied in Integrated Holistic Education System (IHES). Thus, this study has been conducted using qualitative method which generally focuses on library research and document analysis to obtain the information needed. Generally, the findings try to find that IHES has been applied human potential of *sam'*, *başar* and *fu'ād* through the integration of human potential, diversity curriculum and media that have been focused as main elements in IHES. Indeed, the objective of IHES to develop a Quranic generation as well as professionalism in order to achieve the objective of the Islamic Education Division (BPI) JAIS in producing *modal insan soleh* (excellent human capital) has to be known all over the country and well accepted.

Keywords: *Sam'*, *Başar*, *Fu'ād*, Human Potential and Integrated Holistic Education System (IHES)

Introduction

Al-Quran is the main source for Muslim to know an Islamic knowledge as well as other knowledge followed by Hadith as a second source. Besides, there are many information and evidence about the uniqueness of Allah's creation towards human being. Allah SWT created human as the best of His creation and has been given with various type of sensory such as sight, hearing, touch, taste and smell. These are the main senses that generally experience the world through outer body parts including eyes, ears, hand, nose and many more. Instead of being grossly inferior to modern scientific apparatus, the five senses turn out to have abilities ten times greater than anyone ever supposed (Chopra, 2018). In fact, Al-Quran also mentioned the three basic human potentials that associated with the senses which are hearing (*sam'*), sight (*başar*) and heart (*fu'ād*). There are six

verses in Al-Quran that expressed these words in a series and one of them is in Surah An-Nahl verse 78.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ لَعَلَّكُمْ تَشْكُرُونَ

"Allah has brought you forth from the bellies of your mothers while you did not know anything. He made for you hearing, eyesight, and hearts so that you may give thanks" (Surah An-Nahl: 78)

The verse above explained that Allah created human knows something after human was born from his mother's womb (Wida, 2005) and gives the potential of learning through physical abilities which are hearing and sight and psychic ability which is mind and must be developed and built through education and teaching according to Islam (Ali, n.d.). Charifudin (2016) stated that learning is one of the positive steps that people must take to develop their potential and ability and he advises for formal or non-formal educational institutions to synergize physical and spiritual education in a balanced manner for a better future in education. Hence, these three human senses have an interest in the development of human potential in education that eventually produce great and educated human beings.

Integrated Holistic Education System (IHES) has been applied by Selangor Religious Institution (JAIS) at schools in Selangor has bring the objective of producing a Quranic generation as well as professionalism balanced in physical and spiritual. The implementation of this education system is related to the three human potentials mentioned in the Quran which are *sam'* (hearing), *baṣar* (sight) and *fu'ād* (heart) which is the senses endowed by Allah for human beings. Hence, the learning process in IHES has seen to maximize human potential towards the formation of excellent *modal insan* from the aspect of intellectual, spiritual (*iman*) and attitude (*akhlak*).

Methodology

This study focuses on three words in Al-Quran which are *sam'*, *baṣar* and *fu'ād* as human potential in Al-Quran associated with Integrated Holistic Education (IHES) applied by JAIS that balanced between spiritual and intellectual. The research methodology was conducted using a qualitative study to obtain the information needed from several data collection such as thesis, journal, website and brochures which is obtained while researcher attending a program conducted by JAIS related with the topic. Data collection procedure of this study involves the efforts by collecting, interpreting and analyzing all the data and information received through document analysis in order to know the findings of this research.

Discussion and Result

1. Human Potential in Al-Quran

Allah SWT created human perfectly endowed with potential that not given to other creations. There are many potential in human itself that associated with senses but the basic of human potential are hearing, sight and heart or mind. In fact, Al-Quran have mentioned these basic human potential in six verses that comes in a series which are in Surah An-Nahl verse 78, Surah Al-Isra'

verse 36, Surah Al-Mu'minun verse 78, Surah As-Sajdah verse 9, Surah Al-Ahqaf verse 26 and Surah Al-Mulk verse 23 (Mahfudz, 2010). One of the verses is as below:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ لَعَلَّكُمْ تَشْكُرُونَ

"Allah has brought you forth from the bellies of your mothers while you did not know anything. He made for you hearing, eyesight, and hearts so that you may give thanks" (Surah An-Nahl: 78)

1.1 *Sam'*

Sam' is singular of *al-sam'* brings the meaning of hearing. According to Ikfina (2015), the basic meaning of *sam'* is hearing while the relational meaning is divided into two categories which are characteristic of Allah and human sense. In addition to associate with ears, the term *sam'* is also often associated with thought, reasoning, understanding and even the meaning of behaviour (Kadar, 2014). Besides, sense of hearing is one of the earliest senses developed while human is still in the fetus level (Zainorah & Mohd, 2012).

1.2 *Başar*

Başar is singular of *al-absar* brings the meaning of sight or vision. Other words in Al-Quran that bring the same meaning are *ra'a*, *syahida* and *nazara* (Mohamed, Hishomudin, Robiatul, Muhammad & Nur, 2018a). In addition, *başar* brings the meaning of vision and divided into two categories in the relational meaning which are characteristic of Allah and humankind (Ikfina, 2015). Generally, it means the ability to interpret the surrounding environment using light in the visible spectrum reflected by the objects in the environment (Mohamed, Hishomudin, Robiatul, Muhammad & Nur, 2018b).

1.3 *Fu'ād*

Fu'ād is singular of *al-af'idah* indicates the meaning of flame heart and the place of *ma'rifat* and secret in relational meaning (Ikfina, 2015) and literally means heart (Mohd, 2011). The word *fu'ād* is also interpreted as the equivalent for the word *aql* (Ikfina, 2015). This meaning is acceptable if it is meant as a combination of intellect and heart, which makes a person bound from falling into a mistake and disobedience (Raja, 2016). Moreover, *fu'ād* is the place for sight and heart is part of knowledge (Mohd & Mohd, 2017) and it is situated in the middle of *qalb*, while the *qalb* is situated in the middle of *sadr* (chest) (Syamsuddin, 2009). Besides, the meaning of *fu'ād* in fact lead into one meaning that is a pure power of the human spirit that can capture abstract cues at frequencies below 40 Hz and always honest (Auliya, 2005).

These three words are sometime expressed alone or sometime *al-sam'* comes together with *al-absar* or sometime these two words expressed together with *al-af'idah* in a series (Ikfina, 2015). *Al-sam'* mostly positioned first before *al-absar* when they are placed together and *sam'* always comes in the singular structure while *başar* in plural (Muhammad, Rosalina, Robiatul & Wan, 2016). In addition, Charifudin (2016) stated that learning is one of the positive steps that people

must take to develop their potential and ability. Hence, these three human senses have an interest in the development of human potential in education that eventually produce great and educated human beings.

2. Integrated Holistic Education System (IHES)

Integrated Holistic Education System (IHES) is holistic approach designed based on Islamic principles and worldwide. This system was developed by Hasni Mohammed and he is the first to initiate the endowment of an education system (IHES) in more than 1000 educational institutions worldwide including Malaysia, Indonesia, India and Japan (Al-Hamra, n.d). In addition, Hasni Mohammed also one of the pioneers who embarked on endowment (*waqf*) in education. He is CEO of Adni Centre for Integrated and Holistic Education, member of the Board of Studies at National Gifted Centre, National University of Malaysia, Special Advisor to the Ministry of Education Malaysia for Cambridge International Examination, University of Cambridge, UK and a visiting professor at various universities locally and abroad (Hazwan, 2019).

In 2008, Islamic Education Division (BPI) of Selangor Religious Institution (JAIS) has applied IHES at the first establishment of Integrated *Tahfiz* Science School (MITS) as pilot projects before applying this system at schools under JAIS (Muhamad, 2017). Until 2019, there are about 600 schools under JAIS have been applied this system including Pre-school JAIS (PRA), Religious Primary School (SRA), Integrated Religious Primary School (SRAI), Integrated Al-Quran and *Fardhu Ain* Class (KAFAI), Religious Secondary School (SAM/SAMT), Integrated *Tahfiz* Science School (MITS) and KAFA Secondary Class (KMK).

IHES is integrated, balanced and comprehensive education through the integration of human potential, diversity of curriculum and media to achieve the vision, mission, goals, objectives and philosophies of BPI JAIS based on Al-Quran and As-Sunnah (Zetty & Ab Halim, 2017). The development of balanced and comprehensive human potential encompasses 23 potentials of mind, heart, soul, spirit and body that have the potential to generate sincere, fearful and blessed Quranic generation and act as the caliph of Allah SWT on earth. Diversity of curriculum is developed and expanded to enhance and nurture human potential to achieve the wellbeing and balanced of *duniawi* (world) and *ukhrawi* (hereafter) by incorporating five types of curriculum. Based on Zetty, Ab Halim, Siti, Nur and Julia (2018), the five curriculum are core curriculum (*tahfiz*), co-curriculum, extra curriculum (programs), national curriculum (KBSM) and international curriculum (BPI JAIS). Next, the media acts as an enabler and complement to IHES in providing a comfortable and supportive environment and facilitate the implementation of IHES in schools such as infrastructure, technology and others.

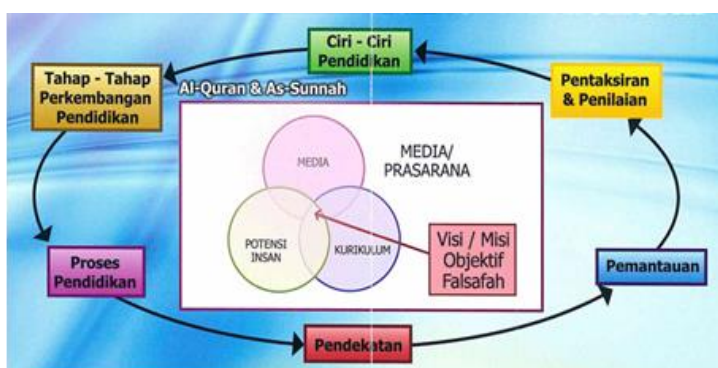


Fig. 1 Implementation components of Integrated Holistic Education System (IHES)

There are six sub-elements consisted as implementation components which are characteristic of education, phase of education development, education process, education approach, inspectorate and assessment or evaluation in order to achieve the objective of BPI JAIS in producing excellent *modal insan* (human capital). In terms of assessment and evaluation, IHES is not only focused on exam (examination based learning) but focuses on the integrated, balanced and comprehensive approach to produce basis strong faith of Quranic generation (outcome based learning). Therefore, the aspects that are emphasized are related to the immersion of knowledge, character building, competencies and skill enhancement, academic achievement and application in life (Zetty & Ab Halim, 2017).

3. Human Potential in IHES

The development of human potential is based on a process of balanced and comprehensive human potential development encompasses with the aspect of mind, heart, soul, spirit and body. Islamic education is the main aspect in producing Quranic generation as well as servant and caliph of Allah SWT. Therefore, Integrated Holistic Education System (IHES) focused on forming and developing comprehensive human potential based on Al-Quran and As-Sunnah. Allah SWT said in Surah Az-Zariyat verse 20 and 21:

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ (20) وَفِي أَنْفُسِكُمْ ؕ أَفَلَا تُبْصِرُونَ (21)

“In the earth are signs for those who have conviction, (20) and in your souls [as well]. Will you not then perceive? (21)” (Surah Az-Zariyat: 20-21)

Every human being should strive to recognize the essence of human’s creation in order to be able to recognize Allah SWT as a God and Creator as well as realize that human is the perfect creation of Allah and the goal of human life in this world is to be a servant and caliph of Allah SWT. Person who knows himself will realize his potential and constantly strives to develop that potential and more confident in the greatness and power of Allah SWT.

Hence, IHES was refining and completing the National Philosophy Education (NPE) of basic potential JERI (*Jasmani, Emosi, Rohani, Intelaktual*) to form 23 categorical potentials which are senses (5), conscious mind (6), fixed components (3), desires level (7), spirit (1) and body (1). The picture below shows the forming model of human potential development in IHES:

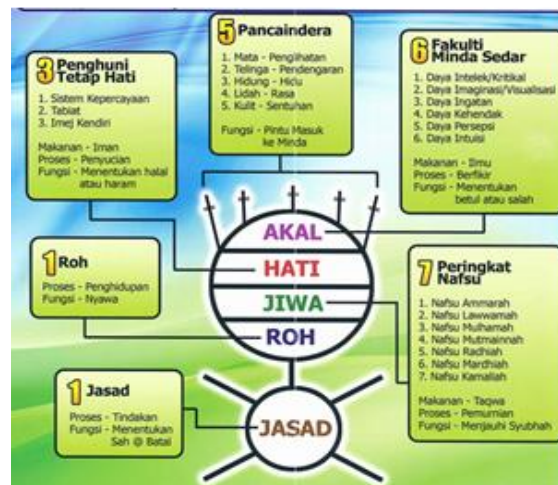


Fig. 2 Model of human potential development in IHES

Husni (n.d) explained about the human potential development in IHES. There are five senses that act as a guard to enter the mind which are sense of sight, hearing, smell, taste and touch as well as conscious mind faculties in determining either it is right or wrong. These two categories have the ability to think and make decisions through the process of thinking (knowledge). Besides that, the center of power is located at fixed components which is heart that includes system of belief, habits and self-image. Heart is unable to reject or think critically and just accept any suggestions or thoughts from the mind through the proses of purification (*iman*). Next, seven level of desires located in soul creating the power of motivate, fight and sacrifice to keep away from doubtful things (*syubhah*) through the proses of purification (*taqwa*) while spirit and physical which are endowed by Allah perfectly is beyond human ability work as the process of livelihood and actions.

Conclusion

Human potential given by Allah through senses of *sam'*, *başar* and *fu'ād* must be maximize utilized by human as a gratitude towards Allah. This potential of human stated in Al-Quran can well managed through education that balancing between intellectual and revelation knowledge and will produces an intellectual person as well as performs in spiritual (*iman*) and attitude (*akhlak*). Integrated Holistic Education System that has been applied by JAIS since 2008 in schools at Selangor is an integrated education system which balanced between *duniawi* (world) and *ukhrawi* (hereafter) knowledge.

This education system has tried to maximize the usage of human potential based on their main

elements which are integration of potential, diversity of curriculum and media. There are six sub-elements consisted as implementation components which are characteristic of education, phase of education development, education process, education approach, inspectorate and assessment or evaluation in order to achieve the objective of Islamic Education Division (BPI) JAIS in producing excellent *modal insan* (human capital). In addition, IHES has introduced 23 potentials compared to 4 (JERI) applied by National Philosophy Education NPE. In conclusion, each individual have to use the potential that Allah SWT gives that not given to other creation. These potential if used maximally and properly will produce a great human being in all respects.

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Objectives (*Maqasid*) of Worship in Islam (Objectives of prayer as an example)

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INTRODUCTION

Worship is an essential and inseparable part of Islam. In Islamic terminology, *Ibaadah* (worship) is a comprehensive term that encompasses everything that Allah loves and is pleased with, of both statements and actions – both apparent and hidden.

It embodies utmost love of Allah through the utmost degree of submission. Hence, *Salaat*, *Zakaat*, *Saum*, *Hajj*, being truthful in speech, fulfilling one's trust, kindness towards parents, maintaining relations with kin; fulfilling pledges; commanding the good; forbidding the evil; being beneficent towards the neighbor, the orphan, the poor person, the traveler and the owned human or animal, supplication, remembrance (of Allah), recitation (of the Qur'an) and the like of all such, are types of worship. "I did not create the Jinn, nor mankind, except to worship Me." (TMQ, 51:56).

Maqaid al-ibadah (Objectives of worship) explain the 'wisdoms behind rulings,' such as 'purification of one's soul,' which is one of the wisdoms behind prayer. The wisdoms behind rulings also include 'developing consciousness of God,' which is one of the rationales behind regular prayers (*salah*), being aware of Allah helps man focus on building society and contributing to it.

This paper is an attempt to clarify the main purposes of worship in Islam, and present a better understanding of this concept. It also presents the purposes of prayer (the first pillar of Islam after Believing in oneness of *Allah*) as an example.

1. The Concept of *Ibadah*

Worship is commonly taken to mean performing ritualistic acts such as prayers, fasting, charity, etc. This limited understanding of worship is only one part of the meaning of worship in Islam. That is why the traditional definition of worship in Islam is a comprehensive definition that includes almost everything in any individual's activities. The definition goes something like this: "Worship (*Al-'Ibadah*) is a comprehensive term covering everything that Allah loves and is pleased with - whether saying, or actions, outward and inward."ⁱ

Islam looks at the individual as a whole. He is required to submit himself completely to Allah, as the Qur'an instructs the Prophet Muhammad to do: "Say, 'My prayer and my sacrifice and my life

and my death are all for Allah, the Lord of the worlds; He has no partner. So am I commanded, and I am the first of those who submit." (TMQ, 6:162-163).

The natural result of this submission is that all one's activities should conform to the instructions of the one to whom the person is submitting. Islam, being a way of life, requires that its followers model their life according to its teachings in every aspect, religious or otherwise. This might sound strange to some people who think of religion as a personal relation between the individual and God, having no impact on one's activities outside his rituals.

As a matter of fact Islam does not think much of mere rituals when they are performed mechanically and have no influence on one's inner life. The Qur'an addresses the believers and their neighbors from among the People of the Book who were arguing with them about the change of the direction of the **Qibla** (prayer direction) in the following verse:

"Virtue does not consist in whether you face towards the East or the West; virtue means believing in Allah, the Last Day, the angels, the Book and the prophets; the virtuous are those who, despite their love for it, give away their wealth to their relatives and to orphans and the very poor, and to travelers and those who ask [for charity], and to set slaves free, and who attend to their prayers and pay the alms, and who keep their pledges when they make them, and show patience in hardship and adversity, and in times of distress. Such are the true believers; and such are the God-fearing." (TMQ, 2:177)

The deeds in the above verse are the deeds of righteousness and they are only a part of worship. The Prophet told us about faith, which is the basis of worship, that it "is made up of sixty, and some branches; the highest of which is the belief in the Oneness of Allah, i.e., there is no God but Allah and the lowest in the scale of worship is removing obstacles and dirt from people's way."

"Worship hinges on fifteen principles. Whosoever completes them has completed the stages of 'ubudiyyah (servitude to Allah). The explanation of this is that 'ibadah is divided between the heart, the tongue, and the limbs. For each one of these three come five types of rulings, covering all actions: *wajib* (obligatory), *mustahabb* (recommended), *haram* (prohibited), *makruh* (disliked), and *mubah* (permissible).ⁱⁱ

Decent work is considered in Islam a type of worship. The Prophet said: "Whoever finds himself at the nightfall tired of his work, Allah will forgive his sins." Seeking knowledge is one of the highest types of worship. The Prophet told his companions that "seeking knowledge is a (religious) duty on every Muslim." In another saying he said: "Seeking knowledge for one hour is better than praying for seventy years." Social courtesy and cooperation are part of worship when done for the sake of Allah as the Prophet told us: "Meeting your friend with a smile on your face is a type of charity, helping a person to load his animal is a charity and putting some water in your neighbor's bucket is a charity."

While worship in Islam encompasses ritual and non ritual actions, the higher priority is given to the ritual acts of worship. If performed in true spirit, the ritual worship elevates the individual morally and spiritually and enables one to perform all activities according to the guidance and pleasure of Allah.

2. Concept of *Salah* (Prayers) in Islam

Among ritual worships, prayer occupies the key position for two reasons: Firstly, it is the distinctive mark of a believer. Secondly, it protects an individual from all sorts of abominations and vices by providing him chances of direct communication with his Creator five times a day.

During the *Salah*, a believer not only praises Allah, but also renews his covenant with Him and seeks His guidance, forgiveness and pleasure. *Salah* is the first practical manifestation of Faith that leads to salvation. The Prophet (SAWS) further emphasized: "Those who offer their *Salah* with great care and punctuality, will find it a light, a proof of their faith and cause for their salvation on the Day of Judgment." Allah declares that those believers who offer their prayers with sincerity are the successful

"Successful indeed are the believers; 2. those who are humble in their prayer;" (TMQ, 23:1-2).

One of the challenges we face in this age is the lack of *khushū'* or complete presence of mindⁱⁱⁱ in prayers. 'Ubadah Ibnul-Samit said: "If you wish, I will tell you about the first knowledge to be removed from the people. It is *khushū'*. Soon you will enter a *masjid* where people pray *jamā'ah* (congregational prayers) to find that none among them is in a state of *khushū'*." (Reported by Tirmidhi)

Khushū' starts in the heart. To attain *khushū'* the heart needs to be liberated from all that distracts and corrupts it. The mind and our senses of sight and hearing are the main venues of influence in the heart. They are continuously peppered with a complex mixture of spontaneous precipitants, bits of information, numerous sounds, images, words and all of that is part of man's cultural, social, and natural environment. Our success to attain *khushū'* depends on our effort to be selective about what we allow into these channels that are directly connected to the heart.

The Messenger of Allah (SAWS) said: "Verily, there is a morsel of flesh in the body, if it is sound, the entire body will be sound, but if it is corrupt, the whole body will be corrupt. It is the heart." (Bukhary and Muslim)

3. Purposes (*Maqasid*) of *Salah*

Making the effort to comprehend the meaning, the significance and the purpose of every step in performing *Ibadah*, and then implementing their teachings in one's life can be considered as the only way to enable this act to guide us, correct our behavior, amend our moral values, and improve

the way we deal with ourselves and with others. Thus, finding the purpose of these acts of worship is very essential towards rebuilding the relation between any deed and its meaning.

(Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?). (47:24)

The phrase “reflect upon the Qur'an” implies making the effort to comprehend the meaning, the significance and the purpose, not only of the verses of the Qur'an, but in every action in *Ibadah* and then implementing their teachings in one's life.

In his exegesis, Ibn Kathir reported that Al-Hassan Al-Basry said, “By Allah: its contemplation is not by memorizing its words while neglecting its injunctions. Sadly, some would dare say that they have recited the entire Qur'an whereas one cannot detect any impact upon their manners or deeds ” 7.

3.1 Purification of the soul as the main purpose of *Salah*

Muslims uphold strict *Tawhīd* (monotheism). The *Shahādah* (confession of 'Islāmic faith; the witnessing that there is no god but *Allāh* and *Muhammad* is His messenger) occupies the central position in every Muslim place, every Muslim thought.^{iv} Thus, *listening to dhān*^v, and reflecting on the meaning of monotheism,

Liberate senses and cognitive faculties – namely, the visual sense of sight, the sense of hearing, the heart and the mind – from all that which distracts and corrupts them.

Allah says in the Qur'an: (And Allah has extracted you from the wombs of your mothers, not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful). (16:78).

The person acknowledges that he is being watched over each and every moment and that God is fully aware of all his actions; no matter in public, or in private. It's easy to deceive a person on earth, but how and where can one hide from *Allāh*: the All-Knower? This fear of being questioned for his deeds in the hereafter will indefinitely prevent him from any wrongdoing and keep away from sinning at all time. Prayer is reminding individuals with this fact and promotes his piety through this feeling.

The believer turns to his/her creator, in prayer. The response is natural. Whether moving by need or hope, or faced with misfortune or danger, people instinctively call upon God.

To Him belongs what is in the heavens and what is on the earth. And indeed, *Allāh* is the Free of need, the Praiseworthy. (22:64) Do not worship except the One Who is Free of need, the Praiseworthy Who controls the heavens and the earth. Seek help, support and protection only from the King, the One Who has power over all things for He (*SWT*) is the True God and the rest are all false.

Do you not see that *Allāh* has subjected to you whatever is on the earth and the ships which run through the sea by His command? And He restrains the sky from falling upon the earth, unless by

His permission. Indeed *Allāh*, to the people, is Kind and Merciful. (22:65) The verses continue to build unshakable faith, *Tawhīd*, and thereby *Taqwā* in the heart, through presenting signs in the universe to ponder on and sense *Allāh*'s Power and optimal governing. Do you not know that *Allāh* knows what is in the heaven and earth? Indeed, that is at a Record.

The person feels secure as he knows that God is with him every time; the *Qur'ān* says: "And we are closer to Him than his jugular vein (to note his/her Actions)" (50:16).

3.2 Equality

Prayer in Islam emphasizes that all people are equal. *'Islām* does not accept any color bias or racism. Believe in the worth and value of all human beings and all creation of God.

Humanity comes from one source: Adam, peace be upon him; the father of mankind. The *Qur'an* confirms the single source principle at the start of Surat AlNisaa and also in the verse below from Surat AlHujurat:

[O men! Behold, We have created you all out of a male and a female, and have made you into nations and tribes, so that you might come to know one another. Verily, the noblest of you, in the sight of God is the one who is most deeply conscious of Him. Behold, God is all-knowing, all-aware] Al Hujurat 13.

The texts of the *Qur'an* ignite a sense of fraternal kinship between humans throughout the ages and urge acquaintance among the sons of Adam. This leads to interdependence and cooperation for mutual benefit and to spreading love and harmony between humans.

The *Qur'an* also states that differences are a human reality, and that humans, in addition to a common origin, share a common goal, which is an acquaintance between the different races and tribes.

Prayer cultivates equality and humility between Muslims. The worshippers stand in rows, shoulder to shoulder, without any distinction of race, nationality, color, wealth, family or status, and all pray together as one body. This act of unity helps demolish all barriers which stand between men.

The purpose of the division of the human race into tribes and nations is acquaintance not separation. The only real valid Islamic differentiator between humans is their level of piety and their good deeds which benefit those around them. God Almighty is the Lord of all humanity and He watches over this human fraternity, and calls upon all of us to safeguard it and work towards the good of all mankind.

[O Mankind! Be conscious of your Sustainer, who has created you out of one living entity, and out of it created its mate, and out of the two spread abroad a multitude of men and women. And remain conscious of God, in whose name you demand [your rights] from one another, and of these ties of kinship. Verily, God is ever watchful over you!] AnNisa. 1

Prophet Muhammad (SAWS) said, "What do you think would happen if there was a river by someone's door in which he washed five times every day? Do you think that any dirt would remain in him?" They said, "Not a scrap of dirt would remain on him." He said, "That is a similitude of the five [daily] prayers by which Allah wipes out wrong actions." (*Bukhary and Muslim*)

4. Mechanisms to activate the purposes of prayer

Every step in performing the prayer is meant to reach certain goals. Meditation in purposes of prayer, is the greatest method of developing the individual spiritually, behaviorally, morally, and psychologically.

It helps to enrich one's relationship with God, engages our hearts. That involves finding intimacy with God in the midst of everyday busy lives. Moreover, the most prominent results that people gain if they meditate on purposes of Salah; using our minds and stimulating our energies every time, in order to achieve the great purposes of purification.

For example; Muslims entail to perform *Wuḍū'* (ablution) before they start to pray. Prophet *Muhammad* said "'When a Muslim slave", or, "a Believer washes his face while performing ablution then, with the water, or the last drop of water, all his sins committed with his eyes are washed away. When he washes his hands, then all sins committed with them are washed away with water or the last drop of water till comes out pure from sins." (*Ahmed8026, Muslim 244*). It is not concerning cleaning face or hands merely, it's all about reliving to clean the heart from all that crooked it such as jealousy, pride, insincerity and haughtiness. It is an opportunity to consider regarding the incorrect actions that one has done.^{vi}

The obligatory daily prayers are offered five times a day. The timings match with the momentous chronological changes those occur during the complete day time on the earth as the earth revolves around the Sun passing through different regions of the solar system. The Sun is the focal point of the solar system, so it becomes an indicating source of light for the worshiper, providing the starting and end time of each prayer's period.^{vii}

The start of every prayer is *Takbīr* (the consecratory magnification of *Allāh*), and then comes a series of acts with different postures and verses to recite. These series are repeated in cyclic manner. The cycle contains a standing, bowing then brief standing and two prostrations. All the postures have specific verses to recite. At first standing, *Sūratu'l-Fātiḥa*, the first chapter of the *Qur'ān* and some other verses are said in very low voice normally and loudly in specific cases. In all other positions, *Allāh* is glorified and praised in multiple forms. While sitting at the end, the testimony of faith (*Tāshāhhud*) is given, along with compliments and prayers for the Prophet *Muhammad* (SAW), Prophet Abraham and their generations.^{viii}

Prayer educates man the standards of honest Love because when he examines prayer, he does it out of profound love for *Allāh* and in reality he knows what love is. Prayer endows man with an inspired sense of expectation and a positive attitude on life. It instills in man the true virtue of

efficient loyalty, sincere commitment and imminence to *Allāh*; because when he prays he does so for *Allāh* and for His sake alone.

5. Obstacles to Practice Purposes of prayer in Life of Individuals

Despite the importance of practicing purposes of prayer in the life of individuals, there are some obstacles to practice them in real life. As an example;

- Following the temptations of life without considering their consequences.

In addition to the nature of the contemporary life that has contributed in establishing rashness and not to contemplate the events that are related to the individual in particular or the society in general. Therefore, the human individual acts rashly without meditating on or contemplating the system of life that they live. However, this is an evitable result of the contemporary life, its rapid pattern, and its means that are sufficient to preoccupy the individual intellectually and emotionally, with material matters only.

- Following false perspectives about religion and the prayer, as religion now is considered to be no more than a blessing and a ritual.
- Abandoning Arabic Language and the widespread of the colloquial dialects, which makes it difficult to understand the Holy Qur'an which is the direct path to the practice purposes of prayer.
- Not paying an attention to the priorities, and preoccupying with less important matters.
- Limitation to memorization and undermining the value of the other intellectual capabilities, which has created a cultural environment that is incapable of developing the intellectual capabilities. Thus, people learning the acts of prayer in many cases without insisting on the purposes and objectives of these acts and steps.
- The verbal methodology in learning that is based on memorization, concluding that memorization that is free from understanding, considered a barrier to the power of understanding.

As such, Many Muslims when they teach others prayer, they depend on the methodology of memorization and indoctrination; which does not affect the mentality of the individuals.

Ibn Khaldun said: "We see that students, after passing most of their ages in the scientific assemblies, were silent do not discuss or negotiate, and paid a lot of attention to memorization. Therefore, they did not make use of their learning. After obtaining knowledge, if any, we see that their power was limited to what they had acquired. This limitation was the result of poor education and the lack of reference^{ix}".

Conclusion

Worship is an essential and inseparable part of Islam. It is a comprehensive term that encompasses everything that Allah loves and is pleased with, of both statements and actions – both apparent and hidden.

This paper is an attempt to clarify the main purposes of worship in Islam, and present a better understanding of this concept. It also presents the purposes of prayer (the first pillar of Islam after Believing in oneness of *Allah*) as an example.

There are many purposes behind every act of worship including prayer which gives it the real meaning.

Maqaid al-ibadah (Objectives of the worship) explain the ‘wisdoms behind rulings,’ such as ‘purification of one’s soul,’ which is one of the wisdoms behind prayer. The wisdoms behind rulings also include ‘developing consciousness of God,’ which is one of the rationales behind regular prayers (*salah*), being aware of Allah helps man focus on building society and contributing to it.

Endnotes

1. - Ibn Taymiyyah, (2011). [Mujam Al-Fatawa (10/149)]. See also: Ibn ‘Abd al-Salām, ‘Izz al-Dīn ‘Abd al-‘Azīz, (2008). *Maqāṣid al-ṣalāh*. Syria, Dar al-fikr. See also: Alalwani, Ruqaiya (2017). *Studies in Islamic Culture*, University of Bahrain Press, p. 5
2. 43 - Ibn al-Qayyim aljawziyyah, Madarij al-Salikeen, vol. 1, p.109. <http://www.islamicbook.ws/amma/mdarj-alsalkin-pdf>
3. 44 *Khushu* is to have tremendous concentration and attentiveness, presence of mind, fear of Allah that allows a person to appreciate that he is now standing in front of the Lord of Creation with full *Ihsan* (excellence) and undistracted by the matters of this world.
4. 453- Ismâ'îl Râjî al Fârûqî. (1992). *Al Tawhid its implications for thought and life*, The international Institute of 'Islâmic thought, U.S.A, 2ed. p.3
5. -The Islamic call to worship, recited by the *muezzin* at five prescribed times of the day.
6. 46 - Sedgwick, M. (2006). *'Islām & Muslims*. Boston, MA: Intercultural Press
7. 47 - Senturk, O. (2007). *Charity in 'Islām*. Somerset, N.J.: Light, Inc

⁴³ First Edition: December, 2012. Revised Edition: November, 2014. Reprint: October, 2015

⁴⁴ Muhammad Abdul Malek, Muhammad Abdur Rashid, Mohammad Yousuf (2012), “Islam and Moral Education”, Edited by: Md. Akramujjaman, Translated by (in English) Muhammad Ibrahim & M.A. Kuddus. Prescribed by the National Curriculum & Textbook Board as a Textbook for Class Nine-Ten from the academic year 2013. First Edition: December, 2012, Revised Edition: November, 2014, Reprint: October, 2015. Printed by: Fahim Printing & Publications, 39 Hemandro Das Road, Dhaka-1100.

⁴⁵ Narayan Chandra Paul, 2012, Chairman, National Curriculum and Textbook Board, Dhaka. Preface: Islam and Moral Education, Class 9-10, P. iii.

⁴⁶ Bangladesh Education statistics, (2016), *BANBAIS Publication No. 449*, Table: 3.3.8. Page. 122. Website: www.banbais.gov.bd.

⁴⁷ Mohammed Abu-Nimer. Ilham Nasser. (2017). “Building peace education in the Islamic educational context” Published online: 22 March 2017 Springer Science Business Media Dordrecht and UNESCO, Institute for Lifelong Learning, *Int Rev Educ* (2017) 63:153–167 DOI 10.1007/s11159-017-9632-7. (4, p. 2)

8. 48 - Ali-Ahyaie, M. (2006). *Seven articles on the Qiblah*. Victoria, B.C.: Trafford.
9. 49 According to Abdulrazzak al-Makki, al-Phalsfa and ibn Khaldun, Royal Printing Press, Alexandria, 1970 G, P. 97.

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⁴⁹Hamdun I. Sulayman (2013)' "Values-Based Curriculum Model: A Practical Application of Integrated 'Maqasid Al-Sharia' for Wholeness Development of Mankind" Muslim University of Morogoro – Tanzania. *Published by Elsevier Ltd*. *Selection and peer-review under responsibility of the Organizing Committee of TTLC2013*.doi: 10.1016/j.sbspro.2014.01.1447. (19. p. 2.)

⁵⁰Model of Psycho Spiritual Therapy Based on al-Quran and Hadith in the Treatment of Drug Addiction

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ABSTRACT

Drug addiction is a global problem and poses a threat to Malaysia. The Malaysian government through National Anti-Drug Agency (NADA) has implemented various approaches to eradicating drug abuse by providing a rehabilitation centre and rehabilitation program. Private institutions also take the same initiative. The approach in the recovery process used is the psycho spiritual therapy based on al-Quran and hadith for Muslim addicts. However, the psycho spiritual therapy program used varies and requires a unity and comprehensive model. The study aims to develop a comprehensive model of psycho spiritual therapy based on al-Quran and hadith in the treatment of drug addiction. This study uses qualitative approach through interviews with treatment centre operators, observation of treatment centre activities and text studies. The study was conducted at several government and private drug rehabilitation centres namely CCRC Tiang Dua, CCRC Sungai Ruan, Pondok Remaja Inabah Negeri Sembilan, Teratak Tautan Kaseh Murabbi, and Persatuan Pengasih Malaysia. The study finds that the developed model takes into account the three main concepts and components of psycho spiritual therapy namely [i] Tazkiyah al-Nafs (Soul purification), [ii] Basic religious knowledge and [iii] Therapeutic support system. The model of psycho spiritual therapy was found to help the government, private institutions and individuals to achieve the recovery of the drug addicts and to address the issue of relapse in drug addiction.

KEYWORDS: Model, psycho spiritual therapy, Quran and hadith, *tazkiyah al-nafs*, drug addiction treatment

1 INTRODUCTION

⁵⁰Nadia Loan, (2012). "Critical Readings: Devotional Reflections in the Pursuit of Quranic Understanding in Contemporary Pakistan." Graduate School of Arts and Sciences, Columbia University. *UMI Number: 3507375*. by ProQuest LLC. (9. p. 4, 5.)

Drug addiction is a negative symptom and a social problem that has plagued the country since the late 20th century. It is a form of non-military threat that has great impact on the country as it involves large numbers of addicts (Othman, Idris, & Duis, 2015). Statistics from the National Anti-Drug Agency (NADA) show that the total number of drug addicts from 2013 to 2017 was 126,098 people (NADA, 2018). According to NADA (2018), in 2017 alone, a total of 25, 922 addicts were detected. While every day there will be 72 drug addicts recorded and 51 of them are new addicts and 21 relapse addicts. The total number of Malay only detected by the NADA in 2017 was 20, 956 addicts, of which 15, 037 were new addicts. Although the number of drug addicts in 2017 was less than in 2016, the trend in previous years showed encouraging signs. This means that the National Drug Policy aimed at creating a country that is free from the threat of drug addictions by 2015 (NADA, 2017) may be misguided.

The Government plans to develop human capital as outlined in the 11th Malaysia Plan, (3rd Core) titled "Enhancing human capital development for developed countries" which aims at developing human capital that focuses on learning from birth to end of life will increase productivity, generate high skilled labour and create a continuous employment creation cycle and generate economic growth and enhance social development (EPU, 2015). These goals and plans will be in vain as many Muslim Malay youth are involved in drug addiction. Funds allocated for the development of human capital will be wasted and will thwart plans to become a developed nation by 2020.

The 11th Malaysia Plan also, (2nd Core) titled "Improve the well-being of the people" positioning Malaysia's vision as a socially advanced nation is to have healthy individuals and happy families living in a united society (EPU, 2015). Therefore, recovery of individuals involved in drug addiction is a key requirement in ensuring that individuals are in good health and living in happy families. This is also in line with the Budget 2017 theme "Securing unity and economic growth, harnessing inclusive spending, maintaining the health of whole life of people" which is from the aspects of the prosperity of the people. But this target has been marred by relapse drug addiction by some drug addicts who have undergone treatment at a government-run centre that would have cost a lot.

During this time, efforts to curb the symptoms of drug addiction and drug rehabilitation involved high costs and were unproductive. For this purpose, the government of Malaysia spent RM1.65 billion in 2013-2017 to curb the problems (NADA, 2018). Meanwhile, the expenditure for 2017 alone was RM357.231 million. The government of Malaysia spends RM45 a day for a resident who is in a drug rehabilitation centre for a year or two for the duration of the sentence imposed by the court (NADA, 2018). These costs are actually borne by Malaysians themselves, which should be channelled to the welfare and development aspects of the country as described in Core 2 and Core 3 above. Drug addiction if not prevented and treated can be a cancer of the community's life by spreading criminal cases such as robbery, rape, housebreaking, and so on.

In addition, the government in Budget 2017 has allocated RM80 million for initiatives to expand the National Mighty Healthy Community Program in addition to preventing dengue and

zika outbreaks. The National Healthy Community Health Program was launched by Datuk Seri S. Subramaniam in July 2013 in an effort to address the growing problem of Non-Communicable Disease (NCD) in the country. This initiative is a transformation of the public health service in an effort to improve the health of Malaysians through strengthening and expanding community involvement in public health programs by integrating existing government mechanisms, especially at the grassroots level. The implementation of this initiative is through an aggressive approach with the establishment of functional units comprising volunteers from communities across the country who will act as health agents of change. This group of volunteers is known as the Malaysian Healthy Movement Team (Ministry of Health, n.d.). Even though this initiative could prevent the diseases mentioned, the spread of contagious diseases by addicts still cannot be solved without special plans and enforcement.

A more serious issue is the issue of relapsing addicts who do not show positive rates of change. Relapse addiction means "the use, consumption or abuse of psychoactive substances after a person has completed treatment and recovery of drug addiction in terms of physical and psychological dependence on drugs" (Ibrahim, Samah, Talib, & Sabran, 2009). In 2013 - 2017 there were 37,360 relapsing addicts. In 2017 alone there were 7,482 relapsing addicts and the majority of relapsing addicts were Malays of 5,919 people. On average, 21 daily addicts are recorded (NADA, 2018). Even more alarming are the inconsistent relapse addict trends each year from 2013 - 2017. In 2013 there was a 54% increase over the previous year (NADA, 2017). While in 2014 there was a 10% increase, in 2015 there was a 22% decrease, in 2016 a 24% increase, and in 2017 a slight decrease of 6% (NADA, 2018). These statistics and percentages of relapse addicts do not indicate significant changes that may lead to incremental increases and declines. This shows a weakness in existing programs in drug rehabilitation in Malaysia (Saiful Amri et al., 2019).

This situation suggests that the existing drug rehabilitation process is not yet effective enough to provide addiction recovery. The number of drug addicts actually recovers after treatment and recovery programs, so small compared to repeated addicts. Wan Mahmood Pawanteh (1988) reports that 90% drug addicts relapse within five years after undergone drug rehabilitation and treatment programs. While according to the findings of the Social Welfare Department only 37% of ex-drug addicts actually recover from drug addiction (Seghatoleslam et al., 2015). This situation raises doubts about the effectiveness of the drug rehabilitation centre provided (Othman et al., 2015; Mohammed & Mokhtar, 1997). This scenario clearly illustrates the need for a more effective model for treating and restoring this drug addict. Adam, Wan Ibrahim, Ahmad, & Sudirman (2011) through their research, they found the need for alternative methods in the existing conventional drug rehabilitation process conducted by the government.

The government recognizes that addiction recovery programs, early childhood education and spiritual based therapy (psycho spiritual therapy) are more effective in addressing drug addiction issues. The NADA has taken the initiative to combine existing rehabilitation programs with psycho spiritual therapy treatment programs in 2015 (NADA, 2018). NADA has used a

psycho spiritual therapy module pioneered by the Pesantren Tasek Malaya, Suryalaya, Indonesia. The institution uses the Tarekat Naqshabadiyyah and Qadiriyyah (TQN) approaches and practices as the main therapeutic program for treating various diseases including drug addiction. The NADA has incorporated this TQN model by renaming it as the Islamic Rehabilitation Approach Program (ISRA). The ISRA model was first launched at the Cure & Care Rehabilitation Center (CCRC) Sungai Ruan, Pahang, Malaysia. This module was then extended to several other CCRCs including the CCRC Tiang Dua Melaka, CCRC Perlop Perak, CCRC Bera Pahang, CCRC Kampung Selamat Pulau Pinang, CCRC Karak Pahang, and CCRC Jeli Kelantan (NADA, 2018).

The ISRA model combines spiritual features and holistic development in the treatment and recovery of drug addicts. The goals of ISRA are to purify the soul, increase confidence and self-efficacy, return to God, provide peace, emphasize self-discipline, and restore the function of a normal human being. ISRA also uses a combined approach of psychosocial programs as supportive therapy. This combined module utilizes eight (8) core programs including *halāqah*, moral modification and psychoeducational programs (NADA, 2018).

Some NGOs and private individuals have taken the initiative to set up their own drug treatment centre. The widely used approaches include psychospiritual, psychosocial, pharmacotherapy and so on. There are also private therapy centres that use psychospiritual therapy as a whole or make it part of a therapeutic approach (Mohd Rushdan & Ahmad Bukhari, 2015). Pondok Remaja Inabah uses a model of psychospiritual therapy that is based on the practice of *taṣawuf*. The *taṣawuf* approach applies the teachings of the Tarekat Qadiriyyah and Naqsyabandiyah (TQN) pioneered by the Pesantren Tasek Malaya, Suryalaya, Indonesia similar to the AADK approach (Saiful Amri et al., 2019). The difference between the NADA approach and the Pondok Remaja Inabah is that the Pondok Remaja Inabah has previously adopted the *taṣawuf* approach to drug addiction treatment while the NADA is still relatively new in its usage of the *taṣawuf* approach.

Persatuan Pengasih Malaysia have also adopted a psycho spiritual therapy approach in their treatment at the beginning of the establishment. Initially, they adopted a full-fledged *tablīgh* groups approach as the centre focused on the rehabilitation of local Muslims. Once known locally and abroad, they are no longer adopting a holistic *tablīgh* groups approach, but include psychosocial elements so that non-Malay and non-Muslim drug addicts can receive treatment at this center (Mohd Rushdan & Ahmad Bukhari, 2015).

Another treatment institution like Pusat Rawatan Islam Manarah also treats drug addictions. The approach used is a psycho spiritual therapy that uses the recitation of Quranic verses to be listened by the addicts. This approach has also shown positive results for drug addicts (Amin et al., 2017). This approach is not the same as in the NADA's CCRC, the Persatuan Pengasih Malaysia and the Pondok Remaja Inabah, which emphasizes religious learning rather than mere recitation of Quranic verses.

The diversity in this psycho spiritual therapy approaches when combined will result in the best drug addiction psycho spiritual therapy model. Each treatment centre has its own approach and varies among themselves. It is based on long period of experiences, trials and improvements that are performed continuously to produce positive results. Psycho spiritual therapy have different effects on drug addicts. Hence, the selection of psycho spiritual therapy elements – Al-Quran and hadith, practices of the two such as prayer, *dhikr*, the application of *sunnah* etc - the best elements/components are essential in ensuring the effectiveness of treatment programs. So far, there has been no special study aimed at bringing together the best psycho spiritual therapy components based on Al-Quran and hadith as a therapeutic model in drug rehabilitation programs in Malaysia.

Objective

The study aims to identify the components and elements of psycho spiritual therapy based on al-Quran and hadith in the drug addiction treatment centres – i) Cure & Care Rehabilitation Centre (CCRC) Tiang Dua, Melaka; ii) CCRC Sungai Ruan, Pahang; iii) Persatuan Pengasih Malaysia, Kuala Lumpur; iv) Pondok Remaja Inabah, Negeri Sembilan; v) Teratak Tautan Kaseh Murabbi, Kedah. This study also attempts to illustrates a model of psycho spiritual therapy based on al-Quran and hadith extracted from all the above stated treatment centre.

Methodology

The study employed the qualitative method whereby the data collection was done through observations, interviews and text analysis. The researchers compared the data of the interview sessions with the observation data and documents. The observation method was used to obtain information from primary sources directly related to psycho spiritual therapy based on al-Quran and hadith from the treatment centres. Semi structured and unstructured interview methods were used to obtain data and feedback from treatment centre operators, drug addicts and staff. As for the document analysis, if any, will be collected from the treatment centres and analysed by using descriptive analysis methods. The respondents from all the treatment centres are listed in the Table 1 below:

CCRC Tiang Dua		
1	Ustaz Norhaizat	Staff/Religious teacher
2	Ustaz Nordin	Staff/Religious teacher
3	Mrs Maznah	Counsellor
CCRC Sungai Ruan		
1	Mr Hadith	Staff
2	Ustaz Fadhil	Staff/Religious teacher
3	Mr Kamaruddin	Addicts in treatment
Persatuan Pengasih Malaysia		
1	Datuk Yunus Pathi	President
2	Mr Azhar	Staff
3	Mr Zaki	Addicts in treatment

Pondok Remaja Inabah		
1	Ustaz Shaifuddin Maulup	President
2	Mr Izwa	Staff
3	Mr Faris	Addicts in treatment
Teratak Tautan Kaseh Murabbi		
1	Ustaz Shah Eryzal	President
2	Ustaz Hanif	Staff/Religious teacher
3	Mr Aiman	Counsellor

Table 1: List of respondents from various drug addiction rehabilitation centres

The data obtained from the interviews, observations and text analysis were analysed by using descriptive analysis by looking at the aspects of relations and factors. Atlas.ti 7 was used for the purpose of encoding the data by classifying them into several names of codes. From the codes, the researchers are able to come up with generals and specifics conclusions, which became the base for the model of psycho spiritual therapy based on al-Quran and hadith.

Result and Discussion

The researcher found that the construction of the new model of psycho spiritual therapy based on al-Quran and hadith in drug addiction treatment consist of a few fundamental elements of religion (Islam). There are three elements of the model which are – i) Main component therapy - compulsory religious knowledge of Islam which is known as *farḍu ‘ayn*; ii) Tazkiyah al-Nafs of Imam al-Ghazālī; and iii) Support therapy – the roles of institution, peer, community and mentor. The combination of these three vital elements provide a balance therapy model for drug addiction treatment.

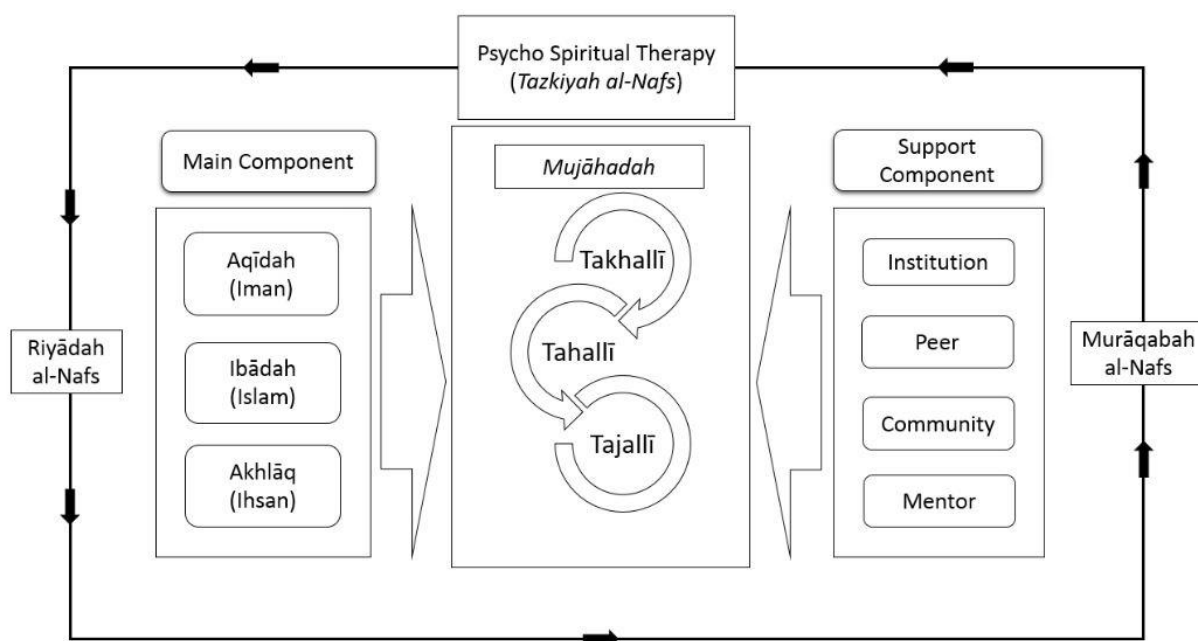


Figure 1: Model of psycho spiritual therapy based on al-Quran and hadith for drug addiction treatment.

Main Therapy Component – Compulsory Religious Knowledge (Farḍu ‘Ayn)

Generally, psycho spiritual therapy approach is not a new born approach from nothing to a model of therapy. Instead it was stemmed from religious teachings and was refined to befit as a model of psycho spiritual therapy. Then, the psycho spiritual therapy of Islam is the compulsory religious knowledge or *Farḍu ‘Ayn* knowledge. *Farḍu ‘ayn* knowledge is the compulsory religious knowledge that has been taught to all Muslim people after they reach *‘āqil* (ability to differentiate good and bad things) and *baligh*. No Muslim could escape from not learning *fardhu ‘ayn* knowledge (Zaizul Ab Rahman, Jaffary Awang, Abdull Rahman, Indriaty Ismail, & Tengku Rohana Tengku Musa, 2018; Suhaya Deraman, Salasiah Hanin, Ahmad Irdha, & Mohamad Izzat, 2017).

The actual problem faced by drug addicts in or before their involvement in drug addiction took place, they have not been taught about *farḍu ‘ayn* knowledge properly and resulting have not lived a religious live. Their live is in disorganization and lead them to take drugs as a mean to fulfil their desire. So, by re-learn *fardhu ‘ayn* knowledge, they will have higher resistance to vices including taking drugs (Muhammad Yusuf Khalid, 2008).

The component of *farḍu ‘ayn* knowledge comprises three parts – *Aqīdah* (creed), *Ibādah* (worship) and *Akhlaq* (morals) (Muslihah Mazlan, Mohd Azam Yahya, & Fatimah Nadirah Mohd Noor, 2016). These three parts of *farḍu ‘ayn* knowledge is important for addicts to learn as a Muslim. Starting by learning *Ruknu al-Imān* (Pillars of Faith) – Allah SWT as the only god, Prophet Muhammad as the last prophet sent, creation and task of angels, holy scriptures, prophethood, hereafter and belief in good and bad destinies. Once learned, they will have strong faith in Allah SWT that has destined everything from the beginning. By fulfilling their emptiness with *aqīdah*, they will have a strong reason to abstain from taking drugs again and make them capable to handle withdrawal symptoms and triggers. Believing in Allah SWT as the only God, the only salvation that they can rely on, it will helped them to go through treatment programs and after they have passed the treatment program and getting involve in society. Relying on outer power (Allah SWT) that apart from human being is the essence of psycho spiritual therapy (Pargament, 2000).

The second part of *farḍu ‘ayn* knowledge is the theory and practical of *ibādah* (worship) of Islam. After they have been filled with strong *aqīdah*, they have to worship Allah SWT as the God who had created them, gave them life and its meaning, and as an act of being grateful. Theory of *ibādah* will prepare them the basic concepts on how they have to perform the worships and the value and philosophy of spirituality behind it. It is important because the practical parts of *ibadah* is the physical manifestation of the theories learned. The practical parts consist of *Ṣolāt al-Farḍ* (compulsory prayer), ablution, fasting, *taharah* (hygiene care),

and etc. These practices of *ibādah* will gradually become their daily habits and thus reconstructs their behaviours from purposeless way of life to God-centred way of life.

The last part is *akhlāq* which can be literally translated as morals and good conducts of a Muslim according to al-Quran and hadith. When addicts completed the first part and second part of the *farḍu 'ayn* knowledge, they have to learn about *akhlāq* which is the final completion of the compulsory knowledge of Islam. Leaving *akhlāq* part behind means the psycho spiritual therapy of this main therapy component is not perfect and prone to produce negative or incomplete treatment. *Akhlāq* can be divided to two parts as well which are theory and practical. Theory of *akhlāq* must be learned beforehand so the addicts will have basic knowledge of *akhlāq*. Then addicts have to practice and apply the theory in real life. Practical *akhlāq* part is the hardest because it involves both explicit behaviour (e.g.: being kind to other people) and implicit behaviour (e.g.: suppressing negative thought about other people) which make this part harder than practical of *ibādah*.

Even though there is separation of parts (*aqīdah*, *ibādah* and *akhlāq*) in this main therapy component, it does not mean the *aqīdah* part must be learned by addicts before *ibādah* part and so do the *akhlāq* part is not the last part to be learned. These three parts cannot be separated in both teachings (theory and practical) by sorting them in a number of priorities, but executing them simultaneously.

Process – Tazkiyah al-Nafs of Imam al-Ghazali

Psycho spiritual therapy in Islamic realms cannot go further without encompassing the concept of *Tazkiyah al-Nafs* (Purification of Soul) by Imam al-Ghazali (Badri, 2000). The concept of *tazkiyah al-nafs* consist of several elements and processes which is important to secure one's soul from deviated from healthy and sound soul which is *nafs al-muṭmainnah* (soul at rest) to another two types of soul which are *nafs al-lawwāmah* (reproaching soul) and *nafs al-ammārah* (soul inclined to evil) (Khairani Zakariya, 2012). To achieve *nafs al-muṭmainnah*, one has to go through processes which takes a lot of efforts and is not an easy feat to do so. As for most of the addicts, the researchers assumed they have fallen to the lowest part of the soul – *nafs al-ammārah* – which can be explained as they are far from religion from before or after they consumed drugs.

The processes of *tazkiyah al-nafs* can be divided into two parts, namely i) the inner process that consist of *takhallī*, *tahallī* and *tajallī*, and the another one is ii) the outer process that consist of *mujāhadah*, *riyādah* and *murāqabah* (Faizatul Najihah & Faudzinaim Badaruddin, 2015). *Takhallī* means the process or phase of emptying one's soul from vices, *tahallī* means the process of filling one's soul with virtue and *tajallī* is the manifestation of the process which can be understood as one will conduct exemplary behaviour. As for the model suggested, this process is not been done by executing them apart or by priority. The *takhallī* and *tahallī* will be executed side by side as the treatment program consist all kind of religious practices that contained elements for *takhallī* (emptying) and *tahallī* (filling). The *tajallī* (manifestation) will come in effects after addicts has been through the first two processes.

The outer process of *mujāhadah*, *riyādah* and *muraqabah* was modified from its original concept but not deviate far from its original purposes. *Mujāhadah* means one's efforts to leave vices behind, *riyādah* means ones practicing to conduct virtue and religious practices, and *muraqabah* means ones is keeping their self in check from not being fallen into vice acts and keep on doing virtue acts (Mohd Suhardi, Mohd Farid, & Jasni Sulong, 2018). For this model of psycho spiritual therapy for drug addiction treatment, the researchers put the *mujāhadah* above the inner processes of *takhallī*, *tahallī* and *tajallī*. The justification for this action of changing the position of *mujāhadah* is because the *nafs al-ammārah* of addicts' soul need to be cleansed and polished greater than any other soul problems. The addicts soul and psychological problems involved the changes of chemical in their brain which makes them crave for drugs and it is hard to deal with. By focusing on *mujāhadah*, they will be able to combat the craves for drugs, thus transforming themselves to a better human being which live in Allah SWT guidance.

In this model, the *riyādah* and *muraqabah* will come side by side as the outer process which regulates all the components of the psycho spiritual therapy. In this sense, *riyādah*'s role is to make sure that the whole processes of the components are being conducted or executed continuously. The *muraqabah*'s role is to make sure that all the processes (inner and outer) being monitored without leaving out any of the components and processes.

Support Therapy Component

Apart from the main therapy component, support therapy component helps the rehabilitation processes of the drug addiction. It is noted that the drug addicts suffer from four major aspects which are i) biological aspects, ii) sociological aspects, iii) psychological aspects, and iv) spiritual aspects. Focusing on the spiritual aspect by preparing psycho spiritual therapy only is not advisable as the addicts will not completely cured and tend to relapse. The support therapy component for this model consists of four aspects which play their respective roles in drug addiction treatment, which are - i) institution, ii) peer, iii) community and iv) mentor.

Institution

The institution's roles for the drug addiction treatment is the big and main component in the support therapy component. The institution is the shelter where all the addicts lived under while receiving and undergoing treatment. Preparing conducive atmosphere by making the institution neat and clean is the most critical aspect to look for. The safety aspect of the institution is a crucial thing to take account as the inmates tend to elope and violate within the first three months because of their lacks in self-control. They also tend to smuggle cigarettes and drugs if they found weaknesses in the institutions.

Besides preparing good structure and therapeutic atmosphere, the institutions must have prepared a place for worships and prayers which is mosque (or *surau*) as a place of spiritual salvation. The mosque in the institutions will act as the centre of psycho spiritual therapy for the addicts. All religious activities are mostly operated in the mosque especially the *Ṣolāt al-Fard* (compulsory prayer). Other activities are reciting al-Quran, *farḍu 'ayn* lessons, Islamic preaching, remembrance (*dhikr*), and etc. The mosque itself, if all the above activities being

carried out correctly, will born a therapeutic atmosphere and thus, helping the addicts in their recovery journey.

Peer

The second support therapy component is peer support. The capacity of institution will determine the number of inmates they will take in and thus create a different range of peer support. The peer support can come with different approaches in the institutions as the inmates in the institutions vary from their ages, batch of intakes, rooms or dorms system they lived in and their respective roles in the institutions. As for the age differences, usually older people have the upper hand in giving encouragement and advice to their fellow younger friends. In the case of addicts, it is quite different from the usual cases which the one who have the seniority and experiences of recovery could be younger than older addicts. Thus, the conflict of seniority between the older addicts and younger addicts would make the peer support weak. So, by adjusting the conflict by giving them clear rules and mindsets will set them in a harmonious relationship between addicts. This will lead to a healthy peer support which comprises positive encouragement, advices, mutual understanding, and promotes faster and resilient recovery.

Batch of intakes will affect the community of addicts in the institutions by parting them to senior and junior sects. The senior already gone through the series of treatment programs which can become role model to their junior. The junior will set their seniors as the one they could rely on in giving positive insight to the recovery. The role of peer in rooms or dorms is important as they will thought that all the room or dorm members are their close friends that could comfort and support them mentally and emotionally. As for the roles assigned for each addict, they will interact as an organisation which emphasis on professionalism. The roles given will give them the sense of responsibility in completing their task and acting accordingly to the characteristics of the roles.

Community

Community support component is different from peer support component if compared to its functionality. Peer support component is largely being implemented in the institution and have full effect towards addicts who live within them. Instead, community support only comes in handy if the institution allows them to do so. The involvement of community varies for each rehabilitation centres. As for NADA's CCRCs, after the addicts gone through a six months rehabilitation program, some of them are allowed to join community program arranged by NADA. The community support program was actually in the form of industrial training at local business or company to prepare them for work opportunities after they finished the rehabilitation programs at CCRC. The only weakness of this approach is, when the addicts was placed outside CCRC, the supervision for the psycho spiritual therapy is not as effective as in CCRC. The addicts tend to forget all the religious knowledges and practices they used to commit in CCRC. Thus, the possibility for them to relapse is high.

Persatuan Pengasih Malaysia, Pondok Remaja Inabah and Teratak Tautan Kaseh Murabbi have about the same approach for community supports. They will organise festive by inviting parents of the addicts and surrounding community to join. The programs can be varied accordingly to the religious and national celebration or the celebration that come up from the institutions itself such as annual assembly, weekly religious programs and visitation from any school or university. As for example, Eid al-Fiṭri, they will invite surrounding communities to participate in preparing foods for the festive and once again inviting them for the festive. The institutions also invite them for Eid al-Adḥā's slaughtering cows and goat programs. The institution also allows the addicts to help for *kenduri* (wedding's food preparation) when the surrounding community ask for their help.

Mentor

All of the above stated rehabilitation centres use mentor as one of their rehabilitation components for treatment. The role of mentor is not the same role as peer support's role. As for the peer support comes from surrounding fellow addicts, while mentor comes from the staff management. The mentor is not always with them all the time during the rehabilitation period, but their seldomly presence could give them new insights and hopes. The mentor act as the idol or role model that all the addicts must follow.

Persatuan Pengasih Malaysia sets Datuk Yunus Pathi, the president of the rehabilitation centre as the main mentor. He will give speech once or twice a week to the addicts. Every Friday, he will hold a gathering for all the addicts specifically to address the unsatisfaction faced by the addicts in the rehabilitation centre. While in Pondok Remaja Inabah, Ustaz Shaifuddin acts as the main teacher for the *tarekat* approach which can be known as *murshid* (ṣufī teacher). He will guide the addicts to the right path of sufism as their main rehabilitation approach. His role as *murshid* could give a significant change to the behaviour of the addicts.

Teratak Tautan Kaseh Murabbi's president, Ustaz Shah Eryzal also acts as the mentor to the addicts. As a former addict himself, he knows how the addicts faced when it comes to the challenge of being in recovery processes. He will give them Islamic motivation value of which could strengthen their faith. He also attends to them with benevolent and compassionate which makes the addicts feel welcomed. For both CCRCs, there is no significant individual or figure that could act as a mentor. Thus, the role of member could be found in peer support only, if any.

Conclusion

The long hunting problems of the country which is drug addiction has deterred Malaysia from becoming a good country for living which cares the health and its people. The continuity of relapse addiction cases makes it hard for the country to strive for a better future. Hence, it is becoming number one threat to the country. The government and private organisations have been making their effort to curb the problems and has its positive outcomes. However, by suggesting the new model of psycho spiritual therapy based on al-Quran and hadith for drug addiction treatment could provide our society with more solid treatment program and decreasing the relapse addict cases in the future.

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Review of The Quranic Verses Used in Islamic Religious Textbook of Secondary Education Curriculum in Bangladesh

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ABSTRACT

A textbook entitled 'Islam and Moral Education' is taught to the classes Nine-Ten of public-school students in Bangladesh. This textbook is only instrument to introduce the concept of Islam to the learners of secondary level. However, the reason motivated the writer this article, though all topics of this book have touched most of the aspects of our practical life, and most of the verses of provided in the book without doubt are relevant to the topics but some of the cited Qur'anic verses seem inconsistent with the topics. Therefore, this study aims to identify the number of irrelevant, less relevant, more relevant verses mentioned in this book and make a set of principles to justify the categories and degrees of relevance. This study is qualitative in nature. The data has been collected in two ways firstly by the Focused Group Discussion and secondly by analyzing the content of the selected textbook mentioned above by extracting the Qur'anic verses that are mentioned therein. Lastly, the relevance of the extracted verses has been rated/ justified by a number of experienced teachers. Textual analytical method has been used for the extracted verses. The possible findings and conclusions of this study may include whether the textbook's contents are aligned with the Qur'anic verses richly. The researcher hopes that the findings of this research will be helpful in reviewing the curriculum content based on Qur'anic perspective. Moreover, this article can provide a valuable and effective materials for textbook authors, curriculum developers, and designers of syllabus to boost precise religious and moral teaching in the secondary education of Bangladesh. Recommendations will be made for improving the religio-moral textbooks. In addition, Qur'anic curriculum might be re-constructed as the outcome of the study..

KEYWORDS: Quran, Textbook, Moral education, Bangladesh

1 INTRODUCTION

The religious education may be considered the foundation of the education, if the education is the backbone of a nation, in a way that it works as a shield of a nation. Therefore, religious and moral education go together hands-in-hand just to ensure that the nation is morally sound and will sustain in any crisis in local and global. The National Curriculum and Textbook Board of

Bangladesh, therefore, is very devoted and conscious regarding keeping the moral status and religiosity of the citizens as high as possible. This board prepares several textbooks for the students of school. One of the textbooks that is provided to the students of high school is 'Islam and Moral Education'.

However, according to the education system of Bangladesh, the students get school certificate after they study classes Nine-Ten. Investigating these last year students' character, moral understanding, religiosity and cognitive aspects of their knowledge domain is very important because these school-students are crucial for the nation building. This very study intends to deal with the students of classes Nine-Ten and one of their textbooks 'Islam and Moral Education'.⁵¹

Although, one of the classes Nine-Ten textbook entitled 'Islam and Moral Education' (IME) is comprised of many important topics. Nevertheless, some associated Qur'anic verses seem irrelevant with the topics. Therefore, the necessity of pursuing a study has been felt to investigate and to inquire the Qur'anic verses in this selected textbook. More specifically, the purpose and objective of this study is to analyze the Qur'anic curriculum within the textbook of classes Nine-Ten 'Islam and Moral Education'⁵² of public school in Bangladesh.

Like other textbooks, this textbook has a preamble which declares its aims and objectives in the following way:

Keeping the aims and objectives of National Education Policy 2010 ahead, the curriculum at the secondary level has been revised. Here the national aims, objectives and contemporary needs have been reflected. Efforts have been made to raise, starting from the level of moral and humanistic values down to awareness on history and tradition, the spirit of the Liberation War, passion for art-culture and literature, patriotism, feelings for nature and equal dignity to all irrespective of religions, caste, creed and sex.

This book entitled 'Islam and Moral Education' has been written with this objective in view. Recently, the rational evaluation and tryout program has been completed to make correction and revision of the textbook. Any constructive suggestion for the improvement of the textbook will be welcomed and incorporated in future editions.⁵³

⁵¹Che Noraini Hashim & Hasan Langgulung, (2008), Islamic Religious Curriculum in Muslim Countries: The Experiences of Indonesia and Malaysia, Institute of Education (INSTED), International Islamic University, Malaysia. *Bulletin of Education & Research* June 2008, Vol. 30, No. 1, pp. 1-19. 15. p. 1.

⁵²Hassan, M. K. (1989). Values Education Framework based on Islamic Concepts and Precepts. *Journal Pendidikan Islam*. Petaling Jaya: Muslim Youth Movement of Malaysia, Vol.2. No.3. Che Noraini Hashim & Hasan Langgulung, (2008), *ibidem*. (15.p. 1),

⁵³Ashraf & Hussain, S. S (1979). *Crisis in Muslim Education*, Jeddah King Abdul Aziz University. Che Noraini Hashim & Hasan Langgulung, (2008), *ibidem*. (15.p. 1.)

While this preamble draws the attention to the challenges of the 21st century, scholars agreed that the contents of any textbook must be accurate and related with the curriculum and guideline of National Curriculum Textbook Board (NCTB). But how far this textbook has been prepared in the line with the curriculum and Quranic relevant verses deserves academic discussion.

The researcher, thus, intends to search more relevant Qur'anic verses and include the verses under the topics where no verses are included in order to ensure that Islamic principles are taught to the students of public school education and to explore the status of this book whether it is prepared according to the curriculum of NCTB.

A number of literatures have been reviewed from various sources which are indirectly related with the study. Hardly found the previous study as directly relevance with the Qur'anic curriculum review in public school of secondary level of Bangladesh. This Research is qualitative in nature which related to the contextual content and it is analytical, descriptive and thematic. The data sources are limited only in the contents of the religious textbook of classes Nine-Ten 'Islam and Moral Education'. However, the outcome of the research may help in improving the content of existing textbook based on new review.

Background of The Study

Like other countries, education sector of Bangladesh is divided into primary, secondary and tertiary levels. The duration of the secondary level education is seven years and comprised of three sub-levels called i) Junior secondary, ii) Secondary and iii) Higher secondary, whereby the classes of eleventh and twelfth are collectively called Higher Secondary while the classes of nine and ten are collectively called Secondary and the classes from six to eight is named Junior Secondary. The students of class nine study the same books in the class ten. Then, at the end of the class ten they take part a centralized exam with unique questions and passed Secondary School Certificate (SSC). Most of the students who pass SSC are around fifteen to sixteen-year-old.

The 'Muslim' students of class nine and ten compulsorily read a textbook to learn 'Islam' called 'Islam and Moral Education'. This is only the textbook which reflects the Qur'anic knowledge in secondary school level. The book contained five chapters with several lessons in each chapter. This book includes one hundred and fifty-six Qur'anic verses which are mentioned in one hundred and twenty-six topics under ninety lessons and those are related to the entire human life activities.

It is worthy to mention here that every year a sizable number of students enroll in class nine and ten in order to take SSC examination. According to current statistics,⁵⁴ the number of the students are about three million. Their understandings of the Quran largely depend on this very curriculum. Due to this considerable effect on a big number of learners, the quality of its content should be revised, analyzed and standardized so that a robust and appropriate understanding of

⁵⁴Al-Attas (1984) Syed Muhammad Naquib. *The Concept of Education in Islam*, Kuala Lumpur. Che Noraini Hashim & Hasan Langgulung, (2008), *ibidem*. (15.p. 2.)

the Quran could be conveyed to them. This study is an effort to explore the areas of concerns that need to be paid attention for further improvement of this curriculum content.

The book 'IME' has contained major issues about Islam. Therefore, this book is very important for the Muslim students. A Total of one hundred and fifty-six verses have been quoted from the Holy Qur'an in the book, but some verses are seeming less relevant which are used with twenty-one topics. It seems six verses have hardly any relevance. Whereas forty-nine more relevant verses with those topics are available in the Holy Qur'an. There have twenty-one topics without any quotations, whereas twenty-six verses can be quoted with those topics. Hence, to analyze and extract the Qur'anic status, essence the nature and elements of selected textbook, textual analysis would be employed in this research.

Problem Statement

Although 'IME' is a textbook bearing life-related important subject matter for majority of Muslim (89.8%) students, it is primarily assumed that the Qur'anic verses are mentioned and explained properly throughout the textbook. But after initial screening, some assumptions guided the researcher to identify the problems in the textbook such as: firstly, it was noticed that the Qur'anic verses mentioned in the content of the textbook seem not to be richly incorporated with the respective topics. Some verses are seeming even irrelevant and some are less relevant. Secondly, in this textbook it was also found that though the relevant Qur'anic verses are available, yet some of the topics have been presented without referring them to Holy Quran. This deficiency of the textbook may cause the students and the nation as a whole not to morally sustain in local and global crises.

Conceptual framework

The concept that guided the researcher to search the relevance of the Qur'anic verses in the textbook, is the practical application of the teachings of the Quran in our daily life. Therefore, the researcher considered a verse of the Quran as 'relevant' once that particular verse matches to that corresponding topic in terms of essence and teaching. Similarly, this process led the researchers to identify irrelevant Quranic verses too.

Research Questions

This study attempts to answer the following questions:

1. What is the relevance of the verses of the Qur'an quoted in the textbook entitled 'Islam and Moral Education'?
2. What are the verses of the Quran that should be incorporated with the content of the textbook?

Research Objectives

The main objectives of the study are as follows:

1. To explore the relevance of the verses of the Qur'an quoted in the textbook entitled 'Islam and Moral Education'.
2. To explore the verses of the Quran that should be incorporated with the content of the textbook?

Significance and Rationale of the Study

The practical significance and implications will go to the Ministry of Education in Bangladesh because this Ministry has held the power and authority to make almost all significant decisions regarding what knowledge and perspectives student might have exposure to in almost all topics in the textbooks. In order to execute the procedure of the writing textbook, there is National Curriculum and Textbook Board (NCTB) in Bangladesh. The common aims of secondary education textbooks are to make the learners skilled and competent citizens of the country through the process of acquiring knowledge according to socio-economic, cultural and environmental settings. At the initiation of current century, the eternal laws of Islam demand due emphasis for application in the life and activities of the students who have experienced tremendous changes in terms of aspirations and humanitarian philosophy of life, the book entitled 'Islam and Moral Education' has been written, which is under presence of my research.

The Significance of the study is allocated into several aspects of achievements, as contextual aspect, content aspect, curricular aspect etc. This study has signified the religious textbook 'IME' of public school of Bangladesh, which is the only context to acquire Islamic and moral education in secondary level. It will be a significant endeavor in finding the scarcity as well as to promoting the textbook. This study will also be beneficial to educate the huge number of fourteen to fifteen years aged students, even it will be anticipated to the educational authorities, instructors and curriculum reformers.

LITERATURE REVIEW

A short interview with the editor of textbooks of NCTB has revealed that the textbooks are written based on a curriculum provided by the NCTB. Therefore, before examining the accuracy and perfection of textbook in terms of presenting the Quranic verses in its suitable content, one should understand the Quranic curriculum. The Quranic curriculum is a form of Islamic religious curriculum suitable for both of formal and informal education system. A recent study on the paradigm of Quranic Education conducted by Mohammed Abu-Nimer Ilham Nasser (2017)⁵⁵, highlighted to reflect the cultural framework, opening with an appearance at the background of formal and informal education in Muslim nations, particularly the presence of Qur'anic schools (QSs) and their communal and cultural functions before embarking on any intervention. This kind of investigation is desired as a first step in understanding the dynamics and implications of intervention in any formal or informal education system.

Owusu (2017) found that the program of reforming Islamic schools was articulated through the visions of Muslim reformers with the rationale that: "In order for Muslims to be able to cope with the modern world and achieve progress, there was no other way, but for the Muslim communities to recognize the necessity to reform Islamic schools from traditional Qur'anic schools

⁵⁵Ashraf, S. A. (1985). *New Horizons in Muslim Education*, Cambridge: The Islamic Academy. Che Noraini Hashim & Hasan Langgulung, (2008), *ibidem*. (15.p. 2.)

to Integrated Islamic schools that combined secular curriculum with Islamic religious studies to enable Muslims to fully integrate into national development.”⁵⁶

Sulayman (2013) explores that,

*Rationale for integrating moral values in school curriculum can be seen from the fact that Islam is a global religion that advocates for divine values that are advantageous to all human beings. Because they are beneficial to all creatures, they should be integrated in the national curriculum to form what can be known as ‘the Divine values-based curricula’ in order to shape human behavior. The essence of integrated moral values-based curriculum is that it helps individuals to build their positive areas of strength and suppress the negative ones. In the process, they find gradually engaging themselves in spreading the good, abhorring the bad and rejecting it. The question of how to address immoral practices in society is considered from the view point of integrating teaching moral values in school curriculum to build gradually a strong moral foundation that will empower the youth to abhor and resist immoral behavior including corruption now and in the future. It is argued that by strengthening teaching of values to provide a foundation in values as alternatives for students to consider, may impact their decisions while still at school and later in life as adults and leaders for them to resist all types of corruption where found.*⁵⁷

This paper discusses on behalf of relating Ethical Integration Process Learning Model in schools to fortify affective domain of pupils for empowering them to discourse immoral performs while still at school and later in upcoming as grownups and public domestics. The spirit of assimilating moral standards in education originates from the reality that most under advanced countries are presently distressed with moral experiments reaching from little corrupt performs such as vandalism and drug abuse to striking conduct such as laziness, dishonest, embezzlement of public funds and corruption which in one way or another obstruct the progress of these nations.

Loan (2012) has conducted a research about current forms of Qur’anic learning amongst women in urban Pakistan. The study showed result over the previous two decades, Qur’an study agendas which promise an in-depth and individual knowledge of the text, have become hugely popular amongst literate females from all experiences in town centers of Pakistan. Engaging a stress on emerging expertise for reading and understanding the Qur’an, such agendas of study have accepted an attitude to textual engagement that proceeds meaningfully from beforehand dominant

⁵⁶Langgulung, H. (2004). Education, Islam and Muslim in the 21st Century: Image and reality. Paper presented at: International Conference on Muslim Education in the 21st Century PWTC, Kuala Lumpur (4-6 August), Che Noraini Hashim & Hasan Langgulung, (2008), ibidem. (15.p. 2.)

⁵⁷Dr.SolehahBt.Hj.Yaacob, Madame Rahimah Bt. (2008). Embong International Islamic University Malaysia. The paper has been awarded as the best paper among the ten selected papers in the International Conference in Islamic Republic of Iran on 20-22 Feb 2008 which organized by OIC, ISESCO and The Ministry Education of Islamic Republic Iran. (18. P.1)

modes of recitation and memorization of the Qur'an in daily observes of ritual dedication. Drawing upon ethnographic investigation directed amongst females' members of Qur'anic study, it examines these sites of learning to highlight the capabilities, logics and modes of argumentation that are stimulated and cultivated amongst females' readers of the Qur'an. This study examines how modern practices of Qur'anic hermeneutics by 'ordinary' females' rely on the moral cultivation of explanatory agency which is generated simultaneously by concepts of the autonomous personal and a normative understanding of Qur'anic injunctions. Through an analysis of women's experiences of reading, it shows that Qur'anic study in these sites occurs at the nexus of competing modalities of textual engagement in which women combine religious and secular capacities, skills and sensibilities for reflection on the Qur'an's meaning.⁵⁸

Che Noraini Hashim & Hasan Langgulung (2008)⁵⁹, tries to show an investigation on curriculum development in aspect of Malaysia and Indonesia. This paper attempts to investigate and discuss the development of Islamic religious curriculum in Muslim countries with emphasis on South-East Asia especially Indonesia and Malaysia. It begins with a brief history on the curricular reform of religious education in Arab countries and their impact on Southeast Asia. Then, it focuses on reform in religious education curriculum and the challenges faced by both countries. Some suggestions are put forward to reach cherished goals of Islamic religious education and the betterment of Islamic curricular reform in Muslim countries.

They mentioned Hassan, M. K.'s⁶⁰ quotation as bellow:

Islam looks at education as a form of worship (Ibadah) where Muslims share a common set of values based on the Qur'an (the fundamental and most reliable source for many fields of knowledge) and Sunnah. Hassan, K. describes Education from the Islamic perspective, as a long-life process of preparing an individual to actualize his role as a vicegerent (Khalifah) of Allah on the earth and thereby contribute fully to the reconstruction and development of his society in order to achieve well-being in this world and hereafter.

In order to come to some agreement regarding the purpose of Islamic education, it may be beneficial to firstly elicit a definition of education and Islamic education. Ashraf⁶¹ defines education as a process involving three rewards: the individual, the society or the community to which he or she belongs to and the whole content of reality, both material and spiritual, which plays a dominant role in determining the nature and destiny of man and civilization. Therefore, education plays a very significant part and is a column for the nationwide advance in many societies.

Al-Attas⁶² mentions that the objective of Islamic education is not to force the pupil's head with facts but to get ready them for a natural life of pureness and seriousness. This entire promise to

58 Islam, T. (2013). The Genesis and Development of the Maqāṣid al-Qur'ān. American Journal of Islamic Social Sciences, 30(3), 39-58.

59 Muhammad Asad, *The Message of the Qur'Ēn* (Gibraltar: Dar Al-Andalus, 1980), p. 153.

60 Al-QaradawĒ, YĒsuf, *Madkhal li DirĒsat al-SharĒ'ah al-IslĒmiyyah* (Beirut: Muassasat al-RisĒlah, 1993), p. 11.

61 Hofmann, Murad *Islam and Qur'Ēn* (Maryland: Amana Publications, 2007), p. 53.

62 Islam, T. (2013). The Genesis and Development of the Maqāṣid al-Qur'ān. American Journal of Islamic Social Sciences, 30(3), 39-58.

personality structure founded on the ideals of Islamic morals is the utmost goal of Islamic education. Here he hassled on character building that desires to be formed together in an educational curriculum which he reflects as the premier objective of Islamic education.

*A more comprehensive definition of Islamic education was composed at the First World Conference on Muslim Education in Makkah in 1977, the following words:*⁶³

Education should aim at the balanced growth of the total personality of a man through the training of man's spirit, intellect, his rational self, feelings and bodily senses. Education should cater therefore for the growth of man in all its aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivate all aspects towards goodness and the attainment of perfection. The ultimate aim of Muslim education lies in the realization of complete submission to Allah on the level of the individual, the community and humanity at large. Therefore, as agreed by Muslim scholars in the Mecca Declaration above, it is clear that in order to develop the Islamic system and society, an educational system and its curriculum must be planned according to Islamic worldview.

The writers strongly believe that the function of Islamic education should endeavor to teach and help students acquire different aspects of knowledge within the parameters of Islam through the use of a well-designed curriculum.

They quote, as Langgulung⁶⁴ stresses that Islamization of curriculum is to place the curriculum and its four components i.e. aims and objectives, content, methods of teaching and method of evaluation within the Islamic worldview.

An Article by Langgulung, H. (2004)⁶⁵ shows that,

The Emergence of Islamic Education Movement is a response to the secularization of education faced by the ummah (Muslim people) all over the world; in the sense that the 'traditional Islamic Sciences' which are rooted in Islamic sources i.e. al-Qur'an (the Holy Book) and as-Sunnah (Tradition of the prophet) have been marginalized. Subsequently, Muslim scholars have made serious endeavors to define the concept of Islamic education and then to develop a genuine Islamic education model based on the basic tenets of aqidat al-tawheed (principle of faith). This reformation of education has envisioned to produce the new Muslim generation, which is capable of fulfilling its role as khalifatullah (vicegerent of God), responsible for the development and maintenance of civilization and its resources. In another

63 Ibn xanbal, Aímad bin Muíammad, *al-ÑAqÊdah* (Damascus: DÊr Qutybah, 1408 A.H.), 1-123. al-GhaznÊwÊ, JamÊl al-DÊn Aímad, *KitÊb UsÊl al-DÊn* (Beirut: DÊr al-BshÊi'r al-IslÊmiyyah, 1998), 57. Discussion of these issues may be found in any general book of AqÊdah, Ñillam al-KalÊm, or UsÊl al-DÊn.

64 Al-GhazÊlÊ, AbÊ xÊmid, *JawÊhir al-Qur'Ên*, ed. RashÊd Riíla al-QabÊnÊ (Beirut: DÊr ÍlyÊ al-ÑUIÊm, 1985), p. 23.

65 Ibid., p. 24.

word, Islamic education is obliged to deal with the overall development of the individuals.

The Article also contributes to promote Islamic solidarity among Muslim countries in the field of education. Although almost contemporary Islamic schools claim that their educational systems are integrated, there is a great diversity of curricula, objectives and content.

In the same article the writer shows that “The methods of teaching are poor and are ineffective in terms of students’ achievement, the design and format of textbooks does not facilitate learning and curricular content is too difficult for the age level of the students. There is a lack of effective communication between students and teacher. Finally, the study found that parents do not support their children with respect to the children’s religious education courses.” In the aspect of Bangladesh, the picture of religious textbook of public school and teacher-student relation seems to almost the same.

RESEARCH METHODOLOGY

Data collection

The data is gathered through open coding the content of the textbook. The textbook ‘IME’ of classes Nine-Ten of public school of Bangladesh has been chosen as a sample. There are 159 Qur’anic verses are included. Hence, in the procedure of data collection, the researcher will focus on those Qur’anic verses and the contents of this textbook by using Qur’anic curriculum and educational taxonomy. The data has been collected through the following steps:

Step 1: Verifying the Relevance of the Verses

In the first stage, content of the textbook will be compared by verifying the necessity and relevance of Qur’anic verses. Irrelevant and Less relevant verses will be identified.

Step 2: To search the Holy Quran for relevant verses:

To search the entire Quran for relevant verses to include in the topics where no Qur’anic verses has been included.

Data Analysis and Findings

After the analysis, the researchers found that there are one hundred and twenty-five topics distributed to ninety lessons in ‘Islam and Moral Education’ textbook. The themes of five chapters are the following:

Table 1: Themes of Textbook

Chapters	Themes	Page No.
ONE	AQAID AND MORAL LIFE	1—36
TWO	SOURCE OF SHARIAT	37-86
THREE	IBADAT	87--110
FOUR	AKHLAQ	111—153

FIVE	MODEL LIVES	154—178

In this book, a total of one hundred fifty-nine verses have been quoted from the Holy Qur'an. The distribution of the verses as follows:

Table 2: Distribution of verses in the textbook

serial	Used verses in the textbook (IME)	verses
1	Total used verses in 126 topics under 90 lessons	159
2	Less relevant verses in 21 topics	21
3	Irrelevant verses in 6 topics	6
4	More relevant verses (in the view of researcher)	49
5	Topics without any verses	20
6	Proposed verses for verse-free content to quote therein	32

Conclusion and Future Research

Many important points have been revealed by this study as recommendations toward the NCTB and for future study. These include some suggestions for adding and placing some necessary Quranic verses which are more relevant and connected to topics of the textbook. Twenty-one verses are seeming less relevant which are used with Twenty-one topics in Twenty-one lessons. It seems six verses have hardly any relevance. Whereas forty-nine more relevant verses with those topics are available in the Holy Qur'an. Twenty-one topics without any quotations have existed in this book, whereas thirty-two verses could be possible to quote with those topics.

This study also suggests some future study such as if the Interpretations used in the text are verified by world famous tafsir and treasures, the learners can gather knowledge. The interpretation needs to be reliable to the learners and the scholars. Besides, according to international educational taxonomy, the textbook can be reformed and reviewed. By the way, an acceptable and standard content-based textbook can be presented. The long-term goal of the research is to develop a curriculum enlightened by the Holy Qur'an. Which will be the milestone to build up the intelligent nation.

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Literature Review Of Prevention And Treatment Of Pedophilia Based On Psychospiritual Quran And Sunnah

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ABSTRACT

Pedophilia becomes a serious crime that haunts children in community nowadays. Pedophilia is a current issue that increasing steadily in every year. This problem which considered as serious issue has struck in many places around the world including Malaysia. Pedophilia is included in psychological disorder category and defined as sexual interest toward young children either boys or girls in prepubertal or early pubertal age. Various efforts have been done to overcome this problem, but, the results are still unsatisfactory. The recidivism rate of pedophilia is not a small matter which need to be concern seriously. Therefore, the focus of this study is to find new alternative to solve this problem by creating a prevention and treatment education model of pedophilia based on psychospiritual Quran and Sunnah. Psychospiritual is a spiritual method that has been used to treat problems which related to moral collapse and mental illness. The qualitative studies through textual analysis by using library research approach found that clinical treatments for pedophiles were not very satisfactory besides of provided side effects to the patients. Psychospiritual approach based on Holy Quran and Prophet's Tradition have begun to be used in some places as a new alternative treatment for those who are troubled such as drug addiction problem and produced positive effect. However, this method has not been applied to address the problem of pedophilia. Therefore, it is suggested some research need to be conducted regarding the use of psychospiritual method based on Quran and Sunnah to overcome pedophilia's problem either for the treatment of pedophiles or prevention from being a victim of this crime.

KEYWORDS: *Pedophilia, Psychospiritual, Model, Prevention, Treatment.*

INTRODUCTION

Child sexual abuse is a disgusting crime that must be prevented from spreading continuously and damaging children's future. Child abuse consists of several types such as physical, sexual, emotional as well as persecution (Alavi, K., et al. 2012) and pedophilia covers all these forms. This growing issue has become a universal phenomenon persisting worldwide (Islam, 2015) including Malaysia. Sexual assault and abuse against children will provide negative impacts either on physical, mental or psychological aspects to the victims for a long period of time.

The statistics showed this issue increasing steadily in each year excluded unreported cases. This is because most victims and parents are reluctant to report about the persecution towards children besides being threatened by pedophiles to keep silent about the incidents. Statistics from Royal Malaysia Police (RPM) indicated that 22,234 cases of child sexual abuse were recorded from 2010 to May 2017 with an average of 3,176 cases a year (Norazla Abdul Wahab & Mohd Farok Mat, 2018). Thus, this silence will indirectly cause pedophiles out there feel free to repeat pedophilia's crime frequently as they please. In other words, this action will increase child sexual abuse cases in our homeland and become a big threat for the next generation. Mass media either through television channels, newspapers, radio and others have reported many cases of pedophilia which occurred in various places of the country indicate that children should be watched over by their guardians in anytime and anywhere.

The efforts to prevent pedophilia nowadays focusing more on the role of the victim through sex education while the prevention on pedophiles gets less attention. The act of pedophilia committed by the perpetrators will cause them to be addicted and repeating the act which known as recidivism. They will get addict to this crime such as experienced by drug addicts and alcoholic drinkers who was addicted to drug and alcohol. A research found out the rate of recidivism for child sex offenders are very high, in the range of 10% to 50% for pedophiles (G.A. Capra, et al. 2014). The existing of pedophilia prevention efforts need to be enhanced with the aspects which emphasized by Islamic religion through the recommendations from the Quranic texts and Sunnah guidance. There is no doubt there are several clinical treatments for pedophiles, however, the results are still cannot be considered successful. The review of methods to address pedophilia issues is necessary to produce positive impact in the future. The problem of sexual crimes against children in front of us today could be characterized as a cancer that if we not dealt with it, it will destroy the future of the country (Dewan Rakyat Parlimen ke-13, 2017).

Preventive education should involve the pedophile's group through the psychospiritual treatment. The concept of psychospiritual therapy need to be applied towards pedophiles in order to control themselves from being addicted to pedophilia. According to Dewi Ainul Mardiyah (2016), there are various practices has been taught by Sufis to change the bad personality and attitude of human by getting closer with the God. Psychospiritual approach based on Holy Quran and Prophet's Tradition have usually taken much precautionary measures before a problem arises. It comes in the forms of moral, manner, determination of sin and reward as well as law and jurisprudence. For instance, from the legal aspect, "*ghaddu al-basor*" or keep the eyes, covering

aurah, the manner of associations between adults, adolescents, different sexes and much more like it will avoid us from involve in various social problems including pedophilia. Furthermore, the practices of spiritual form like *zikir*, *doa* and *ruqyah syar'iyah* are capable to curb pedophiles from recidivism. The research from Saiful Amri, et al. (2019) has found that psychospiritual treatment has capability to reduce the rate of recidivism. Commonly, the habit of sex deviation related to the role of demonic seduction and the thrust of lust. Therefore, the used of *ruqyah syar'iyah* producing spiritual strength to surpass the lust. However, this aspect was considered lightly and neglected by some communities.

Psychospiritual treatment has been found effective in restoring the problematic groups in moral and psychological aspects (Zuraidah Abdullah, et al., 2018). Although psychospiritual therapy is still new in Malaysia, but it has been widely accepted and used in the West extensively in treating patients such as drug addiction and moral collapse. The Islamic psychospiritual therapy approach that has been used in treating moral, mental, physical, and spiritual has proven to be effective. Spiritual health was found to be able to cure disease and contribute positive effect on the body health (Khairul Hamimah Mohamad Jodi, et al., 2014). Previously, Islamic psychospiritual therapy approach has been used in rehabilitation of government and private drug addicts. For example, rehabilitation of government such as CCRC Sg. Ruan, Raub Pahang, CCRC Perlop Perak, CCRC Taing Dua, Melaka (National Anti-Drug Agency, 2017). Besides, there are few Muslim Non-Governmental Organization and private institutions used spiritual therapy approach in the treatment of drug addiction such as Cahaya Petunjuk Treatment Center, Jitra, Kedah, Jabat Sufi Treatment and Rehabilitation Center, Simpang Pulai, Perak, Baitul Taubah, Pasir Putih, Kelantan and some other centers (Saiful Amri, et al., 2019). All these treatment programs have showed good and positive results.

Psychospiritual therapy based on Holy Quran and Prophet's Tradition also effective to prevent recidivism issue because it provides strength to the inner spirituality of human. This is because both Holy Quran and Prophet's Tradition are complete and compact with the concept of psychospiritual therapy underlying all forms of maladjustment recovery in the human life. Allah said in Surah al-Isra', verse 82: "*And We send down of the Qur'an that which is healing and mercy for the believers*". Hence, it is understood that the Holy Quran becomes an antidote to cure the disease that has been faced by human either in physical or spiritual form. It includes mental and spiritual disorders, psychological conflicts, emotions and thoughts faced by pedophiles which can be cured through psychospiritual therapy based on Holy Quran and Prophet's Tradition (Mohd Rushdan & Bukhari Osman, 2015). Moreover, Hushim Salleh (2018) said the recommended rehabilitation programs need to have spiritual elements such as the guidance of religious knowledge and strengthening of *aqidah* continuously. Therefore, the implementation of psychospiritual therapy based on Holy Quran and Prophet's Tradition is suitable for pedophiles who have suffered of sex deviation.

There is no special education model yet for the prevention and treatment of pedophiles through psychospiritual based on Holy Quran and Prophet's Tradition until now. This new model

needs to be adapted with the development of latest communication technology. In today's communication technology era, children are now more vulnerable to pedophilia threats when pedophiles are easy to get their image through social networking sites (Alias bin Azhar, et al., 2017). Moreover, children also susceptible to pornography in internet which could lead them to the world of pedophilia. An association in Indonesia which known as 'Yayasan Kita dan Buah' has conducted a survey in 2012 and found that 76% of children aged 4 to 6 of primary school in Jabodetabek have seen pornography (Ratih Probosiwi & Daud Bahransyaf, 2015). It makes the effort to overcome this issue becomes complex and without effective effort, the situation will become uncontrollable. Thus, there are needs for detail research to produce a new preventive and treatment education model of pedophilia based on psychospiritual Holy Quran and Prophet's Tradition to overcome this problem.

Methodology

This study uses qualitative approach as research design. According to Beverley Hancock, et al., (2009), qualitative research is concerned with developing explanations of social phenomena which help us to understand the social world in which we live and why things are the way they are. Creswell (2014) stated there are four basic types of collection procedures in qualitative study known as qualitative observation, qualitative interviews, qualitative documents and qualitative audio and visual materials. However, this study only focusing on qualitative documents through systematic literature review. This approach becomes the first step to get the information about pedophilia and psychospiritual therapy in creating a prevention and treatment education model of pedophilia based on psychospiritual Quran and Sunnah.

Analysis and Discussion

The Threat of Pedophilia Towards Children

Pedophilia is no longer issue that can be ignored by all parties such as government, parents and children's guardians. Although pedophilia still considered as a new issue, the increasing of cases in every year should be stopped rather than getting worse. The research from Nur Saadah Mohamad Aun & Siti Aishah Mohd Yusof (2017) found that not all parents knew about pedophilia in detail. This should be emphasized by all parents and they must be careful of this crime because who knows their children may be one the victims of this crime in the next day. Parents should know how to educate their children from being victims of pedophilia. It is no doubt there are many of those who do not care about this issue because pedophilia does not happen around them. This attitude is also become a threat to their children indirectly. Therefore, it is not surprising if there are many news about pedophilia that can be heard from the mass media about this cruel crime since this time.

There are many sources defined different definitions for the term of pedophilia, but still have the same meaning. Pedophilia is sexual interest toward young children either boys or girls in prepubertal or early pubertal age is and categorized as psychological disorders. The perpetrators of pedophilia known as pedophiles and can be divided into several types. Firstly, Maryam Che Yusoff Shauki & A'dawiyah Ismail (2018) have classified the pedophiles into two types, exclusive

(fixated) and non-exclusive (regressed). The exclusive type means the male pedophile only interested in boys while non-exclusive type means pedophiles who are attracted to both children and adults. Secondly, Eko Setiawan (2016) stated pedophilia consist of two types, namely homosexual pedophilia and heterosexual pedophilia. Homosexual pedophilia means the pedophiles interested in underage boys while heterosexual pedophilia means the pedophiles interested in underage girls. On the other hand, Hall & Hall (2007) added one more type from this category known as bisexual pedophilia which the pedophiles attracted to both sexes. According to Erhamwilda & Nurul Afrianti (2015), the range of age differences between pedophiles and victims must be at least five years to be considered as a pedophile case.

The reality of pedophilia which occurred in society became evidence that pedophilia as a big threat towards children. The diversity of pedophilia cases nowadays shows the level of pedophilia's crime in our country at critical stage. Pedophilia is a dangerous phenomenon. The perpetrators of pedophilia come from various backgrounds including those who are educated with religious knowledge. Raja Noraina Raja Rahim (2018), had reported that the owner of the *tahfiz* center in Kepong, Kuala Lumpur was arrested by the police after being suspected of sexual harassment as well as sodomizing nine teenage students, over the last few months. Regardless of his religiosity background, anyone could become perpetrator of pedophilia because the faith of a person will encourage him to do good or bad in his life. Based on statistics from the Royal Malaysia Police (RMP), from 2014 to 2016, there are 7862 children have become victims of sexual crimes cases (Dewan Rakyat Parlimen 13, 2017). The right of children should be protected from being repressed by irresponsible parties. Based on Article 19 of the Convention on the Rights of the Child (CRC), "children have the right to be protected from torture and treated unfairly physically or emotionally" (Alias bin Azhar, et al., 2017).

The root cause of pedophilia is still largely unknown until now. However, the study has found there are several factors that potentially contribute towards the tendency of pedophilia. The Internet becomes one of the branches for pedophile searching for its prey. According to research from Elga Andina (2017), there are four ways to use internet by pedophiles which is by spreading child pornography, finding the location of children for persecution, build an extreme sexual communication with children and interacting with other pedophiles. Parental monitoring of children in the use of the internet is crucial to ensure their children are not trapped by this crime indirectly. The study conducted by Nur Hidayati (2014) found that economic problems, revenge and high curiosity become the factors that could lead someone to the world of pedophilia. The cruel pedophiles take advantage of the weak mind of children by offering rewards such as chocolate or toys to do and follow their will and desire. There was also a pedophile victim who became pedophile after being persecuted due to stress, depression and feeling of revenge. Exposure to child pornography also could increase the lust and desire to try those actions in the soul of the perpetrator which causes them to be addicted and repeat it for many times.

The tremendous crime such pedophilia surely provides profound effects on the victims. Even pedophiles also will be affected by their act. The effects left by pedophiles, either physically

or mentally will affect the future of the victim. The research carried by Adamczyk (2016) has revealed the victims of sexual abuse experienced disgrace, shame and fear, they hide in the shadow of their tragedy and build a wall of silence which separates them from society. Furthermore, the effect of pedophilia also affected their education at school because they become more imaginative and pensive in the class which interrupting their focus during study (Nur Hidayati 2014). On the other hand, the pedophiles are potentially exposed to Human Immunodeficiency Virus (HIV) and Acquired Immunodeficiency Syndrome (AIDS) because of their behavior having sex with children (Lailatul Firdah, et al., 2015). The pedophiles should realize about this threat because the disease could threaten their own lives. According to Elga Andida (2017), the addiction of pedophilia could extend continuously until for 40 years. Overall, pedophilia is a cruel crime that brings danger to all. Thus, in terms of humanity aspect, both parties either victims or pedophiles should be given attention to be assisted and treated as step towards overcoming pedophilia problem.

Treatment of Pedophilia

The treatment of pedophilia becomes a necessity nowadays due to the increasing cases of pedophilia over the years. Pharmacology therapy is a method of treating pedophiles by using several types of drugs. Nabiha Khalid & Quratulain Yousaf (2018) reported there are two types of drugs that has been used for pedophilic treatment, which namely GnRH antagonists and antiandrogen. Even though the reported result shows 80% patients show less sexual behavior and sexual fantasies within one month by using this method, the side effects of these drugs are liver toxicity, depressive mood of and inhibition spermatogenesis. The side effect of this treatment will cause them to suffer after the treatment. Hall & Hall (2007) also stated the individuals can offend again while in active psychotherapy, while receiving pharmacologic treatment, and even after castration. Kawamoto (2013) also has agreed with this opinion and thought. Psychological therapy is also proven effective for pedophilia treatment such as Cognitive Behavioral Therapy (CBT) which has positive impact on patients such lowering pedophile recidivism rates. However, Ariana Olshan (2014) found the effectiveness of this treatment method is diminishing as time progresses. The existing treatments nowadays are still less satisfying and need to be improved more in order to find and generate new solutions to address this problem.

Psychospiritual Based on Holy Quran and Prophet's Tradition in Treating Illness

The religious aspect is very important for the development of soul. The appreciation of Quran and Sunnah will affect the spiritual value of human soul. According to Abdul Mujib (2015), the quantity and quality of involvement in spirituality will affect human lives which lead them to the happiness. The appreciation of Islamic teachings based on Holy Quran and Prophet's Tradition could purify the soul and keep away from doing wrong. The used of Islamic approach through psychospiritual therapy based Holy Quran and Prophet's Tradition is seen worth to bring back people to their *fitrah* (nature). The most effective treatment is through its own roots which involves the spiritual and internal treatment of a person (Zulfa Izza Mohamed @ Hashim, et al., 2016). The Holy Quran as evidence of revelation from God is the best antidote for all kinds of diseases including pedophilia.

The study which has been conducted by Dewi Ainul Mardiyah (2016) found that psychospiritual therapy has contributed greatly towards the recovery and spiritual enhancement either in physical or mental aspect. However, Islamic psychospiritual approaches based on the Holy Quran and Prophet's Tradition get less attention by researchers. Most of psychotherapists and counsellors are still give more focus on the therapeutic approach led by Western conception without realizing the Islamic psychotherapy discipline is based on the doctrine of *tasawwuf* which sourced by revelation as a solid discipline (Che Zarrina Sa'ari & Sharifah Basirah Syed Muhsin, 2012). The strong Western influence in psychology field caused many researchers and psychotherapists did not realize about the presence of great figures in Islamic history such as Imam al-Ghazali who are experts in *tasawwuf* and psychology field. Generally, this negligence becomes a huge loss especially for Muslims. Although both Western and Islamic psychotherapy have the same purpose to cure diseases, the processes and methods used are differ.

Psychospiritual can be define as a psychiatric and spiritual treatment method based on the divine sources and Islamic practices derived from the Holy Quran, the Prophet's Tradition and the practice of the righteous which are not contradict with the principles of Islamic *syariah*. (Mohd Rushdan & Bukhari Osman 2015). The combination between Islamic values and spirituality in psychospiritual can be used to stabilize the soul and spirituality of the human being to deal with troubled souls such as pedophiles. According to Dewi Ainul Mardiyah (2016), spiritual becomes important point in *tasawwuf* because it has the purpose to attains a closer relationship with the God in order to improves spirituality in the soul through specific practices such as fasting, seclusion, remembrance of God and remembrance of death which have introduced by the Sufis or the righteous. Human spirituality is not limited to worship practices solely, but also including other aspects. *Akidah* or faith is the main aspect in building a good relationship with the Creator. The weak faith in God will affects the quality of appreciation in worship's practices. On the contrary, the strong faith will generate high worship's value which will produce the best personality with good manners and souls.

The purification process of the soul usually takes a long time (Zidni Nuran Noordin & Zaizul Ab. Rahman, 2017) along with continuous effort from the patient. Psychospiritual therapy will purify the dirty soul by removing bad values in the heart as arrogant, ripple, envy, hatred and have bad thoughts against other people. Then, the clean soul from bad nature needs to be adorned with the gentle nature like patience, generosity, inferiority, shame to commit evil, and have good thoughts towards people. This process needs to be trained continuously because the nature of human's heart is always flip or sudden change which has possibility to restore bad habits back which has been removed before. The pure soul which adorned with the supreme nature will produce a great personality and identity which makes the soul obedient to God's command and afraid to commit sin. According to Mohd Rushdan & Bukhari Osman (2015), Islamic psychospiritual will cause a person strive as much as possible to always connect himself with God so that he can avoid himself from doing evil. In other words, it depends on the individual to change themselves towards goodness as well as getting guidance as encouragement and support for successful change.

The use of psychospiritual treatment has begun to be received and has been used to treat various diseases and problems. Apart from being used to treat drug addiction problems, this therapy also has been used for chronic diseases such as cervical cancer that could improve the quality of life and motivate the patient (Romadloni & Nur Mukarromah, 2015). The religious value which instilled in the soul could give tranquility to the patient for receiving the test from God with open heart. Psychospiritual approach are also used to educate children at the young age in developing a good personality to build a strong belief in God. Likewise, with some private pretention centers such as Sahabat Iman dan Insan Malaysia (SIDIM) dan Pusat Kebajikan Darul Islah Selangor (PERKID) which helps people who are involved in social problems like adultery and rape (Sahlawati Abu Bakar, et al., 2017). Psychospiritual also was introduced to treat transgender as effort to guide them back to the right way (Zuraidah Abdullah, et al. 2018). A pure heart that obeys God will always remembers Him and strive to seek and do good deeds as well as to refrain from doing worthless things.

Table 1 shows the implementation of psychospiritual approach that has been undertaken to treat various illness and mental disorder.

Researcher (Year)	Objectives	Focused group	Outcomes
Saiful Amri, Abdulloh Salaeh, Mohd Zohdi Mohd Amin, Rabiatal Adawiyah, Mahsor Yahya (2019)	To make comparison of management between two private drug treatment center that used psychospiritual therapy.	Drug addicts.	The recovered drug addicts from this treatment return to serve this treatment center as staff.
Norhafizah Musa & Che Zarrina Sa'ari (2019)	To discuss forms of stress experienced by breast cancer patients.	Breast cancer patients.	Islamic psychotherapy approach is capable to reduce the stress experienced by patients and becomes a guidance for patients who have mental disorder problem.
Mohd Syukri Zainal Abidin, Che Zarrina Sa'ri, Syed Hilmi Syed Abdul Rahman (2018)	To apply Islamic spiritual psychotherapy which cover <i>solat</i> (prayer) and dhikr (remembrance of God) towards Muslim Autistic children.	Muslim Autistic children.	Autistic children capable to implement both practices although they had some limitation of their ability. This approach also helps the development of these children.

Nursyahidah binti Ibrahim, Syed Mohammad Hilmi bin Syed Abd Rahman, Muhammad Hazim bin Mohd Azhar (2018)	Adoption of <i>Tarekat Qadiriyyah Wa Naqsyabandiyah</i> as new alternative psychospiritual treatment for drug addicts and alcohol drinkers.	Drug addict and alcohol drinker.	The outcomes from this research shows approximately 11,000 drug addicts which practices this method back to serve to the community.
Sahlawati Abu Bakar, Nurzatil Ismah Azizan, Nazneen Ismail, Zanariah Dimon (2017)	To explore Quranic approach which used by protection centers MAIS in treating trainees who have social problem.	Trainee who have social problem such as adultery and rape.	The approach that has been used at those protection centers was faith and a spiritual approach, knowledge, discipline and worship, jihad, psychological, prayer, dhikr and others.
Romadloni & Nur Mukarromah (2015)	To identify the effect of intervention of Islamic psychospiritual in the quality of life of cancer patients in East Java.	Cervical cancer patients.	After the patients was exposed to psychospiritual approach, their quality of life is increasing as well as medical healing.

Conclusion

This systematic literature review found psychospiritual approach has been used to treat various problem and illness which related with soul problems. However, this method has not yet been applied to address pedophilia issues either as prevention measure for children or treatment for pedophiles. According to Ariana Olshan (2014), the result of the treatments in handling pedophilia problem which existing nowadays are still unsatisfactory. The efforts to overcome pedophilia issue need to be improved and Moen (2015), stated the review of methods to curb pedophilia issues is necessary to produce a more positive impact because the current unproductive practices need to be changed by other effective initiatives. Therefore, psychospiritual approaches are expected to have a positive impact to address the problem of pedophilia in society whether for victims or perpetrators.

Based on discussion above, it is appropriate to conduct research to address the problem of pedophilia by using psychospiritual Holy Quran and Prophet's Tradition approach. This method includes prevention and treatment of pedophilia as well as suitable for use by every level of society whether children or adults. The teachings of Holy Quran and Prophet's Tradition are the best guidance to overcome every problem faced by human. The process of educating souls with divine values could avoid selfishness and increase faith and obedience to God.

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A Literature Review of Psycho-spiritual Therapy Using Al-Quran and Hadith in Recovering Transgender

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ABSTRACT

Transgender issues were receiving a close review from media, community and government due to their aggressive behavior in demanding equality of rights. Their involvement in sexual misbehaviors has become threats in community preservation, self-identity, purification of religion and family relationships. It became worse when the increase of new transgender parallel with the increase in HIV/AIDS rates. The government had allocated a large budget in resolving transgender issues to fight against HIV/AIDS. This illustrated that the recovery process of these sexual misbehaviors appears to be uncontrollable and produces a less positive impact. High recovery costs clearly show that the existing treatment does not seem productive. The government started to aware that rehabilitation program of transgender can be effective by utilizing psycho-spiritual approach in the therapy. A few of counseling programs that use Psychospiritual methods based on Islamic teachings had shown to be one of the great success. This is in line with the concept of Rahmatan Lil Alamin and the role of the Quran and Hadith as 'syifa' (medicine) in spiritually treating the troubled. A qualitative study based on content analysis was conducted to identify the scope of the previous study which has been carried out in the related field. This study aims to identify the trend of previous researches and discover the research gap which can still be explored and be develop on. A systematic analysis of literature review is conducted comprehensively. Referring to the results of "literature review", there are several research has been published on general psycho-spiritual for recovering illness such as drug addiction, mental illness, sexual misconduct, and soul illness. However, research regarding transgender treatment and psycho-spiritual approach which used al-Quran and Hadith element is very limited. This study also attempts to identify the element of Al-Quran and Hadith to be used in psycho-spiritual therapy towards transgender.

KEYWORDS: Psycho-spiritual Therapy, Transgender, Quran Therapy, Maknyah Treatment, Sufi's approach.

INTRODUCTION

Recently, our country was receiving a close review by LGBT issues which had displeased various alliance and parties mainly from religious perspective. Not only being view as a displeasing due to gender identity disorder, even worse as culprits who incriminate in a despicable crime when they involved in sexual misbehavior which against to the *fitrah* (nature) of human being.

Transgender which refers to the group of man that have feminism identity (Regina Ibrahim, 2015) whose can also be known as *Maknyah*, *Bapok*, *Pondan* is not an odd issue if compared to the recently developed phrase of "LGBT" in Malaysia. The reality Transgender is also a part from the LGBT group which refers to Lesbian, Gay, Bisexual and Transgender and is one of the influential LGBT elements in our country since long time ago. This issue is like a community cancer that does not have its cure. Increasingly severe by day. Even the history of mankind shows that these symptoms can become more severe as mentioned in the Qur'an about the Prophet Luth a.s.

Allah said in Al Quran, 17: 80-81:

وَلَوْطَا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَوَاحِشَ مَا سَبَّ قَوْمٌ بِمَا مِنْ أَحَدٍ مِنْ آلِ عَادٍ لَمِينٍ
(۸) إِنَّكُمْ لَتَأْتُونَ آلَ رَجَالٍ شَهْوَةً مِنْ دُونِ آلِ نِسَاءٍ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ (۸۱)

Meaning: "And [We had sent] Luth when he said to his people, "Do you commit such immorality as no one has preceded you with from among the worlds?". "Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people".

Following this, the warning from Allah has led to the destruction of the Prophet Luth's people. The prophet also reminded to his people, as narrated from Ibn 'Abbas r.a. that the Prophet Muhammad p.b.u.h said:

" لعن الله من وقع على يئمة؛ لعن الله من عمل قوم لوط؛ لعن الله من عمل قوم لوط " ثلاثا

Meaning: "... cursed is the one who has intercourse with an animal, cursed is the one who does the action of the people of Lut.". (The Prophet mentioned three times). (Ahmad, no 2193).

The existence of this minority group make the crisis of gender confusion illustrates the decay of nation's identity which lead to the destroying of the norms of a society. How could a man unashamedly draw attention by changing his personal appearance to a woman in public, by proudly describes his gender confusion (Puteri Hayati Sudani Megat Ahmad and Md Naw, 2015). The more severe when this group offers sex service as their life income

(Marziana Abd. Malib & Mimi Sofia Ahmad Mustafa, 2014). Basically, this kind of service will not occur without demand. Both of these situations, simply mark the existence of an unhealthy environment for mankind especially Muslims.

The government has spent a lot of money to deal with those who are involved with sexual misbehavior, in order to curb HIV / AIDS transmission. A total of RM140 million was spent in 2017 and RM7 million to facilitate non-governmental organizations for rehabilitation programs (Lee Boon Chye, 2018). These costs are actually were contributed by Malaysians themselves, which should be channeled to the welfare and country development. Transgender should be prevented, treated seriously and consistently as it will become cancerous to the lives of people due the increasing and contagious diseases such as HIV / AIDS. Although a large cost has been spent, the number of sex workers working in the alleys do not show a reduction compared to the previous year instead showing a drastic increase (STI, 2018).

Based on the ratio of respondent survey conducted by Zuraidah, Che Zarrina & Chang (2018) towards 253 sample, they concluded that most of the transgender are Malays and Muslims where data stated that 67% of them are Malay and 78% of them are Muslim. Nevertheless, this sexual misbehavior activity involves all nations such as Chinese and Indian, hence will brings bad perception towards Malaysian. Besides being view as displeasing group in the eyes of community, they also as well had degrade the integrity of religion, honors and norms of eastern, especially towards the eastern people society who are well-known for their high courtesy and tolerance. The public's rejection of transgender culture has led these groups to feel they were discriminated and victims to be criticize and humiliate by the society.

Today the situation has changed a lot. This group aggressively voiced out their rights so that they can received attention from media. Their mission started to seem success when the press reported, "Transgender should not be repressed" (New Strait Times, 2018, August 10), "Transgender is better to use disabled people toilet" (Bernama, 2018, August 13), "Ras Adiba: Fuziah should apologize for telling transgenders to use OKU toilets" (The Star, 2018, Ogos 14). Not only that, some of them got widespread attention and obtained a big number of followers in social media (Mstar, 2019, January 5). Besides getting promoted by the mass media, a few of them shined in the form of successful entrepreneurial icons through their product which is highly demanded by consumer (MStar, 2017, July 26).

This has led to the fact that these groups are increasingly recognized as people whose should be sympathize by community and the marginalization of these groups is considered as a suppression (Berita Harian, 2018, August 10). This situation had lead the use of term "sympathize the Transgender" even it seem as a misleading phrase. It is even more apparent when these groups appear in the live session with the Minister of Religion and obtained wide coverage throughout the country during the session by mass media. This kind of

situation seems to give recognition and acknowledgement regarding the existence of transgender in the society.

On the top of that, the approach to address these groups conventionally is no longer effective anymore. For instance, the law enforcement through arrest operations by religious authorities against these groups are seems to be no longer applicable. Aside from that they have chances to question the precautionary enforcement actions made by the Islamic authorities through law channel, as reported by The Star "Lawyer Consider to sue Jabatan Agama Islam Wilayah Persekutuan on a series of raids against Transgender by JAWI"

New approaches should be used to address these groups. This effort is in line with the government's desire to rescue the transgender from involved in offering sexual services (Berita Harian, 2018, January 14). There have been some efforts by NGO parties, institutions and certain individuals in approaching this group through the approach of "prudent da'wah." Although the effort has been a sign of success, it is still insufficient as it focuses on small and limited groups. The efforts of some NGOs and government institutions in approaching this group may also be characterized as seasonal and unstructured perfectly.

Now it is time for the authorities to design a new model of the "prudent da'wah" to those transgender which are more efficient and suitable according to the time development. The techniques of catching transgender groups in the dark alleys that previously ended with legal action are simply seen to be no longer effective.

Based on the result of study conducted by Zuraidah, Che Zarrina & Chang (2018)., Psycho-spiritual therapy approach by using al-Quran and Hadith element is recommended to address transgender issue as it is more suitable in dealing with issues involving moral integrity. Thus, this proposed study is important to be implemented for the formation of new model in elaborating the idea of "prudent da'wah" towards transgender.

Methodology:

To discover all the relevant literature review, a systematic literature review was conducted in this qualitative study. Systematic literature review is an approach that was used by the researchers to collect all worth-full research documentation related to the research scope together, so that the result would be a well-arranged combination of information, and illustrate an exhaustive summary of current evidence relevant to the research scope (Petticrew & Roberts, 2006). The keywords of the research included Psycho-spiritual Therapy, Transgender, Quran Therapy, Maknyah Treatment and Sufi's approach were search in Google Scholar as the first overview. Afterwards these keywords were screened in the following electronic databases; ResearchGate, Mendeley, Scopus, Pubsych and most related papers were selected. At the same time, experts in the field of Psycho-spiritual therapy and/or Transgender were consult to determine whether they knew any relevant published or unpublished literature. Together with that, reference list in the relevant publications were screened for extra reaches and also the website of the international

seminar and conferences of LGBT were checked for unrecognized publications. All of these criteria shaped the final structure of the results in Table 1.

Analysis and Discussion:

Society Engagement in Recovering the Transgender

The statistic of transgender group and gender disorder among youth community around teenagers aged had inclined dramatically recently (Edwards-Leeper, Leibowitz & Sangganjanavanich, 2016). Unfortunately, this moral illness not only occur among juvenile teenagers but also being contagious to the higher educational level which we consider and believe their duty should build the students personality. It is even more distressing when these sexual misbehavior also sneak among the professionals.

The situation is getting worse when most of the sex workers come from transgender group which might be the contributors and boosters to the growing cases of HIV/AIDS. (Samsul Daman, Maliya Suofeiya, Muhamad Shaiful Lizam Mohd Anuar, et al. 2016). In fact, almost every day, societies especially children, are served with bad influence on television, magazines and internet which displaying the behavior of actors who play the character as men but dressed in women.

Community concerns toward this minority group who basically need guidance from society, clearly can be seen through some previous studies regarding efforts from school authority in providing learning materials to the transgender solely for bringing them understanding regarding confusion and gender disorder in a way they can accept (Drabinski, 2014). The understanding of confusion and gender disorder concept by using right method and tools can foster supportive, caring and protective environment towards each other. School authorities has begun to create new initiative in educating students without ignoring transgender students parallel with what has been stated in 2016 U.S. Departments of Education and Justice Guidelines on Transgender Students so there will be no discrimination towards education system among transgender students (Arenas, Gunckel & Smith 2016). In addition, several medical centre exclusively for transgender people has been built in order to ensure they received same health service as normal persons received (Guss, Shumer & Ketz-Wise, 2015).

The Integration Of Spiritual Therapy And Religious Belief In Psychology Modules To Cure Illness

Considering towards critical issues which involve transgender group, several guidelines for psychologist practitioner has been recommended in order to solve problem when facing transgender and gender disorder people. This guidelines has been used as a reference to produce modules of therapy and training which aims to help psychologist practitioner when dealing with transgender (American Psychological Association, 2015). Hence, several

modules of therapy has begun to be produced such as, “Minority Stress Model” which help individual of transgender in handling health mental problem such depression especially (Austin & Craig, 2015). In fact, Family Therapy Model also has been implemented in giving guidelines for parents who have children experiencing gender disorder. Although the effects of implementing this modules made family ties getting tighter, the process of making the therapy model become successful and effective is a bit challenging (Coolhart & Shipman, 2017).

In an effort to give treatment for Transgender, the pattern of Islamic Philosophy has begun to be integrated in the therapy modules in handling problems which relate to soul (Nur Hikmah Mubarak Ali & Nadiyah Elias, 2016). This is due to the positive results when the combination of spiritual practitioner psychologist through Conversion Therapy.

The trainer sees a combination of religious spiritual advisors through Conversion Therapy showed a positive outcome as it is now practically practiced for the transgender in United States (Mallory, Brown & Conron, 2018). The implementation of spiritual elements is effectively proven can prevent LGBT behavior in Muslim teenagers besides increasing their knowledge of LGBT moral illness (Khairil Anwar & Sri Wahyuni, 2017). Putri Wulan Sari, Wahyu Ratna Putra & Nur Astri Mitayani (2013) also agreed and prove the statement when the implementation of religious spiritual therapy element at Al Fatah Pondok Pesantren abled to create calmness surrounding for 25 Transgender who goes through the activity in getting closer to Allah such as pray, remembrance, and so forth.

Effect Of Islamic Psychotherapy In Transgenders’ Recovery Treatment

From the previous study, it is found that there is still no studies has been discussed yet which exclusively focused on Psycho-spiritual of Quran and Sunnah in providing guidance and treatment for Transgender group. Several studies use Islamic psychotherapy in the treatment of healing various psychological, emotional and human conflicts (Mohd Syukri Zainal Abidin, Che Zarrina Sa’ari & Syed Mohammad Hilmi Syed Abdul Rahman, 2018; Khairil Anwar & Sri Wahyuni, 2017; Nurul Husna Mansor, Khairul Hamimah Mohammad Jodi, Fakhrul Adabi Abdul Kadir & Raihanah Abdullah, 2016; Dewi Ainul Mardiyah, 2016; Mohd Rushdan Muhd Jailani & Ahmad Bukhari Osman, 2015; Khairul Hamimah Mohamad Jodi, Mohd Afifuddin Mohamad & Azizi Che Seman, 2014; Nurul Husna Mansor & Fakhrul Adabi Abdul Kadir, 2013; Che Zarrina Sa’ari & Nor Azlinah Zaini, 2012, which only focussed on the aspects of implementing Islamic psychotherapy in general.

Summary of Literature Review Regarding Islamic Psycho-spiritual Therapy

Researchers (Year)	Title	Study Scope	Method of Therapy

Saiful Amri, Abdulloh Salaeh, Mohd Zohdi Mohd Amin, Rabiatul Adawiyah, Mahsor Yahya (2019)	The Role of Former Drug Abuser in The Management of Drug Treatment Center Using Psycho Spiritual Therapy in Malaysia and South Thailand: A Comparative Study	Do not specialized on Maknyah Treatment (Former Drug Abuser)	Use Psycho Spiritual Therapy approach based on Quran and Sunnah by involving ex –addicts to practices the values of Islam in the management level of the Drug Treatment Center.
Mohd Syukri Zainal Abidin, Che Zarrina Sa'ari & Syed Mohammad Hilmi Syed Abdul Rahman (2018)	Islamic Psychotherapy Approach for Muslim Autistic Children	Do not specialized on Maknyah Treatment (Autism Treatment)	Use Islamic Psychotherapy approach by only focusing the impact of <i>Solah</i> (prayer) and <i>Zikr</i> (Remembrance of God) towards Autistic children.
Khairil Anwar & Sri Wahyuni (2017)	Implementation of Islamic Cognitive Mental and Psychological Islam in Preventing LGBT Behavior towards Muslim Youth in Pekan Baru	Do not specialized on Maknyah Treatment (high school students who have high tendencies in becoming LGBT target)	Assist young people in finding their identity as Muslim youths in the form of wider knowledge about the dangers of LGBT influence.
Dewi Ainul Mardliyah (2016)	Psychospiritual Therapy in Sufism.	Does not focus on Maknyah Treatment. (Mental Illness such as Gender Disorder)	The therapy use several techniques (1) Fasting, (2)Self-abortion / Secluded (3) Attitude (4)Remembrance of Allah (5)Remembrance of death

Nurul Husna Mansor, Khairul Hamimah Mohammad Jodi, Fakhrul Adabi Abdul Kadir & Raihanah Abdullah (2016)	Implementation of Islamic Worship as A Therapy for Teenagers' Sexual Misconduct: A Study on Selected Women Shelter Homes in Selangor	Does not focus on Maknyah Treatment. (Sexual misbehaviors involving teenagers)	Both these modules focusing on the theoretical and practical process of teaching and learning consisting specific worship doings featured in Pillar of Islams as well as other primary practices.
Mohd Rushdan Muhd Jailani & Ahmad Bukhari Osman (2015)	Islamic Psycospiritual Integration Intelligence In The Treatment and Rehabilitation Based on TC- (Therapeutic Community).	Do not specialized on Maknyah Treatment (Drug Addicted Treatment)	Therapy approach seen to be general such as How to Live in Islamic Way, Repentance and so on.
Khairul Hamimah Mohamad Jodi, Mohd Afifuddin Mohamad & Azizi Che Seman (2014)	The Application of Religion in Psychospiritual Modules and its Impact on Spiritual Health: A Case Study at Kompleks Dar Assaadah, Kuala Lumpur	Does not focus on Maknyah Treatment. (Sexual Misconduct)	This therapy completion took 2 years in gving guidance to the candidates regarding basic of Fardhu Ain, shaping a good Muslim, deep learning of Islam besides provide skill training before graduate from the Recovery Centre.
Nurul Husna Mansor & Fakhrul Adabi Abdul Kadir (2013)	Religion as Therapy in Recovering Sexual Misconduct in the Muslim	Does not focus on Maknyah Treatment.(Sexual Misconduct)	The therapy approach seen to be general such as Islamic Life Style, Sex Education According to Islam and so on.

	Community: An Islamic Perspective Analysis.		
Che Zarrina Sa'ari & Nor Azlinah Zaini (2016)	Spiritual Therapy Using The Method Of Tazkiyah Al-Nafs By Syeikh Abdul Qadir Almandili Based On Kitab Penawar Bagi Hati	Does not focus on Maknyah Treatment. (Soul Illness)	This therapy combines Suffiyah Method through Purification of Soul (Tazkiyatu Nafs) method by Syeikh Abdul Qadir Al Mandili

Table 1: Summary of Psycho-spiritual Therapy in Recovering Illness.

The effectiveness of psycho-spiritual therapy started to be discovered when it mostly used to treat various personality disorder such as Autism problem. Mohd Syukri Zainal Abidin, Che Zarrina Sa'ari & Syed Mohammad Hilmi Syed Abdul Rahman (2018) had collaborate to discuss the Islamic Psycho-spiritual Approach by only focusing the impact of *Solah (prayer)* and *Zikr (Remembrance of God)* towards Autistic children. After going through the previous literature review, they realized that Autistic children are found to be able performing both of these acts of worship even though they have limited abilities and also shows significance relationship that *Solah (prayer)* and *Zikr (Remembrance of God)* are important in the growth development of Autistic children. The researchers also ascertain and admitted that Islamic psychotherapy plays an important role and has shown as an alternative solution to overcome personality disorder.

Besides Autism, this Psycho-spiritual Therapy approach also being tested to the former drug abuser in Pondok Institution Anharul -U- loom and Baitul Taubah. They involved ex-addicts in the management level of the Drug Treatment Centre in both places. As a result, these ex-addicts managed to bring and practices Islamic management in a more effective way when they re-served their respective treatment centre. The Psychospiritual Therapy approach seems had bring positive impact for the former drug abuser as they feel more honor, valuable and have become useful when they were given this opportunity to contribute in the center. Saiful Amri et al. (2019) also highlighted that this approach should be promoted and implemented as a new solution in the field of drug treatment management.

Teenagers have freedom to try new things as it is an essential way in order to be matured and passing through their journey to adulthood, but they still need support and guidance from people in their surrounding too. Transgender cases mostly often happened among teenagers as they were not exposed by the dangerous implications of the sexual misbehavior as early as their age. In 2017, Khairil Anwar & Sri Wahyuni has conducted an experiment by organizing a guidance program at Pondok Pesantren "Al-Ihsan Islamic

Boarding School” Pekan Baru, Riau towards high school students who have high tendencies in becoming LGBT target. They generally had implemented Islamic Cognitive Behavior Therapy approach and received major positive impacts from the respondents at the end of the program. The level of knowledge regarding LGBT in the aspect of definition, Islamic perspective, characteristics, negative impact towards healthiness (physical and psychology) increases after the high school students committed to join the program.

Sometimes most of our community experienced problems and have difficulties in balancing spiritual life which lead to mental illness. As studied by Dewi Ainul Mardiyah (2016), she found that problem which related to conflict of souls which only wants to fulfill the demands of nafs (desires) has the potential to be treated using psycho-spiritual therapy methods by practicing Sufi’s habit in increasing their level of spirituality include fasting, separation, remembrance of Allah and remembrance of death. Besides recovering physical and mental illness, spirituality also was believed to be able to guide human in undergoing a harmonious life. Nevertheless, the successful of this therapy is depends on the patients’ belief.

Mohd Rushdan Muhd Jailani & Ahmad Bukhari Osman (2015), conducted a research by integrated Islamic psychotherapy in Therapeutic Community (TC) in their treatment and rehabilitation modules. They decided to do so when they found the factors from problem faced by the clients are due to lack of spiritual practice in their daily life. They also questioned how far Islamic Psycho-spiritual can influence the recovery treatment and give positive impact to the clients. Therefore, the researcher generated several principles and applications in the therapy which are; (1) Guided repentance application, (2) Application of purification of lust and soul, (3) Application of dedication to God, (4) The application recognizes the nature of self and the nature of life, (5) Application practices with moral values. However, the research does not specialized on transgender treatment but the therapy successfully proven to have impact on patient recovery and cure their soul illness which is the root of other social problems.

Besides, a study by Khairul Hamimah Mohamad Jodi, Mohd Afifuddin Mohamad & Azizi Che Seman (2014) was conducted on psycho-spiritual therapy at Kompleks Dar Assadah (KDS). This study seeks to analyze the effectiveness of Islamic psycho-spiritual therapy module as a recovery treatment to 33 respondents who involved in sexual misbehavior. In this module, all respondents need to pass through three phases of recovery which are; (1) Basic introduction of Fardhu ‘Ain for 6 months (2) Emphasis on the formation of self-esteem for 6 to 7 months (3) Further study of Islam, as well as skills training and mental therapy for their preparation when they get out from KDS. The result show that the respondent manifest positive improvement after participated in the recovery program compared to before participate in the program. The level of positive improvement through the model which combine spiritual element with religion element has proven to be an

instrument to stimulate, harmonize and restore good attitude and moral values among the respondent.

The act of worshipping in a religion is a platform which has been recognized proficient in designing human behavioral system. As stated by Nurul Husna Mansor, Khairul Hamimah Mohammad Jodi, Fakhrul Adabi Abdul Kadir & Raihanah Abdullah (2016), the ignorance and lack in the act of worship had led to the bigger and bad implications especially in teenagers' sexual problem recently. Hence, the researchers decided to analyze how far the aspect of worship has been highlighted in the process of curing and restoring problematic teenagers of sexual issues in Taman Seri Puteri Cheras (TSPC) dan Baitul Ehsan (BES). Both these modules focusing on the theoretical and practical process of teaching and learning consisting specific worship doings featured in Pillar of Islams as well as other primary practices. However, the researchers discovered that the modules seems should be upgrade to be more well organized by strengthen the he basis of the teachings and practices of Muhammad and interpretations of the Koran first.

Religion is not only just a ritual form but is the best control system for guiding human life towards forming an outstanding Muslim personality. The trend of an uncontrollable development in various sexual misbehavior like homosexuality, paraphilia transvestism and transsexualism which had threatening the moral credibility, can be treated through therapies that had been integrated with religious elements. It is in line with the fact that religion is capable to give a significant influence in the life of the universal society. As stated by Nurul Husna Mansor & Fakhrul Adabi Abdul Kadir (2013), these sexual misbehavior can be overcome by several therapy approaches: (1) Strengthening faith to God, (2) Acknowledge Islamic worship, (3) Foster Islamic morals, (4) Suggestion of marriage, and (5) Islamic sex education.

As mentioned by Che Zarrina Sa'ari & Nor Azlinah Zaini (2012), the model of psycho-spiritual therapy has been viewed as a necessity in solving variety of mental and spiritual disorder which had caused rise in sexual misbehavior among teenagers. Therefore, the researchers proposed an Islamic psycho-spiritual therapy model through Tazkiyatu Nafs (purification of soul) method by Sheikh Abdul Qadir Al-Mandili which generally formulated four levels of therapy; (1) Human Body Anatomy Controls, (2) Removal of Negative Elements, (3) Positioning and Enhancement of Positive Properties and (4) Self Stabilization and Delivery: First Anatomy Control. The study also revealed that the illness of soul can lead to social problem and will worsen day by day if the root for this problem does not treated holistically.

Gap Analysis

From the literature review above, several gap analysis were found in this study:

1. The literature review of psycho-spiritual therapy which integrate the element of AlQuran and Hadith has been found to function effectively in overcome sexual misbehavior which has spread among teenagers like transgender. However, the previous study did not literally focused on the application of Quranic and Hadith element in psycho-spiritual therapy, but generally include the application of doa, zikir, and others.
2. There have been efforts from various parties such as individuals, non-governmental organizations (NGO) and government bodies in the process of transgender recovery treatment. However, these efforts are seen to be less effective when these groups went to be Transgender again after they finished the treatment given, due to the lack of Islamic spiritual elements in the modules that have been built before, whereas it was qualified and capable to give a great impact in Transgender guidance and treatment process. Therefore, this study proposes a new psycho-spiritual model based on Quran and Hadith which is more effective in giving guidance to these people so they will not have doubt to be transgender again.
3. In line with the saying "Education begins at home", lack of parenting skill is one of the major factor that contribute to the existence of Transgender group. However, there is still no structured model for parents in Malaysia that had been created literally to teach on how to educate and prevent their children from involved in the sexual misbehavior.
4. Several researches done recently and illustrated that most of the teenagers' sexual problems is due to the peer influence in their school. The school must realize that prevention is better than cure. However, in Malaysia the school still did not have a subject in school syllabus which literally defines sexual misbehavior such as types, factors, bad implications of LGBT and how to prevent themselves from involve in the sexual misbehavior.
5. Today's, internet has become an essential medium to people from all walks of life especially teenagers. This situation had created harmed when they can freely access all the platform either e-books, websites and printed materials that might have element of LGBT and pornography. The filtration of books publication also seems not too strict when there are several books that encourage the act of LGBT were publicly traded through online among the teenagers.

Conclusion:

Referring to the results of "literature review", there are several researches have been published on general psycho-spiritual for recovering illness such as drug addiction, mental illness, sexual misconduct, and soul illness. However, research regarding transgender

treatment and psycho-spiritual approach which used al-Quran and Hadith element is very limited. Thus, it is rational to say that the construction of Psycho-spiritual therapy model based on Al-Quran and Hadith is no longer a requirement but has become a necessity in putting an end to the growing number of transgender.

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THE PARADOXICAL USE OF THE TERM *SULH*: AN ANALYTICAL STUDY FROM QURANIC PERSPECTIVE

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ABSTRACT

This study aims at eliminating confusion on the paradoxical use of the term *sulh* as a system for dispute resolution as well as a process of that system. At present, there is hardly any studies that has precisely differentiated between them and this could lead to confusion in determining the intended meaning. Thus, this qualitative study focuses on discussing it primarily from the perspective of the Quran, documented sources as well as interviews. The findings of this study are not only useful in clarifying the exact meanings of the term as used in different contexts but also applicable to solve problems faced by arbitrators involved in various indigenous traditional dispute resolution systems such as *Shalish* in Bangladesh and elsewhere.

KEYWORDS: *tahkim*, ADR, *Shalish*, dispute resolution, settlement

INTRODUCTION

Sulh and *Tahkim* were two necessary systems for dispute resolution in pre-Islamic Arabian dispute resolution culture (Al-Ramahi 2008). At the beginning of Islam, both systems remained in practice with some modifications. Gradually *Qada* (formal adjudication), *wali-al-Mazalim* (Public grievances tribunal), *muhtasib* (Ombudsman) were developed based on needs of the society in broader range instead of tribal limitation. According to al-Nawawi, the word *sulh*, *al-islah* and *al-musalahah* originated from *saluha* or *salaha* as a verb that explains the process of restoring something (Sa'odah 2015). The objective of *sulh* is the restoration of relationship and ensuring justice through removing the dispute between individuals, groups or between a group and individuals by the parties themselves or by an impartial third party. The Arabic word *tahkim* means to appoint a *hakam* (arbitrator) by each disputing party to resolve a dispute arbitrarily. *Qada* is the state-backed independent formal judiciary. *Muhtasib* and *wali-al-mazalim* are also state-backed dispute resolution system under the executive organ of the state. However, for being out of formal court *muhtasib* and *wali-al-mazalim* are two institutions of mediation (ADR). A *muhtasib* need not respond to any complaint from anyone, but he does his duty of *hisbah* (accounting and measuring related issues) from his own responsibility. *Wali-al Mazalim* dealt with disputes against administrative staff for those who were oppressed by them (government officials).

The prophet (PBUH) himself resolved social disputes being appointed by the parties both in his pre-prophetic and prophetic life (Nadwi 1993, 25). After Islam had become the code of life for the Arabian Peninsula, it brought changes and developed the contemporary dispute resolution system, gradually following the sources of Islamic *shariah*. The prophet performed the duty as a chief executive and chief justice as well. He appointed governors and judges for several provinces of the then Islamic state. Thus, *qada* become official institution backed by the state for dispute resolution, and *sulh* and *tahkim* remained as the informal institutions for the same. In the pre-Islamic era, *sulh* was an amicable dispute resolution system compared with *tahkim*. After the *qada* (formal judicial institution) had been established in full fledge, both *sulh* and *tahkim* became non-official institutions for dispute resolution for the tribal or rural community where the courts under formal judiciary are weak or disappeared. *Qada* and *sulh* become two institutions for dispute resolutions as formal and informal justice system respectively. *Tahkim* virtually becomes a tool for *sulh* (out of court settlement) while used as a non-state justice system contrary to *Qada*.

Moreover, the pre-Islamic *sulh* remains as another tool under the *sulh* (informal system for dispute resolution) compared with *qada*. *Sulh* become an umbrella term for all informal ways of dispute resolution. Researchers used both *sulh* to mean the system and its method as well. Nevertheless, hardly a research differentiated between the two. The difference is understood from the context. However, it needs to remove the ambiguity, which creates confusion sometimes. Hence, this study takes the challenge to remove this confusion systematically.

1. Methodology:

This study followed a qualitative method of research exploring *sulh* as an informal dispute resolution system compared with Alternative Dispute Resolution System (ADR). It is based on both secondary and primary data; however, secondary data is dominant. Primary data has been collected through extensive discussion with some local arbitrators of rural area in Bangladesh. It has been observed that even rural dispute resolution has two forms *somojuta* (*sulh*) and *bichar* (*tahkim*). The study lightly criticized the uses of the word *sulh* done paradoxically by some researchers and suggested to use some processes of *sulh* used in the Holy Quran like *hiwar* (dialog). For translation of the meaning of the holy Quran, <http://tanzil.net/#trans/en.sahih> (Sheeh International) has been used. To explain some related words of the holy Qur'an some prominent Islamic scholars' translation has been used also.

2. Discussion

2.1. A brief history of sulh

In the pre-Islamic era, *sulh* and *tahkim* were standard modes of dispute resolution (Al-Ramahi 2008). *Tahkim* was more formal and frequently used when disputants themselves failed to reach a settlement. *Hakams* (arbitrators) had a prominent position and were mainly chosen from healers and soothsayers of the society. They were believed to have supernatural powers. People were emotionally blackmailed because of their superstitious belief on the *hakams*. Islam modified the system eliminating the false belief about the *hakams* and advanced the *tahkim* gradually uplifting it to formal *Qada*. Regarding the rejection of soothsaying, the Qura'nic verse is as follows:

“O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful” (Al-Quran, Al-Ma'idah 05:90).

The practice of *sulh* and *tahkim*, was introduced in accordance with the teaching of Islam and was recognized as a method of resolving disputes. The Prophet (PBUH) used to act not only as the head of the state but also as a mediator and arbitrator for a few cases. The role of mediator and arbitrator was sometimes delegated to other officials due to the expansion of Islam to different localities (Wahed 2015). The appointment of Mu'adh bin Jabal and Ali bin Abi Talib as *qadis* in Yemen was an example of the delegation of roles from the Prophet (PBUH). *Qadi*, as it was known at that time, acted not only as a judge but also as a mediator and arbitrator because of no clear distinction between their functions. However, the *qadi*'s main role was to judge according to the general principles stated in the Quran and Sunnah.

During the period of Khulafa al-Rasyidin, a *qadi* carried out the duty not only as a judge but also as an arbitrator and mediator. *Sulh* was widely applied and recognized as a tool for resolving disputes. The first caliph, Abu Bakr, for example, used mediation during the appointment of the successor of the Prophet (PBUH) (Wahed 2015). Caliph Umar, for example, wrote to Abu Musa Al-Ash'ari appointing him as a *qadi*. There were rules regarding the administration of justice, including the rule on *sulh*. It was stated that "all types of compromise and conciliation among Muslims are permissible, except those which make *haram* anything which is *halal*, and a *halal* as *haram*". This was in accordance with another hadith, "If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected (<https://sunnah.com>, /bukhari/53/7)".

2.2. Sulh in the Quran

The word *salaha* and its derivatives have appeared 179 times in the Holy Qur'an (Omar 2010). However, the word *sulh* itself appears only once. In this verse, Allah prescribed that *sulh* is the best. There are four verses in which Allah commands us to reconcile and make peace (Muhammad 2008).

The translation of the meaning of the *ayat* in which the word *sulh* comes once only is -

“And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of **settlement** between them - and **settlement** is best. And present in [human] souls is stinginess. But if you do good and fear Allah - then indeed Allah is ever, with what you do, Acquainted” (Al-Quran, An-Nisa 04:128).

The word *sulh* in this *ayat* is translated by Ali (1934) as “amicable settlement”, Khan and Khanam (2009) translated it as “reconciliation” Asad (1980) as “to set things peacefully”, Pickthall (2005) “to make terms of peace between themselves” and Maudoodi and Ansari (2009) translated it “to bring about reconciliation (by compromising on their rights)”.

In this *ayat* husband and wife are two parties, and the wife is the victim of the husband's contempt or evasion. The *ayat* addressed their marital problems and suggested *sulh* as resolution through negotiation by compromising on their rights. The *ayat* certified that the *sulh* (compromise of action) is the best way to solve the problem rather than going to separation or being incessantly tensed, for the family is not a place of fighting. This is a bilateral *sulh* by disputing parties themselves, and the next *ayats* coming below included an impartial third party to do *sulh*.

The translation of the meaning of the *ayats* that command us to make *sulh* in a dispute are-

“And if two factions among the believers should fight, then **make settlement** between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah. And if it returns, then **make settlement** between them in justice and act justly. Indeed, Allah loves those who act justly” (Al-Quran, Al-Hujrat 49:09).

The word *islah* in this *ayat* is translated by Ali (1934), Pickthall (2005), Asad (1980), Maudoodi and Ansari (2009) and others as “make ye peace” avoiding fighting and “reconcile” between the parties equitably.

An impartial third party plays a vital role to settle a dispute between individuals or groups. This *ayat* addresses the neutral third party to play their role fairly and settle the dispute peacefully. If any party goes against the peaceful settlement, this impartial third party may have to go against the aggressive party to create a balance of power of the disputing parties and thus build an environment for a peaceful settlement. This *ayat* commands the impartial third party to make *sulh* two times under two separate situations. Firstly, it orders to make *sulh* between two parties when they are to fight. An impartial third party is ordained to try to make a *sulh* so that they can avoid fighting. Secondly, when the parties began fighting the *ayat* orders the neutral third party to go against the party who denies *sulh* until they come back to *sulh*. And in this situation, the *ayat* again orders to make *sulh* justly. The *ayat* reminded that the mindset of the third party must do *sulh* and thus ensure the justice, for justice is the main objective of any legal treatment. In this connection, the next *ayat* focuses on the base of the relationship of Muslim society as the brotherhood, and orders the third party to reconcile between two disputing parties reminding them that they are not allowed to interrupt the brotherly relationship at all.

“The believers are but brothers, so **make settlement** between your brothers. And fear Allah that you may receive mercy” (Al-Quran, Al-Hujrat 49:10).

This *ayat* reminds us all that the Muslim society is a compassionate society where respect for elders and affection for the younger will remain active. Though there is no clear blood relation, the faith-based brotherly relationship is a stronger relationship between two Muslim individuals or groups. So they in their disputes are required not to fight one another, but they should choose the way of *sulh* instead of fighting.

"They ask you, [O Muhammad], about the bounties [of war]. Say, "The [decision concerning] bounties is for Allah and the Messenger." So fear Allah and amend that which is between you and obey Allah and His Messenger, if you should be believers" (Al-Quran, Al-Anfal 08:01).

The word *islah* in this *ayat* translated by Al-Mubarakpuri (2000) as "settle all matters of difference", Asad (1980) "keep alive the bonds of brotherhood", Ali (1934) "keep straight the relations between yourselves", and Pickthall (2005) "adjust the matter of your difference". Khan and Khanam (2009) translated it as "set things right among you yourselves"

This first *ayat* of *sura al-Anfal* depicts a situation in which disputants were involved with getting spoils of war without waiting for any instruction from the prophet (PBUH). This attitude hampered their relationship. The *ayat* put the issue aside and asked the disputants to reconcile and keep the relationship alive. Of course, the problem should get a solution by the real authority, and another revelation solved the matter of distributing the spoils latter.

Thus, the holy Quran recommended sulh and orders to do sulh to ensure justice and equity. So the ways through which sulh is achieved may be considered a process of sulh which are actually not the main things. But the main target is to reach to an agreement concluded by the consents of the parties involved in a dispute.

2.3. Use of *Sulh* by the researchers

The researchers used the word sulh to mean mediation. In a wider sense, mediation means Alternative Dispute Resolution (ADR) and in narrower sense, it is a process or method of ADR where a third party helps the parties to settle their dispute peacefully. The word is used to affirm that the present-day Alternative Dispute Resolution (ADR) and sulh in Islamic legal system are same. At the same time, they defined the word sulh by negotiation, conciliation, mediation and compromise of action with an exception in the case of *tahkim* (Arbitration) considering it just opposite to sulh whereas arbitration is a simple method of ADR. Some examples of this paradoxical use are as follows-

Aziz and Hussin (2016) in their article titled "The Application of Mediation (*Sulh*) in Islamic Criminal Law" used the word mediation as Alternative Dispute Resolution system (ADR) in broader sense. In the statement, "Dispute resolution through mediation or sulh is encouraged in Islam in almost all disputes" mediation or sulh is used mainly for ADR.

Sa'odah (2015) in her article titled "Sulh: An Alternative Dispute Resolution and Amicable Settlement of Family Dispute" used the word in its narrower sense.

Abdul Hak and Khan (2013) in their article "The Application of *Sulh* in Resolving Community Disputes," discussed *sulh* in the same meaning of ADR under which arbitration is a process. They set the example of the arbitration between Ali Ibn Abi Talib (r.a) the fourth caliph, and Muawiya ibn Abisufiyan by Abumusa Ashari and Amr-ibn-al'As as representatives from both sides as a process of *sulh*.

Sulha is a Palestinian and Middle-Eastern peacemaking process. Gellman and Vuinovich (2008) state that *sulha* is promoted as a technique for addressing the right to dignity within controversial multiparty discourse through the tactic of education and community exposure at both the local and international levels.

Pely (2009) states "Unlike the *Sharia* (formal) courts, the *sulha* process is an informal conflict resolution mechanism in the Middle East." Many kinds of disputes including business, financial, and consumer conflicts, can be resolved through *sulha*. Many disputes arising out of acts of violence, including murder, injury and physical assault can also be addressed through this.

Tamdoğan (2008) in his article "Sulh and the 18th Century Ottoman Courts of Üsküdar and Adana" explores and compares cases of *sulh* (amicable agreement) that are documented in the records of two Ottoman courts.

Wahed (2015) states, "the concept of dispute resolutions is not new in Islam. However, many believe that the concept has emerged and originated from the West, whereas it existed 1400 years ago as tools to resolve disputes". The use of *sulh* has been encouraged by the holy Quran because of its ability to resolve a dispute without affecting the existing relationship among parties. The approaches of dispute resolutions in Islam are as follows: (1) *sulh* (negotiation, mediation, conciliation and compromise of action); (2) *nasihah* (counseling); (3) *qada* (court adjudication); (4) *tahkim* (arbitration); 5. *muhtasib* (ombudsman); (6) *fatwa of mufti* (expert determination); (7) *wali-al-mazalim* (Public grievances tribunal); and other hybrid mechanisms. Wahed used *sulh* as parallel to ADR and mentioned the approaches in which *sulh* is one. This dual use of *sulh* is termed as paradoxical use in this study.

Haroon (2017) states, "Alternative Dispute Resolution in Islamic legal system is simply known as *sulh*". Again, to discuss the process of ADR/*sulh* he mentioned four processes namely *sulh* (Negotiation, mediation/Conciliation, Compromise of action), *tahkim* (Arbitration), *muhtasib* (Ombudsman) and *fatwa of mufti* (expert determination). The word *sulh* in the statement of Haroon is not similar to *sulh*, which has been stated as a process. Because, the first *sulh* is a system whereas the second one is a process for that system.

Muhammad (2012) asserts that informal dispute resolution under Arab-Islamic culture is generally known as *sulh* or *sulha*. The word *sulh* can be defined as a method or mechanism to settle

a dispute amicably. *Sulh* can also mean an agreement between two parties relying on the prescribed conditions, which they agreed to earlier in the process of resolving their disputes.

2.4. ADR and *Sulh*

Alternative Dispute Resolution (ADR) based on its backup authority are of three types. These are formal ADR backed by a legal and judicial authority, quasi-formal ADR backed by legal and non-judicial authority and informal ADR backed by informal administration and customary law (Rahman 2015). ADR is said to be the alternative methods of helping people to resolve legal problems before going to court. It is also known as external dispute resolution in some quarters (Haroon 2017). It has emerged as a potential means of resolving disputes (Ahmed and Islam 2013, 189). Different terms related to this system have been used in different countries based on the community culture. The term Alternative Dispute Resolution (ADR) covers all methods of resolving disputes. ADR refers to a wide range of dispute resolution processes that help parties resolve their disputes without a trial. From informal discussions to formal adjudications, there are over sixteen distinct ADR processes currently in use (Hyder 2015, 3).

Sulh, on the other hand, literally means termination of a dispute, compromise, or to end a dispute among persons (Sa'odah 2015). It is an accord, a contract between two parties or more to end a dispute by ending its causes and it concludes by offer and acceptance. *Sulh* is a kind of agreement between disputants to settle disputes amicably (Bouheraoua 2008). *Sulh* is a settlement grounded upon compromise negotiated by the disputing parties themselves or with the help of a third party (Al-Ramahi 2008). It is a process of restoring justice amicably among disputants to attain the agreed settlement outside the court (Wahed 2015). According to Ibn Qudamah, *sulh* is an agreement between two disputing parties, which would lead to peace. In Islam, the process of *sulh* can be practiced in all cases except in *Hudud* cases (Muhammad 2012, Rahman 1999).

2.5. Traditional *Shalish* in Bangladesh and *sulh*

Shalish is a non-state rural justice system and still the most effective procedure for quick and useful legal redress in Bangladesh. It provides a win-win situation for both parties and entails fewer sufferings and costs. Usually, the process of a particular *Shalish* starts with interrogating the disputants to ascertain the facts. Then the *Shalishkars* (who do *Shalish*) offer their solutions and seek the opinions of disputants before coming to a final decision (Delwar 2005, 1).

As the *shalishkars* know the causes and factors of a dispute more or less, they try to settle the matter through *somojuta* (compromise) or *bichar* (arbitration). *Somojuta* (compromise of action) is more informal than *bichar* (adjudication). To settle a dispute through *bichar* (arbitration), they take evidence, ask the witnesses much, make arguments or they get involved in the debate. Finally,

they reach a decision unanimously. Unlike *bichar*, after hearing from both applicant and defendant, the *shalishkaras* sometimes make a compromise between the disputants for it is the best-fit solution to restore the relationship of the disputing parties. This is called *somojuta*, a win-win resolution of a dispute. *Bichar* is arbitration in English and *tahkim* in Arabic. *Somojuta* may be translated as mediation, conciliation with or without the help of a third party. In turn all these informal adjudication or conciliation are informal ADR or *sulh*. For the main objective of *shalish* is to restore the relationship, not to adjudicate.

2.6. Elements of Sulh

Sulh as a contract has certain essential elements that forms a valid *sulh* agreement under Islamic law (Haroon 2017). The following are the essentials of *sulh* agreement (Sa'di 1988, 215):

- a) *Al Muta`aqidan*
 - i) *Al-Musalah Lahu / Al-Mudda`e*, (one who makes a declaration of claim)
 - ii) *Al-Musalah Alaihi / Al-Mudda` Alihi* (one against whom the claim is declared)
- b. *Al-Musalah Anhu* (Subject-matter in respect of which the claim is lodged)
- c. *Al-Musalah Bihi/Badl al-Sulh* (the object offered for the Sulh/Consideration)
- d. *Al-ijab* (offer)
- e. *Al-Qabul* (acceptance)

a) *Al Muta`aqidan* (*Al-Mudda`e, Al-Mudda` Alihi*)

The disputants coming together to a contract to avert the dispute are called *muta`aqidan*, or *musalih* by the jurisprudents (Sa'di 1988, 215). The two conflicting parties (*al-Masalih*) should be persons who possess the legal capacity to surrender their rights, donate or make a gift and not otherwise. In accordance with the principle, an insane, a minor, a guardian over orphan's property, an administrator over endowment funds (*waqf*), shall have no legal capacity to validly dispose under Islamic law (Haroon 2017).

b) *Al- Musalahu Anhu* (Subject matter of Dispute)

The subject matter of *sulh* should be property (*mal*) of value. The subject matter of *sulh* may emanate from dispute over anything lawful- be it dispute involving monetary claims, property, issues concerning marriage and divorce and lots of civil cases to the exclusion of *Hudud* cases.

c) *Al-Musalahu Bihi* (Consideration)

This is the object or thing tangible or otherwise upon which the parties to the *sulh* agree to be given as consideration in place of the right forgone by way of *sulh*. It must be *Halaal*, valuable and beneficial (Sa'di 1988, 215, Haroon 2017).

d-e) *AL-Ijab* and *Al-Qubul* (Offer and acceptance)

Like any other contract under Islamic law, offer and acceptance are essential ingredients of *sulh*. The offer as well as the acceptance may be conveyed in any expression that clearly illustrates the mutual consensus of the parties (Haroon 2017).

3. Analysis

It is observed from the discussion that the researchers are in a trend to show *sulh* in Islamic legal context is inseparable part of judiciary and akin to ADR but both are same from their objective. Again, to discuss the processes, approaches or moods of Islamic *sulh* as ADR they mentioned the first one is *sulh* and then *tahkim*, *muhtasib* and other processes. A question may arise if *sulh* is same to ADR which is an umbrella term and *sulh* again is a process of that ADR it means there is an ADR under ADR or a smaller *sulh* under the main *sulh*. The answer is that the word *sulh* is used proportionately in the Islamic legal system. It means an agreement to avoid fighting between two independent states. For example, *sulh-al-hudaibiyah* averted the fighting between Madina and Makkah, the then two city-states. As far as *Qada* is concerned, it actually ends any conflict through formal court where win or loss is inevitable among the disputing parties; all informal processes to avoid litigation are *sulh*. So, outside the formal court, *tahkim*, med-arb, *wali-al-mazalim*, *muhtasib* are the process of *sulh*. Fatwa had an important place associated with mufti both in formal and informal judicial system throughout the Muslim period in India both in *Sultanat* and *Mugal* period. In case of informal dispute resolutions by local notables, *tahkim* is more formal, and *sulh* is informal. *Sulh* in this stage includes *sulh* through negotiations, conciliation or mediation between the parties, by a neutral third-party or not. Thus, *sulh* as a process includes negotiation, mediation and conciliation. As a system, it includes *thakim*, *wali-al-mazalim*, *muhtasib* etc. additionally. So *sulh* is a system to avoid political fighting. Likewise, it is a system to prevent judicial combat avoiding litigation through *Qada* (formal judiciary by state-appointed judges). It is attached to *tahkim* (informal judiciary). Ultimately, *sulh* considered similar to ADR, may include *hiwar* (dialog), *mufawadah* (negotiation), *wasitah* (mediation), *shafa'ah* (intercession) *tanazul* (compromise of action), *mujadalah* (Dialect), *Munazarah* (debate) as processes of *sulh*, avoiding repeated utterance of the word.

Sulh, an informal system of dispute resolution, is similar to present day Alternative Dispute Resolution (ADR). Mediation, negotiation, conciliation, compromise of action, arbitration, *muhtasib*, *wali-al-mazalim* etc. are its processes. *Sulh* is an agreement reached through the processes mentioned above. In any process of *sulh*, the consent of disputants plays an active role to get an outcome amicably or arbitrarily if necessary. On the other hand, in *qada* once a case is

filed, the appointed judges play the main role to reach the outcome based on evidence arbitrarily, not amicably.

Dispute resolution is a legal and judicial issue. Dispute resolution in Islam is based on Islamic *sharia`h* and hence all sources of Islamic *shari`ah* are the sources of dispute resolution in Islam. The table bellow presented the dispute resolution system as a whole and *sulh* as informal system.

Dispute Resolution in Islam

Dispute Resolution in Islam											
Sources	Primary		Secondary								
	Qur`a'n	Sunnah	Main		Additional						
			<i>Ijma</i>	<i>Qias</i>	<i>isthsan</i>	Istislah, Masalih al mursalah	Madhab al sahabi	`Urf, Adat	Sadd al-darai	istislah	Sar`man qabla na
Fatwa	Fatwa (legal expert's opinion) as processing unit of <i>sharia</i> to adjust with present problem for both <i>qada</i> & <i>sulh</i>										
System	Sulh										Qada
Process	Sulh			tahkim	med-arb	Muhatab	Walimal zalim	nasihah			
	negotiation	Mediation conciliation	Compromise of action								
Proposed	mufawadat	Wasitah	tanazul	tahkim	Med-arb	muhatab	x	nasiha	Hiwar, etc		

The table explains that there are two systems for dispute resolution namely *Qada* (formal judiciary) and *sulh* (informal system). The sources for both are divided into two categories namely primary and secondary sources. Secondary sources is again are of two types, main secondary and additional secondary. Fatwa of a mufti acts as a processor of *sharia`h* laws to make it applicable for current problem and helps judges to resolve the current disputes. Fatwa acts as processing unit to adjust *sharia`h* (quran, Sunnah, *ijma`*, *qiyas* and heritage of Islamic *fiqh*) with current situation to solve contemporary problem. *Sulh* and *qada* are the main two systems for dispute resolution. Researchers are in a trend to see *sulh* equivalent to ADR but to discuss the approaches (process) of *sulh* they are not adjusting it with the process of ADR. It needs a reshuffling and the process used in the holy *Quran* like *hiwar* and *mujadalah* of sura al- Mujadalah. *Shafa`h* (intercession) of reputed person can fall under the process of *sulh*.

4. Result

Following the discussion mentioned above we may draw the summery saying that *sulh* is an inseparable part of a dispute resolution system in Islam. It goes hand in hand with *Qada* backed by state judiciary and *tahkim* (arbitration) backed by non-state authority. *Sulh* is an informal dispute resolution system in contrary to *tahkim* backed by non-state justice system. Likewise, it is an informal dispute resolution system compared to *Qada* (formal judiciary). All the processes that help to settle a dispute out of formal court or within court but avoiding strict judicial formalities are termed as a process of *sulh*. A distinct nature between *Qada* and *tahkim* is that state-appointed judges do the first one whereas in the later the disputants appoint the *hakams* from their own. Arbitration is a process of *sulh*, which may be proved by the ayah mentioned bellow.

“And if you fear dissension between the two, **send an arbitrator** from his people and **an arbitrator** from her people. If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever Knowing and Acquainted [with all things]” (Al-Quran, An-Nisa 04:35) .

“*Fab`athu Hakamn*” has been translated by Ali (1934), Al-Hilali and Khan (1990), Pickthall (2005) as “appoint an arbiter”, Daryabadi (1971) translated as “set up an arbiter”. This *ayat* provides a mixed mood of *sulh* combining *tahkim* (arbitration) ends with *sulh* (amicable settlement).

Sulh is an informal system of dispute resolution, which is similar to present-day Alternative Dispute Resolution (ADR). Mediation, negotiation, conciliation, compromise of action, arbitration, *muhtasib*, *wali-al-mazalim* etc. are its processes. *Sulh* is an agreement reached through the methods mentioned above. In any process of *sulh*, disputants are central figures, and their consent to achieve an outcome amicably or arbitrarily is necessary. On the other hand, in *Qada* once a case is lodged, appointed judges play the leading role to reach the outcome based on evidence arbitrarily not amicably. Following the discussion we can conclude saying that *sulh* is an inseparable part of dispute resolution used in pre-Islamic Arab and modified in Arab Islamic Culture following Islamic norms. ADR and *Sulh* are theoretically and practically same but in some cases, scope of *sulh* is wider than the scope of ADR. *Sulh* is legalized both in civil and criminal cases by the holy Quran, Sunnah of the prophet, *ijman* and *qias*. To compare *sulh* with the modern ADR *sulh* got much importance by the researchers however in use of the word *sulh* an obscurity is observed for using the word for the system and approach paradoxically. As there are many terms remain even in the holy Quran to present the several ways of *sulh* paradoxical use of the word should be avoided. It needs more studies only to discuss *sulh* as an umbrella term equal to modern ADR rigorously. Keeping *sulh* as a system for dispute resolution, it is an alternative option of *Qada* which is formal judiciary and *tahkim* which is an informal adjudication. The main character of *sulh* is its flexibility. It includes all the processes like negotiation (*mufawadat*), dialog (*hiwar*), mediation (*wasitah*), compromise of action (*tanazul*), Arbitration (*tahkim*), public grievance officer (*wali-al-mazalim*), ombudsmen (*muhtasib*) and other processes. It excludes *Qada* only, for *qada* is formal judiciary by appointed judges. *Sulh* has no access to do all types of adjudication, whereas the formal judiciary is duty-bound to administer all kinds of disputes.

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Beyond Maqasid al-Shariah: The Methodological Transcendence of the Concept of Maqasid al-Quran

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This paper aims to highlight on a new dawn of Maqasid thought called Maqasid al-Quran which yet to be emerged as an independent Islamic science like its predecessor, the concept of Maqasid al-Shariah. Being related, yet distinctive, Maqasid al-Quran was treated by some Muslim scholars as a next generation of maqasid thought after Maqasid al-Shariah. A contemporary Islamic jurist Taha Jabir Alwani has categorically mentioned that the journey of Maqasid al-Shariah should continue until it reaches to Maqasid al-Quran which could have a wider scope of the methodological capacity to go beyond Islamic legal paradigm. Hence, to explore the methodological implications of Maqasid al-Quran, this research will review Alwani's views on the subject. As a result, it could encourage a new thinking of maqasid discourse.

Keywords: Maqasid al-Quran, Maqasid al-Shariah, Shariah, Taha Jabir Alwani, Maqasid, Objectives of Islamic Law, Objectives of the Quran.

Introduction

In contemporary Islamic thought, maqasid discourse becomes increasingly popular. Two distinctive terms namely *Maqasid al-Quran* and *Maqasid al-Shariah* are popularly being used by the scholars of the field. While *Maqasid al-Quran* concerns understanding of the objectives of the Quranic discourse as well as its exegesis, *Maqasid al-Shariah* is confined within understanding the objectives of Islamic law and exploring the legal rulings of the *shariah*. However, some Muslim scholars, from the past and contemporary, like Abu Hamid al-Ghazali (d.1111C.E.), Izz al-Din ibn Abd al-Salam (d.1261C.E.), Ibn al-Qayyim (d.751A.H.), Al-Shatibi (d.1388C.E.), Rashid Rida (d.1935C.E.), Badiuzzaman Said Nursi (d.1960C.E.), Ibn Ashur (d.1973C.E.), Yusuf al-Qaradawi (b.1926C.E.) used both of these terms and outlined their basic concepts, but none of them used them interchangeably.⁶⁶ Therefore, the both terms leads to conceive that *Maqasid al-Quran* and *Maqasid al-Shariah* are not an identical genre. Muhammad Asad (d.1992) notes, "The term *Shariah* is more restricted in meaning than the term *Din*, which comprises not merely the laws relating to a particular religion but also the basic, unchanging spiritual truths which, according to the Quran, have been preached by every one of God's

66 Al-Ghazālī, Abū ḥamid, *al-Mustaṣfa fī Ḥikm al-ʿUlūm*, ed. Muḥammad Ḥabīb al-Salīm Abd al-Shayq (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1413 A.H.), p. 174.

apostles, while the particular body of laws (*Shariah* or *shir'ah*) promulgated through them, and the way of life (*minhaj*) recommended by them, varied in accordance with the exigencies of the time and of each community's cultural development."⁶⁷ Furthermore, the argument that the Quran, instead of presenting the *Shariah* as a whole of *Din*, presents the *Shariah* as part of the whole *Din* or part of the whole Quranic teachings. Although the Quran is primarily a holistic scripture which addresses theology, morality, rite and rituals, etc., and not merely a legal code, it however contains about five hundred verses, which are normative in nature.⁶⁸ These, in much detail, mainly deal with family affairs, civil laws, norms concerning state, economics, and penal laws. Only these, a few Quranic norms and the clear and ambiguous normative rules of the authentic *Sunnah* as a direct and eternal divine guidance (*shar'allah*) deserve the name of *Shariah*.⁶⁹ Moreover, since *Shariah*, in its legal sense, does not necessarily represent the totality of the *Quran* but only its legal portion *Maqasid al- Shariah* is confined only within the legal domain. However, the *Quran* which goes beyond the legal aspects and contains many other issues have no connection with laws such as stories of past nations or historical events, ethos, portrayal of the hereafter, natural phenomena, scientific indications, description of Allah's attributes, etc. In fact, *Maqasid al-Quran* is generally concerned with the intents of Allah (s. w. t.) distributed over the whole of His speech.⁷⁰

Maqasid Al-Qur'an's Transcendence over Maqasid Al-Shari'ah

Looking into the objectives (*maqasid*) of *al-Shariah* and the objectives (*maqasid*) of al-Quran could be another distinguishing element for visualizing the distinction between these two terms. According to famous jurists, *Maqasid al-Shariah* refers to issues which aim to legislate the legal laws and execution of juristic rules, for example the five principles that protect life, religion, honor, intellect and asset whereas, in regard to *Maqasid al-Quran*, none of these five issues is defined as Quran's objective by the same scholars who agreed upon these five *Maqasid* of *al-Shariah*.

The identification of *Maqasid al-Quran* by traditional Muslim scholars, as mentioned above, is mostly imprinted by Islamic theological color. In their views, the major issues of Islamic theology such as *Tawfîd*, Prophethood, reward and requital in the Hereafter, divine Determinism, etc.⁷¹ are detected as universal *maqasid* of the Quran. In contemporary literature, there is paramount conceptual and numerical extension over the identification of *Maqasid al-Quran* in pre-modern era. The numerical variation ranges between one and ten, and the conceptual diversity exceeds the theological boundary and reaches ethics, education (*tarbiyah*), socio-political reforms, Quran's inimitability, civil rights, establishment of Quranic laws and others. A brief detail of these variations is presented in the following paragraphs.

⁶⁷ Raysn, *Imam al-Shâlibî's Theory of the Higher Objectives and Intents of Islamic Law*, translated from Arabic by Nancy Roberts (Kuala Lumpur: Islamic Book Trust, 2006). P. 19.

⁶⁸ Al-Ghazâlî, *The Jewels of the Qur'ân*, translated from Arabic by Muhammad Abul Quasem (Kuala Lumpur: University of Malaya Press, 1977), p. 23.

⁶⁹ Al-Ghazâlî, *The Jewels of the Qur'ân*, p. 26-29.

⁷⁰ Ibid., p. 33.

⁷¹ Ibid., p. 30-32.

According to Abu Hamid al-Ghazali (d.1111 A.D), *maqasid* of the Quran, are six: to introduce Allah (s.w.t.), to introduce the Straight Path, to describe the situation in the Hereafter,⁷² to describe the state of respondents to the call to Allah (swt), to describe of the condition of the deniers, and to teach the way-stations on the journey to Allah (swt).⁷³ Whereas, *maqasid* of the *Shariah* are five: to preserve religion, to preserve life, to preserve the faculty of reason, to preserve chastity, and to preserve material possession.⁷⁴

One can easily discern the various dimensions of difference in Ghazali's views of *Maqasid al-Quran* and *Maqasid al-Shariah*. In terms of nature, according to him, the five objectives of *al-Shariah* are solely normative as they are concerned with legal cases.⁷⁵ In contrast, in the case of *Maqasid al-Quran*, his views manifest a broader theological nature rather than the legal one such as the first *Maqasid* of the *Quran* which he categorizes into three as "knowledge of Divine Being, knowledge of His attributes, and knowledge of His works."⁷⁶ The rest of al-Ghazali's classifications of *Maqasid*, unlike the sixth objective (*maqasid*), are also concerned with metaphysical issues - Hereafter, Angels, Haven, Hell - and the Quranic dialectics⁷⁷ which are totally devoid of normative nature. Yet unlikely, according to al-Ghazali, the "sixth objective [of the Quranic verses] includes those which are termed lawful, unlawful, and the bounds of God."⁷⁸ Furthermore, in this section he mentions the theory of preservation, invoking well-being and repealing the corruptive means (*dar' al-mafsadah*) which are the core theory of *Maqasid al-Shariah*.⁷⁹

Ibn Ashur's thesis of *Maqasid al-Quran* covers a wide range of major Quranic themes such as reformation of belief system, purification of morals, legislation of laws, stories of ancient nations, reward and requital, and Quran's inimitability (*i'jaz*). Like al-Ghazali, he regards the legal portion of the *Quran* as one of its many objectives. Evidently, his classification of *Maqasid al-Quran* goes beyond the range of his classification of *Maqasid al-Shariah* as the former is enumerated in eight and the latter in three. As far as his theory of *Maqasid al-Shariah* is concerned, it is totally devoted to the legal implications and he necessitates the jurists to have knowledge of this art for five reasons which are entirely concerned with giving rulings in analogical issues and knowing the reason and wise purpose behind the legislation of any law by the Lawgiver.⁸⁰ While discussing *Maqasid al-Shariah*, nowhere does he deal with any moral, theological, historical or metaphysical issues as he did for *Maqasid al-Quran*. He completely relates this art of knowledge to the technical functionalities of determining a legal ruling whose legal status is vague, undermined, unknown, or incompatible with time and space. He concerns

72 Ibn N  sh  r, *Maq  l  d al-Shar  'ah al-Isl  miyyah* (Beirut: D  r al-Lubn  n, 2004), p. 135.

73 Al-Qar  l  w  , Yus  f, *Kayfa Nat  mal Ma'a Al-Qur'  n Al-Ad  m* (Qatar: Markaz Al-Buh  th Al-Sunnah wa Al-S  rah, University of Qatar, 1997), 63.

74 Muhammad Rash  d R  la, *Al-Wa  y Al-Mu  ammad  * (Beirut: Foundation of 'Izz Al-D  n, 1306 H), 191.

75 Muhammad Iqbal, *Reconstruction of Religious Thought in Islam*, ed. M. Saeed Sheikh (Lahore: Institute of Islamic Culture, 1996), 7.

76 Al-Dhahab  , Mu  ammad Husa  n, *Al-Wa  y wa Al-Qur'  n Al-Kar  m* (Cairo: Maktab Wahbah, 1986), 39.

77 Abul A'la Mawd  d  , *Fundamentals of Islam* (Pakistan: Lahore, Islamic Publication, 1982).

78 Ma  m  d Shalt  t, *'Ila Al Qur'  n Al-Kar  m* (Cairo: D  r al-Shur  q), 5-6.

79 Bediuzzaman Said Nursi, *Signs of Miraculousness*, p. 19.

80   asan Al-Bann  ',   ad  th Al-Thul  th  ', compiled by A  mad N  sa N  sh  r (Cairo: Maktabah Al-Qur'  n).

his theory of *Maqasid al-Quran* with the interpretation of Quranic verses where Allah's (swt) intents should be exposed and the instances of such interpretation can be seen in his *tafsir* work, *al-Tahrir wa al-Tanwir*.

YĒsuf al-Qaradawi (b.1926) also identifies the following eight purposes: The correction of beliefs, and of the conceptions of the Deity, prophethood, and requital; the acknowledgement of man's position on the earth and rights, particularly those of the weak; inspiring humanity to worship God and fear Him; inviting men to purify their souls; the establishment of a sound family structure, and the preservation of women's rights; the building of a model *Ummah*; and summons to mutual assistance in the world of humanity.⁸¹

Rashid Rida (d.1935) identifies ten purposes: Exposition of the basic pillars of the religion; Prophethood and Divine messengership, and those of assignments of the prophets; perfection of man's mind; the humanistic, socio-political and national reforms; exposition of responsibility in Islam and the general advantages of its prohibitions; explanation of the manners, foundations and general principles of universal Islamic political ruling; guidance to financial reform; reforming of war policy and philosophy and eliminating its evils and predicaments; giving women all human, religious and civil rights; and guidance of Islam to rid of slaves.⁸²

Muhammad Iqbal (d.1938) detects only one main purpose of the Quran which is to awaken in man the higher consciousness of his manifold relations with God and the universe.⁸³

Muhammad Husain Al-Dhahabi (d.1977) identifies two universal purposes of the Quran: first, to be the miracle (*M'ujiza*) for the Prophet (pbuh) and giving testimony to the authenticity of *D'awah* and his messengership; secondly, to be a constitution for the Islamic *Ummah* where *hidayah*, righteousness, dignity in this world and happiness in the hereafter are derived from.⁸⁴

Abul Ala Mawdudi (d.1989) is the proponent of three fundamental purposes of Quran: establishing God's law on His earth; making mankind true vicegerents according to His guidance on the earth; and making Quranic observers superior in this world.⁸⁵

Mahmud Shaltut (d.1963) also finds three purposes: 1. Belief system: it purifies the mind from the seeds of polytheism and paganism, encompasses it with the policy of pure spirituality and it comprises what is obligatory to believe in Allah and His attributes, Revelation, angels, divine Books, prophets, resurrection and requital, 2. Ethics: it disciplines mind, upraises honor of persons and society, strengthens brotherhood and cooperation among mankind, it includes truthfulness, patience, fulfilment of covenant, tolerance, etc, 3. *Ahkam*: the rulings of Allah (swt) mentioned in the Quran. It includes sets of worships, social norms, judicial laws, financial interactions, military rules, etc.⁸⁶

Said Nursi (d.1960) sees the universal purposes of the Quran as *tawhid*, Prophethood, Resurrection and Justice.⁸⁷

81 MuĀammad NĀbduh, *FĒ TafsĒr al-Qur'Ēn* in *Al-AĒmal al-KĒmilah li al-ImĒm MuĀammad NĀbduh*, ed. by MuĀammad NĪmĒrah (Cairo: DĒr al-ShurĒk, 1993), vol. 4: 23.

82 NĀwwĒ, MuĀammad SalĒm, *Dawr al-MaqĒlīd fĒ al-TashrĒ'Ēt al-Mu'Ēlarah* (London: Wimbledon, Al-Furqan Islamic Heritage Foundation, 2006), p. 10.

83 Ibn Bayyah, NĀbdallah NĀlĒqah *MaqĒlīd al-SharĒ'ah bi al-UsĒl al-Fiqh*, p. 21-22.

84 Ibid., 21.

85 Ibn NŌshĒr, *al-TaĒrĒr wa al-TanwĒr*, vol.1: 39.

86 Ibid., vol.1: 40.

87 Ibid., vol.8: 8.

Hasan al-Banna' (d.1949) is also a proponent of four purposes: Exposition of Islamic rulings comprehensively and practically in conjunction with contemporary style; introduction of Islam as a complete social code, not merely a theoretical dogmatic religion; preservation of true belief in Allah (swt) in times of atheism; and helping human mind in the period of transgression of materialism.⁸⁸

Muhammad Abduh (d.1905) points out the main purposes are divine unity; the promise of a generous reward for embracing the Quran, and admonition of those who do not embrace it and threatening them with punishment; worship, which revives the heart with the affirmation of Divine unity and establishes it firmly in the soul; explanation of how that path should be followed, which is the way of happiness and leads to the bounties of the hereafter; stories of those who obeyed the path of Allah and those who did not.⁸⁹

Thus, in the prominent Muslim scholars' views, both subjects are respectively distinctive and differ from each other in their classifications, functional scopes, implications and nature; it should therefore, be logical to argue that they are not identical.

Methodological transcendence of Maqasid al-Quran

The necessity of *Maqasid al-Shariah* rests on understanding the rulings (*ahkam*) derived from the Quran and the authentic *Sunnah* of the Prophet (pbuh) as well as pursuing juristic *ijtihad* in pursuit of bringing about public welfare and deterring the detriments towards it.⁹⁰ In terms of functional scope, *Maqasid al-Shariah* is a philosophy of Islamic legislation as it presents answers to the three fundamental questions which every legislation encounters. The questions are: (1) what is the dimension of Islamic legislation in responding to the newly raised human affairs? (2) What is the dimension of legislative compatibility to the public welfare and vitals of life? And (3) what is the recognized status of human *ijtihad*?⁹¹ In descriptive terms, it is strictly conditioned that *Maqasid al-Shariah* must not be conflicting to any recognized principles or reliable sources of *Shariah*, thus the scopes of *Maqasid al-Shariah* therefore fundamentally remain within the field of *ijtihad* where no clear-cut ruling (*hukm*) from any recognized sources is available. It further works in determining the preferable ruling from several rulings given by Muslim jurists on any issue. These functional scopes again show that *Maqasid al-Shariah* does not go beyond the legal dimensions of Islam.

However, *Maqasid al-Quran* could function more widely in exploring and understanding the *maqasid* of the whole Quranic discourse no matter whether it is legal and non-legal. Its prime concern lies in interpreting the verses of the Quran in the light of their objectives and shows the ways by which these objectives could be achieved.

⁸⁸ Taha Jabir Alwani, *Nahwa al-Tajdid wa al-Ijtihad*, Egypt: Dar Tanwir, 2008, P. 177

⁸⁹ Ibid, P. 178

⁹⁰ Ibid, P. 179

⁹¹ Ibid, P. 178

Ghazali's use of Higher objectives of the Quran as Method for classification of Knowledge:

Al-Ghazālī's classification of knowledge in his *Jawāhir al-Qur'ān* is concerned with a concept what he called *maqāṣid al-Qur'ān* (basic objectives of the Qur'ān). In this theory, he identifies six basic objectives of the Qur'ān which are divided into two categories as "main" and "secondary". The main objectives of the Qur'ān and their categorization are the foundation of al-Ghazālī's classification of religious sciences. In his understanding, both are mutually integrated. This integration promotes a theoretical relationship as the Islamic sciences are classified as per the categorization of these objectives. While the six main objectives are categorized into two, main and secondary, the Islamic sciences are coherently classified into two, core and peripheral. More precisely, the sciences of the core (*'ulūm al-Lubāb*) derives from the main objectives of the Qur'ān and the sciences of the periphery are drawn from the secondary objectives. As al-Ghazālī asserts, the secondary objectives follow, enrich and complete the main objectives while the sciences of the core are similarly complemented or followed by peripheral sciences.⁹² However, the sciences of the core are named so because they are used as tools of understanding the main objectives of the Qur'ān. Likewise, the sciences of the periphery are called so because they are used as tools of understanding the secondary objectives. Al-Ghazālī's argument on the role of the objectives of the Qur'ān in classifying the Islamic sciences appears logically sound and persuasive.

Ibn Ashur's use of Higher objectives of the Quran as a method of tafsir:

Ibn Ashur is one of the few Muslim scholars who argue for *Maqasid al-Quran* to be a criterion or a principle of *tafsir*. He states that the aim of a commentator of the Quran is to explain his understanding of God's intention in His Book and introduce the meaning and semantic connotation in pursuit of finding the *Maqasid al-Quran*. He should have knowledge about the general *maqasid* of the Quran.⁹³ Ibn Ashur then classifies the approaches of commentators into three; firstly, being narrow, superficial and outward meanings of the texts; secondly, inventing indirect meanings that the context and indication of the words demand but would not be contradictory to the *maqasid* of the Quran; and thirdly, explains derived issues. For the second category, the scholars expound *ahkam* and delve into deep study as they deliberate over minute details of ethics.⁹⁴ Ibn Ashur views the *maqasid* as highly significant in his *tafsir, al-Tahrir wa al-Tanwir*. In the beginning of all *surahs*, he gives a brief outline of the *maqasid* of each *surah* and then he interprets the verses in light of the demands of those defined *maqasid*. Regardless of *surahs*, most of the time, he pays attention to find out the *maqasid* of the verses. For example, *Surah al-Araf*, for which he identifies the following *maqasid*: Prohibition from adopting partners except Allah (swt); warning pagans of the consequence of paganism in this world and the hereafter; describing that pagans and those who falsify the Prophets face the wrath of Allah (swt) even in this world; reminding people in general of the favors of Allah (swt) they are enjoying; helping people to stay away from satanic deviation; portraying the plight of criminals and the honors for righteous people on the Day of Judgment;

⁹² Ibid, P. 179

⁹³ Ibid, P. 182-183

⁹⁴ Ibid, P. 183

reemphasizing the fact of revival after death with proofs; prohibiting corruption on earth which Allah (swt) has made for the welfare of mankind; referring the means He has created to reform earth; and stressing what Allah (swt) has instilled in humans a tendency to accept the call of the prophets to righteousness and reform.⁹⁵

Methodological Transcendence of higher objectives of the Quran in Alwani's view:

According to Alwani, there are two measures were considered in order to reestablishing connection between Islamic teachings and practical life of the Muslims.

1. Illustrating the *raison d'être* of Laws, objectives of Islam and shariah.
2. Re-arranging the priority in shariah and emergence of *maqasid* thoughts.

Muslim scholars have developed the idea that every Islamic law existed for a *raison d'être* or objectives and all the laws aimed to bring human well-being or prevent harmfulness.⁹⁶

Again, some of them have highlighted on re-arranging the priorities. And they both are in a dialectic relationship. While 'maqasid discourse' enables to 'understand the revelation', the 'jurisprudence of priority' helps to 'understand the real world'.⁹⁷ the 'jurisprudence of priority' is based on subtle understanding of the role of religiosity (*tadayyun*). Thus, *tadayyun* is a human effort of harmonizing real life with divine revelation.⁹⁸

The *maqasid* discourse was developed based on Islamic legal maxims and search for objectives and apply them in understanding and redirecting the partial scripture which is called induction (from branches to the core).⁹⁹ It begins with a comprehensive inductive methodology which tries to make a relationship between individual units of laws and the terms of general law with several evidences. Hence, a legal maxim is considered as an objective of shariah. Therefore, it reigns over an individual unit of law. *Maqasid* methodology departs with an idea that all the content of shariah have a logical meaning, lofty wisdom.¹⁰⁰

Some reasons for less attention to *maqasid* discourse and jurisprudence of priority in the early period:

1. Dominance of mere theological tendency

⁹⁵ Ibid, P. 185

⁹⁶ Ibid, P. 185-209.

⁹⁷ Mutawātir adalah periwayatan satu kumpulan daripada satu kumpulan dalam setiap generasi ke generasi yang mustahil berlaku kesepakatan mereka akan berbohong. Lihat al-Qaṣṣallānī, *Laṭā'if al-Isharāt Li Funūn al-Qirāāt* (al-Su'ūdiah: Mujaṃma' Malik Fahd Li Ṭibā'ah al-Muṣḥaf al-Sharīf, 1434H), 1:124.

⁹⁸ Lihat Ibn al-Jazarī, *al-Nashr Fī al-Qirāāt al-'Ashr* (Beirut: Dār al-Kutub al-'Ilmiyah, 2006), 1:12-13.

⁹⁹ Lihat 'Iṣāmuddīn Aḥmad Bin Muṣṭafa Bin Khalīl, *Sharḥ al-Muqaddimah al-Jazariyyah* (al-Su'ūdiah: Mujaṃma' Malik Fahd Li Ṭibā'ah al-Muṣḥaf al-Sharīf, 1421H), 106, dan Zakaria al-Anṣārī, *Al-Daqāiq al-Muḥkamah Fī Sharḥ al-Muqaddimah* (Iskandariah, t.t), 15.

¹⁰⁰ Muḥammad Bin Muḥammad Ibn al-Jazarī, *Al-Muqaddimah al-Jazariyyah* (Jeddah, Dār Nūr al-Maktabāt, 2006), 3.

2. Dominance of partial jurisprudential tendency which search for partial evidence for any unit or issue.
3. Dominance of isolated (unintegrated) reading of revelation.
4. Exclusive focus on linguistic tools or linguistic context for legal discourse.
5. Monotonous thinking that does not maintain time-space relativity.
6. Indulging into developing theory and hypothesis and making distance from real functional life..
7. Influence of some trends that were originated from previous legal paradigm like shariah of Bible.
8. Absence of differentiation between bondage/servitude to Allah which is based on wisdom and bondage/servitude to human; and hypothetical parallelism.
9. Failure to account the characteristics of Islamic shariah as the methodological determinants and belimit them a mere commendable characteristic.¹⁰¹

Though maqasid perspective was available to prominent traditional muslim scholars since the very first era of muslim nation includes the companions of the prophet, Maqasid did not emerge an independent branch of knowledge. The “fundamentals of islamic jurisprudence” (ilm usul al-Fiqh) should have been based on the concept of maqasid. Or at least should have been stood by it.¹⁰²

Maqasid al-Shariah has become an independent branch of knowledge, not merely a chapter in Usul al-Fiqh (Principles of Islamic Jurisprudence). Yet, this outreach should been earned in the very early period until the concept of “Higher objectives of the Quran” was discovered and implemented to real life of the people.¹⁰³

Higher objectives of the Quran as a methodological tool:

1. **Higher objectives of the Quran are the absolute fundamentals:** sources of Higher objectives of the Quran, in terms of their essentiality, generality, absoluteness, universality, and legislation are restricted to only one single source which is the Quran. This is achieved through reading, understanding and thinking in an integrated way where reading of revelation and reading of the universe are collaborated. This integration must lay its principles and methods so that it can facilitate approach to it and eventually be used as a Quranic methodological factor/instrument.
2. **Higher objectives of the Quran and the relation between Quran and sunnah:** for the Quran, sunnah is an applied and functional manifesto. In fact, sunnah and sirah function two practical and applied forces for Quranic guidance under its higher objectives. Therefore, sunnah stands by the Quran in its unitary construct. As a result, it should be read and understood in the light of this unity. With this consideration, sunnah is a practical method

¹⁰¹ Ibn al-Jazarī, *Munjid al-Muqriin* (Ṭanta: Dār al-Ṣaḥābah, 2007), 21. Lihat juga al-Suyūṭī, *al-Itqān Fī ‘Ulūm al-Quran* (Kaherah, Dār al-Fajr Li al-Turath, 2006), 1:276.

¹⁰² Ibn Manzur, *Lisan al-‘Arab* (Beirut, Dār Ṣādir, t.t), 128.

¹⁰³ Ibn al-Jazarī, *Munjid al-Muqriin* (Ṭanta: Dār al-Ṣaḥābah, 2007), 8.

for bring the Quranic teachings to real life. This method could be effective in solving the partial reading of the narrations. Through the 'higher objective' framework, sunnah clearly appears as a method and source which represents as practical explanatory regulation for constitutional articles in legislative sphere. And the legislative aspect does not represent except only one dimension or one aspect from many other aspects of the Quran.

3. **Higher objectives and holy books of the prophets:** Higher objectives cannot be considered as a fundamental unless they are found commonly in the holy books of prophets. Higher objectives comprise the connotation of 'objectives of shariah' as it is prevalent to the Islamic jurists who have reduced its role to describing the underlying reason or wisdom behind a ruling of law. The aim was to ensure the subjects of the law that whatever was ordered to them was in fact to ensure three categories of well-being: beginning with the essentials (daruriyyah), the needs (hajiyyah) and the luxuries (tahsiniyyah).
4. **Higher objectives of the Quran and regulating the sub-laws:** higher objectives must be able to rule over the sub-laws and regenerate them as per all kind of human necessitates. As a result, there prevails a connection between the fundamental and sub-laws.
5. **Higher objectives and constitutional principles:** In terms of legislation, higher objectives of the Quran like constitutional principles as they have the capacity to lay out constitutional articles and legal principles and the importance of their connection to the higher objectives.
6. **Higher objectives and the prospects of self-renewal of Islamic jurisprudence:** application of higher objective system would lead to compatibility of self-renewal in the fundamentals of Islamic jurisprudence and well as jurisprudence. It can save them from shortcomings.
7. **Higher objectives of the quran and effectiveness of tajdid and ijtihad:** higher objectives of the quran are not only dalil (legal evidence) or fundamental of jurisprudence but the baseline for reconstruction of principles of jurisprudence, its renewal and developing "grand jurisprudence" on it. It will then help to revisiting Islamic jurisprudential tradition, correcting it from decades-long impurities, putting it under Quranic ratification and liberating it from the effect of locality and nationality so that it can be promoted to the universal standard and be capable to participate in the articulation of a "joint global culture".
8. **Higher objectives of the quran and creating a critical sense:** higher objectives would create a critical sense among the scholars which develops a criterion of all kinds of knowledge by which it could be filtered what goes with these objectives and what goes against them.
9. **Higher objectives of the Quran and activation of the characteristics of shariah as a methodology:** Applying system of objectives of the Quran would add liveliness and sound effectiveness to the characteristics of shariah to work with the 'system of maqasid' in order to purify Islamic juristic tradition.
10. **Higher objectives of the Quran and theory of education:** Higher objectives of the Quran can help to develop the general theory of education for all the sciences of islam as well as social sciences. This theory has the capacity to function in description, categorization and

interpretation. It can also work as a methodology which can be utilized in testing results by advanced criteria. It could also be effective in developing local and national culture. It would be capable in bringing about an unified civilization which could form an universal society that overcomes distinctive cultural, regional and national temperament; and establish a just and rightly guided society. It is, as a system, capable to develop a principle for a global universal thought because it can deal with scientific method.¹⁰⁴

Conclusion

According to the above discussion, evidently the *Maqasid al-Quran* and *Maqasid al-Shariah* are strongly connected to each other, but at the same time two distinctive themes of Islamic revealed sciences. The distinction between them could be primarily understood from the semantic sense of the very terms Quran and *shariah* in the Quranic use. In the Quran, the term *shariah* and its verbal form are used in normative sense. Thus, it represents only the normative contents of the Quran. Whereas, the word Quran is used for *Din* which transcends the normative boundary and includes all the divine discourses that were revealed to the Prophet Muhammad (pbuh). While *Maqasid al-Shariah* is defined as the purpose of *shariah* and the underlying reasons that the Lawgiver attached with each of its rulings (*ahkam*) and *Maqasid al-Quran* as a science of understanding the Quranic discourse in light of its purposes (*maqasid*), the particularity and comprehensiveness of both further demarcate the spectrum of distinction between the two. Moreover, in determining the higher objectives (*maqasid*) of both the Quran and *shariah*, the prominent Muslim scholars who pioneered in both disciplines never used them interchangeably. They rather maintained an explicit distinction between them in number of the objectives as well as in the concepts. In addition, functionally, *Maqasid al-Shariah* basically remain within the field of *ijtihad* where no clear-cut ruling (*hukm*) from any recognized sources is available or to determine a preferable ruling in any case where several possible rulings are given by Muslim jurists. However, the prime concern of *Maqasid al-Quran* remains within interpreting the verses of the Quran in the light of their objectives and shows the ways by which these objectives could be achieved. Again, *Maqasid al-Shariah* can transcend the boundary of the Quranic text and can consult with the sources other than Quran such as *Sunnah* (traditions of the Prophet Muhammad), *Ijma'* (Juristic consensus) and *Qiyas* (legal analogy), but the functions of *Maqasid al-Quran* remain strictly within the Quranic textual orbits. Apparently, the spectrum of *Maqasid al-Quran* appears broader than *Maqasid al-Shariah* because its functional scope, subject matters and objectives are wider than the *Shariah's*. Thus, these two phrases are different and distinctive in terms of their concepts and contents. It is expected that the findings of this study would encourage conducting some further researches on other scholars' views of the topic. Moreover, *Maqasid al-Shariah* can function in an issue in which there is no clear textual evidence from the Quran, but the functions of *Maqasid al-Quran* remain within its textual orbits.

¹⁰⁴ Ibn Manzur, *Lisan al-'Arab* (Beirut, Dār Ṣādir, t.t), 129.

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Signs of God in Plants from the Quranic Perspectives

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Abstract

The Quran is very comprehensive that conveyed messages of various themes where it includes botanical and geological theme. Botany or to be specific plants, in its creation and nature lies many signs of the magnificence of God. The plants from the smallest to the biggest, fruits or not, have many scientific secrets that need more to be discovered. It becomes proof for the believers about the divine wisdoms. Hence, this study focuses on the Quranic verse from Surah Ar-Ra'd verse 4 (13:4). The verse mentions how trees of the neighbouring tracts, watered with the same water can be very differently growth. This study aims to understand the deeper meaning of the verse and the scientific explanation behind it. A library research method is used in this study. All the data and information required for the importance of this study are acquired mostly through reading of the previous writings that were available to the researcher. The researcher has found that even from the same soil, plants can grow differently due to many scientific factors that more focusing to the soil where plants were planted, as the particular verse mentioned about the soil (land). The result also shows that this particular verse is not the only verse that mentions about the sign of God through plants but there are also many other verses from other surah that touch on the same topic. Abstract text must be in one column and Arial font, 10 point, normal, justified alignment with single-spaced interline spacing.

Keywords: Quran, plants, soil

Introduction

Al-Quran was revealed as guidance to the mankind through the prophet Muhammad SAW. It contains messages that are all beneficial and needed for human to live in this world as His servants. Even though it was revealed more than 1400 years ago, the messages conveyed in the Quran are all clear and will remain valid as it is protected from any kind of changes until the day of Qiamah. The contents are very holistic in mentioning every aspect of life; from ibadah, Islamic believes, Islamic law, Hereafter, muamalah, and many more. In addition, Allah also mentions about the reward for those who believe and the punishment for those who don't. Besides, there are many issues in the Quran mentioned about the 'signs' and design of divine wisdom. For example, the noble Quran did mentions about life. The signs of Allah are indicated in the life of creatures, different stages of life, system involved in the creation of living creatures and also the effects of life such as perception, hearing, sight, guidance, inspiration, instinct, intelligence, etc. which constitutes an interesting subject. Allah creations are created with very great details to an extent that nobody could ever create the same.

The miracle of the Quran can be seen through its scientific information. The facts that were revealed more than 1000 years ago in the Quran were discovered and proven by the scientist only recently. In the time of the prophet or also known as the revelation period, insufficient of scientific means has cause the human unable to study certain data contained in the Quranic verses. It is shows without doubt about the greatness of His knowledge and the prophetic of Prophet Muhammad SAW that conveyed the words of Allah through the Quran. Apart from the topic of life

that has been mentioned in the previous paragraph, there is also scientific information about astronomy (the sun and moons, stars and planets, orbits), geology (water cycle and mountains), embryology (fertilization, embryo) and also biology (physiology and botany) (Bucaille, n.d). Besides, Allah SWT mentioned in the Quran:

“And within the land are neighbouring plots and gardens of grapevines and crops and palm trees, [growing] several from a root or otherwise, watered with one water; but We make some of them exceed others in [quality of] fruit. Indeed in that are signs for a people who reason” (Surah Ar-Ra’d: 4).

In this verse, we can see that Quran expresses the concepts that were way ahead of this current time of its revelation in the theme of botanical. This once again becomes the clear proof of the truthiness of the revelations. Nowadays, many factors can affect the growth of the plants such as the soil and other substances are revealed as well as discovering many amazing facts particularly plants, through the scientific discoveries of what Quran has mentioned more than 1400 years ago.

Literature Review:

Reviews of considerable number of writings related to the topic have been conducted by researcher. The reviews are to identify related studies and academic works that have been done to prevent any repetition of this topic before further study can be conducted.

The previous scholars and academic researchers have shown a great interest in understanding the Quranic verses (*tafsir*) over the years. This circumstance contributes to the production of various writings on the particular topic. “Tafsir al-Quran al-Azim” or well known as “Tafsir Ibn Kathir” is a book written by Ibn Kathir (774H). His real name is Ismail bin Umar bin Kathir. In addition, Tafsir Ibn Kathir is one of hundreds *tafsir* books that have been written again by many Islamic scholars. It is also one of the famous *tafsir* books with the topic in Quranic *tafsir* because it uses the prophetic hadiths to explain the Quranic verses (Ibn Kathir, 1996).

Besides, there is also another book that is significant with Quranic *tafsir* which is “Tafsir al-Jalalayn”. As how it was named, this book was composed by two ‘Jalal’ which are Jalal ad-Din al-Mahalli (864H) and his student Jalal ad-Din al-Suyuti (911H). Its simple style and consist of only one volume has regarded it as one of the most easily accessible Quranic *tafsir*. Tafsir al-Jalalayn also has been translated into various languages (Al-Jalalyn, 2007).

On the other hand, there are also scientific journals written in understanding the growth factors of plant. Passioura (2002) wrote an article entitled “Soil conditions and plant growth” to understand how plants reacted to the different types of soils. In this context, it is the ability of the roots to take up water and nutrients for the plants. Soils play a vital role in the growth of plant where the root will automatically adapt to the soil condition as the roots can sense the hard condition of the soils.

Ward (2015) was also write about how soil can affect the growth of the plant. The main factor highlighted in the article is the pH balance of the soil. Bacteria that change and release nitrogen from organic matter and some fertilizers operate best in a particular pH level which explains why some soils seem to be unsuitable for the growth of a plant. Even though this article did not directly mentions about plant in the Quran, but it was discusses on the same topic as mentioned in the verse 4 Surah Ar-Ra’d about soil. Last but not least, a journal written by Heinze, Gensch, Weber and

Joshi (2017) entitled "Soil temperature modifies effects of soil biota on plant growth" stated that there are a significant of abiotic and biotic factors in the soil the affect the growth of the plant.

Methodology:

The main methodology used in this writing is library research method where it is adopted and required information mostly from secondary sources. The data were collected from the available materials in Islamic Science University of Malaysia (USIM) library which includes book, theses, articles, reports and published scientific research. All the data were acquired through readings as the researcher used a library research approached. Besides, all the available materials were reviewed in order to get the theories, concepts or point of views to evaluate how it were related with the topic.

Discussion and Result:

Understanding the Quran Surah Ar-Ra'd Verse 4

"And within the land are neighbouring plots and gardens of grapevines and crops and palm trees, [growing] several from a root or otherwise, watered with one water; but We make some of them exceed others in [quality of] fruit. Indeed in that are signs for a people who reason" (Surah Ar-Ra'd: 4)

Al-Jalalyn (2007) stated in Tafsir al-Jalalayn for this verse: "And on the earth are tracts, diverse terrains, neighbouring each other, joined side by side, some good, some briny, some of little yield and some fruitful and these constitute proofs of His power, exalted be He and gardens, orchards, of vines and sown fields (read zar'un, in the nominative, as a supplement to jannātun, 'gardens', or read zar'in, in the genitive, [as a supplement] to a'nābin, 'of vines'); similarly [constituting proofs of His power are] His words: and date-palms sharing one root (sinwān is the plural of sinw, which are date-palms belonging to the same root, but with many offshoots) and date-palms otherwise, [each] of 257 individual root, watered (read tusqā as [referring to] jannāt, 'gardens', and what is in them, or read yusqā as [referring to] the mentioned [date-palms]) by the same [source of] water; and We make some of them to excel (wa-nufaddil, or read wa-yufaddil, 'and He [God] makes [some of them] to excel') others in flavour (read fī'l-ukul or fī'l-ukl): and so some are sweet, others, bitter and these are [also] proofs of His power, exalted be He. Surely in that, which is mentioned, are signs for a people who understand, [who] reflect"

From this Quranic verse, we can understand that there are differences between plants and fruits. It's have differences in shape, colour, taste, scent, blossom and shape of the leaves. Some of the plants are very sweet or sour while the other are bitter or mild. In addition, it can also have a combination of these attributes and with Allah's will, the taste can change into another taste. All of the variances and complex diversities which can be seen in plants somehow are watered by the same water. Some plants have a yellow colour or red or black or white and that are also the case for its flowers. In this verse surely have the signs of the existence of Allah and His power in creating all these variances. It is surely the signs for those who believes and have a strength reasoning (Ibn Kathir, 1996).

This noble verse shows a series of geological and botanical issues which are the signs of predetermined system created by Allah SWT and it is a very interesting topic to be discussed. The Quran first mentions that there are different tracts side by side in the earth and there are gardens and trees which have different kinds of grapes and different plantations as well as palm trees. The trees and their various types take the roots from one basic stem and sometime from different stems. In addition, it is also amazing that some trees have excelled over others in its type of fruit. What is more amazing is that they are all watered with one type of water. Each of these proves provide us with enough reasons to the leadership which is unique in its origin and knowledgeable in its system. It is the reason why the Quran declares that there are signs in these matters of Allah at the end of the verse for those who contemplate (Group of Muslim Scholars [GOMS], 1997).

Scientific Explanations

The explanation from the Islamic scholars about the meaning of verse 4 Surah Ar-Ra'd has been discussed. The verse has surely made us realised about how great the power of Allah who can create a diversity of plants through one source of irrigations. Hence, it is now to look through the scientific explanation on how can plants of the neighboring tracts grow differently each other.

From the scientific views, we can see that there are actually many factors affecting the growth of plant, even the same fruit type. One of the main factors that were mentioned is the soil itself. As we all know, soil is a major medium for plants to grow. Some plants may grow in water without soil, but majority of the plants need soil as main medium to grow. Hence, soils play a very crucial role in this matter as plants depend on soil for nitrogen in most cases. Soils acidity is a key factor to ensure the healthy grow of plant (Bryant, 2017). As any living things, plants also adapt to its surrounding to survive. The roots and the shoots will react differently to different types of soils. Desert soils for example, contain deficient of organic matter while the addition of mineral fertilizers is not beneficial (Sharma, Daiya & Chawan, 1980).

The hardness of soil is one of the factors that affecting the root growth and the hardness usually refers to the pressure required to push into the soil a cylindrical probe with a conical tip (Passioura, 2002). The water content, soil compaction and even the movement of the large roots are some of the reasons which affect the hardness of the soil. In addition, the soil will also affect the shoots growth. This is the result when the roots cannot provide the shoots with enough water and nutrients. The scientific experiments also measure the leaf area of plant which grow in different soils hardness because the resistance of the soil is closely related to the leaf area.

Besides, the temperature of the soil also modifies the plants growth. Amazingly, plants have a very complex interaction with its surrounding soils. What visible to human eyes during the growth of a plant is only part of the whole complex process. Surely, this is the proof of the magnificence of Allah's creations. In addition, the plant roots are directly or indirectly influenced by the interactions of abiotic and biotic factors (Heinze et al., 2016). Fortuna (2012) explained that several of microorganisms (bacteria & fungi), soils animals (nematode, insects & earthworms) and plants that live all or part of their lives in soil are what made the soil biota (biotic). If biotic factors are related to the living things in the soil, the abiotic factors on the other hands are the non-living things components such as temperature, humidity, water and compositions. The soil biota can affects the plants either positively, neutrally, or even negatively. Thus, the soils biotic, abiotic and the plant itself are closely related to each other. Any changes made to the abiotic soil for example

changes in temperature, could changes the soil biota effects on plant growth. This is proven through a scientific research where an increase of 10°C in temperature has significantly changes the effects on the plant growth (Heinze et al., 2016).

In addition, the acidity of the soil or specifically pH level contributes in the plant growth. There are several soil factors that affecting the plant growth which are soil bacteria, nutrient leaching, nutrient availability, toxic elements and soil structure (Perry, n.d). These factors in the meanwhile are influenced by the soil pH which explains why the correct soil pH is very important to the plants. The nutrients that are needed by the plants to growth are most available in an optimum range of 5.5 to 7.0 (Ward, 2015). The fertilizers that provided to the plants also operate the best in the same range of pH levels.

From the explanations that were given from the scientific perspectives, we ought to realise that Allah has created the plants with a very complex, magnificent, and perfect creation. Even the discussion only about the soil which are needed the most by the plant to grow is already a very long discussion. The smallest plants could have a very complicated system that cannot be seen with naked eyes. Besides, soil that are considered as dirt somehow play a major role in the growth of the plants itself. How can we deny the power of Allah SWT with all of these evidences and proofs? Therefore, it is something for us to ponder and become a grateful Muslims for all the blessings that have been given to us.

Other Related Quranic Verses

Surah Al-An'am Verse 99

Apart from verse 4 Surah Ar-Ra'd, there are also other Quranic verses that confronted with the same topic. The first example is in Surah Al-An'am verse 99:

"And it is He who sends down rain from the sky, and We produce thereby the growth of all things. We produce from it greenery from which We produce grains arranged in layers. And from the palm trees - of its emerging fruit are clusters hanging low. And [We produce] gardens of grapevines and olives and pomegranates, similar yet varied. Look at [each of] its fruit when it yields and [at] its ripening. Indeed in that are signs for a people who believe" (Surah Al-An'am: 99).

This verse from Surah Al-An'am addressed for human as servants of Allah to think deeply about the creator of the fruits that were mentioned in the verse, Who has brought them into existence after they were dry wood, that later become grapes and dates (Ibn Kathir, 1996). This verse has a discussion that is almost similar to what we have discussed in verse 4 Surah Ar-Ra'd. Allah has sent down to human the rain which the living things have benefited a lot from it. From the rain, Allah has made the plants to grow healthy. And from the plants, the living things get a source of food. Who else would have the power to create a very systematic cycle like this? For those who believe, surely we would admit that it was Allah who has created them all and realise that this should make us more grateful as a servant.

Surah Al-An'am Verse 141

Allah said in the Quran:

"And He it is who causes gardens to grow, [both] trellised and untrellised, and palm trees and crops of different [kinds of] food and olives and pomegranates, similar and dissimilar. Eat of [each of] its fruit when it yields and give its due [zakah] on the day of its harvest. And be not excessive. Indeed, He does not like those who commit excess" (Surah Al-An'am: 141)

Surah Al-A'raf Verse 58

"And the good land - its vegetation emerges by permission of its Lord; but that which is bad - nothing emerges except sparsely, with difficulty. Thus do We diversify the signs for a people who are grateful" (Surah Al-A'raf: 58)

The verse above stated that vegetation will be produced proficiently on a good land and vice versa. This verse is a comparison for those which *mu'minun* and *kafirun* (Ibn Kathir, 1996). Besides, Ibn Kathir (1996) in his *tafsir* book also stated a hadith to explain this verse. Narrated by Abu Musa:

"The Prophet said, 'The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion and gets benefit (from the knowledge) which Allah has revealed through me (the Prophets and learns and then teaches others. The last example is that of a person who does not care for it and does not take Allah's guidance revealed through me (He is like that barren land.)' (Sahih Bukhari).

Surah An-Nahl Verse 11

Allah SWT also mentioned in the Quran Surah An-Nahl verse 11:

"He causes to grow for you thereby the crops, olives, palm trees, grapevines, and from all the fruits. Indeed in that is a sign for a people who give thought" (Surah An-Nahl: 11)

Allah once again said that He has made the earth sprout plants with varieties of colours, taste, scents and shapes with one type of water, that become the evidence of His oneness and there is no God besides Allah (Ibn Kathir, 1996).

Therefore, the four Quranic verses that are mentioned above are the examples of verses where Allah has mentioned about plants apart from verse 4 Surah Ar-Ra'd. There are actually many other verses in the Quran that has mentioned about plants. From all the verses given, the messages are very clear. Allah did not create the plants as something insignificant. With plants, human can continue survive in life and clearly see the divine wisdom and the magnificence power of Allah, The Almighty. There is no other God besides Allah.

Conclusion

As a conclusion, the Quranic verses which are the words of Allah SWT are the great *mu'jizat*. It contains various miracles in the messages that were revealed more than 1400 years ago. Verse 4 Surah Ar-Ra'd that has discussed in this writing is very significant that Prophet Muhammad SAW has revealed to his companions and the people of the time. Nowadays, with the advanced technology and the development of scientific knowledge, people can understand and unveiled the secrets and miracles that contains in this verse. Besides, the amazing of plants nature can be understand and has revealed.

As this writing mainly focuses on the signs of Allah in plants, we are able to see many miraculous creation and system in plants. One of the lessons that we can take is of course the magnificence power of Allah SWT. His great magnificence are not only can be seen through a bigger creations such as the formation earth or the universe, but can also be seen through the small creations such as the plants or trees. Even the soil, where we walked on every day consists of various complicated components that are just mind-blowing. For those who believe, it is more than clear that those creations and proves are the power of Allah SWT and only Allah can create something as perfect as what have been discussed.

In addition, another lesson that can be found through this research is every creations that has been created by Allah SWT, there are actually purposes for each of it and need to complete each other. As what has been mentioned in the discussion part of this paper, the scientific perspectives had shown how soils condition actually affect the plants growth. Good soil grow good plants and vice versa. When a slight change is made to the soil, it also made change to the plants. That is also exactly how we live in this world. Humans, animals, plants and environments need each other to survive. Humans need the plants and animals as food sources as well as humans need plants to provide oxygen and plants need human for carbon dioxide that we exhale. Any damages made to the plants or animals could also affected human directly or indirectly, small or big, as we actually complete each other. Once again, this matter brings us back to remember the power of Allah who has created all these great creation. In conclusion, all these blessings that were given to us as a human, such as the world we are living and the life that we live, also for everything that exist around us, should make us a better human who always be grateful to Him and always ask Him for the goodness in this world and the Hereafter.

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Forensic Science Application towards *Rahmatan Lil Alamin*: An Appraisal within the Context of Justice

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Abstract

The idea of *Rahmatan Lil 'Alamin* is predominantly derived from Surah al-Anbiya, verse 107. The lexicon "*rahmat*" connotes various interpretations that include Islam and al-Qur'an. Meanwhile, al-Qur'an was revealed to Prophet Muhammad (p.b.u.h.) which contains principles and injunctions as a proclamation and guideline to mankind. This revelation intends to preserve the public interests while preventing from harm. The objective of this study is to analyse the appraisal of forensic science application within the context of justice. This study aims to appraise the nexus between concept *Rahmatan Lil 'Alamin* and *al-Maqāṣid al-Sharī'ah*. This qualitative study used documentary research method in collecting primary and secondary data. The data have been analysed using content analysis method by adapting inductive reasoning. The appraisal of forensic science application within the context of justice indicates numbers of findings; the forensic science application is permissible in Islam. It also denotes forensic science have been long practiced since the prophet era, where numbers of forensic methods have been applied to uphold the justice at that time. Apart from that, there was also a nexus between the concept of *Rahmatan Lil 'Alamin* and *al-Maqāṣid al-Sharī'ah*. The relation can be seen from the common purpose of both concepts which are preserving the public interest and preventing harm. Therefore, the application of forensic science shall be the meeting point between forensic science application, concept *Rahmatan Lil 'Alamin* and *al-Maqāṣid al-Sharī'ah*. It bridges the gap between science and shariah. This study contributes in building the integration between science and shariah elements through application of forensic science and the concept of *Rahmatan Lil 'Alamin*. This study has also indirectly proved the concept of *al-shumūl*, *al-thabāt*, and *al-murūnah* in Islamic teachings that encompassed various fields of knowledge. This study suggests more research to be conducted in regards to the application of fiqh forensics in various field.

Keywords: Fiqh Forensics, Forensic Science, *Rahmatan Lil 'Alamin*, *al-Maqāṣid al-Sharī'ah*, Justice

Introduction

Rahmat means sympathy, kindness, and mercy (Wehr, 1976). According to al-Jawhari (1987) and Ibnu Manzur (1994), *rahmat* refers to gentleness and condescendence. Meanwhile, Ibnu al-Jawzī (1984) stated that *rahmat* refers to grace on the needy. Furthermore, al-Rāghib al-Aṣḥānī (1992)

opined that the word *rahmat* sometimes connotes *al-riqqah* (gentleness) and *al-ihsān* (beneficence).

The lexicon “*rahmat*” is mentioned in al-Quran in numerous verses and carries various interpretations. There are sixteen interpretations as collected by Ibnu al-Jawzī (1984), and the related interpretations with this study are Islam and al-Qur’an. These are the relevant interpretations of “*Rahmatan Lil ‘Alamin*” that predominantly derived from Surah al-Anbiya, verse 107. These exegeses were made based on the results of the appraisal on verses 107 and 106, Surah al-Anbiya (al-Shanqīṭī, 1995; al-Zuḥaylī, 2009).

إِنَّ فِي هَذَا لَبَلَاغًا لِّقَوْمٍ عَابِدِينَ (106) وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (107)

“Verily in this (Qur’an) is a Message for people who would (truly) worship Allah. We sent thee not, but as a Mercy for all creatures.”

(Surah al-Anbiya (21): 106-107)

Meanwhile, the exegesis of “*Rahmatan Lil ‘Alamin*” in the aforementioned verse refers to the purpose of Allah (s.w.t.) sending Prophet Muhammad (p.b.u.h.) and Islam which comprises of divine teachings and legal provisions; is not only as blessing in this world and hereafter, but also as a mercy and guidance to all human affairs (al-Marāghī, 1946; al-Shawkānī, 2000). Ibnu ‘Abbas interpreted the verse as a mercy for all mankind, either Believers or non-Believers. Mercy for Believers refers to the reward of heaven in the hereafter, while mercy for non-Believers refers to the delayed punishment in this world. This exegesis is pronounced by al-Ṭabarī (2000) in the 3rd centuries which later been maintained and followed by the other prominent interpreters (*mufasssīrūn*) (Ahmad Sanusi & Mohd Yusuf, 2018), including Ibnu al-Jawzī (2001), al-Qurtubi (2006), Ibnu Kathir (1999), al-Suyūṭī (2007), and al-Zuḥaylī (2009).

This verse also connotes one of the prophetic missions carried by Prophet Muhammad (p.b.u.h.) that goes beyond ethnic boundaries (Rubin, 2004). Unlike other previous prophets who were sent to their own nation or people, this substantive mission was given to Prophet Muhammad (p.b.u.h.) as the manifestation of Allah’s grace to all mankind (Hamka, 1990). The message of Prophet Muhammad (p.b.u.h.) was a manifestation of grace to his own people and towards humanity. According to al-Rāzī (1981) and Sayyid Quṭb (2006), such manifestation is referring to the divine guidance provided in the al-Quran. Meanwhile, al-Qur’an has been regarded as the basic code of living for all mankind as it ensures their happiness and leads them to the highest level of perfection of humanity (al-Ṣābūnī, 1997; al-Zuḥaylī, 2009). In addition, al-Marāghī (1946) and al-Shawkānī (2000) elucidates that al-Qur’an contains divine guidance and legal provisions that regulate the human daily life. These are the reason why al-Quran is referred as “*rahmat*” in the above verse (al-Rāzī, 1981). This is further evident from the crucial explanation by Sayyid Quṭb (2006) in his magnum opus:

“This book sets out the principles and the framework of a permanent code for an ever-renewing human life, leaving to human beings the task of deducing detailed rules necessary for organizing their relations as life progresses. It is also up to human beings to determine the methods and the means of implementation, according to their different situations and circumstances, without conflict with the principles of the permanent code. Having guaranteed the right to freedom of thought and established the society that allows

the human mind to think, this book also allows the human mind the freedom to determine what actions need to be taken. Thus, under Islam and within its fundamental principles, man is free to develop and progress towards the highest attainable standard of human life.” (Sayyid Quṭb, 2006)

These facts clearly portray the mission brought by Prophet Muhammad (p.b.u.h.), containing divine teachings, guidelines, and regulations derived from al-Qur'an and his sayings, shall be regarded as manifestation of Allah's grace to all mankind. Furthermore, this grace is comprehensive and flexible thus applicable at all times and places. As for this study, while it aims to appraise the nexus between concept *Rahmatan Lil 'Alamin* and *al-Maqāṣid al-Sharī'ah*, it also intends to evaluate the forensic science application within the context of justice.

Methodology:

This qualitative study uses documentary research methods to appraise the books written by scholars and academicians. In addition, the same methodology is used to evaluate the findings of recent studies cited in the literatures that are authored in quality and indexed journals. Documentary research methods are used to gather and obtain data through studies of the documents, literature and records that have been produced (Neely & Ponshunmugam, 2019; Prior, 2008). Its primary purpose is to educationally evaluate particular written documents either public domain or private (Payne & Payne, 2004; Walsh, 2014). It also can be either primary or secondary documents. For the purpose of this research, we evaluate both types of documents.

In this study, we appraised public or primary documents from the Quranic verses, Prophetic traditions, and legal provisions from Shariah Court Evidence (Federal Territories) Act 1997. We determined the data from these primary documents shall be the primary data as these data were from a direct source, reliable and not influenced by any individual view or opinion. Then, the secondary data of this study is the discussion in the classical and contemporary Islamic exegesis and jurisprudence around the theme of forensic science, Islamic law of evidence, *Rahmatan Lil 'Alamin*, and *al-Maqāṣid al-Sharī'ah*. Furthermore, secondary data were obtained from the writings in indexed journals mainly Scopus and WOS which were obtained from the Scopus database accessed through the Ezproxy portal of the Universiti Sains Islam Malaysia.

Then, the obtained data were analysed by using content analysis method to understand, comprehend, and extract meaningful interpretations of data that circulate in texts (Leavy, 2017; Roller & Lavrakas, 2015). Since this research is a qualitative work, therefore, the content analysis in this research was applied in an inductive manner (Julien, 2008). This process involved the development of a recursive process of data collection and analysis related to the application of a rule, definition, or procedure to successive results (Hayes, Navarro, Stephens, Ransom, & Dilevski, 2019; Leavy, 2017; Liew, Grisham, & Hayes, 2018).

Results

The prominent result of the study is the application of forensic science in upholding justice shall be the meeting point between forensic science application, the concept *Rahmatan Lil 'Alamin* and also *al-Maqāṣid al-Sharī'ah*. This is because it bridges the gap between science and Shariah. The application of forensic science in question is focusing on the perspective of Shariah Courts in Malaysia.

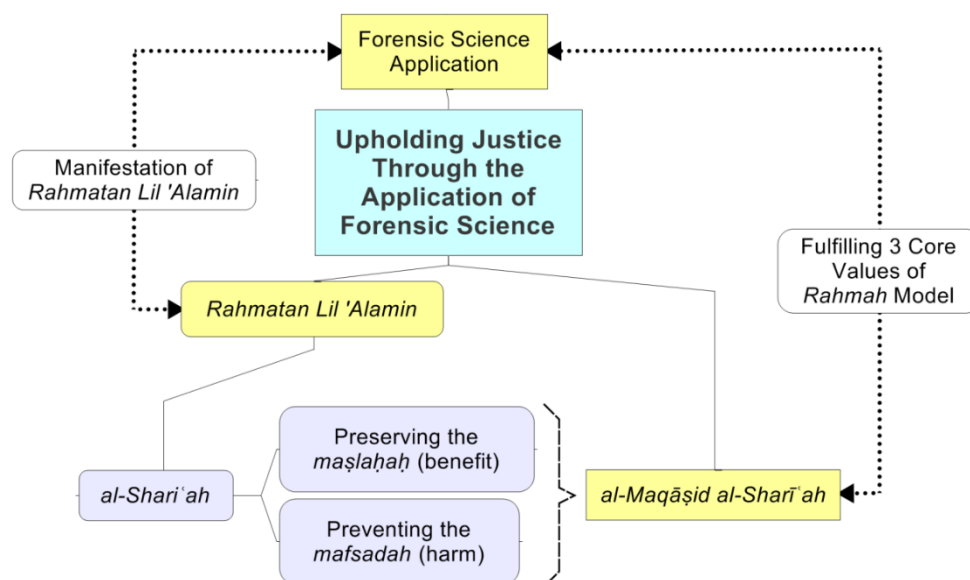


Figure 1: Theoretical Framework of Upholding Justice through the Application of Forensic Science

Figure 1 above illustrates the overall finding in this study. Upholding justice through the application of forensic science requires three attributions, namely, forensic science application, *Rahmatan Lil 'Alamin*, and *al-Maqāṣid al-Sharī'ah*. In fact, these attributions are interrelated. The relationship between *Rahmatan Lil 'Alamin* and *al-Maqāṣid al-Sharī'ah* exists through *al-Sharī'ah* where it shall be the essence of *Rahmatan Lil 'Alamin* and at the same time become the main theme of *al-Maqāṣid al-Sharī'ah*. Meanwhile, the forensic science application is having connection with *Rahmatan Lil 'Alamin* by way of manifestation. The said manifestation occurred since the application of forensic science during the prophethood era has managed to uphold justice among the accused person and innocent person. Besides that, the forensic science application also bare association with *al-Maqāṣid al-Sharī'ah* as a breakthrough in studies on Shariah law in the Malaysian context. This happened by way of fulfilling three core values of *Rahmah* model namely *Rahmatan Lil 'Alamin*, *al-Maqāṣid al-Sharī'ah*, and Malaysia Model.

Discussions:

At this juncture, there numbers of important points to be discussed thoroughly.

The Permissibility of Forensic Science Application in Islam.

Forensic science is the utilization of scientific or technical practices to the identification, collection, evaluation and interpretation of evidence for civil and criminal law or administrative issues (Metwally, 2019). According to Saferstein (2015), it is an umbrella term enveloping a diverse of professions that utilize their skills and expertise to assist legal enforcement officials in handling their investigation. He further stated eleven professions that practicing forensic science such as criminalistics, questioned documents, odontology, legal or jurisprudence, digital and multimedia science, pathology, toxicology, and pathology. However, this list is not exclusive as it differs according to the state's practice. In Malaysia, there are numbers of governmental and non-governmental agencies that carry out forensic science application, including Centre of Analysis for Forensics Science of Kimia Malaysia, Forensics Unit of Royal Malaysian Police, CyberSecurity Malaysia, Malaysian Communications and Multimedia Commission, and Forensic Department in governmental and non-governmental hospitals.

The application of forensic science is permissible in Islam. This is evident from numerous Islamic sources including Quranic verses, Prophetic traditions and his companion practices that indicate the application of forensic science to uphold the justice either by convicting the accused or exonerate the innocent. As for example, in verses 18, Surah Yusuf, Allah (s.w.t.) mentioned:

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ
(18)

"They stained his shirt with false blood. He said: "Nay, but your minds have made up a tale (that may pass) with you, (for me) patience is most fitting: Against that which ye assert, it is Allah (alone) Whose help can be sought"

(Surah Yusuf (12): 18)

The brothers of Prophet Joseph (p.b.u.h.) have handed over the garment of Prophet Joseph (p.b.u.h.) to Prophet Jacob (p.b.u.h.). They had put false blood to support their claim that Prophet Joseph (p.b.u.h.) had been eaten by a wolf (Rashīd Riḍā, 1999). Prophet Jacob (p.b.u.h.) performed a comparative analysis of the blood condition on the garment (Ahmad Syukran, 2017b). His analysis showed that the appeared blood is not consistent with the human blood, but it was likely from animal in terms of the features or specifically known as blood morphology (al-Qurtubi, 2006). The result is further confirmed by the discovery of additional fact, that there was no wiggle or wolf's bite effect on the said garment (al-Naḥḥās, 1988; al-Shawkānī, 2000; Ibnu Abī Ḥātim, 1998). Based on the analysis of the facts and evidence, Prophet Jacob (p.b.u.h.) refuted the false allegations made by his children regarding the death of the Prophet Joseph (p.b.u.h.) (al-Sa'dī, 2000). In today's forensic science application, the analysis conducted by the Prophet Jacob (p.b.u.h.) is known as bloodstain analysis on the fabric (Dicken, Knock, Carr, & Beckett, 2019; Wu, Michielsen, & Baby, 2019), as well as physical analysis towards textile damage (Sloan, Fergusson, & Robertson, 2019a, 2019b).

The above-mentioned verse explained the Locard's Exchange Principle which stated that every contact will leave a trace (Byard, James, Berketa, & Heath, 2015). This principle plays an integral part in forensic science application particularly on the crime scene investigation. The exchange occurred when the perpetrator of a crime brings something into the crime scene and he will leave with something from it (Mistek, Fikiet, Khandasammy, & Lednev, 2018). In the above situation, it was claimed that the Prophet Joseph (p.b.u.h.) has been eaten by a wolf, however, there is no wiggle or wolf's bite effect presented on the said garment. Therefore, due to no exchange happened, Prophet Jacob (p.b.u.h.) refuted such claim. This principle also applied in another verse of Surah Yusuf, which is in verse 26 until 29.

قَالَ هِيَ رَأَوْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ
(26) وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ (27) فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ
كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ (28) يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ (29)

"He said: "It was she that sought to seduce me – from my (true) self." And one of her household saw (this) and bore witness, (thus):- "If it be that his shirt is rent from the front, then is her tale true, and he is a liar! But if it be that his shirt is torn from the back, then is

she the liar, and he is telling the truth! So when he saw his shirt,- that it was torn at the back,- (her husband) said: "Behold! It is a snare of you women! Truly, mighty is your snare! "O Joseph, pass this over! (O wife), ask forgiveness for thy sin, for truly thou hast been at fault!"

(Surah Yusuf (12): 26-29)

In the said verses, the Locard's Exchange Principle has been successfully established as there was an exchange between the perpetrator's action and the trace left by her. The perpetrator was al-'Azīz's wife as she attempted to commit sexual harassment against the Prophet Joseph (p.b.u.h.). The Prophet Joseph (p.b.u.h.) attempted to escape; unfortunately such attempt had resulted in his clothes being torn from the back due to the pull by al-'Azīz's wife. The tear on the clothes of the Prophet Joseph (p.b.u.h.) was from the collar to the bottom of his shirt on the back (al-Ṭabarī, 2000). The effect of the tear was a result from the intentional force made by al-'Azīz's wife to prevent him from escaping (Ibnu Kathir, 1999; Sayyid Quṭb, 2003). The effect of such a tear is considered to be as trace evidence which is in line with the Locard's Exchange principle.

A part from that, several Prophetic Traditions revealed the application of forensic science in convicting the accused person or proves the claim.

عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ فِي قِصَّةِ قَتْلِ أَبِي جَهْلٍ قَالَ: فَأَبْتَدَرَاهُ بِسَيْفَيْهِمَا حَتَّى قَتَلَاهُ، ثُمَّ انْصَرَفَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَاهُ، فَقَالَ: «أَيُّكُمَا قَتَلَهُ؟ هَلْ مَسَحْتُمَا سَيْفَيْكُمَا؟» قَالَا: لَا. قَالَ: فَنَظَرَ فِيهِمَا، فَقَالَ: «كِلَاكُمَا قَتَلَهُ، سَلْبُهُ لِمُعَاذِ ابْنِ عَمْرٍو بْنِ الْجُمُوحِ»

Abdul Rahman bin 'Auf (r.a.) narrated regarding the story of the killing of Abu Jahal, '...they both (Mu'az bin Amru bin al-Jamuh and Mu'az bin 'Arfa') hastened to him with their swords till they killed him. Afterward, they went to the Prophet (p.b.u.h.) and informed him (of what they had done). The Prophet (p.b.u.h.) asked them, "Which of you killed him? Have you wiped your swords?" They said: "No." The Prophet (p.b.u.h.) then looked at the swords and said, "Both of you killed him." He then ordained the belongings (weapons, shields etc...) of Abu Jahal should go to Mu'az bin Amru al-Jamuh. (Hadith. Al-Bukhari. Bāb Man lam yukhammis al-aslāb, wa man qatala qatīlan salabuhu min ghayr an yukhamisa, wa hukmun al-imam fihi: Vol. 4: #3141; Muslim. Bāb Istiḥqāq al-qātil salaba al-qatīl: Vol. 3: #1752)

It is permissible to rely on circumstantial evidence in the judiciary because the Prophet (p.b.u.h.) inferred the presence of bloodstains on their swords to confirm who killed Abu Jahal ('Azzām, 2009). By inferring to the said swords, the Prophet (p.b.u.h.) found out that Mu'az bin Amru al-Jamuh who cut off Abu Jahal with a fatal blow that eventually killed him (Badr al-Din al-'Ayni, 2001). Among the inferences been made was the deep of swords penetrated into the body of Abu Jahal (Badr al-Din al-'Ayni, 2001). Due to that, the Prophet (p.b.u.h.) ordained the belongings of Abu Jahal to him. Meanwhile, according to al-Nawāwī (1972), the reason why the Prophet (p.b.u.h.) said "Both of you killed him." is actually to keep Mu'az bin 'Arfa' at peace as he also contributed to the killing of Abu Jahal. In today's technology, the possible forensic science application to be used in this situation is blood pattern analysis (BPA) on suspected weapon to identify the owner of bloodstains on the said swords (Comiskey, Yarin, & Attinger, 2019; Williams, Graham, Jermy,

Kieser, & Taylor, 2019), and autopsy on dead body to determine the cause of death either caused by slashing or stabbing of objects (Banwari, 2017; Koehler, 2016).

In another tradition, there was an event that can be served as a reference to the forensic analysis of the foot and shoe impression, which is from the folklore of tribe 'Ukl and 'Uraynah.

عَنْ قَتَادَةَ، أَنَّ أَنَسًا رَضِيَ اللَّهُ عَنْهُ، حَدَّثَهُمْ: أَنَّ نَاسًا مِنْ عُكْلٍ وَعُزَيْنَةَ قَدِمُوا الْمَدِينَةَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَكَلَّمُوا بِالْإِسْلَامِ، فَقَالُوا يَا نَبِيَّ اللَّهِ: إِنَّا كُنَّا أَهْلَ ضَرْعٍ، وَلَمْ نَكُنْ أَهْلَ رِيْفٍ، وَاسْتَوَحَّمُوا الْمَدِينَةَ، «فَأَمَرَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذَوْدٍ وَرَاعٍ، وَأَمَرَهُمْ أَنْ يَخْرُجُوا فِيهِ فَيَشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا»، فَانْطَلَقُوا حَتَّى إِذَا كَانُوا نَاحِيَةَ الْحَرَّةِ، كَفَرُوا بَعْدَ إِسْلَامِهِمْ، وَقَتَلُوا رَاعِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَاسْتَأْفَوْا الذَّوْدَ، «فَبَلَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَعَثَ الطَّلَبَ فِي آثَارِهِمْ، فَأَمَرَ بِهِمْ فَسَمَرُوا أَعْيُنَهُمْ، وَقَطَعُوا أَيْدِيَهُمْ، وَتَرَكُوا فِي نَاحِيَةِ الْحَرَّةِ حَتَّى مَاتُوا عَلَى خَالِهِمْ» قَالَ قَتَادَةُ: بَلَّغْنَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذَلِكَ كَانَ يَحْتُ عَلَى الصَّدَقَةِ وَيَنْهَى عَنِ الْمُثْلَةِ وَقَالَ شُعْبَةُ: وَأَبَانُ، وَحَمَّادٌ، عَنْ قَتَادَةَ، مِنْ عُزَيْنَةَ، وَقَالَ يَحْيَى بْنُ أَبِي كَثِيرٍ: وَأَبُوبُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ قَدِمَ نَفَرٌ مِنْ عُكْلٍ

From Qatadah, Anas (r.a.) narrated: Some people of the tribe of 'Ukl and 'Uraynah arrived at Medina to meet the Prophet (p.b.u.h.) and embraced Islam and said, "O Allah's Prophet! We are the owners of milch livestock (i.e. Bedouins) and not farmers (i.e. countrymen)." They found the climate of Medina unsuitable for them. So Allah's Messenger (p.b.u.h.) ordered that they should be provided with some milch camels and a shepherd and ordered them to go out of Medina and to drink the camels' milk and urine (as medicine) So they set out and when they reached Al-Harra, they reverted to Heathenism after embracing Islam, and killed the shepherd of the Prophet and drove away the camels. When this news reached the Prophet, he sent some people in pursuit of them. (So they were caught and brought back to the Prophet (p.b.u.h.). The Prophet (p.b.u.h.) gave his orders in their concern. So their eyes were branded with pieces of iron and their hands and legs were cut off and they were left away in Harra till they died in that state of theirs. (Hadith. Al-Bukhari. Bāb Qiṣṣatun 'Ukli wa 'Urainah: Vol. 5: #4192)

Based on this tradition, al-Qaṣṭallānī (1905) expounded that the Prophet sent some men to track down those 'Ukl and 'Uraynah people who have reverted to Heathenism after embracing Islam, killed the shepherd of the Prophet and drove away the camels. In addition, Ibnu Hajar al-'Asqalani (1960) said that those sent were some twenty Anṣār youth along with an al-qā'if, but did not name the individuals involved in the tracking operation. They managed to track down 'Ukl and 'Uraynah people based on the foot and shoe impression they left behind on their way home (Ibnu al-Mulaqqin, 2008; Mullā 'Alī al-Qārī, 2002). The forensic analyses of the foot and shoe impression also implied the Locard's exchange principal as discussed earlier. Furthermore, the evidence can be obtained in the form of dynamic and static footprints, foot impressions on the insoles of footwear, such as shoes, on a variety of surfaces, such as soils, sand, or snow (Kanz, 2015; Krishan & Kanchan, 2015).

Another tradition reveals that Prophet Muhammad (p.b.u.h.) used breath-test method in confirming the intoxication case. This is provided in the following tradition:

عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَنْكَه مَاعِزًا»

Narrated from Ibnu Buraidah, he said: "The Prophet (p.b.u.h.) smelt the breath of Ma'iz".
(Hadith. Abu Daud. Bāb Rajmi Mā'iz bin Mālik: Vol. 6: #4433)

The word "*istinkah*" is derived from the root word of "*nakaha*" which means smelt the alveolar breath from a person's mouth (Ibnu Faris, 1979). In addition, al-Fuyūmi (1994) explained that this action is carried out to determine whether that person drank the intoxicant drink or not. The above tradition is the shorter version while the longer version can be found from the narration of Muslim, hadith number 1695 (al-'Azīm Ābādī, 1995). In this hadith, the Prophet (p.b.u.h.) was doubt with the confession made by Mā'iz, therefore he conducted *istinkah* to confirm his confession (al-Khaṭābī, 1932; Ibnu Ruslān, 2016). In the eyes of forensic toxicologists, the practice in the said tradition is similar with the breath testing on suspected drunk person. The toxicologists conducted the test using the breath tester which measures the alcohol concentration in the pulmonary artery by calculating its concentration in alveolar breath (Millo, Jaiswal, Prasad, & Murty, 2010). The widely used instrument for calculating the alcohol content of alveolar breath is the *Breathalyzer* (Harding & Field, 1987; Saferstein, 2015).

In addition, there are several events occurred during the companion time where they practice scientific evidence to prove the case or exonerate the innocent. Among the notable event is as narrated by Ibnu Qayyim (2011) from Ja'far bin Muhammad:

أُتِيَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ بِامْرَأَةٍ قَدْ تَعَلَّقَتْ بِشَابٍّ مِنَ الْأَنْصَارِ، وَكَانَتْ تَهْوَاهُ، فَلَمَّا لَمْ يُسَاعِدْهَا اخْتَالَتَ عَلَيْهِ، فَأَخَذَتْ بَيْضَةً فَأَلْقَتْ صُفَارَهَا، وَصَبَّتِ الْبَيَاضَ عَلَى ثَوْبِهَا وَبَيَّنَّ فُحْدَيْهَا، ثُمَّ جَاءَتْ إِلَى عُمَرَ صَارِخَةً، فَقَالَتْ: هَذَا الرَّجُلُ غَلَبَنِي عَلَى نَفْسِي، وَفَضَحَنِي فِي أَهْلِي، وَهَذَا أَثَرُ فِعَالِهِ. فَسَأَلَ عُمَرُ النِّسَاءَ فَقُلْنَ لَهُ: إِنَّ بَيْدَهَا وَثَوْبَهَا أَثَرُ الْمَنِيِّ. فَهَمَّ بِعُقُوبَةِ الشَّابِّ فَجَعَلَ يَسْتَعِيثُ، وَيَقُولُ: يَا أَمِيرَ الْمُؤْمِنِينَ، تَثَبَّتْ فِي أَمْرِي، فَوَاللَّهِ مَا أَتَيْتُ فَاحِشَةً وَمَا هَمَمْتُ بِهَا، فَلَقَدْ زَاوَدْتَنِي عَنْ نَفْسِي فَأَعْتَصَمْتُ، فَقَالَ عُمَرُ: يَا أَبَا الْحَسَنِ مَا تَرَى فِي أَمْرِهَا، فَظَرَّ عَلَيَّ إِلَى مَا عَلَى الثَّوْبِ. ثُمَّ دَعَا بِمَاءٍ حَارٍّ شَدِيدِ الْغَلْيَانِ، فَصَبَّ عَلَى الثَّوْبِ فَجَمَدَ ذَلِكَ الْبَيَاضُ، ثُمَّ أَخَذَهُ وَاشْتَمَّهُ وَذَاقَهُ، فَعَرَفَ طَعْمَ الْبَيْضِ وَزَجَرَ الْمَرْأَةَ، فَأَعْتَرَفَتْ.

A woman was brought to Umar bin al-Khattab (r.a.) and she was in love with a young man from al-Ansar. She was very fond to him, and when he did not obey her, she tricked him. The woman took an egg, threw away its yolk and put the white jelly of the egg on her dress and between her legs. Then she came to Umar (r.a.) shouting that: "This man assaulted and disgraced me among my family and this is the mark of what he did". Umar consulted other women and they said that there is a mark of the sperm on her body and dress. Umar intended to punish the young man, but the man appealed for help and said: "O commander in chief of the faithful, verify (be sure) in my case, by Allah I never committed any sin nor intended to and she was the one who tried to seduce me but I refused." Umar said: "O Abu al-Hassan, what do you think of these two?" Ali looked at what was on the dress (the mark) then he ordered for some boiling water then he poured it on the dress. The white solidified.

Then Ali smelled and tasted it and he knew the taste of the egg and scolded the woman so she confessed.

Saidina Ali (r.a.) used the boiling water (in chemical analysis known as reagents) to test the purity of the evidence (Ahmad Syukran, 2017a). Reagent is a substance or compound added to the system to cause a chemical reaction, or added to test if the reaction takes place. In this situation, possible forensic science application is screening test to detect the presence of semen. Among the widely screening test practiced to detect the semen is acid phosphatase (AP) screening test. This test has been considered as the primary test used in the forensic science community as a presumptive test for the detection of semen stains. This is because semen contained AP. The Brentamine test is used to detect AP activity. The screening test involves the pressing dampened filter or blotting paper onto the surface of the item to transfer a proportion of any seminal fluid present to the paper. The paper is then tested with the chemical reagent (Lewis et al., 2013). The presence of semen can be observed by formation of purple dye resulting from reaction of naphtol (in sodium a-naphthyl phosphate that coupled with brentamine salt) with acid phosphatase in semen stain (Davidson & Jalowiecki, 2012). As for the above case, the result from analysis conducted by Saidina Ali (r.a.) showed no semen found instead the white jelly of the egg. Therefore, the case was dismissed and the innocent person successfully been exonerated from the charge.

A part from that, there was an intoxication case been brought before Abdullah bin Mas'ūd, and he applied the field sobriety test to confirm the allegation.

عَنْ أَبِي مَاجِدٍ الْحَنْفِيِّ قَالَ: جَاءَ رَجُلٌ بِابْنِ أَخٍ لَهُ إِلَى عَبْدِ اللَّهِ سَكْرَانَ، فَقَالَ: إِنِّي وَجَدْتُ هَذَا سَكْرَانَ، فَقَالَ عَبْدُ اللَّهِ: تَرْتَرُوهُ، مَزْمُزُوهُ، وَاسْتَنْكِهِوهُ.

Narrated Abū Mājid al-Ḥanafī, he said: A man came to Abdullah bin Mas'ūd with his nephew drunken, and then he said: I found him drunken. Then Abdullah bin Mas'ūd said: "Move him, shake him hard, and then smell his alveolar breath". (Hadith. Al-Ṭabrānī. Khuṭbah Ibni Mas'ūd, wa min kalāmihi: Vol. 9: #8572)

The word "tartara" and "mazmaza" refers to action of moving and shaking hard of a person to smell his alveolar breath in order to determine whether he is drunk or not (al-Suyūṭī, 2004; Ibnu Al-Athir, 1979). These actions are closely related with the current test for intoxication, which is field sobriety test. It has been determined as preliminary tests before ordering the suspect to be tested with evidential breath or blood test. This test typically consists of a series of psychophysical tests (Saferstein, 2015). Examples of these tests are the one-leg-stand test, horizontal gaze nystagmus test, walk-and-turn test, hand-pat test, Romberg test, and tracing of shapes test (Smith, Robinson, Bazdar, & Geller, 2016).

No.	Sources	Forensic science application
1	Surah Yusuf, verse 18	Bloodstain analysis on the fabric
		Physical analysis of damaged textile
		Locard's Exchange Principle
2	Surah Yusuf, verse 26 - 29	Physical analysis of damaged textile

		Locard's Exchange Principle
3	Hadith Al-Bukhari, <i>Bāb Man Lam yukhammis al-aslāb, wa man qatala qatīlan salabuhu min ghayr an yukhamisa, wa hukmun al-imam fīhi</i> : Vol. 4: #3141	BPA on suspected weapon to identify the owner of bloodstains on the said swords or physical analysis on the weapons used
	Hadith Muslim, <i>Bāb Istihqāq al-qātīl salaba al-qatīl</i> : Vol. 3: #1752	Autopsy to determine the cause of death
4	Hadith Al-Bukhari. <i>Bāb Qiṣṣatun 'Ukli wa 'Urainah</i> : Vol. 5: #4192	Locard's Exchange Principle
		Dynamic and static footprints, foot impressions on the insoles of footwear, such as shoes, on a variety of surfaces, such as soils, sand, or snow
5	Hadith Abu Daud. <i>Bāb Rajmi Mā'iz bin Mālik</i> : Vol. 6: #4433	Breath testing on suspected drunk person
6	Ibnu Qayyim, <i>al-Ṭuruq al-Ḥukmiyyah fī al-Siyāsah al-Shar'īyyah</i>	AP screening test on the semen stain sample to the detect the presence of semen
7	Hadith Al-Ṭabrānī. <i>Khuṭbah Ibni Mas'ūd, wa min kalāmihi</i> : Vol. 9: #8572	Field sobriety test

Table 3: The Application of Forensic Science from the Islamic Perspective

Table 1 concludes that the application of forensic science as part of the evidence have been practiced by our Prophets (p.b.u.h.) and Companions of Prophet Muhammad (r.a.). This also indicates the permissibility of forensic science application from the Islamic perspective. These facts also revealed that the concept of forensic science has been practice to uphold the justice long time ago before it has been reintroduced with modern terminologies and epistemologies.

The nexus between the concept of *Rahmatan Lil 'Alamin* and *al-Maqāṣid al-Sharī'ah*

Based on the appraisal towards verses 106 and 107 of Surah al-Anbiya, this research found significant nexus between the concept of *Rahmatan Lil 'Alamin* and *al-Maqāṣid al-Sharī'ah*. In verse 106 and 107, as discussed above, the messages brought by Prophet Muhammad (p.b.u.h.), containing divine teachings, guidelines, and regulations derived from al-Qur'an and his sayings shall be regarded as manifestation of Allah's grace to all mankind. These messages can be deduced into a concise word which is *al-Shari'ah*. Literally, *al-Shari'ah* means a way to the watering place or the path (Ibnu Manzur, 1994). Technically it refers to what been ordained by Allah to His slaves covering faith, worship, manners, interaction, and system of life to organize relationship between people with their Lord and their relations with one another (al-Qattān, 2001).

It has been considered as *rahmat* for human being because from his messages people gradually drew closer to these principals, which later started to be acceptable and easier to be implemented (Sayyid Quṭb, 2006). This is in accordance with the connotation provided in verse 57, Surah Yunus:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ (57)

“O mankind! There hath come to you a direction from your Lord and a healing for the (diseases) in your hearts, - and for those who believe, a guidance and a Mercy.”

(Surah Yunus (10): 57)

In addition, Abu Zuhrah (n.d.) elucidated that the enactment of *al-shari‘ah* is suitable with the benefit and interest of human being. Everything provided in *al-shari‘ah* containing benefits, and these benefits are engrossed extrinsically and intrinsically in all human affairs. Furthermore, al-Shātibī (2011), who is among the prominent maqāṣidic scholar, explained the establishment of *al-Shari‘ah* is only for the benefit of mankind in the world and in the hereafter.

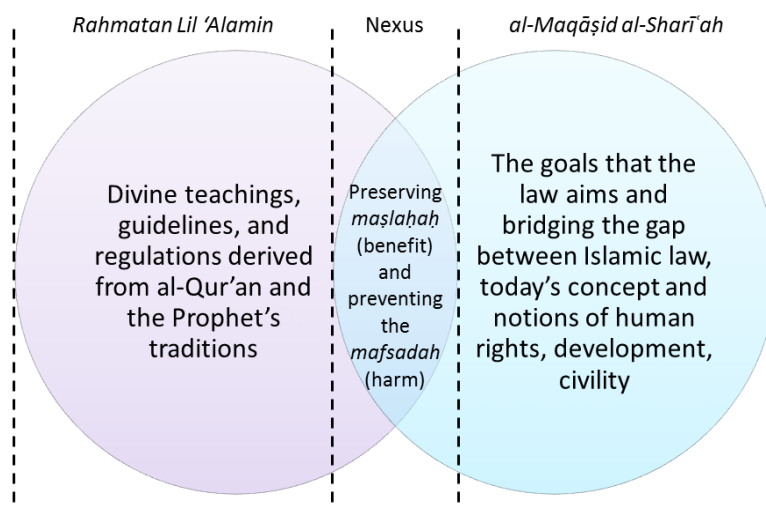


Figure 2: Nexus between the concept of *Rahmatan Lil 'Alamin* and *al-Maqāṣid al-Sharī'ah*

Therefore, as illustrated in Figure 1 above, it is clear that the crux of the concept *Rahmatan Lil 'Alamin* is served as the main theme of *al-Maqāṣid al-Sharī'ah*. The said crux is preserving *maṣlaḥah* (benefit) and preventing the *mafsadah* (harm) for the human being in this world and hereafter. Then, at the same time, this crux is served as the main theme of *al-maqāṣid al-sharī'ah* (al-Ghazālī, 1971; Ibnu Abdul Salam, 1999). In fact, al-Ghazālī (1993) explained the idea of *maqāṣid al-shari‘ah* as matters that preserve the religion, life, intellect, progeny, and property. Any conduct that preserves these five attributes is *maṣlaḥah*, and any conduct that infringes these attributes is *mafsadah*.

Technical definition of *maqāṣid al-shari‘ah* has been provided by numerous Scholars based on their understanding from the idea and concept put forward by al-Ghazālī (1971, 1993) and al-Shātibī (2011). Ibnu ‘Āshūr (2012) has elucidated the meaning of *maqāṣid al-shari‘ah* as deeper meanings and inner aspects of wisdom considered by the Lawgiver in all or most of the areas and circumstances of legislation. Similarly with al-Fāṣī (2013) who defined the *maqāṣid al-shari‘ah* as the purpose and secrets that the Lawgiver put in each of its provisions.

On the similar vein, al-Raysūnī (1995) opined that it is the goals that set-up by the law for the sake of their people. As for the purpose of this research, *maqāṣid al-shari‘ah* is briefly defined as the goals that the law aims and bridging the gap between Islamic law, today's concept and notions of human rights, development, civility and others, linked with preserving *maṣlaḥah* and eliminating *mafsadah* concept, that need to be obtained for the benefit of human being (Ahmad Syukran,

2017b). In short, *maqāsid al-shari'ah* or the purpose of law is for the benefit of human being (Elviandri, Farkhani, & Dimyati, 2018). It means the law that has been enacted and inherited to human being is not made for the law itself but for the benefit of human being (Mokhtar & Albaraka, 2016).

Meeting Point between the Forensic Science application, Concept *Rahmatan Lil 'Alamin* and *Maqāsid al-Shari'ah*

Based on the earlier discussion, it is undeniable that our Prophet Muhammad (p.b.u.h.), his companions, and other Prophets (p.b.u.h.) including Prophet Jacob (p.b.u.h.), Joseph (p.b.u.h.) and Solomon (p.b.u.h.) have practiced the application of forensic science in solving the dispute before them. Their actions give direction that it is permissible to apply forensic science as means of proving in upholding the justice during trial.

Furthermore, Ibnu 'Āshūr (2012) once said the *maqāsid al-shari'ah* in the whole judiciary are that it should include everything that helps to reveal the truth and eliminate the untruth, whether it is extrinsic or intrinsic (Ahmad Syukran, 2017b). His reasoning is based on the Prophet tradition narrated by Ummu Salamah:

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ، وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ الْحَنُ بِحُجَّتِهِ مِنْ بَعْضٍ، فَأَقْضِي لَهُ عَلَى نَحْوِ مِمَّا أَسْمَعُ، مِنْهُ فَمَنْ قَطَعْتَ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئًا، فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ»

Allah's Messenger (p.b.u.h) said: "Indeed, you bring your disputers to me, and perhaps some of you are more eloquent in their plea than others, so that I give judgement on their behalf according to what I hear from them. Therefore, whatever I rule for anyone which by right belongs to his brother, I am only granting him a portion of Hell-fire." (Hadith. Al-Bukhari. Bāb Man aqāma al-bayyinah ba'da al-yamin: Vol. 3: #2680; Muslim. Bāb al-Hukmi bil-zāhir wa laḥni bil-hujjah: Vol. 3: #1713)

The hadith above clearly indicates there are numerous ways to arrive at the truth. This includes by way of applying forensic science into judicial process particularly in scrutinizing the evidence submitted before the court. In fact, it is the duty of the judge to investigate as fully as possible all the pieces of evidence leading to the truth, even if these results in the protection of only certain rights over others, for safeguarding some rights is better than losing them all. Therefore, it is clear that the application of forensic science in upholding the justice is in accordance with *maqāsid al-shari'ah*.

A part from that, the application of forensic science in upholding justice can also be considered as manifestation of *Rahmatan Lil 'Alamin*. This connection exists since numbers of the application of forensic science have been provided in al-Qur'an and Sunnah. In fact, these provisions have given impressions that numbers of forensic methods been applied by our Prophets, Prophet Muhammad, and their companions in solving the disputes and upholding the justice. Furthermore, as we discussed earlier that *Rahmatan Lil 'Alamin* refers to the messages brought by Prophet Muhammad (p.b.u.h.), containing divine teachings, guidelines, and regulations derived from al-Qur'an and his sayings. These messages can be deduced into a concise word which is *al-Shari'ah*. Since the practice of forensic science is derived from is *al-Shari'ah*, while *al-Shari'ah* has been regarded as *Rahmat*

for all human being, therefore, it can be considered that the application of forensic science in upholding justice can also be considered as manifestation of *Rahmatan Lil 'Alamin*.

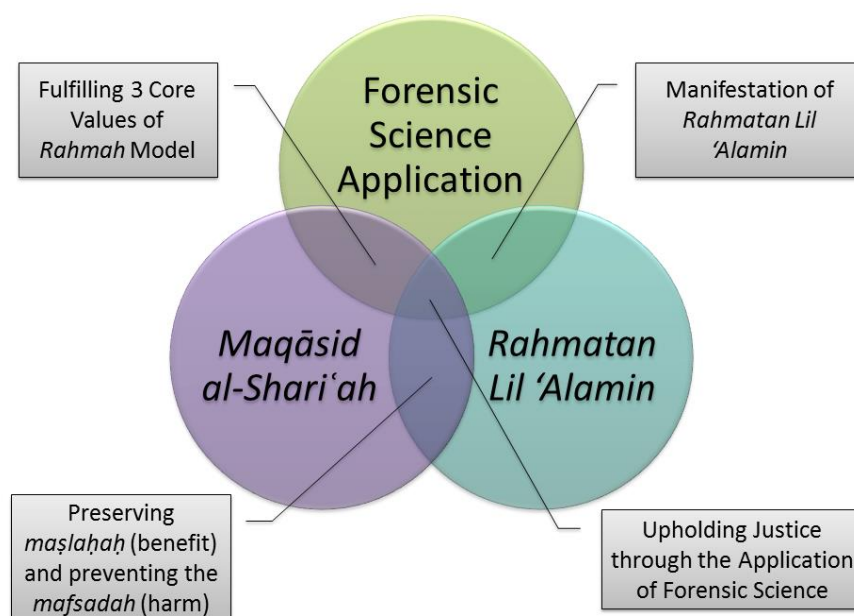


Figure 3: Meeting point between the forensic science application, concept *Rahmatan Lil 'Alamin* and *Maqāsid al-Shari'ah*

Figure 2 illustrates the meeting point between three main components of this study, which are forensic science application, *Rahmatan Lil 'Alamin*, and *Maqāsid al-Shari'ah*. The said meeting point is upholding justice through the application of forensic science in Shariah Courts throughout Malaysia. It is possible to apply forensic science in Shariah Courts since section 33(1) of the Shariah Court Evidence (Federal Territories) Act 1997 have provide provision for expert opinion for matters related to science, identification, fingerprint, handwriting, and paternity. These matters are closely related with forensic science and forensic experts may be called to give their expert opinion before the court for Shariah cases. The forensic officer will prepare the analysis report once all relevant processes have been completed. The report will then be confirmed by the Head of the Forensic Laboratory Unit before being handed over to the Shariah enforcement or prosecution division (Muhammad Hazim et al., 2019).

According to the Shariah Court Evidence (Federal Territories) Act 1997, forensic analysis report is a documentary evidence within the Public Documents category for the purpose of section 57(a)(iii) "documents forming the acts or records of the acts of public officers". In addition, section 198(1)(2)(c) of Shariah Criminal Procedure (Federal Territories) Act 1997 states that the Shariah Court may call the forensic officer who certifying the report or the forensic officer who conducting the analysis specified in the report. Procedures like this have been implemented in the case of *Pendakwa Syarie Negeri Sabah lwn. Rosli bin Abdul Japar* (2007) relating to the admission of DNA analysis as evidence in the criminal offense of committing illegal intercourse to give birth to an illegitimate child. Similarly, in the case *Eddyham bin Zainuddin lwn. Rahimah bt. Muhamad* (2015) on the acceptability of DNA analysis in the determination of *nasab*. If the Shariah Court calls forensic expert to attend as the witness, the testimony given by him relating to the analysis report shall be considered as evidence of expert opinion under section 33(1) of the Shariah Court Evidence (Federal Territories) Act 1997.

Furthermore, Figure 2 also elucidates three main connections among the components. First connection is between forensic science application and the concept of *Rahmatan Lil 'Alamin* where forensic science can be considered as manifestation of *Rahmatan Lil 'Alamin* since it is permissible by Shariah laws prescribed in al-Qur'an and Sunnah. In addition, *al-shari'ah* has been regarded as *Rahmat* since it has become divine teachings, guidelines, and regulations for all human being which lead mankind to the right path. Second connection is between forensic science application and *maqāsid al-shari'ah* where the application is in accordance with *maqāsid al-shari'ah*. This is evident from the authorities cited at the earlier discussion where forensic science application helps to reveal the truth, eliminate the untruth, convict the accused, and exonerate the innocent. The third connection is between the concept of *Rahmatan Lil 'Alamin* and *maqāsid al-shari'ah* where the core of the concept *Rahmatan Lil 'Alamin* is served as the main theme of *al-Maqāsid al-Shari'ah*. The said core is preserving *maṣlaḥah* (benefit) and preventing the *mafsadah* (harm) for the human being in this world and hereafter.

Malaysia as the country of *Rahmat*

Malaysia is leading towards the country of *Rahmatan Lil 'Alamin*. This is the vision of the ruling government in Malaysia (Mujahid, 2018a). According to Mujahid (2019b), the Malaysian concept of *Rahmat's* country is closely linked to the *maṣlaḥah* (benefit) which is the core of the *maqāsid al-shari'ah* as it is suitable for all people in all places and times; whether for Muslims or non-Muslims. He also introduced three core values of *Rahmah* model as the mechanism to administrate the Islamic affairs in Malaysia.

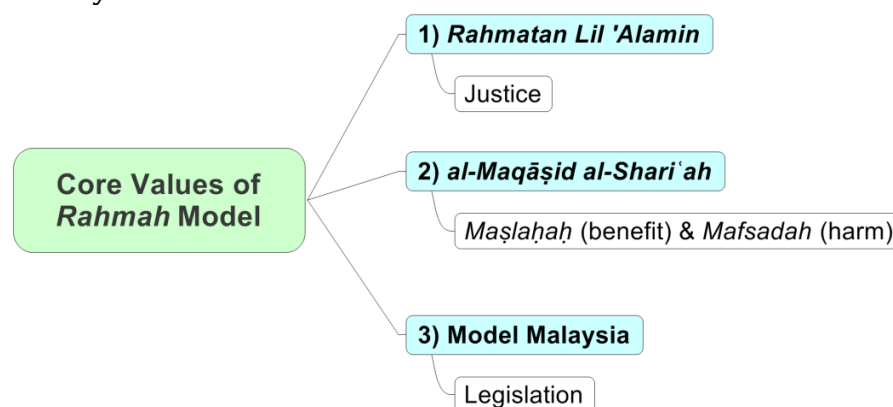


Figure 4: Core values of *Rahmah* Model (Mujahid, 2019b; Prime Minister's Department, 2019)

There are three core values of *Rahmah* as displayed in Figure 4 above. The core values are comprised of *Rahmatan Lil 'Alamin* as a manifestation of the true teachings of Islam, *al-Maqāsid al-Shari'ah* as a guiding principles, and Model Malaysia as a framework or product of governance in various fields (Mujahid, 2018b). Each core values have their own focusing areas, and as for this study, the related focusing area for each core values are as shown in Figure 4 above namely justice, *maṣlaḥah* (benefit) and *mafsadah* (harm), and legislation. By reading all core values of *Rahmah* model with their focusing areas, it can be deduced into upholding the justice through preservation of *maṣlaḥah* (benefit) and prevention of *mafsadah* (harm) within the context of Shariah legal system in Malaysia.

A part from that, he also established seven *Rahmah* Cluster, and among the cluster is judiciary and legislation (Mujahid, 2019c). The main focus of this cluster is empowering Shariah judiciary and legislation through the continuous reform of the administration of justice, legislation and

increasing the professionalism of the Syariah judges (Muhammad Shamsul, 2019). The ideas contributed by Mujahid (2019b, 2019c) are warmly welcomed by the Department of Syariah Judiciary Malaysia (JKSM) and they are working to realize it. Among the realization of the core values of *Rahmah* model and *Rahmah* cluster been conducted by JKSM is the establishment of the Special Court of Custody and Maintenance which expected to start operating by August 2019 at Jalan Duta, Federal Territory of Kuala Lumpur (Corporate Communication Unit JKSM, 2019).

As far as this research concerned, the core values of *Rahmah* model are likely to be the continuation and extension to the model of *Indeks Syariah Malaysia* (Malaysia Syariah Index) introduced by the previous ruling government (Mujahid, 2019a). The later model has been regarded as an important initiative by laying the framework for the Syariah implementation in Malaysia (Department of Islamic Development Malaysia, 2016). This model will assess and measure the level of seriousness of the government in carrying out its duties and responsibilities in accordance with Islamic principles. This model also will measure the extent to which the country's commitment to its implementation based on the goals of the *maqāṣid al-shari'ah*. Among the main areas that are used as a measure of compliance with Malaysia Syariah Index is Syariah law in Malaysia.

This research believes that the implementation of forensic science application in Syariah Courts is relevant to the mission and vision of Malaysia as the country of *Rahmatan Lil 'Alamin*. This due to the application of forensic science may be considered as manifestation of *Rahmatan Lil 'Alamin* as it may be used to uphold the justice for the accused person and innocent person. Furthermore, it is also appropriate with the cluster of Syariah judiciary and legislation since the application forensic science in Syariah Courts can be considered as part of the reformation in the administration of justice in Syariah Courts enforceable by the JKSM in future. This is because, the paths for the admission of forensic science evidence in Syariah Courts have been provided under numerous sections in the Syariah Courts Evidence Act and Enactments including expert opinion and documentary evidence.

Conclusion

This study concludes the application of forensic science shall be the meeting point between forensic science application, concept *Rahmatan Lil 'Alamin* and *al-Maqāṣid al-Shari'ah*. It bridges the gap between science and syariah. Furthermore, the application of forensic science in Syariah Courts is relevant and suitable with the mission and vision of the new Malaysia as the country of *Rahmatan Lil 'Alamin*. By applying forensic science as part of evidence in Syariah Courts, this study believes it is appropriate with the cluster of Legal and Judicial since the application forensic science in Syariah Courts is part of the reformation in the administration of justice in Syariah Courts.

This study contributes to building the integration between science and syariah elements through the application of forensic science and the concept of *Rahmatan Lil 'Alamin*. This study has also indirectly proved the concept of *al-shumūl*, *al-thabāt*, and *al-murūnah* in Islamic teachings that encompassed various fields of knowledge. This study suggests more research be conducted on the application of fiqh forensics in related field.

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FULL PAPER

MALAY LANGUAGE

Muqri' dalam talaqqi al-Quran menurut al-Imām al-Nuwayrī dalam Muqaddimah Sharḥ Ṭoyyibah al-Nashr Fī al-Qirāāt al-‘Ashr

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ABSTRAK

Kertas kerja ini akan membincangkan syarat-syarat yang diletakkan oleh ulamak dalam bidang qiraat berkaitan seseorang yang mempunyai gelaran muqri' atau pun seorang yang mengajar al-Quran. Ini adalah berdasarkan apa yang dinyatakan oleh al-Imām al-Nuwayrī (m.857H) di dalam kitab beliau yang bertajuk *Sharḥ Ṭoyyibah al-Nashr Fī al-Qirāāt al-‘Ashr*. Pemahaman berkaitan syarat muqri' ini penting kerana ia berkait rapat dengan kaedah pengajian al-Quran berasaskan talaqqi dan pengijazahan sanad yang diamalkan secara semakin meluas di kalangan umat Islam mutakhir ini. Amalan talaqqi al-Quran merupakan satu Sunnah yang amat mulia dan perlu dijaga keaslian dan keabsahannya setanding dengan apa yang diwariskan oleh Nabi Muḥammad SAW dan para ulamak sejak zaman berzaman hingga ke hari ini. Keistimewaan umat Islam terserlah di dalam amalan talaqqi berguru dan bersandarkan kepada sanad yang merupakan susur galur berterusan sehingga kepada Nabi Muhammad SAW. Ini merupakan usaha murni bagi memastikan apa yang diriwayatkan sahih dan benar, serta tidak dapat dipertikaikan oleh mana-mana pihak terutamanya musuh-musuh Islam. Oleh itu, setiap penuntut ilmu al-Quran hendaklah memastikan diri mereka mematuhi syarat-syarat yang telah digariskan oleh para ulamak dalam memastikan tidak berlaku kesilapan dalam proses pengajian dan pengajaran al-Quran. Justeru, kajian ini mendapati bahawa seorang muqri' perlu menjaga hal-hal khusus berkenaan keahliannya sebagai muqri' dari segenap sudut seperti akhlak, penampilan, ilmu, dan adab-adab dalam halaqah pengajian. Selanjutnya, beliau perlu jelas akan kepakaran dalam bahagian ilmu al-Quran yang layak diajar olehnya selari dengan apa yang dipelajari daripada gurunya. Bahkan, kajian ini juga menjelaskan secara ringkas hukum mengajar al-Quran di jalanan dan hukum mengambil upah mengajar al-Quran di sisi Fuqaha'.

Kata kunci: Muqri, Al-Nuwayri, Toyyibah

PENDAHULUAN

Al-Quran merupakan sebuah kitab suci terakhir yang diturunkan oleh Allah Taala kepada Nabi Muhammad SAW. Ia diriwayatkan secara mutawātir¹⁰⁵ sejak diturunkan sehingga ke hari ini (1440H), sudah menjangkau lebih seribu tahun. Proses periwayatan al-Quran merupakan sesuatu yang sangat unik dan istimewa. Jika kita mencari sebuah kitab yang dipelajari atau pun dibaca oleh umat manusia, nescaya kita tidak akan menjumpai satu kitab yang dipelajari dan diambil berat seumpama dengan kitab suci al-Quran. Ini adalah satu fakta yang tidak dapat disangkal oleh sesiapa pun, ketika mana al-Quran dibaca mengikut kaedah-kaedah yang tersendiri, berlainan dengan mana-mana bacaan lain, bahkan di dalam bahasa arab yang merupakan bahasa perantaraan al-Quran.¹⁰⁶ Kaedah bacaan al-Quran adalah berlainan dengan bacaan dalam bahasa arab sendiri, sebagaimana ia dikenali dengan nama ilmu tajwid al-Quran. Setiap individu yang ingin membaca al-Quran wajib membacanya mengikut kaedah yang diajarkan oleh Nabi Muhammad SAW.¹⁰⁷ Ibn al-Jazarī menyebut secara jelas mengenai ini :

والأخذ بالتجويد حتم لازم # من لم يصحح القرآن آثم

لأنه به الإله أنزلا # وهكذا منه إلينا وصلا

Maksudnya : Mengambil Tajwid itu adalah sesuatu yang wajib # Sesiapa yang tidak bertajwid dalam membaca al-Quran adalah berdosa

Kerana ia diturunkan oleh Allah sebegitu # Dan begitulah ia sampai kepada kita.¹⁰⁸

Walau bagaimanapun, mempelajari ilmu tajwid secara terperinci dengan memahami setiap makharijul huruf, mengenal pasti setiap sifat-sifat huruf, mengetahui setiap hukum-hukum yang terkandung dalam bacaan seperti mad, dengung, qalqalah dan seumpamanya adalah farḍu kifāyah yang merupakan kewajipan yang terangkat jika sebahagian umat Islam sudah melaksanakannya.¹⁰⁹ Jelaslah bahawa kepentingan mempelajari ilmu tajwid al-Quran adalah satu kewajipan yang tertakluk ke atas umat Islam, seiring dengan kaedah periwayatan al-Quran yang berbeza dengan disiplin ilmu yang lain. Ini kerana seorang murid tidak akan dapat diklasifikasikan sebagai mahir dalam bacaan al-Quran, melainkan dia telah membaca di hadapan guru berdasarkan kaedah-kaedah sebenar dalam membaca al-Quran.

¹⁰⁵ Ibn Manzur, *Lisan al-‘Arab* (Beirut, Dār Ṣādir, t.t), 129-130.

¹⁰⁶ Kitab yang dimaksudkan ialah kitab-kitab yang dikumpulkan dan diriwayatkan oleh Ibn al-Jazarī, kemudian dirumuskan dalam kitab al-Nashr, seterusnya dikenali dengan nama Ṭorīq. Contohnya Ṭorīq al-Miṣbāḥ merujuk bacaan yang diriwayatkan daripada kitab al-Miṣbah al-Zāhir karangan al-Shahrazūrī.

¹⁰⁷ Ibn al-Jazarī, *Munjid al-Muqriin* (Tanta: Dār al-Ṣaḥābah, 2007), 8.

¹⁰⁸ Muḥammad Bin Muḥammad al-Nuwayrī, *Syarḥ Ṭoyyibah al-Nashr Fī al-Qirāāt al-‘Ashr* (Beirut: Dār al-Kutub al-‘Ilmiyah, 2003), 1:54.

¹⁰⁹ Aḥmad Bin ‘Abdillāh al-Aṣḥānī, *Ḥilyah al-Auliya* (Beirut: Dār al-Fikr, 1996), 9:361-362.

PENGERTIAN QIRĀĀT, QĀRI' DAN MUQRI'

a) **Qirāāt** adalah kata jama' daripada mufrad qirāah. Ia berasal daripada kata dasar قرأ yang bermaksud bacaan.¹¹⁰ Dari sudut istilah pula, qirāāt bermaksud satu disiplin ilmu berkenaan cara menyebut kalimāt al-Quran dan khilaf-khilaf berkaitannya, dengan menisbahkan kepada orang menaqlkannya.¹¹¹

b) **Qāri'** adalah *ism fā'il* daripada perkataan قرأ. Ia bermaksud setiap orang yang membaca al-Quran al-Karim.¹¹²

c) **Muqri'** pula adalah *ism fā'il* daripada perkataan أقرأ. Maksudnya dari sudut bahasa ialah orang yang membacakan al-Quran kepada orang lain ataupun mengajarkannya. Dari sudut istilah, muqri' bermaksud seorang yang mahir dalam bacaan al-Quran dan meriwayatkannya secara mushafahah.¹¹³ Andaikata dia menghafal sesuatu kitab,¹¹⁴ dilarang baginya mengajar isi kandungan kitab tersebut jika dia tidak bertalaqqi secara mushāfahah dengan seorang guru secara bersambung sanadnya sehingga Nabi Muhammad SAW.

Al-Qari' al-Muqtadi' ialah seorang yang belajar sehingga tiga riwayat bacaan sahaja. Al-Qari' al-Muntahī pula ialah seorang yang meriwayatkan lebih daripada itu daripada bacaan al-Quran.¹¹⁵

SYARAT-SYARAT SEORANG MUQRI' DAN APA YANG PERLU DIJAGA OLEHNYA

Menjadi kewajipan ke atas seorang muqri' untuk melazimi dirinya dengan sifat-sifat seperti berikut :

a) Sifat-sifat umum

Seorang muqri' mestilah melazimkan dirinya dengan sifat-sifat yang mulia. Antaranya dia mestilah berilmu, berakal, bebas, seorang muslim yang mukallaf, tidak bersifat dengan sifat-sifat fasiq dan perkara yang menjatuhkan maruah. Jikalau sesuatu yang menjatuhkan maruah itu tersembunyi, maka ia tidak diambil kira kerana sesuatu yang dihukum adalah yang zahir di mata manusia. Seorang murid tidak perlu mencari-cari aib gurunya yang tidak zahir dan jelas di mata mereka.¹¹⁶

Muqri' juga hendaklah mengikhlaskan niat kerana Allah Taala dalam setiap amalannya. Antara tanda-tanda seseorang itu ikhlas menurut Dhunnūn al-Miṣrī ialah : Tiada celaan dan

¹¹⁰ Al-Nuwayrī, *Syarḥ Ṭoyyibah al-Nashr Fī al-Qirāāt al-'Ashr*, 1:58.

¹¹¹ Al-Nuwayrī, *Syarḥ Ṭoyyibah al-Nashr Fī al-Qirāāt al-'Ashr*, 1:57

¹¹² Al-Nuwayrī, *Syarḥ Ṭoyyibah al-Nashr Fī al-Qirāāt al-'Ashr*, 1:54.

¹¹³ Muḥammad Bin Aḥmad al-Dhahabī, *Ma'rifah al-Qurra' al-Kibār* (Beirut: Muassasah al-Risālah, 1988) 1:124.

¹¹⁴ Al-Nuwayrī, *Syarḥ Ṭoyyibah al-Nashr Fī al-Qirāāt al-'Ashr*, 1:55. Lihat juga al-Nawawī, *al-Majmu' Sharḥ al-Muḥadhdhab* (Jeddah: Maktabah al-Irshad, t,t), 1:64.

¹¹⁵ Muslim Bin al-Ḥajjāj, *Ṣaḥīḥ Muslim*, Kitab (1) al-Īmān, Bāb (38) Tahrim al-Kibr Wa Bayānuh, Hadith no 147. Lihat dalam *Mawsūāt al-Ḥadith al-Sharīf al-Kutub al-Sittah*, Ṣāliḥ Ibn 'Abd al-'Azīz Āl al-Shaikh (Riyadh, Dār al-Salām Li al-Nashr Wa al-Tawzi'), 693-694.

¹¹⁶ Al-Nuwayrī, *Syarḥ Ṭoyyibah al-Nashr Fī al-Qirāāt al-'Ashr*, 1:58.

pujian dalam dirinya terhadap orang awam, tidak menunjuk-nunjuk dalam amalan, dan hanya mengharap balasan amalan daripada Allah di akhirat kelak.¹¹⁷

b) Akhlak

Seorang muslim amat dituntut supaya mempamerkan akhlak mulia dalam dirinya. Lebih-lebih lagi apabila dia bergelar muqri' iaitu guru yang mengajar al-Quran. Antara akhlak mulia yang perlu disebutkan dalam diri muqri' ialah berpada-pada dengan urusan dunia dan zuhud terhadapnya. Dia juga tidak patut terlampau mengejar habuan keduniaan seperti harta dan pangkat yang menjadi kegilaan kebanyakan manusia.¹¹⁸ Selain daripada itu, muqri' hendaklah sentiasa bersifat sabar, berlemah lembut, dan menunjukkan budi pekerti yang mulia seperti menzahirkan riak wajah yang tenang. Sifat warak, tidak tergopoh gapah dan tawaduk juga menjadi cermin bagi seorang muqri',¹¹⁹ sebagai tanda mengikut sunnah baginda Nabi Muhammad SAW.

Selain daripada itu, muqri' perlulah menjauhkan dirinya daripada sifat-sifat keji seperti riak, hasad dengki, mencela orang lain walaupun orang tersebut memang layak dicela, ujub, dan merendah-rendahkan orang lain.¹²⁰ Al-Kisāi berkata : "Aku pernah mengimami solat Hārūn al-Rashīd, ketika aku terlalu asyik dalam bacaanku, maka aku telah tersalah dalam satu bacaan yang sepatutnya seorang kanak-kanak pun tidak salah membacanya, iaitu pada bacaan 'لعلهم يرجعون' (al-Rum:41), aku membacanya 'لعلهم يرجعون'; Demi Allah tidak sekali-kali Hārūn menyalahkan aku dalam solat, sehinggalah aku memberi salam, beliau bertanya kepadaku : Wahai Kisāi, wajah apakah bacaanmu tadi?, aku berkata: Wahai Amirul Mukminin, seorang Imam juga boleh tersalah, Hārūn berkata: Sekarang jelaslah kepadaku."¹²¹ Ini menunjukkan ketinggian peribadi khalifah Hārūn al-Rashīd, dan juga sifat tawaduk al-Kisāi.

Menurut al-Nawawī, seorang muqri' hendaklah menjauhkan dirinya daripada membenci murid-muridnya pergi belajar dengan guru lain yang dapat memberi manfaat kepada murid tersebut. Ini adalah satu musibah yang melanda sebahagian guru yang jahil. Ia juga adalah tanda terpesongnya niat dan rosaknya keinginan seorang guru tersebut dalam menyampaikan ilmu. Lebih-lebih lagi, itu menunjukkan bahawa dia tidak ikhlas dalam mencari redha Allah Taala. Sepatutnya dia tidak membenci perkara tersebut, bahkan selayaknya dia berkata: aku mencari ketaatan kepada Allah, dan aku telah mendapatnya dengan menyampaikan ilmu.¹²²

¹¹⁷ Al-Nuwayrī, *Syarḥ Ṭoyyibah al-Nashr Fī al-Qirāāt al-'Ashr*, 1:58.

¹¹⁸ Ini digambarkan oleh Nabi SAW dalam hadith : 'خيركم من تعلم القرآن وعلمه'. Lihat al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Kitab (66) Faḍāil al-Quran, Bāb (21) Khairukum man ta'allam al-Quran Wa 'allahamah , Hadith no 5027. *Mawsūāt al-Ḥadith al-Sharīf al-Kutub al-Sittah*, Ṣāliḥ Ibn 'Abd al-'Azīz Āl al-Shaikh (Riyadh, Dār al-Salām Li al-Nashr Wa al-Tawzi') 435-436.

¹¹⁹ Ibn Mujahid, *al-Sab'ah Fī al-Qirāāt* (Tanta, Dār al-Saḥābah, 2007), 17-18.

¹²⁰ Syarat penguasaan ilmu ini disebut oleh Imam al-Nuwayrī. Lihat Al-Nuwayrī, *Syarḥ Ṭoyyibah al-Nashr Fī al-Qirāāt al-'Ashr*, 1:55-57. Lihat juga Ibnu al-Jazarī, *Munjid al-Muqriin*, 9-10.

¹²¹ Abu Dāwūd, *Sunan Abī Dāwūd*, Kitab (35) al-Adab, Bāb (14) Fī Si'ah al-Majālis , Hadith no 4820. *Mawsūāt al-Ḥadith al-Sharīf al-Kutub al-Sittah*, Ṣāliḥ Ibn 'Abd al-'Azīz Āl al-Shaikh (Riyadh, Dār al-Salām Li al-Nashr Wa al-Tawzi') 1577-1578.

¹²² Lihat Al-Nuwayrī, *Syarḥ Ṭoyyibah al-Nashr Fī al-Qirāāt al-'Ashr*, 1:58-59.

c) Penampilan

Seorang muqri' perlu sentiasa menzahirkan penampilan diri yang baik di khalayak ramai. Ini adalah selari dengan saranan Nabi Muhammad SAW di dalam hadith :

إن الله جميل يحب الجمال

Maksudnya : Sesungguhnya Allah Maha Indah, dan amat sukakan keindahan.¹²³

Penampilan diri yang baik ini dapat ditonjolkan dengan memakai pakaian yang elok dan mengelakkan diri daripada memakai pakaian yang memberi imej yang buruk dan tidak sesuai dengan kedudukan seorang muqri'. Ini perlu selari dengan 'uruf dan adat masyarakat setempat'.¹²⁴

Walau bagaimanapun, penampilan diri yang baik itu bukanlah bermaksud dia ingin mencari kemegahan dunia semata-mata, sama ada dari sudut harta, pangkat, kedudukan, pujian manusia atau mahu dipandang mulia oleh orang lain.¹²⁵

Hal ini amat penting kerana manusia meletakkan kedudukan seorang guru itu di tempat yang tinggi, lebih-lebih lagi guru al-Quran.¹²⁶ Oleh itu, seorang guru mestilah menyedari hakikat tersebut dan menghindarkan dirinya daripada melakukan perkara yang merosakkan imej dan kedudukannya. Dalam masa yang sama, dia perlu sentiasa menjaga hati daripada perkara-perkara yang boleh merosakkannya.

d) Ilmu yang perlu dikuasai

Sebelum seorang muqri' itu menceburkan dirinya dalam mengajar al-Quran, dia hendaklah menyiapkan dirinya dengan ilmu-ilmu alat yang menjadi asas dalam pembentukan diri seorang guru, sebagaimana berikut :

- I. Memahirkan dirinya dengan ilmu fiqh sekadar yang wajib bagi dirinya dalam mengerjakan ibadah. Selanjutnya, dia disunatkan untuk mengetahui lebih daripada kadar yang minima dalam ilmu fiqh, dengan tujuan dia dapat membimbing para muridnya sekiranya berlaku masalah-masalah berkaitan dalam ibadah mereka.
- II. Menguasai ilmu usuluddin, dengan kadar yang mampu menjaga dirinya daripada terjebak dengan perkara syubhah dalam pengajaran al-Quran.
- III. Menguasai ilmu nahū dan šaraf, supaya dapat menerangkan kepada murid-murid berkaitan sebahagian taujih yang terkandung dalam ayat-ayat al-Quran. Bahkan al-Nuwayrī menyebut ini adalah antara yang paling mustahak bagi seorang muqri' bagi mengelakkan kesalahan dalam bentuk bacaan.
- IV. Mengetahui sebahagian daripada ilmu tafsir dan bahasa arab dengan kadar yang baik.

¹²³ Lihat al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Kitab (66) Faḍāil al-Quran, Bāb (33) Qawl al-Muqri' Li al-Qārī: Ḥasbuk, Hadith no 5050. *Maw sūāt al-Ḥadīth al-Sharīf al-Kutub al-Sittah*, Ṣāliḥ Ibn 'Abd al-'Azīz Āl al-Shaikh (Riyadh, Dār al-Salām Li al-Nashr Wa al-Tawzī') 437.

¹²⁴ Al-Nuwayrī, *Syarḥ Ṭoyyibah al-Nashr Fī al-Qirāāt al-'Ashr*, 1:60-61.

¹²⁵ Al-Nuwayrī, *Syarḥ Ṭoyyibah al-Nashr Fī al-Qirāāt al-'Ashr*, 1:63.

¹²⁶ Ibn al-Jazarī, *al-Nashr Fī al-Qirāāt al-'Ashr* (Beirut: Dār al-Kutub al-'Ilmiyah, 2006), 1:64-65.

- V. Tidak diwajibkan untuk menguasai ilmu nasikh dan mansukh secara terperinci kerana itu adalah syarat bagi Mujtahid. Namun, al-Ja'bari mewajibkan perkara tersebut di sisinya.
- VI. Menghafal isi kitab yang menjadi kandungan bacaan riwayat atau pun qiraat yang diajarkannya. Ini adalah penting supaya tidak berlaku syak dan wasangka dalam wajah-wajah bacaan. Tidaklah menjadi kesalahan jikalau tidak dihafal keseluruhan kitab tersebut, dengan syarat muqri' mengetahui dan ingat kaedah-kaedah bacaan sepertimana dia bertalaqqi dengan gurunya. Sekiranya berlaku syak dalam mana-mana wajah bacaan, dia hendaklah bertanya kepada orang lain di kalangan rakan-rakannya yang mempelajari kitab tersebut, agar dapat dipastikan apakah bacaan yang sebenar. Jika tidak dapat dipastikan, hendaklah dijelaskan perkara tersebut di dalam ijazahnya. Apa yang penting, seorang muqri' mestilah yakin dengan wajah bacaan yang diriwayatkan, dan haram hukumnya meriwayatkan wajah yang tidak diketahui.
- VII. Hendaklah menjauhkan diri daripada mengajar wajah-wajah yang dianggap bagus dari sudut pandangannya, ataupun baik dari sudut bahasa arab, tanpa mengambil kira aspek riwayat bacaan tersebut. Ibn Mujāhid (m.324H) menjelaskan bahawa seorang muqri' yang boleh diterima periwayatannya adalah seorang yang memahami bacaan al-Quran dan mengetahuinya dari sudut riwayat, serta dia juga mengetahuinya dari sudut dirāyah mengenai bacaan tersebut berkenaan bahasa arab seperti nahu dan saraf. Adapun seorang yang menghafal secara membuta tuli tanpa difahami langsung maksud bacaan, tidak dibenarkan mengambil bacaan daripadanya. Begitu juga dilarang mengambil bacaan dari seorang yang hanya mahir dari sudut bahasa, tetapi mengabaikan riwayat daripada guru-guru yang muktabar.¹²⁷ Walau bagaimanapun, tidaklah disyaratkan seorang muqri' mengetahui keseluruhan ilmu, kerana cabang ilmu dalam Islam adalah sangat luas sedangkan hidup manusia adalah sementara.
- VIII. Mengetahui dengan kadar baik berkaitan keadaan perawi-perawi(rijal) al-Quran dan sanad al-Quran. Al-Nuwayrī juga menegaskan bahawa perkara ini amat penting kerana menjaga sanad al-Quran merupakan satu kemestian dalam agama Islam. Antara masalah yang berlaku pada sebahagian golongan ialah mereka membuang nama sebahagian perawi dan memasukkan nama yang lain. Ini adalah satu kesalahan yang tidak patut dilakukan oleh muqri'.¹²⁸

e) Di dalam pengajian

Apabila duduk dalam halaqah pengajian, amatlah dituntut supaya seorang muqri' duduk menghadap kiblat jika mampu berbuat demikian. Dia juga perlu berada dalam keadaan suci dan berwuduk. Cara duduk yang dianjurkan adalah duduk iftirash (duduk antara dua sujud).

Ketika murid membaca al-Quran di hadapannya, muqri' perlu menjaga matanya daripada memandang kepada perkara-perkara yang tidak penting, jika tidak ada keperluan untuk memandang perkara tersebut. Tangannya juga perlu dijaga daripada bermain-main dengan benda yang tidak perlu, kecuali jika menunjukkan tentang perkara berkaitan pelajaran

¹²⁷ Ibn al-Jazarī, *al-Nashr Fi al-Qirāāt al-'Ashr* (Beirut: Dār al-Kutub al-'Ilmiyah, 2006), 1:69.

¹²⁸ Al-Nuwayrī, *Syarḥ Ṭoyyibah al-Nashr Fī al-Qirāāt al-'Ashr*, 1:63-64.

seperti isyarat kepada bacaan mad, waqaf, waṣal, dan sebagainya. Begitulah yang telah diajarkan oleh para ulamak terdahulu.

Antara perkara yang perlu diambil berat oleh muqri' ialah keadaan majlis pengajiannya. Dia perlu mengawal keadaan pengajian dengan mengarahkan para murid supaya memberi ruang yang cukup kepada setiap murid untuk duduk dengan selesa. Nabi SAW bersabda : خير المجالس أوسعها, maksudnya : Sebaik-baik majlis ialah yang luas kedudukannya.¹²⁹ Bahkan, al-Quran juga menyebut perkara yang sama dalam surah al-Mujadalah ayat 11.

Muqri' juga perlu memberikan setiap murid hak-hak mereka berkenaan giliran membaca. Setiap murid berhak mendapat giliran mereka untuk membaca di hadapan guru mengikut tertib masing-masing. Siapa yang datang awal akan didahulukan dan yang lewat akan dikemudiankan. Walau bagaimanapun, sekiranya murid yang datang awal sudi memberi gilirannya kepada yang lewat, maka muqri' boleh berbuat demikian. Inilah yang diamalkan oleh para ulamak terdahulu.

Diriwayatkan bahawa Imām Ḥamzah mendahulukan fuqaha' dalam halaqah beliau. Murid pertama yang akan membaca dalam halaqahnya ialah Sufyān al-Thaurī. Diriwayatkan bahawa Abū 'Abd al-Rahmān al-Sulamī dan 'Āsim pula mendahulukan mereka yang bekerja untuk membaca dalam halaqah mereka, supaya mereka tidak terlepas daripada waktu bekerja dan dalam masa yang sama mereka dapat menyelesaikan pengajian al-Quran. Hakikatnya, amalan al-Sulamī dan 'Āsim ini adalah terhadap jemaah yang datang solat berjemaah di masjid, dalam keadaan mereka datang pada waktu yang sama. Jika tidak, maka akan didahulukan murid yang datang awal. Sistem giliran ini bukannya mengikut umur murid seperti orang tua akan didahulukan daripada orang muda kerana itu adalah sesuatu yang tidak adil.

Hak setiap murid perlu ditunaikan secara adil dan saksama. Seorang muqri' yang bijak tahu keadaan murid-muridnya yang berbagai-bagai. Mungkin ada di kalangan muridnya adalah musafir yang datang dari jauh, ada yang mempunyai keperluan tertentu dan sebagainya. Kebijaksanaan muqri' akan dapat mengharmonikan keadaan dalam halaqah pengajiannya, supaya tidak berlaku ketidak adilan di kalangan murid.¹³⁰

KADAR BACAAN DALAM PROSES PENGAJIAN DAN PENGAJARAN DALAM TALAQQI AL-QURAN

a) Pengajian dengan guru

Setiap murid hendaklah membaca di hadapan guru berdasarkan tahap dan kemampuan masing-masing. Ini kerana setiap manusia adalah berbeza tahap kemampuannya. Diriwayatkan daripada golongan salaf bahawa mereka mempelajari al-Quran tiga ayat, ataupun lima ayat, ataupun sepuluh ayat dalam setiap satu sesi pengajian. Ibnu Mas'ud membaca al-Quran di hadapan Nabi SAW bermula daripada awal surah al-Nisa' sehingga ayat 41 (وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا).¹³¹ Imām Warsh mengkhatamkan al-Quran di hadapan Imam Nafi'

¹²⁹ Al-Nuwayrī, *Syarḥ Ṭoyyibah al-Nashr Fī al-Qirāāt al-'Ashr*, 1:65. Lihat juga Ibn al-Jazarī, *Munjid al-Muqriin*, 17.

¹³⁰ Al-Nuwayrī, *Syarḥ Ṭoyyibah al-Nashr Fī al-Qirāāt al-'Ashr*, 1:65. Lihat juga Ibn al-Jazarī, *Munjid al-Muqriin*, 17.

¹³¹ Al-Nuwayrī, *Syarḥ Ṭoyyibah al-Nashr Fī al-Qirāāt al-'Ashr*, 1:65. Lihat juga Ibn al-Jazarī, *Munjid al-Muqriin*, 17.

selama lima puluh hari. Sheikh Najmuddin mengkhawatirkan al-Quran al-Quran di hadapan gurunya Ibn al-Ṣāigh selama tujuh belas hari ketika beliau belajar di Mesir. Ibn al-Jazarī membaca di hadapan Ibn al-Ṣāigh bermula awal surah al-Nahl sehingga akhir al-Quran dengan jamak qiraat tujuh selama satu minggu.¹³² Banyak lagi contoh-contoh yang boleh kita dapati bahawa para ulamak tidak menetapkan syarat sejumlah mana ayat yang boleh dipelajari bagi seorang murid dalam satu sesi pengajian. Ia bergantung kepada tahap dan kemampuan seorang murid tersebut, serta kemampuan seorang guru untuk mendengar bacaan muridnya.

b) Pengajaran terhadap murid

Seorang muqri' tidak boleh mengajar al-Quran melainkan apa yang telah dibaca dan dipelajari daripada gurunya sahaja. Namun begitu, sekiranya muqri' mengetahui atau mendengar sesuatu wajah bacaan lain yang tidak dibaca di hadapan gurunya, maka dia boleh mengajarkan wajah itu kepada anak muridnya, dengan syarat wajah itu adalah benar diriwayatkan daripada guru-guru yang lain. Tetapi, beliau tidak boleh mengatakan bahawa wajah itu diambil daripada gurunya.¹³³

Persoalan yang timbul adakah seorang muqri' boleh mengajarkan wajah-wajah yang diijazahkan kepadanya dalam bentuk "Ijāzah 'Ām"? Al-Ja'barī membenarkan muqri' mengajarkannya secara mutlak. Pandangan jumhur adalah dibenarkan sekiranya muqri' mendengar atau membaca wajah tersebut di hadapan guru lain selain daripada gurunya, kemudian dia ingin meninggikan sanadnya ataupun ingin mempelbagaikan jalan sanadnya, dengan menjadikan jalan wajah yang berlainan tadi sebagai (Mutāba'ah) bagi sanadnya. Antara ulamak yang pernah melakukan sedemikian adalah Abū Ḥayyān di dalam kitab al-Tajrīd, diambil wajah-wajah bacaan daripada Ibnu al-Bukhārī sebagai (Mutāba'ah).¹³⁴ Begitu juga dilakukan oleh Ibn al-Ṣāigh di dalam kitab al-Mustanīr, diambil daripada Kamāluddin al-Dharīr, daripada al-Silafī.¹³⁵ Abū Ma'shar al-Ṭabarī juga meriwayatkan bacaan secara "Ijazah 'Ām". Ulamak membenarkan riwayat al-Quran dalam bentuk ini dengan syarat seseorang itu mencapai tahap keahlian yang sebenar dalam ilmu al-Quran dan al-Qirāāt.¹³⁶

PENGAJIAN DAN PENGAJARAN AL-QURAN DI JALANAN

Maksud mengajar al-Quran di jalanan ialah seorang guru mendengar bacaan murid di tempat yang bukan dihususkan untuk belajar seperti di masjid dan bilik-bilik kuliah. Contohnya murid membaca al-Quran ketika guru sedang berjalan, menaiki kenderaan, atau sedang melakukan perkara-perkara lain seperti di kedai dan pasar. Perkara ini mungkin terjadi kerana kesibukan masa guru dan murid. Oleh itu, mereka menggunakan masa-masa kosong guru di celahan kesibukan urusan masing-masing. Ulama' berselisih pendapat mengenai perkara ini seperti berikut :

¹³² Al-Nuwayrī, *Syarḥ Ṭoyyibah al-Nashr Fī al-Qirāāt al-'Ashr*, 1:66. Lihat juga Ibn al-Jazarī, *Munjid al-Muqriin*, 17.

¹³³ Al-Ṭabrānī, *Al-Mu'jam Al-Awsaṭ* (Kaherah, Dār al-Ḥaramain, 1995), 3:86.

¹³⁴ Al-Marghinānī, *Al-Hidāyah Sharḥ Bidāyah al-Mubtadī* (Pakistan, Idārah al-Quran Wa al-'Ulūm al-Islāmiah, 1417H) 6:297.

¹³⁵ Al-Nuwayrī, *Syarḥ Ṭoyyibah al-Nashr Fī al-Qirāāt al-'Ashr*, 1:68-69.

¹³⁶ Al-Nuwayrī, *Syarḥ Ṭoyyibah al-Nashr Fī al-Qirāāt al-'Ashr*, 1:69.

a) Larangan. Antara ulamak yang melarang perbuatan ini ialah Imām Mālik, beliau berkata: Aku tidak mengetahui bahawa al-Quran itu boleh diajar di jalanan.¹³⁷

b) Membenarkan. Diriwayatkan bahawa 'Umar Bin Abdul 'Aziz membenarkan perkara ini. Al-Nawawī mengharuskan mengajar al-Quran di jalanan dengan syarat muqri' tidak lalai daripada mendengar bacaan murid. Makruh hukumnya sekiranya dia lalai, dikiaskan dengan larangan Nabi SAW daripada membaca al-Quran dengan guru ketika beliau mengantuk, untuk mengelakkan daripada berlaku kesilapan dalam bacaan.¹³⁸

Ibn al-Jazarī berkata : Aku berkali-kali membaca al-Quran dengan Ibnu al-Ṣāigh di jalanan, kadang-kadang kami berdua berjalan, dan kadang-kadang beliau di atas tunggangan dan aku berjalan.¹³⁹

'Atā' Ibn al-Sāib berkata : Kami(para pelajar) membaca al-Quran di hadapan Abū 'Abd al-Rahmān al-Sulamī dalam keadaan beliau berjalan kaki. Al-Sakhāwī berkata : Sebahagian kaum mencela perbuatan kami yang belajar al-Quran di jalanan, sedangkan kami mengambil contoh tersebut daripada Abū 'Abd al-Rahmān al-Sulamī.¹⁴⁰

Penulis berpendapat bahawa hukum mengajar al-Quran di jalanan adalah harus, berdasarkan kisah-kisah dan amalan yang diriwayatkan daripada para ulamak terdahulu. Namun, ia hendaklah disertai dengan syarat-syarat seperti yang disebut oleh al-Nawawī. Seorang muqri' yang mutqin mampu mendengar bacaan murid dengan baik, sekalipun beliau sedang melakukan perkara yang lain. Muqri' yang hendak melakukan perkara ini perlu tahu had dan limitasi dirinya dan juga muridnya, untuk mengelakkan daripada berlakunya kesilapan dalam bacaan al-Quran. Sebagaimana muqri' yang mempunyai pelbagai tahap, murid juga mempunyai pelbagai tahap. Muqri' mengetahui di kalangan muridnya siapa yang mampu dan siapa yang tidak mampu. Amalan ini juga bukanlah dilakukan setiap hari, namun ia boleh dilakukan sekiranya berlaku kekangan masa terhadap guru dan murid.

HUKUM MENGAMBIL UPAH MENGAJAR AL-QURAN DAN MENERIMA HADIAH DARIPADA MURID

Hal ini menjadi pertikaian bagi ulamak. Perbezaan pendapat ulamak dapat dirumuskan sebagaimana berikut :

a) Larangan. Ini adalah pendapat Imām Abu Hanifah, al-Zuhrī dan sebahagian ulamak, berdasarkan hadis Nabi SAW : Bacalah al-Quran dan janganlah kamu menjadikannya sumber makanan kamu.¹⁴¹ Ini juga adalah kerana ilmu itu diperolehi dengan makna daripada sisi guru, maka tidak sah untuk mengambil upah dengan mengajar al-Quran. Walau bagaimanapun, diriwayatkan bahawa sebahagian mutaakhirīn al-Ahñāf memandang baik mengambil upah dengan mengajar al-Quran, disebabkan kemerosotan masyarakat ingin mempelajari al-Quran.

¹³⁷ Al-Nuwayrī, *Syarḥ Ṭoyyibah al-Nashr Fī al-Qirāāt al-'Ashr*, 1:69.

¹³⁸ Hasanuddin. 1995. *Perbezaan Qira'at dan Kesannya pada Istinbat Undang-Undang dalam Al-Quran*. Jakarta: PT. Raja Grafindo Persada. Hal. 1.

¹³⁹ Umar. 2008. *Ulumul Qur'an : Mengungkap Makna-Makna Tersembunyi Al-Quran*. Jakarta: Al Ghazali Center. Hal. 240.

¹⁴⁰ Sahih Sunan at-Tirmidzi. Hal. 234.

¹⁴¹ Rofik Nursahid 2015. *Program Pembelajaran Tilawah al-Quran Pada Pondok Pesantren al-Quran al-Falah*. Cicalengka Bandung : Universitas Pendidikan Indonesia. Hal. 2.

Jikalau dilarang untuk mengambil upah maka akan membawa kepada masyarakat tidak mempelajari al-Quran.¹⁴² Ini adalah pendapat al-Hasan, Ibn Sīrīn dan al-Sha'bī, dengan syarat muqri' tidak meletakkan kadar upah.

b) Membenarkan secara mutlak. Ini adalah pendapat Imam Mālik. Sama ada muqri' meletakkan kadar upah secara bulanan, mingguan, harian, atau selain daripada itu seperti kadar upah berasaskan juzuk yang dipelajari. Ataupun muqri' langsung tidak meletakkan kadar upah pengajian. Mālikiyyah juga berpendapat bahawa tidak mencukupi bagi seorang murid untuk memberi hadiah kepada gurunya secara umum seperti berdasarkan hadiah perayaan. Jikalau murid menggantikan upah dengan barangan hadiah, pendapat yang sahih dalam Mazhab Mālik ialah dibenarkan jika ia bertepatan dengan 'uruf masyarakat setempat. Bahkan mereka menetapkan bahawa kadar bayaran itu adalah menjadi tanggungjawab seprang bapa kepada anak-anaknya yang belajar, dan kadarnya bergantung kepada kemampuan bapa tersebut.¹⁴³

c) Membenarkan jika meletakkan syarat dan kadar upah. Ini adalah pendapat Mazhab Shāfi'ī. Jikalau muqri' meletakkan kadar upah berdasarkan surah ataupun ayat yang dipelajari, itu adalah dibenarkan. Sekiranya kadar upah diletakkan berdasarkan waktu pengajian, ia juga dibenarkan menurut pendapat yang Aṣaḥ dalam Mazhab Shafi'ī. Begitu juga tidak disyaratkan penentuan riwayat bacaan dalam pengajian untuk mengambil upah mengajar.¹⁴⁴

Imam al-Nuwayri juga menjelaskan bahawa sebahagian salaf dan khalaf melarang guru menerima hadiah daripada murid, sebagai tanda sifat warak guru dan takut penerimaan itu adalah semata-mata kerana beliau mengajar al-Quran dan bukan kerana perkara yang lain.¹⁴⁵

Penulis berpandangan bahawa menerima upah dalam mengajar adalah harus dan dibenarkan berdasarkan perbincangan tentang pendapat ulamak yang telah dibawakan, sama ada guru meletakkan syarat ataupun tidak. Ini diambil kira di atas dua perkara; pertama al-Quran itu sendiri, kedua masa dan tenaga yang dihabiskan oleh guru untuk mengajar al-Quran. Ia merupakan satu bentuk khidmat dan pekerjaan. Seharusnya murid mengambil kira perkara tersebut, bahkan lebih menghargai masa dan kepakaran yang ada pada seorang muqri' itu dalam memastikan al-Quran terus dipelajari oleh setiap insan dalam generasi ini dan berterusan hingga ke hari kiamat.

PENUTUP

Tumbuhnya pusat-pusat pengajian al-Quran yang semakin bercambah pada hari ini merupakan satu petanda baik bahawa masyarakat Islam terutamanya di Malaysia mempunyai kesedaran yang meningkat dalam usaha mempelajari al-Quran. Namun begitu, para pencebur bidang al-Quran tidak boleh memandang mudah kepada proses sebenar untuk bergelar muqri', sebagaimana yang dijelaskan oleh al-Imām al-Nuwayrī di dalam bukunya *Syarḥ Ṭoyyibah al-Nashr Fī al-Qirāāt al-'Ashr*. Individu yang mempunyai kelayakan dari sudut akademik dan

¹⁴² *Ibid.* Hal. 4.

¹⁴³ <http://ppbaitulqurra.blogspot.com/2014/08/profil-pondok-pesantrel-al-quran-baitul.html>

¹⁴⁴ <http://ppbaitulqurra.blogspot.com/2014/08/profil-pondok-pesantrel-al-quran-baitul.html>

¹⁴⁵ <https://www.almaany.com/ar/dict/ar-ar/%D9%82%D8%A7%D9%85/>

disahkan oleh guru sahaja yang seharusnya dibenarkan untuk mengajar al-Quran, sama ada di institusi awam atau pun swasta.

Untuk itu, seorang muqri' perlu mengambil berat dan mematuhi syarat-syarat yang wajib ke atas dirinya dalam proses pengajian dan pengajaran al-Quran. Sebelum bergelar muqri', dia haruslah mempersiapkan dirinya dengan segala ilmu yang diperlukan, dengan kadar yang melayakkan dirinya bergelar muqri'. Setelah bergelar muqri', dia perlu menitik beratkan segenap aspek merangkumi akhlak, penampilan diri, dan adab-adab ketika berada dalam halaqah pengajian. Muqri' tidak boleh mengambil mudah perkara ini kerana ia melibatkan pengajaran al-Quran melalui proses talaqqi dan mushāfahah.

Antara isu yang menjadi pertikaian di kalangan ulamak ialah pengajian al-Quran di jalanan. Pendapat pilihan penulis ialah ianya adalah harus, berdasarkan dalil dan amalan para ulamak terdahulu. Isu mengambil upah dalam pengajaran al-Quran juga menimbulkan polemik di dalam masyarakat Islam. Setiap pandangan mempunyai dalil dan hujah masing-masing. Penulis cenderung kepada pendapat yang mengharuskan, selari dengan hujah yang dikemukakan oleh para ulamak. Lebih-lebih lagi dalam meniti arus moden sesuai dengan zaman ini, pengajaran al-Quran tidak boleh dipandang enteng dan lesu. Malah, ia mesti diberikan hak yang selayaknya, supaya al-Quran dipandang tinggi oleh masyarakat, bahkan diletakkan di martabat yang tinggi sebagai dustur ilahi yang menjadi pedoman sepanjang zaman.

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Peranan Ma'had Baitul Qurra Terhadap Perkembangan Ilmu Maqamat Di Jakarta

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ABSTRAK

Makalah ini adalah berkaitan dengan peranan *Ma'had* Baitul Qurra dalam perkembangan ilmu *maqamat* terhadap masyarakat Jakarta. *Ma'had* Baitul Qurra adalah salah satu pondok yang khas dalam mempelajari ilmu-ilmu al-Quran yang ianya ditubuhkan untuk menjadi salah satu kemudahan bagi masyarakat Jakarta dalam mempelajari ilmu-ilmu al-Quran iaitu, ilmu *maqamat*, tafsir, dan hafazan al-Quran. Pengasas *Ma'had* Baitul Qurra ialah Hajjah Maria Ulfah beliau merupakan *qariah* yang masyhur di Indonesia, beliau juga mendapatkan johan sebagai *qariah* Antarbangsa pada tahun 90-an. Kajian ini bertujuan untuk mengetahui secara terperinci apakah metode yang di gunakan *ma'had* tersebut sehingga dapat menciptakan banyak sekali *qari* serta *qariah* yang hebat, selain itu penulis juga ingin mengetahui kurikulum apa sahaja yang sedia ada dan juga berapa banyak pengajian yang di ajarkan di *Ma'had* Baitul Qurra. Penulis menggunakan beberapa kaedah pengumpulan data dalam penulisan kajian ini antaranya kaedah temu bual dengan pendiri *Ma'had* dan juga mengkaji makalah-makalah dari kajian-kajian yang lampau. Penulis mendapati amat banyak sumbangan yang telah di berikan kepada masyarakat bukan sahaja dalam menumbuhkan *qari* serta *qariah* hebat melainkan juga menumbuhkan ramai ahli tafsir yang telah mengabdikan ilmunya kepada masyarakat Indonesia secara keseluruhan. Kajian juga banyak mendapati bahawa jenis *maqamat* yang di gunakan *Ma'had* Baitul Qurra banyak terkesan dan menerapkan *uslub* bacaan dari para *qari* asal Mesir. Penulis mengharapkan hasil dari kajian ini akan dapat memberikan suatu kajian baru dalam bentuk tulisan ilmiyyah kerana penulis mendapati masih sangat sedikit mahasiswa ataupun mahasiswi menulis tentang kajian berkaitan ilmu *maqamat*, sehingga kajian ini dapat memberikan penambahan kajian ilmiyyah yang boleh di jadikan rujukan.

Kata kunci: *maqamat*, quran dan *ma'had* Baitul Qurra.

PENDAHULUAN

Al-Quran adalah panduan dan penyelamat kehidupan manusia di dunia. Tidak seperti buku-buku terdahulu, kandungan al-Quran berfaedah kepada semua manusia dan kekal digunakan sepanjang zaman. al-Quran adalah kitab suci umat Islam dan kepercayaan kepadanya adalah salah satu wujud daripada iman¹⁴⁶. Usaha untuk memahami al-Quran sebagai panduan kepada umat manusia di dunia iaitu dengan mempelajari al-Quran dan mengajarkannya¹⁴⁷. Hukum mempelajari al-Quran adalah *fardhu kifayah*, hadith mengenai pembelajaran dan pengajaran al-Quran yang diriwayatkan oleh Tirmidzi adalah; (خيركم من تعلم القرآن وعلمه) "*Yang terbaik diantara kalian adalah seseorang yang mempelajari al-Quran dan mengajarnya*"¹⁴⁸. Langkah awal dalam mempelajari al-Quran adalah dimulai dengan belajar membacanya. Bacaan adalah asas untuk memahami kandungan al-Quran. Para ulama terdahulu dan sekarang memberi perhatian yang sangat besar kepada *tilawah* (seni membaca) al-Quran sehingga pengucapan lafaz-lafaz al-Quran menjadi baik dan betul¹⁴⁹.

Mengenai keadaan sebenar yang berlaku di beberapa kawasan masyarakat muslim Indonesia, hakikatnya masih banyak yang tidak dapat membaca al-Quran. Mengikut data dari hasil kajian Institut Al-Quran (IIQ) Jakarta menyatakan bahwa 65% umat Islam di Indonesia masih buta huruf al-Quran, 35% dari mereka hanya dapat membaca Quran. Walaupun mereka yang membaca dengan betul hanya 20%. Majoriti umat Islam di Indonesia tidak semestinya membuat semua kalangan mampu memahami ajaran agama Islam dengan baik dan betul¹⁵⁰. Pemerintah Indonesia telah mencuba menyelesaikan masalah ini, terdapat pelbagai institusi pendidikan yang membuat kecekapan dalam membaca al-Quran sebagai keutamaan bagi para pelajar mereka. Serta sekolah-sekolah awam dan sekolah-sekolah dengan sistem pembelajaran Islam terdapat pembelajaran al-Quran dalam beberapa subjek pelajaran mereka.

Institusi pendidikan mesti menangani serius dengan masalah umat Islam Indonesia yang belum dapat membaca al-Quran, sehingga pembelajaran yang efektif diperlukan dari segi belajar al-Quran, terutama membaca dan menulis al-Quran. Oleh sebab itu penulis akan mengkaji salah satu peranan ma'had al-Quran yang dinamakan Baitul Qurra serta perkembangan ilmu *tilawah* ataupun maqamat al-Quran di Indonesia, dengan harapan kajian ini dapat memberikan sedikit sebanyak suatu rujukan baru bagi pelajar-pelajar universiti ataupun masyarakat, supaya memahami dan bersemangat dalam mempelajari ilmu-ilmu al-Quran salah satunya ilmu *maqamat*.

¹⁴⁶ Ibn al-Manzur, Muhammad b. Mukarram al-Afriqiyy al-Misri. 1956. *Kamus Lisanul Arab*. Bayrut: Dar al-Sadir. V. 12. Hal. 256.

¹⁴⁷ *ibid*. Hal. 263.

¹⁴⁸ Labieb Saied (t.t), Melagukan al-Quran, Surabaya Indonesia : (t.c), hlm. 10.

¹⁴⁹ Perkataan al-lahn menurut Ibn al-Barriyy membawa makna salah. Iaitu salah dalam enam bentuk. 1. I'rab. 2. Lughah. 3. Melagukan. 4. Fitnah. 5. Berpaling. 5. Makna. Lihat: Suwaid, Ayman Rushdi. 1991. *Al-Bayan li Hukm al-Qira'at al-Qur'an Bi al-Alhan*. Madinah: Syarikah al-Madinah al-Munawarah. Cet. 1. Hal. 13.

¹⁵⁰ *ibid*. Hal. 14

SEJARAH PERTUBUHAN MA'HAD BAITUL QURRA JAKARTA

Latar belakang berdirinya Pondok Pesantren Al-Qur'an Baitul Qurra' Jakarta, merupakan upaya dalam menjawab kebutuhan masyarakat, terutama kelangkaan Ulama ahli al-Qur'an (Qari, Qariah, Hafidz-Hafidzah dan Mufasssir-Mufasssirah), sementara masyarakat dan pemerintah sangat mendambakan keberadaan mereka. Sejak Musabaqah Tilawatil Qur'an (MTQ) Nasional I pada Tahun 1968 hingga dewasa ini, masyarakat dan pemerintah berupaya keras untuk melahirkan kader-kader ulama ahli al-Qur'an. Hal ini disebabkan keberadaan mereka yang senantiasa dibutuhkan masyarakat sepanjang zaman.

Maka Ibu Dra. Hj. Maria Ulfah, MA. Sebagai Qariah Terbaik I STQ Nasional 1980 dan Juara I MTQ Internasional di Malaysia. Pada Tanggal 1 Juli 2001 Mendirikan Pondok Pesantren Al-Qur'an Baitul Qurra' sebagai lembaga pendidikan non formal yang spesifik di bidang Al-Qur'an, pendidikan di pesantren Baitul Qurra' bertujuan untuk menghantarkan generasi Qur'ani yang mampu membaca al-Qur'an dengan baik, membina dan mengembangkan mereka yang memiliki bakat di bidang seni baca al-Qur'an, sekaligus memahami makna yang terkandung di dalamnya, serta mengaplikasikan dalam kehidupan bermasyarakat, berbangsa dan bernegara¹⁵¹

Dalam upaya pencapaian tujuan di atas, maka Pondok Pesantren Al-Qur'an Baitul Qurra' telah menciptakan kurikulum dalam kegiatan belajar mengajarnya dengan memadukan antara Tilawah al-Qur'an, Tahfidz al-Qur'an, Qira'at al-Qur'an dan kajian keilmuan al-Qur'an. Upaya itu adalah dalam rangka mencapai tujuan kurikulum, yaitu : mencetak kader-kader qari' - qari'ah, hafidz - hafidzah dan mufasssir - mufasssirah yang mendalami ilmu-ilmu Islam (Tafaqquh fid-din) dan bertanggungjawab atas pengembangan agama (Iqamah al-din) serta pembangunan masyarakat. Juga mengembangkan kajian ilmu-ilmu Al-Qur'an, pesan-pesan dan nilai-nilai yang terkandung di dalamnya, untuk dapat diterapkan dalam kehidupan nyata serta sebagai sumbangan untuk mengatasi berbagai problem yang lahir dikalangan masyarakat dewasa ini.

Dalam perkembangannya, sejak berdiri hingga dewasa ini. PPABQ telah melahirkan kader-kader Qari'-Qari'ah, Hafidz-Hafidzah dan Mufasssir-Mufasssirah yang telah berkiprah di berbagai Musabaqah nasional dan internasional, sekaligus ulama ahli al-Qur'an yang mengaktualisasikan pesan-pesan dan nilai-nilai yang terkandung di dalam al-Qur'an, serta aktif dalam membina, membangun dan mengembangkan kajian-kajian ilmu al-Qur'an di tengah masyarakat.¹⁵²

¹⁵¹ Imam al-Ghazali pula menegaskan al-taghanni bermaksud tarannum dan membuang suara. Itulah yang paling diterima menurut pakar bahasa. Lihat: Al-Ghazali, Abi Hamid Muhammad b. Muhammad. 2004. *Ihya' 'Ulum al-Din*. Kaherah: Dar al-Hadith. V. 1. Hal. 366. Ibn al-Jawzi pula berkata, perkataan al-Taghanni terdapat empat pendapat, 1. Memperindahkan suara. 2. Merasa kaya dan cukup dengan al-Quran. 3. Merasa sedih dan berduka iaitu dengan suara yang lembut, halus, berseni serta khusyuk yang dapat mewujudkan suasana syahdu untuk menangis. 4. Menyibukkan diri dengan urusan al-Quran. Dengan itu, Imam al-Syafi'i, para penyokong serta jumhur ulama berpegang bahawa al-taghanni bermakna memperelokkan seni suara terhadap al-Quran. Lihat: Al-'Asqalani, Ahmad b. 'Aliyy b. Hajar. 2000. *Fath al-Bari Syarh Sahih al-Bukhari*. Riyad: Dar al-Salam. V. 9. Hal. 88.

¹⁵² Al-Syaykh Ahmad b. Ahmad b. Muhammad 'Abd Allah al-Tawil. 1999. *Fan al-Tartil Wa 'Ulumuh*. Madinah al-Munawwarah: Al-Mamlakah al-'Arabiyyah al-Sa'udiyyah. V. 1. Cet. 1. Hal. 157 - 179.

DEFINISI ILMU MAQAMAT

Dalam mendefinisi perkataan *maqamat*, penulis mendapati banyak kalimat dalam bahasa Arab yang membawa makna terhadap ilmu *maqamat* itu sendiri. Penulis akan menukilkan beberapa perkataan yang biasa di gunakan dalam kitab-kitab berbahasa Arab serta istilah-istilah amnya ditengah-tengah masyarakat awam.

1. Bahasa

Maqamat dari sudut bahasa di artikan sebagai tempat seseorang berdiri asal kata *maqam*, yang itu sendiri berasal dari perkataan (قام - يقيم) yang berarti berdiri. Tetapi perkataan *maqamat* juga membawa kepada kepada erti tingkatan suara yang di bagikan menjadi tujuh bahagian tingkatan suara dalam tata cara membaca al-Quran secara tarannum.¹⁵³

Selain dari pada itu, *maqamat* memiliki nama lain *tarannum* (ترنم - يترنم) menurut Ibn Al-Manzur dalam kamus *Lisan Al-Arab* perkataan tarannum memiliki erti menyanyi, mendendang dan memperelokkan suara terhadap sesuatu.¹⁵⁴

Perkataan lain lagi *maqamat* juga dapat di ertikan dengan makna *Lahan* (لحن) terdapat syair yang menjelaskan tentang makna *Lahan* (ألحان ولحون ولحن في قرائته)¹⁵⁵. Maksudnya ialah membaca dengan nada suara yang indah atau suara yang dibawakan dalam bentuk seni.¹⁵⁶

Ada juga ulama yang mengatakan dalam kitab *Al-Bayan li Hukm Al-Qira'at bi Alhan*. Mengatakan bahawa perkataan *Al-Lahn* ialah *Al-Ghina* (الغناء),¹⁵⁷ *Tarji' Al-Sawt* (ترجييع الصوت) dan *tatrib* (تطريب).¹⁵⁸

Di antara lain, tarannum boleh juga di maknai sebagai *tahsin al-sawt* (تحسين الصوت), *tahsin al-qira'ah* (تحسين القراءة), *al-taghamni* (التغني),¹⁵⁹ *al-jahr bi al-Quran* (الجهر بالقرآن), *rafa' al-sawt* (رفع الصوت), dan *al-qira'ah al-mujawwadah* (القراءة المجودة).¹⁶⁰

Dan masih terdapat makna yang sama dengan *maqamat* iaitu *al-nagham* (النغم) adapun kata daripada *al-nagham* bentuk mufrad dan jama'nya ialah *angham* (أنغام).¹⁶¹ Adapun kata yang di sebutkan *al-naghamah / al-naghamah* (النَّغْمَة / النَّغَمَة) bentuk mu'annath dari *al-nagham* (النغم). Jama'nya ialah *al-naghamat* (النغلمات) yang bererti lagu dalam konteks memperindah suara di dalam membaca Al-Quran (حسن الصوت بالقرآن).¹⁶²

¹⁵³ Ilyas. 1972. *Modern Dictionary Arabic English*. Bayrut: Dar Jayl. Hal. 1719.

¹⁵⁴ *op. cit.*

¹⁵⁵ Abu Bakar, Mohd 'Ali. 1997. *Seni Lagu al-Quran Di Malaysia*. Cet. 2. Kuala Lumpur: Darul Fikir. Hal. 81.

¹⁵⁶ *Temu Bual dengan Hj. Maria Ulfa, di Ma'had Baitul Qurra Jakarta*. 29 Julay 2018.

¹⁵⁷ Al-Quran. Surat al-Muzammil. Ayat, 4.

¹⁵⁸ Tafsir al-Jalalayn. Surat al-muzammil ayat 4.

¹⁵⁹ Tausyeh adalah patokan/ tata cara melantunkan Qiro'ah yang berupa Syair dan bukan berupa ayat Al Qur'an. Di dalam Tausyeh bisa dijadikan standart (patokan) lagu-lagu Tilawatil Qur'an, karena terdapat cabang-cabang maupun fariasi yang cukup lengkap. Sehingga dengan menghafal / mengingatnya akan lebih mudah menerapkan ke dalam ayat-ayat Al-Qur'an.

¹⁶⁰ *Temu Bual dengan Hj. Maria Ulfa, di Ma'had Baitul Qurra Jakarta*. 29 Julay 2018.

¹⁶¹ *Temu Bual dengan Hj. Maria Ulfa, di Ma'had Baitul Qurra Jakarta*. 29 Julay 2018.

¹⁶² <http://ppbaitulqurra.blogspot.com/2014/09/syekh-muhammad-muhammad-sulthon-min.html?view=magazine>

2. Istilah

Dalam pembahasan ilmu maqamat Al-Quran tiada definisi khas secara istilah, dikeranakan maqamat Al-Quran adalah tingkatan suara sahaja atau di sebut juga dalam bahasa arab bernama *al-maqamat al-sawtiyyah* ataupun *al-maqamat al-sab'ah* maksudnya ialah tujuh tingkatan dalam melagukan Al-Quran iaitu : *Maqam Bayyati, Maqam Shaba, Maqam Hijaz, Maqam Rast, Maqam Nahawand, Maqam Sikkah Dan Maqam Jiharkah*. Tujuh maqamat tersebut mempunyai karakter dan ciri khas tersendiri sebagai contoh Maqam Hijaz, dia lebih memberikan karakter tegas dengan nada yang kuat ketika di lantunkan oleh si pembaca. Berbeza halnya dengan dengan Maqam Nahawand, dia akan memberikan nuansa karakter yang mendayu-dayu dan sedih ketika di lantunkan dalam bacaan Al-Quran.

3. Sejarah Perkembangan Ilmu Maqamat di Indonesia

Seni lagu al-Quran telah lama bertapak di Indonesia tepatnya pada awal abad ke-20, hal ini selaras dengan kemasukan agama Islam di Nusantara di mana pengajian al-Quran telah bermula lebih kurang 500 tahun yang lalu¹⁶³. Hal demikian dapat dilihat dengan tertubuhnya pusat-pusat pengajian al-Quran dirumah-rumah serta pondok-pondok di Nusantara khususnya di Indonesia.

Ini berdasarkan kedatangan para mubaligh Islam dari Timur tengah serta kepulangan para lulusan ke tanah air yang belajar di negara arab untuk mengajar al-Quran kepada penduduk setempat. Selain itu peranan besar yang dimainkan oleh qari dan qariah merupakan faktor utama perkembangan seni lagu di nusantara khususnya di Indonesia, misalnya nama seperti:

1. K.H. Arwani
2. K.H. Sya'roni
3. K.H. Munawir
4. K.H. Abdul Qadir
5. K.H. Damhuri
6. K.H. Muammar Zainul Asyiqin

Menerusi peranan para qari inilah masyarakat dapat mengenali serta mempelajari pembacaan al-Quran dengan baik serta berkesan dari sudut sebutan lajhah arab terhadap sesuatu kalimah. Mereka ini akan memperdegarkan bacaan yang baik dan disertai dengan seni lagu arab didalam sesuatu majlis khatam al-Quran, kenduri kahwin, perayaan yang berkaitan dengan keagamaan serta proses pengajaran al-Quran kepada masyarakat.

PERANAN MA'HAD BAITUL QURRA DALAM PERKEMBANGAN ILMU MAQAMAT DI JAKARTA

Di Indonesia Ilmu Maqamat al-Quran memanglah sudah sangat banyak sekali peminat, bukan sahaja dari orang yang mempunyai modal suara yang baik dan bagus, bahkan orang yang tiada anugerah bakat suara baguspun bersemangat untuk mempelajari ilmu maqamat. Sehingga

¹⁶³ Temu Bual dengan Hj. Maria Ulfa, di Ma'had Baitul Qurra Jakarta. 29 Julay 2018.

mereka boleh sedikit sebanyak melantunkan al-Quran dengan lagu yang lumayan merdu. Ini adalah salah satu peranan-peranan yang nampak dari adanya *ma'had-ma'had* al-Quran di Indonesia, dan diantara banyaknya *ma'had* al-Quran penulis akan mengulas tentang *Ma'had Baitul Qurra* terletak di Jakarta.

METODE PENGAJARAN DAN PEMBELAJARAN DI MA'HAD BAITUL QURRA

Pada saat penulis datang dan mewawancarai pendiri *Ma'had Baitul Qurra* iaitu Hj. Maria Ulfa, beliau menjelaskan bahawa metode pengajaran dan pembelajaran yang di terapkan di *Ma'had Baitul Qurra* adalah dengan mewajibkan terlebih dahulu kepada siswa dan siswi *ma'had*, untuk mempelajari ilmu tajwid al-Quran. Sebagaimana kita ketahui jikalau seseorang mempunyai suara yang bagus tetapi masih tidak baik dalam penyebutan makharijul huruf dan juga tajwidnya, maka ia akan boleh merusak bacaan al-Quran itu sendiri beserta ertinya.¹⁶⁴

Seperti kalam Allah mengatakan dalam al-Quran surat *al-Muzammil* (أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْفُرْقَانَ تَرْتِيلًا)¹⁶⁵, dan di tinjau dari tafsir bahawa perkataan وَرَتِّلِ الْفُرْقَانَ تَرْتِيلًا mengandungi erti mantapkanlah bacaannya dan bacalah Al-Quran itu dengan perlahan-lahan¹⁶⁶. Inilah alasan yang mendasar tegas Hj. Maria Ulfa wajib bagi setiap Qari untuk menguasai ilmu tajwid barulah boleh ia melanjutkan untuk belajar ilmu maqamat yang tujuh. Setelah itu beliau mengatakan untuk belajar ilmu maqamat atau seni melagukan Al-Quran yang di terapkan di *Ma'had Baitul Qurra* adalah dengan dua cara yang pertama dengan secara langsung menerapkan maqamat kepada ayat-ayat Al-Quran, dan adapun yang kedua dengan cara menerapkan maqamat kepada tausyikh.¹⁶⁷

KORIKULUM MA'HAD BAITUL QURRA

Pada awal di tubuhkannya *ma'had Baitul Qurra* di tahun 2001, Hj. Maria Ulfa mengatakan banyak sekali permintaan daripada masyarakat kepada beliau untuk mengajarkan ilmu maqamat al-Quran, akhirnya beliau pun membuka kelas tilawah secara non formal di rumah beliau sendiri.¹⁶⁸ Banyak sekali masyarakat yang terkesan dengan cara beliau mengajar dengan ciri khas suara perempuan yang identik dengan suara yang melengking tinggi dan disertai bunga suara yang banyak.

Dengan kepuasan dan kekaguman masyarakat kepada beliau dan juga atas izin Allah *azza wajalla*, pada tahun 2005 mulalah Hj. Maria Ulfa membeli rumah yang ada tepat depan rumah beliau untuk di jadikan pondok tilawah tetapi masih tahapan korikulum non formal.¹⁶⁹ Daripada sini semakin ramai masyarakat yang berdatangan daripada Jakarta dan juga luar Jakarta untuk belajar dan mondok di *Baitul Qurra Jakarta*, dengan semakin membaiknya

¹⁶⁴ Temu Bual dengan Hj. Maria Ulfa, di *Ma'had Baitul Qurra Jakarta*. 29 Julay 2018.

¹⁶⁵ Temu Bual dengan Hj. Maria Ulfa, di *Ma'had Baitul Qurra Jakarta*. 29 Julay 2018.

¹⁶⁶ Temu Bual dengan Hj. Maria Ulfa, di *Ma'had Baitul Qurra Jakarta*. 29 Julay 2018.

¹⁶⁷ Ini merupakan komentar Mahmud Yunus pada ayat al-Baqarah 19-20. Komentar ini diletakkan pada nota kaki di bawah.

¹⁶⁸ Ini merupakan komentar tambahan yang diletakkan di nota kaki.

¹⁶⁹ <https://ptiq.ac.id/sejarah/>. Diakses hari Rabu tarikh 7 Ogos 2019.

keadaan ekonomi beliau dan juga semakin ramai lagi orang yang ingin belajar ilmu maqamat. Pada tahun 2008-2009 di bukalah secara rasmi dan menjadi pondok tilawah dengan sistem formal yang langsung di rasmikan oleh pemerintah Indonesia pada saat itu.

Pelbagai masukan dan pendapat di serap oleh beliau bahawa pondok tilawah tidaklah cukup hanya mengajarkan ilmu maqamat sahaja, akhirnya beliau pun berinisiatif membuka kelas pengajian tafsir al-Quran, Hafazan al-Quran, Qira'at Sab'ah dan Bahasa Arab. Ma'had Baitul Qurra pun menjalin link dengan salah satu syeikh daripada mesir yang bernama *Syekh Muhammad Muhammad Sulthon min Misri*, untuk langsung mengajarkan qira'at sab'ah, qira'at asyroh, dan juga bahasa arab di *ma'had* Baitul Qurra selama tiga tahun¹⁷⁰. Setelah menjadi pondok yang di akui oleh pemerintah Indonesia, maka di buat *Madrasah Ibtida'iyah Islamiyyah*, daripada darjah satu sampai darjah 6 dan juga *Madrasah Tsanawiyah Islamiyyah*, daripada tingkatan satu sampai tingkatan 3. Murid yang mendaftar pun di berikan pilihan, boleh sekolah dan juga tinggal di asrama ma'had tetapi juga boleh memilih hanya bersekolah sahaja tanpa tinggal di ma'had. Tetapi dari kedua pilihan tersebut pelajaran ilmu maqamat adalah wajib yang perlu di ajarkan kepada seluruh murid.¹⁷¹

ASPEK LATIHAN ILMU MAQAMAT DI MA'HAD BAITUL QURRA

Cara berlatih ilmu maqamat sebetulnya banyak sekali cara dan mengikut sistem ataupun kreatifiti daripada guru itu tersebut, tetapi ada hal berbeza yang di terapkan di *ma'had* Baitul Qurra, iaitu dengan cara wajib bagi setiap murid yang tinggal di asrama ma'had untuk melakukan latihan menjerit setiap selepas solat subuh dan selepas jogging. Dengan menjerit kuat Hj. Maria Ulfa mengatakan akan membiasakan setiap rongga suara dari murid terbiasa dan membuatkan lentur untuk mempermudah dalam menerapkan maqamat ketika mempraktikkan ke dalam al-Quran.¹⁷²

Dan seperti yang penulis katakan di atas, bahawa perempuan identik mempunyai suara yang tinggi melengking dan juga banyak bunga, maka dari itu qari-qari yang lahir dari ma'had Baitul Qurra baik perempuan ataupun laki-laki, mereka mempunyai banyak sekali bunga dan variasi untuk lebih memperindah maqamat asas dari tujuh tersebut menjadi terdengar lebih cantik ketika di bacakan ke dalam al-Quran.

Untuk pelajaran tafsir dan bahasa arab *ma'had* Baitul Qurra menerapkan metode penggabungan, sebagai contoh ketika memulai pelajaran tafsir dengan kitab asas iaitu kitab tafsir al-Jalālayn maka muridpun sekaligus mempraktikkan ilmu nahwu dan sharaf, di keranakan murid akan lebih cepat memahami bahasa arab jikalau terus mempraktikkannya dan langsung mengartikannya ke dalam bahasa Indonesia.¹⁷³

¹⁷⁰ <https://iiq.ac.id/SEJARAH-IIQ>. Diakses hari Rabu tarikh 7 Ogos 2019.

¹⁷¹ Asraf bin Ayob, Kertas Kerja Kaedah Jibril, (2007, Cetakan Pertama, h. 7.

¹⁷² *Ibid*.

¹⁷³ Risalah Metode mengambil Syahadah STAI PIQ Sumatera Barat, Institut Perguruan Tinggi Ilmu al-Qur'an (I-PTIQ) Jakarta, dan Institut Ilmu al-Qur'an (IIQ) Jakarta.

TOKOH-TOKOH YANG LAHIR DARIPADA MA'HAD BAITUL QURRA DAN PENGABDIAN KEPADA MASYARAKAT

Hampir dua puluh tahun ma'had Baitul Qurra hadir dan bertubuh untuk memberikan fasiliti kepada masyarakat, mestilah sudah cukup banyak generasi-generasi ataupun alumni-alumni yang mengabdikan ilmunya di tengah-tengah masyarakat Indonesia secara umum dan khususnya di Jakarta. Penulis akan menyebutkan nama-nama yang di sebutkan langsung ketika temu bual sebagai berikut¹⁷⁴.

1. Ustadz Dasrizal M Nainin (Johan pertama dalam majelis tilawah al-Quran antarabangsa di malaysia tahun 2013).
2. Abdul Somad (Johan pertama kebangsaan)
3. Ahmad Nabil Mubarak (Johan pertama kebangsaan)
4. Ummul Qurra (Johan pertama kebangsaan)
5. Nopky Answare Putra Perdana (Johan pertama province Jakarta)

Dan masih banyak lagi yang tidak di sebutkan oleh Hj. Maria Ulfa, dan yang sekarang menerusi perjuangan dan menjadi kepala ma'had untuk mengajar di masyarakat ialah Ustadz Dasrizal M Nainin, beliau di percaya oleh Hj. Maria Ulfa untuk mengajarkan masyarakat umum dan juga murid-murid kerana beliau yang paling lama tinggal di *ma'had* Baitul Qurra dan juga prestasi beliau dalam mengembangkan dan menyebar luaskan dan juga mengharumkan nama ma'had Baitul Qurra ke masyarakat Indonesia ataupun di luar Indonesia.

KESIMPULAN

Kesimpulan daripada kajian ini ialah, bahawa ilmu maqamat telah berkembang secara meluas di Indonesia ataupun nusantara. Dan *ma'had* Baitul Qurra adalah salah satu ma'had terbaik di Indonesia yang boleh di jadikan rujukan bagi pelajar-pelajar yang meminati dan ingin mendalami ilmu islam khususnya ilmu al-Quran dan ilmu maqamat, kerana telah banyak sekali qari-qari yang hebat lahir daripadanya. Dan bukan hanya memperdalam ilmu agama sahaja, melainkan tinggal di asrama pun boleh memberikan satu pengalaman hidup kepada anak-anak muda islam supaya terlatih menjadi pemuda yang kuat, hebat, tangguh dan pandai berdakwah mengikuti zaman. Kerana ma'had-ma'had yang ada sekarangpun juga menyesuaikan dengan keadaan zaman sekarang yang lebih banyak pemuda menyukai belajar teknologi termasukpun *ma'had* Baitul Qurra menyediakan makmal komputer yang menjadi fasiliti penyokong kemajuan islam juga. Dan dengan terbitnya journal ini penulis berharap akan banyak lagi penuntut ilmu dan ahli al-Quran yang mendalami tentang ilmu maqamat yang mungkin belum tersentuh dan belum terbahas oleh penulis dalam kajian kali ini.

¹⁷⁴ Arifin bin Siddik, *Kaedah Menghafal al-Qur'an di Institusi Tahfizh Malaysia: Kajian Perbandingan antara ... dan Darul Qur'an Jakim*, (Tesis Master), h. 134-5.

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MEMILIH PEMIMPIN BERPANDUKAN AL-QURAN: KAJIAN TERHADAP PILIHAN RAYA GABENOR DI JAKARTA TAHUN 2017

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Abstrak

Pemimpin adalah sesuatu yang sangat penting dalam kemapanan kehidupan manusia didunia ini. Setiap individu kelak akan menjadi seorang pemimpin, sekurang-kurangnya seorang pemimpin bagi diri sendiri mahupun pemimpin bagi keluarganya masing-masing. Al-Quran memandang penting makna sebuah pemimpin, kerana dengan kehadiran pemimpin yang baik, ia akan membawa kebaikan kepada masyarakat dan individu dibawah kepemimpinannya. Berdasarkan kajian di dalam ayat-ayat al-Quran, didapati bahawa terdapat 4 istilah pemimpin, iaitu; *khalifah, imam, wali, dan ulil amri*. Pada masa ini, kita disibukkan dengan belbagai agenda memilih calon-calon pemimpin, tidak kira pemimpin suatu kumpulan kecil suatu masyarakat, bahkan sampai pemilihan yang besar setingkat Negara. Jangan sampai kita salah dalam memilih seorang pemimpin, dimana mereka itulah kelak yang akan memimpin kita dalam masa yang tidak sedikit. Maka dari kepentingan inilah kajian ini dibuat agar kita dapat mengetahui kriteria / ciri-ciri pemimpin yang wajib kita pilih sesuai panduan al-Quran dan juga mengikut dalil-dalil daripada hadis Rasulullah SAW. Dasar kajian ini mengikut pengalaman pemilihan Gabenor di Jakarta, Indonesia pada tahun 2017 yang telah berjaya diadakan dengan pelbagai cabaran yang dilalui, terutama bagi umat Islam di Jakarta.

Kata Kunci: Memilih pemimpin, panduan al-Quran, pilihan raya di Jakarta 2017.

PENDAHULUAN

Manusia diciptakan sebagai makhluk sosial yang tidak dapat hidup dengan sendirinya, ianya mesti hidup dalam sebuah komuniti; keluarga, masyarakat, kampung, daerah, suku dan lain sebagainya. Dalam berkomuniti atau bermuamalah, manusia memerlukan adanya seorang pengetua atau pemimpin yang perlu mengatur, mengetuai dan memimpin setiap individu komuniti tersebut.

Dalam Kamus Dewan Bahasa disebutkan bahawa, pemimpin berasal daripada perkataan “mimpin”, yang bererti: dibimbing, dipandu, dituntun dan ditunjuk.¹⁷⁵ Sedangkan pemimpin sendiri ianya mempunyai maksud: kepala, ketua, penganjur, pengasuh, pengurus dan lain-lainnya.¹⁷⁶

Pemimpin lazimnya disebut “orang yang dituakan” oleh kaum dan bangsanya, pemimpin hendaklah dekat dengan umatnya, seperti tercermin dalam ungkapan: “Yang didahulukan selangkah, yang ditinggikan seranting, yang dilebihkan serambut dan yang dimuliakan sekuku.”¹⁷⁷

Islam memandang seorang pemimpin sebagai orang-orang yang diberi pertanggungjawaban dengan urusan umat secara umum, seperti ketua, kadi, menteri dan lain-lainnya. Seorang pemimpin diberikan tugas oleh umat, yang mana umat memberikan kepercayaan kepada mereka agar dapat membimbing dan memimpinnya.¹⁷⁸

Pemimpin akan diminta pertanggungjawaban atas kepemimpinannya, seluruh makhluk di bumi adalah hamba Allah dan para pemimpin adalah wakil-Nya, yang bertugas mengatur, mengurus dan mengetuai mereka semua.¹⁷⁹

Rasulullah SAW. bersabda;

«...هَئِذَا عَرَفْتُمْ نِعْمَةَ اللَّهِ وَوُسْمَهُمْ ثُمَّ لَكُمْ وَلَكُمْ عَارِ رَهُمْ ثُمَّ لَكُمْ وَلَكُمْ عَارِ رَهُمْ...»

“....setiap dari kalian adalah pemimpin dan setiap dari kalian bertanggungjawab atas apa yang dipimpinnya”¹⁸⁰

¹⁷⁵ Baharom, Hajah Noresah. 2005. *Kamus Dewan Bahasa, Edisi Keempat*. Selangor:

Dewan Bahasa dan Pustaka Kuala Lumpur. Hal. 1208.

¹⁷⁶ Safarwan, Haji Zainal Abidin. 2002. *Kamus Besar Bahasa Melayu Utusan*. Kuala Lumpur: Sanon Printing Corporation SDN. BHD. Hal. 1438.

¹⁷⁷ Effendi, Tenas. 2002. *Pemimpin Dalam Ungkapan Melayu*. Selangor: Dewan Bahasa dan Pustaka Kuala Lumpur. Hal. 1.

¹⁷⁸ Buchori, Dawami. 2013. *Pelaksanaan Pemilihan Pemimpin di Kabupaten Berau, Kalimantan Timur, Indonesia pada Tahun 2010: Analisis Menurut Perspektif Islam*. Kuala Lumpur: Thesis Akademi Pengajian Islam. Jabatan Siyasah Syar’iyyah. Universiti Malaya. Hal. 26.

¹⁷⁹ Siti Rodiah 2017. Tafsir Ulama Nusantara Tentang Kepimpinan Non-Muslim; Program Studi Ilmu Qur’an dan Tafsir. Fakultas Ushuluddin Universitas Islam Negeri Syarif Hidayatullah. Hal. 19.

¹⁸⁰ 9@:A. ملسمححص. خ. ز. ن. الجأنا بقعلاؤلدا علما ملاملا باب. ملسمححص. 9@:A.

Kejayaan pemimpin dalam Islam dapat dinilai dari seberapa tinggi amanah yang dijalankan secara professional oleh seorang pemimpin.¹⁸¹ Maka jika kita hendak menilai seorang pemimpin maka lihatlah seberapa besarkah amanah dan janji (manifesto) yang ia jalankan selama kepemimpinannya.

MEMILIH PEMIMPIN

Memilih seorang pemimpin adalah suatu hal yang penting, sebagaimana hadits Nabi mengenai pemilihan ketua dalam suatu pemusafiran, apatah lagi kepentingan memilih pemimpin dalam sebuah keluarga, masyarakat, kumpulan dan Negara.

مُهَذَّحٌ أَوْ رَمْلٌ مَّا يَلْفُفُ فَرَفُفٌ فَفُفٌ
«ثَلَاثَةٌ جَرَحَ رَحْطُ خُذْ ذِي»

Rasulullah bersabda: “Apabila tiga orang keluar musafir, maka hendaklah mereka melantik seorang di antara mereka sebagai ketua”.¹⁸²

Islam adalah agama yang memandang bahawa pemilihan, pelantikan serta ketaatan terhadap pemimpin merupakan suatu kewajiban bagi umat Islam. Meskipun al-Quran dan Hadith tidak menjelaskan tentang metode memilih pemimpin, akan tetapi al-Quran dan Hadith serta para sarjana muslim telah memberikan gambaran yang jelas mengenai siapakah individu yang seharusnya dipilih dan seterusnya ditaati serta segala syarat yang harus dimiliki oleh seorang pemimpin.¹⁸³

Tetapi bagi kita seorang individu muslim yang taat akan ajaran syariat Islam, sudah selayaknya kita mengikuti metode kepemimpinan di sebuah Negara dimana kita duduk didalamnya. Selagi Negara itu menjamin kehidupan beragama dan juga menjamin kesejahteraan dan keamanan masyarakatnya.

Indonesia merupakan pasar terbesar bagi perkembangan sistem demokrasi di dunia, yang mana pemilihan pemimpin merupakan suatu keniscayaan dalam bernegara dan berbangsa. Dalam sebuah buku tulisan Prof. Azyumardi Azra disebutkan:

“...., kaum Muslimin Indonesia umumnya menerima demokrasi. Mereka memandang bahwa demokrasi kompetibel dengan Islam pada dasarnya tidak ada masalah di antara Islam dan demokrasi. Dengan penerimaan dan penerapan demokrasi, Indonesia bukan hanya merupakan

¹⁸¹ Af. Djunaedi. *Filosofi dan Etika Kepemimpinan dalam Islam*. Yogyakarta: Jurnal al-Mawarid. XIII. 2005. Hal. 55.

¹⁸² @خ.ر. دَوَاوُدُ بِأَحْيَصْنَ. @8@.

¹⁸³ Buchori, Dawami. *Pelaksanaan Pemilihan Pemimpin di Kabupaten Berau*. Hal. 25.

Negara dengan penduduk Muslim terbanyak di dunia, sekaligus juga Negara demokrasi terbesar ketiga setelah India dan Amerika Serikat."¹⁸⁴

Tidak hairanlah bila ada pesta demokrasi, Indonesia selalu menjadi percontohan Negara-negara lainnya, jika ianya berjalan dengan baik maka baiklah pemerintahannya. Tetapi jika dijalankan dengan tipu muslihat, rasuah, *money politic* maka perlu diketahui bahwa semua akan ada balasan di dunia mahupun di akhirat kelak.

Maka sudah menjadi suatu keniscayaan bagi kita yang hidup di zaman ini untuk memilih seorang pemimpin atau bahkan kita sendiri akan dipilih menjadi seorang pemimpin, dan kita harus ikut andil didalamnya dan jangan ambil sikap diam dan acuh terhadap pemilihan pemimpin yang akan menjadikan nanti kita menyesal kerana tidak menggunakan hak pilih kita yang menyebabkan kita dipimpin oleh seorang pemimpin yang tidak kita sukai.

ISTILAH PEMIMPIN DALAM AL-QURAN

Al-Quran yang mengandungi 77.437 atau 77.439 perkataan¹⁸⁵ memaknai pemimpin dalam pelbagai bentuk perkataan, diantaranya adalah: *khalifah*, *imam*, *wali*, dan *ulil amri*, juga dalam kata terbitan lainnya. Perkataan-perkataan tersebut memiliki beragam erti dan makna yang akan diterangkan sedikit banyaknya dalam kajian ini.

1. *Khalifah*

Perkataan *khalifah* secara bahasa adalah pengelola, penguasa atau di belakang. Dikatakan *khalifah* kerana yang menggantikan ianya selalu berada di belakang atau datang di belakang selepas yang digantikan.¹⁸⁶ Seperti apa yang tersebut dalam ayat kursi:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

*"... Dia mengetahui apa yang di hadapan dan apa yang ada di belakang mereka..."*¹⁸⁷

Manakala perkataan *khalifah* yang bermakna pengelola atau penguasa, terdapat dalam surah al-baqarah ayat 30:

¹⁸⁴ Azra, Azyumardi. 2016. *Transformasi Politik Islam Radikalisme, Khalifatisme dan Demokrasi*. Jakarta: Prenadamedia Group. Hal. 263.

¹⁸⁵ <https://www.facebook.com/DakwahJakim/posts/tahukah-anda-al-quran-itu-ada-s-berapa-jumlah-surah-dlm-al-quran-j-114-surahs-be/10153637516027398/> telah diakses 5/25/2019

¹⁸⁶ ص. ط. لود لا فور شلاءة بتكم: رسم. ط. يول لا مجم: 88. > يقوش، فيض. 9. =.

¹⁸⁷ Surah al-Baqarah, 2:255.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

“Dan (ingatlah) ketika Tuhan-mu berfirman kepada malaikat: “Sesungguhnya Aku hendak menjadikan seorang khalifah di bumi.”¹⁸⁸

Dalam kitab Tafsir Pimpinan Ar-Rahman diterangkan bahawa, maksud daripada *khalifah* ialah seorang yang dipertanggungjawabkan oleh Allah untuk mengatur kehidupan manusia di bumi dengan berdasarkan wahai dan syari’at Allah, supaya kehidupan manusia itu teratur dan mempunyai tujuan-tujuan hidup yang suci murni untuk mencapai keredaan Allah “Azza wa Jalla.”¹⁸⁹

2. Imam

Asal perkataan *imam* adalah “*amma yaummu*” (مُؤَمِّي مَأ), dalam kamus al-wasith disebutkan bahawa makna *imam* adalah orang yang diikuti oleh suatu kaum, baik ianya seorang pemimin atau pun bukan pemimpin.¹⁹⁰

Allah berfirman dalam al-Quran:

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ

“(Ingatlah) hari kami menyeru tiap-tiap kumpulan manusia dengan nama imamnya.”¹⁹¹

Sheikh Abdullah Basmeih menafsirkan *imam* dalam ayat ini dengan erti pemimpinnya, samada Nabinya atau Kitab ugamanya, atau kitab amalnya.¹⁹² Jadi, *imam* itu bukan hanya merujuk kepada seseorang tetapi boleh jadi ianya adalah benda yang boleh menjadi petunjuk kita kepada jalan yang benar, seperti hanya al-Quran yang wajib kita jadikan imam menuju redha-Nya.

3. Wali

Perkataan *wali* dalam bahasa Arab memiliki banyak makna, makna asas perkataan ini adalah: penolong, teman setia, orang dekat, pengikut, orang saleh yang dekat dengan Allah. Penyebutan kata *wali* dalam al-Quran lebih sering berbentuk jamak *auliyaa*’ (أُولِيَاءِ)

¹⁸⁸ Surah al-Baqarah, 2:30.

¹⁸⁹ Basmeih, Sheikh Abdullah. 2013. *Tafsir Pimpinan Ar-Rahman, Kepada Pengertian Al-*

Qur’an. Kuala Lumpur: Darul Fikir SDN. BHD. Cet. ke-20. Hal. 16-17.

¹⁹⁰ حَصَّ. □□□□□□□□□□. يَتَوَشُّ، فَيُضُّ 9. 9. □□□□□□□□□□.

¹⁹¹ Surah al-Israa’, 17:71.

¹⁹² Basmeih, Sheikh Abdullah. *Tafsir Pimpinan Ar-Rahman*. Hal. 697.

daripada perkataan asalnya yakni *wali* (وَلِيّ), yang kesemuanya bila dikira terdapat 82 tempat perkataan *wali* mahupun *aulyaa'* dalam al-Quran.¹⁹³

Yang selalu dikaji dalam hal kepemimpinan adalah ayat 51 surah al-Maidah, Sayyid Qutb menjelaskan maksud ayat ini adalah pemimpin; seorang muslim dilarang memilih pemimpin non-muslim kerana kekafiran mereka.¹⁹⁴

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ

*"Wahai orang-orang yang beriman! Janganlah kamu menjadikan orang Yahudi dan Nasrani sebagai pemimpin(mu)."*¹⁹⁵

Prof. Quraish Shihab memaknai perkataan *wali* / *aulyaa'* mengikut konteks ayat masing-masing: jika tujuannya dalam hal ketaqwaan, maka ertinya adalah penolong, apabila dalam hal pertemanan dan kasih sayang maka maknanya adalah ketertarikan jiwa, dan jika dalam hal ketaatan maka bermakna seseorang yang berkuasa dan harus ditaati keputusannya.¹⁹⁶

4. *Ulil Amri*

Ulil amri dalam bahasa Arab merupakan sebuah frasa yang terdiri dari dua perkataan, yaitu *uluu* (ولوا) dan *al-amri* (امرا), jika disatukan menjadi bacaan *ulul- amri* (ولوا امرا) atau *ulil-amri* (امرا). Maka frasa tersebut bermakna "orang yang memiliki perintah atau orang yang ada kewenangan memerintah."¹⁹⁷

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

*"Wahai orang-orang yang beriman! Taatilah Allah dan taatilah Rasul (Muhammad), dan ulil amri (pemegang kekuasaan) diantara kamu."*¹⁹⁸

Menurut Sayyid al-Thanthawi, kalimat *ulil amri* dalam ayat diatas memiliki dua makna; pemimpin dan ulama'. Maksudnya adalah *ulama'* yang menyuruh kepada kebaikan dan mengajarkan manusia syariat Islam.¹⁹⁹

¹⁹³Herlambang, Saifuddin. 2018. *Pemimpin dan Kepemimpinan Dalam Al-Quran*.

Pontianak: Ayunindya. Hal. 20-21.

¹⁹⁴ Qutb, Sayyid. 1995. *Tafsir fi Zilalil Quran*. Bayrut: Darul Shuruq. Hal. 385-386.

¹⁹⁵ Surah al-Maidah, 5:51.

¹⁹⁶ Shihab, Quraish. 2002. *Tafsir Al-Misbah*. Jakarta: Lentera Hati. Hal. 151.

¹⁹⁷ Herlambang, Saifuddin. *Pemimpin dan Kepemimpinan Dalam Al-Quran*. Hal. 23.

¹⁹⁸ Surah al-Nisaa', 4:59.

¹⁹⁹ Herlambang, Saifuddin. *Pemimpin dan Kepemimpinan Dalam Al-Quran*. Hal. 39.

Maka daripada itu, setiap berita mesti diklarifikasi kepada pihak yang bertanggungjawab. Dalam hal ini adalah kewajiban *ulil amri* atau pejabat yang berurusan. Seperti halnya pada masa Nabi Muhammad SAW., para Sahabatlah yang bertanggungjawab dalam hal ini.²⁰⁰

No	Perkataan	Bentuk Lain	Surah ²⁰¹	Makna ²⁰²
1	فُلْج		Al-baqarah 30, Saad 26	Pemimpin
		فُلْج	Al-an'am 165, Yunus 14/73, Faatir 39	Pemimpin, pengganti, penguasa
		أَفْلَح	Al-a'raaf 69/74, an-naml 62	Pemimpin, pengganti
2	مَايَا		Al-baqarah 124, al-furqaan 74, Yasin 12, al-hijr 79, Hud 17	Imam/pemimpin ikutan, imam, kitab (ibu suratan), jalan, ikutan

²⁰² Rujukan: Basmeih, Sheikh Abdullah. *Tafsir Pimpinan Ar-Rahman, Kepada Pengertian Al-Qur'an*. Cet. ke-20.

		At-taubah 12, al-anbiyaa' 73, al-qasas 5/41, al-Israa' 71, as-sajdah 24	Pemimpin, ketua ikutan, pemimpin/ketua, imam, pemimpin
3	لَوْ يٰ	Asy-syura 9/28, an-nisa 75	Pelindung, pengawal, pemimpin
		Al-maidah 51/57/81, an-nisa 76/89/139/144, al-a'raf 3/27/30, al-anfal 72/73, at-taubah 71, al-jaathiyah 19, al-ahqaf 32,	Teman rapat, pelindung, penyokong, penolong, pelindung, pengikut
4	رُمُلُلُوْا	An-nisa 59/83	Orang-orang yang berkuasa

Dari beberapa istilah perkataan pemimpin dalam al-Quran yang telah disebutkan diatas, maka dapat kita simpulkan bahawa setiap perkataan memiliki makna yang hampir sama dengan konteks pemahaman yang berbeza. *Khalifah* adalah makna pemimpin secara umum bagi manusia dimuka bumi ini, seperti halnya jabatan *khalifah* yang diberikan Allah kepada Nabi Adam as. dan Nabi Daud as.

Manakala perkataan *imam* dan *wali* juga dimaksudkan sebagai pemimpin suatu kumpulan atau individu, istilah perkataan ini juga sudah menjadi perkataan yang lazim diucapkan oleh ramai masyarakat Melayu, seperti; imam masjid, imam surau, wali nikah, wali pelajar dan lain-lainnya. Selain itu juga *wali* / *auliyaa'* diertikan sebagai orang dekat, teman rapat atau teman setia.

Terminologi yang selanjutnya dimaknai sebagai pemimpin adalah *ulil amri*, dalam konteks ayat yang sedia ada dalam al-Quran maka ayat tersebut diertikan sebagai pemimpin atau orang yang berkuasa.

Dalam hal kaitan istilah-istilah yang telah dikemukakan dengan kajian ini, maka yang sesuai dengan istilah pemimpin Gabenor sekarang ini adalah *ulil amri*, yang mana dialah orang yang berkuasa atau yang diberi kuasa oleh rakyat, yang bertanggungjawab mentadbir urusan rakyat yang telah memilihnya.

CIRI-CIRI PEMIMPIN DALAM ISLAM

Telah disebutkan diatas beberapa ayat al-Quran mengenai pemimpin, maka seorang muslim yang menjadi pemimpin perlu kiranya mempunyai ciri-ciri atau sifat yang layak dijadikan sebagai panutan dalam kepemimpinannya.

Dalam buku Pemimpin dan Kepemimpinan dalam Al-Quran karya Dr. H. Saifuddin Herlambang, M.A disebutkan bahawa, terdapat tujuh syarat seseorang yang berhak menjadi pemimpin menurut Al-Mawardi dalam kitabnya "*Ahkamul Sulthan*".

1. Seorang pemimpin harus mampu berbuat adil kepada siapapun dan dalam keadaan apapun.
2. Pemimpin harus memiliki ilmu pengetahuan agar mampu berfikir dan berijtihad menghadapi persoalan atau membuat hukum.
3. Anggota tubuh pemimpin harus sempurna, tidak cacat dan kekurangan fisikal.
4. Tidak ada kekurangan dalam anggota tubuh badannya yang dapat menghalanginya untuk bergerak dan bertindak.
5. Memiliki visi dan misi yang baik sehingga kebijakannya berorientasi kepada kepentingan rakyat dan mampu mewujudkan kemaslahatan.
6. Memiliki keberanian untuk menjaga dan memepertahankan rakyatnya dalam menghadapi serangan musuh.
7. Pemimpin harus memiliki nasab dari suku Quraisy²⁰³, sebagaimana dijelaskan dalam nash dan disokong ijma' ulama.²⁰⁴

Menurut Ibnu Khaldun, ada lima syarat/kriteria bagi seorang pemimpin:

1. Memiliki ilmu pengetahuan, kerana dengan ilmu itu seorang pemimpin dapat melaksanakan hukum Allah dan mampu membuat keputusan.

²⁰³ Mengikut pendapat Dr. Taha Husain, syarat terakhir iaitu Keturunan Quraisy dimaksudkan kerana kedudukan politik dan agama selepas wafatnya Rasulullah, ramai orang Islam yang terawal adalah daripada kaum Quraisy. Ibnu Khaldun juga berpendapat orang yang menurusi persoalan umat Islam haruslah dipilih daripada kelompok yang memiliki *asabiyyah* yang kuat pada masa itu, hal ini perlu kerana ia berguna bagi menjamin kataatan massa dan sokongan untuk melaksanakan program perbaiki umat tidak terpecah. Lihat: Buchori, Dawami. *Pelaksanaan Pemilihan Pemimpin di Kabupaten Berau*. Hal. 53-54.

²⁰⁴ Herlambang, Saifuddin. *Pemimpin dan Kepemimpinan Dalam Al-Quran*. Hal. 49-50.

2. Memiliki kesanggupan dan kemampuan dalam menjalankan hukum yang telah ditetapkan undang-undang
3. Mampu berlaku adil
4. Memiliki panca indra yang sehat
5. Keturunan Quraisy.²⁰⁵

Pimpinan Pondok Moden Gontor Indonesia, Dr. KH. Abdullah Syukri Zarkasyi, MA. menulis dalam bukunya “Bekal untuk Pemimpin”, terdapat 14 kualifikasi/syarat seorang dalam memimpin, iaitu:

1. Ikhlas
2. Selalu mengambil inisiatif
3. Mampu membuat jaringan kerja (*networking*) dan memanfaatkannya
4. Dipercaya
5. Bekerja keras dan bersungguh-sungguh
6. Menguasai masalah dan dapat menyelesaikannya
7. Memiliki integritas yang tinggi/kuat
8. Memiliki jiwa yang kuat dan tidak takut kalah
9. Jujur dan terbuka (*open minded*)
10. Sedia berkorban
11. Tegas
12. Cerdas
13. Pandai berkomunikasi
14. Baik dalam berkomunikasi.²⁰⁶

Dari beberapa pendapat ulama diatas menegani kriteria/ciri/syarat bagi seorang pemimpin, maka boleh disimpulkan bahawa seorang pemimpin dalam Islam mestilah:

²⁰⁵ Herlambang, Saifuddin. *Pemimpin dan Kepemimpinan Dalam Al-Quran*. Hal. 51.

Lihat: Kesuma, Arsyad Sobby. 2009. *Pandangan Ulama Tentang Kepemimpinan dalam Negara Islam*. Surabaya: Jurnal Islamica. V. 4. N. 1. Hal. 125.

²⁰⁶ Zarkasyi, Abdullah Syukri. 2011. *Bekal untuk Pemimpin; Pengalaman Memimpin Gontor*. Ponorogo: Trimurti Press. Hal. 45.

1. Berilmu
2. Adil
3. Sehat zahir dan batin
4. Berani dan tegas.

PILIHAN RAYA GABENOR DI JAKARTA TAHUN 2017

Jakarta atau yang dikenali dengan DKI (Daerah Khas Ibukota) Jakarta adalah Ibukota Indonesia, salah satu bandar terbesar dan salah satu perkotaan yang paling ramai penduduknya di dunia.

DKI Jakarta sebagai Ibukota merupakan simbol dari keberagaman masyarakat Indonesia. tempat berkumpulnya seluruh masyarakat dengan pelbagai latarbelakang suku, agama dan sosial, yang menjadikannya sebagai kota “*multicultural*”.²⁰⁷

Jakarta merupakan salah satu sumber kehidupan utama yang dapat menarik perhatian banyak orang pedesaan untuk mencari nafkah dan bekerja di bandar metropolitan ini. Selain daripada itu, Jakarta juga menjadi bandar pusat pemerintahan dan ekonomi Indonesia.²⁰⁸

Berdasarkan data daripada Badan Pusat Statistik Indonesia, jumlah penduduk Jakarta pada 2017 sebanyak 10.37 juta jiwa²⁰⁹ dan bahkan tahun 2019 ini telah mencecah 10.80 juta warga yang duduk di bandar Jakarta.²¹⁰

Bandar yang begitu padat penduduknya, setiap hari tidak akan lepas daripada permasalahan ekonomi, keamanan, transportasi dan politik. Maka tidak diragukan lagi disebalik sibuknya bandar Jakarta terdapat para pemimpin yang bertungkus lumus memikirkan segala hal demi kemaslahatan dan kesejahteraan warganya.

Indonesia telah menganut sistem demokrasi semenjak ianya merdeka pada tahun 1945 lalu, maka dalam menentukan pemimpin/kepala suatu daerah akan menggunakan cara pilihan raya, termasuklah dalam memilih Gabenor Jakarta ini yang diadakan secara 5 tahun sekali.

²⁰⁷ Irzal, Muhammad Asnawi. 2018. *Strategi Marketing Politik (Studi atas Kemenangan Anies Rasyid Baswedan dan Sandiaga Salahuddin Uno pada Pilkada DKI Jakarta Tahun 2017)*. Jakarta: Faklutas Ilmu Sosial dan Ilmu Politik UIN Syarif Hidayatullah. Hal. 50.

²⁰⁸ <https://dolandolen.com/information/jakarta/tentang/> telah diakses 5/7/2019.

²⁰⁹ www.bps.go.id atau <https://databoks.katadata.co.id/datapublish/2018/01/24/berapa-jumlah-penduduk-jakarta> telah diakses 5/7/2019.

²¹⁰ <https://populationof2019.com/population-of-jakarta-2019.html> telah diakses 5/7/2019.

Pada tahun 2017, bandar dimana ibu kota Indonesia berada tengah disibukkan dengan acara pemilihan Gabenor, kandidat yang telah disahkan oleh Komisi Pemilihan Umum (KPU)²¹¹ DKI Jakarta adalah 3 pasangan calon Gabenor dan Wakilnya²¹²

3 pasangan calon Gabenor dan Wakil Gabenor DKI Jakarta adalah:

1. Agus Harimurti Yudhoyono, M.SC, MPA, MA dan Prof. Dr. Hj. Sylviana Murni, SH., MSI.
2. Ir. Basuki Tjahaja Purnama, MM. dan Drs. Djarot Saiful Hidayat, MS.
3. Anies Rasyid Baswedan, PH.D dan Sandiaga Salahuddin Uno, MBA.

Pilihan raya yang diikuti seramai 7.439.149 masyarakat Jakarta, dilaksanakan pada 15 Februari 2017 dengan perolehan sementara calon nombor 1 17.06%, nombor 2 42.99% dan nombor 3 39.95%. Maka diadakanlah pemilihan ulang kerana belum didapatinya hasil hingga 50% pada setiap calon.

Pusingan kedua pilihan raya kali ini amatlah panas dan sengit, disebabkan hanya ada 2 calon sahaja yang memasuki pusingan kedua ini. Mana kala isu yang sangat kuat beredar pada masa itu ialah isu agama yang terdengar luas sampai ke telinga setiap masyarakat Jakarta bahkan dunia.

2 bulan kemudian iaitu tepatnya 19 April 2017, dilaksanakanlah pilihan raya pusaingan kedua dengan hanya 2 calon, Ahok²¹³ dan Djarot yang mewakili parti nasionalis PDIP dan sekutunya, dengan lawannya Anies dan Sandi yang mewakili parti nasionalis dan islamis juga parti yang sehalu tuju dengannya.

Pasangan Anies Sandi unggul dalam pusingan kedua ini dengan perolehan suara 3.240.987, sedangkan pasangan Ahok Djarot hanya memperoleh 2.350.366 suara.²¹⁴ Berbanding jauh dengan perolehan suara pusingan pertama dimana Ahok Djarot lebih unggul daripada Anies Sandi.

Apa yang mendasari perolehan suara dimenangi oleh pasangan yang diusung oleh parti-parti koalisi Anies Sandi? Diantara sebabnya adalah sifat pribadi calon pemimpin yang ada,

²¹¹ KPU (Komisi Pemilihan Umum) adalah badan rasmi Negara yang melaksanakan pilihan raya, ditubuhkan pada tahun 1999 selepas gerakan reformasi Indonesia. Lihat: www.kpu.go.id

²¹² Penetapan nombor dan nama pasangan calon Gabenor dan Wakil Gabenor sebagai peserta pada Pilihan Raya Gabenor dan Wakil Gabenor DKI Jakarta tahun 2017 pada tarikh 25 Oktober 2016. Lihat: www.kpujakarta.go.id

²¹³ Nama lain bagi Ir. Basuki Tjahaja Purnama, MM., calon nombor 2.

²¹⁴ www.kpujakarta.go.id

dimana Anies yang bekas Menteri Pendidikan Indonesia tahun 2016 merupakan figur muda yang lemah lembut, humanis dan memiliki gagasan besar membangun bangsa Indonesia terutama bidang pendidikan terbukti dengan programnya *"Indonesia Mengajar"*.²¹⁵

Pilihan politiknya mencalonkan diri sebagai calon Gubernur DKI Jakarta diakuinya memerlukan dedikasi, kejujuran, keikhlasan dan kesabaran jiwa. Kerana jalan politik penuh dengan umpatan dan celaan/hinaan.²¹⁶

Sandiaga Salahuddin Uno yang menjadi calon wakil yang mendampingi Anies, juga mempunyai sifat yang ramah, pemuda yang energik, salah satu pengusaha besar di pelbagai perusahaan di Indonesia.²¹⁷ Dengan pengalaman usahanya ini, ia berniat untuk mensejahterakan masyarakat melalui program menciptakan kerjaya bagi masyarakat.²¹⁸

Kes yang dianggap sebagai menghina agama diawali semasa Gubernur Jakarta, Ahok, berpidato dalam sebuah program masyarakat Kepulauan Seribu pada 27 September 2016, dimana ia bercakap pasal jangan percaya pada isi kandungan surah al-Maidah ayat 51 yang bermakna tentang memilih pemimpin daripada agama Yahudi dan Nasrani sebagai pemimpin mereka.²¹⁹

Ada kumpulan Islam tertentu merasa bahwa Ahok menista agama, kerana tidak selayaknya dia sebagai orang Kristian menggunakan ayat-ayat al-Quran guna mendapat sokongan dari warga masyarakat.²²⁰

Dalam penelitian yang diketuai oleh Dr. Lilik Umami Kaltsum, MA, disebutkan bahawa akibat dari kes Ahok tersebut muncullah gerakan-gerakan NGO-NGO Islam di Jakarta. Dituliskan dalam tesisnya:

"Fenomena ini berakibat munculnya persatuan ormas Islam di Indonesia untuk mengadakan gerakan massa 411 (4 September 2016), 212 (2 Desember 2016) dan 313 (3 Maret 2017) yang juga dilegitimasi

²¹⁵ Program mengirim pemuda terbaik menjadi pengajar di Sekolah Dasar/Rendah di kampung-kampung orang asli di daerah-daerah pedalaman Indonesia. Lihat: Affan, Heyder. 2013. *Anies Baswedan Berbagi Inspirasi*. www.bbc.com/indonesia/telah diakses 5/10/2019.

²¹⁶ Irzal, Muhammad Asnawi. 2018. *Strategi Marketing Politik (Studi atas Kemenangan Anies Rasyid Baswedan dan Sandiaga Salahuddin Uno pada Pilkada DKI Jakarta Tahun 2017)*. Jakarta: Faklutas Ilmu Sosial dan Ilmu Politik UIN Syarif Hidayatullah. Hal. 5.

²¹⁷ Saat ini ia menjabat sebagai CEO Saratoga Capital, PT. Andaro Energy Tbk., PT. Tower Bersama Infrastruktur Group Tbk., PT. Recapital Advisors, Ketua KEN (Komite Ekonomi Nasional) dan Bendahari ICMI (Ikatan Cendekiawan Muslim Indonesia). Lihat: Taufik, Rahmat. 2011. *Perjalanan Sukses Sandiaga Uno*. Bukit Tinggi: Manajemen Kewirausahaan. Hal. 1-2.

²¹⁸ Irzal, Muhammad Asnawi. 2018. *Strategi Marketing Politik...* Hal. 50.

²¹⁹ <https://nasional.republika.co.id/berita/olqaiz328/ini-isi-kesaksian-ahli-hukum-pidana-di-sidang-ahok> telah diakses 5/1/2019.

²²⁰ Kaltsum, Lilik Umami. 2017. *Politik dan Perubahan Paradigma Penafsiran Al-Qur'an (Analisis Kritis Penafsiran Ayat-Ayat Al-Quran dalam Proses PIKLADA DKI Jakarta 2017)*. Jakarta: Pusat Penelitian dan Penerbitan (PUSLITPEN) LP2M UIN Syarif Hidayatullah. Hal. v.

oleh pendapat salah satu ormas Islam dengan dikeluarkannya Fatwa MUI bahwa Basuki Tjahaja Purnama (Ahok) telah melakukan “penistaan atau penodaan agama.”²²¹

Pendapat dan sikap Majelis Ulama Indonesia (MUI) yang telah ditandatangani oleh KH. Ma'ruf Amin selaku Ketua Umum, menyatakan bahawa Basuki Tjahaja Purnama (Ahok) dikategorikan 1. Menghina al-Quran dan 2. Menghina ulama dan umat Islam yang memiliki keyakinan terhadap al-Quran.²²²

Putusan Mahkamah/Pengadilan Negeri Jakarta Utara mengenai kes Ahok ini adalah benar adanya, bahwa terdakwa terbukti secara sah melakukan tidak pidana Penodaan Agama dengan pidana penjara selama 2 tahun.²²³

Menurut Ibnu Katsir, al-Maidah ayat 51 adalah sebagai larangan Allah SWT. kepada hamba-hamba-Nya yang beriman, untuk menjadikan orang kafir sebagai pemimpin atau sebagai teman setia kepercayaan, sebab, jika umat Islam memilih non-muslim sebagai pemimpin, maka hal itu merupakan bukti cinta kasih seorang muslim kepada orang-orang kafir. Sedangkan orang-orang kafir merupakan musuh-musuh Allah dan juga musuh para kekasih Allah SWT.²²⁴

Maka sudah sepatutnya kita umat muslim untuk menyokong golongan kita sendiri dalam memilih pemimpin, walaupun ia mungkin tidak lebih baik daripada non-muslim, tetapi setidaknya boleh menyelamatkan akidah dan mensejahterakan umat di negerinya.

وَاَجْعَلْنَا لِلْمُتَّقِينَ اِمَامًا

“...dan jadikanlah kami imam ikutan bagi orang-orang yang (mahu) bertaqwa.”²²⁵

Keadaan Jakarta yang *multicultural* tersebut, menjadikan suatu masalah yang pada asalnya bukan agama dan dikaitkan dengan hal agama, atau dalam kata lain mencampuradukkan politik, bisnes, dan urusan lainnya dengan agama.

²²¹ Kaltsum, Lilik Ummi. *Politik dan Perubahan Paradigma Penafsiran Al-Qur'an* Hal. 2.

²²² <https://mui.or.id/berita/10590/pendapat-dan-sikap-keagamaan-mui-terkait-pernyataan-basuki-tjahaja-purnama/> telah diakses 5/1/2019.

²²³ <https://putusan.mahkamahagung.go.id/putusan/e8b1049e890f1bf53511d70ffa120602> telah diakses 5/21/2019.

²²⁴ Herlambang, Saifuddin. *Pemimpin dan Kepemimpinan Dalam Al-Quran*. Hal. 71.

²²⁵ Surah al-Furqan, 25:74.

KESIMPULAN

Dari beberapa ayat al-Quran dan pandangan ulama' mengenai pemimpin, serta merujuk kepada kes yang terjadi semasa pilihan raya Gabenor di Jakarta tahun 2017. Maka didapati bahawa terminologi yang sesuai untuk istilah Gabenor adalah *ulil amri* yang bererti orang yang berkuasa, manakala perkataan lainnya (*khalifah, imam* dan *wali*) dimaksudkan sebagai pemimpin bagi manusia secara umum. Dengan adanya istilah tersebut, kita selaku umat muslim yang taat akan syariat Islam dan ajaran Nabi Muhammad SAW., perlu kiranya mempunyai panduan dalam memilih seorang pemimpin. Yang utama adalah bahwa kita perlu memilih seorang pemimpin yang seakidah dengan kita, agar kelak dapat menjalankan kepentingan rakyat yang majoriti adalah umat muslim. Kedua adalah pemimpin mestilah memiliki ilmu pengetahuan terutama ilmu agama dan yang ketiga adalah seorang pemimpin harus mempunyai sifat jujur, adil dan bijaksana. Agar dapat menjalankan hukum-hakam sesuai syariat Islam dan juga kerana jabatan pimpinan yang ia terima adalah suatu amanat dari orang-orang yang memilihnya.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا (58)

*"Sesungguhnya, Allah menyuruhmu menyampaikan amanat kepada yang berhak menerimanya, dan apabila kamu menetapkan hukum diantara manusia hendaknyakamu menetapkannya dengan adil. Sesungguhnya, Allah sebaik-baik yang memberi pengajaran kepadamu. Sesungguhnya, Allah Maha Mendengar, lagi Maha Melihat."*²²⁶

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Kaedah Menghafaz Ayat *Mutashabih lafaz*: Kajian di Darul Quran, Jakim dan Jabatan al-Quran dan al-Qiraat KUIS

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ABSTRAK

Menghafaz al-Quran mempunyai cabaran dan kesukaran yang memerlukan kepada kaedah hafazan yang berkesan dan bersistematik bagi membantu dan memudahkan proses menghafaz dan menjaganya dari lupa. Di antara cabaran terbesar yang dihadapi oleh penghafaz al-Quran adalah mengingati ayat-ayat mutashabih lafaz, iaitu ayat-ayat al-Quran yang sama atau hampir sama dari sudut lafaznya. Kesukaran dalam menghafaz dan mengingati ayat-ayat mutashabih lafaz ini menuntut kepada kaedah pengajaran dan pembelajaran khusus sama ada dari pihak institusi tahfiz, guru dan juga pelajar. Justeru, objektif kajian adalah untuk mengenal pasti kaedah hafazan di kalangan pelajar tahfiz al-Quran terhadap ayat mutashabih lafaz, dengan menjadikan Darul Quran Jakim dan Jabatan al-Quran dan al-Qiraat KUIS sebagai lokasi kajian. Kajian ini dibina berdasarkan metodologi kualitatif yang menggunakan kaedah temubual separa berstruktur sebagai instrumen kajian. 30 orang pelajar tahfiz institusi tersebut dipilih sebagai peserta kajian. Kajian ini mendapati bahawa tahap penguasaan hafazan ayat

mutashabih lafaz dalam kalangan pelajar adalah lemah dan tiada bahan pembelajaran khusus bagi menangani permasalahan tersebut.

Kata kunci: Hafazan al-Quran, Mutashabih lafaz, Darul Quran, KUIS

PENDAHULUAN

Ayat *mutashabih lafaz* merupakan ayat al-Quran yang berulang dengan lafaz yang hampir sama tetapi berbeza sama ada secara pendahuluan (*taqdim*) atau pengakhiran (*ta'khir*), penambahan (*ziyadah*) atau pengurangan (*naqs*), dan penukaran (*ibdal*) huruf atau kalimah (al-Iskafi, 2012; Ahmad Khalid Shukri & al-'Auratani, 2003; al-Kirman, t.t.).

Di antara cabaran terbesar yang dihadapi oleh penghafaz al-Quran adalah mengingat ayat-ayat *mutashabih lafaz* ini (Ahmad Khalid Shukri & al-'Auratani, 2003). Cabaran ini bertambah besar dengan jumlah ayat *mutashabih lafaz* yang banyak melebihi 2000 ayat (al-Warraqi, t.t.). Cabaran yang besar ini menuntut pelajar menggunakan kaedah dan metodologi pembelajaran yang efektif bagi memantapkan hafazan al-Quran pelajar.

2 KAJIAN LITERATUR

Menghafaz al-Quran mempunyai cabaran dan kesukaran yang memerlukan kepada kaedah hafazan yang berkesan dan bersistematik bagi membantu dan memudahkan proses menghafaz dan menjaganya dari lupa (Mohd Fazri, 1999). Di antara cabaran terbesar yang dihadapi oleh penghafaz **al-Quran adalah mengingat** ayat-ayat *mutashabih lafaz*, iaitu ayat-ayat al-Quran yang sama atau hampir sama pada sudut lafaznya (Ahmad Khalid Shukri & al-'Auratani, 2003). Keyataan ini disokong oleh Abdul Hafiz et.al (2005) menerusi kajian beliau yang mendapati bahawa 60% daripada 368 orang responden kajian yang dilakukan di Institut al-Quran Kuala Lumpur dan Madrasatul Quran Kubang Bujuk, Terengganu bersetuju bahawa ayat-ayat *mutashabih lafaz* yang banyak terdapat dalam al-Quran seperti dalam surah al-Waqi'ah, Yasin dan sebagainya boleh menyebabkan kekeliruan kepada pelajar. Seramai 90% responden kajian tersebut bersetuju bahawa menjadi kewajiban bagi setiap penghafaz memberi perhatian pada tempat-tempat yang terdapat ayat *mutashabih lafaz* supaya tidak berlaku kekeliruan (Abdul Hafiz et.al, 2005).

Di antara kaedah yang disarankan untuk memantapkan hafazan ayat-ayat *mutashabih lafaz* ini adalah dengan melakukan catatan pada mushaf atau buku log khusus, bagi mengenal pasti kumpulan ayat-ayat *mutashabih lafaz* tersebut dan memudahkan rujukan sekiranya berlaku kekeliruan dan kelupaan (Ahmad Khalid Shukri & al-'Auratani, 2003; Muhammad Talhah, 2003).

Justeru, kajian ini dijalankan bagi mengenal pasti kaedah dan metodologi pembelajaran yang digunakan oleh pelajar tahfiz al-Quran dengan penekanan kepada kaedah hafazan ayat *mutashabih lafaz*. Kajian ini penting dalam usaha merangka kaedah pembelajaran yang efektif bagi memantapkan hafazan al-Quran pelajar tahfiz.

3 PERMASALAHAN KAJIAN

Isu kesukaran menghafaz ayat-ayat *mutashabih lafaz* telah dikemukakan oleh para ulama' sejak dahulu lagi. Kajian-kajian terkini turut membuktikan bahawa penguasaan pelajar yang sederhana dalam aspek ini memerlukan suatu kaedah pembelajaran yang khusus bagi meningkatkan kualiti hafazan pelajar. Namun sejauh mana perkara ini ditangani di peringkat institusi pengajian tahfiz masih menimbulkan tanda tanya.

4 METODOLOGI KAJIAN

Kajian ini memberi tumpuan terhadap pasti kaedah dan metodologi pembelajaran yang digunakan oleh pelajar tahfiz al-Quran dalam menghafaz ayat *mutashabih lafaz*, dengan menjadikan Darul Quran Jakim dan Jabatan al-Quran dan al-Qiraat Kolej Universiti Islam Antarabangsa Selangor (KUIS) sebagai lokasi kajian. Kajian ini dibina berdasarkan metodologi kualitatif yang menggunakan kaedah temubual separa berstruktur sebagai instrumen kajian, manakala 30 pelajar tahfiz al-Quran yang telah khatam hafazan mereka adalah sebagai peserta kajian. Justifikasi pemilihan peserta adalah kerana mereka telah melalui proses menghafaz keseluruhan al-Quran di institusi yang menawarkan kurikulum hafazan al-Quran 30 juzuk, kerana ia memberikan mereka gambaran dan senario yang jelas berkaitan hafazan ayat *mutashabih lafaz* dalam hafazan al-Quran.

Metode temubual digunakan bagi mendapatkan maklumat berkaitan kaedah yang digunakan dalam menangani kesukaran mengingat dan membezakan ayat-ayat *mutashabih lafaz*. Setiap peserta kajian diajukan tujuh (7) soalan iaitu; pemahaman mereka terhadap maksud ayat *mutashabih lafaz*, kaedah hafazan yang digunakan sewaktu menghafaz ayat *mutashabih lafaz*, kaedah penekanan guru dalam pengajaran ayat *mutashabih lafaz*, kaedah catatan yang digunakan pelajar ketika menghafaz ayat *mutashabih lafaz*, penggunaan buku rujukan berkaitan ayat *mutashabih lafaz* dan cadangan bagi meningkatkan prestasi pelajar dalam mengingat ayat *mutashabih lafaz*. Data daripada temubual ini ditranskrip dan kemudian dianalisis dengan menggunakan perisian ATLAS.ti.

5 DAPATAN KAJIAN

Dapatan kajian terhadap kaedah pengajaran hafazan ayat *mutashabih lafaz* dianalisis menggunakan kaedah deduktif dalam mendapatkan kaedah yang digunakan oleh pelajar daripada dua buah institusi tahfiz iaitu Darul Quran Jakim dan Jabatan al-Quran dan al-Qiraat Kolej Universiti Islam Antarabangsa Selangor (KUIS). Analisis dapatan kajian secara terperinci dipaparkan seperti berikut:

5.1 Pemahaman mereka terhadap maksud ayat *mutashabih lafaz*

Berdasarkan temubual yang dijalankan, majoriti peserta kajian, iaitu 21 orang peserta dapat memberikan maksud ayat *mutashabih lafaz* dengan betul. Walau bagaimanapun, terdapat seramai tujuh orang pelajar yang keliru antara ayat *mutashabih lafaz* dengan *mutashabih makna*. Namun, setelah diberikan penerangan, pelajar jelas maksud perkara tersebut.

Terdapat juga dua orang pelajar yang tidak jelas dan tidak dapat memberikan definisi ayat mutashabih lafaz. Kebanyakan pelajar yang ditanya dapat memberikan contoh yang betul.

5.2 Kaedah yang digunakan pelajar dalam menghafaz ayat mutashabih lafaz.

Kaedah yang paling kerap digunakan ialah kaedah mengenal pasti ayat mutashabih lafaz dan membuat catatan berkaitannya. Ia dinyatakan oleh 18 orang peserta kajian ini apabila mereka mencatat butiran ayat seperti muka surat, surah, nombor ayat, juzuk dan kalimah atau huruf yang menjadi perbezaan di antara ayat mutashabih lafaz. Catatan ini memudahkan pelajar untuk merujuk ayat yang hampir sama ketika mereka keliru terutamanya semasa mengulang hafazan.

Seramai lapan peserta kajian menyatakan mereka merujuk kepada tafsir atau terjemahan. Hal ini dilakukan kerana mereka mendapati apabila memahami maksud ayat yang dihafaz, ia mampu diingati dengan lebih mudah.

Di samping itu, seramai enam peserta kajian turut menggunakan kaedah pengulangan sebanyak mungkin beserta fokus terhadap ayat mutashabih lafaz. Manakala dua peserta kajian tidak menggunakan sebarang kaedah khusus dalam menangani kesukaran menghafaz ayat mutashabih lafaz, di mana mereka menggunakan kaedah biasa sebagaimana yang digunakan untuk menghafaz ayat-ayat lain.

5.3 Kaedah pengajaran/tasmik ayat mutashabih lafaz.

20 orang peserta kajian menyatakan tiada penekanan khusus diberikan kepada ayat mutashabih lafaz ketika sesi pengajaran/tasmik. Manakala lapan peserta kajian menyatakan bahawa guru mereka memberikan penerangan berkaitan ayat mutashabih lafaz di dalam sesi pengajaran/tasmik, namun kekerapan ia dilakukan adalah jarang. Mereka mengakui menerima teguran semasa tasmik berkenaan ayat mutashabih lafaz. Antara cara yang sering digunakan ialah dengan mengingatkan akan kedudukan sebenar ayat mutashabih lafaz, memberitahu surah sebenar ayat mutashabih lafaz yang tersilap dibaca dan memberi penekanan apabila peperiksaan semakin hampir.

Seramai empat peserta kajian menyatakan bahawa mereka mengambil inisiatif sendiri dengan memberi penekanan dan perhatian terhadap ayat mutashabih ketika pengajaran/tasmik. Di samping itu, terdapat juga dua orang peserta kajian yang mendapat penjelasan dan penekanan tentang ayat mutashabih lafaz daripada rakan.

5.4 Kaedah mengulang (i'adah) ayat mutashabih lafaz.

Dapatan temubual menunjukkan bahawa peserta kajian menggunakan pelbagai kaedah dalam mengulang ayat mutashabih lafaz. Kaedah yang paling popular dan sering digunakan oleh pelajar adalah dengan merujuk catatan berkaitan ayat-ayat tersebut, di mana kaedah ini digunakan oleh seramai 16 orang peserta kajian.

Seramai 10 orang peserta kajian menyatakan bahawa mereka melakukan pengulangan dengan sangat kerap dan lebih berfokus bagi ayat mutashabih lafaz. Manakala lapan orang peserta kajian menggunakan kaedah merujuk kepada tafsir ketika mengulang bagi memahami maksud ayat-ayat tersebut. Di samping itu, terdapat juga kaedah lain yang digunakan oleh pelajar iaitu kedah bantuan semakan rakan ketika mengulang hafazan (lima orang peserta), dan kaedah mendengar bacaan audio al-Quran (seorang peserta).

Terdapat juga dua orang peserta kajian yang tidak menggunakan sebarang kaedah khusus dalam mengulang hafazan ayat-ayat mutashabih lafaz, dan mereka hanya menggunakan kaedah yang biasa seperti mana ayat-ayat yang lain.

5.5 Kaedah tulisan/catatan sendiri.

Majoriti pelajar akan membuat catatan atau penulisan bagi membantu mereka mengingat ayat-ayat mutashabih lafaz. Hanya 10 orang pelajar tidak melakukan sebarang bentuk catatan pada mana-mana medium. Selebihnya pelajar mempunyai gaya catatan yang tersendiri. Seramai 10 orang pelajar membuat catatan di mushaf mereka sama ada al-quran, terjemahan mahupun tafsir.

Tidak ketinggalan, terdapat dua orang pelajar membuat catatan dan penulisan dalam sebuah buku khas. Manakala tujuh orang lagi membuat penulisan dan catatan di atas kertas. Dua daripadanya menyatakan bahawa kertas tersebut kemudiannya akan ditampal di dalam mushaf al-Quran berdasarkan muka surat yang berkenaan. Terdapat juga seorang pelajar yang menggunakan kertas pelekat (*sticky note*) untuk membuat catatan dan menampalnya di dalam al-Quran.

Kebanyakan pelajar akan membuat catatan yang mengandungi nombor ayat, muka surat, surah, juzuk dan *maqra'*. Bentuk catatan lain termasuklah garisan, membulatkan, menomborkan serta menanda kesilapan hafazan dalam ayat mutashabih lafaz. Selain itu, ada juga pelajar yang menyenaraikan ayat mutashabih lafaz dan menyalin semula ayat mutashabih lafaz.

5.6 Penggunaan rujukan berkaitan ayat mutashabih lafaz.

Dari aspek bahan rujukan, semua peserta kajian bersepakat menyatakan bahawa tiada ketetapan buku rujukan secara rasmi mahupun tidak rasmi bagi kedua-dua institusi pengajian. Walaupun begitu majoriti pelajar mengetahui adanya buku ataupun mushaf khas untuk hafazan ayat-ayat mutashabih lafaz. Seramai 13 orang pelajar pernah melihat buku-buku tersebut, namun hanya segelintir pernah menggunakannya dan mengingat nama buku tersebut. Tidak ketinggalan, empat orang pelajar menyatakan pernah mendengar tentang buku tersebut melalui rakan-rakan dan persatuan pelajar.

5.7 Pandangan/Cadangan.

Seramai 14 orang peserta kajian mencadangkan kaedah catatan dan penulisan sama ada pada mushaf, buku nota atau kertas bagi membantu hafazan ayat mutashabih lafaz. Catatan ini juga

boleh ditampal di mushaf dan mana-mana tempat yang bersesuaian seperti meja belajar. Di samping itu tiga orang peserta kajian ini turut mencadangkan ayat mutashabih lafaz ini disenaraikan dan dibukukan.

Seterusnya, seramai tujuh orang peserta mencadangkan kaedah pengulangan berfokus terhadap ayat mutashabih lafaz bagi memantapkan hafazan. Manakala empat peserta kajian mencadangkan kaedah rujukan tafsir dan terjemahan bagi membantu mereka mengingat ayat mutashabih lafaz dengan lebih baik dengan memahami cerita di sebalik ayat-ayat tersebut.

Tiga orang pelajar juga merasakan perlunya penekanan dan penjelasan daripada guru sewaktu tasmik bagi meningkatkan prestasi hafazan ayat mutashabih lafaz. Teknik soalan rawak (tebuk) juga turut dicadangkan. Cadangan lain yang diutarakan termasuklah mengadakan seminar ayat mutashabih lafaz, menghafal kepala ayat bagi ayat mutashabih lafaz yang panjang, bercerita kepada rakan, kelas tafsir berdasarkan ayat mutashabih lafaz, pertandingan hafalan ayat mutashabih lafaz dan mengadakan kelas khas pada hujung minggu untuk ayat-ayat mutashabih lafaz sahaja.

6 PERBINCANGAN

Majoriti peserta kajian memahami maksud ayat mutashabih lafaz dengan baik, dan menyedari cabaran dan kesukaran dalam menghafaz ayat-ayat tersebut dengan jelas. Dapatan temubual menunjukkan bahawa setiap peserta kajian menggunakan pelbagai kaedah dalam menghafaz, tasmik dan mengulang ayat mutashabih lafaz.

Di dalam aspek menghafaz ayat mutashabih lafaz, pelajar menggunakan tiga kaedah dalam menghafaz ayat mutashabih lafaz. Kaedah yang paling kerap digunakan ialah kaedah mengenal pasti ayat mutashabih lafaz dan membuat catatan berkaitannya, seperti muka surat, surah, nombor ayat, juzuk dan kalimah atau huruf yang menjadi perbezaan di antara ayat mutashabih lafaz. Di samping kaedah ini, para peserta juga turut menggunakan kaedah kedua iaitu rujukan kepada tafsir atau terjemahan, kerana apabila memahami maksud ayat yang dihafaz, ia mampu membantu pelajar mengingat ayat dengan lebih mudah. Di samping itu, kaedah pengulangan sebanyak mungkin beserta fokus terhadap ayat mutashabih lafaz turut membantu pelajar.

Di dalam aspek tasmik, penambahbaikan perlu dilakukan dalam aspek ini kerana majoriti peserta kajian menyatakan tiada penekanan khusus diberikan kepada ayat mutashabih lafaz ketika sesi tasmik, dan penerangan berkaitan ayat mutashabih lafaz di dalam sesi tasmik adalah jarang. Respon peserta pelajar ini adalah selari dengan respon pensyarah tahfiz yang menyatakan tiada kaedah rasmi khusus dalam pengajaran ayat mutashabih lafaz di dalam sesi tasmik, dan sekiranya ada ia bergantung kepada penekanan pensyarah secara individu.

Di antara kaedah yang sedia ada dipraktikkan adalah peringatan kedudukan sebenar ayat mutashabih lafaz yang tersilap dibaca, inisiatif sendiri dengan memberi penekanan dan

perhatian terhadap ayat mutashabih ketika sesi tasmik. dan mendapat penjelasan dan penekanan tentang ayat mutashabih lafaz daripada rakan sebelum tasmik.

Di dalam aspek mengulang ayat mutashabih lafaz, pelajar menggunakan lima kaedah di mana kaedah yang paling popular dan sering digunakan oleh pelajar adalah dengan merujuk catatan berkaitan ayat-ayat tersebut sama ada catatan tersebut dibuat di mushaf mereka, buku khas, kertas yang ditampal di dalam mushaf al-Quran berdasarkan muka surat yang berkenaan, serta kertas pelekak (*sticky note*) dan menampalnya di dalam al-Quran.

Di samping kaedah yang popular ini, mereka melakukan pengulangan dengan sangat kerap dan lebih berfokus bagi ayat mutashabih lafaz, kaedah merujuk kepada tafsir ketika mengulang bagi memahami maksud ayat-ayat tersebut, kedah bantuan semakan rakan ketika mengulang hafazan dan kaedah mendengar bacaan audio al-Quran.

Di dalam aspek penggunaan rujukan, sebahagian pelajar menyedari kewujudan buku dan mushaf khusus yang menerangkan ayat mutashabih lafaz, namun hanya mereka tidak menggunakan rujukan ini secara konsisten di mana mereka tidak dapat mengingat dan menyebut nama buku-buku tersebut dengan baik. Manakala sebahagian yang lain pula mengakui tidak mengetahui kewujudan rujukan tersebut.

Para pelajar memberikan pelbagai cadangan dan pandangan bagi meningkatkan prestasi hafazan pelajar terutamanya berkaitan ayat mutashabih lafaz. Kebanyakan cadangan berpusatkan pelajar seperti kaedah catatan dan penulisan sama ada pada mushaf, buku nota atau kertas bagi membantu hafazan ayat mutashabih lafaz, di samping kaedah pengulangan berfokus terhadap ayat mutashabih lafaz bagi memantapkan hafazan, serta kaedah rujukan tafsir dan terjemahan bagi membantu mereka mengingat ayat mutashabih lafaz dengan lebih baik dengan memahami cerita di sebalik ayat-ayat tersebut.

Namun begitu, terdapat juga beberapa cadangan yang perlu direalisasikan oleh guru dan pihak institusi seperti cadangan ayat mutashabih lafaz ini disenaraikan dan dibukukan, serta penekanan dan penjelasan daripada guru sewaktu tasmik, serta mengadakan seminar ayat mutashabih lafaz dan mengadakan kelas khas pada hujung minggu untuk ayat-ayat mutashabih lafaz sahaja.

7 PENUTUP

Kajian ini mendapati bahawa semua peserta pelajar menyedari cabaran dan kesukaran dalam menghafaz ayat-ayat tersebut. Kaedah yang paling banyak digunakan oleh majoriti pelajar dalam menangani kesukaran ini sama ada ketika menghafaz atau mengulang kaji hafazan adalah kaedah catatan ayat mutashabih lafaz sama ada di dalam mushaf, buku atau kertas khusus. Di dalam rangka usaha memantapkan kaedah ini, pihak institusi dicadangkan untuk menggunakan secara rasmi kitab-kitab yang menghimpunkan ayat-ayat mutashabih lafaz dalam kurikulum tahfiz mereka. Di samping itu, pengulangan berfokus terhadap ayat mutashabih lafaz dan memahami maksud ayat turut menjadi kaedah pilihan popular pelajar.

Selain itu penekanan harus diberikan oleh guru terhadap penerangan berkaitan ayat mutashabih lafaz di dalam sesi pengajaran sekiranya pelajar melakukan kesilapan bacaan pada ayat-ayat tersebut kerana tidak semua pelajar memberikan penekanan terhadapnya ketika menghafaz dan mengingati ayat-ayat tersebut.

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PENGHARGAAN

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ABSTRAK

Banjir merupakan fenomena alam yang memberikan kesan yang besar dalam kehidupan manusia terutamanya apabila ianya berlaku dalam kapasiti yang besar. Al-Quran telah menggambarkan fenomena ini dalam beberapa keadaan yang menarik untuk dikaji. Kajian ini berbentuk kualitatif dengan mengumpulkan maklumat daripada kitab-kitab turath dan moden terutamanya dalam bidang tafsir berkenaan banjir. Daripada maklumat tersebut, analisis dibuat pengkaji bagi mendapatkan kefahaman tentang perspektif sebenar banjir menurut Al-Quran. Hasil kajian mendapati, terdapat beberapa istilah yang diguna pakai dalam Al-Quran yang menjelaskan konsep banjir menurut perspektif Al-Quran.

Kata Kunci: Banjir, Al-Quran, Tafsir

PENDAHULUAN

Banjir merupakan fenomena alam yang sangat kerap melanda umat manusia di dunia ini. Lebih daripada separuh kes banjir yang berlaku dalam dunia ini melibatkan tempat di negara Asia(T.

Tingsanchali, 2011). Terdapat banyak faktor yang menyebabkan berlakunya banjir dan yang paling utama faktor iklim yang terdiri daripada suhu, taburan hujan, sejatan, pergerakan angin, dan keadaan semula jadi muka bumi (Nor Lita Fadilah Rameli, et.al, 2019). Al-Quran yang merupakan kitab petunjuk setiap masa sehingga berlakunya kiamat, telah menceritakan berkaitan fenomena banjir yang telah berlaku kepada Umat terdahulu. Ianya adalah sebagai pengajaran dan iktibar kepada Umat Islam sepanjang zaman pada setiap generasi. Hakikatnya walaupun terdapat segelintir manusia yang percaya dan yakin bahawa banjir hanyalah salah satu daripada bencana alam yang berlaku secara semulajadi, namun Al-Quran telah memberikan bukti bahawa kesemuanya itu berlaku dengan kehendak Allah SWT akibat daripada kelalaian dan kealpaan manusia untuk menjadi hamba Allah yang beriman dan beramal soleh. Ini dapat dibuktikan melalui peristiwa banjir yang sangat dahsyat yang ditimpakan oleh Allah SWT ke atas kaum Nabi Nuh AS yang tidak mampu digambarkan oleh akal fikiran kita pada hari ini melainkan dengan hanya beriman dengan takdir dan ketentuan Allah SWT tersebut. Dalam masa yang sama, banjir adalah sunnah alam yang tetap berlaku, walau bagaimana hebat pun sesebuah kerajaan atau masyarakat berusaha untuk mengelakkannya atau mengurangkan kesan daripadanya (Sani G. D/iya, et.al, 2014).

METODOLOGI

Kajian ini berbentuk kualitatif dengan pengkaji menghimpunkan maklumat daripada kitab-kitab tafsir turath, kitab-kitab tafsir moden yang muktabar dan bahan bacaan terdiri daripada kajian ilmiah berkenaan dengan tema banjir dan istilah-istilah yang mewakili maksud banjir. Semua maklumat yang dikumpulkan ini, dibuat analisis bagi mendapatkan pemahaman yang jitu dan mantap berkenaan konsep banjir menurut perspektif pemahaman sebenar Al-Quran.

DAPATAN

Dapatan ini berkaitan dengan dua perkara, iaitu istilah yang mewakili makna banjir atau mempunyai kaitan dengan banjir di dalam Al-Quran, dan kisah mengenai banjir yang dinyatakan dalam Al-Quran.

Secara umumnya, menurut pengamatan pengkaji, terdapat beberapa istilah yang digunakan dalam Al-Quran yang mewakili makna banjir atau bersangkutan dengan banjir iaitu:

A- Tughyanul Ma' (طغيان الماء)

Penggunaan istilah ini terdapat dalam Surah Al-Haqqah ayat 11 di mana Allah berfirman:

إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ

"Sesungguhnya Kami, - tatkala air(bah) melampaui hadnya(serta menenggelamkan gunung-ganang), - telah mengangkat(serta menyelamatkan nenek moyang) kamu ke dalam bahtera Nabi Nuh(yang bergerak laju pelayarannya)"

B- Tufan (الطوفان)

Istilah ini telah digunakan dalam Surah Al-A'raf ayat 133, Allah berfirman:

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ ؕ آيَاتٍ مُّفَصَّلَاتٍ ۖ فَاسْتَكَبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ

“Allah berfirman): Kami pun menghantarkan kepada mereka taufan, dan belalang, dan kutu, dan katak, dan darah, sebagai tanda-tanda dan bukti yang jelas nyata, maka mereka juga tetap berlaku sombong takbur dan menjadi kaum yang menderhaka”.

C- Matar (المطر)

Terdapat dua ayat Al-Quran yang menggunakan perkataan ini, iaitu pada Surah Al-Nisa' ayat 102 iaitu:

وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَىٰ أَن تَضَعُوا أَسْلِحَتَكُمْ

“Dan tidaklah kamu berdosa meletakkan senjata masing-masing, jika kamu dihalangi sesuatu yang menyusahkan disebabkan hujan atau kamu sakit”.

Dan pada Surah Al-Furqan ayat 40 iaitu:

وَلَقَدْ أَنزَلْنَا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرَتْ مَطَرًا سَوِيًّا أَفَلَمْ يَكُونُوا يَرَوْهَا بَلَّ كَانُوا لَا يَرْجُونَ نُشُورًا

“Dan demi sesungguhnya, mereka(yang menentangmu wahai Muhammad) telah melalui bandar yang telah dihujani(dengan) azab yang buruk, maka (mengapa mereka masih berdegil), tidakkah mereka selalu dapat menyaksikannya?(Mereka tidak fikirkan yang demikian itu satu balasan kufur) bahkan mereka adalah orang-orang yang tidak ingatkan adanya kebangkitan hidup semula(untuk menerima balasan)”.

Selain daripada itu, dari sudut penceritaan tentang banjir pula, terdapat tiga kisah berkaitan banjir iaitu banjir zaman Nabi Nuh AS, Nabi Musa AS, dan Kaum Saba' yang disebutkan dalam Al-Quran. Bah banjir pada zaman Nabi Nuh AS kerap kali disebutkan dalam Al-Quran dan dijelaskan dengan huraian yang agak terperinci berbanding dengan banjir pada zaman Nabi Musa AS, dan Kaum Saba'.

ANALISIS

A- Tughyanul Ma' (طغيان الماء)

Menurut Tafsir Al-Jalalain, perkataan طغا الماء membawa maksud air itu lebih tinggi daripada semua benda sama ada gunung dan selain daripadanya(Al-Sayuti,et.al,t,t). Manakala menurut Ibnu Kathir, ianya bermaksud melimpah melampaui had kebiasaan dan air berada dalam keadaan meninggi(Ibnu Kathir, 1998). Dengan kata lain, ianya membawa maksud, kedudukan air yang melampaui sesuatu had sempadan, yang berbeza daripada keadaan asalnya iaitu kekal pada tempat asalnya dan tidak bergerak keluar daripada permukaan tebing kawasan yang berair contohnya seperti sungai dan tasik. Air yang asalnya tenang ini, akan bergerak laju apabila berlaku pertambahan kuantitinya dan seterusnya membentuk arus air yang deras. Daripada sudut yang lain, perkataan طغى juga dalam Bahasa Arab dipadankan dengan manusia sebagaimana yang disebutkan Al-Quran berkenaan sifat Firaun yang melampaui batas. Hal ini dapat dilihat dalam ayat 24, ayat 43 Surah Taha dan ayat 17 Surah An-Naazi'aat. Firaun yang طغى ini disifatkan sebagai lelaki angkuh, sombong, zalim dan melakukan banyak kesalahan. Sebagaimana manusia yang bersifat طغى ini akan merosakkan manusia yang lain, begitu juga

apabila air itu bersifat طغي will memusnahkan persekitaran sesuatu tempat yang dilaluinya. Banjir dalam bentuk طغيان الماء sudah pasti akan menghancurkan harta benda, tempat tinggal, dan lain-lain atas sifatnya yang sinonim dengan unsur kejahatan dan kefasadan. Maka di sini, طغيان الماء bolehlah diterjemahkan secara literal sebagai air yang akan membinasakan sesuatu kerana sifat air yang asalnya tenang dan mendamaikan telah berubah menjadi ganas kesan daripada perubahan kuantiti air yang semakin banyak, dan ini telah meningkatkan momentum pergerakan aliran air berkenaan untuk menuju ke sesuatu tempat secara melata dan meluas.

B- Tufan (الطوفان)

Tufan di sini membawa maksud air hujan yang menenggelamkan (Al-Khazin, 1994). Ianya mempunyai hubungan yang sangat kuat dengan bencana alam banjir, tiupan angin kencang, tetapi dalam semua keadaan, ianya lebih kepada bencana yang melibatkan air iaitu banjir (Al-Umadi, t.t). Perkataan طوفان ini mempunyai kaitan dengan طواف. Sebagaimana mereka yang mengerjakan ibadah haji dan umrah akan melakukan tawaf dengan berpusing mengelilingi kaabah, begitulah juga sifat air طوفان ini yang akan berpusing mengelilingi bangunan dan mengepung bangunan tersebut. Dan tidak dinamakan طوفان melainkan sesuatu kejadian yang mengelilingi manusia (Al-Asfahani, 1991). Banjir dalam bentuk طوفان sudah pasti akan menghadkan pergerakan manusia dan menyebabkan manusia tidak menemui jalan keluar untuk menyelamatkan diri. Bahkan, para penyelamat akan sukar untuk menjalankan operasi menyelamatkan mangsa banjir yang terperangkap atau tersekat disebabkan sifat banjir yang berbentuk طوفان ini.

C- Matar (المطر)

Sebagaimana yang diketahui umum, hujan merupakan faktor terpenting yang boleh membawa kepada berlakunya banjir. Berdasarkan kepada ayat 102, Surah Al-Nisa dan ayat 40, Surah Al-Furqan yang telah dinyatakan di atas, Matar (المطر) ini boleh dibahagikan kepada dua jenis iaitu, hujan yang berbentuk sebenar dan hujan yang berbentuk ma'nawi. Hujan yang sebenar itu ialah hujan air yang diturunkan oleh Allah SWT daripada langit. Ini yang dimaksudkan dalam ayat 102 Surah Al-Nisa. Manakala hujan yang ma'nawi pula ialah hujan dalam bentuk batu. (Al-Maraghi, 1946), iaitu mereka dalam konteks ayat tersebut ialah kaum Luth telah dihujani dengan batu (Al-Qurtubi, 1964). Inilah yang dimaksudkan dalam ayat 40 Surah Al-Furqan tersebut. Dan Matar (المطر) dalam Al-Quran selalunya membawa maksud azab seksa sebagaimana yang disebutkan oleh Sufyan bin Uyainah (Al-Bukhari, 2000). Selain daripada Sebagaimana yang telah dinyatakan, bahawa hujan dan banjir adalah perkara yang tidak dapat dipisahkan dan ianya sangat berkait rapat antara satu sama lain. Tidak mungkin akan berlaku banjir jika sekiranya tiada hujan yang turun. Ini jika sekiranya dirujuk kepada makna hujan yang sebenar dan bukannya hujan yang ma'nawi seperti yang disebutkan sebelum ini.

D- Banjir Zaman Nabi Nuh AS

Nabi Nuh AS merupakan seorang Nabi yang sangat gigih berdakwah kepada kaumnya. Semua kehidupannya siang dan malam diwaqafkan untuk berdakwah kepada kaumnya. Keengganan kaum Nabi Nuh AS untuk beriman menyebabkan mereka dihapuskan oleh Allah SWT melalui banjir besar. Terdapat banyak ayat Al-Quran yang menceritakan tentang banjir yang berlaku pada zaman Nabi Nuh AS secara terperinci, namun yang menjadi fokus di sini ialah apa yang berkaitan dengan perkataan Tufan (الطوفان) pada zaman tersebut yang berbeza jika dibandingkan dengan apa yang berlaku pada zaman Nabi Musa AS, dan Kaum Saba'. Secara umumnya, banjir zaman Nabi Nuh AS mempunyai beberapa keistimewaan ataupun perbezaan seperti berikut:

- 1- Banjir pada zaman Nabi Nuh AS berpunca daripada air yang berasal daripada hujan lebat dan air mata air perut bumi. Allah telah berfirman dalam Surah Al-Qamar ayat 11 sehingga 12:

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُّنْهَمِرٍ ۖ وَفَجَّرْنَا الْأَرْضَ عُيُونًا ۖ فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ ۖ قَدْ قُدِرَ

"Maka kami bukakan pintu-pintu langit, dengan menurunkan hujan yang mencurahkan. Dan kami jadikan bumi memancarkan mataair-mataair(di sana sini), lalu bertemulah air(langit dan bumi) itu untuk(melakukan) satu perkara yang telah ditetapkan."

Perkataan مُنْهَمِرٍ بِمَاءٍ ini bermaksud hujan lebat yang turun daripada langit, dan keluarnya air daripada perut. Kemudiannya kedua-dua jenis air ini bersatu menjadi air yang satu. Allah mewahyukan kepada bumi supaya mengeluarkan air daripada perut bumi, maka terpancarlah mata air, maka air ini bertemu dengan air hujan, berkumpul menjadi banyak sebagaimana yang telah diarahkan oleh Allah SWT.(Al-Shaukani, 1993).

- 2- Banjir pada zaman Nabi Nuh AS tinggi sehingga mencapai ketinggian gunung, dan ianya melimpah merebak ke seluruh permukaan bumi. Ianya berterusan untuk tempoh yang lama. Allah berfirman dalam Surah Hud ayat 42:

وَهِيَ تَجْرِي فِي مَوْجٍ ۖ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ ۖ وَكَانَ فِي مَعْزِلٍ ۖ يُبَيِّنُ أَرْكَبَ مَعَنَا وَلَا تَكُن مَعَ الْكَافِرِينَ

"(Mereka semua naik) dan bahtera itupun bergerak laju membawa mereka dalam ombak yang seperti gunung-ganang, dan (sebelum itu) Nabi Nuh memanggil anaknya, yang sedang berada ditempat yang terpisah daripadanya: "Wahai anakku, naiklah bersama-sama kami, dan janganlah engkau tinggal dengan orang-orang kafir".

Dengan kehendak daripada Allah SWT, air ini naik ke pergunungan yang paling tinggi di bumi 15 hasta dan dikatakan hujan turun secara berterusan selama 40 hari dan 40 malam.(Iffat, 2003).

- حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُورُ

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طَائِفَاتٍ فِي هَٰؤُلَاءِ مَكَانٍ di sini ialah petunjuk atau bukti kenabian Nabi Musa AS dan salah satu daripadanya ialah Taufan yang berlaku pada zaman tersebut. Taufan atau banjir ini berlaku, disebabkan turunnya hujan lebat daripada langit yang merosakkan tanaman dan kebun manusia pada zaman tersebut. Berkata Ibnu Abbas: “Taufan itu melibatkan limpahan air hujan yang banyak dan menenggelamkan serta merosakkan tumbuh-tumbuhan dan tanam-tanaman” (Ibnu Kathir, 1998). Hujan turun selama 8 hari berturut-turut sehingga air banjir masuk ke dalam rumah mereka dan mereka tidak mampu untuk keluar. (Al-Baidhawi, 1997). Dan mereka tidak dapat bekerja disebabkan air yang bertakung tidak mengalir selama 7 hari daripada hari Sabtu sehingga hari Sabtu yang berikutnya. (Al-Baghawi, 1999).

F- Banjir Zaman Kaum Saba’

Kaum Saba’ merupakan kaum yang kaya dan kawasan tanah di sekitar tempat kediaman mereka subur dengan tumbuh-tumbuhan dan buah-buahan disebabkan wujudnya empangan Ma’rib. Empangan ini merupakan sumber pengairan utama bagi Kaum Saba’ dalam sektor tanaman dan perladangan mereka. Peristiwa bencana banjir yang melanda perkampungan Kaum Saba’ ini disebutkan oleh Al-Quran dalam Surah Saba’ ayat 16:

فَاعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِي أُكُلٍ خَمْطٍ وَأَثَلٍ ۚ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ ۚ

“Maka mereka berpaling ingkar, lalu Kami hantarkan kepada mereka banjir yang membinasakan, dan Kami gantikan dua kumpulan kebun mereka (yang subur) itu dengan dua kumpulan kebun yang berisi dengan pohon-pohon yang jarang berbuah, serta sedikit pohon-pohon bidara”.

سَيْلَ الْعَرِمِ di sini membawa maksud banjir yang terjadi akibat daripada pecah dan hancurnya empangan Ma’rib. Kata Al-Maududi “perkataan سَيْلَ الْعَرِمِ berasal daripada arimain yang menjadi bahasa perbualan penduduk selatan tanah Arab yang bermaksud empangan...Maka سَيْلَ الْعَرِمِ di sini bermaksud bencana banjir yang berlaku selepas daripada pecahnya empangan”. (Al-Maududi, t.t)

PERBINCANGAN

Berdasarkan kepada fakta yang dinyatakan di atas, dapatlah difahami bahawa Al-Quran menggunakan istilah طغیان الماء dan الطوفان dan tidak menggunakan istilah فيضان yang merupakan istilah Bahasa Arab yang biasa diguna pakai pada hari ini yang membawa maksud banjir. Namun Al-Quran menggunakan istilah سيل yang juga merupakan istilah yang diguna pakai hari ini dalam Bahasa Arab yang merujuk kepada bencana banjir. Jika dilihat dari sudut perbezaan makna pula antara فيضان dan سيل, terdapat perbezaan makna antara perkataan فيضان dan سيل. فيضان ialah kenaikan air sungai atau tasik ke paras yang tinggi sehingga melimpah daripada tebingnya. (Jinan Husin, 2013). Manakala سيل pula ialah pergerakan air hujan daripada kawasan tinggi seperti pergunungan ke kawasan bawah permukaan tanah bumi. (Jinan Husin, 2013). Walaupun terdapat perbezaan makna terutamanya dari sudut asal kedudukan sumber air

tersebut, namun secara umumnya kedua-dua istilah ini membawa maksud yang difahami sama iaitu banjir.

Jika dibuat perbandingan antara طغيان الماء, الطوفان, طغيان الماء, سيل, فيضان, merupakan istilah yang khusus merujuk kepada banjir yang mengakibatkan kemusnahan harta benda, manakala فيضان dan سيل adalah istilah banjir yang umum sama ada menghasilkan kesan yang buruk kepada mangsa banjir ataupun tidak, sama ada dalam kapasiti yang besar ataupun kecil.

Apa yang dapat difahami juga apabila diselusuri antara tiga kisah banjir yang disebutkan dalam Al-Quran ini, sesungguhnya banjir mempunyai maqsad atau tujuan yang tersendiri yang telah ditetapkan oleh Allah SWT. Banjir yang berlaku pada zaman Nabi Nuh AS, merupakan banjir yang bertujuan untuk menghapuskan kesemua mereka yang tidak beriman dan ingkar terhadap ajaran Nabi Nuh AS, manakala mereka yang beriman terselamat daripada bencana alam yang terbesar dalam sejarah umat manusia itu. Banjir ini digunakan untuk menghukum kaum Nabi Nuh AS yang kufur. Banjir pada zaman Nabi Musa AS dan zaman Kaum Saba' pula kedua-duanya mempunyai persamaan iaitu ianya hanyalah sebagai ancaman dan peringatan Allah SWT supaya mereka kembali insaf dan bertaubat kepada Allah SWT. Allah telah memusnahkan tumbuh-tumbuhan dan tanam-tanaman mereka, dan bukannya mematikan mereka semua. Hal ini berbeza sekali dengan apa yang melanda Kaum Nabi Nuh AS.

Di samping itu, kita juga dapat memahami bahawa kesemua banjir itu berpunca daripada air yang banyak melimpah, namun faktor alam yang menyebabkan berlakunya banjir itu berbeza. Banjir pada zaman Nabi Nuh AS disebabkan faktor gabungan air hujan dan air dari perut bumi, banjir kaum Nabi Musa AS disebabkan air hujan daripada langit sahaja, manakala banjir Kaum Saba' disebabkan pecahnya empangan terhebat mereka iaitu empangan Ma'rib. Namun kesemua itu tidak menafikan sebab utama mereka ditimpa azab banjir ialah kerana kemaksiatan dan keingkaran mereka terhadap kebenaran yang sepatutnya mereka imani dan yakini.

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Cabaran dalam Pembelajaran Tahfiz dan Sokongan yang Diperlukan oleh Murid di Sekolah Agama Bantuan Kerajaan Terpilih di Malaysia

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ABSTRAK

Pembelajaran tahfiz ialah satu bentuk pembelajaran yang mencabar terutama dalam konteks aliran tahfiz ditawarkan bersekali dengan kurikulum arus perdana iaitu KSSM. Cabaran yang dihadapi murid dalam pembelajaran tahfiz boleh menjejaskan pencapaian hafazan dan mengganggu proses pembelajaran mereka. Oleh itu, sokongan daripada beberapa pihak sangat diperlukan bagi membantu murid tahfiz menghadapi cabaran tersebut. Selaras dengan realiti itu, maka kajian ini dijalankan untuk meneroka bentuk cabaran dan sokongan yang diperlukan oleh murid tahfiz yang berada di sekolah agama bantuan kerajaan terpilih di Malaysia. Pendekatan kualitatif digunakan bagi menjawab persoalan kajian yang ditentukan iaitu berkisar kepada penerokaan secara mendalam terhadap cabaran dan sokongan yang diperlukan oleh murid tahfiz. Teknik persampelan bertujuan digunakan bagi memilih peserta kajian yang terdiri daripada murid tahfiz yang telah melalui pembelajaran tahfiz sekurang-kurangnya tiga tahun. Temu bual mendalam dijalankan terhadap peserta kajian yang melibatkan 11 orang murid tahfiz. Dapatan kajian menunjukkan bahawa terdapat beberapa cabaran pembelajaran tahfiz yang dihadapi oleh murid iaitu cabaran persekitaran rumah, cabaran kesukaran menghafaz, cabaran gadget dan cabaran rakan sebaya. Seterusnya dapatan juga menunjukkan bahawa terdapat beberapa sokongan yang diperlukan oleh murid tahfiz

iaitu sokongan guru, ibu bapa, rakan dan sekolah. Kajian ini memberi implikasi penting bahawa sokongan adalah aspek yang signifikan kepada murid tahfiz agar mereka mampu menghadapi cabaran dalam pembelajaran mereka. Pihak guru, ibu bapa, rakan sebaya dan pihak sekolah perlu berperanan sebagai sistem sokongan yang efisien bagi membantu pencapaian hafazan murid tahfiz khasnya dan pembelajaran akademik amnya.

Kata Kunci: pembelajaran tahfiz, murid tahfiz, cabaran pembelajaran, sokongan pembelajaran

PENDAHULUAN

Pendidikan tahfiz di Malaysia telah melalui fasa perkembangan yang pesat. Pendidikan tahfiz di negara ini bermula dengan penawaran secara persendirian melalui penubuhan sekolah pondok atau sekolah agama rakyat. Pendidikan tahfiz secara formal ditawarkan oleh pihak kerajaan menerusi penubuhan Darul Quran di Kuala Kubu Bharu yang pada mulanya dikenali sebagai Maahad Tahfiz Al-Quran wa Al-Qiraat pada tahun 1967. Setelah penubuhan Darul Quran, diikuti dengan penubuhan maahad tahfiz di setiap negeri secara berperingkat menerusi penawaran pendidikan tahfiz peringkat diploma (Azmil, Ab Halim & Misnan, 2013).

Perkembangan tahfiz seterusnya tertumpu kepada pendidikan peringkat sekolah menengah. Secara ringkasnya ia bermula dengan penubuhan Sekolah Imtiaz bawah kendalian Yayasan Islam Terengganu dan kemudiannya diambil alih oleh Kementerian Pendidikan Malaysia sebagai Sekolah Agama Bantuan Kerajaan (SABK). Di Selangor, didirikan Maahad Integrasi Tahfiz Sains dan Teknologi Istana Bandar di Jugra pada tahun 2008 yang disusuli dengan penubuhan dua lagi Maahad Integrasi Tahfiz Selangor di Klang dan Bagan Lalang. Di Wilayah Persekutuan Kuala Lumpur pula didirikan Sekolah Menengah Integrasi Sains Tahfiz (SMISTA). Pihak Majlis Amanah Rakyat (MARA) turut mengambil inisiatif memulakan Maktab Rendah Sains Mara (MRSM) Ulul Albab yang melaksanakan Program Ulul Albab. Manakala di pihak Kementerian Pendidikan Malaysia pula, beberapa buah sekolah sedia ada dipilih menjalankan kurikulum Tahfiz Model Ulul Albab (TMUA) iaitu melibatkan Sekolah Menengah Kebangsaan Agama (SMKA), Sekolah Berasrama Penuh (SBP) dan Sekolah Berasrama Penuh Integrasi (SBPI) (Fathiyah, Ahmad Fauzi, Norlizah, Lukman & Wan Marzuki, 2018).

Perkembangan pesat pendidikan tahfiz khasnya dalam konteks pendidikan menengah perlu diimbangi dengan pencapaian hafazan murid yang selari dengan matlamat yang telah ditentukan. Oleh kerana pendidikan tahfiz yang dilaksanakan di sekolah yang disebutkan di atas ditawarkan bersekali dengan kurikulum pendidikan kebangsaan iaitu Kurikulum Standard Sekolah Menengah (KSSM), maka cabaran murid tahfiz lebih berat berbanding murid di sekolah menengah kebangsaan (Fathiyah et al., 2018). Cabaran bagi murid tahfiz sedikit berbeza kerana komitmen untuk menghafaz ayat al-Quran menuntut pengorbanan masa, tenaga dan fokus yang lebih berbanding murid di aliran pendidikan perdana.

Berdasarkan cabaran yang perlu dihadapi oleh murid tahfiz, maka aspek sokongan sangat penting bagi memastikan pembelajaran murid tidak terjejas. Oleh yang demikian, kajian yang dijalankan ini bertujuan untuk meneroka secara jelas cabaran pembelajaran tahfiz yang dihadapi serta sokongan yang diperlukan oleh murid berkenaan.

SOROTAN LITERATUR

Proses menghafaz ayat al-Quran ialah satu proses yang mencabar. Ia memerlukan komitmen daripada murid dan sistem sokongan yang sesuai bagi memudahkan proses pembelajaran. Antara sistem sokongan yang penting dan diperlukan murid ialah ibubapa, guru dan pihak sekolah. Dalam konteks sokongan ibubapa kepada murid, Al-Quran menerusi surah Luqman secara jelas menekankan tiga aspek pendidikan yang perlu diberikan oleh ibubapa. Tiga aspek pendidikan itu meliputi pendidikan akidah, ibadah dan akhlak. Pendidikan akidah tertumpu kepada peringatan agar mengenali diri dan Pencipta. Pendidikan ibadah pula peringatan agar anak melaksanakan ketundukan kepada Allah dalam seluruh aktiviti hidup. Seterusnya pendidikan akhlak berkisar kepada peringatan agar anak berbakti kepada ibu bapa, melakukan *muraqabah* serta berakhlak mulia (Abdul Rashid, 2008).

Kajian oleh Anuar & Norhaidawati (2016) menunjukkan bahawa sokongan ibubapa dalam bentuk kasih sayang dan komunikasi dua hala dapat membantu anak menghadapi masalah pembelajaran serta menangani emosi anak. Perkara ini turut disentuh oleh Abd Razak & Norani (2011) bahawa sokongan ibu bapa sangat dihargai oleh anak sebagai tambahan kepada sokongan guru yang telah diperolehi anak di sekolah. Malah terdapat hubungan signifikan yang tinggi antara sokongan ibu bapa dengan pencapaian akademik anak berdasarkan kajian yang telah dijalankan oleh Zulkifli, Jamilah, Aminah dan Ismi Arif (2011). Dalam kajian tersebut bentuk sokongan atau penglibatan ibu bapa diukur menerusi dimensi perbincangan, penjagaan dan komunikasi akademik anak.

Seterusnya sokongan guru dalam pembelajaran merujuk kepada kepakaran guru itu sendiri dalam disiplin ilmu, peka dengan pencapaian dan kemampuan murid serta mahir dalam pengajaran dan ikhlas dalam mendidik (Abdul Hafiz & Nur Safazilah, 2016). Apabila guru memiliki kepakaran, kepekaan terhadap muridnya serta ikhlas dalam pengajaran maka dia berupaya memberi sokongan yang diperlukan oleh murid.

Manakala sokongan pihak sekolah dalam konteks pembelajaran tahfiz terdapat kecenderungan sekolah tahfiz yang menjalankan program persediaan untuk murid yang baharu memasuki aliran tahfiz. Program tersebut memberi fokus kepada pemantapan ilmu tajwid, bacaan Al-Quran dan kaedah hafazan (Fathiyah, 2017).

Dalam kajian yang telah dijalankan oleh Zulkarnin, Syazwani, Wan Ahmad Zakaria, Ahmad Bazli & Abdul Rahman Ibrahim (2018) menjelaskan bahawa selain daripada kekurangan kaedah hafazan, cabaran yang turut dihadapi oleh murid tahfiz ialah kekurangan sokongan ibubapa dan guru. Walaupun kajian tersebut dalam konteks cabaran yang dihadapi oleh murid sekolah rendah yang mengikuti Summer Camp Permata Insan, namun masih dalam konteks yang sama iaitu keperluan untuk menghafaz ayat al-Quran.

Cabaran lain yang dihadapi oleh murid tahfiz sebagaimana yang dikongsikan oleh Nik Ms Saiful Azizi, Fathiyah Solehah & Rabi'atul Athirah (2018) ialah cabaran kesukaran menghafaz, kurang motivasi, cabaran kekangan masa serta cabaran emosi. Dalam kajian yang sama, berdasarkan dapatan yang diperolehi pengkaji mengusulkan kepentingan sokongan yang perlu diberikan oleh ibubapa, guru dan pihak sekolah bagi membantu pembelajaran tahfiz murid.

Berdasarkan huraian di atas, jelas menunjukkan bahawa cabaran yang dihadapi murid perlu ditangani dengan sistem sokongan yang boleh didapati daripada ibubapa, guru dan pihak sekolah itu sendiri. Tanpa sistem sokongan berkenaan, dibimbangi cabaran yang dihadapi murid menyebabkan mereka tidak mampu memperoleh pencapaian cemerlang atau kekal bertahan dalam pembelajaran tahfiz tersebut.

PERNYATAAN MASALAH

Antara cabaran yang utama yang dihadapi oleh murid tahfiz ialah bagaimana memastikan mereka mencapai matlamat pencapaian yang telah ditetapkan. Kajian oleh Misnan dan Ahmad Sadadi (2013) mendapati 60% pelajar tidak mampu menamatkan hafazan sebagaimana yang ditetapkan iaitu dalam tempoh enam semester. Selain daripada itu, dapatan kajian Azmil, Misnan, Ab Halim dan Mohd Aderi (2014) menunjukkan pencapaian hafazan pelajar di Darul Quran dan Maahad Tahfiz al-Quran Negeri (MTQN) berada pada tahap yang kurang memuaskan pada aspek kelancaran hafazan. Realiti tersebut menunjukkan kepentingan dan keperluan sokongan kepada pelajar yang mengikuti aliran tahfiz.

Kajian lampau turut merekodkan bahawa sokongan ibubapa antara sokongan yang penting bagi membantu pencapaian murid dalam pembelajaran mereka (Abdul Razak & Norani, 2011). Selain daripada sokongan ibubapa, guru juga berperanan menyumbang kepada pembelajaran murid. Tanpa peranan guru, murid akan berhadapan dengan kesukaran dan masalah dalam proses pembelajaran mereka (Abd Hafiz & Nur Safazilah, 2016).

Berdasarkan huraian di atas, jelas bahawa aspek cabaran pembelajaran tahfiz serta sokongan kepada murid tahfiz adalah satu isu yang penting. Oleh itu, kajian tentang kedua-dua aspek tersebut perlu dilaksanakan bagi membantu meningkatkan keberkesanan pembelajaran murid tahfiz. Tambahan pula kajian lepas berkaitan kedua-dua aspek berkenaan iaitu cabaran dan sokongan kepada murid tahfiz masih kurang diteroka oleh pengkaji sedia ada.

OBJEKTIF KAJIAN

Kajian yang dijalankan ini bertujuan untuk meneroka cabaran yang dihadapi oleh murid tahfiz serta sokongan yang diperlukan oleh murid berkenaan.

METODOLOGI

Kajian yang dijalankan ini menggunakan pendekatan kualitatif bagi menjawab persoalan kajian yang berkisar kepada penerangan yang jelas dan terperinci tentang cabaran yang dihadapi dalam pembelajaran tahfiz serta aspek sokongan yang diperlukan murid. Pendekatan kualitatif dipilih kerana kajian ini memberi fokus kepada penerokaan terhadap pengalaman sebenar peserta kajian tentang cabaran yang dihadapi serta sokongan yang diperlukan (Creswell, 2003). Teknik persampelan data yang digunakan ialah persampelan bertujuan

iaitu peserta kajian dipilih dalam kalangan murid tahfiz telah mengikuti pembelajaran tahfiz sekurang-kurangnya dua tahun dan bersedia berkongsi pengalaman sebenar mereka (Patton, 1987). Seramai 11 orang murid tahfiz terpilih dalam kajian ini setelah data mencapai tahap tepu. Seterusnya kaedah pengumpulan data menggunakan kaedah temu bual mendalam. Temu bual mendalam dipilih kerana ia dapat meneroka pengalaman sebenar peserta kajian menghadapi cabaran dalam pembelajaran tahfiz serta berkongsi secara terperinci sokongan yang diperlukan oleh murid tahfiz (Dudley, 2005). Rakaman temu bual ditranskripsikan dan data temu bual dianalisis secara tematik berdasarkan persoalan kajian yang telah ditentukan (Othman Lebar, 2009).

DAPATAN

Dapatan kajian ini meliputi dua perkara penting iaitu berkaitan dengan cabaran pembelajaran tahfiz yang dihadapi murid dan sokongan yang diperlukan murid dalam pembelajaran mereka.

Cabaran Pembelajaran Tahfiz

Berdasarkan dapatan temu bual yang dijalankan, terdapat beberapa cabaran pembelajaran tahfiz yang dihadapi oleh murid di tiga buah sekolah agama bantuan kerajaan terpilih. Cabaran pembelajaran tersebut meliputi cabaran persekitaran rumah, cabaran kesukaran menghafaz, cabaran gajet dan cabaran rakan sebaya. Seramai enam daripada 11 orang peserta kajian menyatakan bahawa antara cabaran besar dalam pembelajaran tahfiz ialah cabaran persekitaran rumah. Persekitaran di rumah yang berbeza dengan persekitaran di sekolah menyebabkan murid menghadapi kesukaran untuk meneruskan proses menghafaz ketika berada di rumah. Peserta A menyatakan bahawa, "Dugaannya contoh kalau kat rumah tu, contoh kalau keluarga kita sendiri bukan ada yang agama kan...tak ada suasana". Ini disokong oleh Peserta C yang menjelaskan bahawa:

Kalau suasana sekolah dengan rumah memang berbeza. Kalau kat rumah susah nak tahan nafsu, sebab kat rumah kita tak ada, kadang-kadang ibubapa pun kadang-kadang kerja. Kita kena kuatkan diri kita..

Seterusnya, Peserta D turut menceritakan bahawa, " Kalau di rumah tu biasanya kalau untuk pelajar tahfiz ni di rumah la paling cabaran dia." Peserta G turut memperkatakan perkara yang sama iaitu, "Kat rumah lagi banyak cabaran la. Lagi susah. Memang kena betul-betul istiqamah. Cabaran kat rumah tu lain la daripada sekolah. Sebab tak ada suasana kat rumah." Peserta H secara ringkas juga menjelaskan bahawa, "Susah la cabaran dekat rumah.."

Akhir sekali, Peserta I berterus terang bahawa beliau merasakan bahawa suasana di rumah yang berbeza dengan sekolah menyebabkan beliau lebih suka bersantai di rumah. Beliau menjelaskan, "Kalau kat rumah ni sebenarnya saya agak malas sedikit, nak rehat-rehat."

Cabaran kedua dalam pembelajaran tahfiz sebagaimana yang dikongsikan oleh peserta kajian ialah cabaran kesukaran menghafaz. Aktiviti menghafaz ayat al-Quran bukan mudah, maka

salah satu cabaran dalam pembelajaran tahfiz ialah berkaitan dengan proses hafazan. Seramai lima orang daripada 11 peserta kajian mengemukakan tentang cabaran kesukaran menghafaz sebagai salah satu cabaran pembelajaran tahfiz. Peserta B berkongsi apa yang beliau alami, "Bagi saya cabaran yang besar la sebab ulang lupa, ulang lupa rasa nak ulang juzuk lain rasa cabaran besar." Peserta B ini dengan jelas menyatakan bahawa cabaran menghafaz ialah apabila sukarnya untuk mengingati kerana akan selalu terlupa apa yang telah dihafaz. Seterusnya Peserta C pula menyatakan bahawa, "Kadang-kadang tu nak hafal memang susah. Kadang-kadang sampai menangis-nangis untuk hafal. Bila satu hari pun tak dapat jugak."

Peserta E turut menyatakan perkara yang sama iaitu, "cabaran utama dalam menghafaz adalah mengingat." Manakala Peserta F menjelaskan bahawa cabaran kesukaran menghafaz ini kadangkala boleh menyebabkan dia kurang bersemangat dalam pembelajaran. Beliau meluahkan, "kesukaran menghafaz memang memutuskan semangat saya." Akhir sekali, Peserta H berkongsi pengalaman yang sama iaitu kesukaran menghafaz ayat boleh mengundang rasa malas. Beliau menjelaskan:

Satu masa tu macam dah banyak sangat hafal pastu makin lama makin susah kan. Rasa macam adui..malasnya nak hafal. Kira tak ada le putus asa tapi rasa macam malas..

Cabaran pembelajaran tahfiz yang turut diperkatakan oleh peserta kajian daripada kalangan murid tahfiz ialah cabaran gajet. Ini bertepatan dengan perkembangan zaman kini yang dilingkungi dengan kepesatan kemajuan gajet terkini. Seramai tiga orang peserta kajian yang meluahkan cabaran gajet yang boleh melalaikan mereka dalam pembelajaran tahfiz. Peserta D menjelaskan dengan katanya, "cabaran tinggi sebab zaman sekarang tv, laptop semua." Peserta F secara khusus menekankan tentang cabaran internet, beliau menjelaskan, "Selain itu situasi sekarang pelbagai kemudahan internet, kadang-kadang cabaran bagi saya." Situasi yang sama turut dialami oleh Peserta H yang dengan ringkas menyatakan, "Susah la memang cabaran dekat rumah, macam-macam la tv la, laptop lagi."

Cabaran terakhir dalam pembelajaran tahfiz yang dikongsikan oleh peserta kajian berdasarkan pengalaman sebenar mereka ialah cabaran rakan sebaya. Rakan sebaya yang tidak menyokong pembelajaran tahfiz peserta kajian seperti tidak memahami realiti kesukaran menghafaz ayat al-Quran adalah cabaran yang tidak kurang hebat bagi murid tahfiz. Walaupun hanya tiga daripada 11 orang peserta kajian yang memperkatakan tentang cabaran rakan sebaya ini tetapi ia tidak wajar dipinggirkan. Peserta A ketika menceritakan tentang cabaran dan dugaan pembelajaran tahfiz menyatakan, "Dugaan lagi mungkin daripada rakan sendiri la, rakan di luar." Ini bermaksud rakan yang bukan dalam aliran tahfiz boleh menjadi cabaran kepada murid tahfiz dalam pembelajaran mereka. Seterusnya, Peserta H menceritakan perkara yang sama iaitu bagaimana rakan sekolah lama boleh menjadi cabaran kepada pembelajaran beliau. Beliau meluahkan,

Macam kalau kat luar kan..mungkin ada je kawan-kawan sekolah lama yang kutuk-kutuk ..apa tahfiz low class..

Ini turut diakui oleh Peserta I yang meluahkan menerusi temu bual iaitu, “Satu lagi rakan-rakan kadang-kadang mengata-ngata tu memang ada. Terasa hati pun ada jugak.” Ini bermakna cabaran rakan sebaya walaupun tidak banyak tetapi tetap memberi kesan kepada pembelajaran murid tahfiz.

Huraian di atas menunjukkan bahawa cabaran pembelajaran tahfiz boleh melemahkan semangat murid untuk konsisten dengan aktiviti menghafaz dan ada kala boleh menggugat pencapaian mereka.

Sokongan yang diperlukan oleh Murid Tahfiz

Berdasarkan kepada dapatan kajian, sokongan yang diperlukan oleh murid tahfiz dalam pembelajaran mereka meliputi sokongan guru, ibubapa, rakan dan pihak sekolah itu sendiri. Hampir kesemua peserta kajian iaitu seramai 10 daripada 11 peserta yang ditemu bual mengakui bahawa sokongan paling utama yang diperlukan ialah sokongan guru. Sokongan guru ini meliputi bimbingan, nasihat dan kata-kata motivasi untuk murid. Peserta A menjelaskan dengan panjang lebar,

Kalau dari segi sokongan ustaz-ustaz cikgu semua dia macam siapa-siapa yang dari segi hafazan dia lambat sikit kan, dia akan tapis pelajar-pelajar yang lambat dengan pelajar yang cepat ni, pelajar ni akan dihantar untuk mengikuti kelas-kelas lain macam kelas tambahan, kelas hafazan

Ustaz datang panggil tanya masalah apa, pastu ustaz bagi bimbingan macam tu la.

Peserta B berkongsi bagaimana guru tahfiz beliau bersedia dihubungi menerusi telefon bagi mendengar ayat hafazan murid (tasmik) apabila berada bercuti di rumah. Beliau menjelaskan, “Sebab kalau balik bermalam pun, ustazah pesan suruh call ustazah. Pastu call la ustazah, tasmik ikut telefon. Ustazah suruh call. “

Peserta C dan D juga berkongsi perkara yang sama apabila guru tahfiz memberi semangat dan dorongan dalam proses pembelajaran mereka. Peserta C meluahkan, “Sokongan dari segi mereka cuba bagikan kata-kata semangat..” Peserta D pula menyatakan, “Pelajar ni cepat *down* semangat. Guru kena sentiasa bagi dorongan. Kena bagi motivasi la untuk menaikkan semangat.”

Empat orang lagi peserta kajian turut memperkatakan perkara yang sama seperti Peserta C dan D iaitu sokongan guru ialah dalam bentuk kata semangat dan dorongan berbentuk motivasi. Sebagai contoh, Peserta E menyatakan, “Kata-kata semangat daripada guru membantu meningkatkan semangat saya.” Seterusnya Peserta H meluahkan pengalamannya, “Kalau saya malas-malas tu saya terus jumpa ustaz saya. Saya bagi tahu dia apa masalah saya nanti dia bagi motivasi kat saya.” Manakala Peserta I turut mengemukakan cerita yang sama bagaimana guru tahfiz kerap memberikan motivasi. Beliau menyatakan, “Lepas dia mengajar tu dia akan ambik *spent* dalam 10 minit untuk bagi tazkirah. Masa tu la dia motivasi..”

Selanjutnya Peserta J secara ringkas memaklumkan bahawa “Ustaz pun banyak bagi motivasi, kata-kata semangat.”

Dua orang lagi peserta kajian iaitu Peserta F dan Peserta K pula menekankan sokongan guru daripada segi bimbingan hafazan. Peserta F menjelaskan, “Guru banyak membimbing dan mengajar saya lebih-lebih lagi guru *tasmik*. Guru juga sediakan kaunseling kepada murid yang mengalami masalah ketika menghafaz.” Sementara itu Peserta K menceritakan bagaimana guru tahfiz sanggup datang waktu malam ke asrama sekolah bagi mendengar hafazan murid. Beliau menjelaskan, “..dia sanggup datang malam-malam ke sekolah. Kita pun baca depan dia (*tasmik*). Walaupun kita ada pagi-pagi tu tapi kita baca jugak depan dia (malam).”

Sokongan yang seterusnya sebagaimana yang dikongsikan oleh peserta kajian ialah sokongan ibubapa. Majoriti peserta kajian sememangnya menekankan keperluan sokongan ibubapa dalam pembelajaran tahfiz mereka. Seramai 10 orang peserta kajian menyentuh tentang sokongan ibubapa yang sangat diperlukan bagi membantu proses pembelajaran tahfiz. Peserta A dan Peserta D menyatakan antara sokongan ibubapa ialah berkaitan aspek pemakanan murid tahfiz yang perlu dijaga. Peserta A berkata, “Kalau macam makanan ni, mak saya selalu bagi coklat, kismis, kurma..”. Manakala Peserta D pula menyatakan, “Kalau saya balik rumah, mak saya jaga makanan, memang mak tegas.”

Selain daripada sokongan aspek pemakanan, sokongan ibubapa diperlukan dalam aspek emosi iaitu bimbingan dan sikap keprihatinan ibubapa. Peserta C menjelaskan sokongan ibubapa iaitu, “mak ayah cuba bagikan kita ruang untuk kita hafal Al-Quran.” Peserta D secara ringkas menjelaskan bahawa, “Mak ayah beri dorongan daripada sinilah.” Perkara yang sama turut dikongsi oleh Peserta H, “Jadi mak ayah saya bagi dorongan la, suruh kuat.” Ini disentuh juga oleh Peserta I yang meluahkan tentang keperluan sokongan ibubapa, “Sebab bila ada orang bagi semangat, bagi harapan pada kita jadi saya lebih semangat untuk teruskan.”

Terdapat juga sokongan ibubapa peserta kajian yang berbentuk bantuan untuk mendengar hafazan anak serta bertanya tentang aktiviti hafazan anak. Sokongan ini sangat diperlukan dan membantu peserta kajian dalam pembelajaran mereka. Sebagai contoh Peserta B meluahkan ibunya yang bertanya tentang aktiviti hafazan beliau dengan katanya, “Mak saya macam, nanti kalau saya tak *tasmik*, kak ngah bila nak *tasmik* ni?” Peserta I juga berkongsi perkara yang sama, “Mak akan tanya. Sekarang saya dah khatam, kan, jadi dia akan tanya jugakla Al-Quran *murajaah* tak, *murajaah* tak, ulang atau tidak Al-Quran tu.” Selain itu, Peserta K juga meluahkan yang ibunya akan berbuat perkara yang sama iaitu sokongan dalam bentuk keprihatinan tentang hafazan beliau. Peserta K menjelaskan, “..macam mak saya kalau saya telefon dia, dia akan tanya macam mana al-Quran saya.” Begitu juga yang dialami oleh Peserta J yang menerima nasihat dan teguran daripada ibunya, “..ditegur oleh ibu sendiri la, Alng hafal Quran, limit masa, bahagi masa elok-elok.” Seterusnya Peserta F menjelaskan bahawa ibubapa beliau turut memberi sokongan dengan mendengar hafazan ayat al-Quran. Beliau bercerita, “Kadang-kadang bila cuti ayah banyak mentasmikkan bacaan saya di rumah..”.

Selain daripada sokongan guru dan ibubapa, sokongan rakan sebaya juga diperlukan dan diperkatakan oleh peserta kajian. Terdapat enam orang peserta kajian yang mengutarakan

tentang aspek sokongan rakan sebaya ini. Peserta B berkongsi cerita, “At least kawan-kawan saya pun bagi sokongan jugak pada saya.” Peserta E, J dan K memberi fokus bagaimana rakan memberi dorongan dan motivasi agar bertahan dalam pembelajaran tahfiz. Peserta E berkata, “Kadang-kadang kawan yang cepat menghafal banyak membantu saya, kawan sebagai motivasi dan meningkatkan semangat saya.” Seterusnya Peserta K menekankan tentang pentingnya rakan yang sama bidang dapat memberi dorongan kepada beliau, “Macam saya pun selain daripada sokongan ibubapa, dia kena ada macam kita berkawan dengan rakan maksudnya yang sama suka dengan Al-Quran.” Peserta J secara panjang lebar berkongsi sokongan rakan yang diperolehi beliau:

Saya ada jugak kawan baik saya, kita orang berkawan sejak kecil lagi sejak tadika sampai sekarang kita orang masih berhubung berkawan. Sekarang dia di Imtiaz, Kuala Terengganu, jadi dia banyak beri dorongan.

Sementara itu Peserta D juga menenkankan sokongan rakan yang membantu apabila beliau rasa tidak bermotivasi dalam pembelajaran tahfiz, “bila kita down kawan akan back up lah, kena ada pertolongan daripada kawan.” Akhir sekali Peserta F memperkatakan kejayaan kawan boleh menjadi motivasi kepada beliau untuk meneruskan hafazan. Beliau menjelaskan, “Kawan-kawan juga sebagai motivasi. Saya banyak melihat kepada kawan-kawan yang sudah khatam Al-Quran.”

Dapatan kajian turut menunjukkan sokongan pihak sekolah juga diperlukan oleh murid dalam pembelajaran tahfiz mereka. Walau bagaimanapun, hanya dua orang peserta kajian yang menyatakan hal ini. Ini berkemungkinan peserta kajian lebih melihat kepada sokongan guru di sekolah yang bersifat secara langsung kepada murid. Peserta I dan Peserta J yang memberi fokus kepada sokongan pihak sekolah mengadakan program bagi membantu pembelajaran tahfiz murid. Peserta I mengemukakan pengalaman beliau, “Kalau setiap tahun tu measti ada la kem Al-Quran. Kalau kem Al-Quran tu tak semestinya hafal Al-Quran sahaja tapi dia akan buat ceramah Al-Quran untuk tingkatkan lagi semangat untuk menghafal.” Manakala Peserta J memperkatakan perkara yang sama iaitu pihak sekolah memberi sokongan dengan mengadakan program di luar bagi memberikan suasana berbeza kepada murid untuk menghafal ayat Al-Quran. Beliau menjelaskan, “pengetua bawak kita rest di Pantai Melawi, Bachok sambil menghafal Al-Quran. Hafal Al-Quran dan aktiviti gotong royong komuniti macam tu lah.”

Dapatan di atas jelas menunjukkan bahawa sokongan yang sangat diperlukan murid dalam pembelajaran tahfiz mereka meliputi sokongan guru dan ibubapa yang merupakan individu yang paling hampir dengan murid. Selain itu, sokongan rakan sebaya dan pihak sekolah turut membantu murid dalam pembelajaran mereka.

PERBINCANGAN

Cabaran pembelajaran tahfiz merujuk kepada empat cabaran utama yang dikongsi oleh murid tahfiz iaitu merujuk kepada cabaran persekitaran rumah yang berbeza dengan sekolah;

cabaran kesukaran menghafaz; cabaran gajet dan rakan sebaya. Cabaran persekitaran rumah yang berbeza boleh mengganggu tumpuan murid untuk menghafaz dan ini memerlukan sokongan ibubapa bagi memastikan suasana di rumah tidak jauh berbeza dengan sekolah. Sokongan dan penglibatan ibubapa yang dapat mewujudkan suasana kondusif untuk menghafaz adalah penting sebagaimana yang telah disentuh oleh Abdul Razak dan Norani (2011) iaitu sokongan ibubapa boleh dalam pelbagai bentuk bagi menyokong proses pembelajaran anak. Cabaran kesukaran menghafaz adalah cabaran yang sangat menuntut sokongan guru agar dapat berkongsi dan memberi panduan tentang kaedah hafazan yang sesuai dan berkesan. Cabaran gajet dan rakan sebaya walaupun tidak banyak diperkatakan namun ia tidak boleh dipandang remeh. Kewujudan gajet pada zaman teknologi kini boleh meleakakan murid daripada memberi tumpuan kepada hafazan mereka. Begitu juga cabaran rakan sebaya yang tidak memahami pembelajaran tahfiz boleh melemahkan semangat murid untuk bertahan dalam pembelajaran mereka. Oleh yang demikian sokongan ibubapa sebagaimana yang ditekankan dalam Islam dengan memberi penekanan kepada asas akidah, ibadah dan akhlak sangat diperlukan oleh murid berkenaan (Abdul Rashid, 2008).

Sementara itu, sokongan yang diperlukan oleh murid tahfiz di tiga buah Sekolah Agama Bantuan Kerajaan yang terpilih merangkumi sokongan guru, ibubapa, pihak sekolah dan rakan sebaya. Kesemua murid tahfiz yang ditemui mengemukakan kepentingan sokongan guru memandangkan masa mereka banyak dihabiskan di sekolah sebagai murid sekolah asrama aliran tahfiz. Oleh itu, kata-kata pendorong, bimbingan dan panduan guru sangat diperlukan sebagaimana yang disentuh oleh Abd Hafiz & Nur Safazilah (2016). Sokongan ibubapa turut ditekankan kerana ibubapa adalah individu yang rapat dengan murid. Galakan, perhatian dan kasih sayang ibubapa sangat mempengaruhi pencapaian akademik anak-anak (Zulkifli et al., 2016). Sokongan pihak sekolah dan rakan sebaya turut diperkatakan oleh beberapa orang murid. Program bimbingan dan pemantapan hafazan oleh pihak sekolah sangat membantu proses pembelajaran murid. Rakan sebaya yang menjadi cabaran kepada pembelajaran murid namun turut bertindak sebagai sokongan kepada murid khususnya rakan yang sama-sama berada dalam aliran yang sama.

KESIMPULAN

Kajian yang dijalankan ini menunjukkan bahawa cabaran pembelajaran tahfiz yang dihadapi murid perlu ditangani menerusi sistem sokongan yang jelas dan bersepadu. Sokongan yang diperlukan murid dalam pembelajaran tahfiz ialah sokongan yang bersepadu daripada pihak guru dan ibubapa secara khusus. Sokongan pihak sekolah dan rakan sebaya juga boleh membantu murid dalam menghadapi cabaran pembelajaran.

Kajian ini memberi implikasi penting kepada beberapa pihak yang berkaitan iaitu pihak ibubapa, guru dan sekolah tahfiz agar dapat berperanan secara berkesan sebagai sistem sokongan kepada murid yang mengikuti pembelajaran tahfiz. Perkongsian pintar dan kerjasama erat antara ibubapa, guru dan pihak sekolah adalah sesuatu yang perlu diambil serius oleh pihak Kementerian Pendidikan Malaysia. Program sedia ada yang sedang dilaksanakan iaitu Sarana Ibubapa perlu diperkembangkan lagi terutama untuk sekolah aliran

tahfiz agar ibubapa dan guru benar-benar menjalin kerjasama dan berganding bahu bagi memastikan pembelajaran tahfiz berjalan dengan baik.

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Deskripsi Al-Quran Terhadap Kepercayaan Politeisme: Suatu Pembicaraan Historikal

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ABSTRAK

Lapangan bidang antropologi telah memperkenalkan istilah politeisme yang merujuk kepada kepercayaan dan penyembahan lebih daripada satu tuhan. Manusia sejak dari awal kewujudannya telah berinteraksi dengan alam, berasa kagum dengan beberapa makhluk yang dianggap istimewa dan memiliki kuasa adikudrati. Keadaan ini mendorong segelintir manusia mempercayai politeisme, iaitu menyembah pelbagai tuhan di samping Allah SWT. Oleh itu, makalah ini bertujuan untuk membahaskan tentang deskripsi al-Quran terhadap politeisme, khususnya tentang sejarah, bentuk, faktor dan jenis-jenis politeisme. Jenis penelitian ini adalah berteraskan kajian kualitatif dengan mengaplikasikan metode analisis kandungan terhadap teks ayat-ayat al-Quran. Hasil kajian menunjukkan bahawa al-Quran mengandungi data *socio-historis* tentang politeisme dalam umat-umat terdahulu, di samping kritikan terhadap segala bentuk penyembahan selain Allah SWT. Kesimpulannya, pembicaraan al-Quran bukan hanya tentang isu syariat, bahkan meliputi bidang antropologi dan sosiobudaya manusia sejagat.

Kata Kunci: al-Quran, politeisme, antropologi, sejarah, sosiobudaya

PENDAHULUAN

Antropologi adalah salah satu subbidang dalam ilmu sosiologi. Ia merupakan suatu ilmu dan kajian saintifik yang membincangkan tentang manusia, terutama yang berkaitan dengan asal usul manusia, sama ada dari aspek perkembangan, adat resam, kebudayaan, dan kepercayaan. (Kamus Dewan, 2004 dan Purcell, T. W. 1998, 258). Antara perbincangan paling utama dalam antropologi adalah asal pembentukan agama dan kerangka kepercayaan serta ajarannya (Bowie, F. 2006. 31). Kini, meskipun manusia zaman moden kebanyakan menjauhkan diri daripada agama tradisional, namun masyarakat pasca-sekular (Barat) masih lagi peduli dengan aspek kerohanian, kebenaran, iktikad dan ketuhanan. Isu-su tersebut bersifat relatif. Alasan bersama ini mendedahkannya kepada kepelbagaian interpretasi dalam

ajaran-ajaran agama (Cabrero, L. O. 2018, 57). Justeru, dalam kepelbagaian itu, terdapat sejumlah agama-agama dunia yang dikategorikan sebagai agama politeisme atau *polytheistic*. (Smith, J. Z. 1998, 269).

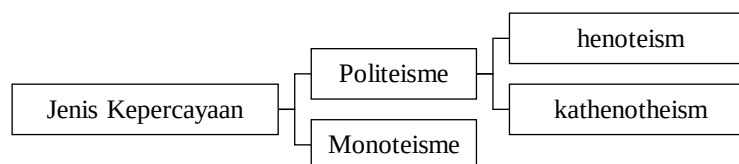
Politeisme didefinisikan sebagai suatu bentuk kepercayaan bahawa adanya lebih daripada satu Tuhan (Kamus Dewan, 2004) Dalam erti kata yang lain, politeisme adalah pemujaan banyak tuhan seperti dewa-dewi, roh, atau arca yang dipuja di tempat-tempat ibadat, disertai dengan ritual dan upacara, serta mitologi tertentu (Kohara, K. 2006, 1). Secara etimologi, istilah politeisme berasal daripada bahasa Yunani iaitu *poly* dan *theoi*. Gabungan ini membawa maksud “banyak tuhan”. Dalam kebanyakan agama yang menerima politeisme, tuhan-tuhan, daripada kalangan dewa-dewi yang berbeza adalah dianggap sebagai perwakilan kuasa-kuasa alam. Ia dapat dilihat, sama ada secara berautonomi, muncul di mata kasar, atau pancaran (Ulrich L, 2007, 42).

Beberapa sarjana membahagikan politeisme kepada dua aliran. Pembahagian utama, utama dalam politeisme adalah antara politeisme lembut dan politeisme yang keras. “Politeisme keras” adalah kepercayaan bahawa tuhan-tuhan adalah makhluk-makhluk yang tersendiri, entitinya berbeza, terpisah, nyata, dan mempunyai sifat dan nilai ketuhanan tersendiri. Manakala, “politeisme lembut” merujuk kepada kepercayaan bahawa tuhan itu berentiti tunggal, namun diinterpretasikan dari sudut yang berlainan (Kraemer, C. 2012).

Sementara itu, penganut politeisme tidak semestinya mengagungkan banyak tuhan dalam suatu masa. Justifikasinya, terdapat juga manusia yang hanya menyembah tuhan yang tunggal. Walau bagaimanapun, tidak menafikan kewujudan atau kemungkinan kewujudan dewa-dewa lain. Maka, kepercayaan ini diistilahkan sebagai *henoteism* (Charles T.et. al. 2012, 78-79). Malah, terdapat manusia yang dewa yang berbeza dalam masa dan situasi yang berlainan. Kefahaman ini disebut sebagai *kathenotheism* (Papathomas, G. D. 2010, 198).

Istilah antonim bagi kepercayaan ini adalah monoteisme, atau tauhid. Ia merujuk kepada kepercayaan yang hanya mengakui ketuhanan yang satu (Kohara, K. 2006, 1). Takrif yang lebih sempit tentang monoteisme adalah kepercayaan kepada kewujudan hanya satu tuhan yang menciptakan dunia, yang berkuasa dan menguruskan dunia (Cross, F.L 1974). Oleh yang demikian, dirumuskan bahawa agama manusia secara umumnya boleh disifatkan sama ada berasaskan politeisme atau monoteisme, seperti dalam rajah berikut:

Rajah 1: Jenis Kepercayaan Agama



Daripada perbincangan terdahulu, politeisme adalah suatu isu teologi yang telah lama wujud dalam sejarah peradaban manusia, seiring dengan kemunculan kepelbagaian agama. Persoalannya, jika krisis akidah ini berlaku sebelum zaman Nabi Muhammad SAW,

bagaimanakah al-Quran menjelaskan sejarah berkenaan? Maka, makalah ini bertujuan untuk membincangkan deskripsi dan huraian al-Quran terhadap politeisme yang wujud dalam umat-umat terdahulu. Fokus analisis makalah ini adalah menyasarkan kajian historikal, iaitu ayat-ayat al-Quran tentang sejarah dan bentuk politeisme yang dihadapi oleh para nabi dan rasul.

METODOLOGI

Secara amnya, makalah ini adalah berorientasikan kajian asas atau *pure reseach* yang bertujuan untuk memahami subjek yang dikaji. Data kajian pula adalah berbentuk kualitatif, kerana ia bersumberkan teks-teks yang mengandungi fakta, maklumat dan pernyataan berkaitan yang mampu menjelaskan tentang kepercayaan politeisme dan deskripsi al-Quran terhadapnya. Data-data kajian dikumpulkan daripada sumber-sumber autentik seperti buku dan artikel ilmiah. Dalam pada itu, makalah ini turut mengaplikasikan jenis kajian sejarah, historiografi dan etnografi. Justifikasinya, makalah turut membahaskan tentang antropologi yang menyentuh tentang agama dan budaya manusia.

Fokus perbincangan makalah adalah fakta sejarah tentang politeisme yang terkandung dalam al-Quran. Ayat-ayat terpilih akan dianalisis dan dihuraikan berdasarkan pandangan sarjana Islam, khususnya ahli Tafsir. Makalah tidak bermaksud untuk membincangkan secara terperinci tentang hukum politeisme, perkahwinan antara Muslim dengan penganut agama politeisme, akibat di akhirat dan seumpama dengannya.

Politeisme Dalam Agama-agama Dunia

Politeisme telah wujud dalam sejarah agama atau kepercayaan masa lampau sejak sebelum tahun 6 SM. Ia hampir menyamai konsep agama yang berasaskan *paganism*. Terdapat banyak agama-agama utama dunia, kuno atau baru, dipengaruhi kepercayaan berasaskan politeisme seperti Hindu, Buddha, Shinto, Yunani Purba, agama tradisi orang Cina, kepercayaan neo-pagan (Issitt, M., & Main, C. 2014).

Dalam kebanyakan agama-agama kuno, politeisme sangat ketara dalam sistem kompleks kepercayaan tamadun Mesir Kuno (Allen, J. P. 2000, 24). Ia berpusat pada interaksi orang-orang Mesir dengan banyak dewa-dewa yang dipercayai berada di dalam dan mengawal dunia. Penyembahan tuhan matahari dalam kalangan masyarakat Mesir kuno seperti Ra dan Anum (Assmann, J. 1995). Dalam pada itu, ritual seperti doa dan persembahan diberikan kepada tuhan-tuhan untuk mendapatkan nikmat mereka. Amalan agama rasmi yang berpusat pada para firau, para pemimpin Mesir, dipercayai memiliki kuasa Tuhan berdasarkan kedudukan mereka. Mereka bertindak sebagai perantara antara orang-orang dan tuhan-tuhan mereka, dan diwajibkan untuk mempertahankan tuhan-tuhan melalui ritual dan persembahan supaya mereka dapat mengekalkan kestabilan perjalanan alam (Frankfort, H. 2012).

Dalam pada itu, agama Yunani Kuno juga banyak dipengaruhi oleh politeisme. Ia merangkumi koleksi kepercayaan, ritual, dan mitologi yang berasal dari Yunani purba (Burkert, W. 1985). Kebanyakan orang Yunani kuno mengiktiraf 12 tuhan dan dewa Olimpia, iaitu Zeus, Hera,

Poseidon, Demeter, Athena, Ares, Aphrodite, Apollo, Artemis, Hephaestus, Hermes, dan sama ada Hestia atau Dionysus (Seltman, C. T. 2017). Dalam pada itu Plato, seorang ahli falsafah dan kesusasteraan terkenal turut memperkatakan tentang politeisme dalam kalangan orang Yunani. Plato mengambil sikap kritikal dan berpandangan sinis terhadap kepercayaan dan amalan penyembahan 12 Tuhan Olimpian tersebut (Roskam, G. 2019, 169).

Selain itu, masyarakat dalam tamadun Rom silam juga menganut kepercayaan politeisme, melalui penyembahan dewa-dewi (Scheid, J. 1987, 303). Sistem kompleks penyembahan dan kepercayaan kepada dewa dan dewi ini dikenali sebagai teisme (Kraay, K. J. 2010, 355). Orang Rom, khususnya para pemerintah amat menitikberatkan dan menjaga hubungan baik dengan para dewa agar ketuanan dan kekuasaan mereka terus kekal (Horsley, R. A. (Ed.). 1997).

Penganut Hindu amat menghormati dewa-dewa dalam bentuk *murti*, atau *idola*. Sementara itu *Puja* (ibadah) dari *murti* adalah suatu cara untuk berkomunikasi dengan entiti ketuhanan yang abstrak, iaitu Brahman yang dianggap sebagai sang pencipta, dan tuhan yang menguruskan alam (Flood, G. D. 1996). Dalam kalangan penganut Hindu, ada yang menyembah sejumlah dewa-dewa yang berbeza-beza dan, mereka berasal daripada Brahman. Sementara penganut yang lain mengamalkan politeisme dan *henotheism* yang lebih tradisional, dengan memfokuskan ibadat mereka kepada satu dewa (Wani, A. M. 2013).

Selain itu, pengaruh politeisme juga sangat ketara dalam agama Shinto di Jepun. Penganutnya menyembah dewa-dewa yang dipanggil *kami*. Konsep *kami* ditakrifkan sebagai tuhan, roh, semangat, penunggu, atau inti pati rohani". Semua istilah tersebut merujuk kepada suatu maksud iaitu "tenaga yang menghasilkan sesuatu." Batu, pokok, sungai, haiwan, objek, tempat, dan orang boleh dikatakan memiliki sifat *kami* (Richard P. & Robert E. 1985, 18-19). Sementara penganut Buddha di Jepun pula, meskipun pada asal ajaran agama tidak menyembah sebarang tuhan, namun mereka turut mengamalkan politeisme kerana dipengaruhi ajaran Shinto (Teeuwen, M., & Scheid, B. 2002, 195).

Di samping itu, masyarakat di semenanjung Arab sebelum kedatangan Islam hidup dalam kejahilan. Konseptualisasi kepercayaan didominasi oleh sistem politeisme, iaitu penyembahan berhala-berhala, batu, pokok-pokok, dan sebagainya (Mohammed, K. 2019, 76). Hal ini tidak bermakna mereka tidak mengenali Allah SWT sebagai tuhan tertinggi. Justifikasinya, mereka menggunakan istilah *leksem* sebagai terjemahan daripada kalimah *Rabb* dan merujuk kepada Tuhan Yang Esa, sejak 500 tahun sebelum kelahiran Nabi Muhammad SAW (Yahya, Y. K. 2018).

Sebaliknya, agama-agama *samawi* seperti Yahudi (Judaism) dan Kristian secara umumnya adalah berorientasikan kepercayaan penyembahan satu Tuhan, atau monoteisme. Meskipun demikian, terdapat aliran dan kefahaman yang diserapi oleh politeisme. Misalnya, tersurat beberapa kenyataan dalam kitab utama kaum Yahudi iaitu Taurat, yang bersifat kontradiksi, iaitu adanya pernyataan bahawa tuhan itu banyak dan adanya pernyataan Tuhan itu Esa. Oleh itu, segelintir ahli teologi membuat rumusan bahawa golongan itu telah melalui suatu evolusi dalam konseptualisasi kepercayaan, dari monoteisme menuju politeisme (Heiser, M. S. 2008, 1).

Menurut perspektif beberapa ahli teologi, unsur politeisme sangat ketara dalam ajaran Trinitas dalam agama Kristian, iaitu Tuhan Bapa, Tuhan Anak dan Ruh al-Qudus (Wierenga, E. 2004 dan Kaufmann, Y. 1951, 179). Justeru, dalam menjustifikasikan konsep Trinitas tersebut, segelintir ahli teologi Kristian menafikan bahawa Kristian adalah agama yang berasaskan politeisme seperti Amun-Ra dalam kepercayaan Mesir kuno. Sebaliknya menurut mereka, Trinitas adalah suatu konsep politeisme yang ada dalam monoteisme (Rea, M. C. 2006, 133). Impaknya, kesukaran memahami konsep Trinitas mendorong penganut Kristian membantah dan mempersoalkan sistem kepercayaan agama mereka (Owen, M., & Dunne, J. A. 2019, 33).

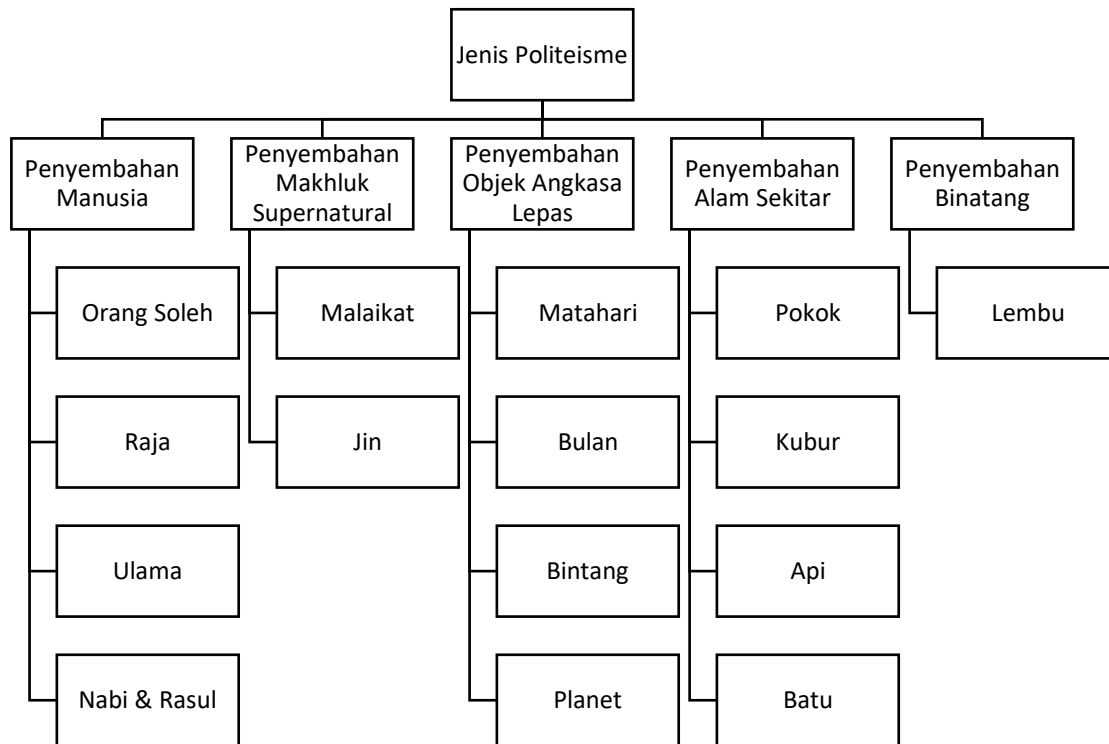
Dalam perbincangan ini, dirumuskan bahawa kepercayaan dan penyembahan banyak tuhan atau dewa telah wujud dalam kebanyakan agama-agama utama dunia. Sorotan sejarah kemunculan agama-agama tersebut menunjukkan ia telah wujud sebelum zaman kebangkitan Nabi Muhammad SAW. Justeru itu, persoalan signifikan adalah bagaimanakah deskripsi al-Quran dalam menggambarkan dan menilai kepercayaan politeisme dalam umat-umat terdahulu?

Deskripsi Al-Quran Terhadap Historikal Kepercayaan Politeisme

Al-Quran suatu kitab suci yang membicarakan tentang pelbagai aspek kehidupan insani. Jurusan terpenting adalah berkaitan tentang teologi atau akidah Islam. Justifikasinya, al-Quran menghuraikan tentang ketuhanan dan perkara ghaib, sama ada tentang makhluk ghaib atau *supernatural* seperti malaikat jin dan roh, atau dimensi ghaib, iaitu dimensi masa hadapan, iaitu alam Barzakh dan alam Akhirat. Dalam pada itu, sejarah dan kisah umat-umat terdahulu juga adalah suatu yang ghaib, bagi umat manusia semasa penurunan al-Quran.

Sejarah umat terdahulu merujuk kepada kisah perjuangan para utusan tuhan daripada kalangan nabi dan rasul, menghadapi manusia bersifat antagonis dan ingkar. Perjuangan menyebarkan kepercayaan monoteisme atau tauhid senantiasa menghadapi tentangan daripada kaum yang menerima politeisme atau mensyirikkan Allah SWT. Penelitian dan analisis terhadap jenis kepercayaan politeisme yang terdapat dalam umat-umat terdahulu adalah berbeza-beza. Kenyataan ini boleh dirumuskan seperti dalam rajah berikut:

Rajah: Jenis Kepercayaan Politeisme



Sumber: Analisis penulis (2019).

Rajah di atas menunjukkan dapatan utama bagi kajian ini. Rajah mengandungi aspek perbincangan al-Quran terhadap sejarah kepercayaan politeisme yang terdapat dalam kaum nabi dan rasul sebelum kedatangan Nabi Muhammad SAW. Struktur kepercayaan politeisme dalam kalangan mereka adalah berbeza-beza, sama ada penyembahan manusia, makhluk *supernatural*, objek angkasa lepas, alam sekitar dan binatang. Analisis terhadap teks al-Quran dan perbincangan terperinci adalah seperti berikut:

Penyembahan Manusia

Al-Quran menceritakan tentang perihal keadaan agama politeisme dalam bentuk penyembahan manusia, yang terdiri daripada orang soleh, para raja dan pemerintah, ulama, serta nabi dan rasul.

i) Orang Soleh

Kaum Nabi Nuh AS menyembah tokoh-tokoh agama, golongan ningrat dan orang soleh seperti Wadd, Suwā', Yaghūth, Ya'ūq dan Nasr. Nama-nama tersebut adalah orang-orang soleh sebelum zaman Nabi Nūḥ AS. (Jeffery, A. 1925, 280). Firman Allah SWT (Nūḥ 71: 23):

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا

Terjemahan: Dan (ketua-ketua) mereka (menghasut dengan) berkata: “Janganlah kamu meninggalkan (penyembahan) tuhan-tuhan kamu, terutama (penyembahan) Wadd, Suwā’, Yaghūth, dan Ya’ūq, serta Nasr.”

Menurut al-Ṭabarī (2000. 23: 639), pada asalnya arca tokoh-tokoh itu dibina bagi memperingati kesolehan dan memberi motivasi kepada orang hidup. Namun, lama-kelamaan, mereka disembah selain daripada Allah SWT. Al-Qurṭubī (1964) memetik riwayat daripada al-Wāqidī yang menjelaskan bahawa arca Wadd dibina dalam rupa seorang lelaki, Suwā’ dalam rupa seorang perempuan dan Yaghūth dibentuk sebagai seekor singa. Manakala Ya’ūq dibentuk sebagai seekor kuda dan Nasr berupa seekor burung hering. Kesannya, syirik ini adalah tunas dan induk kepada syirik-syirik yang muncul sejarah umat manusia di muka bumi ini. Misalnya, berhala Wadd telah disembah oleh suku-suku Arab di Dawmat al-Jandal (Lecker, M. 2007, 131).

ii) Raja

Penyembahan manusia pada awalnya terdapat dalam kalangan kaum Nabi Ibrāhīm AS. Mereka menyembah raja Namrūd bin Kūsh, pemerintah Babylon selama 400 tahun. Rakyatnya percaya bahawa raja mereka mempunyai sifat-sifat ketuhanan seperti berkuasa menghidupkan dan mematikan manusia (Lowin, S. L. 2012, 261). Allah SWT merakamkan perdebatannya bersama Nabi Ibrāhīm AS dalam firman-Nya (Al-Baqarah 2: 258):

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ

Terjemahan: Tidakkah engkau (pelik) memikirkan (wahai Muhammad) tentang orang yang berhujah membantah Nabi Ibrahim (dengan sombongnya) mengenai Tuhannya, kerana Allah memberikan orang itu kuasa pemerintahan? Ketika Nabi Ibrahim berkata: “Tuhanku ialah Yang menghidupkan dan Yang mematikan”. Ia menjawab: “Aku juga boleh menghidupkan dan mematikan”.

Sementara itu, Firaun pada zaman Nabi Musā AS juga telah mendakwa dirinya sebagai tuhan. Menurut al-Alūsi pada peringkat awal, Firaun mendakwa dirinya sebagai *ilāh* (suatu yang disembah). 40 tahun kemudian, Firaun mengumpulkan rakyatnya dan mengisytiharkan diri sebagai *rabb* (tuhan pencipta dan pentadbir). Firman Allah SWT [Al-Nāzi’āt 79: 23-24] :

فَحْشَرَ فَنَادَى ٢٣ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ٢٤

Terjemahan: Lalu ia menghimpunkan orang-orangnya dan menyeru, dengan berkata: “Akulah tuhan kamu, yang tertinggi”.

Menurut Ibn al-Jawzī (2001, 4: 396), Firaun mendakwa tiada tuhan yang lebih tinggi daripadanya, atau mendakwa dirinya adalah ketua kepada berhala-berhala yang disembah oleh rakyatnya. Dakwaan Firaun bahawa dirinya adalah tuhan perlu disembah disambut baik oleh rakyatnya (al-Bawḍāwū, 1997, 5: 93). Justeru, perjuangan Nabi Musa AS adalah penyebaran tauhid atau monoteisme yang mengesakan Allah SWT (Freud, S. 2016).

iii) Ulama

Orang Yahudi dan Nasrani pula menjadikan golongan *al-ahbār* (pendeta dan ulama) dan *al-ruhbān* (ahli ibadat) sebagai sembah selain Allah SWT. Mereka mematuhi segala peraturan yang ditetapkan, kendatipun dalam kemaksiatan. Firman Allah SWT [Al-Tawbah 9: 31] :

أَتَّخِذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا
إِلَهًا وَاحِدًا ۖ لَا إِلَهَ إِلَّا هُوَ ۚ سُبْحَنَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾

Mereka menjadikan para pendeta mereka sebagai pendidik-pendidik selain dari Allah, dan juga (mereka mempertuhankan) Al-Masih ibni Maryam, padahal mereka tidak diperintahkan melainkan untuk menyembah Tuhan Yang Maha Esa; tiada Tuhan (yang berhak disembah) melainkan Dia. Maha Suci Allah dari apa yang mereka sekutukan.

Menurut Ṣāliḥ al-‘Uthaymīn (2003) orang Yahudi menganggap golongan *al-ruhbān* iaitu ahli ibadat sebagai wali-wali dan menyembah mereka selain Allah. Orang Nasrani khususnya memberikan hak membuat syariat kepada rahib, paderi atau pastor dan menggubal ajaran agama mengikut kehendak mereka. Ajaran rekaan diserapkan dalam kitab suci mereka atau melalui keputusan persidangan tokoh-tokoh agama Nasrani (al-Qāsimī, 1997, 1: 229).

iv) Nabi

Penyembahan nabi telah dilakukan oleh penganut agama Yahudi yang mendakwa Uzayr AS dan penganut agama Nasrani mendakwa Isa AS, kedua-duanya adalah anak lelaki Allah SWT [Al-Tawbah 9: 30] :

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصْرَى الْمَسِيحُ ابْنُ اللَّهِ ۖ

Terjemahan: Dan orang-orang Yahudi berkata, “Uzayr ialah anak Allah” dan orang-orang Nasrani berkata, “Al-Masih ialah anak Allah.”

Menurut Ibn al-Jawzī (1984) yang memetik pendapat Ibn ‘Abbās, punca sikap ekstrem dalam kalangan orang Yahudi terhadap 'Uzayr adalah kerana mereka melihat keajaiban dan mukjizat yang terjadi terhadapnya seperti penulisan semula kitab Tawrāt berdasarkan hafalannya setelah Taurat dihilangkan daripada dada-dada orang Yahudi. Demikian juga kerana peristiwa 'Uzayr dihidupkan kembali setelah wafat 100 tahun (Dragon, M. S. 2015).

Dalam pada itu, penganut Kristian pula beriktikad bahawa Isa AS adalah tuhan (al-Māidah 5: 17 & 72), anak tuhan (al-Tawbah 9: 30) atau salah satu daripada tiga unsur tuhan (al-Māidah 5: 73). Allah SWT menegaskan bahawa Isa AS adalah utusan Allah SWT, roh-Nya serta kalimah-Nya yang dicampak ke rahim Maryam AS. (Parrinder, G. 2013)

Penyembahan Makhluk Supernatural

Supernatural merujuk kepada makhluk yang kuat dan ghaib seperti malaikat, jin atau hantu. Manusia menyembahnya dengan tujuan memohon pertolongan atau untuk mengelakkan gangguan yang dicetuskan oleh mereka. Spiro, M. E., & d'Andrade, R. G. 1958, 456).

i) Malaikat

Politeisme juga berlaku dalam kepercayaan dan penyembahan malaikat (Yates, R. 1985). Berhubung hal ini, al-Quran mencatatkan bahawa segelintir manusia mendakwa mereka menyembah malaikat. Firman Allah SWT [Saba' 34: 41-42] :

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ٤٠ قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ
الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ٤١

Dan (ingatkanlah) masa Allah menghimpunkan mereka semua (pada hari kiamat), kemudian Dia bertanya kepada malaikat: Adakah orang-orang ini, (kamu setuju) menyembah kamu dahulu? 41. Malaikat menjawab: Maha Suci Engkau (dari adanya sebarang sekutu dengan-Mu). Engkaulah (yang kami hubungi sebagai Pemimpin dan) Pelindung kami bukan mereka. (Tidak ada hubungan dari pihak kami dengan mereka mengenai penyembahan mereka kepada kami), bahkan mereka adalah menyembah Jin Syaitan; kebanyakan mereka pula percaya kepada Jin Syaitan itu (sebagai sekutu Tuhan yang dipuja dan dipatuhi).

Al-Baghawī (1997, 6: 404), menjelaskan bahawa orang kafir menyangka bahawa mereka telah menyembah malaikat. Namun, pada hari Akhirat para malaikat menafikan penyembahan itu, dan menyandarkan perbuatan mereka kepada penyembahan syaitan jin. Perbuatan mentaati jin dalam mensyirikkan Allah SWT adalah suatu bentuk sembah terhadap mereka.

ii) Jin dan Syaitan

Selain itu, terdapat sebilangan suku Arab jahiliah yang menyembah jin. Hishām bin Muḥammad al-Kalbī (2000) menyatakan bahawa Bani Mulayḥ daripada kabilah Khuzā'ah menyembah jin. Ada juga manusia yang memohon perlindungan (*al-isti'ādhah*) dengan mereka supaya tidak diganggu. Firman Allah SWT [Al-Jin 72: 6] :

وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ٦

Terjemahan: Dan bahawa sesungguhnya adalah (amat salah perbuatan) beberapa orang dari manusia, menjaga dan melindungi dirinya dengan meminta pertolongan kepada ketua-ketua golongan jin, kerana dengan permintaan itu mereka menjadikan golongan jin bertambah sombong dan jahat.

Menurut al-Ṭabarī (2000), perasaan takut menyebabkan manusia memohon perlindungan daripada jin. Misalnya, apabila seseorang berjalan pada waktu petang melalui lembah, dia

mengucapkan, “Aku berlindung dengan tuan lembah ini daripada kejahatan dan pidana mereka yang bodoh daripada kaumnya.”

Penyembahan Objek Angkasa Lepas

Selain berdakwah dan menentang politeisme penyembahan manusia, Nabi Ibrahim AS juga menghadapi kaum yang menyembah berhala dan objek angkasa lepas, seperti matahari, planet dan bulan. (Crosby, D. (2018, 39). Al-Quran telah mengisahkan perdebatan Nabi Ibrahim AS dengan penyembah objek angkasa lepas. (al-An’ām, 6, 75-81 dan Sumanto, E. 2018).

i) Matahari

Selain kaum Nabi Ibrahim di Babylon, Kisah rakyat Saba’ yang menyembah matahari bersama raja mereka telah dinyatakan dengan jelas dalam firman Allah SWT [al-Naml 27: 24]:

وَجَدْنَاهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ

Terjemahan: Aku dapati raja perempuan itu dan kaumnya sujud kepada matahari dengan meninggalkan ibadat menyembah Allah.

Penduduk Sana’ dipimpin oleh seorang maharani yang dikenali sebagai Balqis. Seluruh rakyat negeri Saba’ adalah penyembah matahari, dan mereka bersujud kepadanya (Green, E. A. 2001, 151).

ii) Bulan

Al-Quran menjelaskan bahawa matahari dan bulan adalah dua tanda tentang kebesaran Allah SWT. Ibn Kathīr (1998, 7: 166) menjelaskan bahawa manfaat yang besar yang diperoleh oleh manusia daripada matahari dan bulan mendorong manusia menyembah kedua-dua objek angkasa lepas ini. Maka, Allah SWT melarang manusia bersujud kepada kedua-duanya seperti dalam firman-Nya [Fuṣṣilat 41: 37]:

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ

Terjemahan: Dan di antara tanda-tanda kekuasaan-Nya ialah malam dan siang, serta matahari dan bulan. Janganlah kamu sujud kepada matahari dan janganlah pula sujud kepada bulan dan sebaliknya hendaklah kamu sujud kepada Allah yang menciptakannya, kalau benar kamu hanya beribadat kepada Allah.

iii) Bintang

Bintang atau gugusan bintang yang menjadi penunjuk arah juga disembah oleh manusia. Allah SWT menegaskan dalam al-Quran bahawa Dialah yang mencipta, semua objek di angkasa lepas, termasuklah bintang dan zodiak. Justeru, pencipta kepada jisim-jisim itu yang perlu disembah oleh manusia. Firman Allah SWT [Al-Najm 53: 49]:

وَأَنَّهُ هُوَ رَبُّ الشَّعَرَىٰ ٤٩

Terjemahan: Dan bahawa sesungguhnya, Dialah Tuhan (Pencipta) Bintang Shi’rā.

Antara agama dan kepercayaan yang wujud di semenanjung Arab sebelum kedatangan Islam ialah penyembahan suatu bintang yang dikenali sebagai Shi'rā atau zodiak sirius (Gibb, H. A. 1962, 269). Menurut al-Rāzī (1999, 29: 283), zodiak sirius menghalu ke utara dan selatan. Segelintir kaum Arab telah menyembah zodiak sirius selatan.

iv) Planet

Al-Quran juga turut mencatatkan sejarah kaum Nabi Ibrāhīm AS beriktikad bahawa objek-objek besar dalam sistem cakerawala itu memberi kesan kepada kondisi di bumi. Bagi tujuan penyembahan, ia dijelmakan dengan pelbagai berhala-berhala untuk disembah. Allah SWT berfirman [al-An'ām, 6: 76]:

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ۖ ٧٦

Terjemahan: Maka ketika dia berada pada waktu malam yang gelap, dia melihat sebuah bintang (bersinar-sinar), lalu dia berkata: Inilah Tuhanku? Kemudian apabila bintang itu terbenam, dia berkata pula: Aku tidak suka kepada yang terbenam hilang.

Menurut al-Nasafī (1998, 1, 516), bapa Nabi Ibrahim AS dan kaumnya menyembah berhala, matahari, bulan, dan planet-planet, terutama Musytari atau Zuhrah. Justeru, Nabi Ibrahim ingin membuktikan bahawa agama mereka adalah batil, kerana tuhan-tuhan yang disembah itu bersifat muncul dan menghilang. Menurut Ibn Kathīr (2004), setelah Ibrahim AS berhijrah ke Ḥarrān, baginda menghadapi kaum Kan'an yang menyembah tujuh planet, iaitu Zuhā, Musytari, Marikh, Zuhrah, Utarid, bulan dan matahari.

Dalam pada itu, suku Arab Jahiliyah juga menyembah jirim-jirim angkasa lepas seperti planet dan mempercayai objek-objek itu berkuasa mentadbir alam semesta. Al-Shahrastani (1984) menjelaskan bahawa kepercayaan ini cenderung kepada agama Ṣabi'ah. Mereka percaya kepada kesan dan pengaruh perjalanan bintang dan pergerakan planet pada orbitnya sehingga memberi kesan kepada urusan mencari tempat tinggal, perjalanan dan aktiviti ramalan atau prognosis. Penyembahan planet juga wujud dalam agama dan kepercayaan India Kuno (Yano, M. 2004, 331).

Penyembahan Alam Sekitar

Pemujaan alam sekitar merangkumi pemujaan tempat atau objek yang dianggap mempunyai kesaktian dan keramat. Jenis pemujaan sekitar ayang dicatatkan dalam al-Quran sama ada secara implisit atau eksplisit ialah, pemujaan kubur, pokok dan batu.

i) Kubur

Dalam pada itu, terdapat juga tradisi pemujaan kubur para nabi dan tokoh agama dalam kalangan Yahudi dan Nasrani. Masyarakat Arab Jahiliyah juga turut menjadikan kubur al-Lāt sebagai berhala. Berhala ini diperbuat daripada batu yang dipahat dan ia diletakkan dalam sebuah rumah yang dibina di atasnya. Firman Allah SWT [al-Najm 53: 19-20]:

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ۚ ١٩ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ ۚ ٢٠

Terjemahan: Maka adakah kamu nampak bahawa Al-Laāt dan Al-Uzza; Serta "Manāt" yang ketiga.

Menurut al-Suhaylī (2000), pada zaman dahulu, al-Lāt adalah seorang lelaki yang soleh yang sentiasa menyediakan makanan untuk jemaah haji. Setelah dia meninggal dunia, masyarakat ketika itu telah membina rumah di atas kuburnya dan menutupnya dengan tirai-tirai. Batu al-Lāt ini diagungkan oleh Quraysh dan keseluruhan orang Arab.

ii) Pokok

Kisah kaum Nabi Shu'ayb AS, yang mendiami al-Aykah, iaitu sebuah tempat yang berhutan di daerah Madyan, yang dijadikan pusat penyembahan. Mereka menyembah sebidang tanah gurun yang ditumbuhi pepohonan. Dewa yang mereka sembah di samping Aykah adalah Ba'l serta Ashīra. Allah SWT berfirman [al-Shu'arā' 26: 176-177]:

كَذَّبَ أَصْحَابُ الْأَيْكَةِ الْمُرْسَلِينَ ۚ ١٧٦ إِذْ قَالَ لَهُمُ شُعَيْبٌ أَلَا تَتَّقُونَ ۚ ١٧٧

Terjemahan: (Demikian juga) penduduk Aykah telah mendustakan Rasul-rasul (yang diutus kepada mereka). Ketika Nabi Shu'ayb berkata kepada mereka: Hendaknya kamu mematuhi perintah Allah dan menjauhi larangan-Nya.

Menurut Muḥammad Zakariyyā (2001), asas kepada penyembahan pepohon besar ialah kepercayaan bahawa pokok itu menjadi tempat kediaman roh, memiliki semangat dan kesaktian, atau perasaan takut kepada roh-roh jahat yang menghuni kawasan itu. Selain itu, menurut al-Shawkānī (1994), penduduk al-Rass menyembah sebatang pohon *sanobar*, yang diberi nama Shāh Dirakht. Menurut bahasa, ia bermaksud "Raja Pohon." Orang pertama yang menanam pohon itu adalah Yafith bin Nuh pasca banjir besar berhampiran mata air yang diberi nama Rowsyan Oub. Nama kaum ini disebut dua kali dalam al-Quran, iaitu dalam al-Furqān (25: 13) dan Qāf (50: 14).

Penduduk Jazirah Arab juga memuja berhala berupa pepohon, iaitu al-'Uzzā. Nama berhala ini disebut dalam al-Quran (al-Najm 53: 19). Al-'Uzzā merujuk kepada tiga batang pohon *samurah* yang terletak di suatu lembah antara Makkah dan Ṭāif. Di sekitarnya terdapat bangunan, tirai-tirai dan diuruskan oleh para pelayan. Al-'Uzza adalah berhala milik kabilah Quraysh, Sulaym, Ghaṭafān, Jushām serta suku-suku lain yang ada di sekitarnya.

iii) Batu

Antara batu yang disembah oleh manusia dan dinyatakan dalam al-Quran ialah berhala Manāt. Manāt adalah seongkah batu besar yang terletak di persisiran Laut Merah. Berhala ini adalah milik suku Khuzā'ah, Aws dan Khazraj. Sebelum seseorang menunaikan ibadat haji (di masa pra-Islam), mereka berihram di sisinya, dan mereka menyembahnya. Nama berhala ini disebut bersama berhala al-Lāt dan al-'Uzzā dalam surah al-Najm (53: 19-20).

iv) Api

Al-Quran telah menyebut tentang agama Majusi dalam surah al-Hajj (22. 17). Rentetan daripada penyembahan jirim-jirim besar di langit mencetuskan penyembahan api. Planet-planet itu tidak kelihatan pada siang hari atau pada beberapa ketika di waktu malam. Justeru itu, mereka membina berhala, rumah-rumah tempat menyalakan api atau kuil dengan nama-nama tujuh buah planet termasuk matahari dan bulan. Api mempunyai sinaran dan cahaya mirip sinaran cahaya matahari dan planet-planet. Oleh yang demikian, mereka mengagungkan api sebagaimana pengagungan mereka kepada matahari, bulan dan planet.

Menurut Ibn al-Qayyim (1975), penyembahan api berlaku kerana keyakinan bahawa api adalah unsur terbaik, jirim teragung, paling luas manfaatnya, teras paling mulia dan binaannya paling halus. Tidak ada ciptaan di alam ini melainkan dengan menggunakannya dan tidak ada pertumbuhan dan wasilah kecuali dengan peranannya. Ibn Qutaybah al-Daynuri (1992) menyatakan antara bentuk kepercayaan dan agama Arab jahiliyah ialah agama Majusi yang menyembah api. Kepercayaan ini tersebar dalam julat yang luas dalam kabilah Bani Tamim.

Penyembahan Binatang

Politeisme dalam bentuk pemujaan binatang kerama telah berlaku dalam kalangan masyarakat Arab dan segelintir kaum Yahudi (Smith, W. R. 1880, 75). Penyembahan atau penghormatan kepada binatang tertentu juga telah lama wujud dalam agama Mesir Kuno. Allah SWT telah merakamkan kisah penyembahan patung anak lembu oleh Bani Israel pada beberapa tempat dalam al-Quran.. Firman Allah SWT [Al-A'raf 7: 138] :

وَجَنَوزْنَا بَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ قَالُوا يَمُوسَى اجْعَلْ لَنَا
إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ



Terjemahan: Dan Kami bawakan Bani Israel ke sebarang Laut (Merah) itu lalu mereka sampai kepada suatu kaum yang sedang menyembah berhala-berhalanya. (Melihatkan yang demikian) mereka (Bani Israel) berkata: "Wahai Musa buatlah untuk kami suatu tuhan (berhala) sebagaimana mereka mempunyai beberapa tuhan". Nabi Musa menjawab: "Sesungguhnya kamu ini adalah kaum yang jahil.

Menurut Ibn Jurayj (Ibn Kathir, 1999, 3, 467), berhala yang dilihat oleh Bani Israel berbentuk seekor lembu. Keinginan kepada tuhan berjasad telah direalisasikan dengan kesempatan dan ketiadaan Nabi Musa AS bersama mereka. Kehidupan bersama penduduk Mesir di zaman Firaun yang menyembah dewa berbentuk arca memberi kesan kepada pemikiran orang Yahudi. Politeisme dalam rangka penyembahan berhala masih tertanam dalam minda mereka walaupun setelah menyeberangi Laut Merah bersama Nabi Musa AS. Firman Allah SWT [Al-A'raf 7: 148]:

خَوَارِ لَهُ جَسَدًا عَجَلًا حُلِيهِمْ مِنْ بَعْدِهِ مِنْ مُوسَى قَوْمٌ وَاتَّخَذَ

Terjemahan: Dan kaum Nabī Mūsā AS, sesudah dia (pergi ke Ṭur Sinā), mereka membuat daripada barang-barang emas perhiasan mereka, (patung) anak lembu yang bertubuh dan bersuara.

Daripada perbahasan lalu, dirumuskan bahawa al-Quran menyifatkan segala penyembahan berunsurkan politeisme adalah ditegah dan membawa kepada kekufuran. Selain itu, memohon pertolongan dan bantuan selain daripada Allah SWT menyebabkan manusia terlibat dengan politeisme. Hal ini disepakati oleh ulama Ahli Sunnah wa al-Jamaah. (Al-Asadi, A. 2019, 71)

KESIMPULAN

Tulisan ini telah membahaskan deskripsi dan huraian al-Quran tentang sejarah politeisme atau penyembahan banyak tuhan yang wujud dalam manusia sebelum kebangkitan Nabi Muhammad SAW. Hasil analisis secara induktif dan deduktif terhadap teks al-Quran, dirumuskan bahawa jenis dan bentuk politeisme yang dicatatkan secara eksplisit atau implisit adalah penyembahan manusia, makhluk *supernatural*, objek angkasa lepas, alam sekitar dan binatang. Justeru itu, kajian seperti ini turut membuktikan bahawa al-Quran bukan kitab yang terpisah daripada realiti kehidupan manusia sama ada masa silam, kini dan masa hadapan. Dalam pada itu, kemurnian tauhid kepada Allah SWT apabila tiada ruang bagi kepercayaan politeisme untuk diserapkan dalam Islam. Oleh itu, disarankan agar kajian lanjutan perlu diteruskan terhadap susuk kepercayaan yang wujud dalam masyarakat, seterusnya disempurnakan dengan pembangunan teori ilmu antropologi berteraskan al-Quran.

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Method Pengajaran Tafsir: Kitab Hidayatul Mutaalim Bagi Syeikh Haji Ahmad Bin Haji Yusof Al-Fatoni

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ABSTRAK

Pentafsiran Al-Quran telah dilakukan oleh ulama-ulama terdahulu di Nusantara sehingga mereka menterjemahkan bahasa Arab ke bahasa Melayu, khususnya di Pattani mereka juga mengajar tafsir kepada masyarakat setempat sehingga berkembang pada hari ini. Tujuan kajian ini adalah untuk mengkaji biografi tokoh dan membincangkan tentang metodologi pentafsiran dalam kitab Hidayatul Mutaalim. Method yang digunakan adalah analisis dokumen dan temu bual. Hasil kajian ini, mendapati bahawa kitab ini mengandungi ayat-ayat al-Quran yang berkaitan dengan kelebihan ilmu belajar dan mengajar, dan kisah-kisah yang berkaitan dengannya. Kajian ini juga mendapati pengarang merujuk kepada tafsir dalam menjelaskan ayat yang hendak ditafsir dan ayat-ayat lain dalam al-Quran yang mempunyai topik yang sama.

Kata kunci: Haji Syeikh Ahmad bin Yusof, Hidayatul Mutaalim, Manhaj pentafsiran.

PENDAHULUAN

Pattani pada abad yang lalu dikatakan bumi yang paling subur bagi pertumbuhan insan yang bergelaran ulama' (Hamdan Abd.Rahman.2018), maka ulama itulah sebagai tempat rujukan masyarakat bukan setakat ilmu sahaja bahkan mereka- mereka sebagai tempat meyelesai masalah dan sebagai pengrawat orang sakit dengan sebab mereka yang paling taqarap kepada Allah s.w.t sampai doa-doa di makbul oleh ilahi. Bukan setakat itu bahkan di pattani juga sampai kini ulama masih ada. Mereka menyebarkan agama Allah S.W.T berbagai- bagai cara yang menyebar dengan mengajar dan penulisan kitab supaya menjadi anak cucu dapat di analisis belajar menjadi orang bertamadun masa hadapan. Pernah ada pada masa dahulu salah

seorang ulama' yang bernama al Syeikh Faqih Ali al-Fatani dititahkan oleh Raja menulis buku Tarikh Fathani (Hamdan Abd.Rahman.2018).

Pada masa kini pun ada beberapa lagi yang masih mengarang kitab-kitab yang tertentu seperti tuan guru Haji Ismail karyanya nama "*Mizan Al-Zarari* ",*Al -Durratul Al-Saniyyah*, dan tuan guru Rusdi Haji Rashidi Abdul Rahman Kitabnya *Sejarah Hidup Syeikh Abdullah Sarah Al-Jarumi*(2014). dan termasuk pengarang yang penulis akan becara dalam Kajian kerja ini ialah Haji Ahmad Bin Haji Yusof kitabnya yang berjudul *Hidayatul*

1.2. SEJARAH HIDUP SYEIKH AHMAD AL-FATHANI

Syeikh Ahmad al-Fathani yang lebih dikenali dengan Tuan Guru Haji Ahmad Mukmawi atau Baba Mad Tok Nahu telah dilahirkan pada tahun 1957M di Kampung Mukmawi, daerah Yakrang di wilayah Pattani. Nama penuh beliau ialah Ahmad bin Haji Yusuf bin Abdul Latif Mukmawi al-Fathani. Beliau merupakan anak ketiga di kalangan adik beradik. Beliau berkawin ketika berumur 26 tahun dan isterinya bernama Ruqaiyah binti Muhamad yang berumur 16 tahun. Hasil daripada perkahwinan tersebut.

1.3. KELUAGANYA

Beliau di anugerahkan tujuh orang anak yang terdiri daripada dua orang lelaki dan lima orang perempuan, sebagaimana dibawah ini:

1. Fatimah binti Ahmad
2. Zabidi bin Ahmad (telah meninggal dunia)
3. Aini binti Ahmad
4. Fakrurazi bin Ahmad (telah meninggal dunia)
5. Nadiayah binti Ahmad
6. Faridah binti Ahmad
7. Suhaila binti Ahmad (Ustaz Osman Pondok Posan, 2018).

1.4. MENANTUNYA

Beliau mempunyai seorang menantu yang bernama Abdul Rahman Bangkok, Beliau adalah salah seirang dari murid tuan guru Haji Ahmad. (Ustaz Osman Pasan, 2019).

2. LATAR BELAKANG PENDIDIKAN

Berkata oleh Tuan Guru Haji Haji Ahmad, beliau mendapat pendidikan awalnya di Sekolah Rendah Kebangsaan Siam (โรงเรียนชั้นประถม). di kampung yang lahir beliau sendiri, dan

ayah beliau sendiri mendidikan agama oleh kerana ayahda menjadi seorang ulama pada masa itu. Seterusnya beliau telah memperuntukkan masa selama 15 tahun untuk menamatkan pelajarannya di pondok. Beliau pernah berguru dengan Tuan Guru Abdul Rahman bin Abdullah, Almarhum Tuan Guru Haji Abdul Rahman Pondok Tebing Tinggi, Almarhum Tuan Guru Haji Idris tokjung dan ramai lagi. Beliau salah seorang daripada murid yang cemerlang dan bijak dikenali oleh rakan-rakannya. Bahkan amat disayangi oleh para gurunya pada masa itu sehingga mendapat gelaran 'Tok Nahu' *توء النحو* sebagai nisbah kepada kefahaman dan keilmuan beliau. (Syeikh Haji Ahmad bin Yusuf, 2015).

KARYA-KARYA PENULISAN :

Selain daripada mengajar, beliau juga turut menghasilkan dua buah kitab jawi, iaitu:

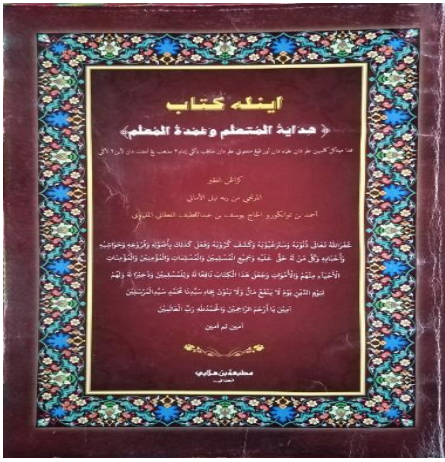
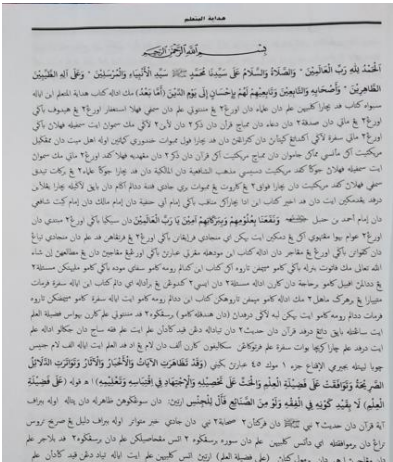
1. *Hidayatul Muta'lim*.
2. *Taudihu al Aqaid fi Ilmi Tauhid*.

LATAR BELAKANG KITAB

Hidayatul Muta'lim yaitu satu Kitab dituliskan dengan Huruf Jawi yang di hasilkan pada abad yang ke 21M ini merupakan salah sebuah daripada karya-karya Tokoh Ulama Melayu yang dihasilkan di Pattani umunya dan di kampung Mukmawi, Selatan Thailand khususnya. Ia merupakan salah satu daripada karya yang ditulis oleh Tuan Guru Haji Ahmad bin Yusuf dalam bidang agama tentang adab pengajar dan pembelajaran. Judul lengkap bagi kitab ini ialah *Hidayah al-Muta'allim wa 'Umdah al-Mu'allim*. Perbincangan dalam kitab ini hanya memfokuskan kepada cara-cara menuntut ilmu dan kelebihannya. Ayat-ayat Quran dan Hadith yang berkenaan telah dikumpulkan dan dipetik daripada beberapa rujukan kitab-kitab ulama yang masyhur serta di terangkan pahaman dan pendapat beliau sedikit dalam kitab ini.

Berdasarkan penulisan beliau pada bahagian akhir penulisan, kitab ini mula ditulis pada 10 Muharran tahun 1431 Hijrah dan telah diselesaikan penulisan pada hari Isnin bertarikh 19 Jamadil Awal tahun 1431 Hijrah pada pukul 2.00 petang di waktu Zohor. Kitab ini telah berjaya disempurnakan penulisan walaupun pada ketika itu beliau amat sibuk dengan perkerja-perkerja yang lain (Ahmad bin Yusuf, 2014, h170).

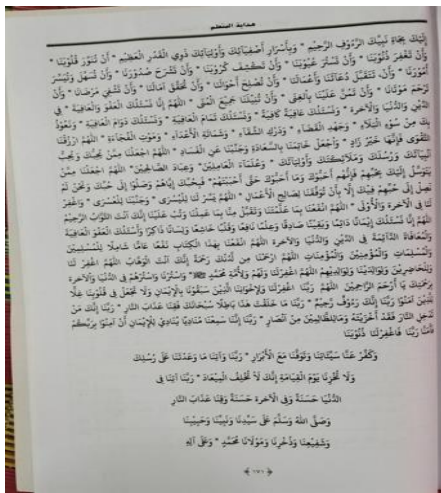
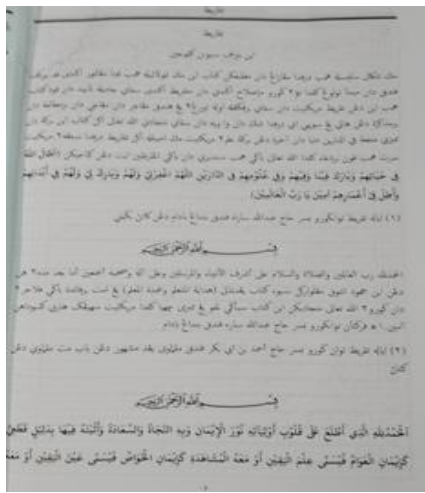
Kitab ini telah dicetak oleh syarikat percetakan Matbaah bin Halabi- Fathani yang bertempat di Fatani, yang berhapiran dengan rumah tuan Guru Haji Ahmad bin Yusuf kira-kira dalam 20 KM, namun tiada sebarang maklumat mengenai tahun cetakannya pada tahun 2015M. Ia adalah setebal 183 halaman dan berukuran 26.2 cm × 18.4 cm.

	
Gambar 1: Kulit bagi Kitab <i>Hidayatul Mutaa'lim</i>	Gambar 2: mukadimah bagi Kitab <i>Hidayatul Mutaa'lim</i>

a. PENTASHIH KITAB.

Kitab ini telah di tashih oleh beberapa ulama besar di Pattani sebagaimana nama di bawah ini;-

1. Tuan guru Haji Abdullah sarah pondok bedam badang (guru kepada tuan guru Haji Ahmad bin yusuf).
2. Tuan Guru Haji Ahmad (masyhur dengan baba Mad Pondok Mokmawi Pttani).
3. Tuan Guru Haji Ahmad bin Abdulrahman aamanu (Pondok tasik di yala).
4. Tuan Guru Haji Zakariya Bin Ahmad (Pondok Posan - Pattani).
5. Tuan Guru Haji Abdulaziz (Pondok Padang Pusu).
6. Tuan Guru Haji Abdulrahman (Pondok Nipis Kulit Pattani).
7. Tuan Guru Haji Abdulwahab (Pondok Cili).

	
Gambar 3: Khatimah bagi Kitab <i>Hidayatul Mutaa'lim</i>	Gambar 4: Contoh Ulama yang mentashih bagi Kitab <i>Hidayatul Mutaa'lim</i>

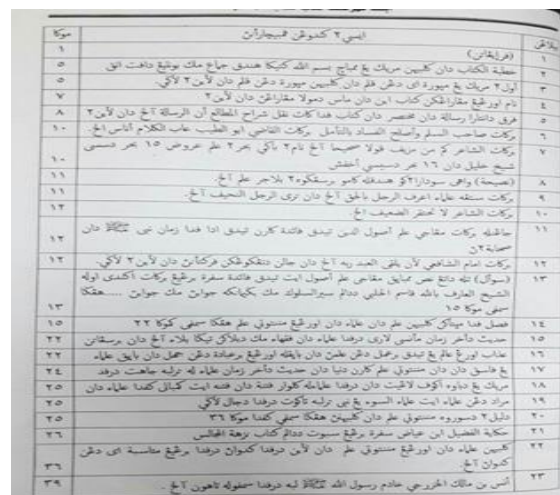
3. PENYUSUNAN KITAB

Kitab *Hidayatul Mutaa'lim* ini akan dibincangkan berdasarkan empat bahagian utama iaitu bahagian pendahuluan, bahagian isi, bahagian penutup, bahagian tashih serta kata-kata aluan oleh para ulama yang pakar di Pattani.

CONTOH ISI KANDDUNGAN

BIL	TAJUK	MUKA SURAT
1.	Peringatan	1
2.	Ketebah kitab dan kelebihan mereka yang membaca bismila ketika hendak jimak.	5
3.	Awal-awal mereka yang menyurat ia dengan qalam dan kelebihanannya.	5
4.	Nama orang yang mengarang kitab ini dan masa mula dimula mengarang	7
5.	Farak diantara risalah dan muktasar dan kitab pada kata nakal...	8
6.	Berkata khadi abu tayib	10
7.	Nasihat wahai saudara-saudara aku handaklah kamu bersungoh.	11

8.	Berkata setengah ulama	11
9.	Jangaanlah berkata mengaji ilmu usulluddin tida faidah	12
10.	Fasa pada menyatakan kelebihan ilmu dan ulama dan orang yang menututi ilmu...	15
11.	Hadis diakhir zaman manusia lari daripada ulama	22
12.	Yang pasik dan menututi ilmu kerana dunia	24
13.	Murad dengan ulama itu ulama I'sud	25
14.	Kelebihan ulama dan orang yang menututi ilmu dan lain	36

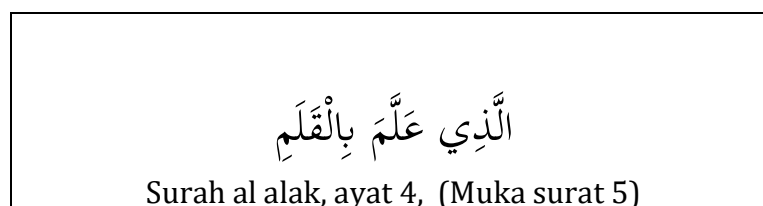


Gambar 5: Contoh isi kandungan kitab

4. CONTOH METHOD PENTAFSIR DALAM KITAB HIDAYATUL MUTAA'LIM

CONTOH METHOD PENTAFSIR 1

Tajuk: kelebihan menyurat dengan qalam



MAKSUD DAN HURAIAN 1.

Pada ayat ini Tuan Guru metafsirkan Yang bermaksud:

Ayat Itu menjagakan diatas kelebihan menyurat dengan qalam kerana barang yang ada ia pada menyurat itu daripada beberapa munafaat yang amat besar kerana bahawasa dengan menyuratlah dan jadi terdhabit segala ilmu dan diketahui akan perkerjaan yang ngaib-ngaib dan akbar orang-orang yang dahulu dan ahwal mereka itu dan sejarah mereka itu dan perkataan-perkataan dan jikalau tiada ada suratan nascaya tidak jadilah betul perkerejaan agama dan dunia dan tiada dapat di ketahui segala hokum Allah dan kitab Allah melaikan dengan menyurat dan pada Allah ta'la luh dan qalam yang menyurat ia padanya akan kehidupan orang-orang miskin dan perhiyasan orang-orang kaya. (Ahmad bin Yusup. 2014, h 5)

Telah menukulkan Haji Ahmad bin Yusuf dari Iman Qurtubi bahawa menyurat dengan qalam itu ada tiga bagai yaitu:

- 1-Allah S.W.T memerintah akan qalam menyurat ia pada luhmahfuz
- 2-Qalam Malaikat yang menyurat ia segala perkara yang di takdir pada luhmahfuz
- 3-Qalam bagi manusia yang menyurat mereka itu akan kalam mereka dan mencapailah mereka itu dengan qalam akan segala hajatnya. (Ahmad bin Yusup.2014,h 6)

Kesimpulan huraian di atas medapat bahawa Tuan Guru Haji Ahmad menggunakan metodologi yang merujukan kepada tafsir-tafsir yang maksur serta mentaklikkan pendapat beliau sendiri, medatangkan juga kisah- kisah yang berkaitan dengan tajuk seperti kisah nabi idris yang awal-awal yang munulis dengan qalam.dan juga mendatangkan ilmu lungah untuk menjelaskan huraian-huraian ayat- ayat.

CONTOH METHOD PENTAFSIR 2

Tajuk: Kelebihan dan Kemelian Nabi Adam alaihisalam

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

Surah al baqarah ayat 31, (Muka surat 6)

MAKSUD DAN HURAIAN 2.

Ayat ini bermaksud : mengajar Allah ta'la akan nabi adam akan segala nama sekelian yang mempunyai nama samaada ia jauhar-jauhar yakni jirim-jirim atau arad- arad atau ma'ni atau maknawiyah dan sama ada ia melia atau likih hingga

peryuk nasi besar dan kecil dan pisau besar dan kecil dan pencibuk air di ajar juga kepada nabi adam dengan bahawa di jampa dalam hati nabi adam.

Dapat disimpulkan dari huraian diatas bahawa Allah mengajar nabi adam segala-gala nama-nama di dalam makhluk ini tiada kecewali sehingga pisau dan pencibuk air pun ajar juga. Metologi yang di guna pada ayat diatas bahawa Haji Ahmad merujukan kepada seorang mupasir sahaja dan mengeluarkan pendapatnya sendiri. dan pada ayat ini Allah S.W.T hendak memulia kepada Nabi Adam dan kelebihanannya, (Jabir bin Musa bin abdulqadir, 2003. h 41), lagi pula Allah hendak menzahirkan kekuasaannya.

4.4. CONTOH METHOD PENTAFSIR 3

Tajuk: Kelebihan ilmu dan kemelian

{ وَقُلْ رَبِّ زِدْنِي عِلْمًا }

Surah Thaha ayat 114, (Muka surat 16)

MAKSUD DAN HURAIAN 3.

Handaklah kata olehmu wahai muhamad didalam doa mu- hai tuhanku tambahkanlah akan daku akan ilmu kerana bahawa Allah ta'la memberi ia akan nabi muhamad S.W.A akan tiap-tiap ilmu walhal tiada menyuruh Allah ta'la akan nabi S.W.A dengan menututi selain daripada ilmu, dan bertanya sahabah akan nabi S.W.A

(أَيُّ الْأَعْمَالِ أَفْضَلُ)

Ertinya: yang manakah daripada sekalian amalan itu terlebih Afdhal, maka menjawab nabi S.W.A dengan sebedanya (العلم بالله) Ertinya mengetahui dengan Allah (Al Manawi, 1988 , h 364), kerana bahawa sedikit amalan itu ialah memberi munafaatlah ia sereta ilmu dan bahawasa banyak amalan itu ialah tiada memberi munafaatlah ia serta jahil, maka ketahui bahawasa diri ilmu ialah terlebih melia daripada ibadah lagi, takdapat tiada bagi hamba itu daripada ibadah sereta berilmu.

Apabila dilihat ayat di atas bahawa terdapat mengenai tetang kelebihan berilmu, sekiranya kalau beribadah tanpa berilmu maka tiada sempurna kerana Allah S.W.A tiada terima amalan seseorang hamba tanpa berilmu buat dengan jahil-jahil.

CONTOH METHOD PENTAFSIR 4

Tajuk: kelebihan Alim Ulama

{ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ }

Surah fatir ayat 28, (Muka surat 17-18)

MAKSUD DAN HURAIAN 3.

Hanya sanya takutkanlah aka Allah S.W.A daripada segala hambanya itu oleh ulama.

Berkata Syeikh Ubad dalam syarah Hikam mentafsir ayat ini “ maka nyatalah bahawa takut itu melazim ia akan ilmu dan difaham daripada ini bahawa ulama hanya sesungguhnya mereka itulah daripada ahli takut”.

Berkata Syeikh Ahmad Sawi dalam tafsirnya: “ bahawa takutkan Allah Taa’la itu dan bermula syaratnya ialah mengetahui dan mengenalkan Allah S.W.A maka barang siapa bersangatanlah mengenalnya bagi Allah S.W.A nescaya adalah ia terlebih takut mereka itu bagi Allah (Juz 3, h385) kerana inilah datang warid hadis, bersabda nabi saw: aku adalah orang yang terlebih gerun dan takut daripada kamu bagi Allah S.W.A (Ahmad bin Muhamad 1323h, Juz1 h167).

Apakah yang di maksud takut didalam ayat di atas sebagaimana yang ditafsir oleh Sulaiman bin Muhamad Al-Bajrimi “ tiada yang takut kepada Allah S.W.A takut yang sempurna melainkan ulama ” (1996, juz1, h65).

Apabila lihat kepada Surah fatir ayat 28 diatas terdapat bahawa ulama yang mewrisi pesaka rusul-rasul dan anbiyat, mereka itulah yang menjadi lampu atau pelita sebagai menerang kepada orang-orang yang jahil, lagi pula merekalah yang paling taat dan setakut-takut disisi Allah S.W.A, kerana mereka yang sangat-sangat mengenal tabarakawata’la.

5. KESIMPULAN

Hasil dari kajian ini penulis dapat disimpulkan bahawa Kitab *Kitab Hidayatul Mutaa’lim* ini merupakan hasil karangan yang di tulis oleh Haji Ahmad Mukmawi Kubang Salam yang mempunyai keistimewaan yang tersendiri.

Penggunaan bahasa dalam kitab ini adalah mudah difahami oleh awam yang ingin memahami ilmu dalam kitab ini. Syeikh Ahmad telah memberikan pentafsiran, penerangan dan huraian di dalam nota kaki pada halaman yang tertentu sekiranya sesuatu perkara itu perlu dijelaskan.

Pada penulisan ini juga pengkaji mendatangkan beberapa contoh metodogi pentafsiran dalam pengajaran dan penulisan dalam kitab *Hidayatul Mutaa’lim* , terdapat bahawa Haji Ahmad Mukmawi salah seorang yang ada keistimiwaan sendiri dalam penulisan beliau, menggunakan syarahan ayat-ayat memetik kata-kata al mupasirin atau ahli tafsir dan menguatkan tafsiran

dengan hujah ayat-ayat lain dan hadis-hadis Nabi selepas itu beliau baru mengeluarkan pendapat dan tarjih diatas maksud ayat-ayat itu. Penghasilan kitab ini telah memberi banyak manfaat kepada masyarakat Melayu khususnya di Pattani dan juga umat Islam di Nusantara umumnya.

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Interaksi dengan Al-Quran di Bulan Ramadhan

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ABSTRAK

Al-Quran dan Ramadhan saling berkait dan menjadi sumber bekalan. Al-Quran merupakan sebuah mukjizat dan Rahmatan Lil a'lamin kepada seluruh makhluknya. Manakala, bulan Ramadhan diturunkan padanya al-Quran serta menjadi sumber bekalan kekuatan kepada setiap orang Muslim. Manusia hanya perlu memanfaatkan keberadaan di Bulan Ramadhan dan berusaha memahami al-Quran dengan berinteraksi menggunakan metod yang di gariskan daripada al-Quran dan as-Sunnah bagi memberikan kesan kepada penghayatan al-Quran dalam kehidupan. Justeru, kertas kerja konsep ini akan mengkaji dengan lebih jelas cara interaksi Al-Quran di bulan Ramadhan dengan menggunakan kaedah "*Systematic Literature Review* (SLR)", iaitu penyelidikan analisis dokumen serta kajian perpustakaan. Kajian ini akan menjelaskan lebih terperinci cara berinteraksi dengan al-Quran iaitu untuk objek yang membacanya, dari sudut bahasa arab, penghayatan menggunakan hati, latar belakang sejarah surah dan ayat, serta untuk siapa perlu di hayati.

Kata Kunci: *Al-Quran dan Ramadhan, Cara Interaksi, Penghayatan*

PENGENALAN

Umat Islam adalah satu-satunya umat yang paling beruntung di dunia sekarang ini kerana mereka memiliki wahyu Allah yang terpelihara dalam keadaan utuh dan dalam bentuknya yang asli, bebas dari kekotoran campur tangan manusia. Setiap kata-kata yang ada di dalamnya masih persis sama ketika ia diturunkan kepada Rasulullah SAW (Shumsudin Yabi, 2015). Namun umat Islam hari dilihat rugi jika hanya mengambil sebahagian manfaat sahaja daripada al-Quran.

Al-Quran merupakan wahyu Allah yang diberikan kepada semua umat manusia. Al-Quran diturunkan Allah kepada mereka agar mereka membacanya, memahami isinya dan berbuat menurut petunjuknya. Al-Quran datang untuk memberikan petunjuk, kekuasaan dan kebesaran kepada mereka. Yang menjadi isu pada masa ini adalah bagaimana umat Islam memberikan respon terhadap wahyu agung ini sama ada mereka mengambil input yang baik ataupun hanya membiarkan al-Quran terus ditelan arus zaman. Jika hendak difikirkan kemampuan al-Quran kepada seseorang ini adalah tidak terkira banyaknya tetapi antara yang utama adalah al-Quran mampu menjadikan umat Islam menjadi imam yang handal dan pemimpin dunia yang namanya terulung sekali di seluruh pelosok dunia (JAIS, 2018).

Hatta, al-Quran ini jika hanya membacanya sahaja telah ada sebuah kebaikan yang besar, apatah lagi mengambil manfaat dengan melaksanakan isi kandungan al-Quran pula. Rasulullah SAW pernah bersabda :

"Barangsiapa yang membaca satu huruf dari al-Quran, maka baginya satu kebaikan, dan setiap kebaikan akan dilipatgandakan hingga sepuluh kebaikan. Aku tidak mengatakan alif lam mim itu satu huruf. Namun, alif satu huruf, lam satu huruf dan mam satu huruf"

(HR, at-Tirmidzi).

Hadis di atas memberikan motivasi membaca al-Quran dengan ganjaran berupa satu sehingga 10 pahala dari setiap huruf yang dibacanya. Bahkan, bila tibanya bula Ramadhan, membaca al-Quran akan di cadangkan lebih sekali, dua kali, bahkan lebih bagi mengambil manfaat pahala tersesbut. Sikap mengambil kaedah kuantitatif seperti ini adalah betul berdasarkan hadis tersebut. Namun, apakah proses interaksi kita dengan al-Quran yang Allah SWT inginkan, terhenti di situ?. Sekadar membaca dari awal Surah al-Fatihah, juz pertama, sambung kepada juz ke-dua, dan seterusnya, sehingga Surah an-Naas, surah terakhir pada juz 30?. Justerus, bagaimana sebenarnya membaca al-Quran yang Allah SWT kehendaki daripada orang mukmin?. Dengan kata lain, bagaimana membaca al-Quran secara kualitatif pula?

Allah SWT telah menjelaskan kepada kita bagaimana cara membaca kualitatif yang diinginkan-Nya terhadap al-Quran, seperti termaktub dalam surah al-Baqarah, ayat 121 yang membawa maksud:

"Orang-orang yang telah Kami beri Kitab, mereka membacanya sebagaimana sepatutnya (haqqa tilâwatih), mereka itulah yang beriman kepadanya. Dan barangsiapa ingkar kepadanya, mereka itulah orang-orang yang rugi"

(al-Quran)

Menurut Imam Ghazali (1999), merujuk ayat “sebagaimana sepatutnya” (*haqqa tilawatih*) membawa maksud, membaca perlu melibatkan lisan, akal, dan hati. Tugas lisan adalah membaca huruf per huruf secara tepat. Tugas akal adalah memahami makna dan kandungan. Manakala, tugas hati adalah mengambil pelajaran dan nasihat untuk kemudian dipatuhi dan ditaati. Kalimah *Haqqa tilawatih* menurut at-Tabari (2001), Abdullah ibn Mas’ud menjelaskan dengan membawa maksud tunduk dan patuh terhadap segala apa yang dihalalkan dan diharamkan oleh-Nya, dan membacanya sesuai dengan apa yang diturunkan oleh Allah serta tidak menyimpangkan-Nya, dan tidak mentakwilka-Nya secara tidak patut. Manakala, Ibnu Abbas menafsirkan *haqqa tilawatih*, iaitu mengiringi apa yang dibaca dengan iringan yang beramal dengan-Nya. Justeru, Perkataan *tilawah* yang berasal dari kata kerja *tala* disamping membawa maksud membaca. Ianya juga bermaksud mengiringi, sebagaimana tersirat maknanya dalam Surah as-Syams ayat ke-2, *Wal qamari idza talaha*, membawa maksud, “Demi bulan apabila mengiringinya (Ibnu Katsir, 2000). Maka secara makna yang umum dan mendasar, *haqqa tilawatih* membawa maksud mempelajari, memahami, dan patuhi al-Quran bukan sekadar membacanya sahaja.

Terkait dengan ramadhan pula. Ramadhan membawa maksud panas yang sangat terik (Akhmad & Mahmud Muhsinin, 2015). Dinamakan demikian kerana pada bulan tersebut di tanah Arab kebiasaannya cuaca adalah panas, terik dan kering. Maka makna panas tersebut diharapkan dapat membakar segala kekotoran dosa orang yang berpuasa dan yang menghidupkan ibadah di sepanjang bulan Ramadan. Oleh kerana Ramadhan disebut di dalam Al-Quran dan terlalu banyaknya keistimewaan dan kelebihan Ramadhan maka ia mendapat gelaran sebagai Penghulu sekelian bulan (JAIS, 2018). Di sana adanya ibadah puasa selama sebulan penuh, Zakat fitrah, Solat Tarawih, Lailatul Qadar, Nuzul al-Quran, Tadarus al-Quran, Kelebihan sedekah, Qiamullail, Tazkirah, Iktikaf dan lain-lain lagi. Madrasah Ramadhan selama sebulan adalah untuk mencapai sifat taqwa kepada Allah S.W.T. meninggalkan puasa Ramadhan tanpa uzur syar’ei adalah berdosa (Riwayat Abu Daud, Ibn Majah dan al-Tarmizi) dan menjadi kafir apabila menafikan kewajibannya (Mustofa al-Khin, Mustafo al-Bugho & Ali Asy-Syarbaji, 2011). Dalam kajian ini ditekankan untuk amalan al-Quran lebih dihidupkan di bulan Ramadhan. Membaca al-Quran di bulan ramadhan akan mendapat 70 kali ganda pahala bagi satu huruf al- Quran. Begitulah mudahnya untuk memperoleh pahala di bulan Ramadhan, apatah lagi jika beramal dengan al-Quran. Jadi, interaksi antara al-Quran di bulan ramadhan adalah amat disarankan untuk menjana ganjaran pahala yang tidak terkira banyaknya dan memahaminya untuk diamalkan dalam kehidupan.

Ironinya, daripada isi al-Quran mampu menyelesaikan masalah Politik, ekonomi, sosial, pendidikan dan lain – lain. Al-Quran sangat sinonim bila dikaitkan dengan Ramadhan. Rasulullah berjaya menunjukkan kepada kita, dengan al-Quran masyarakat arab dan dunia berubah. Para sahabat nabi akhlaknya terkawal dan terbina, apatah lagi bila masuk Ramadhan, interaksi orang muslim tertumpu kepada perubahan yang lebih besar seperti berlakunya pentarbiahan dengan peristiwa puasa, mengeluarkan zakat. Berlakunya dakwah yang lebih rancak, dengan beberapa siri peperangan dalam Islam seperti perang Badar, perang Ahzab, Fathul Mekah dan perang Qodisiyah. Justeru, kertas kerja konsep ini diharapkan dapat

memberikan penerangan yang jelas dalam berinteraksi dengan al-Quran bahkan mengambil manfaat yang besar daripadanya bermula dengan *biah* yang telah di ada di bulan Ramadhan.

PERNYATAAN MASALAH

Al-Quran merupakan sumber dan panduan kepada umat Islam dalam menjalani arus kehidupan. Tuntutan terhadap al-Quran perlu dititik beratkan oleh setiap manusia kerana di dalamnya telah tersedia manual dalam memahami ajaran Islam yang sebenar. Sebagaimana sebuah hadis yang diriwayatkan oleh Imam Ahmad, dari Zaid bin Tsabit beliau berkata, Rasulullah SAW telah bersabda:

"Aku tinggalkan pada kalian dua pusaka; kitabullah dan ahli baitku, keduanya tidak akan berpisah hingga keduanya bertemu denganku di hawd (telaga)".

(Hadith Zaid bin Thabit, No 22067).

A l-Quran mempunyai perkaitan dengan pembentukan sahsiah umat Islam. Malah, akhlak dan moral dilihat sebagai kunci kepada pembangunan rohaniah umat Islam. Saidatina Aisyah r.a pernah ditanya mengenai akhlak Rasulullah SAW, maka beliau menjawab: *"Bahawa akhlaknya adalah al-Quran"* (al-Asqalani, 1986). Apabila umat Islam berpegang teguh dengan kalam Allah SWT, mereka tidak akan tersesat dan terpesong dari landasan yang telah digariskan oleh syarak. (al-Qaradawi, 1999).

Interaksi terhadap al-Quran perlu difahami dan dihayati oleh umat Islam yang mempunyai banyak peringkat dan tahap. Interaksi-interaksi tersebut merangkumi beriman, membaca, menghafal, mendengar, mempelajari, tadabbur, menghayati serta mempertahankan al-Quran dari sebarang penyelewengan (Aznan Hasan, 2017).

Realiti kini, kegunaan al-Quran bagi masyarakat boleh dianggap sebagai tidak berfungsi sama sekali ataupun dalam erti kata lain, dieksploitasikan. Maksud eksploitasi di sini merujuk kepada penyalahgunaan al-Quran dengan tujuan dan niat yang berbeza (Zaidi Mahmod, 2011). Al-Quran hanya disimpan di dalam rumah untuk menghalau jin-jin dan hantu-hantu (Sharifah Norshah, 2011; Rafidah Mokhtar & Nizam Sahad, 2014). Mereka menuliskan ayat al-Quran dalam bentuk khat dan sebagainya untuk digantung di dinding-dinding rumah sebagai perhiasan semata-mata (Nizam Sahad, 2015).

Bahkan terdapat kajian menunjukkan tahap kesedaran umat Islam di Malaysia terhadap al-Quran masih berada tahap sederhana. Satu pemantauan telah dijalankan oleh Kementerian Pelajaran Malaysia, mendapati bahawa ada dalam kalangan umat Islam di negara ini tidak mempunyai al-Quran walaupun senaskhah di rumah mereka (Johan Afendi-Berita Harian, 2004). Para remaja pada hari ini ramai yang tidak tahu atau kurang mahir dalam membaca al-Quran kerana sikap mereka yang tidak memandang berat akan kepentingan al-Quran serta ketidakprihatinan ibu bapa dan masyarakat sekeliling (Aizan Ali & Murni Buchik, 2017). Masalah ini juga adalah berpunca dari sikap masyarakat yang terlalu memandang

kepada pangkat serta mengambil berat mengenai hal-hal keduniaan (Ahmad Abdul Ghani, 1997).

Menurut laporan kajian yang dilakukan oleh Walijah Ahmad Jamburi mendapati bahawa hanya 10% sahaja yang membaca al-Quran setiap hari dan sebanyak 63.1% yang membaca al-Quran jarang-jarang. Alasan mereka yang jarang-jarang membaca al-Quran adalah kerana malas, tidak ada masa dan alasan tidak pandai membaca al-Quran (Walijah Ahmad Jamburi, 2010). Sebagaimana kajian yang dilakukan di Negeri Sembilan mengenai kemahiran membaca al-Quran, mendapati daripada sejumlah 164 orang responden, seramai 80 orang iaitu (48.8%) telah khatam al-Quran ketika di tahun 4 hingga ke tahun 6, manakala 56 orang iaitu (34.1%) adalah terdiri daripada mereka yang belum khatam al-Quran. Peratus bilangan mereka yang telah khatam al-Quran sebelum memasuki sekolah berasrama penuh bertambah sedikit iaitu sebanyak 65.9% (Ramlan Ahmad, 2000). Walaupun kebanyakan pelajar telah khatam al-Quran, namun dari segi tahap kelancaran masih di peringkat sederhana. Sebagaimana dapatan kajian yang dijalankan oleh Madihah Mohamad, masalah yang dihadapi oleh pelajar adalah pelajar kurang lancar membaca al-Quran, lemah dari segi makhraj huruf dan lemah menguasai hukum-hukum tajwid. Mereka tidak dapat menguasai al-Quran sejak di sekolah rendah lagi (Madihah Haji Muhamad, 1992).

Walaupun kebanyakan umat Islam membaca al-Quran, tetapi mereka tidak memahami dan menghayati isi kandungan al-Quran yang dibaca (Nurzatil Ismah Azizan & Zulkifli Yusoff, 2017). Menurut qariah Majlis Tilawah al-Quran Peringkat Antarabangsa ke-53, Suraya Abu Hassan, "Kejahilan segelintir kita yang tidak memahami maksud di sebalik ayat al-Quran menjadikan matlamat membaca al-Quran itu pincang. Keadaan di mana individu melagukan ayat al-Quran secara mendayu sedangkan ayat menegaskan perintah Allah, sering berlaku dan menimbulkan kekeliruan" (Sani Kamarudzan-Berita Harian, 2011).

Manakala menurut Pengarah Institut Pengurusan Fatwa Sedunia (INFAD), Abdul Shukor Husin, beliau berkata pada masa sekarang pelajar sekolah rendah dan menengah berhadapan masalah kurang penghayatan ilmu keagamaan yang menyebabkan mereka cepat bosan seterusnya gagal menerapkan ilmu yang dipelajari secara praktikal (Amirul Faiz Ahmad, 2011). Sebagaimana kajian yang telah dilakukan oleh Madihah Mohamad (1992), di S.M.K.A Tok Jiring, dapatan kajian mendapati 32.5% pelajar tingkatan 2 dan 3 menghadapi masalah sukar memahami maksud ayat-ayat yang di pelajari di dalam kelas. Manakala sebanyak 35% pelajar tingkatan 4 menghadapi masalah yang sama. Kajian yang dilakukan di SMKA Sheikh Haji Othman Abdul Wahab, Matang Kuching Sarawak mendapati 72% daripada pelajar-pelajar hanya memahami sedikit kandungan yang mereka baca. Hal ini menunjukkan tahap kefahaman mereka pada tahap keadaan yang kurang memuaskan. Manakala 28% daripada mereka tidak memahami langsung isi kandungan yang mereka baca. Walaupun mereka belajar bahasa arab, ianya tidak membantu mereka memahami isi al-Quran (Rosnawati Umar, 1992).

Maka, situasi masyarakat Islam di Malaysia berinteraksi dengan al-Quran dilihat amat ketara dan perlukan kaedah interaksi yang berkesan bagi mengembalikan semula kegemilangan umat Islam seperti terdahulu. Generasi awal dahulu berubah dengan

berinteraksi dengan al-Quran untuk dipraktikkan dalam hidup mereka, generasi muslim hari ini juga boleh mengulanginya semula jika terus berterusan berinteraksi dengan al-Quran untuk mengamalkannya.

Masyarakat dan al-Quran kini.

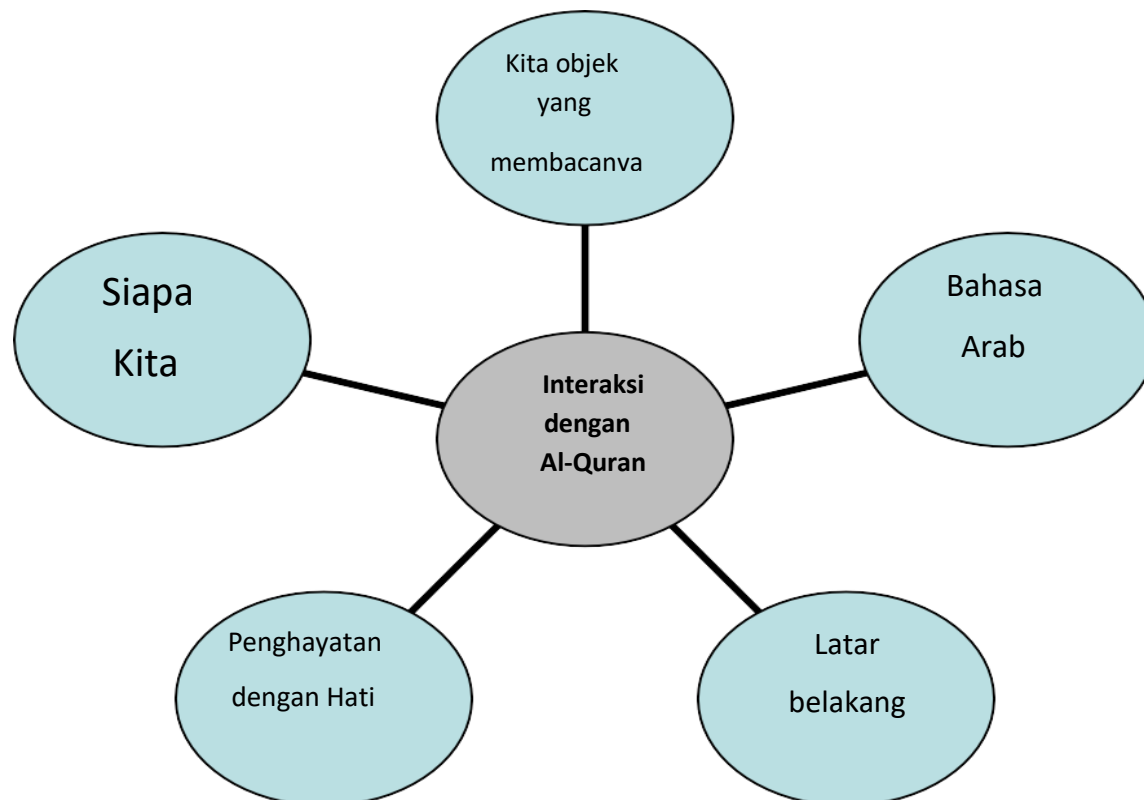
Masyarakat kini sangat mengambil enteng isu yang melibatkan al-Quran. Mereka sering melupakan al-Quran (Zainorah Kadri, 2015). Apabila membaca al-Quran, mereka tidak serius malahan tidak memahami maksud ayat yang dibacakan. Jika ditanya mereka mereka tidak ingin untuk memahami ayat al-Quran, mereka akan mula memberikan alasan bahawa penurunan al-Quran dalam bahasa arab adalah tidak adil kerana hanya orang Arab yang mempunyai kelebihan kerana memahami maksud al-Quran (Shihab, 2007). Justeru, jika ditanya mengapa mereka tidak mengamalkan membaca al-Quran dalam kehidupan seharian, mereka akan memberikan alasan sibuk dengan pekerjaan (Yahaya Jusoh & Azhar Muhammad, 2007). Walaupun mereka pelajar sekolah, mereka akan mengatakan bahawasanya mereka terlalu sibuk untuk belajar dan menyiapkan kerja sekolah yang perlu dihantar segera (Hashim, 2012).

Inisiatif-inisiatif pihak sekolah seperti mengadakan hari kebudayaan al-Quran, hari cinta al-Quran ataupun memaksa pelajar untuk membaca al-Quran tetap tidak akan mengubah hidup mereka. Hal inilah yang dikenali dengan remaja degil pada era globalisasi ini. Ibu bapa juga tidak menjalankan tanggungjawab mereka untuk mengajar al-Quran ekoran daripada kerja yang terlalu banyak hingga terbawa-bawa ke rumah (Norhayati Derani, 2004). Anak-anak akan merasakan bahawa membaca al-Quran itu adalah perkara yang tidak penting dan boleh dipilih sama ada ingin membacanya mahupun tidak. Ibu bapa dalam konteks ini tidak mempamerkan contoh teladan yang baik kepada anak-anak dalam penghayatan al-Quran di rumah (Norhayati Derani, 2004). Pengaruh rakan sebaya juga memainkan peranan yang besar dalam isu al-Quran ini. Rakan sebaya yang tidak pernah mengingatkan rakannya untuk membaca al-Quran merupakan rakan sebaya yang teruk dan tidak sepatunya dijadikan rakan ataupun tugas umat Islam sebagai seorang yang bertanggungjawab perlulah membimbing rakan sebaya yang terpesong jauh dari ajaran agama Islam (Azhar Muhammad, 2012). Jika ketua kumpulan dalam kalangan rakan sebaya itu dapat dipengaruhi untuk berubah dan sentiasa mengamalkan al-Quran, nescaya rakan-rakan mereka yang lain akan turut patuh dan mengikuti apa sahaja yang ketua mereka lakukan.

Biarpun pada awalnya setiap individu dalam masyarakat membaca al-Quran secara paksaan, tetapi lama kelamaan paksaan tersebut akan menjadi relahati. Perubahan ini menuntut kepada cara interaksi dengan al-Quran yang baik. Dalam kajian ini, penulis mengambil cara berinteraksi dengan al-Quran menurut Shakir (2017) iaitu dengan meletakkan diri kita sebagai objek yang membacanya, ilmu bahasa arab, penghayatan menggunakan hati, memahami latar belakang sejarah surah dan ayat, serta untuk siapa perlu dihayati.

Cara Berinteraksi Dengan Al-Quran

Menurut (Shakir, 2017), kaedah mudah yang boleh digunakan dalam interaksi dengan al-Quran adalah dengan meletakkan diri kita objek yang membacanya, ilmu bahasa arab, penghayatan menggunakan hati, memahami latar belakang surah dan ayat, serta untuk siapa perlu di hayati.



Rajah 1: Cara Berinteraksi dengan al-Quran

1. Objek yang membacanya

Allah berfirman dalam surah az-Zumar ayat, 41 bermaksud,

“Sesungguhnya Kami menurunkan kepadamu al-Kitab (Al Qur’an) untuk manusia dengan membawa kebenaran; siapa yang mendapat petunjuk maka (petunjuk itu) untuk dirinya sendiri, dan siapa yang sesat maka sesungguhnya dia sematamata sesat buat (kerugian) dirinya sendiri, dan kamu sekali-kali bukanlah orang yang bertanggungjawab terhadap mereka”

(al-Quran)

Langkah pertama dalam berinteraksi dengan AlQur’an adalah untuk membetulkan cara fikir kita dalam bersikap dengan kitab ini. Allah SWT dalam ayat di atas secara terang

menyebut bahawa Al-Qur'an diturunkan untuk manusia semua. Lafaz ini sangat umum sehingga manusia di sini mencakupi yang beriman dan yang belum beriman (Shakir, 2017).

Sedangkan kitab ini ternyata bukan untuk para asatizah, para imam atau masyaikh sahaja, tetapi untuk semua manusia, lebih-lebih lagi untuk orang Islam yang mengaku bahawa beriman dengan Al-Qur'an termasuk dalam rukun iman mereka yang enam itu. Berinteraksi dengan Al-Qur'an adalah menjadi tuntutan kita semua tanpa mengira jurusan pelajaran, latar belakang sosial, pekerjaan dan umur.

Satu persoalan yang wajar kita fikirkan bersama berkenaan perkara ini, jika kita meneliti kitab-kitab hadith yang disusun para imam hadith, seringkali kita akan menemukan adanya bab yang dinamakan tafsir bagi Al-Qur'an. Dalam bab ini, para imam hadith merekod dan menyusun hadith-hadith berkenaan Rasulullah SAW memberi penjelasan berkenaan beberapa ayat Al-Qur'an. Bahkan, himpunan hadith berkenaan penjelasan Al-Quran tidak banyak dan tidak semua ayat Al-Quran ditafsirkan dan diperjelaskan oleh Rasulullah, maka tidak keterlaluan dikatakan hanya sebahagian kecil sahaja ayat Al-Quran yang turun dan diperjelas secara langsung oleh Rasulullah SAW (Shakir, 2017).

Maka sebenarnya, membiarkan sebahagian besar ayat Al-Quran tidak ditafsir secara khusus dan terperinci oleh Rasulullah SAW membuka peluang untuk kita semua, umat Islam berinteraksi sendiri dengan Al-Qur'an sesuai dengan kadar akal, perkembangan ilmu, peredaran zaman, pengalaman dan suasana semasa. Sekiranya semuanya telah ditafsir secara muktamad, ia akan mengehadkan peluang manusia untuk berinteraksi secara langsung dengan Al-Qur'an. Hal ini menunjukkan, Al-Quran bukan diturunkan untuk Rasulullah SAW semata-mata.

2. Bahasa Arab,

Setiap orang yang melalui satu jalan dan beramal dengan satu amalan serta mendatangnya melalui pintu-pintunya dan jalan-jalan yang sampai kepadanya pasti akan menemukan keberhasilan sebagaimana firman Allah SWT dalam surah al-Baqarah ayat ke 189 bermaksud (Abd Rahman Nasir, 2003);

"Dan masuklah ke rumah-rumah itu dari pintu-pintunya..."

(al-Quran)

Sebagai pintu masuk untuk memahami Al-Qur'an, keutamaan bahasa Arab amatlah jelas kerana bahasa Arab adalah bahasa Al-Qur'an Al-Karim. Cukup alasan inilah yang jadi alasan besar kenapa kita harus mempelajari Bahasa Arab. Keistimewaan bahasa Arab disebutkan dalam Al-Qur'an lebih dari sepuluh tempat, antaranya; Firman Allah SWT dalam surah yusuf, ayat 2;

"Sesungguhnya Kami menurunkannya berupa Al-Qur'an dengan

berbahasa Arab, agar kamu memahaminya.”

(al-Quran)

Ketika menjelaskan ayat di atas, Ibn Kathir (2000) berkata, Al-Qur'an diturunkan dalam bahasa Arab kerana bahasa Arab adalah bahasa yang paling fasih, paling jelas, paling luas dan paling tepat untuk dapat menyampaikan maksud yang ada di dalam jiwa. Oleh karena itu, Kitab yang paling mulia ini diturunkan dengan bahasa yang paling mulia, kepada Rasul yang paling mulia, dengan utusan Malaikat yang paling mulia di bumi yang mulia, diturunkan pada bulan yang paling mulia iaitu bulan Ramadhan. Dengan demikian Al-Qur'an itu sempurna dari segala seginya.

Secara kesimpulan, semua khazanah yang bernilai ini tidak akan dapat kita manfaatkan tanpa menelusuri Al-Qur'an menerusi bahasa Arab (Shakir, 2017). Maka menjadi tuntutan bagi setiap daripada kita untuk mempelajari bahasa Arab dengan kadar kemampuan masing-masing. Kita mesti meluangkan masa untuk proses pembelajaran bahasa Al-Qur'an ini dan jika perlu, hendaklah bersedia untuk memperuntukkan sejumlah wang untuk menghadiri kelas-kelas bahasa Arab berbayar dan membeli material-material pelajaran. Terdapat banyak peluang-peluang untuk mempelajari bahasa Arab sama ada secara percuma atau berbayar. Banyak kelas-kelas persendirian diadakan dengan menggunakan pelbagai bentuk modul pelajaran. Pembelajaran yang paling baik dan tersusun adalah semestinya dengan mengikuti kelas-kelas ini dengan konsisten terutamanya kelas-kelas yang dianjurkan dalam rangka untuk mempelajari bahasa Arab fokus kepada pemahaman Al-Qur'an.

3. Penghayatan Menggunakan Hati

Umat islam terutamanya di alam melayu begitu berpegang dengan kelebihan membaca Al-Quran ini yang mendatangkan pahala sehingga mereka bersungguh-sungguh membaca Al-Quran dan cuba mengkhatakannya secepat mungkin (Ghazali, 2010). Fenomena ini menjadi lebih menakjubkan di bulan ramadan kerana pahala pada bulan ini digandakan sehingga tidak mampu dihitungkan.

Sehingga kita dapati sesetengah individu hanya membaca Al-Quran pada bulan Ramadan, tetapi tidak pada bulan-bulan lain. Orang yang kebiasaannya sibuk juga berkesempatan melakukan tilawah dan tadarus pada bulan ini. Perlumbaan ini tidak hanya berlaku dalam kalangan Muslim yang komited. Yang pasti, menyibukkan diri membaca Al-Quran jauh lebih baik daripada kesibukan membaca bahan bacaan lain.

Namun, adakah membaca dan mengharap pahala daripada bacaan tersebut memadai? Adakah Al-Quran merupakan kitab untuk dijadikan bahan bacaan semata-mata? Adakah Al-Quran diturunkan sebagai wasilah untuk memberi pahala kepada umat manusia?

Justeru, al-Quran diturunkan bukanlah untuk dibaca semata-mata atau dijadikan wasilah supaya manusia merebut ganjaran pahala melalui bacaannya, tanpa menafikan membacanya merupakan ibadah dan ganjaran pahala adalah benar. Namun, tujuan yang diharapkan daripada pembacaan itu bukanlah mendapat pahala, tetapi mengutip pengajaran daripada ayat-ayat Al-Quran, dijadikan petunjuk dalam kehidupan, dihayati dan diamalkan di alam realiti.

Terdapat beberapa tingkatan bagaimana masyarakat Islam berinteraksi dengan Al-Quran (Al Qaththan, 2018). Tingkatan pertama ialah interaksi fizikal sebagaimana sebilangan umat Islam menggunakan ayat Al-Quran sebagai pelindung daripada makhluk halus. Selain itu, ada yang menggantung ayat-ayat Al-Quran untuk mengambil keberkatan seperti melariskan perniagaan.

Kedua, memfokuskan bacaan Al-Quran untuk meraih ganjaran pahala. Ketiga, memahami ayat-ayat Al-Quran secara ijmali (umum). Hal ini dilakukan secara minimum dengan melihat terjemahan Al-Quran atau melalui pembelajaran bahasa Arab secara sederhana. Tingkatan keempat ialah tadabbur iaitu memahami dengan hati atau menghayati. Justeru, penghayatan dengan menggunakan tingkatan – tingkatan ini bagi memasukkan kefahaman ke dalam hati, sehingga memberikan perasaan untuk beramal dengan isi al-Quran.

4. Latar Belakang Sejarah Surah dan Ayat

Antara kaedah tafsir yang dipersetujui umum ialah;

“Pengajaran bergantung pada umumnya lafaz, tidak khusus pada sebab nuzul ayat.”

Syaikh Abdul Rahman Nasir as-Sa’di (2003) mengatakan kaedah ini merupakan kaedah yang sangat bermanfaat. Dengan memperhatikannya seorang hamba akan mendapatkan kebaikan dan ilmu yang banyak. Dengan meninggalkan dan tidak memperhatikan kaedah ini, seseorang akan terlewatkan dari ilmu yang banyak, dan terjatuh dalam kekeliruan dan kerancuan yang berbahaya.

Kaedah ini bermaksud, walaupun sesetengah ayat al-Quran yang turun mempunyai asbab nuzul atau dilator belakang peristiwa-peristiwa tertentu yang menjadi sebab dan berkaitan dengan ayat tersebut, namun pengajaran ayat-ayat itu bersifat terbuka dan umum sesuai dengan umumnya lafaz. Selagi mana ia berada dalam batas lafaz bahasa Arabnya, maka pengajaran daripada ayat itu boleh diambil.

Namun, kaedah ini juga mengisyaratkan bahawa ayat-ayat al-Quran mempunyai kaitan dengan peristiwa-peristiwa tertentu dan tidak turun secara sekaligus. Mengetahui latar belakang turunnya sesuatu ayat menambahkan lagi kefahaman kita kepada ayat-ayat berkenaan. Oleh yang

demikian, langkah berikutnya untuk membantu interaksi dengan al-Quran adalah dengan mengetahui latar belakang peristiwa dan suasana turunya sesuatu ayat (Shakir, 2017).

5. Siapa perlu di hayati.

Langkah ini merupakan langkah yang paling penting. Tanpa mengambil pelajaran dari langkah ini, langkah-langkah yang telah disebutkan sebelum ini mungkin tidak akan memberi kesan yang banyak. Sebaliknya, langkah inilah yang akan menentukan keberkesanan interaksi kita dengan al-Quran pada skala besarnya.

Para sahabat nabi tahu dan faham benar bahawa ada persamaan yang jelas antara mereka dan umat-umat terdahulu. Mereka merasa terhubung dengan umat-umat terdahulu. Mereka merasa terhubung dengan para Anbiya' terdahulu. Hal ini kerana, di sana mereka merasai situasi, kondisi, perjuangan, penentangan, dan ujian dakwah yang dialami oleh umat terdahulu dalam kalangan orang beriman dan dalam kalangan para Anbiya' adalah sama seperti apa yang mereka hadapi ketika wahyu Al-Qur'an diturunkan kepada mereka. Mereka faham bahawa umat terdahulu dan para Anbiya' juga mempunyai misi hidup yang sama dengan mereka, sehinggakan konteks penceritaan para Anbiya' dan umat-umat terdahulu dapat mereka fahami dan jiwai. Yang berbeza hanyalah zaman, tempat dan watak sahaja.

Maka, interaksi terakhir ini setelah memahami dan menguasai langkah – langkah sebelumnya, kita perlu merasai bahawa al-Quran ini ditujukan untuk kita dan perlu melakukan apa yang di arahkan di dalam al-Quran bagi merelisasikan ruh al-Quran. Ummat terdahulu berubah dan hebat kerana mereka melaksanakan isi al-Quran, bukan hanya membacanya atau mengambil sebahagian – sebahagian isi al-Quran sahaja (Sedek Ariffin et al., 2016)

Interaksi di Bulan Ramadhan

Al-quran sebagai sahabat di bulan Ramadan. Timbul pertanyaan sebahagian orang tentang mana yang lebih utama sama ada membaca al-Quran dengan tadabur atau membacanya dengan secepat agar banyak bacaannya dan kerap khatam sehingga beroleh pahala bacaan? Sesungguhnya kedua cara ibadah tersebut tidaklah berlawanan, tidak pula saling mengurangi waktu dan pahala sehingga perlu ditanyakan mana yang lebih utama. Dalam hal ini kembali kepada pembacanya (Ahmad Syakir, 2017), dan mereka itu terbahagi kepada beberapa kategori:

Kategori pertama dikaitkan dengan sebahagian besar orang awam yang tidak boleh bertadabur (merenunginya). Bahkan tidak memahami sebahagian besar ayat-ayatnya. Mereka hanya membaca untuk memperbanyakkan pahala bacaan.

Kategori kedua adalah seperti ulama dan penuntut ilmu. Mereka memiliki dua cara dalam membaca al-Quran iaitu pertama: seperti cara orang awam, tujuannya untuk memperbanyak pahala dengan banyaknya bacaan dan bilangan khatam. Kedua: membaca dengan maksud mempelajari makna-makna al-Quran, tadabur dan istinbat (pendalilan).

Mereka lebih nampak jelas memahami kandungan al-Quran daripada orang lain. Yang demikian adalah keutamaan Allah taala yang diberikan pada siapa yang dikehendaki-Nya. Oleh sebab itu sebahagian ulama menyamakan mereka yang membaca satu ayat al-Quran dengan bertadabur seperti mempersembahkan batu yang mulia, sedangkan yang membaca seluruh al-Quran tanpa bertadabur seperti mempersembahkan dirham (wang) yang banyak, tetapi tidak boleh mencapai darjat seperti manusia yang pertama (S Mohammad, 2010).

Hal yang semestinya diingatkan berkaitan dengan bacaan (tilawah) al-Quran di bulan Ramadhan. Pertama, seseorang hendaklah mengenali dirinya. Manusia tidak sama keadaannya dalam beribadah. Tetapi amat merugikan seorang muslim jika Ramadhan berlalu tetapi tidak dapat mengkhatamkan al-Quran. Kebanyakan manusia bersemangat di awal bulan dalam melakukan kebaikan, termasuk tilawah (membaca) al-Quran. Akan tetapi begitu cepat berputus asa setelah beberapa hari berikutnya. Amalan yang dilakukan dilihat sedikit kurang berbanding di awal bulan. Oleh sebab itu, mereka diutamakan membaca setiap hari satu juz. Dengan demikian dia akan mengkhatam al-Quran sekali di bulan ini. Maka, perlu kembali kepada kesungguhan dan berterusan. Dengan cara ini dia dapat melakukan amal dari amal kebaikan tanpa terputus.

Kita seringkali leka dan lalai untuk mengerjakan ibadah pada waktu malam khususnya di bulan Ramadan. Hal ini merupakan kerugian besar bagi umat Islam. Sekiranya seseorang muslim berjaya mengatur ibadah malamnya dengan membaca al-Quran dia tidak termasuk orang yang lalai. Dengan demikian beralih pula fitrah Allah yang telah ditetapkan atas manusia dengan menjadikan malam sebagai masa istirehat. Di samping itu, jika seseorang muslim membaca al-Quran dari menghafalnya atau mengerjakan solat sunat, sesungguhnya hal itu akan menguatkan semangat dan konsentrasinya. Hal ini kerana mata dan hati dapat disibukkan dengan bacaan al-Quran serta solat. Sesiapa yang menunaikan ibadah di saat gelap, mereka akan merasai kelazatan ibadah melebihi ketika beribadah di tempat yang terang.

Hendaklah kita meminta kepada Allah supaya menganugerahkan taufik kepada kita dan menjadikan kita termasuk mereka yang beramal. Sekiranya engkau renungi bulan Ramadhan sudah menjadi seperti stesen untuk menambah amalan maka orang-orang soleh yang gembira dengan kehadiran bulan ini akan menggunakannya untuk mengumpulkan bekalan dengan cara beribadah di dunia untuk mengecapi syurga di akhirat kelak. Apakah kita dapat memanfaatkan bulan ini? (Musa'id at-Thayyar, 2018)

PERBINCANGAN

Bulan Ramadhan adalah bulan yang penuh dengan warna ketaatan. Selain ibadah puasa di siang hari, kaum muslimin dapat menikmati keindahan tadabbur dan tilawah al-Quran sepanjang hari, dan menghidupkan dengan al-Quran di malam hari. Dengan merenungkan ayat-ayat al-Quran itulah ketenangan jiwa akan didapatkan. Allah taala berfirman dalam surah ar-Ra'd ayat 28 membawa maksud: *"Ingatlah, bahawa dengan berzikir kepada Allah maka hati akan menjadi tenang."*

Membaca dan merenungkan ayat-ayat al-Quran adalah sebahagian dari zikir. Sementara kedudukan zikir bagi seorang insan laksana air bagi seekor ikan. Bagaimana mungkin seorang hamba mengaku mencintai Allah, sementara hati dan lisannya kering dari mengingat dan memuji-Nya? Demikianlah yang telah dipraktikkan oleh salafus soleh (Wimra, 2017). Mereka adalah suatu kaum yang mengagungkan Kitabullah dengan semestinya. Mereka tidak hanya beriman dengan al-Quran sebagai bacaan ataupun wahyu dari sisi-Nya, tetapi mereka juga menerapkan ajarannya dalam kehidupan mereka sehari-hari. Oleh sebab itu tidaklah menghairankan jika mereka mendapatkan gelaran generasi terbaik umat ini.

Para sahabat radhiyallahu'anhum (Jumah, 1999), telah menjadi teladan bagi generasi berikutnya dalam menjadikan al-Quran sebagai jalan hidup mereka. Oleh sebab itu mereka mulia di sisi Allah kerana ketakwaan mereka, kedalaman ilmu mereka, amal soleh mereka, dan kecintaan mereka yang teramat besar terhadap Allah dan Rasul-Nya. Para sahabat hidup di bawah naungan al-Quran. Sehingga ayat-ayat suci itu mewarnai hidup dan kehidupan mereka, mewarnai hati dan tingkah laku mereka. Para sahabat tidak memandang al-Quran sebagai teori dan falsafah. Bahkan, mereka menjadikan al-Quran sebagai undang-undang kehidupan mereka dalam hidup bermasyarakat dan bernegara, dalam hidup individu dan rumah tangga. Bahkan, al-Quran itu sesuai dengan semua keadaan dan suasana. Oleh sebab itu Abdullah bin Mas'ud radhiyallahu'anhu berpesan (Bastoni, 2012), *"Ikutilah tuntunan dan janganlah kalian mengada- adakan ajaran baru, kerana sesungguhnya kalian telah dicukupkan."*

Selain itu, Sahabat Nabi juga radhiyallahu'anhum (Tamam, 2013) menjadikan al-Quran sebagai sesuatu yang diyakini dan diamalkan, bukan sesuatu yang harus diragukan apatah lagi untuk diperdebatkan. Ianya diturunkan dari sisi zat Yang Maha Bijaksana lagi Maha Terpuji. Tidaklah datang kepadanya kebatilan, dari arah depan, mahupun dari arah belakang. Seandainya seluruh manusia bersatu padu untuk membuat sesuatu yang serupa dengannya, nescaya mereka akan gagal dan tidak sanggup melakukannya, meskipun mereka bahu-membahu dan saling membantu satu dengan yang lain. Tidak mungkin mereka boleh menandingi mukjizat yang agung ini. Hal inilah kemuliaan al-Quran yang akan membuat tenteram dan sejuk hati insan beriman. Dan sebaliknya, ia tidak akan mendatangkan pengaruh kepada orang-orang yang zalim kecuali kerugian dan kebencian.

Salafus soleh (Al Amir, 2000), telah memberikan teladan kepada kita dalam mewarnai bulan ramadhan yang mulia dengan interaksi yang intensif bersama al-Quran. Demikian pula

golongan salafus soleh, memperbanyak membaca al-Quran di bulan Ramadhan, di dalam mahupun di luar solat. Az-Zuhri, rahimahullah berkata apabila telah masuk bulan Ramadhan,

“Sesungguhnya ini adalah kesempatan untuk membaca al-Qur’an dan memberikan makanan.”
(Azmi, 2017)

Imam Malik rahimahullah berkata (Ismail, 2017) apabila telah datang bulan Ramadhan maka beliau menutup pengajaran hadis dan mengkhususkan diri untuk membaca al-Quran. Qatadah rahimahullah pada bulan Ramadhan mengkhataamkan al-Quran setiap tiga malam, sedangkan pada sepuluh hari terakhir beliau mengkhataamkannya setiap malam. Begitu pula Ibrahim an-Nakha’i rahimahullah berkata, pada sepuluh hari terakhir beliau mengkhataamkan al- Qur’an setiap dua malam (ZM Nor, 2017; Utsaimin, 2018).

Iman yang hakiki adalah suatu kepercayaan yang diyakini di dalam hati dan dibuktikan dengan amal perbuatan. Dan keimanan ini adalah ungkapan hati yang disampaikan melalui bahasa lisan (Mahmud al-Dosari, 2006). Al-Quran, surah al-Baqarah ayat 136 memberikan isyarat bahawa keimanan kepada al-Quran merupakan hal yang iman atau mesti dikekalkan dalam hati dan pengamalan. Bahkan, mengamalkan al-Quran merupakan salah satu perbuatan yang baik dan disukai oleh Allah SWT. Allah SWT telah menjanjikan kepada hamba-hambanya yang melakukan amal soleh dengan ganjaran yang besar samada di dunia mahupun akhirat. Sebaik-baik manusia adalah orang yang mengamalkan al-Quran dan menerapkan pengamalannya dalam kehidupan secara zahir dan batin. Bahkan al-Quran juga menjadi simbol kepada akhlak Rasulullah SAW. Allah SWT sendiri telah memuji dan menyanjung akhlak dan budi pekerti Nabi Muhammad SAW dalam al-Quran (al-An’am 6:155, al-Nahl 16:97, al-Qalam 68:4, al- Hadid 57:16, al-Kahfi 18:57).

PENUTUP

Al-Quran merupakan kitab suci yang kekal buat selama-lamanya, terpelihara di bawah pemeliharaan Allah SWT sehingga hari akhirat (Abdullah Nasih Ulwan, 2003). Umat Islam secara umum dan secara khasnya pelajar-pelajar kini mesti kembali menghayati al-Quran sebagaimana yang telah dihayati oleh umat Islam pada zaman awal sejarah Islam dahulu terutamanya pada zaman Rasulullah SAW dan para sahabatnya. Penghayatan al-Quran yang sempurna akan mengubah seluruh keadaan hidup umat Islam dan selanjutnya akan meletakkan mereka menerajui kepimpinan dunia sekali lagi (Wan Salim Wan Mohd Nor, 1992).

Al-Quran perlu kepada interaksi bagi memberikan penghayatan kepada pembaca dan orang Islam. Al-Quran adalah sebuah mukjizat yang agung buat umat Islam dan seluruh alam. Ummat dahulu bangkit kerana mereka mengambil al-Quran bukan sekadar membacanya, tetapi penghayatan dan pengamalan daripada al-Quran. Bagi memberikan kesan penghayatan, perlu kepada interaksi yang berkesan antara pembaca dan al-Quran. Menjadi sinonim kepada masyarakat kita hari ni, akan mudah bersama dengan al-Quran apabila menjelang bulan

Ramadhan. Justeru itu, kertas konsep ini diarpkan membantu pembaca dan umat Islam dalam memahami dan mengambil manfaat daripada al-Quran iaitu dengan cara meletakkan diri sebagai objek yang membaca, mengetahui serba sedikit latar belakang ayat atau surah, mempunyai asas ilmu dan keinginan untuk terus pelajari bahasa arab, membaca dengan menggunakan hati serta membaca untuk melakukan sesuatu setelah membacanya

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Kajian Metodologi Penulisan Tafsir Nur Ihsan

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ABSTRAK

Selain daripada kitab-kitab tafsir yang muktabar seperti tafsir al-Tabari, Ibn Kathir, Tafsir fi Zilal al-Quran dan lain-lain, terdapat juga tafsir yang ditulis oleh para sarjana dan ilmuan di Malaysia, antaranya ialah Tafsir Nur Ihsan. Kajian ini adalah bertujuan untuk mengenalpasti metodologi penulisan kitab tersebut yang ditulis oleh Haji Muhammad Said Umar dengan cara meneliti bentuk atau kaedah penulisannya. Hasilnya ialah penulis mendapati bahawa penulisan kitab ini adalah dengan cara tafsir al-quran secara ijmal iaitu dengan ringkas dan menggunakan bahasa yang mudah di fahami. Metod ini mentafsirkan ayat satu persatu mengikut kronologi ayat setiap surah. Penulis juga mendapati bahawa kaedah penulisan kitab ini adalah mirip kepada penulisan kitab tafsir jallalain. Seterusnya kitab ini ditulis dengan menggunakan tulisan jawi lama. Seperti kitab-kitab yang menggunakan tulisan jawi lama, kebanyakannya tidak meletakkan tanda baca seperti koma dan titik dalam penulisan mereka. Walau bagaimanapun, pengarang meletakkan pemisah di antara dua surah dengan meletakkan nama surah dan bilangan ayat bagi setiap surah. Selain daripada itu, pengarang juga ada meletakkan tajuk umum bagi sesetengah ayat bagi memudahkan pembaca untuk mengetahui perbincangan yang berkaitan dengan ayat yang akan di baca seperti hukum faraid. Hasil kajian juga mendapati beberapa kitab tafsir yang ditulis secara lengkap 30 juzuk dan terdapat sebilangan kitab tafsir ditulis mengikut surah. Selain itu metode yang digunakan oleh kebanyakan pentafsir-pentafsir adalah menggabungkan tafsiran dari kitab-kitab tafsir bahasa Arab yang muktabar.

Kata Kunci: Haji Muhammad Said Umar, Tafsir Nur Ihsan, Jawi, *Jallalain*

PENDAHULUAN

Al-Quran telah diturunkan melalui perantaraan Malaikat Jibrail a.s. kepada Nabi Muhammad SAW dalam bahasa arab. Di dalamnya terdapat ayat-ayat yang boleh difahami dan ada yang susah untuk difahami yang mana ianya memerlukan kepada penafsiran untuk mendapat penjelasan terhadap ayat-ayat tersebut dan keterangan yang benar dengan apa yang difirmankan oleh Allah melalui kaedah ilmu-ilmu yang tertentu. Pengajian tafsir di Tanah air adalah kesinambungan pengajian al-Quran yang dijalankan pada awal kedatangan Islam. Pengajian al-Quran bermula di rumah, surau

dan masjid. Ia terus berkembang ke peringkat yang lebih tinggi seperti pondok, sekolah dan institusi pengajian tinggi.

Selain daripada kitab-kitab tafsir yang muktabar seperti tafsir al-Tabari, Ibn Kathir, Tafsir fi Zilal al-Quran dan lain-lain, terdapat juga tafsir yang ditulis oleh para sarjana dan ilmunan di Malaysia, antaranya ialah Tafsir Nur Ihsan. Perkembangan bidang tafsir di Malaysia dipengaruhi oleh tokoh ulama Melayu daripada pelbagai institusi pendidikan dan setiap daripada mereka mempunyai metode pengajian tafsir yang tersendiri. Keunggulan ilmu tokoh ulama terdahulu dapat dilihat melalui penghasilan kitab-kitab tafsir. Kajian ini bertujuan menganalisis metode penulisan dan pentafsiran kitab Tafsir Nur al-Ihsan karya Muhammad Said Bin Umar. Melalui pendekatan kajian perpustakaan, penulis berusaha meneliti dua aspek tersebut dalam karya Muhammad Said Bin Umar dalam kitab Tafsir Nur al-Ihsan.

Biodata pengarang

Nama penuh pengarang kitab tafsir Nur al-Ihsan ialah Haji Muhammad Said Bin Umar Khatab Bin Aminuddin Bin Abdul Karim. Beliau dilahirkan pada tahun 1275 hijrah bersamaan 1854 Masihi di sebuah kampung yang bernama Kampung Kuar, Jerlun Di Negeri Kedah Darul Aman. Beliau merupakan anak pertama daripada dua adik-beradik. Adiknya bernama Haji Ismail. Bapanya digelar sebagai "Umar al-Khatab" disebabkan oleh ketokohan beliau dalam memberi ucapan di khalayak ramai dan menyampaikan khutbah. Ketika hayatnya, itulah pekerjaan yang dilakukan sebagai satu sumbangan terhadap masyarakat dalam menegakkan syariat Islam.

Haji Muhammad Said berasal daripada negeri Kedah, namun demikian beliau telah menjelajah ke beberapa tempat sebelum beliau menetap dan meninggal dunia di negeri Kedah. Bapa beliau telah berpindah ke Changkat di Kerian, Perak. Kemudian berpindah ke Sungai Aceh, selepas itu pulang semula ke Kedah pada 1312 hijrah. Dikatakan penghijrahan beliau ke Kampung Kedah adalah disebabkan Kedah diserang oleh tentera Siam. Semasa berada di Kampung Kedah beliau mengajar pondok dan mengajarkan sawah.

Beliau telah mendapat pendidikan di Fatoni dan Makkah. Penduduk tempatan memanggil beliau dengan pelbagai gelaran antaranya ulama, tok lebai, pengkaji dan guru tafsir al-Quran. Panggilan yang tepat sekali untuk beliau adalah guru tafsir kerana merujuk kepada sumbangan beliau yang begitu besar yang dilakukan oleh beliau iaitu dengan wujudnya tafsir Nur al-Ihsan dalam bahasa Melayu yang mana ia boleh didapati di kedai-kedai buku. Perkara utama yang mendorong penulisannya dalam tafsir tersebut adalah permintaan dari orang ramai yang datang belajar tafsir dengannya. Tujuan utama penulisan tafsir ini dalam Bahasa Melayu agar mudah difahami oleh orang-orang Melayu khususnya.

Beliau telah dikurniakan dengan lapan belas orang cahayamata hasil daripada tiga perkahwinan. Perkahwinan pertama beliau dengan Fatimah dan dikurniakan oleh Allah tiga orang anak lelaki iaitu Muhammad, Mahmud dan Ahmad. Tempoh perkahwinan ini tidak begitu lama kerana Fatimah meninggal dunia dalam usia yang muda. Kemudian beliau telah berkahwin dengan wanita yang berasal dari Bukit Mertajam yang bernama Rahmah. Hasil daripada perkongsian hidup beliau dengan Rahmah, beliau telah dikurniakan dengan lima orang anak, iaitu Chik Man, Abdul Hamid, Umar, Suffiyah dan Fatimah. Kemudian perkahwinan ketiga beliau dengan Hamidah yang merupakan anak kelahiran Perak yang tinggal di Kampung Kedah. Melalui perkongsian hidup

bersama Hamidah beliau telah dianugerahkan dengan sepuluh orang anak iaitu Mustaffa, Qassim, Chik Hassan, Mat Aqib, Hussain, Mansur, Nasir, Chik Maryam, Siti Hajar dan Chik Asma.

Haji Muhamamd Said pernah dijemput supaya kembali semula ke Kedah melalui wakil yang diutuskan oleh Tengku Mahmud, seorang kerabat diraja Kedah dengan alasan mengapakah orang Kedah perlu menetap di Perak. Selepas itu beliau telah pulang ke Kedah dan telah diberikan sebidang tanah di Kancut yang terletak di Alor Setar. Beliau telah diberi jawatan sebagai guru, yang mengajar anak-anak kerabat diraja. Antara pelajaran yang diajar ialah Ilmu Tafsir Al-Quran.

Beliau kemudian dilantik sebagai kadi di Jitra dan terkenal dengan gelaran Haji Said Mufti. Di Jitra, beliau tinggal dengan isterinya yang ketiga. Di samping jawatannya sebagai seorang kadi beliau menjalankan kegiatan menyebarkan risalah Islam dengan mengajar di masjid dan surau di sekitar Jitra.

Walaupun beliau dikelilingi oleh kesibukan, beliau masih mampu meluangkan masanya dalam bidang penulisan. Beliau telah mengarang kitab Nur al-Ihsan dan sebuah kitab fatwa yang bernama Fatawa Kedah mengandungi fatwa-fatwa yang berkaitan dengan nikah dan cerai. Semangat beliau dalam bidang penulisan semakin kuat apabila diberi galakan daripada Sultan Kedah sendiri iaitu Sultan Abdul Hamid.

Walaupun dalam usianya 75 tahun, beliau masih lagi berkhidmat sebagai kadi. Pada ketika itu, beliau di serang penyakit dan telah lumpuh di sebelah badan. Disebabkan itu, beliau telah dibedah dan dibawa pulang ke pangkuan isterinya yang kedua di Jitra. Setelah beberapa hari di sana, beliau kembali semula ke Kancut bersamanya isterinya yang ketiga. Pada hari rabu selepas asar, 9 Mac 1932 beliau telah kembali ke rahmatullah. Jenazah beliau telah disemadikan di Masjid Alur Merah, Alor Setar, Kedah.

METODOLOGI PENULISAN

Kitab ini merupakan tafsir al-Quran al-Karim yang ditulis dalam Bahasa Melayu kedah dengan menggunakan tulisan jawi klasik seperti kata beliau (Muhammad Sa'id, 1391H/1970M, hlm. 2)

بھوا ھمب سورة بانگ مریکنت دغن بھاس ملايو قدح :

Mengenai pemakaian bahasa dan ejaan dalam kitab ini, pengarang banyak menggunakan Bahasa Melayu Kedah lama dan sebahagiannya agak sukar untuk difahami oleh generasi sekarang. Keadaan ini terjadi lantaran kerana faktor zaman penghasilan kitab ini, di mana tahap pembinaan Bahasa Melayu sebagai bahasa ilmu masih rendah dan masih kuat dipengaruhi oleh gaya bahasa Melayu lama.

Contohnya :

- i. Hambat keluar (ھمبة كلوار)
- ii. Tiada sayugia (تياد سيکيا)
- iii. Menyengehaja (ميغھاج)

Pada permulaan mukasurat pengarang akan meletakkan tajuk kitab serta bilangan jilid.

Contoh bagi jilid pertama : تفسير نور الإحسان فكل قرآنا

Contoh bagi jilid yang kedua: تفسير نور الإحسان فكل كدوا

Contoh bagi jilid yang ketiga: تفسير نور الإحسان فكل كتيك

Contoh bagi jilid yang keempat: تفسير نور الإحسان فكل كأمقت

Bagi penomboran pula, nombor muka surat atas diletakkan di bahagian atas sebelah kanan jika ia merupakan helaian kanan. Manakala nombor akan di letakkan di sebelah kiri jika ia merupakan helaian kiri.

Seperti yang pengkaji nyatakan, pengarang telah menulis kitab ini dengan menggunakan tulisan Jawi sepenuhnya dan kadang-kadang ia turut diselangi dengan kalimah-kalimah Bahasa Arab yang mana akan disusuli pula dengan maksudnya dalam Bahasa Melayu. Dalam konteks karya-karya bahasa Melayu Jawi sering kali berlaku pengadaptasian terhadap istilah-istilah bahasa Arab, khususnya istilah agama ke dalam bahasa Melayu (Al-Attas, 1988) sama ada dalam proses penterjemahan mahupun konteks penggunaannya dalam bahasa Melayu Jawi. Hal ini sudah semestinya akan turut mempengaruhi aspek terjemahan yang dihasilkan pengarang sama ada banyak atau sedikit. Akan tetapi, tiada sebarang tanda ataupun kurungan yang dibuat bagi membezakan di antara perkataan bahasa Melayu dan Bahasa Arab.

Contoh: (Muhammad Sa'id, 1391H/1970M, hlm. 46)

(وما بعضهم بتابع قبلة بعض) دان تيادا ست غه مريكتيت دغن مغيكوة قبلة ست غه اربي تياد ايكوة يهودي قبلة نصارى دان عكسث

Pengarang membezakan ayat al-Quran dengan menulis ayat-ayat al-Quran dengan saiz yang lebih besar berbanding terjemahan dan tafsir. Pengarang juga meletakkan ayat al-Quran di antara dua kurungan serta membariskan tiap-tiap ayat tersebut. Jadi pembaca dapat membezakan antara ayat- al-Quran dan terjemahan dengan mudah. Menurut (Mazlan Ibrahim, Jawiah Dakir, Muhd Najib Abdul Kadir, 2014), gaya penulisannya mirip kepada tafsir al-Jalalain iaitu menulis ayat al-quran dalam kurungan kemudian diterjemahkan makna ke dalam bahasa Melayu dan huraian tentang ayat tersebut secara ringkas.

Selain itu, pengarang akan memulakan penulisan dengan menulis nama surah serta menyatakan samada ia surah *madani* atau *makki*. Jika terdapat khilaf atau percampuran antara ayat *makki* dan *madani* dalam satu surah, maka pengarang akan menyatakan secara terperinci. Hal ini secara tidak langsung membantu pembaca untuk mengetahui dan mempelajari sebahagian ilmu ulum al-Quran melalui kitab tafsir ini. Pengarang turut meletakkan bilangan ayat-ayat bagi setiap surah dan penulis mendapati satu keistimewaan surah al-Baqarah daripada surah-surah yang lain kerana pengarang ada memasukkan sebab penamaan surah tersebut.

Sedikit kelemahan pada kitab ini, pengarang tidak meletakkan nombor ayat. Hal ini menyukarkan pembaca untuk mencari dan merujuk ayat yang pembaca mahu memahami pentafsirannya. Akan tetapi, pengarang ada meletakkan *fihris* atau isi kandungan di muka surat terakhir setiap jilid kitab untuk rujukan pembaca.

Kitab ini mentafsirkan 30 juzuk al-Quran yang telah ditulis dalam 4 jilid. Jilid pertama, terkandung terjemahan dan tafsir al-Quran mulai surah al-Fatihah hingga surah al-Maidah, setebal 296 halaman. Pada permulaan jilid ini, pengarang ada menyatakan tujuan beliau menulis kitab tafsir dan sumber ambilan serta rujukan yang beliau gunakan bagi mengarang kitab ini. Selepas itu, pengarang mendatangkan satu mukadimah yang dimuatkan di dalamnya perkara asas (fardu ain) bagi seorang Muslim (Muhammad Sa'id, 1391H/1970M, hlm. 3-4). Ini merupakan satu keistimewaan berbanding kitab-kitab tafsir yang lain yang mana pengarang mendatangkan perkara yang patut diketahui oleh seorang Muslim.

Dalam jilid kedua, dimuatkan terjemahan dan tafsir dari awal surah al-An'am hingga surah al-Isra setebal 429 halaman. Manakala jilid ketiga pula, kandungannya dimulai dari awal surah al-Kahfi hingga az-Zumar, setebal 432 halaman. Di akhir jilid yang ketiga ini ada beliau nyatakan tarikh selesai beliau menulis iaitu pada hari Isnin, 27 Zulhijjah 1345H. Jilid keempat pula mengandungi tafsir dan terjemahan dari awal surah al-Mukmin hingga surah an-Nas setebal 387 halaman. Beliau menyatakan jilid tersebut selesai ditulis pada 1 Rabiulakhir 1346H / 27 Jun 1927.

Selain daripada itu, pengarang juga ada meletakkan tajuk umum bagi sesetengah ayat bagi memudahkan pembaca untuk mengetahui perbincangan yang berkaitan dengan ayat yang akan di baca seperti hukum faraid (Mazlan Ibrahim, Jawiah Dakir, Muhd Najib Abdul Kadir, 2014, hlm. 29). Contoh yang lain seperti

(قصة امبيل ايكن هاري سبت) (قصة مريم برانق) (قصة يهودي جادي كافر) (قصة فحه كيكي ني)

dan sebagainya.

Manakala dari sudut percetakan, Ia dicetak buat pertama kalinya di Makkah al-Mukarramah pada tahun 1349 H/1929 M, kemudian di Bangkok, Thailand pada tahun 1934 Masihi, seterusnya di Pulau Pinang pada 1936 Masihi (Muhammad Ismi., 2003). Jadi dengan pencetakan yang pelbagai ini, dapatlah kita ketahui tafsir ini bukan sahaja tersebar di bumi Melayu khususnya di negeri Kedah, bahkan di Perak Utara, Seberang Prai Pulau Pinang dan juga di Selatan Thailand. (Rahman, 2010)

METODE PENTAFSIRAN

Para ulama yang terkemuka membahagikan metode tafsir secara asasnya kepada dua iaitu metode tafsir bi al-ma'thur dan metode tafsir bi al-ra'yi. Tafsir bi al-ma'thur dikenali juga sebagai tafsir bi al-riwayah atau dalam bahasa Inggeris dinamakan interpretation based on transmission. Manakala tafsir bi al-ra'yi dikenali juga sebagai tafsie bi annazar atau tafsir bi al -ijtihad dan dalam bahasa inggeris sebagai interpretation based on opinion (Fadzil, 2015). Secara kesimpulannya, tafsir bi al ma'thur ialah tafsir al-Quran yang di ambil daripada al-Quran, hadis Nabi Muhammad SAW, pendapat para sahabat dan tabi'in. Manakala tafsir bi al-ra'yi pula, merujuk kepada pendapat di mana para mufassir akan menggunakan akal fikiran mereka dalam mentafsir ayat-ayat al-Quran.

Kitab tafsir Nur al-Ihsan merupakan tafsir gabungan antara metode tafsir bi al-ma'thur dan metode tafsir bi al-ra'yi. Menurut (Yusoff, 1995) tafsirannya adalah ringkas sekadar boleh difahami maksud ayat dan tidak diperluaskan perbincangan mengenai perbezaan pendapat di kalangan ahli-ahli tafsir. Tulisannya terikat dengan gaya bahasa Melayu lama yang sebahagiannya agak sukar untuk difahami oleh generasi sekarang.

Oleh itu, bagi pembaca yang ingin menelaah kitab ini, mestilah sekurang-kurangnya mempunyai asas Bahasa Arab dalam proses mempelajari dan memahami kitab tafsir ini. Jika diteliti, Muhammad Said sebenarnya telah memudahkan jalan kepada para pembaca kerana beliau terus membawa terjemahan bagi setiap kalimah Arab itu. Selain daripada itu, dalam masa yang sama juga pembaca boleh mengambil faedah untuk memperkayakan lagi perbendaharaan kata dalam Bahasa Arab.

Selain itu, (Haziyah Hussin, Bahrum Faizan, 2014) menyatakan bahawa mereka telah mengenal pasti enam kaedah terjemahan yang diaplikasikan oleh pengarang Tafsir Nur al-Ihsan.

1. Terjemahan interlingual. Terjemahan ini bermaksud 1. mengalih atau menterjemahkan satu pesanan daripada bahasa sumber ke bahasa sasaran dengan padanan terjemahannya seperti dari bahasa Arab ke bahasa Melayu
Contoh : Terjemahan interlingual ini dapat dilihat dengan jelas menerusi interpretasi yang dilakukan pengarang Tafsir Nur al-Ihsan terhadap ayat 127 surah al-Baqarah, iaitu:
Ayat ini diterjemahkan sebagai, “Dan ketika mengangkat oleh Nabi Ibrahim akan qawa'id: foundation: kaki daripada Baytu'Llah dan Nabi Isma'il” (Muhammad Said 1391H: 40).
2. Terjemahan secara terikat. Ia adalah terjemahan yang 2. hanya melibatkan tingkat-tingkat tertentu sahaja, seperti tingkat kata atau morfem. Kaedah terjemahan ini terikat dengan aspek bentuk, struktur ayat, tatabasa bahasa sumber. Terjemahan kata demi kata (katawi) termasuk dalam kategori ini
Contoh: Terjemahan secara katawi ini dapat diperhatikan sewaktu pengarang Tafsir Nur al Ihsan menterjemahkan 10 surah al-Baqarah iaitu sebagai, “Pada dalam hati mereka itu sakit (erti: syak dan nifak ialah yang menyakit akan hati mereka itu)” (Muhammad Said 1391H: 8).
3. Terjemahan penuh. Terjemahan ini bermaksud 3. keseluruhan teks dalam bahasa sumber diterjemahkan ke bahasa sasaran dengan sepenuhnya tanpa meninggalkan sedikit pun teks sumber tersebut
Contoh: Terjemahan secara penuh dapat dilihat sewaktu pengarang Tafsir Nur al-Ihsan menterjemahkan ayat 3 surah al-Baqarah iaitu sebagai “dan segala mereka yang beriman” (Muhammad Said 1391H: 7).
4. Terjemahan tidak sepenuhnya atau sebahagian. Dalam terjemahan ini ada beberapa bahagian teks sumber tidak diterjemahkan ke bahasa sasaran. Malah teks-teks tersebut dipindahkan begitu sahaja dan digabungkan dengan bahasa terjemahannya
Contoh: Terjemahan tidak sepenuhnya ini dapat diteliti ketika pengarang Tafsir Nur al-Ihsan menterjemahkan ayat 57 surah al-Baqarah iaitu:
sebagai “Dan telah Kami turunkan atas kamu padanya akan manna dan salwa” (Muhammad Said 1391H: 19). Dalam terjemahan ini berlaku pemindahan bahasa Arab kepada bahasa Melayu secara begitu sahaja dan digabungkan dengan bahasa terjemahannya
5. Terjemahan komunikatif. Dalam penterjemahan ini, 5. penterjemah berusaha untuk menghasilkan pada pembacanya kesan makna yang paling hampir seperti yang dialami oleh pembaca teks asal
Contoh : Terjemahan komunikatif dapat dilihat ketika pengarang Tafsir Nur al-Ihsan menterjemahkan ayat 255 surah al-Baqarah: sebagai “Telah luaslah oleh Kursi-Nya (tujuh petala) langit dan bumi. (Kata qila: “Meliputi ilmu-Nya”, dan kata qila: “Milik-Nya”, dan kata qila: “Diri Kursi melengkapi atas keduanya” (Muhammad Said 1391H: 87).

6. Terjemahan langsung. Mengikut kaedah ini, sesebuah 6. teks itu akan diterjemahkan berdasarkan makna sebenar yang asal tanpa mengadaptasinya mengikut bahasa sasaran atau mengikut tafsiran dan agakan penterjemah sendiri
Contoh : Terjemahan langsung dapat dilihat sewaktu pengarang Tafsir Nur al-Ihsan menterjemahkan ayat 197 Surah al-Baqarah iaitu:
sebagai “maka tiada jimak dan tiada buat maksiat, dan tiada berbantah-bantah pada dalam kerja haji” (Muhammad Said 1391H: 63)

METODE TAFSIR BI AL- MA'THUR

Ayat-ayat al-Quran dalam kitab tafsir ini ditafsirkan mengikut kaedah *tahlili*, dan huraianannya agak ringkas, sederhana dan sekadar boleh difahami maksudnya. Ini semua dilakukan bertujuan untuk mengambil kira tahap pencapaian ilmu di kalangan masyarakat pada ketika itu yang rata-ratanya kurang terdedah kepada bidang ilmu tafsir dan masih ramai lagi yang tidak mahir dalam bahasa Arab. Kenyataan ini boleh dirujuk kembali kepada permintaan masyarakat setempat agar pengarang menulis tafsir dalam Bahasa Melayu untuk memudahkan mereka memahami maksud ayat-ayat al-Quran. Pengarang telah menggabungkan dua bentuk pentafsiran, iaitu *tafsir bi al-ma'thur* dan juga *bi al-ra'yi*.

Tafsir al-Quran Bi al-Quran

Muhammad Said hanya menyertakan sedikit sahaja ayat-ayat daripada surah yang lain semasa mentafsirkan dan membincangkan sesebuah ayat. Ayat-ayat sampingan tersebut ditafsirkan dengan ringkas dan ia tidaklah dijelaskan dengan terperinci, tetapi ia dibawa sekadar sebagai penyokong kerana ia turut mempunyai kaitan dengan ayat yang dibincangkan.

Contohnya :

(قل ءأنتم أعلم أم الله) كات اوليهمو يا محمد باكي مريكتيت اداكه كامو ايت ترليه كتهوي اتو الله ترليه كتهوي درقد كامو دان سغ كوهش تله لفس درقد كدواش اوله نبي ابراهيم دغن فرمانش ما كان ابراهيم يهوديا ولا نصرانيا. تباد اد نبي ابراهيم ايت يهودي دان تباد نصارى دان مريك ي غترسبوة سرتاش ايت م غيكوة باكي ث قد كلفسن ايت

Tafsir al-Quran Bi al-Hadis

Terdapat banyak potongan-potongan Hadis yang dimuatkan ke dalam kitab tafsir ini. Walau bagaimanapun, Hadis-hadis yang dibawa itu tidak dilampirkan bersama-samanya sanad dan hanya disandarkan terus kepada Rasulullah S.A.W. ataupun para sahabat Baginda.

Selain daripada itu, matan Hadis dibawa dalam Bahasa melayu sepenuhnya tanpa ada satu pun matan asal daripada Bahasa Arab. Selanjutnya, pengarang *mentakhrijkan* sesetengah Hadis tanpa dinyatakan martabatnya sama ada sahih, hasan ataupun da'if.

Semasa mendatangkan sesebuah Hadis, pengarang tidak menyelaraskannya hanya dalam satu bentuk sahaja, malah terdapat banyak kepelbagaian padanya. Di antaranya ialah :

- i. Hadis yang disandarkan terus kepada Rasulullah S.A.W.

- Sabda Nabi S.A.W.:

سبدا نبي صلى الله عليه وسلم بارغ سياف بري ت غكوه اورغ فاغ اتو كوكور هوت غ درفدش نسچاي
مناوغ الله تعالى اكندي فد ناوغن فد هاري ي غ تباد ناوغ ملينكن ناوغن

- Dan sabda ia:

دان سبدا اي اقبيل اغ كو ليهه سكل مريكي غ م غيكوه بارغ ي غ شبهه ايت مك مريكنيت له ي غ دنام اوله
الله تعالى مك تاكوه اوله كامو اكن مريكنيت

ii. Disandarkan kepada para sahabat.

- Kata Ali r.a. sabda Nabi S.A.W.:

... كات علي رضي الله عنه سبدا نبي صلى الله عليه وسلم تتكل مئوره الله تعالى بهوا دتورن فاتحه دان آية الكرسي

- Dan daripada Ibn 'Abbas berkata ia:

دان درفد ابن عباس بركات اي چكالو كلوار سكل مريك ي غ مباله ايت نسچاي كمبالي تباد دافه هرت دان
تياد اهل

- Dan daripada Abi Musa al-Asy'ari dengar nabi S.A.W. bersabda ia:

دان درفد أبي موسى الاشعري دغر نبي صلى الله عليه وسلم برسبدا اي تباد اكو تاكوه اتس اومتكو ملينكن تيغ
...فركارا يأت بايق هرت مك برحسد2 دان برهونه

iii. Disebutkan takhrij Hadis

- Riwayat al-Syaykhani:

روي الشيخان درفد عائشة كات اي باچ نبي صلى الله عليه وسلم اين ايات...

- Dan pada Hadis Muslim:

دان قد حديث مسلم اي دودق توجه تاهون...

- Pada Hadis Abi Dawud :

دان قد حديث ابي داود امثة قوله تاهون...

iv. Terus dinyatakan terjemahan Hadis

- Seperti datang pada Hadis maka:

سقرت دات غ قد حديث مك فينتأ ايت م غ اكو دغن نعمة الله تعالى

PENTAFSIRAN BERDASARKAN ASPEK ULUM AL-QURAN

PENJELASAN SEBAB NUZUL AYAT

Aspek *Asbab al-Nuzul* tidak dipandang sepi oleh Ustaz Muhammad Said, dan beliau turut menyertakannya dan tidak kesemua ayat yang mempunyai sebab penurunannya dinyatakan *asbab nuzulnya*. Satu pengkajian yang telah dilakukan (Mohd Sholeh Sheh Yusuff, Mohd Nizam Sahad., 2013) menunjukkan sebanyak 200 sabab nuzul telah di letakkan oleh pengarang dalam kitab tafsirnya. Akan tetapi (Mohd Nazri bin Ahmad, Mohd Faizulamri bin Mohd Saad, 2016) menyatakan di dalam Tafsir Nurul Ihsan terdapat 174 riwayat *Asbab al-Nuzul* yang dinukil oleh pengarangnya Haji Muhammad Said bin Umar. Bagi ayat-ayat yang dinyatakan sebab nuzulnya, pengarang tidak mendatangkan sanadnya, bahkan ia terus disandarkan kepada Rasulullah S.A.W.

AYAT-AYAT HUKUM

Dalam membicarakan mengenai isu-isu berkenaan ayat-ayat hukum, Muhammad Said telah meletakkan tajuk-tajuk bagi ayat-ayat hukum dan beliau akan mengupasnya dengan agak panjang jika dibandingkan dengan ayat-ayat biasa.

Walau bagaimanapun, pengarang tidak membawa pendapat mana-mana imam mazhab yang empat mengenai hukum tersebut, sebaliknya hukum tersebut hanya dinyatakan secara umum sahaja.

Berkenaan dengan ayat hukum pengarang telah meletakkan tajuk bagi setiap ayat yang berkenaan. Contohnya sebelum menyebut ayat tersebut diletakkan dahulu tajuk “hukum Qisas” atau “hukum faraid” kemudian di jelaskan ayatnya berserta dengan huraian. Kebiasaannya setiap ayat al-Quran diletakkan dalam kurungan. Contohnya:

(Hukum Qisas)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى

telah di fardukan atas kamu itu akan qisas berbalas-balas pada segala bagi bunuh sifat dan perbuatannya (الحر بالحر) dibunuh orang merdeka dengan sebab bunuh orang merdeka tiada dengan sebab bunuh hamba (والانثى بالانثى) dan perempuan dengan perempuan dan telah di nyata oleh Sunnah bahawa lelaki dibunuh dengan bunuh perempuan dan di iktibar bersama-sama pada agama maka tiada dibunuh muslim jika hamba sekalipun.

Dari petikan tersebut pengarang telah menghuraikan maksud ayat hukum iaitu dengan menerangkan makna ayat tersebut “telah di fardukan ke atas kamu qisas “ selepas perkataan qisas diterangkan maknanya iaitu berbalas-balas. Kemudian dinyatakan ayat berikut merupakan sifat-sifatnya dan cara perlaksanaan hukum qisas.

Hasil dari penelitian, didapati segala apa yang tercatat di dalam tafsir ini merupakan terjemahan daripada tafsir Jalalain. Walaupun begitu, tidak kesemuanya diambil dari tafsir tersebut, bahkan ada juga ditinggalkannya seperti keterangan yang berkaitan dengan kaedah bahasa Arab iaitu i'rab.

SUMBER RUJUKAN BAGI KITAB TAFSIR NUR AL-IHSAN

Seperti yang dinyatakan di dalam pendahuluan jilid yang pertama, ia adalah ambilan daripada tafsir Jalalain karangan imam, (al-Suyuti dan al-Mahalli, Jalal al-Din., 1337H/1919M), tafsir al-Baydawi karangan Imam (al-Baydawi, 1416H/1996M) dan tafsir al-Jamal karangan Imam (al-Jamal). Akan tetapi melalui kajian (Mohd Sholeh Sheh Yusuff, Mohd Nizam Sahad., 2013), menambah beberapa kitab tafsir yang lain iaitu: Tafsir al-Khazin, Tafsir al-Baghawi, Tafsir al-Tabari, Tafsir al-Qurtubi, Tafsir al-Razi, Tafsir al-Nasafi, Tafsir Ibn Kathir. Hal ini menunjukkan, usaha dan kerja keras pengarang dalam mengarang kitab tafsir Nur al-Ihsan dengan merujuk karya-karya tafsir yang muktabar. Walaupun karya-karya tafsir yang menjadi rujukan pengarang ini agak luas dan mendalam perbahasannya, namun begitu, pengarang masih lagi mengekalkan metodologinya dan mentransformasikan isi penting sahaja ke dalam kitab tafsirnya.

RUMUSAN DAN CADANGAN

1. Kitab tafsir Nur al-Ihsan mentafsirkan 30 juzuk al-Quran dalam 4 jilid dengan menggunakan tulisan penghantarnya tulisan jawi klasik. Sebahagian perkataan tidak lagi digunakan oleh generasi sekarang. Hal tersebut menyebabkan ia sukar difahami oleh generasi sekarang.
2. Pengarang kurang menggunakan tanda baca seperti titik, koma, titik bertindih dan tanda tanya dalam penulisan kitab tafsir ini. Selain itu, pengarang juga tidak menggunakan kurungan untuk membezakan antara perkataan Melayu dan Arab.
3. Pengarang membesarkan saiz tulisan untuk ayat al-Quran dan membariskannya dalam membezakannya dengan kalimah Arab dan Melayu.
4. Nombor mukasurat dan tajuk kitab di letakkan di bahagian atas setiap mukasurat.
5. Pengarang menggabungkan metode *al-ma'thur* dan juga *al-ra'yi* di dalam penulisan ini.
6. Tafsirann dalam kitab ini adalah ringkas sekadar boleh difahami maksud ayat dan tidak diperluaskan perbahasan mengenai perbezaan pendapat di kalangan ahli-ahli tafsir.
7. Enam kaedah terjemahan dikenal pasti yang telah diaplikasikan oleh pengarang Tafsir Nur al-Ihsan.
8. Kaedah pentafsiran yang digunakan adalah metode *tahlili*, dan huraianannya agak ringkas, sederhana dan sekadar boleh difahami maksudnya. Ia mengambil kira tahap pencapaian ilmu di kalangan masyarakat pada ketika itu.
9. Pengarang menyertakan sedikit sahaja ayat-ayat daripada surah yang lain semasa mentafsirkan dan membincangkan sesebuah ayat. Ayat tersebut dibawa sekadar sebagai penyokong kerana ia turut mempunyai kaitan dengan ayat yang dibincangkan.
10. Pengarang ada mendatangkan hadis bagi mentafsirkan ayat al-Quran. Walau bagaimanapun, Hadis-hadis yang dibawa itu tidak dilampirkan bersama-samanya sanad dan hanya disandarkan terus kepada Rasulullah S.A.W. ataupun para sahabat Baginda.

11. Selain daripada itu, matan Hadis dibawa dalam Bahasa Melayu sepenuhnya tanpa ada satu pun matan asal daripada Bahasa Arab. Selanjutnya, pengarang *mentakhrijkan* sesetengah Hadis tanpa dinyatakan martabatnya sama ada sahih, hasan ataupun da'if.
12. Kajian menyatakan di dalam Tafsir Nur al-Ihsan terdapat 174 riwayat Asbab al-Nuzul yang di nukil oleh pengarangnya. Namun begitu, ayat-ayat yang dinyatakan sebab nuzulnya, pengarang tidak mendatangkan sanadnya, bahkan ia terus disandarkan kepada Rasulullah S.A.W.

CADANGAN

1. Penulis mencadangkan kitab tafsir Nur al-Ihsan ini diberi khidmat dengan di *tahqiqkan* dengan meletakkan tanda baca yang berkaitan bagi memudahkan pembaca memahami maksud kitab dengan mudah dan jelas. Selain itu juga, *pentahqiqan* dari sudut ayat dan hadis yang dinyatakan di dalam kitab ini dirasakan perlu bagi menjaga martabat hadis dan mengangkat mutu kitab tersebut.
2. Penulis juga mencadangkan agar kitab tersebut diberi nafas baru dengan mendatangkan isi kitab dalam tulisan rumi dan membuat nota kaki bagi perkataan-perkataan klasik yang sudah tidak lagi digunakan.
3. Kajian-kajian terhadap kitab ini perlu di perbanyakkan lagi bagi menggali khazanah yang berharga yang telah di tinggalkan oleh ulama yang alim ini.
4. Kitab ini juga perlu diperkenalkan kepada generasi sekarang bagi meneruskan legasi ulama tempatan seterusnya sebagai pelapis bagi ulama akan datang.
5. Dicadangkan juga kitab ini dibuat ringkasan ataupun syarahan bagi memperkenalkan dan mempromosikan serta menggalakkan pembacaan pada kitab ini.

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Pemikiran Pendidikan Islam Alam Melayu: Satu Kajian Awal Berasaskan Manuskrip Melayu

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ABSTRAK

Peranan yang dimainkan oleh para ulama Alam Melayu dalam pelbagai aspek keilmuan sememangnya tidak dapat dinafikan lagi. Mereka berusaha membangunkan tamadun Melayu-Islam dan mengembangkan ilmu dalam segenap aspek. Sumbangan yang dihasilkan dalam bidang keilmuan terbukti dengan kewujudan sejumlah besar karya dalam pelbagai bidang ilmu pengetahuan. Oleh yang demikian, kertas kerja ini akan menganalisis pemikiran pendidikan Alam Melayu berteraskan manuskrip Jawi. Pengumpulan data dibuat secara khusus dengan meneliti katalog-katalog manuskrip yang wujud dan juga kajian-kajian lepas serta merujuk mansukrip asal penulisan dalam bidang pendidikan Islam. Dapatan daripada kajian ini diharapkan dapat membuktikan bahawa ulama Alam Melayu juga memberi sumbangan yang besar dan bernilai dalam bidang pendidikan Islam melalui pelbagai genre karya yang dihasilkan. Sebahagiannya adalah berbentuk puisi dan juga prosa di samping kitab khusus berkaitan tema ini. Selain itu, kajian ini juga diharapkan memudahkan pengkaji manuskrip dan karya klasik Alam Melayu untuk meneroka kajian lanjutan dalam bidang pendidikan Islam khasnya pemikiran dan karya-karya para tokoh ulama Islam di Alam Melayu serta meneliti lebih lanjut sumber kepada pemikiran pendidikan mereka. Hal ini dapat ditonjolkan semula sebagai panduan kepada pihak berkenaan dalam menghadapi isu dan permasalahan pendidikan Islam dewasa ini dalam melahirkan pelajar dan juga tokoh ilmuwan Islam yang berwibawa.

Kata Kunci: Pemikiran Pendidikan Islam; Ulama Alam Melayu; Manuskrip Melayu; Kajian Manuskrip.

PENDAHULUAN

Penerimaan Islam oleh masyarakat di Alam Melayu telah membawa kepada perkembangan pendidikan dan proses pendemokrasian ilmu kepada segenap lapisan masyarakat (al-Attas, 2011; Mohd Anuar, 2017). Golongan ilmuwan dan ulama yang lahir bukan sahaja aktif berperanan dalam aspek pendidikan, sosial dan kemasyarakatan, bahkan juga dalam arena politik dan pemerintahan (M. Mustaqim, 2016). Pemikiran dan idea yang dikembangkan menerusi pengkaryaan dalam pelbagai bidang ilmu telah memperkayakan tradisi keilmuan Melayu tradisional yang kebanyakannya terakam dalam bentuk manuskrip pada hari ini. Oleh yang demikian, kertas kerja ini bertujuan untuk membincangkan beberapa aspek pemikiran pendidikan Alam Melayu pada awal perkembangannya melalui penelitian terhadap manuskrip. Beberapa manuskrip Melayu

berkaitan Pendidikan Islam dipilih sebagai rujukan dalam membincangkan aspek ini. Aspek-aspek penting berkaitan kodikologi manuskrip juga dibincangkan secara ringkas seperti asal-usul, kepengarangan dan kandungannya di samping aspek pemikiran pendidikan merangkumi tujuan pendidikan, kaedah belajar dan juga adab sebagai seorang penuntut ilmu. Analisis elemen ini turut menzahirkan peranan dan sumbangan para ulama Alam Melayu dalam menggagaskan pemikiran pendidikan. Idea dan konsep tersebut berjaya membentuk tradisi ilmu masyarakat Islam Alam Melayu seterusnya dihayati secara turun temurun menerusi sistem pendidikan tradisional seperti pondok, pesantren, dayah, meunasah dan sebagainya.

Tinjauan Awal Pemikiran Pendidikan Islam dalam Manuskrip Melayu

Sebagaimana yang dijelaskan bahawa hadirnya Islam ke Alam Melayu membawa banyak perubahan khususnya aspek peningkatan intelektual masyarakat Melayu melalui institusi pendidikan. Institusi pendidikan tersebut berjaya memainkan peranan yang cemerlang dan melahirkan ramai para sarjana Alam Melayu dalam pelbagai bidang. Hal ini terbukti dengan perkembangan penulisan dan penghasilan manuskrip dalam pelbagai genre ilmu khususnya abad ke-15M hingga 19M (Harun et.al, 2002; Siti Hawa, 2010; Mohd Anuar, 2017). Kejayaan sesebuah institusi pendidikan dalam konteks pendidikan Islam bukan hanya merujuk kepada aspek fizikal dan material, bahkan yang lebih penting ialah nilai ilmu dan impaknya kepada masyarakat Alam Melayu (Wan Mohd Nor, 1998, 2019). Hal ini dipengaruhi oleh pemikiran pendidikan yang merencanakan sistem dan perjalanan institusi tersebut. Oleh yang demikian, pada bahagian ini pemikiran pendidikan Alam Melayu akan dikemukakan melalui sumbernya yang asal iaitu beberapa manuskrip Melayu terpilih.

Kajian awal terhadap karya berkaitan Pendidikan Islam Alam Melayu mendapati bahawa di Pusat Kebangsaan Manuskrip Melayu, PNM, terdapat 32 naskhah manuskrip karya Pendidikan Islam (Mohd Anuar, 2017). Untuk menjadikan kertas kerja ini terfokus hanya empat buah karya yang berkaitan sahaja akan dikemukakan. Secara umumnya, berdasarkan tinjauan pengkaji, manuskrip Pendidikan Islam ini menunjukkan kepelbagaian yang boleh diklasifikasikan kepada tiga aspek. Pertama, dari segi kandungannya, ia boleh dikategorikan kepada karya khusus tentang Pendidikan Islam, atau terapan (embedded) dalam perbincangan bab atau sub bab tertentu, ataupun digabungkan dalam mukaddimah penulisan kitab sebagai landasan awal dan memberi peringatan kepada penulis dan juga pembaca tentang aspek penting Pendidikan Islam, terutamanya tentang adab.

Selain itu, dari segi bentuk penulisan pula, manuskrip Pendidikan Islam ini boleh dibahagikan kepada dua bentuk, iaitu berbentuk puisi/syair/nazam dan yang kedua berbentuk prosa. Akhirnya, dari segi keaslian karya yang dihasilkan, para ulama Alam Melayu kebanyakannya menukulkan manuskrip Pendidikan Islam ini daripada karangan para sarjana Islam yang lepas, terutamanya Imam al-Ghazālī dan juga al-Zarnūjī. Hal ini memperlihatkan wujud sebahagian besar karya tersebut merupakan karya saduran, adaptasi dan juga terjemahan. Namun begitu, hal ini tidak menafikan terdapat juga manuskrip Pendidikan Islam yang merupakan karya asli yang dihasilkan oleh ulama Alam Melayu. Berdasarkan pembahagian ini memperlihatkan karya dalam genre ini pelbagai dan komprehensif. Kepelbagaian kategori ini terjadi disebabkan sasaran pembaca yang pelbagai dan kreativiti para ulama Alam Melayu menyampaikan kandungan adab

ini. Oleh itu, berikut dibincangkan secara lebih terperinci beberapa manuskrip Pendidikan Islam dan dikemukakan aspek pemikiran Pendidikan Islam dalam kandungannya.

Kitab/Bab al-Adab (MSS2906A)

Manuskrip pertama ialah manuskrip yang diberi nama *Kitab al-Adab* atau *Bab al-Adab*. Ia merupakan sebuah karya berbentuk nazam mengenai adab belajar khususnya kepada para pelajar yang baru ingin memulakan pengajian. Ia terdiri daripada sejumlah bait syair yang dikarang dalam bahasa Arab dan disertai dengan terjemahan dan penerangan maknanya antara baris (*interliner*) dalam bahasa Melayu. Kitab ini dikarang sekitar akhir abad ke-18M dan agak popular dalam kalangan masyarakat Melayu, terutamanya di Aceh pada suatu masa dahulu dan kerap diulang-salin. Hal ini terbukti menerusi kewujudan sejumlah besar naskhah karya ini yang masih tersimpan dalam koleksi Pusat Kebangsaan Manuskrip Melayu, Perpustakaan Negara Malaysia (PNM) di samping koleksi-koleksi lain. Sehingga penghasilan makalah ini, sekurang-kurangnya 25 buah naskhah karya ini dapat dikesan walaupun bilangan sebenar naskhah yang masih wujud mungkin lebih banyak lagi. Daripada jumlah tersebut, 17 naskhah tersimpan di PNM, manakala selebihnya dalam perpustakaan awam dan koleksi peribadi di Malaysia, Indonesia dan Belanda (M.Mustaqim & Mohd Anuar, 2018).

Dari segi judul karya ini, tidak semua naskhah yang dijumpai menyatakan judul yang sama. Terdapat pelbagai variasi judul yang wujud merujuk kepada karya ini, antaranya *Kitab Adab*, *Bab Adab*, *Nazam Adab*, *Adab al-Muta'allim*, Pesanan kepada orang yang menuntut ilmu, Kelebihan pada orang yang menuntut ilmu dan juga *Manzumah* sahaja. Namun, penting untuk diperhatikan bahawa di sebalik variasi dalam penamaan dan pengkatalogan judul karya ini, hampir semua sepakat untuk mengekalkan perkataan “adab” dalam judulnya dan judul yang paling banyak digunakan ialah *Bab al-Adab*. Oleh itu, untuk tujuan penyeragaman, judul *Bab al-Adab* dipilih disebabkan ia termaktub dalam sebahagian besar naskhah yang ditemui (M.Mustaqim & Mohd Anuar, 2018). Manakala dari aspek pengarang karya ini pula, tidak dapat dipastikan identiti sebenar pengarangnya. Ada yang mengatakan pengarangnya ialah, Muntajib (PNM, 2003; Mohd Anuar, 2017). Di sini timbul kekeliruan mengenai identitinya sama ada nama yang dinyatakan ini adalah nama sebenarnya ataupun nama samaran sahaja. Ini kerana, perkataan Muntajib adalah satu bentuk kata nama yang tidak semestinya digunakan sebagai kata nama khas, sebaliknya juga merujuk kepada pelaku sesuatu perkara secara amnya. Perbincangan ini muncul apabila pada bait ketiga nazam ini, penulis menyebut:

وَبَعْدُ فَقَالَ عَبْدُهُ الْمُوَافِقُ * مُنْتَجِبٌ وَالِدُهُ الْمُوَافِقُ

“Adapun kemudian dari itu, maka telah berkata hamba Allah yang beroleh tolong ia daripada-Nya iaitulah Muntajib namanya. Bermula bapanya itu beroleh tolong jua ia daripada Tuhannya”.

Manakala dari aspek kandungan, karya ini terdiri daripada sekurang-kurangnya 36 bait syair dalam bahasa Arab yang disertai terjemahan dalam bahasa Melayu. Ini kerana, terdapat sebahagian naskhah karya ini yang menampilkan variasi dan penambahan dan pengurangan. Hal ini juga bukanlah sesuatu yang janggal dalam konteks pengarang sastera kreatif Melayu yang sering menyaksikan fungsi penyalin sebagai pengarang secara bersilih ganti (M.Mustaqim & Mohd Anuar, 2018). Melalui 36 bait syair ini, pemikiran pendidikan Islam dinyatakan oleh penulis. Ia

merangkumi tiga tema utama, iaitu tujuan, kaedah dan juga adab dalam pendidikan Islam. Walaupun kandungannya agak ringkas, namun dari sudut kandungannya ia agak komprehensif dalam menjelaskan pemikiran pendidikan Islam Alam Melayu ketika itu.

Mengenai aspek tujuan pendidikan, manuskrip *Bab al-Adab* ini menyentuh hal ini pada awal penulisan lagi. *Bab al-Adab* menjelaskan bahawa tujuan pendidikan ialah untuk memperolehi ilmu, menatijahkan amal dan juga menyampaikan ilmu tersebut kepada orang lain. Tujuan dan proses pendidikan ini dijelaskan oleh penulis *Bab al-Adab* sebagai ilmu yang mempunyai adab (M.Mustaqim & Mohd Anuar, 2018: 146) kerana ilmu inilah yang membawa seseorang mencapai maksud yang sebenar dalam pendidikan Islam. Di samping itu, manuskrip *Bab al-Adab* juga menyatakan bahawa tujuan pendidikan dan perolehan ilmu itu juga adalah untuk penyucian hati. Dengan ini, aspek niat yang tulus ikhlas dalam belajar menjadi elemen yang penting. Mengenai hal ini, penulis *Bab al-Adab* menyatakan (M.Mustaqim & Mohd Anuar, 2018: 146):

فَطَهَّرَ الْقَلْبَ وَصَحَّحَ النِّيَّةَ وَاتَّبَعَ بِالْأَسْبَابِ لَا الْأُمْنِيَّةَ

Maka sucikan oleh mu hai orang yang menuntut akan hati mu daripada segala sifat yang kecelaan pada Syarak dan sahihkan oleh mu akan niat mu dan tuntutan oleh mu akan ilmu itu dengan beberapa sebab jua, jangan dengan angan-angan.

Selain aspek ini, manuskrip *Bab al-Adab* juga menjelaskan tujuan pendidikan berkaitan keperluan gabungan antara ilmu dan amal seterusnya ilmu tersebut seharusnya disebarkan kepada masyarakat. Ilmu yang dipelajari hendaklah diamalkan khususnya untuk menunaikan segala kefarduan dengan lebih sempurna serta meningkatkan kualiti amalan. Tujuan pendidikan ini adalah selaras dengan tujuan pendidikan yang dikemukakan oleh para sarjana sebelum ini, khususnya Imam Abū Ḥanīfah (Mohd Anuar, 2010 dan 2013). Mengenai hal ini, penulis menyatakan dalam bait ke-6 dan bait ke-25 (M.Mustaqim & Mohd Anuar, 2018: 146, 150):

وَأَدِّ مَا عَلَيْكَ مَفْرُوضٌ بِلَا إِدْخَالَ تَقْصَانٍ فَذَا مَا قُبِلَ

Dan tunaikan oleh mu akan barang yang telah difardukan Allah atas mu dengan tiada memasukkan kekurangan. Maka inilah yang diterimakan.

وَأَنْشُرْ لِمَا تَعَلَّمَهُ وَاعْمَلْ بِهِ فَمَا لِعَاصٍ فَيُضْ فَضْلَ رَبِّهِ

Dan hamburkan oleh mu akan ilmu yang engkau ketahui akan dia dan amalkan oleh mu dengan dia. Maka tiadalah bagi orang yang 'āṣī itu beroleh limpah kurnia Tuhannya. Dan tersebut dalam hadis: "barang siapa mengamalkan seperti ilmunya, nescaya dikurniai Allah akan dia ilmu dengan tiada lelah payah". Dan tersebut dalam *Uns al-Muttaqīn*: barang siapa derhaka akan Allah dan rasul-Nya, nescaya tiadalah dikurniai Allah akan dia ilmu.

Aspek pemikiran pendidikan Islam yang kedua ialah pemikiran berkaitan adab pelajar. Hal ini kelihatan mendominasi perbincangan manuskrip ini. Ia mengemukakan sejumlah adab yang perlu dilazimi oleh pelajar merangkumi adab terhadap diri, adab terhadap Allah, adab terhadap guru, ibubapa dan sahabat handai di samping galakan kepada murid berusaha memperolehi ilmu

sebanyaknya melalui rehlah ilmiah dan selalu membaca. Oleh yang demikian, penekanan aspek akhlak dan keperluan penyucian diri pelajar merupakan aspek terpenting dalam pemikiran pendidikan Islam Alam Melayu. Manuskrip ini menjelaskan keperluan pendidikan Islam memupuk adab pelajar, membentuk akhlak mulia dan menyucikan seseorang daripada sifat yang buruk dan keji serta berusaha pula menghiasinya dengan sifat mahmudah, termasuklah antara lain memuliakan ilmu, bersungguh-sungguh dalam menuntut ilmu, merendah diri dan tawaduk dengan ilmu yang diperoleh, sederhana dalam berpakaian dan mengumpulkan harta, bersedia untuk membelanjakan harta benda pada jalan menuntut ilmu serta bersabar dalam setiap perkara dan ujian yang menimpa sepanjang menuntut ilmu.

Daripada perbincangan yang diketengahkan jelas menunjukkan bahawa karya ini walaupun ringkas dan padat kandungannya, namun agak komprehensif cakupannya. Ia mengemukakan perkara asas dan penting dalam sistem pendidikan Islam di Alam Melayu. Aspek tujuan dan juga adab yang menjadi tema utama manuskrip ini selaras dengan pemikiran pendidikan Islam daripada tradisi dan karya pendidikan dalam Tamadun Islam. Justeru, boleh disimpulkan bahawa manuskrip *Bab al-Adab* boleh dianggap berperanan sebagai teks asas bagi pelajar pendidikan Islam Alam Melayu. Strukturnya yang ringkas dan padat selain persembahan teksnya dalam bentuk syair/nazam lebih mudah dihafal dan difahami oleh sesiapa sahaja tanpa mengira usia dan latar belakang pendidikan mereka serta memudahkan mereka merujuk kepada karya-karya yang lebih ekstensif dan teks lanjutan dalam bidang ini.

Bab pada Menyatakan Adab (MSS4291A)

Manuskrip kedua berkaitan pendidikan Islam ialah karya yang diberi tajuk Bab pada Menyatakan Adab. Dari segi judul naskhah ini kelihatan sama dengan *Bab al-Adab* yang dibincangkan di atas, namun penelitian lanjut kepada manuskrip asal karya ini menunjukkan ia merupakan naskhah yang berbeza dan tiada kaitan langsung dari segi kepengarangan dan kandungan. Manuskrip ini juga ditulis dalam bentuk puisi atau nazam. Setakat kajian ini, hanya satu naskhah sahaja ditemui, iaitu dalam koleksi simpanan PKMM, PNM dengan nombor rujukan MSS4291A (PNM, 2012). Hal ini menunjukkan karya ini nadir dan sukar diperolehi. Berbanding *Bab al-Adab* di atas, karya ini agak panjang dengan tulisan yang jelas dalam 27 folio. Jumlah rangkap nazam terdiri daripada 143 bait. Bahasa yang digunakan ialah bahasa Arab dan terdapat terjemahan dalam bahasa Melayu untuk memudahkan pelajar yang belum memahami bahasa Arab mendapat faedah daripadanya. Sebagaimana *Bab al-Adab* juga, penghasilan karya puisi ini bertujuan memudahkan pelajar untuk menghafaznya secara berirama khususnya pelajar yang baru terlibat dalam pengajian.

Dari segi kepengarangan, tidak dapat dipastikan siapakah yang mengarang atau menterjemah karya ini namun kelihatan ia ditulis dalam lingkungan Alam Melayu. Hanya gelaran sahaja yang disebut dalam rangkap akhir nazam ini yang merujuk kepada pengarangnya, iaitu "*faqih al-‘ajzātī*" yang diterjemahkan sebagai "faqih yang amat hina" (MSS4291A, f.27v). Penggunaan gelaran tanpa nama ini merupakan suatu fenomena biasa dalam kepengarangan manuskrip Melayu bertujuan untuk mengelakkan penulis daripada sifat riya' atau menunjuk-nunjuk. Mereka juga berpendapat yang menjadi keutamaan ialah ilmu dan kandungan disampaikan dengan baik bukan berbangga dengan nama dan jawatan sebagai pengarang kitab tertentu. Namun begitu, merujuk kepada gelaran 'faqih' yang disebut sebagai pengarang nazam ini, biasanya merujuk kepada seseorang yang alim dan menguasai ilmu agama atau secara

khususnya alim dalam ilmu fiqh. Ini kerana, konotasi faqih dalam tradisi pendidikan Islam dan juga Alam Melayu merujuk kepada golongan tersebut dan merupakan salah satu gelaran kepada ulama. Oleh yang demikian, dapat disimpulkan bahawa karya ini disusun oleh seorang ulama atau guru yang berwibawa untuk para pelajarnya mengenai adab yang patut diketahui oleh mereka.

Menarik juga untuk dinyatakan di sini, karya ini difikirkan antara karya awal dan nadir tentang adab ini di Alam Melayu iaitu pada abad ke-17M. Tarikh selesai penulisan karya ini dinyatakan dengan jelas dalam tiga bait nazam, iaitu pada akhir waktu Zuhur, 20 Sya'ban 1184 bersamaan 28 Nov 1770. Berdasarkan tarikh ini jelas menunjukkan karya ini antara yang terawal berbanding manuskrip lain yang ditemui termasuklah *Bab al-Adab* yang dianggarkan sekitar akhir abad ke-18M.

Mengenai pemikiran pendidikan Islam dalam kandungan manuskrip ini, ia membincangkan adab, peranan dan tanggungjawab guru dan pelajar secara menyeluruh. Secara umumnya kelihatan ia lebih terfokus kepada tema adab guru dan pelajar yang merupakan salah satu aspek dalam pemikiran pendidikan Islam. Namun begitu, tidak semua perbincangan adalah berkaitan pemikiran pendidikan Islam, terdapat beberapa subtopik tidak berkaitan secara langsung, walaupun ia amat penting dalam pembentukan adab pelajar seperti bab mengenai ziarah Madinah (*bāb al-ziyārah ila al-Madīnah*) dan juga bab perumpamaan (*bāb al-Amthilah*). Kedua-dua bab ini dikemukakan menjelaskan tentang adab mengunjungi Madinah yang juga merupakan simbolik kepada adab terhadap Nabi SAW yang amat penting kepada pelajar mencontohi Baginda.

Antara yang dikhususkan perbincangan mengenai adab guru dan murid ialah bab tentang adab terhadap orang yang lebih tua, ibubapa dan anak-anak (*bayān al-adab ma'a al-syuyūkh wa al-wālidin wa al-abnā'*). Menariknya di sini, karya ini menjelaskan kepentingan beradab dan juga tanggungjawab terhadap golongan tersebut, termasuklah para guru dan murid. Walaupun dalam tajuk bab itu tidak dinyatakan guru dan juga murid, namun penulis menjelaskan bahawa kedudukan guru ini sama seperti juga ibubapa dan murid itu sama seperti anak-anak. Untuk menjelaskan lagi adab guru dan murid ini karya ini membahagikan pula bab ini kepada dua subtopik yang lain iaitu, adab terhadap ibubapa dan selainnya (*bayān al-adab ma'a al-wālidin wa ghairihumā*) dan adab terhadap orang tua dan juga guru (*bayān adab ma'a al-syuyūkh wa al-mu'allim aydan*).

Oleh yang demikian, boleh disimpulkan karya ini merupakan antara karya yang terawal, nadir dan ekstensif dalam membincangkan persoalan adab guru dan murid. Penjelasan kelihatan komprehensif berbentuk nazam yang amat menarik dibaca dan difahami merangkumi semua adab yang perlu diamalkan oleh guru dan murid.

***Tanbīh al-Ṭullāb* (MSS4315E dan MSS4315E)**

Manuskrip ketiga tentang pendidikan Islam Alam Melayu ialah *Tanbīh al-Ṭullāb*. Karya ini juga sama seperti dua manuskrip di atas dari segi bentuknya, iaitu dikarang dalam bentuk nazam atau puisi. Bahasa yang digunakan ialah Bahasa Arab, namun disertakan dengan terjemahan antara baris dalam Bahasa Melayu aksara Jawi. Hal ini memudahkan para pelajar menghafaz secara berirama dan juga difahami oleh mereka khususnya dalam mengenali adab dalam pengajian agama.

Karya ini kelihatan tidaklah semasyhur *Bab al-Adab*, namun ia wujud sebagai salah satu karya penting tentang adab guru dan murid Alam Melayu. Terdapat dua naskhah manuskrip karya ini yang tersimpan di PKMM, PNM. Naskhah pertama diberi judul *Nazam Tanbīh al-Ṭullāb*, MSS2378E dan naskhah kedua ialah *Tanbīh al-Ṭullāb*, MSS4315E (PNM, 2000; 2012). Walaupun wujud sedikit perbezaan pada judul yang diberikan oleh katalog PKMM, namun ia merujuk kepada kitab yang sama. Penambahan 'nazam' pada judul naskhah pertama itu adalah inisiatif pihak kurator PKMM sahaja untuk menunjukkan bentuk penyampaian karya ini dengan bentuk nazam. Oleh itu, judul sebenar karya ini ialah *Tanbīh al-Ṭullāb*. Ia dinyatakan secara jelas dalam rangkap ke-26, iaitu (MSS2378E; MSS4315E):

سميته بتنبیه الطلاب لرحمة المهيمن الوهاب

Aku namai akan dia dengan Tanbīh al-Ṭullāb bagi rahmat tuhan yang
amat besar lagi yang amat mengurniai

Merujuk kepada judul tersebut, pengarang menamakan kitab ini menggunakan Bahasa Arab sesuai dengan nazam yang berbahasa Arab. *Tanbīh* membawa maksud peringatan dan *al-Ṭullāb* pula berasal daripada *al-Ṭālib* iaitu penuntut. Dalam penggunaan Bahasa Arab dan juga tradisi penulisan Alam Melayu, *al-Ṭālib* atau *al-Ṭullāb* ini merujuk kepada penuntut ilmu, murid dan juga pelajar, khususnya mereka yang mendalami ilmu agama. Oleh itu, jelas daripada judul ini karya ini menceritakan adab kepada murid dalam rangka untuk mengingatkan mereka akan kepentingan adab dalam belajar.

Dari segi kepengarangan pula, belum dapat dipastikan siapa yang menghasilkan karya ini dan bila ia dihasilkan disebabkan tiada catatan mengenai kedua-dua perkara tersebut. Pada akhir karya ini pengarang hanya penyebut bahawa empunya kitab ini ialah faqir (*ṣāhibu kitāb hādha faqīr*). Konotasi faqir sebagai pengarang kitab ini merupakan suatu gelaran atau penisbahan sahaja, bukan nama sebenar pengarang. Istilah ini merujuk kepada penisbahan diri pengarang sebagai orang yang miskin, berkehendak dan berhajat kepada Allah SWT. Penisbahan sebegini juga merupakan fenomena biasa dalam kepengarangan manuskrip Melayu yang mana pengarang hanya memperkenalkan diri sebagai faqir sahaja.

Walaupun manuskrip ini terdapat 32 bait nazam sahaja, namun aspek pemikiran pendidikan Islam agak menarik untuk diteliti lanjut. Secara umumnya, manuskrip ini menekankan tentang kepentingan pendidikan dan ianya bertujuan untuk menghidupkan dan mengetahui hukum syarak. Menuntut ilmu dan terlibat dalam aktiviti pendidikan merupakan suatu kefarduan kepada seluruh umat Islam. Selain itu, aspek lain pemikiran pendidikan Islam yang dikemukakan ialah tujuan pendidikan, persoalan niat dalam pendidikan dan juga kategori pelajar.

Persoalan niat menjadi perkara utama dikemukakan dalam manuskrip ini. Sebagaimana tajuknya sebagai peringatan kepada penuntut ilmu, karya ini mengingatkan pelajar akan peranan dan kepentingan niat yang tulus ikhlas dalam pendidikan. Ia juga mengingatkan jika belajar dengan niat yang salah, hal ini membawa banyak keburukan dan mendorong kepada maksiat. Manakala pada pihak guru pula, tersalah dalam mengajar dengan niat yang buruk, mereka juga dikira bersubahat dengan pelajar dalam kesalahan tersebut. Niat yang betul dalam belajar dan mengajar akan membantu guru dan murid menghidupkan agama dan meninggikan syariatnya serta meningkatkan amal ibadat seseorang.

Perkara kedua tentang pemikiran pendidikan dalam manuskrip *Tanbīh al-Ṭullāb* ini ialah tentang pembahagian penuntut ilmu kepada tiga jenis. Pertama, golongan yang benar dan berjaya dalam menuntut ilmu, kedua, golongan yang menempah bahaya dalam belajar iaitu disebut sebagai '*al-makhāṭir*' dan ketiga golongan yang terpedaya dalam belajar yang diistilahkan sebagai '*al-maghrūr*'. Pembahagian golongan ini kelihatan adalah berdasarkan dasar pemikiran pendidikan, khususnya tentang tujuan dan adab dalam pendidikan. Golongan pertama ini merupakan penuntut ilmu yang mengetahui dan melazimi adab belajar, mereka dikira sebagai '*ahli al-khayr*' dengan kesungguhan mereka mencari ilmu dan mengamalkannya. Manakala dua golongan lagi tidak mengikuti adab dalam belajar sehingga menyebabkan tersalah atau terpedaya dalam mencapai matlamat pendidikan yang sebenar. Mereka menganggap ilmu membawa diri mereka hampir kepada Allah, namun ia tidak tercapai disebabkan mengabaikan aspek amal dengan ilmu yang diperolehi ataupun belajar dengan niat yang salah serta mempunyai sifat buruk seperti takbur dan bermegah dengan ilmu.

Berdasarkan perbincangan di atas, jelas menunjukkan manuskrip *Tanbīh al-Ṭullāb* ini juga merupakan karya yang penting yang menjelaskan pemikiran pendidikan Islam Alam Melayu. Ia mengemukakan peringatan yang amat berguna kepada guru dan pelajar supaya tidak terjerumus dalam golongan yang terpedaya (*maghrūr*) dalam mengikuti sistem pendidikan Islam. Namun begitu, karya ini kelihatan agak memberi tumpuan kepada adab guru dan murid terhadap Allah, diri dan tanggungjawab terhadap ilmu sahaja, aspek adab terhadap sosial seperti guru dan rakan sepengajian tidak disentuh dalam manuskrip ini. Walaupun begitu, ia tidak mengurangkan kepentingan karya ini kerana dalam konteks yang terbatas ia dapat mengemukakan sejumlah adab guru dan murid terhadap Allah, diri dan ilmu yang lengkap dan padat menjadikan ia sebuah karya pendidikan Islam Alam Melayu yang terfokus tentang adab.

Syair Sunur: *Faṣl fī Ṭalab al-'Ilm* (MSS 2468C)

Manuskrip keempat tentang adab guru dan murid Alam Melayu ialah manuskrip yang diberi judul Syair Sunur atau Syair Mekah dan Madinah. Naskhah ini juga dikategorikan sebagai karya berbentuk puisi atau secara khususnya berbentuk syair yang merupakan antara karya sastera kreatif masyarakat Melayu. Syair Sunur ini merupakan teks yang kecil dan sering kali ditulis, disimpan dan digabung dalam karya yang lain, terutamanya Syair Naik Haji. Ia juga sering dijudulkan dengan judul lain seperti Syair Mekah dan Madinah, Nazam Sunur atau Syair Dagang (Suryadi, 2005). Setelah tinjauan dibuat, terdapat sembilan salinan dan naskhah Syair Sunur ini yang terdapat di Universiteit Bibliotheek Leiden, Staatsbibliothek zu Berlin (Freußischer Kulturbesitz, Orientabteilung), Cambridge University Library, British Library London (Oriental and India Office Collection), Dewan Bahasa dan Pustaka dan Perpustakaan Negara Malaysia, di Kuala Lumpur dan terakhirnya di Perpustakaan Nasional Republik Indonesia (PNRI) di Jakarta. Di samping itu, karya ini telah dicetak dan sebanyak enam cetakan lama telah ditemui. Walaupun kelihatan Syair Sunur ini agak popular, namun dalam konteks Malaysia ia kelihatan masih tidak dikenali oleh para pengkaji. Malah Syekh Daud Sunur sendiri tidak dikaji dengan kadar memuaskan sebagai salah seorang sarjana Alam Melayu yang mendapat Pendidikan di Mekah pada ketika itu.

Agak menarik untuk dikemukakan di sini bahawa kajian lepas mengenai Syair Sunur ini khususnya kajian Suryadi (2005), tidak menggunakan naskhah PKMM, PNM sebagai salah satu sumber. Daripada pengamatan awal, terdapat perbezaan teks syair ini antara sejumlah naskhah yang dikumpulkan oleh Suryadi dengan naskhah PNM. Isu ini memerlukan kajian lanjut

disebabkan penambahan dan pengurangan dalam penulisan manuskrip Melayu merupakan fenomena yang biasa terjadi. Hal ini mendorong penulisan ini dibuat untuk memperkenalkan naskhah PNM dan secara khususnya mengemukakan bahawa Syair Sunur ini merupakan salah satu manuskrip pendidikan Islam di Alam Melayu yang belum diperkenalkan oleh mana-mana pengkaji.

Merujuk kepada koleksi PKMM, PNM, hanya terdapat satu naskhah sahaja bagi teks Syair Sunur ini, iaitu MSS 2468C (PNM, 2001). Manuskrip ini hanyalah sebanyak empat folio dan tulisan masih lagi jelas serta boleh dibaca dengan baik. Di samping pelbagai pandangan mengenai jumlah sebenar rangkap dan teks Syair Sunur yang mencecah 300 lebih bait, naskhah PNM ini kelihatan tidak lengkap dan hanya satu bab sahaja yang ditemui, iaitu fasal tentang menuntut ilmu (*Faṣl fī Ṭalab al-ʿIlm*). Ia terdiri daripada 68 baris syair sahaja yang secara khusus memperihalkan gambaran ulama Mekah, perihal ilmu dan jenisnya dan perihal berkaitan pelajar. Sebagaimana judulnya, syair ini dikarang oleh seorang ulama terkenal di Minangkabau iaitu Syeikh Daud Sunur. Nama ini diambil sempena kampung halamannya, iaitu Sunur. Sunur merupakan sebuah desa pantai yang terletak di antara Ulakan dan Pariaman, pantai barat Sumatra Barat. Syeikh Daud ini pula lahir di Koto Gadis, satu kampung di wilayah Nagari Sunur, sekitar tahun 1785 hingga 1790 (Suryadi, 2005). Menurut Braginsky (1998), Syeikh Daud wafat di Singkel, sebuah kota perdagangan di pantai barat Aceh, sekitar tahun 1855, ketika berusia sekitar 65 atau 70 tahun.

Sebagaimana kelaziman Pendidikan Islam di Alam Melayu, seseorang murid yang telah tamat pengajian akan menyambung pelajaran di pesentren yang lain atau bermusafir ke Mekah yang merupakan pusat Pendidikan Islam terkemuka ketika itu (Azra 2013). Hal ini juga terjadi di Minangkabau, dan dianggarkan Syeikh Daud pergi ke Mekah sebelum tahun 1838 disebabkan beberapa kolofon naskhah Syair Sunur ada menyebut bahawa ia dikarang pada 1832. Sepanjang tempoh beberapa tahun di Mekah itulah Syeikh Daud menulis Syair Sunur ini dan selepas itu ia mula tersebar setelah para jemaah haji dari Minangkabau membawa pulang syair tersebut (Suryadi, 2005).

Mengenai elemen pemikian pendidikan Islam dalam syair ini, secara umum ia memperihalkan suasana pendidikan Islam di Mekah dan Madinah (Hijaz). Pemerihalan ini adalah amat penting disebabkan ia dapat menjelaskan sumber kepada pemikiran pendidikan Islam Alam Melayu. Selain itu, Syeikh Daud juga menjelaskan adab dalam belajar yang boleh dijadikan rujukan untuk guru dan murid Alam Melayu, khususnya Minangkabau ketika itu. Dalam permulaan *Faṣl fī Ṭalab al-ʿIlm*, beliau menjelaskan tentang sistem pengajian di Mekah serta ketokohan para guru yang mengajar di sana. Dalam konteks ini, dalam sistem pendidikan Islam peranan guru yang berautoriti dalam keilmuan menjadi perkara yang perlu diberi perhatian. Guru, dalam pemikiran pendidikan Islam, memainkan peranan yang amat penting dan berpengaruh, bukan hanya bertindak sebagai fasilitator atau pemudahcara sahaja (MSS2468C, f.42v.).

Seterusnya, Syeikh Daud juga menjelaskan dalam manuskrip tersebut tentang kepentingan para guru mengajar dan murid belajar berdasarkan kurikulum dan kaedah yang tepat. Beliau menjelaskan tentang ilmu, jenis dan matlamatnya yang terdiri daripada 14 jenis ilmu. Antaranya ialah seperti Nahu, Saraf, Balaghah, Mantik, al-Quran dan Tafsir, Hadith, Fekah, Usul Feqah, Badi', 'Arud, Usul (Akidah), Tasawuf, Falak dan Hisab (MSS2468C, f.43r.). Setiap ilmu tersebut dijelaskan tujuan dan matlamatnya serta prinsipnya (*mabadi' al-'ulum*) sebagai panduan kepada para guru dan murid dalam memilih dan menyusun kurikulum pendidikan Islam yang komprehensif. Elemen

ini amat jarang ditemui perbincangannya dalam karya-karya atau manuskrip pendidikan Islam yang lain.

Mengenai kaedah pendidikan pula, Syiekh Daud Sunur amat menitikberatkan pengajian berdasarkan kebolehan, pengajian berperingkat dan pemilihan ilmu berdasarkan kemampuan dan peringkat pelajar. Umpamanya, beliau membahagikan murid itu kepada tiga peringkat iaitu, *mubtadī* (permulaan), *mutawassit* (pertengahan) dan *muntahī* (akhir/tinggi). Pembahagian ini adalah berdasarkan kebolehan dan kemampuan bukannya umur seseorang murid. Hal ini memberi impak kepada kaedah pengajaran dan pembelajaran. Pelajar yang berada pada peringkat permulaan tidak sepatutnya didedahkan dengan ilmu yang terlalu mendalam dibimbang membawa kepada kekeliruan. Sebagai contohnya Syeikh Daud menyarankan dalam pembelajaran tasawuf, bagi murid permulaan mereka hendaklah bermula dengan memahirkan diri dengan ilmu feqah dan melazimi ibadat serta meneliti karya Imam al-Ghazālī seperti *Iḥyā' Ulūm al-Dīn*, *Bidāyah al-Hidāyah* dan juga *Minhāj al-Ābidīn*. Setelah itu, barulah mereka masuk ke peringkat kedua (pertengahan), murid-murid yang mencapai tahap ini boleh didedahkan dengan ilmu Tarekat dan kitab *Ḥikam* serta syarahnya. Manakala bagi tahap ketiga (tinggi), barulah Syeikh Daud Sunur menyarankan pendedahan kepada ilmu Hakikat yang lebih mendalam. Jika hal ini tidak diendahkan maka akan berlaku kekeliruan dan membawa kepada keburukan sama ada kepada murid mahupun guru (MSS2468(C), f.43b).

Berdasarkan perbincangan di atas jelas menunjukkan bahawa Syair Sunur ini merupakan karya yang penting pendidikan Alam Melayu. Ia mempunyai keistimewaan tersendiri di samping karya lain disebabkan kandungannya yang memerihalkan suasana pendidikan Islam di Mekah yang menjadi pusat pendidikan rujukan kepada Alam Melayu. Karya ini juga menjelaskan pemikiran pendidikan Islam hasil daripada pengamatan secara langsung di Mekah dan disampaikan secara kreatif berdasarkan adunan keperluan dan konteks Alam Melayu amnya dan Minangkabau khasnya.

KESIMPULAN

Berdasarkan penulisan ini jelas menunjukkan bahawa terdapat pelbagai manuskrip berkaitan dengan pemikiran pendidikan Islam yang dihasilkan oleh sarjana Islam Alam Melayu. Antaranya yang masih berstatus manuskrip dan belum dikaji sepenuhnya, iaitu empat karya yang diperkenalkan dalam artikel ini. Selain manuskrip ini, sebenarnya masih lagi wujud pelbagai kategori penulisan pendidikan Islam Alam Melayu seperti karya khusus, bab tertentu atau dalam mukadimah, bentuk prosa dan puisi serta karya asli, saduran, terjemahan dan juga ulasan. Hal ini menampilkan kekayaan tradisi ilmu masyarakat Melayu dalam memerihalkan adab kepada pelajar dan guru dengan lengkap dan komprehensif.

Di samping itu, kewujudan manuskrip genre pendidikan Islam ini juga menunjukkan ulama Alam Melayu amat mementingkan aspek pendidikan Islam, khususnya perihal adab guru dan murid yang merupakan tema penting yang dikemukakan. Mereka berusaha membangunkan institusi pendidikan Islam dan juga menjelaskan amalannya dalam bentuk penulisan yang sebahagiannya kita warisi berbentuk manuskrip. Pemikiran pendidikan Islam ini seterusnya dijadikan manual panduan kepada guru dan murid di samping contoh dan amalan mereka yang mekar dalam institusi pendidikan Islam seperti pondok, zawiyah, pesantren, dayah, meunasah dan sebagainya. Oleh itu, pemikiran pendidikan Islam ini bukan sahaja ditulis, malah kemudiannya

diamal dan dikembangkan dalam institusi pendidikan Islam Alam Melayu. Dari segi sumber dan kandungan pula, khususnya empat karya yang dibincangkan di atas dapat disimpulkan bahawa para ulama Alam Melayu merujuk kepada ulama Islam yang awal dan kitab mereka dalam menjelaskan pemikiran pendidikan Islam. Antara yang amat berpengaruh ialah karya dan pemikiran al-Ghazālī (m.505) serta al-Zarnūjī (m.620) yang dinukilkan secara langsung dan tidak langsung. Hal ini menunjukkan sumber yang digunapakai oleh ulama Melayu adalah berwibawa kerana al-Ghazālī dan al-Zarnūjī juga merupakan tokoh pemikir pendidikan Islam terkemuka dalam sejarah dan tamadun Islam.

PENGHARGAAN

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Terjemahan Ayat *Amthal* Di Dalam al-Quran: Kajian Terhadap Tafsir Quran Karim Karya Prof. Dr. H. Mahmud Yunus

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ABSTRAK

Antara mukjizat al-Quran ialah ketinggian bahasa yang dimiliki. Salah satu cara penerangan al-Quran adalah melalui metafora ataupun ayat amthāl. Ayat amthāl berfungsi untuk mendekatkan kefahaman al-Quran kepada pembaca. Ulama Islam telah menghasilkan penulisan yang khusus mengenai amthāl Quran menunjukkan kepada kepentingannya dalam disiplin ilmu tafsir al-Quran. Terjemahan al-Quran berbahasa Melayu telah bermula sejak abad ke-17. Terjemahan al-Quran memerlukan kepada penterjemah untuk menguasai ilmu-ilmu tafsir al-Quran termasuk amthāl al-Quran. Tujuan kajian adalah untuk menganalisis terjemahan ayat amthāl ke bahasa Melayu Indonesia. Kajian ini merujuk kepada Terjemahan al-Quran yang hasil karya Prof. Dr. Mahmud Yunus. Kajian dijalankan menerusi perbandingan antara terjemahan tafsir Mahmud Yunus dengan kefahaman ayat amthāl menurut Abd al-Nāṣir al-Sa'di menerusi kitabnya Taisir al-Karīm al-Rahmān dan Ibn Asyur menerusi kitabnya al-Tahrir wa al-Tanwīr. Kajian ini berbentuk kajian kualitatif menggunakan metode analisis deduktif dan metode perbandingan. Kajian mendapati Mahmud Yunus mempunyai metode yang baik dalam penjelasan metafora al-Quran dengan menggunakan tafsiran tambahan dalam kurungan dan juga komentar tambahan di nota kaki. Namun terdapat juga tempat di mana Mahmud Yunus hanya menterjemahkan metafora al-Quran secara literal tanpa penjelasan tambahan.

Kata Kunci: Amthāl al-Quran, Terjemahan al-Quran, Mahmud Yunus.

PENGENALAN

Usaha menterjemah al-Quran dan mentafsirnya telah bermula sejak abad ke-17. Terdapat tulisan-tulisan yang dihasilkan tetapi tidak dicetak malah kebanyakannya sudah lenyap dan tidak dapat dikesan. Syeikh Abdul Malik, Tok Pulau Manis adalah antara tokoh terawal dari Tanah Melayu yang melibatkan diri dalam penulisan tafsir melalui usahanya menyalin kitab *Tarjuman al-Mustafid* karya Abdul Rauf al-Sengkeli, namun manuskrip salinannya telah lenyap. Usaha ini diteruskan oleh Tok Kenali apabila beliau bersama sekumpulan pentafsir telah menterjemahkan Tafsir Ibn Kathir. Kemudian pada abad ke-20, usaha mentafsir dan menterjemah al-Quran ke bahasa Melayu mula mendapat sambutan di kalangan para pentafsir Melayu. (Abdullah, 2009).

Terjemahan al-Quran ke dalam bahasa lain memerlukan kepada ilmu yang tinggi dalam bidang al-Quran dan juga bahasa yang ingin diterjemahkan kepadanya. (al-Dhahabi, n.d, Husain, 2006). Antara bentuk ayat yang terdapat di dalam al-Qurān ialah ayat *amthāl*. Ayat *amthāl* merupakan ayat yang membuat perbandingan antara satu perkara dengan perkara yang lain. Ia merupakan

salah satu gaya bahasa al-Quran yang tinggi yang memerlukan kepada pengamatan yang lebih mendalam. Fahaman yang literal terhadap ayat *amthāl* dikhuatiri tidak bertepatan dengan maksud ayat yang sebenar. Oleh kerana itu, para ulama Islam telah menulis beberapa karya untuk mentafsirkan ayat-ayat tersebut agar maksud ayat yang sebenar dapat difahami oleh pembaca. Menurut al-Zurqani, terjemahan al-Quran merupakan satu usaha menjelaskan kesemua pemahaman lafaz al-Quran dan tujuan utamanya (*maqasid*) dalam bahasa selain bahasa Arab (al-Zurqani, 1367). Dalam usaha menterjemahkan al-Quran, penterjemah akan berhadapan dengan ayat *amthāl*. Oleh kerana ayat *amthāl* memerlukan kepada pengamatan yang lebih dalam mencapai maksud perumpamaan maka kajian ini dilaksanakan untuk melihat bagaimana terjemahan ayat *amthāl* dibuat di dalam tafsir berbahasa Melayu. Kajian ini memilih tafsir Quran Karim karya Prof Dr. Mahmud Yunus. Gaya dan terjemahan beliau terhadap ayat *amthāl* akan dianalisis dengan tujuan untuk menilai sejauh mana ketepatan terjemahan mereka dengan pemahaman ayat *amthāl* di sisi ulama tafsir.

1 PROF H. MAHMUD YUNUS DAN TAFSIR QURAN KARIM.

Mahmud Yunus dilahirkan di sebuah desa yang bernama Sungayang, Batusangkar, Sumatera Barat, pada hari Sabtu pada 10 Februari 1899M bersamaan 30 Ramadhan 1361H.11 Beliau berasal daripada keluarga sederhana di mana ayah beliau adalah seorang petani biasa. Namun demikian, bapa beliau merupakan seorang tokoh agama yang cukup masyhur ketika itu di sana. Bapa beliau bernama Yunus bin Incek dari suku Mandailing dan menjadi tenaga pengajar atau guru di surau yang kelolaan beliau sendiri. Ibu beliau bernama Hafsah binti M Thahir dari suku Chaniago. Moyang beliau dari pihak sebelah ibu, adalah seorang ulama besar di Sungayang Batusangkar yang bernama Muhammad Ali atau masyhur dengan gelaran Tuanku Kolok.12 Beliau telah menerima pendidikan agama sejak kecil lagi di samping minat beliau yang tinggi dalam pengajian agama. Ketika berusia 7 tahun, beliau telah belajar membaca al-Quran di bawah bimbingan datuk beliau iaitu M. Thahir (Engku Gadang). Setelah tamat pembelajaran al-Quran, Mahmud Yunus menggantikan datuknya sebagai guru. Mahmud Yunus merupakan graduan *Madras School* yang diasaskan oleh H. Mummud Thaib Umar. Pemikiran Mahmud Yunus terbentuk hasil didikan H. M Thaib Umar. (Khader Ahmad et. al 2012). Di dalam bidang penulisan, Mahmud Yunus telah menghasilkan tidak kurang daripada 49 buah karya berbahasa Indonesia dan 26 buah karya berbahasa 'Arab. Sebahagian daripada karya tersebut ada yang dicetak dalam tulisan Jawi. (Khader Ahmad et.al, 2012)

Selain dari bidang penulisan, Mahmud Yunus juga melibatkan diri dalam dunia politik. Beliau turut serta dalam memperjuangkan dan mempertahankan kemerdekaan Republik Indonesia (RI). Pada tahun 1943 beliau telah dipilih sebagai Penasihat Residen dan mewakili Majlis Islam Tinggi. Manakala pada tahun yang sama juga beliau menjadi anggota Chu Sangi Kai juga sebagai Penasihat Residen.

Tafsir Qur'an Karim adalah sebuah karya tafsir yang ringkas berbahasa Indonesia yang ditulis menggunakan tulisan Rumi. Menurut Mahmud Yunus, Tafsir Quran Karim merupakan hasil penyelidikannya selama kurang lebih 53 tahun, yaitu sejak penulisnya berusia 20 tahun hingga 73 tahun. Dalam tempoh ini, Mahmud Yunus menghadapi tentangan dari pelbagai pihak agar usahanya dihentikan. Dua ulama besar dari Yogyakarta dan Jatinegara, pernah melakukan protes tertulis agar apa yang diusahakan Mahmud Yunus dihentikan. Protes itu disampaikan kepada

Menteri Agama (Wahid Hasyim) dan Presiden Republik Indonesia ketika itu (Soekarno). Namun, ianya tidak mematahkan keteguhan Mahmud Yunus (Iskandar, 2010). Mahmud Yunus mula menterjemahkan al-Quran ke dalam Indonesia sejak 1922. Namun, usaha awal ini dilakukan melalui tulisan dalam majalah untuk bacaan orang ramai. Dari itu, ia telah diterbitkan secara berkala melalui beberapa siri. Walaupun demikian, usaha ini tergendala seketika apabila Mahmud Yunus menyambungkan pengajian beliau di Mesir pada tahun 1924M. Usaha ini tergendala selama 11 tahun sehingga beliau menamatkan pengajian di sana pada bulan Ramadan 1354H/ Disember 1936M dan pulang ke Indonesia semula. Apabila telah pulang ke Indonesia, beliau berusaha untuk menyambung semula usaha pentafsiran yang telah ditinggalkan selama 11 tahun itu (Khader Ahmad, 2012). Dalam menulis tafsir ini, Mahmud Yunus telah menerima bantuan dari H.M.K. Bakry dan H. Ilyas Mohammad Ali. H. Ilyas membantu beliau dalam menulis Juz 4 manakala H.M.K Bakry membantu dalam terjemahan Juz 7 sehingga Juz 18 (M. Amursid, 2015). Tafsir Quran Karim telah disempurnakan oleh penyusun pada bulan April tahun 1938M dan dikeluarkan dengan terbitan pertama pada 21 Rabi'ul Awal 1357H bersamaan 21 Mei 1938M.

2 AYAT *AMTHĀL*

Al-Amthal (الأمثال) merupakan kata jama' kepada Al-Misl (المثل) membawa maksud 'seperti' atau 'umpama'. Al-Qattan memberikan takrifan terhadap *amthāl* al-Quran: *Mathal* di dalam al-Quran ialah ungkapan suatu makna dalam bentuk yang indah, ringkas, dan memberi kesan di dalam jiwa; sama ada kalimah itu dalam bentuk *tashbih* (perumpamaan) atau ungkapan bebas. (al-Qaṭṭān, 2000, p. 292).

Jenis Ayat *Amthāl*

Terdapat tiga jenis *amthāl* di dalam al-Quran:

Amthāl Musarrahah (Perumpamaan yang jelas)

Amthāl Musarrahah merupakan perumpamaan yang menggunakan perkataan *mathal* (perumpamaan/perbandingan) atau apa-apa perkataan yang merujuk kepada perumpamaan atau perbandingan. Contohnya ayat al-Baqarah 2:17 dan al-Ra'd 13:17.

﴿مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ۚ ۱۷﴾

Perbandingan hal mereka (golongan yang munafik itu) samalah seperti orang yang menyalakan api; apabila api itu menerangi sekelilingnya, (tiba-tiba) Allah hilangkan cahaya (yang menerangi) mereka dan dibiarkannya mereka dalam gelap-gelita, tidak dapat melihat (sesuatu pun). (al-Quran. Al-Baqarah. 2:17)

﴿أَنْزَلَ مِنَ السَّمَاءِ مَاءً ۖ فَسَالَتْ أَوْدِيَهُ بِقُدْرِهَا فَخَوْتَمَلَ الْغَيْلُ رَبِّدًا ۚ رَآيَ ۖ وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ ۚ رَبِّدًا ۚ مَثَلُهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً ۚ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ

﴿اللَّهُ الْأَمْثَالَ ۚ ۱۷﴾

Dia menurunkan air (hujan) dari langit, lalu membanjiri tanah-tanah lembah (dengan airnya) menurut kadarnya yang ditetapkan Tuhan untuk faedah makhlukNya, kemudian banjir itu membawa buih yang terapung-apung dan dari benda-benda yang dibakar di dalam api untuk dijadikan barang perhiasan atau perkakas yang diperlukan, juga timbul buih seperti itu. Demikianlah Allah memberi misal perbandingan tentang perkara yang benar dan yang salah. Adapun buih itu maka akan hilang lenyaplah ia hanyut terbang, manakala benda-benda yang berfaedah kepada manusia maka ia tetap tinggal di bumi. Demikianlah Allah menerangkan misal-misal perbandingan. (al-Quran. Al-Ra'd 13:17).

Amthāl Kāminah

Amthāl Kāminah merujuk kepada ayat yang tidak menggunakan perkataan atau yang seumpama dengannya, tetapi ia memberi makna yang indah dalam bentuk yang padat dan mempunyai impak yang tersendiri apabila dipindahkan kepada ayat yang serupa dengannya. Sebagai contoh, perumpamaan mutiara kata “sebaik-sebaik perkara adalah kesederhanaan”. Kata-kata ini diungkapkan menerusi beberapa ayat al-Quran dalam bentuk yang berbeza. Antara ayat tersebut ialah pada surah al-Baqarah 2:68 dan al-Furqān 25: 67.

﴿ قَالُوا أَذْغُ لَنَا رَبُّكَ يُبَيِّنُ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانُ بَيْنَ ذَلِكَ فافعلوا ما تؤمرون ٦٨ ﴾

Mereka menjawab: "Mohonkanlah kepada Tuhanmu untuk kami, agar Dia menerangkan kepada kami, sapi betina apakah itu." Musa menjawab: "Sesungguhnya Allah berfirman bahwa sapi betina itu adalah sapi betina yang tidak tua dan tidak muda; pertengahan antara itu; maka kerjakanlah apa yang diperintahkan kepadamu". (al-Quran. Al-Baqarah. 2:68)

﴿ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامٌ ٦٧ ﴾

Dan juga mereka (yang diredhai Allah itu ialah) yang apabila membelanjakan hartanya, tiadalah melampaui batas dan tiada bakhil kedekut dan (sebaliknya) perbelanjaan mereka adalah betul sederhana di antara kedua-dua cara (boros dan bakhil) itu. (al-Quran. Al-Furqān. 25:67)

Amthāl al-Mursalah

Amthāl al-mursalah ialah ayat yang diletakkan tanpa menggunakan lafaz *tashbīh* secara jelas, tetapi ayat-ayat tersebut berfungsi sebagai ayat *mathal*. Antara ayat-ayat yang termasuk di bawah kategori ini surah al-Kahfi 18: 99 dan al-Hajj 22: 73.

﴿ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ ۚ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ٩٩ ﴾

Dan Kami biarkan mereka pada hari itu (keluar beramai-ramai) bercampur-baur antara satu dengan yang lain dan (kemudiannya) akan ditiup sangkakala, lalu Kami himpulkan makhluk-makhluk seluruhnya di Padang Mahsyar. (al-Quran. Al-Kahf 18:99).

ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ٧٣

(Kedua-duanya lemah belaka), lemah yang meminta (dari mendapat hajatnya) dan lemah yang diminta (daripada menunaikannya). (al-Quran. Al-Hajj. 22:73)

3 FUNGSI AYAT *AMTHĀL*

Kewujudan ayat *amthal* seperti di atas menunjukkan penggunaan ilmu bahasa Arab yang terdapat di dalam al-Quran adalah di tahap tertinggi. Ayat *amthal* berfungsi untuk mendekatkan kefahaman al-Quran kepada pendengar/pembacanya dengan menggunakan perkara-perkara yang dikenali ataupun dirasakan oleh mereka. Ayat *amthal* mampu memberikan gambaran sesuatu berita ghaib dengan menggunakan realiti semasa. Ini dapat dilihat pada gambaran al-Quran mengenai golongan yang mengamalkan riba; *Orang-orang yang makan (mengambil) riba tidak dapat berdiri melainkan seperti berdirinya orang yang kemasukan setan lantaran (tekanan) penyakit gila.* (al-Quran. Al-Baqarah 2:275). Ayat *amthal* juga mampu membangkitkan perasaan benci pembaca/pendengar terhadap sesuatu perkara. Sebagai contoh surah al-A'rāf 7:175-176; *Dan bacakanlah kepada mereka (wahai Muhammad), khabar berita seorang yang kami beri kepadanya (pengetahuan mengenai) ayat-ayat (Kitab) Kami, kemudian dia menjadikan dirinya terkeluar dari mematuhi, lalu dia diikuti oleh Syaitan (dengan godaannya), maka menjadilah dari orang-orang yang sesat. 176. Dan kalau Kami kehendaki nescaya Kami tinggikan pangkatnya dengan (sebab mengamalkan) ayat-ayat itu. Tetapi dia bermati-mati cenderung kepada dunia dan menurut hawa nafsunya; maka bandingannya adalah seperti anjing, jika engkau menghalaunya: Dia menghulurkan lidahnya termengah-mengah dan jika engkau membiarkannya: Dia juga menghulurkan lidahnya termengah-mengah. Demikianlah bandingan orang-orang yang mendustakan ayat-ayat Kami. Maka ceritakanlah kisah-kisah itu supaya mereka berfikir.* (al-Quran. Al-A'rāf 7:175-176). Pendek kata, ayat *amthāl* berfungsi untuk membangkitkan perasaan tertentu terhadap sesuatu perkara di dalam hati pembaca/pendengar al-Quran.

4 AYAT *AMTHAL* DI DALAM TAFSIR QURAN KARIM.

Kajian ini menganalisis beberapa ayat *amthāl* di dalam al-Quran berserta terjemahan Mahmud Yunus. Seterusnya kajian akan membuat perbandingan terjemahan tersebut dengan tafsiran para ulama tafsir. Kajian ini menjadikan Tafsir al-Sa'di dan Tafsir Ibn 'Ashūr sebagai sandaran dalam memahami ayat *amthāl*.

4.1 Al-Baqarah: 17

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْفَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ١٧ صُمْ بُكُمْ
عُمِي ۖ فَهُمْ لَا يَرْجِعُونَ ١٨ أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَّجْعَلُونَ أَصْبَعَهُمْ فِيْٓءَاذَانِهِمْ مِّنَ الصَّوَاعِقِ
حَذَرِ الْمَوْتِ ۚ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ١٩ يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَّشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ
لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ٢٠

Terjemahan Mahmud Yunus m/s 5:

17. Umpama mereka itu seperti orang yang menyalakan api, tatkala bercahaya dikelilingnya, dihilangkan Allah cahaya itu dan ditinggalkanNya mereka dalam gelap gulita, tiada melihat suatu apapun. 18. Mereka (seolah-olah orang yang) pekak, bisu dan buta; dengan keadaan itu mereka tidak dapat kembali (kepada kebenaran). 19. Atau (bandingannya) seperti (orang-orang yang ditimpa) hujan lebat dari langit, bersama dengan gelap-gelita dan guruh serta kilat; mereka menyumbat jarinya ke dalam telinga masing-masing dari mendengar suara petir, kerana mereka takut mati. (Masakan mereka boleh terlepas), sedang (pengetahuan dan kekuasaan) Allah meliputi orang-orang yang kafir itu. 20. Kilat itu pula hampir-hampir menyambar (menghilangkan) penglihatan mereka; tiap-tiap kali kilat itu menerangi mereka (dengan pancarannya), mereka berjalan dalam cahayanya. Dan apabila gelap menyelubungi mereka, berhentilah mereka (menunggu dengan bingungnya). Dan sekiranya Allah menghendaki, nescaya dihilangkanNya pendengaran dan penglihatan mereka; sesungguhnya Allah Maha Kuasa atas tiap-tiap sesuatu.

* Orang-orang munafiq, yaitu orang yang pada lahirnya beriman kepada Allah dan hari yang kemudian tetapi sebenarnya mereka masih tetap dalam kekafiran. Mereka ini hendak menipu Allah dan orang-orang yang beriman. Kalau mereka diberi nasihat dan peringatan, mereka tiada mahu menerimanya, Orang-orang munafiq itu dalam keraguan Sebenarnya mereka itu mendengar petunjuk Qur'an sebagai suluh yang menerangi hatinya. Tapi karena mereka dipengaruhi oleh kebiasaan mereka maka petunjuk itu tiadalah diturutnya. Seolah-olah mereka, waktu ada dalam cahaya petunjuk Qur'an itu, mereka kembali ke dalam gelap gulita juga. Mereka itu enggan mendengarkan Qur'an, sehingga mereka menutup telinga dengan anak jari mereka sendiri, supaya jangan kedengaran. Seolah-olah hal mereka, sama dengan orang yang menutup telinga dengan anak jarinya, waktu hari hujan lebat, yang disertai oleh petir dan kilat. Mereka itulah orang-orang yang sesat sebagaimana tersebut diakhir al-Fatihah.²²⁷

ANALISIS

Berdasarkan kepada tafsiran al-Sa'di, surah al-Baqarah 2:17 merujuk kepada golongan orang munafiq. Orang munafiq merupakan mereka yang menzahirkan Islam tetapi pada hakikatnya hati mereka penuh dengan sifat *kufir*. Mereka memperoleh keamanan selama mana mereka hidup bersama orang Islam oleh kerana keislaman yang mereka tunjukkan. Mereka dilayani dengan layanan orang islam, di mana darah mereka dan harta mereka terjaga. Namun, apabila mereka dimatikan Allah SWT, maka pada keadaan itu segala manfaat yang mereka lalui di dunia hasil dari lakonan mereka sebagai seorang muslim telah hilang. Saat kematian mereka akan menyaksikan segala jenis keresahan, kesedihan dan azab. Mereka akan melalui kehidupan *ukhrawi* yang penuh dengan kegelapan dari saat mereka di dalam kubur sehingga ke alam akhirat (Al-Sa'di, 2002 m/s 44). Ibn Asyur pula menjelaskan, bahawa metafora ini menjelaskan satu sifat yang terdapat pada golongan munafiqin ini, yaitu, golongan ini berada dalam keadaan berulang alik di antara antara iman dan kufur. Saat di mana mereka bersama Rasulullah SAW dan para sahabat SAW, mereka

²²⁷ Temu bual dengan Ustadz H. Onrico Candra, Lc., M. Ud. (Setiausaha Program Tahfizh dan Tafhim al-Qur'an STAI PIQ Sumatera Barat). Padang pada 1 Februari 2019.

menzahirkan cahaya islam dengan bersolat, bersedekah, berkata-kata dengan perkara yang baik, ketika ini seolah-olah cahaya keimanan terdapat pada diri mereka tapi pada hakikatnya ia adalah cahaya yang dipinjamkan kepada mereka sementara kerana tiada cahaya yang sebenar di dalam hati mereka. Dan apabila golongan ini, kembali berkumpul bersama yang sejenis dengannya, mereka kembali menunjukkan kekufuran, penipuan dan pendustaan. Di saat ini, Allah SWT menghilangkan cahaya yang mereka tunjukkan semasa bersama orang-orang beriman (Ibn 'Āshūr, 1984 jilid 1 m/s 312-313).

Al-Baqarah 19-20 pula menurut al-Sa'di, memberikan gambaran tentang bagaimana perlakuan orang munafiq terhadap al-Quran di mana mereka sangat membencinya sehingga mereka tidak sanggup untuk mendengarnya. Mereka benci dengan ayat-ayatNya dan meluat dengan janji-janji yang terkandung di dalam al-Quran. Al-Quran menggambarkan keadaan ini dengan menggunakan perumpamaan seseorang yang di berada bawah hujan yang tiba-tiba mendengar guruh, maka dia akan menutup telinganya, maka begitu juga orang munafiq di mana mereka juga akan menutup telinga mereka dengan jari-jari agar mereka tidak mendengar al-Quran (Al-Sa'di, 2002 m/s 44). Ibn 'Āsyur pula menjelaskan hujan mewakili al-Quran, kegelapan pula mewakili ketakutan orang munafiqin seperti orang yang ketakutan di dalam kegelapan malam disebabkan wujudnya awan yang menghalang cahaya bintang dan bulan. Guruh mewakili ancaman dan tegahan al-Quran dan kilat pula mewakili cahaya yang terhasil daripada mengikut petunjuk al-Quran melalui tegahannya (Ibn 'Āshūr 1984, vol. 1. pg. 317).

Melihat kepada tafsiran Mahmud Yunus, beliau telah meletakkan komentar tambahan terhadap tafsiran ayat. Adapun jika hanya mencakupi dengan terjemahan, maka ianya tidak menggambarkan pemahaman dua metafora di atas tersebut. Namun melalui komentar tambahan ini, Mahmud Yunus telah menjelaskan bagaimana keadaan orang munafiqin yang berulang alik di antara keislaman dan kekufuran. Ini merujuk kepada metafora yang pertama dan ia juga adalah tafsiran yang dikemukakan oleh Ibn Asyur. Melalui komentar tambahan ini juga, Mahmud Yunus menyentuh mengenai tingkah laku orang munafiqin bilamana diperdengarkan al-Quran dan ini merujuk kepada metafora yang kedua.

4.2. Al-Baqarah: 171

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الدَّيْبِ يُعْصَىٰ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءٌ وَنِدَاءٌ ۚ صُمُّ بَكْمٌ عُمَىٰ ۚ فَهُمْ لَا يَعْقِلُونَ ١٧١

Terjemahan Mahmud Yunus m/s 34.

Misalnya orang-orang yang kafir itu, seumpama orang yang memanggil (hewan) yang tiada mendengar, kecuali seruan dan suara saja. (Mereka itu) pekak, bisu, dan buta, sedang mereka itu tiada memikirkan.

ANALISIS

Menurut al-Sa'di Surah al-Baqarah 2: 171 memberikan gambaran mengenai keadaan orang kafir yang mendengar al-Quran tetapi ingkar untuk menerima kebenarannya dan mengikutinya. Mereka ini diibaratkan oleh al-Quran sebagai binatang-binatang yang dipanggil pengembalanya. Binatang-binatang ini mendengar panggilan tersebut dan mengetahui apakah yang disuruh oleh

pengembalanya, namun binatang-binatang tersebut tidak memahami dengan betul apa yang dimaksudkan oleh pengembalanya secara teliti. Begitu juga orang kafir, apabila dibacakan al-Quran dan diberi peringatan, mereka tidak memahaminya dan menghayatinya dengan betul. Ibn Asyur menjelaskan, surah al-Baqarah 2: 171 boleh memberikan dua makna. Yang pertama: Perumpamaan Nabi SAW yang menyeru orang kafir ibarat seorang penggembala yang menyeru kambingnya yang tidak memahami dengan betul seruan tuannya. Yang kedua: Perumpamaan orang kafir yang berdoa pada berhala ibarat penggembala yang menyeru binatang ternakannya (Ibn 'Ashūr, 1984 vol. 2 p. 112). Melihat kepada terjemahan Mahmud Yunus, beliau memilih tafsiran yang pertama, yaitu penggembala adalah Nabi dan binatang ternakan merujuk kepada orang kafir yang ingkar kepada seruan Nabi SAW.

4.3 Al-A'rāf: 7: 176

﴿وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثْ أَوْ تَتْرَكْهُ يَلْهَثْ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَهُمْ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

Terjemahan Mahmud Yunus

Jikalau Kami kehendaki, niscaya Kami tinggikan dia dengan ayat-ayat Kami itu, tetapi ia hendak tetap di bumi dan mengikut hawa nafsunya. Maka umpamanya sebagai anjing, jika engkau halau, diulurkannya juga lidahnya. Demikianlah umpamanya kaum, yang mendustakan ayat-ayat Kami. Sebab itu kisahkanlah kisah itu, mudah-mudahan mereka memikirkannya.

ANALISIS

Menurut al-Sa'di ayat ini menggambarkan betapa kuatnya keinginan orang kafir pada (harta) dunia, (ibaratnya adalah seperti anjing, jika engkau menghalaunya: Dia menghulurkan lidahnya termengah-mengah dan jika engkau membiarkannya: Dia juga menghulurkan lidahnya termengah-mengah.); maksudnya: anjing sentiasa menghulurkan lidahnya pada setiap keadaan, dan manusia ini sentiasa berkeinginan terhadap dunia, satu keinginan yang secara sepenuh hati, di mana hajatnya terhadap dunia tidak akan dipenuhi. (Al-Sa'di, 2002 m/s 309)

Ibn 'Ashūr memberikan penjelasan yang agak berlainan dari al-Sa'di. Ibn Ashur menjelaskan bahawa ayat ini menggambarkan sifat orang yang menolak wahyu Allah SWT di kalangan musyrikin Mekah. Perbandingan mereka adalah seperti seekor anjing yang sentiasa menghulurkan lidahnya dalam semua keadaan, baik dalam keadaan ia dikejar oleh manusia ataupun dalam keadaan ia sedang berehat. Ibn 'Ashūr menambah, golongan musyrikin Mekah yang menolak wahyu Allah SWT, ketika mana wahyu belum diturunkan dan Nabi SAW belum dibangkitkan, mereka bersusah payah untuk mencari agama yang sebenar agar mereka berada dalam kedudukan yang sama dengan Ahl Kitab dari segi ilmu dan kelebihan, tetapi mereka tidak menjumpainya. Namun apabila wahyu telah diturunkan dan Rasulullah SAW telah diutuskan, mereka bersungguh-sungguh pula menolak wahyu tersebut. Ini adalah sama dengan keadaan anjing tersebut yang

sentiasa berusaha untuk bernafas sehingga perlu menghulurkan lidah oleh kerana saluran pernafasannya yang sempit. (Ibn 'Āshūr, 1984 vol. 9 m/s 177-179).

Disini kita boleh lihat bahawa terdapat sedikit perbezaan di antara tafsiran al-Sa'di dan Ibn Ashūr. Tafsiran al-Sa'di merujuk kepada keinginan orang kafir terhadap dunia, di mana keinginan mereka tidak pernah luntur seperti mana keadaan anjing yang sentiasa menghulurkan lidahnya. Adapun Ibn 'Ashūr menjelaskan bahawa golongan musyrikin Mekah, mereka sentiasa berada dalam keadaan bersusah payah untuk mendapatkan sesuatu seperti seekor anjing yang sentiasa bersusah payah untuk bernafas oleh kerana saluran pernafasannya yang sempit yang memerlukan ia menghulurkan lidah untuk melancarkan pernafasannya.

Terjemahan Mahmud Yunus lebih berbentuk umum dan tidak memberikan perincian dari segi apakah persamaan anjing yang menghulurkan lidahnya dengan golongan yang menolak wahyu Allah SWT.

4.4 Al-Jumuah 62:5

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ٥

Terjemahan Prof. H. Mahmud Yunus m/s 829.

Umpama orang-orang yang dipikulkan Taurat kepadanya (diberati, supaya mengamalkan isinya), kemudia mereka tiada memikulnya (mengikut perintahnya), adalah mereka seperti hemar (kuda beban) yang memikul kitab. (Itulah) sejahat-jahat contoh bagi kaum yang mendustakan ayat-ayat Allah, Allah tidak menunjuki kaum yang aniaya.

* Umpama orang-orang yang memegang kitab Taurat, tetapi mereka tidak menurut peraturannya, ialah seperti kuda beban yang memikul buku-buku (kitab-kitab) diatas punggungnya. Sebagaimana kuda beban tidak mengambil faedah dari kitab-kitab yang dipikulnya, maka begitu pulalah orang-orang yang memegang kitab Taurat itu. Hal ini sama juga dengan orang-orang Islam yang memegang dan menaruh kitab Quran diatas rumahnya, tetapi mereka tidak mengerti membacanya dan tidak menurut peraturannya. Insyaflah, hai kaum Muslimin, janganlah hendaknya kita seperti kuda beban itu. Mudah-mudahan Allah menunjuki kita, amin!.²²⁸

ANALISIS

Al-Sa'di menjelaskan bahawa Surah al-Jumuah 62: 5 menggambarkan keadaan orang Yahudi yang mengaku beriman dengan Taurat, namun mereka tidak beriman dengan Nabi SAW sedangkan baginda SAW telah dikhabarkan kemunculannya di dalam kitab Taurat. Ibarat orang Yahudi tersebut adalah seperti keldai yang membawa kitab-kitab ilmu namun tidak membaca dan beramal

²²⁸ Abdul Hafizh bin Abdullah, *Sistem Pembelajaran dan Kaedah Hafalan yang Efektif: Satu Kajian di Kualalumpur dan Terengganu*, (T.t.: Universiti Teknologi Malaysia, 2005), h. 57.

dengan kitab-kitab tersebut. Ibn 'Asyur menjelaskan bahawa orang Yahudi menganggap bahawa kedudukan mereka sebagai pembawa Taurat menunjukkan kelebihan mereka ke atas kaum yang lain. Maka Allah menyamakan mereka dengan keldai yang membawa buku. (Ibn 'Āshūr, 1984 vol.28 m/s 213)

Melihat kepada terjemahan Mahmud Yunus terhadap ayat ini, kita boleh melihat bahawa terjemahan asas Mahmud Yunus pada ayat ini dilihat telah menjelaskan metafora yang dibuat Allah SWT. Penambahan tafsiran pada terjemahan asas yang diletakkan di dalam kurungan (...) menjelaskan maksud perbandingan tersebut. Bukan sekadar itu, Mahmud Yunus juga menambah tafsiran ayat yang diletakkan di ruang komentar yang dibuat di nota kaki. Mahmud Yunus bukan sahaja memberi penjelasan terhadap metafora, bahkan memberi peringatan kepada umat Islam agar jangan mengikut jejak langkah orang Yahudi dalam meninggalkan kitab Taurat.

KESIMPULAN

Hasil kajian pada tafsiran Mahmud Yunus dalam menjelaskan ayat Amthal di dalam al-Quran adalah seperti berikut:

Di dalam beberapa ayat amthal, Mahmud Yunus menjelaskan ayat Amthal dengan baik. Beliau menggunakan komentar tambahan agar tafsiran pada metafora yang dibuat dapat difahami dengan baik oleh pembaca. Namun terdapat beberapa tempat di dalam al-Quran dimana Mahmud Yunus hanya mencakupi dengan terjemahan secara literal. Terjemahan sebegini tidak dapat memberi pemahaman metafora dengan baik kepada pembaca, bahkan ia memerlukan pembaca untuk merujuk kepada kitab-kitab lain untuk pemahaman yang lebih jelas.

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Metode Menghafal Al-Qur'an Di Malaysia Dan Indonesia: Kajian Perbandingan Diantara Perpensyarahhan Tinggi (Literasi Metode Di Indonesia)

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ABSTRAK

Tajuk “Metode Menghafal Al-Qur'an Di Malaysia Dan Indonesia: Kajian Perbandingan Diantara Perpensyarahhan Tinggi (Literasi Metode di Indonesia)”. Kajian ini dilakukan ke atas 60 orang penghafal yang sedang menuntut di tujuh perpensyarahhan tinggi yang menawarkan program sarjana muda dengan tahfizh 30 juzuk. PT yang terlibat iaitu USIM, KUIS, UNIZA, UNISHAM (Malaysia), I-PTIQ, IIQ dan STAI PIQ (Indonesia). Tujuan kajian ini, pertama, untuk melihat perbezaan kemampuan untuk mengingat hafalan al-Qur'an di antara tujuh PT yang mengamalkan metode berbeza; kedua, melihat metode manakah yang lebih berkesan untuk diamalkan dalam proses penghafalan al-Qur'an. Penulis memperkenalkan metode beberapa metode hafalan yang terdapat di Malaysia dan di Indonesia. Bagi menganalisa perbandingan diantara metode yang dipergunakan, penulis melakukan soal selidik dan menguji hafalan al-Qur'an. Data yang diperoleh diproses dengan menggunakan program SPSS (statistical package for social sciences) dan dianalisis dengan menggunakan statistic deskriptif dan inferensi. Ujian-t digunakan untuk melihat perbezaan diantara metode yang digunakan, seterusnya mentafsir data dan mencari jawaban kepada empat hipotesis yang diketengahkan dalam kajian ini. Terdapat beberapa metode menghafal al-Qur'an, antaranya, metode Tahfizh Deobandi (India); Metode Tahfizh dari Pakistan; Metode Tahfizh dari Mekah al-Mukarramah (Arab Saudi); Metode Tahfizh dari Indonesia (Indonesia); Metode Tahfizh dari Turki, dan Metode Tahfizh Jibril. Secara keseluruhan kajian menunjukkan tiada sebarang metode yang disebut di atas yang digunapakai secara terprogram di ketiga institusi pengajian tinggi di Indonesia. Metode yang digunapakai tergantung kepada kepakaran masing-masing pensyarah yang mentasmik hafalan al-Qur'an Penghafal.

Katakunci: metode, menghafal, Malaysia, Indonesia

1. PENDAHULUAN

Artikel ini membincangkan Metode Menghafal Al-Qur'an di Malaysia dan Indonesia: Kajian Perbandingan Diantara Perguruan Tinggi (Literasi Metode di Indonesia)”. Kajian ini dilakukan ke atas 60 orang penghafal yang sedang menuntut di tujuh perguruan tinggi yang menawarkan program sarjana muda dengan tahfizh 30 juzuk. PT yang terlibat iaitu USIM, KUIS, UNIZA, UNISHAM (Malaysia), I-PTIQ, IIQ dan STAI PIQ (Indonesia).

Tujuan kajian ini, pertama, untuk melihat perbezaan kemampuan untuk mengingat hafalan al-Qur'an di antara tujuh PT yang mengamalkan metode berbeza; kedua, melihat metode manakah yang lebih berkesan untuk diamalkan dalam proses penghafalan al-Qur'an. Penulis memperkenalkan metode beberapa metode hafalan yang terdapat di Malaysia dan di Indonesia.

Metode yang digunakan, penulis melakukan soal selidik dan menguji hafalan al-Qur'an. Data yang diperoleh diproses dengan menggunakan program SPSS (*statistical package for social sciences*) dan dianalisis dengan menggunakan statistik deskriptif dan inferensi. Ujian-t digunakan untuk melihat perbezaan diantara metode yang digunakan, seterusnya mentafsir data dan mencari jawaban kepada empat hipotesis yang diketengahkan dalam kajian ini.

Artikel ini akan membincangkan kajian literasi metode menghafal al-Qur'an.

2. PERBAHASAN

2.1 Perguruan Tinggi

2.1.1 Institut Perguruan Tinggi Ilmu al-Qur'an (I-PTIQ) Jakarta

Institut PTIQ (Perguruan Tinggi Ilmu Al-Qur'an) adalah perguruan tinggi pertama di dunia yang secara khusus menghafal dan menghafali Al Qur'an. Dua tahun setelah PTIQ berdiri, Universitas Islam Madinah, Arab Saudi, membuka fakultas khusus ilmu Al Qur'an, dan PTIQ berperan sebagai inspiratornya.

PTIQ didirikan pada 1 April 1971. Pendirinya adalah Yayasan Ihya Ulumudin yang dikelola KH. Mohammad Dahlan (Menteri Agama 1967-1971), Prof. KH. Ibrahim Hosen, LML, dan KH. Ahmad Zaini Miftach (Imam Besar Masjid Istiqlal).

Namun, pada tanggal 12 Mei 1973 pengelola Institut ini diserahkan kepada Yayasan Pendidikan Al-Qur'an yang didirikan oleh Letjen (Purn.) DR. H. Ibnu Sutowo. Kini, yayasan itu diteruskan oleh salah seorang putera Ibnu Sutowo yaitu H. Ponco Susilo Nugroho.

Pendirian PTIQ dilatarbelakangi kesadaran semakin langkanya ulama ahli Al-Qur'an (terutama para hafiz), sementara keperluan masyarakat Indonesia akan ulama yang ahli di bidang Al-Qur'an sangat mendesak. Terlebih lagi sejak Musabaqah Tilawatil Qur'an (MTQ) Nasional I di Makassar pada bulan Ramadhan tahun 1968 menjadi jadwal rutin.

Keberadaan para ulama ahli Al-Qur'an ini sangat terasa, sehingga tak kurang Presiden Republik Indonesia, Soeharto dalam amanatnya pada MTQ Nasional III di Banjarmasin mengingatkan pentingnya meningkatkan upaya penghayatan dan pemahaman kitab suci Al-Qur'an sebagai pedoman hidup manusia.

Sejak berdiri hingga saat ini, lembaga pendidikan ini berlokasi di Jalan Batan 1/2 (dulu Batan 1/63) Pasar Jumat, Lebak Bulus, Jakarta Selatan.

PTIQ pada awalnya hanya memiliki dua fakulti; Syariah dan Ushuluddin. Nama PTIQ juga mengalami beberapa perubahan seiring dengan peraturan perpensyaran tinggi yang ada. Nama PTIQ pernah berubah menjadi Institut Studi Ilmu Al-Qur'an (ISIQ). Namun, untuk mengembalikan nama besar PTIQ, maka kemudian nama itu berubah menjadi Institut Perguruan Tinggi Ilmu Al-

Qur'an (IPTIQ). Dari perubahan itu, kini PTIQ telah memiliki empat fakultas yaitu Syariah, Ushuluddin, Dakwah, dan Tarbiyah.

Selain itu, saat ini PTIQ juga sudah membuka program pascasiswazah S2 (master) dan S3 (doktoral).²²⁹

2.1.2 Institut Ilmu al-Qur'an (IIQ) Jakarta

Atas prakarsa Ibrahim Hosen. (1 Januari 1917–7 November 2001) IIQ Jakarta didirikan pada tanggal 12 Rabiul Awwal 1397 H bertepatan 1 April 1977 M oleh Yayasan Affan, yang diketuai oleh Sulaiman Affan. Kemudian sejak tahun 1983 misi IIQ Jakarta dilanjutkan oleh Yayasan IIQ, yang diketuai oleh Harwini Joesoef. Periode 2018–2025 Yayasan IIQ diketuai oleh Rully Chairul Azwar.

Pada mulanya IIQ Jakarta membuka Program Magister khusus wanita dengan dukungan Pemerintah Daerah Tingkat I seluruh Indonesia untuk memenuhi keperluan tenaga khusus per-MTQ-an di berbagai propinsi dan sebagai tenaga pengajar pada program sarjana muda (S1). Setelah meluluskan dua angkatan, IIQ Jakarta membuka program sarjana muda (S1) pada tahun 1981 dan membuka kembali program master (S2) tahun 1998.

Secara spesifik program sarjana muda mendalami kajian dan pengembangan ilmu-ilmu Al-Qur'an serta bidang keilmuan yang sesuai dengan programnya. Sementara Program Sarjana (S2) pada tahun 2016 telah melakukan pengembangan menjalankan 3 (tiga) Program baharu; Hukum Ekonomi Syariah, Ilmu Al-Qur'an dan Tafsir dan Pendidikan Agama Islam, bersamaan dengan dibuka dan diresmikannya Program Doktor (S3) Program Studi Ilmu Al-Qur'an dan Tafsir.

IIQ Jakarta merupakan lembaga pendidikan tinggi yang menggabungkan sistem pendidikan pesantren dan sistem pendidikan tingkat tinggi dengan tujuan untuk menghasilkan ulama/sarjana wanita yang hafal Al-Qur'an, intelek, berwawasan luas dan ahli di bidang Ulumul Qur'an.

Keberadaan IIQ Jakarta telah melahirkan *qāri'ah*, *hafizah*, dan *mufasssirah* yang mampu tampil di arena Musabaqah Tilawatil Qur'an (MTQ) peringkat kebangsaan dan antarbangsa. Penghafal diwajibkan mengikuti kursus Tahfizh, Tilawah/Nagham, Tafsir dan Qiraat, Ilmu Rasm Utsmani sebagai mata kuliah kekhususan IIQ.

Pengembangan seni tilawah disertai pemahaman akan kandungan Al-Qur'an dan Hadis dengan pendalaman ilmu-ilmu pendukungnya dikemas dalam satu pakej pendidikan, dengan tujuan menghasilkan ulama/sarjana al-Qur'an yang mampu memberikan kontribusi pemahaman Islam yang menyeluruh kepada umat.

Jumlah penghafal IIQ Jakarta tahun 2019 sebanyak 1931 penghafal, dengan rincian Program sarjana muda (S1) sebanyak 1377 penghafal dan Program Pascasiswazah berjumlah 554 penghafal. Jumlah Alumni IIQ Jakarta tahun 2019 berjumlah 1680 lulusan yang tersebar ke berbagai bidang.²³⁰

²²⁹ Temu bual dengan Ustadz Irsyad, Lc. Pensyarah Hafalan al-Qur'an di STAI PIQ Sumatera Barat. Padang pada ... Maret 2019.

²³⁰ Temu bual dengan Ustadz Irsyad, Lc. Pensyarah Hafalan al-Qur'an di STAI PIQ Sumatera Barat. Padang pada ... Maret 2019.

2.1.3 Sekolah Tinggi Agama Islam Pengembangan Ilmu Al-Qur'an (Stai Piq) Sumatera Barat

Masyarakat Sumatera Barat merasakan kekurangan orang yang hafal al-Qur'an, yang mendalami ilmu-ilmu al-Qur'an. Prestasi *qāri* dan *qāriah* Sumatera Barat dalam MTQ Tingkat Nasional tidak memuaskan. Sedangkan lembaga untuk menghafal al-Qur'an tidak ada. Maka sangatlah dirasakan keperluan untuk berdirinya suatu perguruan dalam bidang ilmu al-Qur'an.

Dengan dibukanya PTIQ Jakarta tahun 1971, Sumatera Barat selalu mengirim putra-putra di daerahnya ke PT tersebut, juga ke IIQ Jakarta (Khusus Putri). Dengan adanya pengiriman ini diharapkan kelak setelah mereka kembali akan dapat mengembangkan ilmunya di daerah ini dalam suatu wadah akademi atau PT.

Gagasan untuk mendirikan AIQ atau PTIQ semakin dirasakan lagi oleh Bapak Kepala Kantor Wilayah Departemen Agama (Hasnawi Karim) mengingat pengalaman beliau berkali-kali memimpin Kafilah MTQ Sumatera Barat ke MTQ Nasional, dimana ternyata Daerah Sumatera Barat sangat dirasakan sekali kekurangan di bidang ilmu Tilawat al-Qur'an dan hafalan al-Qur'an.

Ketika berlangsungnya MTQ Nasional XI di Sumatera Barat dari tarikh 7 s/d 14 Julai 1979, mahasiswa dan alumni PTIQ Jakarta utusan Sumatera Barat yang menyaksikan dari dekat pelaksanaan MTQ Nasional tersebut mengadakan pertemuan dengan unsur Kafilah MTQ Sumatera Barat, antara lain Kepala Kantor Departemen Agama Sumatera Barat (Asnawi Karim), Bagindo M. Leter (Kepala Bidang Penerangan Agama Islam), HMS. Dt. Tan Kabasaran (kepala Lembaga Dakwah), Binuasin Nurut (Kasi Penyelenggaraan Haji), Karseno (Ketua LPTQ Tingkat I Sumatera Barat) dan lain-lain.

Dalam pertemuan tersebut yang dipimpin oleh Hasnawi Karim, maka telah didapat kata sepakat perlunya didirikan AIQ atau PTIQ di Sumatera Barat.

Untuk itu, Kafilah MTQ Sumatera Barat menugaskan pihak mahasiswa dan alumni PTIQ Jakarta utusan Sumatera Barat dengan Pimpinan Ilham Chaliq Lukman untuk menyusun konsep pendirian Akademi atau PT tersebut selama tiga bulan.

Sementara itu, Kepala Kanwil Departemen Agama Sumatera Barat (Hasnawi Karim) yang juga adalah Ketua I LPTQ Sumatera Barat melaporkan gagasan pendirian Akademi atau PTIQ tersebut kepada Bapak Gubernur Sumatera Barat—Ir. H. Azwar Anas sekelmbalnya dari MTQ Nasional XI tersebut.

Bapak Gubernur menyambut baik gagasan/ide pendirian Akademi atau PTIQ tersebut, karena ternyata sebelumnya beliau juga telah memikirkan tentang perlunya pendirian sebuah PT dalam Ilmu al-Qur'an dalam rangka membangkit kembali "Batang Tarandam" masa kejayaan/kegemilangan Sumatera Barat dalam lembaga pendidikan Islam yang terkenal dengan sebutan "Gudang Ulama". Juga melihat kenyataan semakin kurangnya Ulama, orang yang hafal al-Qur'an dan ahli Ilmu al-Qur'an di Sumatera Barat serta ingin merealisasikan amanat Bapak Presiden RI Jenderal TNI Soeharto pada MTQ Nasional III di Banjarmasin tahun 1970.

Dua bulan setelah berakhirnya MTQ Nasional XI di Semarang itu, mahasiswa/alumni PTIQ asal Sumatera Barat yang ditugaskan menyusun konsep tersebut dapat menyelesaikan tugas mereka dan diantar langsung oleh Ilham Chaliq Lukman dan Dalizar Putra ke Padang.

Setelah melalui beberapa kali pertemuan dengan unsur LPTQ Sumatera Barat, Kantor Wilayah Departemen Agama Propinsi Sumatera Barat, Pemerintah Daerah Propinsi Sumatera Barat, Pengurus Majelis Ulama Sumatera Barat dan Pengurus PGAI Sumatera Barat, akhirnya disetujui konsep yang disusun oleh mahasiswa dan alumni PTIQ asal Sumatera Barat itu, dengan mengadakan perubahan/penyesuaian dengan kondisi Sumatera Barat, serta telah menetapkan tujuan institusi yang hendak dicapai dengan pendirian Akademi Ilmu al-Qur'an tersebut.

Alhamdulillah atas bantuan dan dorongan yang besar dari Bapak Gubernur Sumatera Barat Azwar Anas dan Sekwilda Sumatera Barat Bapak Sjoerkani, niat untuk mendirikan AIQ itupun terwujud.

Untuk merealisasikan maksud tersebut, maka dibentuklah Yayasan Pengembangan Ilmu al-Qur'an oleh Pengurus Lembaga Pengembangan Tilawatil Qur'an (LPTQ) Tingkat I Sumatera Barat dengan akte notaris Asmawel Amin, S. H. No. 73 pada hari Senin 31 Agustus 1981 di Padang.

Pada Tahun 2004, Akademi Ilmu al-Qur'an (AIQ) dinaiktaraf menjadi STIQ Sumatera Barat. Dan kemudian diroboh menjadi Sekolah Tinggi Agama Islam Pengembangan Ilmu al-Qur'an (STAI PIQ) Sumatera Barat.

Program studi yang disediakan adalah Ilmu al-Qur'an dan Tafsir (IQT), Pendidikan Agama Islam (PAI) dengan tiga program: Tahfizh dan Tafhim al-Qur'an (TTQ), Ma'had Ali li al-Qur'am wa al-Sunnah (MA).

2.2 Metode Tahfizh

2.2.1 Metode Tahfizh Jibril

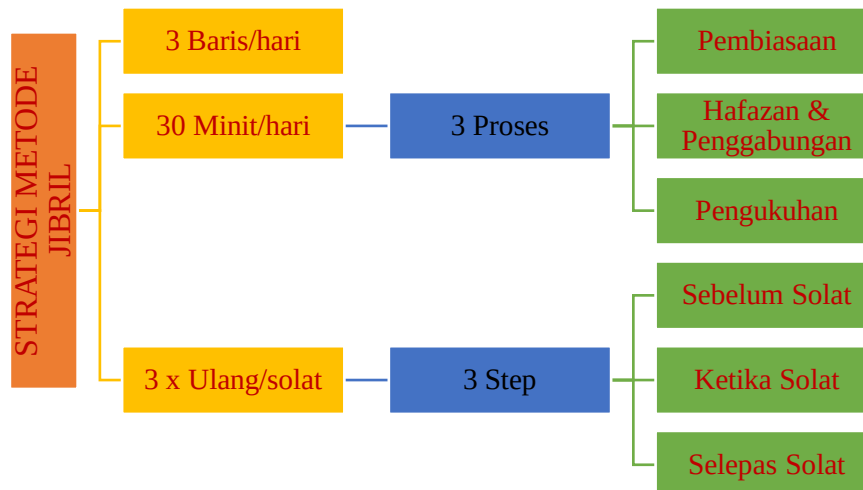
a. Pengasas

Metode ini diperkenalkan pada tahun 2007 oleh Asraf bin Oyob. Beliau merupakan lulusan Ijazah Sarjana Muda dari Universiti Al-Azhar, Mesir dalam bidang al-Qur'an dan Qiraat dan Sarjana dalam bidang psikologi industri dan organisasi. Pendidikan awalnya berkaitan menghafal al-Qur'an ketika berada di Ma'had Ahmadi Gemencheh, Negeri Sembilan. Selama tujuh tahun beliau mengambil masa untuk menghafal keseluruhan al-Qur'an. Beliau pernah menjadi johan 30 juzuk al-Qur'an di peringkat Negeri Sembilan.²³¹

Metode Jibril ini dilaksanakan adalah berdasarkan kerangka jadual 1 di bawah ini.

1. Tiga Baris per hari
2. 30 minit per hari
3. Tiga kali ulang per solat.

²³¹ Sedek, Kaedah Menghafal al-Qur'an, h. 112.



2.2.2 Metode Tahfiz di Indonesia

Kaedah Tahfiz di Indonesia merupakan salah satu metode menghafal al-Qur'an. Beberapa pendekatan telah diterapkan di dalam metode tahfiz ini.

Bermula dari jam seawall 5.00 pagi penghafal telah dikejutkan dan diwajibkan untuk mengerjakan solat sunat tahajud dan solat-solat sunat yang lain. Mereka akan solat subuh secara berjemaah di Masjid/Mushalla/Surau. Setelah solat subuh mereka diberi masa secara bebas untuk persediaan *tasmi'* hafalan baru. Para penghafal diletakkan di dalam kumpulan dan akan dipantau oleh seorang pensyarah pembimbing hafalan al-Qur'an.

Hafalan al-Qur'an menurut metode ini akan dimulakan Dari juzuk 20 hingga ke juzuk yang pertama. Ini akan memudahkan para penghafal kerana ayat-ayat pada juzuk-juzuk yang akhir adalah lebih pendek dan mudah dihafal. Secara keseluruhannya metode ini mengamalkan teknik-teknik yang berikut:

- Hifzh al-Jadid* (Hafalan Baru)
- Al-Hifzh al-Usbū'iy* (Ulangan Mingguan)
- Al-Hifzh al-Qadīm* (Ulangan Hafalan Lama)
- Syahādah Hifzh al-Qur'an*.²³²²³³

2.2.3 Metode Tahfiz Deoband dari India

Metode Deobandy digunapakai di India. Perkataan Deobandy itu sendiri merujuk kepada wilayah Deoban di India.²³⁴

²³² Temua bual dengan Ustadz April, Lc. Bekas pelajar Madrasah Khairiyyah Masjid al-Haram, Makkah al-Mukarramah Arab Saudi.

²³³ Sedek, *Kaedah Menghafazh al-Qur'an*, h. 127.

²³⁴ *Ibid*.

Metode Deobany menggunakan teknik-teknik berikut:

- (a) persediaan sebelum menghafal;
- (b) *Sabak* (hafalan baru);
- (c) *para Sabak* (hafalan mingguan);
- (c) *Ammokhtar* (hafalan keseluruhan);
- (d) *halaqah dauri* (kelas ulangan hafalan); dan
- (f) *syahadah Hifzh*.²³⁵

2.2.4 Metode Tahfizh dari Pakistan

Metode ini berasal dari Jāmi'ah Dārul Qur'ān Muslim Town Faisalabad Pakistan.²³⁶ Ia dikenali sebagai Metode Panipati, kerana pensyarah pertama yang mempelopori metode ini berasal dari **Panipati**.

Metode ini menyediakan denda yang berat bagi para penghafal yang tidak mampu mengikutinya dengan baik. Rotan merupakan perkara asas dalam melaksanakan metode ini. Denda dengan dirotan adalah perkara biasa dan menjadi kelaziman untuk memastikan para penghafal berjaya menghafal al-Qur'ān dengan baik dan berkesan.²³⁷

Secara keseluruhannya metode hafalan ini merangkumi beberapa teknik yang diamalkan dalam proses penghafalan al-Qur'ān. Teknik-teknik tersebut ialah:

1. *Sabak* (Hafalan Baru)
2. Enam *Sabak*
3. *Sabki*
4. *Separah*
5. *Mautlaah*
6. *Tertib Wifak*
7. *Dastar Bandi*.²³⁸

2.2.5 Metode Tahfizh dari Makkah al-Mukarramah Arab Saudi

Metode ini diamalkan di Madrasah Khairiyyah Masjid al-Haram di Makkah al-Mukarramah.²³⁹

²³⁵ Al-Tirmidhi, Abu Isa Muḥammad Isa Sawrah. (1975). Sunan al-Tirmidhi. Bab Ilmu. Tah. Ahmad Shakir dan Muhammad Fuad Abd al-Baqi. Beirut: Matba'ah Mustafa al-Babi al-Halabi,. Nombor Hadis: 2101. Abu Daud, Sulaiman al-Sajastani. (t.t.). Sunan Abu Daud. Bab Sunnah. Tah. Muhammad Muhy al-Din Abd al-Hamid. Beirut: Maktabah al-'Ashriyyah. Nombor Hadis: 2894. Ibn Majah, Muhammad bin Yazid, (t.t.). *al-Sunan*, Kitab al-At'imah. Tah: Muhammad Fuad 'Abd al-Baqi, Kaherah: Dar al-Kutub al-'Arabiyyah. Nombor Hadis: 2724.

²³⁶ Muslim bin al-Hajjaj. (t.t.). Shahih Muslim. Beirut: Dar Ihya' al-Turath al-'Arabi. jld 1, hlm 13.

²³⁷ Ibid.

²³⁸ Boleh lihat pada kitab al-Khatib al-Baghdadi, Abu Bakar 'Ali bin Thabit. (t.t.). Al-Kifayah fi 'Ilm al-Riwayah. al-Madinah: Maktabah al-Kutub al-'Ilmiyyah. hlm. 20-32.

²³⁹ al-Tahhan, Mahmud. (2004). *Taysir Mustalah al-Hadith*. Riyadh: Maktabah al-Ma'arif. hlm. 150.

Metode Makkah ini merupakan antara metode yang agak ringkas dan mudah. Ia hanya mengambil masa sekitar empat jam sahaja sehari untuk diamalkan. Metode ini bermula dari selepas waktu solat Asar hingga solat Isyak sahaja. Ia dilaksanakan bagi memberikan peluang kepada semua golongan penghafal yang belajar secara formal di waktu pagi dan memperuntukkan masa sebelah petang dan malam untuk al-Qur'ān.²⁴⁰ Secara keseluruhannya metode hafalan dari Makkah ini mengamalkan teknik-teknik berikut:

1. Tasmik Luh
2. Hafalan Terbaik
3. Ulangan Terbalik
4. Ujian Hafalan

2.2.6 Metode Tahfīzh dari Turki

Kaedah ini diamalkan di Institut Tahfīzh Tuba Kiz Quran Kusu Saudiye Istanbul Turki.²⁴¹

Penghafal perlu melalui dua fasa yang penting iaitu kelas kelancaran dan kelas hafalan. Sistem ini agak unik kerana ia sangat menekankan soalan tajwid al-Qur'ān dan hafalan dari arah belakang.²⁴² Secara keseluruhannya Metode dari Turki ini merangkumi beberapa teknik yang diamalkan iaitu:

1. Khatam sepuluh kali
2. Chi (Hafalan Baru)
3. Zor Pismis
4. Kolay Pismis
5. Tekrar
6. Tekrar Hepsi Seyfa
7. Has.

KESIMPULAN

Berdasarkan pembahasan di atas, maka disimpulkan, metode tahfīzh yang diamalkan di Perpensyaran Tinggi yang memasukkan kursus Tahfīzh al-Qur'ān adalah Metode Tahfīzh Deobandy dari India, Metode Tahfīzh dari Pakistan, Metode Tahfīzh dari Mekah al-Mukarramah, Metode Tahfīzh dari Turki, Metode Tahfīzh Jibril dan Metode Tahfīzh di Indonesia.

²⁴⁰ Khalid bin Sulaiman al-Muzainiy. (2006). *al-Muharrar fi Asbab Nuzul al-Qur'an min Khilal al-Kutub al-Tis'ah: Dirasah al-Asbab Riwayah wa Dirayah*. al-Dammam: Dar Ibn al-Jawziy. Jld. 2. hlm 917.

²⁴¹ Op cit. Al-Khatib al-Baghdadi, Abu Bakar 'Ali bin Thabit. *Al-Kifayah fi 'Ilm al-Riwayah*. Jld. 2. hlm 862.

²⁴² Al-Syafie, Muhammad bin Idris. (1940). *al-Risalah*. Mesir: Maktabah al-Halabiy. hlm 370.

Kurikulum Kafa Khas (Oku): Satu Tinjauan

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ABSTRACT

Curriculum development is an improvisation process to achieve specific educational objectives. The Special Education Program offers Islamic Education opportunities to students with visual impairment, hearing impairment and learning disabilities, including Quranic Education. However, the development of its model and curriculum is still at early stage. The main objective of this research is to carry out an exploration on a holistic Quranic Education model and curriculum for PWDs, and to identify existing models and curricula. This research uses the qualitative method and relies on observation, interview and document analysis protocols for data retrieval. Research findings portray that curriculum objectives, curriculum content, teaching and learning activities and assessment process are all vital elements in determining curriculum development and model.

Keywords: Model and Curriculum, Quranic Education, PWDs

PENDAHULUAN

Kurikulum yang dibangunkan berasaskan model-model tertentu bertujuan untuk merealisasikan sesuatu dasar pendidikan di sesebuah negara. Kejayaan dan keberlangsungan sistem pendidikan bergantung kepada rekabentuk kurikulum (Ishak Ramly 2003) yang berasaskan keperluan individu dan masyarakat dalam mencapai objektif dan matlamat yang ditetapkan sama ada ia dilihat dari sudut sukatan pelajaran, objektif pembelajaran atau kaedah pengajaran dan pembelajaran yang dilaksanakan oleh guru (Nasywan 1991). Kurikulum berkesan mempunyai rekabentuk dinamik yang sentiasa mengalami pengembangan dan perubahan daripada yang kurang baik kepada yang lebih baik (Razali Arof 1996) yang dilihat sama ada dari sudut perancangan, pelaksanaan dan penilaiannya (Olivia 2005).

Dalam konteks pendidikan al-Quran, Abdul Hafiz et al. (2004) berpendapat bahawa pendidikan al-Quran merangkumi pendidikan bacaan Qiraat, kaedah-kaedah hafazan, penterjemahan, pengajian tafsir, pengajian hukum dan sebagainya. Namun, dalam konteks perbincangan ini pendidikan al-Quran merujuk kepada eksplorasi model dan kurikulum kemahiran al-Quran holistik bagi OKU di mana ia bersifat syumul dari pelbagai aspek sama ada penawaran atau penyediaan perkhidmatannya yang inklusif sesuai dengan labelnya sebagai panduan sepanjang zaman dan rahmat seluruh alam (rahmatan lil `Alamin).

Istilah OKU jika dirujuk melalui akta OKU (2008) bererti Orang Kurang Upaya. Dalam bidang pendidikan, OKU dirujuk kepada Murid Berkeperluan Khas (MBK) atau Murid

Berkeperluan Pendidikan Khas (MBPK) dan selaras maksud penggunaannya dalam Bahasa Arab iaitu Zawi al-Ihtiyajat al-Khassah. OKU yang dikenali juga sebagai 'Orang Kelainan Upaya' merupakan kumpulan minoriti yang memerlukan perhatian dan bantuan pelbagai pihak khususnya masyarakat setempat bagi memastikan keberlangsungan hidup mereka sama ada dari sudut akses fizikal mahupun spiritual. Di Malaysia, analisis perkembangan penawaran program Pendidikan Khas Negara melalui akta dan peraturan yang dikeluarkan menunjukkan bahawa ruang dan peluang OKU untuk dididik dan menerima pelajaran tidak dapat dinafikan (Akta Pendidikan 1961; Laporan Kabinet 1979; Akta Pendidikan 1996; Peraturan-peraturan Pendidikan Khas 1997; Akta Pendidikan (pindaan) 2002). Bahkan laporan Warnock (1978) menyebut bahawa semua kanak-kanak berkeperluan khas termasuk dalam kerangka program Pendidikan Khas walaupun teruk ketidakupayaan mereka, tetap dikira sebagai boleh dididik.

Justeru, pemerksaan dari sudut model dan kurikulum yang sesuai dengan kelainan keupayaan golongan minoriti ini berasaskan falsafah kemuliaan kedudukan anak-anak Nabi Adam AS (al-Isra':17:70; al-Tin:95:4) dan konsep orientasi usaha atau effort oriented (al-Layl:92:4-7; al-Tawbah:9:105) yang meliputi strategi, pendekatan, kaedah dan teknik pengajaran dan pembelajaran (PdP) kemahiran al-Quran dinamik dilihat mampu mencapai matlamat pendidikan al-Quran holistik sesuai dengan Firman Allah SWT melalui lidah Nabi Muhammad SAW agar menyampaikan ilmu pengetahuan itu dengan sebaik-baik penyampaian dan sesuai dengan tahap kelainan keupayaan golongan sasaran (al-Baqarah:2:83; al-Nahl:16:125; al-Isra':17:53).

Pembelajaran Berasaskan Laman Web

Secara umum, sifat ingin tahu merupakan penggerak utama dalam penentuan masalah di dalam sesuatu kajian (Mohd Sheffie 1995). Walaupun tiada kaedah yang tetap bagi mencari masalah kajian, namun terdapat tiga elemen penting yang dapat digunakan bagi mencapai maksud dan matlamat sesuatu kajian iaitu berdasarkan pengalaman, teori dan literatur yang berkaitan (Azizi Yahaya et al. 2007).

Dalam konteks kajian ini, terdapat beberapa isu dan cabaran Kementerian Pendidikan Malaysia (KPM) juga telah mengenal pasti beberapa isu dan masalah yang dihadapi dalam menjayakan program transformasi dalam kurikulum sekolah bagi mewujudkan suasana pembelajaran yang lebih menyeronokkan dan tidak hanya berorientasikan peperiksaan (KPM, Pembangunan Pendidikan 2001-2010) sebagaimana dinyatakan dalam jadual 1.1 di bawah:-

Jadual 1.1: Isu yang mempengaruhi kejayaan transformasi dalam kurikulum sekolah

Bil.	Isu/Masalah	Kesan/Implikasi
1	Sistem pendidikan berpusat	Menyebabkan pentadbir dan guru terpaksa akur dengan dasar pendidikan yang ditetapkan
2	Sikap dan pemikiran guru	Menyebabkan objektif dan dasar pendidikan negara tidak dapat capai sepenuhnya
3	Ruang dan masa PdP	Mempengaruhi kepelbagaian teknik dan strategi pengajaran yang tidak hanya bergantung kepada pemusatan guru
4	Guru berkemahiran	Menyebabkan pelaksanaan P&P akan terbantut lebih-lebih lagi dalam sistem Pendidikan Khas.

5	Bahan Bantu Mengajar	Mempengaruhi keberkesanan kurikulum sekolah dan pencapaian pelajar.
6	Amalan PdP Guru	Mempengaruhi aspek penentu keberkesanan kurikulum.
7	Sokongan ibu bapa	Menyebabkan terbantutnya perkembangan anak terutama ibu bapa yang memiliki anak istimewa

KPM melalui Bahagian Pendidikan Islam dan Moral (BPI) sentiasa melakukan semakan kurikulum Pendidikan Islam dari semasa ke semasa. Ini bertujuan untuk memperbaiki kelemahan, membina kesesuaian dari sudut aspek pelaksanaan dengan keperluan semasa, keupayaan membina sahsiah murid dan menanamkan benih-benih keimanan yang teguh serta mantap dalam menghadapi pelbagai bentuk cabaran semasa. Menurut Ab. Halim et al. (2004), semakan kandungan sukatan kurikulum Pendidikan Islam Kurikulum Bersepadu Sekolah Rendah (KBSR) ini turut menuntut perubahan pendekatan, gaya dan kaedah penyampaian pengajaran guru. Perubahan dalam kurikulum sukar dilaksanakan jika guru sebagai agen pelaksana mempunyai tanggapan dan pemahaman yang kurang jelas terhadap kurikulum tersebut. Di samping itu tanpa pengetahuan, pengalaman dan keupayaan juga akan menyebabkan guru kurang bersedia untuk menghadapi dan melaksanakan perubahan yang dirancang (Wina Sanjaya 2006).

Bermula tahun 2011, semua sekolah akan menggunakan kurikulum baharu yang dikenali Kurikulum Standard Sekolah Rendah (KSSR) yang dilaksanakan secara berperingkat dan dimulai dengan murid Tahun Satu. Arahan penggunaan KSSR sebagai kurikulum baharu ini berdasarkan Surat Pekeliling Ikhtisas bertarikh 14 Oktober 2010. KSSR menurut Mantan Ketua Pengarah Pelajaran Malaysia, Tan Sri Alimuddin Mohd Dom, bukan menggantikan KBSR tetapi ia merupakan kesinambungan daripada KBSR. KSSR juga selaras dengan perkembangan dan permintaan semasa yang menuntut modal insan yang berkualiti dalam mendepani cabaran pendidikan era globalisasi.

Menurut Surat Pekeliling itu lagi, MBK Masalah Penglihatan (MaL) mengikut KSSR arus perdana dengan penambahan Kemahiran Asas Individu Masalah Penglihatan (KAI MaL). Kurikulum Pendidikan Jasmani dan Dunia Seni Visual diubah suai mengikut kesesuaian murid. Amnya, KSSR yang terdiri daripada tiga modul iaitu Modul Teras Asas, Modul Teras Tema dan Modul Elektif masih mengekalkan peruntukan masa bagi mata pelajaran Pendidikan Islam iaitu selama 180 daripada 1380 jumlah waktu seminggu. Menariknya, pada sesi pengajian pada tahun berkenaan Buku Teks Pendidikan Islam (KSSR) versi Braille (Tahun Satu) dan Buku Iqra' versi Braille telah diedarkan ke sekolah-sekolah Pendidikan Khas seluruh Malaysia yang diterbitkan oleh PERTIS dengan kerjasama USIM dan dikawal selia oleh KPM. Namun, isu yang biasa menjadi permasalahan dalam mana-mana bidang yang baharu ditawarkan adalah isu latihan guru, BBM dan keberkesanan kurikulum yang dilaksanakan. Protokol temu bual yang dijalankan ke atas Guru Pendidikan Islam (GPI) dalam Program Pendidikan Khas (MBK MaL) mendapati keperluan kepada penggubalan kurikulum khusus Pendidikan Islam khususnya dalam Modul Tilawah al-Quran di mana tiada panduan pengajaran al-Quran berbantuan Braille disediakan bagi membolehkan perlaksanaan PdP al-Quran lebih efektif. GPI juga tidak diberi latihan formal melainkan eksplorasi sendiri dan perkongsian daripada GPI yang berpengalaman. Perkara yang sama juga berlaku hasil dapatan melalui protokol temu bual GPI dalam program Pendidikan Khas MBK Masalah Pembelajaran di bawah Jabatan Pendidikan Negeri, Negeri Sembilan pada tahun 2014.

Begitu juga keadaanya terhadap aspek kurikulum PdP Pendidikan Islam bagi MBK Masalah Pendengaran. Menurut beberapa kajian, PdP kepada MBK Masalah Pendengaran perlulah dibuat suatu sukatan atau kurikulum baharu yang besesuaian dengan kelainan keupayaan golongan ini agar isi kandungan yang disampaikan mampu difahami dengan baik dan berkesan (Mohd Mokhtar Tahar et al. 2005; Mohd Hanafi Mohd Yasin 2005; Mohd Huzairi Awang et al. 2010; Hamdi Ishak et al. 2010; Siti Muhibah Mohd Nor 2010 dan Syar Meeze Mohd Rashid 2015). Isu yang sama juga diutarakan iaitu berkaitan kemahiran guru kurang berkemahiran dalam bahasa isyarat, tiada isyarat yang bersesuaian berkaitan agama dan tiada kaedah yang bersesuaian dalam mengajar modul Pendidikan Islam. Selain itu, protokol temu bual terhadap ibu bapa yang dianugerahkan anak mempunyai Masalah Pendengaran dan melihat perspektif mereka terhadap Pendidikan Islam menunjukkan bahawa terdapat empat kebimbangan yang disuarakan iaitu kekurangan sokongan keluarga dalam pendidikan, budaya Melayu berhubung dengan kanak-kanak istimewa, rasa tidak puas hati terhadap pelaksanaan Pendidikan al-Quran bagi MBK Masalah Pendengaran di sekolah dan kekurangan sokongan teknologi di sekolah-sekolah (Nafiseh et al. 2013).

OBJEKTIF KAJIAN

Objektif utama kajian ini adalah:

1. Menerangkan kurikulum program pendidikan khas dalam pendidikan al-Quran; dan
2. Mengenal pasti kurikulum pendidikan al-Quran holistik bagi OKU.

METODOLOGI

Kajian ini menggunakan pendekatan kualitatif dengan menjadikan analisis data untuk mendapatkan data dan maklumat. Analisis dokumen adalah prosedur yang sistematik untuk menilai sesuatu dokumen yang diperoleh. Analisis dokumen memerlukan data yang diperoleh diperiksa dan ditafsir bagi mendapatkan makna yang jelas, memperoleh kefahaman dan memajukan perkembangan empirik. Ini untuk memastikan dokumen yang digunakan adalah tepat dan sahih berdasarkan kajian yang dijalankan (Rapley 2008).

Menurut Long (2016) kajian terhadap dokumen adalah penting untuk memperoleh maklumat secara mendalam terhadap apa yang dikaji, dapat menyusun dan mengenal pasti masalah yang dikaji, menajamkan perasaan untuk meneliti, membuat analisis yang lebih kritis dan memperluaskan pengalaman ilmiah.

DAPATAN

Berikut merupakan hasil dapatan kajian berkaitan kurikulum Pendidikan al-Quran holistik bagi OKU:-

1. Kurikulum Pendidikan al-Quran bagi OKU

Amnya, model jika dirujuk kepada konteks pembangunan kurikulum mengandungi beberapa komponen seperti sasaran, hasil pembelajaran, pengalaman pendidikan dan sebagainya di mana ia merupakan panduan untuk melaksanakan kandungan atau kursus yang ditetapkan bagi mencapai sesuatu matlamat pendidikan yang digariskan.

Kurikulum menurut kamus Dewan (2005) merupakan suatu skop atau isi kandungan sesuatu mata pelajaran di sebuah sekolah atau institusi pendidikan. Kurikulum juga merupakan suatu pengalaman pembelajaran daripada kehidupan nyata dan tidak nyata yang dipilih, diorganisasi dan disusun oleh sarjana pendidikan dan pakar kurikulum secara teliti dan professional, demi menjadikan pelbagai jenis aktiviti pembelajaran nyata dan tidak nyata dapat dirancang dan dilaksanakan dengan baik dan tersusun (Ahmad Subri Shuib, 2009). Menurut Norlidah Alias et. al., (2014) kurikulum bukan sekadar satu label yang merujuk atau menjelaskan tentang satu entiti atau perbuatan tetapi adalah suatu konsep yang telah melalui beberapa tahap transformasi justeru meninggalkan kesan-kesan dalam bentuk idea, model, dan tindakan-tindakan yang dihasilkan dalam projek-projek di sekolah dan di institusi pendidikan. Smith (2014) menyatakan bahawa kurikulum merupakan suatu perancangan, penyusunan dan penilitian yang ditulis bagi memenuhi keperluan pendidikan individu yang diambil hasil daripada pengalaman murid dan pandangan guru yang berpegalaman. Selain itu, menurut Ahid (2014) kurikulum dilihat sebagai suatu bahan iaitu melalui kegiatan berdasarkan pengalaman murid dan kepakaran guru dalam merangka dan dihasilkan sebagai suatu dokumen bertulis supaya dapat menjadi panduan untuk mencapai matlamat pengajaran.

Pembentukan dan perancangan kurikulum seharusnya mantap dan kukuh supaya setiap fasa dalam pembentukan dan perancangan dilaksanakan secara konsisten dan logikal malahan juga memenuhi keperluan dalam perkembangan individu yang meliputi pengalaman masa silam, pandangan dan perspektif sesuatu dalam hidup dan keinginan serta keperluan pada masa akan datang (Norlidah Alias, et. al., 2014). Perkara ini selaras dengan Kelly (2006) di mana kurikulum perlulah lebih lengkap dan menyeluruh serta mengandungi matlamat, objektif, isi kandungan, proses, sumber dan cara penilaian yang bersesuaian dan mantap. Hal ini menunjukkan bahawa perancangan kurikulum perlulah mempunyai asas yang teguh supaya perencanaannya bersesuaian dengan keperluan dan perkembangan individu seseorang.

Oleh itu, dapat dirumuskan disini bahawa kurikulum boleh dibahagikan kepada empat komponen iaitu objektif kurikulum, kandungan kurikulum sama ada berupa akademik dan bukan akademik serta sukatan pelajaran, aktiviti pengajaran dan pembelajaran dan proses penilaian.

2. Mengenal pasti kurikulum pendidikan al-Quran holistik bagi OKU.

Berikut merupakan hasil dapatan berkaitan model dan kurikulum pendidikan al-Quran holistik bagi OKU:

1. Aplikasi Braille dalam Pengajian Quran dan Sunnah

al-Quran Braille merujuk kepada gabungan dua perkataan iaitu al-Quran dan Braille. al-Quran merupakan sumber rujukan utama ajaran Islam yang lengkap terkandung di dalamnya dasar utama agama Islam iaitu Akidah, Syariat dan Akhlak. Dari sudut bahasa, al-Quran bermaksud bacaan dan perkataan al-Quran itu berasal daripada perkataan Arab *Qira'ah* yang membawa maksud menghimpun huruf-huruf dan kata-kata, satu dengan yang lain dalam satu ucapan yang

tersusun rapi (al-Zarqani 1994). Ini selaras dengan firman Allah SWT dalam surah al-Qiyamah:75:16-19 yang menuntut kepada Muslim membaca, menghafaz, memahami dan seterusnya mengamalkan isi kandungan al-Quran dalam kehidupan seharian (Norakyairee dan Ab. Halim 2011). Manakala dari sudut istilah pula, bolehlah kita simpulkan bahawa al-Quran adalah *Kalam* Allah SWT yang merupakan mukjizat diturunkan kepada Nabi Muhammad SAW dengan perantaraan Saidina Jibril AS, ditulis dalam Mushaf, diriwayatkan secara Mutawatir dan dikira sebagai satu ibadah bagi mereka yang membacanya.

Manakala istilah Braille pula diambil sempena nama Louis Braille, seorang warga Perancis yang mengalami masalah penglihatan, pengasas tulisan berasaskan penggunaan titik timbul bagi menggantikan huruf dan nombor sekitar abad ke sembilan belas yang dipanggil sebagai sel (*cell*) yang mempunyai enam titik dan dikenali juga sebagai kod Braille. Penggunaan kod ini menggantikan penggunaan buku berhuruf timbul berasaskan wayar tembaga yang ditekan pada kertas yang diperkenalkan oleh Valentin Haüy, pengasas National Institute for Blind Youth di Paris dan kod penulisan rahsia yang dinamakan *Sonography* bermaksud sistem penulisan malam yang diasaskan oleh seorang pegawai tentera bernama Charles Barbier pada tahun 1821. Jika digabungkan al-Quran dan Braille iaitu al-Quran Braille, maka ia merujuk kepada Mushaf al-Quran Braille yang menggunakan asas kod Braille Bahasa Arab yang mewakili huruf-huruf *Hijaiyyah*, tanda baris seperti *fathah*, *dammah*, dan *kasrah*, serta simbol-simbol seperti *shaddah*, *sukun*, *mad* dan sebagainya (Noornajihan dan Kauthar 2008).

Penghasilan al-Quran Braille merupakan salah satu alternatif bagi OKU masalah penglihatan untuk berinteraksi dengan mushaf ini. Di Malaysia, senario perkembangan al-Quran Braille yang dipelopori oleh Persatuan Orang-orang Cacat Penglihatan Islam Malaysia (PERTIS) telah mendapat pengiktirafan diperingkat kebangsaan. Ini terbukti dengan penerbitan edisi al-Quran Braille (kod Braille Bahasa Arab Gred 1) yang bersumberkan al-Quran Braille terbitan Indonesia merupakan satu-satunya al-Quran Braille yang diiktiraf Jabatan Kemajuan Islam Malaysia (JAKIM) dan Kementerian Dalam Negeri (KDN).

Menurut kajian Ahmad Kamel et al. (2009), berdasarkan perkembangan pelbagai kod Braille yang direkodkan oleh UNESCO di bawah Pertubuhan Bangsa-bangsa Bersatu (PBB), didapati kod Braille Bahasa Arab yang seragam sudahpun mantap dan diaplikasikan menjelang tahun 1960-an. Perkara ini dapat diandaikan bahawa aplikasi al-Quran Braille yang bersandarkan kod Braille Bahasa Arab di beberapa buah negara Islam di Timur Tengah telah bermula seawal tahun 1950-an. Pernyataan ini turut disokong oleh PERTIS yang menyatakan bahawa naskhah Mushaf al-Quran Braille yang terawal sampai di Malaysia adalah pada sekitar tahun 1952 yang dihadiahkan oleh negara Jordan ke Sekolah Kebangsaan Pendidikan Khas (SKPK) Princess Elizabeth, Johor Bahru. Ia terdiri daripada 6 Jilid (30 Juzuk) dan setiap jilid mengandungi 5 juzuk al-Quran yang dicetak secara *double sided* (Hampshire 1981; Zakaria 2008). Selain dari Jordan, PERTIS juga turut memperoleh al-Quran Braille dari Mesir (1964), Tunisia (1976), dan Indonesia (1970-an).

Di Indonesia, terdapat lebih dari satu badan atau organisasi yang mengeluarkan dan menerbitkan al-Quran Braille. Antaranya ialah Badan Wiyataguna yang berpusat di Bandung dan juga Yayasan Kesejahteraan Tunanetra Islam, Indonesia (Yaketunis) yang berpusat di Yogyakarta. Kedua-dua badan ini saling lengkap-melengkapi antara satu sama lain dalam konteks memenuhi keperluan al-Quran Braille bagi mereka yang cacat penglihatan di Indonesia.

Di Malaysia, naskhah al-Quran Braille yang dihantar oleh pihak yang tidak dikenali telah sampai ke tangan ustaz Sulaiman, salah seorang tenaga pengajar normal di SKPK Princess Elizabeth. Merasakan ianya satu anugerah buat MBK masalah penglihatan, ustaz Sulaiman berusaha untuk memahami kod al-Quran Braille tersebut secara sendiri sehingga mampu menguasainya dan seterusnya mengajarkannya. Setelah itu, PERTIS telah mengambil inisiatif dalam membuat semakan dan menyalin semula al-Quran Braille dalam bentuk *soft copy* seawal tahun 1990-an oleh dua sahabat iaitu Cikgu Zakaria Yahya dan Ustaz Muhammad Lee Abdullah yang kedua-duanya merupakan mereka yang mengalami masalah penglihatan (<http://besiwaja.blogspot.com>, 8/10/2012).

Fakulti Pengajian Quran dan Sunnah, Universiti Sains Islam Malaysia (USIM) merupakan satu-satunya universiti yang menawarkan kursus wajib fakulti berkaitan al-Quran Braille iaitu Aplikasi Braille dalam Pengajian Quran dan Sunnah (QNR3013). Kursus ini lengkap dengan model dan kurikulumnya dan mula ditawarkan pada tahun 2008.

2. Kurikulum QurANIS

QurANIS adalah usaha rintis yang buat pertama kalinya dijalankan oleh institusi pengajian tinggi dalam memberi hak, ruang dan peluang kepada anak istimewa dalam menghayati kehidupan beragama. Anak istimewa di dalam projek rintis ini adalah terdiri daripada pekak, autisme, lambat dan sindrom down.

Secara ringkasnya, QurANIS dibangunkan oleh Yayasan Pendidikan al-Quran bagi Anak Istimewa (Yayasan FAQEH) dengan kerjasama Pusat Penyelidikan al-Quran, Universiti Malaya dan merupakan Finalis Anugerah Inovasi Negara (AIN2014) dalam bidang perkhidmatan. Model QurANIS merujuk kepada inovasi pendidikan al-Quran dan Ibadah bagi anak istimewa dan ia terdiri daripada 4 komponen utama iaitu Hafazan, Tilawah, Ibadah dan Terapi Alami.

QurANIS juga merupakan dapatan melalui senario penawaran pendidikan al-Quran bagi OKU dan realiti yang berlaku dalam kalangan masyarakat Muslim Malaysia:-

- a) Tiada sekolah agama mahupun kelas al-Quran secara formal oleh mana-mana institusi berwajib untuk anak-anak istimewa dengan apa juga kecacatan.
- b) Tanggapan masyarakat yang menyama-ratakan bahawa anak-anak istimewa ini tidak tertaklif dan tidak perlu diajarkan al-Quran. Impak dari stigma pemikiran ini, anak-anak istimewa kurang diraikan oleh ahli kariah mereka. Sebagai contoh seorang yang pekak tidak mungkin dapat mengikuti ceramah mahupun khutbah jumaat tanpa bantuan jurubahasa isyarat.
- c) Kekurangan penglibatan badan bukan kerajaan Islam, jabatan keagamaan dan lain-lain agensi berwajib yang menitik-beratkan usaha terhadap pendidikan al-Quran kepada anak istimewa berbanding dengan usaha pendidikan agama kepada komuniti lain sebagai contoh muallaf, anak yatim, rakyat pelarian dan sebagainya.
- d) Guru al-Quran kurang kemahiran dari segi teknik, kaedah dan strategi dalam mendidik atau menangani anak-anak istimewa kerana mereka tidak mempunyai ruang dan peluang untuk menjalani latihan. Di Malaysia mahupun dimana-mana negara, kita tidak mempunyai institut pengajian awam atau swasta yang membangunkan latihan dan modal insan untuk anak istimewa. Bagi graduan dari bidang pendidikan khas, mereka

tidak mendapat tauliah dan tidak layak untuk mengajar subjek Pendidikan Islam. Manakala graduan pengajian Islam pula tidak ada program yang dikatakan.

Tiada kurikulum pendidikan al-Quran yang bersesuaian dengan kemampuan kognitif mereka. Kaedah Iqra masih digunakan di sekolah walaupun sebenarnya banyak teknik membaca al-Quran antaranya al-Baghdadi, Qira'ati, al-Barqy, al-Furqan, Hattawiyah dan kaedah yang terkini lebih mudah dan cepat adalah kaedah al-Jabari. Kurikulum anak istimewa adalah unik kerana ia haruslah mengikut kepada pelajar tersebut dan pengajaran secara one-to-one atau kumpulan yang agak kecil untuk lebih fokus.

PENUTUP

Minat terhadap Pendidikan Khas di Malaysia bermula pada tahun 1920an dengan penglibatan sukarelawan yang terlibat dalam pembukaan sekolah cacat penglihatan dan pendengaran. Laporan Jawatankuasa Mengkaji Pelaksanaan Dasar Pelajaran melalui perakuan 169 membawa kepada satu penekanan dan tumpuan kepada perkembangan Pendidikan Khas di Malaysia. Perakuan ini menyebut:

"Dengan adanya kesedaran bahawa kerajaan seharusnya bertanggungjawab terhadap pendidikan kanak-kanak cacat adalah diperakukan kerjaan hendaklah mengambil alih sepenuhnya tanggung jawab pendidikan itu dari pihak-pihak persatuan yang mengendalikannya pada masa ini. Di samping itu penyertaan oleh badan-badan sukarela dalam memajukan pendidikan kanak-kanak cacat hendaklah terus digalakkan".

Konsep pendidikan merupakan satu usaha ke arah menyuburkan diri seseorang dengan ilmu pengetahuan bagi membentuk insan sempurna yang mampu melaksanakan tanggungjawabnya (Ibn Qayyim al-Jawziyyah t.th). Pembentukan insan sempurna ini dizahirkan melalui personaliti unggul sebagaimana ditunjukkan oleh Nabi Muhammad SAW dalam konteks *al-Rasul al-Mu'allim* (Norakyairee et al. 2012). Konsep ini selaras dengan matlamat utama pendidikan itu sendiri, iaitu membentuk sahsiah murid melalui perubahan tingkah laku mereka di mana refleksi personaliti guru adalah faktor utama bagi mencapai tujuan tersebut (Ab. Halim dan Mohamad Khairul Azman 2010; al-Nahlawi 1996; Falsafah Pendidikan Guru, KPM; Falsafah Pendidikan Negara, KPM).

Justeru, bagi mencapai tujuan tersebut, keperluan terhadap model dan kurikulum yang bersesuaian dengan golongan sasaran dengan mengambil kira faktor luar dan dalamnya sebagaimana dijelaskan di atas perlu diambil tindakan serius. Di samping itu, GPI berkesan perlu dibina dan dimasukkan dalam modul-modul latihan perguruan, latihan dalam perkhidmatan dan kursus berkala agar gambaran awal mengenai bidang ini jelas selain mampu melahirkan produk guru yang terlatih (Mohd Ali 1979). Model ini juga selaras dengan hasrat Bahagian Pendidikan Guru (BPG), KPM dengan terlaksananya model Standard Guru Malaysia (SGM) di mana tiga standard dalam memperkasa profesionisme keguruan adalah merujuk kepada amalan nilai profesionisme keguruan, pengetahuan dan kefahaman, dan kemahiran P&P. Ini kerana aspek guru sebagai agen perubahan sangat signifikan bagi menjayakan sesuatu model dan kurikulum yang dibangunkan.

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Ayat 6 Surah al-Hujurat Sebagai Asas Menilai Kredibiliti Perawi Hadis

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ABSTRAK

Ulama hadis meletakkan sebahagian besar kriteria hadis sahih atau yang diterima dalam meneliti kredibiliti perawi yang meriwayatkannya. Kriteria-kriteria hadis sahih secara keseluruhan adalah sanadnya mestilah bersambung, perawi-perawi yang meriwayatkannya mestilah bersifat al-'Adalah, mereka juga mesti bersifat al-Dhabit, tidak terdapat al-Syuzuz dan tidak terdapat al-'Illah pada riwayat tersebut. Langkah mengambil kira kredibiliti perawi sebagai syarat hadis sahih dilihat sejajar dengan ajaran Quran daripada surah al-Hujurat, ayat 6 yang mengarahkan umat Islam agar meneliti berita yang disampaikan oleh orang yang fasik. Ayat tersebut secara tidak langsung telah meletakkan sifat pembawa berita sebelum menyuruh umat Islam agar meneliti berita yang disampaikan atau dengan kata lain ayat ini menggambarkan sifat seorang pembawa berita sebelum memerintahkan berita yang dibawahnya diteliti. Ayat tersebut walaupun secara zahirnya berbentuk umum iaitu tidak mengkhususkan perintah tersebut dibuat terhadap pembawa hadis Nabi SAW, tetapi ia kemudiannya telah menjadi mekanisme utama dalam menerima kesahihan sesuatu hadis iaitu dengan meneliti kredibiliti perawi. Kertas kerja ini bertujuan untuk menelusuri penentuan kriteria kredibiliti perawi yang dijadikan syarat oleh para ulama dalam penerimaan kesahihan hadis Nabi SAW berpandukan ajaran Quran tersebut.

Kata kunci: Surah al-Hujurat, kredibiliti, perawi, hadis, syarat

PENDAHULUAN

Penilaian terhadap kesahihan hadis Nabi SAW dan perawinya telah bermula sejak kurun pertama hijrah tatkala munculnya riwayat-riwayat yang diragukan di kalangan umat Islam selepas kewafatan Khalifah 'Uthman bin 'Affan. Walaupun aktiviti mengesahkan kewujudan hadis tertentu telah wujud sebelum itu, iaitu pada zaman Nabi SAW masih hidup lagi dan selepas kewafatan baginda SAW iaitu di zaman khalifah-khalifah sebelum 'Uthman bin 'Affan. Namun perkara tersebut tidak sampai ke tahap meragui sesuatu hadis atau tidak mempercayainya. Perkara tersebut hanya sekadar memerlukan pengesahan. Hal ini boleh dilihat pada contoh-contoh kisah yang diriwayatkan antaranya kisah seorang nenek yang menghadap Khalifah Abu Bakar yang meminta hak waris dari harta pusaka yang ditinggalkan oleh cucunya. Lalu Abu Bakar menjawab bahawa beliau tidak menemui petunjuk daripada Quran atau amalan Nabi yang memberikan bahagian harta pusaka kepada nenek. Lalu Abu Bakar bertanya kepada para sahabat adakah

sesiapa di kalangan mereka yang boleh mengesahkan perkara itu pernah dinyatakan oleh Nabi SAW. Lalu al-Mughirah bin Syu'bah menyatakan kepada Abu Bakar bahawa Nabi SAW telah memberikan bahagian harta waris kepada nenek esjumlah seperenam bahagian.²⁴³ Kisah ini menunjukkan bahawa Abu Bakar hanya meminta pengesahan daripada sahabat lain terhadap maklumat yang beliau terima dan ia tidak bermakna beliau meragui kata-kata nenek tersebut.

Namun, selepas Khalifah Uthman bin 'Affan wafat akibat dibunuh, perpecahan berlaku di kalangan umat Islam dan timbul beberapa beberapa individu yang tidak bertanggung jawab yang mula berani mereka-reka hadis Nabi SAW sama ada bertujuan untuk membalas dendam terhadap Islam, menggalakkan orang berbuat baik atau untuk membantu kumpulan-kumpulan yang menyeleweng dengan hujah hadis Nabi SAW yang palsu, para sahabat dan tabi'in mula mengambil langkah berhati-hati dalam menerima apa-apa riwayat yang mereka terima daripada Nabi SAW. Antara langkah berhati-hati yang mereka ambil ialah mereka tidak menerima apa-apa hadis. Telah diriwayatkan oleh Tawus bahawa Busyair ibn Ka'ab telah datang menemui Ibn Abbas RA dan dia menyampaikan beberapa hadis Nabi SAW kepada beliau. Lalu Ibn Abbas berkata kepadanya: "Ulang hadis ini dan ini." Dia pun mengulangnya. Lalu dia menyampaikan hadis yang lain. Ibn Abbas berkata kepadanya lagi: "Ulang hadis ini dan ini." Dia pun mengulangnya. Lalu, dia berkata kepada Ibn Abbas, "Aku tidak tahu, adakah engkau mengetahui semua hadisku kecuali yang ini atau kamu tidak mengetahui semua hadis-hadisku kecuali yang ini." Maka, Ibn Abbas pun berkata kepadanya, "Sesungguhnya kami dahulu meriwayatkan hadis daripada Rasulullah SAW, iaitu ketika hadis baginda belum dipalsukan, tetapi apabila manusia sudah berani membuat dosa, kami berhenti meriwayatkan hadis-hadis baginda SAW."²⁴⁴ Dalam satu kisah lain 'Busyair al-'Adawi datang kepada Ibn Abbas lalu meriwayatkan hadis-hadis Nabi SAW dengan berkata, "Rasulullah SAW bersabda....", "Rasulullah SAW bersabda....". Ibn Abbas tidak mengendakkannya malah tidak memandang kepadanya. Lalu dia berkata: "Wahai Ibn Abbas, mengapa aku melihat kamu tidak mendengar riwayat-riwayat yang kusampaikan sedangkan aku menyampaikan kepadamu hadis daripada Rasulullah SAW?" Ibn Abbas menjawab: "Dahulu, apabila kami mendengar ada orang mengucapkan, "Rasulullah SAW bersabda..." pandangan mata kami akan segera mengarah kepadanya dan telinga-telinga kami memberi perhatian kepadanya. Tetapi apabila manusia sudah berani membuat dosa, kami tidak lagi menerima kecuali apa yang kami ketahui sahaja."

Langkah lain yang diambil oleh ulama pada ketika itu ialah dengan melihat pada kredibiliti perawi yang meriwayatkan hadis. Mereka mula tidak menerima jika mereka mengetahui perawi yang meriwayatkan sesuatu hadis itu seorang yang terlibat dalam menyokong mana-mana kumpulan yang fahamannya menyeleweng. Jika mereka mendapati dia menyokong mana-mana kumpulan yang menyeleweng, kredibilitinya akan diragui dan riwayatnya akan ditolak. Tetapi jika seorang perawi itu diketahui sebagai pengikut ajaran Ahli Sunnah, riwayatnya diterima. Dalam perkara ini Ibn Sirin (w110h), sebagai salah seorang tokoh ulama hadis dari kalangan tabi'in, berkata: "Sesungguhnya mereka (umat Islam) pada mulanya tidak pernah bertanya tentang perawi sesuatu hadis, tetapi apabila berlakunya fitnah (pembunuhan 'Uthman bin 'Affan RA) mereka mula berkata: "Nyatakan kepada kami nama perawi kamu." Jika mereka mendapati perawi itu daripada kalangan Ahli Sunnah, hadis mereka menerima hadisnya. Sebaliknya, jika mereka

²⁴³ Op cit. al-Tahhan, Mahmud. *Taysir Mustalah al-Hadith*, hlm. 150.

²⁴⁴ Ahmad Mustafa Al-Maraghi. *Tafsir Al-Maraghi*. 2001. DBP Kuala Lumpur. Terjemahan Muhammad Thalib. Juz 15. Hlmn 4057.

mendapatinya daripada kalangan ahli bid'ah (kumpulan yang menyeleweng), hadis mereka ditolak."²⁴⁵

Pada masa tersebut ilmu hadis dan syarat hadis sahih belum lagi sempurna disusun sepertimana yang terdapat pada hari ini kerana ilmu hadis dan syarat hadis sahih yang tersusun hanya mula muncul sekitar kurun ke empat hijrah. Terdapat banyak lain ungkapan daripada para ulama di kurun kedua dan ketiga yang menyebutkan tentang kepentingan meneliti kredibiliti perawi yang meriwayatkan hadis.²⁴⁶ Daripada contoh kisah-kisah tadi dapat dilihat bahawa kredibiliti perawi menjadi kriteria penilaian kesahihan sesuatu hadis berbanding dengan kriteria lain iaitu seperti menilai hadis melalui isi kandungannya, penampilan perawi, ibadah, keturunan atau sebagainya.

Mekanisme menilai hadis dan keberkesanannya

Dari satu sudut, mekanisme menilai hadis jika dibuat melalui kandungannya nampak agak mudah. Ini kerana penilaian terhadap hadis boleh dibuat tanpa bersusah payah pergi ke mana-mana atau mengenali peribadi perawi. Namun sebenarnya kaedah penilaian tersebut terkadang lebih sukar daripada menilai hadis melalui kredibiliti perawi. Ini kerana, walaupun terdapat beberapa garis panduan yang telah digariskan tentang kaedah menilai hadis melalui kandungan, iaitu antaranya tiada berlaku percanggahan antara kandungan hadis dengan Quran, dengan hadis lain yang disepakati ulama atau dengan fakta sejarah tetapi garis panduan tersebut terkadang tidak dapat diaplikasikan dalam beberapa jenis hadis. Hal ini kerana terdapat beberapa hadis yang secara zahirnya tiada percanggahan, tetapi hakikatnya ia adalah palsu, terutamanya hadis berkaitan kelebihan amalan tertentu.

Menilai hadis melalui penampilan perawi, ibadah atau keturunannya pula lebih-lebih tidak dapat memberikan nilai sahih kepada suatu hadis kerana ramai orang yang penampilan zahirnya baik atau ibadahnya banyak, tetapi hadis hadis yang mereka riwayatkan adalah rekaan malah sesetengahnya adalah rekaan mereka sendiri. Maka disebabkan perkara-perkara tadi, kaedah menilai hadis melalui penelitian kredibiliti perawi adalah lebih mudah dan selamat jika dibandingkan dengan menilainya melalui cara lain.

Walaupun kaedah menilai kredibiliti juga terkadang sukar. Ini kerana jumlah perawi yang ramai, tidak semua perawi dapat diketahui kredibilitinya kerana setengah mereka tinggal di tempat yang jauh dan terdapat perawi yang kurang jelas kredibilitinya. Tetapi, bagi masalah perawi yang kurang diketahui kredibilitinya ini para ulama mempunyai kaedah bagi menyelesaikan, iaitu dengan menolak hadisnya dengan alasan untuk lebih berhati-hati. Dengan cara ini keraguan boleh dielakkan. Hal ini biasanya berlaku pada perawi hadis yang majhul. Perawi yang majhul ialah perawi tidak dikenali atau diketahui keadaan peribadinya yang sebenar.²⁴⁷ Begitu juga terdapat kesukaran yang lebih dari itu, iaitu ke atas perawi yang kredibilitinya diperselisihkan, iaitu perawi yang setengah ulama memperakukan riwayatnya dan ulama lain tidak memperakukannya. Atau dengan kata lain setengah ulama menganggapnya thiqah dan setengah yang lain menganggapnya dhaif. Terdapat ramai perawi yang kredibilitinya

²⁴⁵ Ibid. Juz 15. Hlmn 4145.

²⁴⁶ Ibid. Juz 15. Hlmn 4147.

²⁴⁷ Saed Hawa. *Al-Asas Fi al-Tafsir*. 1985. Bairut Darul Salam. Juz 6. Hlmn 3213.

diperselisihkan oleh para pakar ilmu Rijal. Hal ini berlaku antaranya disebabkan sama ada kerana seseorang perawi itu dikenali secara dekat oleh sesetengah ulama dan sesetengah ulama lain tidak mengenalinya atau atas sebab-sebab lain seperti iri hati dan sebagainya. Terdapat beberapa kaedah yang digunakan oleh pakar hadis bagi menyelesaikan masalah ini iaitu dengan mengaplikasikan kaedah tarjih.

Panduan Quran

Dari sudut lain pula, cara menilai hadis melalui menilai kredibiliti perawi dilihat bertepatan dengan ajaran Quran pada ayat 6, Surah al-Hujurat. yang mengarahkan agar umat Islam menyelidiki berita yang disampaikan oleh seorang pembawa berita yang fasik iaitu firman Allah SWT:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ ۚ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ٦

Maksudnya: “Wahai orang-orang yang beriman! Jika datang kepada kamu seorang fasik membawa sesuatu berita, maka selidikilah (untuk menentukan) kebenarannya, supaya kamu tidak menimpakan sesuatu kaum dengan perkara yang tidak diingini dengan sebab kejahilan kamu (mengetahuinya) sehingga menjadikan kamu menyesali apa yang kamu telah lakukan.”

Ayat ini selain mengarahkan umat Islam agar menyelidiki apa-apa berita yang mereka terima dibawa oleh seseorang, ia juga menggambarkan bahawa sifat seorang pembawa berita sudah diketahui iaitu perlu diambil berat sebelum berita yang dibawanya diselidiki dengan mengetahui kredibilitinya.

Ayat yang turun pada tahun selepas peperangan Banu al-Mushtaliq iaitu pada tahun ke enam hijrah²⁴⁸ ini telah mendidik umat Islam agar meneliti khabar berita yang disampaikan oleh orang fasik agar mereka menimpakan sesuatu kaum dengan perkara yang tidak diingini. Meskipun ayat ini berbentuk umum, iaitu tidak mengkhususkan berita yang diriwayatkan daripada Nabi SAW, tetapi ia kemudiannya telah menjadi asas dalam menilai apa-apa berita termasuklah hadis Nabi SAW, iaitu kredibiliti perawi disemak dahulu sebelum riwayat yang disampaikan dinilai.

Dalam sejarah ilmu hadis, para ulama amat mengambil berat dalam mengetahui keadaan perawi-perawi hadis. Diriwayatkan bahawa al-Muammal bin Ismail pernah menceritakan bahawa: “Aku telah mendengar satu hadis yang diriwayatkan oleh seorang lelaki tentang fadhilat al-Quran. Kononya hadis tersebut diriwayatkan daripada Ubayy bin Ka’ab daripada Nabi SAW. Lalu aku bertanya kepadanya: “Siapa yang meriwayatkannya kepada kamu?” Lelaki itu menjawab: “Seorang lelaki yang berada di al-Madain dan dia masih hidup.” Lalu aku pergi menemui lelaki itu di sana dan aku bertanya: “Siapa yang meriwayatkannya kepada kamu?” Lelaki itu menjawab: “Seorang

²⁴⁸ البخاري. 1400هـ. صحيح البخاري. كتاب العلم. باب ما يستحب للعالم إذا سئل أي الناس أعلم في كل العلم. القاهرة. المطبعة السلفية.

lelaki yang berada di Wasit dan dia masih hidup.” Lalu aku pergi menemui lelaki itu di sana dan aku bertanya: “Siapa yang meriwayatkannya kepada kamu?” Lelaki itu menjawab: “Seorang lelaki yang berada di al-Bashrah dan dia masih hidup.” Lalu aku pergi menemui lelaki itu di sana dan aku bertanya kepadanya: “Siapa yang meriwayatkannya kepada kamu?” Lelaki itu menjawab: “Seorang lelaki yang berada di ‘Abadan.” lalu dia memegang tanganku dan membawaku ke sebuah rumah yang terdapat di sana sekumpulan ahli sufi dan seorang guru. Lalu dia berkata: “Orang inilah yang meriwayatkannya kepadaku.” Aku bertanya kepadanya: “Siapa yang meriwayatkannya kepada kamu?” Lelaki itu menjawab: “Tiada siapa yang meriwayatkannya kepadaku. Sebab kami mereka-reka hadis itu ialah kami melihat ramai orang yang telah meninggalkan Quran dan mereka menumpukan perhatian kepada hadis, lalu kami mencipta kelebihan-kelebihan tersebut supaya mereka kembali menumpukan perhatian mereka kepadanya (Quran)”.²⁴⁹

Kisah ini walaupun menunjukkan bahawa al-Muammal bersusah mencari sumber asal hadis tersebut sehingga sanggup meredah ratusan kilometer bagi mengetahuinya, ia juga menunjukkan bahawa dia amat mengambil berat untuk mengetahui peribadi orang yang meriwayatkannya.

Perkembangan Syarat Hadis Sahih

Syarat hadis sahih telah melalui beberapa peringkat sebelum sampai ke tahap yang stabil. Pada kurun kedua hijrah Imam Syafie (w150h) pernah menggariskan bahawa syarat hadis yang diterima ialah:

“Hadis khas tidak diterima kecuali dengan memenuhi beberapa syarat. Antaranya, orang yang meriwayatkannya hendaklah bersifat dengan thiqah dari sudut agamanya, terkenal dengan kejujuran dalam pertuturannya, memahami maksud hadis yang diriwayatkannya, memahami bahasa hadis tersebut, menyampaikannya seperti mana yang dia dengar, tidak meriwayatkannya dengan maksudnya sahaja kerana jika dia meriwayatkannya dengan maksudnya sahaja tanpa memahami maksud sebenar hadis tersebut, berkemungkinan dia akan menyebabkan sesuatu yang halal menjadi haram. Tetapi jika dia meriwayatkannya sepertimana dia dengar, kekhuatiran tersebut tidak berlaku, jika dia meriwayatkannya daripada hafalannya, hendaklah dia menghafalnya dengan baik, jika dia meriwayatkannya daripada catatannya, hendaklah dia mencatatkannya dengan baik, jika riwayatnya menyamai riwayat orang lain, hendaklah riwayatnya sama, dia perlu bebas daripada sifat al-Tadlis, iaitu meriwayatkan sesuatu yang dia tidak dengar daripada orang yang dia pernah temui atau dia meriwayatkan sesuatu yang bercanggah dengan apa yang diriwayatkan oleh perawi thiqah lain. Kesemua ciri-ciri ini mestilah terdapat dalam semua peringkat dalam sanad hadisnya.”²⁵⁰

Daripada pandangan Imam al-Syafie yang wafat pada kurun kedua hijrah tersebut dapat difahami bahawa syarat hadis sahih pada masa beliau masih belum stabil sepertimana yang ada sekarang yang diperkenalkan pada kurun ke empat hijrah dan syarat-syarat yang beliau sebutkan juga menekankan pada masalah kredibiliti perawi. Malah ia merangkumi syarat-syarat lain seperti

²⁴⁹ Masmu’ Ahmad Abu Talib. *Al-Manhaj al-Mawdu’e Fi al-Tafsir*. 1987. Kahirah. Dar al-Tabaah. Hlmn274.

²⁵⁰ Sayyid Qutb. *Fi Zilali al-Quran*. 1981. Bairut. Darul Syuruq. Juz 4. Hlmn 2278.

syarat berkaitan kefahaman. Syarat hadis sahih yang diperkenalkan pada kurun ke empat hijrah juga merangkumi perkara yang disebutkan malah lebih ringkas dan padat.

Maksud Fasiq

Perkataan fasiq yang terdapat dalam ayat tersebut bermaksud sama ada orang yang catat kredibilitinya atau kafir. Ini kerana istilah fasik dalam Islam bermaksud kecacatan kredibiliti seseorang dari sudut kepercayaan terhadap keperibadiannya dan terkadang bermaksud kafir. Kefasikan adalah satu kecacatan yang berbentuk umum yang merangkumi sama ada kecacatan keperibadian yang berbentuk besar (kekufuran) atau kecil (melakukan dosa). Dalam Quran perkataan ini telah berulang sebanyak 54 kali dan kebanyakannya bermaksud kekufuran. Namun, mengambil kira penggunaan istilah ini dalam ayat Quran dan hadis Nabi SAW, difahami bahawa istilah ini bermaksud kecacatan keperibadian yang berbentuk kecil (melakukan dosa) dan tidak bermaksud kekufuran kecuali jika konteks ayat menunjukkannya sebagai satu kekufuran sepertimana yang terdapat dalam Quran.

Kefasikan yang bukan berbentuk kekufuran. Biasanya ia berpunca daripada dua faktor utama, iaitu faktor akidah dan faktor amalan. Faktor akidah boleh dijelaskan dengan penyimpangan seseorang daripada ajaran Islam yang sebenar dari sudut pegangan. Seseorang yang mempunyai pandangan yang salah terhadap prinsip agama Islam dikira orang yang menyimpang daripada ajaran Islam yang sebenar. Termasuk dalam golongan ini sesiapa yang menyokong mana-mana kumpulan yang dianggap menyimpang dalam Islam. Seperti Syiah, Khawarij, Muktaizilah, Murjiah dan Qadariah. Mengikut sejarah, orang yang menyimpang akidahnya biasanya mempunyai beberapa akidah yang membolehkannya melakukan pembohongan. Atas alasan itu kredibilitinya diragui.

Fasik jenis kedua pula ialah kefasikan yang berkaitan dengan amalan. Kefasikan ini juga terbahagi kepada dua, iaitu sama ada kerana melakukan dosa besar tanpa bertaubat atau sering melakukan dosa kecil juga tanpa bertaubat. Orang yang catat dari sudut amalan, terutamanya kerana menipu juga dianggap fasik. Atas alasan itu juga kredibilitinya diragui.

Sepertimana yang disebutkan tadi, kefasikan adalah satu ciri yang mencacatkan kredibiliti seseorang dari sudut kepercayaan terhadap keperibadiannya. Islam mengambil berat terhadap ciri-ciri ini dalam banyak urusannya. Malah kebanyakan urusan penting dalam Islam, ketiadaan sifat kefasikan pada seseorang dijadikan syarat utama untuk menerima kata-katanya. Contohnya dalam ilmu fekah. Para ulama fekah menjadikan kredibiliti baik atau tiada kefasikan sebagai syarat penting dalam beberapa urusan keagamaan. Seperti syarat untuk menjadi hakim dan saksi dalam kes mahkamah. Begitu juga untuk menjadi wali dan saksi dalam urusan pernikahan. Ulama fekah selain bersandarkan kepada ayat 6 surah al-Hujurat, mereka juga bersandarkan kepada beberapa ayat lain seperti ayat 2 surah al-Talaq, ayat 282 surah al-Baqarah begitu juga nas-nas lain. Maka banyak urusan dalam Islam yang menolak aspek kefasikan supaya kebenaran tidak terjejas.

Dalam Ilmu hadis, perawi yang berkredibiliti, bermaksud perawi yang mempunyai ciri-ciri dua komponen utama, iaitu komponen keperibadian dan komponen penjagaan terhadap hadis. Ciri penjagaan terhadap hadis juga dikira dalam ilmu hadis sebagai ciri kredibiliti. Perawi yang memenuhi syarat dua komponen tersebut boleh digelar sebagai 'Thiqah' atau berperibadi baik dalam periwayatan. Perawi 'dhaif' pula ialah perawi yang berperibadi tidak sempurna atas faktor-

faktor yang disebutkan tadi. Maksud berperibadi sempurna dalam ilmu hadis selain daripada tidak fasik diperincikan dengan mempunyai ciri-ciri beragama Islam, tidak gila, baligh dan tidak catat keperibadian dari sudut muruah. Sesetengah ulama menambah satu syarat lain iaitu perawi itu hendaklah dikenali oleh para ulama. Hal ini kerana jika seseorang itu tidak dikenali, dia akan dianggap majhul.²⁵¹ iaitu orang yang tidak diketahui kredibilitinya. Jika dia tidak diketahui kredibilitinya, sukar untuk menentukan kredibilitinya. Justeru, walaupun dia mungkin seorang yang baik, namun sebagai langkah berhati-hati dia dikira dhaif.

Ciri-ciri yang ditetapkan oleh para ulama tersebut dilihat dapat menyelamatkan hadis Nabi SAW daripada dipalsukan. Ciri beragama Islam contohnya. Orang Islam yang percaya kepada ketuhanan Allah SWT, kenabian Nabi SAW dan prinsip-prinsip utama Islam yang lain tidak akan cuba melakukan sabotaj kepada agama yang dia yakini dan dia anutinya. Ini akan menyelamatkan hadis daripada diselewengkan. Begitu juga ciri-ciri berakal dan baligh. Hadis Nabi SAW akan terhindar daripada masalah pemalsuan jika ia hanya diterima daripada orang yang beriman, waras dan matang. Maksud berperibadian sempurna ialah ketiadaan kecacatan kredibiliti sama ada dari sudut akidah dan amalan sepertimana yang disebutkan tadi. Manakala berperibadian sempurna dari sudut muruah bermaksud perawi mengamalkan nilai-nilai murni. Dengan memenuhi ciri-ciri ini, hadis akan terselamat dan seseorang perawi akan diterima dengan mudah kerana keperibadian yang sempurna akan membuatkan dia tidak diragukan.

Kredibiliti dari sudut 'al-Dabt' pula bermaksud penjagaan perawi dari sudut hafalan atau cacatan hadis yang dia catat. Perawi perlulah bersifat 'dabit' dalam meriwayatkan hadis. Ini akan memastikan riwayat yang diriwayatkan tidak berlaku kesilapan. Perkara ini dapat dikesan melalui sama ada pengiktirafan orang lain atau melalui uji kaji terhadap riwayatnya. Terdapat pelbagai perkara yang boleh mencacatkan perawi dari sudut hafalan atau penjagaan terhadap cacatan hadis, seperti faktor perawi mempunyai daya ingatan yang lemah, nyayuk atau cacatan hadisnya hilang atau terbakar.

KESIMPULAN

Kredibiliti perawi diletakkan oleh ulama sebagai kriteria besar dalam menilai kesahihan sesuatu hadis. Penilaian hadis melalui aspek ini dilihat sebagai kaedah yang lebih kuat jika dibandingkan dengan menilainya melalui isi kandungan atau penampilan perawi. Kefasikan adalah satu ciri yang mencacatkan kredibiliti seseorang dari sudut kepercayaan terhadap keperibadiannya. Islam mengambil berat terhadap ciri-ciri ini dalam banyak urusannya. Malah kebanyakan urusan penting dalam Islam, ketiadaan sifat kefasikan pada seseorang dijadikan syarat utama untuk menerima kata-katanya. Ayat 6 surah al-Hujurat menjadi asas penting bagi umat Islam dalam berinteraksi dengan berita-berita yang mereka terima terimasuklah hadis Nabi SAW. Ia telah menjadi panduan bukan sahaja bagi umat Islam menerima apa-apa berita, malah dalam menilai kesahihan hadis Nabi SAW iaitu dengan bukan sahaja menekankan tentang kepentingan meneliti berita yang dibawa oleh orang yang fasik, tetapi juga meneliti kepada kredibiliti pembawa berita itu.

²⁵¹ Ahmad Mustafa Al-Maraghi. Tafsir Al-Maraghi. 2001. DBP Kuala Lumpur. Terjemahan Muhammad Thalib. Juz 15. Hlmn 4147.

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KOLEKSI QURAN DI PUSAT MANUSKRIP NARATHIWAT: ISU-ISU PEROLEHAN DAN PEMULIHARAAN

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ABSTRAK

Pusat manuskrip di Narathiwat, Thailand telah menjadi tumpuan pencinta manuskrip bukan hanya dari Nusantara Alam Melayu, malah turut mendapat perhatian dari seluruh dunia. Pusat ini telah mengumpulkan ribuan koleksi pelbagai bidang keilmuan yang dihasilkan oleh orang Melayu terdahulu. Antara koleksi utamanya ialah naskhah Quran yang telah dan masih dikumpulkan oleh pengasasnya iaitu Ustaz Muhammad Lutfi Samae dari setiap pelosok Nusantara. Di samping itu, tempat tersebut juga turut mempunyai koleksi artifak seperti keris, alatan besi, dan sebagainya, yang telah dihasilkan oleh cendekiawan melayu dalam memudahkan tugas seharian mereka. Kertas kerja ini membincangkan biodata pengasas dan sejarah ringkas penubuhan pusat manuskrip ini. Selain itu, turut dijelaskan proses perolehan barang bersejarah manuskrip serta artifak serta isu-isu berkaitan pemerolehannya. Di samping itu, disenaraikan kategori manuskrip

yang ada dalam simpanan tempat ini. Kemudian, dijelaskan langkah yang diambil oleh pusat manuskrip ini dalam memelihara koleksi simpanan itu agar dapat dimanfaatkan oleh generasi mendatang. Justeru, dapatan daripada kertas kerja ini diharapkan agar menjadi pemangkin kepada kajian-kajian seterusnya dalam memartabatkan keilmuan Islam di Nusantara Alam Melayu.

Kata kunci: Kajian manuskrip, pusat manuskrip Narathiwat, koleksi manuskrip Quran

PENDAHULUAN

Penulisan menjadi salah satu medium penyampaian ilmu kepada masyarakat. Kewujudan bahan penulisan turut melambangkan tahap keilmuan sesuatu masyarakat. Justeru, golongan ilmuwan dalam masyarakat mempunyai kedudukan yang istimewa kerana peranan mereka yang meningkatkan nilai keintelektualan masyarakat tersebut. Jika mereka diabaikan atau disenyapkan, sesebuah masyarakat akan dipandang rendah oleh masyarakat selain mereka. Tamadun terawal seperti Greek, Yunani, dan Mesir mempunyai penulisan yang merekodkan ketamadunan mereka pada masa kegemilangan mereka. Kewujudan bahan penulisan ini amat perlu dipelihara agar generasi seterusnya dapat mengkaji dan mengadaptasi ilmu yang telah diasaskan oleh umat terdahulu.

Perutusan Rasulullah SAW telah menyemarakkan lagi perkembangan ilmu. Malah, sejak turunnya wahyu yang pertama ke atas Rasulullah SAW yang menyuruh Baginda membaca telah membuktikan kepentingan ilmu. Firman Allah SWT:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ ۱ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ ۲ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ ۳ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ ۴ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝﴾

Maksudnya: “Bacalah (wahai Muhammad) dengan nama Tuhanmu yang menciptakan (sekalian makhluk). Dia menciptakan manusia daripada sebuku darah beku. Bacalah dan Tuhanmu Yang Maha Pemurah. Yang mengajar manusia melalui pena dan tulisan. Dia mengajarkan manusia apa yang tidak diketahuinya.” (al-‘Alaq 1-5).

Membaca dan menulis merupakan sumber ilmu sebagaimana difahami daripada maksud ayat. Ibnu Kathir menjelaskan bahawa Allah SWT memuliakan manusia dengan mengajarkannya apa yang tidak diketahui olehnya. Menurut beliau, ilmu itu sama ada di dalam pemikiran (bentuk hafazan), atau melalui percakapan, atau melalui penulisan. Ilmu itu pemikiran, percakapan dan penulisan rasmi (al-Dimashqi 1993).

Hasilnya, pada hari ini kita dapat melihat pelbagai jenis karya tulisan tangan yang telah ditinggalkan oleh generasi terdahulu untuk generasi masa kini. Oleh itu, seharusnya manuskrip ini dijaga serta dipelihara supaya dapat dimanfaatkan dan pada masa yang sama menjadi khazanah sejarah yang bernilai buat negara. Pelbagai usaha pemeliharaan manuskrip telah dilaksanakan oleh pihak kerajaan dan juga agensi bukan kerajaan. Akta juga enakmen telah turut dikuatkuasakan bagi memelihara kelestarian bahan bersejarah termasuk manuskrip.

Artikel ini berkaitan sebuah pusat manuskrip yang memainkan peranan sebagai pusat pengumpul dan pemeliharaan manuskrip melayu dan arab yang berusia antara 200 hingga 700 tahun. Perbincangan berkisar dari aspek tinjauan dan kajian yang menyelidik latar belakang pusat

manuskrip serta koleksi manuskrip yang tersimpan di situ. Institusi yang dimaksudkan ialah Madrasah Ahmadiyah. Madrasah ini telah menubuhkan Pusat Pengumpulan Manuskrip Melayu dan Islam di Selatan Thailand. Perbincangan berkitar dari aspek tinjauan dan kajian yang menyelidik latar belakang pusat manuskrip serta isu-isu berkaitan perolehan dan pemuliharaan.

OBJEKTIF KAJIAN

Kajian ini merupakan sebahagian daripada penyelidikan yang telah dipertanggungjawabkan oleh Universiti Sains Islam Malaysia (USIM) kepada pasukan penyelidik. Data yang dikumpulkan akan dianalisis mengikut metodologi yang bersesuaian agar hasil dapatan kajian dapat dimanfaatkan oleh semua pihak. Antara objektif utama kajian ini ialah:

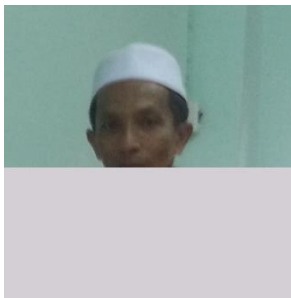
1. Mengenalpasti sejarah penubuhan institusi dan biodata pengasasnya.
2. Menyenaraikan kategori manuskrip yang terdapat di institusi tersebut.
3. Mengkaji isu perolehan dan pemuliharaan yang dilaksanakan oleh pentadbirannya.

METODOLOGI KAJIAN

Kajian ini menggunakan metode kualitatif dengan pendekatan analisis deskriptif terhadap data kajian. Dalam pengumpulan data kajian, kumpulan penyelidik telah menggunakan temubual tidak berstruktur dan analisis dokumen sebagai sumber utama. Temubual tersebut telah dilaksanakan pada 3 - 4 Julai 2016 dan 29 Ogos 2017 di Madrasah Ahmadiyah. Responden utama ialah mudir madrasah sendiri Haji Muhammad Lutfi Ahmad Samae. Kerjasama yang amat baik telah diberikan sepanjang sesi temubual berlangsung.

BIODATA PENGASAS

Nama dan keluarga



Nama beliau ialah Haji Muhammad Lutfi bin Haji Ahmad bin Osman Samae (gambar). Merupakan anak kedua daripada tiga beradik dan telah dilahirkan di kawasan pondok atau Madrasah Ahmadiyah pada tahun 1967. Isterinya Hamidah binti Rasak berasal dari Teluk Deraman, Pattani. Perkahwinan mereka dikurniakan lima orang anak iaitu Muhammad Amin, Makmun, Badruddin, Izzuddin dan Usamah (Salaeh, et al. 2019).

Pendidikan

Pendidikan awal beliau di Madrasah Ahmadiyah yang diuruskan oleh bapanya sendiri iaitu Syeikh Haji Ahmad bin Osman Samae sehingga ke peringkat *thanawi* (menengah). Pada masa yang sama, beliau turut mengikuti pengajian akademik di Madrasah al-Tarkiyah al-Islamiah di Narathiwat. Usai pengajian di madrasah tersebut dan juga pengajian akademik, beliau ke Jordan untuk melanjutkan pengajian di peringkat diploma dalam pengkhususan al-Wa'z wa al-Irsyad di Ma'ahad Ta'hil al-A'immah wa al-Khutaba', di bawah seliaan Kementerian Waqaf dan Hal Ehwal Islam, Jordan. Seterusnya, beliau melanjutkan pelajaran dalam bidang tafsir dan ulum al-Quran di Fakulti Dakwah dan Usuluddin, Universiti Jordan (Salaeh, et al. 2019).

Pada tahun 2010, Kerajaan Thailand telah membiayai pengajian pasca siswazah beliau dalam bidang sarjana pengurusan pendidikan. Pembiayaan ini diberikan khas kepada pentadbir sekolah atau madrasah seumpamanya dalam memperkasakan kualiti pentadbiran sekolah. Pengajian ini telah bermula pada tahun 2010 dan tamat pada tahun 2011 (Salaeh, et al. 2019) (Syed Hassan, et al. 2018).

Senarai Guru

Muhammad Lutfi (Syed Hassan, et al. 2018) telah berguru dengan beberapa orang guru dari kalangan ulama Melayu dan Arab, antaranya:

1. Ustaz Mahmud
2. Ustaz Muhammad Saufi
3. Ustaz Arifin
4. Ustaz Abdul Hamid Che' Long
5. Ustaz Saleh Putat
6. Syeikh Abdul Rahman Sa'ud
7. Syeikh Dr. Solah Al-Khalidi
8. Syeikh Dr. Hammad Said
9. Syeikh Dr. Fadhl Hasan Abas
10. Syeikh Dr. Syaraf Al-Qudhah
11. Syeikh Dr. Abd Salam Al-'Abbad
12. Syeikh Nafi'
13. Syeikh Ishak Ahmad Farhan
14. Syeikh Rajih Al-Kurdi
15. Syeikh Abu Syusyah
16. Syeikh Bisyr Al-Kailani
17. Syeikh Ilyas Abd Ghani

Senarai Murid

Muhammad Lutfi (Syed Hassan, et al. 2018) berjaya melahirkan ramai dalam kalangan pelajar yang cemerlang dan berjasa kepada masyarakat selatan Thailand, antara murid-murid beliau ialah:

1. Dr. Tayyib bin Ahmad (doktor falsafah)
2. Sya'ari Tanjung Lima
3. Dr Naemah Saleh (doktor perubatan)
4. Dr Sanuri Ismail (doktor perubatan)
5. Ahmad b. Saleh (jurutera elektrik)

SEJARAH PENUBUHAN

Pada awalnya, Muhammad Lutfi hanya meneruskan legasi yang ditinggalkan oleh bapanya dalam mengumpulkan manuskrip. Beliau berhasil mendapatkan ribuan manuskrip daripada koleksi peribadi pemilik manuskrip sama ada dihadiahkan atau dijual dengan harga yang berpatutan. Sebahagian manuskrip ada yang diperoleh itu, ada yang telah dihadiahkan kepada muzeum tertentu dan ada yang disimpan dengan baik di sekolahnya. Hasilnya, beliau mempunyai sejumlah manuskrip yang dikumpulkan dalam koleksi beliau.

Pada awalnya, koleksi milik pusat ini hanya 13 buah manuskrip sahaja. 12 buah daripadanya berasal dari Alam Melayu manakala sebuah dari Yaman. Setelah itu sebanyak 76 buah manuskrip khususnya dalam bidang Quran dihimpunkan sehingga kini. Menurut Haji Lutfi, 76 buah manuskrip tersebut berasal daripada Nusantara iaitu Kedah, Aceh, Indonesia, Yaman, Parsi, Kufah, Mesir dan Andalus. Dalam masa 5 tahun, Haji Lutfi telah giat berusaha menghimpunkan tambahan manuskrip.

Beliau terus mengumpulkan manuskrip pelbagai bidang dan memuatkan koleksi beliau di madrasah itu. Pusat manuskrip ini turut menyimpan sejumlah manuskrip Melayu lama yang bertulisan jawi dan juga manuskrip al-Quran. Apa yang menakjubkan, sebahagian manuskrip tersebut menceritakan tentang teknologi purba yang telah dihasilkan serta diguna pakai oleh orang Melayu pada masa dahulu. Ini sebenarnya kreativiti dan inovasi bangsa Melayu terdahulu yang amat wajar dibanggakan oleh generasi terkini. Antaranya mesin menghasilkan gula, cara membuat keris, cara membuat perahu, ilmu pelayaran, ilmu perubatan dan sebagainya (Salaeh, et al. 2019)

Pengumpulan ini bukan hanya terhad kepada manuskrip bertulis sahaja, malah artifak bersejarah seperti keris, alat-alat pertukangan dan sebagainya turut diperoleh oleh beliau. Koleksi beliau yang bertambah banyak ini telah mendorong beliau untuk memikirkan satu bangunan yang lebih luas agar dapat menampung keseluruhan koleksi ini. Lawatan delegasi dari Turki pasca tsunami telah membuka jalan kepada pemuliharaan yang lebih sistematik dan dana yang lebih besar untuk menampung perbelanjaan pembinaan pusat manuskrip yang beliau inginkan.

Kerajaan Turki memperuntukkan dana yang amat besar demi memastikan pusat manuskrip ini dapat menyumbangkan sesuatu yang amat bermakna dalam pengkajian ilmu masyarakat Islam. Mereka menanggung keseluruhan perbelanjaan dalam penghantaran manuskrip ke Turki, kos membaik pulih manuskrip sepenuhnya dan kos menjemput wakil madrasah usai proses pembaikpulihan manuskrip bagi menerima manuskrip itu. Di samping itu, mereka turut membiayai pembinaan bangunan yang akan digunakan untuk pameran dan kajian manuskrip pada masa depan (Samae, Penubuhan Pusat Manuskrip 2017).

Perbelanjaan yang telah diberikan oleh kerajaan Turki ialah sebanyak 9,83 juta bhat bagi membuat tujuh lapis muzium untuk menempatkan manuskrip-manuskrip yang ada di Madrasah tersebut. Di samping itu, kerajaan Thailand juga turut membelanjakan sebanyak 2 juta bhat untuk proses pembinaan muzium. Pada tahun 2016, pihak sekolah telah membelanjakan sebanyak 142 juta bhat bagi membina sebahagian muzium tersebut (Samae, Penubuhan Pusat Manuskrip 2017).

Pembinaan Muzeum Manuskrip

ISU-ISU PEROLEHAN

Pengumpulan Manuskrip

Semasa proses pengumpulan manuskrip ini dilakukan terdapat dua orang yang penting dan bertanggungjawab dalam menguruskan aspek pengumpulan manuskrip. Mereka ini akan turun padang pergi ke tempat yang ada manuskrip atau artifak dan membawanya pulang ke pusat manuskrip. Pasukan ini diketuai oleh Muhammad Lutfi sendiri dan dibantu oleh Muhammad Kelaba. Jika ada maklumat berkaitan manuskrip, mereka akan turun padang pada hari Sabtu. Pemilihan hari Sabtu ialah kerana Sabtu itu hari cuti dan di luar waktu kerja rasmi. Mereka berdua telah berjaya mengumpulkan manuskrip dalam pelbagai bidang keilmuan dan tidak hanya tertumpu kepada manuskrip Quran sahaja.

Quran berusia 240 tahun

Manuskrip pembuatan keris

Pengumpulan Artifak

Menurut Haji Lutfi, selepas kerajaan Turki menjalin kerjasama dalam kerja-kerja memulihara Quran di sekolah berkenaan timbul hasrat di hatinya untuk menghimpunkan kitab-kitab lama yang lain termasuk manuskrip Melayu khususnya dari kawasan sekitar Thailand. Hasilnya beliau bukan sahaja menemui khazanah istimewa tersebut, malah beliau turut menemui pelbagai alatan purba yang pernah digunakan pada zaman dahulu yang masih berada dalam keadaan baik. Antara alatan yang dikumpulkan ialah keris, bajak, mimbar, mesin dan lain-lain (Salaeh, et al. 2019).

Jawatankuasa Pengumpulan

Jawatankuasa pengumpulan manuskrip dan artifak ini dianggotai oleh beberapa orang sebagaimana dinyatakan dalam Jadual 1 di bawah:

Jadual 1: Jenis Bahan Bersejarah Yang Dikumpulkan

Nama	Jenis Manuskrip yang dikumpulkan
Haji Muhammad Lutfi	Quran
Ustaz Ismail	Keris lama/ alat senjata lama/permata
Ustaz Muhammad Kelaba	Bahagian besi/teknologi
Ustaz Ahmad Awang	Bahagian benda/kajian/sejarah
Cikgu Mat	

Sumber: (Samae, Biodata dan Sumbangan 2016)

Cabaran Dalam Pengumpulan

Semasa proses pengumpulan manuskrip dilakukan terdapat pelbagai masalah yang timbul antaranya sebahagian pemilik manuskrip tidak mengetahui bahawa bernilainya manuskrip pada masa kini. Selain itu, ada di antara pemilik manuskrip yang tidak mengizinkan manuskrip dibuka kerana wasiat daripada waris mereka yang merupakan pemilik awal manuskrip tersebut. Pada awalnya mereka takut untuk menyerahkan manuskrip tersebut kerana tidak mempunyai kesefahaman dan khuatir akan timbul masalah keamanan serta bimbang manuskrip tersebut akan diserahkan kepada Siam (Kerajaan Thailand). Selain itu, pencarian manuskrip menjadi terbantut kerana ketiadaan pemilik manuskrip di rumah yang mereka kunjungi. Sebagai ikhtiar yang dilakukan dalam pencarian manuskrip yang dikatakan telah hilang dalam simpanan pewarisnya, mereka telah menggunakan minyak khas yang dahulunya digunakan untuk menulis manuskrip. Dengan izin Allah, mereka berhasil menemui manuskrip itu di tempatnya (Samae, Penubuhan Pusat Manuskrip 2017).

ISU-ISU PEMULIHARAAN

Peranan Kerajaan Turki

Setelah berlakunya kejadian tsunami yang melanda juga selatan Thailand pada tahun 2004, sekolah ini telah dilawati oleh satu delegasi daripada kerajaan Turki. Mereka sebenarnya datang berkunjung ke Thailand untuk menyampaikan bantuan kepada mangsa tsunami. Setibanya mereka di madrasah ini, mereka terkejut dan berasa teruja kerana walaupun sekolah itu begitu daif

keadaannya, tersimpan begitu banyak Quran lama tulisan tangan. Quran tersebut yang dipercayai berasal dari Andalusia (Sepanyol), Arab, Indonesia, Tanah Melayu (Malaysia) dan Thailand sendiri, yang berusia antara 200 hingga 700 tahun.

Mereka juga telah mendapati sebahagian besar koleksi tersebut berada dalam keadaan yang sangat uzur dan hanya menanti masa untuk mengalami kereputan. Menyedari ketinggian nilai khazanah itu, delegasi Turki tersebut terus menawarkan diri untuk bekerjasama dengan pihak madrasah terbabit untuk memulihara kitab-kitab tersebut. (Syed Hassan, et al. 2018).

Rentetan itu satu kerjasama erat dengan kerajaan Turki telah dijalin agar dapat dipulihara manuskrip sedia ada. Beberapa manuskrip telah dihantar ke Turki untuk dibaik pulih dengan kepakaran yang ada di sana yang senantiasa memberikan sokongan dan galakan dengan membuat pemuliharaan terhadap manuskrip sedia ada. Seinggalah ke hari ini, kitab-kitab suci tersebut akhirnya dapat diselamatkan dengan sebahagiannya dibaik pulih di sekolah pondok itu sendiri manakala sebahagian lagi yang rosak teruk telah dihantar ke Turki. Kesemua perbelanjaan tersebut telah ditanggung sepenuhnya oleh kerajaan Turki, malah mereka turut mengupah tiga orang tempatan untuk melakukan kerja-kerja memulihara manuskrip di sekolah berkenaan (Salaeh, et al. 2019).

Peranan Kerajaan Thailand

Selain itu, pihak muzium Thailand juga turut menghantar pasukan pemuliharaan yang membantu pihak madrasah menyenggara koleksi manuskrip mereka. Mereka turut menganjurkan bengkel pemuliharaan untuk mengajar pihak pusat manuskrip kaedah memperbaiki manuskrip serta teknik yang bersesuaian dalam penjagaan manuskrip. (Samae, Penubuhan Pusat Manuskrip 2017).

Jawatankuasa Pemuliharaan

Selain itu beberapa individu lain juga telah dipertanggungjawabkan di bahagian pemuliharaan manuskrip dan pembantu yang membersihkan manuskrip. Nama dan tugas mereka sebagaimana dinyatakan dalam Jadual 2 di bawah:

Jadual 2: Unit Pemuliharaan Manuskrip

Nama	Tugasan
Hakim bin Muhammad	Bahagian pemuliharaan
Fikri Drami	
Miryani Che Long	
Syukri Kemboja	Pembantu yang membersihkan manuskrip
Abdul Rahim Thai	
Hassan Ibrahim Thai	

Sumber: (Salaeh, et al. 2019)

KATEGORI MANUSKRIP

Hasil daripada usaha pengumpulan yang dilaksanakan oleh pusat manuskrip ini selama ini telah dapat dikumpulkan sejumlah manuskrip kitab tulisan melayu lama. Manuskrip ini telah dikategorikan kesemuanya dalam 15 bidang keilmuan sebagaimana dinyatakan dalam Jadual 3 di bawah:

Jadual 3: Bidang Keilmuan Dalam Koleksi Manuskrip Terkumpul

No	Bidang Ilmu
1	Ilmu Asal Kejadian Alam Dan Sejarah
2	Ilmu Manusia Dan Makhluk Penciptanya
3	Ilmu Astronomi Falak
4	Ilmu Faraid
5	Ilmu Matematik
6	Ilmu Perubatan
7	Ilmu Ramalan Dan Tadbir
8	Ilmu Sains Hayat Sains Fizik
9	Ilmu Tasawwuf/ Aqidah/ Fiqh
10	Ilmu Falsafah/ Adat Dan Bahasa
11	Ilmu Teknologi Kejuruteraan
12	Ilmu Tajwid
13	Ilmu Pelayaran Dan Kompas Perjalanan Laut
14	Ilmu Kesusasteraan
15	Ilmu Jampi Gabar Untuk Menahan Diri

Sumber: (Samae, Penubuhan Pusat Manuskrip 2017)

PUSAT MANUSKRIP

Organisasi Pusat Manuskrip

Dalam melancarkan pengurusan pusat manuskrip ini, Haji Lutfi telah menyusun tugas serta melantik jawatankuasa tertentu. Perkara ini dapat membantu beliau dalam menguruskan pusat ini secara teratur.

Jawatankuasa Pengurusan

Setelah pusat manuskrip ini dibina, jawatankuasa pengurusan telah ditubuhkan bagi membantu kelancaran dari segi aspek pengumpulan dan pemuliharaan koleksi manuskrip yang terdapat di pusat manuskrip tersebut. Ahli jawatankuasa yang terlibat ini terdiri daripada guru-guru dan tenaga pengajar di madrasah itu sendiri (Samae, Biodata dan Sumbangan 2016). Jawatankuasa ini adalah sebagaimana Jadual 4 di bawah:

Jadual 4: Jawatankuasa Pengurusan Pusat Manuskrip

Nama	Pekerjaan
Ustaz Mahmud Ahmad	Guru Agama
Ustaz Muhammad Suji Tahir	Ketua Agama Daerah
Ustaz Arifin Samuh	Guru Madrasah Ahmadiyah
Ustaz Akhuya Haji Sami	Guru Madrasah Ahmadiyah
Ustazah Awatif Munah	Ketua Badan Pelajar & Akademik
Hazami Salih	Guru Akademik
Aminah Sarimah	Pelatih
Hazmah Samud	Pelatih
Muhammad Lutfi Sami	Ketua Pentadbir

Sumber: (Samae, Biodata dan Sumbangan 2016)

Waktu Operasi Pusat Manuskrip

Waktu operasi pusat manuskrip ini adalah dari 9 pagi sehingga 5 petang dan dibuka pada setiap hari termasuk cuti umum.

KESIMPULAN

Pusat Manuskrip Narathiwat yang telah diasaskan oleh Ustaz Muhammad Lutfi Samae menjadi tumpuan pencinta manuskrip dan artifak melayu. Di situ terkumpulnya manuskrip pelbagai bidang dan artifak teknologi yang telah dihasilkan oleh bangsa melayu Islam. Justeru, seharusnya kajian demi kajian dilakukan di tempat ini agar dimanfaatkan oleh generasi kini dan masa depan.

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Terminologi Halal Dalam Perspektif Al-Quran Dan Al-Sunnah

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ABSTRAK

Islam mengajar umatnya agar memilih makanan halalan tayyiba. Namun ianya perlulah seiring dengan ajarannya agar tidak bertentangan dengan apa yang diajarkan oleh baginda Rasulullah s.a.w. Kajian ini bertujuan untuk mengkaji terminologi Halal di dalam al-Quran dan al-Sunnah. Kaedah Analisa discourse digunakan dalam kajian ini untuk menghuraikan terminologi dan kekerapan yang digunakan dalam menghuraikan maksud yang tersirat. Hasil dapatan dapat menghuraikan ketepatan terminologi yang digunakan.

Kata Kunci: Terminologi, Halalan Toyyiba, Analisa discourse

PENDAHULUAN

Halal dari perkataan “halla” “yahillu” “halalan”: iaitu perkara yang dihalalkan oleh Allah taala yang bukan haram dan dibenarkannya. (Mu`jam Maani).

Berikut adalah beberapa huraian terminologi halal dalam al-Quran iaitu: Islam menggalakkan umatnya agar dapat mengambil makanan yang halal dan meninggalkan yang haram. Hal ini dibuktikan dengan beberapa dalil naqli, seperti berikut:

Firman Allah Taala, dalam asas penetapan halal dan haram dalam Islam iaitu:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾ إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

Maksudnya: Wahai sekalian manusia, makanlah yang halal lagi baik dari apa yang terdapat di bumi, dan janganlah kamu mengikuti langkah-langkah syaitan; kerana sesungguhnya syaitan itu adalah musuh yang nyata bagimu. Sesungguhnya syaitan itu hanya menyuruh kamu berbuat jahat dan keji, dan mengatakan terhadap Allah apa yang tidak kamu ketahui. [al-Baqarah/2:168-169]

Berdasarkan ayat di atas, Allah Azza wa Jalla menyeru kepada seluruh umat manusia, samaada yang beriman atau pun yang kafir kepada-Nya. Allah Azza wa Jalla mengingatkan kepada kita agar dapat memakan segala yang ada di muka bumi ini, samaada biji-bijian, sayur-sayuran,

buah-buahan, daging haiwan. Pengambilan makanan tersebut perlu dilihat pada 2 kriteria. Pertama: makanan halal (حلال) iaitu bukan barangan yang diharamkan atau didapati melalui cara yang haram seperti paksaan, mencuri dan lainnya. Kedua: makanan yang baik (طيب) iaitu bukan barangan yang khabith (buruk) seperti bangkai, darah dan daging babi.

Pada ayat lain, Allah Azza wa Jalla mengarahkan perintah yang sama secara khusus kepada kaum Mukminin dengan firmanNya:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

Maksudnya: Wahai orang-orang yang beriman, makanlah di antara rezeki yang baik-baik yang Kami berikan kepadamu dan bersyukurlah kepada Allah, jika benar-benar hanya kepada-Nya kamu beribadah [al-Baqarah/2:172].

Di sini, Allah Azza wa Jalla mengarahkan perintah ini secara khusus kepada kaum Mukminin kerana mereka sahajalah pada hakikatnya yang dapat mengambil manfaat dari perintah-perintah dan larangan-larangan-Nya. Tambahan pula didorong akan keimanan mereka kepada-Nya. Allah Azza wa Jalla memerintahkan mereka agar dapat menerima rezeki yang baik yang diberikan dan bersyukur atas kurniaan nikmat ini. Keimanan yang ada pada seseorang mukmin itulah yang menghalangnya daripada mengambil makanan yang tidak halal.

Sebagai seorang Mukmin, kita hendaklah sentiasa memastikan setiap apa yang masuk ke dalam perut kita adalah dari makanan yang halal, menghindari sesuatu yang masih meragukan dan mencurigakan agar terhindar dari yang diharamkan oleh Allah taala. Oleh itu, kajian ini bertujuan untuk mengetahui terminology halal berpandukan al-Quran dan al-Sunnah.

OBJEKTIF KAJIAN

Kajian ini mempunyai beberapa objektif kajian iaitu:

- 1- Mengetahui terminologi halal dalam al-Quran dan al-Sunnah.
- 2- Dapat membezakan antara makanan halal dan haram di dalam Islam.
- 3- Mengetahui ajaran yang diajarkan di dalam Islam untuk memilih makanan yang halal dimakan.

PERSOALAN KAJIAN

Antara persoalan kajian adalah seperti berikut:

- 1- Apakah terminologi halal dalam al-Quran dan al-Sunnah?
- 2- Apakah perbezaan antara makanan halal dan haram di dalam Islam?
- 3- Bagaimanakah kita dapat mengetahui makanan yang halal di makan?

SOROTAN KAJIAN

Berikut adalah beberapa sorotan kajian:

Konsep halal yang disarankan adalah berkaitan dengan “halalan toyyiban” dianggap seiringan dengan prinsip perundangan Islam. Konsep halal ini memperlihatkan apa yang diambil oleh badan dari segi kebersihan makanan, sumber makanan dan juga cara penyediaan makanan tersebut. Sebab utama ialah bagaimana makanan tersebut dapat memberikan kesan kepada badan (Krishnan et al., 2017).

Sejak kebelakangan ini, kesedaran pengguna terhadap kepentingan keselamatan makanan, kesihatan, semulajadi, keseronokkan, kemudahan, maklumat dan isu etika seperti kemampunan, haiwan atau suasana yang tidak mesra terhadap makanan pengguna. Walaubagaimanapun, bukan hanya faktor agama yang memberikan motivasi terhadap penggunaan halal, bahkan kesihatan, kebersihan, persekitaran yang tidak mesra alam, hormat terhadap binatang dan isu sosial seperti identiti agama serta tahap terhadap akulturasi (proses sosial). Pengetahuan yang rendah, kesedaran dan kefahaman terhadap konsep halal di kalangan Muslim dan kilang-kilang produk halal memberikan kesan terhadap penghargaan kepada halal tersebut (Baharuddin & Kassim, 2016).

Berdasarkan beberapa ayat al-Quran, bahawa produk makanan halal adalah yang memenuhi syarat halal yang berlandaskan perundangan Islam. Sesuatu makanan itu jelas halal tatkala dibuktikan dan haram juga dibuktikan. Manakala permintaan untuk produk dan perkhidmatan halal meningkat di kalangan penduduk Islam, terutamanya orang Islam yang layak India dan Muslim yang dikenali sebagai Cape Melayu, yang terdiri daripada golongan budak Indonesia yang dibawa ke Cape ketika zaman kolonial berada di negara ini. (Bashir et al., 2019)

Kesedaran Terhadap Prinsip Halal

Konsep halal adalah perkara yang perlu dipegang oleh masyarakat muslim. Namun ia menjadi tarikan kepada golongan non Muslim atas beberapa sebab, antaranya ialah: penyediaan makanan yang bersih dan persekitaran yang selamat serta perlaksanaan proses penyembelihan mengikut syariat Islam. Walaubagaimanapun, tentang konsep halal di kalangan non Muslim perlu jelas dan berterusan. Kajian lanjut tentang persepsi golongan non muslim terhadap makanan halal perlu dilaksanakan. Ia dapat membuka minda mereka tentang pasaran produk halal sudah mencapai tahap dunia. Terdapat kajian yang dijalankan mengambil pandangan mengenai niat untuk beralih daripada produk tanpa label halal yang diperakui dalam pelbagai konteks pembelian, terutamanya dalam konteks produk makanan dan ubat-ubatan. (Aziz & Chok, 2013)

Persijilan Halal yang dikeluarkan oleh pihak Jabatan Agama Islam Malaysia (JAKIM) bermaksud pengakuan rasmi proses penyediaan, penyembelihan, pembersihan pengendalian dan sebagainya yang bersesuaian oleh badan yang ditubuhkan. Logo halal yang dikeluarkan secara rasmi oleh JAKIM perlu difahami dan diteliti.

Seterusnya, konsep halal dibincangkan sebagai standard di seluruh dunia. Oleh itu, makanan halal yang diperakui juga boleh memberi isyarat bahawa makanan mematuhi piawaian ketat dalam kebersihan. Terdapat bukti empirikal untuk menyokong premis bahawa orang bukan Islam prihatin tentang keselamatan makanan, yang secara positif mempengaruhi kebarangkalian sikap mereka terhadap produk halal. Lebih-lebih lagi, penemuan kajian mereka mencadangkan bahawa sikap terhadap makanan halal dan kawalan yang dirasakan adalah peramal penting. Selaras dengan teori TPB (Ajzen, 1985, 1991), persepsi makanan halal dalam konteks pembentukan halal oleh bukan Islam ditentukan oleh sikap peribadi yang positif, yang boleh mempengaruhi mereka niat untuk membeli makanan halal. (Aziz & Chok, 2013)

Jaringan sosial boleh memberikan pengetahuan yang sangat berharga kerana berbilion pendapat dinyatakan pada platform sedemikian setiap hari. Hal ini disebabkan oleh sifat afektif mereka. Pendapat sedemikian secara umumnya mudah difahami dan cepat bertindak. Kajian (Mostafa, 2018) menjelaskan bahawa 90% pengguna mempunyai keprihatinan besar tentang bahan makanan berlabel halal.

Tahap pendapatan lebih tinggi menyiratkan bahawa rakyat Malaysia lebih mampu untuk makan dan boleh mengamalkan tabiat pemakanan yang berpotensi merugikan kesihatan. Gaya hidup yang sibuk di kalangan penduduk bekerja menunjukkan bahawa majoriti mereka mempunyai masa yang kurang untuk menyediakan makanan mereka sendiri dan menggunakan makanan siap sedia atau makanan segera yang mungkin mengandungi kandungan garam, aditif dan bahan pengawet yang tinggi, atau bahan-bahan yang diubahsuai secara genetik organisma (GMO). (Asraf Mohd-Any, Shahnaz Mahdzan, & Siang Cher, 2014)

Integriti Dalam Penyediaan Makanan Halal

Integriti halal dalam makanan perlu wujud di kalangan umat Muslim. Amalan penyembelihan agama dalam hal ini membahas kelayakan halal dan setanding dengan sifat kepercayaan lain yang merujuk kepada kaedah pengeluaran dan bukannya ciri-ciri intrinsik produk. Bagi halal ia dikehendaki menggunakan kaedah Islam dengan syarat haiwan itu disembelih oleh seorang penyembelih Muslim. (Soon et al., 2017)

Pengeluar makanan pada hari ini dibentuk menjadi entiti yang lebih tersusun, yang dianggap sebagai pengilang besar, modal yang berintensif, pengeluar besar-besaran produk pukal dalam kelompok besar untuk kos rendah. (M. H. Ali et al., 2017)

Industri makanan halal di negara-negara ini (negara berbilang kaum dan bukan Islam) telah menguatkuasakan undang-undang untuk semua pengeluar makanan yang berniat untuk berdagang dalam pasaran makanan halal. Bagi meningkatkan kebolehgunaan dan keberkesanan mekanisme, pensijilan kompetensi diberikan berdasarkan firma. Bagaimanapun, sukar bagi firma untuk melangkaui pematuhan halal standard sukarela yang mahal untuk dilaksanakan dalam jumlah SC. (M. H. Ali et al., 2017)

Konsep makanan halal hanya ditakrifkan beberapa tahun yang lalu oleh sarjana Islam dengan melarang beberapa makanan. Walau bagaimanapun, produk racun perosak dan Makanan Modified Genetik (GMO) membawa perbincangan baru di kalangan negara-negara Islam dan negara bukan Islam. Namun, sesetengah negara yang bertanggungjawab dari pendekatan yang mengiktiraf halal konsep ini berbeza. Makanan yang diperlukan untuk pemakanan, kesejahteraan dan kecergasan fizikal dan makanan adalah sebahagian daripada budaya, sosial dan keagamaan. Islam adalah cara hidup yang harus dipatuhi oleh para pengikutnya. Makna halal yang dibenarkan, sah dan dibenarkan digunakan untuk memakan makanan mengikut Hukum Islam. Ia mewakili beberapa piawaian dan proses tetapi bukan sekadar alkohol yang dilarang, atau ubat-ubatan juga dengan keselamatan, kebersihan, kebolehpercayaan dan jaminan kualiti dalam cara ekonomi dan saintifik. Meningkatkan kesedaran terhadap konsep Halal dapat memperluas pasar makanan halal semasa baik secara nasional maupun antarabangsa (Aslan & Aslan, 2016).

Promosi Makanan Halal

Promosi dikenali juga sebagai komunikasi pemasaran, adalah salah satu dari empat Ps dalam campuran pemasaran. Campuran pemasaran dapat mempengaruhi kedudukan daya saing firma. Promosi adalah alat pemasaran yang berguna, yang mungkin mempengaruhi pembelian di kalangan pengguna.

Pembentukan budaya makanan dan pemakanan ini merangkumi rangkaian proses yang bermula dari farm to fork (lading ke garpu) di samping penglibatan pihak-pihak seperti pengguna (orang yang makan), pengusaha (penyedia makanan), premis makanan, pihak autoriti makanan dan seumpamanya. Maka, pemilihan makanan yang menepati hukum syarak dapat membantu pembinaan rohani dan jasmani yang baik. (Ramli & Jamaludin, 2016). Imam al-Ghazali mengatakan bahawa makanan yang halal itu dapat menambah cahaya iman dan membuat doa terkabul dan makanan yang haram akan menggelapkan hati.

Ayat al-Quran menjelaskan: "Wahai orang yang beriman, penuhilah (janji dalam) akad-akad itu. Dihalalkan bagi kamu (memakan) binatang ternakan, kecuali yang dibacakan (tentang pengharamannya) kepada kamu, bukan dalam keadaan kamu berburu ketika dalam ihram. Sesungguhnya, Allah menetapkan hukum menurut apa yang dikehendaki-Nya."

Kategori burung yang boleh dimakan: Ayam, puyuh, itik, angsa, burung merpati dan lain-lain. Manakala, kategori burung yang haram dimakan: Jenis burung yang ganas dan memiliki kuku yang tajam seperti burung helang, burung yang memakan bangkai dan burung yang tidak boleh dibunuh seperti burung belatuk dan burung walit (Rahim, Wan Abdullah, & Abdullah, 2015).

Kajian semasa berfokuskan kepada terminologi yang digunakan berpandukan kepada al-Quran dan al-Sunnah. Namun, dalam mempromosikan barangan halal juga perlu ditakrifkan sebagai pemasaran dan promosi jualan yang digunakan pada label makanan halal iaitu pada pembungkusan makanan halal. Ia direka untuk menarik pengguna agar dapat membeli dan tertarik terhadap produk yang dipamerkan. Promosi boleh terdiri daripada tawaran premium,

seperti hadiah dan pertandingan; sokongan selebriti; dan promosi kartun dan filem. Pada asasnya, promosi pemasaran mempunyai peranan tertentu dalam mewujudkan kesedaran jenama, menghasilkan sikap jenama yang menggalakkan, dan merangsang niat pembelian. (Aziz & Chok, 2013)

TERMINOLOGI HALAL DAN HARAM DALAM AL-QURAN

Syariat Islam dalam menghalalkan dan mengharamkan makanan selalu mempertimbangkan kemaslahatan dan kemudharatan (bahaya). Segala yang diharamkan pastilah mengandungi seratus peratus bahaya atau memuat unsur bahaya yang dominan. Demikianlah diantara keistimewaan syariat Islam, kerana datangnya dari sumber premier (daripada Al-Quran dan as-Sunnah).

Selain dua ayat yang telah dikemukakan di atas, ada beberapa ayat lain yang menggariskan dan menerangkan asas dan manhaj Islam dalam penetapan halal dan haramnya pada sesuatu makanan. Allah Azza wa Jalla berfirman:

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُم بِأَحْسَنَ صُورَتِكُمْ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ

Allahlah yang menjadikan bumi bagi kamu tempat menetap dan langit sebagai atap, dan membentuk kamu lalu memperelokkan rupamu serta memberikan kepada kamu rezeki dengan sebagian yang baik-baik [al-Mukmin/40:64].

Allah Azza wa Jalla berfirman:

وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

Dan di (Nabi Muhammad Shallallahu 'alaihi wa sallam) menghalalkan bagi mereka segala yang baik dan mengharamkan bagi mereka segala yang buruk [al-A'râf/7:157].

Syeikh Shaleh al-Fauzan menjelaskan mengenai manhaj Islam dalam menghalalkan dan mengharamkan yang menunjukkan salah satu keindahan Islam : 'Setiap barang yang thahir (suci lawannya najis), yang tidak berbahaya sama sekali, seperti biji-bijian, buah-buahan, Maka hukumnya adalah halal. Manakala setiap barang yang najis, seperti bangkai dan darah, atau barang yang mutanajjis (terkena najis) dan setiap barang yang mengandungi madharat (bahaya) seperti racun dan lainnya hukumnya haram (al-Ath'imah, 28). Dalil yang menunjukkan diperhitungkannya kesucian (tiada najisnya).

Firman Allah Azza wa Jalla:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ

Diharamkan bagimu (memakan) bangkai, darah daging babi [al-Mâidah/5:3]

Bangkai darah dan daging babi merupakan sejenis najis secara zat, dan ia adalah khabith (buruk).[6]

Al-Quran juga ada menjelaskan agar kita tidak meletakkan diri kita ke tempat kebinasaan. Sebagaimana yang dijelaskan di dalam al-Quran:

وَلَا تُقْلُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

Dan janganlah kamu menjatuhkan dirimu sendiri ke dalam kebinasaan [al-Baqarah/2:195]

Allah Azza wa Jalla berfirman:

وَلَا تَقْتُلُوا أَنْفُسَكُمْ

Dan janganlah kamu membunuh dirimu [an-Nisa/4:29]

Ayat-ayat ini menunjukkan bahawa segala yang buruk atau membahayakan adalah diharamkan untuk dimanfaatkan, Oleh itu, Manhaj Islam adalah amat mementingkan kemaslahatan kepada golongan Mukminin yang dapat melindungi jiwa, badan dan akal. Pada zaman Jahiliyyah penetapan halal dan haram merujuk kepada hawa nafsu dan taklid buta terhadap ajaran nenek moyang. Hal ini terjadi pada agama Nasrani, halal dan haram berdasarkan kehendak penganut agama mereka.

Maka jelas disini, seseorang Mukmin seharusnya mengutamakan syariat Islam yang diajarkan di dalam al-Quran dan as-Sunnah, ketika berhadapan dengan adat dan budaya yang mengharamkan. Setiap yang halal sudah jelas, begitu juga yang haram sudah jelas, maka antara kedua-duanya adalah mushtabihaat (perkara yang meragukan), الحلال بين والحرام بين وبينهما أمور

مشتبهات

Seterusnya, Allah taala mencela kaum musyrikin pada masa Jahiliyah yang menghalalkan bangkai yang telah diharamkan Allah Azza wa Jalla dan mengharamkan beberapa jenis binatang ternak yang dihalalkan oleh Allah taala, kerana mengikuti warisan budaya nenek moyang dan hawa nafsu mereka.

Firman Allah taala:

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِيَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ، وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ، وَكَثَرُوا لَا يَعْقِلُونَ ﴿١٠٣﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا، أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ

Allah sekali-kali tidak pernah mensyariatkan adanya bahirah, sâibah, washîilah dan hâm, akan tetapi orang-orang kafir membuat-buat kedustaan terhadap Allah, dan kebanyakan mereka tidak mengerti. Apabila dikatakan kepada mereka: “Marilah mengikuti apa yang diturunkan Allah dan mengikuti Rasul, mereka menjawab, Cukuplah untuk kami apa yang kami dapati bapak-bapak kami mengerjakannya”. Dan apakah mereka mengikuti juga nenek moyang mereka walaupun nenek moyang itu tidak mengetahui apa-apa dan tidak (pula) mendapat petunjuk? [al-Mâidah/5:103-104].

Bahaya Makanan Yang Haram

Kita digalakkan agar mengambil makanan yang halal dan menjauhi barangan yang haram. Hal ini berkaitan dengan kejernihan hati dan doa yang diterima. Namun, sebaliknya, sekiranya perkara yang haram diamalkan, maka ia menjadi penghalang doa dan ibadah diterima, seperti yang dijelaskan terhadap kaum Yahudi.

Firman Allah taala:

أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ، هُمْ فِي الدُّنْيَا خِزْيٌ، وَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾ سَمَاعُونَ لِلْكَذِبِ أَكَّالُونَ
لِلسُّخْتِ

Mereka itu (orang Yahudi) adalah orang-orang yang Allah tidak mahu mensucikan hati mereka. Mereka mendapat kehinaan di dunia dan di akhirat, serta mendapat siksaan yang besar. Mereka itu adalah orang-orang yang suka mendengar berita bohong, banyak memakan yang haram [al-Mâidah/5:41-42].

PENJELASAN TERMINOLOGI HALAL DALAM AL-SUNNAH

Rasulullah Shallallahu ‘alaihi wa sallam bersabda: Wahai manusia, sesungguhnya Allah itu Maha Baik, tidak menerima kecuali yang baik (saja), dan sesungguhnya Allah memerintahkan kepada kaum mukminin dengan yang diperintahkanNya kepada para rasul.

‘Iyadh bin Himar al-Mujâsyi Radhiyallahu anhu dari Rasulullah Shallallahu ‘alaihi wa sallam , beliau bersabda:

كُلُّ مَا نَحَلْتُهُ عَبْدًا حَلَالٌ وَإِنِّي خَلَقْتُ عِبَادِي خُنَفَاءَ كُلُّهُمْ وَإِنَّهُمْ أَتَتْهُمْ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَمْتُ عَلَيْهِمْ مَا أَخَلَلْتُ لَهُمْ

Allah berfirman: “Sesungguhnya setiap harta yang Aku berikan kepada hamba-Ku, maka itu adalah halal bagi mereka. Dan Aku menciptakan hamba-hamba-Ku dalam keadaan hanif (lurus). Lalu syaitan mendatangi mereka, dan menyeret (menyimpangkan) mereka dari agama mereka (yang lurus), serta mengharamkan atas mereka yang Aku halalkan bagi mereka”. [HR. Muslim hadits no.2865]>

Dalam Sunan Abu Dawud dalam Kitan al-Buyu` menyatakan perlunya kita menjauhi perkara-perkara yang syubhah:

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكَرِيَّا، عَنْ عَامِرٍ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: الْحَلَالُ بَيْنَ، وَالْحَرَامِ بَيْنَ، وَبَيْنَهُمَا مُشَبَّهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الْمُشَبَّهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ: كَرَاعٍ يَزْعَى حَوْلَ الْجَمَى، يُوشِكُ أَنْ يُوَاقِعَهُ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ جَمَى، أَلَا إِنَّ جَمَى اللَّهِ فِي أَرْضِهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ.⁵

[ت ٣/٣ م ٣] — باب في اجتناب الشبهات

٣٣٢٩ — حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، ثنا أَبُو شَهَابٍ، ثنا ابْنُ عَوْنٍ، عَنْ الشَّعْبِيِّ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: وَلَا أَسْمَعُ أَحَدًا بَعْدَهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْحَلَالَ بَيْنَ، وَإِنَّ الْحَرَامَ بَيْنَ، وَبَيْنَهُمَا أُمُورٌ مُشَبَّهَاتٌ». أَحْيَانًا يَقُولُ: «مُشَبَّهَةٌ» «وَسَأَضْرِبُ لَكُمْ فِي ذَلِكَ مَثَلًا، إِنَّ اللَّهَ حَمَى جَمَى وَإِنَّ جَمَى اللَّهِ مَا حَرَّمَ اللَّهُ وَإِنَّهُ مَنْ يَزْعَى حَوْلَ الْجَمَى يُوشِكُ أَنْ يُخَالِطَهُ وَإِنَّهُ مَنْ يُخَالِطُ الرِّيتَةَ يُوشِكُ أَنْ يَجْسُرَ».

(40/39) - بَابُ فَضْلِ مَنْ اسْتَبْرَأَ لِدِينِهِ (٤٠/٣٩)

52 - حَدَّثَنَا أَبُو نَعِيمٍ حَدَّثَنَا زَكَرِيَاءُ عَنْ عَامِرٍ قَالَ: سَمِعْتُ الثُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْحَلَالُ بَيْنَ وَبَيْنَ وَالْحَرَامُ بَيْنَ وَبَيْنَ وَمُشَبَّهَاتُ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ فَمَنْ اتَّقَى الْمُشَبَّهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِزُّهُ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ كَرَّاعٍ يَزْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يُوَاقِعَهُ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلَا إِنَّ حِمَى اللَّهِ [فِي أَرْضِهِ] مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ». [الحديث ٢٥ - طرفه في: ٢٠٥١]. [م = ك = ٢٢، ب = ٢٠، ح = ١٥٩٩، ا = ١٨٣٩٦ و ١٨٤٠٢].

Berdasarkan hadith yang dinyatakan di atas, jelas membuktikan bahawa perkara halal sudah jelas begitu juga perkara yang haram sudah jelas dinyatakan di dalam al-Quran. Sebagai seorang muslim, kita yang menentukan pemilihan makanan halal atau haram. Dalam hadith tersebut tidak memfokuskan terhadap makanan halal sahaja, bahkan melihat kepada setiap sudut halal, seperti urusan jual beli, perbankan, insurans, penggunaan barangan kecantikan, halal dalam bidang perhotelan, pinjaman loan dari bank untuk rumah dan sebagainya.

Sesuatu ibadah yang tertolak, dijelaskan dalam sabda Nabi s.a.w.:

وَحَدَّثَنِي أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أَبُو أَسَامَةَ، حَدَّثَنَا فَضِيلُ بْنُ مَرْزُوقٍ، حَدَّثَنِي عَدِيُّ بْنُ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَيُّهَا النَّاسُ، إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ: يَا أَيُّهَا الرُّسُلُ كُلُّوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا، إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ" [المؤمنون: 51] وَقَالَ: يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُّوْا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ [البقرة: 172] ثُمَّ ذَكَرَ الرَّجُلُ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ، يَا رَبِّ، يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغَدِيَّ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لِذَلِكَ؟

Maksudnya: Abu Hurairah meriwayatkan bahawa Nabi s.a.w. bersabda: Wahai manusia, sesungguhnya Allah itu Maha baik, Dia tidak menerima kecuali hal yang baik-baik. Sesungguhnya, Allah memerintahkan orang yang beriman sebagaimana ia memerintahkan kepada para Rasul. Allah berfirman: "Wahai para Rasul, makanlah dari sesuatu yang baik-baik, lakukanlah amalan yang soleh. Sesungguhnya, Aku Maha Mengetahui terhadap apa yang kalian lakukan". Dan firmanNya: "Wahai orang-orang yang beriman, makanlah hal yang baik-baik dari apa yang kami rezekikan kepadamu". Kemudian, Nabi menyebutkan seseorang yang jauh perjalanannya dan rambutnya yang kerap berdoa dengan menadahkan tangannya ke langit sambil berkata: "Wahai Tuhan, wahai Tuhan". Sedangkan makanan, minuman dan pakaiannya adalah sesuatu yang haram. Mana, bagaimanakah doanya termakbul?

Ancaman neraka juga dijelaskan oleh Nabi s.a.w.:

إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ لَحْمٌ وَدَّمَ نَبَتًا عَلَى سُخْبِ النَّارِ أَوْ لَى بِهِ

Maksudnya: Sesungguhnya, tidak masuk syurga daging dan darah yang tumbuh dari sesuatu yang haram, namun, neraka lebih layak untuknya.

KESIMPULAN

Kajian semasa adalah berkisar tentang terminologi halal dalam al-Quran dan al-Sunnah. Kajian semasa ini merangkumi isu halal iaitu dari segi makanan dan minuman, perhotelan, penyembelihan, perbankan, barangan kosmetik, urusan jual beli bank dan seumpamanya. Kesedaran terhadap konsep halal perlulah didalami agar pengetahuan yang ada dapat dicernakan dalam semua aktiviti yang dijalankan. Bagi golongan Muslim, haruslah berasa bangga bahawa peluang meyebar konsep halal dalam segenap sudut kehidupan dapat dilaksanakan. Manakala golongan non-Muslim juga turut merebut peluang pelaksanaan konsep halal dalam perniagaan mereka. Sistem halal sudah diterima oleh kebanyakan masyarakat dunia. Namun, perlu disebar lagi ke seluruh pelusuk dunia.

PENGHARGAAN:

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Peranan Mujahadah Dalam Terapi Psiko Spiritual: Analisis Terhadap Model Rawatan Penagihan Dadah Berlandaskan Quran dan Sunnah

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ABSTRAK

Isu penagihan dadah ini berterusan dan tidak menunjukkan pencapaian yang memberangsangkan walaupun telah diisytiharkan sebagai musuh Negara. Penagihan dadah dianggap salah satu ancaman kepada keselamatan Negara dan usaha membendung gejala penagihan dadah dan pemulihan dadah melibatkan kos yang sangat tinggi dan tidak bersifat produktif. Masalah “penagih relaps” yang tinggi dan menunjukkan trend peningkatan menggambarkan bahawa proses pemulihan dadah yang sedia ada masih belum cukup berkesan. Terapi psiko spiritual didapati berkesan dalam pencegahan dan rawatan ketagihan dadah serta dapat mengatasi penagihan relaps dan dipraktikkan di beberapa pusat rawatan dadah kerajaan dan juga swasta. Salah satu komponen terpenting dalam terapi psiko spiritual ialah konsep ‘Mujahadah’. Setiap institusi rawatan dadah mempunyai pendekatan ‘Mujahadah’ tersendiri. Sekiranya kepelbagaian dalam perlaksanaan ‘Mujahadah’ ini jika dapat disatukan akan melahirkan model ‘Mujahadah’ yang terbaik dalam pemulihan penagih dadah. Objektif utama kajian yang dijalankan adalah untuk meneliti kaedah perlaksanaan elemen ‘Mujahadah’ dalam konteks pemulihan penagih dadah. Justeru satu kajian kualitatif dijalankan di lima pusat rawatan dadah terpilih. Data diperolehi melalui analisis teks, temu bual dan observasi perlaksanaannya di CCRC Tiang Dua, CCRC Sungai Ruan, Pondok Remaja Inabah Negeri Sembilan, Teratak Tautan Kaseh Murabbi, dan Persatuan Pengasih Malaysia. Kajian mendapati bahawa perlaksanaan ‘Mujahadah’ terbahagi kepada tiga bahagian (i) *Takhalli* [Pembersihan], (ii) *Tahalli* [Pengisian] dan (iii) *Tajalli* [Pengukuhan]. Proses ‘Mujahadah’ dalam kalangan pelatih sangat berkait rapat dengan sistem sokongan dan ilmu teras

agama. 'Mujahadah' juga perlu dijalankan dengan proses "Muraqabah al-Nafs" dan "Riyadhah al-Nafs" yang berterusan.

Kata Kunci: Mujahadah, Rawatan Pemulihan Dadah, Psiko Spiritual, *Tazkiyah al-Nafs*

PENDAHULUAN

Isu penagihan dadah merupakan antara masalah global yang amat rumit untuk diselesaikan dan merupakan ancaman kepada keselamatan negara (Othman, Idris, & Druis, 2015). Kekusutan masalah tersebut yang berlarutan semenjak sekian lama ditambah dengan isu penagih berulang atau "penagih relaps". Ini memberi gambaran bahawa proses rawatan dan pemulihan sedia ada belum sampai ke tahap yang memuaskan. Usaha pemulihan penagih dadah melibatkan kos yang sangat tinggi mencecah kos RM1.56 bilion pada tahun 2010-2014 (Maklumat Dadah 2014, 2014). Meskipun begitu statistik penagihan dadah menunjukkan peningkatan 4.26% (Maklumat Dadah 2014, 2014). Jumlah penagih dadah benar-benar sembuh selepas melalui rawatan dan program pemulihan, begitu kecil berbanding dengan penagih berulang. 90% daripada 100 penagih dadah berulang dalam tempoh lima tahun pemulihan dadah (Wan Mahmood Pawanteh, 1988). Jabatan Kebajikan Masyarakat mendapati hanya 37% daripada bekas penagih dadah benar-benar sembuh daripada penagihan dadah (Seghatoleslam et al., 2015).

Situasi ini menimbulkan keraguan terhadap keberkesanan pusat pemulihan dadah yang disediakan (Othman et al., 2015, Mokhtar Bin Mohammed, 1997). Senario ini jelas menggambarkan keperluan untuk model yang lebih berkesan dalam merawat dan memulihkan penagih dadah. Adam, Wan Ibrahim, Ahmad, & Sudirman (2011) melalui kajian yang mereka jalankan mendapati bahawa perlunya kepada kaedah alternative dalam proses pemulihan dadah konvensional sedia ada yang dijalankan oleh pihak kerajaan. Kerajaan menyedari bahawa program pemulihan dadah, pendidikan keluarga dan terapi spiritual berkesan dalam pencegahan dan rawatan ketagihan (Seghatoleslam et al., 2015). Justeru, terdapat beberapa NGO dan institusi persendirian mengintegrasikan rawatan pemulihan penagihan dadah dengan menggunakan pendekatan spiritual.

Terapi psiko-spiritual berasaskan ajaran Islam dikenal pasti berkesan dalam pemulihan dadah dan mengatasi penagihan. Beberapa pusat rawatan yang menggunakan kaedah terapi psiko-spiritual berasaskan ajaran Islam dikenal pasti menunjukkan kejayaan yang memberangsangkan (Sudirman Abdul Fatah, 2009; Khalid, 2008; Sabir Abdul Ghani & Adam, 2014; Muhamad Rozi Mustafha, 2011; Rashid, 2004; Fadzli Adam, 2011). Beberapa pusat pemulihan penagih dadah kerajaan dan swasta telah menggunakan pendekatan terapi psikospiritual Islam secara meluas. Sebagai contoh, pusat pemulihan penagihan dadah milik kerajaan seperti di CCRC Sungai Ruan Raub Pahang, CCRC Tiang Dua, Melaka. Ianya berteraskan kepada model Inabah. Manakala pusat rawatan swasta di jalankan di Teratak Tautan Kaseh Murabbi, Sg Petani, Kedah. Baytul Taubah, Kelantan, Inabah di Kuala Terengganu dan beberapa pusat lain. Kesemua program rawatan tersebut melaporkan hasil yang positif jika dibandingkan dengan pendekatan konvensional.

Terapi Psikospiritual Dalam Rawatan Dadah

Terapi Psikospiritual meskipun masih baru di Malaysia namun ianya telah mula diterima dan digunakan di barat dengan meluas dalam merawat golongan bermasalah seperti penagihan dadah dan kepincangan akhlak. Pendekatan terapi psikospiritual Islam didapati berkesan dalam merawat penyakit moral, mental, fizikal, mahupun spiritual. Ianya selaras dengan pengalaman orang soleh dan alim ulama kerohanian Islam terulung (M. Hamdani Bakran Adz-Dzaky, 2001). Beberapa pusat rawatan masalah akhlak didapati telah menggunakan pendekatan psikospiritual Islam dalam proses pemulihan. Sebagai contoh teknik yang dijalankan di Sahabat Iman dan Insan Malaysia (SIDIM) dan Pusat Kebajikan Darul Islah Selangor (PERKID). Secara umumnya, penggunaan terapi psikospiritual telah digunakan dalam rawatan penyembuhan pelbagai konflik kejiwaan, emosi dan pemikiran manusia yang dijalankan (Mohd Rushdan Muhd Jailani & Ahmad Bukhari Osman, 2015; Setiyo Purwanto, 2016; Dewi Ainul Mardiyah, 2016; Nurul Husna Mansor & Fakhrul Adabi Abdul Kadir, 2013; Khairul Hamimah Mohamad Jodi, Mohd Afifuddin Mohamad & Azizi Che Seman, 2014; Fadzli Adam, 2011). Pendekatan psikospiritual didapati berkesan dalam memulihkan golongan yang berhadapan isu moral (Zuraidah, Che Zarrina & Chang, 2018).

Selain itu, terdapat usaha mengintegrasikan terapi psikospiritual Islam dalam modul rawatan dan rehabilitasi berasaskan Therapeutic Community. Dalam aspek Terapi Psikospiritual beberapa prinsip dan aplikasi digunakan iaitu: [i] Aplikasi taubat terpimpin; [ii] Aplikasi penyucian nafsu dan jiwa; [iii] Aplikasi penyerahan diri kepada Tuhan; [iv] Aplikasi mengenali hakitan diri dan erti kehidupan; [v] Aplikasi beramal dengan nilai-nilai mulia (Mohd Rushdan Muhd Jailani & Ahmad Bukhari Osman, 2015). Kajian Setiyo Purwanto (2016), menggunakan terapi psikospiritual dengan menggunakan tiga pendekatan dalam model terapi psikospiritual, iaitu: [i] Kesedaran (*Spiritual Conscious Therapy*), [ii] Pasrah kepada Allah (*Surrender Relaxation*), [iii] *Spiritual Self Hypnosis*. Beberapa pendekatan terapi psikospiritual lain turut digunakan seperti teknik, [i] Berpuasa, [ii] Mengasingkan diri, [iii] Adab, [iv] Mengingat Tuhan dan (v) Mengingat Kematian. Namun keberhasilan kaedah ini sangat bergantung kepada tahap kepercayaan agama seseorang (Dewi Ainul Mardiyah, 2016).

Tahap kepercayaan seseorang terhadap agama bukan sahaja melibatkan aspek kerohanian tetapi ianya berkait rapat dengan [i] Pengukuhan akidah dan keimanan kepada Allah, [ii] Penghayatan ibadah Islam, [iii] Menyemai benih-benih akhlak Islam, dan diikuti dengan aspek khusus yang berkaitan dengan masalah yang dihadapi. Dalam aspek penyakit salah laku seksual contohnya, [iv] aspek saranan pernikahan, dan [v] pendidikan seks berteraskan Islam perlu diterapkan (Nurul Husna Mansor & Fakhrul Adabi Abdul Kadir, 2013). Dari sudut aplikasi pula terapi psikospiritual dijalankan dalam tiga fasa pemulihan iaitu; [i] Pengenalan asas fardu ain selama 6 bulan [ii] Penekanan kepada pembentukan sahsiah diri selama 6 hingga 7 bulan [iii] Pembelajaran agama Islam dengan lebih mendalam, selain latihan kemahiran dan terapi mental bagi persiapan sebelum mereka keluar dari institusi latihan (Khairul Hamimah Mohamad Jodi, Mohd Afifuddin Mohamad & Azizi Che Seman, 2014).

Pembinaan kekuatan kerohanian yang bertunjangkan akidah dan amalan ibadah serta pelaziman ayat Quran dan Sunnah *ma'thurah* menjadikan bekas penagih mempunyai kekuatan dalaman, sekaligus dapat mengelakkan diri dari terjebak dengan penagihan 'relaps'. Diketahui bahawa Quran dan Sunnah kaya dengan aspek pemulihan terhadap kepincangan hidup umat manusia sejagat. Firman Allah (Al-Isra': 82): "*Dan Kami turunkan dari al-Qur'an suatu yang menjadi penyembuh dan rahmat bagi orang-orang yang beriman*". Justeru difahami bahawa Quran boleh dijadikan penawar kepada penyakit yang dihadapi oleh manusia sama ada penyakit secara fizikal mahupun berbentuk rohani. Ia meliputi penyakit yang dihadapi berbentuk mental dan kerohanian,

konflik kejiwaan, emosi dan pemikiran yang dihadapi oleh individu bermasalah (Mohd Rushdan Mohd Jailani & Ahmad Bukhari Osman, 2015).

Program pemulihan yang dianjurkan perlu mempunyai unsur kerohanian seperti bimbingan ilmu agama dan pemantapan akidah secara berterusan (Hushim Salleh, 2018). Usaha untuk membimbing golongan bermasalah haruslah mempunyai revolusi insaniah dan spiritual yang total dan sokongan dari badan-badan bukan kerajaan dalam menuntun golongan ini kembali ke pangkal jalan (Rozi Zakaria, 2003).

Model terapi psikospiritual Islam dalam penyucian jiwa (*Tazkiyah al-Nafs*) oleh Syeikh Abdul Qadir Al-Mandili diformulasikan kepada empat peringkat iaitu; [i] Kawalan Anatomi Jasmani Manusia, [ii] Penyingkiran Elemen Negatif (*takhalli*); [iii] Penerapan dan Pemantapan Sifat Positif (*tahalli*) dan [iv] Penstabilan dan Penyerahan Diri (*tajalli*) (Che Zarrina Sa'ari & Nor Azlinah Zaini, 2016). Keempat-empat peringkat ini dilaksanakan dalam kerangka *Mujahadah al-Nafs* (melawan hawa nafsu).

Peranan Mujahadah Dalam Terapi Psikospiritual

Perkataan *Mujahadah* berasal dari istilah Arab iaitu [المجاهدة] serta merupakan kata nama terbitan kepada [جاهد] dengan *wazân* [مفاعلة] dan berasal dari kata dasar [الجهد]. Menurut al-Muʿjam al-wasit, ia membawa makna [المشقة] iaitu **kesukaran** (Anis et al. t.th.: 1: 571). Manakala Ibn Manzûr (1990: 3: 135) menjelaskan bahawa ianya bermaksud “berlebihan dan berhabis-habisan dengan mengorbankan segala kemampuan dan tenaga”. Perkataan ini telah dimelayukan penggunaannya. Kamus Dewan (Dewan Bahasa dan Pustaka 1994: 839) memberi dua definisi bagi perkataan *Mujahadah*. Pertama; “Perang atau perjuangan untuk mempertahankan agama Islam”. Kedua; Jihad atau perjuangan melawan hawa nafsu. *Mujahadah* dalam kontek psikospiritual merujuk maksud yang kedua, iaitu melawan tuntutan hawa nafsu.

Perkataan *mujahadah* menurut istilah syarak, di dalam Kitâb al-Taʿrifât dengan: “Memerangi hawa nafsu yang menyeru ke arah keburukan kepada mentaati syarak, iaitu memaksa hawa nafsu dengan susah-payah melaksanakan tuntutan syarak” (al-Jurjâni, 1998: 142). Ia selari dengan sabda Rasulullah a.s: (المجاهد من جاهد نفسه بنفسه) bermaksud: Pejuang (Mujahid) itu adalah orang yang melawan hawa nafsunya sendiri (al-Tarmidhi t.th.: 5: 250).

Definisi tersebut dapat difahami bahawa *mujahadah* merupakan usaha bersungguh-sungguh untuk mendidik jiwa atau diri ke arah ketaatan kepada Allah dan meninggalkan laranganNya. Iaitu berlakunya proses penentangan atau perlawanan di antara individu muslim dengan nafsu yang terletak di dalam dirinya. Dengan kata lain, menundukkan hawa nafsu yang cenderung ke arah kejahatan kepada kecenderungan ke arah kebaikan. Kejahatan dan maksiat yang dilakukan oleh seseorang dapat menyebabkan jiwanya kotor. Jiwa yang kotor sering mendorong pemiliknya ke arah perkara yang keji dan sesat. Justeru, Allah menutus para rasul kepada umat sejagat untuk membersihkan jiwa manusia daripada segala bentuk kepincangan, serta mengembalikannya kepada fitrah yang sebenar (Abū Fāris 2000: 12). Ianya dibuktikan melalui firman Allah s.w.t berfirman: (لقد مَنَّ الله على المؤمنين إذ بعث فيهم رسولا من أنفسهم يتلو عليهم آياته) (ويزكيهم ويعلمهم الكتاب والحكمة وإن كانوا من قبل لفى ضلل مبين), Maksudnya: Sesungguhnya Allah telah mengurniakan (rahmatNya) kepada orang yang beriman, setelah ia mengutuskan dalam kalangan

mereka seorang rasul dari bangsa mereka sendiri, yang membacakan kepada mereka ayat-ayat Allah (kandungan al-Quran yang membuktikan keesaan Allah dan kekuasaanNya), dan membersihkan mereka (daripada iktiqad yang sesat) serta mengajarkan mereka kitab Allah (al-Quran) dan hikmah (pengetahuan yang mendalam mengenai hukum-hukum syariah), dan sesungguhnya mereka sebelum (kedatangan nabi Muhammad) itu adalah dalam kesesatan yang nyata. (Surah ĀL -Imrān 3 :164).

Ibn Abbas r.a menjelaskan bahawa lafaz (ويزكّهم) di dalam ayat di atas menunjukkan bahawa ayat Quran yang dibacakan kepada seseorang dapat menjadikan hati individu tersebut bersih dengan sebab masuknya Iman (al-Qurtubi, 1996). Bahkan menurut al-Tibiy, bacaan Quran dapat membersihkan hati mereka dari kekotoran kufur, segala najis pancaindera setelah terpalit dengan perkara haram serta segala bentuk kekejian (al-Tibiy, 2013). Ini menjelaskan bahawa hati manusia dapat dibersihkan daripada kekotoran hati berikutan perlakuan kufur, maksiat dan juga perkara keji melalui bacaan Quran dan beramal dengan sunnah Rasulullah.

Kepentingan Mujahadah Dalam Proses Terapi Psikospiritual

Merujuk kepada teks Quran dan Sunnah diketahui bahawa manusia dituntut untuk melakukan mujahadah sebagaimana tuntutan jihad. Selain daripada membersihkan jiwa, mujahadah dapat menghasilkan beberapa kesan berikut:

(a) Mendapat hidayah daripada Allah, Allah berfirman di akhir surah al-cAnkabut: (والذين جاهدوا فينا لنهدينهم سبلنا) Maksudnya: Orang-orang yang bermujahadah pada jalan kami akan kami berikan mereka petunjuk kami (Surah al-cAnkabut 29: 69). Ibn 'Atiyyah menjelaskan bahawa ayat ini diturunkan di Mekah (Al-Shaukāni t.th: 4: 212), bahkan menurut Imam al-Suddi bahawa ayat ini diturunkan sebelum difardukan jihad bersenjata sebagaimana yang terkenal selepas peristiwa Hijrah ke Madinah (al-Qurtubi 1967: 13: 360). Sebelum peristiwa hijrah, jihad bersenjata belum di syariatkan. Justeru, dapat difahami bahawa ayat ini menjurus kepada arahan bermujahadah melawan hawa nafsu dalam menegakkan syariat Islam di dalam diri. Individu yang mendapat hidayah dapat melakukan apa yang diperintahkan oleh Allah dan meninggalkan laranganNya. al-Māwardi (t.th: 4: 69) menjelaskan bahawa Mujahadah memberi pengertian: (i) peperangan menghadapi orang kafir, (ii) memerangi hawa nafsu, (iii) bersungguh-sungguh melakukan ketaatan dan meninggalkan larangan, (iv) Melawan nafsu untuk bertaubat daripada segala dosa-dosa.

Seseorang penagih dadah yang melakukan mujahadah dengan betul akan memperoleh kekuatan dana kesabaran untuk melakukan ibadah serta meninggalkan maksiat yang di dorong oleh hawa nafsu, termasuk penagihan dadah (al-Khazin. t.th 4: 200).

(b) Mendapat kejayaan dalam kehidupan dunia dan akhirat, ini berdasarkan kepada Firman Allah SWT dipenutup surah al-'Imrān: (يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ). Maksudnya: Wahai orang-orang yang beriman, bersabarlah kamu (dalam menegakkan agama Allah), dan kuatkan kesabaran kamu dalam perjuangan menghadapi musuh (hawa nafsu) dan tetap teguhlah kamu (dalam barisan perjuangan) dan bertakwalah kamu kepada Allah moga-moga kamu mendapat kemenangan [Surah al-Imran 3: 200].

Ahli tafsir menjelaskan membawa ayat ini ke arah perintah mujahadah, dan bukannya berhubung jihad peperangan sebagaimana zahir ayat, kerana ini berdasarkan kepada penjelasan oleh Abu Salamah bin 'Abd al-Rahmān bahawa perkataan رابطوا dalam ayat tersebut bukanlah bermaksud '*al-Ribāt*' peperangan, iaitu (ملازمة الثغور) yang bermaksud "kawalan pintu masuk daripada pencerobohan musuh". Di zaman Rasulullah tidak terdapat peperangan yang mempunyai "*al-Ribāt*" sebagaimana yang dimaksudkan (Al-Shaukani, t.th. j1, p 526.) Imam al-Qurtubi (1996) menjelaskan bahawa ayat ini mengandungi galakan dan perintah untuk bersabar terhadap dorongan syahwat dalam ketaatan kepada Allah. Ayat ini sebagai satu "perintah agar sentiasa menahan nafsu (mujahadah) daripada syahwat (jahat)". Individu yang bersabar dalam bermujahadah akan mendapat kejayaan.

(c) Mujahadah memberi faedah baik terhadap individu yang mengamalkannya. Ia berdasarkan kepada firman Allah di awal surah al-'Ankabut (ومن جهد فإنما يجهد لنفسه إن الله لغني عن العالمين) Maksudnya: Barang siapa yang berjihad, maka sesungguhnya jihadnya itu untuk dirinya. Sesungguhnya Allah itu benar-benar Maha Kaya (tidak memerlukan sesuatu) dari semesta alam (Surah al-'Ankabut 29: 6.) Pengarang tafsir Sofwah al-Tafāsīr Mohammad 'Ali Sabūnī (1996) berpendapat bahawa ayat ini berkaitan dengan mujahadah bukannya jihad peperangan, maka faedah daripada mujahadahnya itu dinikmati oleh dirinya sendiri.

METODOLOGI KAJIAN

Kajian kualitatif dijalankan bagi mengenalpasti peranan konsep mujahadah dalam terapi psikospiritual bagi pemulihan penagih dadah di beberapa pusat rawatan dadah di Malaysia. Bagi mendapatkan maklumat menyeluruh berhubung kajian yang dijalankan tiga metode kajian digunakan sebagaimana berikut:

(a) Metode Kajian Kepustakaan / Analisis Dokumen;

Metode ini digunakan bagi mengumpul maklumat daripada sumber sekunder yang berbentuk sorotan literatur daripada jurnal, prosiding, tesis prasiswazah yang berkaitan dengan tajuk kajian. Hasil kajian kepustakaan ini menjadi landasan asas kepada kajian yang berikutnya bagi mendapatkan maklumat yang tepat. Data berkaitan dengan pencirian kaedah terapi dan penggunaan ayat Quran dan Hadis menjadi fokus utama.

(b) Metode Observasi/ Pemerhatian;

Metode ini digunakan bagi mendapatkan maklumat primer secara langsung berhubung aspek mujahadah dalam terapi psikospiritual yang menggunakan ayat Quran dan Hadis. Bagi tujuan tersebut beberapa siri lawatan ke pusat pemulihan penagih dadah terpilih diadakan. Lima pusat pemulihan dipilih sebagai pusat kajian iaitu,

- i. Pondok Remaja Inabah, Labu, Negeri Sembilan
- ii. Rumah Pengasih, Persatuan Pengasih Malaysia, Kuala Lumpur.
- iii. Cure & Care Rehabilitation Center (CCRC) Sungai Ruan, Raub, Pahang
- iv. Cure & Care Rehabilitation Center (CCRC) Tiang Dua Melaka
- v. Teratak Tautan Kaseh Murabbi, Sungai Petani, Kedah

Pemilihan kawasan kajian berdasarkan kepada perbezaan latar belakang dan kaedah yang digunakan supaya dapat menerima kepelbagaian dalam bentuk terapi. Observasi dilakukan secara

berstruktur berdasarkan kepada objektif kajian iaitu berkaitan dengan latar belakang penagih dan kaedah yang digunakan

(c) Metode Temubual

Metode temu bual separa berstruktur dan tidak berstruktur digunakan bagi mendapatkan maklum balas daripada pengendali pusat terapi, peserta yang menerima rawatan, petugas dan ibu bapa tentang kaedah terapi yang digunakan khususnya berkaitan dengan ayat Quran dan Hadis terpilih.

Model Pelaksanaan Mujahadah Dalam Terapi Psikospiritual Dalam Pemulihan Penagihan Dadah

Mujahadah jika dinilai dari kerangka besar terapi psikospiritual, adalah merupakan proses penyucian jiwa (*Tazkiah al-Nafs*) daripada perkara yang mengotorkan jiwa. Kekotoran jiwa berpunca daripada perbuatan yang menimbulkan dosa hasil tindak tanduk pancaindera manusia. Hati yang kotor lebih cenderung untuk mengikut kehendak hawa nafsu, sedangkan hawa nafsu manusia lebih terdorong kepada kejahatan dan dosa. Allah berfirman (إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ) (إِلَّا مَا رَحِمَ رَبِّا) Maksudnya: sesungguhnya nafsu manusia itu sangat menyuruh melakukan kejahatan, kecuali orang-orang yang telah diberi rahmat oleh Tuhanku (maka terselamatlah ia dari hasutan nafsu itu. (Surah Yusuf, 12:53). Dosa yang mengotori hati akan menghalang seseorang untuk disinari oleh hidayah bahkan bertindak memusuhi kebenaran (Ibn Kathir, 1999, j.8, h.830). Keadaan ini digambarkan oleh Quran di dalam surah al-Mutafifin (83: 10-14): (وَيَوْمَئِذٍ يَوْمِئِذٍ لِلْمُكَذِّبِينَ * إِذَا تَتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ * كَلَّا بَلْ رَانَ عَلَىٰ الَّذِينَ يُكْذِبُونَ يَوْمَ الدِّينِ * وَمَا يُكْذَبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ * إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ * كَلَّا بَلْ رَانَ عَلَىٰ الَّذِينَ يُكْذِبُونَ يَوْمَ الدِّينِ * وَمَا يُكْذَبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ) (فَلَوْ هُمْ مَّا كَانُوا يَكْسِبُونَ) Mafhumnya: Kecelakaan besar, pada hari itu, bagi orang-orang yang mendustakan -10- Iaitu mereka yang mendustakan hari pembalasan -11- Dan tiada yang mendustakannya melainkan tiap-tiap orang yang melampaui batas (kebenaran), lagi amat derhaka! -12-. (Sehingga) apabila dia dibacakan kepadanya ayat-ayat Kami, dia berkata: Ini ialah dongeng orang-orang dahulu kala! -13- Sebenarnya! (Ayat-ayat Kami itu tidak ada cacatnya) **bahkan mata hati mereka telah diselaputi kekotoran (dosa), dengan sebab (perbuatan kufur dan maksiat) yang mereka kerjakan.**

Justeru, mujahadah umpama mesin pembersih hati daripada kekotoran. Ia membersihkan hati para menagih daripada dosa sehingga hatinya bersih dan mudah untuk menerima kebaikan lantas melakukannya. Serentak dengan itu, menjadikan pendinding kepada keburukan dan kejahatan yang mengundang dosa. Kebiasannya penagih dadah merupakan individu yang bergelumang dengan dosa berikutan pengambilan najis dadah. Jiwa yang sudah terbiasa melakukan kebaikan akhirnya dapat melazimi dirinya dengan kebaikan serta terhindar daripada dosa dan maksiat. Bagi seorang penagih tegar, proses mujahadah yang berterusan dapat menghindarkan diri dari terjebak kembali ke lembah penagihan dadah.

Berdasarkan kepada model terapi psikospiritual Islam dalam penyucian jiwa (*Tazkiyah al-Nafs*) oleh Syeikh Abdul Qadir Al-Mandili proses mujahadah meliputi empat peringkat (Che Zarrina Sa'ari & Nor Azlinah Zaini, 2016), iaitu;

[i] **Kawalan Anatomi Jasmani Manusia**, proses ini melibatkan kawalan terhadap penagih daripada berterusan dalam persekitaran yang membolehkannya melakukan penyalahgunaan dadah. Ianya juga menghalang penagih mendapatkan bekalan dadah, dan dipengaruhi oleh faktor

pendorong kepada penagihan dadah. Justeru, kajian mendapati bahawa kesemua 6 pusat rawatan dadah menggunakan terapi psikospiritual mengaplikasikan konsep kurungan dan kawalan keselamatan ketat (Saiful Amri, et al., 2019).

[ii] **Penyingkiran Elemen Negatif (*takhalli*)**; Diperingkat *takhalli* ialah proses membuang semua kehendak-kehendak nafsu yang rendah dan dilarang oleh Allah. Secara khusus dalam aspek penagihan dadah. Penagih perlu menanam kebencian terhadap dadah dari dalam jiwa mereka. Dalam masa yang sama berazam untuk tidak kembali untuk menyalahgunakan dadah.

Perlaksanaan mujahadah dalam peringkat *takhalli* berlangsung melalui pendekatan tasawwuf di Pondok Inabah (N. Sembilan), CCRC Tiang Dua (Melaka) dan CCRC Sungai Ruan (Pahang). Justeru terdapat amalan zikir-zikir khusus dan doa tertentu damalkan secara rutin. Penghayatan kepada pengertian doa dan zikir di beri penekanan di CCRC Tiang Dua Melaka, dan didapati dapat menambahkan lagi kesannya terhadap pelatih. Pengasih (Kuala Lumpur) dan Murabbi (Kedah) tidak menggunakan pendekatan tasawuf, namun peranan rakan pelatih dalam proses mujahadah banyak di tekankan khususnya dalam membuat teguran dan dorongan. Manakala perlaksanaan mujahadah di Teratak Tautan Kaseh Murabbi, Sungai Petani, Kedah dipantau rapat oleh guru pembimbing (*murabbi*) dan *murabbi* memperuntukkan banyak masa bersama pelatih dan tinggal bersama pelatih di dalam satu bangunan. Pendekatan tersebut memberi kesan yang kuat terhadap pelatih. Walaupun begitu, aspek pembangunan jiwa tetap diberi penekanan seperti pembersihan sifat kufur nikmat, tidak bersyukur, pamarah, bengis, putus asa, tamak, hasad dan sifat-sifat tercela seumpamanya.

[iii] **Penerapan dan Pemantapan Elemen Positif (*tahalli*)**; Peringkat *Tahalli* melibatkan usaha memperkayakan jiwa dengan elemen positif. Secara khusus berkaitan dengan perlaksanaan tuntutan syarak dan memperbaiki tahap perlaksanaannya. Hati pelatih perlu segera diisi dengan amalan-amalan wajib dan sunat yang boleh memberi kesan positif terhadap hati.

Pelatih diberi penekanan dalam mendirikan solat fardu lima waktu secara berjemaah, solat sunat seperti solat tahajjud, solat hajat, solat taubat, solat witir, solat ashra', solat dhuha. Amalan solat sunat diberi penekanan bahkan dimestikan setiap hari atau pada hari yang ditetapkan di 4 buah pusat rawatan dadah kecuali di Persatuan Pengasih. Penekanan diberikan hanya pada solat Fardu secara berjemaah dan solat sunat Qabliyyah dan Ba'diyyah sahaja. Pelatih juga diwajibkan untuk berpuasa wajib dan digalakkan untuk berpuasa sunat. Penekanan diberikan dalam aspek membaca al-Quran dan mempelajari kaedah bacaan al-Quran yang betul. Bahkan penagih diwajibkan menghafal beberapa surah lazim daripada al-Quran. Selain itu, aspek pembelajaran ilmu asas dalam agama juga diberi penekanan khusus secara berkala dan berstruktur.

Jiwa pelatih diterapkan dengan sifat-sifat terpuji seperti syukur, tawakkal, sabar, redha, merendah diri, serta akhlak mulia. Peringkat *tahalli* ini sebenarnya berjalan serentak dengan peringkat *takhalli*. Sebagai contoh sifat sabar terhasil apabila pelatih berjaya membuang sifat pamarah. Proses membuang sifat marah dan menggantikannya dengan sifat sabar merupakan satu proses mujahadah. Iaitu perjuangan melawan hawa nafsu. Dalam aspek ibadat fizikal seperti solat sunat, pelatih perlu memaksa diri sendiri untuk mendirikan solat tersebut dan dalam masa yang sama dapat meninggalkan rasa malas untuk melakukannya.

[iv] **Penstabilan dan Penyerahan Diri (*tajalli*)**, Di peringkat ini, pelatih sudah terbiasa dengan sifat-sifat mulia dan telah berjaya meninggalkan sifat-sifat terkeji. Membiasakan diri dengan ibadat wajib dan sunat bahkan menjadi rutin harian, dapat menggantikan rasa malas untuk melakukan

ibadat kepada Allah. Amalan yang dijalankan secara rutin, walaupun bermula dengan rasa berat akan bertukar sebagai kebiasaan. Sekiranya dilakukan secara berterusan secara konsisten akan membentuk sikap dan personaliti peribadi.

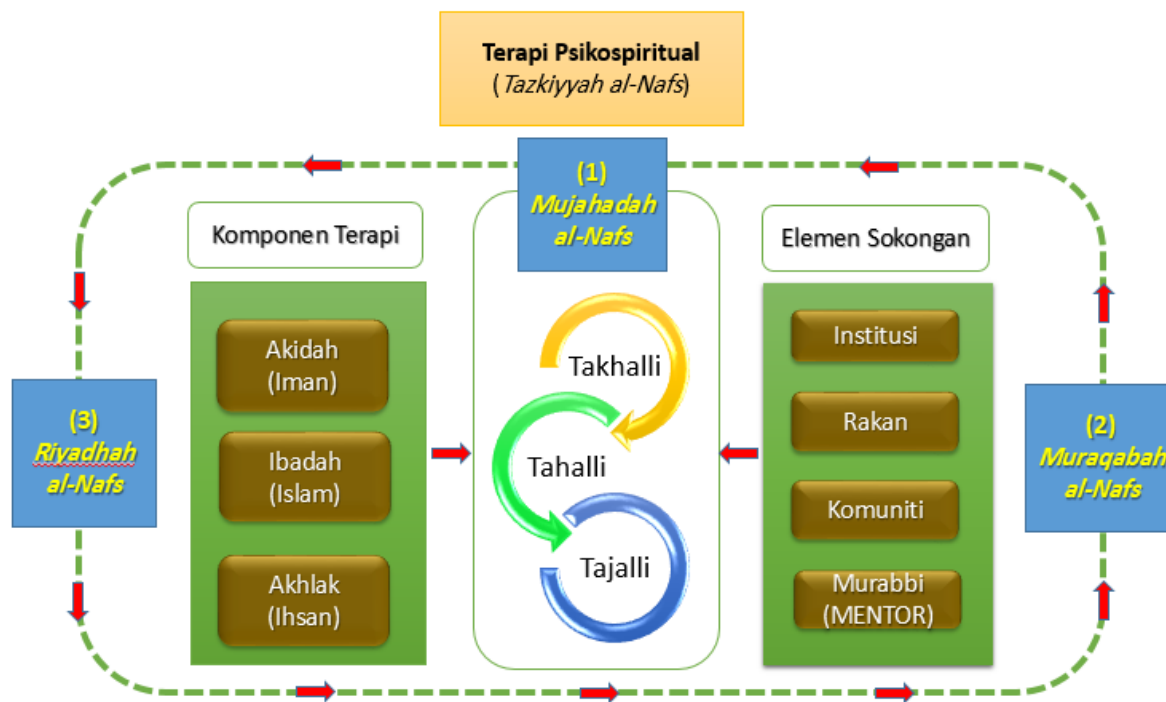
Ketiga-tiga proses di atas boleh dilakukan dengan mudah dengan adanya persekitaran yang terkawal dan dijadualkan secara terancang. Proses tersebut turut berkait rapat dengan aspek *Muraqabah al-Nafs* (pemantauan jiwa) dan *Riyadhah al-Nafs* (latihan jiwa). Kedua aspek ini melibatkan peranan yang dimainkan oleh beberapa pihak lain, iaitu:

- i. Peranan pembimbing, jurulatih, murabbi atau mentor
- ii. Peranan sahabat atau rakan
- iii. Peranan komuniti dan keluarga
- iv. Peranan institusi

Setiap pihak perlu memainkan peranan yang selaras dan saling menyokong proses mujahadah yang berlangsung. Sebagai contoh, melalui penetapan peraturan, garis panduan, kawalan, bimbingan, pemantauan berterusan.

KESIMPULAN

Perlaksanaan mujahadah dalam terapi psikospiritual pemulihan dadah memainkan peranan penting dalam proses pemulihan. Mujahadah melalui konsep *takhalli*, *tahalli* dan *tajalli* banyak tertumpu dalam aspek perlaksanaan ibadah dan juga akhlak atau adab. Namun penekanan dalam penerapan asas aqidah adalah sangat kurang. Aspek pembacaan ruqyah atau wirid ma'thurah juga kurang ditekankan di beberapa pusat pemulihan melainkan di CCRC Tiang Dua Melaka. Perlaksanaan terapi Psikospiritual mengikut pendekatan tasawuf banyak dilaksanakan di sebahagian pusat pemulihan dan lebih memberi penekanan terhadap pembangunan aspek kerohanian. Selain itu, perlaksanaan mujahadah perlu disokong oleh *Muraqabah al-Nafs* dan *Riyadhah al-Nafs*. Kedua-duanya berperanan sebagai mekanisme pemantauan dan pengukuran terhadap penambahbaikan berterusan. Kejayaan proses *Tazkiyah al-Nafs* (penyucian jiwa) dipacu oleh proses *Mujahadah al-Nafs* yang lebih tertumpu kepada peranan yang dimainkan oleh pelatih (penagih) sendiri. Namun perlaksanaan *Muraqabah al-Nafs* dan *Riyadhah al-Nafs* memerlukan penglibatan pihak institusi, komuniti atau keluarga, rakan dan mentor atau pembimbing.



Rajah 1: Model Terapi Psikospiritual Dalam Pemulihan Dadah

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KISAH NABI MUSA DALAM SURAH AL-KAHFI – MEMBENTUK CIRI-CIRI PENUNTUT ILMU CEMERLANG

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ABSTRAK

Al-Quran adalah kitab yang diturunkan Allah yang memberi petunjuk dan hidayah kepada manusia. Dalamnya terdapat berbagai kisah dan teladan yang boleh memberi pengajaran dalam semua bidang kehidupan. Al-Quran memaparkan kisah dan cerita para nabi serta kehidupan mereka. Di sebalik kisah-kisah tersebut tersimpan pengajaran berharga dan banyak rahsia. Kisah Nabi Musa dan Lalaki Salih (nabi Khidhir) dalam surah al-Kahfi dapat dicungkil pengajarannya bagi memperkasakan modal insan. Kisah nabi Musa dan lelaki yang salih bersamanya berkisar mengenai azam yang kuat beliau untuk keluar menuntut ilmu pengetahuan melalui guru yang berwibawa, beliau sanggup menempuh segala rintangan dan cabaran yang mencabar. Kisah ini menunjukkan ciri-ciri penting yang perlu wujud dalam menuntut ilmu pengetahuan. Ciri-ciri penting yang perlu ada telah dijelas dalam kisah ini pertamanya keluar daripada tempat asal bertujuan mencari ilmu dan pengalaman, kedua menanam keazaman dan kemahuan yang tinggi, ketiga mempunyai sifat 'ubudiah, keempat mempunyai sifat tawadhu' dan kelima hendaklah mempunyai sifat sabar. Kelima-lima ciri yang diajarkan melalui kisah nabi Musa dan nabi Khidir ini sangat penting bagi para penuntut ilmu pada setiap masa dan tempat.

PENDAHULUAN

Keseluruhan kisah nabi Musa A.S dalam al-Quran telah digambarkan oleh Allah dalam surah al-Kahfi bermula daripada ayat 60 hingga 82, ia merupakan diantara beberapa kisah yang diceritakan oleh Allah di dalam surah ini. Surah ini adalah Makkiyah kecuali ayat 28 dan ayat 83 hingga ayat 101 adalah Madaniyyah. Keseluruhannya 110 ayat.²⁵²

Hakikat berkaitan dengan kisah nabi Musa dalam surah ini beliau adalah Musa bin Imran nabi bagi Bani Israil yang mempunyai mukjizat-mukjizat yang nyata dan syariat yang terang²⁵³. Secara umumnya tidak ditentukan di mana sebenarnya berlaku peristiwa ini, kecuali hanya dengan menyebut "tempat pertembungan dua laut". Begitu juga tidak ditentukan bila tarikh berlaku dalam tempoh kehidupan nabi Musa AS. Semua ini telah diperselisihkan ulamak dalam menentukannya. Adakah ia berlaku ketika beliau masih berada di Mesir sebelum beliau membawa Bani Israel keluar

²⁵²Sayyid Qutb. Fi Zilali al-Quran. Juz 4. Hlmn 2276.

²⁵³ Sayyid Qutb. Fi Zilali al-Quran. Juz 4. Hlmn 2278.

daripadanya atau selepasnya. Berdasarkan dalil Al-Quran Nabi Khidir (boleh baca al-Khadir atau al-Khidir atau al-Khidr beliau adalah nama jolokan guru nabi Musa yang bernama Balya Ibn Malkan)²⁵⁴, wujud semasa zaman Nabi Musa.

Begitu juga Quran tidak menyebutkan secara perinci apa-apa mengenai hamba yang saleh yang ditemui oleh nabi Musa, siapakah dia? Apakah namanya? Adakah dia seorang nabi atau rasul? Atau seorang a'lim atau wali?²⁵⁵. Begitu juga dengan lelaki yang menemaninya tidak dinyatakan siapa sebenarnya?. Berkaitan dengan persoalan ini terdapat beberapa riwayat yang boleh menjelaskan perkara tersebut.

عن سعيد بن جبیر قال قلت لابن عباس. إن نوحا البكالي يزعم أن موسى ليس بموسى بني إسرائيل إنما هو موسى آخر فقال كذب عدو الله حدثنا أبي بن كعب عن النبي صلى الله عليه وسلم قام موسى النبي خطيبا في بني إسرائيل فسئل أي الناس أعلم فقال أنا أعلم فعتب الله عليه إذ لم يرد العلم إليه فأوحى الله إليه أن عبدا من عبادي بمجمع البحرين هو أعلم منك قال يا رب وكيف به فقيل له احمل حوتا في مكمل فإذا فقدته فهو ثم فانطلق وانطلق بفتاه يوشع بن نون وحمل حوتا في مكمل حتى كانا عند الصخرة وضعا رءوسهما وناما فانسل الحوت من المكمل، (فاتخذ سبيله في البحر سربا) وكان لموسى وفتاه عجبا فانطلقا بقية ليلتهما ويومهما فلما أصبح قال موسى لفتاه، (آتنا غداءنا لقد لقينا من سفرنا هذا نصبا) ولم يجد موسى مسا من النصب حتى جاوز المكان الذي أمر به فقال له فتاه (أرأيت إذ أؤينا إلى الصخرة فإني نسيت الحوت وما أنسانيه إلا الشيطان) قال موسى (ذلك ما كنا نبغي فارتدا على آثارهما قصصا)

فلما انتهيا إلى الصخرة إذا رجل مسجى بثوب أو قال تسجى بثوبه فسلم موسى فقال الخضر وأنى بأرضك السلام فقال أنا موسى فقال موسى بني إسرائيل قال نعم قال (هل أتبعك على أن تعلمني مما علمت رشدا) قال (إنك لن تستطيع معي صبرا) يا موسى إني على علم من علم الله علمنيه لا تعلمه أنت وأنت على علم علمكه لا أعلمه (قال ستجدني إن شاء الله صابرا ولا أعصي لك أمرا) فانطلقا يمشيان على ساحل البحر ليس لهما سفينة فمرت بهما سفينة فكلموهم أن يحملوها فعرف الخضر فحملوها بغير نول فجاء عصفور فوق على حرف السفينة فنقر نقرة أو نقرتين في البحر فقال الخضر يا موسى ما نقص علمي وعلمك من علم الله إلا كنقرة هذا العصفور في البحر فعمد الخضر إلى لوح من ألواح السفينة فنزعه فقال موسى قوم حملونا بغير نول عمدت إلى سفينتهم فخرقتها لتغرق أهلها

(قال ألم أقل إنك لن تستطيع معي صبرا قال لا تؤاخذني بما نسيت ولا ترهقني من أمري عسرا) فكانت الأولى من موسى نسيانا فانطلقا فإذا غلام يلعب مع الغلمان فأخذ الخضر برأسه من أعلاه فاقتلع رأسه بيده فقال موسى (أقتلت نفسا زكية بغير نفس) (قال ألم أقل لك إنك لن تستطيع معي صبرا) قال ابن عيينة وهذا أوكد (فانطلقا حتى إذا أتيا أهل قرية استطعما أهلها

²⁵⁴ Ibn Kathir. Tafsir al-Quran al-'Azim. Tanpa Tarikh. Al-Qahirah. Darul Syaab. Juz 5. Hlmn 172.

²⁵⁵ Tirmizi. Sunan al-Tirmizi. 1998. Bairut. Darul Ghrab al-Islami. Kitab Tafsir. Tafsir Surah al-Kahfi. Juz 5. Hlmn 164.

فأبوا أن يضيفوها فوجدا فيها جدارا يريد أن ينقض فأقامه) قال الخضر بيده فأقامه فقال له موسى (لو شئت لاتخذت عليه أجرا قال هذا فراق بيني وبينك) قال النبي صلى الله عليه وسلم يرحم الله موسى لوددنا لو صبر حتى يقص علينا من أمرهما.²⁵⁶

Dalam riwayat al-Bukhari daripada Ibn Abbas yang menerangkan kisah nabi Musa AS dalam cerita ini, pada suatu ketika Nabi Musa berdakwah kepada kaumnya tentang ajaran Allah. Seperti dalam hadith yang sanadnya daripada Al-Humaidi daripada Ibn Abbas: Nauf Al-Bakaliy berkata bahawa Musa teman Khidhir itu bukannya Musa nabi Bani Israel, tetapi Musa yang lain, lalu Ibn Abbas pun berkata: Musuh Allah itu telah berdusta: Kami telah diceritakan Ubai Ibn Kaab bahawa dia telah mendengar Rasulullah bersabda "Musa telah bangkit berucap di hadapan Bani Israel lalu beliau ditanya siapakah orang yang paling alim? Jawab beliau: Sayalah yang paling berilmu. Lalu Allah menegur beliau kerana tidak mengembalikan sifat kealiman itu kepada Allah dan mewahyukan kepadanya bahawa Aku mempunyai seorang hamba ditempat pertembungan dua laut beliau lebih alim daripada engkau. Musa bertanya kepadaNya bagaimana saya dapat bertemu dengannya? Jawab Allah: Bawalah bersama engkau seekor ikan dan isikannya di dalam sebuah bakul, di tempat mana ikan itu hilang di situlah tempat dia tinggal, maka Musa pergi bersama pelayannya Yusyak bin Nun dan membawa seekor ikan di dalam sebuah bakul hingga mereka bertemu dengan sebuah batu karang, tempat mereka membaringkan badan dan tidur. Ikan itu keluar dari bakul dan berenang terus menuju ke laut. Kejadian ini mengherankan nabi Musa dan pelayannya. Semalaman dan pada hari berikutnya mereka mengikuti ikan itu. Hari berikutnya Musa berkata kepada pelayannya "bawakan makanan kita". Kita kelaparan dan sangat letih dengan perjalanan ini. Rasa letih Musa lenyap ketika beliau sampai di sebuah tempat seperti yang telah Allah sampaikan kepadanya. Kemudian pelayannya berkata kepada Musa "apakah tuan ingat ketika kita pergi menuju batu karang itu. Aku telah melupakan ikan itu. Musa berkata "itulah yang sedang kita cari. Kemudian mereka kembali dengan mengikuti jejak mereka sebelumnya, hingga mereka mencapai batu karang itu. Di sana mereka melihat seorang lelaki yang tubuhnya diselimuti dengan pakaiannya. Nabi Musa mengucap salam kepadanya. Khidhir menjawab salamnya seraya berkata, "bagaimana orang-orang saling menyampaikan salam di tempat kamu? Musa berkata akulah Musa dari Bani Israel. Kemudian ia menambahkan "bolehkah aku mengikuti kamu sehingga kamu dapat mengajariku ilmu yang kamu miliki. "Khidhir menjawab sungguh! Kamu tidak akan dapat bersabar mengikuti aku, Musa!. Aku memiliki beberapa ilmu yang diajarkannya kepada aku dan yang tidak pernah kamu ketahui, sedangkan kamu pun telah diberi ilmu olehNya yang tidak aku ketahui. Musa menjawab, jika Allah berkehendak kamu akan melihat bahawa aku boleh bersabar dan aku akan mematuhi perintah kamu. Maka mereka berdua pun berjalan menyusuri pantai kerana belum bertemu dengan perahu untuk ditumpangi, pada waktu itu muncul sebuah perahu dan mereka meminta izin (awak perahu) agar boleh menumpang. Awak perahu mengenali Khidhir dan mengizinkan mereka berdua menumpang tanpa bayaran. Seekor burung layang-layang terbang dan hinggap di atas pinggiran perahu dan memasukkan paruhnya satu atau dua kali ke dalam air. Khidhir berkata 'Ya Musa ! ilmu aku dan ilmu kamu seperti setitis air yang dihirup oleh burung layang-layang itu dan tidak akan mengurangi ilmu Allah yang maha luas'. Kemudian setelah mendarat Khidhir mengopak sebatang papan yang menjadi sebahagian penting perahu itu lalu membuangnya. Musa berkata "Orang-orang ini telah baik hati dengan memberi tumpangan tetapi kamu merosakkan kapal mereka yang boleh menenggelamkan mereka" Khidhir menjawab "bukankah aku telah katakan kamu tidak mungkin boleh bersabar?. Musa menjawab "maafkan aku sebab aku terlupa. Khidhir memaafkan Musa. Mereka meneruskan perjalanan dan bertemu dengan

²⁵⁶ Muhammad Idris Marbawi. 1941. *Bahr Mazi*. Bab Kelebihan Surah Al-Kahfi. Maktabah al-Halbi. Juz20. Hlm. 140.

kanak-kanak yang sedang bermain-main sesama mereka. Khidhir pun membunuh seorang kanak-kanak di situ. Musa berkata "haruskah kamu membunuh seorang anak yang tidak berdosa? Khidhir menjawab "bukankah aku telah katakan kamu tidak mampu bersabar?. Seterusnya mereka berdua meneruskan perjalanan sehingga mereka bertemu dengan penduduk sebuah kota, Musa dan Khidhir meminta makanan kepada penduduk kota itu tetapi mereka menolak memberikan makanan. Kemudian mereka bertemu dengan sebuah rumah yang telah rosak. Khidhir memperbaiki rumah itu dengan tangannya sendiri. Musa berkata "seandainya kamu mahu kamu boleh meminta upah daripada pekerjaan kamu itu. (Mendengar perkataan Musa) Khidhir berkata "itulah perpisahan antara kamu dan aku".

Lalu Nabi Muhammad SAW meneruskan ceritanya "semoga Allah melimpahkan kasih sayangNya kepada Musa! Seandainya ia lebih dapat bersabar tentulah kita akan memperoleh lebih banyak pelajaran dari kisah itu".

Menurut satu riwayat daripada Qatadah telah berkata: Tempat pertemuan dua lautan itu ialah Laut Parsi di sebelah timur dan Laut Rum di sebelah barat. Menurut kata Muhammad Ibn Ka'ab Al-Qurazi: ialah tempat pertemuan dua lautan iaitu di Tanjab terletak di hujung negara Maghribi²⁵⁷.

Tetapi menurut pendapat yang lebih rajih maksud tempat pertemuan dua lautan itu ialah Laut Rum dan Laut Qulzum iaitu Laut Mediteranian dan Laut Merah. Tempat pertemuan dua laut ini ialah di kawasan tasik-tasik al-Murrah dan tasik Timsah (buaya). Dikatakan tempat itu ialah dipertemuan Teluk Suez dengan Teluk Akabah dilautan Merah. Ini kerana disitulah lokasi peredaran sejarah kehidupan Bani Israel yang dipanggil Daratan Sinai setelah mereka keluar dari bumi Mesir²⁵⁸.

Bersama rasa kesedaran dan insaf dengan teguran Allah itu, disertai seorang pengikutnya bernama Yusak Ibn Nun Ibn Afrathim Ibn Yusof yang menjadi pembantu nabi Musa dan belajar dengannya²⁵⁹. Nabi Musa bermusafir mencari lelaki soleh tersebut hingga menemuinya di satu tempat bertemunya dua lautan, kisah ini diceritakan oleh Allah dalam Surah al-Khafi daripada ayat 60 hingga ayat 82²⁶⁰.

Dari keterangan kisah ini dapat difahami bahawa nabi Musa AS mempunyai satu tujuan besar disebalik perjalanan itu, keazaman beliau untuk sampai ke tempat pertemuan dua lautan, walau pun dengan menempuh kepayahan dan waktu yang lama, untuk menemui dengan seorang lelaki yang saleh dan seorang hamba Allah yang baik, tercerna dalam dirinya sifat-sifat 'ubudiah yang tulus dan juga mempunyai ilmu pengetahuan yang tinggi yang dianugerahkan oleh Allah kepadanya, yang diajarkan dengan ilmu *laduni*, walau bagaimana sukar dan penuh rintangan sekalipun, walau selama mana masa yang harus dihabiskan oleh nabi Musa²⁶¹. Ini dapat dilihat keazaman beliau seperti yang dicerita dalam ayat 60 - 82 berikut yang bermaksud:-

²⁵⁷ Abu Bakar Baihaqi. 1344 H. *Sunan Kubra*. Wizarah Awqaf Masriyah. Juz 3. Hlm. 249.

²⁵⁸ Tirmizi. Bairut. *Sunan Tirmizi*. Bab Fadhl Talabil l'Imi. Dar Ihya' al-Turath. Juz 5, Hlmn. 29.

²⁵⁹ Sulaiman Nordin. 2000. *Tamadun Islam Dan Kenegaraan Malaysia B. PJJ*. UKM Bangi, Malaysia.

²⁶⁰ Al-Ghazali, Hamid Mohd Bin Mohd al-Ghazali. T.Tarikh. *Ihya' Ulumuddin*. Dar al-Qalam. Bairut.

²⁶¹ Muslim. Sahih Muslim. Bab Fi al-Amri Bil Quwwah Wa Taraka al-A'jzi. Dar Ihya' al-Turath al-A'rabi. Juz 4. Hlmn 2052.

Dan (ingatkanlah peristiwa) ketika Nabi Musa berkata kepada temannya: Aku tidak akan berhenti berjalan sehingga aku sampai di tempat pertemuan dua laut itu atau aku berjalan terus bertahun-tahun. (60) Maka apabila mereka berdua sampai ke tempat pertemuan dua laut itu, lupalah mereka akan hal ikan mereka, lalu ikan itu menggelongsor menempuh jalannya di laut, yang merupakan lorong di bawah tanah. (61) Setelah mereka melampaui (tempat itu), berkatalah Nabi Musa kepada temannya: Bawalah makan tengah hari kita sebenarnya kita telah mengalami penat lelah dalam perjalanan kita ini. (62) Temannya berkata: Tahukah apa yang telah terjadi ketika kita berehat di batu besar itu? Sebenarnya aku lupakan hal ikan itu dan tiadalah yang menyebabkan aku lupa daripada menyebutkan halnya kepadamu melainkan Syaitan dan ikan itu telah menggelongsor menempuh jalannya di laut, dengan cara yang menakjubkan. (63) Nabi Musa berkata: Itulah yang kita kehendaki; merekapun balik semula ke situ, dengan menurut jejak mereka. (64) Lalu mereka dapati seorang dari hamba-hamba Kami yang telah kami kurniakan kepadanya rahmat dari Kami dan Kami telah mengajarnya sejenis ilmu; dari sisi Kami. (65) Nabi Musa berkata kepadanya: Bolehkah aku mengikutmu, dengan syarat engkau mengajarku dari apa yang telah diajarkan oleh Allah kepadamu, ilmu yang menjadi petunjuk bagiku? (66) Dia menjawab: Sesungguhnya engkau (wahai Musa), tidak sekali-kali akan dapat bersabar bersamaku. (67) Dan bagaimana engkau akan sabar terhadap perkara yang engkau tidak mengetahuinya secara meliputi? (68) Nabi Musa berkata: Engkau akan dapati aku, Insya Allah: Orang yang sabar; dan aku tidak akan membantah sebarang perintahmu. (69) Dia menjawab: Sekiranya engkau mengikutku, maka janganlah engkau bertanya kepadaku akan sesuatupun sehingga aku ceritakan halnya kepadamu. (70) Lalu berjalanlah keduanya sehingga apabila mereka naik ke sebuah perahu, dia membocorkannya. Nabi Musa berkata: Patutkah engkau membocorkannya sedang akibat perbuatan itu menenggelamkan penumpang-penumpangannya? Sesungguhnya engkau telah melakukan satu perkara yang besar. (71) Dia menjawab: Bukankah aku telah katakan, bahawa engkau tidak sekali-kali akan dapat bersabar bersamaku? (72) Nabi Musa berkata: Janganlah engkau marah akan daku disebabkan aku lupa (akan syaratmu) dan janganlah engkau memberati daku dengan sebarang kesukaran dalam urusanku (menuntut ilmu). (73) Kemudian keduanya berjalan lagi sehingga apabila mereka bertemu dengan seorang pemuda lalu dia membunuhnya. Nabi Musa berkata Patutkah engkau membunuh satu jiwa yang bersih, yang tidak berdosa membunuh orang? Sesungguhnya engkau telah melakukan satu perbuatan yang mungkar! (74) Dia menjawab: Bukankah, aku telah katakan kepadamu, bahawa engkau tidak sekali-kali akan dapat bersabar bersamaku? (75) Nabi Musa berkata: Jika aku bertanya kepadamu tentang sebarang perkara sesudah ini, maka janganlah engkau jadikan daku sahabatmu lagi; sesungguhnya engkau telah cukup mendapat alasan-alasan berbuat demikian disebabkan pertanyaan-pertanyaan dan bantahanku. (76) Kemudian keduanya berjalan lagi, sehingga apabila mereka sampai kepada penduduk sebuah bandar, mereka meminta makan kepada orang-orang di situ, lalu orang-orang itu enggan menjamu mereka. Kemudian mereka dapati di situ sebuah tembok yang hendak runtuh, lalu dia membinanya. Nabi Musa berkata: Jika engkau mahu, tentulah engkau berhak mengambil upah mengenainya! (77) Dia menjawab: Inilah masanya perpisahan antaraku denganmu, aku akan terangkan kepadamu maksud (kejadian-kejadian yang dimusykilkan) yang engkau tidak dapat bersabar mengenainya. (78) Adapun perahu itu adalah ia dipunyai oleh orang-orang miskin yang bekerja di laut; oleh itu, aku bocorkan dengan tujuan hendak mencacatkannya, kerana di belakang mereka nanti ada seorang raja yang merampas tiap-tiap sebuah perahu yang tidak cacat. (79) Adapun pemuda itu, kedua ibu bapanya adalah orang-orang yang beriman, maka kami bimbang bahawa dia akan mendesak mereka melakukan perbuatan yang zalim dan kufur. (80) Oleh itu, kami ingin dan berharap, supaya Tuhan mereka gantikan bagi mereka anak yang lebih baik daripadanya tentang kebersihan jiwa dan lebih mesra kasih sayangnya. (81) Adapun tembok itu pula, adalah ia dipunyai oleh dua orang anak yatim di bandar itu dan di

bawahnya ada harta terpendam kepunyaan mereka dan bapa mereka pula adalah orang yang soleh. Maka Tuhanmu menghendaki supaya mereka cukup umur dan dapat mengeluarkan harta mereka yang terpendam itu, sebagai satu rahmat dari Tuhanmu (kepada mereka) dan (ingatlah) aku tidak melakukannya menurut fikiranku sendiri. Demikianlah penjelasan tentang maksud dan tujuan perkara-perkara yang engkau tidak dapat bersabar mengenainya. (82)

Nabi Musa berguru beberapa ketika dengan lelaki soleh tersebut sebelum meneruskan dakwah baginda ke atas kaum Bani Israel. Lelaki itulah diyakini para ulama tafsir seperti Ibnu Kathir dan Al-Tabari sebagai Nabi Khidir²⁶². Dalam bahasa Arab Khidir bermaksud hijau. Sebagaimana hadith Tirmizi

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا سُمِّيَ الْخَضِرَ لِأَنَّهُ جَلَسَ عَلَى فَرْوَةٍ بَيْضَاءَ فَأَهْتَرَتْ تَحْتَهُ خَضِرَاءٌ²⁶³.

Maksudnya: Rasulullah bersabda, sebab dinamakan Khidir adalah kerana ia duduk di atas tanah tandus putih lalu ada tanaman (khadra') bergerak-gerak di bawahnya. Nama Khidir diambil dari khadra' tersebut.

Nabi Musa sebagai pesuruh Allah yang memiliki ketinggian ilmu sehingga baginda dapat menghadapi kezaliman dan keangkuhan Firaun, Haman dan Qarun. Malah Baginda juga berhadapan perbagai kerenah Bani Israel sehingga dikurniakan Mukjizat yang hebat seperti boleh membelah lautan, tongkat menjadi ular dan diturunkan makanan dari langit.

Kata-kata Nabi Musa (sebagaimana yang disebut dalam hadith tadi) telah dicelah oleh Allah bahawa ada lagi yang lebih alim darinya dan mengutuskan Nabi Khidir untuk menyedarkan baginda bahawa masih terdapat hamba-Nya yang lebih berilmu. Nabi Khidir adalah seorang yang soleh yang berperanan menyebarkan risalah Allah di sekitarnya, tetapi nabi Khidir tidak diutuskan seperti nabi-nabi lain yang bertaraf Rasul. Baginda tidak dikurniakan mukjizat seperti nabi Musa sebaliknya diajarkan ilmu secara *ladunni*. Hal seperti ini kadang-kadang turut dimiliki oleh sebahagian para wali Allah dan alim ulamak yang dianugerahkan Allah ilmu makrifat serta kasyaf. Golongan ini selalunya berhati-hati daripada mendabik dada dengan ilmu yang mereka miliki. Sifat warak dan merendah diri yang ada pada baginda inilah yang diamalkan oleh wali Allah sehingga orang ramai menyebut-nyebut namanya sampai kehari ini. Juga Nabi Khidir ditugaskan membimbing Nabi Musa yang hidup dizamannya, sebagaimana kita sekarang wajib menyampaikan dakwah kepada orang lain disekeliling kita.

Kelebihan Surah Al-Kahfi

²⁶² Al-Tirmidhi (1408H), *Sunan al-Tirmidhi*, maktabah al-tarbiyyah al-arabiyyah, hadith no 2910. hadith hasan sahih.

²⁶³ Sabda Rasulullah saw "Allah ﷻ tidak mendengar (dengan penuh perhatian) terhadap sesuatu perkara seperti mana Allah ﷻ menumpukan perhatian kepada seorang nabi yang memperelokkan tarannum (tarannum) Al-Qurannya". Lihat al-Mundhiri, Abd al-'Azim Bin Abd al-Qawi (1933h), *al-Tarhib Wa al-Tarhib Min Hadith al-Syarif*, Misr : Mustafa al-Babi al-Hlmabi, Jld. 2 Hlm 309. Lihat juga al-Dimaysqi, Ibn Himmat Syamsuddin Abi Abdullah Muhammad Bin Hasan, *al-Tankit Wa al-Ifadah Fi Takhrij Ahadith Khatimah Safar al-Sa'adah*, Dimaysq : Dar al-Ma'mun, hlm 189. kedua-duanya dengan sanad yang *sahih* Sabda Baginda saw seterusnya, "Abdullah bin Mughaffal al-Muzani berkata bahawa Rasulullah y membaca surah al-fath pada tahun pembukaan kota makkah. Pada ketika itu Baginda y sedang menuju ke Makkah di atas kenderaan Baginda y. Baginda y membacanya dalam keadaan mentarannumkannya" lihat : Muslim bin Hajjaj al-Qusyayri al-Naysaburi, (1995M), *Sahih Muslim*, Bayrut: Dar Ihya' al-Turath al-'Arabi, Jld 2 hlm 193.

Terdapat beberapa hadith yang menjelaskan kelebihan daripada surah al-Kahfi ini diantaranya terdapat hadith yang menjelaskan kelebihan sahaja, setengahnya pula menyebutkan galakan membacanya pada malam jumaat, sebahagian yang lain pula menyatakan ganjaran yang begitu besar kepada sesiapa yang rajin membacanya.

Umpamanya diriwayatkan oleh Al-Barra' Bin A'zib bermaksud "*Dilaporkan mengenai seorang sahabat nabi namanya Usaid Bin Hudhair membaca daripada surah Al-Kahfi dengan sangat merdu dan bagus tajwidnya tiba-tiba ternampak akan kudanya terlonjak-lonjak kakinya seakan melompat-lompat kerana takut sesuatu yang tidak ternampak oleh sesiapa turun daripada langit. Bila dilihat oleh Usaid kejadian yang berlaku kepada kudanya beliau terus mendapatkannya untuk mengetahui sebab demikian tiba-tiba beliau ternampak kabut di awan (turun), lalu kudanya berhenti daripada keadaan tersebut. Lalu datang kepada Rasulullah SAW menceritakan peristiwa tersebut kepada baginda dengan katanya "wahai Rasulullah adalah aku malam tadi membaca Al-Quran surah Al-Kahfi sedang kuda aku ditambat semasa aku membaca Quran tiba-tiba kuda aku melonjak-lonjak dengan kakinya melompat ke sana ke kemari. Rasulullah berkata: Itulah penatap hati (ketenangan) turun bersama Quran atau telah diturunkan atas Quran.*"²⁶⁴

Sabda Rasulullah SAW lagi bermaksud: "*Barangsiapa membaca surah al-Kahf pada hari Jumaat nescaya cahaya meneranginya selama di antara 2 Jumaat*".²⁶⁵

Antara Pengajaran Penting Dalam Kisah Ini.

Kisah nabi Musa dalam surah al-Kahfi boleh diambil beberapa pengajaran penting bagi memantapkan kriteria yang diperlukan kepada setiap individu dalam menghadapi cabaran demi mengecapi kejayaan dalam segala bidang yang diceburi, ia adalah ciri modal insan yang boleh memacu ke arah kecemerlangan.

1- Keluar Daripada Tempat Tinggal Untuk Mencari Ilmu Dan Pengalaman.

Tema dan objektif utama dalam kisah ini ialah soal ilmu pengetahuan. Ilmu pengetahuan memainkan peranan penting bagi memartabatkan kecemerlangan ummah, sesuatu ketamaddunan itu akan dinilai berasaskan sejauhmana penguasaan ilmu pengetahuan oleh sesuatu bangsa itu. Oleh itu modal insan yang paling bernilai sekali ialah penguasaan ilmu pengetahuan.

Bagaimana untuk menguasai ilmu, langkah yang diajarkan oleh Allah kepada nabi Musa melalui kisah ini ialah keluar dengan meninggalkan tempat asal demi mencari ilmu dan mengecapi pengalaman hidup dengan meninjau potensi yang baik diluar ruang kebiasaan kehidupan, faktor memenuhi tuntutan mencari ilmu merupakan faktor penting untuk melonjakkan taraf kecemerlangan modal insan ke tahap yang lebih tinggi. Keluar tujuan menuntut ilmu dianggap satu pengorbanan dan jihad sebagaimana hadith Tirmizi yang bermaksud "*Sesiapa yang keluar untuk menuntut ilmu maka ia dianggap berjuang pada jalan Allah sehingga ia pulang*"²⁶⁶

²⁶⁴ Munawiy, Abd al-Ra'uf bin Taj al-'Arifin, al, (1356h), *Fayd al-Qadir syarh al-Jami' al-Saghir*, Misr : Maktabah al-Tijariyah al-Kubra, Jld 4 hlm 53. Hadith ini mursal. Sila lihat 'Abduh, Muhammad (1980m), *al-Fatawa al-Islamiyyah Min Dar al-Ifta' al-Misriyyah*, Qahirah: Jumhuriyyah al-Misr al-'Arabiyyah, Wizarah al-Awqaf, Jld 10 hlm 368.

²⁶⁵ Munawiy, Abd al-Ra'uf bin Taj al-'Arifin, al, (1356h), *Fayd al-Qadir syarh al-Jami' al-Saghir*, Misr : Maktabah al-Tijariyah al-Kubra Jld 4 hlm 53.

²⁶⁶ al-Sa'id Labib (1970m), *al-Taghanniy bi al-Quran*, al-Hay'ah al-'Ammah li al-Tawzi ' wa al-Nasyr, hlm 5.

Melalui kisah Nabi Musa dalam surah al-Kahfi jelas kepada kita peristiwa Nabi Musa bersama temannya diperintahkan oleh Allah agar keluar untuk menimba ilmu dan pengalaman di suatu tempat bernama "*majmak al-bahrain*" iaitu tempat pertembungan dua laut. Tujuan ke tempat itu ialah untuk menimba ilmu dan pengalaman yang berguna daripada seorang lelaki yang salih (nabi Khidhir) yang dianugerahkan oleh Allah ilmu pengetahuan dan pengalaman yang tinggi. Walaupun nabi Musa ketika itu dianggap telah mencapai tahap keilmuan yang tinggi melalui pengakuannya ketika ditanya siapakah yang paling alim, dengan beliau menjawab akulah paling alim. Sebenarnya ilmu pengetahuan ini amat luas sekali dan tidak terbatas, oleh kerana itu seseorang tidak boleh mendabik dada dan sombong dengan ilmu yang dimiliki, seseorang itu hendaklah merasakan ilmu yang dimilikinya belum mencukupi dan sentiasa ingin menambah dan mencarinya, kerana ilmu boleh memandu kejayaan di dunia dan diakhirat.

Dalam erti kata lain seseorang yang ingin mengecapi kemajuan dalam apa jua bidang yang diceburinya perlu berusaha, bergerak dan berikhtiar. Berusaha dan berikhtiar dengan merebut segala kesempatan serta mencari-cari peluang dan maklumat-maklumat yang boleh membantu dan mendorongnya ke arah kejayaan dan kecemerlangan, faktor penting yang mendorong kejayaan dan kemajuan tidak lain dan tidak bukan ialah faktor ilmu pengetahuan, bukan sahaja dalam soal-soal akhirat atau ibadat tetapi juga soal-soal bagaimana memajukan bidang keduniaan. Jesteru itu langkah yang betul ialah keluar daripada kepompong persekitaran menuntut ilmu pengetahuan melalui mereka yang mempunyai ilmu dan pengalaman yang luas dalam bidang yang tertentu, samada dalam bidang berkaitan keduniaan dan bidang keagamaan, kerana islam adalah agama yang syumul merangkumi setiap persoalan hidup seharian.

Pembahagian Ilmu

Ibn Khaldun telah membahagikan ilmu kepada ilmu naqliyah dan ilmu a'qliyah. Ilmu naqliyah terdiri daripada ilmu syariat dengan merangkumi akidah, ibadat dan akhlak. Ilmu a'qliyah pula adalah merangkumi ilmu yang dihasilkan oleh akal melalui sumber-sumber yang tertentu, ilmu ini kadang-kadang dihasilkan melalui ujikaji makmal dan penelitian terhadap alam semesta. Ilmu a'qliyah boleh diterokai oleh manusia dengan menggunakan keaktifan akal dan kecerdikan memerhati alam yang ada disekeliling.²⁶⁷

Menurut Imam al-Ghazali ilmu naqliyah diistilahkan sebagai ilmu fardhu a'in manakala ilmu a'qliyah pula diistilahkan sebagai ilmu fardhu kifayah²⁶⁸. Secara ringkasnya ilmu fardhu a'in ialah ilmu yang wajib ditangani oleh setiap seorang secara individu yang terlibat sama ada lelaki atau perempuan iaitu seperti ilmu berkenaan akidah rukun iman, berkait dengan ibadah, akhlak dan halal haram.

²⁶⁷ Masjid Al-Hussain adalah sebuah masjid yang dibina pada tahun 1154M. Masjid ini terletak di Kaherah, Mesir, berhampiran dengan bazar Khan El-Khalili. Ia dianggap sebagai salah satu tempat Islam yang paling dihormati di Mesir. lihat https://en.wikipedia.org/wiki/Al-Hussein_Mosque

Masjid ini dibina di atas pemakaman khalifah Fatimiyyah, walaupun ini tidak dipastikan berdasar arkeologi tapak tersebut. Ia dinamakan sempena nama cucu Muhammad Nabi SAW, Hussain ibn Ali. Shia percaya bahawa kepala Husayn dikebumikan dibawah masjid tersebut. Kompleks ini termasuk sebuah makam, yang bermula dari pembinaan asal masjid pada tahun 1154. Lihat : Williams, Caroline. 2002. Islamic Monuments in Cairo: The Practical Guide. Cairo: American University in Cairo Press, 193-194

Bangunan itu dibina semula pada abad ke-19 dengan seni bina dipengaruhi oleh seni bina Revolusi Gothik. Hari ini, masjid menempatkan beberapa barang yang bersejarah dan serta terdapat manuskrip lengkap al-Quran yang tertua. Lihat <https://www.islamic-awareness.org/quran/text/mss/hussein>

²⁶⁸ Seorang qari mengikut gaya dan alunan tarannum gurunya atau pun mengikut jalan qari terdahulu.

Manakala ilmu fardhu kifayah pula ialah ilmu yang mesti ditangani secara kolektif atau individu yang mencakupi masyarakat umum seperti ilmu yang berkaitan dengan keperluan kehidupan manusia di dunia ini contohnya ilmu perubatan, ilmu ekonomi, ilmu pendidikan, ilmu kejuruteraan, ilmu ketenteraan dan sebagainya.

Berdasarkan apa yang dijelaskan di atas menunjukkan penjanaan ilmu oleh sesuatu jenerasi atau bangsa merupakan teras kepada ketamaddunan sesebuah bangsa itu sendiri. Ia dianggap sunnatu Allah dimana bangsa yang bertamadun adalah hasil daripada penguasaan ilmu yang dimiliki oleh bangsa tersebut. Agama Islam pada awal penurunannya lagi telah meletakkan asas tentang betapa pentingnya ilmu dan menerapkannya kesetiap individu muslim yang dapat menghasilkan modal insan yang sempurna.

2- Keazaman Yang Tinggi Dalam Menuntut Ilmu

Pengajaran seterusnya melalui peristiwa nabi Musa ini ialah menanam sifat keazaman dan kemahuan yang tinggi. Jika seseorang individu ingin mengecapi kejayaan dengan cemerlang dalam apa jua bidang yang diceburi sifat yang mesti dimilikinya ialah keazaman dan kemahuan yang tinggi, sifat ini harus wujud untuk menjadi seorang insan yang cemerlang. Faktor ini digambarkan menerusi kisah Nabi Musa dalam surah al-Kahfi beliau menyatakan kepada lelaki bernama Yusyak Bin Nun seperti firman Allah yang bermaksud:

Dan (ingatkanlah peristiwa) ketika Nabi Musa berkata kepada temannya: Aku tidak akan berhenti berjalan sehingga aku sampai di tempat pertemuan dua laut itu atau aku berjalan terus bertahun-tahun. (Al-Kahfi 18. 60)

Jika direnung dan fahami ayat ini didapati maknanya begitu mendalam dimana nabi Musa menetapkan tekad dengan keazaman yang kuat keluar menuju ke suatu tempat yang diyakininya di situ ada peluang menimba ilmu pengetahuan, tetapi belum dipastikan di mana sebenarnya, belum pasti sejauh mana perjalanan yang akan ditempuhinya dan masa yang bertahun-tahun dilaluinya, sejauh mana dapat menanggung kesulitan perjalanan belum dipastikan. Kesemua perkara yang tidak dapat dijangkakan itu tidak menjadi alasan nabi Musa untuk memadamkan niatnya yang suci dan tujuan yang murni itu. Ini kerana keazaman yang tinggi di dada mendorongnya untuk pergi ke pertemuan dua laut walaupun memakan masa bertahun-tahun, ada pendapat menyatakan selama lapan puluh tahun.

Kemahuan dan keazaman yang kuat amat penting bagi mendapatkan hasil yang berkesan pada sesuatu perkara secara semula jadi. Kemahuan yang kuat dan tinggi dapat dihasilkan melalui pemikiran dan keyakinan yang positif dalam melihat sesuatu perkara, biarpun kesukaran yang dihadapi sangat tinggi.

Sifat ini sangat penting kepada setiap individu bagi mencapai sesuatu matlamat, disamping berani dalam menghadapi apa jua cabaran. Untuk bangkit, sedar dan berubah modalnya ialah kemahuan dan keazaman yang tinggi. Individu yang tidak memiliki harapan dan keazaman tidak akan melakukan sesuatu perubahan untuk dirinya apatah lagi untuk orang lain. Setiap individu seharusnya menjadi kuat dan azam yang tinggi demi menuju kecemerlangan sebagaimana hadith Rasulullah SAW daripada Abi Hurairah.

المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف. وفي كلٍّ خيرٌ، احرص على ما ينفعك واستعن بالله. ولا تعجز. وإن أصابك شيء فلا تقل "لو أتي فعلت كذا وكذا". ولكن قل: قدر الله. وما شاء فعل. فإن لو تفتح عمل الشيطان²⁶⁹

Maksudnya: Mukmin yang kuat lebih baik dan lebih disukai oleh Allah dari mukmin yang lemah. Kedua-duanya baik. Bersungguhlah melakukan perkara yang bermanfaat kepadamu. Minta tolonglah kepada Allah dan jangan lemah. Apabila kamu ditimpa sesuatu kesusahan, jangan berkata: "Seandainya aku berbuat begini dan begitu" tapi berkatalah: "Allah sudah mentakdirkan (menentukan) sesuatu yang dikehendakinya". Sesungguhnya perkataan "Kalau/seandainya akan membuka pintu bagi gangguan syaitan".

3- Berlandaskan Sifat 'Ubudiah

Disamping mempunyai ilmu yang tinggi dan kemahuan yang kuat sifat 'ubudiah harus diterapkan ke dalam jiwa individu itu bagi melahirkan modal insan cemerlang Berjaya di dunia dan akhirat. Dalam kisah nabi Musa ini jelas kepada kita tentang seorang lelaki yang saleh, tinggi sifat 'ubudiahnya, lelaki yang saleh itu ialah nabi Khidhir. Sebagaimana dalam ayat 65 surah al-Kahfi seperti berikut:

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا

Maksudnya: Lalu mereka dapati seorang dari hamba-hamba Kami yang telah kami kurniakan kepadanya rahmat dari Kami dan Kami telah mengajarnya sejenis ilmu; dari sisi Kami.

'Ubudiah berbentuk khusus bagi seorang mukmin ialah kepercayaan yang kuat kepada Allah, tidak mensyirikkan Allah, tidak melakukan perkara tegahan dan tidak meninggalkan perkara suruhan, tidak pula terkeluar daripada syariat Allah. 'Ubudiah ini pula mempunyai pelbagai peringkat dan tahapannya, di antara tahap-tahap 'ubudiah ialah:

- Sifat ubudiah yang paling tinggi adalah dimiliki oleh para rasul dan nabi, sahabat nabi, sementara mereka yang paling tinggi di kalangan nabi ialah Nabi Muhammad SAW. Ini dijelaskan sendiri seperti dalam surah jin ayat 19 yang bermaksud:
Dan bahawa sesungguhnya, ketika hamba Allah (Nabi Muhammad) berdiri mengerjakan ibadat kepadaNya, mereka hampir-hampir menindih satu sama lain mengerumuninya.
- Semulia 'ubudiah ialah pengharapan sepenuhnya (iftiqar) kepada Allah dan tidak mengharap sesuatu daripada makhlukNya. Harapan sentiasa kepada Allah, serta takut kepadaNya.
-

'Ubudiah bentuk yang kedua ialah 'ubudiah umum, iaitu pada hakikatnya semua makhluk yang wujud ini tidak terkeluar daripada 'ubudiah ini. Semua makhluk yang wujud ini di bawah penguasaan dan ketetapan Allah, makhluk selain Allah tidak memiliki kuasa dan kudrat untuk

²⁶⁹Wafat 1969. Mahmud sa'dani, *Alhan al-sama'*, maktabah kutub al-adab, hal 115-116

memberi mamfaat dan ugutan kecuali dengan izin Allah yang mengaturnkannya. Seperti dalam surah Maryam ayat 93 bermaksud:

Tidak ada sesiapa pun di langit dan di bumi melainkan dia akan datang kepada (Allah) Ar-Rahman, sebagai hamba.

Manusia boleh memilih dalam ubudiah khusus, mereka boleh keluar daripada ubudiah khusus, tetapi tidak boleh memilih dalam ubudiah umum, mereka tiada kuasa keluar daripada ubudiah umum.

Bagi individu yang ingin menjadi insan yang cemerlang samada di dunia dan di akhirat perkara paling penting yang harus ditekankan ialah menggilap sifat ubudiah di dalam dirinya. Tiada lagi perkara yang paling tinggi dan mulia mengatasi erti ubudiah kepada Allah tuhan sekalian alam. Lelaki alim yang ingin ditemui oleh nabi Musa sangat tinggi dan mulianya di sisi Allah kerana sifat ubudiah yang tinggi dimilikinya, Allah menganugerahkan kepadanya ilmu *ladunni*, ilmu yang tiada terlindung tetapi terbuka terus daripada Allah yang dikhususkan oleh kepada hambaNya yang terpilih.

4- Keperluan Sifat Tawdhu'

Sifat tawadhu' dan merendah diri serta menjauhi kesombongan merupakan sifat yang menonjol melalui kisah nabi Musa dengan nabi Khidhir ini. Sifat tawadhu' jelas dimiliki oleh nabi Musa, seperti baginda meminta izin terlebih dahulu kepadanya agar beliau dapat mempelajari ilmu yang dimilikinya. Firman Allah dalam ayat 66 surah al-Kahfi bermaksud:-

Nabi Musa berkata kepadanya: Bolehkah aku mengikutmu, dengan syarat engkau mengajarku dari apa yang telah diajarkan oleh Allah kepadamu, ilmu yang menjadi petunjuk bagiku?

Sifat tawadhu' yang ditunjukkan oleh nabi Musa merupa suatu akhlak, adab tatacara yang baik ketika bersama dengan guru atau ahli ilmu. Sifat ini harus dimiliki oleh penuntut ilmu di sekolah, di IPT dan sebagainya. Jika sesuatu bangsa tidak diajar dengan sifat seperti ini nescaya bangsa itu akan rosak, jika mereka sudah tidak menghormati lagi guru akibat seterusnya mereka akan benci untuk menimba ilmu pengetahuan lebih parah lagi mereka akan terjerumus ke lembah kejahilan. Gejala ini jika sudah merebak dalam masyarakat sudah tentu modal insan yang diharapkan tidak akan kesampaian.

5- Kesabaran Yang Tinggi

Seterusnya sifat yang perlu wujud bagi sesaorang individu ialah sabar. Melalui kisah nabi Musa yang dipaparkan ini di antara perkara yang jelas lagi penting ialah sifat sabar. Sifat ini penting demi melahirkan modal insan yang cemerlang. Menerusi kisah ini nabi Khidhir menekankan betapa pentingnya sifat sabar dalam menuntut ilmu pengetahuan, dengan penekanan yang berulang kali kepada nabi Musa, sementara nabi Musa berjanji akan sanggup bersabar bersamanya, kisah itu bermula dengan ayat 67 hingga ayat 78, nabi Khidir bersama nabi Musa bersama berjalan, sebelum memulakan perjalanan nabi Khidhir meminta nabi Musa berjanji agar sanggup bersabar dalam menempuh liku-liku perjalanan yang memelikkan akan mereka tempuhi nanti. Ini menunjukkan betapa pentingnya peranan sabar dalam memperjuangkan apa yang diidamkan dalam semua bidang kehidupan lebih-lebih lagi dalam menuntut ilmu pengetahuan. Untuk memenuhi sifat sabar adalah sukar, tetapi individu itu harus berusaha dan jangan putusasa serta jemu. Kerana hasil daripada kesabaran itu nanti akan terserlah kejayaan yang diharapkan. Sifat sabar merupakan ciri-

ciri bagi seseorang yang bergelar mukmin, tidak lengkap digelar mukmin sekiranya sabar tidak menyelinap dalam kalbunya ini dapat dilihat sebagaimana firman Allah:

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ
(آل عمران 200)

Bermaksud: *Wahai orang-orang yang beriman! Bersabarlah kamu (menghadapi segala kesukaran dalam mengerjakan perkara-perkara yang berkebakakan) dan kuatkanlah kesabaran kamu (lebih daripada kesabaran musuh, di medan perjuangan) dan bersedialah (dengan kekuatan pertahanan di daerah-daerah sempadan) serta bertakwalah kamu kepada Allah supaya kamu berjaya (mencapai kemenangan).*

Sebenarnya banyak lagi ayat-ayat Quran yang menjelaskan betapa penting sifat sabar ini dalam kehidupan, contohnya dalam surah al-Baqarah ayat 153.

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

Maksudnya:- *Sesungguhnya Allah menyertai (menolong) orang-orang yang sabar.*

PENUTUP

Kisah nabi Musa dalam surah al-Kahfi ini begitu menarik dan banyak memberi pengajaran dalam memperkasakan modal insan terutamanya kepada penuntut ilmu. Walau pun dalam kisah ini dipercayai mempunyai banyak pengajaran yang boleh dicungkil, namun pengajaran yang paling terserlah yang dapat dicungkil ialah sebagaimana yang dinyatakan di atas iaitu membentuk peribadi agar memiliki sifat-sifat yang perlu ada kepada penuntut ilmu, dapat memandunya ke arah insan cemerlang. Sifat-sifat itu ialah keilmuan, keazaman, tawadhu', sabar dan ubudiah.

Setiap muslim umumnya diharapkan dapat menanamkan sifat-sifat Nabi Khidir dalam diri, baginda seorang yang berpengetahuan tinggi lagi hamba Allah yang soleh. Ini kerana bukan sahaja nabi Musa perlu mencari nabi Khidir untuk menuntut ilmu malah sesiapa sahaja perlu mencari guru untuk menuntut ilmu. Orang yang mempunyai sifat seperti yang dimiliki oleh nabi Khidir memang sukar ditemui, namun kita boleh berjumpa orang alim yang bertutur penuh hikmah dan kejernihan buah fikiran, mereka boleh dijadikan pedoman hidup. Muslim yang berjaya akan mengambil semangat Nabi Khidir dalam menyebarkan ilmu tanpa sifat angkuh dan sombong dan semangat nabi Musa yang sabar, tawadhu' dan merendah diri dalam menuntut ilmu. Dengan kesabaran yang tinggi dan keazamannya, sudah pasti akan menjamin kejayaan yang cemerlang.

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Analisis Aspek Bahasa dalam Manuskrip *Ta'mim al-Manafi' bi Qira'at al-Imam Nafi'*

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ABSTRAK

Manuskrip *Ta'mim al-Manafi' bi Qira'at al-Imam Nafi'* mempunyai kekuatannya yang tersendiri. Ia memaparkan kewibawaan, kecekalan serta kerajinan seorang ulama Nusantara di peringkat dunia. Analisis dari aspek bahasa yang dibuat dalam kajian ini adalah bertujuan untuk mengukur kewibawaan al-Tarmasiy dalam penulisan bahasa arab beliau. Bagi seseorang ilmunan yang membesar di Nusantara dan hanya mendapat pendedahan tentang penghasilan karya dalam bahasa arab ketika usianya menginjak dewasa, adalah menjadi tanda tanya perihal kewibawaan bahasa penulisannya. Metodologi yang digunakan adalah berbentuk kualitatif. Penyelidikan yang dijalankan adalah berdasarkan manuskrip yang merupakan instrumen utama. Pengumpulan data dalam bentuk perkataan dianalisis secara induktif. Fokus dibuat kepada makna yang dikandunginya serta dijelaskan ketika berlaku kesamaran. Penyelidikan kualitatif sebegini menghasilkan dapatan yang bukan melalui prosedur statistik atau lain-lain bentuk pengiraan. Hasilnya didapati bahawa al-Tarmasiy menguasai ilmu bahasa arab serta dapat menerapkan pengetahuannya itu dengan baik. Walaupun terdapat beberapa kesalahan bahasa di sepanjang halaman-halaman manuskripnya, ia tidaklah banyak. Malahan ia adalah kesalahan biasa bagi mana-mana penulis Nusantara ketika berkarya dalam bahasa arab. Implikasi di sebalik kekurangan ini adalah ia berupaya mengukuhkan bukti manuskrip tersebut adalah buah tangan al-Tarmasiy sendiri. Kajian sebegini juga mampu menonjolkan kehebatan karya-karya ulama Nusantara serta mengangkatnya ke peringkat yang lebih tinggi.

Kata Kunci: Bahasa arab, al-Tarmasiy, manuskrip, ulama nusantara, qiraat Imam Nafi'

PENDAHULUAN

Muhammad Mahfuz al-Tarmasiy merupakan pengarang manuskrip *Ta'mim al-Manafi' bi Qira'at al-Imam Nafi'*. Nama asal beliau ialah Muhammad Mahfuz bin 'Abdillah bin 'Abd al-Mannan. Beliau dilahirkan di Tremas, Pacitan, Jawa Tengah, pada 6 Safar tahun 1280H (22 Julai 1863M) atau 12 Jamadilawal 1285H (31 Ogos 1868M). Ketokohan ilmu serta kemasyhuran beliau sedia diperakui sehingga al-Zirikliyy menyebut al-Tarmasiy dengan katanya: "Muhammad Mahfuz bin 'Abdillah bin 'Abd al-Mannan al-Tarmasiy, seorang ulama fiqh mazhab Shafi'iy dan salah seorang ahli al-Qiraat. Beliau juga berkecimpung dalam bidang hadith" (Al-Zirikliyy, 1984, hlm. 19). Dalam kajian ini, beliau akan disebut dengan nama ringkas 'al-Tarmasiy' sahaja.

Kehidupan al-Tarmasiy bermula di Nusantara di Tanah Jawa. Namun ketika berusia enam tahun, ayahnya membawa si kecil ini ke Mekah. Di situ dia berpeluang memulakan pendidikan awal dengan mempelajari beberapa buah kitab. Tidak lama kemudian, beliau dibawa pulang ke Tanah Jawa (Al-Tarmasiy, 2012, hlm. 11).

Al-Tarmasiy meneruskan rutin hidupnya di Jawa sehingga berusia 23 tahun. Kemudian al-Tarmasiy yang kini menjadi dewasa merantau semula ke Mekah untuk menuntut ilmu. Tiada maklumat yang diperolehi menyatakan beliau ada pulang ke Nusantara untuk menziarahi kampung halaman selepas itu. Bahkan kelihatannya beliau terus bermukim di Tanah Suci sehinggalah menghembuskan nafas yang terakhir pada usia 58 tahun (Kiyai Harir, 2010, temubual).

Al-Tarmasiy mengarang 20 kitab yang ada di antaranya sampai sekarang masih belum dicetak dan diterbitkan. Terdapat juga beberapa lembaran naskah yang hilang sehingga menjadi penyebab belum dapatnya dicetak. Selain daripada itu telah berlaku banjir besar pada tahun 1930 di Demak mengakibatkan beberapa naskah penulisan beliau turut dihanyutkan.

Walaubagaimanapun, banyak juga kitab karangan al-Tarmasiy yang masih digunakan oleh pondok pesantren di Indonesia. Bahkan beberapa buah kitab karangan beliau masih dipakai sebagai rujukan di beberapa buah institusi pengajian tinggi di negara-negara arab, misalnya di Arab Saudi, Iraq dan sebagainya. Ada juga yang sampai sekarang masih dipakai dalam pengajian di al-Masjid al-Haram (Hayati Hussin, 2015, hlm. 87).

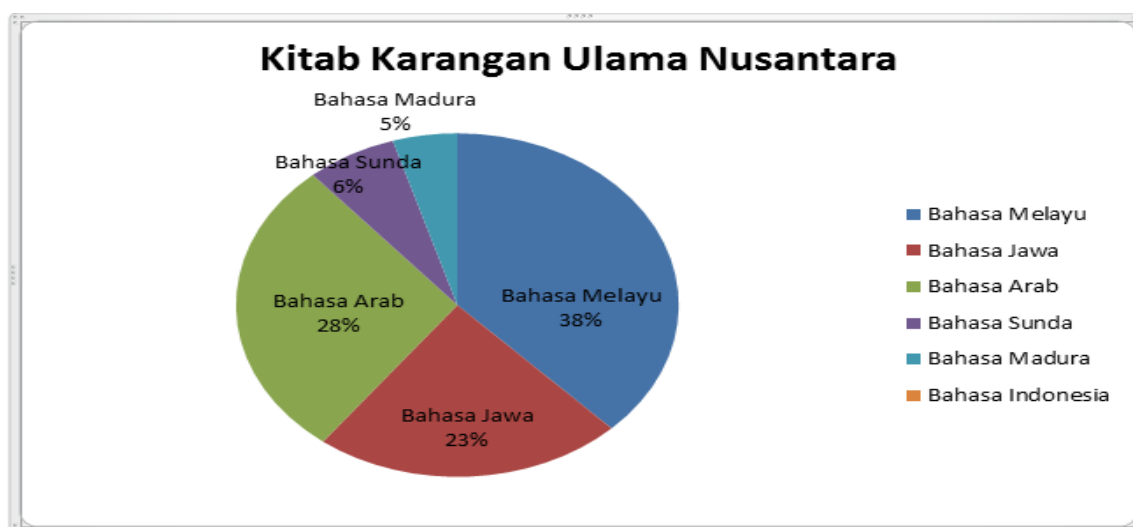
Di antara manuskrip beliau yang baru ditahkik adalah *Ta'mim al-Manafi' bi Qira'at al-Imam Nafi'* dalam bidang qiraat.

PERNYATAAN MASALAH

Pentas Nusantara turut merakamkan kesungguhan para ulama di dalam menyalurkan ilmu. Seorang orientalis Belanda, Martin Van Bruinessen, berpendapat bahawa terdapat sekitar 500 buah kitab karangan ulama Indonesia dan Malaysia yang ada di pasaran sekarang. Sebanyak 200 buah kitab adalah dalam bahasa Melayu dan 120 dalam bahasa Jawa. Hampir 100 buah kitab pula ditulis dalam bahasa Arab, 35 buah kitab dalam bahasa Sunda, 25 buah kitab dalam bahasa Madura dan sekitar 20 kitab dalam bahasa Indonesia (Martin Van Bruinessen, 1995, hlm. 20).

Ironisnya medium bahasa penulisan biasanya adalah mengikut ras. Para ulama ras Melayu cenderung untuk menulis dalam Bahasa Melayu, manakala ulama ras Jawa dan lain-lain lazimnya

lebih memilih Bahasa Arab sebagai bahasa kitab mereka, sekalipun majoritinya sama-sama menadah ilmu di Mekah pada ketika itu.



Rajah 1. Kitab Karangan Ulama Nusantara

Kota Mekah pula sejak berabad-abad yang lampau lagi merupakan pusat kegiatan ulama-ulama besar sedunia termasuk dari Nusantara. Mereka inilah yang telah meletakkan batu asas pengajian Islam yang kukuh di Asia Tenggara. Di sanalah juga mereka menyusun dan mengarang bagi melahirkan karya-karya ilmiah yang besar (Ismail Che Daud, 1988, hlm. 128).

Snouck Hurgronje dalam bukunya tentang Mekah menjelaskan bahawa pada akhir abad ke-19, pendidikan di Hijaz adalah berpusat di al-Masjid al-Haram (Snouck Hurgronje, 2006, hlm. 162). Ulama-ulama Nusantara mengajar di sana, mendidik serta berkarya demi melahirkan generasi ulama rumpun melayu dan pelbagai bangsa yang menjadi pemimpin-pemimpin agama yang terkemuka di merata pelosok dunia. Nama-nama yang dominan adalah seperti Shaykh Daud al-Fatani, Nawawi al-Bantani, Ahmad Khatib al-Minangkabawi, Muhsin al-Masawi dan al-Tarmasiy (Ismail Che Daud, 1988, hlm. 128).

Bersesuaian dengan penggunaan bahasa arab yang dijadikan medium penulisan al-Tarmasiy di dalam manuskrip-manuskripnya, terdapat persoalan asas berkaitan tahap bahasa beliau semasa berkarya. Apatah lagi penghijrahan beliau ke tanah suci dilakukan ketika usianya telah melangkaui dua dekad, persoalan kekuatan bahasa arabnya wajar ditangani dengan cara menganalisis hasil kerja beliau.

Maka permasalahan yang berlaku di dalam kajian ini apakah al-Tarmasiy memiliki ciri-ciri seorang pengarang yang berkelengkapan ilmu bahasa arab yang baik? Adakah beliau menguasai *uslub*, yakni gaya bahasa arab yang jitu? Bahkan mendahului permasalahan-permasalahan tadi, adakah al-Tarmasiy yang mengarang Manuskrip *Ta'mim* dalam bidang qiraat terlebih dahulu mematuhi sistem penulisan perkataan arab dengan sempurna?

TUJUAN KAJIAN

Qiraat yang mutawatir mempunyai tiga rukun asasi: ketepatannya dengan kaedah bahasa Arab, *Rasm ‘Uthmaniyy* dan sah sanad (‘Abd al-Halim Muhammad al-Hadi, 1999, hlm. 160). Sebarang bentuk bacaan yang bertepatan dengan kaedah bahasa Arab dan mengikuti pula cara tulisan *Rasm ‘Uthmaniyy* wajib mempunyai kesahan sanadnya yang menghubungkan qiraat yang didakwanya itu dengan cara bacaan Nabi s.a.w melalui para Imam dan perawi. Maka, dapat diperhatikan bahawa dua daripada tiga syarat tadi mempunyai hubungan dengan bahasa arab dan pengkaedahannya. Dari aspek kolerasinya dengan cabangan ilmu Islam yang lain, qiraat dilihat saling berkaitan antara satu sama lain. Ini termasuklah ilmu tafsir, fiqh dan lughah (Mohd A’Tarahim Mohd Razali Bin Mohd Razali, Mohd Yakub @ Zulkifli Mohd Yusoff Bin Mohd Yusoff, Nor Hafizi Yusof Bin Yusof, 2017, hlm. 83).

Justeru kajian ini bermatlamat untuk menganalisis keupayaan al-Tarmasiy serta penguasaan disiplin ilmu bahasanya sebagai seorang pengarang ilmu qiraat di dalam bahasa arab. Sesuai dengan kedudukan bahasa arab sebagai bahasa pengantar ilmu-ilmu Islam di zaman itu, serta keberadaannya di pusat tapak pendidikan Islam, iaitu Mekah, keperluan analisis sebegini adalah tinggi.

Kajian ini juga menjadikan pendedahan kelebihan manuskrip al-Tarmasiy dari aspek bahasa sebagai matlamat pentingnya. Manuskrip sebegini memerlukan daya berfikir yang tinggi serta masa yang banyak untuk dihasilkan. Sudah pasti ilmu-ilmu asas serta ilmu matlamat merupakan bekalan bersama yang perlu ada semasa nukilan dibuat. Justeru aspek-aspek positif, khususnya dari sudut bahasa boleh ditonjolkan bagi dijadikan panduan.

Di samping kepentingan sisi-sisi positif, kesilapan bahasa dan aspek negatif juga perlu dinyatakan. Pernyataan jenis ini adalah suatu keperluan dalam bidang akademik yang tidak bermaksud membuka aib seseorang ilmunan. Ia sekadar menyingkap kelemahan biasa seorang insan bagi tujuan percambahan minda dan penambahbaikan di masa hadapan. Di samping kelemahan-kelemahan ini, ia secara tidak sengaja mendedahkan cara berfikir sesuatu bangsa ketika berkarya di dalam bahasa lain yang bukan bahasa ibundanya. Bila kelemahan sebegini dapat dikesan, kita akan dapat mencadangkan cara pembetulannya kerana titik kelemahan sudah dapat dikenalpasti.

METODOLOGI KAJIAN

Metode yang digunakan di dalam kajian ini adalah berbentuk kualitatif. Penyelidikan yang dijalankan adalah berdasarkan manuskrip yang merupakan instrument utama. Pengumpulan data dalam bentuk perkataan dianalisis secara induktif. Fokus dibuat kepada makna yang dikandunginya serta dijelaskan ketika berlaku kesamaran. Penyelidikan kualitatif sebegini menghasilkan dapatan yang bukan melalui prosedur statistik atau lain-lain bentuk pengiraan (Othman Lebar Othman Lebar, 2012, hlm. 7).

Penulis menggunakan pendekatan kualitatif yang berbentuk kajian analisis kandungan secara detil terhadap karya al-Tarmasiy. Biografi beliau serta latarbelakang pendidikan turut dijelaskan. Jasa beliau dapat dilihat dengan terdirinya pesantren-pesantren di Nusantara yang mempunyai kaitan langsung dengan beliau serta penggunaan kitab-kitab beliau di sana.

Penulis mengkaji secara detil manuskrip yang dikarang oleh al-Tarmasiy yang bertajuk *Ta'mim al-Manafi' bi Qira'at al-Imam Nafi'*. Ia merupakan salah satu hasil karangan beliau dalam bidang qiraat. Metode analisis kandungan dilakukan kemudiannya pada gaya penulisan, ciri-ciri serta keunikan yang terdapat dalam teks manuskrip *Ta'mim* dianalisis satu persatu. Begitu juga dengan penggunaan istilah dan sumber rujukan yang digunapakai oleh al-Tarmasiy.

Kajian kualitatif yang digunakan di dalam kajian ini bergantung dengan metode pengumpulan data yang terdiri daripada pelbagai jenis. Metode pengumpulan data di dalam kajian ini ialah Metode Dokumen.

Melalui kaedah penyelidikan kepustakaan, penulis mengumpul data menerusi metode dokumentasi dan metode pensejarahan daripada bahan-bahan yang terdapat di perpustakaan, manuskrip-manuskrip yang diperolehi daripada waris al-Tarmasiy sama ada di Demak, Jawa Tengah dan yang telah pun ada dalam simpanan penulis sendiri.

Berdasarkan kepada pernyataan tentang sumber dokumen, maka sumber dokumen bagi kajian ini adalah manuskrip al-Tarmasiy dalam bidang Qiraat. Beberapa buah pondok pesantren yang ada di Pulau Jawa, Indonesia seperti Demak di Jawa Tengah dan Tremas di Jawa Timur merupakan sumber asas dalam pelaksanaan kajian ini. Karya-karya milik institusi-institusi dan tokoh-tokoh di sana dapat membekalkan data-data yang diperlukan.

Selain daripada Manuskrip *Ta'mim*, sumber primer yang lain juga digunakan oleh penulis di dalam kajian ini adalah seperti berikut:

- a. Kitab suci Al-Quran.
- b. Kitab-kitab Hadith.
- c. *Ithaf Fudala' al-Bashar bi al-Qira'at al-'Arba'ata 'Ashar* karangan Ahmad bin Muhammad al-Banna.
- d. *Tayyibat al-Nashr fi al-Qira'at al-'Ashr* karangan Muhammad Ibn Muhammad Ibn Muhammad Ibn 'Aliy Ibn Yusuf, Abu Khayr Shams al-Din yang terkenal dengan nama Ibn al-Jazariy.
- e. *Hirz al-Amaniy wa Wajh al-Tahani fi al-Qira'at al-Sab'* oleh al-Qasim Firruh yang terkenal dengan nama al-Shatibiy.
- f.

Selain daripada itu, manuskrip-manuskrip dan kitab-kitab karangan al-Tarmasiy dalam bidang Qiraat juga digunakan sebagai sumber sekunder dalam kajian ini.

Secara amnya analisis data kualitatif dilakukan secara sistematik. Setelah segala maklumat dan data diperolehi dan difahami, kajian ini menganalisis maklumat dan data-data tersebut agar kesemuanya dapat digunakan secara ilmiah. Pelbagai sumber dan rujukan yang ada hubung kait dengan pensejarahan ilmu qiraat pada era yang berkaitan dengan kewujudan tokoh besar ini dimanfaatkan. Begitu juga halnya dengan sumbangan al-Tarmasiy. Segala maklumat yang dianalisis dan dikumpulkan disusun dengan sempurna dan diterjemahkan dalam bentuk tulisan yang dikehendaki.

Secara spesifik pula, metode analisis data yang digunakan terhadap kajian ini adalah berdasarkan kepada analisis kandungan. Analisis kandungan manuskrip *Ta'mim* yang disebut juga sebagai filologi. Metode Standard yang digunakan dalam pendekatan filologi merupakan pilihan penulis di dalam menganalisis data kajian ini. Ini kerana, beberapa langkah filologi di dalam metode ini dilihat mampu memberikan manfaat yang optimum kepada pembaca serta menonjolkan sesuatu yang baharu dari aspek akademik dan keilmuan (Edwar Djamaris, 2002, hlm.

24). Ia merangkumi aspek mengenalpasti manuskrip, menyalin teks asal manuskrip, mengklasifikasi qiraat, menyalinan semula ayat al-Quran, menyalinan semula hadith dan syair, takhrij hadith, pendetilan biografi, menyatakan peribahasa, bidalan dan perumpamaan, penggunaan istilah, meletakkan tajuk-tajuk perbahasan, sistem ejaan arab moden dan meletakkan tanda.

Format penulisan kitab *Ta'mim* seterusnya dikaji berdasarkan jumlah halaman, khat yang digunakan, purata perkataan bagi setiap baris, purata baris bagi setiap mukasurat, penyalin kitab, jumlah naskhah salinan kitab serta tarikh mula dan selesai mengarang. Interpretasi juga dijalankan oleh penulis ketika melakukan analisis teks manuskrip dan juga penilaian terhadap kelebihan dan kekurangannya. Metodologi al-Tarmasiy ketika menulis manuskrip ini juga dapat ditentukan dengan menggunakan pendekatan ini.

PENGENALAN MANUSKRIP AL-TARMASIY

Judul kitab ini berbunyi: *Ta'mim al-Manafi' bi Qira'at al-Imam Nafi'*. Ia bermaksud: 'Penyebaran Manfaat Dengan Qiraat Imam Nafi'. Kitab ini merupakan salah satu karya al-Tarmasiy yang memberi impak besar serta signifikan dalam bidang qiraat. Ia menonjolkan nama beliau sebagai seorang tokoh yang prolifik dalam bidang qiraat (al-Tarmasiy, 1907, hlm. 2). Kitab ini berkaitan dengan qiraat Imam Nafi' dan dua orang perawinya iaitu Qalun dan Warsh (Siti Fatimah Salleh, Mohd.Zulkifli Muda, 2011, hlm.16).

Kandungannya mengandungi qiraat tujuh dalam bab *Usul* dan *Farsh*. Al-Tarmasiy berkata: "Aku (turut) menerangkan di dalam kitab ini apa-apa yang biasa diperselisihkan bacaan daripada baki tujuh Imam Qiraat dari aspek *Usul* dan *Farsh*" (al-Tarmasiy, 1907, hlm. 2).

Metode penulisan al-Tarmasiy diselaraskan dengan majoriti kitab-kitab qiraat beliau yang lain seperti yang akan dapat dilihat nanti. Pendekatan yang digunakan ialah menulis *Bab al-Usul* dahulu kemudian diikuti dengan *Bab al-Farsh*. Cara ini dapat memudahkan para pembaca untuk memahami isi kandungannya.

Walaupun menamakan kitabnya ini dengan perkataan yang membayangkan maksud pendetilan dan panjang lebar (*Ta'mim*), al-Tarmasiy menegaskan bahawa beliau sedaya-upaya akan meringkaskan isinya dengan memberi penjelasan secara padat. Beliau juga berusaha mengelakkan timbulnya perasaan sukar bagi mereka yang membaca manuskrip ini. Oleh itu, beliau memilih nama *Ta'mim al-Manafi' bi Qira'at al-Imam Nafi'* yang bermaksud Penyebaran Manfaat Dengan Qiraat Imam Nafi': kata al-Tarmasiy (al-Tarmasiy, 1907, hlm. 2):

"ومن ثمّ سمّيتها: "تعميم المنافع بقراءة الإمام النافع". وأنا أسأل الله بجاه الحبيب الأعظم، صلى الله عليه وسلم، أن يوفقني للإتمام، ويحفظني من زيغ الأقلام، وأن يجعلها في حيز النفع والقبول. فإنه نهاية المأمول، آمين يا مجيب كل سؤل."

Al-Tarmasiy menggunakan tiga buah kitab sebagai rujukan asas ketika mengarang kitab ini. Kitab-kitab tersebut adalah hasil nukilan Ahmad bin Muhammad al-Banna, Ibn al-Jazariy dan al-Shatibiy. Kitab ini disempurnakan dalam tempoh setahun. Beliau telah menyempurnakan

penulisan Manuskrip *Ta'mim* pada tahun 1324H bersamaan tahun 1907M di Mekah (Hayati Hussin, 2016, hlm. 54).

HASIL KAJIAN

Hasil kajian ini dapat dituai dengan melihat pertama kalinya pada format penulisan manuskrip *Ta'mim* dilihat dari aspek jumlah halaman, khat yang digunakan, bilangan perkataan, penyalinan manuskrip, jumlah naskhah salinan serta tempat, tarikh mula dan selesai mengarang. Jumlah halaman manuskrip ini ialah sebanyak 332 lembaran. Khat yang digunakan oleh al-Tarmasiy di dalam karya beliau ini ialah *Khat Riq'ah*. Ia merupakan sejenis khat yang direka cipta oleh orang Turki pada zaman kerajaan Uthmaniyah (850H). Tujuan khat ini dicipta ialah untuk menyeragamkan tulisan dalam semua urusan rasmi di kalangan kakitangan kerajaan. Riq'a'ah pula bermaksud cebisan kertas yang ditulis (<http://hasrulkhat.webnode.com/khat-riqah/>).

Bilangan perkataan di dalam kitab ini adalah berbeza-beza mengikut baris. Kajian mendapati perkataan bagi setiap baris ialah sembilah hingga 12 patah perkataan. Walaubagaimanapun, penulis mendapati kebanyakan baris mengandungi 11 patah perkataan. Bilangan baris bagi setiap muka surat adalah tetap. Selain daripada halaman pertama yang mengandungi 24 baris kerana diawali dengan lafaz Bismillah, setiap halaman berikutnya mengandungi 25 baris yang ditulis kemas seakan-akan berada di atas garisan lintang yang lurus.

Penyalin manuskrip ini tidak dinyatakan. Dalam kes naskhah tunggal ia dianggap sebagai naskhah asal yang sama ada ditulis sendiri oleh al-Tarmasiy ataupun seseorang yang diamanahkan atau diupah oleh beliau. Jumlah naskhah salinan manuskrip pula tidak disebut. Hanya satu naskhah yang berjaya dijumpai. Tiada naskhah lain yang dapat ditemui sekalipun penulis telah berusaha menjejaknya.

Menurut al-Tarmasiy, kitab ini disempurnakan dalam tempoh setahun. Namun tarikh bermula penulisan beliau tidak dinyatakan. Secara telahan, ia dimulakan pada penghujung tahun 1323H bersamaan dengan permulaan tahun 1906M. Ini kerana beliau telah menyempurnakan penulisan manuskrip *Ta'mim* pada hari Sabtu, 20 Zulkaedah tahun 1324H bersamaan 5 Januari tahun 1907M di Mekah (Al-Tarmasiy, 1907, hlm. 166).

Manuskrip *Ta'mim* disimpan di Perpustakaan Universiti Raja Saud, Riyadh sehingga sekarang. Walaubagaimanapun, melalui kecanggihan teknologi maklumat pada masa kini, kitab tersebut telah disalin dalam format *Pdf*. Ia boleh dicapai di laman sesawang di pautan <http://makhtota.ksu.edu.sa/makhtota/1477/1>. Kitab ini tersimpan dengan baik. Para pengunjung perpustakaan Universiti Raja Saud di Riyadh hanya dibenarkan menatap manuskrip tersebut tanpa dibenarkan menyentuhnya bagi tujuan membuat salinan fotokopi dan sebagainya. Mereka walaubagaimanapun boleh menyalin dan mencetaknya menerusi salinan terdahulu yang dibuat dalam format *Pdf* seperti yang telah dinyatakan. Majoriti tulisan manuskrip berwarna hitam, melainkan tajuk dan peringatan (*tanbih*) yang ditulis dengan dakwat merah. Secara keseluruhannya, manuskrip ini masih jelas. Namun terdapat satu ayat al-Quran yang tidak dapat dibaca dengan jelas iaitu pada halaman kedua. Alhamdulillah ayat tersebut dapat dikesan daripada kitab yang menjadi rujukan beliau.

ANALISIS ASPEK BAHASA DALAM MANUSKRIP

Kelebihan bahasa yang dimiliki oleh manuskrip *Ta'mim* adalah pelbagai. Di antaranya al-Tarmasiy dapat menguasai qiraat imam Nafi^c. Manuskrip *Ta'mim* merupakan buah tangan al-Tarmasiy yang bernilai tinggi dalam bidang Qiraat. Kelebihan utamanya adalah pada aspek pengumpulannya terhadap Qiraat Imam Nafi^c daripada pelbagai sumber. Pengumpulan ini menuntut beliau agar membawa kesemua perbezaan di antara *manhaj* bacaan kedua-dua orang perawi qiraat ini, iaitu Qalun dan Warsh secara terperinci. Kekuatan bahasa amatlah diperlukan bagi menjamin kesahan maklumat dan data.

Begitu juga dengan kemahiran al-Tarmasiy dalam menyaring kitab *Ithaf*. Keunikan *Ta'mim* pula dapat dilihat pada disiplin ilmu qiraat dan Bahasa ketika menukulkan qiraat-qiraat mutawatir daripada rujukan asas beliau iaitu Kitab *al-Ithaf* karangan al-Banna yang mengupas qiraat mutawatirah dan qiraat Shadhdhah. Ini bermakna al-Tarmasiy mempunyai bekalan yang cukup semasa mengarang. Pengetahuan beliau dalam bidang bahasa merupakan faktor pengelasan ini dapat dilakukannya.

Hal ini juga dapat dilihat dengan nyata semasa beliau menampilkan frasa-frasa hadith. Bertepatan dengan ilmu qiraat yang diperolehinya secara jalan periwayatan, manuskrip ini turut dinukulkan dengan membuat penelitian riwayat-riwayat hadith yang dibawa pada kebanyakan tempat. Maka selain mengesahkan kredibiliti dalam bidang qiraat, al-Tarmasiy turut sama menggayakan keampuhan beliau dalam bahasa arab.

Kekuatan bahasa *Ta'mim* juga amat terserlah pada faktor sumber rujukan. Sebanyak 18 buah kitab qiraat turut disebutkannya seperti yang telah disenaraikan pada tajuk sebelum ini. Al-Tarmasiy terpaksa menghadap sebahagian daripadanya ketika berkarya. Tanpa syak, ia merupakan manuskrip bertulis tangan pada masa itu. Setelah masa berganti masa, manuskrip-manuskrip ini diterbitkan setelah ditahkik. Namun ada di antaranya yang masih kekal bertaraf manuskrip sehingga kini. Di antaranya ialah kitab *al-Masa'il al-Tabriziyyah* karangan Ibn al-Jazariy. Ia merupakan manuskrip yang belum diterbitkan. Ia tersimpan di al-Maktabah al-Zahiriyyah, Damsyik.

Al-Tarmasiy juga kelihatannya berinovasi pada aspek nama dan istilah. Hal ini amat ketara pada surah-surah al-Quran apabila beliau adakalanya menyebut '*Surah al-Qital*' iaitu nama lain bagi Surah Muhammad. Contoh lain pula pada '*Surah Nun*' adalah nama lain bagi *Surah al-Qalam*. Beliau juga menyebut '*Surah Iqtarabat*' iaitu nama lain bagi surah *al-Qamar* dan '*Surah Sa'ala*' yang merupakan nama lain bagi *Surah al-Ma'arij*. Variasi nama surah yang dipelbagaikan ini turut memaparkan faktor kreativiti selain daripada keilmuan beliau.

Begitulah juga dengan penggunaan istilah seperti '*jama'ah*' digunapakai bagi menerangkan baki *qurra'* di dalam manuskrip ini. Adapun penggunaan lafaz istilah *tariq* diperluaskan penggunaanya tanpa terikat dengan kebiasaan yang digunakan oleh al-Shatibiy dan Ibn al-Jazariy dan juga kitab-kitab muktabar di dalam bidang ini.

Umumnya, bahasa penulisan yang digunakan oleh al-Tarmasiy di dalam manuskripnya ini ialah Bahasa Arab Baku (*fusha*) dengan format penulisan standard (*Rasm Imla'iy*). *Rasm Imla'iy* merupakan penulisan Bahasa arab berdasarkan cara sebutan perkataan. Dikenali juga dengan *Rasm Qiyasi* kerana penulisan berdasarkan sebutan. Ia berbeza dengan Rasm 'Uthmaniyy yang mempunyai kaedah tertentu di dalam penulisan al-Quran (Al-Juhniy, Khalid Mahmud, t.t, hlm.9).

Namun terdapat beberapa kesalahan yang dapat dikesan dalam manuskrip *Ta'mim* oleh penulis. Kesalahan-kesalahan tersebut berlaku pada aspek ejaan, nahu, menukikan teks dan kesilapan data.

Kesilapan dari sudut ejaan tidaklah besar dan banyak. Di antaranya ialah apabila al-Tarmasiy menyatakan Surah Nun adalah nama lain bagi Surah al-Qalam. Ejaan yang ditulis oleh beliau di dalam *Ta'mim* adalah (سورة نون). Ejaan yang sebenar ialah (سورة ن). Ini kerana nama surah al-Quran sepatutnya diambil seadanya tanpa sebarang perubahan.

Di dalam *Bab Tafkhim al-Ra'at wa Tarqiqiha* pula, al-Tarmasiy memberi definisi kepada *al-Tafkhim* dengan katanya:

”التفخيم: عبارة عن زنو الحرف وتسمينه“

Perkataan (زَنُو) yang digunakan adalah tidak tepat. Ini kerana ia bermaksud kesempitan yang lari daripada maksud *al-Tafkhim* yang bererti tebal. Perkataan yang lebih menepati maksud adalah (زَبُو) yang bermaksud penambahan dan pengembangan (Al-Tarmasiy, 1907, hlm. 36).

Hal ini menjadi lebih jelas apabila penulis membandingkan definisi ini dengan takrifan yang diberikan oleh al-Banna. Beliau memberikan definisi *al-Tafkhim* seperti berikut:

”التفخيم: عبارة عن ربو الحرف وتسمينه“

Maka perkataan yang betul ialah (ربو) bukannya (زنو) (Al-Banna, , hlm. 178).

Di dalam *Bab Umm al-Quran* pula, terdapat perkataan yang ditulis dengan (والفر) oleh al-Tarmasiy (Al-Tarmasiy, 1907, hlm. 60). Apabila penulis meneliti perbahasan yang dibincangkan, perenggan tersebut adalah berkaitan perbezaan di antara bacaan dengan huruf *Sad*, *Sin* ataupun *Zay* di dalam perkataan (صِرَاطٌ) (الصِّرَاطُ) yang terdapat pada surah al-Fatihah. Perkataan yang sewajarnya ditulis oleh al-Tarmasiy ialah (والفرق) yang bermaksud perbezaan berbanding (والفر) yang bererti larian.

Terdapat perkataan yang tercicir tanpa disengajakan oleh beliau. Perbahasannya berkisar tentang *manhaj* bacaan *Basmalah*. Al-Tarmasiy menulis dengan perkataan:

له الفصل بالبسملة بين المذكورة...

Adapun perkataan yang sebenar ialah (السور المذكورة) kerana ianya bertepatan dengan topik yang dibincangkan. Setelah penulis merujuk semula di dalam kitab *al-Ithaf* (Al-Banna, 2001, hlm. 231). , al-Banna menukikan dengan katanya:

”له الفصل بالبسملة بين السور المذكورة..“

Dari aspek bahasa, terdapat beberapa kesalahan nahu yang berlaku pada beberapa bab. Di dalam *Bab al-Fath wa al-Imalah*, al-Tarmasiy menyatakan:

”وكلاهما، أي الإمالتين وارد في القرآن“

Kesilapan beliau adalah pada perkataan (كلاهما) dan (وارد). Ini kerana perkataan yang pertama ini ada dua bentuk (*sighah*) iaitu (كلا) ketika mewakili kata nama maskulin (*mudhakkar*) dan (كلتا) bagi feminin (*mu'annath*) Al-Tarmasiy, 1907, hlm. 27). Pada ayat tersebut, ia mewakili kata nama *mu'annath* seperti yang dinyatakan sendiri oleh al-Tarmasiy, iaitu perkataan (الإمالتين). Maka ia merupakan satu kesalahan nahu. Perkataan yang sepatutnya digunakan adalah (كلتاهما) (cAbbas Hasan. T.t, 3/98).

Begitu juga halnya dengan perkataan (وارد) yang merupakan predikat (*khabar*) kepada subjek (*mubtada'*) yang *mu'annath* (كلتاهما). Di dalam disiplin ilmu nahu, *khabar* hendaklah mengikut *mubtada'* pada segala aspek. Maka, perkataan yang betul ialah (واردة) (Al-Tarmasiy, 1907, 3/27). Maka, ayat yang betul adalah:

"وكلتاهما، أي الإمالتين واردة في القرآن"

Selain daripada itu, pada *Bab al-Fath wa al-Imalah* juga, beliau menulis dengan perkataan (الدرر اللوامع) (Al-Tarmasiy, 1907, hlm. 28). Ketika merujuk kitab karangan Ibn al-Barriy, iaitu *al-Durar al-Lawami' fi Asl Maqra' al-Imam Nafi'*. Perkataan yang betul adalah (الدرر اللوامع) kerana posisinya adalah kata sifat (*sifah*) yang perlu mengikut objek sifatnya pada aspek *ma'rifah* dan *nakirahnya*. Kesilapan begini adalah lumrah bagi orang bukan arab berikutan ketiadaan bentuk *ma'rifah* dan *nakirah* yang tertentu dalam bahasanya. Namun tanpa (ال), ia akan mengubah posisi *sifah* kepada *idafah*. Maka, perkataan yang betul adalah (الدرر اللوامع) (cAbbas Hasan. T.t, 3/437).

Di dalam *Bab Ya'at al-Idafah*, al-Tarmasiy menulis dengan perkataan (اثنتا عشر) (Al-Tarmasiy, 1907, hlm. 49). Adapun perkataan yang betul adalah (اثنتا عشرة) kerana kaedah penomboran dalam bahasa arab menentukan bahawa pada nombor gabungan (العدد المركب), bilangan 11 dan 12, kedua-dua bahagian hendaklah selari pada aspek *mudhakkar* dan *muannath*. Sebutan (اثنتا عشر) yang tercatat pada manuskrip ini adalah salah perkataan pertamanya *mu'annath* dan yang kedua *mudhakkar*. Maka, perkataan yang betul adalah (اثنتا عشرة) (cAbbas Hasan. T.t, 2/377).

Begitu juga dalam bab yang sama, al-Tarmasiy menyatakan (أَخَّرْتَنِي) merupakan ayat daripada surah al-Munafiqin (المنافقين) (Al-Tarmasiy, 1907, hlm. 50). Perkataan yang betul ialah (المنافقون). Ini kerana surah-surah al-Quran biasanya dinamakan mengikut lafaz asal yang terdapat di dalamnya. Lafaz "*al-Munafiqun*" disebut pada ayat pertama surah tersebut. Apabila ditambah perkataan "*Surah*" dihadapannya, perkataan "*al-Munafiqun*" dikekalkan bentuknya, sekalipun posisinya telah bertukar kepada *Mudaf Ilayh*. Kes ini dinamakan "*Harakat al-Hikayah*" di dalam ilmu nahu. Contoh lain ialah seperti *Surah al-Mu'minun* dan *Surah Nun* (ن). Maka namanya yang betul ialah *Surah al-Munafiqun*, bukannya *Surah al-Munafiqin* (cAbbas Hasan. T.t, 1/473).

Apabila beliau menulis (إحدى وستين موضعا) (Al-Tarmasiy, 1907, hlm. 50). dalam bab yang sama pula, berlaku kesilapan pada perkataan (إحدى) yang merupakan nombor bersifat *mu'annath*. Sebenarnya, penomboran di sini adalah berkaitan kata nama (موضعا) yang merupakan objek bilangan (*ma'dud*) yang bersifat *mudhakkar*. Maka perkataan yang betul adalah (واحد وستين موضعا) (cAbbas Hasan. T.t, 1/438).

Terdapat juga kesilapan dari sudut menukikkan teks. Al-Tarmasiy ketika di memindahkan teks pada *Bab al-Huruf al-Lati Qarubat Makharijuha* beliau menyebut (فالإظهار) (Al-Tarmasiy, 1907, hlm. 4). Apabila penulis merujuk pada bab tersebut, maka perbahasannya adalah berkaitan dengan

(الإدغام). Secara spesifik, perbincangannya pada perkataan (يُعَذِّبُ مَنْ) di dalam surah al-Baqarah yang kebanyakan Imam membaca dengan *Idgham*.

Hal ini lebih terserlah apabila penulis membandingkan perbincangan ini dengan kitab *Ithaf al-Fudala'* yang merupakan sumber rujukan al-Tarmasiy dalam banyak hal. Pada halaman 137 kitab tersebut, penulis mendapati ayat yang dikarang oleh al-Banna seakan-akan disalin semula, dengan perbezaan perkataan (فالإدغام).

Di dalam *Bab Tafkhim al-Ra'at wa Tarqiqiha* pula, perbincangan dibuat berkaitan huruf *Ra'* yang berbaris hadapan sama ada ianya dibaca dengan tebal (*Tafkhim*) ataupun nipis (*Tarqiq*). Terdapat kesilapan yang berlaku apabila al-Tarmasiy menulis dengan perkataan (الياء) sedangkan contoh yang dibawa ialah (ذِكْرُكُمْ) (Al-Tarmasiy, 1907, hlm. 38). Sewajarnya perkataan yang betul ialah (الرءاء) kerana perbahasan di dalam bab ini ialah berkaitan dengan huruf *Ra'*. Sekali lagi penulis juga melihat di dalam *Ithaf* muka surat 302, salinan ayat dibuat oleh al-Tarmasiy. Al-Banna menulisnya dengan huruf (الرءاء).

Dapatlah disimpulkan bahawa di sebalik nama baik Manuskrip *Ta'mim*, ia turut memaparkan hakikat kejadian manusia. Selama-lamanya manusia dan kesalahan serta kealpaan tidak akan dapat dipisahkan. Tiada seorangpun manusia, sekalipun para Nabi yang terhindar daripada kekurangan. Namun wajar juga disebut, bahawa memaparkan kekurangan *Ta'mim* tidak sekali-kali bermaksud mencari kesilapan alim ulama. Dengan ketepatan data dan manfaat yang banyak seperti maksud nama kitab ini sendiri, sebutan terhadap beberapa kekurangannya tidak sedikitpun memudaratkan. Ia umpama setitik dua tahi lalat di pipi yang hanya menambahkan keelokan rupa paras. Ia juga sekadar melaksanakan tuntutan kajian akademik yang berbetulan dengan sabda Nabi s.a.w. ketika Baginda mengulas pertanyaan seorang sahabat perihal kesilapannya di dalam sembahyang:

"إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ أَنَسَى كَمَا تَنْسَوْنَ. فَإِذَا نَسِيتُ، فَذَكِّرُونِي"

Maksudnya: Sebenarnya aku seorang manusia seperti kamu. Aku lupa seperti kamu lupa. Apabila aku lupa, maka ingatkanlah diriku. (al-Bukhariy, 1981, hlm. 89)

RUMUSAN

Sumbangan al-Tarmasiy dalam bidang pengajian Islam dari aspek penulisan perlu diperakui oleh dunia akademik terutamanya kerana beliau berjaya menghasilkan 20 buah manuskrip yang kesemuanya ditulis di dalam bahasa Arab. Kepakaran beliau di dalam penguasaan pelbagai ilmu Islam termasuk bahasa arab melonjakkan nama beliau sebagai salah seorang ulama Nusantara di Mekah pada kurun ke 19.

Keilmuan beliau boleh dianggap sebagai sebuah ensiklopedia yang menyimpan variasi ilmu-ilmu Islam dengan bidang qiraat tetap menjadi bidang yang begitu beliau tekankan berikutan hubungan langsungnya dengan al-Quran yang merupakan sumber utama Islam. Manuskrip *Ta'mim al-Manafi' bi Qira'at al-Imam Nafi'* pula adalah salah satu karya beliau yang boleh diketengahkan.

Penulisan al-Tarmasiy yang merupakan seorang ulama Nusantara wajar ditonjolkan sebaris dengan hasil karangan ulama-ulama yang diiktiraf ilmu mereka di persada antarabangsa. Kebolehan beliau di dalam seni penulisan Bahasa arab tidak dapat disangkal lagi. Ini terbukti apabila beliau telah menghasilkan pelbagai karya dalam segenap bidang yang menjadi sumber rujukan dengan menjadikan Bahasa arab baku sebagai medium buah fikirannya.

Maka, dapat dilihat bahawa al-Tarmasiy telah memenuhi tuntutan disiplin ilmu qiraat yang telah dipelopori oleh generasi para sahabat dan ulama terdahulu. Walaupun terdapat beberapa kesalahan bahasa di sepanjang halaman-halaman manuskripnya, ia tidaklah banyak. Malahan ia adalah kesalahan biasa bagi mana-mana penulis Nusantara ketika berkarya dalam bahasa arab. Ia berkisar di sebalik isu kesalahan ejaan, perkataan terjatuh, kesalahan bahasa, kesilapan nukilan dan pada beberapa data sahaja.

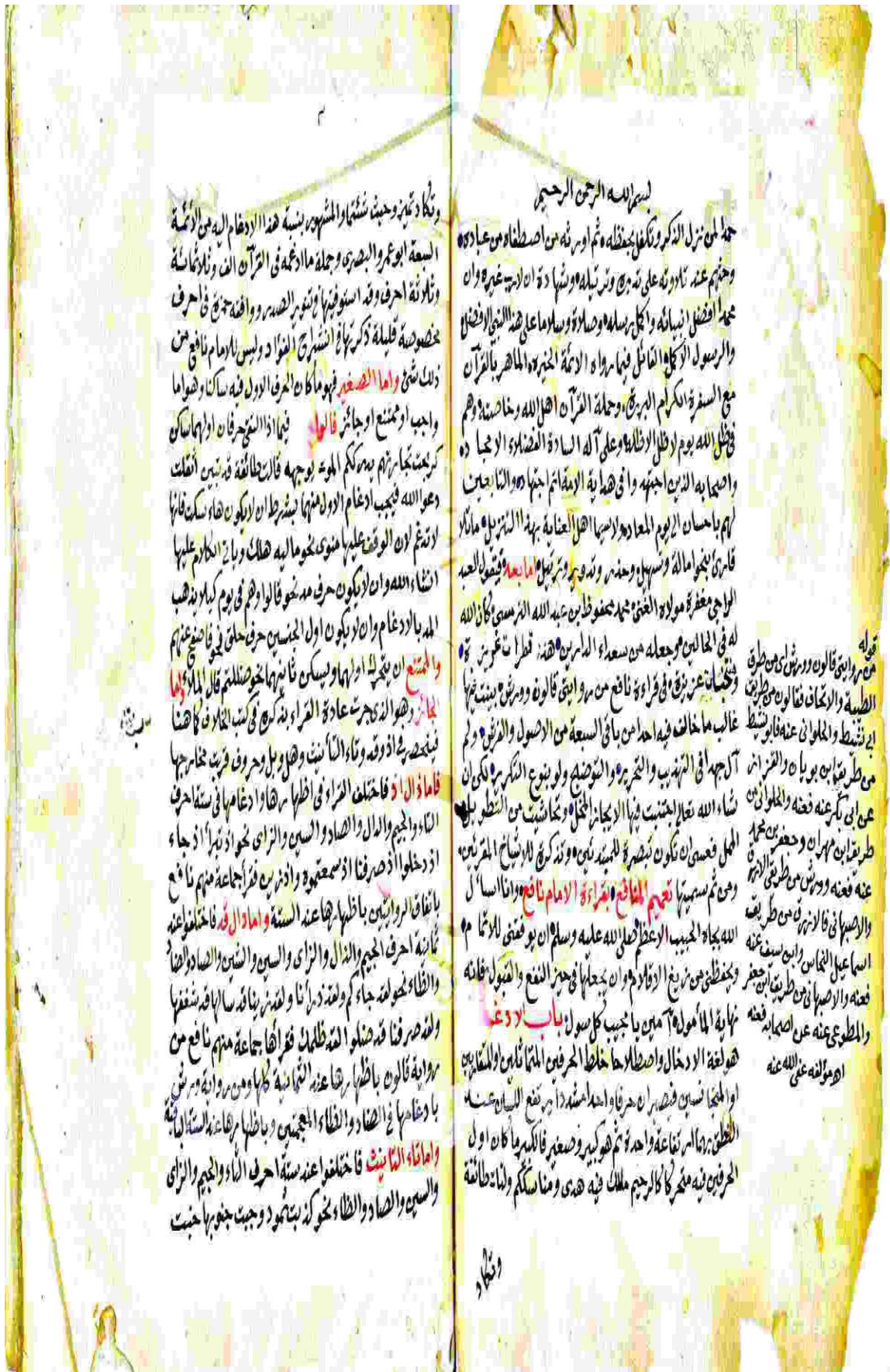
Implikasi di sebalik kekurangan ini adalah ia berupaya mengukuhkan bukti manuskrip tersebut adalah buah tangan al-Tarmasiy sendiri. Kajian sebegini juga mampu menonjolkan kehebatan karya-karya ulama Nusantara serta mengangkatnya ke peringkat yang lebih tinggi.

KESIMPULAN

Kemunculan al-Tarmasiy serta beberapa tokoh lain dari kepulauan Nusantara yang dulunya terletak jauh dari pusat Islam sedunia, Mekah dan Madinah, merupakan bukti bahawa sekalipun jarak memberikan kesan kepada penghasilan ilmu serta jasa penulisan, terdapat juga beberapa tokoh yang berjiwa besar tampil untuk menafikan cabaran hebat ini pada era tersebut.

Kesalahan yang dapat dikesan dalam manuskrip *Ta'mim* oleh al-Tarmasiy berlaku pada aspek ejaan, nahu, menukikan teks dan kesilapan data. Walaupun terdapat beberapa titik kelemahan pada manuskrip ini, faedah dan nilai akademiknya begitu tinggi. Oleh kerana kajian ini memfokuskan pada sebuah manuskrip sahaja, maka wajar usaha sebegini dapat diperluaskan sehingga meliputi manuskrip-manuskrip lain yang turut dihasilkan oleh ulama Nusantara, dengan menggunakan bahasa arab juga.

Maka, kajian ini *in sha' Allah* dapat membentuk hasil perintis dan merupakan faktor dalam merealisasikan matlamat pemerikasaan kajian bahasa terhadap manuskrip-manuskrip lama di Malaysia. Adalah diharapkan ia dapat mencipta perspektif yang lebih jelas tentang hasil penulisan ilmu ini di rantau kita sehingga ia menjadi lebih mudah setelah lorong awal ini dirintis.



بسم الله الرحمن الرحيم

هذا هو نزول الذكر ونكاحه بحفظه ثم اوردته من اصطفا من عباد الله
وحسنهم عندنا وادونه على نهج ونزله وشهدوا ان لا اله الا الله وحده
محمد افضل انبيائه واكمل رساله وصلاوة وسلاما على هذه النبي الاصل
والرسول الاكمل القائل فيها رواه الائمة الخيرة والمجاهدين بالقرآن
مع السيرة الكرام البرية وحملته القرآن اهل الله وخاصته وهم
فضل الله يوم اظلم الظلام وعلى آله السادة الفضلاء الاجايد
واسما به الذين احبته وفي هداية الائمة الخيرة والناجيين
لهم باحسان اليوم المعاد والسماء اهل العناية به الذين لم يمانوا
قائمي بنحو اماله وسبله وحسنه ونوره ونزله **باب** في فضل العبد
الواحي مغفرة مولاه الغني محمد محفوظ من عبده الله الترسى كان الله
له في الخالين وجعله من سعداء المرسلين هذه قطرات غرر تارة
وتجانب غرر تارة في فرائد نافع من مروايتي قالون وورشيتي
غالب ما خالف فيه احد من باقي السبعة من الاصول والقرآن ولم
آجد في التذنيب والتمويه والتوضيح ولو بنوع الذكر ولكن ان
شاء الله تعالى اجبت فيها الاجابة المحمل وبخاشيت من النظر بل
المحل فحسب ان تكون بشيرة للمبتدئين وندوة كثر لاوياس المبتدئين
ومن ثم سبقتها **تعليم الملائكة بقراءة الامام نافع** وانا السائل
الله بجاءه المحبوب الاعظم صلى الله عليه وسلم ان يوفقني للاتمام
ويعطيني من ريع الوقايع وان يجعلها في خير النفع والقبول فانه
نهاية المأمولة آمين يا حبيب كل رسول **باب الادعاء**
هو لغة الادخال واصطلاحها خالط الحرفين المتماثلين والمساويين
او المتجانسين فظهر ان حرفا واحدا مستند الى رفع اللسان حيث
الطريق بها السراقة واحدة ثم هو كبير وصغير فالله ما كان اول
الحرفين فيه مكر كما لا يرجع ملك فيه هدى ومناستكم ولما طائفة

فقيهه
من روايتي قالون وورشيتي
الطبعة والحقاق قالون من طريق
ابن تقي الطبراني عنه قالون
من طريق ابن يونس بن يونس
عن ابن تيمية عنه في قوله
طريق ابن مهران وحسن بن محمد
عنه وورشيتي من طريق ابن
والرسم في قالون من طريق
اسماعيل النحاس ابن سفيان عنه
فعنه والاصحاب في طريق ابن جعفر
والطبراني عنه عن اصحابه
اهم الله على الله عنه

ونكاحه وحسنه شتموا المشهور بنسبه هذه الادغام اليه من الائمة
السبعة البوعمر والبصري وحملته ما اذغته في القرآن الف والواحدة
ونكاحه احرف وقد استوفيت بها في تنوير الصدر ووافقه جنح في احرف
مخصوصة قليلة ذكرتها في السراج الموقد وليس بالامام نافع من
ذلك شيء **واما الضعيف** فهو ما كان الحرف الاول فيه ساكنا وهو اما
واجب او ممنوع او جائز **قالوا** فيما اذا السجدة حرفان او هما ساكن
كربعت بحارهم بهم كنهم الموت بوجهه قالون طائفة قد بينت انك
دعوا الله فيجب ادغام الاول منها بشريطة ان لا يكون هاء ساكنة فانها
لا تغم لان الوقت عليها موقوف ماله هلك وبان الكلام عليها
انشاء الله وان لا يكون حرف مد نحو قالوا في يوم كذا يذهب
الله بالادغام وان لا يكون اول الجنب حرف حلق في فاصلة عنهم
والمنع ان يتحرك او لا يتحرك في ثمانية نحو ضلتم قالوا **الملائكة**
الملائكة وهو الذي جرت عادة القراء به لئلا يلبس الخلق في كونه
فيمنعه في اذوقه وقاء السائيت وهمل ويل وحروف قريب بخارجها
فاما ما اذا فاختلف القراء في اظهارها وادغامها في ستة احرف
الناء والجيم والذال والصاد والسين والزاي نحو اذ ذابها
اذ دخلوا اذ صرفنا اذ سمعتموه واذ ين في جماعة منهم نافع
بانفاق الروايتين باظهارها عنه الستة **واما اذا** فاختلغوا عنه
ثمانية احرف الجيم والذال والزاي والسين والصاد والظا
والظا ونحو لغة جاءه كونه ذرا لنا ولقد ينالها ساكنا في شغلها
ولقد صرفنا قد ضلوا لغة ظلم في قراها جماعة منهم نافع من
مرواية قالون باظهارها عنه الثمانية كلها ومن رواية غيره في
بادغامها في الضاد والظا والعجيين باظهارها عنه الستة بالذال
واما اذا **الثاني** فاختلغوا عنه ستة احرف الناء والجيم والزاي
والسين والصاد والظا ونحو كذا بتحمود وجبت جنوبها خبثت

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Metodologi Ilmu Tarannum Syaikh Raghīb Mustafa Ghalwasy : Suatu Tinjauan Awal

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ABSTRAK

Al-Quran merupakan mukjizat Nabi Muhammad saw yang paling utama. Membaca, memahami dan beramal dengannya adalah termasuk dalam ibadat yang amat dituntut dalam agama Islam. Justeru, bacaan secara tarannum dan memperindahkan seni suara terhadapnya adalah tidak terkeluar dari dalam konteks ini. Ini akan menyerlahkan lagi sinar mukjizat tersebut kepada ummat. Artikel ini bertujuan untuk memperkenalkan tokoh qari tersohor negara Mesir Syaikh Raghīb Mustafa Ghalwasy. Artikel ini juga melihat sejauh mana metodologi yang digunapakai oleh beliau dalam mempersembahkan bacaan beliau. Disamping melihat secara perbandingan dengan metodologi tokoh utama qari Mesir yang lain seperti Mustafa Ismail Dan Abdul Basit Abdul Samad yang menjadi ikutan utama dalam pengajian ilmu tarannum di Malaysia secara khusus

Kata kunci : al-Quran, tarannum, Mustafa, Ghalwasy

PENDAHULUAN

AlQuran adalah kalam Allah yang diturunkan kepada Muhammad saw. Pembacanya akan mendapat ganjaran bahkan setiap hurufnya akan diganjar dengan 10 pahala.²⁷⁰ Bagaimana pula seorang yang mengkaji, memahami dan beramal dengannya? Ia tentu mendapat lebih banyak kebaikan kepada manusia.

Di dalam pelbagai hadis Nabi²⁷¹, Baginda saw menekankan tentang pembacaan yang baik, memperelokkan suara dan dizaman kini ia lebih dikenali dengan ilmu tarannum.

²⁷⁰ Qari ulung Mesir. Wafat 1978

²⁷¹ Muhammad Lukman bin Ibrahim(2010), *Tarannum al-Qur'an melalui tariq al-Syatibi : kajian terhadap pengamalannya dalam kalangan qari-qari Kelantan ke majlis tilawah al-Qur'an peringkat kebangsaan Malaysia antara tahun 1990-2005* hal 78

Ilmu tarannum telah bermula sejak sebelum kedatangan agama Islam lagi. Setiap bangsa dan rumpun masyarakat sejak dahulu telah ada kecenderungan terhadap bunyi-bunyian yang baik dan merdu. Ini adalah disebabkan oleh fitrah kejadian manusia yang menyukai bunyi yang baik. Bunyian yang baik akan membangkitkan jiwa, menguatkan semangat dan merehatkan minda.

Setiap bangsa juga mempunyai alat-alat muzik yang berlainan untuk melahirkan bunyian yang menjadi halwa telinga. Misalnya, dalam masyarakat melayu mempunyai gendang, cina mempunyai kecapi dan Arab mempunyai seruling. Ini membuktikan bahawa bunyian yang baik tidak dapat dipisahkan dari kehidupan manusia.

Sabda Rasulullah y

روحوا القلوب ساعة فساعة

*Maksudnya : Rehatkanlah hati kamu seketika kemudian pada ketika yang lain pula.*²⁷²

Sayyidina 'Ali pula berkata, "rehatkanlah hati kamu, sesungguhnya hati akan jemu dan keletihan sepertimana badan kamu."²⁷³

Masyarakat Arab adalah suatu bangsa yang amat suka kepada tarannum-tarannum. Mereka digambarkan sering menyanyi dan bertarannum walau di mana mereka berada. Kanak-kanak bermain sambil menyanyi, peniaga menyanyi sambil menjual barang jualan mereka dan wanita yang berkabung juga menyanyi kesedihan kerana kematian orang yang dikasihi.²⁷⁴

Justeru, dalam ilmu ini lahir beberapa tokoh besar yang menjadi ikutan dan melahirkan minat kepada masyarakat untuk turut menghayati bacaan al-Quran termasuklah tokoh Syaikh Raghīb Mustafa ghalwasy.

KELAHIRAN DAN PEMBELAJARAN AL-QURAN

Beliau dilahirkan pada hari khamis 5 Julai 1938 di Tanta Barat. Sejak dari kecil beliau adalah seorang peminat al-Quran dan tarannum. Beliau menghafaz al-Quran pada usia kecil iaitu sekitar 12 tahun. Kebetulananya latar belakang keluarga beliau adalah dari kalangan huffaz al-Quran.

Beliau belajar dengan beberapa orang guru al-Quran di Tanta dan menekuni bacaan qari qari terkenal sebelumnya seperti Syaikh Muhammad Rif'at, Syaikh Mustafa Ismail dan Syaikh Abdul Basit.

Beliau meneruskan rasmi bacaan qari terkenal di Masjid Husain²⁷⁵ iaitu membaca al-Quran sebelum solat waktu dan sebelum solat Jumaat. Terpilih memperdengarkan bacaan di sana adalah pengiktirafan yang besar bagi seorang qari. Beliau meninggal dunia 4 Februari 2016.

²⁷² Gaya potongan tarannum dihujung sesuatu harakat.

²⁷³ Diterangkan di dalam topik mahattah.

²⁷⁴ Muhammad Lukman bin Ibrahim (2010), *Tarannum al-Qur'an melalui tariq al-Syatibi : kajian terhadap pengamalannya dalam kalangan qari-qari Kelantan ke majlis tilawah al-Qur'an peringkat kebangsaan Malaysia antara tahun 1990-2005* hal 68.

²⁷⁵ Abdullah al-Qari hj Saleh (1984m), *Kursus Qari dan Qariah*, Kota Bharu : Pustaka Aman Press, hlm. 88.

KECENDURANGAN ALIRAN TARANNUM

Pada awal penglibatan beliau dalam bacaan dan persembahan tarannum al-Quran, beliau adalah muqallid²⁷⁶ syaikh Siddiq al-Minsyawi²⁷⁷. Kemudian beliau mengikuti jalan bacaan syaikh Mustafa Ismail²⁷⁸. Namun beliau kelihatan tidak dapat menurut semua metodologi Mustafa Ismail. Akhirnya beliau memilih untuk membaca dengan tariq tersendiri yang sehingga kini dikenali dengan Tariq Ghalwasy.

Secara asasnya juga dalam ilmu tarannum, muqallid sepatutnya tidak menurut bacaan syaikh secara seratus peratus kerana beberapa sebab :

- 1- Bakat dan kemampuan suara yang berbeza. Ia seperti seorang qari yang begitu selesa dengan tabaqah jawab al-jawab kerana kebolehan suaranya. Sedangkan muqallid mempunyai kemampuan berlainan. Justeru tidak mungkin seorang muqallid mengikut gurunya seratus peratus.
- 2- Muqallid mempelajari dengan pelbagai guru. Dengan itu rangkuman dari ilmu yang dipelajari akan melahirkan kepakaran dan tariq yang tersendiri.
- 3- Setiap qari akan mempunyai gaya bacaan dan bakat tersendiri. Sepatutnya ia tidak dibataskan dengan hanya meniru bacaan qari-qari tertentu tanpa ada jalan untuk berkarya dalam ilmu ini.

PERSEMBAHAN BACAAN DI PERINGKAT ANTARABANGSA

Beliau membuat persembahan bacaan di pelbagai negara dunia seperti Afrika, Perancis, Amerika, Iran, Russia dan pelbagai negara yang beliau lawati.

METODOLOGI BACAAN

1- Tarannum

Syaikh mustafa biasa memulakan bacaan dengan tarannum Bayyati.²⁷⁹ Ini menjadi kebiasaan kepada hampir keseluruhan qari kerana tarannum Bayyati memberi kelapangan dan kerehatan ketika memulakan bacaan.

Namun, beliau juga memulakan bacaan dengan tarannum Rast. Dalam bacaan yang telah ditelusuri, syaikh Mahmud mampu membaca dengan 2 tarannum sahaja iaitu tarannum Bayyati sebagai permulaan dan tarannum rast sepanjang bacaan beliau yang melebihi setengah jam. Kebiasaan para qari akan membaca beberapa tarannum dalam satu bacaan. Ini disebabkan kemampuan untuk mempelbagaikan harakat tarannum dengan hanya satu tarannum amat sukar. Ini menunjukkan kemampuan kemahiran yang tinggi yang di miliki oleh syaikh Mustafa Ghalwasy

²⁷⁶ Haji Mohammad bin Haji Yusuf (1992m), *Pengajian Al-Quran Berlagu Di Kelantan : Sejarah Dan Perkembangannya*, (Kertas Projek Ukm) Hlm 41

²⁷⁷ Haji Nik Jaafar Bin Nik Ismail (1998m), *Qawa'id al-Tarannum*, Kuala Lumpur : Darul Fikr hlm 126.

²⁷⁸ Diterangkan dalam topik wuslah al-mumathalah.

²⁷⁹ Haji Nordin Idris, temuramah beliau pada 5 september 2009,

2- Harakat

Harakat ialah gaya alunan sesuatu tarannum yang tersusun daripada beberapa qit'ah²⁸⁰ dengan mahattah²⁸¹ yang tertentu.

PERBEZAAN DI ANTARA HAKARAT TAJWID DAN TARANNUM

Terdapat dua jenis harakat yang biasa digunakan dalam bacaan Al-Quran. Kedua-dua jenis harakat ini sangat penting dalam menghidupkan bacaan Al-Quran seseorang. Jika kedua-duanya dipadukan dengan baik, maka suatu bacaan yang penuh keahlian dan kemahiran akan terhasil dari seseorang qari. Harakat tersebut ialah harakat tajwid dan harakat tarannum.

a) harakat tajwid

iaitu kadar panjang dan pendek suatu huruf atau kalimah yang dibaca, sama ada panjangnya 1, 2, 3, 4, 5, atau 6 harakat. Kadar ini berbeza di antara tu mad dengan satu mad yang lain seperti mad tabi'i panjangnya 2 harakat dan mad lazim 6 harakat.²⁸²

Ukuran panjang adalah mengikut gerak jari atau gerakan sesuatu bacaan tersebut. Satu gerak jari adalah dikira satu harakat, manakala dua harakat adalah dikira satu alif. Begitulah seterusnya.

	Harakat	Istilah
1	Satu	
2	Dua	Qasr
3	Empat	Tawassut
4	Enam	Mad ²⁸³

b) harakat tarannum

Gaya alunan tarannum yang tersusun daripada beberapa qit'ah dengan mahattahnya yang tertentu. Untuk membina sesebuah tarannum maka ia memerlukan sekurang-kurangnya 4 harakat yang sempurna. Jika ia melebihi 4 harakat yang maka ia dikira bonus yang melengkapi tarannum tersebut.²⁸⁴

Tiap-tiap harakat mempunyai peranannya yang khusus. Setiap qari dan qariah perlu mengetahui dan memahami peranan-peranan harakat ini, bertujuan untuk menyusun dan menyesuaikan antara satu harakat dengan satu harakat yang lain dengan lebih rapi, tersusun dan sempurna lagi. Ini kerana dengan bertitik tolak dari percampuran dan peningkatan beberapa harakat inilah, maka lahirnya suatu gaya tarannum yang tertentu.

²⁸⁰ *Ibid.*

²⁸¹ Wuslah al-mumathalah adalah kaedah yang menggabungkan 2 lagu

²⁸² Haji Mohammad bin Haji Yusuf (1992m), *Pengajian Al-Quran Berlagu Di Kelantan : Sejarah Dan Perkembangannya*, (Kertas Projek Ukm)Hlm 45.

²⁸³ Hj Hasan Musa, temuramah pada 25 julai 2009.

²⁸⁴ Haji Mohammad bin Haji Yusuf (1992m), *Pengajian Al-Quran Berlagu Di Kelantan : Sejarah Dan Perkembangannya*, (Kertas Projek Ukm)Hlm 44.

Ini bermakna tanpa pemahaman yang jitu, seorang qari dan qariah tersebut tidak akan dapat membentuk suatu tarannum dengan berkesan. Juga persembahan yang bercampur aduk antara beberapa gaya harakat dari tarannum-tarannum yang berlainan. Cara bacaan yang sebegini adalah terkeluar dari peraturan tarannum yang dikehendaki.

Harakat mesti disusun mengikut keutamaan seperti berikut :

1. harakat pertama -hendaklah disesuaikan dengan harakat yang terakhir pada tarannum sebelumnya, sama ada gaya, tabaqah dan susunannya
2. harakat kedua – ianya merupakan harakat rangsangan kepada harakat berikutnya.
3. harakat ketiga – ianya merupakan harakat jawa
4. b (tinggi) kepada kepada suatu tarannum.
5. harakat keempat – ianya merupakan harakat jawabul jawab (tertinggi) kepada sesuatu tarannum.
6. harakat kelima – ianya merupakan harakat persediaan untuk menurun
7. harakat keenam – ia merupakan harakat penutup kepada sesuatu tarannum.²⁸⁵

Tarannum Bayyati pembukaan tidak perlu di akhiri dengan harakat penutup. Ini kerana terdapat tarannum lain yang akan dibawa oleh para qari selepas tarannum Bayyati.

Tiap-tiap tarannum hendaklah ditutup dengan tarannumnya yang tersendiri kecuali perpindahan tarannum yang dibuat secara wuslah al-mumathalah²⁸⁶. Penamat sesuatu persembahan bacaan biasanya diakhiri dengan tarannum Bayyati sebagai penutup.

Syaikh Mustafa mempunyai kepakaran tinggi dalam menyusun harakat. Beliau tidak menyusun harakat seperti sepatutnya tetapi masih kelihatan amat baik. Contohnya, beliau memlulakan harakat Nawwah dengan beberapa ayat dan seterusnya melompat kepada jawabul jawab. Ini ada suatu kelainan yang memberi kesan yang menarik pada bacaan tarannum.

3- Wuslah almumathalah

Wuslah al-mumathalah ialah suatu gaya harakat yang bercampur dari dua air tarannum yang berlainan.²⁸⁷ Ianya terdapat dalam dua bentuk yang berbeza :

- a) Gaya harakat yang dicampurkan antara dua irama tarannum (air tarannum) yang berlainan. Sebagai contoh seorang qari berada pada tarannum jaharkah. Beliau mencampurkan harakat jawab dengan tarannum Saba. Namun diujung harakat tersebut ia kembali kepada tarannum jaharkah.

²⁸⁵ Suara asas yang rendah.

²⁸⁶ Nawwah adalah dari bahasa Arab (نَوَّه) yang bermaksud naik atau meninggi. Menurut Tuan Haji ustaz Nik Jaafar, ia juga dikatakan dari perkataan Nawah (نَوَاه) yang bermaksud biji tamar. Ia digunakan demikian kerana dalam bentuk kiasan iaitu dari biji tamar akan berkembang biak menjadi pohon tamar yang besar. Begitu juga halnya dengan tabaqah nawah yang merupakan pemangkin kepada harakat seterusnya. Lhat : Ibn Manzur, Muhammad Bin Mukram al-Afriqi al-Misri (1405h), *Lisan al-'Arab*, Beirut : Dar Sadir. Jil 10 hal 34

²⁸⁷ Jawab ialah istilah yang merujuk kepada suara tahap ketiga. Ia di sebut suara tahap tinggi. Ia dikatakan demikian kerana dalam ilmu tarannum jawaban kepada suatu tahap suara sepatutnya lebih tinggi dari tahap yang sebelumnya.

- b) Perpindahan satu tarannum ke satu tarannum yang lain dalam satu harakat. Ini bermaksud seorang qari melakukan satu tarannum dan terus berpindah kepada tarannum yang lain tanpa kembali kepada tarannum asal.²⁸⁸

Kedua-dua kaedah diatas mempunyai nilai tersendiri dalam ilmu tarannum. Ia akan menambah elok sesuatu jalan bacaan dan tarannum. Dalam kaedah Majlis Tilawah Al-Quran ia diberi markah istimewa sekiranya seorang qari dapat melakukan wuslah al-mumathalah dengan baik.

Biasanya harakat yang dibaca seringkali menjadi kaku, beku dan tumpul setelah beberapa tarannum yang dibawa secara berasingan. Jadi kaedah untuk menghidupkan semula setiap harakah ini ialah dengan wuslah al-mumathalah

Syaikh mustafa sering menggunakan kaedah wuslah al-mumathalah²⁸⁹ untuk menghidupkan teknik bacaan.

4- Mahattah

Mahattah ialah gaya penghujung (perhentian) suatu harakat atau tarannum. Ini bererti seorang qari ingin menamatkan satu-satu bacaan hendaklah memilih mana-mana mahattah yang sesuai dengan harakat ataupun suatu tarannum yang dibaca.²⁹⁰

Mahattah mempunyai peranan penting dalam bacaan. Sekiranya mahattah yang dibuat tidak serasi dengan sesuatu harakat, maka ia akan mencacatkan harakat-harakat seterusnya.²⁹¹

Setiap qari mempunyai perbezaan dalam menyempurnakan mahattah ini. Ia berkaitan dengan suara dan kemahiran qari itu sendiri. Dalam erti kata lain mahattah dan akan membezakan antara qari. Dan ini adalah kemahiran tersendiri yang dilakukan oleh syaikh Mustafa dengan mempelbagaikan mahattah dalam bacaan tanpa ada kepayahan.

5- Tabaqah

Tabaqah ialah suatu tingkatan atau tahap suara yang berkaitan dengan sesuatu tarannum yang tertentu.²⁹²

Suara seseorang mempunyai beberapa tabaqah atau tingkatan iaitu :

- 1) tingkatan suara yang paling rendah iaitu suara yang keluar dari rongga dada dan perut. Ini dinamakan suara tahap qarar.²⁹³

²⁸⁸ Hj Hasan Musa, temuramah beliau pada 10 jun 2009,

²⁸⁹ *ibid*

²⁹⁰ Tuan haji Nik jaafar Nik Ismail, temubual, 11 jun 2009,

²⁹¹ Hajah Setina Ismail, 15 mei 2009,

²⁹² *ibid*.

²⁹³ Tuan haji Nik Jaafar Nik Ismail, temubual, 11 jun 2009

- 2) Tingkatan suara yang sederhana serta meninggi sedikit berbanding dengan suara *qarar*. Ia keluar dari sebelah atas dada sehingga ke leher. Ia dinamakan suara tahap *nawwah*.²⁹⁴
- 3) Tingkatan suara yang tinggi. Ia keluar dari rongga leher sehingga rongga hidung dan dinamakan suara tahap *jawab*.²⁹⁵
- 4) Tingkatan suara tertinggi iaitu suara yang keluar dari rongga hidung sehingga rongga kepala iaitu dinamakan tahap *jawab al-jawab*.
- 5) Tingkatan suara yang menurun yang dinamakan dengan *nuzul*.
- 6) Tingkatan suara rendah iaitu *qarar* sebagai penutup sesuatu tarannum.

Pengetahuan mengenai tabaqah amat penting kepada seorang qari yang ingin bertarannum. Ini kerana tabaqah berperanan memberi tenaga dan peningkatan suara yang sesuai kepada sesuatu bacaan. Jika tidak, bacaan tersebut tidak dapat dikatakan bertarannum dan kelihatan hambar tidak bermaya.

Kepelbagaian tabaqah ini dilakukan dengan amat baik oleh syaikh Mustafa. Beliau tidak akan menggunakan tabaqah yang sama pada setiap harakat bahkan mengadunkannya dalam variasi yang berbeza. Ia menjadi pendengar tidak jemu walaupun bacaan beliau telah melangkaui setengah jam lebih.

6- Ikhtilal al-lahn

Ikhtilal al-lahn ialah kesumbangan nada suara yang disengajakan mengikut irama dan tabaqah suatu tarannum. Ia berlaku dalam dua keadaan :²⁹⁶

- a) kesumbangan suara yang disengajakan atau terkawal. Kesumbangan seperti ini sangat dikehendaki dalam mempersembahkan suatu tarannum atau harakat.
- b) Kesumbangan suara yang berlaku tanpa kawalan dan tidak sengaja. Keadaan ini mencacatkan harakat, tarannum atau tabaqah suara seseorang qari.²⁹⁷

Pada asasnya, sumbang suara dan lagu walau bagaimana keadaan sekalipun akan mencacatkan suara dan tarannum. Namun, dalam ilmu tarannum masih ada sumbang yang dinilai baik iaitu sumbang sengaja dan terkawal.

Persoalannya, kenapa perlu diperbincangkan ke tahap sumbang sengaja ini. Tidakkah ia mencacatkan bacaan Al-Quran itu sendiri?

²⁹⁴ . Percetakan al-Miriah merupakan pusat percetakan yang kedua setelah kerajaan Uthmaniah yang terletak di Sana', Yaman pada tahun 1295H bersamaan dengan 1877M. Percetakan al-Miriah adalah percetakan rasmi kerajaan yang diperintah oleh al-Sultan Abdul Hamid Khan yang beroperasi pada tahun 1300H bersamaan 1883M. Lihat: <http://www.al-jazirah.com/culture/28062004/aoraq51.htm>

²⁹⁵ . Keturunan Ibnu Syeikh Abdul Mu'ti Ibnu Syeikh Muhammad Salih tidak dinyatakan secara jelas. Namun terdapat karanagan beliau yang menggunakan nama Ibnu Syeikh Abdul Mu'ti Ibnu Syeikh Muhammad Salih al-Kelantani. Ini membuktikan beliau merupakan ulama yang berasal dari Kelantan (Saharuddin Saad, 2015).

²⁹⁶ . Beliau merupakan pentahqiq kitab dalam pengejian peringkat sarjana di UKM. Tajuk penulisan ilmiha beliau ialah "Menulis Semula Dan Tahqiq Manuskrip Mirat Al-Quran Fi Tashili Ma'rifati Ahkam At-Tajwid Li Malik Al-Wahhab, Karya Ibn Abdul Mokti Ibn Syeikh Muhammad Saleh".

²⁹⁷ al-Dhahabiyy, Shamsuddin Muhammad ibn Ahmad ibn 'Uthman. 1988. *Siyar A'lam al-Nubala'*. Jil. 4 & 10. Bayrut: Muassasah al-Risalah. Hal. 5, al-Suyutiyy, Jalaluddin 'Abd al-Rahman ibn Abi Bakr. 1994. *Tabaqat al-Huffaz*. Bayrut: Dar al-Kutub al-'Ilmiyyah. Hal. 157 dan Muhammad Abu Zahrah. t.th. *Usul al-Fiqh*. t.pt.: Dar al-Fikr al-'Arabiyy. Hal. 14.

Tuan Haji Nik Jaafar memberi alasan bahawa sumbang suara adalah fitrah manusia. Hampir setiap qari yang bertarannum pasti berlaku sumbang tidak sengaja. Apatah lagi mereka yang tidak bertarannum. Keadah ilmu tarannum menerima fitrah manusia ini dengan menunjukkan jalan untuk membaiki sumbang tersebut. Ini bereti sekiranya berlaku sumbang, biarlah kesumbangan itu dalam keadaan baik dan tidak merosakkan jatidiri bacaan Al-Quran.²⁹⁸

Begitulah juga halnya dengan wuslah al-mumathalah. Hampir setiap ketika seorang qari membaca Al-Quran dengan perpindahan tarannum dengan sengaja atau tidak. Ilmu tarannum mengajar supaya perpindahan ilmu tersebut menurut kaedah yang sepatutnya.

7- Burdah yang menarik

Burdah ialah bunga-bunga atau getaran suara yang bersesuaian dan menarik ketika mengalunkan bacaan tarannum.²⁹⁹ Ianya terbahagi kepada 2 jenis :

- a) Burdah asli iaitu getaran suara secara semulajadi.
Burdah ini dimiliki oleh setiap orang namun ia berbeza dari sifat-sifat burdah sama ada kasar atau halus, keras atau lembut, serta banyak atau sedikit. Ia tidak menjadi perkiraan yang besar dalam ilmu tarannum kerana umum memilikinya.
- b) Burdah sina'i iaitu bunga-bunga tarannum yang sengaja disusun dan digubah mengikut kehendak sesuatu tarannum. Burdah inilah yang menjadi perbincangan dalam ilmu tarannum. Ini kerana setiap qari mesti mengguna kebolehan suara yang ada untuk membentuk burdah yang sesuai dan menarik dalam bacaannya.³⁰⁰

Burdah yang menarik bukanlah bermaksud ia mesti banyak iaitu dalam setiap pergerakan suara mesti terdapat burdah. Namun yang dikehendaki ialah kesesuaian burdah dan di mana ia dibuat.

Sebagai perbandingan, seorang wanita yang suka memilih pakaian bercorak bunga-bunga tidaklah bermaksud bahawa pakaiannya mesti penuh dengan corak bunga dari hujung rambut hingga hujung kaki. Sekiranya demikian, ia akan kelihatan melampau dan tidak cantik. Kadang-kadang sekuntum bunga ditudung lebih menarik dari kuntuman bunga yang banyak.³⁰¹

Begitulah juga halnya dengan burdah. Ia mestilah sesuai tanpa mengira banyak atau sedikit.

8- Tariq yang tersendiri

Antara keistimewaan syaikh Mustafa ialah gaya dan alunan tersendiri tanpa dipengaruhi oleh qari-qari yang lain. Sebagaimana yang diterangkan diatas bahawa syaikh Mustafa terpengaruh

²⁹⁸ Muhammad Abu Zahrah. *Op. Cit.* Hal. 246.

²⁹⁹ al-Dhahabiyy. *Op. Cit.* Hal. 12, al-Bayhaqiyy, Ahmad ibn al-Husayn. 1994. *al-Sunan al-Kubra*. Bayrut: Dar al-Kutub al-Ilmiyyah. Hal. 72 dan Abu Zahrah. *Op. Cit.* Hal. 14.

³⁰⁰ *Ibid.*

³⁰¹ al-Shafi'iy, Muhammad ibn Idris. 1309H. *al-Risalah*. Bayrut: Dar al-Kutub al-Ilmiyyah. Hal. 13.

dengan beberapa qari. Namun adunan beberapa qari tersebut telah melahirkan Tariq Ghalwasy yang tersendiri.

KESIMPULAN

Syaikh gharib mustafa ghalwasy adalah qari unggul Mesir yang dapat menyempurna ilmu tarannum dengan gaya suara yang merdu dan menarik. Beliau juga berjaya mencipta suatu tariq yang baik untuk ikutan khusus kepada para qari khususnya di Malaysia. Walaupun menjadi muqallid kepada beberapa qari masyhur yang lain namun berdasarkan pembelajaran dan pengalaman, beliau telah berjaya untuk melahirkan tariq beliau sendiri yang dikenali dengan Tariq Ghalwasy.

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Hak Wanita Melayu Dalam Harta Pusaka: Analisis Daripada Perspektif Al-Qur'an Dan Sunnah

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ABSTRAK

Agama dan sosio budaya berperanan dalam mencorakkan amalan pembahagian harta pusaka dalam kalangan masyarakat Malaysia. Agama Islam telah menetapkan dengan jelas hak dan bahagian harta pusaka antara lelaki dan wanita. Namun begitu, perubahan sosio budaya yang berlaku telah memperlihatkan golongan wanita pada masa kini bergerak aktif dalam sistem masyarakat dan sebahagiannya bertindak sebagai pencari nafkah sama ada utama atau sampingan. Justeru, perubahan tersebut mengundang perhatian golongan liberal untuk mengkritik hukum Islam berkaitan pembahagian harta pusaka. Mereka berpandangan bahawa pembahagian harta nisbah 2:1, iaitu lelaki melebihi wanita sudah tidak relevan dan mempunyai unsur diskriminasi terhadap hak wanita serta perlu diubah bagi menjamin keadilan dan kesamarataan hak. Justeru, penulisan kertas kerja ini akan menganalisis hak wanita dalam pembahagian harta pusaka berdasarkan perspektif al-Qur'an dan Sunnah Nabi SAW, seterusnya menjelaskan hikmah pelaksanaan pembahagian tersebut. Bagi mencapai objektif tersebut, kajian yang berbentuk kualitatif ini akan menjalankan kaedah pengumpulan data yang dilaksanakan melalui kajian kepustakaan untuk mendapatkan data-data yang berkaitan dengan amalan masyarakat Melayu. Seterusnya data-data tersebut akan dianalisis melalui kaedah induktif dan deduktif dengan bersandarkan al-Qur'an dan kitab-kitab hadith induk seperti *al-Kutub al-Sittah*. Dapatan kajian menunjukkan bahawa hak harta pusaka yang diberikan kepada kaum wanita sebanyak satu perdua, satu pertiga dan satu perempat serta satu perenam atau satu perlapan yang diamalkan dalam kalangan masyarakat Melayu berteraskan konsep faraid adalah selaras dengan nas-nas yang terdapat dalam al-Qur'an dan Sunnah Nabi SAW. Di samping itu, hasil kajian juga menunjukkan bahawa hikmah pelaksanaan pembahagian harta pusaka yang dijelaskan oleh al-Qur'an dan Sunnah nabi SAW, dimana pembahagian nisbah harta pusaka lelaki melebihi wanita adalah sesuai dengan peranan dan tanggungjawab yang digalas mereka serta memenuhi konsep keadilan yang dianjurkan Islam.

Kata Kunci: Hak, Wanita Melayu, Harta pusaka, al-Qur'an, al-Sunnah.

PENGENALAN

Harta pusaka dapat diterjemahkan sebagai peninggalan seseorang yang telah meninggal dunia, baik berupa harta benda atau hak-hak atau apapun asset yang mempunyai nilai kebendaan yang dibenarkan syariat untuk dipusakai oleh ahli waris. Menurut kamus Dewan (2005: 5), harta

pusaka merupakan harta yang ditinggal oleh seseorang yang mati untuk diwarisi oleh ahli keluarganya serta yang lain. Harta yang dimaksudkan itu tidak termasuk harta yang telah diberi kepada orang lain semasa hayatnya, harta yang dijual oleh si mati, harta yang telah diwakafkan, harta yang dipegang amanah oleh si mati, pencen (termasuk pencen terbitan), ganjaran dan Socso serta pemberian oleh orang yang menziarahi si mati (Resali Muda, 2016: 1).

Dalam Islam terdapat suatu kaedah pembahagian harta pusaka yang dinamakan sebagai faraid. Undang-undang faraid ini adalah bersumberkan kepada al-Qur'an, Sunnah, ijmak sahabat dan ijtihad bagi masalah-masalah tertentu. Pembahagian harta pusaka tersebut tertakhluk kepada sebab dan syarat-syarat tertentu mengikut kadar yang telah ditetapkan ataupun secara pemuafakatan. Bagi hak pewarisan harta kepada wanita, Allah telah mengangkat status mereka dari didiskriminasi untuk menerima hak warisan sebagaimana yang telah berlaku pada zaman Jahiliyyah, perkara tersebut telah dijelaskan dalam firmanNya:

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَرَّضُوا ۚ

Maksudnya: Orang-orang lelaki ada bahagian pusaka dari peninggalan ibu bapa dan kerabat, dan orang-orang perempuan pula ada bahagian pusaka dari peninggalan ibu bapa dan kerabat, sama ada sedikit atau banyak dari harta yang ditinggalkan itu; iaitu bahagian yang telah diwajibkan (dan ditentukan oleh Allah).

Pembahagian harta pusaka kepada wanita telah dijelaskan secara terperinci dalam al-Qur'an melalui ayat al-mawarith khususnya ayat 11, 12, dan 176 daripada surah al-Nisa'. Selain nas al-Quran dalam Surah al-Nisa', penetapan bahagian pusaka wanita juga terdapat dalam hadith-hadith Nabi s.a.w yang memperlihatkan enam kategori waris wanita yang berhak mendapat harta pusaka iaitu anak perempuan bagi anak lelaki, nenek, saudara perempuan kandung dan sebapa, ibu saudara seibu dan wanita yang memerdekakan hamba (Jasni Sulong 2012:227). Penetapan bahagian pusaka untuk waris wanita yang berasaskan nas al-Qur'an dan al-hadith dilaksanakan melalui mekanisme yang diistilahkan sebagai faraid yang merupakan ketetapan Allah kepada setiap hambanya yang dapat bertindak untuk mengurus dan menyelesaikan solusi bagi masalah agihan harta pusaka. Selain kaedah faraid, terdapat juga cara lain yang turut digunapakai dalam amalan pembahagian harta pusaka yang diberi nama sebagai mekanisme permuafakan atau lebih dikenali dengan istilah kaedah *takharuj* yang disifatkan urut melibatkan elemen *sulh* sesama ahli waris atas asas prinsip redha meredhai dan toleransi (Mohamad Arif Sabtu & Siti Mashitoh Mahamood 2017: 22).

Justeru, kertas kerja ringkas ini akan membincangkan hak wanita Melayu dalam pembahagian harta pusaka wanita dengan menganalisisnya daripada perspektif al-Qur'an dan Sunnah Nabi S.A.W serta hikmah perlaksanaannya.

AMALAN PEMBAHAGIAN HARTA PUSAKA DALAM KALANGAN MASYARAKAT MELAYU

Menurut Jasni Sulong meskipun peruntukan harta pusaka wanita sudah jelas dan terperinci dari segi teorinya dengan adanya nas-nas dari al-Quran dan al-hadith, namun amalan secara praktikalnya masih menimbulkan konflik khususnya dalam kes pembahagian harta tidak alih seperti tanah yang sekaligus memberi indikasi bahawa hanya kaum lelaki sahaja yang berhak

mewarisi hartanah (Jasni Sulong 2012:232). Dalam kes harta tidak alih seperti tanah, menurut Wazir Jahan Karim lazimnya dibahagikan berdasarkan kecenderungan peribadi ibu bapa sebelum meninggal dunia dengan mengambil kira faktor anak yang lebih mengambil berat kebajikan ibu bapa atau menguruskan kebun atau ladang (Wazir Jahan Karim 1992: 122). Dalam konteks ini, menurut Charles Hirschman, ibu bapa lazimnya mempunyai kecenderungan untuk lebih mengutamakan anak lelaki terutamanya daripada kelahiran yang pertama. Keutamaan kepada anak lelaki disifatkan oleh beliau sebagai fenomena biasa dalam kalangan masyarakat Melayu yang dapat dilihat dari sudut hak lelaki dalam perwarisan dan tanggungjawab mereka untuk menyara keluarga. Kaedah pembahagian harta pusaka ini menurut beliau lagi memberi maksud anak lelaki sulung akan mewarisi semua harta pusaka (Charles Hirschman 2016:36).

Wazir Jahan Karim ketika menyuarakan pandangannya dalam isu pembahagian harta pusaka tidak alih seperti tanah walaubagaimanapun tidak menafikan bahawa secara umumnya masih lagi wujud pembahagian secara sama rata antara anak-anak lelaki dan perempuan. Walaupun demikian, terdapat juga situasi yang memberikan hak kepada anak perempuan mewarisi harta ibu dan anak lelaki mewarisi harta ayah iaitu dalam kes kedua ibu bapa adalah pemilik tanah. Bagi pembahagian dalam kes tersebut, nilai tanah tidak menjadi asas perkiraan namun berdasarkan jumlah bidang tanah yang diberikan. Ini bermakna setiap waris akan mendapat jumlah bidang tanah yang sama rata meskipun dalam kuantiti yang sedikit. Selain itu, terdapat juga kaum lelaki atau wanita juga didapati memberikan semua hartanya kepada anaknya sahaja seperti yang dapat dilihat dalam kes wanita yang merupakan isteri kedua yang kemudiannya ingin berkahwin lain selepas kematian suami pertamanya. Begitu juga dengan kes suami yang hanya memberikan hak tersebut kepada anak-anak daripada perkahwinan terdahulu sahaja. Amalan pembahagian harta pusaka seumpama ini kebiasaannya dikaitkan dengan dokumen hitam putih secara rasmi yang dimeterai di Pejabat Tanah selain dilaksanakan kadang kala berdasarkan kaedah janji yang menuntut anak-anak bersetuju dengan keputusan ibu bapa selepas kematian mereka (Wazir Jahan Karim 1992: 122).

Bagi harta boleh alih, waris wanita masih mendapat hak mereka khususnya harta yang berbentuk barangan perhiasan (Jasni Sulong 227-232). Kenyataan beliau ini selaras dengan pandangan Mahani Musa yang menyatakan bahawa kaum wanita mempunyai peluang yang tinggi untuk mendapat harta boleh alih seperti barang kemas yang kelazimannya diwarisi oleh mereka namun kaum lelaki juga boleh mengambil haknya dengan menyerahkannya kepada anak isteri mereka (Mahani Musa 2005:81)

Secara lebih spesifik, amalan masyarakat Melayu dalam pembahagian harta pusaka lelaki mahupun wanita dibahagikan oleh Janet Carsten kepada dua iaitu secara rasmi melalui faraid dan secara tidak rasmi melalui adat (Janet Carsten 1988: 270). Menurut Mahani Musa kelazimannya cara pembahagian harta pusaka masyarakat Melayu adalah berteraskan hukum syarak yang berlandaskan nas al-Quran yang termaktub dalam surah al-Nisa' yang merujuk kepada kaedah faraid di samping pemakaian beberapa kaedah lain seperti berdasarkan hukum adat, wasiat dan secara hebahan. Beliau berpandangan bahawa pembahagian harta pusaka secara faraid dari satu segi tidak membolehkan wanita memiliki harta yang banyak. Perkara ini bertitik tolak daripada kedudukan anak perempuan dalam pembahagian harta yang diletakkan sebagai waris gantian yang mendapat baki harta bersama-sama anak lelaki yang merupakan waris utama berasaskan nisbah dua bahagian untuk anak lelaki dan satu bahagian untuk anak perempuan. Manakala cara pembahagian berdasarkan hebahan pula memberi ruang kepada sesiapa yang masih hidup membuat pembahagian kepada waris tertentu dengan cara mengumumkannya di hadapan

beberapa saksi. Kaedah pembahagian harta pusaka secara hukum adat menjadi pertimbangan penting masyarakat Melayu dilihat dari aspek kedudukan adat Melayu itu sendiri. Pembahagian secara hukum adat ditafsirkan sebagai cara pembahagian berasaskan permuafakatan dalam erti kata mendapat persetujuan semua waris tanpa mengambil kira cara mana sekali pun selain daripada cara syarak. Pelaksanaan berdasarkan cara ini disifatkan lebih mudah dan cepat kerana tidak melibatkan karenah birokrasi. Meskipun demikian, kaedah ini juga belum tentu memberi jaminan bahawa kaum wanita akan mendapat faedah. Ini kerana ia bergantung kepada budi bicara waris lelaki dalam sesebuah keluarga yang lazimnya diberikan tanggungjawab untuk mengetuai pembahagian tersebut. Selain itu, pembahagian harta pusaka secara wasiat meskipun kurang popular turut dijalankan dalam kalangan masyarakat Melayu khususnya kaum wanita yang memperlihatkan mereka menggunakannya sebagai jalan terakhir untuk mengelakkan perebutan harta pusaka dan penipuan dalam segala urusan yang melibatkan pemindahan harta atau jual beli serta pembahagian tidak sama rata antara waris. (Mahani Musa 2005:81,89).

Amalan pembahagian harta pusaka wanita antara berteraskan hukum syarak dan adat menurut Janet Carsten berupaya mencetuskan perdebatan yang berterusan akibat wujud percanggahan yang jelas antara hukum syarak dan adat (Janet Carsten 1988: 270). Dalam hal ini juga, Jasni Sulong berpandangan konflik yang timbul ini berpunca daripada amalan masyarakat yang mengutamakan adat dan tradisi yang menyeleweng. Implikasinya, hak waris wanita akan sentiasa terabai (Jasni Sulong 212: 238). Secara kasarnya, berdasarkan pembahagian melalui kaedah faraid, hukum adat dan wasiat, kaum wanita dilihat sukar untuk memiliki harta yang banyak. Namun bagi sesetengah situasi, kaum wanita Kedah umpamanya didapati meninggalkan harta pusaka yang banyak seperti yang dapat dibuktikan melalui rekod Pejabat Setem Kedah. Perkara ini memberi petanda bahawa selain kaedah perwarisan, kaum wanita memiliki harta melalui mekanisme lain seperti usahasama suami isteri atau usaha sendiri apatah lagi kaum wanita Melayu juga tidak kurang hebatnya dari segi kedudukan sosial mereka contohnya sebagai isteri kerabat diraja, pembesar dan penghulu (Mahani Musa 2005:81)

HAK WANITA DALAM HARTA PUSAKA MENURUT PERSPEKTIF AL-QUR'AN DAN SUNNAH NABI SAW

Terdapat 10 orang waris yang berhak mendapat pusaka dari kalangan wanita (Sulong, 2012), mereka ialah isteri, anak perempuan, ibu, saudara perempuan seibu sebapa, saudara perempuan sebapa, saudara perempuan seibu, cucu perempuan (dari anak lelaki hingga ke bawah, nenek sebelah ibu, nenek sebelah bapa dan wanita yang memerdekakan hamba. Pembahagian harta pusaka kepada wanita telah dijelaskan secara terperinci dalam al-Qur'an melalui ayat 11, 12, dan 176 daripada surah al-Nisa'. Hak wanita dalam pembahagian harta pusaka yang dijelaskan dalam al-Qur'an dan hadith dapat dipecahkan seperti berikut;

1. Hak Pusaka Anak Perempuan dan Cucu Perempuan

Kadar pusaka anak perempuan telah dijelaskan Allah SWT dalam firmanNya:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا
الْبُتَّةُ ... ١١

Maksudnya: Allah perintahkan kamu mengenai (pembahagian harta pusaka untuk) anak-anak kamu, iaitu bahagian seorang anak lelaki menyamai bahagian dua orang anak perempuan. Tetapi jika anak-anak perempuan itu lebih dari dua, maka bahagian mereka ialah dua pertiga dari harta yang ditinggalkan oleh si mati. Dan jika anak perempuan itu seorang sahaja, maka bahagiannya ialah satu perdua (separuh) harta itu... (Surah al- Nisa': ayat 11).

Berdasarkan firman Allah diatas dapat diperincikan keadaan pusaka yang diterima oleh anak perempuan kepada tiga kadar iaitu $\frac{1}{2}$, $\frac{2}{3}$ dan wewarisi harta pusaka dengan cara ta'sib dengan anak lelaki. Kadar $\frac{1}{2}$ daripada harta peninggalan bapa atau ibu diterima oleh anak perempuan sekiranya hanya dia seorang sahaja dan tidak memiliki adik beradik perempuan yang lain dan tidak ada anak lelaki atau 'asabah. Manakala kadar $\frac{2}{3}$ daripada pusaka diterima oleh anak perempuan sekiranya terdapat dua atau lebih anak perempuan dan tidak memiliki anak lelaki. Anak perempuan akan mewarisi harta pusaka secara ta'sib sekiranya dia memiliki adik beradik lelaki, di mana adik beradik lelaki akan mendapat dua bahagian manakala perempuan mendapat satu bahagian.

Selain itu, penelitian terhadap hadith Nabi S.A.W turut membuktikan bahawa kaum wanita diberikan hak pusaka sebanyak satu perdua daripada harta peninggalan dalam situasi beliau tidak mempunyai saudara lelaki yang menandakan bahawa kaum wanita juga turut mendapat hak yang banyak iaitu sebanyak separuh dari harta pusaka berdasarkan kaedah faraid. Perkara ini dapat dilihat dalam sebuah hadith riwayat al-Bukhari yang menunjukkan anak perempuan diberikan satu perdua, cucu perempuan dari anak lelaki mendapat satu perenam dan bakinya adalah untuk saudara perempuan (Al-Bukhari 1422H:1669). Hadith ini menunjukkan bahawa waris wanita mendapat hak mereka yang sewajarnya

Kadar pusaka yang diperolehi oleh anak perempuan dalam firman Allah tersebut juga terpakai kepada kadar pusaka yang diterima oleh cucu perempuan. Hal ini kerana, anak perempuan yang dimaksudkan dalam ayat tersebut adalah anak perempuan seibu sebapa atau anak perempuan sebapa sahaja. Oleh yang demikian, cucu perempuan akan mengambil tempat anak perempuan sekiranya anak perempuan si mati telah tiada serta akan mendapat bahagian harta pusaka sebagaimana kadar yang diperolehi anak perempuan (Ghazali, 2006). Cucu perempuan akan mendapat $\frac{1}{2}$ jika seorang, dan $\frac{2}{3}$ jika dua orang atau lebih. Selain itu, cucu perempuan akan mendapat kadar $\frac{1}{6}$ jika bersama-sama seorang sahaja anak perempuan dan tiada cucu lelaki dari anak lelaki. Mendapat asabah bil ghair ketika bersama-sama dengan cucu lelaki dengan nisbah (2: 1) dan terdinding oleh anak lelaki atau oleh dua anak perempuan kecuali jika terdapat cucu lelaki yang sama-sama menerima asabah bil ghair (Mohd Ridzuan Awang, 2008: 13).

2. Hak Pusaka Ibu

Hak pusaka ibu telas terakan dalam ayat 11 dari Surah al-Nisa' sebagaimana FirmanNya:

... وَلَا بَوَيَّ لِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَّمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِلْمِثْلِثَيْنِ إِنْ كَانَ لَهُ إِخْوَةٌ فَلِلْمِثْلِثَيْنِ ... ۱۱

Maksudnya: ...Dan bagi ibu bapa (si mati), tiap-tiap seorang dari keduanya: satu perenam dari harta yang ditinggalkan oleh si mati, jika si mati itu mempunyai anak. Tetapi jika si mati tidak mempunyai anak, sedang yang mewarisinya hanyalah kedua ibu bapanya, maka bahagian ibunya

ialah satu pertiga. Kalau pula si mati itu mempunyai beberapa orang saudara (adik-beradik), maka bahagian ibunya ialah satu perenam... (Surah al- Nisa': ayat 11).

Selain itu, kadar yang diterima ibu juga dijelaskan dalam hadith sebagaimana riwayat dari Ibnu 'Abbas Radhiyallahu 'anhuma, dia berkata:

كَانَ الْمَالُ لِلْوَلَدِ وَكَانَتِ الْوَصِيَّةُ لِلْوَالِدَيْنِ، فَنَسَخَ اللَّهُ مِنْ ذَلِكَ مَا أَحَبَّ، فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الْأُنثَيَيْنِ وَجَعَلَ لِلْأَبَوَيْنِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسَ وَجَعَلَ لِلْمَرْأَةِ الثُّمْنَ وَالرُّبْعَ وَالزَّوْجَ الشَّطْرَ وَالرُّبْعَ.

Maksudnya: "Harta itu bagi anak, sedangkan wasiat bagi kedua orang tua. Lalu Allah menghapuskan dari hal itu apa yang Dia sukai, kemudian Dia memberikan bagi laki-laki itu bagian seperti bagian dua orang perempuan. Dan Dia berikan bagi kedua orang tua, masing-masing seperenam. Sementara Dia berikan kepada isteri seperdelapan dan seperempat, sedangkan bagi suami setengah dan seperempat." [HR. Al-Bukhari]

Berdasarkan ayat dan riwayat di atas, terdapat dua kadar pusaka yang digariskan oleh Islam kepada ibu iaitu 1/3 dan 1/6. Kadar 1/3 daripada harta peninggalan diterima oleh ibu sekiranya si mati tidak mempunyai anak, dan si mati juga tidak memiliki dua atau lebih adik beradik lelaki atau perempuan seibu sebapa atau sebapa atau seibu.

Manakala kadar 1/6 diperolehi ibu sekiranya si mati mempunyai anak, dan jika si mati mempunyai dua atau lebih adik beradik lelaki atau perempuan seibu sebapa atau sebapa atau seibu.

3. Hak Pusaka Isteri

Hak pusaka isteri dijelaskan dalam al-Qur'an sebagaimana Firman Allah:

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ ۖ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ ۖ يُوصِينَ بِهَا أَوْ دَيْنٍ ۚ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَنَّ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ ۚ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمْنُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ ۖ تَوْصُونَ بِهَا أَوْ دَيْنٍ ۚ ۝١٢...

Maksudnya: Dan bagi kamu satu perdua dari harta yang ditinggalkan oleh isteri-isteri kamu jika mereka tidak mempunyai anak. Tetapi jika mereka mempunyai anak maka kamu beroleh satu perempat dari harta yang mereka tinggalkan, sesudah ditunaikan wasiat yang mereka wasiatkan dan sesudah dibayarkan hutangnya. Dan bagi mereka (isteri-isteri) pula satu perempat dari harta yang kamu tinggalkan, jika kamu tidak mempunyai anak. Tetapi kalau kamu mempunyai anak maka bahagian mereka (isteri-isteri kamu) ialah satu perdelapan dari harta yang kamu tinggalkan, sesudah ditunaikan wasiat yang kamu wasiatkan, dan sesudah dibayarkan hutang kamu... (Surah al- Nisa': ayat 12).

Kadar hak warisan kepada isteri juga dijelaskan dalam hadis yang diriwayatkan oleh Ibnu 'Abbas Radhiyallahu 'anhuma, dia berkata:

... وَجَعَلَ لِلْمَرْأَةِ الثُّمْنَ وَالرُّبْعَ وَالزَّوْجَ الشَّطْرَ وَالرُّبْعَ.

Maksudnya: "Sementara Dia berikan kepada isteri seperdelapan dan seperempat, sedangkan bagi suami setengah dan seperempat." [HR. Al-Bukhari]

Berdasarkan dalil dari al-Qur'an dan hadith tersebut, dapat difahami bahawa kadar harta pusaka yang diperolehi isteri adalah sebanyak $\frac{1}{4}$ daripada harta peninggalan suami sekiranya suami tidak mempunyai anak. Manakala isteri hanya mendapat kadar $\frac{1}{8}$ harta peninggalan suami sekiranya suami mempunyai furu' waris. Menurut Ghazali (2006), jumhur ulama bersepakat menyatakan bahawa anak di dalam ayat tersebut bermaksud furu' waris iaitu anak atau anak kepada anak lelaki dan ke bawah, samada furu' waris berasal daripada isteri tersebut atau isteri yang lain.

4. Hak Pusaka Saudara Perempuan

Hak pusaka saudara perempuan dijelaskan Allah dalam firmanNya:

...وَإِنْ كَانَ رَجُلٌ يُورِثُ كَلَّةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُوسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ خَلِيمٌ ١٢

Maksudnya: ...Dan jika si mati yang diwarisi itu, lelaki atau perempuan, yang tidak meninggalkan anak atau bapa, dan ada meninggalkan seorang saudara lelaki (seibu) atau saudara perempuan (seibu) maka bagi tiap-tiap seorang dari keduanya ialah satu perenam. Kalau pula mereka (saudara-saudara yang seibu itu) lebih dari seorang, maka mereka bersekutu pada satu pertiga (dengan mendapat sama banyak lelaki dengan perempuan), sesudah ditunaikan wasiat yang diwasiatkan oleh si mati, dan sesudah dibayarkan hutangnya; wasiat-wasiat yang tersebut hendaknya tidak mendatangkan mudarat (kepada waris-waris). (Tiap-tiap satu hukum itu) ialah ketetapan dari Allah. Dan (ingatlah) Allah Maha Mengetahui, lagi Maha Penyabar.

Dalam firman Allah tersebut, terdapat perkataan '*kalalah*', yang berasal dari perkataan '*ikil*' dan bermaksud kalungan yang diletakkan di atas kepala dan meliputi semua sisinya (Ibn Kathir, 1994). '*Al-Kalalah*' dalam ayat tersebut dimaksudkan sebagai seseorang yang meninggal dunia, kemudian harta peninggalannya diwarisi oleh kaum kerabat dari sisinya, bukan dari waris asal (orang tua) dan bukan pula dari waris furu' (anak keturunannya).

Selain itu, terdapat riwayat yang menyatakan bahawa Saidina Umar al-Khattab r.a pernah berkata bahawa Saidina Abu Bakar r.a berpendapat bahawa pengertian '*kalalah*' ialah orang yang meninggal dunia tanpa meninggalkan anak dan ayah. Pendapat ini menjadi pegangan sahabat Rasulullah s.a.w, para ulama' terdahulu mahupun semasa dan keempat-empat imam mazhab. Menurut Ibn Kathir (1994), itulah yang dimaksudkan al-Qur'an dengan '*kalalah*' sebagaimana firman Allah SWT dalam Surah al-Nisa' ayat 176:

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنْ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ إِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ١٧٦

Maksudnya: Mereka (orang-orang Islam umatmu) meminta fatwa kepadamu (Wahai Muhammad mengenai masalah Kalaalah). Katakanlah: "Allah memberi fatwa kepada kamu di dalam perkara

Kalalah itu, iaitu jika seseorang mati yang tidak mempunyai anak dan ia mempunyai seorang saudara perempuan, maka bagi saudara perempuan itu satu perdua dari harta yang ditinggalkan oleh si mati; dan ia pula (saudara lelaki itu) mewarisi (semua harta) saudara perempuannya, jika saudara perempuannya tidak mempunyai anak. Kalau pula saudara perempuannya itu dua orang, maka keduanya mendapat dua pertiga dari harta yang di tinggalkan oleh si mati. Dan sekiranya mereka (saudara-saudaranya itu) ramai, lelaki dan perempuan, maka bahagian seorang lelaki menyamai bahagian dua orang perempuan". Allah menerangkan (hukum ini) kepada kamu supaya kamu tidak sesat. Dan (ingatlah) Allah Maha Mengetahui akan tiap-tiap sesuatu.

Di samping itu, terdapat hadith yang menceritakan tentang kadar pusaka yang diperolehi al-kalalah sebagaimana riwayat yang dikeluarkan Imam Ahmad, Bukhari dan Muslim. Riwayat tersebut dari Jabir bin Abdullah, beliau berkata: aku pernah sakit lalu Nabi S.A.W datang menziarahiku dan aku pengsan ketika itu. Beliau datang bersama Abu Bakr dan Umar dengan berjalan kaki. Kemudian Nabi S.A.W mengambil wuduk dan memercikkan air wuduknya kepadaku lalu aku tersedar. Kemudian aku bertanya, wahai Rasulullah S.A.W. apa yang harus aku lakukan dengan hartaku? Atau apa yang harus aku buat dengan hartaku? Namun Nabi S.A.W. belum menjawab pertanyaanku. Beliau memiliki sembilan saudara perempuan, sehingga turun ayat *mirath* iaitu ayat 176 daripada surah al-Nisa' yang bermaksud, mereka meminta fatwa darimu tentang *kalalah*, Jabir berkata ayat itu turun berkaitan masalahku (Al-Bukhari 1422H: 1671).

Terdapat juga hadith lain dari Nasa'I, al-Baihaqi dan Ibn Sa'as menyebut bahawa Jabir juga telah bertanya kepada Rasulullah s.a.w. "bolehkah aku mewariskan untuk saudara-saudaraku sepertiga? Rasulullah menjawab "amat baik"! Rasulullah pun keluar kemudian masuk kembali dan berkata kepada Jabir "pada penglihatanku engkau belum akan mati kerana sakitmu ini. Lalu Allah SWT telah menurunkan firmanNya bahawa saudara-saudaramu itu akan mendapat dua pertiga" (Hamka, 1987).

Kadar Pusaka Saudara Perempuan Seibu

Berdasarkan firman Allah pada ayat 12 yang dijelaskan di atas, adik beradik seibu tidak layak mendapat pusaka si mati sekiranya si mati memiliki ayah (asl) mahupun anak (furu'). Mereka juga tidak layak mendapat pusaka sekiranya terdapat terdapat mawani' al-irth (penghalang daripada mendapat pusaka) seperti mereka kafir atau membunuh (Ghazali, 2006).

Justeru itu, berdasarkan firman Allah tersebut, dapat difahami bahawa kadar yang diwarisi oleh adik beradik si mati samada saudara lelaki mahupun saudara perempuan seibu ialah saudara perempuan mendapat kadar 1/6 jika ianya seorang dan tiada waris lain. Manakala ia memperolehi kadar 1/3 sekiranya terdapat dua orang atau lebih, serta tiada waris lain, dan mewarisi secara samarata. Saudara lelaki dan perempuan akan terdinding (mahjub) dari mendapat harta sekiranya terdapat anak atau cucu dari anak lelaki si mati atau dengan bapa atau dengan datuk.

Kadar Pusaka Saudara Perempuan Seibu Sebapa

Saudara perempuan seibu sebapa akan memperolehi $\frac{1}{2}$ daripada harta pusaka sekiranya dia berseorangan dan tidak mempunyai saudara lelaki seibu sebapa. Selain itu, kadar $\frac{2}{3}$ diperolehi saudara perempuan seibu sebapa jika mereka terdiri dari dua orang atau lebih dan tidak mempunyai saudara lelaki seibu sebapa. Saudara perempuan seibu sebapa hanya memperolehi Asobah bil Ghair jika ada saudara lelaki seibu sebapa (nisbah 2:1). Asobah maal Ghair jika si mati mempunyai furu' waris perempuan seperti anak perempuan, cucu perempuan kepada anak lelaki atau kedua-duanya sekali samada seorang mahupun ramai. Saudara perempuan seibu sebapa mahjub dengan adanya ayah, datuk dan anak lelaki (Barraj, 1999: 364).

Kadar Pusaka Saudara Perempuan Sebapa

Saudara perempuan sebapa memperolehi $\frac{1}{2}$ dari harta pusaka sekiranya dia berseorangan dan tidak memiliki saudara lelaki sebapa, di samping tidak ada furu'waris perempuan yang menjadi 'asabah bersamanya serta si mati tidak memiliki adik perempuan seibu sebapa. Kadar $\frac{2}{3}$ diperolehi jika mempunyai dua orang atau lebih saudara perempuan dan tidak mempunyai saudara lelaki sebapa. Saudara perempuan sebapa mendapat kadar $\frac{1}{6}$ sekiranya terdapat seorang saudara perempuan seibu sebapa si mati. Asobah bil Ghair jika terdapat saudara lelaki sebapa (nisbah 2: 1). Asobah maal Ghair jika ada anak kandung perempuan atau cucu perempuan dan ke bawah. Saudara perempuan sebapa terdinding (mahjub) dari mendapat pusaka sekiranya terdapat ayah, datuk, anak lelaki, saudara perempuan dan lelaki seibu sebapa dan dua orang saudara perempuan seibu sebapa (Zaidan, 1994: 307).

5. Hak Pusaka Nenek

عن ابن بُرَيْدَةَ عَنْ أَبِيهِ : (أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَعَلَ لِلْجَدَّةِ السُّدُسَ ، إِذَا لَمْ يَكُنْ ذَوْهَا أُم) .

Manakala daripada Ibnu Buraidah daripada bapanya: "Sesungguhnya Rasulullah S.A.W. memberikan kepada nenek $\frac{1}{6}$ apabila (si mati) tidak mempunyai ibu" (Hadis riwayat Abu Daud dan Nasa'ie).

Berdasarkan hadis tersebut, nenek sebelah bapa akan memperolehi kadar $\frac{1}{6}$ jika berseorangan, dan jika si mati tidak mempunyai bapa atau ibu. Nenek sebelah ibu akan mendapat $\frac{1}{6}$ jika si mati tidak mempunyai ibu. Manakala sekiranya terdapat dua orang nenek iaitu nenek sebelah bapa dan nenek sebelah ibu, maka kedua-duanya berkongsi pada kadar $\frac{1}{6}$ iaitu $\frac{1}{12}$ bagi nenek sebelah bapa dan $\frac{1}{12}$ bagi nenek sebelah ibu (Mohd Ridzuan Awang, 2008: 13).

HIKMAH PERLAKSANAAN PEMBAHAGIAN HARTA PUSAKA MENGIKUT KETETAPAN AL-QUR'AN DAN SUNNAH

Setiap pengamalan hukum Islam sentiasa mengandungi hikmah atau manfaat untuk individu maupun masyarakat, begitu juga pelaksanaan hukum faraid. Namun begitu, pelaksanaan hukum faraid ini dilihat tidak adil oleh golongan liberal kerana mempunyai unsur-unsur diskriminasi terhadap golongan wanita. Hal ini kerana, mereka lebih melihat kepada kadar yang diperolehi oleh waris lelaki yang mendapat bahagian yang lebih berbanding waris wanita tanpa mengetahui tanggungjawab yang perlu digalas oleh waris lelaki.

Dalam keadaan tertentu, waris lelaki menerima bahagian harta yang lebih daripada waris perempuan disebabkan lelaki bertanggungjawab untuk memelihara kepentingan dan kebajikan wanita. Hak diberi seiring dengan tanggungjawab, di mana hak yang lebih besar akan membawa kesan kepada tanggungjawab lebih besar. Ini kerana orang lelaki diwajibkan membayar mahar kepada wanita seterusnya bertanggungjawab memberi nafkah kepada isteri, manakala seorang bapa bertanggungjawab menyediakan nafkah kepada anak-anak. Begitu juga anak lelaki bertanggungjawab kepada ibu bapa, dan datuk kepada cucu. Oleh yang demikian, tidak hairanlah kenapa Islam memperuntukkan pembahagian harta yang lebih kepada waris lelaki. Selain itu juga, Fadil dan Sana' (1991: 322) menjelaskan bahawa lelaki memerlukan kewangan yang banyak untuk menampung kehidupan seharian seperti memberi nafkah dan menampung pembelajaran ahli keluarga. Manakala perempuan tidak perlu mengeluarkan nafkah atau menanggung seseorang, sebaliknya perempuan ditanggung oleh bapa atau walinya sekiranya belum berkahwin dan perbelanjaan selepas berkahwin merupakan tanggungjawab suami.

Kesesuaian kadar yang diperolehi oleh lelaki ini adalah selaras dengan firman Allah SWT:

الرِّجَالُ قَوُّمُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ ۚ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ... ٣٤

Maksudnya: "Kaum lelaki (suami) adalah pemimpin kaum wanita, kerana Allah telah melebihkan sebahagian mereka (kaum lelaki) atas sebahagian lainnya (kaum wanita), dan karena mereka (kaum lelaki) memberikan nafkah dari hartanya." (Surah An-Nisa: ayat 34)

Kadar yang diperolehi ini bertujuan memastikan keadilan terhadap keluarga si mati, dimana pengagihan harta pusaka kepada semua ahli-ahli waris adalah selaras dengan kedudukan peranan dan tanggungjawab serta keakraban hubungan kekeluargaan dengan si mati bersesuaian dengan hak dan kadar yang telah ditetapkan kepadanya.

Selain itu, golongan liberal ini juga menuntut konsep faraid untuk dikaji semula. Ini kerana, mereka berpandangan konsep Islam memberi pembahagian harta yang lebih kepada waris lelaki hanya kerana berkaitan dengan kewajipan lelaki untuk menanggung wanita sahaja. Mereka juga menuntut agar diperuntukkan suatu kaedah keseimbangan sekiranya waris lelaki tersebut tidak melaksanakan tanggungjawabnya (Sister in Islam, 2019). Namun begitu, Allah SWT telah menyatakan ancamannya terhadap golongan yang menghalangi kaum wanita dari mendapat harta warisan atau memakannya dengan cara yang zalim dan jahat atau menetapkan hukum padanya dengan selain yang diturunkan oleh Allah Ta'ala melalui firmanNya:

وَلْيَحْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ۙ ٩ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ
الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ۙ ١٠

Maksudnya: Dan hendaklah takut kepada Allah orang-orang yang seandainya meninggalkan di belakang mereka anak-anak yang lemah, yang mereka khawatir terhadap (kesejahteraan) mereka. Oleh sebab itu hendaklah mereka bertakwa kepada Allah dan hendaklah mereka mengucapkan perkataan yang benar. Sesungguhnya orang-orang yang memakan harta anak yatim secara zalim, sebenarnya mereka itu menelan api sepenuh perutnya dan mereka akan masuk ke dalam api yang menyala-nyala (Neraka) (al-Nisa': 9-10).

Selain itu pada dasarnya, amalan pembahagian harta pusaka yang mengeneppikan hak wanita sama sekali ternyata bercanggah dengan Sunnah Nabi S.A.W seperti yang dapat dilihat daripada sebuah hadith riwayat al-Tirmidhi yang menceritakan seorang perempuan dari kaum Ansar yang mengadu kepada Nabi S.A.W mengenai hak pusaka bagi dua orang anak perempuan Saad bin Rabi' yang telah dirampas kesemuanya oleh bapa saudara mereka setelah kematian Saad. Setelah turun wahyu, Nabi s.a.w memanggil wanita tersebut dan pakcik kepada dua anak perempuan Saad lalu berkata "berikan kepada dua-duanya sebanyak dua pertiga, berikan satu perlepas kepada ibu mereka dan bakinya adalah untukmu (Al-Tirmidhi t.th: 599). Berdasarkan riwayat tersebut yang dinilai *sanadnya* sebagai *hasan* oleh al-Albani (Al-Albani t.th:92) ternyata bahawa perbuatan mengambil hak harta pusaka wanita adalah tidak bertepatan dengan Sunnah Nabi S.A.W.

Di samping itu, pelaksanaan pembahagian harta yang didasari al-Qur'an dan Sunnah juga bertujuan memastikan keseimbangan mekanisme pengagihan harta pusaka. Konsep ini jelas digambarkan melalui pelupusan dalam bentuk wasiat untuk kebajikan yang dilakukan perlulah tidak mendatangkan mudarat kepada ahli-ahli waris yang berhak di mana kadarnya tidak melebihi 1/3 harta pusaka si mati (Md Yazid Ahmad, t.t). Peringatan untuk tidak mendatangkan mudarat tersebut jelas terakam dalam Firman Allah SWT:

...مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ ۚ وَصِيَّةٌ مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ خَلِيمٌ ١٢

Maksudnya: Wasiat-wasiat yang tersebut hendaknya tidak mendatangkan mudarat (kepada waris-warisan). (Tiap-tiap satu hukum itu) ialah ketetapan dari Allah. Dan (ingatlah) Allah Maha Mengetahui, lagi Maha Penyabar.

Selain itu, terdapat sabda Rasulullah s.a.w yang tidak menggalakkan umatnya meninggalkan warisnya dalam keadaan miskin sebagaimana riwayatnya kepada Sa'ad bin Waqas yang bermaksud:

الْثُلُثُ كَبِيرٌ، إِنَّكَ إِنْ تَرَكْتَ وَلَدَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَتْرَكَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ

"Sepertiga dan sepertiga itu sudah banyak, sesungguhnya lebih baik bagi kamu meninggalkan warismu dalam keadaan kaya daripada meninggalkan mereka dalam keadaan miskin yang meminta-minta kepada orang lain" (Riwayat al-Bukhari, 1422H: 6733).

Di samping itu, terdapat beberapa keadaan di mana wanita mendapat sama atau lebih bahagian harta pusaka berbanding lelaki. Keadaan ini berlaku sekiranya si mati mempunyai anak, maka kedua ibubapa akan mendapat kadar yang sama iaitu 1/6. Selain itu, adik beradik seibu mendapat bahagian yang sama tidak kira lelaki atau perempuan. Di samping itu, perempuan boleh mendapat lebih daripada bahagian pusaka yang telah ditetapkan melalui konsep takharuj. Takharuj bererti persetujuan oleh seorang pewaris atau kesemua pewaris untuk menarik diri daripada mengambil haknya dalam pusaka sebaliknya pewaris tersebut menerima sesuatu sebagai ganti, sama ada gentian tersebut diambil daripada peninggalan pusaka atau tidak. (Zaidan,1994: 420). Dalam kata lain, pewaris menggugurkan haknya daripada mengambil harta pusaka. Konsep ini bersumberkan riwayat yang menyatakan bahawa Abdul Rahman bin 'Auf mempunyai empat orang isteri. Semasa beliau dalam keadaan sakit teruk (marad almut), beliau telah menceraikan salah seorang isterinya iaitu tamadir bint alasbagh dan Abdul Rahman bin 'Auf meninggal ketika

tamadir dalam iddah. Maka dia layak menerima harta peninggalan Abdul Rahman sebanyak 1/8 dan tamadir setuju menerima 1/4 daripada 1/8 bahagiannya, lalu dikeluarkan 83 ribu dinar sebagai gantiannya (al-Syalabiyy, 1978: 366). Berdasarkan konsep takharuj ini, wanita boleh mendapat harta pusaka yang lebih daripada apa yang ditetapkan oleh syarak.

KESIMPULAN

Amalan masyarakat Melayu dalam pembahagian harta pusaka wanita memperlihatkan bahawa pelaksanaannya dilakukan bersumberkan al-Qur'an dan Sunnah. Berdasarkan kaedah faraid, wanita menerima kadar pusaka sebanyak satu perdua, satu pertiga dan satu perempat serta satu perenam atau satu perlapan berdasarkan syarat-syarat tertentu. Selain itu, golongan wanita juga mendapat harta yang sama seperti golongan lelaki atau melebihi mereka dalam keadaan tertentu.

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Majalah Warta Majlis Agama Islam Johor: Tinjauan Tuan Haji Hassan Bin Ismail Dalam Ilmu Tajwid Dan Qiraat Di Malaysia

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ABSTRAK

Majalah Warta Majlis Agama Islam Johor merupakan antara majalah yang kedua awal setelah majalah pengasoh terbitan Majlis Agama Islam Kelantan. Tujuan utama penerbitan Majalah Warta adalah semata-mata untuk menyediakan ruang pembacaan yang berkaitan agama Islam dalam perlbagai bidang seperti Aqidah, Tafsir, Fiqh, Tasawur, al-Quran, Tajwid dan sebagainya. Kajian ini adalah untuk mengetegahkan tinjauan Tuan Haji Hasasn bin Ismail dalam bidang tajwid al-Quran di Malaysia. Analisis kandungan dijadikan sebagai method utama dalam kajian ini dan disokong oleh kajian perpustakaan. Hasil kajian mendapati bahawa kekurangan penerbitan buku-buku tajwid dalam Bahasa Melayu menyukarkan masyarakat untuk menguasai ilmu tajwid pada eranya. Oleh demikian, penulisan buku tajwid dalam Bahasa Melayu amat sukar didapati pada zamannya. Tambahan pula masyarakat masih kurang pendedahan terhadap pengajian al-Quran secara khusus.

Kata Kunci: Majalah Warta, Hassan bin Ismail, Ilmu Tajwid.

Pengenalan

Pengajian al-Quran seharusnya dilaksanakan dengan cara bertalaqqi dan musyafahah bersama guru yang mursyid yang mempunyai rangkaian jalur yang terus ke pada Nabi Muhammad SAW. Tambahan pula, Nabi Muhammad SAW menghantar beberapa orang Sahabah RA yang mahir dalam al-Quran untuk mengajar al-Quran sekali gus menjadi rujukan utama bagi tempat tersebut. Sepertimana yang diutuskan Muaz bin Jabal ke negeri Syam sebagai guru al-Quran dan menjadi rujukan di kalangan pendudukan Syam. Amalan ini diamalkan dari zaman Nabi Muhammad SAW kemudian diwarisi oleh golongan Sahabah RA dan Tabi'in.

Berdasarkan pemerhatian Tuan Haji Hassan bin Ismail mendapat beberapa tokoh ulama al-Quran di kalangan Melayu mempunyai kepakaran dalam ilmu al-Quran dan menjadi rujukan pada zaman mereka. Kepakaran tokoh-tokoh ulama al-Quran di kalangan bangsa Melayu perlu dibanggakan kerana kebanyakan di kalangan mereka menjadi rujukan bagi bangsa Arab dan ada yang memuji kealiman tokoh al-Quran. Oleh yang demikian, Tuan Haji Hassan bin Ismail mendedahkan beberapa orang tokoh ulama al-Quran di kalangan Melayu dan sumbangan mereka terhadap masyarakat setempat. Pendedahan ini dimuatkan dalam Majalah Warta Jabatan Agama Islam Johor.

Pengenalan Tuan Haji Hassan Bin Ismail

Tuan Haji Hassan Bin Ismail adalah nama yang tidak perlu dipertikai di kalangan masyarakat Johor terutamanya tempat lahir beliau iaitu daerah Segamat, Johor. Tuan Haji Hassan Bin Ismail dilahirkan pada 11 Februari 1916 M di kampung Lubuk Batu, Segamat, Johor hasil daripada perkongsian hidup Tuan Haji Hassan Bin Yusof Bin Haji Penghulu Nur Ad-Din bersama Cik binti Abdul Wahab (Ungku Mohd Zaman Tahir, 2001).

Tuan Haji Hassan Bin Ismail dididik mengikut acuan keagamaan hasil daripada sentuhan ayah dan datuk beliau yang disegani oleh masyarakat setempat disebabkan kealimannya. Ini membuktikan bahawa datuk beliau iaitu Haji Penghulu Nur Ad-Din merupakan seorang yang alim dan bertakwa. Kemudian ayah beliau merupakan ulama yang terkenal pada zamannya di samping pernah memegang jawatan sebagai Kadi di daerah Segamat, Johor.

Nasab dan keturunan Tuan Haji Hassan Bin Ismail

Tuan Haji Hassan bin Ismail merupakan keturunan tokoh ulama yang berasal dari Pulau Sulawesi, Sumatera, Indonesia. Ayah beliau iaitu Haji Yusof bin Haji Penghulu Nur al-din merupakan seorang ulama yang alim lagi warak dan masyhur di kalangan masyarakat setempat. Beliau dibesarkan Suasana keagamaan dan kesederhanaan. ini terbukti melalui pekerjaan datuk beliau yang bekerja sebagai petani dan juga merupakan seorang tukang rumah di tempatnya. Menurut Abd Mutalib Bin Abd Rahim, kepakaran datuknya dalam pertukangan jelas dapat dilihat hasil tukangannya menerusi pembinaan rumah Datuk beliau di kampung Lubuk Batu Segamat, Johor dengan dibantu oleh penduduk kampung sekitarnya. sekaligus menunjukkan bahawa Haji Yusof adalah orang yang senang didampingi masyarakat setempat (Abd Mutalib Abd Rahim, 2008).

Melalui kepakaran dan ilmu yang dikurniakan oleh Allah kepada datuknya Haji Yusof, kepakaran dan ilmu itu diwarisi oleh ayahnya iaitu Haji Ismail bin Haji Yusof. Hal ini dapat di buktikan melalui pencapaian ayahnya yang diberi amanah untuk memegang jawatan kau di daerah Segamat. Haji Ismail dididik dan diberi perhatian penuh secara langsung oleh ayahnya semasa kecil. Pernah berlaku satu peristiwa ketika Haji Ismail di usia 2 tahun, Haji Yusof bersiar-siar pada satu malam, tiba-tiba kelihatan sebatang pokok kelapa yang tidak berapa tinggi sedang membongkok batangnya berhampiran dengan Haji Yusof seolah-olah pokok kelapa itu sedang sujud menunaikan solat. Menyedari Peristiwa itu Haji Yusof terus mendapatkan anaknya dan terus mendokongnya sambil memerhati pokok kelapa itu yang masih membongkok. Peristiwa ini disampaikan oleh cucu menantu Haji Yusof yang menegaskan bahawa beliau pernah mendengar secara langsung kisah tersebut dari bapanya. Berdasarkan kepada peristiwa tersebut Haji Yusof beranggapan bahawa ini

merupakan satu alamat atau petanda yang baik bagi anaknya iaitu Haji Ismail (Ungku Mohd Zaman Tahir, 2001).

Setelah Haji Ismail menamatkan pengajiannya dalam bidang yang diceburi kemudian beliau diberi amanah untuk memegang jawatan sebagai Naib Kadi Daerah di Johor. Menurut Mohd Zaman Tahir, Haji Ismail merupakan Kadi pertama di daerah, Segamat, Johor dan berapa daerah di Johor seperti Muar. Sepanjang memegang jawatan sebagai Naib Kadi Segamat selama lima tahun bermula dari 4 Jun 1908 hingga 14 Julai 1914 Haji Ismail tidak menerima apa-apa bayaran baik gaji mahupun imbuhan (Ungku Mohd Zaman Tahir, 2001).

Setelah memegang jawatan sebagai Kadi di daerah Segamat Haji Ismail menamatkan masa bujangnya bersama gadis pilihan yang bernama Cik binti Abdul Wahab berasal dari Batu Pahat Johor. Melalui perkahwinan ini Haji Ismail dikurniakan lima orang cahaya mata dan kesemuanya lelaki. Anak Haji Ismail bersama isteri pertamanya ialah:

1. Muhammad bin Ismail
2. Omar bin Ismail
3. Abd Aziz bin Ismail
4. Husin bin Ismail
5. Hassan bin Ismail.

Oleh yang demikian, Haji Hassan bin Ismail merupakan anak bongsu kepada pasangan Haji Ismail bin Yusof dengan Cik binti Abdul Wahab. Ibu Haji Hassan berasal dari Batu Pahat Johor. Pada tahun 1918, ibu Haji Hassan telah meninggal dunia ketika beliau berusia dua tahun. Ini membuktikan bahawa Tuan Haji Hassan bin Ismail dibesarkan oleh ayahnya dan dikenali sebagai anak yatim.

Setelah kematian isteri pertama, Haji Ismail telah berkahwin dengan Hajah Hasmah binti Haji Mohd Noor. Melalui perkahwinan kali kedua, Haji Ismail dikurniakan 10 orang cahaya mata. Berdasarkan kajian Abd Mutalib bin Abd Rahim pada tahun 2008 mendapati bahawa lima daripada anak Haji Ismail telah meninggal dunia dan lima lagi masih hidup. Ini disokong oleh dapatan Tengku Mohd Zaman Tahir. Antara Anak Haji Ismail bersama pasangan Hajah Hasmah binti Haji Mohd Noor yang masih hidup ialah Haji Yusof bin Ismail, Hajah Asiah binti Ismail, Hajah Rahmah binti Ismail, Haji Salleh binti Ismail, dan Hajjah Zainab binti Ismail. Sehingga kini, pengkaji tidak dapat mengenal pasti sama ada lima orang anak Haji Ismail yang dinyatakan oleh Abd Mutalib bin Abd Rahim bersama isteri yang kedua sama ada masih hidup atau meninggal. Sekali gus membuktikan bahawa Haji Ismail mempunyai 15 cahaya mata dari perkongsian hidup bersama Cik binti Abdul Wahab dan Hajah Hasmah binti Haji Mohd Noor.

Pendidikan Tuan Haji Hassan Bin Ismail

Tuan Haji Hassan bin Ismail menerima didikan awal secara tidak rasmi melalui asuhan bapanya secara langsung iaitu Tuan Haji Ismail bin Yusof. Ayahnya telah menerapkan pendidikan al-quran kepadanya seawal usia enam tahun. Berbeza dengan kanak-kanak yang seusia dengan Haji Ismail pada ketika itu ramai di kalangan kanak-kanak yang menerima didikan sekolah secara rasmi kerajaan. Melalui pendedahan awal yang diterap oleh ayahnya berkaitan kepentingan pengajian al-quran, Haji Hassan bin Ismail telah khatam al-quran di awal usia kanak-kanak. Ketegasan ayahnya telah mendorong Haji Hassan supaya lebih cenderung kepada budaya menuntut ilmu dan

membaca al-quran. Oleh itu, beliau mengisi masa lapang dengan perkara yang berfaedah. (Abd Mutalib Abd Rahim, 2008, p. 26)

Pada tahun 1924, Haji Hassan telah merantau ke Mekah untuk mendalami ilmu al-quran. Ketika itu beliau berusia 10 tahun. beliau Mengambil kesempatan semasa berada di Mekah untuk menghafal al-quran di Masjidil Haram. Pada tahun 1930 hingga 1934 Haji Hassan menyambung pengajiannya di Madrasah Dar al-Ulum ad-Diniyyah Makkah al-Mukarramah. Pada usia 15 tahun, beliau sudah bergelar seorang Hafiz al-quran. Berbekalkan semangat pelajar yang tinggi, Haji Hassan bin Ismail melanjutkan pengajiannya di Madrasah al-Tajwid Wa al-Qiraat al-Salabiyyah, Kaherah dari tahun 1936 hingga 1940. Madrasah al-Tajwid Wa al-Qiraat al-Salabiyyah di bawah pentadbiran al-Jamiah al-Ammah Li al-Muhafazah 'Ala al-Quran al-Karim. Dalam tempoh tersebut beliau memperoleh ijazah dan Syahadah tajwid dan al-qiraat pada tahun 1940. Kesungguhan beliau dalam menceburi bidang al-quran membuahkan hasil apabila beliau mampu menamatkan pengajiannya di Maahad al-Qiraat Al Azhar, Mesir dalam bidang Takhassus al-Quran pada tahun 1945. Ketika itu beliau berusia 31 tahun.

Haji Hassan bin Ismail telah menerima ijazah bacaan qiraat asyarah al-Sughra bersama guru beliau iaitu al-Alim al-Fadhil al-Muqri Sheikh al-Qurrā Muhammad bin Sulayman al-Sa'idi al-Shindwili al-Azhari. Haji Hassan bin Ismail pernah digelar sebagai Sheikh Al-Muqri oleh guru beliau iaitu Sheikh al-Qurrā Muhammad bin Sulayman al-Sa'idi al-Shindwili al-Azhari.

Mendalami al-Quran di Makkah

Dalam mendalami al-quran, Tuan Haji Hassan menerima didikan al-quran secara langsung daripada ayahandanya seawal usia 6 tahun. Seterusnya Haji Hassan melanjutkan pengajian dalam bidang al-quran bersama beberapa guru al-quran yang terkenal di Mekah. Antaranya ialah Syeikh Abdullah bin Qasim Sanggora, Syeikh Muhammad Nur bin Abdullah sanggora dia merupakan anak kepada Abdullah Qasim Sanggora, Syeikh Yahya bin Abdullah Sanggora. Ketiga-tiga gurunya dipelajari ketika Haji Hassan berada di Mekah al-Mukarramah. (Abd Mutalib Abd Rahim, 2008, p. 29)

Minat Tuan Haji Hassan dalam mempelajari al-quran tidak terhenti di Makkah sahaja, bahkan Haji Hassan melanjutkan pengajiannya ke Mesir dan berguru dengan beberapa orang guru yang terkenal di Mesir. Selanjutnya beliau mendalami al-quran bersama Sheikh Amir Bin al-sayyid bin Uthman al-Misri al-Azhari di Maahad al-Tajwid wa al-Qiraat al-Azhar sekitar tahun 1940. Dikesempatan itu juga, Tuan Haji Hassan bin Ismail telah berguru bersama Sheikh Muhammad bin Sulaiman Al Saidi al-Shindwili Al Azhari. Selain itu, Tuan Haji Hasan bin Ismail juga berkebolehan dalam taranun al-Quran.

Perkahwinan Sheikh Hassan Bin Ismail

Setiap sesuatu yang dicipta oleh Allah adalah mempunyai pasangan tersendiri. begitu begitu juga yang berlaku ke atas manusia. Setiap manusia dicipta berpasang-pasangan Pasangan yang paling awal di kalangan manusia adalah Nabi Allah Adam A.S dengan pasangannya Siti Hawa. Melalui

perkongsian hidup bersama pasangan menjamin ketenangan dan kasih sayang di antara satu sama lain. Ini dapat dibuktikan melalui firman Allah swt dalam surah al-Rum ayat 21 iaitu:

(وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ)

Maksudnya: Dan di antara tanda-tanda yang membuktikan kekuasaannya dan rahmatNya, bahawa Ia menciptakan untuk kamu (wahai kaum lelaki), isteri-isteri dari jenis kamu sendiri, supaya kamu bersenang hati dan hidup mesra dengannya, dan dijadikanNya di antara kamu (suami isteri) perasaan kasih sayang dan belas kasihan. Sesungguhnya yang demikian itu mengandungi keterangan-keterangan (yang menimbulkan kesedaran) bagi orang-orang yang berfikir.

Tuan Haji Hassan bin Ismail telah memilih Hajah Maimun binti Muhammad sebagai pasangan hidup beliau. Isteri beliau berasal dari daerah Segamat, Johor. Sepanjang perkongsian hidup bersama Hajah Maimun binti Muhammad, beliau ditakdirkan tidak dikurniakan zuriat. Tuan Haji Hassan bin Ismail reda dengan ketentuan Allah swt dan sebagai alternatif beliau membuat keputusan untuk mengambil seorang anak angkat perempuan untuk dijadikan sebagai penyeri dalam keluarga. Anak angkat yang pertama Tuan Haji Hassan ialah Narimah Hanim yang berasal dari daerah Kluang. Keputusan ini diambil ketika Tuan Haji Hassan bin Ismail bertugas sebagai Kadi di daerah Kluang.

Namun demikian, semasa beliau ditugaskan sebagai kadi di daerah Mersing Haji Hassan bin Ismail telah menambah anak angkatnya yang berasal dari daerah tersebut. Anak angkatnya yang dimaksudkan itu ialah Bahijah Hanim. Menurut Abd Mutalib bin Abd Rahim. Semasa sesi temu ramah bersama Bahijah Hanim mengesahkan bahawa Tuan Haji Hassan bin Ismail mengambil tiga orang anak angkat tambahan di kalangan keluarga yang terdekat iaitu Ishak bin Ismail dan Aris bin Ismail. Mereka berdua merupakan sepupu Haji Hassan bin Ismail. Manakala seorang lagi iaitu Fadzlun binti Yun.

Zuriat keturunan Haji Hasan bin Ismail adalah berbeza berbanding dengan ayahnya. Ayahnya iaitu Haji Ismail bin Yusof dikurniakan 15 orang anak melalui dua orang isteri manakala Tuan Haji Hassan bin Ismail tidak dikurniakan zuriat dan hanya mempunyai seorang isteri. Hal ini mendorong Haji Hassan bin Ismail untuk mengambil anak angkat seramai lima orang. Dua daripada anak angkatnya adalah lelaki dan merupakan saudara terdekat manakala tiga orang daripadanya adalah perempuan.

Peranan Majalah Warta Jabatan Agama Islam Johor

Majalah Warta Jabatan Agama Johor menyediakan satu ruang khusus untuk Tuan Haji Hassan bin Ismail berkongsi ilmu pengetahuan. Menurut Abdul Latiff bin Jefri Majalah Warta Jabatan Agama Johor merupakan majalah yang kedua diterbitkan di Malaysia selepas 32 tahun Majalah Pengasuh terbitan Majlis Agama Islam Kelantan.

Idea untuk menerbitkan majalah Warta Jabatan Agama Johor diambil setelah menyedari akan kepentingan penulisan berbentuk ilmiah dan keagamaan. Ini merupakan langkah susulan selepas Majlis Agama Islam Kelantan mengambil inisiatif untuk menerbitkan Majalah Pengasuh. Majalah

Warta Jabatan Agama Johor menerima sentuhan awal oleh Yang Dimuliakan Pehin Datu Seri Maharaja Dato Seri Utama Dr. Awang Haji Ismail bin Omar Abdul Aziz dan menggunakan tulisan jawi sebagai medium penyampaian (Kementerian Hal Ehwal Ugama, 1999, p. 21).

Menyedari akan kepentingan penulisan berbentuk ilmiah, Jabatan Agama Johor mengambil langkah untuk menerbitkan majalah yang di kelola oleh Jabatan Agama Johor. Langkah ini disusuli dengan negeri-negeri Tanah Melayu seperti Negeri Kedah iaitu suara Majlis Agama Islam Negeri Kedah diterbitkan pada tahun 1965, Negeri Sembilan iaitu al-Huda diterbitkan pada tahun 1968, Sabah iaitu sinar usia diterbitkan pada tahun 1970, Terengganu iaitu Saujana diterbitkan pada tahun 1974, Wilayah Persekutuan iaitu Suara Jabatan Agama diterbitkan pada tahun 1960 dan Menara diterbitkan pada tahun 1975. Kemudian disusuli pula negeri Selangor iaitu al-Hidayah diterbitkan pada tahun 1975 dan Al-Ehsan diterbitkan pada tahun 1976 dan diakhiri negeri Pahang iaitu Suara Jabatan Agama Pahang diterbitkan pada tahun 1976 (Abd Mutalib Abd Rahim, 2008, p. 114).

Sumbangan Tuan Haji Hassan bin Ismail dalam Majalah Warta Jabatan Agama Islam Johor

Penulisan Tuan Haji Hassan bin Ismail yang terdapat pada Majalah Warta Jabatan Agama Johor berkisarkan tentang ilmu pengajian al-quran terutamanya dalam bidang qiraat. Penulisan dalam bidang qiraat pada ketika itu amat terhad berbanding dalam bidang lain seperti tafsir Quran, tajwid dan sebagainya. Antara isu yang dikupas sepanjang penerbitan di dalam majalah Warta Majlis Agama Johor adalah berkaitan tentang salasilah sanad al-quran seperti sanad Imam Nafi', Imam Ibn Katsir, dan imam Abu Amru al-Basri berserta perawi setiap Imam qiraat. Penulisan Tuan Haji Hassan bin Ismail berkaitan tentang ilmu sanad Al Quran di alam Melayu dianggap sebagai tulisan yang terawal. Penulisan Tuan Haji Hassan bin Ismail diterbitkan di dalam majalah Warta Jabatan Agama Johor Bilangan 106, 108, 109, 111 dan 126. (Abd Mutalib Abd Rahim, 2008, p. 115) Pengkaji mengesahkan Majalah Warta Jabatan Agama Johor ada tersimpan di Arkib Negara Malaysia.

Tinjauan Kitab Tajwid

Pada Majalah Warta Jabatan Agama Islam Johor bilangan 111 keluaran pada Julai tahun 1959, tuan Haji Hassan bin Ismail membincangkan dengan terperinci tentang tinjauan beliau dalam ilmu tajwid. Tajuk yang diperkenalkan oleh beliau adalah "Penyelidikan Berkenaan Kitab-Kitab Tajwid Bahasa Melayu dan Qiraat".

Tuan Haji Hassan bin Ismail memulakan perbicaraannya dengan puji-pujian kepada Allah swt dan Junujungan Besar Nabi Muhammad saw. Kemudian beliau memperkenalkan tujuan penulisan beliau iaitu peranan ulama Nusantara dalam menterjemahkan kitab-kitab Tajwid dan Qiraat ke dalam Bahasa Melayu dan penerimaan masyarakat terhadap ilmu Tajwid dan Qiraat sekali dapat mengabadikan dan mengekalkan jasa-jasa ulama Nusantara dalam menterjemahkan ilmu tajwid dalam Bahasa Melayu. Sebahagian besar kitab yang diterjemah dijadikan sebagai silibus pengajian di sekolah-sekolah, pondok-pondok, madrasah-madarah, surau-surau dan masjid-masjid. Kemudian beliau menjelaskan bahawa penyelidikan yang dijalankan adalah secara sukarela yang semata-mata kerana Allah dan sebagai sajian kepada pembaca terutamanya bagi menreka yang mendalami ilmu al-Quran.

Perbincangan kitab-kitab tajwid yang diterjemahkan ke dalam Bahasa Melayu melibatkan 5 buah kitab. Antaranya ialah:

- i. Kitab *Tuhfatu al-Ikhwan fi Tajwid al-Quran* (Pada Bicara Hukum Tajwid al-Quran)
Kitab *Tuhfatu al-Ikhwan fi Tajwid al-Quran* merupakan karangan Syeikh Ismail bin Abdul Mutalib al-Asy'i cetakan Percetakan al-Miriah Ummu al-Qura di Makkah al-Mukaramah³⁰². Kitab ini disempurnakan pada bulan Jamadil Awal tahun 1311H di Makkah al-Mukaramah. Kitab ini mempunyai 12 helaian dari bilangan 1 hingga 23. Menurut Tuan Haji Hassan bin Ismail kitab ini sudah berusia 58 tahun pada tahun penerbitan Majalah Warta Jabatan Agama Islam Johor bilangan 111. Sehingga kini kitab tersebut telah menjangkau 118 tahun pada tahun 2019.
- ii. Menurut catatan Tuan Haji Hassan bin Ismail terdapat satu salinan kecil berkenaan kitab tajwid yang mana nama pengarang tidak dinyatakan. Tuan Haji Hassan bin Ismail menjelaskan bahawa pengarang kitab tersebut tidak meletakkan nama pada tulisannya semata-mata untuk menjaga waraknya sehingga tergolong di kalangan golongan yang riak dan sum'ah. Kitab ini mempunyai 3 helaian yang merangkumi hukum-hukum lima, Idgham, Makhraj dan Sifat Huruf, Lam dan Ra, Mad, Wakaf dan sebagainya. Namun usia kitab tersebut tidak dapat dikenalpasti disebabkan oleh tiada tarikh terbit.
- iii. Kitab *Maurid al-Zam'an*
Nama penuh kitab ini adalah *Mawrid al-Zam'an fi ma Yata'llaq bi Tajwid al-Qur'an*. Kitab ini merupakan kitab yang diterjemah oleh Syeikh Abdullah bin Muhammad Qasim al-Fiqhi al-Sanquri dan dikenali Tok Senggora. Kitab asal adalah dikarang oleh Sheikh Muhamad Makki Nasr al-Jarisi al-Qurra'. Namun demikian, menurut Shahrudin Saad kitab *Mawrid al-Zam'an* tidak dinyatakan sumber penulisan yang asal dan kitab ini merupakan kitab yang terasal yang membicarakan tentang ilmu tajwid secara lengkap (Shahrudin bin Saad, 2014).

Menurut pemerhatian Tuan Haji Hassan bin Ismail Kitab ini mengandungi 112 helaian bermula dari muka surat 1 hingga 223. Manakala tarikh selesai tamat penterjemahan adalah pada hari Selasa 17 Syaban 1315 H di Makkah al-Mukarramah. Seperti *Tuhfatu al-Ikhwan fi Tajwid al-Quran*, kitab ini dicetak di Percetakan al-Miriah Ummu al-Qura di Makkah al-Mukaramah. Pada pemerhatian Tuan Haji Hassan bin Ismail, kitab ini telah berusia hampir 64 tahun (Tuan Haji Hassan Bin Ismail, 1959). Sehingga kini, kitab ini telah berusia 124 tahun pada tahun 2019.

- iv. Kitab *Siraj al-Qari fi Tajwid Kalam al-Bari*
Kitab *Siraj al-Qari fi Tajwid Kalam al-Bari* dikarang oleh Sheikh Muhamad Salih bin Zainal Abidin bin Muhamad al-Fatani. Pengarang telah menyempurnakan penulisan beliau pada tahun 1308H bersamaan 1891M dan mempunyai 36 helaian bermula dari muka surat 1 hingga muka surat 72. Menurut Tuan Haji Hassan bin Ismail bahawa pendekatan pengarang kitab ini agak berbeza berbanding dengan kitab tajwid yang lain. Kemudian beliau menyenaraikan beberapa kelainan atau keistimewaan yang terdapat dalam kitab *Siraj al-Qari fi Tajwid Kalam al-Bari*. Antaranya ialah:

³⁰² Ibid.

- a. Menerangkan dengan lengkap berkaitan dengan Imam Qurra Tujuh dan setiap perawi Imam serta riwayat hidup mereka.
 - b. Menerangkan syarat bagi mereka yang ingin mempelajari qiraat tujuh atau dikenali sebagai bacaan Jama'.
 - c. Menerangkan perkara yang berhubung dengan kitab Allah dan syarat-syaratnya.
 - d. Menerangkan perkara yang berhubung dengan ilmu penulisan al-Quran.
 - e. Membawa beberapa hadith yang berkaitan dengan al-Quran, ahlinya dan khatam al-Quran.
- v. *Kitab Ithaf al-Murid*
Kitab *Ithaf al-Murid* merupakan kitab karangan Tuan Haji Muhamad Tahir Jalaluddin. Kitab ini merupakan rujukan utama dalam silibus pengajian al-Quran di sekolah-sekolah di semenanjung Malaysia dan digunapakai semenjak tahun 1928M.

Pandangan Tuan Haji Hassan bin Ismail dalam ilmu Tajwid dan Qiraat

Seterusnya Tuan Haji Hassan bin Ismail meneruskan perbicaraan beliau mengenai pendapat beliau berdasarkan kepada pemerhatian dan pengalaman beliau bertugas sebagai kerja-kerja yang berhubung dengan al-Quran selama 2 tahun 10 bulan bermula dari tahun 1947 hingga Oktober 1949. Antara pemerhatian yang telah disenaraikan adalah seperti berikut:

- a. Beliau menyarankan bahawa kepada sesiapa yang ingin mendalami ilmu tajwid terlebih dahulu membaca kesemua buku tajwid karangan ulama Melayu yang telah dijelaskan oleh beliau bagi memudahkan pemahaman dan pembelajaran. Di samping tidak mengetepikan ulama Melayu dalam mendalami ilmu tajwid.
- b. Beliau menyarankan bahawa kitab-kitab yang telah beliau bincangkan dijadikan sebagai satu kitab utama. Isi kandungan kitab utama ini meliputi kesemua topik perbincangan yang terdapat dalam keseluruhan kitab tersebut. Melalui kaedah ini dapat menjimatkan masa pembaca dalam pembahasan mana-mana tajuk yang biasa dibincangkan dalam setiap kitab.
- c. Berdasarkan pemerhatian beliau belum ada penulisan ilmu tajwid berserta ilmu Qiraat yang ditulis secara lengkap dalam Bahasa Melayu samada mengikut bacaan riwayat Hafs atau mana-mana Imam Qiraat.
- d. Dalam pemerhatian beliau juga mendapati tiada satu kitab yang membicarakan tentang ilmu Qiraat di dalam Bahasa Melayu dalam tempoh 90 tahun yang terdahulu walaupun di sana terdapat bangsa Melayu yang berkebolehan dalam ilmu Qiraat.
- e. Terdapat juga di kalangan qari yang membaca qiraat selain daripada Qiraat riwayat Hafs seperti riwayat Qalun atau Warsy di sesuatu majlis semata-mata untuk ambil barakah.
- f. Terdapat juga beberapa individu mempelajari ilmu Qiraat dan berkemampuan membaca beberapa riwayat Qiraat namun belum sampai tahap yang memuaskan sehingga terlepas daripada tuntutan fardu kifayah. Ilmu Qiraat yang terdapat pada ketika itu masih lemah dan hanya untuk kegunaan diri sendiri apatah lagi untuk mengarang kitab berkaitan ilmu Qiraat.

- g. Beliau menegaskan bahawa minat terhadap ilmu Qiraat di kalangan masyarakat berkurangan tambahan pula sukar untuk memenuhi syarat iaitu diwajibkan menghafaz 30 juzuk al-Quran. Menurut beliau ilmu Qiraat antara ilmu yang mempunyai ribuan kaedah-kaedah yang perlu dihafal tidak cukup sekadar membaca buku matapelajaran yang lain. Selain itu, ilmu Qiraat mempunyai kaedah yang berselerakan di antara surah-surah dalam al-Quran.
- h. Harulah memberi galakan yang seimbang dan sesuai dengan usaha yang dibuat semata-mata kerana Allah SWT kerana hal ini berkaitan dengan agama. Di samping itu juga usaha ini merupakan satu kewajipan yang mesti disempurnakan oleh setiap muslim yang berkebolehan. Begitu juga dinyatakan kedudukan yang setimpal untuk golongan ahli Quran seperti mana yang terdapat pada zaman terdahulu.
- i. Disaran juga untuk menyebarkan ilmu Qiraat kepada masyarakat umum. Oleh yang demikian bagi mereka yang mempunyai kelebihan dan pengetahuan berkaitan dengan ilmu Qiraat bersepakat untuk menterjemah dan mentarjihkan kaedah-kaedah bacaan riwayat yang lain sehingga tertubuhnya sekolah khas. Sekiranya ilmu Qiraat tidak diberi perhatian dikhuatiri ilmu Qiraat tidak tersebar dan terus lenyap dalam masyarakat sekali gus kewajipan menyebarkan ilmu Qiraat tidak terlepas dari tuntutan fardu kifayah buat selama-lamanya.

Dapatan Kajian

Tuan Haji Hassan bin Ismail adalah seorang yang pakar dalam ilmu tajwid dan Qiraat

Hasil pemerhatian pengkaji terhadap Tuan Haji Hassan bin Ismail mendapati bahawa beliau sememangnya layak untuk membicarakan tentang ilmu Qiraat. Jika diteliti akan sejarah pengajian dan pengalaman beliau dalam bidang Qiraat. Tambahan pula, Tuan Haji Hassan bin Ismail mendapat gelaran *al-Muqri'* oleh guru beliau iaitu Sheikh Amir Bin al-sayyid bin Uthman al-Misri al-Azhari.

Menurut Uwe Flick menerusi Bongner dan Menz menjelaskan maksud pakar yang dikaitkan dengan seseorang iaitu pakar merupakan satu interpretasi proses yang mengabungkan ilmu pengetahuan dan teknikal berdasarkan kepada bidang yang diceburi. Manakala bagi pakar pengetahuan bukan sahaja terdiri daripada *systematy* dan *reflexively* ia juga melibatkan pengamalan sesuatu ilmu pengetahuan dalam ruang lingkup yang besar (Uwe Flick, 2009). Berdasarkan takrifan di atas, maka layaklah Tuan Haji Hassan bin Ismail diketogorikan sebagai pakar bidang yang beliau ceburi.

Penulisan kitab Tajwid di Alam Melayu

Penulisan buku tajwid pertama adalah bermula pada qurun keempat Hijrah. Namun demikian terdapat penulisan berbentuk makallah dan qasidah yang terdapat lebih awal. Kahirul Anuar Mohamad memetic daripada Ahmad Khalid dalam penulisannya iaitu *al-Munir fi Ahkam al-Tajwid* menjelaskan bahawa makalah yang terawal yang dihasilkan berkaitan dengan ilmu tajwid ialah *Risalah fi al-Idgham al-Kabir* oleh Abu Amru bin al-Ala' al-Basri (m154H) dan *Urjuzah fi Tilawah*

al-Quran oleh Qalun al-Madani manakala kitab yang terawal yang dihasilkan ialah *Qasidah Ra'iyah* oleh Abu Muzahim Musa al-Khaqani (m.325H) (Khairul Anuar Mohamad, 2014).

Seterusnya penulisan ilmu tajwid di alam melayu dapat dikesan bermula pada tahun 1193H/1779M yang dikarang oleh Ibnu Syeikh Abdul Mu'ti Ibnu Syeikh Muhammad Salih³⁰³. Kitab yang dimaksudkan ialah *Mir'at al-Quran fi Tashil li Ma'rifati Ahkam al-Tajwid lil Mulkil Wahhab* (Mohd Asmadi Yakob, 2014). Kitab ini merupakan satu peninggalan yang amat berharga bagi bangsa melayu. Menurut Saharuddin Saad kitab ini sukar diperolehi di kedai-kedai buku biasa, bahkan ia tersimpan di Muzium Kesenian Islam dan Ustaz Syamsuddin Sidek³⁰⁴ dan disenaraikan beberapa rujukan yang berkaitan dengan kitab *Mir'at al-Quran fi Tashil li Ma'rifati Ahkam al-Tajwid lil Mulkil Wahhab* (Saharuddin Saad, 2015). Antaranya ialah:

- i. *Mir'at al-Qur'an Fi Tashil Ma'rifah Ahkam al-Tajwid Li Milk al-Wahhab*, bertarikh tahun 1778, nombor kod rujukan 87, mempunyai 74 halaman, manuskrip ini baik dan lengkap.
- ii. *Mir'at al-Qur'an Fi Tashil Ma'rifah Ahkam al-Tajwid Li Milk al-Wahhab*, bertarikh tahun 1778, nombor kod rujukan 628, mempunyai 94 halaman dan manuskrip yang lengkap.
- iii. *Mir'at al-Qur'an Fi Tashil Ma'rifah Ahkam al-Tajwid Li Milk al-Wahhab*, nombor kod rujukan ialah 91, tanpa tarikh, hanya mempunyai 20 halaman dan manuskrip ini tidak lengkap. Manuskrip ini juga didapati bercampur dengan bidang Tasawwuf karya Syeikh Daud Fatani.
- iv. *Mir'at al-Qur'an Fi Tashil Ma'rifah Ahkam al-Tajwid Li Milk al-Wahhab*, bertarikh tahun 1778, nombor kod rujukan 602, mempunyai 16 halaman sahaja dan manuskrip ini tidak lengkap.

Namun begitu, penulisan kitab Tajwid yang dinayatakan oleh Tuan Haji Hassan Bin Ismail tidak menyatakan kitab *Mir'at al-Qur'an Fi Tashil Ma'rifah Ahkam al-Tajwid Li Milk al-Wahhab*. Meskipun demikian, kitab Tajwid yang di karang dalam Bahasa Melayu mula berkembang mengikut peredaran zaman. Wan Mohd. Shaghir Abdullah menyenaraikan kitab Tajwid susulan yang terdapat di Alam Melayu (Mohd Asmadi Yakob, 2014):

- i. Tuhfatul Murid karya Muhammad Said Ibnu Hasan, diselesaikan tahun 1266H/1849M.
- ii. Risalah Tajwid karya Aminuddin bin Nuruddin bin Husein, diselesaikan tahun 1286H/1869M.
- iii. Al-Mawahibul Makkiyah karya Syeikh Abdul Qadir bin Abdur Rahman al-Fatani diselesaikan tahun 1296H/1879M.
- iv. Sirajul Qari karya Syeikh Muhammad Salih bin Zainal Abidin al-Fatani diselesaikan tahun 1308H/1891M.
- v. Tuhfatul Ikhwan karya Syeikh Ismail bin Abdul Mutalib al-Asyi, diselesaikan tahun 1311H/1893M.
- vi. Ilmu Tajwid dalam bahasa Melayu ialah Mauriduz Zumaan karya Syeikh Abdullah bin Qasim as-Sanquri (Senggora) diselesaikan tahun 1315H/1898M. kiytab ini yang dinyatakan dalam pemerhatian Tuan Haji Hassan bin Ismail.

Kesimpulan

³⁰³ Abu Zahrah. *Op. Cit.* Hal. 136.

³⁰⁴ Faruq cAbdul Mu'tiyy. 1992. *Imam al-Shafi'iy.* Bayrut: Dar al-Kutub al-Ilmiyyah. Hal. 99.

Hasil daripada pemerhatian Tuan Haji Hassan bin Ismail dapat disimpulkan bahawa terdapat tokoh ulama al-Quran di kalangan orang Melayu yang menjadi rujukan masyarakat terutamanya di kalangan masyarakat Melayu Nusantara. Sumbangan tokoh ulama Melayu dalam bidang al-Quran terutamanya ilmu Tajwid dan Qiraat dapat mempengaruhi dan memudahkan masyarakat untuk mendalami ilmu Tajwid dan Qiraat. Beliau juga menjelaskan bahawa penulisan terhadap ilmu Tajwid dan Qiraat dalam Bahasa Melayu amat kurang berbanding mereka yang mampu menguasai ilmu tajwid dan Qiraat malah ada yang mahir dalam ilmu tersebut. Oleh yang demikian, pemerhatian dan lontaran idea Tuan Haji Hassan bin Ismail perlu diambil perhatian yang serius agar pengajian ilmu Tajwid dan Qiraat selari dengan kemajuan pendidikan semasa.

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Al-Quran Dan Sunah Sebagai Asas *Istinbat* Hukum: Metodologi Imam Al-Shafi'iyy

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ABSTRAK

Ijtihad Imam al-Shafi'iyy adalah bersumberkan empat rujukan utama iaitu; al-Quran, Sunah, *Ijma'* dan *Qiyas*. Kajian ini membincangkan tentang metodologi Imam al-Shafi'iyy dalam mengeluarkan hukum-hukum berlandaskan al-Quran dan Sunnah. Terdapat beberapa metod al-Shafi'iyy yang ingin dikemukakan oleh penulis berkaitan *istinbat* hukum berasaskan al-Quran melibatkan penggunaan kaedah umum (*al-ʿAm*) dan khusus (*al-khas*) dalam al-Quran dan *takhsis* lafaz *al-ʿAm* al-Quran dengan *Khabar Ahad* serta *Nasikh* dan *Mansukh*. Bagi *istinbat* hukum berasaskan sunah pula, penulis membahaskan beberapa metod al-Shafi'iyy meliputi hadis *Mutawatir*, hadis *Ahad* dan hadis *Mursal*. Metodologi al-Shafi'iyy ini merupakan landasan yang tepat dalam mengeluarkan hukum-hukum bagi memastikan penggunaan sumber-sumber tersebut secara maksimum dan mengikut keutamaannya.

PENGENALAN IMAM AL-SHAFI'IYY

Nama beliau ialah Muhammad bin Idris bin ʿAbbas bin ʿUthman bin Shafi'iyy bin al-Sa'ib bin ʿUbayd bin Abd al-Yazid bin Hashim bin Muttalib bin ʿAbd al-Manaf.³⁰⁵ Gelaran yang diberikan kepadanya ialah Abu ʿAbd Allah. Salasilah keturunan beliau ada pertalian dengan keturunan Rasulullah s.a.w iaitu pada datuknya ʿAbd al-Manaf.³⁰⁶

Imam al-Shafi'iyy dilahirkan pada bulan Rejab tahun 150 Hijriah bersamaan 767 Masihi di Ghazzah. Ada riwayat yang mengatakan bahawa beliau telah dilahirkan pada hari Imam Abu

³⁰⁵ Abu Zahrah. *Op. Cit.* Hal. 27.

³⁰⁶ Ismail Mahmod. 2000. *Kaedah Istinbat Hukum Mengikut Imam al-Shafi'iyy*. Jurnal Penyelidikan Islam. Bil. 13. Kuala Lumpur: Jabatan Kemajuan Islam Malaysia. Hal. 112.

Hanifah kembali ke rahmatullah.³⁰⁷ Selang beberapa lama setelah beliau dilahirkan, bapa beliau pula kembali ke rahmatullah lalu beliau tinggal di bawah jagaan ibunya.

Selepas ayahnya wafat, iaitu dikala usianya 2 tahun, ibunya telah membawa Imam al-Shafi'iy pulang ke Makkah iaitu negeri dan tanah tumpah darah nenek moyangnya serta kampung halaman mereka. Mereka tinggal di suatu tempat yang dikenali sebagai Sha'b al-Khayf. Selang beberapa tahun kemudian pula, beliau dihantar oleh ibunya kepada seorang guru untuk mengajar ilmu pengetahuan.³⁰⁸

Karya-karya penulisan Imam al-Shafi'iy sangat banyak, merangkumi; kitab tafsir, hadis, fiqh dan kesusasteraan Arab. Beliau juga merupakan orang pertama yang menyusun ilmu usul fikah. Walaubagaimanapun, antara kitab karangan beliau yang paling masyhur ialah *al-Umm* dan *al-Risalah*. Kedua-dua kitab ini mempunyai keistimewaan yang tersendiri. Beliau mengarang kedua-dua kitab ini semasa beliau berada di Baghdad.³⁰⁹

Al-Risalah merupakan kitab usul fiqh yang pertama yang membicarakan dasar-dasar pemahaman hukum secara terperinci yang ditulis oleh beliau di Baghdad.³¹⁰ Selain daripada itu, beliau turut mengarang kitab *Ahkam al-Qur'an*, *Ikhtilaf al-Hadis*, *Ibtal al-Istihsan*, *al-Imla'*, *al-Amali*, *al-Musnad*, *al-Mabsut* dan lain-lain lagi.³¹¹ Manakala *al-Umm* yang bermaksud Kitab Induk ini pula telah memberikan jasa yang cukup besar dalam menjelaskan masalah-masalah hukum Islam menurut mazhab al-Shafi'iy.³¹²

Akhirnya, pada bulan Rejab tahun 204H, ketika umurnya menjangkau 54 tahun, Imam al-Shafi'iy telah kembali ke rahmatullah.³¹³ Namun, jasa dan sumbangannya terhadap ilmu-ilmu Islam terus subur dan terpahat kukuh untuk tatapan jutaan masyarakat Islam sehingga ke hari ini.

METODOLOGI ISTINBAT HUKUM BERASASKAN

AL-QURAN DAN SUNNAH MENURUT IMAM AL-SHAFI'IYY

Sumber-sumber *Istinbat* Hukum Di sisi Imam Al-Shafi'iy

Imam al-Shafi'iy mempunyai pandangan dan cara yang teratur dalam mengeluarkan sesuatu hukum. Dr. Ismail Mahmod menyatakan Imam al-Shafi'iy memiliki metodologi yang tersendiri dalam menggariskan sumber hukum dan cara pengambilannya.³¹⁴

Malah berdasarkan kata-kata Imam al-Shafi'iy mengenai sumber-sumber ijtihad, beliau menegaskan bahawa tidak seorang pun boleh memperkatakan tentang halal dan haram kecuali

³⁰⁷ al-Shafi'iy 1309H. *Op. Cit.* Hal. 39.

³⁰⁸ al-Ghazaliyy, Abi Hamid Muhammad ibn Muhammad. 1998M/1419H. *al-Mankhul min Ta'liqat al-Usul*. Sunt. Dr. Muhammad Hasan Haito. Bayrut: Dar al-Fikr al-Ma'asir. Hal. 575-576.

³⁰⁹ al-Shafi'iy. 1309H. *Op. Cit.* Hal. 51-52.

³¹⁰ *Ibid.* Hal. 53.

³¹¹ Al-Qur'an. Yunus 10:3. (Semua terjemahan dalam tulisan ini adalah berdasarkan *Al-Quran dan Terjemahannya*. 1412H. Madinah al-Munawwarah: Mujamma' Khadim al-Haramayn al-Sharifayn al-Malik Fahd li Tiba'at al-Mushaf al-Sharif. Terjemahan merujuk kepada rujukan lain akan dinyatakan).

³¹² Al-Qur'an. Hud 11: 6.

³¹³ al-Shafi'iy. 1309H. *Op. Cit.* Hal. 56.

³¹⁴ Al-Qur'an. Al-Hujurat 49:13.

berdasarkan ilmu dari al-Quran, Sunah, *Ijma*^c atau *Qiyas*.³¹⁵ Dengan penegasan ini, dapatlah dirumuskan bahawa hanya dalil-dalil ini yang benar-benar sah dijadikan sebagai landasan hukum.

Setelah dihuraikan sumber-sumber ijtihad Imam al-Shafi'iy yang empat itu, maka beliau telah merumuskan kaedah-kaedah *istinbat* hukum berdasarkan turutan yang dinukilkan oleh Imam al-Ghazaliyy dalam kitabnya; *al-Mankhul Min Ta'liqat al-Usul* ³¹⁶dengan penjelasan seperti berikut:-

قال الشافعي رضي الله عنه: إذا رفعت إليه واقعة. فليعرضها على نصوص الكتاب، فإن أعوزه فعلى الأخبار المتواترة، فإن أعوزه فعلى الآحاد، فإن أعوزه لم يخض في القياس، بل يلتفت إلى ظاهر القرآن. فإن وجد ظاهرا نظر في المخصصات من قياس وخبر. فإن لم يجد مخصصا حكم به. وإن لم يعثر على لفظ من كتاب ولا سنة نظرا إلى المذاهب، فإن وجد مجمعا عليه اتباع الإجماع. وإن لم يجد إجماعا خاض في القياس، ويلاحظ القواعد الكلية أولا، ويقدمها على الجزئيات كما في القتل لا لمثقل، ويقدم قاعدة الردع على مراعاة الآلة. فإن عدم قاعدة كلية نظر في النصوص ومواقع الإجماع، فإذا وجدها في معنى واحد إلحق به. وإلا انحدر إلى قياس مخيل. فإن أعوزه تمسك بالشبه، ولا يعول على طرد إن كان يؤمن بالله العزيز ويعرف مآخذ الشرع. هذا تدريج النظر على ما قاله الشافعي رضي الله عنه. ولقد أئثر الإجماع عن الأخبار، وذلك تأخير مرتبة لا تأخير عمل. إذ العمل به مقدم، ولكن الخبر يتقدم في المرتبة عليه، فإنه مستند قبول الإجماع.

Maksudnya:

“al-Shafi'iy r.a berkata: Apabila diangkat kepadanya (mujtahid) sesuatu isu maka hendaklah ia merujuk kepada nas-nas al-Quran, sekiranya ia tidak dapati daripadanya, maka hendaklah ia merujuk kepada hadis-hadis yang *mutawatir*, sekiranya ia tidak dapati maka hendaklah ia rujuk kepada hadis-hadis *Ahad*, sekiranya tidak didapati juga jangan ia terus masuk kepada *Qiyas*, tetapi hendaklah melihat kepada zahir al-Quran, sekiranya ia dapati zahir al-Quran maka hendaklah ia melihat kepada *mukhassisat* seperti *Qiyas* dan Hadis, sekiranya tidak didapati *mukhassis* maka ia menghukum dengan zahir”.

“Jika ia tidak menemui sebarang lafaz dari al-Quran dan Sunah maka hendaklah ia melihat kepada mazhab-mazhab (pendapat-pendapat ulamak), sekiranya ia mendapati bahawa ia telah diijma^ckan maka hendaklah ia mengikuti *Ijma*^c tersebut. Sekiranya ia tidak mendapati *Ijma*^c, maka ia bertukar kepada *Qiyas*. Dalam penggunaan qiyas, hendaklah ia mengutamakan *Qa'idah-qa'idah Kulliyah* daripada *juz'iyat*, seperti dalam masalah *qiyas* pembunuhan dengan *muthaqqal* (benda berat atau tumpul) dengan pembunuhan dengan *muhaddad* (benda yang tajam). Di sini ia mendahulukan kaedah menghalang (jenayah pembunuhan) daripada meraikan alat pembunuhan”.

³¹⁵ Al-Qur'an. Al-Hujurat 49:13.

³¹⁶ al-Shafi'iy, Muhammad bin Idris. 1309H. *Op. Cit.* Hal. 57.

“Sekiranya ia tidak mendapati *Qa'idah Kulliyah*, maka hendaklah ia melihat kepada nas-nas dan sumber-sumber *Ijma'*. Sekiranya ia mendapati masalah itu menepati makna yang sama maka hendaklah ia menggunakannya dan jika ia tidak dapati juga maka ia perlu turun (berpindah) kepada *Qiyas* yang berdasarkan sifat munasabah. Jika masih tidak didapati maka ia berpegang dengan *al-Shibh* (titik persamaan) dan jangan ia terus membuangnya (sumber hukum itu) jika ia beriman dengan Allah Yang Maha Perkasa dan mengetahui tempat-tempat pengambilan *shara'*. al-Ghazaliyy menambah lagi; “Inilah tahap-tahap (turutan) penelitian yang dikatakan oleh al-Shafi'iy. Sesungguhnya beliau menta'*khirk*kan (melewatkan) *Ijma'* dari *Akhbar*. Itu hanya *ta'khir* kedudukan, bukan *ta'khir* amalan, kerana beramal dengan *Ijma'* didahulukan. Justeru, beliau mendahulukan *Aakhbar* daripada *Ijma'* dari segi kedudukan kerana ia (*khbar*) menjadi tempat sandaran *Ijma'*”.

Inilah turutan sumber *istinbat* hukum menurut Imam al-Shafi'iy. Justeru, huraian yang berikut akan memperincikan fokus perbahasannya mengenai cara-cara pengambilan hukum tersebut menurut Imam al-Shafi'iy khususnya bersumberkan al-Quran dan Sunnah sebagai sumber utama hukum.

METODOLOGI ISTINBAT HUKUM BERASASKAN AL-QURAN

Penggunaan Kaedah Umum (*al-^cAm*) dan Khusus (*al-Khas*) Dalam al-Quran

Kaedah pengambilan hukum dalam al-Quran menurut Imam al-Shafi'iy antaranya ialah melalui kaedah bersifat *al-^cAm* dan *al-Khas* berdasarkan maksud dan maknanya di dalam bahasa Arab.

Menurut Imam al-Shafi'iy, seluruh al-Quran itu terdiri di atas bahasa Arab. Untuk menguasai seseorang itu perlu mahir dalam bahasa Arab kerana bahasa ini terkenal dengan banyak ungkapan misalnya penggunaan lafaz *^cam* (ungkapan yang bersifat umum) dan lafaz *khas* (ungkapan yang bersifat khusus). Dengan memerhatikan berbagai keadaan tentang hubungan ungkapan dengan makna, Imam al-Shafi'iy menegaskan bahawa dalam al-Quran mengandungi lafaz *^cAm*, *Khas*, *Mutlaq*, *Muqayyad*, *Haqiqah*, *Majaz*, *Mushtarak*, *Mujmal*, *Mubayyan* dan sebagainya.³¹⁷

Contoh bagi lafaz yang umum,³¹⁸ firman Allahs.w.t:

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ³¹⁹

Maksudnya:

Dia menciptakan langit dan bumi.

³¹⁷ Ibid. Hal. 64 dan al-Bayhaqiyy 1994. *Op. Cit.* Hal. 37.

³¹⁸ Al-Qur'an. Al-Nisa' 4:11.

³¹⁹ al-Shafi'iy. *Op. Cit.* Hal. 65.

Firman Allah s.w.t lagi:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ³²⁰

Maksudnya:

Dan tiadalah sesuatu pun dari makhluk-makhluk yang bergerak di bumi melainkan Allah jualah yang menanggung rezekinya dan mengetahui tempat kediamannya dan tempat ia disimpan. Semuanya itu tersurat di dalam Kitab (*Lawh Mahfuz*) yang nyata (kepada malaikat-malaikat yang berkenaan).

Imam al-Shafi'iy menjelaskan dalam kitabnya bahawa terdapat satu ayat yang mengandungi lafaz umum dan khusus.³²¹ Adapun yang umum adalah firman Allah s.w.t:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا³²²

Maksudnya:

Sesungguhnya Kami menciptakan dari seorang lelaki dan seorang perempuan dan menjadikan kamu berbangsa-bangsa dan bersuku-suku supaya kamu saling kenal mengenal.

Adapun ayat yang khusus pula ialah sambungan daripada ayat tadi di mana firman Allah s.w.t:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ³²³

Maksudnya:

Sesungguhnya orang yang paling mulia antara kamu di sisi Allah adalah orang yang paling bertaqwa antara kamu.

Imam al-Shafi'iy menjelaskan bahawa apabila diciptakan manusia daripada lelaki dan wanita semuanya itu berbangsa-bangsa dan bersuku-suku tetapi kerana taqwa itu hanya ada pada orang yang menyedarinya dan termasuk orang yang telah sampai umurnya dari anak cucu Adam, tidak termasuk makhluk-makhluk lain seperti binatang, kanak-kanak yang belum menyelami kesedaran taqwa (belum mumaiyiz) dan orang-orang yang hilang akal nya (gila, pengsan dan sebagainya).³²⁴

Imam al-Shafi'iy menjelaskan lagi bahawa hukum lafaz *al-ʿam* menunjukkan kepada semua makna-maknanya kecuali jika ada dalil yang menunjukkan supaya dikeluarkan sebahagian daripadanya. Oleh yang demikian, beliau beranggapan tidak boleh beramal atau berpegang dengan lafaz *al-ʿam* sebelum mencari ada atau tiada *mukhassisnya*.³²⁵ Beliau berpendapat sedemikian berdasarkan contoh pada ayat pembahagian harta pusaka, di mana Allah s.w.t telah berfirman:

³²⁰ *Ibid.* Hal. 369.

³²¹ Al-Qur'an. Yunus 10:15.

³²² al-Shafi'iy. 1309H. *Op. Cit.* Hal. 106.

³²³ *Ibid.* 138.

³²⁴ Al-Qur'an. Al-Baqarah 2:180.

³²⁵ Hadis. Ibn Majah. Kitab al-Wasaya. Bab La Wasiyyata Li al-Warith. Juz':3.#2713

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ الشُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا³²⁶

Maksudnya:

Allah perintahkan kamu mengenai (pembahagian harta pusaka untuk) anak-anak kamu, iaitu bahagian seorang anak lelaki menyamai bahagian dua orang anak perempuan. Tetapi jika anak-anak perempuan itu lebih dari dua, maka bahagian mereka ialah dua pertiga dari harta yang ditinggalkan oleh si mati. Dan jika anak perempuan itu seorang sahaja, maka bahagiannya ialah satu perdua (separuh) harta itu. Dan bagi ibubapa si mati, tiap-tiap seorang daripada keduanya 1/6 dari harta yang ditinggalkan oleh si mati jika si mati itu mempunyai anak, tetapi kalau si mati tidak mempunyai anak sedang yang mewarisinya hanyalah kedua ibubapanya, maka bahagian ibu ialah 1/3. Kalau pula si mati itu mempunyai beberapa orang saudara (adik beradik), maka bahagian ibunya ialah 1/6. (Pembahagian itu) adalah sesudah diselesaikan wasiat yang telah diwasiatkan oleh si mati dan sesudah dibayar hutangnya. Ibubapa kamu dan anak-anak kamu, kamu tidak mengetahui siapa antara mereka yang lebih dekat serta banyak manfaatnya kepada kamu (pembahagian harta pusaka dan penentuan bahagian masing-masing seperti yang diterangkan itu ialah) ketetapan dari Allah, sesungguhnya Allah adalah Maha Mengetahui lagi amat Bijaksana.

Imam al-Shafi'iy menegaskan bahawa umum ayat wasiat itu menjelaskan bahawa ibu bapa dan suami merupakan sesuatu yang disebut dalam banyak keadaan dan itu adalah kefahaman umumnya. Namun, Sunah telah menunjukkan bahawa apa yang dimaksudkan di sini sebenarnya adalah sebahagian daripada dua orang ibu bapa dan suami tanpa sebahagian yang lain. Beliau meletakkan syarat juga bahawa mestilah ibu bapa dan suami itu satu agama (Islam) dan ahli waris bukan seorang pembunuh dan hamba sahaya. Wasiat-wasiat itu hanyalah terbatas sebanyak satu pertiga dan bagi ahli waris sebanyak dua pertiga. Tambahan pula, sebelum wasiat dan warisan dibahagikan, hutang perlu ditunaikan dahulu. Pengkhususan ini semua berdasarkan petunjuk Sunah dan *ijma'* ulamak.³²⁷

Menurut Imam al-Shafi'iy lafaz *al-ʿAm* dari sudut maknanya adalah bersifat *zanniyy*. Justeru, lafaz *al-ʿAm* perlu ditakhsiskan. Apabila datang lafaz *al-ʿAm* dalam sesuatu nas syarak sama ada al-Quran atau Sunah, maka ia menunjukkan hukum yang dinyatakan oleh nas itu berlaku untuk seluruh perkara (*Afrad*) yang terkandung dalam pengertiannya. Manakala lafaz *al-Khas* pula, *dilalah* atau petunjuknya *qatʿiyy*. Jika berlaku pertentangan antara keduanya hendaklah didahulukan lafaz *al-Khas* yang bersifat *qatʿiyy* daripada lafaz *al-ʿAm* yang bersifat *zanniyy*.

³²⁶ al-Qur'an. Al-Nisa' 4: 11.

³²⁷ al-Shafi'iy. 1309H. *Op. Cit.* Hal. 108

Takhsis Lafaz *al-ʿAm* al-Quran Dengan *Khabar Ahad*

Imam al-Shafiʿiyy berpendapat harus dikhususkan lafaz *al-ʿAm* al-Quran dengan lafaz *khas khabar Ahad*. Ini kerana khabar *Ahad* adalah sabit secara *zanni* tetapi *dilalahnya* adalah secara *qatʿiyy*, kerana lafaznya adalah *khas*. Manakala lafaz *al-ʿam* pula, ia sabit adalah *qatʿi* namun *dilalahnya* adalah *zanniyy*, kerana lafaznya *ʿam*. Oleh yang demikian, kedua-duanya adalah sama dan harus ditakhsiskan *al-ʿam* al-Quran dengan *al-khas* daripada *khabar Ahad*.³²⁸

Nasikh dan Mansukh

Walaupun Imam al-Shafiʿiyy meletakkan al-Quran dan Sunah pada kedudukan dan tahap yang sama, tetapi beliau mempunyai pandangan yang tersendiri dalam *nasakh*.

Firman Allah s.w.t:

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا إِنَّا بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدَّلَهُ فُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ
مِنْ تَلْقَاءِ نَفْسِي إِنْ أَتَّبَعُ إِلَّا مَا يُوْحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ³²⁹

Maksudnya:

Dan apabila dibacakan kepada mereka ayat-ayat Kami yang jelas nyata, berkatalah orang-orang yang tidak menaruh ingatan menemui Kami (untuk menerima balasan): “Bawalah al-Quran yang lain daripada ini atau tukarkanlah dia”. Katakanlah (wahai Muhammad) “Aku tidak berhak menukarkannya dengan kemahuanku sendiri, aku hanya tetap menurut apa yang diwahyukan kepadaku sahaja. Sesungguhnya aku takut jika aku menderhaka kepada Tuhanku, akan azab hari yang besar nanti.

Menurut beliau, al-Quran hanya *menasakhkan* al-Quran, begitu juga Sunah *menasakhkan* Sunah. Sunah tidak boleh *menasakhkan* al-Quran dan sebaliknya. Ini seperti yang diterangkan dalam *al-Risalah* bahawa:-

Allah s.w.t menyatakan kepada hamba-Nya bahawa yang *menasakhkan* al-Quran dengan al-Quran dan Sunah tidak *menasakhkan* al-Quran kerana Sunah adalah ekor kepada al-Quran dan ia menghuraikannya. Begitu juga Sunah hanya *menasakhkan* Sunah sahaja. Allah tidak akan memerintahkan rasul-Nya mengadakan sesuatu hukum yang bertentangan dengan hukumNya.³³⁰

Biarpun terdapat kenyataan di mana Sunah dikatakan *menasakhkan* al-Quran, namun Imam al-Shafiʿiyy menganggap sebenarnya Sunah itu hanya bertindak sebagai bukti atau dalil adanya ayat al-Quran yang *menasakhkan* al-Quran dan bukanlah sunnah itu sendiri yang

³²⁸ al-Qur'an. Al-Baqarah 1:106.

³²⁹ al-Shafiʿiyy. 1309H. *Op. Cit.* Hal. 358-359.

³³⁰ *Ibid.* Hal. 460 dan al-Shawkaniyy, 1998. *Op. Cit.* Hal. 323-341.

menasakhkan al-Quran. Sebagai contohnya, al-Quran yang dikatakan telah *dinasakhkan* dengan hadis *Mutawatir* berdasarkan ayat wasiat kepada ibubapa dan kaum kerabat.³³¹

Firman Allah s.w.t:

كُتِبَ عَلَيْكُمُ إِذَا خَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ³³²

Maksudnya:

Kamu diwajibkan apabila seseorang dari kamu kedatangan maut, jika ia meninggalkan harta (hendaklah ia) membuat wasiat untuk ibu bapa dan kaum kerabat dengan cara yang baik (menurut peraturan agama), sebagai satu kewajipan atas orang-orang yang bertaqwa.

Dalam hal ini, hukum wajib berwasiat itu *dinasakhkan* oleh hadis yang diriwayatkan oleh Abu Umamah al-Bahiliyy r.a bahawa Baginda s.a.w bersabda:

إِنَّ اللَّهَ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ ، فَلَا وَصِيَّةَ لَوَارِثٍ.³³³

Maksudnya:

Sesungguhnya Allah s.w.t telah memberikan setiap pemilik hak itu haknya, maka tiada lagi wasiat untuk pewaris.

Hal tersebut turut ditegaskan Allah s.w.t:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ³³⁴

Maksudnya:

Allah mensyariatkan bagi kamu tentang pembahagian pusaka untuk anak-anakmu iaitu seorang anak lelaki sama dengan dua bahagian anak perempuan.

Walaupun bagaimanapun, Imam al-Shafi'iyy menganggap tidak harus *dinasakhkan* al-Quran dengan hadis walaupun hadis *mutawatir* atau *masyhur*.³³⁵ Hujah Imam al-Shafi'iyy ini berdasarkan firman Allah s.w.t lagi:

مَا نُنْسخُ مِنْ آيَةٍ أَوْ نُنْسخُهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَمْ تَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ³³⁶

³³¹ al-Shafi'iyy. 1309H. *Op. Cit.* Hal. 370-372.

³³² *Ibid.* Hal. 178.

³³³ *Ibid.* Hal. 369-370.

³³⁴ al-Shafi'iyy. 1993. *al-Umm*. Bayrut: Dar al-Kutub al-Ilmiyyah. Hal. 666.

³³⁵ *Ibid.* Hal. 275.

³³⁶ *Ibid.* Hal. 207.

Maksudnya: Apa sahaja ayat keterangan yang Kami *mansukhkan* (batalan) atau yang Kami tinggalkan (atau tangguhkan), Kami datangkan ganti yang lebih baik daripadanya atau yang sebanding dengannya. Tidakkah engkau mengetahui bahasanya Allah Maha Kuasa atas tiap-tiap sesuatu?

Ayat tersebut menjelaskan bahawa Allah menyandarkan gantian ayat yang *dinasakhkan* itu pada diriNya sahaja dan mendatangkan al-Quran sahaja sebagai ganti. Ini kerana didapati pada hadis Rasulullah “Tidak boleh dilakukan wasiat kepada waris” menerangkan bahawa ayat pusaka *menasakhkan* ayat wasiat, maka nyatalah al-Quran *menasakhkan* al-Quran sahaja dan hadis bertindak sebagai dalil dan petanda *nasakh* itu.

METODOLOGI ISTINBAT HUKUM BERASASKAN SUNNAH

Hadis *Mutawatir*

Imam al-Shafi'iy telah meletakkan beberapa syarat dalam penerimaan sesuatu hadis yang diambil bagi mengistinbat sesuatu hukum. Beliau membahagikan ilmu itu kepada dua bahagian iaitu *ilm al-‘Ammah* iaitu hal-hal yang telah diketahui dan diterima secara meluas tanpa wujud perbezaan pendapat kerana ia bersumber dari nas khabar yang diriwayatkan dari Rasulullah *s.a.w* oleh ramai orang pada setiap generasi, maka ia tidak boleh diperselisihkan kekuatannya. Manakala yang kedua pula ialah ilmu yang tidak didasarkan atas nas al-Quran ataupun Sunah, hanya bersumber dari *Khabar Khassah* iaitu hadis yang diriwayatkan oleh sebahagian orang atau hadis-hadis yang mungkin boleh ditakwilkan.³³⁷

Imam al-Shafi'iy membahagikan hadis kepada dua jenis iaitu *khabar ‘ammah* (hadis *Mutawatir*) dan *Khabar Khassah* (hadis *Ahad*). Beliau meletakkan hadis *Mutawatir* sebagai hadis yang harus diterima sebagai hujah dan dalil, akan tetapi bagi khabar khassah pula hanya wajib diamalkan apabila hadis itu sahih.³³⁸

Secara lebih terperinci, Imam al-Shafi'iy menjelaskan syarat-syarat bagi hadis sahih ialah sanad hadis mestilah bersambung kepada Rasulullah *s.a.w*. Manakala perawinya pula mestilah *thiqah* (boleh dipercayai) dalam hal keagamaan dan dikenali sebagai seorang yang berkata benar. Selain daripada itu, perawi mestilah mengetahui makna hadis yang diriwayatkannya serta mengetahui perkara-perkara yang boleh mengubah makna atau pun sekiranya ia diriwayatkan melalui hafalan, ia dapat menyampaikan hadis seolah-olah sama seperti apa yang didengarnya.³³⁹

Jika ia meriwayatkan dari kitab, maka mestilah ia memelihara sama seperti dalam kitabnya. Riwayatnya pula mestilah sentiasa sesuai dengan riwayat para ahli Hadis serta perawinya tidak melakukan *tadlis* (unsur penipuan).

Sikap Imam al-Shafi'iy juga jelas apabila terdapat sesuatu hadis diriwayatkan oleh orang yang *thiqah* daripada orang yang *thiqah* hingga sampai kepada Rasulullah *s.a.w*, maka beliau akan beramal dengan hadis tersebut, dengan syarat hadis tersebut tidak bertentangan dengan hadis lain. Apabila wujud pertentangan antara hadis yang *nasikh* dan yang *mansukh*, Imam al-Shafi'iy

³³⁷ al-Shafi'iy. 1309H. *Op. Cit.* Hal. 462 dan al-Ghazaliyy, Abi Hamid Muhammad bin Muhammad. 1998M/1419H. *al-Mankhul min Ta'liqat al-Usul*. Sunt. Dr. Muhammad Hasan Haito. Bayrut: Dar al-Fikr al-Ma'asir. Hal. 460.

³³⁸ al-Shafi'iy. 1309H. *Op. Cit.* Hal. 464.

³³⁹ al-Shafi'iy. 1309H. *Op. Cit.* Hal. 465 dan al-Haramayn, Imam al-Haramayn. 1399H. *al-Burhan fi Usul al-Fiqh*. Sunt. Al-Syaikh Khalifah Ibn al-Thaniyy. Jil. 2. t.tp. t.pt. Hal. 640.

akan beramal dengan dengan hadis yang *nasikh* (pembatal) dan meninggalkan hadis yang *mansukh* (yang terbatal). Beliau akan memilih hadis yang riwayatnya lebih sahih dan tepat. Sekiranya hadis-hadis tersebut setaraf dari segi kesahihan para perawinya, maka beliau akan menyelaraskannya dengan al-Quran dan Sunah dan seterusnya beliau beramal dengan hadis yang lebih hampir atau selaras dengan hukum atau ketetapan al-Quran dan Sunnah.³⁴⁰

Hadis *Ahad*

Dalam kitab *al-Risalah*, ada dinyatakan tentang kedudukan dan batasan yang harus dipenuhi supaya hadis *Ahad* dapat diterima sebagai hujah. Imam al-Shafi'iy berkata:

فَقُلْتُ خَبَرُ الْوَاحِدِ عَنِ الْوَاحِدِ حَتَّى يَنْتَهِيَ بِهِ إِلَى النَّبِيِّ أَوْ مَنْ انْتَهَى بِهِ إِلَيْهِ دُونَهُ³⁴¹

Maksudnya:

Maka saya katakan: Khabar yang diriwayatkan oleh seseorang dari seseorang (dan seterusnya) sehinggalah sampai kepada Nabi s.a.w atau seseorang yang lain yang juga sanadnya tunggal hinggalah bersambung kepada Nabi s.a.w.

Menurutnya, sesuatu hadis yang diriwayatkan secara bersambung melalui sanadnya haruslah diterima sebagai hujah walaupun ia diriwayatkan oleh seorang perawi (hadis *Ahad*).³⁴² Bersambungan sanad sudah memadai bagi Imam al-Shafi'iy untuk menjadi dasar, tanpa harus dikaitkan dengan jumlah perawinya. Mengenai hal ini, beliau menyatakan bahawa beliau tidak mengetahui adanya perselisihan di kalangan ulamak terdahulu dan tidak pernah menjumpai adanya hadis yang sahih menurut ahli hadis tetapi ditinggalkan oleh seluruh ulamak kecuali dengan melihat kepada hadis yang lainnya.

Suatu riwayat yang memenuhi syarat-syarat yang telah ditetapkannya itu tidak boleh ditolak kecuali dengan alasan yang kuat seperti adanya pertentangan antara dua hadis yang berasal dari seorang perawi.³⁴³ Jelas Imam al-Shafi'iy lagi; Sunnah itu tidaklah dihukum *da'if* atau lemah sekiranya ia hanya diriwayatkan oleh seorang asalkan perawinya itu *thiqah*.³⁴⁴

Hadis *Mursal*

Pada prinsipnya, Imam al-Shafi'iy tidak menerima hadis *Mursal* dalam mengistinbat sesuatu hukum kecuali ia mendapat sandaran dari luar seperti hadis yang diriwayatkan oleh perawi secara *isnad* (*sanad* yang bersambung), hadis *Mursal* yang lainnya, *Qawl Sahabi* dan riwayat yang sama

³⁴⁰ Ismail Mahmod. 2000. *Op. Cit.* Hal. 116.

³⁴¹ Berita Harian bertarikh 29 Oktober 2018.

³⁴² http://prpm.dbp.gov.my/Kamus_dewan_edisi_keempat.

³⁴³ Siti Hajar Jamal, *Memahami Konsep Lesbian, Gay, Biseksual Dan Transgender (LGBT) Dari Konteks Sosial*, Prosiding Seminar Kebangsaan Majlis Dekan Pendidikan Universiti Awam, 2018, m/s 993.

³⁴⁴ Berita Harian bertarikh 17 Mei 2019.

tarafnya atau lebih baik daripada riwayat *huffaz* yang lain untuk menguatkannya dari *da'if* (lemah) kepada *hasan li ghayrih* (hadis bertaraf baik dengan sokongan lain).³⁴⁵

Jika seorang dari kalangan Tabi'in bertemu dengan sahabat bagi meriwayatkan hadis dari Rasulullah s.a.w, maka Imam al-Shafi'iy telah meletakkan syarat-syarat yang perlu dipatuhi iaitu:-

1. Jika makna hadisnya itu sesuai dengan hadis yang diriwayatkan secara *isnad* (bersambung) sampai kepada Rasulullah s.a.w oleh para penghafal hadis yang dipercayai, maka sumber tersebut adalah sahih.
2. Jika hadis mursal itu tidak dijumpai dalam riwayat lain secara *isnad*, maka haruslah ia diteliti.
3. Jika ada orang lain yang meriwayatkannya secara mursal, maka itu dapat menguatkan hadis tersebut. Namun ia harus diteliti jika ada pendapat sahabat (*qawl sahabi*) yang sesuai dengannya. Ini bagi menunjukkan bahawa hadis tersebut bersumber dari sumber yang benar.
4. Sekiranya seseorang perawi itu kebiasaannya tidak pernah meriwayatkan hadis dari sumber yang tidak diketahui yakni *majhul* atau orang yang riwayatkannya tertolak, maka riwayatnya itu sahih.
5. Perlu diperhatikan juga agar riwayatnya sesuai dengan riwayat para *huffaz* yang lain atau jika terdapat perbezaan, riwayatnya selalu lebih baik. Itu juga menunjukkan riwayatnya sahih.³⁴⁶

Beliau menambah lagi bahawa hadis mursal hanya dapat diterima dari para Tabi'in pada martabat yang besar dan yang banyak kali bertemu dengan sahabat. Walaubagaimanapun, Imam al-Shafi'iy sebenarnya tidaklah menolak sepenuhnya hadis mursal. Beliau ada mengamalkannya pada hal-hal yang dianggap *ijmal* atau umum.³⁴⁷

KESIMPULAN

Berdasarkan huraian yang diberikan ini, maka dapat disimpulkan bahawa sumber-sumber hukum di sisi Imam al-Shafi'iy itu adalah al-Quran dan Sunnah yang sabit. Jika tidak dijumpai kedua-dua sumber yang utama itu, maka hendaklah menggunakan *ijma'* dalam hal yang lebih tinggi kedudukannya dari khabar *Ahad*. Kemudian menggunakan *qiyas*, iaitu sumber yang akhir sekali dalam sumber-sumber ijtihad Imam al-Shafi'iy.

Beliau juga turut menggunakan hadis-hadis berdasarkan zahirnya tetapi sekiranya banyak erti lafaznya maka dipilih yang lebih dekat kepada zahirnya. Sekiranya banyak hadis yang sama, maka beliau beramal dengan hadis yang paling sahih sanadnya. Beliau juga tidak menggunakan hadis-hadis *Munqati'* (yang tidak bersambung sanad).

Jika dikaji, tidak ramai ulamak *Usul* yang membincangkan tentang cara susunan penggunaan dalil dalam mengistinbat hokum, tetapi Imam al-Shafi'iy telah menyusun secara

³⁴⁵ Noor Hafizah dan Norsaleha, *Kumpulan Lesbian, Gay, Biseksual Dan Transgender (Lgbt) Ancaman Terhadap Keamanan Dan Keharmonian Beragama Di Malaysia*, Jurnal Islam Relitas: Journal of Islamic & Social Studies, vol 2, no 2, Julai-Disember 2016, m/s 216.

³⁴⁶ Siti Hajar Jamal, *Memahami Konsep Lesbian, Gay, Biseksual Dan Transgender (LGBT) Dari Konteks Sosial*, m/s 995.

³⁴⁷ Harian Metro, bertarikh 22 November 2011.

terperinci kaedah atau cara dalam *istinbat* sesuatu masalah hukum dengan meletakkan turutan pendalilan hukum yang jelas dan teratur bagi melaksanakan ijtihad.³⁴⁸

Oleh yang demikian, didapati Imam al-Shafi'iy khasnya dalam metodologi *istinbat* hukum berasaskan al-Quran dan Sunnah, telah memecahkan tradisi dengan menerangkan secara jelas dan terperinci melalui penyelidikan segala apa yang perlu dibuat atau diikuti dalam melakukan apa-apa ijtihad supaya tidak berlaku kesilapan dalam membuat kesimpulan-kesimpulan hukum. Ini menggambarkan keilmuan dan keserjanaan beliau yang tinggi dalam bidang ilmu.

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³⁴⁸ Utusan Online, bertarikh 2 November 2011

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Penerapan Unsur Islam Dalam Penulisan Naskhah Manuskrip Melayu

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ABSTRAK

Fasa peralihan dari zaman dominasi pengaruh Hindu-Buddha kepada zaman pemerkasaan agama Islam di rantau Nusantara telah membawa gelombang perubahan yang besar dalam sastera penulisan manuskrip Melayu. Penulisan manuskrip Melayu yang pada mulanya banyak dipengaruhi oleh unsur Hindu-Buddha mulai mengalami perubahan dari semasa ke semasa dengan menjadikan ajaran Islam sebagai sumber yang penting dalam penghasilan karya-karya bertulisan Jawi. Objektif bagi kajian ini ialah untuk mengkaji kronologi ringkas sejarah penulisan manuskrip Melayu di Nusantara dan menyenaraikan unsur agama Islam dalam penulisan manuskrip Melayu secara umumnya. Kajian ini adalah berbentuk kajian kepustakaan dengan menghimpunkan segala informasi berkaitan tajuk kajian yang diperolehi daripada sumber bertulis dan elektronik. Hasil kajian mendapati bahawa terdapat banyak unsur ajaran Islam terutamanya ayat-ayat al-Quran dan hadith Rasulullah SAW yang dijadikan sebagai panduan dalam penulisan manuskrip Melayu pelbagai genre seperti agama, hikayat, sejarah, kanun (undang-undang) dan juga perubahan tradisional Melayu yang dihasilkan pada kurun ke-16 hingga 20 masihi.

Kata Kunci: Unsur Islam, penulisan, manuskrip Melayu

PENDAHULUAN

Alam Melayu yang terletak di Asia Tenggara merupakan sebuah rantau yang terkenal di dunia sejak berkurun lamanya. Kegemilangan dan kehebatan tamadun Melayu telah dicatatkan dalam tulisan para pengkaji luar dan mereka menyifatkan bahawa bangsa Melayu telah lama memiliki taraf kebudayaan yang tinggi, mempunyai pengurusan yang sistematik dalam sistem ekonomi, sosial dan juga politik. Bangsa Melayu juga telah memiliki bahasa (William Marsden, 1812; Gorys Kerat, 1984) dan sistem tulisan yang tersendiri sejak dari awal lagi. Beberapa skrip tulisan lama telah dicipta oleh bangsa Melayu contohnya seperti tulisan Rencong di Sumatera, Kawi di Jawa, Lontara di Sulawesi, Lampung, Batak dan sebagainya (Gang Geong Suk, 1993; Amat Juhari Moain,

1996; Wan Ali Wan Mamat, 1998). Ini membuktikan bahawa bangsa Melayu adalah sebuah bangsa yang bertamadun, berilmu dan berpendidikan kerana telah menguasai tulisan tersebut dan mampu menghasilkan penulisan sendiri sebelum kehadiran mana-mana pengaruh asing dari dunia luar seperti India, China, Arab dan juga Eropah ke Alam Melayu.

METODOLOGI

Metodologi bagi kajian ini adalah berbentuk kualitatif iaitu dengan mengaplikasikan metod penentuan subjek dan pengumpulan data yang diperolehi daripada manuskrip lama, buku, artikel jurnal, kertas kerja serta laman sesawang yang berkaitan dengan tajuk kajian.

DAPATAN

Kedatangan Agama Hindu-Buddha Ke Alam Melayu

Menurut catatan sejarah, agama Hindu-Buddha telah tiba ke benua Melayu dan mempengaruhi beberapa aspek kehidupan orang Melayu seperti kepercayaan, kesenian, adat dan budaya serta sistem sosial tempatan. Hindu-Buddha juga turut membawa bersama mereka budaya sastera lisan dan khazanah bertulis seperti *Mahabharata* dan *Ramayana*. Ia dibacakan di istana untuk menghiburkan golongan raja dan bangsawan di samping sebagai panduan untuk mendidik putera-putera raja agar menjadi pahlawan yang berani dan hebat. Kisah epik tersebut juga banyak dipertontonkan dalam bentuk wayang kulit atau wayang orang bagi rakyat di luar istana (Ismail Hamid, 1985). Ketika berada di bawah dominasi Hindu Buddha, aktiviti tulisan dalam persuratan bukanlah suatu perkara yang ditradisikan. Aktiviti penulisan berlangsung dengan agak perlahan dalam kalangan orang Melayu kerana tidak banyak karya bertulis yang dihasilkan. Sekiranya ada, ia hanyalah berkaitan dengan ajaran agama Hindu dan hasil peninggalan bertulis pula didapati dalam bentuk catatan batu bersurat.

Di samping itu juga, kemahiran membaca dan menulis dengan menggunakan peralatan tertentu pada ketika itu hanyalah terhad kepada golongan tertentu seperti sami Hindu dan jurutulis istana sahaja. Kemahiran tersebut pula tidak disebarluaskan kepada rakyat. Syed Naquib al-Attas berpendapat bahawa walaupun agama Hindu-Buddha hadir ke rantau Melayu sekitar abad ke-5M dengan membawa bersama mereka falsafah agama Hindu, tulisan Pallava dan juga kesusasteraan epik mereka, namun ianya tidak berjaya mempengaruhi keseluruhan pemikiran orang Melayu (Syed Naquib al-Attas, 1967). Dengan keterbatasan pengetahuan tentang tulisan dan falsafah tersebut, ia kemudiannya secara perlahan-lahan semakin kurang diminati oleh masyarakat setempat dan telah digantikan dengan tulisan Jawi.

Kedatangan Agama Islam ke Alam Melayu

Tulisan Jawi hadir ke bumi Melayu bersama-sama dengan penyebaran agama Islam pada abad ke-12M. Kedatangan Islam ke Nusantara telah mengubah kehidupan masyarakat Melayu dengan meninggalkan amalan animisme dan menjadikan Islam sebagai satu cara hidup. Kepercayaan terhadap Hindu-Buddha juga secara beransur-ansur mulai digantikan dengan pegangan kepada keEsaan Tuhan yang satu iaitu Allah SWT. Islam juga bertanggungjawab secara langsung

mengubah keadaan masyarakat Melayu yang buta huruf kepada celik huruf dan telah memenuhi kekurangan itu dengan memberikan sistem tulisan Jawi. Dengan tiadanya sebarang perbezaan hak di dalam ajaran Islam, maka setiap orang diberi peluang untuk menulis tanpa sekatan. Perkembangan intelektual tidak lagi dimonopoli oleh istana-istana raja, tetapi turut tersebar luas di kalangan rakyat dan sejak itulah bermulanya tradisi penulisan dalam masyarakat Melayu. Hasil daripada kebijaksanaan dan kreativiti ulama Melayu, mereka telah berjaya menyesuaikan tulisan Arab dengan sistem tulisan Melayu iaitu dengan menggabungkan 28 huruf-huruf Arab dengan lima huruf bukan Arab yang dicipta oleh orang Melayu sendiri iaitu *ca*, *pa*, *ga*, *nga* dan *nya* (William Marsden, 1812; Gang Geong Suk, 1995).

PERBINCANGAN

Islam merupakan pemangkin utama kepada penghasilan karya Jawi di Alam Melayu. Menurut Kratz, E.U (1979) aktiviti penulisan semakin rancak setelah kedatangan agama Islam di tanah Melayu berbanding dengan zaman sebelumnya. Karya-karya tersebut telah dicatatkan dalam bentuk manuskrip-manuskrip bertulisan tangan dalam beribu-ribu naskhah yang masih kekal sehingga ke hari ini. Setakat ini dianggarkan terdapat sekitar 22,000 naskhah manuskrip Melayu dalam pelbagai judul, bidang dan genre (Harun Mat Piah, 2016). Datuk Nafisah Ahmad, Ketua Pengarah Perpustakaan Negara Malaysia menyatakan bahawa sehingga kini, masih terdapat sejumlah 15,000 manuskrip lama Melayu yang masih bertebaran di luar negara seperti di Rusia, Algeria, Jerman dan sebagainya (malaysiakini.com, diakses pada 16 Ogos 2019). Manuskrip Melayu yang telah dihasilkan oleh para ilmuan Melayu secara umumnya telah diklasifikasikan mengikut genre atau bidang seperti sastera *kitab*, hikayat, sejarah, kanun (undang-undang) dan juga *kitab tib* atau perubatan tradisional Melayu (Siti Mariani S.M.Omar, 2012).

Unsur Islam Dalam Manuskrip *Kitab*

Manuskrip yang dihasilkan dalam kategori sastera *kitab* adalah ditulis sepenuhnya berdasarkan kepada ajaran agama Islam. Ia merupakan karangan para ulama Melayu yang meliputi pelbagai cabang ilmu agama Islam seperti tauhid, fiqh, tasawuf, tafsir, hadith dan juga tajwid. Pada abad ke-15M, naskhah kitab *Bahr al-Lahut*, *Dur al-Manzum* dan *Umm al-Barahin* adalah bukti naskhah kitab yang diterjemahkan ke bahasa Melayu dan dipelajari di istana pada zaman kesultanan Melaka (Wan Mohd Shaghir Abdullah, 2000; Hashim Hj. Musa, 2005). Manakala di Aceh pula, sebuah kitab terjemahan *Aqa'id al-Nasafi* karya Abu Hafs 'Umar Najm al-Din al-Nasafi telah dihasilkan pada tahun 1590M (Syed Muhammad Naquib al-Attas, 1988).

Pembacaan dan penulisan sastera kitab ini mendapat sambutan yang sangat menggalakkan oleh penduduk di Tanah Melayu. Kedudukan manuskrip-manuskrip agama dipandang mulia dan diberi penghormatan yang lebih tinggi berbanding manuskrip dalam bidang ilmu lain oleh masyarakat tempatan. Hasil terjemahan kitab-kitab dari negara Arab ini telah mencetuskan penghasilan beratus-ratus manuskrip dalam bidang agama oleh para ilmuan Melayu. Di antara contoh ringkas bagi manuskrip dalam bidang ini yang dihasilkan pada kurun ke-17M ialah *al-Sirat al-Mustaqim* (tauhid) oleh Nuruddin al-Raniri, *Asrar al-'Arifin* (tasawuf) karangan Hamzah Fansuri, *Tarjuman al-Mustafid* (tafsir) oleh Syeikh Abdul Rauf al-Sinkili dan *al-Fawa'id al-Bahiyyah* (hadith) oleh Nuruddin al-Raniri. Seterusnya diikuti oleh Syeikh Ibn Mu'ti al-Jawi al-Kelantani dengan kitab *Mir'ah al-Quran fi Tashil Ma'rifah Ahkam al-Tajwid* dalam bidang Tajwid yang dihasilkan pada

kurun ke-18M, Syeikh Daud al-Fatani dengan karya fiqh berjudul *Nahj al-Raghibin* yang ditulis pada 1811M dan banyak lagi.

Unsur Islam Dalam Manuskrip *Hikayat*

Selain daripada manuskrip dalam bidang agama, para bijak pandai Melayu juga telah menghasilkan banyak karya dalam genre sastera rakyat iaitu hikayat, epik, kisah panji ataupun lagenda tempatan. Karya hikayat dalam dunia Melayu pada awalnya banyak dipengaruhi oleh kisah-kisah dalam ajaran agama Hindu seperti *Hikayat Sri Rama* and *Hikayat Pendawa Lima* yang diadaptasi daripada dua kisah epik dari India iaitu *Ramayana* and *Mahabharata*. Pada zaman transisi Kesusasteraan Hindu-Islam, penulis Melayu mula menggantikan watak Hindu kepada Islam seperti 'Dewata Mulia Raya' kepada Allah, dewa Vishnu kepada nama Nabi dan malaikat dan budaya Hindu yang bertentangan dengan akidah Islam dikeluarkan daripada penulisan mereka. Terdapat sebuah hikayat bertajuk *Hikayat Inderaputera* yang sangat terkenal di Alam Melayu telah ditulis pada tahun 1111H/1700M. Pada masa ia ditulis, pengaruh Hindu masih kuat diamalkan dalam masyarakat Melayu namun pengarang bijak menyesuaikan dengan ajaran Islam iaitu dengan memasukkan nama Tuhan Yang Maha Besar (Allah). Ini boleh dilihat dalam bab "Mencari Ubat Beranak" di halaman 17 manuskrip ini sebagaimana berikut:

*"Hatta maka Inderaputera pun sampailah ke rumah nenek kebayan. "Hai cucuku, dari mana tuan hamba beroleh pakaian yang indah-indah?" Maka sahut Inderaputera itu, "Disuruhkan oleh Raja Syahian pergi kepada Berma Sakti hendak minta ubat beranak". Maka kata nenek kebayan, "Wahai cucuku, sahaja hendak dibunuhnya. Di mana akan sampai ke sana kerana tempatnya itu terlalulah amat sukar." Maka ujarnya oleh Inderaputera, "Hai nenekku, serahkan hamba kepada **Tuhan Yang Maha Besar**".*

Kebanyakan manuskrip dalam genre hikayat setelah kedatangan Islam adalah merupakan terjemahan dan saduran daripada karya Arab dan Parsi (Aba'iyah Mohd Noor, 2011). Ia ditulis dalam tulisan Jawi dan menggunakan kata pinjaman dan ayat bahasa Arab sepenuhnya. Dalam penulisan karya hikayat, secara umumnya permulaan cerita dimulai dengan pujian kepada Allah dan terdapat unsur-unsur Islam dalam adat istiadat Melayu tempatan seperti membaca al-Quran, khatam al-Quran, menghafaz al-Quran, kepentingan mendirikan solat dan sebagainya. Manuskrip hikayat berbentuk Islam telah dihasilkan oleh pengarang Melayu berdasarkan kisah para Nabi, Nabi Muhammad SAW, keluarga Baginda, para sahabat, pahlawan Islam dan juga tokoh alim ulama dalam sejarah Islam seperti:

Para Nabi	: <i>Hikayat Raja Sulaiman, Hikayat Nabi Yusuf</i>
Rasulullah SAW	: <i>Hikayat Nabi Bercukur, Hikayat Mukjizat Nabi, Hikayat Nabi Wafat</i>
Keluarga Baginda	: <i>Hikayat Nabi Mengajar Anaknya Siti Fatimah, Hikayat Nabi Mengajar Ali, Hikayat Hasan dan Husin</i>
Para Sahabat	: <i>Hikayat Abu Bakar, Hikayat Amir al-Mukminin Umar</i>
Pahlawan Muslim	: <i>Hikayat Muhammad Hanafiyah, Hikayat Iskandar Zulkarnain</i>
Para Wali	: <i>Hikayat Tamin al-Dari, Hikayat Luqman al-Hakim, Hikayat Rabiah, Hikayat Abu Yazid</i> (Siti Hawa Haji Salleh, 2012).

Hikayat-hikayat berbentuk Islam tersebut ditulis untuk menyampaikan dakwah Islam kepada orang Melayu dengan memaparkan contoh akhlak para Nabi, Rasulullah SAW, para sahabat, keberanian para pejuang Islam dan juga teladan yang ditunjukkan oleh para alim ulama.

Unsur Islam Dalam Manuskrip Sejarah

Manuskrip sejarah secara umumnya mencatatkan perihal sejarah tentang kehebatan sesebuah kerajaan kesultanan Melayu, asal-usul keturunan raja serta kisah perjalanan dan peristiwa yang telah dialami oleh tokoh-tokoh Melayu yang terkenal. Manuskrip hikayat sejarah yang sering menjadi rujukan utama di Alam Melayu ialah seperti *Hikayat Raja Pasai*, *Hikayat Aceh*, *Hikayat Patani*, *Tuhfah al-Nafis* karangan Raja Ali Haji, *Sulalatus Salatin* susunan Tun Sri Lanang dan *Misa Melayu* oleh Raja Chulan. Di antara contoh dua manuskrip sejarah yang mempunyai pengaruh Islam ialah seperti *Sulalatus Salatin* dan *Misa Melayu*. *Sulalatus Salatin* yang dikenali sebagai sebuah karya magnum opus bagi bangsa Melayu telah dihasilkan antara tahun 1614-1615M telah merakamkan wasiat Sultan Mansur Syah kepada anaknya Raja Ahmad dalam pelaksanaan pemerintahan kerajaan Melaka:

*"...adapun peninggalan aku ini, hei anakku, hendaklah engkau berbuat adil sangat-sangat, dan jangan engkau mengambil hak orang tiada sebenarnya. Makan haq al-Adam terlalu besar dosanya, tiada diampuni Allah SWT; melainkan dengan izin empunya hak juga; ...kerana **sabda Nabi SAW**: Kullukum ra'in wa kullukum mas'ulun 'an ra'yyatihi, yakni segala kamu yang menggembala dunia lagi akan ditanyai daripada kebelaan kamu; ertinya segala raja-raja di akhirat lagi akan ditanyai Allah SWT daripada segala rakyat..."* (Tun Sri Lanang, 1979)

Dalam manuskrip ini, terdapat penggunaan lafaz *bismillah* pada permulaan penulisan dan kalimah *wallahu a'lam* di bahagian akhirnya. Ayat-ayat al-Quran juga turut dicatatkan termasuk potongan hadith berstatus sahih riwayat Imam al-Bukhari dan Muslim seperti dalam petikan di atas. Manakala *Misa Melayu* pula adalah karya sejarah tentang kerajaan negeri Perak yang dihasilkan semasa zaman pemerintahan Sultan Perak yang ke-15 sekitar tahun 1754 hingga 1764. Pengarangnya, seorang pujangga istana iaitu Raja Chulan ibni Raja Abdul Hamid telah merekodkan bahawa Sultan Muzaffar Syah adalah individu yang sangat berpegang teguh kepada ajaran Islam, suka bersedekah dan kuat beribadat kepada Allah walaupun dalam keadaan yang gering. Bukti teks tersebut adalah seperti berikut:

*"...maka beberapa pula sedekah kepada segala fakir miskin daripada emas dan perak dan kain-kain beribu-ribu dikurniakan Baginda hendak pohonkan rahmat ke hadrat **Khaliq al-Abad...**"*

*"...maka kepada suatu hari, baginda pun tahulah ia akan dirinya telah datang kehendak **Allah Taala** kepadanya tambahan baginda itu raja alim ulama, tambahan pula sangat kuat amal ibadatnya..."* (Raja Chulan, 1991).

Unsur Islam Dalam Manuskrip Kanun (Undang-Undang)

Manuskrip Melayu dalam ilmu undang-undang pula memuatkan perbincangan tentang ilmu undang-undang, ketatanegaraan, kanun, adat dan adab raja-raja, pemerintahan dan juga politik

Kesultanan Melayu. Kedatangan agama Islam secara beransur-ansur telah mengubah corak pemerintahan raja Melayu yang sebelumnya berpaut kukuh pada ajaran Hindu kepada asas pemerintahan dalam Islam. Menurut Jelani Harun (2008), kitab-kitab perundangan Islam dari Tanah Arab telah dibawa masuk oleh pendakwah dan ulama semasa penyebaran Islam di Alam Melayu.

Seterusnya, terhasillah manuskrip Melayu dalam bidang ini yang mempunyai hubungan rapat dengan tradisi kehidupan orang Melayu yang banyak berlandaskan agama Islam. Di antara naskhah undang-undang syariah yang sentiasa menjadi rujukan ialah seperti *Mir'at al-Tullab* karangan Syeikh Abdul Ra'uf al-Fansuri dan *Safinat al-Hukkam* oleh Jalaluddin al-Tursani dari bumi Aceh, Indonesia. Di semenanjung Tanah Melayu pula, Al-Quran dan hadith merupakan sumber rujukan dalam membentuk undang-undang dan adat yang dilaksanakan oleh mereka dalam segenap urusan kehidupan. Di antara contoh manuskrip dalam bidang ini ialah seperti *Hukum Kanun Melaka*, *Hukum Kanun Pahang*, *Undang-Undang Kedah*, *Undang-Undang Melaka*, *Undang-Undang Johor*, *Undang-Undang Minangkabau Dari Perak*, *Undang-Undang Sungai Ujong*, *Undang-Undang Laut Melaka* dan *Undang-Undang Hamba Lari Negeri Selangor* (Jelani Harun, 2008).

Pengamalan undang-undang berasaskan ajaran Islam boleh ditemui dalam manuskrip *Hukum Kanun Melaka* yang ditulis dan disusun secara teratur semasa pemerintahan Sultan Mahmud Syah (1489-1511M). Sistem kesultanan Islam yang diamalkan telah mengubah kepercayaan, keagamaan, corak pemerintahan dan amalan harian rakyat di Melaka pada ketika itu (Ahmad Misbah Muhammad Hilmi et.al., 2016). Ia mengandungi hukum-hukum dalam syariat Islam seperti hukum qisas bagi bunuh balas, hukum hudud kepada kesalahan zina, qazaf, mencuri, minum arak dan murtad dan hukum ta'zir bagi kegiatan mencuri. Turut tersenarai dalam manuskrip ini ialah undang-undang jual beli (riba, sewa dan pinjaman), undang-undang keluarga (perceraian, wali), undang-undang keterangan dan acara (syarat menjadi sultan, peranan hakim, kadi dan penglibatan ulama dalam soal pentadbiran negeri).

Di negeri Kedah pula, catatan mengenai perlaksanaan undang-undang Islam yang diamalkan oleh masyarakat setempat telah dicatatkan dalam manuskrip *Undang-Undang Kedah* yang telah ditulis pada tahun 1893M di halaman 6-10 seperti yang berikut:

*"...maka pada ketika itu keluar titah kepada Dato' Bendahara suruh muafakat dengan segala Menteri, pegawai himpulkan segala ulama dan hukama perbuat undang-undang peraturan segala adat negeri ... ikut bersabit pada **hukum Allah Taala**"* (Siti Fairus, 2015)

Unsur Islam Dalam Manuskrip *Kitab Tib*

Manuskrip *Kitab Tib* pada dasarnya merupakan karya yang merujuk kepada ilmu perubatan tradisional Melayu. Kandungan penulisannya adalah berkaitan dengan syarat yang perlu dimiliki oleh perawat, jenis-jenis penyakit, cara pencegahan, rawatan dan juga pantang larang yang perlu dipatuhi oleh pesakit. Selain daripada itu, *Kitab Tib* juga meliputi ilmu-ilmu yang lain seperti, ilmu bintang, ramalan rejang, firasat, ta'abir mimpi, rasi jodoh, azimat, seksologi, ilmu pertanian,

pertukangan dan juga kesenian (Harun Mat Piah, 2006; Haron Daud, 2012; Harun Mat Piah & Zawiyah Baba, 2014).

Di Alam Melayu, manuskrip *Kitab Tib* ditulis dalam pelbagai bentuk dan keadaan. Ada yang ditulis dalam bentuk satu manuskrip yang khusus ataupun dalam bentuk catatan-catatan pendek (Ab. Razak Ab. Karim, 2017) dalam naskhah ilmu-ilmu yang lain. Manakala saiznya juga adalah pelbagai, iaitu ada yang bersaiz kecil, bersaiz besar dalam bentuk lipatan kertas akordian, ditulis di atas kulit kambing dan juga dicatatkan di atas kepingan-kepingan buluh. Manakala bagi tajuk manuskrip ini pula, ada yang diberikan nama tajuk seperti *Bustan al-Salatin* karangan Syeikh Nuruddin al-Raniri (ditulis pada 1636-1641M), *al-Rahmah fi al-Tib* karangan Syeikh Abbas Kutakarang (ditulis pada 1849M) dan *Tayyib al-Ihsan fi Tibb al-Insan* karangan Syeikh Ahmad al-Fatani (ditulis pada 1894M). Manakala selebihnya pula tidak mempunyai tajuk khusus dan hanya dinamakan sebagai *Kitab Tib* dan diikuti dengan nombor kodnya seperti *Kitab Tib MSS1292* (ditulis pada 1820M), *Kitab Tib MSS2515* (ditulis pada 1829M), *Kitab Tib MSS2219* (ditulis pada 1907M) dan *Kitab Tib MSS1653*.

Penulisan dalam manuskrip *Kitab Tib* juga tidak terkecuali daripada menerima pengaruh Islam. Walaupun masih terdapat elemen jampi dan mantera yang berbentuk pemujaan hasil daripada pengaruh Hindu, namun hampir semua *Kitab Tib* mengandungi bentuk rawatan berdasarkan Islam. Ia digantikan dengan bacaan ayat-ayat al-Quran, hadith Rasulullah SAW dan juga petikan doa-doa (Harun Mat Piah, 2006). Kita juga akan menemui kalimah-kalimah dalam bidang perubatan berbahasa Arab dalam manuskrip *Kitab Tib*, sepertimana berikut:

1. Petikan ayat al-Quran:

Ayat 31 daripada surah al-Naml ditulis untuk mengubati muntah kerana sakit cirit-birit:

Ubat Muntah Cirit.

Dituliskanlah ayat ini in sya Allah mujarab iaitu:

أَلَا تَعْلَمُوا عَلَيَّ وَأَتُونِي مُسْلِمِينَ (Kitab Tib MSS1653, h.7).

2. Hadis Rasulullah SAW:

Hadith mengenai kelebihan bercelak yang dicatatkan dalam *Kitab Tib MSS1292*:

Memelihara Mata.

Fasal yang kesebelas pada menyatakan memelihara mata kedua, bermula yang terlebih baik akan celak itu iaitu hitam, seperti sabda Nabi SAW:

تَكْحَلُوا بِالْإِثْمَدِ فَإِنَّهُ يَجِيدُ الْبَصَرَةَ (Kitab Tib MSS1292, h.40).

3. Petikan doa:

Petikan doa yang dibaca dalam proses rawatan bisa racun dan penyakit batu karang ialah seperti yang terdapat dalam *Kitab Tib MSS2515* halaman 144:

Penyakit Karang.

Sebagai ubat batu karang dedas apabila ia buang air seni itu sakit maka suratkan doa ini beri minum tiga pagi. Inilah ayatnya:

يَا مُحَمَّدُ، يَا مُحَمَّدُ، يَا مُحَمَّدُ، يَا مُحَمَّدُ

وَالَّتِي إِسْمٌ عِنْدَ الْعَظِيمِ
(MSS2515, h.144) لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

4. Istilah Bahasa Arab

Terdapat penggunaan istilah atau terminologi perubatan dalam bahasa Arab yang ditemui dalam manuskrip *Kitab Tib MSS2219* seperti *halib* (susu), *qalam* (pena), *mustajab* (mujarab), *dikabiri* (dibesarkan) dan sebagainya (Faisal@Ahmad Faisal Abdul Hamid & Nurul Wahidah Fauzi, 2012).

KESIMPULAN

Kedatangan Islam ke bumi Nusantara telah membawa banyak perubahan dan kemajuan dalam kehidupan masyarakat Melayu terutamanya dalam aspek kepercayaan, kemasyarakatan, kebudayaan, pelaksanaan undang-undang, keilmuan dan juga dalam bidang penulisan. Terdapat banyak unsur dan pengaruh Islam di dalam penulisan manuskrip Melayu dalam genre agama, hikayat, sejarah, undang-undang dan perubatan Melayu. Penulisan dalam bidang agama iaitu manuskrip *kitab* secara keseluruhannya adalah mengandungi perbincangan mengenai ilmu-ilmu Islam. Unsur Islam yang diterapkan dalam manuskrip hikayat bermula dengan menggantikan watak-watak Hindu kepada Islam dan seterusnya menyerlahkan watak-watak para Nabi, sahabat, barisan pahlawan dan juga para wali Islam. Manuskrip sejarah pula mencatatkan ayat-ayat al-Quran, hadith Rasulullah SAW serta ketokohan raja-raja Melayu dalam menjalankan perintah Allah dan meninggalkan laranganNya. Seterusnya, manuskrip kanun atau undang-undang Melayu pula ditulis dengan berpaksikan kepada perundangan hukum syariat Islam yang bersumberkan kepada al-Quran dan hadith. Dan yang terakhir sekali ialah manuskrip *Kitab Tib* atau perubatan tradisional Melayu. Ia juga mengandungi unsur Islam dengan terdapatnya bacaan *basmallah*, selawat, ayat al-Quran serta doa dalam proses rawatan, petikan hadith dan juga istilah bahasa Arab yang digunakan dalam penulisan manuskrip tersebut.

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Perlaksanaan Sumpah dan Adab-adabnya Menurut Perspektif Al-Quran

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ABSTRAK

Perbuatan menyandarkan sesuatu dengan sumpah telah menjadi kebiasaan masyarakat sejak zaman dahulu lagi, sama ada dilafazkan untuk menegakkan hak individu, menguatkan kata-kata, atau sekadar kebiasaan agar diyakini kata-katanya. Seiring dengan peredaran zaman, ada di kalangan masyarakat yang menyalahgunakan sumpah untuk kepentingan individu atau pihak tertentu berpunca kejahilan dan kurangnya pendedahan terhadap adab-adab berkaitan sumpah sepertimana yang telah digariskan di dalam al-Quran. Di dalam kajian ini, penulis akan mengkaji ayat-ayat al-Quran yang berkaitan dengan sumpah serta perlaksanaannya, kemudian ayat-ayat ini akan dianalisis dengan merujuk kepada kitab-kitab tafsir mu'tabar bagi membantu kita melihat bagaimana al-Quran memberikan panduan berkaitan perkara ini. Kesimpulan daripada kajian ini mendapati bahawa al-Qur'an menjelaskan dengan terperinci bagaimana adab-adab bersumpah serta peraturan yang perlu dipatuhi oleh kita di dalam tiga keadaan berbeza iaitu; sebelum sumpah dilaksanakan, ketika sumpah dilaksanakan dan selepas sumpah dilaksanakan. Perkara ini sekaligus mendidik masyarakat untuk lebih berhati-hati sebelum melafazkan sumpah kerana ia melibatkan ketinggian dan kesucian nama Allah Subhanahu wa ta'ala agar tidak terjatuh ke lembah yang Allah murka.

Kata kunci: Sumpah, Adab-adab bersumpah, mendidik masyarakat.

PENDAHULUAN

Al-Quran merupakan sumber utama sebagai rujukan umat Islam berkaitan hukum-hakam perundangan dan pensyari'atan. Di antara hukum yang diterangkan secara terperinci adalah berkaitan sumpah. Ini kerana timbulnya salah faham berkaitan penggunaan sumpah sehingga membawa kepada mempermainkan penggunaan nama Allah SWT. Di dalam melaksanakan sumpah, kita tidak boleh lari daripada merujuk kepada dua sumber utama perundangan Islam iaitu al-Qur'an dan al-sunnah. Penulisan ini bertujuan untuk mengupas adab-adab dan peraturan untuk menggunakan lafaz sumpah di dalam kehidupan seharian sepertimana yang digariskan di dalam al-Quran.

Penulisan ini menggunakan kaedah kualitatif dengan cara mengumpulkan ayat-ayat berkaitan sumpah dan adab-adab berkaitannya di dalam kitab yang membincangkan secara khusus berkaitan sumpah. Penulis juga menganalisis ayat al-Quran tersebut dengan merujuk kitab-kitab tafsir muktabar untuk mendalami perbincangan berkaitan sesuatu ayat menurut pandangan

ulama tafsir tanpa membincangkan panjang lebar perbincangan ulama fiqh di dalam isu dan hukum-hakam berkaitan sumpah.

Perkataan sumpah di dalam bahasa arab dikenali sebagai *al-Yamin* (اليمين). Dari segi bahasa, *al-Yamin* membawa beberapa maksud antaranya adalah tangan kanan, kekuatan, kudrat, kedudukan yang baik atau mulia (Feiruz Abadi,). Penggunaan *al-Yamin* di dalam bahasa arab sinonim ertinya dengan perkataan *al-Qasam* (القسم), *al-Halaf* (الحلف) dan *al-Ila'* (الإيلاء) (Al-Razi, 2000).

Dari segi istilah pula, ulama' memberikan pengertian berbeza dalam menta'rifkan sumpah. Ibn 'Abidin di dalam kitabnya menjelaskan bahawa *al-Yamin* ialah sebuah 'aqad (ikatan) yang kuat, di mana seseorang yang bersumpah berazam untuk melakukan sesuatu perbuatan atau meninggalkannya (Ibnu 'Abidin, 1992). Adapun Asy-Syarbini menyatakan, *al-Yamin* ialah *mentahqiq* suatu perkara yang tidak *thaabit* (tidak kukuh), perkara yang telah berlaku atau akan berlaku, menafikan atau mensabitkan (mengukuhkan) suatu perkara, suatu yang boleh dilakukan atau tidak boleh dilakukan, suatu yang benar atau dusta dalam keadaan seseorang itu tahu atau jahil mengenainya (As-Syarbini, 1994).

Daripada dua *ta'rif* di atas dapat disimpulkan bahawa di dalam pengertian *al-Yamin* atau sumpah terdapat beberapa perkara:

Pertama: Sumpah bertujuan untuk menguatkan sesuatu dengan menyebut nama Allah *Subhanahu wa ta'ala* atau sifat-sifat-Nya. Oleh kerana itu, ketika bersumpah, disyaratkan untuk menyebut lafaz: "*Wallahi* (والله), *Wabillahi* (وبالله), atau *watallahi* (وتالله) atau selain darinya selagi mana lafaz sumpah tersebut mengandungi salah satu daripada nama-nama Allah *Subhanahu wa ta'ala* atau salah satu daripada sifat-sifat-Nya.

Kedua: Kewujudan niat dan azam ketika melafazkan sumpah menjadikannya terbahagi kepada dua bahagian;

1- *al-yamin al-mun'aqadah* (اليمين المنعقدة) : *Al-yamin al-mun'aqadah* ialah sumpah yang berlaku ketika wujudnya niat atau azam untuk melakukan sesuatu atau meninggalkan sesuatu, ketika berlaku sumpah. Sekiranya sumpah tersebut tidak dilaksanakan atau seseorang membatalkan sumpahnya, maka diwajibkan ke atasnya kaffarah.

2- *al-yamin ghair al-mun'aqadah* (اليمين غير المنعقدة): Merupakan sumpah yang tiada kaffarah sekiranya seseorang tidak melaksanakan atau membatalkan apa yang telah disumpahkannya. Ketiga: *al-Yamin* adalah sumpah yang bertujuan untuk menguatkan sesuatu perkara sama ada perkara tersebut sudah berlaku ataupun perkara yang akan datang. Selain itu sumpah juga bertujuan untuk menafikan atau mengisbatkan (mengukuhkan) sesuatu. Oleh itu, termasuk di dalam perkara ini jenis-jenis sumpah yang lain seperti *al-yamin al-ghumus* (sumpah dusta), *al-ilaa'*, *al-li'an* dan lain-lain.

Melalui kajian ini penulis mendapati terdapat beberapa ayat al-Quran yang menjelaskan tentang sumpah dan secara khusus menerangkan adab-adab yang boleh dilihat melalui tiga keadaan berbeza. Pertama: adab sebelum melaksanakan sumpah. Kedua: adab semasa melaksanakan sumpah. Ketiga: Adab selepas melaksanakan sumpah.

ANALISIS DAN PERBINCANGAN

Di antara hukum yang dijelaskan secara terperinci berkaitan mu'amalat di kalangan manusia di dalam al-Qur'an adalah pelaksanaan sumpah. Al-Qur'an berperanan sebagai petunjuk dan hidayah bagi umat manusia seluruhnya. Ketika mana seseorang mahu melaksanakan sesuatu perkara, dia perlu kembali kepada al-Quran supaya tidak lari dari garis panduan yang telah ditetapkan oleh Allah *subhanahu wa ta'ala*.

Para *Fuqaha'* telah membincangkan dengan panjang lebar berkaitan pelaksanaan sumpah dari segi hukum, pembahagian dan penjelasan tentang *kaffarah* secara terperinci di dalam empat mazhab. Adapun perbincangan dari sudut pendidikan al-Quran berkaitan sumpah tidaklah dibincangkan begitu meluas terutamanya berkaitan adab seorang hamba ketika menyandarkan kata-katanya kepada sebuah sumpah yang terikat dengan nama Allah *Subhanahu wa ta'ala*.

Apabila kita merujuk ayat-ayat al-Quran berkaitan pelaksanaan sumpah, ia tidak lari daripada tiga keadaan; sebelum berlaku sumpah, ketika berlaku sumpah dan selepas berlaku sumpah. Dalam setiap kondisi, al-Quran memberikan panduannya yang tersendiri bagi membolehkan kita beramal dengan cara yang betul tanpa melebihi batas yang telah ditetapkan.

1) Adab-adab sebelum berlakunya sumpah

Sebelum seseorang melafazkan atau mahu menyandarkan kata-katanya dengan sumpah yang terikat dengan nama Allah *Subhanahu wa ta'ala*, al-Quran telah menggariskan beberapa panduan berkaitan dengannya. Terdapat dua perkara yang menjadi asas penting sebelum seseorang itu melaksanakan sumpah.

Pertama: Mengelakkan diri dari bersumpah dengan nama Allah

Apabila seseorang bersumpah, haikatnya dia telah menyandarkan kata-katanya dengan nama Allah *Subhanahu wa ta'ala*, sedangkan nama Allah *Subhanahu wa ta'ala* itu seharusnya dipelihara daripada unsur-unsur persendaan. Allah *Subhanahu wa ta'ala* melarang manusia daripada perbuatan melampau-lampau di dalam bersumpah kerana ia boleh membawa kepada perbuatan mempersendakan nama Allah *Subhanahu wa ta'ala* sepertimana yang disebut di dalam firman-Nya:

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Maksudnya: "(dan janganlah kamu jadikan nama) Allah Dalam sumpah kamu sebagai benteng Yang menghalangi kamu daripada berbuat baik dan bertaqwa, serta mendamaikan perbalahan antara sesama manusia. dan (ingatlah), Allah sentiasa Mendengar, lagi sentiasa mengetahui." (2:224)

Ahli bahasa mentafsirkan kalimah *الْعُرْضَةُ* dengan dua maksud; Pertama: (المانع) penghalang,

Kedua : terlalu banyak menyebut (Ibnu Manzbur,___). Adapun ahli tafsir ketika mentafsirkan ayat ini juga mentafsirkan dengan dua maksud, yang mana salah satunya bermaksud larangan daripada terlalu banyak bersumpah dengan nama Allah sama ada di dalam perkara yang benar ataupun batil (Al-Alusi,___). Ini adalah sepertimana yang disebut oleh Imam al-Alusi ketika mentafsirkan kalimah *العرضة* yang salah satunya membawa maksud: "Dan janganlah kamu menjadikan Allah sandaran

untuk sumpahmu sehingga dengannya menyebabkan kamu bermain-main dengan banyak bersumpah pada semua perkara yang benar ataupun batil kerana ia adalah satu bentuk daripada mempermainkan nama Allah swt”(Al-Alusi,). Begitu juga Imam al-Razi (2000) yang mengaitkan perbuatan banyak bersumpah ini dengan perbuatan mempermain-mainkan nama Allah: “Allah melarang mempermain-mainkan nama-Nya dengan terlalu banyak bersumpah” (Al-Razi, 2000).

Di antara sebab larangan terlalu banyak bersumpah dengan nama Allah adalah kerana perbuatan ini akan menyebabkan seseorang terbiasa bersumpah sehingga menyangkut kepada perkara yang batil, dan secara tidak langsung akan membawa kepada mempersendakan nama Allah swt, sedangkan kita sepatutnya memelihara dan menjauhkan diri daripada perbuatan seumpama itu.

- 1.1.1. Perbuatan terlalu banyak bersumpah bukan sahaja melibatkan hubungan kita dengan Allah swt, tetapi melibatkan juga pandangan manusia terhadap sifat individu itu sendiri. Ini kerana orang yang terlalu banyak bersumpah dikaitkan dengan sifat kehinaan atau pendustaan sepertimana yang disebut di dalam firman-Nya:

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ

Bermaksud: “Dan janganlah kamu patuh kepada orang yang terlalu banyak bersumpah”(68:10)

Perkataan حَلَّاف di dalam ayat ini membawa maksud orang yang terlalu banyak bersumpah di dalam perkara yang benar ataupun dusta (Al-Razi, 2000). Sayyid Qutb ketika mentafsirkan ayat ini berkata: “Dia seorang yang banyak bersumpah, dan orang yang banyak bersumpah itu menandakan dia seorang yang tidak bercakap benar. Dia sedar bahawa orang ramai tidak percaya kepadanya, kerana itu dia banyak bersumpah untuk melindungi pembohongannya dan menarik kepercayaan mereka”(Sayyid Qutb, 1992).

Di dalam ayat ini, al-Quran mengaitkan kalimah مَهِين dengan kalimah حَلَّاف membuktikan bahawa orang yang banyak bersumpah sehingga menyangkut perkara dusta merupakan salah satu sifat yang buruk dan terhina. Al-Quran mengeji orang yang terlalu banyak bersumpah kerana perbuatan golongan seperti ini seolah-olah membuktikan bahawa mereka tidak merasai keagungan dan kebesaran Allah. Sifat ini juga merupakan ibu segala kejahatan. Sekiranya seseorang yang terlalu banyak bersumpah di dalam perkara yang benar dicela kerana ianya seolah-olah mempersendakan nama Allah *subhanahu wa ta’ala*, apatah lagi orang yang bersumpah di dalam perkara dusta, maka ia lebih-lebih lagilah dicela (al-Alusi,).

Di sini juga kita melihat bagaimana al-Quran mengaitkan antara orang yang banyak bersumpah dengan sifat banyak berdusta, lalu mengaitkan keduanya dengan kehinaan di kalangan manusia (Al-Razi,). Sayyid Qutb berkata lagi berkenaan perkara ini dengan katanya: “Dia seorang yang hina. Dia tidak menghormati dirinya dan orang ramai tidak menghormatinya. Dia tidak mempercayai dirinya dan orang ramai juga tidak percaya kepadanya”(Sayyid Qutb, 1992).

Oleh itu, orang yang terlalu banyak bersumpah sebenarnya tahu bahawa orang lain hanya akan mempercayainya sekiranya dia bersumpah, dan dia sendiri tahu bahawa dia sebenarnya berdusta di dalam banyak perkara. Ini merupakan sifat kehinaan yang nyata apabila tidak mendapat kepercayaan dari masyarakat apatah lagi diri sendiri.

Justeru sebagai seorang muslim yang mengakui dan mengagungkan kebesaran Allah *subhanahu wa ta’ala*, seharusnya kita memelihara nama Allah *subhanahu wa ta’ala* daripada dipersendakan

serta mengelakkan diri dari terlalu banyak bersumpah dengan nama Allah *subhanahu wa ta'ala* sama ada ia melibatkan perkara yang benar, apatah lagi perkara yang dusta. Ini kerana orang yang berhati-hati untuk bersumpah membuktikan bahawa mereka sangat berjaga-jaga dalam menggunakan nama Allah *subhanahu wa ta'ala* terutama di dalam sumpah mereka kerana orang yang menjaga nama Allah *subhanahu wa ta'ala* dan memuliakan-Nya adalah termasuk golongan orang-orang yang mulia. Adapun orang yang sewenang-wenangnya bersumpah dengan nama Allah *subhanahu wa ta'ala* dalam perkara dusta seolah-olah mereka tidak memuliakan nama Allah *subhanahu wa ta'ala* malah cuba mempersendakan dan mempergunakan nama Allah untuk kepentingan diri sendiri.

Kedua: Bersumpah dalam perkara yang diharuskan dan perlu

Walaupun al-Quran memberitahu kepada kita supaya tidak terlalu banyak bersumpah dengan nama Allah *subhanahu wa ta'ala*, tidaklah bermakna bahawa Allah *subhanahu wa ta'ala* melarang kita bersumpah secara mutlak. Ini kerana di dalam al-Quran terdapat beberapa ayat yang menceritakan tentang perintah Allah *subhanahu wa ta'ala* kepada Rasulullah *sallallahu a'laihi wa sallam* supaya bersumpah dengan nama Allah, tetapi sumpah tersebut bukanlah sumpah yang tiada tujuan bahkan disertakan dengan tujuan dan matlamat. Ibnu Kathir menyebut di dalam tafsirnya, terdapat tiga ayat di mana Allah *subhanahu wa ta'ala* memerintahkan Rasulullah *Sallahu 'alaihi wa sallam* agar bersumpah dengan nama Allah swt:

Ayat pertama:

وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ بِمُعْجِزِينَ

Maksudnya: *dan mereka (yang meminta disegerakan azab) itu akan bertanya kepadamu (Wahai Muhammad): "Adakah kedatangan azab Yang dijanjikan itu benar?" Jawablah: "Ya, Demi Tuhanku! Sesungguhnya adalah ia benar! dan kamu tidak sekali-kali berkuasa menahan kedatangannya" (10:53)*

Ayat kedua:

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَى وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ

Maksudnya: *(di antara sebab-sebab kufur) orang-orang Yang kafir (ialah kerana mereka) mengatakan Bahawa mereka tidak sekali-kali akan di bangkitkan (Sesudah mati). katakanlah: "Bahkan, Demi Tuhanku, kamu akan dibangkitkan, kemudian kamu akan diberitahu tentang Segala Yang kamu telah kerjakan. dan Yang demikian itu adalah mudah bagi Allah melaksanakannya (64:7)*

Ayat ketiga:

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَى وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ

Maksudnya: *dan orang-orang Yang kafir berkata: "hari kiamat itu tidak akan datang kepada kami". Katakanlah (Wahai Muhammad): "Bahkan (tetap datang). Demi Tuhanku Yang mengetahui Segala perkara Yang ghaib, hari kiamat itu Sesungguhnya akan datang kepada kamu". tiada tersembunyi dari pengetahuannya barang seberat debu Yang ada di langit atau di bumi, dan tidak ada Yang lebih*

kecil dari itu atau Yang lebih besar melainkan semuanya tertulis di Dalam Kitab Yang terang nyata (34:3)

Ketiga-tiga ayat ini merupakan perintah Allah *subhanahu wa ta'ala* kepada Rasulullah *sallallahu a'laihi wa sallam* agar bersumpah dengan nama Allah tentang kebenaran wujudnya hari kebangkitan dan hari kiamat. Ia bertujuan untuk menolak hujah golongan yang menolak kebenaran dari kalangan orang-orang kafir, munafik dan musyrik (Ibnu Kathir, 2001). Mereka merupakan golongan yang tidak mempercayai adanya hari kiamat, malah mempersenda-sendakan Rasulullah *sallallahu a'laihi wa sallam* dengan mengajukan pertanyaan demi pertanyaan berkaitannya, lalu Allah *subhanahu wa ta'ala* memerintahkan Rasulullah *sallallahu a'laihi wa sallam* agar bersumpah dengan nama Allah *Subhanahu wa ta'ala* bahawa semua yang diperkatakan itu adalah hakikat yang pasti akan berlaku. Oleh itu, apabila Allah memerintahkan Rasulullah *sallallahu a'laihi wa sallam* supaya bersumpah dengan nama Allah *Subhanahu wa ta'ala*, ia bukanlah suatu sumpah yang sia-sia dan tidak bermatlamat.

Kesimpulannya, perbuatan bersumpah tidaklah dilarang secara mutlak malahan ia diharuskan untuk perkara yang berkaitan dengan agama, akidah dan keimanan. Sebagai contohnya di dalam perkara-perkara yang berkaitan dengan saksi atau menuntut hak di dalam harta, kita dibolehkan untuk menggunakan sumpah kerana ia merupakan salah satu perkara yang berkaitan dengan agama dan ada masalah (kepentingan) untuk kehidupan setiap Muslim.

2) Adab-adab semasa sumpah berlaku

Apabila seseorang bersumpah dengan nama Allah, maka ada perkara yang perlu dijaga sepanjang tempoh ia dilaksanakan. Di dalam al-Quran, terdapat saranan untuk memelihara sumpah daripada terlibat dengan sumpah dusta, dan juga memelihara daripada perbuatan membatalkan sumpah yang telah dibuat. Kedua-dua sarana ini dapat dilihat daripada beberapa *uslub* ayat al-Quran yang boleh kita lihat dalam dua bentuk iaitu *uslub* secara langsung dan *uslub* secara tidak langsung.

Pertama: Memelihara sumpah dari perbuatan membatalkannya (*uslub* Secara langsung)(As-Syiddi, 2006)

Uslub secara langsung bermaksud ayat-ayat al-Quran yang menunjukkan secara langsung tentang perintah untuk memelihara sumpah. Ini adalah sebagaimana yang disebut dalam firman-Nya:

وَاحْفَظُوا أَيْمَانَكُمْ

Maksudnya: “Peliharalah sumpah kamu” (5:89)

Ayat ini menjelaskan bahawa seseorang yang telah melafazkan sumpah tidak boleh membatalkan sumpahnya atau tidak menunaikan sumpah yang telah dilafazkan. Larangan ini bertujuan untuk memelihara seseorang yang telah bersumpah agar tidak merasa kesusahan untuk melaksanakan kaffarah sekiranya dia membatalkan sumpahnya. Ini adalah sepertimana yang dikatakan oleh imam *at-Tabari* di dalam tafsirnya: “Dan peliharalah sumpah kamu daripada perbuatan membatalkannya, yang kemudiannya akan mengakibatkan kamu susah untuk melaksanakan

kaffarah" (at-Thabari, 1999). Ini dikuatkan dengan kata-kata Imam *ar-Razi* ketika mentafsirkan ayat ini beliau berkata: Hendaklah kamu memelihara sumpah tersebut daripada perbuatan membatalkannya, supaya kamu tidak perlu untuk melaksanakan kaffarah (ar-Razi, 2000).

Kedua: Memelihara sumpah dari terjatuh kepada sumpah dusta (Uslub secara tidak langsung) (As-Syiddi, 2006):

Di dalam ayat lain, terdapat perintah secara tidak langsung agar kita memelihara sumpah daripada jatuh kepada sumpah dusta. Ini berdasarkan beberapa ayat yang menceritakan bagaimana orang-orang kafir dan munafik ketika zaman Nabi *sallallahu a'laihi wa sallam* menggunakan sumpah untuk tujuan yang berbeza, antaranya bertujuan untuk menyembunyikan kedustaan mereka. Di antaranya ialah firman Allah *subhanahu wa ta'ala*:

وَيَخْلِفُونَ بِاللَّهِ إِيَّاهُمْ لِمَنْكُم مَّا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ

Maksudnya: *"dan mereka (yang munafik itu) bersumpah Dengan nama Allah Bahawa Sesungguhnya mereka dari golongan kamu, padahal mereka bukanlah dari golongan kamu, tetapi mereka ialah suatu kaum Yang pengecut."*(9:56).

Ayat di atas menunjukkan bahawa orang munafik bersumpah dengan nama Allah bahawa mereka adalah dari golongan mukmin. Di dalam ayat ini, Allah telah mengkhabarkan kepada orang yang beriman bahawa orang-orang munafik telah melakukan sumpah dusta. Mereka bukanlah sebahagian dari golongan orang beriman sebaliknya dari golongan yang ragu-ragu dan munafik. Tujuan mereka bersumpah hanyalah semata-mata kerana takut sekiranya orang Mukmin memperlakukan mereka sepertimana diperlakukan kepada orang musyrik, lalu mereka menzahirkan Islam sedangkan di dalam hati mereka mengingkarinya (al-Baidhawi, 1998).

Di dalam ayat lain pula, terdapat sumpah yang dilakukan oleh golongan munafiq dari kalangan Yahudi, sepertimana disebut di dalam firman Allah swt:

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Maksudnya: *"Sesungguhnya orang yang memperjualbelikan janji Allah dan sumpah-sumpah mereka dengan harga murah, mereka itu tidak memperoleh bahagian di akhirat, Allah tidak akan menyapa mereka, tidak akan memerhatikan mereka pada hari Kiamat, dan tidak akan menyucikan mereka. Bagi mereka azab yang pedih"* (3:77)

Ayat ini diturunkan sepertimana diriwayatkan oleh imam *al-Bukhari*, bahawa *al-Asy'as bin Qais* berkata: "Antara aku dan seorang lelaki dari kalangan Yahudi mempunyai tanah lalu dia membantahnya, lalu aku membawakan hal tersebut kepada Baginda SAW, lalu Baginda SAW

berkata kepadaku: Adakah kamu mempunyai bukti? Aku menjawab: tidak. Lalu baginda SAW berkata kepada orang Yahudi tersebut: Bersumpahlah. Dan aku berkata: Wahai Rasulullah, sekiranya dia bersumpah, dia akan bawa pergi hartaku sekali. Lalu turunlah ayat di atas.”(Ibnu Hajar, 2004). Menurut Imam *at-Tabari*, ayat ini menceritakan tentang sumpah dusta yang dilakukan oleh orang Yahudi yang telah menggantikan janji mereka kepada Allah *subhanahu wa ta’ala* dengan sumpah dusta, lalu mereka juga menghalalkan apa yang diharamkan oleh Allah *subhanahu wa ta’ala* kepada mereka berupa harta yang diamanahkan kepada mereka semata-mata untuk mengaut keuntungan dunia dan seisinya (at-Tabari, 1999)

Terdapat juga ayat-ayat lain yang tidak disebutkan di sini yang mana ia menunjukkan sumpah dusta yang dilakukan oleh orang Yahudi dan golongan munafik, juga mereka yang mengingkari janji yang disandarkan dengan sumpah kepada Allah *subhanahu wa ta’ala*. Tidak cukup dengan itu, ayat-ayat tersebut menunjukkan ancaman keras daripada Allah *subhanahu wa ta’ala* terhadap golongan Yahudi dan munafik yang melakukan sumpah dusta berupa ancaman dijauhkan dari mendapat nikmat di akhirat kelak dan akan di azab dengan azab yang pedih.

Melalui dua *uslub* yang diterangkan di atas, dapat kita simpulkan bahawa ketika sumpah sedang berlaku, seharusnya kita sedar tentang amaran ini serta mengelakkan diri kita daripada jatuh kepada sumpah dusta dan berusaha memelihara sumpah dengan sebaik-baiknya. Ini kerana kedua-dua perkara ini akan menambah kesusahan kepada pelakunya sekiranya dipandang secara sambil lewa kerana hukuman dan azab yang menanti bukan terhenti setakat di dunia tetapi ia berterusan hingga ke akhirat sekiranya tidak bertaubat.

3) Adab-adab selepas sumpah berlaku

Al-Quran juga menggariskan adab-adab selepas berlakunya sumpah iaitu;

Pertama: Perintah supaya tidak melanggar sumpah yang telah dilafazkan
Apabila seseorang melafazkan sumpah dengan nama Allah, secara automatik seseorang itu telah menyandarkan perkataannya kepada Allah bahawa apa yang dikatakan itu benar, ataupun seseorang telah berjanji dan bersumpah bahawa dia akan melakukan apa yang diperkatakan. Di dalam al-Quran terdapat ayat yang menunjukkan larangan untuk melanggar atau mengingkari sumpah tersebut setelah dilafazkan, sepertimana yang disebutkan dalam firman Allah *subhanahu wa ta’ala*:

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْفُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ

Maksudnya: “dan sempurnakanlah pesanan-pesanan dan perintah-perintah Allah apabila kamu berjanji; dan janganlah kamu merombak (mencabuli) sumpah kamu sesudah kamu menguatkannya (dengan nama Allah), sedang kamu telah menjadikan Allah sebagai Penjamin kebaikan kamu; Sesungguhnya Allah sedia mengetahui akan apa Yang kamu lakukan.”(16:91)

Ayat ini diturunkan kepada ahli Madinah yang telah ber*bai’ah* (mengikat perjanjian) dengan Nabi Muhammad *sallallahu ‘alaihi wa sallam*. Mereka diperintahkan untuk tidak mengingkari *bai’ah* tersebut dan diperkukuhkan lagi janji tersebut dengan sumpah ke atas diri mereka sendiri, agar

mereka tidak membatalkan, melakukan pendustaan atau menyalahi bai'ah tersebut (at-Thabari, 1999).

Ibnu kathir menjelaskan maksud الأَيْمَان di dalam ayat ini bermaksud sumpah yang terkandung di dalam perjanjian (Ibnu Kathir, 2001). Imam *al-Alusi* pula mengaitkan lafaz 'العهد' di dalam ayat ini dengan sumpah dan berpendapat wujud kebarangkalian bahawa ia membawa maksud sumpah, sepertimana disebut dalam tafsirnya: berlaku pengulangan di dalam ayat ini di antara perintah menepati janji dan larangan menyalahi sumpah, ini kerana perintah untuk melakukan sesuatu lazimnya membawa maksud larangan untuk meninggalkannya (al-Alusi, _). Adapun Imam *al-Baidhawi* menyebut secara mutlak bahawa maksud 'الأيمان' di dalam ayat di atas ialah أَيْمَانُ الْبَيْعَةِ (sumpah yang berlaku di dalam perjanjian) (al-Baidhawi, 1998).

Melalui penafsiran para ulama tafsir berkaitan ayat tersebut jelas menunjukkan bahawa terdapat larangan menyalahi sumpah yang telah dilafazkan atau membatalkannya sama ada sumpah tersebut dilafazkan bertujuan untuk mengukuhkan sesuatu perjanjian, ataupun untuk membuktikan sesuatu yang diperkatakan itu adalah benar. Ini kerana apabila seseorang telah menyandarkan perkataannya atau perjanjiannya dengan nama Allah, maka dia tidak boleh menyalahinya atau membatalkannya kerana ia seolah-olah menunjukkan bahawa seseorang itu telah mempersendakan nama Allah SWT yang mulia sedangkan ia perbuatan yang harus dijauhi.

Kedua: Larangan untuk menjadikan sumpah sebagai penghalang untuk melakukan kebajikan
Di dalam ayat lain dijelaskan tentang larangan menjadikan sumpah yang sudah dilafazkan itu sebagai penghalang untuk seseorang melakukan kebaikan atau kebajikan. Apa yang dimaksudkan dengan kebaikan atau kebajikan ialah segala perbuatan yang mendekatkan diri kita kepada Allah swt seperti membantu orang lain, menghubungkan silaturrahim dan sebagainya. Allah swt telah menyebut berkenaan perkara ini di dalam firman-Nya:

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Maksudnya: *(dan janganlah kamu jadikan nama Allah dalam sumpah kamu sebagai benteng yang menghalangi kamu daripada berbuat baik dan bertaqwa, serta mendamaikan perbalahan antara sesama manusia. dan (ingatlah), Allah sentiasa Mendengar, lagi sentiasa mengetahui (2:224).*

Sepertimana yang disebut di awal kajian ini, ayat di atas mengandungi dua maksud. Yang pertama membawa maksud larangan terlalu melampau di dalam bersumpah dengan nama Allah sama ada di dalam perkara yang benar ataupun batil. Yang kedua ia membawa maksud larangan menjadikan sumpah atau nama Allah sebagai penghalang untuk seseorang itu melakukan kebaikan atau kebajikan. Di dalam kata lain, sekiranya seseorang telah bersumpah, maka seharusnya dia mengelakkan dirinya daripada menjadikan sumpah tersebut sebagai alasan untuk berbuat kebaikan atau kebajikan yang mendekatkan diri kepada Allah swt. Imam *at-Tabari* ketika mentafsirkan ayat ini berkata: *"Dan janganlah kamu jadikan nama Allah sebagai 'illah atau alasan, lalu apabila salah seorang daripada kamu mahukan kebaikan dan islah di antara manusia dia berkata: 'aku telah bersumpah dengan nama Allah untuk tidak melakukannya (kebaikan yang dituntut)', lalu dia menjadikan sumpahnya sebagai sebab untuk meninggalkan perbuatan baik tersebut"* (At-Thabari, 1999).

Justeru, perbuatan menjadikan sumpah sebagai penghalang untuk melakukan kebaikan adalah dilarang sama sekali. Ini kerana di dalam ayat ini Allah menyebutkan tiga perkara yang sukar untuk

manusia lakukan iaitu berbuat baik, bertaqwa dan mendamaikan perbalahan antara sesama manusia. Orang yang menjadikan nama Allah sebagai penghalang untuk berbuat kebaikan seolah-olah telah menjadikan Allah sebagai penghalang di antara dirinya dan perbuatan yang baik sedangkan Allah adalah pemilik segala kebaikan dan Dia menghendaki agar manusia memelihara perbuatan baik, taqwa dan mengislahkan manusia. Oleh kerana itulah Allah melarang seseorang daripada menjadikan sumpah sebagai penghalang dalam melakukan kebaikan (As-Sya'rawi,___).

KESIMPULAN

Secara kesimpulannya, pelaksanaan berkaitan sumpah dijelaskan secara terperinci di dalam al-Quran berbanding hukum-hukum syariat yang lain. Al-Quran menjelaskan tentang adab-adab berkaitan sumpah merangkumi sebelum pelaksanaan, ketika pelaksanaan dan selepas pelaksanaan. Ini membuktikan bahawa ia sangat perlu ditekankan di kalangan masyarakat kerana berkait rapat dengan soal hukum-hakam dan menjaga kesucian nama Allah *Subhanahu wa ta'ala* daripada dipersendakan secara sedar ataupun tidak.

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Penggunaan Laman Web Dalam Pembelajaran Braille Bagi Pelajar Celik Penglihatan

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ABSTRAK

Kaedah pembelajaran berasaskan laman web adalah kombinasi antara elemen Pendidikan dan teknologi elektronik yang dikenali sebagai e-pembelajaran, m-pembelajaran atau mobile learning. Penggunaan laman web dalam proses pembelajaran dan pengajaran kini semakin meluas dan mendapat sambutan dalam kalangan pendidik mahupun pelajar. Ini selaras dengan Revolusi Industri 4.0 yang melibatkan Internet of Things (IoT) hampir setiap aspek kehidupan seharian menjurus kepada penggunaan teknologi maklumat (IT). Revolusi ini turut melibatkan bidang pembelajaran Braille dalam kalangan pelajar celik penglihatan. Objektif utama kajian ini adalah untuk mengenal pasti laman web pembelajaran Braille di Malaysia. Selain itu, kajian ini bertujuan untuk mengenal pasti reka bentuk pembangunan laman web pembelajaran Braille di Malaysia. Seterusnya, untuk mengenal pasti penggunaan dan fungsi laman web tersebut. Analisis dokumen digunakan dalam kajian ini untuk mengumpul data. Hasil kajian mendapati terdapat dua laman web pembelajaran Braille di Malaysia antaranya ialah eKodBrailleBM dan eBrailleHijaiyyah.

Kata Kunci: Laman Web, Pengajaran dan Pembelajaran, Braille, Braille Hijaiyyah

PENDAHULUAN

Perkembangan teknologi maklumat dan komunikasi (ICT) telah memberi impak yang besar. Dengan adanya teknologi internet pada hari ini, maklumat dapat diakses tanpa mengira waktu dan tempat dari aspek social media, pengiklanan, jual beli, perkhidmatan dan lain-lain. Selain

daripada itu, internet juga turut digunakan dalam bidang pendidikan. Kaedah pembelajaran berasaskan web boleh digunapakai sebagai media pengajaran dan ia adalah penting untuk menjadi sumber rujukan dalam pembelajaran selain daripada dapat membangkitkan motivasi pelajar dan daya tumpuan berbanding kaedah konvensional (Ghazali, 2001). Ini selaras dengan Revolusi Industri 4.0 yang melibatkan *Internet of Things (IoT)* dalam hampir setiap aspek kehidupan seharian menjurus kepada penggunaan teknologi maklumat (IT) secara umumnya.

Revolusi Industri 4.0 sedang rancak bergerak di seluruh dunia memerlukan semua pihak bertindak dengan pantas seiring dengan pembangunan teknologi masa kini dan trend global.

Pelan Pembangunan Pendidikan Malaysia 2005-2025 (Pendidikan Tinggi), Kementerian Pendidikan Tinggi telah memperkenalkan 10 lonjakan Pelan Pembangunan Pendidikan Malaysia yang mana bakat terpelajar dipandu oleh nilai keberhasilan dan pemangkin. Pelan lonjakan kesembilan memperkenalkan Pembelajaran dalam Talian Tahap Global iaitu *Massive Open Online Courses* (MOOCs) bagi memupuk pembelajaran sepanjang hayat dalam kalangan warga Malaysia. Kaedah pengajaran ini merupakan kaedah utama dalam meluaskan akses Pendidikan, meningkatkan kualiti pengajaran dan pembelajaran, disamping pembelajaran boleh diaplikasikan mengikut kesesuaian dan keperluan pelajar (Kementerian Pendidikan Malaysia, 2015).

Pembelajaran Berasaskan Laman Web

Sistem pendidikan yang bergantung sepenuhnya kepada guru, papan hitam dan buku teks dirasakan kurang sesuai digunakan dalam sistem pendidikan moden kini. Kaedah penyampaian berbentuk satu hala dan tidak berpusatkan pelajar ini telah menghalang pelajar untuk mengembangkan prestasi pembelajaran masing-masing dengan cara, teknik serta gaya pembelajaran mereka tersendiri (Ramlah Jantan, 2002).

Pada masa kini, penggunaan laman Web Pengajaran dan Pembelajaran (PdP) adalah semakin meluas. Menurut Sujalwo (2017), pembelajaran menggunakan laman web dapat menarik fokus pelajar terhadap pembelajaran. Pembelajaran menggunakan laman web mempunyai elemen pendidikan, teknologi dan reka grafik multimedia yang menarik seperti gambar, audio, video dan lain-lain. Selaian daripada itu, pembelajaran menggunakan laman web adalah sebagai alternatif meningkatkan minat pelajar terhadap sesuatu pembelajaran yang mana maklumat boleh diakses tanpa had diseluruh dunia dan semua lapisan masyarakat.

Penerimaan e-pembelajaran bukan sahaja mampu menukarkan modul tradisional, kos program dan bilik darjah dalam bentuk versi atas talian, bahkan penggunaan teknologi dalam e-pembelajaran boleh menyumbang kepada persekitaran pengajaran dan pembelajaran yang sangat fleksibel (Hasifah, 2011). Oleh itu, dengan wujudnya pembelajaran atas talian yang sedang berkembang pesat beberapa tahun ini, pembudayaan pembelajaran sepanjang hayat perlu disokong melalui pembangunan platform bagi meningkatkan penggunaan MOOC oleh pihak berwajib (Kementerian Pendidikan Tinggi).

Menurut Mustafa & Basri, (2015) pemilihan gaya pembelajaran yang inovatif bersesuaian dengan kemampuan diri pelajar mampu menjadikan pelajar lebih aktif dan kreatif dalam mengembangkan potensi diri. Kajian ini bertujuan untuk mengenalpasti Laman Web pembelajaran Braille Konvensional mahupun Braille Hijaiyyah khususnya di Malaysia. Pembelajaran berasaskan laman web membolehkan individu mengikuti sesi pembelajaran secara maya menerusi jaringan internet

pada bila-bila masa tanpa perlu menghadiri kelas dan mengikuti jadual yang ditetapkan (Zahiah & Abdul Razaq, 2009).

Dalam proses pembelajaran Aplikasi Braille dalam Pengajian Quran dan Sunnah dalam kalangan pelajar mahasiswa Fakulti Pengajian Quran dan Sunnah, USIM dari aspek menghafal kod Braille Hijaiyyah, pemilihan bahan bantu belajar adalah penting dalam memastikan proses hafalan kod dapat dilaksanakan dengan lancar dan berkesan. Oleh itu, pembangunan laman web sebagai bahan bantu belajar perlu dipertingkatkan dan ditambahbaik sebagai rujukan kepada pelajar dan golongan yang meminati Braille Hijaiyyah. Pembinaan laman web eBraille Hijaiyyah adalah salah satu usaha yang dapat dilihat sebagai bahan bantu belajar yang interaktif berintikan elemen multimedia dan reka grafik yang menarik.

OBJEKTIF KAJIAN

Objektif kajian ini adalah:

1. Mengenalpasti Laman Web pembelajaran Braille di Malaysia;
2. Mengenalpasti model rekabentuk pembangunan Laman Web pembelajaran Braille di Malaysia;
3. Mengenalpasti penggunaan dan fungsi Laman Web dalam pembelajaran Braille di Malaysia.

METODOLOGI

Sumber utama kajian sains sosial diperolehi daripada kaedah analisis dokumen yang mana maklumat diperolehi secara mendalam mengenai kajian yang dijalankan. Kajian ini menggunakan pendekatan kualitatif yang berbentuk analisis dokumen. Data analisis dokumen boleh didapati melalui bahan bacaan dan kajian lepas seperti buku, jurnal, tesis kertas kerja dan sebagainya.

Analisis dokumen adalah prosedur yang sistematik untuk menilai sesuatu dokumen yang diperolehi. Analisis dokumen memerlukan data yang diperolehi diperiksa dan ditafsir bagi mendapatkan makna yang jelas, memperoleh kefahaman dan memajukan perkembangan empirik. Ini untuk memastikan dokumen yang digunakan adalah tepat dan sahih berdasarkan kajian yang dijalankan (Rapley, 2008).

Menurut Long, (2016) kajian terhadap dokumen adalah penting untuk memperoleh maklumat secara mendalam terhadap apa yang dikaji, dapat menyusun dan mengenalpasti masalah yang dikaji, menajamkan perasaan untuk meneliti, membuat analisis yang lebih kritis dan memperluaskan pengalaman ilmiah.

DAPATAN

Penggunaan Laman Web Pengajaran Dan Pembelajaran Braille Di Malaysia

Penggunaan laman web dalam pembelajaran Braille Konvensional mahupun Braille Hijaiyyah tidak begitu meluas masakini. Hasil kajian mendapati satu laman web pembelajaran dan pengajaran Braille Konvensional iaitu eKodBraille Bahasa Melayu dan satu laman web Braille

Hijaiyyah iaitu eBrailleHijaiyyah. Disertakan alamat URL berkaitan dengan pembelajaran Braille Konvensional dan Braille Hijaiyyah di lampiran 1.

Lamanweb Pembelajaran Braille Konvensional

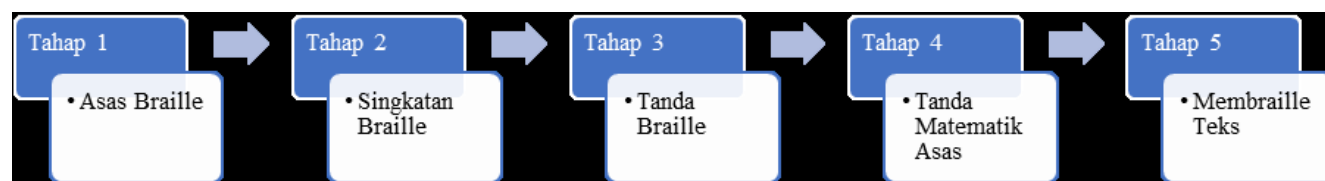
eKodBrailleBM

<http://kodbraillebm.ses.usm.my/>

Pembelajaran kod Braille Bahasa Malaysia melalui laman web ini dibina oleh kumpulan penyelidik Universiti Sains Malaysia (USM). eKodBrailleBM merupakan sistem tutorial atas talian yang mempunyai elemen multimedia pertama di Malaysia untuk menyokong proses pengajaran dan pembelajaran Kod Braille Bahasa Malaysia kepada guru, ibu bapa dan individu lain yang celik penglihatan (Lee et al., 2015). Pembinaan portal eKodBrailleBM menggunakan metodologi The Technological Pedagogical Content Knowledge (TPACK). Rangka kerja ini digunakan bertujuan untuk menambahbaik kepakaran didalam isi kandungan, pedagogi dan teknologi dalam merekabentuk dan pembangunan portal ini.

Portal ini menyediakan aktiviti pengajaran, pembelajaran, latihan dan uji diri secara atas talian (online). Dalam sistem tutorial ini, individu akan dibimbing oleh guru avatar and rakan-rakan avatar.

Sistem tutorial eKodBrailleBM menawarkan kursus asas dalam mempelajari kod Braille Bahasa Malaysia. Sistem ini merangkumi 5 tahap pembelajaran iaitu tahap 1 hingga tahap 5 yang bersifat kumulatif dan ansur-maju. Oleh itu, ia adalah penting untuk pengguna menguasai tahap yang terdahulu sebelum maju ke tahap yang berikutnya. Tahap pembelajaran terdiri daripada:



Tahap 1: Asas Braille

Tahap 1 adalah pengenalan asas Braille berkaitan struktur perkataan Bahasa Malaysia dan abjad-abjad Braille.

Tahap 2: Singkatan Braille

Tahap 2 adalah singkatan dan pemendekan perkataan Braille yang dikenali sebagai Braille Gred 2.

Tahap 3: Tanda Braille

Tahap 3 adalah pembelajaran mengenai tanda-tanda khas yang digunakan didalam penulisan Braille seperti tanda baca, tanda kata ringkas, tanda kata singkatan dan tanda kata awal.

Tahap 4: Tanda Matematik Asas

Tahap 4 pelajar didedahkan tentang pembelajaran angka dalam sistem penulisan Braille dan juga tanda Matematik asas.

Tahap 5: Membraille Teks

Pada tahap terakhir adalah pembelajaran kod Braille Bahasa Malaysia, pelajar ditugaskan untuk menulis artikel ringkas menggunakan sistem penulisan Braille.

Setiap tahap pelajaran terdiri daripada 3 unit pembelajaran. Demonstrasi, aktiviti pembelajaran, latihan dan ujian penilaian disediakan pada setiap unit. Setiap unit dibina mengikut urutan tahap. Justeru, pelajar perlu membuat latihan pada setiap unit pembelajaran sebelum pelajar boleh membuat latihan pada unit seterusnya.

Dalam sistem tutorial atas talian ini, sebelum pelajar dibenarkan untuk maju ke tahap seterusnya, penguasaan pelajar terhadap pembelajaran mesti mencapai markah 100%. Markah dan penilaian akan diberi pada akhir setiap unit pembelajaran. Jika pelajar tidak berjaya mencapai markah 100%, pelajar perlu mengulangi ujian pada tahap tersebut.

Bagi pelajar yang berjaya menyelesaikan setiap ujian dengan sempurna hingga habis tahap pembelajaran, pelajar akan dianugerahkan Sijil Penamatan Kursus yang diiktiraf oleh Universiti Sains Malaysia (USM). Pelajar boleh mencetak sijil tersebut menerusi portal eKodBrailleBM. Di dalam pautan sistem tutorial atas talian ini disediakan garis panduan dan sukatan pembelajaran yang boleh dimuat turun di laman web tersebut.

Laman Web Braille Hijaiyyah

eBrailleHijaiyyah



Laman sesawang ini merupakan laman tutorial pembelajaran Quran Braille secara atas talian. Seperti yang dinyatakan oleh Nurul Hikmah Sharin et. al., (2018) eBraille Hijaiyyah merupakan laman web tutorial multimedia yang pertama di USIM bagi menyokong proses pengajaran dan pembelajaran Braille Hijaiyyah kepada ibu bapa, guru, sukarelawan dan pelajar terutama pelajar Fakulti Pengajian Quran dan Sunnah, USIM. Laman web ini dibina oleh pelajar mahasiswa Sarjana Muda Pengajian Quran dengan Pengurusan Maklumat tahun Empat bagi melengkapkan projek tahun akhir.

Didalam laman web ini, pengkaji menyediakan kaedah persamaan, kaedah digit, kaedah pantulan dan kaedah bentuk sebagai kaedah menghafal kod Quran Braille. Fokus utama laman web ini dibangunkan adalah bagi memudahkan pelajar mahasiswa Fakulti Pengajian Quran dan Sunnah khususnya untuk menghafal kod-kod Braille Hijaiyyah bagi kursus Aplikasi Braille dalam Pengajian Quran dan Sunnah yang merupakan satu-satunya kursus dan seumpamanya yang ditawarkan oleh Universiti Awam kepada pelajar FPQS, USIM (Ahmad Kamel et. al., 2008).

Pembinaan laman web eKodBrailleHijaiyyah menggunakan model *ADDIE* dalam proses pengumpulan data. Model *ADDIE* terdiri daripada 5 fasa iaitu *Analyze, Design, Develop,*

Implement dan *Evaluate*. Setiap fasa pembangunan laman web eKodBrailleHijaiyyah adalah penting bagi memastikan pembangunan laman web tersebut dapat dibina dengan jayanya. Langkah-langkah penting dalam fasa *analisis* dilakukan sebelum pelan perancangan, pembinaan dan pelaksanaan laman web (Aldoobie, 2015) dijalankan pada awal fasa. Seterusnya fasa *design*, tumpuan utama kepada matlamat, focus kepada objektif, kandungan, analisis, latihan, perancangan, instrumen penilaian yang digunakan dan pemilihan media dalam pembangunan laman web yang sistematik (Kurt S, 2015). Menurut Aldoobie, (2015) fasa *develop* dimulakan dengan membangunkan laman web dan membuat ujian terhadap metodologi yang digunakan melalui data yang dikumpulkan didalam pembangunan laman web pembelajaran. Aldoobie, (2015) menjelaskan lagi fasa *implement* adalah fasa pengubahsuaian untuk memastikan kecekapan laman web yang maksimum dan memperoleh keputusan positif terhadap pembinaan laman web. Fasa terakhir dalam model *ADDIE* adalah fasa *evaluate* di mana laman web menjalani ujian akhir yang teliti mengenai apa, bagaimana, mengapa, apabila perkara-perkara yang telah dicapai (atau tidak dicapai) dari keseluruhan projek.

Laman tutorial multimedia ini menawarkan pembelajaran Quran Braille peringkat yang merangkumi 3 tahap pembelajaran:

- **Tahap 1: Pengenalan Asas Braille**

Tahap 1 pengguna mempelajari pengenalan Braille, Braille Rumi, Nombor, Tanda Baca, Kod Braille Hijaiyyah dan Kaedah Menghafal Kod Braille Hijaiyyah. Kaedah menghafal terdiri daripada kaedah persamaan, kaedah digit, kaedah pantulan dan kaedah bentuk sebagai kaedah menghafal kod Quran Braille.



- **Tahap 2: Pengenalan Quran Braille**

Tahap 2 pengguna diperkenalkan kepada format penulisan Quran Braille.

- **Tahap 3: Perbezaan Quran Braille**

Perbandingan Quran Braille Malaysia dan beberapa negara luar.

PERBINCANGAN

Mempelajari sesuatu bidang dalam kalangan mahasiswa khususnya golongan celik penglihatan, penggunaan laman web adalah perlu diberi penekanan bagi menarik minat pelajar dalam mempelajari sesuatu subjek berunsurkan multimedia sebagai medium pembelajaran pada zaman serba moden selaras dengan Revolusi Industri 4.0 yang sedang bersaing maju. Selain daripada itu, dengan menggunakan laman web, pelajar dapat mengakses material dan bahan pembelajaran dimana sahaja dan bila-bila masa hanya dihujung jari.

Justeru itu, pengkaji ingin mengesyorkan agar pembangunan laman web pembelajaran Braille perlu dibangunkan dan ditingkatkan dari masa ke semasa khususnya pembangunan bagi pembelajaran Braille Quran. Ini bagi meningkatkan lagi minat dalam mempelajari Braille Hijaiyyah dalam kalangan celik penglihatan seterusnya masyarakat akan lebih prihatin dan cakna akan golongan cacat penglihatan. Dengan adanya pembangunan sistem pembelajaran laman web Braille Quran, pelajar mudah mempelajari dan mengaplikasikan pembelajaran Braille Quran dalam membaca dan menghayati bacaan Quran Braille semasa sesi pembelajaran didalam kelas mahupun tutorial. Ini bagi meningkatkan kualiti dan daya ingatan yang kukuh dalam proses mengingat dan

menghafal kod-kod Braille Quran kerana pelajar mengaplikasikan pembelajaran melalui system laman web terus kepada membaca Quran Braille secara langsung.

Penggunaan internet dan laman web bukan sahaja memberi kemudahan kepada pelajar atau sesiapa yang menggunakannya bagi tujuan mempelajari sesuatu subjek atau bidang, malah ia dapat meningkatkan minat pelajar dalam mempelajari sesuatu pembelajaran. Hal ini seharusnya dapat dimanfaatkan semaksima mungkin demi mempertingkatkan keberkesanan dalam pembelajaran. Selain daripada itu, ia dapat diakses dari seluruh tempat dan dalam masa yang sama dapat membuka mata masyarakat dalam isu cakna OKU Masalah Penglihatan.

Diharap pihak berwajib dan semua yang terlibat dalam pembangunan Pelan Pendidikan Malaysia 2005 – 2025 dapat menyumbang kepada memperbanyakkan pembangunan laman web bagi pembelajaran Braille Konvensional mahupun Braille Quran khususnya bagi meningkatkan pembelajaran secara atas talian (MOOCs) tertakluk kepada pelan kesembilan iaitu Pembelajaran dalam Talian Tahap Global. Dalam pembangunan pembelajaran Braille Quran atas talian, ia memerlukan pelan yang jelas, komprehensif dan beraspirasi tinggi supaya ia setaraf dengan pembangunan pembelajaran lain untuk dijadikan panduan dalam pembelajaran Malaysia menuju 2025 seterusnya seiring dengan Negara membangun.

LAMPIRAN

BIL	URL LAMAN WEB PEMBELAJARAN BRAILLE
1.	http://kodbraillebm.ses.usm.my/
2.	http://ebraillehijaiyyah.com/

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Kerahaman Islam Dalam Mendepani Golongan LGBT

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ABSTRAK

Fenomena 'kaum Luth moden' atau LGBT (Lesbian, Gay, Biseksual, dan Transgender) dalam kalangan masyarakat Malaysia semakin berkembang secara meluas. Penyebaran ideologi atas dasar memperjuangkan hak kebebasan individu yang dibawa oleh golongan tersebut jelas bertentangan dengan nilai ajaran Islam dan Perlembagaan Malaysia. Dalam usaha mengajak golongan ini kembali kepada fitrah, metode dakwah yang tersusun dan terancang diperlukan agar keberkesanan dakwah dapat dicapai. Oleh yang demikian, penulisan kertas kerja ini akan mengenalpasti pendekatan dakwah para nabi terhadap kaum mereka berdasarkan perspektif al-Qur'an dan sunnah disamping menjelaskan pendekatan dakwah yang telah dijalankan di Malaysia dalam mendepani golongan LGBT. Selain itu, kajian ini juga mengenalpasti keberkesanan metode dakwah yang dijalankan terhadap perubahan sahsiah golongan tersebut. Bagi mencapai objektif tersebut, kajian yang berbentuk kualitatif ini akan menjalankan kaedah pengumpulan data yang dilaksanakan melalui kajian kepustakaan untuk mendapatkan data-data yang berkaitan pendekatan dakwah kepada golongan LGBT. Seterusnya data-data tersebut akan dianalisis melalui kaedah induktif dan deduktif dengan bersandarkan al-Qur'an dan Sunnah serta sumber data kepustakaan baik data primer mahupun sekunder. Dapatan kajian menunjukkan bahawa kaedah dakwah berkonsepkan rahmatan lil alamin disamping pendekatan secara berhikmah dan berterusan memberi impak yang baik terhadap pembangunan sahsiah golongan ini untuk kembali kepada fitrah asal.

Kata kunci: Kerahaman Islam, Golongan LGBT, Pendekatan dakwah.

1. PENGENALAN TENTANG LGBT

Budaya songsang LGBT semakin menular dalam kalangan masyarakat Malaysia. Majoriti masyarakat Malaysia menolak tuntutan golongan ini kerana gaya hidup songsang yang diamalkan mereka bertentangan dengan norma masyarakat dan Perlembagaan Malaysia. Tambahan lagi, gaya hidup mereka juga jelas bertentangan dengan ajaran Islam dan nilai-nilai murni. Oleh yang demikian, Islam secara tegas menolak gaya hidup LGBT, tetapi ini tidak bermakna golongan

tersebut perlu dibiarkan supaya terus hanyut dengan amalan songsang mereka. Justeru itu, isu LGBT ini perlu ditangani secara berhikmah agar kumpulan ini tidak terpinggir dan tidak jauh dari Islam. Bimbingan, sokongan dan pemulihan khususnya dari segi kerohanian terhadap golongan ini perlu dijalankan agar mereka kembali patuh kepada ajaran Islam sebenar. Oleh yang demikian, dalam usaha untuk menarik golongan itu kembali ke pangkal jalan, pendekatan dakwah yang terancang diperlukan agar dakwah yang dijalankan berkesan merubah sahsiah golongan ini.

Perkembangan LGBT di Malaysia.

JAKIM merekodkan seramai 310,000 individu yang terlibat dengan gejala songsang gay pada tahun 2018, berbanding lima tahun lalu seramai 173,000 individu yang terlibat dengan gejala ini. Jumlah peningkatan yang mencecah hampir 100 peratus ini amat membimbangkan kita pada hari ini. Manakala, golongan transgender pula merekodkan peningkatan kepada 30,000 individu pada tahun 2018 berbanding seramai 10,000 individu pada tahun 1988³⁴⁹.

Secara ringkasnya, LGBT adalah singkatan bagi *lesbian*, *gay*, *biseksual* dan *transeksual*. Sesetengah pihak menambah akronim ini kepada LGBTIQ, di mana I untuk *intersex* dan Q untuk *queer*. Lesbian merujuk kepada wanita yang mempunyai daya tarikan seksual terhadap kaum sejenisnya atau disebut juga perempuan homoseksual. Gay ditakrifkan sebagai lelaki yang mempunyai tarikan seksual terhadap kaum sejenisnya dan dikenali juga dengan istilah lelaki homoseksual. Biseksual pula ialah seseorang yang cenderung untuk melakukan hubungan seks dengan lelaki dan juga wanita. Transeksual atau *Mukhannath* ialah seseorang lelaki atau perempuan yang berperasaan dan berpenampilan sebagai anggota jantina yang satu lagi, dan kadang-kadang menukar organ jantintanya melalui pembedahan³⁵⁰. Intersexual ialah golongan khunsa. Manakala, queer ini adalah golongan yang memayungi semua kategori di bawah orientasi seksual³⁵¹.

Gejala perlakuan songsang ini bertentangan dengan sistem kehidupan normal seseorang manusia dan telah menjadi suatu perkara yang biasa di luar negara. Sebagai contoh, bulan Mei yang lalu, Parlimen Taiwan telah meluluskan perkahwinan sesama jenis di negara itu³⁵². Di peringkat antarabangsa, perlakuan songsang ini telah diperjuangkan menerusi United Nation Human Right Convention (UNHRC) dan disokong oleh negara - negara besar dunia. Buktinya, pada 17 Jun 2011, golongan LGBT telah diiktiraf di peringkat PBB apabila Majlis Hak Asasi Manusia PBB telah meluluskan resolusi pertama berkaitan hak asasi golongan LGBT.

Pada asalnya, hubungan sesama jenis tidak diterima langsung oleh masyarakat, tetapi desakan atas nama memperjuangkan tuntutan hak asasi manusia, Barat melalui Pertubuhan Bangsa - Bangsa Bersatu (PBB) telah menerima serta mengiktiraf golongan ini. Artikel 1 Perisytiharaan Sejagat Hak Asasi Manusia (UDHR 1948) telah ditafsir begitu longgar oleh Barat di mana ia meliputi segenap hubungan manusia. Desakan yang berpaksikan kebebasan manusia meliputi hak asasi manusia, orientasi seks dan identiti gender (SOGI) yang didasarkan oleh satu deklarasi tajaan Perancis-Belanda telah dikemukakan oleh Argentina pada perhimpunan PBB, 19

³⁴⁹ Siti Hajar Jamal, *Memahami Konsep Lesbian, Gay, Biseksual Dan Transgender (LGBT) Dari Konteks Sosial*, m/s 994.

³⁵⁰ Ibid.

³⁵¹ Malaysiakini bertarikh 10 Mac 2019. <https://www.malaysiakini.com/news/467358>

³⁵² Berita Harian, bertarikh 14 Mei 2019. Berita Harian, bertarikh 18 Jun 2019.

Disember 2008. Walaubagaimanapun, tuntutan (SOGI) ini telah ditolak oleh Malaysia bersama Negara Islam lain di Majlis Hak Asasi Manusia di Geneva pada 14 Februari 2012. Selain itu, tuntutan membabitkan hak LGBT ini juga turut dibantah oleh Negara-negara Islam di bawah Pertubuhan Negara- Negara Islam (OIC)³⁵³.

Di Malaysia, pergerakan golongan ini mula dikesan dengan kewujudan golongan pondan dan mak nyah sekitar tahun 1980-an³⁵⁴. Pada tahun 1990-an, golongan ini terus bergerak dengan meluas bertujuan untuk mendapatkan hak manusia sejagat yang selari dengan kehendak mereka. Pada bulan Ogos 2008, golongan ini semakin berani dengan mengadakan festival bagi mengembangkan lagi pengaruh mereka disamping menuntut hak yang dianggap mereka sebagai hak manusia sejagat dalam masyarakat berbilang kaum di Malaysia. Bersempena dengan bulan kemerdekaan, golongan ini menganjurkan satu festival yang diberi nama "Seksualiti Merdeka".

Festival ini diadakan berturut - turut bermula tahun 2008 sehinggalah 2011, walaupun mendapat tentangan yang hebat dari pelbagai pihak³⁵⁵. Sebanyak 20 pertubuhan bukan kerajaan (NGO) dan individu - individu cuba mempromosikan program Seksualiti Merdeka 2011 dengan tujuan untuk mempertahankan hak golongan lesbian, gay, biseksual dan transgender (LGBT) agar diterima dalam kalangan masyarakat negara ini yang dianggap hak manusia sejagat³⁵⁶.

Golongan ini tidak berhenti di situ, walaupun telah mendapat tentangan yang hebat dan sekatan dari pihak berkuasa dari menganjurkan sebarang aktiviti yang berkaitan LGBT, pada tahun 2013 dan 2014 satu festival lain telah dianjurkan secara besar - besaran yang diberi nama Pink Dot Penang dengan tujuan menyeru persamaan hak bagi golongan LGBT agar perlakuan hubungan sejenis tidak dipandang satu perlakuan yang negatif³⁵⁷.

Seterusnya, pada tahun 2018, George Town Festival telah dianjurkan pada bulan Ogos hingga September 2018 bertujuan untuk meraikan kebudayaan dan warisan George Town, Pulau Pinang sempena kemerdekaan ke-61. Malangnya, festival ini telah dicemari dengan kontroversi membabitkan golongan LGBT ini, di mana mereka telah mengambil kesempatan untuk mempromosi agenda budaya LGBT serta tokoh - tokoh LGBT sekali gus mempromosi kegiatan yang mereka lakukan melalui poster - poster yang dipamerkan dalam festival tersebut³⁵⁸.

Selain itu, pada Mac lalu, golongan ini sekali lagi cuba mempromosikan agenda budaya songsang mereka melalui penganjuran Perarakan Hari Wanita Sedunia bertemakan 'Hentikan Keganasan Hormati Perempuan'. Pada awalnya perarakan ini hanyalah satu perarakan biasa bagi

³⁵³ Noor Hafizah, Kamal Azmi dan Rosni Wazir, *Metodologi Dakwah Terhadap Golongan LGBT*, Jurnal Pengajian Islam, Bil 9, Isu 11, 2016, m/s 108. Kamal Azmi Abd. Rahman, Mastura Md Nizam, dan Ain Balkis Mohd Azam, *Profil Masyarakat Melayu Malaysia Di Media Sosial yang Mempromosikan LGBT*, m/s 4. Khairul Hamimah Mohammad Jodi, Noor Hafizah Bt. Mohd Haridi, *Cabaran Dan Pendekatan Dakwah Golongan LGBT: Satu Kajian Di Pertubuhan Usrah Fitrah*, International Seminar On Human Development (Is-Hud'18), 22 November 2018, Academy of Islamic Studies University of Malaya, m/s 5. Siti Hajar Jamal, *Memahami Konsep Lesbian, Gay, Biseksual Dan Transgender (LGBT) Dari Konteks Sosial*, m/s 996 - 997. Noor Hafizah bt Mohd Haridi dan Norsaleha bt Mohd Salleh, *Kumpulan Lesbian, Gay, Biseksual Dan Transgender (LGBT) Ancaman Terhadap Keamanan Dan Keharmonian Beragama Di Malaysia*, m/s 214 - 215.

³⁵⁴ Berita Harian, bertarikh 9 Mac 2019.

¹⁵ Noor Hafizah Mohd Haridi, Kamal Azmi dan Rosni Wazir, *Metodologi Dakwah Terhadap Golongan LGBT*, m/s 109. Nor Raudah Hj. Siren. 2006. *Dakwah Islam Semasa: Konsep dan Perlaksanaan*. Kuala Lumpur. Universiti Malaya.

³⁵⁶ Kamal Azmi Abd. Rahman, Mastura Md Nizam dan Ain Balkis Mohd Azam, *Profil Masyarakat Melayu Malaysia Di Media Sosial yang Mempromosikan LGBT*, m/s 11.

³⁵⁷ <https://www.mac.org.my/v3/resources/hiv-statistics/>

³⁵⁸ <https://www.mac.org.my/v3/resources/hiv-statistics/>

memperjuangkan hak – hak wanita di Malaysia. Namun, perarakan ini telah dicemari dengan beberapa individu yang membawa bendera LGBT, sepanduk dan turut kedengaran laungan ‘Hidup LGBT’³⁵⁹. Program-program yang dijalankan ini adalah antara usaha golongan ini bagi mempertahankan dan memperjuangkan hak golongan LGBT di Malaysia atas dasar “hak manusia sejagat” dan kebebasan seksualiti kepada semua golongan.

Tuntutan LGBT

Isu utama yang dibawa oleh gerakan kebebasan kemanusiaan ini menuntut agar golongan Lesbian, Gay, Bisexual dan Transeksual (LGBT) diiktiraf di negara Malaysia. Namun begitu, tuntutan tersebut telah ditolak secara tegas oleh pimpinan negara, ini kerana permintaan golongan ini jelas melanggar undang-undang syariah mahupun sivil³⁶⁰ yang diamalkan di Malaysia dimana undang-undang ini menolak amalan dan perlakuan seks songsang yang menjadi gaya hidup mereka.

Pada dasarnya, kelompok LGBT di seluruh dunia menuntut 8 perkara utama, iaitu;

- i. aktiviti seks sesama jantina (tidak mengambil kira soal haram atau halal).
- ii. pengiktirafan terhadap hubungan sesama sejenis atau berlainan jenis.
- iii. perkahwinan sesama jantina.
- iv. pengambilan anak angkat.
- v. membenarkan gay untuk berkhidmat dalam tentera.
- vi. membenarkan lesbian untuk berkhidmat dalam tentera.
- vii. anti diskriminasi berdasarkan orientasi seksual.
- viii. memperjuangkan undang-undang untuk identiti gender dan ekspresi gender³⁶¹.

Manakala di Malaysia, golongan ini mula menjalankan gerakan untuk membuat tuntutan agar diskriminasi jantina dihapuskan serta menuntut hak kesaksamaan gender³⁶².

Ancaman dan Bahaya dari Pengaruh Golongan LGBT.

Kemajuan yang dikecapi oleh kita pada hari ini, adakalanya memberi faedah kepada kita seperti memudahkan urusan kerja seharian, dapat mengeratkan silaturrahim dengan kenalan yang sudah lama tidak bersua muka dan pelbagai lagi. Namun, dalam kita menikmati segala kemajuan ini, tidak dapat dinafikan wujudnya kesan buruk antaranya penyebaran maklumat tidak benar dan promosi percuma dari golongan LGBT di semua medium media sosial.

Melalui kajian yang dijalankan oleh Kamal Azmi et al (2015) mendapati *Facebook*, *Youtube* dan *Twitter* menjadi pilihan kumpulan LGBT untuk mempromosikan agenda mereka dan juga membina jaringan. Selain itu, berdasarkan pemerhatian umum dari kajian tersebut, dengan menggunakan laman sesawang www.ranker.com dengan kata kunci ‘*Top LGBT Social Networks*’ terdapat 64 buah laman sosial yang aktif digunakan di Malaysia. Golongan LGBT ini dilihat memberi ancaman kepada moral dan budaya masyarakat Melayu khususnya belia Melayu yang

³⁵⁹ <https://www.mac.org.my/v3/resources/hiv-statistics/>

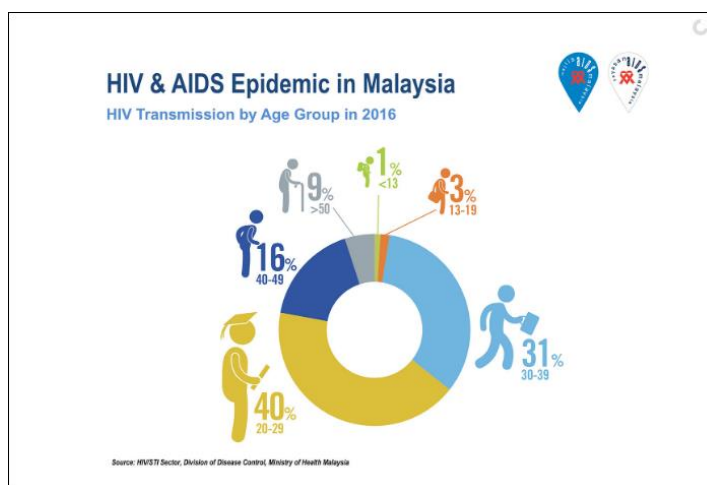
³⁶⁰ <https://www.mac.org.my/v3/resources/hiv-statistics/>

³⁶¹ <https://www.mac.org.my/v3/resources/hiv-statistics/>

³⁶² <https://www.mac.org.my/v3/resources/hiv-statistics/>

kebanyakannya beragama Islam. Berdasarkan kajian Kamal Azmi et al (2015), penglibatan masyarakat Melayu dalam laman sosial ini mencatatkan peratusan kedua tertinggi iaitu 19% selepas masyarakat Cina iaitu sebanyak 70%³⁶³. Kajian ini juga mendapati bahawa 90.5% profil Melayu yang mendaftar di laman - laman sosial LGBT adalah terdiri daripada belia iaitu mereka yang berumur 20 - 39 tahun³⁶⁴.

Selain itu, budaya songsang LGBT ini juga mengundang bahaya kepada masyarakat Malaysia di mana penyebaran jangkitan virus HIV berlaku melalui aktiviti seks songsang yang dilakukan mereka. Berdasarkan laporan statistik yang dikeluarkan oleh Sektor HIV/STI, Bahagian Kawalan Penyakit, Kementerian Kesihatan Malaysia (KKM) bagi tahun 2016. Jangkitan HIV berdasarkan umur bagi tahun 2016, sebanyak 40% adalah mereka yang berumur di antara 20 – 29 tahun. Manakala, 31% adalah mereka yang berumur di antara 30 – 39 tahun. Adapun mereka yang berumur di antara 40 – 49 tahun sebanyak 16%³⁶⁵.



Rajah 1: Jangkitan HIV berdasarkan umur bagi tahun 2016.

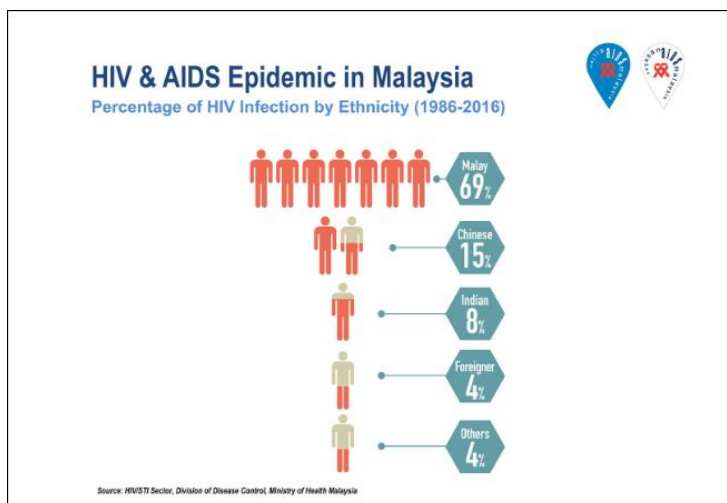
Jangkitan HIV berdasarkan bangsa bagi tahun 2016 mencatatkan bangsa melayu yang terlibat dengan jangkitan ini adalah sebanyak 69% kemudian diikuti dengan bangsa cina sebanyak 15% dan kemudian bangsa india sebanyak 8%³⁶⁶.

³⁶³ Kemungkaran yang dimaksudkan adalah lelaki mendatangi lelaki, atau disebut sebagai homoseksual.

³⁶⁴ al-Khalidi, Solah Abdul Fattah, *al-Qasas al-Qurani 'Ardhu Waqai' wa Tahlil Ahdath*, Darul Qalam, cet. 1, 1419H/ 1998, jilid 4, m/s 477.

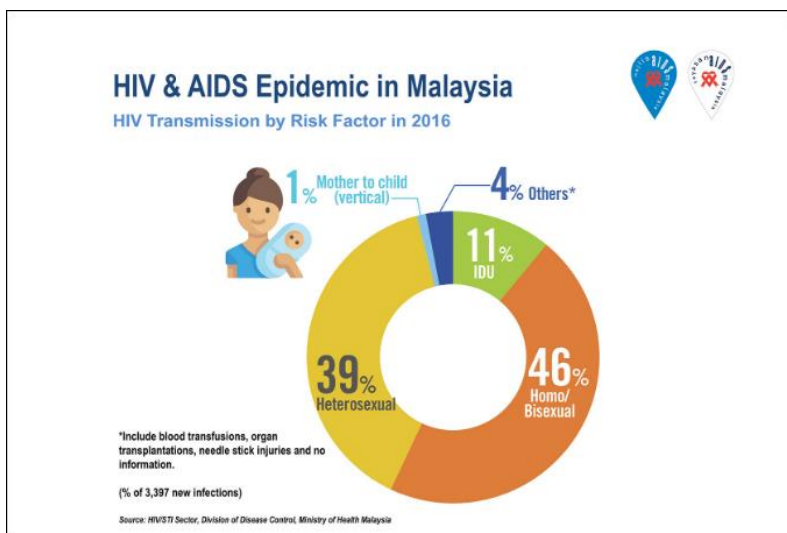
³⁶⁵ Zaydan, Abdul Karim, *al-Mustafad min Qasas al-Quran li ad-da'wah wa ad-Du'aat*, 1419H/ 1998, Beirut-Lubnan, Muassasah ar-Risalah, cet. 1, m/s 230.

³⁶⁶ Ibn kathir, Abu Fada' Ismail Bin Umar, *Tafsir al-Quran al-Azhim*, Beirut, Darul kutub ilmiah, cet. 1, 1419H, jilid 4, m/s 290.



Rajah 2: Jangkitan HIV berdasarkan bangsa bagi tahun 2016.

Merujuk laporan yang sama dari Sektor HIV/STI, Bahagian Kawalan Penyakit, Kementerian Kesihatan Malaysia (KKM) bagi tahun 2016. Jangkitan HIV berdasarkan faktor risiko yang bahaya bagi tahun 2016, mencatat kadar peratusan tertinggi sebanyak 46% adalah berpunca dari kalangan mereka yang bersifat homoseksual atau biseksual. Manakala mereka yang bersifat heteroseksual sebanyak 39% pada tahun 2016³⁶⁷.



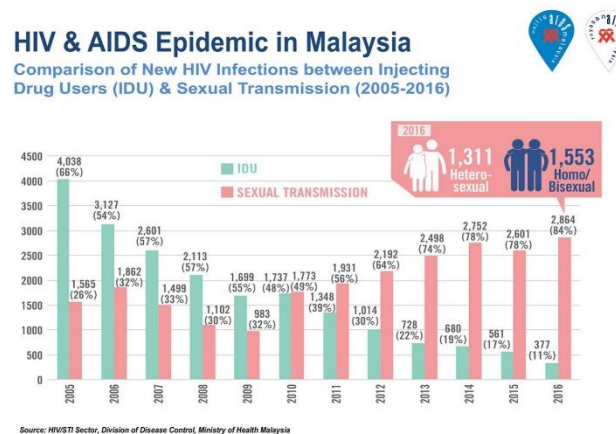
Rajah 3: Jangkitan HIV berdasarkan faktor risiko yang bahaya bagi tahun 2016.

Secara kasarnya dapat kita konklusikan bahawa penyebaran penyakit HIV ini bukanlah disebabkan ketagihan dadah melalui perkongsian jarum suntikan seperti mana yang berlaku pada suatu ketika dahulu disekitar awal tahun 2000-an. Berdasarkan statistik yang dikeluarkan oleh pihak Kementerian Kesihatan Malaysia (KKM), tahun 2005 mencatatkan sebanyak 66% kes

³⁶⁷ Menurut Alalbani, hadis ini dinilai Hasan. Rujuk al-Tirmizi, Sunan, Mesir: Mustafa al-Baji al-Halabi, 1975, j. 4, m/s 58, no. hadis 1457.

jangkitan HIV yang melibatkan jarum suntikan dadah. Namun, dapat dilihat peratusan ini semakin menurun dengan mencatatkan sebanyak 11% pada tahun 2016³⁶⁸.

Berbeza dengan penyebaran jangkitan HIV melalui hubungan seks, samada hubungan seks berlainan jantina mahupun sesama jantina. Pada tahun 2005 mencatatkan sebanyak 26% kes jangkitan HIV yang melibatkan hubungan seks. Namun, jika dilihat 10 tahun kemudian, peratusan ini semakin meningkat. Dicapatkan sebanyak 84% kes jangkitan HIV yang melibatkan hubungan seks³⁶⁹. Melalui peratusan ini dapat dipecahkan kepada dua jenis hubungan seks, iaitu hubungan seks berlainan jantina (heteroseksual) dan hubungan seks sesama jantina (homoseksual) atau hubungan seks dengan kedua-dua jantina (biseksual). Hubungan seks berlainan jantina mencatatkan sebanyak 46% iaitu sebanyak 1,311 individu yang dijangkiti HIV melalui hubungan seks. Manakala, hubungan seks sesama jantina sama ada homoseksual mahupun biseksual mencatatkan sebanyak 54% iaitu sebanyak 1553 individu yang dijangkiti HIV melalui hubungan seks secara homoseksual dan biseksual³⁷⁰.



Rajah 4: Penyebaran jangkitan HIV melalui perkongsian jarum suntikan dadah dan hubungan seks bagi tahun 2016.

Justeru itu, berdasarkan statistik yang dipaparkan, jelaslah bahawa gejala songsang LGBT ini memberi ancaman dan bahaya kepada masyarakat bukan sahaja dari segi moral malahan kepada kesihatan seseorang. Oleh yang demikian, perlakuan ini wajar dibendung di Malaysia agar ia tidak menjadi suatu situasi yang dianggap normal dalam kalangan masyarakat khususnya dalam kalangan belia melayu yang beragama Islam.

2. PENDEKATAN DAKWAH PARA NABI MENGIKUT PERSPEKTIF AL-QURAN

³⁶⁸ Ahmad Sanusi dan Mohd Yusuf, *Konsep Kerahmatan Lil Alamin dalam Hadith: Penerokaan Makna Serta Aplikasi di Malaysia*, Journal of Hadith Studies, Jilid 3, No. 1 (2-SI) (Nov 2018) m/s 10.

³⁶⁹ Menurut Syeikh al-Arna'ut, hadis ini dinilai sebagai Hadis Hasan. Rujuk Ahmad ibn Hanbal, *Musnad*, Muassasah al-Risalah, 2001, Cet. 1, j. 5, m/s 83, no. hadis 2913 dan 2915.

³⁷⁰ Ibn al-Qayyim al-Jawziyyah, *al-Jawab al-Kafi li man sa'ala 'An al-Dawa' al-Syafi' aw al-Da' wa al-Dawa'*, Maghribi: Dar al-Ma'rifah, 1997, j 1, m/s 170.

a) Pendekatan Dakwah Nabi Luth a.s

Kisah Nabi Luth alaihissalam dan kaumnya secara ringkas sebagaimana yang digambarkan di dalam al-Quran.

Saidina Luth alaihissalam merupakan seorang nabi dan rasul yang diutuskan oleh Allah kepada kaumnya yang ingkar dan terus berdegil melakukan kemungkaran (*al-fahisyah*³⁷¹).

Nama baginda telah disebut sebanyak 27 kali di dalam al-Quran, dan kisah baginda bersama kaumnya telah dirakamkan dalam 14 buah surah; 8 darinya diturunkan dengan penceritaan yang terperinci tentang kisah dakwahnya terhadap kaum yang ingkar serta melampaui batas, seta beberapa surah yang mengisahkan perihal kaum Luth secara sepintas lalu seperti surah an-Najm dan Qaff, berikut merupakan 8 surah tersebut mengikut tertib susunan mushaf.

1) Surah al-A'raf

Kisah Saidina Luth terkandung dalam 4 ayat (80-84) yang menceritakan tentang teguran baginda kepada kaumnya yang melakukan perbuatan homoseksual, serta mengingkari sikap mereka yang berkelakuan sumbang sesama jantina secara melampaui batas. Namun, kaum yang ingkar ini bukan sahaja tidak menerima dakwah baginda bahkan ingin mengusir Nabi Luth bersama pengikutnya keluar dari negeri mereka.

Akhirnya, pertolongan Allah tiba; dengan menyelamatkan baginda nabi serta pengikut yang beriman, dan menurunkan azab yang pedih (hujan batu) terhadap kaum yang tidak beriman.

2) Surah Hud

Surah ini bermula dengan kisah saidina Ibrahim alaihissalam ketika didatangi oleh dua malaikat yang membawa khabar gembira buat baginda suami isteri, kemudian perkhabaran tentang kedatangan utusan-utusan tersebut mahu menuju ke perkampungan kaum Luth, seterusnya pada ayat (77-83) menceritakan bagaimana keadaan Nabi Allah Luth alaihissalam yang digambarkan merasa sempit dada dengan kedatangan malaikat kerana mengetahui keadaan kaumnya yang bersikap diluar tabi'i.

Sehinggalah Saidina Luth menawarkan puteri-puterinya untuk dinikahi oleh para lelaki dari kaumnya, namun mereka menolak perlawaan tersebut dengan alasan tidak berkeinginan terhadap yang berlainan jantina. Hinggalah baginda bertegas dengan kaumnya demi melindungi para tetamunya (malaikat-malaikat), kemudian para utusan Tuhan itu meminta agar Nabi Luth, pengikut-pengikut serta keluarganya yang beriman (kecuali isterinya) keluar bagi menyelamatkan diri dan baki yang ingkar akan diazab dengan azab yang pedih.

3) Surah al-Hijr

Mengandungi 19 ayat (59-77) yang mengisahkan perbualan malaikat bersama saidina Luth alaihissalam; dengan mengatakan bahawa mereka adalah utusan yang akan dikirim Allah bagi membinasakan kaum tersebut termasuk isteri baginda yang secara jelas dinyatakan bahawa dia kafir dan ingkar. Para utusan (malaikat) meminta agar Nabi dan pengikutnya yang beriman segera keluar meninggalkan negeri tersebut.

³⁷¹ Menurut Alalbani, hadis ini dinilai sahih. Rujuk al-Tirmizi, Sunan, Mesir: Mustafa al-Baji al-Halabi, 1975, j. 4, m/s 57, no. hadis 1456.

Sementelah, para pengikutnya sedang bergembira dengan kedatangan “tetamu-tetamu” tersebut dan mereka ingin melakukan perbuatan terkutuk meski telah dihalang oleh saidina Luth dengan dengan tegas hatta baginda menawarkan puteri-puterinya namun ditolak dengan keras.

Surah al-Hijr juga menceritakan tentang azab yang ditimpakan ke atas kaum Luth, dengan diterbalikkan muka bumi dan mereka dihujani oleh batu serta suara yang memekik dengan keras menjelang pagi.

4) Surah as-Syu'ara'

Pendustaan kaum Luth tidak hanya berlaku ke atas baginda sahaja, bahkan pendustaan mereka meliputi keseluruhan Rasul. Hal ini dijelaskan menerusi 16 ayat (160-175) yang terdapat di dalam surah ini; ketika baginda alaihissalam berdakwah kepada kaumnya agar mereka kembali bertaqwa kepada Allah s.w.t serta menyeru mereka untuk meninggalkan perbuatan yang bertentangan dengan fitrah kejadian manusia (homoseks).

Walaubagaimanapun, mereka terus ingkar dan mengugut baginda nabi untuk mengusirnya keluar dari negeri itu, sehinggalah Saidina Luth bermunajat dan berdoa kepada Tuhannya agar datang pertolongan dari sisi-Nya untuk menyelamatkan baginda serta ahlinya yang beriman dari perbuatan kaaumnya yang keji. Maka, Allah mengabulkan doa seorang nabi dengan mendatangkan azab berupa hujan batu yang sangat dahsyat dan membinasakan mereka termasuk isterinya yang kafir.

5) Surah al-Naml

Surah ini menceritakan perihal dakwah Luth alaihissalam terhadap kaumnya menerusi 5 ayat (54-58), dengan menyatakan keengganannya untuk menerima perbuatan sumbang (homoseks) yang dilakukan serta menegaskan bahawa amalan perbuatan mereka adalah sangat keji.

Namun mereka tetap bertegas ingin mengusir Luth serta ahli keluarganya yang beriman, sehinggalah datang pertolongan Allah menyelamatkan Rasul-Nya dan para pengikutnya serta membinasakan kaum kafir dengan seksaan azab berupa hujan batu yang pedih.

6) Surah al-'Ankabut

Ketegasan dan kesungguhan seorang Nabi jelas terpamer melalui dakwah baginda yang tidak henti menyatakan bahawa perbuatan kaumnya adalah sangat keji bahkan tidak pernah dilakukan oleh umat terdahulu sebelum mereka walaupun mereka meremehkan ajakan baginda dengan meminta agar disegerakan azab sekiranya Luth alaihissalam adalah seorang yang benar.

Sehinggalah akhirnya baginda berdoa meminta pertolongan Allah dan datanglah para malaikat ke negeri tersebut lalu membinasakan mereka dengan mendatangkan azab dari langit dek perbuatan mereka yang fasiq. Kisah ini dirakamkan melalui 8 ayat (28-35).

7) Surah as-Saffat

Surah ini mengandungi 6 ayat (133-138) berkisar tentang pertolongan Tuhan terhadap seorang nabi dengan menyelamatkan baginda serta ahlinya yang beriman dari azab yang dahsyat kecuali isterinya yang fasiq serta kaumnya yang enggan menerima dakwah baginda alaihissalam.

8) Surah al-Qamar

Setiap kali diberikan peringatan, maka mereka tetap berkeras dan mendustakannya sehinggalah Allah s.w.t menimpakan ke atas golongan tersebut azab balasan atas tiap perbuatan mereka. Hal ini dirakamkan menerusi 6 ayat (133-138) yang menggambarkan kemurkaan Tuhan dengan mengirimitkan kepada kaum Luth angin ribut (yang membawa batu-batu).

Saidina Luth alaihissalam telah diutuskan untuk memberi peringatan buat kaumnya, tetapi keengganan mereka untuk menerima dakwah tersebut serta berkeras untuk terus melakukan *al-fahisyah*, bahkan mereka meminta agar Nabi Luth menyerahkan tetamunya (malaikat-malaikat) itu kepada mereka.

9) Surah-surah Lain

Terdapat 6 buah surah yang mengandungi penceritaan Luth alaihissalam bersama kaumnya secara ringkas: at-Taubah, al-Furqan, al-Anbiya', adz-Dzariyat, an-Najm, dan at-Tahrim³⁷².

Halatuju Dakwah Saidina Luth Alaihissalam Kepada Kaumnya

Diutuskan seorang nabi dan rasul adalah untuk menyeru kaumnya ke arah *amar ma'ruf nahi munkar*. Dalam konteks ini seruan Saidina Luth terhadap kaumnya terdiri daripada 2 seruan³⁷³:

1) Seruan agar bertaqwa kepada Allah dan mentaati Rasullullah

Saidina Luth alaihissalam menyeru penduduk negerinya agar kembali bertaqwa kepada Allah, serta mentaati ajaran yang dibawa oleh baginda, sebagaimana yang telah disebut di dalam surah **as-Syu'ara' : ayat 161-163**.

إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ ۝ ١٦١ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝ ١٦٢ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۝ ١٦٣

Maksud: Ketika saudara mereka - Nabi Lut, berkata kepada mereka: Hendaknya kamu mematuhi perintah Allah dan menjauhi laranganNya. Sesungguhnya aku ini Rasul yang amanah, (yang diutus oleh Allah) kepada kamu. Oleh itu, takutilah kamu akan (kemurkaan) Allah, dan taatlah kepadaku.

2) Seruan agar kaumnya meninggalkan perbuatan *al-fahisyah* tersebut

Selain menyeru agar kaumnya kembali bertaqwa kepada Allah dan mentaati seruan yang dibawanya, Saidina Luth meneruskan misi dakwah baginda dengan menyeru kaumnya agar menjauhi dan meninggalkan perbuatan homoseksual yang bertentangan dengan fitrah kejadian manusia.

Seruan ini jelas digambarkan di dalam al-Quran menerusi beberapa surah, antaranya:

• Surah al-A'raf : ayat 80-81

³⁷² Mohd Nasir et al., 2006, Kajian Program Bina Sahsiah Staf Di IPTS: Kajian Kes Di UTM & USM, Laporan Kajian no 71855, Johor: Universiti Teknologi Malaysia, m/s 14.

³⁷³ Shahabuddin Hashim dan Rohaizani Yaakub, 2007, Teori Persenoliti Dari Perspektif Islam, Timur dan Barat. Kuala Lumpur: PTS Professional Publishing Sdn. Bhd, m/s 26.

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفُحْشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ٨٠ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً ۖ مِنْ دُونِ
النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ٨١

Maksudnya: Dan Nabi Lut juga (Kami utuskan). Ingatlah ketika ia berkata kepada kaumnya: "Patutkah kamu melakukan perbuatan yang keji, yang tidak pernah dilakukan oleh seorang pun dari penduduk alam ini sebelum kamu? "Sesungguhnya kamu mendatangi lelaki untuk memuaskan nafsu syahwat kamu dengan meninggalkan perempuan, bahkan kamu ini adalah kaum yang melampaui batas".

- **Surah asy-syu'ara': ayat 165-166**

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ١٦٥ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رُبُّكُمْ مِنْ أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ١٦٦

Maksudnya: "Patutkah kamu melakukan hubungan jenis dengan lelaki dari kalangan manusia, "Dan kamu tinggalkan apa yang diciptakan oleh Tuhan kamu untuk kamu (melakukan hubungan yang halal) dari badan isteri-isteri kamu? (Kamu orang-orang yang bersalah) bahkan kamu adalah kaum yang melampaui batas.

- **Surah an-Naml: ayat 54-55**

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفُحْشَةَ وَأَنْتُمْ تُبْصِرُونَ ٥٤ أَأَيْنَكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً ۖ مِنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ ۖ بَٰهِلُونَ ٥٥

Maksudnya: Dan Nabi Lut juga (Kami utuskan); (ingatlah peristiwanya) ketika ia berkata kepada kaumnya: "Patutkah kamu melakukan perbuatan yang keji sedang kamu nampak kejinya? "Sesungguhnya kamu mendatangi lelaki, bukan perempuan, kerana memuaskan nafsu syahwat kamu. (Perbuatan kamu itu amatlah keji) bahkan kamu kaum yang jahil (yang tidak mengetahui akan akibatnya)".

- **Surah al-Ankabut: ayat 28-29**

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفُحْشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ٢٨ أَأَيْنَكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ
وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ ۖ فَمَا كَانَ جَوَابَ قَوْمِهِ ۖ إِلَّا أَنْ قَالُوا أَتَيْنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ٢٩

Maksudnya: Dan (ingatkanlah peristiwa) Nabi Lut tatkala ia berkata kepada kaumnya: "Sesungguhnya kamu melakukan perbuatan yang keji, yang tidak pernah dilakukan oleh seorangpun dari penduduk alam ini sebelum kamu. "Patutkah kamu mendatangi orang lelaki (untuk memuaskan nafsu syahwat kamu)? Dan kamu memotong jalan lalu-lalang (untuk tujuan jahat kamu)? Dan kamu pula melakukan perbuatan yang mungkar di tempat-tempat perhimpunan kamu?"

Berdasarkan ayat-ayat di atas, jelaslah bahawa Saidina Luth alaihissalam menyeru dan menggesa kaumnya untuk meninggalkan segala amalan dan perbuatan keji tersebut, dan meminta agar kaumnya kembali bertaqwa kepada Allah s.w.t serta mengikut segala apa yang diperintahkan kepada mereka.

Metodologi Dakwah Saidina Luth Alaihissalam

Ketika menyampaikan tugas dakwah seperti yang diwahyukan oleh Allah kepada kaumnya, beberapa cara telah ditonjolkan oleh baginda Nabi alaihissalam, walaupun tiada nas dan dalil dari al-Quran secara jelas menerangkan corak dakwah baginda sebagaimana yang disebut secara *soreh* dalam kisah Saidina Nuh alaihissalam, namun setiap ayat yang datang menggambarkan keadaan dakwah itu sendiri. Antara pendekatan dakwah baginda dalam mendepani kedegilan kaumnya adalah:

1) Pendekatan dakwah dengan cara lembut/ memujuk

Seorang Nabi dan Rasul tidak akan mendiamkan diri sekiranya berhadapan dengan sebarang bentuk kemungkaran yang akan membawa kebinasaan terhadap kaumnya, begitu juga halnya dengan Saidina Luth alaihissalam, ketika menjalankan tugasnya sebagai utusan Allah, baginda menggunakan pendekatan memujuk mereka agar kembali bertaqwa kepada Allah s.w.t, sebagaimana yang digambarkan menerusi surah asy-Syu'ara' :ayat 161-163.

Selain itu, cara dakwah ini jelas kelihatan ketika kemuncak perbuatan kaumnya yang ingin memuaskan nafsu terhadap para tetamu Luth alaihissalam (malaikat-malaikat); yang datang menyerupai bentuk lelaki-lelaki, maka baginda memujuk mereka sekali lagi dengan menawarkan puteri-puterinya untuk dinikahi oleh kaum yang melampaui batas itu. Seperti Firman Allah s.w.t di dalam surah Hud: ayat 78.

قَالَ يٰٓقَوْمِ هٰؤُلَاءِ بَنَاتِي هُنَّ اَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تَحْزُونِ فِي ضَيْفِي اَلَيْسَ مِنْكُمْ رَجُلٌ ۚ رَّشِيدٌ ۝ ٧٨

Maksudnya: Nabi Lut berkata: "Wahai kaumku! Di sini ada anak-anak perempuanku mereka lebih suci bagi kamu (maka berkahwinlah dengan mereka). Oleh itu takutlah kamu kepada Allah, dan janganlah kamu memberi malu kepadaku dihadapan tetamu-tetamuku. Tidakkah ada di antara kamu seorang lelaki yang bijak berakal (yang dapat memberi nasihat)?"

Menurut Ibn Kathir: Nabi umpama seorang bapa yang menunjukkan jalan yang memberi manfaat kepada pengikutnya dunia dan akhirat³⁷⁴, justeru baginda memujuk kaumnya agar kembali kepada fitrah manusia dengan mengahwini wanita bukan dengan cara mendatangi lelaki melalui belakangnya.

2) Pendekatan dakwah dengan cara keras/ ancaman

Ketegasan dan kekerasan juga kadangkala diperlukan dalam berdakwah menyampaikan kebenaran. Setelah dipujuk dengan cara yang baik untuk kembali taat dan takut kepada Allah hinggalah dipujuk dengan menawarkan kepada golongan lelaki dari kaumnya untuk menikahi puteri-puterinya secara halal, namun ditolak oleh kaum Luth dengan angkuh, maka baginda menggunakan corak keras dan tegas dengan menempelak setiap perbuatan kaumnya yang di luar batas kewarasan manusia.

Sebagaimana dalam firman Tuhan melalui lisan Luth alaihissalam di dalam surah Hud: ayat 80:

³⁷⁴ Siti Sarawati Hj Johar dan Ishak mad Shah, Kecerdasan Emosi Ketua Dalam Elemen Tadbir Urus Insan Dari Perspektif Model Kerohanian Imam al-Ghazali, Kertas Kerja, Johor: Universiti Tun Hussein Onn Malaysia, t.ms.

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ ٨٠

Maksudnya: Nabi Lut berkata: "Kalaulah aku ada kekuatan untuk menentang kamu, atau aku dapat bertumpu ke sesuatu tempat bertahan yang kuat (dari penyokong-penyokong, tentulah aku akan membinasakan kamu)".

Begitu juga dengan ayat Surah asy-syu'ara': ayat 166, kedegilan mereka sehingga digelar dengan keras sebagai kaum yang melampaui batas.

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رُبُّكُمْ مِنْ أَنْفُسِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ١٦٦

Kaum Luth ini turut digelar dengan kaum yang jahil sebagaimana yang turun di dalam surah an-Naml: ayat 55.

أَنْتُمْ كُنْتُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً ۖ مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ بِجَهْلُونَ ٥٥

Maksudnya: Mengapakahmu mendatangi lelaki untuk (memenuhi) syahwat (mu) bukan (mendatangi) perempuan? Sesungguhnya kamu adalah kaum yang tidak mengetahui (akibat perbuatanmu).

b) Pendekatan Dakwah Nabi Muhammad s.a.w.

Kebimbangan Rasulullah s.a.w dengan kewujudan golongan homoseksual dalam kalangan umatnya jelas dinyatakan dalam sabda baginda:

"إِنَّ أَخَوْفَ مَا أَخَافُ عَلَىٰ أُمَّتِي عَمَلُ قَوْمِ لُوطٍ"

Maksudnya: Sesungguhnya antara perkara yang paling aku takuti (bimbangi) dikalangan umat aku adalah perlakuan amalan kaum Nabi Lut³⁷⁵.

Dalam menyampaikan dakwah kepada kaumnya, Rasulullah s.a.w menggunakan pendekatan yang agak tegas dan keras ketika menyatakan pendirian Baginda terhadap golongan LGBT³⁷⁶. Antaranya Rasulullah menegaskan bahawa perlakuan homoseksual seperti yang dilakukan oleh kaum Nabi Lut adalah sesuatu yang terlaknat. Sebagaimana sabda Rasulullah s.a.w:

"...لَعَنَ اللَّهُ مَنْ عَمِلَ عَمَلِ قَوْمِ لُوطٍ" قَالَهَا ثَلَاثًا.

Maksudnya: Allah melaknat mereka yang melakukan perbuatan kaum Lut. Rasulullah mengulangi lafaz ini sebanyak tiga kali³⁷⁷.

³⁷⁵ Khairul Hamimah Mohamad Jodi & Noor Hafizah Mohd Haridi, Cabaran dan Pendekatan Dakwah Golongan LGBT Satu kajian di Pertubuhan Usrah Fitrah, International Seminar On Human Development (Is-Hud'18), 22 November 2018, Academy of Islamic Studies University of Malaya.

³⁷⁶ Berita Harian, bertarikh 23 Julai 2015.

³⁷⁷ Berita Harian, bertarikh 24 Julai 2015.

Imam Ibn al-Qayyim menjelaskan bahawa Rasulullah s.a.w tidak pernah melaknat pelaku dosa besar sebanyak tiga kali berturut-turut seperti yang dilakukan kepada pelaku homoseksual ini³⁷⁸.

Selain itu juga, Rasulullah turut mengenakan hukuman yang keras terhadap mereka yang disabitkan kesalahan dengan melakukan amalan kaum Nabi Lut sebagaimana sabda baginda:

"مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلًا قَوْمِ لُوطٍ فَأَقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ".

Maksudnya: Barangsiapa yang mendapati mereka yang mengamalkan amalan kaum Nabi Lut ini maka bunuhlah si pelaku dan yang diperlakukan³⁷⁹.

Berdasarkan hadis tersebut jelaslah bahawa Rasulullah s.a.w sangat menentang perbuatan Homoseksual dengan menyatakan bahawa perbuatan yang menyerupai perbuatan kaum Nabi Lut adalah perbuatan yang terlaknat dan menegaskan bahawa pelakunya dan yang diperlakukan perlu dihukum bunuh. Oleh yang demikian, dapat disimpulkan bahawa perbuatan tersebut jelas bertentangan dengan Islam dan nilai moral manusia. Justeru, pendekatan secara tegas dan keras perlu dijalankan sekiranya pendekatan lain tidak dapat mengubah golongan ini kembali kepada fitrah semula jadi yang diciptakan Allah SWT.

3. PENDEKATAN DAKWAH DI MALAYSIA

Antara usaha dan pendekatan yang dijalankan di Malaysia dalam menyampaikan dakwah kepada golongan LGBT bagi tujuan mengajak mereka kembali kepada fitrah asal kejadian mereka adalah seperti berikut.

Pertama: Pendekatan Pembangunan Sahsiah Berteraskan Ilmu dan Pengetahuan

Pembangunan sahsiah merujuk kepada pembinaan akhlak, peribadi dan tingkah laku bagi mencapai matlamat untuk menjadikan seseorang itu bertamadun, intelek, murni dan berdaya maju³⁸⁰. Mengikut perspektif Islam, pembangunan sahsiah bukan sahaja tertumpu kepada aspek jasmani sahaja, bahkan ia merangkumi seluruh aspek rohani, naluri dan akal individu³⁸¹. Menurut Imam Ghazali, pembangunan sahsiah merangkumi keseluruhan aspek diri individu iaitu melibatkan pengetahuan agama, akidah, penghayatan al-Qur'an, adab kehidupan berkeluarga, mencari rezeki, perhubungan sesama manusia, akhlak, budi pekerti dan pembangunan jiwa serta hati³⁸².

Dalam usaha membangunkan sahsiah individu, bimbingan kerohanian berasaskan ilmu dan pengetahuan agama Islam perlu dijadikan tonggak utama. Ini kerana agama Islam yang diutuskan

³⁷⁸ JAKIM, *Kenyataan Media Jabatan Kemajuan Islam Malaysia Berhubung Kenyataan Numan Afifi dan 41 NGO*, 21 April 2019.

³⁷⁹ Sinar Harian, bertarikh 2 Jun 2019. Facebook Ebit Lew, 2 Jun 2019.

³⁸⁰ Muhammad Haikal dan Muhammad Arif, *Pemahaman Konsep Rahmah dalam Isu Masyarakat Majmuk di Malaysia: Analisis Pendirian Gerakan Dakwah IKRAM dan ISMA*, m/s 253.

³⁸¹ Ahmad Sanusi dan Mohd Yusuf, *Konsep Kerahmatan Lil Alamin dalam Hadith: Penerokaan Makna Serta Aplikasi di Malaysia*, m/s 4.

³⁸² Al-Tabrani, *al-Mu'jam al-Kabir*, Kaherah: Maktabah Ibn Taimiyyah, t.t, j. 2, m/s 123.

kepada Rasulullah s.a.w untuk disampaikan kepada umatnya merupakan rahmat bagi sekalian alam. Konsep Islam sebagai Rahmatan lil 'Alamin ini bersumberkan firman Allah:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ١٠٧

Maksudnya: Dan tiadalah Kami mengutuskan engkau (wahai Muhammad), melainkan untuk menjadi rahmat bagi sekalian alam (Surah al-Anbiya': ayat 107).

Antara pihak yang menggunakan pendekatan ini dalam dakwah mereka adalah seperti:-

1-Pertubuhan Usrah Fitrah yang merupakan sebuah badan NGO yang bergerak bebas menumpukan usaha dalam amal kebajikan dan mendapat bimbingan dari Majlis Agama Islam, Klang. Pertubuhan ini mengfokuskan kepada pembangunan masyarakat komuniti terpinggir termasuk golongan LGBT dengan memberi penekanan dalam aspek pemulihan dan pendidikan kepada mereka khususnya pengetahuan tentang ilmu agama. Pertubuhan ini juga menjalankan kerja-kerja dakwah secara santai dengan menumpukan kepada dakwah bil hal (perbuatan) dan bil lisan (komunikasi) dalam menyantuni golongan ini, di samping menjalankan aktiviti usrah dan program secara berkala sesuai dengan konsep yang mereka terapkan iaitu konsep kekeluargaan dan kembali kepada fitrah iaitu hakikat sebagai umat Islam yang patuh terhadap perintah Allah SWT dan Rasulullah SAW serta meninggalkan segala laranganNya³⁸³.

2-Pertubuhan Amal Firdausi (PAFI) membantu golongan LGBT yang ingin berhijrah melalui pendidikan kerohanian dan agama yang dijalankan oleh pihak mereka. Pelbagai program yang dijalankan seperti usrah, kerja amal, ceramah kelompok, luahan kumpulan dan program kesedaran keagamaan dalam usaha mendekati golongan ini seterusnya membimbing mereka dalam aspek keagamaan. Menjadikan Masjid Jamek Kuala Lumpur sebagai pusat operasi utama, PAFI merupakan platform permulaan untuk golongan LGBT berubah ke arah yang lebih baik berlandaskan Islam dengan dibantu JAKIM, Jabatan Agama Wilayah Persekutuan (JAWI) dan Majlis Agama Islam Selangor (MAIS)³⁸⁴.

3-Pihak JAKIM melalui program Mukhayyam telah memperkenalkan modul bimbingan, sokongan dan pemulihan yang menumpukan usaha memulihkan golongan LGBT selain bertujuan mendedahkan mereka kepada program keagamaan dan rekreasi. Program rawatan dan pemulihan (I'laj Wa Syifa') yang berbentuk perkhemahan tiga hari dua malam itu diadakan sebanyak lapan kali setahun, dan membabitkan kerjasama antara JAKIM dan Jabatan Agama Islam Negeri (JAIN). Aktiviti pengisian rohani seperti kelas Fardu Ain, kelas bacaan al-Qur'an, program penghayatan Islam dan ceramah motivasi diri menjadi asas utama program tersebut³⁸⁵. Program yang dijalankan ini merupakan inisiatif untuk membantu golongan ini menjalani kehidupan yang selari dengan tuntutan syariat. Walaupun JAKIM berpendirian tidak bersetuju dengan perlakuan LGBT, namun jabatan ini tidak menafikan hak pelaku untuk dibimbing dan dinasihati dengan menggunakan pendekatan berhikmah dan rahmah. Pendirian ini selari dengan prinsip Maqasid Syariah yang mementingkan penjagaan keturunan, supaya keluarga yang dibina berasaskan

³⁸³ Ahmad Sanusi dan Mohd Yusuf, *Konsep Kerahmatan Lil Alamin dalam Hadith: Penerokaan Makna Serta Aplikasi di Malaysia*, m/s 4.

³⁸⁴ Astro Awani, bertarikh 21 September 2018.

³⁸⁵ Sinar Harian, bertarikh 10 Mac 2019.

konsep asas keluarga iaitu di antara lelaki dan perempuan. Di samping itu, pendekatan JAKIM ini juga selari dengan pendekatan Rahmatan lil 'Alamin yang merupakan dasar kerajaan hari ini ³⁸⁶.

Kedua: Pendekatan Secara Berhikmah Dan Lemah Lembut

Manhaj lembut dan berhemah dalam menyampaikan intipati dakwah merupakan salah satu dari konsep *rahmah*. Ada ketika dakwah perlu dilakukan secara berhikmah dengan menggunakan uslub yang lembut dan lunak. Metode dakwah ini terakam dalam firman Allah dimana al-Qur'an menyebut bahawa antara faktor dakwah Nabi s.a.w diterima adalah kerana sikap rahmah, toleran dan penuh hikmah sebagaimana firmanNya:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ... ١٥٩

Maksudnya: Maka dengan sebab rahmat (yang melimpah-limpah) dari Allah (kepadamu wahai Muhammad), engkau telah bersikap lemah-lembut kepada mereka (sahabat-sahabat dan pengikutmu), dan kalaulah engkau bersikap kasar lagi keras hati, tentulah mereka lari dari kelilingmu. Oleh itu maafkanlah mereka (mengenai kesalahan yang mereka lakukan terhadapmu), dan pohonkanlah ampun bagi mereka, dan juga bermesyuaratlah dengan mereka dalam urusan (peperangan dan hal-hal keduniaan) itu (Surah Ali 'Imran: Ayat 159).

Berlembut pada tempat yang memerlukan kelembutan adalah bukti kebijaksanaan pendakwah. Pendekatan ini bukan sahaja mampu menarik golongan sasaran untuk mendengar dakwah yang disampaikan bahkan kaedah ini mampu menyuntik dan membuka hati mereka untuk menerima dakwah tersebut.

Pendekatan menggunakan uslub ini dizahirkan melalui firman Allah SWT kepada nabi Musa a.s dan nabi Harun a.s ketika mereka diperintahkan menyeru Fir'aun kepada agama Allah:

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ٤٣ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لِّعَلَّهُ يَنْتَذِرُ ٤٤ أَوْ يَخْشَىٰ ٤٤

Maksudnya: "Pergilah kamu berdua kepada Firaun, Sesungguhnya ia telah melampaui batas dalam kekufurannya. Kemudian hendaklah kamu berkata kepadaNya, dengan kata-kata Yang lemah-lembut, semoga ia beringat atau takut" (Surah Thoha: 43 – 44).

Menjadikan media sosial seperti *Instagram* sebagai medium untuk menyampaikan dakwah, pendakwah bebas Ustaz Ebit Lew dilihat menggunakan pendekatan lembut dan berhemah dalam usahanya menyampaikan dakwah terhadap golongan LGBT. Beliau dilihat mendekati golongan 'mak nyah' di sekitar ibu negara untuk menyampaikan dakwah kepada mereka³⁸⁷. Selain itu, beliau juga turut menjalankan program 'Door to door Ebit Lew' untuk mendekati golongan LGBT. Dalam usaha dakwah tersebut, beliau juga dilihat menggunakan pendekatan Mujadalah (bersoal-jawab) dan Muhawarah (berdialog) ketika menziarahi dan menyantuni golongan LGBT. Dakwah yang dilakukan beliau dilihat bertepatan dengan kehendak masa kini, di mana pendekatan 'turun padang' merupakan suatu keperluan agar perlaksanaan dakwah kepada golongan sasaran berhasil dicapai.

³⁸⁶ MyMetro, bertarikh 3 September 2018.

³⁸⁷ Instagram Ebit Lew, 6 & 9 Ogos 2018.

Ketiga: Pendekatan Ketegasan Dan Kekerasan

Pendekatan bertegas dalam menyampaikan dakwah juga merupakan salah satu dari konsep *rahmah*. Menurut Muhammad Haikal dan Muhammad Arif ketika mengulas pendekatan ISMA terhadap konsep *rahmah*, menyatakan bahawa bersikap tegas terhadap golongan liberal dan bukan Muslim yang memusuhi Islam perlu dipraktikkan demi menjaga kesucian aqidah umat Islam daripada dirosakkan atau dipengaruhi oleh golongan-golongan tersebut³⁸⁸. Tambahan lagi, adalah kurang tepat sekiranya konsep *rahmah* hanya tertumpu kepada sifat belas kasih dan toleransi Rasulullah s.a.w sahaja, sedangkan ketegasan Rasulullah s.a.w terhadap Muslim dan Non-Muslim juga adalah *rahmah* buat mereka³⁸⁹. Pendekatan ketegasan sebagai konsep *rahmah* selari dengan hadis nabi s.a.w ketika mendengar ancaman dari Abu Jahal yang menyeru Qurasyh untuk memusuhi Islam sebagaimana berikut:

وَالَّذِي نَفْسِي بِيَدِهِ، لَأَقْتُلَنَّكُمْ، وَلَأَصْلَبَنَّكُمْ، وَلَأَهْدِيَنَّكُمْ، وَهُمْ كَارِهُونَ، إِنِّي رَحِمْتُ، بَعَثَنِي اللَّهُ عَزَّ وَجَلَّ، وَلَا يَتَوَفَّانِي حَتَّى يُظْهَرَ اللَّهُ دِينَهُ

Maksudnya: Dan demi nyawaku yang berada ditanganNya, aku akan memerangi mereka, menyalib mereka, dan memberi hidayah kepada mereka sekalipun mereka dalam keadaan yang membenci. Sesungguhnya aku adalah rahmah yang diutuskan oleh Allah, dan Allah tidak akan mematikan aku sehinggalah Allah memenangkan agamanya³⁹⁰.

Berdasarkan kepada hadis tersebut jelas dinyatakan bahawa sekalipun mengisytiharkan ketegasan dalam memerangi kafir dan Jahiliah, Rasulullah s.a.w masih menyifatkan diri Baginda sebagai seorang yang *rahmah*. Oleh yang demikian, dapat disimpulkan bahawa ketegasan Baginda dalam menyebarkan iman dan Islam adalah rahmah yang paling besar³⁹¹.

Pendekatan tegas dengan menyatakan bahawa Kerajaan Pusat menolak amalan LGBT di negara ini diungkapkan Perdana Menteri Tun Dr Mahathri Mohamad ketika mengulas permintaan Suruhanjaya Hak Asasi Manusia (SUHAKAM) supaya kerajaan mengiktiraf golongan tersebut. Beliau turut menegaskan bahawa konsep kekeluargaan perlu kekal sebagai pasangan lelaki dan wanita yang berkahwin, mempunyai anak, termasuk anak angkat³⁹². Kenyataan tersebut disokong Naib Presiden Amanah Datuk Mahfuz Omar, yang menyatakan bahawa tiada tempat untuk menerima dan mengiktiraf budaya LGBT di Malaysia serta kerajaan menolak pengamalan dan budaya LGBT dalam negara ini. Tambah beliau lagi, penolakan budaya LGBT adalah kerana budaya ini bertentangan dengan agama, budaya dan nilai diri³⁹³.

Pendekatan ketegasan dan kekerasan untuk menolak amalan budaya songsang ini juga dijalankan melalui penguatkuasaan undang-undang. Sebagaimana yang diketahui, Malaysia memperuntukkan beberapa undang-undang untuk mengekang budaya songsang LGBT, antaranya ialah Seksyen 377A Kanun Keseksan yang memperuntukkan kesalahan menjalin hubungan seks luar tabii seperti liwat dan seks oral. Selain itu, terdapat Enakmen Jenayah Syariah di negeri yang berasaskan prinsip kedudukan undang-undang Persekutuan melangkaui undang-undang negeri di mana ia memperuntukkan kesalahan lelaki berpakaian seperti atau menyerupai wanita dan kesalahan musahaqah. Pendekatan kekerasan melalui undang-undang seperti perlaksanaan

³⁸⁸ Berita Harian Online, bertarikh 18 Ogos 2018.

³⁸⁹ Projek Geran Penyelidikan USIM bertajuk Pembinaan piawaian dan garis panduan pengambilan upah terhadap aktiviti keagamaan di Malaysia (PPPI/FSU/0217/051000/11518)

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hukuman sebat yang dijalankan kerajaan Terengganu dalam mengekang perlakuan LGBT wajar dipuji. Ketegasan ini ditunjukkan melalui pelaksanaan hukuman sebatan terhadap pasangan lesbian di Mahkamah Tinggi Syariah Kuala Terengganu. Pelaksanaan hukuman ini membuktikan pihak berkuasa negeri tersebut serius melaksanakan undang-undang bagi membendung amalan LGBT serta pergaulan bebas secara lebih tegas disamping bertujuan mendidik anak muda mengenai kesalahan amalan tersebut³⁹⁴.

4. KEBERKESANAN METODE DAKWAH TERHADAP GOLONGAN LGBT

Berdasarkan metode dakwah yang dijelaskan sebelum ini, terdapat beberapa pendekatan yang mampu memberi kesan kepada sebahagian daripada golongan LGBT ini serta mampu menarik mereka untuk kembali kepada fitrah asal kejadian yang dicipta Allah kepada mereka. Antara pendekatan tersebut adalah:

1-Pendekatan dakwah secara lemah lembut dan berhemah yang digunakan Ebit Lew telah menarik hati sebahagian dari golongan LGBT untuk kembali kepada fitrah dan berhijrah kepada jalan Allah. Pendekatan dakwah secara berhikmah dan bersahabat dilihat merupakan antara salah satu uslub berkesan yang mampu membuka hati golongan ini untuk menerima dakwah yang disampaikan. Seperti yang dinyatakan dalam laman sosial miliknya, terdapat individu yang sebelum ini terlibat dalam budaya LGBT telah kembali ke pangkal jalan di samping telah membantu rakan-rakannya yang lain untuk sama-sama berhijrah ke jalan yang lebih diredhai Allah³⁹⁵.

2-Program Mukhayyam yang dijalankan oleh pihak JAKIM melalui pendekatan berteraskan ilmu dan pengetahuan dilihat memberi impak yang berkesan dalam membantu golongan ini untuk menghayati semula asas agama seperti solat dan fardhu ain, menginsafi semula tentang tanggungjawab diri kepada Allah SWT dan sesama manusia, serta membina keyakinan diri untuk menjalani kehidupan yang lebih sejahtera. Tambahan pula terdapat beberapa NGO Hijrah seperti Hijrah Republique, Islah Movement, Usrah Iqrah, Persatuan Insaf Pahang, Usrah Fitrah, Pertubuhan Insan Permata Disayangi, My Hijrah My Adventure dan Kifahuna Jemaa yang juga terlibat membantu golongan ini untuk berhijrah. NGO-NGO ini juga merupakan para peserta yang pernah menyertai program Mukhayyam yang dianjurkan oleh JAKIM dengan kerjasama Jabatan Agama Islam Negeri-Negeri, dan kini bergerak secara proaktif untuk membimbing rakan mereka daripada komuniti LGBT, bagi mendapatkan bimbingan daripada sudut spiritual seperti kelas pengajian Al-Qur'an, usrah dan majlis ilmu (JAKIM, April 2019). Selain itu juga, rekod di Jabatan Kemajuan Islam Malaysia (JAKIM) dan Jabatan Agama Islam Wilayah Persekutuan (JAWI) menunjukkan lebih 3,000 individu, termasuk golongan mak nyah, lesbian, gay dan biseksual berjaya dibimbing untuk kembali ke pangkal jalan³⁹⁶.

KESIMPULAN

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³⁹⁶ أخرجه النسائي في سننه 2/6 برقم 3086، والحاكم في المستدرک 76/2، وصححه الألباني.

Penyebaran ideologi atas dasar memperjuangkan hak kebebasan individu yang dibawa oleh golongan LGBT (Lesbian, gay, biseksual, dan transgender) bertentangan dengan moral, nilai ajaran Islam dan Perlembagaan Malaysia. Dalam usaha mengajak golongan ini kembali kepada fitrah, Al-Qur'an dan Sunnah merakamkan metode dakwah yang digunakan oleh para nabi khususnya Nabi Lut alaihissalam kepada kaumnya. Metode yang digunakan para nabi terdahulu menjadi asas rujukan kepada pendakwah dalam menyampaikan dakwah mereka. Pendekatan dakwah berasaskan konsep *rahmah* digunakan di Malaysia bagi membimbing golongan LGBT kembali kepada ajaran Islam. Antara pendekatan dakwah yang digunakan ialah mementingkan pembangunan sahsiah individu berteraskan ilmu dan pengetahuan Islam melalui program bimbingan yang dianjurkan badan kerajaan dan NGO yang berkaitan. Selain itu, pendekatan secara berhikmah dan lemah lembut digunakan di samping pendekatan secara tegas melalui penguatkuasaan undang-undang. Pendekatan pembangunan sahsiah berteraskan ilmu dan pengetahuan serta kaedah dakwah secara berhikmah dan lemah lembut dilihat memberi kesan positif dalam menarik golongan LGBT tersebut untuk mendengar dakwah yang disampaikan seterusnya membuka hati mereka untuk berhijrah dan kembali ke pangkal jalan. Di samping itu, pendekatan ketegasan dan kekerasan melalui penguatkuasaan undang-undang yang dijalankan di Malaysia juga dilihat berkesan dalam membendung perlakuan songsang LGBT. Pendekatan ini bukanlah bertujuan untuk menzalimi dan bertindak kejam terhadap pelaku, malahan ia bertujuan mendidik mereka untuk kembali kepada ajaran Islam yang sebenar.

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Konsep Rahmat Terhadap Alam Sekitar Menurut Perspektif Pentafsiran *Al-Ra'yi*

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ABSTRAK

Rahmat terhadap alam sekitar adalah antara agenda pensyariat Islam yang terkandung di dalam *al-Qur'an al-Karim*. Pentafsiran *al-ra'yi* dapat membantu menambahkan lagi kefahaman tentang keperluan semasa dan penekanan ilmu tambahan dalam isu pemeliharaan alam sekitar. Konsep rahmat terhadap alam sekitar dikeluarkan daripada dua wacana pentafsiran iaitu perspektif Rashid Rida (w.1935M.) dan Syed Qutb (w.1966M.). Kajian ini penting dalam menghasilkan sebuah konsep rahmat menurut pandangan *mufassirin* di luar kerangka pentafsiran *al-ma'thur*. Konsep yang terhasil membuktikan penghayatan serius para sarjana wahyu dalam mempertahankan alam sekitar. Kajian ini mengaplikasikan kaedah deduktif bagi mendapatkan ayat-ayat berhubung alam sekitar dan fakta-fakta yang bersesuaian daripada bahan pentafsiran *al-ra'yi*. Kaedah deskriptif pula diaplikasikan bagi menghuraikan data-data dan selanjutnya dianalisis bagi mendapatkan konsep rahmat terhadap alam sekitar. Dapatan kajian menunjukkan terdapat ayat yang mengandungi mesej rahmat terhadap alam sekitar. Pentafsiran *al-ra'yi* berkeadaan bersepakat mengutarakan kewajipan semua pihak memelihara alam sekitar. Beberapa cadangan kaedah penjagaan yang bersifat globalisasi juga turut dinyatakan dalam pentafsiran. Meskipun para *mufassirin* berbeza latar belakang dan zaman namun mereka bersama-sama meraikan ilmu kesedaran tentang alam sekitar. Rumusan terpenting ialah setiap tafsiran ayat dalam kerangka rahmat adalah mengandungi penghayatan wahyu yang selari dengan perjuangan alam sekitar. Kefahaman *al-ra'yi* ini juga membuktikan bahawa para sarjana Islam berfikiran luas dan mencetuskan konsep yang positif dalam isu manusia sejagat.

Kata Kunci: konsep, rahmat, alam sekitar, pentafsiran, *al-ra'yi*

PENDAHULUAN

Alam sekitar adalah suatu istilah yang berkait rapat dengan bumi yang menjadi petempatan manusia. *Encyclopedia Britannica* mendefinisikan alam sekitar diertikan sebagai medan yang menyumbang kepada faktor fizikal, kimia dan biotik terhadap organisma atau komuniti ekologi sehingga menatijahkan bentuk dan kelangsungan kehidupan (McIntenry, 1997). Penjagaan terhadap bumi atau alam sekitar ada dinyatakan dalam *al-Qur'an al-Karim*. Ini membuktikan isu

alam sekitar termasuk dalam agenda pensyariaan Islam berdasarkan beberapa keadaan ayat dan arahan yang diberikan Allah s.w.t. kepada manusia selaku pemegang amanah.

Penjagaan terhadap alam sekitar dapat direalisasikan menerusi pelaksanaan rahmat. Allah s.w.t. telah menegaskan misi perutusan Rasulullah s.a.w.:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ١٠٧

Maksudnya: Dan tiadalah Kami mengutuskan engkau (wahai Muhammad), melainkan untuk menjadi rahmat bagi sekalian alam.

(al-Quran, *Surah al-Anbiya'* 21:107)

Rahmat merupakan kalimah yang membawa makna kebaikan yang menyenangkan (Ibn Manzur, 1999). Apabila rahmat dibicarakan sebagai satu konsep, ia membawa kepada pengertian konsep belas kasihan yang khusus dan ada yang bersifat umum bergantung kepada tindakan kebaikan yang ingin dilaksanakan (al-Asfahani, 2009). Ia tidak bersifat mutlak kerana kebaikan yang hendak dilakukan perlu mengambil kira beberapa etika syariat.

Para *mufasssir* berbeza pandangan tentang kalimah *al-'alamin* yang merupakan sasaran rahmat dalam nas ayat 107 *Surah al-Anbiya'*. Terdapat pendapat yang mentafsirkan bahawa ia merujuk kepada ahli iman iaitu komuniti Muslim dan terdapat pendapat yang memasukkan golongan Non Muslim sebagai sasaran rahmat (al-Tabari, 2005).

Wahbah al-Zuhaili (1999) menghuraikan makna rahmat dari segi terminologi adalah bermaksud perutusan Rasulullah s.a.w. terhadap seluruh manusia dan jin hingga tercapai kesejahteraan kehidupan yang sebenar. Justeru, alam sekitar adalah medan kehidupan yang perlu dihubungkan dengan rahmat kerana memberi implikasi langsung kepada manusia khususnya. Imam al-Tabari (2005) mengaitkan sasaran rahmat Islam adalah kepada setiap yang telah diciptakan Allah s.w.t. maka alam sekitar atau petempatan bumi merupakan sebahagian daripada hal ini.

Rasulullah s.a.w. selaku pelaksana rahmat telah menunjukkan beberapa pedoman rahmat terhadap alam sekitar. Baginda ada menyentuh tentang kebaikan penanaman pokok mengikut ajaran agama. Hadis ini secara tidak langsung menyumbang kepada kestabilan ekosistem. Sabda Rasulullah s.a.w.:

مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا إِلَّا كَانَ لَهُ أَكْلٌ مِنْهُ لَهُ صَدَقَةٌ وَمَا سُرِقَ مِنْهُ لَهُ صَدَقَةٌ وَمَا أَكَلَتِ الطَّيْرُ فَهُوَ لَهُ صَدَقَةٌ وَلَا يَزُرُّهُ أَحَدٌ إِلَّا كَانَ لَهُ صَدَقَةٌ

Maksudnya: Rasulullah s.a.w. bersabda: Tidaklah seorang muslim menanam suatu pohon melainkan apa yang dimakan dari tanaman itu sebagai sedekah

baginya dan apa yang dicuri dari tanaman tersebut sebagai sedekah baginya dan tidaklah kepunyaan seorang itu dikurangi melainkan menjadi sedekah baginya.

(*Sahih Muslim*, no.1552)

Sabda Rasulullah s.a.w.:

إِنْ قَامَتِ السَّاعَةُ وَفِي يَدِ أَحَدِكُمْ فَسِيلَةٌ، فَإِنْ اسْتَطَاعَ أَنْ لَا تَقُومَ حَتَّى يَغْرِسَهَا فَلْيَغْرِسْهَا

Maksudnya: Rasulullah s.a.w. bersabda: Jika tiba Hari Kiamat sedangkan di tangan kamu ada benih dan mampu di tanam sebelum datangnya Hari Kiamat, makan hendaklah kamu tanamnya.

(*Musnad al-Imam Ahmad*, no. 12902)

Sungai merupakan antara keindahan alam sekitar yang perlu dipelihara manusia. Terdapat hadith sahih riwayat Imam Ahmad yang membicarakan tentang tegahan berlebihan menggunakan air sungai meskipun untuk tujuan wuduk. Justeru, hadith tersebut dapat dijadikan iktibar tentang keperluan mengambil berat sebarang isu yang dapat mengurangkan kemurnian sungai atau pencemaran sungai. Demikian juga terdapat hadith sahih riwayat Imam al-Bukhari tentang balasan baik terhadap individu yang membuang halangan di jalan laluan masyarakat. Hadith tersebut dapat dijadikan iktibar tentang keperluan memelihara lapangan bumi daripada sebarang unsur yang membahayakan.

METODOLOGI

Artikel ini mengaplikasikan kaedah deduktif bagi mendapatkan ayat-ayat berhubung alam sekitar dan fakta-fakta yang bersesuaian daripada bahan pentafsiran *al-ra'yi*. Kaedah deskriptif pula diaplikasikan bagi menghuraikan data-data dan selanjutnya dianalisis bagi mendapatkan konsep rahmat terhadap alam sekitar.

DAPATAN/ANALISIS/PERBINCANGAN:

PENTAFSIRAN *AL-RA'YI* TERHADAP AYAT ALAM SEKITAR

Pentafsiran *al-ra'yi* bermaksud pentafsiran al-Quran yang mengaplikasikan penerangan makna ayat dengan menggunakan ijihad yang tersendiri (al-Qattan, 2000). Pendekatan ini membuka jalan kepada pentafsiran yang menyentuh isu semasa seperti alam sekitar. Kemunculan pentafsiran *al-ra'yi* di era moden adalah fenomena yang wajar dan perlu dilaksanakan sejajar dengan beberapa nas al-Quran yang mengisyaratkan bahawa terdapat pelbagai pengetahuan ilmu di dalamnya (Nurkholis, 2006).

Antara kitab pentafsiran *al-ra'yi* di era moden ialah *Tafsir al-Manar* dan *Tafsir fi Zilal al-Quran*. *Tafsir al-Manar* atau nama lengkapnya *Tafsir al-Qur'an al-Hakim* merupakan kitab tafsir moden yang menghimpun riwayat-riwayat yang sahih dan pandangan akal yang logik dalam menjelaskan hikmah-hikmah syariah serta sunnatullah yang berlaku terhadap manusia. Kitab ini telah disusun Rashid Rida (w.1935M.) hasil daripada pengajian dan persahabatannya bersama ulama reformis tersohor, Muhamamad 'Abduh (w.1905M.).

Al-Qattan (2000) menyatakan bahawa *Tafsir fi Zilal al-Quran* karangan Sayyid Qutb termasuk dalam senarai kitab tafsir moden yang mahsyur. Pengarangnya, Sayyid Qutb (w.1966M.), merupakan pemimpin gerakan Ikhwan al-Muslimin dan tokoh tafsir moden yang disegani di Mesir pada era 50-an. Pengalaman sebagai sasterawan, ahli politik dan penglibatan dalam gerakan Islam seperti al-Ikhwan al-Muslimun banyak membantu kreativiti beliau dalam menghasilkan penulisan yang unik dan bersifat semasa.

Menerusi artikel ini, konsep rahmat terhadap alam sekitar dikeluarkan daripada dua wacana pentafsiran iaitu perspektif Rashid Rida (w.1935M.) dan Syed Qutb (w.1966M.) dalam skop ayat-ayat penjagaan alam sekitar. Menurut penelitian 'Imaaduddin dan Noor Shakirah (2016), ayat-ayat yang dinilai mempunyai hubungan langsung dengan penjagaan alam sekitar ialah ayat 11, 60 dan 205 *Surah al-Baqarah*, ayat 64 *Surah al-Maidah*, ayat 56, 74, 85 dan 142 *Surah al-A'raf*, ayat 51 dan 85 *Surah Hud*, ayat 37 *Surah al-Isra'*, ayat 183 *Surah al-Shu'ara'*, ayat 77 *Surah al-Qasas*, ayat 36 *Surah al-'Ankabut* dan ayat 18 *Surah Luqman*.

Rashid Rida (w.1935M.) dan Syed Qutb (w.1966M.) mengemukakan pentafsiran *al-ra'yi* dengan cara mengulas berlandaskan idealisme tersendiri tanpa terikat dengan nas *ma'thur*. Ini disebabkan ayat-ayat penjagaan alam sekitar dalam bentuk ayat-ayat *am'* (umum) dan tidak bersifat *qath'i al-dalalah* iaitu ayat yang mengandungi perintah syariat utama yang memerlukan huraian nas atau kaedah *istinbat* (pengeluaran hukum fiqh).

Pentafsiran *al-ra'yi* membantu keberadaan wahyu di era moden. Huraian *mufassir* selagi tidak terkeluar daripada maksud al-Quran dapat menunjukkan keluasan dan sifat global Islam yang menyentuh kepentingan sejagat seperti lapangan ilmu perubatan, sains, astronomi dan isu alam sekitar. Pihak Barat sering menentang isu alam sekitar ini. Dalam pada itu, nas al-Quran yang difahami *mufassir* juga tidak ketinggalan dalam memperjuangkan isu yang sama. Perspektif pentafsiran Rashid Rida (w.1935M.) dan Syed Qutb (w.1966M.) adalah mewakili ilmunan tafsir terutama di era moden dalam menampilkan seruan dan mesej rahmat terhadap alam sekitar khususnya mengikut acuan minda Islam.

KONSEP RAHMAT TERHADAP ALAM SEKITAR

Al-Quran al-Karim selaku kitab agung banyak memperkatakan tuntutan kehidupan termasuk rahmat terhadap alam sekitar. Tuntutan ini terkandung pada ayat-ayat umum supaya manusia dapat menterjemahkan tuntutannya mengikut keadaan zaman. Tiada ayat-ayat al-Quran bersifat secara langsung menyentuh tentang larangan mencemar sungai, memotong pokok, pengawalan

asap dan sebagainya. Ini kerana al-Quran diturunkan dengan sifat yang akan bersesuaian sepanjang zaman tanpa memerlukan pengkhususan tema melainkan pada ayat dasar syariat seperti tauhid dan ibadat.

Melalui pentafsiran Rashid Rida dan Syed Qutb, beberapa konsep rahmat alam sekitar dikeluarkan hasil daripada pemahaman mereka terhadap ayat-ayat yang mempunyai jalinan tersebut. Antara konsep yang terhasil ialah:

Memelihara Keseluruhan Bumi Selaku Medium Utama Alam Sekitar

Rashid Rida dan Syed Qutb masing-masing menterjemahkan huraian makna *al-ardh* (الأرض) sebagai bumi. Kalimah ini juga bersangkutan dengan alam sekitar yang berkait rapat dengan bumi. Dalam ayat-ayat penjagaan alam sekitar, mereka tidak mengkhususkan perspektif bahawa bumi yang perlu diawasi hanyalah bumi yang menjadi petempatan umat Islam. Bahkan digunakan kalimah bumi yang umum. Dapat difahami keseluruhan bumi termasuk dalam tuntutan rahmat yang diperjuangkan Islam.

Syed Qutb menjelaskan manusia dijadikan daripada unsur bumi. Kemudian Allah s.w.t. menyerahkan keseluruhan bumi untuk dibangunkan dengan cara yang dikehendaki-Nya (2005:4:1910).

Memanfaatkan Khazanah Alam

Bumi ini mengandungi manfaat yang telah ditentukan Allah s.w.t. Rashid Rida menyeru manusia jangan melakukan kerosakan terhadap anugerah khas kepada manusia ini (1999:8:406). Di samping itu, Rashid Rida memaparkan dalam pentafsiran ayat 56 *Surah al-A'raf* tentang rahmat alam yang dikurniakan kepada manusia seperti daratan tempatan tinggal, sumber makanan dan air. Selanjutnya beliau mengungkapkan sesiapa yang melaksanakan kebaikan pasti akan mendapat kebaikan hidup yang dijanjikan Tuhan (*Ibid.*,:407).

Menerusi pentafsiran ayat 61 *Surah Hud*, beliau menjelaskan bahawa keadaan bumi sebagai medan kemakmuran. Manusia bebas untuk mengusahakan pertanian, industri dan pembinaan yang berfaedah asalkan tidak mendatangkan kerosakan (*Ibid.*,:12:95).

Memahami Peranan Selaku Khalifah Atau Pemegang Amanah

Rashid Rida menyatakan bahawa manusia adalah tuan muka bumi. Buruk dan baik bergantung kepada mereka (*Ibid.*,:8:407). Mereka yang dimaksudkan daripada warga manusia yang beriman dan yang tidak beriman. Rashid Rida dan Syed Qutb sama-sama menekankan peranan manusia adalah sebagai khalifah untuk membangunkan dan menguasai bumi dengan amanah daripada Allah s.w.t. Amanah yang tidak wajar dilupakan ialah berpegang kepada tauhid, ibadat dan melakukan kebaikan di muka bumi. Menerusi pentafsiran ayat 74 *Surah al-A'raf* tersebut, Rashid

Rida lebih cenderung memfokuskan peranan muslim sebagai khalifah berbanding bukan Islam dalam mencetuskan rahmat.

Menjauhi Sebarang Kerosakan

Islah bererti usaha untuk mengatasi kerosakan. Kalimah ini berasal dari kata dasar "*salah*" yang dapat diertikan dengan baik, usaha atau pendamaian (Ibn Manzur, 1999). *Fasad* pula bererti sesuatu yang bertentangan dengan *islah*. Ia dapat diertikan dengan pelbagai perbuatan buruk yang menggugurkan kebaikan atau manfaat pihak lain. Menurut Sibawaih, *fasad* adalah suatu istilah yang berkait rapat dengan perbuatan menghancurkan sesuatu kelompok yang sudah tersusun baik (*Ibid.*).

Allah s.w.t. melarang melakukan kerosakan dengan ungkapan tegahan (*al-nahy*) secara langsung seperti "لا تفسدوا في الأرض" dan "ولا تبغ الفساد في الأرض". Sebagai contoh firman-Nya:

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ١١

Maksudnya: Dan apabila dikatakan kepada mereka: Janganlah kamu membuat bencana dan kerosakan di muka bumi, mereka menjawab: Sesungguhnya kami orang-orang yang hanya membuat kebaikan."

(al-Quran, *Surah al-Baqarah*. 2:11)

Firman Allah s.w.t.:

وَأَتَّبِعْ فِيمَا أَتَىكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ٧٧

Maksudnya: Dan tuntutlah dengan harta kekayaan yang telah dikurniakan Allah kepadamu akan pahala dan kebahagiaan hari akhirat dan janganlah engkau melupakan bahagianmu (keperluan dan bekalanmu) dari dunia dan berbuat baiklah (kepada hamba-hamba Allah) sebagaimana Allah berbuat baik kepadamu (dengan pemberian nikmatNya yang melimpah-limpah) dan janganlah engkau melakukan kerosakan di muka bumi; sesungguhnya Allah tidak suka kepada orang-orang yang berbuat kerosakan.

(al-Quran, *Surah al-Qasas*. 28:77)

Rahmat atau kebaikan akan tercetus menerusi sentimen mahu menjauhi sebarang kerosakan. Menerusi pentafsiran ayat 11 *Surah al-Baqarah*, Syed Qutb menempelak golongan munafik yang terkenal melakukan gemar kerosakan tanpa rasa bersalah (2005:1:44). Mereka angkuh melakukan kerosakan terhadap pihak yang bertentangan pemikiran sebagai mana tabiat kelompok Yahudi. Dalam pentafsiran ayat 64 *Surah al-Maidah*, Yahudi dinyatakan mempunyai tabiat suka melakukan kerosakan menerusi peperangan (*Ibid.*:2:927). Berpunca daripada

dendam dan berpegang kepada kejahatan, Syed Qutb menyatakan manusia sanggup mengeksploitasi kepintaran untuk mencetuskan kerosakan yang seterusnya memberi kesan negatif kepada bumi ini. Lantaran inilah Allah s.w.t. tidak menyukai golongan perosak tersebut (*Ibid.*,1:205).

Rashid Rida lebih memerincikan kerosakan dalam pentafsirannya. Ini dapat dilihat seperti dalam pentafsiran ayat 205 *Surah al-Baqarah*, ayat 64 *Surah al-Maidah*, ayat 56 dan ayat 85 *Surah al-A'raf* dan ayat 85 *Surah Hud*. Konsep rahmat terhadap alam sekitar dapat dilakukan secara serius menerusi menjauhi sebarang bentuk kerosakan iaitu:

- a) Perbuatan suka merosakkan harta awam.
- b) Serangan musuh yang membinasakan kemudahan manusia.
- c) Menghancurkan perolehan buah-buahan.
- d) Menghancurkan industri pertanian.
- e) Menghancurkan industri ternakan.
- f) Tidak menghargai golongan peneraju tamadun dan rakyat pedalaman.
- g) Mempengaruhi pihak lain melakukan kerosakan.
- h) Merosakkan gaya fikir dan kemasyarakatan yang positif.
- i) Memusnahkan masyarakat dengan pentadbiran yang zalim.
- j) Merosakkan petempatan manusia.
- k) Memotong pokok.
- l) Membinasakan saliran sungai.

Rashid Rida menegaskan alam ini telah dijadikan Allah s.w.t dengan sistem terbaik (1999:8:464). Justeru, sebarang kerosakan sememangnya memberi implikasi langsung pada muka bumi atau alam sekitar termasuk manusia itu sendiri.

RUMUSAN

Rashid Rida dan Syed Qutb adalah tokoh *mufassir* yang hidup di era moden tatkala dunia sudah dihipit dengan pelbagai isu alam sekitar. Perspektif mereka dapat memperlihatkan resolusi al-Quran terhadap isu ini dengan lebih dekat berbanding *mufassir* silam dalam aliran *ma'thur*. Antara rumusan yang dicapai ialah:

- a) Konsep rahmat terhadap alam sekitar dapat dijalankan menerusi aktiviti memelihara keseluruhan bumi selaku medium utama alam sekitar, memanfaatkan khazanah alam, memahami peranan selaku khalifah atau pemegang amanah dan menjauhi sebarang kerosakan.

- b) Terdapat 15 ayat yang mengandungi mesej rahmat terhadap alam sekitar. Pentafsiran *al-ra'yi* berkeadaan bersepakat mengutarakan kewajipan semua manusia iaitu Muslim dan bukan Muslim untuk memelihara alam sekitar.
- c) Beberapa cadangan penjagaan bersifat globalisasi turut dinyatakan dalam pentafsiran seperti manusia adalah bebas mengusahakan pertanian, industri dan pembinaan yang berfaedah asalkan tidak mendatangkan kerosakan. Dalam pada itu, manusia perlu mengekang kesemua perkara yang diistilahkan sebagai perbuatan merosakkan. Memotong pokok secara berleluasa dan membinasakan sungai turut ditekankan sebagai perbuatan merosakkan muka bumi atau alam sekitar yang perlu dihindari.
- d) Mengikut perspektif pentafsiran *al-ra'yi* yang dibincangkan ini, maksud *fasad* atau kerosakan lebih kepada tindakan peperangan dan perbuatan menghancurkan segala kemudahan yang berhampiran dengan manusia seperti petempatan, sumber makanan dan pertanian.
- e) Meskipun Rashid Rida dan Syed Qutb menyentuh kepentingan memelihara bumi dan menjauhi sebarang kerosakan, namun fakta khusus kaedah berinteraksi dengan alam sekitar dan ancaman alam sekitar dari sudut kesan ekonomi, geografi dan sains tidak dijanakan bersama dalam pentafsiran. Namun perspektif mereka konsisten dalam menuntut kebaikan atau rahmat terhadap alam yang dianugerahkan.

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Persepsi Pelajar Terhadap Pengajaran Dan Pembelajaran Qiraat

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ABSTRAK

Pengajian qiraat telah bermula sejak Rasulullah SAW bertalaqqi dengan malaikat Jibril AS sehingga berterusan diaplikasikan di kalangan para sahabat dan berkembang sehingga ke generasi umat Islam hari ini. Ketekunan para sahabat mempelajari qiraat terbukti dengan kelahiran pakar-pakar qiraat seperti Saidina Uthman bin Affan, Saidina Ali bin Abi Talib, Abd ar-Rahman al-Sulami dan lain-lain sehingga melahirkan generasi al-Quran yang cemerlang. Objektif kajian ini adalah untuk mengenalpasti latarbelakang responden dan mengkaji persepsi pelajar terhadap pengajaran dan pembelajaran qiraat. Reka bentuk kajian yang digunakan adalah berbentuk kaedah kuantitatif dengan menggunakan metode soal selidik. Soal selidik dalam bentuk skala likert -5 telah digunakan untuk mendapatkan maklumat responden berkaitan persepsi pengajaran dan pembelajaran qiraat. Sebanyak 146 responden telah menjawab soal selidik yang diedarkan kalangan responden tahun dua yang terlibat dengan program Ijazah Sarjana Muda Bahasa Arab dan Komunikasi dengan Kepujian, USIM mengikut persampelan *Proportionate Stratified Random Sampling*. Dapatan hasil kajian menunjukkan persepsi para pelajar terhadap pengajian qiraat berada tahap baik dengan minat serta kesedaran yang tinggi bahawa pengajian qiraat juga memainkan peranan penting dalam pendidikan Islam. Namun masih perlu penambahbaikan dari aspek bahan-bahan bantu mengajar yang lebih menarik dan efektif selari dengan perkembangan multimedia terkini agar mampu memartabatkan pendidikan qiraat di peringkat lebih tinggi.

Kata Kunci: Persepsi, Pelajar, Pengajaran dan Pembelajaran, Qiraat, USIM.

PENDAHULUAN

Ilmu qiraat al-Qur'an merupakan *'ulum aqdam* di dalam perkembangan Islam dan ia adalah semulia-mulia ilmu daripada ulum al-din yang pertama dipelajari oleh para sahabat dari aspek *talaqqi* serta *mushafahah* dan *hifz*. Kaedah pengajaran dan pembelajaran yang paling banyak diamalkan dalam pengajian qiraat sejak zaman Rasulullah sehingga sekarang secara *talaqqi* dan *mushafahah*.

Abd al-Fattah al-Qaḍi (1955) pula menerangkan bahawa qiraat sebagai suatu ilmu yang membahaskan tentang cara menyebut kalimah-kalimah al-Qur'an dan jalan menunaikannya dari segi persamaan dan perselisihan serta menyandarkan setiap bentuk bacaan kepada perawinya. Para ulama bersepakat menjelaskan bahawa hukum mengajar dan mempelajari ilmu *qirāat* adalah fardhu kifayah (Abd al-Fattah al-Qaḍi, 1955).

Persepsi ialah persepsi atau gambaran atau bayangan dlm hati atau fikiran tentang sesuatu, pandangan atau tanggapan (<http://prpm.dbp.gov.my/cari1?keyword=persepsi>). Sehubungan itu, artikel ini hanya memfokuskan latarbelakang responden dan mengkaji persepsi pelajar terhadap pengajaran dan pembelajaran qiraat.

Fakulti Pengajian Bahasa Utama telah ditubuhkan pada tahun 2004 dengan pengambilan pertama Sarjana Muda Bahasa dan Komunikasi Bahasa Arab pada sesi akademik 2005/2006. Fakulti ini ditubuhkan untuk melahirkan graduan berpengetahuan, mahir, dan profesional dalam bidang pengajian bahasa. Di samping itu, pembelajaran bahasa yang terbuka untuk dikaji oleh penyelidik dan pendidik serta menyebarkan pengetahuan yang relevan, dengan itu membolehkan USIM menghasilkan sumber manusia yang global, yakin dan berdaya saing. Menguasai pelbagai bahasa membolehkan pelajar mempelajari budaya dan tamadun, dan mewujudkan negara yang bertolak ansur, dinamik, berwawasan, meletakkan harapan dan aspirasi tinggi mengikut kerajaan dalam menjadikan Malaysia maju dan berdaya saing (<http://fpbu.usim.edu.my/ms/pengenalan>).

Fakulti Pengajian Bahasa Utama, USIM menawarkan program pengajian di peringkat Ijazah Sarjana Muda sehingga ke peringkat Doktor Falsafah antaranya:

- 1 Doktor Falsafah (Pengajian Bahasa Arab)
- 2 Doktor Falsafah (Pendidikan)
- 3 Doktor Falsafah (Pengajian Bahasa Inggeris)
- 4 Sarjana Bahasa Arab Komunikasi Arab
- 5 Ijazah Sarjana Muda Bahasa Arab dan Komunikasi dengan Kepujian
- 6 Ijazah Sarjana Muda Pendidikan (Pendidikan Islam) dengan Kepujian

Di dalam melahirkan prospek kerjaya yang lebih luas seperti Guru Sandaran Tidak Terlatih (GSTT), Guru Bahasa, Wartawan, Eksekutif Pemasaran, Akademik (Guru, Tutor, Pensyarah), Pentadbiran Guru (KPLI, JQAF), Tenaga Pengajar, maka program ini menawarkan subjek Pengantar Qiraat dan Hafazan dalam program Ijazah Sarjana Muda Bahasa Arab dan Komunikasi dengan Kepujian

Subjek Pengantar Qiraat dan Hafazan menjelaskan para pelajar berkaitan latar belakang ilmu qiraat dan kaedah membaca al-Quran menurut imam-imam qiraat yang mutawatir di samping menghafaz surah pilihan iaitu surah al-Sajadah. Antara topik yang akan dibincangkan dalam kursus ini merangkumi isu-isu seperti pengertian al-Quran dan qiraat, jenis-jenis qiraat,

perkembangan ilmu qiraat, latar belakang imam-imam qiraat beserta perawi mereka, usul bacaan menerusi surah al-Sajadah dengan pelbagai jenis qiraat dan menilai syubhat falsafah barat berkaitan percanggahan Qiraat di dalam al-Quran serta kritikan terhadap syubhat mereka. Kursus ini dilaksanakan dua kali seminggu melalui bentuk kuliah (1 jam) dan tutorial (1jam) selama 14 minggu. Ini bermakna para pelajar akan terlibat dengan proses pengajaran dan pembelajaran qiraat selama 28 jam dalam kurikulum pengajian. Hasil pembelajaran kursus ini mampu melahirkan pelajar memahami metode-metode bacaan al-Quran bagi setiap imam qira'at serta mampu mengenalpasti perbezaan bacaan al-Quran antara satu imam dengan imam-imam yang lain (Dokumen Fail Subjek Fakulti Pengajian Quran dan Sunnah dalam usim edocs).

METODOLOGI

Metodologi kajian ialah berbentuk kajian kuantitatif dengan dengan rekabentuk kajian tinjauan. Kajian tinjauan merupakan satu metode untuk mengumpul maklumat dengan bertanya satu set soalan kepada satu sampel yang dipilih dari satu populasi yang hendak dikaji (Sabitha Marican. 2005). Soal selidik merupakan instrumen utama dalam kajian ini. Menurut Mohamad Najib Abdul Ghafar (2006), soal selidik mudah ditadbir setelah ia dibina dengan baik dan data yang diperolehi mudah untuk diproses.

Populasi kajian ini terdiri daripada pelajar-pelajar tahun dua Fakulti Pengajian Bahasa Utama, USIM kerana mereka terlibat dengan pengajaran dan pembelajaran subjek qiraat yang ditawarkan di fakulti. Jumlah keseluruhan pelajar seramai 241 orang. Sebanyak 146 set soal selidik diedarkan mengikut perkiraan oleh Krejcie dan Morgan (1970) dalam Educational and Psychological Measurement. Set soal selidik diedarkan secara rawak bersrta dan seimbang. Persampelan ini termasuk di dalam kategori persampelan kebarangkalian. Ia merujuk kepada prosedur persampelan sama ada secara rawak mudah atau persampelan sistematik di mana sekumpulan subjek akan dipilih secara seimbang sebagai responden kajian (Uma Sekaran. 2003). Instrumen soal selidik merupakan kaedah yang berkesan dengan persampelan yang sesuai dan tepat dapat mewakili populasi yang sebenar (Mok Soon Sang. 2009). Artikel ini hanya dikhususkan terhadap persepsi para pelajar dalam pengajaran dan pembelajaran qiraat sahaja.

Set soal selidik mengandungi dua bahagian utama iaitu Bahagian A merangkumi soalan berkaitan data demografi responden iaitu jantina, umur, jenis sekolah sebelum memasuki USIM dan pernah mempelajari qiraat sebelum memasuki USIM dan Bahagian B berkaitan persepsi pengajian qiraat sahaja. Skala Likert adalah skala pengukuran jenis ordinal dan mempunyai susunan tertentu seperti sangat setuju, setuju, kurang setuju, tidak setuju dan sangat tidak setuju (Sidek Mohd Noah: 2002).

DAPATAN

Hasil dapatan kajian merangkumi dua bahagian iaitu latarbelakang pelajar dan persepsi pelajar terhadap pengajaran dan pembelajaran qiraat di Fakulti Pengajian Bahasa Utama, USIM.

Maklumat Latarbelakang Pelajar

Jadual 1: Demografi Pelajar

Item		Kekerapan	Peratus %
Gender	Lelaki	48	32.9
	Perempuan	98	67.1
Umur	19-21	128	87.7
	22-24	18	12.4
	25-27	-	-
Jenis Sekolah sebelum Memasuki USIM	SMK	2	1.4
	SMA	55	37.7
	SMKA	24	16.4
	Lain-lain	65	44.5
Pernah Belajar Qiraat Sebelum Memasuki USIM	Ya	51	34.9
	Tidak	95	65.1
Jumlah		146	100

Sumber Soal Selidik

Jadual di atas menunjukkan demografi pelajar yang terdiri daripada gender, umur, jenis sekolah dan pernah belajar Qiraat sebelum memasuki USIM. Dari aspek gender, mencatatkan bahawa jumlah pelajar perempuan 98 orang (67.1%) melebihi daripada pelajar lelaki 48 orang (32.9%). Manakala aspek umur pula, majoriti responden berumur antara 19-21 tahun seramai 128 orang (87.7%) dan seramai 18 orang (12.4%) iaitu antara 22 hingga 24 tahun. Dari aspek pernah belajar qiraat sebelum memasuki USIM, seramai 95 orang (65.1%) tidak pernah berbanding dengan responden yang pernah mempelajari qiraat di waktu persekolahan iaitu 51 orang (34.9%).

Persepsi Pelajar Terhadap Pengajaran dan Pembelajaran Qiraat

Persepsi Terhadap PdP Qiraat	STS	TS	KS	S	SS
Suka Mempelajari Qiraat	1	4	20	54	67
	0.7%	2.7%	13.7%	37.0%	45.9%
	1	2	24	50	69

Keperluan bagi Muslim untuk mengetahui dan mempelajari Qiraat	0.7%	1.4%	16.4%	34.2%	47.3%
Mempelajari Qiraat adalah penting dalam pengajian Islam	1	3	17	69	56
	0.7%	2.1%	11.6%	47.3%	38.4%
Perlu ditawarkan sebagai subjek-subjek lain berkaitan Qiraat sebagai subjek wajib fakulti	1	9	40	60	36
	0.7%	6.2%	27.4%	41.1%	24.7%
Silibus kandungan subjek qiraat adalah sukar untuk dipelajari	7	25	49	48	17
	4.8%	17.1%	33.6%	32.9%	11.6%
Bahan-bahan Rujukan Pengajian Qiraat adalah mencukupi	1	18	63	50	14
	0.7%	12.3%	43.2%	34.2%	9.6%
	4	9	62	47	24
Kaedah PdP Qiraat sangat berkesan dan menarik	2.7%	6.2%	42.5%	32.2%	16.4%

Sumber Soal Selidik

Jadual di atas menunjukkan tahap persepsi pelajar terhadap pengajaran dan pembelajaran qiraat item mendapati bahawa item tertinggi iaitu mempelajari Qiraat adalah penting dalam pengajian Islam sebanyak 129 orang bersetuju berbanding dengan 17 orang tidak bersetuju, Item keperluan bagi Muslim untuk mengetahui dan mempelajari qiraat sebanyak 119 orang bersetuju berbanding dengan 24 orang tidak bersetuju, item suka mempelajari qiraat 118 orang berbanding 25 orang yang tidak bersetuju, item perlu ditawarkan sebagai subjek-subjek lain berkaitan Qiraat sebagai subjek wajib fakulti sebanyak 96 orang berbanding 50 orang. Item kaedah PdP Qiraat sangat berkesan dan menarik 71 orang bersetuju berbanding dengan 75 orang tidak bersetuju, item silibus kandungan subjek qiraat adalah sukar untuk dipelajari 65 bersetuju berbanding dengan 81 orang tidak bersetuju. Manakala item yang paling rendah ialah bahan-bahan rujukan pengajian Qiraat adalah mencukupi 64 orang bersetuju berbanding dengan 82 orang tidak bersetuju.

ANALISIS DAN PERBINCANGAN

Objektif kajian pertama dalam kajian ini adalah untuk mengenalpasti latarbelakang responden. Secara keseluruhannya mengenai maklumat demografi pelajar menunjukkan bahawa taburan pelajar perempuan lebih ramai 67% daripada pelajar lelaki 32.9%. Hasil dapatan ini juga selari

dengan taburan pelajar perempuan melebihi pelajar lelaki di dalam program Sarjana Muda Pengajian al-Quran dan Sunnah iaitu 68.7% melebihi pengkhususan program Sarjana Muda al-Quran dengan Multimedia, FPQS USIM (Zainora Daud, 2018). Dari aspek taburan umur menunjukkan bahawa majoriti responden berumur antara 19-21 tahun sebanyak 87.7% dan 12.4% antara 22 hingga 24 tahun. Ini membuktikan para pelajar memasuki USIM menerusi syarat-syarat kelayakan yang telah ditetapkan iaitu lepasan STAM, STPM dan Diploma. Dari aspek pernah belajar qiraat sebelum memasuki USIM, sebanyak (65.1%) tidak pernah berbanding dengan responden yang pernah mempelajari qiraat di waktu persekolahan (34.9%).

Manakala objektif kedua adalah untuk mengkaji persepsi pelajar terhadap pengajaran dan pembelajaran qiraat menunjukkan bahawa persepsi yang tinggi pada item mempelajari Qiraat adalah penting dalam pengajian Islam (85.7%). Bahkan item keperluan bagi Muslim untuk mengetahui dan mempelajari qiraat (82.9%) diikuti item suka mempelajari qiraat persepsi pelajar terhadap pembelajaran qiraat (81.5%). Ketiga-tiga item tersebut jelas menunjukkan bahawa pelajar mempunyai persepsi yang tinggi dan positif dalam aspek kepentingan, keperluan qiraat serta mempunyai sendiri yang sangat positif terhadap pengajaran dan pembelajaran qiraat. Ini juga selaras dengan hasil dapatan (Zainora, 2015) persepsi pelajar terhadap pembelajaran qiraat menunjukkan bahawa persepsi dan sikap yang positif pelajar-pelajar terhadap pembelajaran kurikulum qiraat.

Namun item perlu ditawarkan subjek-subjek lain berkaitan Qiraat sebagai subjek wajib fakulti (65.8%) di Fakulti Pengajian Bahasa Utama, USIM berada di tahap sederhana. Ini jelas menunjukkan masih terdapat di kalangan mereka yang berminat dengan pengajian Qiraat. Bahkan terdapat dua item berada di tahap kurang memuaskan iaitu kaedah PdP Qiraat sangat berkesan dan menarik 48.6% dan item bahan-bahan rujukan pengajian Qiraat adalah mencukupi 43.8%. Kedua-dua item ini perlu dipertingkatkan serta ditambahbaik supaya mampu membantu para pelajar dalam mencari sumber - sumber rujukan qiraat dengan mudah dan meningkatkan kemahiran para pelajar dalam bidang qiraat. Kekurangan bahan-bahan rujukan menjadi salah satu punca para pelajar tidak mampu menguasai qiraat (Ab Rahman Abd Gahni, 2012).

KESIMPULAN

Para responden mempunyai persepsi yang positif terhadap pengajaran dan pembelajaran qiraat dari aspek tahap kekendirian pelajar merangkumi kepentingan, keperluan dan minat mempelajari qiraat. Namun penambahbaikan perlu dipertingkatkan dari aspek kaedah pengajaran dan pembelajaran qiraat dan sumber-sumber rujukan qiraat.

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PENGAMBILAN UPAH TERHADAP PENGURUSAN JENAZAH DAN BACAAN QURAN³⁹⁷

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Abstrak

Pengambilan upah terhadap aktiviti keagamaan merupakan isu sensitif dalam masyarakat kerana umum menganggap bahawa aktiviti keagamaan merupakan ibadat yang perlu dilakukan dengan ikhlas tanpa perlu diupah. Pengambilan upah terhadap sesuatu urusan yang tidak menyalahi Syarak diharuskan berdasarkan syarat-syarat tertentu. Namun, terdapat kontroversi dalam masyarakat khususnya di Malaysia melibatkan pengambilan upah yang dikatakan terlalu tinggi bagi sesuatu aktiviti keagamaan. Antaranya ialah isu berkenaan pengambilan upah berpakej terhadap pengurusan jenazah yang merangkumi urusan-urusan asas seperti memandikan, mengkafankan, menyembahyangkan dan mengebumikan. Di samping itu, khidmat upah bacaan Quran terhadap si mati juga ditawarkan dengan harga yang berbeza-beza berdasarkan pakej permintaan pelanggan. Objektif kajian terfokus kepada pengenalanpastian konsep dan syarat pengambilan upah dalam aktiviti keagamaan menurut Syarak serta menilai kaedah pengambilan upah terhadap pengurusan jenazah dan bacaan Quran dalam konteks semasa dan mencadangkan garis panduan ringkas berkaitan perkara tersebut. Kajian kualitatif ini menggunakan kaedah analisa dokumen dan temubual bersama pihak yang terlibat secara langsung dalam aktiviti tersebut. Kajian ini menghasilkan garis panduan yang boleh digunapakai bagi tujuan penyelarasan pengambilan upah terhadap pengurusan jenazah dan bacaan Quran.

Kata kunci: Upah, Pengurusan Jenazah, Quran.

³⁹⁷ جامع البيان 550/8.

³⁹⁸ أخرجه أحمد في مسنده 94/25.

³⁹⁹ انظر: تفسير القرآن العظيم 54/4، والحديث أخرجه البخاري برقم (6921) ومسلم برقم (120).

⁴⁰⁰ التحرير والتنوير 344/9.

⁴⁰¹ التفسير الحديث 48/7.

⁴⁰² انظر: الكشف 231/2، والتفسير الكبير للرازي 497/15.

⁴⁰³ الدر المصون 622/5.

Pendahuluan

Isu-isu berkaitan hal ehwal agama Islam tertakluk kepada enakmen/akta/ordinan pentadbiran agama Islam negeri termasuklah aktiviti agama yang melibatkan upah dan bayaran kepada pihak atau individu tertentu. Salah satu isu utama yang melibatkan aktiviti keagamaan adalah isu pengambilan upah serta bayaran terhadap pengurusan jenazah dan bacaan Quran.

Pengambilan upah terhadap aktiviti keagamaan merupakan isu sensitif dalam masyarakat kerana umum menganggap bahawa aktiviti keagamaan merupakan ibadat yang perlu dilakukan dengan ikhlas tanpa perlu diupah (al-Tariqi 2016).

Secara asasnya, pengambilan upah terhadap sesuatu urusan yang tidak menyalahi Syarak diharuskan berdasarkan syarat-syarat tertentu yang telah dinyatakan oleh para ilmuwan. Namun demikian, ia bukanlah pengharusan yang bersifat mutlak bahkan perlu meraikan keadaan serta realiti masyarakat.

Realiti di Malaysia

Terdapat beberapa kontroversi dalam masyarakat khususnya di Malaysia melibatkan pengambilan upah yang dikatakan terlalu tinggi bagi sesuatu aktiviti keagamaan, ia telah menimbulkan keresahan dan respon negatif daripada masyarakat.

Antaranya ialah isu caj puluhan ribu untuk satu sesi ceramah agama seperti yang telah dilaporkan (<http://www.themalaymailonline.com> 2017), bayaran pengurusan jenazah yang terlalu mahal serta membebankan (www.malaysiakini.com/letters 2013).

Dewasa ini juga timbul isu penawaran kelas al-Quran di atas jet mewah dengan kos secara puratanya lebih kurang AS\$7,500 (RM33,400) seorang bagi sejam penerbangan. (<http://www.mstar.com.my/berita/berita-semasa/2017/02/14/kelas-ngaji-jet/>:2017).

Perkembangan dan polemik semasa yang telah menyaksikan evolusi masyarakat Malaysia terhadap aktiviti keagamaan dengan memperkenalkan pelbagai bentuk pengambilan upah atau perniagaan terhadap aktiviti keagamaan seperti pakej pengurusan jenazah yang pelbagai harga, caj ceramah agama puluhan ribu dan pakej mengaji puluhan ribu ringgit, memerlukan satu piawaian dan garis panduan yang komprehensif bagi mengelakkan keresahan masyarakat berpanjangan.

Pengambilan Upah Terhadap pengurusan Jenazah

Pengurusan jenazah yang merangkumi urusan-urusan asas seperti memandikan, mengkafankan, menyembahyangkan dan mengebumikan merupakan tuntutan fardu kifayah yang perlu dilaksanakan. Isu pengambilan upah terhadap urusan tersebut telah dibincangkan oleh para ulama sebagaimana berikut;

1. Pengambilan upah terhadap urusan solat jenazah

Para ulama melarang pengambilan upah bagi urusan solat jenazah kerana ia merupakan ibadat iaitu solat yang tidak dibenarkan pengambilan upah terhadapnya (al-Qalyubi t.th).

2. Pengambilan upah terhadap urusan memandikan, mengkafankan dan mengebumikan jenazah

Terdapat beberapa pandangan ulama dalam isu tersebut, antaranya ialah;

a). Harus pengambilan upah selagi mana tidak menjadi fardu ain kepada individu tersebut. Pandangan ini dipelopori oleh al-Hanafiyyah (Ibn Nujaym 1980), al-Malikiyyah (al-Sowi 1974), sebahagian al-Syafiyyah (al-Nawawi 1985) dan Ibn Hazm (Ibn Hazm t.th).

b). Harus pengambilan upah dalam semua keadaan sama ada fardu kifayah atau fardu ain. Pandangan ini dipelopori oleh al-Shafiyyah (al-Nawawi 1985).

c). Harus pengambilan upah untuk mengangkat dan mengebumikan jenazah sahaja. Pandangan ini dipelopori oleh sebahagian al-Hanafiyyah (al-Kasani 1986) dan sebahagian al-Hanabilah (al-bahuti 1982)

d) Haram pengambilan upah terhadap pengurusan jenazah sama sekali. Pandangan ini dipelopori oleh sebahagian al-Hanafiyyah (al-Kasani 1986) dan sebahagian al-Hanabilah (al-bahuti 1982).

e). Makruh mengambil upah terhadap pengurusan jenazah melainkan jika memerlukan maka diberi upah kepadanya dari baitulmal. Pandangan ini dipelopori oleh sebahagian al-hanabilah (al-bahuti 1982).

Pengambilan upah terhadap bacaan Quran

Maksud pengambilan upah terhadap bacaan Quran ialah mengambil upah terhadap pahala bacaan Quran yang dihadiahkan kepada si mati. Secara asasnya, terdapat dua pandangan ulama dalam isu ini iaitu;

a). Haram mengambil upah terhadap pahala bacaan Quran yang dihadiahkan kepada si mati. Pandangan ini dipelopori oleh al-hanafiyyah (Ibn Abidin t.th), al-Hanabilah (Ibn Muflih t.th), al-Malikiyyah (al-Dasuqi t.th), al-Shafiyyah (al-Sharbini t.th).

b). Harus mengambil upah terhadap pahala bacaan Quran yang dihadiahkan kepada si mati. Pandangan ini dipelopori oleh sebahagian al_malikiyyah (al-Dasuqi t.th), al-Shafiyyah (al-Sharbini t.th).

Garis Panduan Pengambilan upah

Penulisan ini tidak akan menghuraikan secara terperinci berkenaan cara pendalilan yang dikemukakan oleh para ulama terhadap pandangan mereka mahupun membincangkan kekuatan dan kelemahan dalil. Sebaliknya akan terus mengesyorkan pandangan yang dilihat bersesuaian dengan situasi semasa pada hari ini.

Melihat kepada hak seseorang muslim terhadap saudara muslimnya yang lain, sudah tentu menjadi kewajipan kepada seseorang muslim untuk menguruskan jenazah saudara seagamanya. Namun demikian, segala kos yang berkaitan dengan pengurusan tersebut perlulah diambil daripada sumber berikut mengikut turutan (al-Nawawi 1985);

1. Harta peninggalan si mati
2. Dibayar oleh orang yang memberi nafkah kepada si mati semasa hidupnya
3. Baitul mal
4. Dibayar oleh orang-orang Islam yang berkemampuan.

Dalam isu pengambilan upah pula, kita tidak boleh melarang pihak-pihak tertentu untuk berbuat demikian mengambil kira keharusan yang diberikan oleh sebahagian ulama dalam pengambilan upah bagi pengurusan jenazah. Namun demikian, keharusan ini perlulah mematuhi beberapa perkara iaitu;

1. Urusan tersebut merupakan fardu kifayah dan tidak melibatkan fardu ain
2. Urusan tersebut tidak memerlukan niat
3. Orang yang melakukan pekerjaan tersebut memerlukan upah
4. Upah mestilah bersesuaian dengan tugas dan tidak melampau.

Dalam isu mengambil upah terhadap pahala bacaan Quran yang dihadiahkan kepada si mati pula, penulis berpandangan untuk tidak membenarkan yang demikian kerana ia boleh membentuk budaya menjadikan bacaan Quran sebagai perniagaan.

Penutup

Pengambilan upah terhadap urusan pengurusan jenazah dan bacaan Quran merupakan isu yang perlu diambil perhatian oleh masyarakat Islam. Jika gagal dilaksanakan menurut lunas yang sepatutnya, ia akan memberi imej buruk terhadap aktiviti keagamaan. Justeru, panduan ringkas yang telah diberikan boleh dijadikan asas dalam membuat keputusan berkenaan perkara tersebut.

Walaupun seseorang dituntut untuk melakukan kerja secara ikhlas, namun ia bukanlah bererti dia tidak boleh menerima upah kerana keikhlasan dan memberi upah adalah dua perkara berbeza. Seseorang yang diberi upah tidak semestinya tidak ikhlas sebagaimana orang yang tidak diberi upah tidak semestinya ikhlas kerana ikhlas merupakan soal hati yang tidak boleh dihukum secara zahir sahaja.

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FULL PAPER

ARABIC LANGUAGE

الرحمة بغير المؤمنين

في ضوء سورة الأنفال

إعداد الدكتور :

علي بن إبراهيم بن علي طوهرى

أستاذ التفسير وعلوم القرآن المشارك بكلية الشريعة والقانون

بجامعة جازان

مقدمة.

الحمد لله الغفور الحميد، ذي العرش المجيد، يهدي بهداه من يريد، ويضل من أعرض عن نهجه السديد. بين للناس طريق الهدى، وحذرهم من دروب الردى، ووعد من أطاع وأوعد من اعتدى، ولا يظلم ربك أحدا. والصلاة والسلام على رحمة العالمين، وإمام المتقين، فخر العرب وعزها، وعظيم البشرية كلها، وطبيب القلوب بل دوائها، وفرح الأرواح بل نعيمها، صلى الله عليه، وعلى آله الطيبين، الذين جعل الله مودتهم من الدين، وحبهم علامة المؤمنين، وعلى صحابته الذين امتازوا بشرف رؤيته، وفازوا بفضل صحبته، صلاة دائمة متصلة إلى يوم الدين، أما بعد:

فإن شرف العلم بشرف المعلوم، وإن معرفة معاني القرآن ومقاصده وما يتعلق به من أشرف العلوم، وإن دراسة بعض المسائل المتعلقة بالقرآن الكريم هي من أفضل ما تصرف فيه الأوقات، وتنفى فيه الأعمار، وقد أردت في هذا البحث دراسة موضوع بعنوان: (الرحمة بغير المؤمنين في ضوء سورة الأنفال). وأرجو من الله تعالى الإعانة والتوفيق، فهو خير مسؤول، وأكرم مأمول، ومنه أطلب العون والقبول، وصلى الله على نبينا محمد وعلى آله وصحبه وسلم تسليماً كثيراً.

مشكلة البحث:

تميز أسلوب السور المكية في التعامل مع الكفار بالعمو والصفح والمداورة وذلك بسبب ما تمر به حالة المسلمين من الضعف وعدم وجود القوة الكافية لقتال الكفار، كما أن الجهاد لم يشرع وقتئذ، ولما هاجر المسلمون إلى المدينة استقبلهم الأنصار بالترحاب والمناصرة، وقد بايعوا رسول الله صلى الله عليه وسلم على المناصرة والمؤازرة، وعند ذلك شرع القتال، فكان الأسلوب السائد في

السور المدنية هو الأمر بقتال المشركين، كما في سورة البقرة: كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (216) [البقرة: ٢١٦]، وفي سورة التوبة: ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ (26) [التوبة: ٣٦]، وفي سورة الأنفال: يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ (65) (الأنفال: ٦٥)، وقوله: مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ (67) (الأنفال: ٦٧)، إلا أنه لا تخلو السور المدنية من خطاب لطيف للكفار في التعامل معهم، وسأسلط الضوء في هذا البحث على جانب خطاب الرحمة بالكفار من خلال سورة الأنفال.

أهداف البحث:

بيان أن القرآن الكريم اشتمل على الرحمة بغير المؤمنين إلى جانب اشتماله على أسلوب القوة والشدّة معهم.

بيان حالات التعامل مع الكفار بناء على حالة المسلمين قوة وضعفاً.

التعرف على منهج القرآن في التعامل مع الكفار في السور المكية والمدنية.

تصحيح الفكرة بأن منهج القرآن في السور المدنية في التعامل مع الكفار يخلو من الرحمة واللين، ويأمر بالشدّة والقوة فقط.

منهج البحث:

يقوم منهج البحث على الاستقراء والتتبع للآيات في سورة الأنفال لاستخراج مواضع اللين والرحمة بغير المسلمين في ثنايا هذه السورة التي نزلت أصلاً في القتال، وبالتحديد في غزوة بدر الكبرى التي كان من أغراضها أنزال النكال والهزيمة بالكفار.

خطة البحث:

يتكون البحث من مقدمة، وتمهيد، ومبحثين، وخاتمة:

التمهيد: ويشتمل على التعريف بأسلوب الخطاب في السور المكية والمدنية.

المبحث الأول: أساليب الخطاب في سورة الأنفال، وفيه مطلبان:

المطلب الأول: أسلوب الغلظة والشدّة.

المبحث الثاني: أسلوب الرحمة واللين في سورة الأنفال، وفيه أربعة مطالب:

المطلب الأول: خطاب الرحمة بالكفار على وجه العموم.

المطلب الثاني: أمر المسلمين بالمحافظة على العهود مع الكفار.

المطلب الثالث: وعد الكفار بالعفو والمغفرة إذا انتهوا عن الكفر.

المطلب الرابع: الأمر بالرحمة والرأفة بالأسرى، ودعوتهم إلى الإسلام:

الخاتمة: وتشمل أهم النتائج والتوصيات.

تمهيد:

التعريف بأسلوب الخطاب في السور المكية والمدنية.

كان الغالب على أسلوب السور المكية في التعامل مع الكفار مبنياً على الرفق والأمر بالعفو والصفح ، وذلك بسبب ما كانت عليه حالة المسلمين من الضعف والقلّة، ومن أمثلة ذلك قوله تعالى: خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ (199) الأعراف: ١٩٩، وقال تعالى: وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَأَتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ (85) الحجر: ٨٥، وكان يؤمر بالصبر على أذى الأعداء، قال تعالى: قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ (108) والتابع ما يوحى إِلَيْكَ وَاصْبِرْ حَتَّى يَخُصِمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ (109) يونس: ١٠٨ – ١٠٩، وقال تعالى: وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ (127) النحل: ١٢٧، وقال تعالى: مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا (10) المزمل: ١٠.

ولم يؤمر المسلمون بجهاد ولا قتال فترة إقامتهم بمكة، أخرج النسائي والحاكم وصححه عن ابن عباس: أن عبد الرحمن بن عوف، وأصحابا له أتوا النبي صلى الله عليه وسلم بمكة فقالوا: يا رسول الله، إنا كنا في عز ونحن مشركون، فلما آمنا صرنا أذلة، فقال: «إني أمرت بالعفو، فلا تقاتلوا» فلما حولنا الله إلى المدينة، أمرنا بالقتال، فكفوا، فأنزل الله عز وجل: أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ

وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى وَلَا تُظْلَمُونَ فَتِيلًا (77) [النساء: ٧٧] ⁽⁴⁰⁴⁾، وأورد الطبري في معنى هذه الآية أثراً قال: هم قوم أسلموا قبل أن يفرض عليهم القتال، ولم يكن عليهم إلا الصلاة والزكاة، فسألوا الله أن يفرض عليهم القتال، فلما كتب عليهم إذا فريق منهم يكره ذلك. فذكر الخبر (405)، ولما بايعت الأنصار رسول الله ﷺ بيعة العقبة الثانية قالوا: (والذي بعثك بالحق لعن شئت لنميلن على أهل منى غدا بأسيفنا، قال: فقال رسول الله صلى الله عليه وسلم: " لم أؤمر بذلك " أخرجه أحمد في مسنده (406).

طابع الخطاب في السور المدنية:

بعد أن هاجر النبي ﷺ وأصحابه إلى المدينة وبايع الأنصار رسول الله ﷺ على حمايته ومنعته وذلك في قصة مبايعة النبي ﷺ للأنصار حيث قال: «أبايعكم على أن تمنعوني مما تمنعون منه أنفسكم ونساءكم وأبناءكم»، فأخذ البراء بن معمر بيده ﷺ ثم قال: والذي بعثك بالحق نبيا لنمنعك مما تمنع منه أزرنا فبايعنا يا رسول الله، فنحن أهل الحرب وأهل الحلقة ورثناها كابرا عن كابر (قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ (58) وقد امتثل الصحابة رضوان الله عليهم لذلك، حتى أضحت المدينة النبوية هي دار المنعة والقوة للمسلمين وحاميتهم، بل عاصمة الإسلام، ومنها انطلقت غزوات النبي صلى الله عليه وسلم وفتوحات الإسلام بعد ذلك، وقد انطلقت أول غزوة في الإسلام وهي غزوة بدر الكبرى في قصة مشهورة، وملحمة عظيمة سطرها القرآن الكريم في أبلغ وصف وبأجمل عبارة، وذلك في سورة الأنفال، وقد بين الله فيها حالة المسلمين وخروجهم للغزوة بدون قصد، بل ومع قلة عدد، ومع ذلك كان فيها نصر عظيم للإسلام والمسلمين في أول وقعة بين المسلمين والمشركين، وقد حث الله المسلمين على قتال المشركين وعدم توليتهم الأدبار، فقال: يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحًّا فَلَا تُولُوهُمْ الْأَدْبَارَ (15) [الأنفال: ١٥] ، وقال تعالى: وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ (39) [الأنفال: ٣٩] ، وقال تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ (45) [الأنفال: ٤٥] ، وقال تعالى: فَإِذَا تَثَقَّفْتُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مِّنْ خَلْفَهُمْ لَعَلَّهُمْ يَدْعُونَ (57) [الأنفال: ٥٧] ، وقال تعالى: وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْحَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُوهُمْ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ (60) [الأنفال: ٦٠] ،

404 أخرجه الإمام أحمد في مسنده برقم 17015 ج28/229، وأبو داود في سننه 83/3، والنسائي في السنن الكبرى 286/9، وصححه الألباني.

405 إرشاد العقل السليم 31/4.

406 فتح القدير 365/2.

وقال تعالى: يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ (65) [الأنفال: ٦٥]، وسورة الأنفال من أوائل السور المدنية، وقد ظهر فيها طابع الخطاب المدني كما سبق في الآيات التي ذكرت آنفاً من الحث على قتال الكفار، وعدم التولي عند الزحف، وإعداد القوة، وكذا الحال كثير من السور المدنية.

المبحث الأول: أساليب الخطاب في السورة: وفيه مطلبان:

المطلب الأول: أسلوب الغلظة والشدّة.

بما أن السورة نزلت في المدينة فلم يكن أسلوب اللين هو الخطاب السائد فيها، وإنما كان الخطاب العام فيها هو الغلظة والشدّة، وتتبع موضوعات السورة يظهر ذلك جلياً في أمور، منها:

1- بيان حال الكفار من المشركين وأهل الكتاب إذ يُوحى رُبُّكَ إِلَى الْمَلَائِكَةِ أَلِيَّ مَعَكُمْ فَتَبَيَّنُوا الَّذِينَ آمَنُوا سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرَّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ (12) [الأنفال: ١٢] أي: عند لقاء المؤمنين في القتال، وما علله به بعده من مشاققتهم لله ولرسوله، وتوعدهم بعذاب النار ذلك بأنهم شاقوا الله ورسوله ومن يُشاقق الله ورسوله فإن الله شديد العقاب (13) [الأنفال: ١٣] وفي هذا بيان لخدلانه تعالى لهم، وتمكين المؤمنين من قتلهم، وبيان عناية الله تعالى بهم.

2- وصف حال الكفار بالدواب التي لا تسمع ولا تعقل، إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ (22) وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ (23) [الأنفال: ٢٢ - ٢٣]، فوصفهم بتعطيل مشاعرهم ومداركهم الحسية والعقلية، ووصفهم في آية أخرى بعدم الإيمان: إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ (55) [الأنفال: 55].

3- فضح موقف الذين كفروا، الذين ينفقون أموالهم ليصدوا عن سبيل الله، وبيان عاقبة بذلهم للمال في مقاومة الإسلام، أنهم يغلبون في الدنيا، ثم يصيرون في الآخرة إلى عذاب النار.

4- تحذير المؤمنين من سلوك مسلك الكافرين، وهو مسلك البطر وإظهار الكبرياء والعظمة ومراعاة الناس، وهي مقاصد سافلة إفسادية، لا تليق بصفات المؤمنين، الذين إنما يقاتلون لإعلاء كلمة الله، وتقرير الفضيلة، والأمر بالمعروف، والنهي عن المنكر.

5- بيان وجوب إعداد الأمة كل ما تستطيعه من قوة لقتال أعدائها؛ وفي مقدمة ذلك المربطة في ثغور البلاد حماية لها. وهذه المربطة تشمل المربطة المادية بالاستعداد العسكري، والمربطة المعنوية وذلك بالتحصين الثقافي والفكري. وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ

مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ (60) [الأنفال: ٦٠]

6- بيان أن القصد الأول من إعداد هذه القوة والمرابطة، إرهاب الأعداء وإخافتهم من عاقبة التعدي على الأمة ومصالحها؛ لأجل أن تكون آمنة في عقر دارها، مطمئنة على مصالحها، وهذا ما يُسمى بـ (السلم المسلح)، وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ (60) [الأنفال: 60].

7- كون الثبات في القتال، وذكر الله عند لقاء العدو، وطاعة الله ورسوله، والصبر في ساحات القتال، كل ذلك من الأسباب المعنوية، التي يحصل بها النصر، يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ (45) [الأنفال: 45].

8- التكيل بالخونة، قال تعالى: الَّذِينَ عَاهَدَتْ مِنْهُمْ ثُمَّ يَنْفُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ (56) فَإِذَا تَثَقَّفْنَهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلَفَهُمْ لَعَلَّهُمْ يَذْكُرُونَ (57) [الأنفال: ٥٦ - ٥٧]

9- الإتيان في القتال: مَا كَانَ لِنَبِيِّ أَنْ يُكُونَ لَهُ أَسْرَى حَتَّى يَتَّخِذَ فِي الْأَرْضِ تَرْيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ (67) [الأنفال: ٦٧]، والمعنى أي: ما ينبغي لنبي أن يكون له أسرى من الكفار الذين يقاتلونه حتى يُكْثِرَ القتل فيهم؛ ليدخل الرعب في قلوبهم حتى لا يعودوا إلى قتاله، تريدون -أيها المؤمنون- باتخاذ أسرى بدر أخذ الفداء، والله يريد الآخرة التي تُنال بنصر الدين واعزازه، والله عزيز في ذاته وصفاته وقهره، لا يغالبه أحد، حكيم في قدره وشرعه.

المطلب الثاني : أسلوب الرحمة واللين.

كما سلف وأن بينت أن أسلوب السورة كان مبنيا على الغلظة والشدّة، وكانت السورة شبيهة بسورة براءة في موضوعها حتى عدّها بعض الصحابة سورة واحدة، إلا وأنه في ثنايا ذلك الأسلوب يظهر جانب آخر وهو جانب الرحمة، ودائما ما يعقب جانب الشدّة، وهذا ما يبين أن القرآن الكريم نزل رحمة للعالمين، وأن شريعة الإسلام شريعة سهلة سمحة راعت جميع فئات المجتمع بمختلف دياناتهم، وإذا أردنا تتبع ذلك في القرآن الكريم لاستغرق الكثير من الجهد والوقت، وهو بحاجة إلى أبحاث مستفيضة، ولكن سنأتي على ذلك من خلال النظر في سورة الأنفال، ويظهر أسلوب الرحمة من خلال الأمور الآتية.

1- بيان أن شريعة الإسلام تفضل السلم على الحرب، إذا جنح العدو لها؛ إيثاراً لها على الحرب، التي لا تُقصد لذاتها، بل هي ضرورة من ضرورات الاجتماع تقدر بقدرها؛ وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (61) [الأنفال: ٦١]

2- دعت السورة المؤمنين إلى المحافظة على الوفاء بالعهود، والالتزام بالمواثيق في الحرب والسلم، وتحريم الخيانة فيها سراً أو جهراً، وتحريم الخيانة في كل أمانة مادية أو معنوية، يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ (27) [الأنفال: 27].

3- جعل الغاية من القتال في الإسلام حرية الدين، ومنع فتنة أحد واضطهاده؛ لأجل إرجاعه عن دينه، وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ (39) [الأنفال: 39].

4- دعت السورة إلى مراعاة حقوق الأسرى، وذلك يتمثل في الخطاب الإلهي الرحيم، حيث يقول تعالى: يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَى إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِمَّا أُخِذَ مِنْكُمْ وَيَعْفُورَ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (70) [الأنفال: ٧٠]؛ يَا أَيُّهَا النَّبِيُّ: قل لمن وقع في أيديكم من أسرى المشركين الذين أسرتموهم يوم بدر: إن يعلم الله في قلوبكم قصد الخير، وصلاح النية؛ يعطكم خيراً مما أخذ منكم من الفداء فلا تحزنوا على ما أخذ منكم منه، ويغفر لكم ذنوبكم، والله غفور لمن تاب من عباده، رحيم به، وقد تحقق وعد الله للعباس عم النبي - صلى الله عليه وسلم - وغيره ممن أسلم. ويستفاد من هذا الأمر: يجب على المؤمنين ترغيب الأسرى في الإيمان.

5- وعد الكفار بالمغفرة، وذلك في قوله تعالى: إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُخْشَرُونَ (36) [الأنفال: ٣٨]؛ ومنه يتبين أن دعوة الله تعالى للكافرين للتوبة والإيمان دعوة مفتوحة لهم على الرغم من استمرار عنادهم.

المبحث الثاني: دراسة أسلوب خطاب الرحمة في ثنايا سورة الأنفال، وفيه أربعة مطالب:

المطلب الأول: خطاب الرحمة بالكفار على وجه العموم.

حث الله سبحانه عباده المؤمنين على الخروج لملاقاة الكفار ومناجرتهم وذلك في مقدمة السورة الكريمة استعداداً للوقعة الكبرى - غزوة بدر - وبين سبحانه وتعالى الغرض من ذلك؛ فقال: أَيُّ نَجْدٍ تَخْتِمْ بِهِ جَبْخَبِهِمْ تَجْتَنِّتُمْ عَنْهُمْ جُحُومًا وَجُحُومًا سِجِّسًا سَخَسُمَا صَخَصَصُمَا ضَجَضًا

هذا المعنى أصرح حيث جاء فيها: فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَنُفَصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ (11) [التوبة: ١١] (409)

وكذلك أشارت الآية اللاحقة لهذا الأمر حيث يقول تعالى وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ (39) وَإِنْ تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ نِعَمَ الْمَوْلَى وَنِعَمَ النَّصِيرُ (40) [الأنفال: ٣٩-٤٠]

المطلب الثاني: الأمر بالمحافظة على العهود مع الكفار:

دعت السورة المؤمنين إلى المحافظة على الوفاء بالعهود، والالتزام بالمواثيق في الحرب والسلام، وتحريم الخيانة فيها سراً أو جهراً، وتحريم الخيانة في كل أمانة مادية أو معنوية، قال تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ (27) [الأنفال: 27]، وقد ظهر الأمر بالالتزام بالعهود والمواثيق مع الكفار جلياً في قوله تعالى: إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ (55) الَّذِينَ عَاهَدَتْ مِنْهُمْ ثُمَّ يَنْفُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ (56) فَإِمَّا تَثَقَّفَتْهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلَفَهُمْ لَعَلَّهُمْ يَدْكُرُونَ (57) وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ (58) [الأنفال: ٥٥ - ٥٨]

فالآيات ذم للكفار ووصف لهم بأنهم شر الدواب، كما أنها شددت على التنكيل بالخونة من المشركين، قال الزمخشري: وإما تخافن من قوم معاهدين خيانة ونكتاً بأمارات تلوح لك فانبد إليهم فاطرح إليهم العهد على سواء: على طريق مستو قصد، وذلك أن تظهر لهم نبذ العهد وتخبرهم إخباراً مكشوفاً بيناً أنك قطعت ما بينك وبينهم، ولا تنأجرهم الحرب وهم على توهم بقاء العهد فيكون ذلك خيانة منك، (إن الله لا يحب الخائنين): فلا يكن منك إخفاء نكت العهد والخداع، وقيل: على استواء في العلم بنقض العهد. وقيل: على استواء في العداوة⁽⁴¹⁰⁾ وقوله: (إن الله لا يحب الخائنين): يُحتمل أن تكون هذه الجملة تعليلاً معنوياً للأمر بنبذ العهد على عدل، وهو إعلامهم، وأن تكون مستأنفة سيقَّتْ لِذِمِّ مَنْ خَانَ رَسُولَ اللَّهِ ﷺ ونُقِضَ عَهْدُهُ⁽⁴¹¹⁾

409 تيسير الكريم الرحمن 321/1.

⁴¹⁰ انظر: تيسير الكريم الرحمن ص 326.

⁴¹¹ أخرجه الحاكم في المستدرک وصححه 3/366، والبيهقي في السنن الكبرى 523/6.

وفي صحيح مسلم: قال: «أما علمت أن الإسلام يهدم ما كان قبله؟ وأن الهجرة تهدم ما كان قبلها؟ وأن الحج يهدم ما كان قبله؟» (416).

وقال السعدي: هذا من لطفه تعالى بعباده لا يمنعه كفر العباد ولا استمرارهم في العناد، من أن يدعوهم إلى طريق الرشاد والهدى، وينهاهم عما يهلكهم من أسباب الغي والردى، فقال: (قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا) عن كفرهم وذلك بالإسلام لله وحده لا شريك له، (يُعَذِّبُهُمْ مَا قَدْ سَلَفَ) منهم من الجرائم (وَإِنْ يَعُودُوا) إلى كفرهم وعنادهم (فَقَدْ مَضَتْ سُنَّةُ الْأَوَّلِينَ) بإهلاك الأمم المكذبة، فلينتظروا ما حل بالمعاندين، فسوف يأتيهم أنباء ما كانوا به يستهزئون، فهذا خطابه للمكذبين، وأما خطابه للمؤمنين عندما أمرهم بمعاملة الكافرين، فقال: (وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ) أي: شرك وصد عن سبيل الله، ويدعونا لأحكام الإسلام، (وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ) فهذا المقصود من القتال والجهاد لأعداء الدين، أن يدفع شرهم عن الدين، وأن يذب عن دين الله الذي خلق الخلق له، حتى يكون هو العالي على سائر الأديان (417)

المطلب الرابع: الرحمة والرأفة بالأسرى:

جاءت آية شديدة في حق الأسرى، وهي قوله تعالى: مَا كَانَ لِنَبِيِّ أَنْ يَكُونَ لَهُ أُسْرَى حَتَّى يُثَخِّنَ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ (67) [الأنفال: ٦٧]

وهذه معاتبه من الله لرسوله وللمؤمنين يوم بدر إذ أسروا المشركين وأبقوهم لأجل الفداء، وكان رأي: أمير المؤمنين عمر بن الخطاب في هذه الحال، قتلهم واستمصالهم، - والقصة معروفة - فقال تعالى: (مَا كَانَ لِنَبِيِّ أَنْ يَكُونَ لَهُ أُسْرَى حَتَّى يُثَخِّنَ فِي الْأَرْضِ) أي: ما ينبغي ولا يليق به إذا قاتل الكفار الذين يريدون أن يطفئوا نور الله ويسعوا لإخماد دينه، وأن لا يبقى على وجه الأرض من يعبد الله، أن يتسرع إلى أسرهم وإبقائهم لأجل الفداء الذي يحصل منهم، وهو عرض قليل بالنسبة إلى المصلحة المتقضية لإبادتهم وإبطال شرهم، فما دام لهم شر وصوله، فالأوفق أن لا يؤسروا، فإذا أئخذوا وبطل شرهم، وضمحل أمرهم، فحينئذ لا بأس بأخذ الأسرى منهم وإبقائهم (418).

416) قطب، سيد. 1412 هـ / 1991 م. في ظلال القرآن. آية 70 تفسير سورة الإسراء. بتصرف

417) انظر: ابن تيمية، شيخ الإسلام تقي الدين أحمد الحارثي، مجموعة الفتاوى. تحقيق خيرى سعيد. القاهرة: المكتبة التوفيقية.

(248/15). والغزالي، أبو حامد محمد بن محمد بن محمد، مكاشفة القلوب المقترَب إلى حضرة علام الغيوب في علم التصوف.

ط1. بيروت: دار الكتب العلمية. 1402 هـ - 1982 م. ص. 21. بتصرف

(4) البيهقي، عبد الله زايد 1416 هـ. الفطرة بين الفكر الإسلامي والفكر الغربي، مكة المكرمة، جامعة أم القرى، كلية التربية (

رسالة ماجستير غير منشورة). بتصرف

وبعد أن عفا الله تعالى عن نبيه ﷺ وأصحاب نبيه رضوان الله عليهم، دعت السورة إلى مراعاة حقوق الأسرى، وذلك يتمثل في الخطاب الإلهي الرحيم، حيث يقول تعالى: (يا أيها النبي قل لمن في أيديكم من الأسرى) أي: قل لمن وقع في أيديكم من أسرى المشركين الذين أسرتموهم يوم بدر: إن يعلم الله في قلوبكم قصد الخير، وصلاح النية يعطكم خيراً مما أخذ منكم من الفداء فلا تحزنوا على ما أخذ منكم منه، ويغفر لكم ذنوبكم، (والله غفور) لمن تاب من عباده، رحيم به، وقد تحقق وعد الله للعباس عم النبي - صلى الله عليه وسلم - وغيره ممن أسلم. ويستفاد من هذا الأمر: يجب على المؤمنين ترغيب الأسرى في الإيمان.

إذاً: ففي الآية وعد من الله بالعفو والمغفرة لهؤلاء الأسرى إن تابوا وآمنوا ورجعوا عن معاداة الإسلام وأهله.

وفيها وعد آخر بالعوض عما أخذ منهم من مال مقابل الفداء، يشهد لذلك ما أخرجه الحاكم وصححه والبيهقي في سننه عن عائشة رضي الله عنها قالت: لما بعث أهل مكة في فداء أسراهم؛ بعثت زينب بنت رسول الله صلى الله عليه وسلم فلادة لها في فداء زوجها فلما رآها رسول الله صلى الله عليه وسلم رق رقة شديدة وقال: " إن رأيتم أن تطلقوها أسيرها"، وقال العباس رضي الله عنه: إني كنت مسلماً يا رسول الله قال: " الله أعلم بإسلامك، فإن تكن كما تقول فالله يجزيك، فافد نفسك وابني أخويك نوفل بن الحارث وعقيل بن أبي طالب وحليفك عتبة بن عمرو"، وقال: ما ذاك عندي يا رسول الله، قال: "فأين المال الذي دفنت أنت وأم الفضل فقلت لها: إن أصبت فإن هذا المال لبني؟"، فقال: والله يا رسول الله إن هذا لشيء ما علمه غيري وغيرها، فاحسب لي ما أصبتم مني عشرين أوقية من مال كان معي، فقال: "افعل"، ففدي نفسه وابني أخويه وحليفه، ونزلت (قل لمن في أيديكم من الأسرى إن يعلم الله في قلوبكم خيراً يؤتكم خيراً مما أخذ منكم) فأعطاني مكان العشرين أوقية في الإسلام عشرين عبداً كلهم في يده مال يضرب به، مع ما أرجو من مغفرة الله (419).

وأخرج ابن سعد والحاكم وصححه عن أبي موسى أن العلاء بن الحضرمي رضي الله عنه بعث إلى رسول الله صلى الله عليه وسلم مالا أكثر منه فشر على حصير جاء الناس فجعل رسول الله صلى الله عليه وسلم يعطيهم وما كان يومئذ عدد ولا وزن، فجاء العباس فقال: يا رسول الله إني أعطيت فدائي وفداء عقيل يوم بدر، أعطني من هذا المال، فقال: "خذ"، فحشى في قميصه ثم ذهب ينصرف فلم يستطع رفع رأسه وقال: يا رسول الله أرفع عليّ، فتبسم رسول الله وهو يقول: أما أحد ما وعد الله فقد نجز، ولا أدري الأخرى (قل لمن في أيديكم من الأسرى إن يعلم الله في قلوبكم خيراً يؤتكم خيراً مما أخذ منكم ويغفر لكم) هذا خير مما أخذ مني ولا أدري ما يصنع في المغفرة (420).

فهذه الأحاديث تبين الوعد الذي وعد الله به الأسرى حينما كانوا على شركهم، وما رزقهم الله من الخير والرزق والفضل مقابل ما أخذ منهم من الفداء.

(5) قطب، سيد. 1412 هـ / 1991م. في ظلال القرآن. آية 14 تفسير سورة آل عمران. ط 17. بيروت: دار الشروق.

بتصرف

(6) القرآن. الأعراف: 189:7

الخاتمة:

النتائج:

أن السور المدنية اشتملت على خطاب الرحمة واللين والرفق بالكفار إلى جانب خطاب الشدة والقوة.

أن الرحمة واللين والرفق ليست علامة على الضعف.

الاستفادة من منهج القرآن الكريم في دعوة غير المسلمين.

أن الإسلام دين الرحمة والهداية، ودين السلام مع غير المسلمين، فإذا بادروا بطلب الصلح وجب على المسلمين إجابتهم إلى ذلك.

ليس الغرض من مشروعية الجهاد هو استئصال الكفار وإبادتهم، بل دعوتهم إلى الهداية والخير، ومنع من يقف في طريق الدعوة.

تحريم الخيانة حتى مع الكفار في أثناء الحرب، وذلك بعدم قتال المعاهدين منهم قبل إخبارهم بنبد العهد.

التوصيات:

أوصي الباحثين بدراسة مستفيضة لأسلوب القرآن الكريم وذلك لاستخراج الأساليب المناسبة في دعوة غير المسلمين في كل زمان ومكان.

فهرس المصادر:

الإحسان في تقريب صحيح ابن حبان، للإمام محمد بن حبان بن أحمد بن حبان بن معاذ بن مَعْبَد، التميمي، أبو حاتم، الدارمي، البُستي، ترتيب: الأمير علاء الدين علي بن بلبان الفارسي، حققه وخرج أحاديثه وعلق عليه: شعيب الأرنؤوط، الناشر: مؤسسة الرسالة، بيروت، الطبعة: الأولى، 1408 هـ - 1988 م.

إرشاد العقل السليم إلى مزايا الكتاب الكريم، لأبي السعود العمادي محمد بن محمد بن مصطفى، دار إحياء التراث العربي - بيروت.

التحرير والتنوير «تحرير المعنى السديد وتنوير العقل الجديد من تفسير الكتاب المجيد»، لمحمد الطاهر بن محمد بن محمد الطاهر بن عاشور التونسي، الدار التونسية للنشر - تونس، 1984 هـ.

تفسير القرآن العظيم، لأبي الفداء إسماعيل بن عمر بن كثير القرشي البصري ثم الدمشقي، ت: سامي بن محمد سلامة، دار طيبة للنشر والتوزيع، الطبعة: الثانية 1420 هـ - 1999 م.

تيسير الكريم الرحمن في تفسير كلام المنان، للشيخ عبد الرحمن بن ناصر بن عبد الله السعدي، ت: عبد الرحمن بن معلا اللويحق، مؤسسة الرسالة، الطبعة: الأولى 1420 هـ - 2000 م.

جامع البيان في تأويل القرآن، محمد بن جرير بن يزيد الطبري، ت: أحمد محمد شاكر، مؤسسة الرسالة، الطبعة: الأولى، 1420 هـ - 2000 م.

الجامع المسند الصحيح المختصر من أمور رسول الله صلى الله عليه وسلم وسننه وأيامه = صحيح البخاري، للإمام محمد بن إسماعيل أبو عبد الله البخاري الجعفي، ت: محمد زهير بن ناصر الناصر، دار طوق النجاة، الطبعة: الأولى، 1422 هـ.

الجامع لأحكام القرآن - تفسير القرطبي، لأبي عبد الله محمد بن أحمد القرطبي، ت: أحمد البردوني، دار الكتب المصرية - القاهرة، 1384 هـ.

الدر المصون في علوم الكتاب المكنون، لأبي العباس، شهاب الدين، أحمد بن يوسف بن عبد الدائم المعروف بالسمين الحلبي، ت: أحمد محمد الخراط، دار القلم، دمشق.

روح المعاني في تفسير القرآن العظيم والسبع المثاني، لشهاب الدين محمود بن عبد الله الحسيني الألوسي، ت: علي عبد الباري عطية، دار الكتب العلمية - بيروت، الطبعة: الأولى، 1415 هـ.

سنن أبي داود، لأبي داود سليمان بن الأشعث السجستاني، ت: شعيب الأرناؤوط، دار الرسالة العالمية، الطبعة: الأولى، 1430 هـ - 2009 م.

السنن الكبرى، لأبي عبد الرحمن أحمد بن شعيب بن علي الخراساني، النسائي، حققه وخرج أحاديثه: حسن عبد المنعم شلبي، مؤسسة الرسالة - بيروت، الطبعة: الأولى، 1421 هـ - 2001 م.

فتح القدير، للإمام محمد بن علي بن محمد بن عبد الله الشوكاني، دار ابن كثير، دار الكلم الطيب - دمشق، بيروت، الطبعة: الأولى - 1414 هـ.

الكشاف عن حقائق غوامض التنزيل، لأبي القاسم محمود بن عمرو ، الزمخشري ، دار الكتاب العربي – بيروت، الطبعة: الثالثة
- 1407 هـ.

المحرر الوجيز في تفسير الكتاب العزيز، لأبي محمد عبد الحق بن غالب بن عطية الأندلسي ، ت: عبد السلام عبد الشافي محمد،
دار الكتب العلمية – بيروت، الطبعة: الأولى – 1422 هـ.

المستدرک علی الصحیحین، لأبي عبد الله الحاكم محمد بن عبد الله النيسابوري، ت: مصطفى عبد القادر عطا، دار الكتب
العلمية – بيروت، الطبعة: الأولى، 1411 – 1990.

مسند الإمام أحمد بن حنبل، لأبي عبد الله أحمد بن محمد بن حنبل الشيباني، ت: شعيب الأرنؤوط – عادل مرشد، وآخرون،
إشراف: د عبد الله بن عبد المحسن التركي ، مؤسسة الرسالة، الطبعة: الأولى، 1421 هـ – 2001 م.

المسند الصحيح المختصر بنقل العدل عن العدل إلى رسول الله صلى الله عليه وسلم = صحيح مسلم، للإمام مسلم بن الحجاج
أبو الحسن القشيري النيسابوري، ت: محمد فؤاد عبد الباقي، دار إحياء التراث العربي – بيروت.

مفاتيح الغيب = التفسير الكبير، لأبي عبد الله محمد بن عمر بن الحسن الرازي الملقب بفخر الدين الرازي خطيب الري، دار
إحياء التراث العربي – بيروت، الطبعة: الثالثة – 1420 هـ.

دلالات مصطلح الشهوة في سياقات النص القرآني

"دراسة تحليلية"

الطالب: عبد الفتاح عبد المجيد عرّان⁴²¹.

د. سامر ناجح عبد الله سمارة⁴²²

الملخص

تُعَدُّ الشَّهْوَةُ من القضايا البارزة التي سلَّط القرآن الكريم الضوء عليها؛ لأهميتها في الجانب الإيجابي، ولخطورة أثرها الجانب السلبي، وقد عدَّد القرآن الكريم المِشْتَهَاتِ الرئيسية التي يسعى الإنسان للحصول عليها من أجل الاستمتاع والتلذُّذ بها؛ وتكمن إشكالية البحث في اعتقاد البعض أنَّ الشهوة طاقة سلبية صرفة يجب كبتها والتَّخْلُص منها؛ لأنَّها جالبة للفساد، مسبِّبة للخراب، وانطلاقاً من هذه المشكلة قام الباحثان بدراسة الآيات القرآنية التي ورد فيها ذكر الشهوة تصريحاً أو تلميحاً للإجابة على الأسئلة الآتية: هل الشهوة عنصر شرٍّ موجود في الإنسان يجب التَّطَهُّر منه؟ وهل الشَّهْوَةُ على صورة واحدة أم هي صور متعدِّدة؟ وما هي الآثار السَّلبية والإيجابية لطاقة الشَّهْوَةِ في النَّفْس البشرية؟ وفي سبيل الإجابة على هذه الأسئلة سيتبع الباحثان المنهج الاستقرائي لجمع الآيات التي تتحدَّث عن القضية، والمنهج التحليلي للكشف عن معاني المصطلحات التي وردت فيها الشهوة في الآيات القرآنية.

كلمات مفتاحية: الشهوة، الدنيا والآخرة، طاقة سلبية، النَّفْس البشرية.

(7) انظر: الزحيلي، وهبة. 1418هـ. التفسير المنير في العقيدة والشريعة والمنهج. ط2. دمشق: دار الفكر المعاصر. ج. 9. ص. 201.

(8) القرآن. النساء: 1:4

تمهيد

إن الحديث عن الشهوة في سياق النص القرآني وتحذيرها، هو في حقيقته تهذيب وتكريم لبني آدم، إعلاناً من الخالق جل وعلا في تكريم هذا الإنسان، مصداقاً لقوله تعالى: ﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوَرْدِ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا﴾⁽⁴²³⁾، كرمه بخلقته على تلك الهيئة، وبهذه الفطرة التي تجمع بين الطين السفلي والنفخة العليا، فاجتمعت الأرض والسماء في ذلك الكيان، كما كرمه بذلك الاستقبال الفخم الذي استقبل به الوجود، وبذلك الموكب الذي أسجد له فيه الملائكة.⁽⁴²⁴⁾

ومن دلائل تكريم الله تعالى لهذا الإنسان على غيره من المخلوقات، أنه سبحانه وتعالى خلق الخلق على ثلاثة أضرب: خلق الملائكة وركب فيهم العقل ولم يركب فيهم الشهوة، وخلق البهائم وركب فيها الشهوة ولم يركب فيها العقل، وخلق ابن آدم وركب فيه العقل والشهوة، فمن غلبت شهوته عقله فالبهائم خير منه، ومن غلب عقله شهوته فهو خير من الملائكة، فمن هذب شهوته صار في المنزلة عند الله فوق الملائكة، ومن سيطرت عليه شهوته وتحكمت به صار أحط من البهيمة.⁽⁴²⁵⁾

ولأهمية دراسة الشهوة في سياق النص القرآني، قسم الباحثان هذه الدراسة إلى مبحثين، الأول: فطرية الشهوات وفوائدها الدنيوية والآخروية، والثاني: أنواع الشهوات ومآلات اتباعها والدلالات المستفادة منها، وذلك كالآتي:

المبحث الأول: فطرية الشهوات وفوائدها في سياقات النص القرآني

مما لا شك فيه أن الإسلام هو دين الفطرة، جاء ليبيّن مسارها الصحيح ويقيمها عليه، لأن خالقها هو الذي نزل هذا الدين، وفصل فيه منهج الحياة، وإن من أعظم نتائجها وأكبر فوائدها هو: معرفة خالقها والإيمان به، ومحبة وتوحيده، والإستعداد التام لقبول دينه الذي ارتضاه وهو الإسلام.⁽⁴²⁶⁾

ومتى عرف المسلم أن الفطرة هبة من الله، وأنه مطبوعٌ عليها منذ وجوده، وأن النفس البشرية جُبلت بطبيعتها الفطرية على الميل إلى حب الشهوات، عرف أن دورها الأساسي في حفظ الحياة وامتدادها، هو ضماناً لسلامة الكائن الإنساني من هذا الصراع بين شطري النفس البشرية وبين نوازع الشهوة واللذة، وذلك في حدود التوسط والاعتدال في قبول الحق والدين

(9) الزحيلي، وهبة. (المصدر نفسه).

(10) القرآن. النجم: 53: 45-46

(11) القرآن. القيامة: 39: 75

(12) الزحيلي، وهبة. (المصدر نفسه). بتصرف

الصحيح.(427) ما يثبت أن لهذه الفطرة فوائد دنيوية وفوائد أخروية، يعرضها الباحثان من خلال تتبع مصطلح الشهوة في سياق النص القرآني وتحليله في المطلبين الآتيين:

المطلب الأول : الفوائد الدنيوية للشهوة: ويتناول الباحث عرضه في الفرعين التاليين:

الفرع الأول: بقاء النوع الإنساني:

إن ديننا الحنيف جعل لبقاء النوع الإنساني غايات وأهداف نبيلة، ينطلق الإنسان منها بفطرته السليمة، من أجل التناسل والمحافظة على بقاء هذا النوع، هذه الغاية العظيمة يوضحها الباحث في عدة مراحل:

أولاً: السكن النفسي: وهو ما أشار إليه القرآن الكريم في بيان حقيقة آدم عليه السلام، وحقيقة الخلق كله من بعده، كما قال تعالى: ﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا..﴾ (428) " والمراد بالنفس الواحدة: آدم عليه السلام، ثم خلق منه زوجته حواء، ثم انتشر الناس منهما". (429) وبهذه الألفة و هذا التعاون تتحرك عجلة الحياة في عمارة الأرض في التناسل والتكاثر حتى يرث الله الأرض ومن عليها.

ثانياً: المحافظة على النوع الإنساني: قال تعالى: ﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا، وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً﴾ (430) "انتشار الناس لبقاء النوع الإنساني والمحافظة عليه مرهون بهذا الترابط بين الجنسين: الذكر والأنثى". (431) قال تعالى: ﴿وَأَنَّهُ خَلَقَ الذَّكَرَ وَالْأُنثَى (45) مِنْ نُطْفَةٍ إِذَا تُمْنَى﴾ (432)، وقوله تعالى: ﴿فَجَعَلَ مِنْهُ الذَّكَرَ وَالْأُنثَى﴾ (433) هذا التآلف قائم في أعماق كل من الرجل والمرأة، ولا نجد ألفة بين روحين أعظم

(13) ينظر: شلي، سلوى. إسهامات الأسرة في تربية الإبداع لدى أطفالها من منظور التربية الإسلامية. ص 38.

(14) القرآن. الحجرات: 13:49

(15) أنظر: علي عبده شاك. التربية الأسرية المتضمنة في سورة النساء. ص 38.

(16) سنن أبي داود، كتاب: النكاح، باب: تزويج الأبكار، حديث رقم: 2050، ط: 1، الناشر: دار الرسالة العالمية، د:م 1430هـ/2009م، (3/395)، وكذا المستدرك على الصحيحين للحاكم، حديث رقم: 2685، ط: 1، بيروت: دار الكتب العلمية، 1411هـ/1990م، 176/2

(17) صحيح البخاري، كتاب النكاح، باب: من استطاع منكم الباءة فليتزوج، حديث رقم: 5065، تحقيق: محمد زهير بن ناصر الناصر، ط: 1، الناشر: دار طوق النجاة، د:م، 1422هـ (3/7).

(18) قطب، سيد، في ظلال القرآن. آية 76 تفسير سورة آل عمران.

(19) القرآن. آل عمران: 76:3.

مما بين الزوجين، والجنس ميال بطبيعته إلى جنسه، ولا تسكن النفس إلا بالاقتران بزواج آخر، فبالزواج يستمر بقاء النسل الإنساني، إذ لولا وجود هذه الشهوات لضعف هذا المبتغى في بقاء النوع الإنساني. (434)

ثالثاً: المحافظة على الأنساب: عن طريق الزواج الشرعي يأخذ الإبن نسب أبيه، فيشعر الأبناء بالاستقرار النفسي والكرامة الإنسانية، ممّا يعينهم على الإنتاج والإبداع في جميع مجالات حياتهم. (435) وهو ما أخبر به جل وعلا في كتابه العزيز قال تعالى: ﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ (436)

رابعاً: الرغبة في الأولاد: وتأتي رغبة الولد بعد الزواج، فقد رغب الإسلام في التناصح والتنازل وكثرة الأمة، وحث عليه، ونهى عن الخصاء وهجر النساء تبلاً، والأحسن والأولى أن يتزوج الولود الودود، (437) مصداقاً لما أمر به النبي محمد ﷺ بقوله "تزوجوا الودود الولود فإني مكاثر بكم الأمم." (438)

وأخيراً يبين الصادق المصدوق محمد ﷺ الحكمة الخلقية في حث الشباب على الزواج، خوفاً في الوقوع في المعصية إذا كان يستطيعه ولا يكسر شهوته إلا به، قال ﷺ: «يَا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصَرِ، وَأَخْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ» (439)

الفرع الثاني: نيل رضى الله ومحبة الناس: إن من أعظم القربات عند الله أن ينال العبد رضاه ومغفرته ورحمته، فهي قاعدة واحدة من راعاها وفاءً بعهد الله وشعوراً بتقواه أحبه الله وأكرمه، (440) قال تعالى: ﴿بَلَى مَنْ أَوْفَى بِعَهْدِهِ وَاتَّقَى فَإِنَّ اللَّهَ يُحِبُّ

(20) قطب، سيد، في ظلال القرآن. آية 76 تفسير سورة آل عمران.

(21) ابن قيم الجوزية، محمد بن أبي بكر بن أيوب بن سعد شمس الدين، ط1، 1410 هـ. تفسير القرآن الكريم. بيروت: دار ومكتبة الهلال

(22) القرآن. القصص : 50:12.

(23) قطب، سيد، في ظلال القرآن. آية 50 تفسير سورة القصص. بتصرف

(24) قطناني، أحمد عبد القادر، 2011م، منهج القصة القرآنية في تهذيب الشهوات. (رسالة ماجستير). فلسطين: جامعة النجاح الوطنية. ص. 43. بتصرف.

(25) القرآن. النحل: 97:16

(27) البخاري، محمد بن إسماعيل، كتاب بدء الخلق، باب ذكر الملائكة، برقم 3209

الْمُتَّقِينَ ﴿441﴾، وهي نظرية الإسلام الأخلاقية بصفة عامة، في الوفاء بالعهد وفي سواه من الأخلاق: فالتعامل أولاً مع الله، يلحظ فيه جناب الله، ويتجنب به سخطه ويطلب به رضاه. (442)

وإذا ما خالف المؤمن هواه طمعاً بثواب الله والخشية من حجابهِ وعذابه، وجد حلاوة الشفاء في مخالفته لهواه لا محالة، فإن متابعة الهوى الداء الأكبر، ومخالفته الشفاء الأعظم. (443)، مصداقاً لقوله تعالى: ﴿وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بَعِيرٌ هُدًى مِنَ اللَّهِ﴾ (444)،

فهما طريقان لا ثالث لهما: إما إخلاص للحق وخلوص من الهوى، وعندئذ لا بد من الإيمان والتسليم، وإما ممارسة في الحق واتباع للهوى فهو التكذيب والشقاق. إذ لا حجة من غموض في العقيدة، أو ضعف في الحجة، أو نقص في الدليل. (445)

ومن أهم نتائج ضبط المؤمن لشهوته، ومخالفته لهواه، ونيل رضا الله له في الآخرة، ما يلي:

أولاً: يعيش أفراد المجتمع الإسلامي نظيفاً معافى من الرذيلة.

ثانياً: تهدب نفوسهم باطنياً وتستقيم طباعهم ظاهراً.

ثالثاً: لا يتحرك في نفوسهم نوازع الميل إلى الجنس الآخر، عند قراءة آيات قصص القرآن الكريم التي تتحدث عن شهوة الجنس، لعلمهم بأن القرآن الكريم يريد تهذيب تلك الشهوة، وليس إثارتها. (446)

ولهذا الرقي في تهذيب الشهوة وضبطها بالضوابط الشرعية نتائج أهمها:

(28) قطناني، أحمد عبد القادر (المصدر السابق).

(29) القرآن. فصلت: 31:41

(30) القرآن. الأنبياء: 102:21

(31) القرآن. الطور: 22:52

(32) ينظر الطبري. جامع البيان في تأويل القرآن. ج 18. ص 541/ الزمخشري. الكشاف عن حقائق التأويل. ج 4. ص 262.

(33) القرآن. السجدة: 17:32

أولاً: يعيش المجتمع وأفراده حياة طيبة، فتُغرس محبتهم في قلوب العباد، ويقذف الله في قلوبهم النور ويزدادوا إشراقاً وتألقاً، قال تعالى: ﴿مَنْ عَمِلْ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْتَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾ (447).

ثانياً: القبول في الأرض، وهي المكافأة الأعظم أن يتجاوز الله عنهم سيئاتهم في الآخرة، ويوضع لهم القبول في الأرض. قال ﷺ: (إِنَّ اللَّهَ تَعَالَى إِذَا أَحَبَّ عَبْدًا دَعَا جِبْرِيلَ عَلَيْهِ السَّلَامُ فَقَالَ إِنِّي أُحِبُّ فُلَانًا فَأَجِبُّهُ فَيُجِبُّهُ جِبْرِيلُ ثُمَّ يُنَادِي فِي السَّمَاءِ فَيَقُولُ إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَجِبُّوهُ فَيُجِبُّوهُ أَهْلُ السَّمَاءِ - قَالَ - ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ...) الحديث. (448)

لهذه النتيجة العظيمة ولهذا العفو والمحبة من الله والفوز في الآخرة، وتكفير السيئات، أودع الله هذه الفطرة السليمة، من حب الشهوات، (من النساء والبنين والأموال...) وغير ذلك من المحبوبات على قلب المسلم، لأجل (التكاثر والتناسل وبقاء النوع الإنساني)، وجعلها كوسيلة في تقوية علاقة هذا المخلوق الإنساني بخالقه، وعلاقته بالكون المحيط به، وأخيراً علاقته بغيره من بني البشر، شريطة أن تكون هذه الشهوات مضبوطة بالضابط الشرعي، فتكون المكافأة بحياة طيبة وقبول في الأرض.

المطلب الثاني : الفوائد الآخروية لضبط الشهوة: ويعرضه الباحث في الفرعين التاليين:

الفرع الأول: حصول وعد المتقين بمراقبة العبد لله والخوف منه: إن مراقبة الله ودوام الخوف منه من أعظم الوسائل لتهديب الشهوة واجتناب المحضورات، والذي يضبط شهوته في الدنيا ويهذبها ويتحكم بها وفق شرع الله ومنهجه، له المكافأة، والظفر بها، والفوز في جنة عرضها السموات والأرض. (449)

والآيات والآحاديث التي تبين وعد المتقين وما أعدّه الله لهم من النعم بعد دخولهم الجنة تكاد لا تحصى، منها:

1- قوله تعالى: ﴿وَلَكُمْ فِيهَا مَا تَشْتَهُي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ﴾ (450)

(34) البخاري، محمد بن إسماعيل. صحيح البخاري. (11/ 308/ 6474) عن سهل بن سعد رضي الله عنه.

(35) القرآن. النحل: 97:16

(36) القرآن. آل عمران: 30:3

(37) القرآن. القيامة: 13:75

2- قوله تعالى: ﴿لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ﴾ (451)

3- وقوله تعالى: ﴿وَأَمَدَدْنَا لَهُم بِفَاكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ﴾ (452)

تبين أقوال السابقين من أهل التفسير كالطبري والزمخشري وغيرهم أن هذه الآيات قد جمعت ما أعدده الله لهذا الإنسان في الآخرة، إذ جعل في الجنة شهوات طيبة مباركة عظيمةً بليغةً، يكافئ بها أهل طاعته، وينعم عليهم بلذاتٍ مما تشتهي الأنفس، ولا يخطر على قلب بشر. (453) وفي الحديث القدسي تأكيداً على ما أعدده الله لعباده الصالحين بعد دخولهم الجنة، من حديث أبي هريرة، عن رسول الله ﷺ قال: " قال الله تعالى: أعددت لعبادي الصالحين ما لا عين رأت، ولا أذن سمعت، ولا خطر على قلب بشر. قال أبو هريرة: فافزعوا إن شئتم: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾. (454) و حديث سهل بن سعد - رضي الله عنه - عن رسول الله ﷺ قال: " من يضمن لي ما بين لحييه وما بين رجليه أضمن له الجنة " (455)

الفرع الثاني: حصول الطهارة والتركية واجتناب الخواطر السيئة

تحقيق الطهارة بمعناها الحسي هو تحقيق لمنهج الحياة الطيبة باتباع أوامر الله واجتناب نواهيه، قال تعالى: ﴿مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْشَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾ (456). ارتقاء المؤمن لهذه الحياة الطيبة يكمن في ضبط النفس وتطهير القلب وتخليصه من الشوائب وارتكاب المعاصي وإلجام النفس بلجام التقوى، ليحصل نتيجة الثمار الطيبة ما أعدده الله له يوم القيامة، قال تعالى: ﴿يَوْمَ يُجْزَى كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ﴾ (457)، إنه الميزان الرباني أمام جبار السموات والأرض لجميع أعمال العبد يوم القيامة من خير وشر كما قال تعالى: ﴿يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ﴾ (458)، فما رأى

(38) الصابوني، محمد علي. 1402 هـ / 1981 م. مختصر تفسير ابن كثير. ط7. بيروت: دار القرآن الكريم. ج1. ص276. بتصرف

(39) القرآن. الشمس: 91: 9-10.

(40) محمد الغزالي، خلق المسلم، دط، ص15.

454 (الشعرأوي، محمد متولي. تفسير الشعرأوي - الخواطر. الناشر: مطابع أخبار اليوم ج. 3. ص. 1311.

455 (القرآن. آل عمران: 3: 13

456 (الشعرأوي، محمد متولي. تفسير الشعرأوي - الخواطر. الناشر: مطابع أخبار اليوم ج. 3. ص. 1311.

457 (القرآن. الروم: 30-21

458 (الشعرأوي، محمد متولي. تفسير الشعرأوي - الخواطر. الناشر: مطابع أخبار اليوم ج. 3. ص. 1318. بتصرف

من أعماله حسناً سرّه ذلك وأفرحه، وما رأى من قبيح ساءه وغصه، ويعلم بأنه لا نجاة لهذه النفس إلا بنهيها وانتصارها على هواها، وهذا أعظم انتصار على النفس بتقوى الله. (459)

أما حصول العبد للتركية تعني تهذيب النفس باطناً وظاهراً، في حركاته وسكناته، قال تعالى: ﴿قَدْ أَفْلَحَ مَنْ زَكَّاهَا (9) وَقَدْ حَابَ مَنْ دَسَّاهَا﴾. (460) ولهذه التركية ثمره و أثر واضح للفرد والمجتمع يحملها الباحث في النقاط التالية:

أولاً: أثرها في سلوك الفرد: لما تزرعه في نفس صاحبها من الرحمة، والصدق، والعدل، والامانة، والحياء، والعفة، والتكافل، والإخلاص، وغير ذلك من القيم والأخلاق السامية، فمتى تركت النفس وتهذبت طباعها استقام السلوك الداخلي والخارجي لا محالة، فتهذيب الأخلاق بالنسبة للفرد هي أساس الفلاح والنجاح.

ثانياً: أثرها في سلوك المجتمع: من شأن تهذيب الشهوة أن تبني مجتمعاً محصناً لا تنال منه عوامل التردّي والانحطاط، وليس ابتلاء الأمم والحضارات كامناً في ضعف إمكاناتها المادية أو منجزاتها العلمية، إنما في قيمتها الخلقية التي تسودها وتحلّي بها. (461)

ويخلص الباحثان إلى أن نتيجة مراقبة العبد لله، و تركيته، واعتصامه بربه، وتعفّفه في ضبط شهواته، وصبره على كل الشدائد، جاءت في جملتها تلبية لما أعدّه الله للمؤمنين في الآخرة، ومكافأة لمن ضبط شهواته بالضوابط الشرعية، واستعملها في فعل الخيرات، أن يجعل الله جزاءه عزّ في الدنيا و نعيماً في الآخرة.

المبحث الثاني: أنواع الشهوات ومآلات اتباعها في سياقات النصّ القرآني

تمهيد: الشهوة الجنسية والحكمة من خلقها:

إن المتأمل في موضع آية الشهوات وما أعدّه الله من أنواع الزينة من (النساء، والبنين، والقناطير المقنطرة من الذهب والفضة، والخليل المسومة، والأنعام، والحراث)، يجدها جاءت بعد الآية التي تتحدث عن الجهاد في سبيل الله، والتي تتطلب الإنقطاع إلى الله و خروج الإنسان المؤمن عما ألف من عادة تمنحه كل المتع. (462) قال تعالى: ﴿قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ التَّافِتَيْنِ تَقَاتُلَ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْيَ الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَنْ يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ﴾ (463)،

459) الشعراوي، محمد متولي. تفسير الشعراوي - الخواطر. الناشر: مطابع أخبار اليوم ج. 3. ص. 1321. بتصرف

460) القرآن. آل عمران: 3-15

402) سيد قطب في ظلال القرآن. آية 14 سورة آل عمران. بتصرف

462) الشعراوي، محمد متولي. (المرجع السابق).

463) القرآن. الأعراف: 7 - 32

إنه طريق الانتصارات المتجدد لأهل الإيمان، انتصاراً على متعة الشهوات في الحياة الدنيا، (في المتع التي أحلها الله، والمتع التي لا يرضاها الله)، والظفر في متعة الجهاد في سبيله وإعلاء كلمته. (464)

مما سبق يتبين للباحثين أن الحق سبحانه وتعالى خلق الخلق لمهمة إنسانية عظيمة، وأودع فيهم حب الشهوة، لأداء الغرض المطلوب بحيث تتحقق أهدافها المرسومة، ومن أهم هذه الأهداف:

أولاً: الميل لهذه الشهوات ضرورة لاستمرار الحياة بالتزاوج الدائم، الذي يريح الأعصاب، ويهيئ الجو النفسي والشعوري، إذ جعل الأنتى للذكر، وخلقها منه لهذا، قال تعالى: ﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ﴾ (465)

إن الحق يريد لنا أن يسكن الرجل إلى حلاله، وتأخذ المرأة سكناً لها، لتمنع عيني زوجها عن أعراض الناس، وتعطيه ارتياحاً يملئه الحنان والعطف. (466)

ثانياً: ضمان بقاء الكون، بعدم تضحية المؤمن بشهوته الحقيقية وهي القتال في سبيل الله وإعلاء كلمته، بسبب الشهوات الزائلة التي تتمثل في "النساء، والبنين وغيرها من الشهوات، لأن إمكانات الإنسان في النعيم الدنيوي محدودة على قدر الإنسان، أما إمكانات النعيم في الآخرة فهي على قدر قدرة الخالق المربي، فمن المنطقي جداً أن يقول الله لنا: ﴿ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ﴾. وحسن المآب تعني حسن المرجع. (467)

بعد بيان الغاية والحكمة من خلق الشهوة يقسم الباحثان هذه الشهوات إلى قسمين: شهوات فطرية دنيوية و شهوات فطرية آخروية وذلك من خلال تتبع مصطلح الشهوة في سياق النص القرآني، وذلك في مطلبين:

المطلب الأول : شهوات فطرية مجبول عليها الإنسان

ويتناول الباحث عرضه في الفروع التالية:

464) الشعراوي، محمد متولي. تفسير الشعراوي - الخواطر. الناشر: مطابع أخبار اليوم ج. 3. ص. 1312.

465) القرآن. محمد: 47 - 12

466) نوفل، أحمد. 2010. سورة يوسف - دراسة تحليلية. عمان-الأردن: دار الفرقان. ج. 1. ص. 614. بتصرف

467) القرآن. يوسف: 12-24

الفرع الأول: شهوات فطرية دنيوية : إن الحديث عن أنواع الشهوات الفطرية التي جُبل عليها الإنسان، جاء في قوله تعالى: ﴿زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْخَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاَبِ﴾⁽⁴⁶⁸⁾ ويرى الباحثان أن هذه الآية التي ذُكرت فيها أنواع الشهوات هي من باب ضرب المثال، وإلا فهناك شهوات فطرية أخرى مثل " شهوة البطن وشهوة الجاه وشهوة السلطان وغيرها"، ولعل الحكمة من ترتيبها وحصرها أنها الأقرب للنفس في الغالب.

إن جميع الشهوات التي يطلبها الإنسان كضرورة للحياة البشرية (دنيوية كانت أو أخروية) قد أودعها الله كجزء من تكوينه الأصيل، فهي مركوزة في النفس، ميالة إليها، موجودة فيها بطبعها، وفي النوعين لا بد من التوازن في ضبط النفس وعدم الاستغراق في لذائذها المحببة، حفاظاً على فطرتها السليمة.⁽⁴⁶⁹⁾

ويبين الباحثان أن لهذه الشهوة الدنيوية حقيقتان:

الأولى: إذا كان الميل لهذه الشهوات مما يؤكد حقيقة استبقاء الحياة فهو مطلوب ومقبول، وهو من الله، وله العاقبة الحسنى في الدنيا والآخرة،⁽⁴⁷⁰⁾ قال تعالى: ﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ﴾⁽⁴⁷¹⁾

الثانية: إذا كان الميل لهذه الشهوات في الأمر الزائد على ما يحتاجه الإنسان، من المطعم والمشرب وغير ذلك مما يفسد الحياة، فهو من الشيطان.⁽⁴⁷²⁾ قال تعالى: ﴿وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى هُمْ﴾⁽⁴⁷³⁾

الفرع الثاني: شهوات فطرية أخروية: هذه الأنواع اختصها الله لعباده المخلصين في تركية النفوس، والمحافظة على نزاهتها وطاعة ربها، وإرشادها لحياة فضلى في التكوين الروحي، والتطلع إلى ما هو أعلى في مستويات الحق والسمو. ⁽⁴⁷⁴⁾، قال تعالى في حق نبينا يوسف عليه السلام: ﴿كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ﴾⁽⁴⁷⁵⁾ أي من

⁴⁶⁸ القرآن. ص: 38-47

⁴⁶⁹ حبنكة، عبد الرحمن حسن. ط. 10، 2015م، الأخلاق الإسلامية وأسسها. دمشق: دار القلم. ج. 1. ص. 179 بتصرف

⁴⁷⁰ حبنكة، عبد الرحمن حسن، (المصدر السابق). ص 24. بتصرف

⁴⁷¹ حبنكة، عبد الرحمن حسن. (المصدر السابق). ج. 1. ص 39.

⁽⁵⁹⁾ حبنكة، عبد الرحمن حسن. (المصدر السابق). ج. 1. ص 16.

⁴⁷³ القرآن. النساء 4: 28

⁴⁷⁴ الشعراوي، محمد متولي. تفسير الشعراوي - الخواطر. ج. 4. ص. 2139.

⁴⁷⁵ القرآن. مريم 19: 59

عباد الله الذين اصطفاهم واختارهم لوحيه ورسالته وصفاهم من الشوائب، فلا يستطيع الشيطان إغواءهم، كما قال تعالى:
﴿وَأَيُّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ﴾⁽⁴⁷⁶⁾

ويرى الباحثان في هذا النوع من أنواع الشهوات أصلاً في تربية النفوس تربية روحية لترتقي إلى سلم الكمال السلوكي، لأن في السلوك الأخلاقي الأمثل هو ما كانت الغاية منه اكتساب مرضاة الله تعالى، لأن مرضاة الله لا تتحقق إلا بالخير، ولا تكون إلا في خير⁽⁴⁷⁷⁾، وهو ما يدفع المؤمنين إلى أن يتحلوا بالفضائل الخلقية، "كالأخذ بالحق أو الخير أو الجمال، وإن خالف الهوى"، وأن يتخلوا عن الرذائل منها، "في ترك الباطل والشر والقبح، وإن وافق الهوى أو الشهوة"، هو الإلتزام بكل سلوك خلقي يدعو إلى مكارم الأخلاق، للظفر برضوان الله، واغتنام الأجر العظيم عنده، وتحذر من معبة ممارسة الرذائل الخلقية المحضرة.⁽⁴⁷⁸⁾

ومتى وصلت النفس إلى هذه التركيبة، غدت صالحة لغرس فضائل الأخلاق فيها، ومتى تركت النفس وتهدبت طباعها، استقام السلوك الداخلي والخارجي لا محالة.⁽⁴⁷⁹⁾

المطلب الثاني: شهوات شاذة ترفضها الفطر والعقول السليمة

ويتناولها الباحثان في الفرعين الآتيين:

الفرع الأول: الشهوة الشاذة: سلوك إرادي مذموم عند العقلاء، كالأخذ بالباطل أو الشر أو القبح، وترك الحق أو الخير، اتباعاً للهوى أو الشهوة، وبذلك تتميز الأخلاق الحميدة أو الذميمة عن غيرها، في استحسان أو استقباح ذلك السلوك الفردي أو الجماعي، باختلاف الأديان والمذاهب، وما يلحق من آثارها، فرعاً من فروعها.⁽⁴⁸⁰⁾

جبل الله سبحانه الإنسان على الضعف، وحب الشهوات، والعجلة؛ قال جلّ وعلا: ﴿يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفاً﴾⁽⁴⁸¹⁾، وإنما "الضعف جاء من ناحية أن الإنسان أصبح مختاراً وخاصة في أمور التكليف، فالذي جعل فيه

(64) قطناني. (المرجع السابق). بتصرف

(65) قطب، سيد، في ظلال القرآن. آية 5 سورة سبأ.

(66) القرآن. سبأ: 54:34

(67) القرآن. النمل: 27 : 55

(68) قطب، سيد، في ظلال القرآن. آية 55 تفسير سورة النمل.

(69) القرآن. النحل: 57:16

الضعف جعله مختاراً يفعل كذا أو يفعل كذا؛ ولكل أمر مغرياته. ومغريات الشهوات حاضرة، ومغريات الطاعة مستقبلة فهو يغلب دائماً جانب الحاضر على جانب المستقبل." (482)، قال تعالى: ﴿فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ غَيًّا﴾ (483).

الفرع الثاني: مواضع الشهوات الشاذة و مآلات اتباعها في سياقات النص القرآني

معلوم أن المعاصي تزرع أمثالها ويولد بعضها بعض حتى يعز على المرء مفارقتها، فالذي يستغرق في الشهوات ولا يضبطها، وأخذ نصيبه منها في الدنيا، له المكافأة، بحرامانه من الاستمتاع بها في الآخرة. (484)

وأي حرمان أعظم من حرمان من يستغرق في شهوته، ويحيل بينه وبين ما يشتهي من الإيمان في غير موعده، وأي نجاة من الخطر والعذاب الذي يشهده و يواجهه. (485) قال تعالى: ﴿وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ﴾ (486)، وفي النظر إلى أخطر الشهوات التي ترفضها الفطر والعقول السليمة، والتي تصور الشذوذ الجنسي، والانتكاس لهذه الفطرة، في تركهم لما أحله الله لهم من الاستمتاع بالنساء في قوله تعالى: ﴿أَتُنْكُمُ الرَّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ بِجَهْلُونَ﴾ (487)، يتبين إبراز شذوذ هذا الفعل الشنيع وغرابته لمألوف البشرية، ومألوف الفطرة جميعاً، في مثل المسلمين عن الحق، والذي يميل هذا الميل عن الفطرة سفیه أحمق معتد على جميع الحقوق. (488) ومن نتائج هذا الشذوذ في اتباع الشهوات الشاذة التي مآلها خراب

(70) قطب، سيد، في ظلال القرآن. آية 57 تفسير سورة النحل.

483 ومن ذلك ما ذكره الحافظ ابن كثير (1413هـ/1993م، ج 142/1) أنه لما نزل قوله تعالى [الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ] (الأنعام: 82) قالوا - الصَّحَابَةُ - أَئِنَّا لَمْ يَظْلَمْ نَفْسَهُ، وَشَقَّ عَلَيْهِمْ، فَقَالَ P: ليس بالذي تعنون. ألم تسمعوا ما قال العبد الصالح - لقمان - [إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ] (لقمان: 13)؟ إِنَّمَا هُوَ الشِّرْكُ. وأصل الحديث في البخاري (1422هـ/2002م) في كتاب الإيمان، باب: ظلم وتظلم، الحديث رقم 118/1 32. وفي قوله تعالى [وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ] (المؤمنون: 60) قالت عائشة: أهو الذي يسرق ويبرئ ويشرب الخمر وهو يخاف الله عز وجل؟ قال P: لا يا بنت الصديق، ولكنهم الذين يصلون ويصومون وهم يخافون ألا يُقبل منهم (ابن كثير، ج 3/24).

(484) أخرجه الترمذي في كتاب الزهد باب ما جاء في الزهادة في الدنيا، وقال عنه: حديث حسن غريب، حيزت: جمعت 496/4.

(1) انظر: أدب الدنيا والدين للماوردي ص 187.

(*) وردت كلمة أمن وما يشتق منها في القرآن الكريم في أكثر من خمسمائة موضع.

(1) انظر: لسان العرب لابن منظور مادة أمن 140/1 وما بعدها، القاموس المحيط للفيروز أبادي 194/4 وما بعدها، المصباح المنير 29/1، مختار الصحاح ص26، معجم ألفاظ القرآن الكريم 55/1.

(2) سورة النساء آية 83.

الديار، في قوله تعالى: ﴿فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَابًا مِنْ سَجِيلٍ مُنْضُودٍ﴾⁽⁴⁸⁹⁾، صورة للتدمير الكامل الذي يقلب كل شيء ويغير المعالم ويمحوها، وهي أشبه بتلك الفطرة المقلوبة الهابطة المرتكسة من قمة الإنسان إلى درك الحيوان.⁽⁴⁹⁰⁾

خاتمة: نتائج الدراسة

وفي خاتمة الدراسة يعرض الباحثان أهم النتائج التي توصلت إليه آيات الشهوة في هذا المبحث بالآتي:

اهتم القرآن الكريم بتهذيب الشهوة منذ بداية الدعوة، وذلك لتطهير النفوس وتركيتها في الدنيا لتتال رضا الله في الآخرة، وإلا فمصير متبع الشهوات الخسران إذا تحكمت به شهوته وانغمس بها.

الشهوات المذكورة في القرآن ثلاثة " النساء والبنين، والأموال بتفصيلها"، وهي برأي الباحثين نماذج للشهوة، وإلا فهناك شهوات أخرى مثل: شهوة البطن وشهوة الجاه وشهوة السلطان وغيرها

تزين الشهوات كما هو طريق إلى الآخرة فهو طريق في الدنيا، منها ما هو تركية ومنها ما هو ابتلاء ومنها ما هو استمرار للحياة وعمارة الأرض.

المسلم مطالب بضبط النفس عند مزاوله هذه الشهوات، حفاظاً على إنسانيته التي كرمه الله بها.

⁽³⁾ الجامع لأحكام القرآن الكريم للقرطبي 291/5

⁽⁴⁾ سورة الأنعام الآيتان 81 ، 82 .

الفرق بين كلمة "الإنسان" و"الناس" و"بني آدم" في استعمال القرآن : دراسة تأصيلية
تحليلية

***The Difference Between The Word "الناس", "الإنسان" and "بني آدم" In The
Use Of The Al-Quran: An Analytical Study***

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ملخص البحث

تحاول هذه الدراسة إثبات أنَّ القرآن الكريم لا ينضب معينه بمرور الزَّمان وكثر الدهور. وأنَّ المجال مفتوح للعلماء المجتهدين وطلبة العلم للتدبُّر والتفكُّر ودقَّة الفهم لاستخراج كنوزه المدخورة حسب طاقتهم البشرية. وقد قام الباحثون بدراسة معاني الكلمات الثلاث : "الإنسان"، و"الناس"، و"بني آدم" في القرآن الكريم والفرق بينها في استعماله لها. وقد اعتمد الباحثون في دراستهم

المنهج الاستقرائي في تحليل وإثبات أفكارهم التي اعتمدها. وتبين لهم في النهاية أنَّ القرآن الكريم استعمل هذه الكلمات الثلاث في كل سورة في معانٍ مختلفة عن الأخرى.

الكلمات المفتاحية: الإنسان، الناس، بني آدم.

المقدمة:

الحمد لله، علّم القرآن، خلق الإنسان، علّمه البيان. والصلاة والسلام على المعلم الأمي سيّد الخلق أجمعين، وعلى آله الطيبين وصحابه الغر الميامين، ومن تبعهم بإحسان إلى يوم تُبلى السرائر، وبعد.

القرآن الكريم حبل الله المتين، لا يأتيه الباطل من بين يديه ولا من خلفه، ولا ينضب معينه بمرور الزمان وكر الدهور. ولم يفسر الرسول ﷺ من معاني القرآن لصحابته رضوان الله عليهم أجمعين إلا ما استعصى عليهم فهمها ولا يمكن إدراكها إلا بتعليمهم إيّاها 491.

وقد ترك ﷺ المجال مفتوحاً للعلماء المجتهدين من بعده والدارسين للتدبر والتفكير على دقة الفهم، ليغوصوا ويسبحوا في أعماق القرآن ليستخرجوا كنوزه المدخورة حسب طاقتهم البشرية. إذ لو أنه ﷺ فسر القرآن كله لما جاز لأحد من بعده أن يفسره بعد تفسيره ﷺ، وهذا يدل على أنَّ الباب لا يزال مفتوحاً للعلماء والدارسين.

وقد قال علي بن أبي طالب ط حينما سُئل: "هل عندهم - أهل بيت النبوة - شيء ما ليس في القرآن؟" - وقال مرة: ما ليس عند الناس، فقال: والذي فلق الحبة وبرأ النسمة ما عندنا إلا ما في القرآن، إلا فهماً يُعطى رجل في كتابه" (بخاري، ح 6903، كتاب الدِّيَات، باب العاقلة). كما يُمكن أن يؤكد ذلك بقوله تعالى: [قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفَذَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جُمْنَا بِمِثْلِهِ مَدَدًا] (الكهف: 109)، [وَلَوْ أَنَّ فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ] (لقمان: 27).

روح هذا الدِّين هو هذا الكتاب الخالد، القرآن الكريم. [وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا تَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ] (الشورى: 52).

(5) سورة الأنفال آية 11 .

وتحاول هذه الدراسة تتبّع بعض أساليب هذا الكتاب الخالد الذي حيّر بفصاحته وبلاغته وأسلوبه الفريد أرياب الفصاحة والبلاغة، في كيفية استعماله وأسلوبه الفريد والجديد لكلمة معروفة معناها معنى خاص مثل كلمة "الإنسان" و"الناس" و"بني آدم".

وقد تتبّع الباحثون استعمال القرآن الكريم لهذه الكلمات الثلاث "الإنسان"، "الناس"، و"بني آدم" وتوصلاً إلى أنّ للقرآن الكريم استعمالاً خاصاً لها، وهذا ما أثبتاه في دراستهما.

وبما أنّ الدراسة دراسة أصلية قام بها الباحثون في تتبّعها هذه الكلمات الثلاث في القرآن الكريم فلن يكون هناك مراجع للدراسة سوى القرآن الكريم نفسه والمعجم المفهرس لمحمد فؤاد عبد الباقي ومعجم كلمات القرآن الكريم لمحمد زكي محمد خضر.

المبحث الأول

أولاً: تعريف الإنسان

الإنسان، وما أدراك ما الإنسان؟ هو ذلك المخلوق من التراب، خلقه الله بيديه ونفخ فيه من روحه وكلفه وأسكنه الجنة وفضّله على كثير ممن خلق تفضيلاً، ثم أهبّطه إلى الأرض ليستخلفه فيها ويستعمرها لينظر كيف يعمل، ثم يميتّه ثم يعثّه ليحاسبه على عمله فإمّا إلى الجنة أو إلى النار. هذا هو الإنسان. وجمعه أناسي ويُقال له كذلك الناس التي لا مفرد لها ككلمة النساء التي لا مفرد لها والمرأة التي لا جمع لها.

وردت كلمة [الإنسان] ثمانية وخمسين مرة (58) و [للإنسان] ستة مرات و [إنسان] مرة واحدة، [أناس] خمس مرّات، [أناسي] مرة واحدة، [إنسيّاً] مرة واحدة.

ثانياً: أمّا كلمة [الناس] فقد وردت مئة واثنين وثمانين مرة (182)، [لِلنّاس] واحد وخمسين مرة (51)، [وَالنّاس] [خمس مرات و [بِالنّاس] ثلاث مرات (محمد زكي، 1433هـ/2012م).

المبحث الثاني

الفرق في استعمال القرآن الكريم لكلمتي [الإنسان، الناس]

الفرق في استعمال القرآن الكريم لكلمتي [الإنسان- الناس] هو أنّه يستعمل دائماً كلمة

[الإنسان] في بيان خلقه وضعفه وصراعه الأبدي مع إبليس وذكر صفاته السلبية، وفيما يلي بيان المواضع التي أشارت إلى هذا المعنى.

أولاً: في بيان خلقه وضعفه وصراعه الأبدي مع إبليس:

- [يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا] (النساء: 28).
- [إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ] (يوسف: 5).
- [إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا] (الإسراء: 53).
- [وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ] (الحجر: 26).
- [خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ] (التحل: 4).
- [أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ] (يس: 77).
- [أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا] (مريم: 67).
- [وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ] (المؤمنون: 12).
- [...] وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَدُولًا [الفرقان: 29].
- [الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ] (السجدة: 7).
- [وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلَهُ مَا تَوَسَّوَسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ] (ق: 16).
- [خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ] (الرحمن: 14).
- [هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا. إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا] (الإنسان: 1 - 2).
- [لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ] (البلد: 4).

- [لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ] (التين: 4).
- [خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ] (العلق: 2).
- ثانياً : في ذكر الصفات السلبية للإنسان. ومن الصفات السلبية التي وردت ما يلي :
- (كفور للتعمية أو الكنود، العجلة، البخل، الجدل، الجهل، الهلع، الفجور، الغرور، الطغيان، إنكار الساعة):
- [... إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ] (إبراهيم: 34).
- [... إِنَّ الْإِنْسَانَ لَكَفُورٌ] (الحج: 66).
- [وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا] (الإسراء: 11).
- [... وَكَانَ الْإِنْسَانُ كُفُورًا] (الإسراء: 67).
- [وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يُفُوسًا] (الإسراء: 83).
- [... وَكَانَ الْإِنْسَانُ قَتُورًا] (الإسراء: 100).
- [وَلَئِنْ أَدْقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَكَيْفُوسٌ كَفُورٌ] (هود: 9).
- [لَا يَسْأَلُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَفُوسٌ قَنُوطٌ] (فصلت: 49).
- [وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ] (فصلت: 51).
- [... فَإِنَّ الْإِنْسَانَ كَفُورٌ] (الشورى: 48).
- [... إِنَّ الْإِنْسَانَ لَكَفُورٌ مُبِينٌ] (الزخرف: 15).
- [... وَكَانَ الْإِنْسَانُ عَجُولًا] (الإسراء: 11).
- [خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأَرِكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ] (الأنبياء: 37).
- [... وَكَانَ الْإِنْسَانُ قَتُورًا] (الإسراء: 100).

- [... وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا] (الكهف: 54).
- [... وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا] (الأحزاب: 72).
- [كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ ...] (الحشر: 16).
- [إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا] (المعارج: 19).
- [يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى] (النازعات: 35).
- [أَيْحَسِبُ الْإِنْسَانُ أَنْ لَنْ نَجْمَعَ عِظَامَهُ] (القيامة: 3).
- [بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ] (القيامة: 5).
- [قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ] (عبس: 17).
- [فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ] (عبس: 24).
- [يَا أَيُّهَا الْإِنْسَانُ مَا غَرَكَ بِرَبِّكَ الْكَرِيمِ] (الانفطار: 6).
- [يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدًّا فَمَا لَافِيهِ] (الانشقاق: 6).
- [فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ] (الطارق: 5).
- [فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيُفْضِلُ رَبِّي أَكْرَمَنِ] (الفجر: 15).
- [وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى] (الفجر: 23).
- [عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ] (العلق: 5).
- [كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ] (العلق: 6).
- [إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ] (العاديات: 6).
- [إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ] (العصر: 2).

هذه هي الآيات التي وردت فيها كلمة [الإنسان] في بيان خلقه وضعفه وصراعه الأبدي مع إبليس وصفاته السلبية، كلها عن جنس الإنسان إلا آية واحدة وهي: [إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا] (الأحزاب: 72) فهي خاصة في أبي البشر آدم U دون ذريته.

وما الدليل أن هذه الآية خاصة في أبي البشر آدم U فقط دون ذريته؟ وما المانع أن تكون الآية كمعنى قوله تعالى [وَحَمَلَهَا الْإِنْسَانُ] ولعل هذه الآية كقوله تعالى: [وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ] (الأعراف 172).

وإن لم يكن عليه دليلاً مسطوراً، إلا أن العلم يمنع أن يكون [وَحَمَلَهَا الْإِنْسَانُ] في غير أبي البشر آدم U وأما ما ذكرته من إمكانية أن يكون [وَحَمَلَهَا الْإِنْسَانُ] مثل آية الميثاق في الأعراف فمستبعد، ذلك أن هذا الأمر من الغيبات التي لا يُقال فيها بمجرد الظن وإنما تكون بكتاب مسطور أو سنة مأثورة، فإذا لم يوجد كتاب مسطور أو سنة مأثورة تدل على أن آية الأحزاب مثل آية الأعراف فالتشبيه بينهما لا يلتفت إليه.

ولعل هذا الثفور من حمل [وَحَمَلَهَا الْإِنْسَانُ] على أبي البشر آدم U فقط دون ذريته هو قوله تعالى: [...] إِنَّهُ كَانَ ظَلُومًا جَهُولًا [...] هو أن يوصف أبو البشر آدم U بهاتين الصفتين - الظلم والجهل - كونهما صفتين سلبيتين لا تليقان بمقام النبوة.

فإذا تركنا العاطفة جانباً وبحسنا في الموضوع بحثاً علمياً لوجدنا أن [وَحَمَلَهَا الْإِنْسَانُ] في أبي البشر آدم U فقط دون ذريته، وهذا لا يقدح فيه البتة بنص القرآن الكريم.

فالقرآن الكريم كلام الله مترابط بعضه ببعض لا يمكن فهم آية منه على حدة بعيداً ومقطوعاً عن نظائرها في مواضع مختلفة، بل لا بد عند تفسيره من ربط بعضه ببعض لتتضح صورة الآية، فمحاولة فهم آية بفكرها عن نظائرها ينشأ منه الخلل في فهمها.

فكثير من الخلافات في فهم كثير من الآيات منشؤها محاولة فهم الآية أو الآيات من هذا المنطلق، أي فهم الآية على حدة مقطوعة من نظائرها في القرآن.

وقد ذكرنا آنفاً عند الحديث عن الظلم والظالمين، أن الظلم في القرآن الكريم في حق المؤمنين هو المعصية لا غير، وهذا ما قاله الله تعالى في حق أبي البشر آدم U: [...] وَعَصَى آدَمُ رَبَّهُ فَغَوَى ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى] (طه: 121-122). وذلك بعد أن أكلا من الشجرة الحرمه عليهما والذي كان بداية التكليف [إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ

فَأَيُّنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ [(الأحزاب: 72)، فقله تعالى: [...] إِنَّهُ كَانَ ظَلُومًا جَهُولًا ...] (الأحزاب: 72) أي: [...] وَعَصَى آدَمُ رَبَّهُ...] (طه: 121).

هكذا ينبغي أن نفهم الآية، أي الربط بين آيات سور القرآن الكريم في موضوع واحد، وهو الأليق بمقام النبوة، فالتكليف كان لأبي البشر آدم U وحده دون ذريته [وَحَمَلَهَا الْإِنْسَانُ] بنص القرآن الكريم [وَلَقَدْ عَهِدْنَا إِلَى آدَمَ مِنْ قَبْلُ...] (طه: 115) أي: [إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ...] (الأحزاب: 72)، [...] إِنَّهُ كَانَ ظَلُومًا جَهُولًا...] (الأحزاب: 72) أي: [...] فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا] (طه: 115)، [ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى] (طه: 122).

أما تكليف ذريته فقد جاء لاحقاً حين هبط إلى الأرض بدليل قوله تعالى: [قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى وَكَذَلِكَ نُجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمَرْ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى] (طه: 122 – 126).

هنا الخطاب موجّه لأبي البشر آدم U وذريته بلا نزاع. ففذلّة القول في هذا الموضوع هي أن قوله تعالى [...] إِنَّهُ كَانَ ظَلُومًا جَهُولًا [...] المراد بها هو أبو البشر آدم U دون ذريته. وكلمة [ظَلُومًا] معناها هنا [...] وَعَصَى آدَمُ رَبَّهُ...] وليس ظلم الكفر أو الطغيان أو غيرها من الصفات السلبية بدليل قوله تعالى: [ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى] (طه: 122) و[فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ] (البقرة: 37). والعلم عند الله تعالى.

ثالثاً : استعمال القرآن الكريم لكلمة [النَّاسُ]

أما كلمة [النَّاسُ] فمعناها البشر، وهي من أكثر الكلمات – مثل كلمة [الْكِتَابُ] – التي وردت في التنزيل بمعانٍ مختلفة، ومن معانيها أنّها تأتي بمعنى جماعة خاصة كالمؤمنين دون غيرهم، وتأتي بمعنى الكفار أو المشركين أو اليهود أو بني إسرائيل أو المنافقين، وتأتي كذلك أحياناً بمعنى أفراد من المؤمنين، وتارة أخرى تأتي بمعنى أفراد من المشركين أو المنافقين، كل ذلك يُعلم من خلال سياق الآيات التي وردت فيها الكلمة أو بيان أهل العلم لذلك. وإليك بيان وتفصيل ما أجملته.

ورودها بمعنى (البشر) :

– [يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ] (البقرة: 21).

- [... إِنَّ اللَّهَ بِالنَّاسِ لَرُءُوفٌ رَحِيمٌ] (البقرة: 143)، و(الحج: 65).
- [إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاحْتِلَافٍ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ] (البقرة: 164).
- [رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ] (آل عمران: 9).
- [يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً] (النساء: 1).

ورودها بمعنى (المؤمنون) :

- [وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ] (آل عمران: 97). فليس على غير المسلمين الحج كما علمت.

ورودها بمعنى (أفراد من المؤمنين) :

- [وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ] (البقرة: 207). نزلت في صهيب الرومي ؓ في قصة هجرته وترك ماله كله للقريش بمكة.

ورودها بمعنى (أفراد من الناس):

- [الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ] (آل عمران: 173). الناس الأول هو نعيم بن مسعود الأشجعي ؓ، والناس الثاني هو أبو سفيان ؓ، نزلت فيهما قبل إسلامهما في حمراء الأسد بعد غزوة الأحد، ثم هداهما الله تعالى فأسلموا وحسن إسلامهما.

ورودها بمعنى (المنافقون):

- [وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ] (البقرة: 8).

ورودها بمعنى (أفراد من المنافقين):

- [وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ] (البقرة: 204). نزلت في الأخنس بن ضريق الثقفي.

ورودها بمعنى (أفراد من اليهود) - في عصر التنزيل -:

- [سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبَلَتِهِمْ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ] (البقرة: 142).

ورودها بمعنى (بني إسرائيل):

- [قَالَ يَأْمُوسَىٰ إِلَىٰ اصْطَفَيْنَاكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلامِي فَخُذْ مَا آتَيْنَاكَ وَكُنْ مِنَ الشَّاكِرِينَ] (الأعراف: 144).
أي: اخترتُك على أهل زمانك بالرسالة وبتكليمي إياك بدون واسطة، ولا شك أن محمداً ﷺ هو سيد ولد آدم من الأولين والآخرين؛ ولهذا اختصه الله بأن جعله خاتم الأنبياء والمرسلين، التي تستمر شريعته إلى قيام الساعة، وأتباعه أكثر من أتباع سائر الأنبياء والمرسلين كلهم، وبعده في الشرف والفضل إبراهيم الخليل ﷺ ثم موسى بن عمران كليم الرحمن ﷺ.

ورودها بمعنى (المشركون):

- [وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَندَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ] (البقرة: 165).

بعد ذكر الفرق في استعمالات القرآن الكريم لكلمتي [الإنسان والناس] أضيف ههنا أن القرآن الكريم يستعمل اسم [الإنسان] حين يتحدث عن خلق الإنسان وخلق، أي الكيفية التي خلقه الله وأخلاقه التي جبل عليها والتي ذكرناها بالتفصيل فيما مضى.

أما استعماله لاسم [الناس] فإنه يستعملها حين يتحدث عن البشر من حين وجودهم على ظهر الأرض، أي عن الحوادث والوقائع التي حصلت معهم - البشر - منذ أن استقروا على ظهر الأرض إلى ما قبل إغلاق باب التوبة أي قبل النفخ في الصور الأول، بعبارة أخرى، بمدى التزامهم بمنهج الله تعالى الذي أرسله إليهم بواسطة رسله والذي وعدهم به في قوله تعالى: [... فَإِذَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا يَخَوْفُ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ] (البقرة: 36)، [... فَإِذَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى] (طه: 123) حين يتحدث عن هذه التعليمات يُسميهم [الناس]:

- [يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا] (النساء: 1).

- [يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (الحجرات: 13)].

قال عن منهج نبيه محمد p: [إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا (النساء: 105)، وعن نبيه داود u: [يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ (ص: 26)].

حين يتحدث عن الناس ووجودهم على الأرض ومنهجه المرسل إليهم، وحين يعظهم ويخوِّفهم من اقتراب الساعة يستعمل اسم [الناس] وليس [الإنسان]:

- (يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (البقرة: 21)).

- (... تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ (البقرة: 187)).

- [رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا (النساء: 165)].

- [يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (النساء: 170)].

- [يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا (النساء: 174)].

- [قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ (الأعراف: 158)].

- [يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ (يونس: 57)].

- [قُلْ يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ (يونس: 104)].

- [قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ (يونس: 108)].

- [اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ] (الأنبياء: 1).
- [يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ] (الحج: 1).
- [قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُبِينٌ] (الحج: 49).
- [يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَاحْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ عَنِ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ] (لقمان: 33).
- [إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ بِالْحَقِّ فَمَنِ اهْتَدَى فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ] (الزمر: 41).
- [هَذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُوقِنُونَ] (الجاثية: 20).
- [لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ] (الحديد: 25).
- ولكن الناس بدل من أن يشغلوا أنفسهم في تطبيق هذا المنهج الإلهي على أنفسهم ليستعدوا وينتظروا لقاء ربهم، يشغلون أنفسهم في السؤال عن موعد هذا اللقاء. فيأتي رد الله تعالى:
- [يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا] (الأحزاب: 63).
- [يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ] (فاطر: 5).
- [إِنَّ السَّاعَةَ لَأْتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ] (غافر: 59).
- [قُلِ اللَّهُ يُخَيِّكُم مِّمَّ يَمِيشُكُمْ ثُمَّ يُجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ] (الجاثية: 26).
- ولكن حين يُغلق باب التوبة ويتوقف العمل بمنهج الله تعالى على الأرض [... يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِمَارَتُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِمَارَتِهَا خَيْرًا قُلِ انتظروا إِنَّا مُنتظرون] (الأنعام: 158). حينها، يُسميهم بـ [الإنسان]، قال الله تعالى: [إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا وَأُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا وَقَالَ الْإِنْسَانُ مَا لَهَا يَوْمَئِذٍ تُخْبِرُهَا أَنَّ رَبَّكَ أَوْحَى لَهَا] (الزلزلة: 1-5).

وحين ينتقل بهم إلى يوم القيامة ليحاسبهم على مدى التزامهم بمنهجه الذي كان قد أرسل إليهم في الدنيا ليتبعوه [... فَإِنَّمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَن تَبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى] (طه: 123). هناك عند الحساب يسميهم من جديد بنفس الاسم الذي كان يسميهم به من قبل في الدنيا [النَّاسُ]:

- [يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ] (المطففين: 6).

- [يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالُهُمْ] (الزلزلة: 6 - 8).

- [وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ] (الأحقاف: 6).

- [يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ] (القارعة: 4).

ألا ترى معنا العجب في هذا الكتاب ... [... وَلَوْ كَانَ مِنْ عِندِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا] (التساء: 82).

المبحث الثالث :

سر استعمال القرآن كلمة [الْإِنْسَان] بدل [النَّاسُ] في قوله تعالى: [وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ ...]

ذكرنا أن القرآن يذكر كلمة [النَّاسُ] حين يتحدث عن مدى التزامهم بمنهج الله تعالى الذي أرسله إليهم بواسطة رسله والذي وعدهم به في قوله تعالى: [... فَإِنَّمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَن تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ] (البقرة: 38) بعبارة أخرى التكليف الشرعية، ولكننا نجد أن تعالى الله يقول في بر الوالدين:

أولاً :

- [وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا ...] (العنكبوت: 8).

- [وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ ...] (لقمان: 14).

- [وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ...] (الأحقاف: 15).

فبر الوالدين من أفضل القربات يتقرب بها المسلم إلى ربه، فقد قرن الله تعالى طاعته ببر الوالدين في غير ما آية فقال:

- [وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا ...] (البقرة: 83).

- [وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا...] (النساء: 36).

- [قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ عَلَىٰ شُرُكُوكُمْ أَتَشْرِكُونَ بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا] (الأنعام: 151).

- [وَفَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا...] (الإسراء: 22).

فإذا كان الأمر كذلك، فلماذا لم يقل الله تعالى - حسب قاعدتكما - "ووصينا الناس بوالديهم"؟ الجواب هو: أن الإنسان حيوان ناطق يشارك بقية الحيوانات في سائر الأمور من شهوات وغرائز البطن والفرج والإنجاب وحب الامتلاك، ولكنه يفضلته بالتكليف. فحب الوالدين واحترامهما ليس يتميّز به الإنسان على سائر الكائنات، بل هو غريزة فطرية غرسها الله في كل الكائنات وليس في الإنسان فقط. هذه الغريزة الفطرية يتساوى فيها كذلك جميع البشر من مسلم تقي بار أو غير تقي وكافر فاجر. فتعامل الناس مع والديهم هو تعامل إنساني فردي يتفاوتون فيما بينهم في برهم لهم بغض النظر كونهم مسلمين أو غير مسلمين. ولذلك جاء الأمر ههنا على أصل خَلْقِهِ لا على أصل التكليف. وإن كان المسلم يُثاب على برّه بوالديه ويُعاقب إن قَرط في حقهما.

انظر إلى تعبير القرآن في أمره الإنسان لبر بوالديه [وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا] فإنه جاء بصيغة مفرد، كأن الله تعالى كلم ويكلم كل إنسان بمفرده على حدة من لدن آدم U إلى آخر إنسان يولد في هذه الدنيا ويوصيه بأن يبر بوالديه، بخلاف بقية أوامره تعالى وتكاليفه فجميعها جاءت بصيغة الجمع:

- [يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ] (البقرة: 21).

- [وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ] (البقرة: 43).

- [وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ] (البقرة: 45).

- [يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا...] (البقرة: 168).

- [يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ...] (البقرة: 183).

- [وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا...] (البقرة: 190).

- [وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا...] (البقرة: 195).

- [وَأَتُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ...] (البقرة: 196).

- [... أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ...] (الشورى: 13).

حتى وصية الله للناس في غير بر الوالدين جاءت كذلك في صيغة الجمع كغيرها من أوامر الله. قال الله تعالى: [... وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا] (النساء: 131).

كل ذلك يدل على أن أمر الله لبر الوالدين هو أمر فطري مغروس في الكائنات الحيّة ومنها الإنسان وليس خاصاً به دون بقية الكائنات الحيّة، وهو كذلك ليس تكليفاً كغيره من التكاليف الشرعية، بل غريزة فطرية طبيعية وإن كان يُثاب عليه خلاف غيره من الكائنات الحيّة، فلذلك جاء التعبير باسم

[الْإِنْسَان] وليس [النَّاس]. والعلم عند الله تعالى.

ثانياً : استعمال القرآن الكريم لكلمة [بَنِي آدَمَ]

أما [يَا بَنِي آدَمَ] فقد وردت في التنزيل خمس مرّات و [بَنِي آدَمَ] وردت مرّتين كل هذه المرّات السبع في سور المكيّة، خمس مرّات في الأعراف ومرة في الإسراء ومرة في يس.

- [يَا بَنِي آدَمَ قَدْ أُنْزِلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَى ذَلِكَ خَيْرٌ ذَلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ] (الأعراف: 26).

- [يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمُ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتَهُمَا ...] (الأعراف: 27).

- [يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ] (الأعراف: 31).

- [يَا بَنِي آدَمَ إِنَّمَا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمَنْ أَتَقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ] (الأعراف: 35).

- [وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى ...] (الأعراف: 172).

- [وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ ...] (الإسراء: 70).

- [أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ] (يس: 60).

فكل [يَا بَنِي آدَمَ] يأتي بعده موعظة أو إرشاد من الله تعالى لبني آدم. أمّا [بَنِي آدَمَ] فإنه يأتي بعده إخبار عن قصّة أو حادثة وقعت تتعلق ببني آدم. [وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ...]. أو إخبار عن معلومة تتعلق كذلك ببني آدم [وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ...].

فما البسر في عدم استعمال الله تعالى كلمة [الْإِنْسَان] في قوله: [وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ...] واستعماله [بَنِي آدَمَ] فقد ذكرنا فيما مضى أنّ كلمة [الْإِنْسَان] تأتي حين يتحدث الله تعالى عن خَلْقِ الإنسان وخلقّه وهذه الآية تتحدّث عن خلقه، فماذا أنت قائل في ذلك؟

ذلك أنّ الآية ليست هنا عن خلق الإنسان تتحدّث، فقد تمّ خلق آدم U، فلو استعمل الله ههنا كلمة [الْإِنْسَان] فلربّما فهم أنّه عن آدم U يتحدّث ولم يكن عنه U بل عن ذريته، الآية تتحدّث عن غرس معنى الربوبية في نفوس بني آدم كلّهم إلى آخر نفس ستولد في هذه الدنيا [... فِطَرْتُ اللَّهَ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا...] (الروم: 30).

فهذا هو البسر في استعمال الله تعالى ههنا كلمة [بَنِي آدَمَ] بدل [الْإِنْسَان]، فلو استعمل كلمة [الْإِنْسَان] سيرمز إلى آدم U والآية لا تتحدّث عنه بل عن ذريته. والعلم عند الله تعالى.

الخاتمة:

هذه الكلمات الثلاث في عرف الناس وفي اللغة هي مترادفات، فالإنسان هو الناس والناس هم بنو آدم. أمّا في استعمال القرآن الكريم، فقد استعمل كلاً من هذه الكلمات في مواضع غير ما استعمل الأخرى.

فقد ذكرنا أنّ كلمة [الْإِنْسَان] يستعملها القرآن الكريم في بيان خلقه التي جُبلَ عليها وخلقّه وضعفه وصراعه الأبدي مع إبليس. أمّا كلمة [النَّاسُ] فإنه يستعملها حين يتحدث عنهم كونهم بشر مُكلّفين ومدى التزامهم بمنهج الله تعالى الذي أرسله إليهم بواسطة رسله. أمّا فكل [يَا بَنِي آدَمَ] يأتي بعده موعظة أو إرشاد من الله تعالى لبني آدم. أمّا [بَنِي آدَمَ] فإنه يأتي بعده إخبار عن قصّة أو حادثة وقعت تتعلق ببني آدم. [وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ...]. أو إخبار عن معلومة تتعلق كذلك ببني آدم [وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ...]. والله تعالى أعلم.

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أصول الأمن الاجتماعي والنفسي

في القرآن الكريم

وأثرها في حياة المسلم المعاصر

إعداد

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استاذ مساعد الفقه والاصول استاذ مساعد الفقه والاصول

كلية الشريعة والقانون

جامعة السلطان عبد الحليم معظم شاه للعلوم الإسلامية

قدح (دار الأمان) ماليزيا

المقدمة

الحمد لله رب العالمين والصلاة والسلام على أشرف الانبياء والمرسلين سيدنا محمد وعلى آله وصحبه وسلم تسليما كثيرا وبعد
القرآن الكريم هو دستور أمة الاسلام وهو الكتاب السماوي الخالد على وجه الأرض إلى أن يرث الله تعالى الأرض ومن عليها
وهو خير الوارثين، وقد اشتمل القرآن الكريم بين دفتيه ما فيه خير وصلاح البشرية في الدارين ، قال تعالى (وَمَا مِنْ دَابَّةٍ فِي
الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَى رَبِّهِمْ يُحْشَرُونَ) سورة الانعام آية 38 ويقول
أيضا (وَيَوْمَ تَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَتَزَلُّنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِكُلِّ شَيْءٍ

وَهْدَىٰ وَرَحْمَةً وَيُشْرَىٰ لِلْمُسْلِمِينَ) سورة النحل آية 89 ويقول المصطفى صلى الله عليه وسلم : " من أصبح منكم آمناً في سريه ، معافى في جسده ، عنده قوت يومه ، فكأنما حيزت له الدنيا "(492)

ومن هنا تأتي أهمية انعقاد المؤتمر الدولي السادس حول القرآن الكريم كأساس الحضارة ؛ والذي تنظمه كلية الدراسات القرآنية والسنة جامعة العلوم الإسلامية الماليزية

وباعتبار القرآن الكريم هو أساس الحضارة الإنسانية و باعتباره خاتمة الرسائل السماوية من عند الله تعالى فقد اشتمل القرآن الكريم على أسس الحضارة والسعادة للإنسانية في الدارين ؛ ومن هنا جاءت الرغبة في المشاركة في هذا المؤتمر الموقر بورقة بحثية حول (أصول الأمن الاجتماعي والنفسي في القرآن الكريم وأثرها في حياة المسلم المعاصر) محاولة لإظهار إعجاز القرآن الكريم في الجانب الاجتماعي والنفسي لبنى الإنسان ، وبيان ما جاء فيه من تحقيق الأمن النفسي والاجتماعي للبشرية جمعاء .

و للأمن دور بارز في تحقيق المقاصد العامة للشريعة الإسلامية ، والمتثلة في حفظ الدين والنفس والمال والعقل والنسل ؛ وهذه المقاصد لا بد من تحقيقها من أجل استقرار المجتمعات البشرية ، و بدونها تصبح الحياة مستحيلة ، وقد وضعت الشريعة الإسلامية مجموعة من الدعائم والأصول التي يقوم عليها الأمن الاجتماعي والنفسي يمكن استخلاصها من نصوص القرآن الكريم ، ولذلك نجد الخليل إبراهيم عليه وعلى نبينا أفضل الصلاة والصلاة يقدم مطلب الأمن في دعائه على مطلب الطعام والشراب يقول الحق تبارك وتعالى : (وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ) البقرة آية 126 ، وقد سئل حكيم عن لذة الدنيا ، فقال : الأمن ؛ فإنه لا عيش لخائف ، وقد أشار العلماء إلى أهمية الأمن وضرورته للحياة البشرية ، وفي هذا يقول الإمام أبو الحسن الماوردي في كتابه أدب الدنيا والدين : " الأمن العام الذي تطمئن إليه النفوس ، ويسكن فيه البريء ، ويأمن به الضعيف ، فالخوف يقبض الناس عن مصالحهم ويحجزهم عن تصرفاتهم ويكفهم عن أسباب المواد التي بها قوام أودهم وانتظام جماعتهم ، و أكثر ما يكون الأمن ناتجاً عن العدل " (1) .

مشكلة البحث : بيان علاج القرآن الكريم لمقصد الامن العام في المجتمع من خلال تحقيق الامن الاجتماعي والنفسي لجميع أفراد المجتمع الانساني .

وتدور أسئلة الورقة البحثية حول .

ما المقصود بالأمن النفسي والأمن الاجتماعي ؟

(6) انظر : عمدة الحفاظ في تفسير أشرف الألفاظ للسمين 151/1 .

ما أهمية الأمن في القرآن الكريم ؟

ما أثر تحقق الأمن الاجتماعي والنفسي للمسلم المعاصر ؟

ونحاول بعون الله تعالى الإجابة على هذه الاسئلة في هذه الورقة البحثية ، من خلال دراسة هذا الموضوع بواسطة المنهج الاستقرائي والاستنباطي من خلال دراسة الآيات والاحكام الواردة في القرآن الكريم ، من خلال مقدمة وثلاثة ومباحث وخاتمة.

المبحث الأول : مفهوم الأمن في الاسلام ومكانته

المبحث الثاني : الأصول التي يقوم عليها الأمن الاجتماعي والنفسي في القرآن الكريم

وأثرها في حياة المسلم المعاصر

الخاتمة نذكر فيها اهم النتائج والتوصيات

والله تعالى نسأل الهداية والتوفيق ، وأن يجعل عملنا هذا خالصا لوجهه الكريم ، وأن يغفر لنا ما يقع منا من خطأ او نسيان ، كما نسأله سبحانه أن يوفق الأخوة القائمين على رعاية المؤتمر الموقر إلى ما فيه نفع الإسلام والمسلمين .

إنه ولي ذلك والقادر عليه وهو نعم المولى ونعم النصير

وصل الله وسلم وبارك على سيدنا محمد وعلى آله وصحبه وسلم

والحمد لله رب العالمين

المبحث الأول

مفهوم الأمن في الاسلام ومكانته

المطلب الأول

معنى الأمن

أولاً : تعريف الأمن في اللغة : .

الأمن والأمان والأمانة والإيمان مصادر مشتقة من مادة أمن^(*) ، وهي تدل على المعاني الآتية : .

أ. الأمن وأماناً وأمنة ضد الخوف ، ومعناها السكينة والطمأنينة⁽¹⁾ ، وقد وردت هذه الألفاظ في القرآن الكريم في مواضع متفرقة تدل على عدم الخوف ؛ من ذلك قوله تعالى : [وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَابْتِغْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا] ⁽²⁾ ، والمعنى أنه إذا سمعوا شيئاً من الأمور فيه أمن نحو انتصار المسلمين وقتل عدوهم ، (أو الخوف) وهو ضد هذا (أذاعوا به) أي أفشوه وأظهروه وتحدثوا به قبل أن يقفوا على حقيقته⁽³⁾ ، ووردت في قوله تعالى : [وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ * الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ] ⁽⁴⁾ ، وفي قوله تعالى : [إِذْ يُغَشِّيكُمُ النُّعَاسُ أَمَنَةً مِنْهُ وَيُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رِجْسَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ] ⁽⁵⁾ ، والأمانة هي الطمأنينة ، ومن المعلوم أنها ضد الخوف ؛ لأن النوم منتف عن الخائف ، والأمن هو الذي يتطرق إليه النوم⁽⁶⁾ .

ب. الأمن والأمانة ضد الخيانة ، والأمانة مصدر وأطلقت على الحقوق الشرعية التي يجب أداؤها والمحافظة عليها ، وجمع الأمانة الأمانات⁽⁷⁾ ، ويقصد بها المحافظة على الأشياء من الضياع وحفظها من الفساد ، والأمانة اسم للحالة التي يكون عليها الإنسان ، فتارة تكون خاصة بحالة الأمن و السكينة ، وأخرى لما يؤتمن عليه الإنسان من أمور مادية ، من ذلك قوله تعالى : [وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكُونُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ] ⁽¹⁾ .

ج. الأمن والأمان والأمين ، معناه القوة والغلبة التي يمكن أن يستند إليها عند الحاجة⁽²⁾ ، وقد يكون الأمين بمعنى الأمن أو المأمون ، فالشخص الأمين الذي يحتمي به الإنسان و يأمن عنده ، وقد ورد لفظ أمين في القرآن الكريم في أكثر من موضع ، في قوله تعالى : [قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ] ⁽³⁾ .

(7) معجم ألفاظ القرآن الكريم 58/2 .

(1) سورة البقرة آية 283 .

(2) انظر : لسان العرب 140/1 ، القاموس المحيط 197/4 ، عمدة الحفاظ 151/1 ، معجم ألفاظ القرآن الكريم 2/2

(3) سورة القصص آية 26 .

وقد يراد بالأمين المكان الذي يأمن فيه الإنسان على نفسه وماله وعرضه ، وفي ذلك يقول الحق عز وجل : [أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا حَرَمًا مِّنَّا وَيَتَحَفَّطُ النَّاسُ مِنْ حَوْلِهِمْ أَفَبَالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ] (4) ، وقوله تعالى : [وَالَّتَيْنِ وَالَّتَيْنِ * وَطُورِ سِينِينَ * وَهَذَا الْبَلَدِ الْأَمِينِ] (5) ، بمعنى أنه البلد الذي يحفظ من بداخله ، كما يحفظ الأمين ما يؤتمن عليه ، أو أنه آمن أهله (6) .

وأمن المكان نعمة عظيمة ، وصف الله تعالى بها الجنة ، حيث قال سبحانه وتعالى : [إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ] (7) ، أي أن أهل الجنة آمنون فيه من العذاب ، والمقام موضع الإقامة ، والأمين : الآمن من كل سوء وآفة ومكروه ، وهو الذي جمع صفات الأمن كلها (8) .

د . المأمن وهو المكان الآمن ، ومن ذلك قوله تعالى : [وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ اتَّبِعْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ] (9) .

هـ . آمن وإيمان ؛ بمعنى التصديق والخضوع والإذعان وقبول الأمر (10) ، ومن ذلك قوله تعالى : [وَإِذَا قِيلَ لَهُمُ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ] (11) ، والإيمان هو التصديق والتسليم بوجود الشيء (12) .

تلك هي المعاني اللغوية التي تدور حولها كلمة الأمن ، وبالنظر فيها يتبين أنها تعني عدم الخوف ؛ المتمثل في السكينة والطمأنينة التي يشعر بها الإنسان ، وعدم الخوف هو المعنى الأعم لكلمة الأمن ، حيث إن الأمن يكون ناتجاً عن الاستقرار الذي يتحقق بوجود الشخص والمكان المناسبين لحماية الأفراد ؛ وهو المقصود من معنى الأمين ، ويتحقق كذلك بتطبيق الأوامر الشرعية ؛

(4) سورة العنكبوت آية 67 .

(5) سورة التين الآيات 1: 3 .

(6) معجم ألفاظ القرآن الكريم 52/2 .

(7) سورة الدخان آية 51 .

(8) حادي الأرواح إلى بلاد الأفراح لابن القيم ص 94 .

(9) سورة التوبة آية 6 .

(10) انظر : لسان العرب 140/1 ، القاموس المحيط 197/4 .

(11) سورة البقرة آية 13 .

(12) انظر : العقيدة الإسلامية وأسسها / د: عبد الرحمن الميداني ص 80 .

عن طريق التصديق والتسليم بها وأنه من عند الله تعالى ؛ وهذا هو معنى الإيمان بالله تعالى ، وهذه المعاني في جملتها تحقق معنى الأمن .

ثانيا : معنى الأمن عند الفقهاء : .

بالنظر في كتب الفقه الإسلامي نجد أن الفقهاء لم يذكروا تعريفاً صريحاً للأمن ، إلا أنهم أشاروا إلى معناه ضمن الحديث عن الوسائل والأحكام التي تحمي المجتمع الإسلامي ، فمن العلماء فريق⁽¹⁾ تكلم عن الأمن ضمن حديثه عن مسؤوليات الحاكم المسلم ، والمهام والواجبات التي يقوم بها ، والتي منها : حفظ الدين ، وحماية المجتمع من الفساد والمفسدين ، وأيضا حماية الممتلكات العامة والخاصة ، يقول الإمام الماوردي : " وأما القاعدة الرابعة فهي أمن عام تطمئن به النفوس ، وتنتشر به الهمم ، ويسكن إليه البريء ، ويأنس به الضعيف " (2) .

وهذا الأمن لا يتحقق إلا بتعين حاكم أو من ينوب عنه يقوم بمهمة نشر الأمن في المجتمع ، ولهذا قال الإمام علي بن أبي طالب . كرم الله وجهه . : " لا بد للناس من إمامة برة كانت أو فاجرة ، فقليل : يا أمير المؤمنين هذه البرة عرفناها فما بال الفاجرة ؟ ، فقال : تقام بها الحدود ، وتأمين بها السبل ، ويجهاد بها العدو ، ويقسم بها الفيء " (3) .

وقد ذكر العلماء واجبات الحاكم وهي : حفظ الدين ، تنفيذ الأحكام ، حماية البيضة ، إقامة الحدود ، تحصين الثغور ، جهاد العدو ، جباية الفيء والصدقات ، تقدير العطايا ، استكفاء الأئمة وتقليد النصحاء ، مشاركة الأمور وتصفح الأحوال⁽⁴⁾ ، وبالتأمل الدقيق في هذه المهام والواجبات ، نجد أنها من صميم المن الذي يحقق الاستقرار داخل المجتمع .

(1) انظر أصحاب هذا الاتجاه في الكتب الآتية : الأحكام السلطانية للماوردي ص 17 : 18 ، الأحكام السلطانية لأبي يعلي الحنبلي ص 16 ، السياسة الشرعية للإمام ابن تيمية ص 87 وما بعدها ، الطرق الحكمية لابن القيم ص 7 وما بعدها ، أعلام الموقعين عن رب العالمين لابن القيم 5/3 وما بعدها ، تبصرة الحكام لابن فرحون 2/ 72 ، حجة الله البالغة لولي الله الدهلوي 150/2 ، نظام الحكم في الإسلام د: محمد يوسف موسى ص 127 ، في النظام السياسي في الإسلام د: محمد سليم العوا ص 145 وما بعدها ، نظام الحكم والإدارة في الإسلام د: سليمان الطماوي ص 57 وما بعدها .

(2) انظر : أدب الدنيا والدين ص 178 .

(3) انظر : السياسية الشرعية في إصلاح الراعي والرعية لابن تيمية ص 87.

(4) انظر تفاصيل مهام و واجبات الحاكم في كتاب الأحكام السلطانية للماوردي ص 17 وما بعدها .

هذا عن الفريق الأول ، أما الفريق الآخر من العلماء⁽⁵⁾ ، فقد ذكروا الأمن ضمن حديثهم عن إقامة الحدود والقصاص وبيان الحكمة من مشروعيتها ، جاء في كتاب شرح فتح القدير للكمال ابن الهمام الحنفي : " الحدود موانع قبل الفعل ، زواج بعده ؛ أي العلم بشرعيتها يمنع من الإقدام على الفعل ، وإيقاعها بعده يمنع من العودة إليها .

فالهدف إذن من إقامة الحدود وتنفيذ القصاص هو حماية المجتمع من الجرائم ، ودفع العدوان عن أفراد ، قال تعالى : [وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ] (493)

يقول الإمام القراني المالكي : " الزواج مشروعة لدرء المفسدات المتوقعة ، ومعظمها على العصاة زجراً لهم عن المعصية ، وزجراً لمن يقدم بعدهم عليها " (494) ، بناءً على هذا فإن العقوبات وسيلة لحماية المجتمع ، والمحافظة على استقراره وهذا هو جوهر الأمن .

و بناءً على ما سبق يمكن تعريف الأمن : بأنه مجموعة الوسائل والأحكام التي وضعتها الشريعة الإسلامية لحماية المجتمع وتحقيق مصالحه ، وذلك عن طريق تطبيق الحدود وتنفيذ الأحكام ، ودفع الضرر الواقع أو المتوقع عن الأفراد ، بما يمنعهم من أداء عملهم على الوجه الأكمل .

المطلب الثاني

مكانة الأمن

أعطت الشريعة الإسلامية الأمن مكانة كبيرة ؛ ففي القرآن الكريم والسنة النبوية المطهرة نجد اهتماماً كبيراً من أجل تحقيق الأمن في المجتمع ، وسوف يتضح ذلك من خلال استعراضنا للآيات والأحاديث التي وردت في هذا الشأن .

الأمن النفسي والاجتماعي في القرآن الكريم :

(5) انظر : شرح فتح القدير للكمال ابن الهمام 212/5 ، بدائع الصنائع للكاساني 27 / 7 ، الشرح الكبير لابن عرفة الدسوقي 289/2 ، الأم للإمام الشافعي 156 / 6 ، المغني والشرح الكبير لابن قدامة 156 / 10 .

(493) سورة البقرة آية 179

(494) الفروق للقراني 212 / 1

تحدث القرآن الكريم عن نعمة الأمن في أكثر من ثلاثة وأربعين موضعاً ، وفي هذا دليل واضح على المكانة التي أعطاها القرآن الكريم لنعمة الأمن ، وهذا الأمن الذي عناه القرآن الكريم يدور حول أمن المكان وأمن الزمان اللذين هما محور الأمن الاجتماعي .

أ. الأمن المكاني :

في حديث القرآن الكريم عن الأمن المكاني ، تطالعنا الآيات الكريمة في سورة البقرة في قوله تعالى : [وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ] (495)، فهذا دعاء من الخليل إبراهيم (عليه السلام) لأهل مكة ومن حولهم بالأمن وسعة العيش (496) ، وهذا يدل على أهمية الأمن المكاني للإنسان ، وضرورة وجود المكان الآمن الذي يلجأ إليه البشر ويطمئنوا فيه ، ويعمل الفخر الرازي لتقديم سيدنا إبراهيم (عليه السلام) نعمة الأمن في دعائه على سائر النعم الأخرى : " بأنه لولا الأمن لم يجلب إلى مكة طعام أو شراب ، وتعذر العيش فيها ، كما أن الابتداء بنعمة المن يدل على أنه من أعظم أنواع النعم والخيرات ، وأنه لا يتم شيء من مصالح الدين والدنيا إلا به " (497)

وقد أقسم الله تعالى بالمكان الأمين ؛ وهو مكة المكرمة ، حيث قال تعالى : [وَالَّتَيْنِ وَالزَّيْتُونِ * وَطُورِ سِينِينَ * وَهَذَا الْبَلَدِ الْأَمِينِ] (498)، والبلد الأمين مكة المكرمة . حماها الله . بلا خلاف ، ولهذا يذكر الله تعالى أهل مكة بهذه النعمة العظيمة التي اختصوا بها دون غيرهم من البلاد المجاورة لهم ، يقول تعالى : [أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيَتَخَفَتِ النَّاسُ مِنْ حَوْلِهِمْ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ] (499)، ويضرب المولى عز وجل في القرآن الكريم مثالا للمكان الآمن الذي يعيش فيه الإنسان آمن مطمئن ، قال تعالى : [وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ] (500)، فمعنى كونها آمنة أنها ذات أمن لا يأتي عليها ما يوجب الخوف ، كما يأتي على بعض القرى من إغارة أهل الشرك عليها وطلب الإيقاع بها.

(495) سورة البقرة آية 126 .

(496) انظر : تفسير القرطبي 503/1 ، مفاتيح الغيب للرازي 409 /2 ، روح المعاني للألو سي 389 /1 .

(497) مفاتيح الغيب للرازي 410 /2 .

(498) سورة التين الآيات 1 : 3

(499) سورة العنكبوت آية 67 .

(500) سورة النحل آية 112

ب. الأمن الزماني :

إذا انتقلنا إلى الأمن الزماني ، نجد القرآن الكريم يتناوله في أكثر من موضع ، و أول ما يطالعنا في ذلك بيان القرآن الكريم لعدة الشهور ، قال تعالى : [إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ] (501) ، وقد بين النبي ﷺ الأشهر الحرم ، حيث قال في حجة الوداع : (الزمان قد استدار كهيئته يوم خلق الله السماوات والأرض، السنة اثنا عشر شهرا، منها أربعة حرم، ثلاثة متواليات: ذو القعدة وذو الحجة والمحرم، ورجب مضر، الذي بين جمادى وشعبان) (502) ،

يوضح فضيلة الشيخ محمود شلتوت . رحمه الله . في كتابه الإسلام عقيدة وشريعة الحكمة من الأشهر الحرم : " لما كان البيت الحرام في مكان مخصوص لا يدركه كل مظلوم ولا كل الناس ولا ينال خطه من الأمن فيه إلا من ارتحل إليه ، ولم يكن من الممكن أن يرتحل إليه جميع سكان المعمورة في وقت واحد ، لهذا جعل الله تعالى الأشهر الحرم ملجأ آمن عام ؛ تنشر على الناس وهم في أقطارهم ألوية الأمن والاطمئنان ، ويحلون بها في هدنة الرحمن الرحيم ، فقرر في القلوب حرمتها ، فإذا آمن الإنسان بهذه الهدنة الإلهية ، وانفعلت نفسه بشرائع ربه ، صار و لاشك إلى فسحة وراحة ، واتسع أمامه مجال العمل واستطاع الاتصال بإخوانه بني البشر ، وكان معهم في أمن واطمئنان ، متعاونين على البر والتقوى ، عزوفين عن الإثم والعدوان " (503)

ويذكر القرآن الكريم النبي ﷺ والمسلمين بنعمة الأمن الزماني في أكثر من موضع ، من ذلك ما حدث في غزوة بدر ، عندما ألقى الله تعالى النعاس في قلوب المسلمين ، وأنزل عليهم الماء ليغتسلوا قبل بداية المعركة ، يقول تعالى : [إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمْنَةً مِنْهُ وَيُنْزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ] (504) ، وقد ذكر الفخر الرازي في سياق تفسيره لهذه الآية الكريمة قوله : " إن الإنسان إذا خاف من عدوه الخوف الشديد ؛ فإنه لا يأخذ النوم ، وإذا نام الخائفون أمنوا ، فصار حصول النوم لهم في وقت الخوف الشديد يدل على زوال الخوف وحصول المن لهم " (505)

(501) سورة التوبة آية 36.

(502) أخرجه البخاري : كتاب بدء الخلق باب ما جاء في سبع أرضين 2 / 207 .

(503) الإسلام عقيدة وشريعة ص 119 وما بعدها ، بتصرف .

(504) سورة الأنفال آية 11 .

(505) مفاتيح الغيب 7 / 454 .

وقد بين القرآن الكريم أهمية الأمن الزماني في إتمام معاملات الأفراد وتحقيق الأمن النفسي والاجتماعي ، سواء أكانت معاملات تجارية أو زراعية أو صناعية ، فبمجرد حصول الأمن يجب على كل فرد أداء ما عليه من التزامات اتجاه الآخرين ، قال تعالى : [وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكُونُوا الشَّاهِدَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ] (506)

النفسي والاجتماعي في السنة النبوية

عندما أصبح المسلمون في مكة غير آمنين على أنفسهم ودينهم ، أخذ رسول الله ﷺ يبحث عن أرض جديدة للدعوة الإسلامية حتى يتمكن من نشر الإسلام ، ويتمكن أصحابه من أداء شعائر دينهم كاملة آمنين غير خائفين ، وتحقيق ذلك لرسول الله ﷺ عندما عقد بيعة العقبة الأولى مع وفد من الأنصار ، والتي نصت على الإيمان بالله تعالى ، والمحافظة على الأموال والأنفس والأعراض ، أخرج البخاري ومسلم : عن عبادة بن الصامت . رضي الله عنه . وكان شهد بدرا ، وهو أحد النقباء ليلة العقبة: أن رسول ﷺ قال ، وحوله عصابة من أصحابه: (بايعوني على أن لا تشركوا بالله شيئا ، ولا تسرقوا ، ولا تزنا ، ولا تقتلوا أولادكم ، ولا تأتوا بيهتان تفترونه بين أيديكم وأرجلكم ، ولا تعصوا في معروف ، فمن وفى منكم فأجره على الله ، ومن أصاب من ذلك شيئا فعوقب في الدنيا فهو كفارة له ، ومن أصاب من ذلك شيئا ثم ستره الله فهو إلى الله ، إن شاء عفا عنه وإن شاء عاقبه). فبايعناه على ذلك (507) ، فقد اشتملت هذه البيعة على الأسس التي يقوم عليها بناء المجتمع ، وتشكل في مجملها عوامل الاستقرار .

وفي العام التالي لهذه البيعة جاء وفد من الأنصار ليبايع النبي ﷺ على الإيمان بالله تعالى ، وتقديم الحماية لرسول الله ﷺ ، وكذلك تقديم الحماية لأصحابه من المهاجرين ، وكانت هذه البيعة هي بيعة العقبة الثانية ، والتي أذن بعدها النبي ﷺ لأصحابه بالهجرة من مكة إلى المدينة .

وبعد فترة من الزمن أذن الله تعالى لنبيه ﷺ بالهجرة من مكة إلى المدينة ، وكان أول عمل قام به النبي ﷺ عقب وصوله للمدينة بعد بناء المسجد ؛ أن كتب كتاباً بين المهاجرين والأنصار من جهة واليهود بالمدينة من جهة أخرى ، وادع فيه اليهود وعاهدهم وأقرهم على دينهم ، وعاهدهم على الدفاع عن المدينة ضد أي عدوان ، وسمي هذا العهد بدستور المدينة (508)

(506) سورة البقرة آية 283 .

(507) متفق عليه : أخرجه البخاري في كتاب الإيمان باب علامة الإيمان حب الأنصار 12/1 ، ومسلم في كتاب الإمارة باب بيعة النساء 2/ 142 ، واللفظ للبخاري ، وانظر : سيرة ابن هشام 2/ 55 .

(508) النظام السياسي في الإسلام : د. محمد سليم العوا ص 53 .

وكان من بين نصوص هذا العهد التي من شأنها تحقيق الاستقرار وتوفير الأمن للمجتمع فقد نص العهد على " أن المتقين على من بغى عليهم ، أو ابتغى دسيسة ظلم^(*) ، أو إثم أو عدوان أو فساد بين المؤمنين ، وأن أيديهم عليه جميعاً ولو كان ولد أحدهم " (509) ، وأصبح هذا العهد بمثابة الدعامة الأولى التي قامت عليها الدولة الإسلامية الأولى في عهد النبي ، وإرساء لقواعد الأمن داخل المجتمع .

والمأمل في هذه الفقرة من الوثيقة ، يجد أن النبي أثبت للجماعة من حيث كونها جماعة ذات شخصية دينية وسياسية حقوقاً على الأفراد أهمها السهر على تحقيق الأمن والضرب على يد كل مفسد .

والملاحظ أن هذا الإجراء من النبي ﷺ ، والمتمثل في جعل المحافظة على الأمن مسؤولية جماعية ، تبدي نحوه المحافل الدولية اهتماماً كبيراً في العصر الحاضر (510)

ولم يقتصر حرص النبي ﷺ في توفير الأمن على الوثيقة فقط ، بل امتد إلى أبعد من ذلك ، فقد قام النبي ﷺ بالمؤاخاة بين المهاجرين والأنصار ؛ مما كان له أكبر الأثر في تحقيق الأمن الاجتماعي بين المسلمين ، وفي ذلك يقول الحق تبارك وتعالى : [وَالَّذِينَ تَبَوَّأُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُخْبِئُونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَخْخِ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ] (511)

(*) دسيسة ظلم : الدفع والعطية

(509) انظر : السيرة النبوية لابن هشام 102/2 وما بعدها

(510) ظهر هذا الاهتمام واضحاً في مؤتمر الأمم المتحدة الثالث لمنع الجريمة ومعاملة المذنبين ، والذي انعقد في استكهولم سنة 1965م ، حيث تناول الموضوع الثاني من المؤتمر " دور الجمهور والأسرة والمدرسة في الوقاية من الإجرام " ، وكذلك في المؤتمر الرابع للأمم المتحدة الذي انعقد في كيوتو سنة 1970م ، فقد خصص القسم الثاني منه لبحث إسهام الجمهور في منع الجريمة والسيطرة عليها ، ونفس الموضوع بحث في الاجتماع العربي الذي عقد بالكويت سنة 1970م ، وقد أكد مؤتمر الأمم المتحدة المذكور على أهمية الإسهام الجماهيري في مكافحة الجريمة ، وعلى الحكومات أن تؤيد الإسهام الجماهيري الشعبية في ذلك وتدعمها ، كما اختتم المؤتمر بأهمية توعية الجماهير بأخطار الجريمة ومسئوليتهم عن منعها . أما المؤتمر العربي المشار إليه فقد تلاقت فيه وجهات النظر حول بعض الاتجاهات الرئيسية ، من ذلك ما رآه المؤتمر أن في أحكام الشريعة الإسلامية ، وفي التقاليد العربية ؛ خير معين على قيام الجماهير بدور فعال في مساندة القانون ومنع الجريمة والقضاء عليها ، كذلك رأى المؤتمر وجوب توعية الجماهير بضرورة مساندة رجال الشرطة ، وكذلك الاهتمام برفع مستوى رجال الشرطة حتى يقبل الجمهور على التعاون معهم . انظر : المجلة العربية للدفاع الاجتماعي عدد 4 لسنة 1972م ص 24 ، نقلاً عن كتاب " نظام الشرطة في الإسلام " د. محمد الشريف الرمحي ص 51 . الدار العربية للكتاب . طرابلس ليبيا .

(511) سورة الحشر آية 9 .

كما عمل النبي ﷺ على نشر الأمن بين المسلمين ، وذلك عن طريق النهي والتحذير من حمل السلاح أو إشهاره في وجوه المسلمين بعضهم البعض ، من ذلك ما أخرجه مسلم في صحيحه عن أبي هريرة - رضي الله عنه - قال : قال رسول الله ﷺ :
" لا يشير أحدكم إلى أخيه بالسلاح. فإنه لا يدري أحدكم لعل الشيطان ينزع في يده. فيقع في حفرة من النار " (512)

وأيضاً ما رواه مسلم عن أبي بردة عن أبي موسى ٢ عن النبي ﷺ قال "إذا مر أحدكم في مسجدنا، أو في سوقنا، ومعه نبل، فليمسك على نصالها بكفه. أن يصيب أحداً من المسلمين منها بشيء" (513)

ومن المعلوم أن حمل السلاح بغير ضرورة ، أو إشهاره في وجه المسلمين فيه ترويع للآمنين وتهديد للمجتمع ، لذلك نهى النبي عن مثل هذه الأفعال لما لها من خطورة وإضرار بالأمن العام للمجتمع .

المبحث الثاني

الأصول التي يقوم عليها الأمن الاجتماعي والنفسي في القرآن الكريم

وأثرها في حياة المسلم المعاصر

لكي يتحقق الأمن الاجتماعي والنفسي داخل المجتمع لابد من توفر مجموعة من المبادئ ، يأتي في مقدماتها مبدأ العدل ، وكذلك المساواة ، والحرية ، والشورى ، والتكافل الاجتماعي ، وهذه الدعائم والأصول إذا وجدت تحقق الأمن الاجتماعي لجميع أفراد المجتمع ، وإذا تخلف منها مبدأ اضطرب الأمن العام بأسره داخل المجتمع ، لذا عملت الشريعة الإسلامية على تحقيق وإيجاد هذه المبادئ ، واعتبارها أصول ودعائم يقوم عليها الأمن الاجتماعي في المجتمع ، وهذا ما نبه في النقاط التالية
أولاً : مبدأ العدل (514)

(512) صحيح مسلم كتاب البر والصلة باب النهي عن الإشارة بالسلاح 442 / 2 .

(513) صحيح مسلم كتاب البر والصلة باب أمر من مر بسلاح في مسجد أو سوق أو غيرها من المواضع الجامعة للناس أن يمسك بنصالها 422 / 2

(514) العدل في اللغة : يطلق ويراد به القصد في الأمور ، وهو خلاف الجور ..

وعند علماء الشريعة : العدل : المساواة في المكافأة ، إن خيراً فخير ، وإن شراً فشر ، فالعدل : الأمر المتوسط بين طرفي الإفراط والتفريط

العدل من أهم المبادئ التي جاء بها الإسلام ، وذلك للمحافظة على أمن المجتمع ، ومنع انتشار الظلم فيه ، لأنه إذا فقد العدل عم الظلم وانتشرت الفوضى ، مما يؤدي في نهاية المطاف إلى اختلال نظام المجتمع واضطراب الأمن فيه ، لذا جاء الإسلام بالعدل وجعله قاعدة الحكم الصالح وأساس المجتمع الفاضل .

أهمية العدل :

جعل الإسلام العدل من أهم دعائم الحكم الصالح ، ولذا أمر أتباعه أن يلتزموا بالعدل في جميع أحوالهم ، سواء في الأفعال أو في الأقوال ، يقول الحق تبارك وتعالى : [إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ] (515) ، في هذه الآية الكريمة أمر الله تعالى بالعدل ، وبالأمر التي توصل إلى تحقيقه ، فقد أمر سبحانه بثلاثة ونهى عن ثلاثة ، أمر بالعدل والإحسان وإيتاء ذي القربى حقه ، ونهى عن الفحشاء والمنكر والبغى ، ويتحقق هذه الأمور الستة الواردة في الآية الكريمة يعيش المجتمع في استقرار وينعم بالأمان .

والعدل الذي يعنيه الإسلام هو العدل المطلق في كل شيء ، من غير تفرقة بين المستحقين ، وبدون النظر إلى الفوارق العارضة على الطبيعة البشرية كالحسب والنسب ، أو الميل إلى أحد الطرفين من أجل مصلحة أو عداوة ، ولذلك أمر الله تعالى المؤمنين بان يقوموا بالعدل المطلق ، دون مراعاة لأي اعتبار ، يقول تعالى : [يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ] (516)

وقد بينت سنة النبي ﷺ منزلة العدل حيث قال رسول الله ﷺ : " إن المقسطين ، عند الله ، على منابر من نور . عن يمين الرحمن عز وجل . وكلتا يديه يمين ؛ الذين يعدلون في حكمهم وأهليهم وما ولوا " (517)

مجالات العدل :

ويرى علماء الأخلاق : أن العدل فضيلة تحدث للنفس نتيجة اجتماع الفضائل الثلاثة ، وهي الحكمة والعفة والشجاعة ، فتحدث للإنسان سمة يختار بها الإنصاف من نفسه على نفسه أولاً ، ثم الإنصاف والانتصاف من غيره وله

(515) سورة النحل آية 90 .

(516) سورة المائدة آية 8 ، شنتان : بغض وكراهية .

(517) صحيح مسلم كتاب الإمارة ، باب فضيلة الإمام العادل 1 / 124 .

للعادل مجالات متعددة تشمل جميع مجالات الحياة ، فالعدل مطلوب في القضاء والحكم بين الناس ، وفي القسم بين الزوجات ، وفي محيط الأسرة بين الأولاد ، وبين سائر الناس وفي سائر المعاملات ؛ وهذا بدوره يؤدي على توفير الأمن لجميع أفراد المجتمع .

العدل في الحكم والقضاء :

يعتبر العدل في الحكم والقضاء من أهم مجالات العدل ، فمن المعلوم أن العدل أساس الملك الصالح ، وقد جعلت الشريعة الإسلامية من أهم واجبات الحاكم المسلم إقامة العدل بين رعايا الدولة ، وتنفيذ الأحكام على جميع الأفراد دون محاباة أو تمييز ، يقول تعالى : [إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا] (518) ؛ فقد اشتملت الآية الكريمة على أصليين هما : أداء الأمانات والحكم بين الناس بالعدل ، وهذان الأصلان هما أساس الأمن الاجتماعي ، وهما دعامة السياسية الناجحة والحكم الصالح بين الناس ، فالسياسية العادلة لأي أمة هي تدبير شئونها الداخلية والخارجية بالنظم التي تكفل الأمن والاستقرار للمجتمع (519) ، وقد بين العلماء أساس الحكم الصالح ، والذي يتمثل في العدل ، يوضح ذلك الإمام الماوردي في كتابه أدب الدنيا والدين : " أما القاعدة الرابعة فهي : عدل شامل يدعو إلى الألفة ، وتنمو به الأموال ، ويكثر معه النسل ، و يأمن به السلطان ، فقد قال المرزبان لعمر بن الخطاب . رضي الله عنه . حين رآه نائماً : (حكمت فعدلت فأمنت فنمت يا عمر) ، وليس أسرع إلى خراب الأرض ، ولا أفسد إلى ضمائر الخلق من الجور ؛ لأنه ليس يقف عند حد ولا ينتهي إلى غاية " (520) ، فالعدل هو الطريق المؤدي إلى استقرار الحكم ، والذي بدوره يؤدي إلى انتشار الأمن بين الناس في كل مكان ، ولهذا بين النبي ﷺ فضل الحاكم العادل ومنزلته يوم القيامة حيث قال : " إن أحب الناس إلى الله يوم القيامة ، وأدناهم منه مجلساً إمام عادل ، وأبغض الناس إلى الله ، وأبعدهم منه مجلساً إمام جائر " (521) ، وقال ﷺ أيضاً : " إن المقسطين ، عند الله ، على منابر من نور . عن يمين الرحمن عز وجل . وكلتا يديه يمين ؛ الذين يعدلون في حكمهم وأهليهم وما ولوا " (1) .

ب - العدل بين الأولاد :

(518) سورة النساء آية 58 .

(519) انظر : السياسية الشرعية للشيخ عبد الوهاب خلاف ص 24 .

(520) أدب الدنيا والدين ص 174 .

(521) سنن الترمذي كتاب الأحكام عن رسول الله ﷺ باب ما جاء في الإمام العادل

(1) صحيح مسلم كتاب الإمارة باب فضيلة الإمام العادل 1/ 124 .

إن العدل بين أفراد الأسرة الواحدة يؤدي إلى شيوع السكينة والطمأنينة بينهم ، وهذا بدوره يؤدي إلى تحقيق الأمن الاجتماعي بين أفراد المجتمع كله ، خاصة وأن الأسرة تشكل أساساً قوياً في بناء المجتمع الواحد .

ويتمثل العدل بين أفراد الأسرة في التسوية في العطية بين الأبناء ، وعدم تفضيل أحدهم على الآخرين ، لأن التفضيل ينتج عنه تفكك الأسرة الواحدة ، وظهور العداوة والبغضاء بين أفراد الأسرة ، وانتشار قطيعة الرحم وفساد ذات البين ، وهذا بدوره يؤدي إلى زعزعة الأمن والاستقرار في المجتمع ، ولذلك لم يقر النبي ﷺ بشير بن سعد . رضي الله عنه . في وصيته التي شملت تفضيل أحد الأبناء على الآخرين ، ففي الحديث عن النعمان بن بشير أن أمه بنت راحة سألت أباه بعض الموهوبة من مال لابنها . فالتوى بها سنة . ثم بدا له . فقالت : لا أرضى حتى تشهد رسول الله ﷺ على ما وهبت لابني . فأخذ أبي بيدي . وأنا يومئذ غلام . فأتى رسول الله ﷺ فقال : يا رسول الله ! إن أم هذا ، بنت راحة ، أعجبها أن أشهدك على الذي وهبت لابنها ، فقال رسول الله ﷺ : (يا بشير ! ألك ولد سوى هذا؟) قال : نعم ، فقال : (أكلهم وهبت لهم مثل هذا؟) قال : لا ، قال : (فلا تشهدني إذا . فإني لا أشهد على جور)⁽²⁾ .

ج - العدل بين الزوجات :

اقتضت حكمة الله تعالى أن خلق الزوجين الذكر والأنثى ، وجعل بينهم مودة ورحمة قال تعالى : [وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ]⁽³⁾ ، كما اقتضت حكمته سبحانه وتعالى أن يحكم حياة الناس بتشريع خالد ، فأباح التعدد ووضع له ضوابط من أهمها العدل بين الزوجات قال تعالى : [وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْبَيْنِ فَاَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنً وَثُلَاثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا]⁽⁴⁾ ، فقد أوجب الإسلام العدل بين الزوجات لمن عندها أكثر من زوجة ، والمقصود من العدل بين الزوجات ؛ التسوية بينهن في النفقة والمبيت وحسن العشرة⁽⁵⁾ ، فمن ترك ذلك فقد ظلم نفسه وظلم زوجاته ، وجاء يوم القيامة وشقه مائل كما أخبر النبي ﷺ في الحديث : " عن أبي هريرة ، عن النبي صلى الله عليه وسلم قال : " من كانت له امرأتان فمال إلى إحدهما جاء يوم القيامة وشقه مائل"⁽¹⁾ ، والعدل المطلوب هو العدل الظاهر ، وغالباً ما يكون في النواحي

(2) صحيح مسلم كتاب الهبات باب كراهية تفضيل بعض الأولاد في الهبة 7 / 2

(3) سورة الروم آية 21 .

(4) سورة النساء آية 3 .

(5) انظر : بيت الطاعة وتعدد الزوجات في الإسلام : د. علي عبد الواحد وافي ص 21 وما بعدها .

(1) سنن أبي داود كتاب النكاح باب القسم بين الزوجات 3 / 447 .

المادية ، أما الميل القلبي فلا يستطيع الإنسان أن يتحكم فيه، ولهذا كان النبي ﷺ يقسم فيعدل ويقول : "اللهم هذا قسمي فيما أملك، فلا تلمني فيما تملك ولا أملك" [قال أبو داود]: يعني القلب⁽²⁾.

د - العدل في المعاملات :

من أسباب انتشار الأمن والشعور بالاستقرار داخل المجتمع ؛ شيوع العدل في المعاملات بين الناس ، إذ القاعدة الإسلامية في العقود هي الوفاء بها والالتزام بآثارها وتنفيذ شروطها ، يقول الحق جل وعلا : [يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحْلِلْتُ لَكُمْ بِهِمُ الْأَنْعَامَ إِلَّا مَا يُنْتَلَى عَلَيْكُمْ غَيْرِ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ]⁽²⁾ ، ومما يؤكد وجوب العدل في المعاملات الأمر الإلهي بأداء الأمانات عند حصول الأمن للأفراد يقول تعالى : [وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكُونُوا الشَّاهِدَةَ وَمَنْ يَكْفُرْهَا فَإِنَّهُ آتَمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ]⁽³⁾ ، وقد نهى الإسلام عن جميع المعاملات التي فيها ظلم ، أو من شأنها أن تضر بالآخرين كالربا والرشوة والميسر وصنوف المقامرة والمعاملات التي يخالفها الغبن والغش⁽⁴⁾ ، يقول تعالى في شأن الربا : [يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ * فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُؤُوسُ أَمْوَالِكُمْ لَا تَظْلُمُونَ وَلَا تُظْلَمُونَ]⁽⁵⁾ ، وقد حذر القرآن من الخمر والميسر والأنصاب وأمر باجتنابها قال تعالى : [يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ * إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ]⁽⁶⁾ .

وبعد ، هذه أهم مجالات العدل التي ينبغي أن يلتزم المسلمون بها في تعاملاتهم ، حتى يتحقق لجميع أفراد المجتمع الأمن والاستقرار ، ويتحقق الأمن الاجتماعي داخل المجتمع .

(2) المصدر السابق .

(2) سورة المائدة آية 1

(3) سورة البقرة آية 283

(4) أعلام الموقعين عن رب العالمين 8 / 2

(5) سورة البقرة الآيتان 278 ، 279 .

(6) سورة المائدة الآيتان 90 ، 91 .

ثانيا : المساواة (522)

ترتبط المساواة بالعدل ارتباطاً وثيقاً فأينما وجد العدل تكون المساواة ، وإذا فقد العدل اختفت المساواة ، ولهذا تعتبر المساواة أحد الدعائم التي يقوم عليها الأمن الاجتماعي في الإسلام ، بل يقوم عليها النظام الإسلامي الشامل .

ونصوص الشريعة الإسلامية تؤكد حقيقة المساواة بين بني البشر دون تمييز أو تفرق ، ففي القرآن الكريم نجد في أكثر من موضع تأكيداً على مبدأ المساواة بين بني البشر ، من ذلك قوله تعالى : [يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا] (523) ، وقوله تعالى : [وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ] (524) ، فهذه الآيات وغيرها كثير تبين أن أصل البشرية واحد ، وأن المساواة مبدأ لازم مهما اختلفت الألوان والأجناس ، فالجميع ينتسبون لآدم وآدم من تراب ، وأن الخلق جميعاً يسرون نحو غاية واحدة هي عبادة الله وحده لا شريك له يقول تعالى : [وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ] (525)

وقد بين القرآن الكريم أن أساس التفاضل بين البشر معياره التقوى والخوف من الله تعالى ، يقول تعالى : [يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ] (526) ، بل إن التقوى في حد ذاتها لا تعد امتيازاً لصاحبها ؛ بل هي سر بين العبد وربّه ، فالمقصود بدرجة التقوى في الآية وضع جميع الامتيازات وطرحها عن محل العناية والاعتبار ماعدا التقوى ، والتقوى نفسها لم يجعل الشارع لها أثراً في تغيير الحدود أو الاختصاص بحظ زائد في الحقوق ، ضرورة أن التقوى عبارة عن العمل طبق أحكام الشريعة بنية وإخلاص (527)

(522) المساواة في اللغة : مشتقة من مادة سوى ، ويقصد بها المماثلة والتعادل ، واستوى الشيئان وتساويا : تماثلا ، وسويت هذا بذاك : إذا رفعتة حتى بلغ قدره ومبلغه ، ومنه قول الله تعالى : [حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ] (1) أي سوى بينهما حين رفع السد بينهما ، ويقال : ساوى الشئ الشئ إذا عادله ، وساويت بين الشيئين إذا عدلت بينهما وسويت (2) .

ويقصد بالمساواة عند علماء الشريعة الإسلامية ك تساوي الجميع في الحقوق والواجبات ، دون تفاضل أو تمييز ، فالناس سواسية أمام أحكام الشريعة ، ولا تمايز بين الأفراد في تطبيق أحكامها (3)

(523) سورة النساء آية 1

(524) سورة الروم آية 20

(525) سورة الأعراف آية 172

(526) سورة الحجرات آية 13

(527) انظر : الحرية في الإسلام للشيخ محمد الحضر حسين ص 28 .

مظاهر المساواة :

للمساواة مظاهر متعددة وأشكال متنوعة ، فهي تشمل جميع جوانب الحياة الإنسانية ، فالمساواة تكون في القيمة الإنسانية ، وفي التكاليف الشرعية ، وفي الحقوق والواجبات ، وفي القضاء والخصومات ، وغير ذلك من أمور تؤدي إلى تحقيق الأمن الاجتماعي ، وبناء عليه سوف أذكر بعضاً من جوانب المساواة التي من شأنها إذا وجدت تحقق الأمن لجميع أفراد المجتمع .

ثالثاً : مبدأ الحرية

ترتبط الحرية بالمساواة ارتباطاً وثيقاً ، فهي . أي الحرية . من الدعائم التي يعتمد عليها نظام المجتمع ، وهي أصل من الأصول التي يرتكز عليها الأمن العام داخل المجتمع ، والحرية حق طبيعي من الله تعالى للإنسان الذي خلقه وكرمه وفضله على سائر خلقه ، قال تعالى : [وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلاً] (528)

وقد اتخذ الإسلام من الحرية دعامة لكل ما شرعه للناس من عقائد ونظم وأحكام ، وحرص على تطبيقها في كافة مجالات الحياة ، فهي تشمل الحرية الدينية ، والحرية المدنية ، وحرية الرأي .

أولاً : الحرية الدينية :

قرر الإسلام حرية التدين ، وأعطى لكل إنسان الحرية الكاملة في اختيار الذي يعتقد من غير إجبار أو إكراه ، وأساس تلك الحرية يعتمد على أربعة عناصر هي :

أ . عدم الإكراه على العقيدة .

ب . الاعتماد على التفكير الحر .

ج . مجادلة الغير بالحسنى .

د . ممارسة الشعائر الدينية من غير تدخل من الآخرين .

(528) سورة الإسراء آية 70 .

وتأكيد لهذا المبادئ يقول الحق تبارك وتعالى : [لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ] (529) ، بين علماء التفسير عند تفسيرهم لهذه الآية : أنها أمرت المسلمين بعدم إكراه المخالفين لهم على الدخول في الإسلام ، وبينت الآية أن الإيمان مبني على التمكين والاختيار " (530)

وجاء تأكيد القرآن الصريح في ترك مسألة الاعتقاد بكل حرية للشخص قال تعالى : [قُلْ يَا أَيُّهَا الْكَافِرُونَ * لَا أَعْبُدُ مَا تَعْبُدُونَ * وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ * وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ * وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ * لَكُمْ دِينُكُمْ وَلِيَ دِينِ] (531) ، والآيات كثيرة وصريحة في هذا الأمر لا تقبل التأويل .

وقد أكد رسول الله ﷺ هذه الحرية عمليا عندما هاجر إلى المدينة ووضع أول دستور لها ، يقول ابن إسحاق : " وكتب رسول الله ﷺ كتابا بين المهاجرين والأنصار وادع فيه اليهود وعاهدهم وأقرهم على دينهم وأموالهم ، واشترط عليهم وشرط لهم " (532) ، ومن منطلق هذه الحرية في العقائد كان إعطاء الخليفة الثاني عمر للمسيحيين من سكان القدس الأمان لأنفسهم وأموالهم وصلبانهم ، لا تخدم ولا ينتقص منها ، ولا يكرهون على دينهم ، ولا يضار أحد منهم " (533)

ولقد دعا القرآن الكريم إلى بناء العقيدة على أساس التفكير الحر وترك التقليد ، وحث البشر على النظر والتدبر في مخلوقات الله تعالى ، لأن النظر والتدبر من دعائم التفكير الحر الذي يوصل إلى الإيمان الصحيح والدين الحق ، يقول تعالى : [إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاجْتِنَابِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ] (534) ، ويقول أيضا : [أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجْلُهُمْ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ] (535) ، والنصوص القرآنية في هذا الجانب أكثر من أن تحصى .

كذلك دعا القرآن الكريم المسلمين إلى الدعوة بالحكمة والموعظة الحسنة ومجادلة الغير بالحسنى ، يقول الحق تبارك وتعالى : [ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ

(529) سورة البقرة آية 256 .

(530) راجع تفسير الآية في : مفاتيح الغيب للرازي 55/3 ، تفسير القرطبي 208/3 ، تفسير ابن كثير 210/1 .

(531) سورة الكافرون الآيات 1 : 6

(532) سيرة ابن هشام 501/1

(533) تاريخ الطبري 2/449 .

(534) سورة البقرة آية 164 .

(535) سورة الأعراف آية 185

بِالْمُهْتَدِينَ⁽⁵³⁶⁾ ، وحث المسلمين على مجادلة أهل الكتاب . خاصة . بالحسنى ، يقول تعالى : [وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأَنْزَلَ إِلَيْكُمْ وَإِهْنَأْوَ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ⁽⁵³⁷⁾]

فالمناقشة الهادئة والمجادلة بالحسنى التي تعتمد على الحق والدليل تؤدي إلى إثبات الحقيقة وبيان وجه الصواب ، ومن أسمى مظاهر الحرية الدينية التي أقرها الإسلام أنه أوجب على المسلم إذا تزوج بكتائية أن يترك لها حرية ممارسة شعائر دينها دون تدخل منه ، كما أوجب لها على زوجها المسلم حقوقاً مثل الزوجة المسلمة⁽⁵³⁸⁾ .

ثانياً: الحرية المدنية :

ويقصد بها أهلية الإنسان لإجراء العقود وسائر التصرفات المالية ، وهي تعني أيضاً صلاحية الإنسان لاستحقاقه الحقوق المشروعة له ، وأداء الوجبات المفروضة عليه ، كذلك صدور الأفعال على وجه يعتمد شرعاً⁽⁵³⁹⁾

فالحرية المدنية تعني أن يتحمل الإنسان الالتزامات المالية ، ويعقد مختلف العقود المشروعة من بيع وشراء ، وهبة وصدقة ، وإجارة ورهن ، ووقف وزواج ، وغير ذلك من معاملات ، وقد بين القرآن الكريم حرية الإنسان في إجراء المعاملات وإدارة شئونه الخاصة ، يقول تعالى : [هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ⁽⁵⁴⁰⁾] ، يقول ابن كثير في تفسيره لهذه الآية : " إن معناها : سافروا حيث شئتم م أقطار الأرض ، وترددوا في أقاليمها وأرجائها ، وفي أنواع المكاسب والتجارات " ⁽⁵⁴¹⁾ ، ومن هذه الآية يمكن أن نستنبط منها حرية التملك ، وحرية السفر ، وحرية العمل ، وحرية التعليم وغيرها من حريات إذا توفرت حققت الأمن والاستقرار لجميع أفراد المجتمع⁽⁵⁴²⁾ .

⁽⁵³⁶⁾ سورة النحل آية 125 .

⁽⁵³⁷⁾ سورة العنكبوت آية 46

⁽⁵³⁸⁾ نقلاً من كتاب الإسلام عقيدة وشرعية ص 46 بتصرف .

⁽⁵³⁹⁾ انظر : أصول التشريع الإسلامي : أ. علي حسب الله ص 404 .

⁽⁵⁴⁰⁾ سورة الملك آية 15

⁽⁵⁴¹⁾ تفسير ابن كثير 4 / 397 .

⁽⁵⁴²⁾ حرية التملك يقصد بها : " إباحة التصرفات التي تفيد نقل الملكية أو منفعتها من بيع وإجارة وقرض وغيرها " انظر الحرية في الإسلام للشيخ محمد الخضر حسين ص 32 ، حرية العمل : " أن يختار كل شخص العمل المناسب له " انظر : تنظيم الإسلام للمجتمع للشيخ محمد أبو زهرة ص 195 ، حرية التعليم : " أن يختار كل إنسان ما يناسبه من علوم ليتعلمها بشرط أن تكون هذه العلوم مفيدة ونافعة " انظر : السياسة الشرعية للشيخ عبد الوهاب خلاف ص 45 .

لكن هذه الحرية مقيدة بكون الإنسان راشد يدرك قيمة تصرفاته وأهميتها ، ولهذا وجه القرآن الكريم أنظار أولياء اليتامى إلى ضرورة اختبارهم قبل إعطاءهم أموالهم ، يقول تعالى : [وَابْتَلُوا الْيَتَامَى حَتَّى إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ وَكَفَى بِاللَّهِ حَسِيبًا] (543) .

ثالثاً : حرية الرأي :

لقد كفل الإسلام حرية الرأي والتعبير لكافة البشر ، ودعا إلى التفكير الحر القائم على أساس علمية ، فلا حجر على رأي و لا مصادرة لفكر يعتمد على أساس سليم ومؤيد بالبراهين والأدلة القاطعة ، وقد بين القرآن الكريم حقيقة الدعوة الصحيحة يقول تعالى : [وجادلهم بالتي هي أحسن] (544)

ولقد أتاح الإسلام حرية الرأي ، فلكل فرد أن يبدئ رأيه ويعرب عنه بالوسيلة الميسورة له ؛ بشرط الالتزام بحدود الشريعة الإسلامية وعدم مخالفة النظام العام للمجتمع (545) ، بل إن الإسلام دعا المسلم إلى إبداء النصيحة لأخيه المسلم ، يقول النبي ﷺ فيما رواه أصحاب السنن عن أبي هريرة وعن تميم الداري . رضي الله عنهما . أن رسول الله ﷺ قال : " الدين النصيحة ثلاث مرار قالوا: يا رسول الله لمن؟ قال: لله ولكتابه ولأئمة المسلمين وعامتهم" (546) وبعد فهذه أهم مجالات الحرية التي إذا وجدت عم الأمن الاجتماعي ربوع المجتمع ، وشعر كل فرد فيه بالسكينة والاطمئنان .

رابعا : التكافل الاجتماعي :

التكافل الاجتماعي من الدعائم التي يقوم عليها النظام العام في المجتمعات الإنسانية ، ويسهم التكافل الاجتماعي بدور كبير في استقرار الأمن الاجتماعي داخل الدولة المسلمة ، حيث يجعل التكافل جميع أفراد المجتمع متعاونين في إطار المجتمع الواحد ، وهذا يساعد على القضاء على الجريمة واختفاء المجرمين ؛ لأن أغلب ما تكون الجريمة ناتجة عن الفقر وعدم التعاون بين أفراد

(543) سورة النساء آية 6 .

(544) سورة النحل آية 125

(545) الإسلام وحاجة الإنسانية إليه : د. محمد يوسف موسى ص 30

(546) أخرجه الترمذي في كتاب البر والصلة باب الدين النصيحة رقم 1990 وقال عنه : حديث حسن ، وأخرجه النسائي في كتاب البيعة باب النصيحة للإمام ، والبيهقي في كتاب قتال أهل البغي باب النصيحة لله ولكتابه ورسوله ولأئمة المسلمين وعامتهم حديث رقم 16433 ، وابن حبان في مسنده في كتاب السير باب بيعة الأئمة وما يستحب لهم حديث رقم 4574

المجتمع ، كذلك يساعد التكافل الاجتماعي في القضاء على كثير من الظواهر الاجتماعية السيئة التي من شأنها أن تهدد أمن المجتمع واستقراره مثل ظاهرة التسول وغيرها .

أولاً : حقيقة التكافل .

والتكافل الاجتماعي في حقيقته نظام شرعي يجمع أفراد الأمة في إطار واحد ، وعلى أساس من الرحمة والمودة والتعاون والرعاية الكاملة ، دون تفرق أو تمييز مع تحمل كل فرد نصيبه من المسؤولية ⁽⁵⁴⁷⁾ ، فالتكافل في مغزاه أن يشعر كل فرد في المجتمع بأن عليه واجبات لهذا المجتمع يجب عليه أدائها ، وأنه إذا تقاعس في أدائها أدى ذلك إلى انهيار البناء عليه وعلى غيره ⁽⁵⁴⁸⁾

ثانياً : اهتمام الإسلام بالتكافل .

ولقد اهتمت الشريعة الإسلامية بنشر مبدأ التكافل بين جميع الأفراد ، حيث جعلته فريضة على كل قادر ومستطيع ، بل إن من تشريعات الإسلام ومن أركانه فريضة الزكاة ؛ التي تعتبر عماد التكافل الاجتماعي في الإسلام ، والإسلام في إقراره لمبدأ التكافل راعى مصالح الأفراد والجماعات ، يقول تعالى : [فَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ ذَلِكُمْ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ] ⁽⁵⁴⁹⁾ ، وجعل التشريع الإسلامي التكافل مبنياً على أسس متينة ، ونابعاً من إيمان قوي وشعور بالمسؤولية التضامنية في إقامة شريعة الله تعالى ، يقول الحق تبارك وتعالى : [لَيْسَ الْبِرُّ أَنْ تُولُوا وَجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَٰئِكَ الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ] ⁽⁵⁵⁰⁾ ، اشتملت الآية الكريمة على الدعوة إلى إنفاق المال على الفقراء والمساكين و المحتاجين واليتامى وأبناء السبيل ، وقرنت الآية هذا الإنفاق بالإيمان بالله واليوم والآخر والملاحمة والكتاب والنبين ، ويؤدي تنفيذ هذه الدعوة إلى تحقيق التكافل بين أفراد المجتمع المسلم .

⁽⁵⁴⁷⁾ انظر : التكافل الاجتماعي في الإسلام للشيخ محمد أبو زهرة ص 7 ، المجتمع المتكافل في الإسلام : د. عبد العزيز الحياض ص 74 .

⁽⁵⁴⁸⁾ التكافل الاجتماعي في الإسلام للشيخ محمد أبو زهرة ص 38 .

⁽⁵⁴⁹⁾ سورة الروم آية 38 .

⁽⁵⁵⁰⁾ سورة البقرة آية 177

ثالثاً : مظاهر التكافل الاجتماعي .

التكافل الاجتماعي في نظر الإسلام يشمل التشريع كله ، فكل ما قرر الإسلام من أحكام ، وما أنزل من تشريعات ؛ غايته إصلاح الفرد والمجتمع ، فهو يقيم علاقات الأفراد والجماعات على أسس تضمن لهم الأمن والسلامة ، وقد بين النبي ﷺ أهمية التكافل والتعاون بين المسلمين ؛ حيث وصف النبي ﷺ المجتمع المسلم بالجسد الواحد ، فعن النعمان بن بشير- رضي الله عنه . قال: قال رسول الله ﷺ : "مثل المؤمنين في توادهم وتراحمهم وتعاطفهم، مثل الجسد. إذا اشتكى منه عضو، تداعى له سائر الجسد بالسهر والحمى " (551)

الخاتمة

الحمد لله الذي فضله تم الصالحات ، وصلاة وسلاماً على رسول الله وعلى آله وصحبه ومن والاه إلى يوم الدين و بعد
فبفضل الله وتوفيقه انتهيت من كتابة بحث أصول الأمن الاجتماعي والنفسي في القرآن الكريم وأثرها في حياة المسلم المعاصر ، وقد تبين من خلال البحث أن موضوع الأمن الاجتماعي من أهم الموضوعات التي يجب العناية بها ، والبحث عن أصولها وتحقيق تلك الأصول في المجتمعات الإسلامية ، وتتمثل تلك الأصول في قيم العدل والمساواة والحرية والشورى والتكافل الاجتماعي .

من هنا يجب نشر العدل بين جميع أفراد المجتمع ، حتى يشعر كل فرد بالأمن الاجتماعي والأمان النفسي ، وعلى الآباء عدم التفرقة بين الأبناء ؛ لأن هذه التفرقة تؤدي إلى ظهور العداوة والبغضاء بين الأسرة الواحدة مما يعكر صفو الأمن في المجتمع ، وأيضاً ضرورة المساواة بين المواطنين في الحقوق والواجبات ، لأن التفرقة تؤدي إلى ظهور العداوة والحقد بين أفراد المجتمع ، وكذلك لابد من إفساح مجال الحرية في إبداء الرأي دون ضغط أو تهديد ، والسعي إلى عودة نظام الشورى الذي كفله الإسلام وجعله أساساً للحكم الصالح .

أيضاً يجب التوسع في نظام التكافل الاجتماعي ، وضرورة العودة إلى العمل بنظام الزكاة كما قررها القرآن الكريم ، والعمل على إنشاء هيئات حكومية تكون مهمتها جمع أموال وصرفها في مصارفه الشرعية ، ويكون لها السلطة الكاملة في معاقبة

(551) رواه مسلم في كتاب البر والصلة باب تراحم المؤمنين 2 / 431

الممتنعين عن أداء الزكاة كما تفعل الدول مع المتهربين من دفع الضرائب ، هذه الأمور إذا تحققت عم الأمن الاجتماعي جميع ربوع المجتمع .

وبعد فأرجو الله تعالى أن يجعل هذا العمل في ميزان حسناتي ، وأن يغفر لي ما قد وقع مني من خطأ أو نسيان ، وإن كنت وفقت فمن فضل الله علي ، وإن كنت غير ذلك فقدرني أنني بشر ومن طبيعة البشر الخطأ والنسيان ، وإنما الكمال لله وحده والعصمة من صفات أنبيائه ورسله ، ويكفيني أن لكل مجتهد نصيب .

وصل الله على سيدنا محمد وعلى آله وصحبه وسلم تسليماً كثيراً

سبحان ربك رب العزة عما يصفون وسلام على المرسلين

والحمد لله رب العالمين .

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دور الإعلام الإسلامي في محاربة الفكر التكفيري

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ملخص

إذا كان الفكر صحيحاً سليماً أنتج مردوداً إيجابياً صالحاً ومصلحاً، والعكس صحيح، وليس هناك فكر على وجه الأرض لا مردود له في الواقع العملي، سواء سلباً أو إيجاباً، والتكفير لا بد أن يؤدي حتماً إلى التفجير والتخريب، وهذه قاعدة يعرفها كل من يدرس أفكار التكفير وتابع خطوات الحركات التكفيرية. والتكفير لا بد أن يؤدي إلى الاستحلال، فالذي يكفر المسلم ويستحل عرضه، ويرميه بالكفر من اليسير عليه أن يستحل دمه وماله.

يستهدف العديد من المغرضين فكر الشباب في العالم الإسلامي، الركيزة الأولى لنهضة أي مجتمع لخلق انقسامات فكرية وتيارات طائفية تبقيهم في منطقة المناوشات لإفراز فكر ارهابي جديد يقا تل كل جديد ويرفض التطوير بحجة الدين والاسلام الذي يبرأ منه، فمواقع التواصل الاجتماعية أظهرت لنا انقسامات كالليبرالية والإسلامية والسلفية والوهابية التي لم تكن موجودة في السابق إلى جانب السني والشييعي، بينما جميعنا نستظل براية الدين والتوحيد.

تناقش هذه الدراسة الدور المنوط بالإعلام الإسلامي في محاربة تطرف الفكر التكفيري وتعزيز الفكر التنويري المتسم بالوسطية والاعتزان، والذي يسعى لتعزيزه رجال صدقوا ما عاهدوا الله عليه وبعض الحكومات الإسلامية من خلال فتح باب الحوار والرأي والرأي الآخر إلى جانب محاربة الفكر التكفيري.

ويهدف هذا البحث المتواضع تقديم الحلول الإعلامية الإسلامية لأزمة التطرف والإرهاب العقيدي وترسيخ القيم الإنسانية والتعايش السلمي بمحاربة الأفكار الهدامة والتيارات المتشددة والمنحلة حتى يبقى المجتمع الإنساني في سلم وسلام، والبلاد والعباد في استقرار وأمان.

الكلمات المفتاحية: الإعلام الإسلامي، محاربة، الفكر التكفيري، الواقع العملي، الفكر التنويري.

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مقدمة

الفكر التكفيري أخطر فكر تغلغل في المجتمعات الإسلامية المعاصرة رغم مخالفتها للتعليم النبوي الشريف، وهذا الفكر أسلوب خطير استعملها الغرب بعد اسقاط الخلافة العثمانية في السنة 1920 الميلادية لإضعاف الأمة الإسلامية وتفريق وحدتها، ويستخدمها الآن في كثير من الدول العربية والإسلامية بهدف التدمير الشامل وإبادة الشعوب الإسلامية شرقا وغربا دون أن يكلفه أية خسارة مادية أو معنوية. ذلك هو الفكر الذي يحاول دائما إلغاء الآخر و تكفير الآخر وبالتالي إبادة الآخر بشكل أو بآخر. إنه أخطر فكر يهدد الاسلام من الداخل، ولا أسندها إلى أي طائفة أو جماعة من الجماعات الإسلامية الموجودة في الساحة، وإنما يكفي أن أصفه أنه فكر إرهابي يدفع معتنقيه إلى القيام بشتى الأعمال الارهابية باسم الإسلام، نلاحظ انغلاق الفكر التكفيري وتحجر معتنقيه بخلاف بقية التيارات أو الفرق الإسلامية ممن لديهم الانفتاح التام نحو إخوانهم المسلمين بل ونحو غيرهم من أهل الأديان الأخرى، ذلك هو الدين القيم، وذلك هو التعليم النبوي الشريف، وذلك هو اليسر الذي يريده الله لعباده ولا يريد بهم العسر ولا العنف. فعلى العلماء و المفكرين و المثقفين وخصوصا الإعلاميين الوقوف بحزم في وجه التيار التبديعي والفكر التكفيري الارهابي وتنوير المجتمعات الإسلامية وإخراجها من دائرة التحجر وعقلية القرون الوسطى إلى الوسطية و التمدن و التحضر وإلى فهم صحيح للشرعية و للدين الاسلامي الحنيف.

وكلنا نسمع ونرى ما يجري من الاحداث الارهابية الشنيعة في كثير من البلدان الإسلامية والعربية التي يديرها الحركات المارقة مروق السهم من الرمية، بداية من حركة جماعة التكفير والهجرة في مصر - الرائدة الأولى للحركات المتطرفة وإلى مايسمى بدولة العراق الإسلامية. والمجازر المؤسفة والتفجيرات الانتحارية التي ترتكبها أخوات هذه الحركات في جميع أنحاء العالم بما فيها العالم الإسلامي، وتلك هي الكارثة المخيفة والمصيبة الكبرى التي نزلت على ساحة المسلمين اليوم، يرتكبها من يرتكبها باسم الإسلام مما يدعو إلى إثارة التساؤلات التي منها: هل جاء الاسلام ليحرّض على قتل الأبرياء وسفك الدماء؟ وما مصدر تأييد هذا النهج الارهابي باسم الدين ومن الذي يديره ويدبره؟ وما هو الدور الذي يجب أن يلعبه العلماء المسلمون والمثقفون الإسلاميون بما فيهم الإعلاميون لبيان وجه الحق للأمة البشرية، وليكونوا على علم وبصيرة بحقيقة الإسلام وبرأته من التهم براءة الذنب من دم ابن يعقوب، وعسى أن يعود إلى المسلمين مجدهم وشرفهم، ويتنشط الدعاة بواجبهم في تنوير البلاد وإرشاد العباد في جميع مشارق الأرض ومغاربها.

ويجب هذه الدراسة على التساؤلات المطروحة والتساؤلات الضمنية التي لا بدّ منها حتى تؤدي هذه المقالة واجبها في الإرشاد والتوجيه، وتحقيق غايتها الأصلية التي هي تبليغ رسالة الدين الحنيف إلى الناس وإزالة الألباس والأباطيل عنه. كما تقدّم الحلول الإسلامية للويلات التي يتعرّض لها المسلمون اليوم. والله من وراء القصد وهو يهدي السبيل.

الكفر والتكفير عند أهل السنة والجماعة

ويجدر أن نذكر هنا قبل كل شيء أن التكفير ظاهرة قديمة وحديثة، يعني أنها في الواقع ظاهرة طبيعية في كل دين ومتجددة بكيفيات مختلفة ومتنوعة حسب الظروف والأحوال، فالتكفير واحد والأسماء أنواع. وهناك مقدمات ضرورية لفهم مسألة التكفير وهي أن التكفير موجود في كل دين وفي كل مذهب وفي كل فكرة. وأي دين ليس فيه أصول يكفر من ينكرها ليس بدين، وهذا أمر تتفق عليه جميع الديانات السماوية كالإسلام واليهودية والنصرانية، بل أن الأيديولوجيات الوضعية كالشيوعية والعلمانية وغيرها يكون تكفيرها بإخراج من لم يؤمن بأصولها عن دائرتها. التكفير حكم شرعي لا يُنكر، فهو من أحكام الله وأحكام رسوله صلى الله عليه وآله وسلم، وإنما الإنكار على من توسع وغلا وأفرط فيه، أو كفر مسلماً وخير الأمور أوسطها. كل طائفة إسلامية قد تقرر عندها مبدأ التكفير، لكن أهل السنة والجماعة هم الوسط في هذا الباب، وهم أضبط وأعدل وأقسط الناس فيه، ومنهجهم في ذلك معلوم منضبط. إن عدم التكفير مطلقاً ليس مفخرة ولا منقبة، لأمرين: أن هذا منافٍ للواقع وتكذيب للوقائع، ثم هو يناقض فكرة الإيمان بفكرة محددة لها أصول ثابتة (الدوسري، 2011). وهذا لا يعني التشجيع على التكفير ولكن يعني أنه واقع مرير ولكنه موجود في الدين فهو أشبه بواقع الحرب، فالحرب شيء يكرهه الإنسان ولكنها موجودة بل جزء من حياة الإنسان شاء أو أبى. إن من أعظم نعم الله تعالى علينا أن وهب لنا القدرة على النطق والكلام، التي سهلت لنا طرق التعامل مع الآخرين. فمن الإنسان من استعمل هذه النعمة في الخير، فلا ينطق إلا الكلام الطيب الحسن النافع والمفيد، ومنهم من أرسل كلماته دون ضابط أو رقيب أو قيود فأردته المهالك، ومنهم بين ذلك، قال تعالى "مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ" (القرآن. ق 50 : 18).

إن الحديث عن الكفر والتكفير أمر يحتاج إلى الحذر الشديد وليس كما يعتقد الدهماء من الناس بل والذين في قلوبهم مرض ممن يدعي العلم والفهم الديني وهو في الواقع جاهل مركب عن أبسط الأمور التي جاء فيها الإرشاد النبوي الشريف، وقد سار كثير من الناس في يومنا الحاضر نهج التكفير لأبسط الاختلافات الدينية أو بعض الأمور التي تقبل التغير والآراء لسبب أو لآخر، فأطلقوا ألسنتهم بكلمة ممقوتة مذمومة، وقف الإسلام من هذه الكلمة موقفاً حازماً، فحرمها وتوعد قائلها بالوعيد الشديد.

قال صلى الله عليه وسلم: "إن العبد ليتكلم بكلمة من رضوان الله لا يلقي لها بالا يرفع الله بها في الجنة درجات وإن العبد ليتكلم بكلمة من سخط الله لا يلقي لها بالا يهوي بها في جهنم دركات" (الحديث. النووي. باب تحريم الغيبة والأمر بحفظ اللسان #1515).

تعريف الكفر وأنواعه

الكفر في اللغة :التغطية والستر ، وشرعاً : ضد الإيمان . والكفر ثلاثة أنواع. الأول: كفر أكبر يخرج من الملة، وهو قسمان: كفر التكذيب بالأوامر والنواهي التي وردت فيها النصوص القرآنية والحديثية واضحة جلية مثل الأمر بالصلاة والزكاة والحج والصوم وغيرها من الأوامر الثابتة بالنصوص ومثل النهي الزنا وشرب الخمر وأكل الربا والقتل وغيرها من النواهي التي دلت عليها النصوص. وكفر الإعراض والرفض مع العلم وهذا يعني أن المسلم يعرف ذلك الشرع الإلهي ولكنه يعرض عنه ويرفضه جهرا جهارا بدون أدنى عذر شرعي، وذلك كقول القائل إني عرفت أن الزكاة واجبة في الإسلام ولكنني أرفضها وأعرف أم الزنا حرام حسب الشرع ولكنني لا أتركه لأنني لا أرى ضرر فيه بل العكس وما إلى ذلك من الأمثلة.

والثاني: كفر خفي ناتج من ضعف الإيمان ويستتاب منه صاحبه، وذلك ككفر الإباء والاستكبار مع التصديق، مثل كثير من المسلمين يؤمنون بكثير من الأمور الدينية ولكنهم لا ينفذونها ولا يعملون بها بسبب الضعف الإيمان. ومثل كفر الظن، مثل المسلم الذي يظن القوانين الوضعية التي جاءت من الدول الغربية أنفع وأنسب للعباد من الشرائع السماوية، ويضمّر هذا في قلبه ويدخل هذا في ضمن الظنون التي ذكرها القرآن أنها إثم في قوله تعالى " إن بعض الظن إثم " (القرآن. الحجرات49: 12). وكفر النفاق مثل الذين يظهرون خلاف ما يظنون سواء باسم التقية أو باسم ظروف الساعة، يستتاب هؤلاء ولا يكفرون علنا.

والثالث: كفر أصغر لا يخرج من الملة ، وهو الكفر العملي، وهو الذنوب التي وردت تسميتها في الكتاب والسنة كفراً، وهي لا تصل إلى حد الكفر الأكبر، مثل كفر النعمة ويدخل في هذا التصرفات المنافية للإيمان إذا صدرت من المسلم ويدل على هذا قول الرسول صلى الله عليه وسلم: " لا يزني الزاني حين يزني وهو مؤمن، ولا يسرق السارق حين يسرق وهو مؤمن، ولا يشرب الخمر حين يشربها وهو مؤمن"، قلنا: يا رسول الله كيف يكون ذلك؟ قال: "يخرج الإيمان منه فإن تاب رجع إليه" (الحديث. الترمذي. باب لا يزني الزاني وهو مؤمن. جزء7. #2760). ولهذا بين العلماء هذا كالنووي - رحمه الله- (د.ت)، وقال: هذا الحديث مما اختلف العلماء في معناه، فالقول الصحيح الذي قاله المحققون: إن معناه لا يفعل المعاصي وهو كامل الإيمان. وهذا من الألفاظ التي تطلق على نفي الشيء ويراد نفي كماله، ومختاره كما يقال: لا علم إلا ما نفع، ولا مال إلا الإبل، ولا عيش إلا عيش الآخرة.

التبيين قبل التكفير

لقد دلت النصوص على أن التكفير كسائر الأحكام الشرعية لا يتم إلا بوجود أسبابه وانتفاء موانعه، فليس كل فعل يوجب الكفر على صاحبه لوجود مانع يمنع من كفره وتلك الموانع والاحتمالات تدخل في حكم التثبت والتبين التي دعا الإسلام إليه في كل أمر ذي بال قبل التقرير والتكفير، يقول المولى عز وجل "يا أيها الذين آمنوا إن جاءكم فاسق بنبأ فتبينوا أن تصيبوا قوما بجهالة فتصبحوا على ما فعلتم نادمين" (القرآن. الحجرات 49. 6). فإذا أتى المسلم مثلاً بناقض من نواقض الإسلام المتفق عليها عند العلماء فإنه يُحكم عليه بالكفر، لكن يجب أن يراعى أموراً قبل الحكم عليه، وهي:

أن لا يكون جاهلاً بالحكم.

أن لا يكون مكرهاً.

أن لا يكون متأولاً يظنه صحيحاً.

أن لا يكون مقلداً لمن ظنه على الحق.

أن يتولى الحكم عليه العلماء الراسخون وليس عوام الناس.

سلطة التكفير

الذي يحكم بكفر شخص معين هم أهل العلم والبصيرة الذين يعرفون الأحكام وينزلونها منازلها، ما هو بالعوام والمتعاملون أو أهل الأهواء والدهماء لأن الدهماء لا يمثلون الأمة كما قال عبد الحليم محمود (1984)، إنما الذي يحكم بهذا هم أهل العلم والبصيرة، يحكمون بكفر شخص معين بعد إيمانه، لا بد من أهل العلم وأهل البصيرة. وهم أيضاً لا يكفرون بناءً على تأثير معين أو هوى مطاع ولكن لا بد من إقامة الحجة عليه عند القاضي، لأنه قد يكون له عذر يكون متأولاً، ويلزم ألا يكفر المعين أو الشخص المسلم بعينه إلا عند القاضي في المحكمة الشرعية. أما العموم وأن يقال من فعل كذا فهو كافر، من دعا غير الله، من أشرك بالله، من ذبح لغير الله، فهو كافر على العموم.. نعم. يكفر بالعموم. لكن المعين، لا. ما يكفر إلا عند القاضي، لأنه ربما يكون له عذر، ربما يكون جاهلاً، ربما يكون مكرهاً، ربما يكون له عذر، فلا بد من هذا عند الحاكم.

وقد جاءت النصوص بالتحذير من التكفير، والوعيد الشديد لمن كفر أحداً من المسلمين، وليس هو كذلك، فعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إذا قال الرجل لأخيه يا كافر فقد باء به أحدهما" (الحديث. البخاري. كتاب الأدب. جزء 1. #3076). والمعنى عند أهل السنة والجماعة هو النهي عن أن يكفر المسلم أخاه المسلم بذنب،

أو بتأويل لا يخرج من الإسلام عند الجميع، فورد النهي عن تكفير المسلم في هذا الحديث وغيره بلفظ الخبر دون لفظ النهي، وهذا موجود في القرآن والسنة، ومعروف في لسان العرب.

وعن أبي ذر الغفاري رضي الله تعالى عنه قال: قال رسول الله صلى الله عليه وسلم يقول: " لا يرمي رجل رجلاً بالفسوق، ولا يرميه بالكفر، إلا ارتدت عليه، إن لم يكن صاحبه كذلك " (الحديث. مرقاة المفاتيح. كتاب الأدب. باب حفظ اللسان والغيبة والشتم #4816). فقد حذرنا رسول الله صلى الله عليه وسلم في هذا الحديث من أن نقول لمسلم: كافر أو عدو الله، ويبيّن لنا أنّ من قال ذلك لمسلم يعود عليه وبال هذه الكلمة، يعني من قال لمسلم يا كافر بلا سبب شرعيّ هذا خرج عن دين الله والعياذ بالله تعالى، لأنّه سُمّي الإسلام الذي عليه ذاك المسلم كفراً. أمّا من سمع من إنسان ينتسب للإسلام كلمة كفرية كأن سبّ الله أو رسول الله أو ملكاً من الملائكة أو سمعه اعترض على الله والعياذ بالله فقال له يا كافر فهذا لا يكفر لأنّ هذا الإنسان الذي تلقّظ بهذه العبارات الكفرية هو كافر حقيقة وإن كان ينتسب إلى الإسلام انتساباً، لذلك إخوة الإيمان تنبهوا لهذه المسئلة وإياكم والخلط بين المسئلتين، قول رسول الله صلى الله عليه وسلم: " إذا قال الرجل لأخيه يا كافر فقد باء بها أحدهما، فإن كان كما قال وإلا رجعت عليه ". هذه العبارة لا تنطبق على من قال لسابّ الله أو الرسول يا كافر لأنّ سابّ الله أو الرسول كافر لا شك في ذلك. فلا يجوز نفي الإيمان عن المسلم المعين، بل هو حرام، فكيف بمن وقع في هذه الدائرة الخطيرة يطلق لسانه عبثاً يكفر دون ضابط شرعي.

إطلاق الكفر على المعين

إذا تمت شروط التكفير في حق المعين، جاز إطلاق الكفر عليه بعينه، ولو لم نقل بذلك ما انطبق وصف الردة على أحد، فيعامل معاملة المرتد في الدنيا هذا باعتبار أحكام الدنيا، أما أحكام الآخرة فتذكر على العموم لا على الخصوص، ولهذا قال أهل السنة: لا نشهد لأحد بجنة ولا بنار إلا لمن شهد له النبي صلى الله عليه وسلم، وكذا نقول من صام رمضان إيماناً واحتساباً غفر له ما تقدم من ذنبه وما تأخر، ولكن لا نحكم بهذا لشخص معين، إذ أن الحكم المعلق بالأوصاف لا ينطبق على الأشخاص إلا بتحقيق انطباقه وانتفاء موانعه. أ. هـ (العثيمين، 2008 ج2. ص125). فليس كل من فعل مكفراً حكماً بكفره، فالقول أو الفعل قد يكون كفراً، لكن لا يطلق الكفر على القائل أو الفاعل إلا بشرطه، وما أكثر إطلاق اللسان من المتسرعين والعوام بإطلاق الحكم قبل أن يثبت في حقه شروط التكفير وتتفي موانعه، وهذا أصل عظيم يجب الاعتناء به وفهمه، وتعليمه لمن وقع في التكفير حسب أهوائهم وفهمهم القاصر من العوام أو الجهلة أو حتى من المتسبين للدعوة، لأن التكفير ليس حقاً للمخلوق، بل يجب الرجوع في ذلك إلى الكتاب والسنة على فهم السلف الصالح.

الفكر التكفيري في العصر الحديث

إن الفكر التكفيري الذي انتشر في العالم الإسلامي اليوم أمر خطير ومناقض لما عليه أهل السنة والجماعة وهو من فعل الخوارج قديماً - والتاريخ يعيد نفسه - كما يقولون، قد يُكفّر البعض من يفعل المعاصي ويرتكب الكبائر، وهذا حاصل من قديم، وهو فعل الخوارج ومن سار على نهجهم من المتعلمين في هذه الأزمنة المتأخرة، فكبائر الذنوب تختلف في فحشها وعظم جرمها، فمنها ما هو شرك، ومنها ما ليس بشرك، ومذهب أهل السنة والجماعة أنهم لا يكفرون مسلماً لارتكابه المعاصي والكبائر دون الشرك، مثل أن يقتل نفساً، أو يشرب الخمر، أو يأكل الربا، أو يفعل الزنا، أو يسرق ونحو ذلك من الكبائر، وعلى ولي الأمر أن يطبق عليه العقوبة لفعله هذه المعاصي والكبائر من قصاص أو حد أو تعزير، وعلى فاعلها التوبة والاستغفار. وقد قرر ابن تيمية رحمه الله في العقيدة الواسطية (2004). فصل : ومن أصول أهل السنة أن الدين والإيمان قول وعمل : قول القلب واللسان، وعمل القلب واللسان والجوارح، وأن الإيمان يزيد بالطاعة وينقص بالمعصية، وهم مع ذلك لا يكفرون أهل القبلة بمطلق المعاصي والكبائر كما يفعله الخوارج، بل الأخوة الإيمانية ثابتة مع المعاصي.

تكفير الحاكم والخروج عليه

إن تكفير الحاكم أمر خطير وقع فيه البعض لما يرونه ويسمعونه عبر وسائل الإعلام من تناول على المسلمين وضعف قوتهم، وما يُبثُّ فيها من سموم فكرية وثورية، فتزفع أصوات هؤلاء بسبب الحكام وتكفيرهم، والدعوة للخروج عليهم فعلياً أن نعلم أنه لا يجوز الخروج على الحاكم إلا بشروط معروفة، نص عليها الشارع وبينها أهل العلم، وهي:

أن يأتي الحاكم بكفر، متحقق الشروط منتفي الموانع.

بواح غير خاف ولا مستتر.

عندنا فيه من الله برهان وحجة، لا لبس فيها ولا خفاء.

أن يكون الخروج مستطاعاً.

لا ينتج فتنة ولا منكر أعظم مما خرج لأجله أو مساوٍ له، لانتفاء المصلحة المرادة.

ولا يحكم بتحقيق هذه الأمور في الحاكم إلا أهل الحل والعقد من العلماء الربانيين الذين صحت بهم أو يمثلهم البيعة وانعقدت، ولا تصح ولا تصلح من عامة الناس ولا غيرهم، وذلك حفظاً للدين وعصمة لدماء المسلمين واتفاق كلمتهم.

تكفير العلماء

إن العلماء هم حملة الشرع المطهر، وهم ورثة الأنبياء، فالقدح فيهم يفضي إلى القدح بما يحملونه من تعاليم الشريعة، قال رسول الله صلى الله عليه وسلم فيما يرويه عن ربه: "إن الله تعالى قال: من عادى لي ولياً فقد آذنته بالحرب" (الحديث. البخاري. كتاب الرقاق. باب التواضع. #6502). فالأولى بالمسلم احترام علماء المسلمين عن غيرهم، والحذر من معاداتهم، والقول عليهم، فإذا نُزِعَت الثقة من العلماء فبمن يوثق بعد ذلك؟ وإلى من يرجع المسلمون لحل مشاكلهم وبيان أمور دينهم؟ قال ابن عساكر رحمه الله: لحوم العلماء مسمومة، وأن هتك الله أستار منتقصيهم معلومة، فمن ابتلاهم بالثلب، ابتلاه الله بالعطب. أ.هـ (إبن العساكر. 2010: 27).

تكفير جمهور المسلمين

وحيثما يكفر شخص أو مجموعة من الناس جمهور المسلمين كما انتشر اليوم، وعلى سبيل المثال طائفة من الشيعة تكفر أهل السنة والجماعة وبالعكس توجد فرقة من السلفيين تكفر جمهور الشيعة لسبب أو لآخر، فالسؤال البسيط الذي يتبادر إلى الذهن، هو من أي كوكب جئت؟ وعلى أي أساس تدعي ما تدعيه؟ أتقول ما تقوله بناء على فهمك للإسلام أو هناك من يدفعك ويدفع لك لما تقول، ذلك لأن العقل الصحيح والمسلم الكيس الفطن لا يمكن أن يتهم ما يزيد عن مليار مسلم من أهل السنة بالكفر أو ملايين من الشيعة بالكفر، وهذا الفكر التكفيري ليس فقط يدل على أن صاحبه خارج عما عليه أهل السنة والجماعة ولكن دليل على مرض في فكر ذلك الشخص المفكر المكفر.

فإنه ينبغي لجميع أفراد الأمة أن يحرصوا على التفقه في أمور الدين الإسلامي، ويتعدوا عن كل ما يخل به، وعلى طلاب العلم والشباب المسلمين أن ينشطوا في توعية المجتمعات، وتبصيرها بمسائل العقيدة حتى يسلموا من الوقوع في الأفعال المكفرة وأن يجدوا في طلب العلم والدعوة إلى الله عز وجل بعلم وإخلاص وصبر، فهذا أنفع لهم من التكفير الذي قد لا ينضبط بضوابط الشرع، فأهل العلم والسنة لا يكفرون من خالفهم وإن كان ذلك المخالف يكفرهم لأن الكفر حكم شرعي فليس للإنسان أن يعاقب بمثله كمن كذب عليك وزنى بأهلك ليس لك أن تكذب عليه وتزني بأهله لأن الكذب والزنا حرام لحق الله تعالى، وكذلك التكفير حق لله فلا يكفر إلا من كفره الله ورسوله، وأيضاً فإن تكفير الشخص المعين وجواز قتله موقوف على أن تبلغه الحجة النبوية التي يكفر من خالفها وإلا فليس كل من جهل شيئاً من الدين يكفر، ولهذا لما استحل طائفة من الصحابة والتابعين كقدامة بن مظهر وأصحابه شرب الخمر وظنوا أنها تباح لمن عمل صالحاً على ما فهموه من آية المائدة اتفق علماء الصحابة كعمر وعلي وغيرهما على أنهم يستتابون فإن أصروا على الاستحلال كفروا وإن أقروا به جلدوا، فلم يكفروهم بالاستحلال ابتداء لأجل الشبهة التي عرضت لهم حتى يتبين لهم الحق فإذا أصروا على الجحود كفروا.

منهج أهل السنة والجماعة في التكفير

إن أهل السنة والجماعة يعظمون لفظ التكفير جداً، ويجعلونه حقاً لله تعالى ولرسوله صلى الله عليه وسلم فقط، فلا يجوز ولا يسوغ عندهم تكفير أحد، إلا من كفره الله تعالى أو كفره رسوله صلى الله عليه وسلم. يقول الطحاوي رحمه الله في العقيدة الطحاوية: ولا نكفر أحداً من أهل القبلة بذنب ما لم يستحله، ولا نقول: لا يضر مع الإيمان ذنب لمن عمله. أ. هـ فالتكفير إذاً له ضوابط شرعية، وعلى المسلم أن يحذر من إطلاق لسانه في حق أخيه دون وجه حق. نظراً لما أدخلته الفرق الضالة على الدين من بدع ومحدثات، وإخراج الناس من دائرة الإيمان إلى رجس الكفر والتفسيق، تأكدت الحاجة من جانب العلماء لأهمية العناية بالعقيدة الإسلامية السليمة، وتصفيها مما يشوبها من عواري البدع، وذلك بتحري منهج أهل السنة والجماعة في تقرير العقيدة والدفاع عنها والرد على مخالفيها، ومن خلال الآثار السلفية المروية عنهم قولاً وفعلًا وحالاً، وتتبعها والبحث عنها وجمعها ودراسة طرق روايتها والتأمل فيها والتفهم لها وإنزالها المكان اللائق بها على بصيرة وهدى، مع بيان عظم مذهب التكفير والتفسيق للمسلمين من غير بينة ولا تثبت. حيث أن الاهتمام ببيان مذهب السلف الصالح هو اهتمام بالعقيدة الصحيحة، وعناية بها، وتلمس لمصادرها، وتلق لها عن مشكاة النبوة التي آلت إلى الصحابة فالتابعين فمن تبعهم بإحسان (الشبل، 2014).

إن جميع أهل السنة والجماعة باختلاف أحزابهم وطوائفهم لا يقومون بتكفير أحد من المسلمين مثل الذي قام به ويقوم المنتسبون لجماعة التكفير على اختلاف مسمياتهم أو الحوارج في القديم والحديث الذين يكفرون المسلمين بالمعاصي، ولا يُقدِّم أي مسلم على تكفير هذه الفئة الضالة الآثمة لأنها تنتسب للإسلام ولا تخرج إلا بدليل واضح بَيِّن، أما ما قاموا به أو يقوم به أحدهم فهو إجرامٌ وعُدوانٌ وظلم ومحاربة لله ورسوله وسعي في الأرض بالفساد والإفساد، يُطبَّق على مَنْ يُعْتَر عليه حياً ويُقبَضُ عليه قبل أن يتوب يُطبَّق عليه حُكْمُ الله عز وجل في محكم القرآن الكريم: إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ (القرآن. المائدة: 33).، وأما مَنْ سَلَّمَ نفسه أو تاب قبل أن تَتَمَكَّنَ الجهاتُ المسؤولةُ منه فإنَّ الحكم واضحٌ في كتاب الله جل جلاله في الآية التي تلي هذه الآية السابقة مباشرة وهي قول الله عز وجل: إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ. (القرآن. المائدة: 5 : 34). أما من انتحر وقضى على نفسه وغيره في تلك الجرائم وأمثالها أو قتل معاهداً فقد سمعتم في خطبة سابقة الدليل من القرآن الكريم والسنة المطهرة الصحيحة على حرمة أعمالهم هذه وسوء عاقبتهم في الآخرة.

أسباب الفكر التكفيري

هناك عدّة أسباب لنشأة فكرة التكفير في المجتمعات الإسلامية المعاصرة إلى حدّ صارت اليوم عقيدة يعتنقها بعض المسلمين الذين ضلّ سعيهم في الحياة الدّنيا وهم يحسبون أنهم يحسنون صنعا. ونوجز تلك الأسباب والدّوافع إلى الأسباب الدّاخلية والأسباب الخارجيّة. أمّا الأسباب الدّاخلية فهي كالآتيّة:

السبب الأول: الاستبداد السياسي وهو الظلم والولايات التي تعرض لها بعض الشعوب الإسلامية من قبل حكوماتهم، ومنذ سقوط الخلافة العثمانية في 1920 التي تعتبر الرمز الأخير للخلافة الإسلامية، بدأ العلماء والمثقفون الإسلاميون يوقظون المسلمين خطورة حياة اليتيم ويدعون إلى اليقظة الإسلامية وإلى الوحدة والجماعة التي تكون بمثابة الخطوة المرحلية نحو الوحدة العملاقة أو جماعة المسلمين والخلافة الإسلامية، وهذه الصحوة والتوعية الإسلامية ضدّ إرادة السياسيين العلمانيين والزعماء الليبراليين الذين لا يريدون بعث الخلافة بعد موتها، ومن وراء إرادتهم الصليبيون والصهيونيون والدّول الغربيّة (عبد المالك، 2005). وقد مرّت عشرات السنين على هذه الصحوة ولم يجن المسلمون من قبل الذين يحكمونهم إلا الولايات بدل التعييدات والمطاردة بدل المعاونة، وقد تعرّض لهذا الأمر بعض الدعاة والمصلحين من المسلمين في أكثر تلك البلدان مثل مصر والعراق وسورية وليبيا والجزائر وغيرها من البلدان العربيّة ألوان التعذيب والتكليف في السجون العسكرية والأمنية على اختلافها والمضايقات ومحاربة الإسلام علنًا والمهجوم عليه وعلى المسلمين بكل شراسة بل الدعوة العلنية للإباحية والدعارة والسفور والخمور وشتى أنواع الفساد والتحلل الأخلاقي، إلى جانب الظلم بأنواعه والفساد الإداري والمالي وغير ذلك من المنكرات التي أثّرت في تلك الفئة في ذلك الحين وقامت غيرةٌ لله على ما انتهك من جرائم وآثامٍ وبُعِد عن تطبيق أحكام الله عز وجل في تلك البلدان العربيّة وفي غيرها، ورزّدة الفعل هذه والغيرة الإسلامية خصلة حميدة لو أنّها لقيت الرعاية من قبل العلماء في تلك البلدان وغيرها من بلاد المسلمين. وقد تولّد من الاستبداد السياسي القبض والتسجين في الوقت الذي كان هناك علماء يقتربون إلى الحكام والأمراء ممّا خلق الفجوة والبون الشاسع بين العلماء وبين تلك الفئة المضطّحة، كما حدث البعد بينها وبين عامة الشعب وكانت الفئة شديدة الإلتزام حقًا ممّا جعلها تشعر بأنّها أفضل من غيرها من بقية أعضاء المجتمع وبالتالي تدعو الشعب كلّه إلى الهجرة من ظلمة المعاصي إلى نور الإيمان ومن جور الحكام إلى عدل الإسلام وهكذا تطوّر الأمر إلى أن هجروا المجتمع كما هجروا المعاصي وسمّوا أنفسهم بجماعة الهجرة وأضاف الناس لهم التكفير فأصبحوا يُعرفون في مصر وفي كثير من البلدان العربيّة بجماعة التكفير والهجرة.

السبب الثاني: الإعراض عن القرآن والسنة هو عدم تحكيم القرآن والسنة في الدول الإسلامية رغم أن أغلبية هذه الدول مسلمة ممّا أثار غضب فتية آمنوا برّبهم، وبدأوا يبحثون عن الحلول الخثيئة، وقد ابتلي هؤلاء الفتيان بعلماء لا يستطيعون معالجة الواقع المرير بالفكر الهادي بل بالفكر التكفيري وبالتالي التحريض على حمل السلاح ضدّ الكافر المزعوم، كما ابتلي هؤلاء الشبان بالكتابات الخطيرة التي دورها لا يجاوز وضع الزيت في النار، ومن هنا نشأ التبديع ثم التكفير ثمّ التدمير وإرقة الدماء، كلّ ذلك

باسم الإسلام والدعوة إلى المجد التليد. ولو فرضنا أن دولة من الدول لم تحكم بالإسلام رفضاً للقرآن والسنة وكرهية لهما واعتقاداً بعدم صلاحيتهما لهذا العصر وأن القوانين الوضعية أفضل منهما إلى غير ذلك من البراهين الواضحة التي تُؤكِّدُ كُفْرَ من اعتقد ذلك ورضي به، لو فرضنا أن هذا موجود فعلاً فهل يَحِقُّ لأحد من المسلمين يؤمن بالله واليوم الآخر أن يكفّر كل علماء المسلمين وحكام الدول الإسلامية وجميع المسلمين فيها مثل الذي نراه عند أصحاب الفكر التكفيري؟ ومن هذا الذي لا يُعَدُّ في العِبرِ ولا في التَّفِيرِ حتى يُضَلِّدَ أحكاماً بهذه الخطورة على المسلمين في جميع بقاع الأرض؟! وأين هو علمه وموقفه من القرآن والسنة والتي لو لم يكن فيهما إلا حديث الرسول الآتي ذكره لكفى لَوَ لَدَيْهِ أدنى ذرةٍ من عقلٍ وخوفٍ من الله عز وجل؟! الحديث عندما قال: "سوف يكون عليكم أمراء تعرفون منهم وتكرهون" قالوا: يا رسول الله، أفلا نناذبهم؟ قال: لا؛ ما أقاموا فيكم الصلاة، إلا أن تروا كفراً بواحاً عندكم من الله فيه برهان (الحديث. البخاري. كتاب الأحكام. باب من استرعى رعية فلم ينصح. #7150). فأين هو البرهان والدليل الواضح من الكتاب والسنة على الكفر البواح من الحكام والعلماء وعامة المسلمين؟! قال تعالى: قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ" (القرآن. النمل 27: 64). ومن الذي يحكم بذلك وبفتي؟ هل هم العلماء باجتماعهم على ذلك وإصدار البيانات الواضحة الأدلة على ذلك علناً وليس سراً كما تفعله الخلايا السرية للجهال وأصحاب الضلال؟! هل هم العلماء أم هم الرِّعَاغُ الْمُتَحَفُّونَ في الظلام الذين يَسْعَوْنَ من حيث لا يشعرون إلى تشويه سمعة الإسلام والمسلمين وتأليب الكفار بهذه الشراسة على الدول الإسلامية ومساعدة الأعداء بتأجيج نيران الفتن واختلاق الأعداء لِشَرِّ الحروب الطاحنة ضد المسلمين في جميع بقاع الأرض؟. قال النووي: المراد بالكفر هنا، أي في الحديث السابق: المعصية ومعنى الحديث لا تنازعوا ولاية الأمور في ولايتهم ولا تعترضوا عليهم إلا أن تروا منهم منكراً محققاً تعلمونه من قواعد الإسلام فإذا رأيتم ذلك فأنكروا عليهم وقولوا بالحق حيثما كنتم اه قال في الفتوح (1959). وقال غيره: إذا كانت المنازعة في الولاية فلا ينازع بما يقدح في الولاية إلا إذا ارتكب الكفر وحمل رواية المعصية على ما إذا كانت المنازعة فيما عدا الولاية فإذا لم يقدح في الولاية نازعه في المعصية بأن ينكر عليه برفق ويتوصل إلى تثبيت الحق له بغير عنف ومحل ذلك إذا كان قادراً.

إن الأحوال سوف تزداد سوءاً إذا لم تتضافر الجهود للقضاء على هذه الأفكار السيئة وإذا لم يحصل العلاج الناجع والناجح للأسباب جميعها في جميع الدول الإسلامية والكافة أيضاً، لأن معظم الشرور الحاصلة الآن بسبب أولئك الظالمين من الكفار.

السبب الثالث الجمود الفكري. إن الفكر الجامد له دور هام في التكفير والتدمير ذلك لأن الفكر الجامد كما قال شكيب أرسلان (1930) هو الذي مهّد لأعداء المدنية الإسلامية الطريق لمحاربة هذه المدنية، وهو سبب الفقر الذي ابتلي به المسلمون لأنه جعل الإسلام دين آخر فقط، وهو الذي شهّر الحرب على العلوم الطبيعية والرياضية والفلسفية وفنونها وصناعاتها بحجة أنها من علوم الكفار، والمسلم الجامد لا يدري أنه بهذا المشرب يسعى في بوار ملته وحطها عن درجة الأمم الأخرى ولا

يَتَّبِعْ لشيء من المصائب التي جرّها على قومه من إهمالهم للعلوم الكونية حتى أصبحوا بهذا الفقر الذي هم فيه، وصاروا عيالاً على أعدائهم الذين لا يرقبون فيه إلا ولا ذمة.

وأقول، إن الجمود الفكري أمر أساسي وراء عقيدة التكفير وعقلية التدمير، ولأسف الشديد ذلك الجمود هو الوباء المنتشر في أوساط أكثر المجتمعات الإسلامية شرقاً وغرباً، وهو نفس المرض الذي يتألم منه الجماعات والحركات الإسلامية، ذلك أن العقائد التي تتشبع بها الجماعات المتطرفة تُسَوِّغ لها تنفيذ أعمال القتل والتدمير ضد الشعوب المتحررة من الاستبداد، وفق ما تقدمه من مبررات كالتالي :

النظام الديمقراطي نظام كافر: فهذه الجماعات المتطرفة كلها تكفر الأنظمة الديمقراطية وتحارب الشعوب التي ترضى بها. فالديمقراطية بالنسبة إليها (دعوة كفرية تعمل على تأليه المخلوق واتخاذها ربا وترد له خاصية التشريع والحكم من دون الله تعالى فهي كفر بواح و خروج عن دائرة الإسلام، فمن اعتقد بها أو دعا إليها وناصرها أو تحاكم إليها فهو كافر مرتد مهما تمسح بالإسلام وتسمى بأسماء المسلمين). هنا شرعنة واضحة لأعمال العنف مهما كان النظام ديمقراطياً. بل هذه الشعوب المتحررة ستعطي مبرراً أقوى لهذه الجماعات لاستهداف أمنها ودمائها لأنها ارتضت بحرية النظام الديمقراطي الذي يسمح للناس بالتشريع.

الحاكمية لله وحده، بحيث تعتبر أن الحكم الديمقراطي يقر بحاكمية البشر دون الله، ومن ثم (كل من اتخذ مع الله آلهة أخرى في التشريع فقد أشرك بالله. وعلينا أن نعلم أن المرء لا يكون من الموحدين حتى يكفر بكل طاغوت قديماً كان أو معاصراً).

نظام الخلافة الإسلامي هو النظام الشرعي لأنه لا يسمح بالتداول على السلطة إلا لمن هم يرضون بهذا النظام؛ مما يعني لا حق لغير أتباع هذه التنظيمات بتولي الحكم ولو اختارهم الشعب بكل حرية. ونظام الخلافة يقوم على الحاكمية وليس على الديمقراطية. وكل من يؤمن بالحاكمية لن يقبل بالديمقراطية حتى بالنسبة للأحزاب الإسلامية التي تقدم نفسها معتدلة (أبو فارس. 1986).

ويقول سجاد الحسيني (2014) إن التخلف والجهل الاعميين اللذان يطغيان على اغلب القيادات التكفيرية والمتطرفة، وكذلك مؤيديها جعلت من هذه التنظيمات والجماعات اداة مهمة ومؤثرة وحيوية لفتح جبهة ضد الاسلام المحمدي الاصيل من الداخل وضربة، وذلك عن طريق: الصورة الذهنية Mental image " وهي الرؤيا والنظرة التي يكونها الجمهور عن فئة معينة او مؤسسة ما او حكومة .

إذن، طالما ظلت هذه الجماعات المتطرفة متشعبة بهذه العقائد الجامدة، فإنها لن تتخلى عن أساليب التدمير وعقائد التكفير، بل ستعتبرها هي الحل الوحيد لإقامة الحكم الإسلامي والخلافة الإسلامية.

ومن الأسباب الخارجية ما يأتي:

الأول: الطموحات الغربية. إن مؤامرات الدول الغربية ضد الإسلام سبب أساسي وراء انتشار الحركات والجماعات التي تنقض غزوها، ذلك لأن وجود هذه الطوائف المتطرفة التي لا تعرف إلا التكفير والتدمير تكسب للغرب المصالح الكثيرة، وأوضح هذه المصالح وأبرزها بيع الأسلحة الفتاكة للبربريين المتخلفين الذين دائما يفضلون الموت على الحياة والحرب على السلام، وللأسف الشديد قلّ ما تجد من يشتهي الموت والحرب إلا من الطوائف الإرهابية التي تدعي الجهاد والإسلام. كما أن انتشار الفوضى والقتال في الدول العربية والإسلامية تكسب الدول الكبرى فرصة استنزاف ممتلكات وثروات الدول العربية والإسلامية، وأدهى من ذلك وأمر استمرار الزعامة عليها وتقوية شكوكة الدولة الإسرائيلية المزعومة. ويقول سجاد الحسيني (2014) مما دفع بها (يعني الدول الغربية) أن تحالف وتحتوي هذه الجماعات المتطرفة وقامت بدعمها وتزويدها بالعدة والعدد الأمر الذي دفع إلى قبول الصداقة الغربية المعادية في الأصل للإسلام الحق لينطبق عليها المثل الدارج (عدو عدوي صديقي) وهذه الصداقة بالتأكيد كانت باهظة الثمن ماديا ومعنويا على هذه الحكومات. وفيما تعلق بتقوية شكوكة إسرائيل في المنطقة، واستفادة إسرائيل وأخواتها من انتشار الجماعات المتطرفة، وإعطائها عصا القيادة، يقول الحسيني (2014) فالموساد يسعى جاهدا لضرب الإسلام الحنيف من الداخل باستخدام ورقة الإسلام نفسه أي التسمم الفكري وهو دس السم بالعسل. وللأسف الشديد مما يبدو أنها نجحت إلى حد ما في ذلك، فصورة المسلم اليوم في الغرب يشوبها الكثير من الغموض والتشويش والتحفيزات. وبذلك تكون إسرائيل واذنابها هي الراجحة الكبرى في هذه المعادلة، فهي دون أن تشغل نفسها بتسقيط سمعة الإسلام الحمدي الأصيل والذي يعد عدوها الأزلي عبر التاريخ جعلت هذه الجماعات تقوم بذلك فهي بمثابة كمامة النار توقدها متى شئت ورغبت. رغم البراهين والدلائل الكثيرة والقرائن التي ذكرها الكتاب والمتخصصون عن الجماعات المتطرفة وماتحمله من أفكار شيفونية مأنزل الله بها من سلطان، فهم يطبقون معنى التوحيد في القتل فقط إذ نراهم يقتلون الطفل والشيخ والمرأة والشباب على حد سواء وكذلك فتاويهم المتصهينة التي تحلل الحرام وتحرم الحلال.

الثاني: المؤامرات الصليبية. فقد وضع المسيحيون - سواء على المستوى المحلي أو الدولي - أنفسهم مكان العدو للود الدائم للإسلام والمسلمين، ولا يجهل المسلمون المثقفون دور عباد المسيح في تشويه صورة الإسلام وسمعة المسلمين بهدف واضح جلّي فهو أن يعرض الناس عن الإسلام على أساس التهمة الرخيصة التي تلفق بالإسلام بغير حق، ولا يهتمهم بكثير أيدخلون في المسيحية بعد ذلك أم يبقون كفارا لا دين لهم، وأدّل الدليل على ذلك ما يحدث اليوم في نيجيريا، كم من التفجيرات التي كان العقل المدبر الحقيقي هو عقل الإنسان المسيحي وينسبه إلى الإسلام، إننا لا نجهل أن تفجير مبنى الحكومة بأبوجا ليس

فقط من أعمال أوكا المتهم وهو الآن في السجن بجنوب إفريقيا، وقد ثبت أنه فعل ما فعل باسم النضال من أجل حقوق المستضعفين في منطقة نيجارا دلتا، كما ثبت أيضا أن الصليبيين طلبوا منه بعد القبض عليه في جنوب إفريقيا أن يعلن أن المسلمين هم الذين ورائه ليبر قول الرئيس غود لوك جونتانان بعد الحادثة مباشرة "إني لأعلم الذين وراء الحادث" وهو يقصد بهذه العبارة المتطرفين المسلمين، وقد رفض أوكا إلا أن يصبر على المبدأ الذي يجاهد من أجله.

والدليل الآخر هو حركة بوكو حرام الإرهابية، وقد اكتشف المثقفون الإسلاميون أن الذين يدعمون بوكو حرام ويمدوهم بالمال والأسلحة هم رجال المنظمة المسيحية النيجيرية، كما يريهم السياسيون المسيحيون بإعطائهم القوة السياسية حتى صارت العلاقة بين الحكومة والحركة علاقة التعاضد من أجل التلاعب بأفكار المجتمع النيجيري، وإلا فماذا يمكن أن يعني اختطاف هذه الحركة أكثر من مائتين وخمسين بنات منذ أكثر من أربعة شهور دون أن تستطيع الحكومة انقاذهم وإغاثتهم من أيدي الحركة الإرهابية إن لم يكن هناك التعاقد والمؤامرة من أجل إفساد سمعة المسلمين في نيجيريا. وماذا يمكن أن يعني تغلبهم على الكنائس العسكرية التي ترسل لمواجهةهم، يقتلون الجنود بشكل رهيب، يحصلون على أسرار الجيش بشكل عجيب. ولو أن هناك أساسا طائفة تسمى نفسها ببوكو حرام إلا أنها لم تصل أبدا إلى هذا الحجم الكبير، فقد قال بهذا إسحاق أولويدي في محاضراته التي ألقاها بمناسبة زيارته للجامعة الإسلامية الماليزية (2014). وقد أساء الصليبيون ولا يزالون يسيئون إلى الإسلام والمسلمين في نيجيريا وغيرها بتهمتهم الظالمة وكلماتهم الخبيثة وفتنهم التي كانت حقا أشد من القتل، إنهم يسيئون إلى العقل والمجتمع النيجيري والإعلام أكثر مما يسيئون إلى الإسلام والمسلمين لو كانوا يعلمون. ويقول صاحبة (2014) إن لغة الاتهام هي أكبر خطيئة يمكن أن يقع فيها الإعلام بأي بلد، لأن الدور الأساسي للإعلام هو الحفاظ على التماسك المجتمعي وهذا دور أساسي وثابت في كل الدول من أجل الحفاظ على التماسك المجتمعي حيث نصت عليه كافة قوانين ودساتير العالم ومواثيق الإعلام والصحافة في كل بلد، لكن هناك مؤسسات إعلامية تحاول شيطنة الآخر عبر تسميات وتوصيفات منبذة وغريبة وقد تطلقها علي الأحداث أو علي الأشخاص أو المواقف، من أجل النيل منها لتحقيق مكاسب رخيصة سواء كانت إعلامية أو سياسية أو اجتماعية وغيرها.

الحلول الإعلامية المطلوبة

إني لأعتقد أن على الإعلام الإسلامي واجب التدخل ليدلي بدلوه في الإصلاح الاجتماعي والتوعية الإسلامية، وذلك لا يحتاج إلى انتظار وقت معين أو أوتخصيص مكان معين للانطلاق أو تصوّر تغير ضخم يسمع في مشارق الأرض ومغاربها، وإنما يكفي الإعلام الإسلامي أن يبدأ الآن ومن الحدود المكانية الضيقة وتحدث التغيير ولو في الأمور البسيطة. فليبدأ الإعلام من جديد، تعليم الأمة البشرية بمقاصد الشريعة الإسلامية التي هي حفظ الدين والنسب والعقل والنفس والمال والعرض. وليس هنا محل تفسيرها، والكتابات عن مقاصد الشريعة كثيرة ومتوفرة. فليؤدي الإعلام الإسلامي دوره في الأمور الآتية:

الأول: نشر الأمن والأمان. وذلك بخلق حسن العلاقة بين المجتمع الإنساني جميعا دون التمييز بين مسلم وغيره. وقد قيل لحريم الميرِّي: ما النعمة؟ قال: الأمن، فإنه ليس لخائف عيش. والغني، فإنه لفقير عيش. والصحة، فإنه ليس لسقيم عيش، ثم لا مزيد على هذا (النهشلي، 1398 هـ، ص 101).

الثاني: نشر العلم والثقافة بين المجتمع المسلم، ذلك لأن التغلب على الولايات التي يتعرض لها المسلمون اليوم يتطلب تطوير المستوى العلمي والثقافي، لأن قلة العلم والثقافة قتل للإبداع وحصر للفكر وتسبب الرتابة في العمل والانزواء في الأفكار وأدهى من ذلك وأمر سيؤدي إلى اعتناق عقيدة التكفير (موسى، 1997).

الثالث: فقه التوازن. والتوازن هو إعطاء كل شيء حقه من غير زيادة ولا نقص، وهو ينشأ عن معرفة حقائق الأشياء على ما هي عليه، ومعرفة حدودها وغاياتها ومنافعها (الأشقر، 1412 هـ، ص 25) وهو الحكمة المنوّه بها في قوله تعالى: " يؤتي الحكمة من يشاء ومن يؤتي الحكمة فقد أوتي خيرا كثيرا وما يذكر إلا أولو الألباب " (القرآن. البقرة: 269). والذي نقصده بالتوازن هنا هو ألا ينسى المسلم حقوق الله وفي نفس الوقت لا يتهاون في أداء ما عليه نحو البشر والمجتمع الذي يعيش فيه كعضو من أعضائه، يرغب فيما عند الله ويرجو لقاءه وفي نفس الوقت لا يلق نفسه إلى التهلكة ولا يتتحر رغبة عن الحياة ليطير إلى إلى الجنة بغير حساب وهذا ضدّ التعاليم الإسلامية بلا شك. ويقول الزنتاني (1984) ومما يدل على التوازن في شخصية الفرد تحمّل مسؤولياته في الحياة بقوة وصلابة، وتكوين مناعة ذاتية ضدّ الضعف والخور وصون النفس من التقليد والانسياق الأعمى وراء الآخرين والتأثر بسلوكهم وأفعالهم. ومن لوازم هذا الدين أن يكون المسلم متوازنا في أموره كلها، معتدلا في شئونه الخاصة والعامة، فلا غلو ولا تقصير، ولا إفراط ولا تفريط، ولا مبالغة ولا تهاون، وإثما اعتدال وقصد وتوسط.

الرابع: تنمية الأسس الفكرية. إنا لنعلم أنّ ما ينقص الكثير من المسلمين وخصوصا الجيل الصاعد التخلف في أسلوب التفكير وعدم القدرة على دراسة الحال القريب بله الحديث عن المستقبل القريب أو البعيد مما يؤدي أحيانا إلى التصفيق للفكر التدميري وتبجيله، بل واعتقاد أنّه يخدم الإسلام بشكل أو بآخر، وعلى سبيل المثال لما حدث تفجير المركز التجاري العالمي بنيويورك أو الحادثة المشهور بحادثة 11/9 واتهمت الحكومة الأمريكية القاعدة وهي كما قيل جماعة إسلامية – الله أعلم بالصواب، كثر من الشبان المسلمين الذين يفرحون ويصفقون بأن القوة القاهرة التي لا تقهر قد قهرت، تلك هي الدولة الأميركية العدو، وقبل تلك الحادثة وبعدها، فما من تفجير مثل ذلك إلا ويفرح الكثير من المسلمين وخصوصا الشبان المسلمون.

إنّي لأرجو من الإعلام الإسلامي المعاصر أن يكون له دور هام في تطوير فكر الشباب المسلم، ويمكن أن يتحقق ذلك عن طريق تنمية الأسس التفكيرية وإجراء عملية غرس المرونة الفكرية أو التفكير المنطقي في عقول إخواننا المسلمين وذلك بتكوين القدرة على حسن المحاكمة والاستدلال، والتفكير قبل التكفير والاتساع في الاطلاع والاستيعاب الكافي للمفاهيم والتصورات

بحيث لا ينشأ الفكر مبتورا أو مشوّها أو ناقصا، كل هذه أمور مهمّة في الأسس التفكيرية كي لا يحدث الضعف في إصدار الأحكام والقرارات (لجنة البحوث، 1409). كما يجب من خلال تلك العملية التثقيفية إعادة أذهان المسلمين إلى فهم المقاصد الشرعية ودراسة آيات الرحمة القرآنية وأحاديث الرأفة النبوية. وقد وصف الله دور نبيّه في قوله تعالى "وما أرسلناك إلا رحمة للعالمين" (القرآن. الأنبياء: 21: 107). وروى عبد الله بن عمرو أن الرسول صلى الله عليه وسلّم قال: "الراحمون يرحمهم الرحمن. ارحموا من في الأرض يرحمكم من في السماء، الرحمُ شِجْنَةُ من الرحمن فمن وصلها وصله الله ومن قطعها قطعته الله" (الحديث. الترمذي. كتاب البر. باب # 1924).

الخامس: الصبر وعدم الاستعجال. ونريد من الإعلام الإسلامي أن يكثر في الحديث عن الصبر والتحمل لأننا نعرف أن في ضمن أمراض شبّان المسلمين اليوم هو ضعف القدرة على التحمل والصبر على ما يرون في المجتمع من المخالفات لأوامر الله والمجاهرات في ارتكاب نواهيه، ورغم خطورته ومرارته إلا أننا نرى أن الحلّ لا يكون بتهجير المجتمع ولا بتدميره بل لا ينفع استعجال النصر في هذا الأمر لأن من استعجل الشيء قبل أوانه ابتلي بحرمانه، ولكن بالصبر الذي وصف في عدة النصوص الدينية بأنّه مفتاح الفرج، وقد دعانا الله تعالى إلى ذلك في قوله "يا أيّها الذين آمنوا اصبروا ورابطوا واتقوا الله لعلّكم تفلحون" (القرآن. آل عمران: 200). فليتحمل الإعلام الإسلامي مسؤولية تدريب المسلمين على الصبر والتحمل وعدم الاستعجال لأن سياسة "الصبر إن لم ينفع الشكو" أجمل وأولى في هذا العصر الذي كثر فيه الأعداء والمؤامرات على الإسلام والمسلمين. فالطريق ذو الألف من الأميال يبدأ بخطوة، وأما المتعجل الذي يريد كل الفضائل ونفي الرذائل في مدّة وجيزة، فهذا لم يفهم السنن الكونية ولن يطيق الصبر على الطريق الطويل (موسى، 1996).

السادس: تبادل الاتصالات. وعلى أن دور الإعلام الأساسي هو الهدم والبناء، فيجب على الإعلام بناء على هذا الدور الأساسي أن يقوم بواجبه نحو استكشاف أسرار الحركات التكفيرية وتفضيحها، وذلك بتكثيف النشاطات الاتصالية لذات تبادل التعاون وتبادل المعلومات عن أفراد أو جماعات مصابين بالأفكار المنحرفة والعقائد المكثّرة. إن التواصل الاعلامي بين وكالات الانباء الإسلامية والمؤسسات الدعوية أمر لازم، ويحقق تقدما ملحوظا في ظل حرص هذه الوكالات والمؤسسات على تعزيز التعاون بينها في جميع شؤون العمل الاعلامي. وهذا بلا شك يدخل في باب التعاون على البر الذي دعا إليه القرآن الكريم في قوله تعالى "وتعاونوا على البرّ والتقوى ولا تعاونوا على الإثم والعدوان" (القرآن. المائدة: 5: 2). وهذا النوع من العمل الاشتراكي والتعاون الإسلامي مبدأ هام ومطلوب في مثل هذا العصر الذي لا يكاد الكثير من الناس يعرف الفرق بين الترب والتبر فيما تعلق بالعقيدة الصحيحة وغيرها.

والتعاون قوام الأمة فإذا وجد في أيّ مجتمع وجد التغلب على أيّة مشكلة، وإذا فقد النصر والفلاح. ولقد نذّر النبيّ صلى الله عليه وسلّم مبدأ التعاون الدولي عندما جاء إلى المدينة فعقد مع اليهود حلفا أساسه التعاون على البرّ، وحماية الفضيلة ومنع

الأذى، وأكد ذلك بالمواثيق، ولكن اليهود نقضوا حلف التعاون، ودبروا الأمر مع المشركين ضد النبي صلى الله عليه وسلم، وكان أساس هذا التعاون أن يتضافروا على دفع الاعتداء وإقامة الحق، وهذا ما يسمى في عصرنا الحاضر بالتعايش السلمي (أبو أتله، 1983).

نموذج الحركة التكفيرية قد يستغرب البعض عندما نقول إن الخوارج موجودون في هذا العصر وذلك ظنا منه أن الخوارج إنما كانوا في العصر الأول ثم انتهى أمرهم، ولكن الأمر على خلاف ذلك، فالخوارج موجودون على مر العصور ولكنهم يظهرون تحت مسميات مختلفة وتعد جماعة التكفير والهجرة نموذجاً لظهور الخوارج في العصر الحديث، وهي تسمى نفسها جماعة المسلمين وفيما يأتي ملخص سيرة جماعة التكفير والهجرة التي تعتبر الأم لبقية الأفكار والجماعات التكفيرية في العصر الحاضر.

جماعة التكفير والهجرة

وجماعة التكفير والهجرة جماعة ظهرت في مصر عام 1971م وأطلقت على نفسها اسم جماعة المسلمين، وتولى قيادتها وصياغة أفكارها ومبادئها رجل يدعى شكري مصطفى، كان طالباً في كلية الزراعة، واعتقل في عام 1965م. وأدخل السجن بتهمة انتمائه إلى جماعة الإخوان المسلمين، وفي السجن تولدت أفكاره ونمت، واعتبر نفسه مصلحاً عظيماً والمهدي المنتظر، وبايعه أتباعه أميراً للمؤمنين وقائداً لجماعة المسلمين، وانتهى الأمر به إلى أن أُعدم هو وزملاؤه من قادة الجماعة في عام 1978م بتهمة اختطافهم واغتيالهم للدكتور محمد حسين الذهبي، الذي كان وزيراً للأوقاف آنذاك. وأهم أصول الجماعة ما يلي:

1. تكفير مرتكب الكبيرة، كما هو مذهب الخوارج قديماً.

2. طعنهم في الصحابة وردهم لأقوالهم.

3. الحد الأدنى من الإسلام.

ويريدون بذلك أن الإسلام يتمثل في جملة من الفرائض التي يجب أدائها، فمن لم يؤديها أو قصر فيها أو ترك بعضاً منها فلا يعتبر مسلماً، ولا شك أن هذا الفهم للإسلام فهم غريب شاذ لا أساس له ولا سند، فالأمور كلها كما يقول أبو عبيد: يستحق الناس بها أسماءها على ابتدائها والدخول فيها، ثم يفضل بعضهم بعضاً، وقد شملهم فيها اسم واحد، وكذلك الإيمان، صحيح أن الإسلام يتمثل في جملة من الفرائض التي يلزم أدائها، ولكن هذا لا يعني أنه لا يطلق اسم الإسلام إلا على من قام بها جميعاً، كما أن من قصر في أداء بعض منها لا يسلبه هذا اسم الإسلام ولا يخرج منه.

4. ومن أصولهم قاعدة التبين، ومعناها التوقف عن الحكم على من هو خارج جماعتهم حتى يتبين حالهم والبيئة هي لزوم جماعتهم ومبايعة إمامهم، أو من ينوب عنه، فمن أجاب إليها كان مسلماً ومن رفضها كان كافراً . وقاعدة التبين هذه شبيهة بمبدأ الاستعراض الذي قال به وطبقه الأزارقة من الخوارج .

5. قاعدة تعارض الفرائض، وخطبوا في ذلك خطباً عظيماً حتى قالوا بترك الجمعة لأنهم في مرحلة استضعاف وأن من شروط الجمعة التمكين، وأباحوا لأنفسهم أعمالاً وممارسات لا سند لها من دين أو شرع تحت دعوى تعارض الفرائض وتقديم الهدف الأكبر إقامة الخلافة، على غيره من الأهداف.

6. مفاصلة المجتمع وهجرته، فأعلنوا المفاصلة التامة بينهم وبين مجتمع المسلمين الذي وصفوه بالجاهلية والكفر، وامتنعوا من الزواج من أفراد هذا المجتمع ، وقالوا: إن الله حرم نكاح المشركات. فهذه بعض أصول جماعة التكفير والهجرة، إضافة إلى أخطائهم الكبيرة في المنهج كردهم الإجماع، ومنعهم للتقليد، وتكفيرهم للمقلد، ونبذهم لآراء الصحابة وأقوالهم.

وينظر بتوسع في كتاب دراسات في تاريخ المسلمين للدكتور أحمد جلي، فالواجب الحذر والتحذير من هذه الجماعة، وكشف فسادها وزيفها ورد شبهاتها ومزاعمها (<http://fatwa.islamweb.net>).

أما فكرة الهجرة التي قال عنها العلماء أنها نوعان: النوع الأول هجرة مكانية حسية ظاهرة وهي مرتبطة بالخروج والانتقال من أرض الكفر إلى أرض الإسلام ومن دار تشتد فيه الفتن إلى دار تقل فيه الفتن وهذا النوع من الهجرة مشروع. والنوع الثاني من الهجرة هو هجر المعاصي والذنوب والآثام وكل ما نهى الله تعالى عنه ومما نهى الله تعالى عنه الإقامة بين أظهر المشركين لمن لم يقدر على إظهار دينه وهذه الهجرة المعنوية القلبية الباطنة شاملة لنوعي الهجرة هجر الديار والأوطان وهجر المعاصي والذنوب والآثام وهي الأصل والمقصد والحسية الظاهرة هي وسيلة إليها. فهي كما شرحها ”شكري مصطفى“ على ما يأتي:

هجرة ما نهى الله عنه من آلهة تعبد غير الله وهجرة المعاصي التي نرتكبها.

هجرة معابد غير المسلمين. المسلم عند “شكري مصطفى” هو الممتني لجماعة المسلمين فقط.

هجرة العادات و التقاليد و الملابس و الازياء ودور اللهو و النوادي واعتزال الناس.

هجرة الوطن كله لأرض لا يعبد فيها الا الله وتبرأ من كل شيء فيها فتتزل اللعنات على المجتمع الكافر الما جن وينجو فقط “جماعه المسلمون”

هجرة “مصر” حتى يتمكنوا من الأعداد في ارض اخرى للعودة ومقاتلة الكفار ومهاجمة النظام للاستيلاء على الحكم بالقوة فالإسلام هو دعوة تنتشر ثم هجرة ارض الكفار لأرض اخرى (قد تكون صحراء سيناء مثلاً) لا يعبد فيها الا الله ثم اعداد لقتال الكفار ثم عودة وجهاد وقتال الكفار(www.facebook.com).

هناك انتقادات عدة موجهة للتكفير والهجرة، ومنها على سبيل المثال:

اعتبار أن أفكارها فهم غريب وشاذ للإسلام وبدون أساس أو سند.

إن الإسلام يتمثل في جملة من الفرائض التي يلزم أدائها، ولكن هذا لا يعني أنه لا يطلق اسم الإسلام إلا على من قام بها جميعاً، كما أن من قصر في أداء بعض منها لا يسلبه هذا اسم الإسلام ولا يخرج منه.

صنف العديد من علماء الأمة هذه الجماعة على أنها جماعة غالية أحييت فكر الخوارج بتكفير كل من ارتكب كبيرة، وأصر عليها وتكفير الحكام بإطلاق ودون تفصيل، وإشاعة مفهوم الحد الأدنى من الإسلام.

مخالفة أفكار ومنهج هذه الجماعة لمنهج أهل السنة والجماعة في مصادر التلقي والاستدلال وقضايا الكفر والإيمان، وغير ذلك مما سبق بيانه.

لم يرد شرعاً ما يفيد هذا الربط بين قول الشهادة وما في السرائر لنكفر المسلم، وإن من يشترط هذا الربط يكون قد أتى بشرط زائد وخالف هدي النبي، واستحدث في الدين ما لم يرد به نص من كتاب الله أو سنة رسوله.

اشتراط جماعة المسلمين أن تكون أعمال الشخص مصدقة لشهادته حتى يحكم بإسلامه ثبت فساد، حيث أن رسول الله صلى الله عليه وسلم عرف الإيمان بالله وحده بأنه شهادة أن لا إله إلا الله وأن محمداً رسول الله، واعتبر النطق بالشهادتين عملاً.

قضية اعتبار الجماعة مرتكب الكبيرة كافراً، فورد عن عمر أن الكبائر هي: قتل النفس، وأكل الربا، وأكل مال اليتيم، ورمي المحصنة، وشهادة الزور، وعقوق الوالدين، والفرار من الزحف (القتال) والسحر، والإلحاد في البيت الحرام.

إنه لا خلاف في أن التوبة تسقط الذنوب وإنه من الثابت أن الرسول قد أتى له الزاني والزانية والسارق وشارب الخمر، فلم يعتبرهم كفاراً، ولم يقيم عليهم حد الردة وهو القتل.

اعتبر الشيخ الذهبي تكفير الجماعة للمسلم بأنه (فسوق) - أي خروج عن الدين - واستدل بحديث للرسول يقول: "لا يرمي رجل رجلاً بالفسق أو يرميه بالكفر إلا ارتدت عليه إن لم يكن صاحبه كذلك".

مدى خطورة تعرض الشباب بدون علم لتفسير القرآن واستخراج الأحكام منه من غير تأهيل لذلك.

على أئمة المساجد ووعاظ الأزهر تصحيح عقيدة الشباب الدينية وفقاً للكتاب والسنة.

الخلاصة

إن الإرهاب الذي تمارسه التنظيمات التكفيرية المعروفة بالجهادية هو تجسيد للعقائد التخريبية التي تؤمن بها هذه التنظيمات المتطرفة، بل إنها تدين في وجودها وحركيتها لهذه العقائد التي تم تحريفها عن سياقها التاريخي والفقه من طرف شيوخ الكراهية وأمرأء الدم ليجعلوها عقائد ملزمة لا يستقيم الإيمان إلا بتطبيقها. وفي مقدمة هذه العقائد نجد: الجهاد، الغنime، الاستحلال. ذلك أن التنظيمات التكفيرية تنطلق من الحكم على المجتمعات العربية والإسلامية بالكفر والردة.

لقد تعددت الجماعات والحركات التي شأنها التكفير، فالتكفير واحد والمشرّفون عليه كثيرون ومتعدّدون. والفكر التكفيري من أخطر صور الانحراف عن منهج الوسطية، والبعد عن طريق رسول صلى الله عليه وسلم، وصحابته الكرام، ومن تبعهم بإحسان، القول بتكفير أصحاب الكبار، وخروجهم من الإسلام، تلك الفتنة - القديمة الجديدة - قديمة، إذ قالت بها فئة ضالة خرجت على جماعة المسلمين في عهد الخلفاء الراشدين، فسماها المسلمون (الخوارج)، وترتّب على ضلالها في التكفير، والقول على الله، وعلى رسوله بغير علم، فتن وخلافات بين المسلمين، سُفكت فيها الدماء، واشتهت فيها الحرمات، وقاسى المسلمون من آثارها المدمرة منذ بدأت إلى الآن، آلاماً عظيمة، ومحنة كبيرة وجديدة، لأن بعض الجماعات الإسلامية في الوقت الحاضر تقول بتكفير الحكام المسلمين، والمجتمعات الإسلامية، وتدعو للخروج عليهم. وهذه الجماعات بهذا المسلك تلتقي مع الخوارج في تكفير أصحاب الكبار، والدعوة إلى الخروج على ولاة الأمر، وإثارة الفتن في صفوف المسلمين. إن الحرب على الفكر التكفيري تتطلب تشخيص صفات الفكر التكفيري أولاً ثم محاولة وضع مجموعة من الاستراتيجيات لمواجهة عبث تفعيل العقل والعودة إلى الكلمة، ووضع برامج مدروسة وعلمية وإعادة التركيز على الفئات المثقفة لأن المعركة مع الفكر التكفيري تبدأ على مستوى الفكر.

على الإعلام في مثل هذه الظروف السيئة التي يتعرّض لها المسلمون، أن يبدأ بتحرير الجدل الفكري العام. "الرأي والرأي الآخر" وأن يلتزم حيادية الإعلامي المهنية (حيادية مهنية بمعنى احترام الاختلاف إذ ليست هناك حيادية موقفية). ولكن هذا

التحرير على مساحات الإعلام لا يؤدي المطلوب إذا لم يترافق ذلك مع إطلاق الجدل الفكري على الساحة العامة وبحرية كاملة. مما يؤدي إلى تشكيل الفضاء العام ومن ثم تشكيل الرأي العام ويخلق ساحة صراع فكري ينتفي فيها اللجوء إلى العنف. وعلى ما تمّ اكتشافه أخيراً من قبل المثقفين المسلمين أن هناك الحركات التكفيرية المرتقة أو التي يدبرها الصهيونيون والصليبيون، فلا بدّ إذن من أن يتحرك الإعلاميون الإسلاميون للكشف عن أمثال هذه الحركات وعن القوات التي وراء هذه المؤمرات ضدّ الإسلام والمسلمين. والله من وراء القصد وهو يهدي السبيل.

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دعوة الإسلام لنبد الغلو والتطرف، والعدل في التعامل مع أهل الذمة والمستأمنين

من غير المسلمين في ضوء الكتاب والسنة

إعداد الدكتور: عدنان بن محمد عبد الله آل شلش

المقدمة

إن الحمد لله، نحمده و نستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا، من يهده الله فلا مضل له، ومن يضل فلا هادي له، وأشهد أن لا إله إلا الله، وأشهد أن محمداً عبده ورسوله. (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ) (552) (يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا) (553) (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا* يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا) (554) اللهم صل وسلم وبارك على نبينا محمداً ﷺ خير خلقك وخاتم أنبيائك ورسلك، الذي أرسلته رحمة للعالمين ، فاللهم صل وسلم وبارك عليه ، وعلى آله و أصحابه وأتباعه الذين اقتفوا أثره وانتهجوا نهجه وارتسموا هديه واتبعوا طريقته وساروا على دربه إلى يوم يقوم الناس لرب العالمين. لا ريب أنه لا صلاح في حال أو مال إلا باتباع نهجه وهديه، ولقد دعا رسول الله ﷺ إلى دين الله بالحكمة والموعظة الحسنة ممثلاً أمره . تعالى (ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِثُهُمْ بِالنِّبَاتِ هِيَ أَحْسَنُ) (555) وأما الصحابة الكرام فقد أمتثلوا ما أمر به الله . عز وجل . و ما أمر به رسوله ﷺ وأيقنوا أن القرآن الكريم وسنة نبيه ﷺ هما طريقا نجاحهم، وسببا سعادتهم

(552) سورة آل عمران: الآية 102

(553) سورة النساء الآية: 1

(554) سورة الأحزاب: 70-71، هذه الخطبة تسمى خطبة الحاجة، أخرجها بهذا اللفظ النسائي في سننه الصغرى، "المجتبى" في كتاب النكاح، باب ما يستحب من الكلام عند النكاح 89/6 ط دار الكتب العلمية بيروت بإسناده إلى عبد الله بن مسعود ، وأخرجه النسائي أيضاً في كتاب الجمعة باب كيفية الخطبة 104/3 - 105 بنحوه ، وأخرجه أبو داود في سننه كتاب النكاح باب في خطبة النكاح 489/1 ط مصطفى البابي الحلبي وأولاده .. بنحوه، وكذا في نسخة أبي داود المطبوعة مع شرحه عون المعبود شرح سنن أبي داود لأبي عبد الرحمن شرف الحق الشهير بمحمد أشرف بن أمير بن علي بن حيدر الصديقي العظيم أبادى ت 1310 هـ، 153/6 - 155 برقم 2104 ط دار الفكر بيروت.

(555) سورة النحل : الآية 125

وفوزهم في الدنيا والآخرة .ومضى على هذا النهج التابعون ، ثم العلماء من بعدهم الى يومنا هذا.ممثلين ما أمر به القرآن الكريم والسنة النبوية المطهرة . وما فيهما من توجيه للفرد والجماعة للإعتدال واجتثاث نوازع الجنوح والتطرف ، وما يؤدي إليهما من غلو في الدين ، أو تنطع أو تطرف ونحوه ، مما سيكون محور بحثي الذي عنونت له بـ (دعوة الإسلام لنبذ الغلو والتطرف، والعدل في التعامل مع أهل الذمة والمستأمنين من غير المسلمين في ضوء الكتاب والسنة) فأرجو الله أن يكون عملاً خالصاً متقبلاً.

المشكلة البحثية :

معالجة الإسلام لنوازع الشر في النفس البشرية المؤدية إلى الغلو ، والعنف ، والتخويف ، والترويع ، والقتل ، والإرهاب ، والفساد في الأرض . والانحراف الفكري، والعقدي .

أهداف البحث :

1. الدعوة الي الله بالحكمة والموعظة الحسنة .
2. عدم الإكراه في الدين .
3. تحريم العدوان علي الآخرين .
4. نبذ العنف والتطرف والإرهاب والفساد في أرجاء الأرض.
5. تحريم قتل النمي الذي يعيش في ديار المسلمين .
6. العدل في التعامل مع أهل الذمة والمستأمنين من غير المسلمين .
7. تحريم قتل النفس التي حرم الله إلا بالحق .
8. الوقاية من الانحراف الفكري، والعقدي .
9. تأصيل منهج الوسطية التي دعا إليها الإسلام
10. دعوة علماء الأمة لتدعيم أواصر الصلة بالشباب وتقويتها .

خطة البحث :

ولقد جاء البحث على النحو الآتي :

مقدمة ، وتمهيد ، وأربعة مطالب، مقسمة كما يلي :

المطلب الأول : المراد من كلمة (التطرف ، والغلو ، والعنف ، والإرهاب) .

المطلب الثاني: الأدلة الواردة في تحريم الإسلام ترويع الأمنين ، وإبطاله للعنف والتطرف ولارهاب

المطلب الثالث: دعوة الاسلام إلى عدم الإكراه في الدين ، والنهي عن الغلو فيه .

المطلب الرابع : الدعوة إلى معاملة أهل الذمة بالعدل والإحسان ومنحهم الأمن والأمان .

ثم نتائج البحث . ثم الخاتمة فقاومة بأهم المراجع .

والله تعالى أسأل أن يجعله وافيًا بالغرض المنشود وأن يكون خالصاً لوجهه الكريم ، وأن ينفعنا به و طلاب العلم إنه سبحانه
أكرم مسئول أعظم مأمول

هذا وبالله التوفيق وعليه الإتيان ،،،

تمهيد

لقد عالج الإسلام نوازع الشر. داخل النفس البشرية. المؤدية إلى التخويف ، والإرهاب والترويع ، وقتل النفس بغير الحق ، وعالج
شتى أنواع التطرف ، و الغلو ، والعنف ، فهذا رسول الله ﷺ يأمره ربه . عز وجل . أن يبلغ رسالته للناس و يدعوهم بالحكمة
والموعظة الحسنة ، كما رسم له طريق الدعوة إلى الإسلام ، وبين له المنهاج بالقول والحجاج ، وأوجب عليه أن يجادل بالتي هي
أحسن ، وأن يعرض عن الجاهلين ، وأن لا يجهر بالسوء من القول ، وأن لا يسب الذين يدعون من دون الله . قال تعالى مخاطباً
نبيه ﷺ : { ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ } (556) وقال له أيضاً : { خُذِ الْعَفْوَ
وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ } (557) ، وأمره سبحانه بالإعراض عن الجاهلين فقال : { وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا

(556) سورة النحل: آية 1250

(557) سورة الأعراف: آية 1990

سَلَامًا⁽⁵⁵⁸⁾ وقال: { وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ }⁽⁵⁵⁹⁾ وقال: { وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ }⁽⁵⁶⁰⁾ بل دعا الله. عز وجل. إلى عدم إجبار أحد في دخول الإسلام فقال. تعالى. مخاطباً نبيه صلى الله عليه وسلم: { فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ }⁽⁵⁶¹⁾ وصرح بذلك فقال: { أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ }⁽⁵⁶²⁾ 0 كما أمر النبي - صلى الله عليه وسلم - المسلم بنبد العنف، والتطرف، والإرهاب فقال: « من أشار إلى أخيه بحديدة فإن الملائكة تلعنه حتى ينتهي وإن كان أخاه لأبيه وأمه »⁽⁵⁶³⁾ كما حرم الإسلام قتل الذمي الذي يعيش في ديار المسلمين لقوله ﷺ « من قتل معاهداً لم يرح رائحة الجنة »⁽⁵⁶⁴⁾ بل إن الله. عز وجل. لم ينه المسلمين عن الإحسان لأهل الكتاب وبرهم إذا لم يقاتلوهم، أو يخرجوهم من ديارهم، قال تعالى: { لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ }⁽⁵⁶⁵⁾، وأوجب. سبحانه وتعالى. العدل في التعامل مع أهل الذمة والمستأمنين وغيرهم من غير المسلمين فقال: { وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ }⁽⁵⁶⁶⁾ " وغير ذلك من الآيات القرآنية و الأحاديث النبوية التي يدور حولها البحث أهل من معينها وأهتدى بهديها. (وَعَلَى اللَّهِ فَصْدُ السَّبِيلِ)⁽⁵⁶⁷⁾

(558) سورة الفرقان: آية 63،

(559) سورة الأنعام: آية 108،

(560) سورة العنكبوت: آية 46.

(561) سورة سورة الغاشية الآيتان 21 . 22.

(562) سورة يونس آية 99 ، انظر سماحة الإسلام د/ أحمد محمد حوفي ، المجلس الأعلى للشئون الإسلامية ، ص 172 ، 173 ،

(563) انظر صحيح مسلم 45 . كتاب : البر والصلة والآداب 35 . باب : النهي عن الإشارة بالسلاح إلى مسلم 125 . (2616) (2020/4)

(564) انظر صحيح البخارى 58 . كتاب الجزية والموادعة 5 . باب إثم من قتل معاهداً بغير جرم (3166) 243/5 ، 87 . كتاب الديات 30 . باب : إثم من قتل ذمياً بغير جرم (6914) ، وابن ماجه 21 . كتاب : الديات 32 . باب : من قتل معاهداً (2686) (304/3)

(565) الممتحنة آية 8.

(566) المائدة آية 8 . وانظر أثر الانحراف الاعتقادي على الإرهاب العالمي، الصهيونية نموذجاً - (1 / 41) المؤلف : سعد بن علي الشهراني مصدر الكتاب : موقع الإسلام أون لاين .

(567) سورة النحل آية 9

المطلب الأول

المراد من كلمة (الغلو ، و التطرف ، والعنف ، والإرهاب)

معنى الغلو في اللغة : الغلو : مجاوزة الحد⁽⁵⁶⁸⁾ وفي لسان العرب : الغلو هو الإرتفاع ومجاوزة القدر⁽⁵⁶⁹⁾

معنى الغلو في الاصطلاح : قال المناوي : " الغلو في الدين التصلب ، والتشدد فيه ، حتى مجاوزة الحد⁽⁵⁷⁰⁾ وقال القرطبي :

الغلو في الدين : الإفراط فيه كما أفطرت اليهود والنصارى في عيسى عليه السلام وغلو النصارى قولهم : إنه إله "⁽⁵⁷¹⁾

وعلى هذا يعتبر الغلو والتطرف بمعنى واحد وهو مجاوزة الحد وترك الوسطية .

معنى التطرف في اللغة : قال ابن فارس⁽⁵⁷²⁾ " الطاء والراء والفاء أصلان ، فالأول يدل على حد الشيء وطرفه ، والثاني يدل

على حركة فيه "⁽⁵⁷³⁾ وطرف الشيء في اللغة ما يقرب من نهايته ، وقيل : ما زاد عن النصف وقال الجصاص : " طرف

الشيء إما أن يكون ابتداءه ونهايته وآخره ، ويبعد أن يكون ما قرب من الوسط طرفاً "⁽⁵⁷⁴⁾

معني التطرف إصطلاحاً : التطرف يشمل عدة معان : فالتطرف هو : الذي يخالف ما اتفق عليه أغلب علماء المسلمين

،أوهو الذي يستخدم العنف ، أوهو الذي يتهم الناس بالكفر والإلحاد دون علم أو بصيرة ، ودون مشاورة العلماء ، أوهو الذي

يريد أن يضطهد الناس ، أوهو الذي يتهم الحكومات بالعمالة والخيانة دون فهم لحقائق الدين والسياسة"⁽⁵⁷⁵⁾

(568) انظر الصحاح للجوهري 2448/6

(569) انظر لسان العرب لابن منظور 3290/6

(570) التوقيف 253

(571) تفسير القرطبي 77/6

(572) أبو الحسين أحمد بن فارس بن زكريا بن حبيب الرازي، مؤلف فتيا فقيه العرب ، والمجمل والاتباع والمزاوجة والمقاييس

000 الخ ت395هـ ،نظر المزهر (414/1)

(573) انظر معجم مقاييس اللغة (90/2) تحقيق عبد السلام هارون ط ثانية 1389هـ . 1969م ط مكتبة ومطبعة

مصطفى البابي الحلبي

(574) اظر أحكام القرآن للجصاص 25/3

(575) انظر معجم المناهي اللفظية ومعه فوائد في الألفاظ للشيخ العلامة بكر بن عبد الله أبو زيد (3 / 66)،

ونخلص مما سبق أن التطرف هو: مطلق الميل ، فمن مال إلى الكفر فهو متطرف ، ومن مال عن الحق ، أو خالف الجماعة ، فهو متطرف أيضاً .

المعنى اللغوي للعنف: قال ابن فارس : (العين والنون والفاء) يدل على خلاف الرفق⁽⁵⁷⁶⁾ و العنف ضد الرفق 0 عنف يعنف عنفاً فهو عنيف⁽⁵⁷⁷⁾ يقال : اعتنفت الشيء إذا كرهته⁽⁵⁷⁸⁾ ،

المعنى الإصطلاحي لكلمة العنف : إن كلمة العنف لم ترد في كتاب الله . عز وجل . بل شاعت مع اقتنائها بالحقل والمجال السياسي . ويمكن لنا تعريف العنف من خلال المعنى اللغوي ومن خلال فهمنا لأقوال العلماء فنقول : العنف هو : كل قول أو فعل فيه شدة أو غلظة على الآخر.

معنى كلمة (رهب) في اللغة قد وردت في المعاجم اللغوية لتدل على معان عدة منها : بمعنى الخوف: فرهب : مصدر قولهم يرهب ، وهو يدل على الخوف⁽⁵⁷⁹⁾ و بمعنى التحرز والإضطراب : فالرهبه والرهبة مخافة مع تحرز واضطراب⁽⁵⁸⁰⁾ و بمعنى الفرع : فالرهبية : الخوف والفرع⁽⁵⁸¹⁾ وقال الراغب الأصفهاني⁽⁵⁸²⁾ : الإرهاب من أرهبت الإبل أفرعتها⁽⁵⁸³⁾ و بمعنى الأهوال فالمرهوب : المخوف، والمراهب : الأهوال والمخاوف⁽⁵⁸⁴⁾ و بمعنى التوعد بالتنكيل : تقول : ترهب غيره إذا توعدته ، ونكل به 0 وفعلت هذا من رهبك : أى من رهبتك ، وخوف تنكيلك به⁽⁵⁸⁵⁾

(576) انظر مقاييس اللغة 580/4 قواعد الفقه - (1 / 391) لمحمد عميم الإحسان المجددي البركتي ط / الصدق بيلشرز سنة النشر 1407 - 1986 كراتشي .

(577) انظر كتاب : العين 157/2 ، باب العين والنون والفاء

(578) انظر الصحاح للجوهري 1407/4 ، عنف وتهذيب اللغة 3/3 عنف

(579) انظر النهاية (280/1 ، 281) باب : الرأ مع الهاء

(580) انظر المفردات ص 204

(581) انظر القاموس المحيط (79/1) رهب لمجد الدين الفيروزآبادي ط مصطفى البابي الحلبي 1 ط ثانية سنة 1371 هـ . 1952 م

(582) الحسين بن محمد بن الفضل ، الإمام أبو القاسم المعروف بالراغب الأصبهاني نزيل بغداد توفي سنة 500 هـ هدية العارفين (311/5) لإسماعيل باشا البغدادي ط : دار الفكر سنة 1402 هـ . 1982 م

(583) انظر المفردات ص 204 ط : دار الخلود للتراث القاهرة

(584) انظر مقاييس اللغة (446/2) باب : الرأ مع الهاء

(585) انظر بصائر ذوى التمييز (100/3) مجد الدين الفيروزآبادي 729 هـ . 817 هـ ط : المجلس الأعلى للشئون الإسلامية ، والصحاح 141/1

تعريف الإرهاب اصطلاحاً : اختلف فيه ، فلا يوجد مصطلح معاصر اختلف على تعريفه مثل مصطلح الإرهاب ، وقد قام المجمع الفقهي بتعريف للإرهاب بأنه العدوان الذي يمارسه أفراد أو جماعات أو دول بغياً على الإنسان في دينه ، أودمه ، أو عقله ، أو ماله ، أو عرضه ، ويشمل صنوف التخويف والأذى والتهديد والقتل بغير الحق .

والإرهاب ظاهرة عالمية في عصرنا الحاضر، يقف العامل العقدي العامل الأول فيها ، نعم هناك عوامل أخرى مهمة مثل العوامل الاقتصادية ، والسياسية ، والاجتماعية ، والنفسية ، والتربوية وغيرها ، إلا أن الاعتقاد يأتي في مقدمتها ، وهذا يرجع إلى أهمية الاعتقاد أو الدين في حياة الإنسان ، فالانحراف العقدي أو الفكري ، يعطي الإرهابي تسويغاً لعمله ، وتفسيراً لجرمه ، (586)

المطلب الثاني

الأدلة الواردة في تحريم الإسلام ترويع الأمنين وإبطاله للعنف والتطرف ولإرهاب

1. النهي عن الإفساد في الأرض . من ذلك قوله تعالى : { وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ . وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَيْسَ الْمِهَادُ } (587). وقوله تعالى : { وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ } (588)

2. تحريم قتل النفس التي حرم الله إلا بالحق : لقد سبق الإسلام جميع القوانين في محاربة الإرهاب وترويع الأمنين . وحماية المجتمعات ، وفي مقدمة ذلك حفظ النفس وحمايتها ، وحفظ العرض والمال والدين والعقل من خلال حدود واضحة منع الإسلام من تجاوزها ، وهذا توجيه لعموم البشر . وتحقيقاً لهذا منع الإسلام بغي الإنسان على أخيه الإنسان وحرّم كل عمل يلحق الظلم به .. قال تعالى : { وَلَا تَقْتُلُوا أَنْفُسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا } (589). وقال تعالى : { مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا

(586) انظر الإرهاب الوقاية والعلاج، رسالة ماجستير لسالم البراق ص(101) نقلاً عن دور التربية الإسلامية في مواجهة الإرهاب للدكتور خالد الظاهري ص(26) بتصرف.

(587) سورة البقرة الآيتين 205-206 .

(588) سورة القصص الآية 77

(589) سورة الإسراء آية 33

وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا { (590) وقال تعالى : { وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا } (591)

. وقال عليه الصلاة والسلام : " لَزَوَالِ الدُّنْيَا أَهْوَنُ عِنْدَ اللَّهِ مِنْ قَتْلِ رَجُلٍ مُسْلِمٍ " (592)

3. تحريم النظرة المخيفة .. نموذج الإسلام في إبطال العنف في المعاملة نموذجاً عظيماً يقتدي به في كل زمان ومكان . ومثال ذلك ما رواه أبي هريرة . رضى الله عنه . أن رجلاً أتى النبي ﷺ يتقاضاه فأغلظ ، فهم به أصحابه ، فقال رسول الله ﷺ : " دعوه ، فإن لصاحب الحق مقالا 0 ثم قال : أعطوه ... ، فإن خيركم أحسنكم قضاء (593)

4. دعوة الإسلام الى الرحمة والمحبة والسلام تشهد بذلك تعاليم هذا الدين وأحكام شريعته الحنيفية السمحة ، وتاريخ المسلمين الصادق النزاهة خير شاهد على ذلك ، فهذا القرآن الكريم المصدر الأول للتشريع الإسلامي ، جاءت آيات كثيرة فيه تحث على العفو والصفح والرحمة . قال تعالى مخاطباً نبيه محمد صلى الله عليه وسلم : { وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ } (594). وقال : { خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ } (595) وقال : { لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ } (596). وقال : « إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ وَيُعْطِي عَلَى الرِّفْقِ مَا لَا يُعْطَى عَلَى الْعُنْفِ وَمَا لَا يُعْطَى عَلَى مَا سِوَاهُ » (597) ، وقال (من يحرم الرفق يحرم الخير كله) (598)

لا يُعْطَى عَلَى مَا سِوَاهُ » (597) ، وقال (من يحرم الرفق يحرم الخير كله) (598)

(590) سورة المائدة آية 32

(591) سورة النساء آية 93

(592) أخرجه النسائي باب تعظيم الدم برقم 3922 (24/8)

(593) أخرجه الإمام البخاري . كتاب : الوكالة 5 . باب : وكالة الشاهد في قضاء الديون (2306) (414/4)

و الإمام مسلم 22 . كتاب : المساقاة 22 . باب : من استسلف شيئاً فقضى خيراً منه ، وخيركم أحسنكم قضاء " 120)

(1601) (1225/3)

(594) سورة الأنبياء الآية 107

(595) سورة الأعراف الآية 199

(596) سورة التوبة الآية 128

(597) رواه الإمام مسلم في صحيحه باب فَضْلِ الرِّفْقِ برقم 6766 ، 8 / 22

(598) الحديث رواه الإمام مسلم في صحيحه باب فَضْلِ الرِّفْقِ 8 - برقم 6763 (22 / 8)

وانظر أثر الانحراف الاعتقادي على الإرهاب العالمي الصهيونية نموذجاً - (1 / 45)

4. النهى عن ترويع المسلم .

في الشريعة الإسلامية أدلة كثيرة تدل على تحريم ترويع أو تخويف المسلم ، منها ما رواه الطبراني عن عبد الله بن عمرو⁽⁵⁹⁹⁾ قال : قال رسول الله ﷺ : "من نظر إلى مسلم نظرة يخيفه فيها بغير حق أخافه الله يوم القيامة"⁽⁶⁰⁰⁾ وقول رسول الله صلى الله عليه وسلم : « لا يحل لمسلم أن يروع مسلماً »⁽⁶⁰¹⁾

وغير ذلك من الأدلة التي تحرم ترويع الأمنين وهكذا تظهر عظمة هذا الدين وروعته ، فهو دين الأمن والأمان والسلم والسلام لكل من سلمة عتدى ولم يعتدى علي أحد أفراد .

و قال رسول الله ﷺ : إن من إجلال الله إكرام ذى الشيب المسلم، وحامل القرآن غير الغالى ، ولا الجاني عنه (602) قال رسول الله ﷺ : اقرؤا القرآن " ولا تغلوا فيه ولا تجفوا " (603) وعن أبي هريرة رضى الله عنه عن النبي ﷺ قال : " إن الدين يسر ولن يشاد (604) الدين أحد إلا غلبه فسددوا وقاربوا (605) وأبشروا " واستعينوا بالغدوة والروحة (606) وشيء من الدلجة (607) " (608) والمعنى : لا يتعمق أحد في الأعمال الدينية ، ويترك الرفق إلا عجز وانقطع فيغلب و قال عليه

⁽⁵⁹⁹⁾ عبد الله بن عمرو بن العاص بن وائل بن هاشم بن سعيد . بالتصغير . ابن سعد بن سهم السهمى أبو محمد أحد السابقين المكثرين من الصحابة ، وأحد العبادة الفقهاء ، مات في ذى الحجة ليالى الحرة على الأصح بالطائف على الراجح أخرج له الجماعة التقريب رقم 3499 ص 315

⁽⁶⁰⁰⁾ عزاه الهيثمي للطبراني عن شيخه أحمد بن عبد الرحمن بن عقيل ، ضعفه أبو عروبة ، مجمع الزوائد 27 . كتاب : الحدود والديات 17 . باب : فيمن أخاف مسلما (446) (253/6)

⁽⁶⁰¹⁾ رواه الإمام مسلم كتاب البر والصلة والأداب 35 . باب : النهى عن الإشارة بالسلاح إلى مسلم 126 . 26171 (2020/4)

(602) أخرجه أبو داود 37 . كتاب : الأدب 23 . باب : في تنزيل الناس منازلهم (4843) (174/5)

(603) أخرجه الإمام أحمد في مسنده 42/3

(604) " يشاد الدين " أى يقاويه ويقاومه ، ويكلف نفسه من العبادة فيه فوق طاقته النهاية باب الشين مع الدال (451/2)

(605) " قاربوا وسددوا " أى اطلبوا بأعمالكم السداد والاستقامة ، وهو القصد في الأمور والعدل فيه 0 النهاية 0 باب : السين مع الدال (352/2)

(606) " بالغدوة والروحة " بفتح الغين ، المرة من الغدو ، وهو سير أول النهار ، نقيض الرواح ، النهاية (باب الغين مع الدال 346/03)

(607) الدلجة " هو سير الليل ، يقال : أدلج بالتخفيف ، إذا سار من أول الليل ، وأدلج . بالتشديد . إذا سار من آخره والاسم منه الدلجة والدلجة بالضم ، والفتح النهاية باب : الدال مع اللام (129/2)

(608) أخرجه الإمام البخارى في صحيحه كتاب الإيمان باب : الدين يسر (1 / 69)

الصلاة والسلام : هلك المنتطعون قالها ثلاثاً (609) و قول رسول الله ﷺ غداة العقبة وهو على راحلته إياكم والغلو في الدين ، فإنما أهلك من كان قبلكم الغلو في الدين (610) وعن عائشة (611) رضى الله عنها أنها قالت : " إن النبي ﷺ دخل عليها وعندها امرأة قال : من هذه ؟ قالت : فلانة : تذكر من صلاتها قال : " مه ، عليكم بما تطيقون ، فوالله لا يمل الله حتى تملوا ،..... الحديث (612)

. ومن الغلو في الدين أيضاً ترك المباحات أيضاً قال تعالى : { قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ } (613)

وقول النبي ﷺ في حديث أنس (614) رضى الله عنه الذى رواه عنه ﷺ والقائل فيه : " إن نفرأ من أصحاب النبي ﷺ سألوا أزواج النبي ﷺ عن عمله في السر فقال بعضهم : لا أتزوج النساء وقال بعضهم : لا أكل اللحم ، وقال بعضهم : لا أنام على فراش ، فحمد الله وأثنى عليه فقال : ما بال أقوام قالوا : كذا وكذا ، ولكني أصلي وأناصم ، وأفطر ، وأتزوج النساء فمن رغب عن سنتي فليس مني (615)

هكذا نرى الإسلام يعالج كل أصناف الغلو ، فلم يجد باباً ينفذ منه الغلو إلا أغلق أمامه .

(609) أخرجه الإمام مسلم 47. كتاب العلم 4. باب هلك المنتطعون 7/ 2970، (4/ 20585) وأبو داود 34 كتاب السنة 6. باب لزوم السنة (4608) (15/5)

(610) أخرجه النسائي (268/5) وقال الألباني في السلسلة الصحيحة (640/2) رقم (2863) صحيح وابن ماجه (480/3) 2. كتاب المناسك 63. باب قدر حصي الرمل (3029) والحاكم (466/1) كتاب : المناسك : باب رمى الجمار ومقدار الحصى وقال : هذا حديث صحيح على شرط الشيخين ولم يخرجاه ، والبيهقي كتاب : الحج باب : أخذ الحصى لرمى الجمار (127/5) (611) عائشة بنت أبي بكر الصديق ، أم المؤمنين ، أفقه النساء مطلقاً ، ماتت سنة سبع وخمسين على الصحيح أخرج لها الجماعة التقريب رقم 8633 ص (750)

(612) الحديث: متفق عليه أخرجه الإمام البخارى كتاب : الإيمان 33. باب أحب الدين إلى الله أدومه (43) ، 23/2 و الإمام مسلم 6. كتاب : صلاة المسافرين وقصرها 31. باب : أمر من نعس في صلاته ، أو استعجم عليه القرآن أو الذكر بأن يرقد أو يقعد حتى يذهب عنه ذلك . 221. (785) (542/1)

(613) سورة الأعراف آية 32

(614) أنس بن مالك بن النضر الأنصاري الخزرجي ، خادم رسول الله صلى الله عليه وسلم ، خدمه عشر سنين ، مشهور ، مات سنة اثنتين ، وقيل: ثلاث وتسعين ، وقد جاوز المائة ، أخرج له الجماعة ، التقريب ص 115 رقم 565

(615) الحديث متفق عليه : أخرجه الإمام البخارى . كتاب النكاح 1. باب : الترغيب في النكاح (5063) 7/ 957 و لإمام مسلم 16. كتاب النكاح 1. باب : استحباب النكاح لمن تاقت نفسه إليه ، ووجد مؤنة ، واشتغال من عجز عن المؤن بالصوم 5. (1401) (1020/2)

المطلب الرابع

الدعوة إلى معاملة أهل الذمة بالعدل والإحسان ومنحهم الأمن والأمان

الأدلة .منها

1. قال تعالى : { وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فِدْيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ } (616)
2. قوله تعالى { لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ } (617)
3. : قوله تعالى { وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَى آَلَا تَعْدِلُوا غَدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ } (618)

الوقاية من الانحراف الفكري:

وبعد تضافر الأدلة الكثيرة الواردة في القرآن الكريم والسنة النبوية التي تنبذ كل أشكال العنف والتطرف والغلو والإرهاب في كل صوره وأحواله وزمانه ومكانه أخلص إلى الكلام عن . الوقاية من الانحراف الفكري:

لا يوجد علاج أنفع للانحراف الفكري من الاعتصام بكتاب الله تعالى وسنة رسوله صلى الله عليه وسلم ، ومجالسة الثقة من العلماء والدعاة والاستفادة منهم ؛ وهذا لا يمنع من العلاج الطبي والنفسى للمنحرف عند اللزوم، ومعاقبة من يؤدي به انحرافه إلى ارتكاب جريمة موجبة للعقاب.

– أسباب الانحراف الفكري:

إن الانحراف الفكري عند بعض المسلمين راجع في معظمه إلى:

(616) سورة النساء الآية 92

(617) سورة الممتحنة الآية 8

(618) سورة المائدة الآية 8

أ - الجهل بأحكام الشريعة الإسلامية ، واستغلال ذلك في تجنيد عدد من شباب الأمة، ضمن عصابات البغي والإجرام والإفساد في الأرض ، انطلاقاً من مفاهيم استحلت تكفير المسلمين واستباحة دماءهم.

ب - ضعف العلاقة بين العلماء الثقات وبعض الشباب ، الذين لم يجدوا الرعاية والعناية التربوية الكافية ، فانساقوا مع الغلاة من الناس واتخذوا من الفكر المنحرف منهجاً.

ج - تعدد مظاهر الانحراف عن دين الله ، وخاصة في بعض وسائل الإعلام، مما أحدث في نفوس البعض ردة فعل، جعلتهم يغالون في التكفير، ويجنحون عن الإسلام وعمماً تضمنه من الحث على الود والمحبة والتواصل والتعاون والتسامح والرأفة والرحمة بين المسلمين.

آثار الانحراف الفكري:

وقد لوحظ أن سلوك هذه الفئة من الناس ، وما قامت به من أعمال وجرائم إرهابية أسهم في تشويه صورة الإسلام في المجتمعات الأخرى ، وقد زادت في انتشار الصورة المغلوطة عن الإسلام جهود حثيثة بذلتها مؤسسات معادية للنيل من الإسلام وأهله، مستفيدة من ضعف جهود المسلمين في نشر الإسلام والدفاع عنه. (619) وهنا نطرح سؤالاً فنقول ما هي الأضرار المترتبة والناجمة عن الانحراف الفكري ؟ ينتج عن الانحراف الفكري جملة من الأمور ومن أهمها:

أ - ظاهرة التكفير التي هي امتداد لفكر الخوارج.

ب - التعسير: ويقصد به التضيق على الناس وتكليفهم بما يشق عليهم.

ج - الغلظة والشدّة والعنف: فتجد هؤلاء المنحرفين يعاملون الناس بغلظة وبشدّة حتى في مجال الدعوة إلى الله والنصح التي تتطلب الحكمة والموعظة الحسنة.

د - الطعن في العلماء: وذلك برميهم بالخيانة والنفاق والمداينة للسلطان، وأنهم لا يفقهون الواقع ، ولا يقومون بدورهم نحو الإسلام والمسلمين.

هـ - ظهور المفتين الجهّال: وهذا نتيجة الخط من منزلة العلماء ، وقد ضل هؤلاء الجهال وأضلوا.

(619) الموسوعة الجنائية الإسلامية المقارنة - (1/ 155 . 156)

و - سوء الظن: أي سوء الظن بالآخرين وافترض المقاصد السيئة من أقوالهم وأفعالهم.

ز - التهويل: فقد يختلف البعض مع غيرهم في مسألة يسوغ فيها الخلاف ، فيقوم البعض بتهويل هذا الخلاف ، ويجد ذلك مبرراً للحط من شأن الآخرين.

ح - التعصب للرجال: فتجد البعض يتعصب لزيد من العلماء أو الدعاة، ويفترض أنه الوحيد صاحب الأهلية، ويناصب غيره العداوة ويحط من شأنه. (620)

هذا ولقد توصلت في البحث الى العديد من النتائج من أهمها ..

1. النهي عن الغلو : وهو مجاوزة الحد وترك التوسطية التي هي من صفة الإسلام والمسلمين .إن سبيل نجاح الدعوة إلى الله هو ترك الغلو في العبادة فعن عائشة .رضي الله عنها . أنها قالت : " إن النبي ﷺ دخل عليها وعندها امرأة قال : من هذه ؟ قالت : فلانة : تذكر من صلاتها قال : " مه ، عليكم بما تطيقون ، فوالله لا يمل الله حتى تملوا ، وكان أحب الدين إليهما ما دام عليه صاحبه " (621) ومن الغلو . أيضاً . رفض الرخص الشرعية (فإن الله يحب أن تؤتى رخصة " (622) وقال ابن عمر رضي الله عنه : سمعت رسول الله ﷺ يقول : " من لم يقبل رخصة الله كان عليه من الإثم مثل جبل عرفة " (623)

وعن جابر بن عبد الله . رضي الله عنه . قال : كان رسول الله ﷺ في سفر ، فرأى رجلاً قد اجتمع الناس عليه ، وقد ظلل عليه ، فقال : " ماله ؟ قالوا : رجل صائم فقال رسول الله ﷺ : " ليس من البر أن تصوموا في السفر " (624)

2 _ الغلو في صفات النصارى حيث نهاهم الله عن الغلو في دينهم

(620) المرجع السابق - (1/ 155-156)

(621) الحديث: متفق عليه أخرجه الامام البخارى . كتاب : الإيمان 33 . باب أحب الدين إلى الله أدومه (43) 23/2 ، و الإمام مسلم 6 . كتاب : صلاة المسافرين وقصرها 31 . باب : أمر من نعس في صلاته ، أو استعجم عليه القرآن أو الذكر بأن يرقد أو يقعد حتى يذهب عنه ذلك . 221 . (785) (542/1)

(622) أخرجه الإمام أحمد 108/2 ، والبيهقي 140/3 .

(623) أخرجه الإمام أحمد (71/2) وإسناده صحيح قاله الشيخ أحمد شاكر (207/7) رقم (5392)

(624) الحديث : متفق عليه أخرجه الامام البخارى . كتاب : الصوم 36 . باب : قول النبي صلى الله عليه وسلم لمن ظلل عليه واشتد الحر : ليس من اليسر الصوم في السفر (1946) 3 / 352 و الإمام مسلم 13 . كتاب : الصيام 15 . باب : جواز الصوم والفطر في شهر رمضان للمسافر في غير معصية إذا كان سفره مرحلتين فاكثر ، وأن الأفضل لمن أطاقه بلا ضرر أن يصوم ، ولمن يشق عليه أن يفطر 92 . (1115) (786/2)

2. تحريم الاسلام قتل النفس البشرية التي حرم الله إلا بالحق .

4. تحريم النظرة المخيفة ، و ترويع الأمنين .

5. دعوة الإسلام إلى عدم الإكراه في الدين

6. الدعوة إلى معاملة أهل الذمة بالعدل والإحسان ، ومنحهم الأمن والأمان

الوقاية من الانحراف الفكري

7 _ دعوة علماء الأمة لتدعيم أواصر الصلة بالشباب وتقويتها

8 . قيام المجامع الفقهية الإسلامية والكليات المتخصصة في العلوم الشرعية بدورها المنوط بها في تحصين الأمة من الشذوذ الفكري والانحراف السلوكي والثقافي

9 . إنشاء قنوات فضائية تخاطب الأمم الأخرى بلغاتها وفق مضامين إنسانية راقية تعكس القيم العربية والإسلامية الصحيحة .

10- أن العامل الاعتقادي هو الأهم في عوامل الإرهاب ، ولهذا كانت الانحرافات الاعتقادية لها الدور الأكبر في الإرهاب العالمي " (625).

11. دعوة وزارات التعليم في مختلف البلدان الإسلامية لتضمين مناهج التعليم ما يربط الطلبة بأحكام الإسلام الصحيحة ، التي تنبذ الفكر المنحرف والتطرف والغلو في الدين.

وبالجملة فإن الإسلام حرم العنف بكل صوره وأشكاله ، العدوان علي النفس أو المال أو العرض ، كما حرم النظرة المخيفة ، و ترويع الأمن ، أو السطو على الممتلكات أو الحقوق أيًا كان نوعها

عن عبد الله بن مسعود قال : قال رسول الله ﷺ : " أول ما يقضى بين الناس يوم القيامة في الدماء " (626) وعن جابر بن عبد الله رضي الله عنهما أن رسول الله ﷺ قال : " اتقوا الظلم ، فإن الظلم ظلمات يوم القيامة ، واتقوا الشح ، فإن الشح

(625) أثر الانحراف الاعتقادي على الإرهاب العالمي الصهيونية نموذجاً - (1 / 43)

(626) أخرجه الامام البخارى . كتاب الرقائق 48 . باب : القصاص يوم القيامة (6533) 5 / 81 و الإمام مسلم (28) . كتاب القسامة 8 . باب المجازاة بالدماء في الآخرة ، وأنها أول ما يقضى فيه بين الناس يوم القيامة 28 . (1678) 1304/3 (1304/3) والترمذى كتاب : الديات 8 باب : الحكم في الدماء (1397) 11/4 ، وابن ماجه 21 . كتاب الديات 1 . باب : التغليظ في قتل مسلم ظلماً (2615) (267/3)

أهلك من كان قبلكم ، حملهم على أن سفكوا دماءهم ، واستحلوا محارمهم " (627) وعن أم المؤمنين عائشة رضي الله عنها أنها قالت قال رسول الله ﷺ: " ستة لعنهم الله ، وكل نبي كان : الزائد في كتاب الله ، والمكذب بقدر الله ، والمتسلط بالجهروت ليعز بذلك من أذل الله ، ويذل من أعز الله ، والمستحل لحرم الله ، والمستحل من عترتي ما حرم الله ، والتارك لسنتي (628)

الخاتمة

لقد حث الإسلام على نشر الإيمان والأمان ، والعدل والإحسان ، وإفشاء السلام على من نعرف ومن لا نعرف أمر بذلك رسول الله ﷺ فقال : " يا أيها الناس أفشوا السلام بينكم " (629) 0 كما نهي عن ترويع الآمنين ، عن أبي هريرة رضي الله عنه قال : قال رسول الله ﷺ : " من أشار إلى أخيه بحديدة فإن الملائكة تلعنه حتى وإن كان أخيه لأبيه وأمه " (630) 0 بل حرص الإسلام ودعا إلى إمطة الأذى عن الطريق.

إن شريعة الإسلام هي علاج الإرهاب ودواؤه الناجع ، بعقيدته المرتكزة على الإيمان بالله وملائكته وكتبه ورسله واليوم الآخر وبالقدر خيره وشره ، وبشريعته الشمولية الكاملة التي حفظت للإنسان حقوقه مسلماً كان أو غير مسلم . ووجوب التمسك بالعقيدة الإسلامية وعدم التخلي عن ثوابتنا إرضاء لأعدائنا ، فيجب علينا التمسك بكتابنا وسنة نبينا محمد صلى الله عليه وسلم .

وبهذا القدر الضئيل لعلي أكون قد انتهيت من هذا البحث الموجز ، داعياً الله عز وجل أن أكون قد وفقت فيه ، وأن يكون خالصاً لوجهه الكريم والحمد لله أولاً وآخراً (رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ) ((631))

وصلى الله على سيدنا محمد وعلى آله وأصحابه وسلم .

(627) الحديث أخرجه الإمام مسلم 45. كتاب : البر والصلة والآداب 15. باب : تحريم الظلم 56. (2578) (1996/04)

(628) أخرجه الترمذي 33. كتاب القدر باب (17) رقم 1154 (397/47)

(629) أخرجه أبو داود. كتاب الأدب 93. باب : من يأخذ الشيء على المزاج (5004) (274/5) 35 والترمذي 38. كتاب صفة القيامة والرقائق باب (42) رقم (2485) وابن ماجه (144/2) 5. كتاب إقامة الصلاة والسنة فيها 174. باب : ما جاء في القيام بالليل (1334)

(630) أخرجه الإمام مسلم 45. كتاب : البر والصلة والآداب 35. باب : النهي عن الإشارة بالسلاح إلى مسلم 125. (2616) (2020/4)

(631) سورة آل عمران آية (8)

قائمة بأهم المراجع مرتبة هجائياً بعد القرآن الكريم

القرآن الكريم

أثر الإنحراف الإعتقادي على الإرهاب العالمي (الصهيونية نموذجاً) للشيخ سعد بن علي الشهراني. 3 – أحكام القرآن للجصاص لأحمد بن علي الرازي الجصاص أبو بكر ط / دار إحياء التراث العربي - بيروت ، 1405 تحقيق : محمد الصادق قمحاوي

الإرهاب الوقاية والعلاج رسالة ماجستير للشيخ سالم البراق .

بصائر ذوي التميز لمجد الدين الفيروز آبادي ، ط المجلس الأعلى للشئون الإسلامية .

تفسير القرآن العظيم المسمى بتفسير ابن كثير لأبو الفداء إسماعيل بن عمر بن كثير القرشي الدمشقي ، ت 774 هـ ، تحقيق سامي سلامة ط دار طيبة للنشر والتوزيع .

تيسير الكريم الرحمن في تفسير كلام المنان المسمى بتفسير السعدي للشيخ عبدالرحمن بن ناصر بن عبد الله السعدي ، ت 1376 هـ ، ط مؤسسة الرسالة سنة 1420 هـ

دور التربية الإسلامية في مواجهة الإرهاب ، للدكتور / خالد الظاهري .

سماحة الإسلام د / أحمد محمد الحوفي ، ط المجلس الأعلى للشئون الإسلامية ، مصر .

سنن أبي داود لأبي سليمان بن الأشعث السجستاني ، ت 275 هـ ، ط مصطفى البابي الحلبي ، مصر .

سنن أبي داود مع عون المعبود لأبي عبد الرحمن شرف الحق محمد أمير حيدر العظيم آبادي ، ت 1310 هـ .

سنن ابن ماجة للحافظ عبدالله بن محمد القزويني ، ت 275 هـ ، ط مصطفى الحلبي مصر .

سنن البيهقي الكبرى لأبي بكر أحمد بن الحسين البيهقي ، ت 458 هـ .

سنن الترمذي مع شرح تحفة الأحوذى للحافظ محمد بن عبدالرحمن المبارك فوري ، ط مصطفى الحلبي مصر – ط دار الفكر .

سنن النسائي الصغرى (المجتبى) لأحمد بن شعيب أبو عبد الرحمن النسائي ط دار الكتب العلمية بيروت .

سنن النسائي الكبرى لأحمد بن شعيب أبو عبد الرحمن النسائي ط دار الكتب العلمية – بيروت الطبعة الأولى ، 1411
- 1991 تحقيق : د. عبد الغفار سليمان البنداري .

صحيح بن حبان لمحمد بن حبان بن أحمد بن حبان بن معاذ بن مَعْبَد، التميمي، أبو حاتم، الدارمي، البستي (المتوفى :
354هـ) ط / مؤسسة الرسالة .

صحيح البخاري المسمى الجامع الصحيح المسند من حديث رسول الله صلى الله عليه وسلم للإمام محمد بن إسماعيل بن
إبراهيم بن المغيرة البخاري، أبو عبد الله (ت 256هـ)

صحيح مسلم الجامع الصحيح لمسلم بن الحجاج أبو الحسن القشيري النيسابوري (المتوفى : 261هـ) لأبي الحسين مسلم
بن الحجاج بن مسلم القشيري .

الصحيح تاج اللغة وصحاح العربية لإسماعيل بن حماد الجوهري تحقيق: أحمد عبد الغفور عطار ط : دار العلم للملايين –
بيروت الرابعة 1407 هـ – 1987 م .

فتح الباري في شرح صحيح البخاري لشيخ الإسلام الحافظ أحمد بن علي بن محمد بن حجر العسقلاني ، ت 849 هـ ،
ط دار إحياء التراث العربي بيروت .

القاموس المحيط لمجد الدين الفيروز أبادي ، ط مصطفى الحلبي مصر ، سنة 1371 هـ .

قواعد الفقه لمحمد عميم الإحسان المجددي ، ط الصدف كراتشي سنة 1407 هـ .

لسان العرب لابن منظور ، ط الأولى المطبعة الأميرية _ ط دار المعارف .

مجمع الزوائد ومنبع الفوائد للهيثم علي بن أبي بكر الهيثمي ، ت 807 هـ .

مدارج السالكين بين منازل إياك نعبد وإياك نستعين لابن قيم الجوزية: محمد بن أبي بكر أيوب الزرعي أبو عبد الله ط : دار
الكتاب العربي – بيروت الطبعة الثانية ، 1393 – 1973 تحقيق : محمد حامد الفقي

مستدرك الحاكم المسمى بالمستدرك على الصحيحين ، للحاكم الإمام الحافظ عبد الله الحاكم النيسابوري .

معجم مصطلحات العلوم الاجتماعية ط دار المعارف بيروت 1986 م .

معجم مقاييس اللغة تحقيق عبد السلام هارون ، ط الثانية 1389 هـ ، مصطفى الحلبي مصر .

مسند الإمام أحمد بن حنبل أبو عبد الله أحمد بن محمد بن حنبل بن هلال بن أسد الشيباني (المتوفى : 241هـ) ط الميمنية
__ ط دار الحديث .

موطأ الإمام مالك بن أنس تحقيق : محمد مصطفى الأعظمي ط / مؤسسة زايد بن سلطان آل نهيان الطبعة : الاولى
1425هـ - 2004م

المصباح المنير للفيومي لأحمد بن أحمد بن محمد بن علي المقرئ الفيومي ط / المكتبة العلمية - بيروت

المفردات في غريب القرآن للراغب الأصفهاني ، تحقيق محمد سيد الكيلاني ، ط دار الخلود للتراث مصر .

النهاية في غريب الحديث لمجد الدين بن الأثير ، ط المكتبة العلمية .

قضية رحمة الله في التفسير الصوفي الإشاري

محي الدين بن هاشم⁶³²

كلية دراسات القرآن والسنة

جامعة العلوم الإسلامية الماليزية

الملخص

لا يستغني الإنسان عن رحمة الله طرفة عين، فإن وجوده وبقاءه، وسعادته وشقاءه، وأفراحه وأحزانه وغير ذلك مرهون برحمة الله وفضله. وقد فسر بعض المفسرين الآيات القرآنية حول رحمة الله بالتفسير الصوفي الإشاري أو الفيضي، وهو التفسير الذي يعتمد على استبطان خفايا الألفاظ دون توقف عند حدود ظواهرها المألوفة ومعانيها القاموسية. ولكن اختلف العلماء في التفسير الصوفي الإشاري، وتباينت فيه آراؤهم فمنهم من أجازهم ومنهم من منعه. والواقع أن الموضوع دقيق يحتاج إلى بصيرة وروية ليظهر ما إذا كان الغرض من هذا النوع من التفسير هو اتباع الهوى، فيكون ذلك من قبيل الزندقة والإلحاد، أو الغرض منه الإشارة إلى أن كلام الله تعالى وضعت فيه مفاهيم وأسرار ودقائق وعجائب لا تنقضي على مدار الأزمان، فيكون ذلك من محض العرفان وكمال الإيمان. وعلى ذلك، حدد العلماء شروطاً لقبول التفسير الصوفي الإشاري. فإذا توفرت هذه الشروط، جاز الأخذ به. ولذلك، يهدف هذه الدراسة إلى استقراء التفسيرات الصوفية الإشارية للآيات القرآنية المتعلقة برحمة الله؛ ثم تقييمها ونقدها. وأما منهج هذه الدراسة فيستخدم البحث النهج النوعي من خلال طريقة تحليل النص الاستقرائي. ويستخدم أيضاً المنهج التحليلي النقدي، وذلك من خلال المطابقة بين الشروط التي حددها العلماء لصحة التفسير الصوفي الإشاري والتفسيرات الإشارية. ونتيجة هذه الدراسة أن التفسيرات الصوفية الإشارية للآيات القرآنية المتعلقة برحمة الله مطابقة للشروط. وتجدر الملاحظة إلى أنه لو أريد بالتفسير الإشاري تفسير الآيات القرآنية وبيان معانيها الخفية لا غير، لكان هو بعينه مذهب الشيعة الباطنية، ولكن إجلالنا لهؤلاء المفسرين الإشاريين ووثوقنا بهم من الناحية العلمية والدينية، واعتزافهم في تفاسيرهم بالمعاني الظاهرية للقرآن وإنكارهم على من يقول بباطن القرآن دون ظاهره يجعلنا نحسن الظن بهم.

⁶³² محاضر في كلية دراسات القرآن والسنة؛ جامعة العلوم الإسلامية الماليزية.

المقدمة:

لا يستغني الإنسان عن رحمة الله طرفة عين، فإن وجوده وبقائه، وسعادته وشقاءه، وأفراحه وأحزانه وغير ذلك مرهون برحمة الله وفضله، وإحسانه ولطفه، فالله لطيف رحيم بعباده، ويزيد اللطف بعباده، يمنح لهم الخير، ويحميهم من الشر ما داموا على جادة الاستقامة قائمين، ويهدي الله عاملين، بل إنه يرحم العصاة والكافرين به، لأن رحمته سبقت غضبه، ولولا الرحمة الإلهية ما بقي في هذا العالم كافر ولا مشرك.⁶³³

وقد فسر بعض المفسرين الآيات القرآنية حول رحمة الله بالتفسير الصوفي الإشاري أو الفيضي، وهو التفسير الذي يعتمد على استبطان خفايا الألفاظ دون توقف عند حدود ظواهرها المألوفة ومعانيها القاموسية. ولكن اختلف العلماء في التفسير الصوفي الإشاري، وتباينت فيه أراؤهم فمنهم من أجازه ومنهم من منعه. والواقع أن الموضوع دقيق يحتاج إلى بصيرة وروية ليظهر ما إذا كان الغرض من هذا النوع من التفسير هو اتباع الهوى، فيكون ذلك من قبيل الزندقة والإلحاد، أو الغرض منه الإشارة إلى أن كلام الله تعالى وضعت فيه مفاهيم وأسرار ودقائق وعجائب لا تنقضي على مدار الأزمان، فيكون ذلك من محض العرفان وكمال الإيمان. وعلى ذلك، حدد العلماء شروطاً لقبول التفسير الصوفي الإشاري. فإذا توفرت هذه الشروط، جاز الأخذ به.

تشير الدراسات والبحوث السابقة إلى أن المفسرين قد تناولوا النواحي المختلفة في كتبهم التفاسير سواء كانت من الناحية اللغوية، والناحية البلاغية، والناحية الأدبية، والناحية النحوية، والناحية الفقهية، والناحية المذهبية، والناحية الكونية الفلسفية وغيرها، حيث نظر فيها الحكماء والفقهاء والأدباء والصوفية وغيرهم. ومنهم من يفسر القرآن لأجل خدمة كتاب الله الكريم، ومنهم من يفسره لأجل نصرته مذهبهم والدفاع عن عقائدهم.

وقد اهتم الباحثون بدراسة وبحث كتب التفسير اهتماماً بالغاً، إذ أن هؤلاء الفضل السابق إلى دراسة مناهج المفسرين وألوان التفسير، ولكن من الملاحظ أن أحداً من الباحثين لم يعرض بدراسة شاملة أكاديمية -فيما أعلم- تناول دراسة نقدية في التفسير الصوفي الإشاري للآيات القرآنية المتعلقة برحمة الله.

وقد تناولت بعض الدراسات السابقة شيئاً ذا بال عن بعض الجوانب لهذه الدراسة بصورة غير مباشرة. منها؛ منهج البروسوي في تفسيره روح البيان لصفية بنت شمس الدين. هذا البحث عبارة عن محاولة لبيان مدى التزام البروسوي بالمنهجية الصحيحة في التفسير الصوفي الإشاري وبيان الإضافة العلمية التي أضافها لهذا اللون من التفسير. وتذكر الباحثة أن البروسوي في تفسيره يتطرق في مناسبات كثيرة إلى التصوف، وينقل من كبار المتصوفين آراءهم عند شرح معظم الآيات القرآنية وهو يحترمهم،

⁶³³ الزحيلي، التفسير الوسيط، ص: 555/1

والدليل على ذلك نقله لآرائهم دون مناقشة ولا تعقيب إلا في حالات نادرة. وقد مزج البروسوي بين رأيه ورأي كبار الصوفية في بعض المناسبات. أما في معظم الأحيان، فإن رأيه متأخر عن رأي غيره من العلماء. وقد صرح البروسوي بأن للقرآن ظاهراً وباطناً. وقد اشترط في تفسيره لباطن القرآن أن يكون موافقاً للكتاب والسنة. وقد يناقش ويرد على ما هو مخالف للقرآن والسنة.⁶³⁴

ويبحث الدكتور حسن عزوزي عن الشيخ أحمد بن عجيبة ومنهجه في التفسير. عنيت هذه الدراسة بالتعريف بالشيخ أحمد بن عجيبة وبتراثه ومنهجه في التفسير الصوفي الإشاري. وقد أثبت البحث من خلال الحديث عن منهج ابن عجيبة في التفسير أن المؤلف قد تناول مجال التفسير بمنهج علمي دقيق ومتكامل يقوم على نظرية علمية قوامها المزوجة والمروحة بين التفسير بالظاهر والتفسير بالإشارة، وفي إطار التفسير بالظاهر عمل على الجمع بين المأثور والرأي، فخاض بذلك محيط التفسير والتأويل موظفاً رأيه في محاولة فهم المأثور واستيعابه.⁶³⁵

وبجانب ذلك، قد كتب حول تعريف التفسير الصوفي الإشاري ومقارنته بتفسير الإسماعيلية الباطنية والتفسير الصوفي النظري والتفسير العلمي الإشاري. ومن نتائج هذه الدراسة أن التفسير الإشاري عند الصوفية يختلف فيما يراه الباطنية، ذلك لأن الباطنية لم يعترفوا بظاهر القرآن واعترفوا بالباطن فقط، وتعمدوا أن يفسروا الباطن على ما يتفق نواياهم السيئة. وأما الصوفية فقد اعترفوا بظاهر القرآن ولم يحدوه، كما اعترفوا بباطنه. وبينت الدراسة أن التفسير الصوفي النظري يبنى على مقدمات فلسفية تنقذ في ذهن الصوفي أولاً، ثم يُنزل القرآن عليها بعد ذلك. وأما التفسير الإشاري فلا يركز على مقدمات فلسفية، بل يركز على رياضة روحية يأخذ بها الصوفي نفسه. وكشفت الدراسة أن التفسير العلمي الإشاري هو الإشارات الجلية التي تتضمنها الآيات الكونية في القرآن الكريم والتي تشير إشارات واضحة إلى كثير من العلوم الحديثة الاكتشاف. وأما التفسير الصوفي الإشاري فهو الإشارات الخفية التي يدركها أهل التقوى والصلاح والعلم عند تلاوة القرآن الكريم، فتكون مواجيد لها معان.⁶³⁶

وكذلك تكلمت عن التفسيرات الصوفية الإشارية للآيات القرآنية المتعلقة بقضية ثمرات التصوف للشيخ إسماعيل حقي البروسوي (ت 1137هـ/1715م). ومن نتائج هذه الدراسة أن بعض التفسيرات الصوفية الإشارية المتعلقة بثمرات التصوف للبروسوي مطابق للشروط وبعضها مخالف لها. وتجدر الملاحظة إلى أن إجلالنا للبروسوي ووثوقنا به من الناحية

⁶³⁴ صفية بنت شمس الدين، منهج البروسوي في تفسيره روح البيان، ص: 3

⁶³⁵ عزوزي، الشيخ أحمد بن عجيبة ومنهجه في التفسير، ص: 4

⁶³⁶ Hashim, M. (2019). التفسير الصوفي الإشاري ومقارنته بتفسير الإسماعيلية الباطنية والتفسير الصوفي النظري والتفسير العلمي الإشاري. *Ulum Islamiyyah*, 27(1) 53-65. <https://doi.org/10.33102/ulum.2019.27.06>

العلمية والدينية، واعترافه في تفاسيره بالمعاني الظاهرية للقرآن وإنكاره على من يقول بباطن القرآن دون ظاهره يجعلنا نحسن الظن به في تفسيره الإشاري المخالف للشروط.⁶³⁷

لا أنكر أن هناك الدراسات السابقة الأخرى في التفسير الصوفي الإشاري، ولكن هذه البحوث كلها خلو من الدراسة في قضية رحمة الله في هذا التفسير وهو ما يسعى البحث إلى دراسته. ولذلك، يهدف هذا البحث إلى واستقراء التفسيرات الصوفية الإشارية للآيات القرآنية المتعلقة برحمة الله؛ ثم نقدها.

رحمة الله:

الرحمة في اللغة الرقة والتعطف و (المرحمة) مثله وقد (رحمه) بالكسر (رحمة) و (مرحمة) أيضا و (ترحم) عليه. و (تراحم) القوم (رحم) بعضهم بعضا. و (الرحموت) من الرحمة يقال: رهوت خير من رحموت. أي لأن ترهب خير من أن ترحم. و (الرحم) القرباة والرحم أيضا بوزن الجسم مثله.⁶³⁸

وأما في الاصطلاح فهي إرادة إيصال الخير وهي: اللطف والإحسان: أي التخلص من كل آفة أو نزعة تدفع الإنسان إلى الشر، مع إيصال الخير إلى الناس، فمساعدة الضعيف رحمة، ومد يد العون للمحتاج رحمة، وتخفيف آلام الناس رحمة، وعدم القسوة على من -وما- تحت يد المرء رحمة، ومعاملة الأرحام -وخاصة الوالدين- بالحسنى رحمة.⁶³⁹

وقد ذكرت كلمة "رحمة" في القرآن الكريم 79 مرة توزعت في سوره، ابتداء من قوله تعالى: **أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُتَّهَتُونَ (157) [البقرة: 157]** ، وحتى قوله تعالى **وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً [الحديد: 27].**⁶⁴⁰

وتفسير الرحمة في القرآن الكريم على أحد عشر وجها. الوجه الأول: الرحمة يعني دين الإسلام وذلك قوله في هل أتى على الإنسان: **{يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ}** يعني في دين الإسلام. والوجه الثاني: الرحمة بمعنى الجنة، وذلك قوله في سورة آل عمران: **{وَأَمَّا الَّذِينَ ابْيَضَّتْ وَجُوهُهُمْ فَبِإِذْنِ رَحْمَةِ اللَّهِ}** يعني ففي جنة الله **{هُمْ فِيهَا خَالِدُونَ}**. والوجه الثالث: الرحمة بمعنى المطر، وذلك قوله في سورة الأعراف: **يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ}** يعني قدام المطر. والوجه الرابع: الرحمة بمعنى النبوة،

⁶³⁷ Hashim, M. (2016). (التفسير الصوفي الإشاري في ثمرات التصوف: دراسة نقدية في روح البيان للبروسوي *Uhum* .
18Islamiyyah, (Dec), 235-252.

⁶³⁸ زين الدين محمد بن أبي بكر، مختار الصحاح، ص: 120

⁶³⁹ المجلس الأعلى للشئون الإسلامية - مصر، موسوعة المفاهيم الإسلامية العامة، ص: 308

⁶⁴⁰ المجلس الأعلى للشئون الإسلامية - مصر، موسوعة المفاهيم الإسلامية العامة، ص: 308

وذلك قوله في سورة ص: {أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ} يعني مفاتيح النبوة. الوجه الخامس: الرحمة بمعنى النعمة، وذلك قوله في سورة النساء: {وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ} يعني ونعمته. والوجه السادس: الرحمة بمعنى القرآن، وذلك قوله في سورة يونس: {قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ} يعني القرآن. والوجه السابع: الرحمة بمعنى الرزق، وذلك قوله في سورة بني إسرائيل: {قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي} يعني مفاتيح الرزق. والوجه الثامن: الرحمة بمعنى النصر، وذلك قوله في الأحزاب: {مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سَوْءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً} أي النصر والفتح. والوجه التاسع: الرحمة بمعنى العافية، وذلك قوله في سورة الزمر: {أَوْ أَرَادَنِي بِرَحْمَةٍ} يعني بعافية، والوجه العاشر: الرحمة بمعنى المودة، وذلك قوله في سورة الفتح: {رَحْمَاءُ بَيْنَهُمْ} يعني متوآدين. والوجه الحادي عشر: الرحمة بمعنى الإيمان، وذلك قوله في سورة هود في قول نوح: {إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَأَتَانِي رَحْمَةً مِّنْ عِنْدِهِ} يعني النبوة، يعني نعمة، وهو الإيمان.⁶⁴¹

التفسير الصوفي الإشاري:

التفسير الإشاري — كما سبق ذكره — هو تأويل آيات القرآن الكريم على خلاف ما يظهر منها بمقتضى إشارات خفية تظهر لأرباب السلوك، ويمكن التطبيق بينها وبين الظواهر المرادة.⁶⁴²

ويظهر أن هذا اللون من التفسير يعتمد على استبطان خفايا الألفاظ دون توقف عند حدود ظواهرها المألوفة ومعانيها القاموسية، وإنما يُنظر إلى اللفظة القرآنية على أنها ذات جوهر يدق على الفهم العادي، وأهل التجريد وحدهم هم الذين يتاح لهم — بفضل من الله — العلم الذي يكشفون به عن هذا الجوهر.⁶⁴³

شرعية التفسير الصوفي الإشاري:

لم يكن مفهوم التفسير الإشاري بالأمر الجديد في إبراز معاني القرآن الكريم، بل هو أمر معروف من لدن نزوله على رسول الله ﷺ، وبه عليه الرسول عليه الصلاة والسلام، وعرفه الصحابة رضوان الله تعالى عليهم وقالوا به.

⁶⁴¹ يحيى بن سلام، التصاريف لتفسير القرآن مما اشتبهت أسمائه وتصرفت معانيه، ص: 134-138

⁶⁴² الرزقاني، مناهل العرفان في علوم القرآن، ص: 78/2، والذهبي، التفسير والمفسرون، ص: 352

⁶⁴³ القشيري، لطائف الإشارات، ص: 22

ونبه الرسول ﷺ إلى ذلك في الحديث من رواية الحسن مرسلا عن رسول الله ﷺ أنه قال: «ما أنزل الله آية إلا ولها ظهر وبطن»- بمعنى ظاهر وباطن- «وكل حرف حد وكل حد مطلع».⁶⁴⁴

ومن الروايات الدالة على أن الصحابة فسّروا القرآن تفسيراً إشارياً ما رواه البخاري عن ابن عباس رضي الله تعالى عنهما أنه قال: «كان عمر يُدخلني مع أشياخ بدر، فكأن بعضهم وَجَدَ في نفسه فقال: لِمَ تُدخل هذا معنا ولنا أبناء مثله؟ فقال عمر: إنه مَنْ حيث علمتم، فدعاه ذات يوم فأدخله معهم، فما رأيت أنه دعاني يومئذ إلا ليريهم. قال: ما تقولون في قوله تعالى: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ (1)﴾ [النصر: 1] .. فقال بعضهم: أمرنا أن نحمد الله ونستغفره إذا نصرنا وفتح علينا، وسكت بعضهم فلم يقل شيئاً، فقال لي: أكذلك تقول يا ابن عباس؟ فقلت: لا. قال: فما تقول؟ قلت: هو أجل رسول الله صلى الله عليه وسلم أعلمه له قال: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ (1)﴾ [النصر: 1-1] وذلك علامة أجلك، ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا (3)﴾ [النصر: 3] .. فقال عمر: ما أعلم منها إلا ما تقول».⁶⁴⁵

فبعض الصحابة يفهم من السورة أكثر من معناها الظاهر، أما ابن عباس وعمر، فقد فهما معنى آخر وراء الظاهر، هو المعنى الباطن الذي تدل عليه السورة بطريق الإشارة.

ومن هنا يتبين أن للقرآن ظاهراً وباطناً أصل شرعي يقوم عليه. وعلى الرغم من ذلك، شرعية التفسير الصوفي الإشاري تتوقف على الشروط التي حددها العلماء لقبولها.

شروط التفسير الصوفي الإشاري:

إن التفسير الصوفي الإشاري لا يكون مقبولا إلا بشروط التي حددها العلماء؛ وهي:

⁶⁴⁴ إسناده حسن. ابن حبان، محمد بن حبان، 1993م، صحيح ابن حبان بترتيب ابن بلبان، كتاب العلم، باب ذكر العلة التي من أجلها قال النبي، بيروت: مؤسسة الرسالة، ط2، تحقيق: شعيب الأرنؤوط، ج: 1/ ص: 276/ رقم: 75 بلفظ: ((أنزل القرآن على سبعة أحرف لكل آية منها ظهر وبطن)). والهيثمي، علي بن أبي بكر، 1407هـ، مجمع الزوائد ومنبع الفوائد، كتاب المغازي والسير، باب في أحرف القرآن، القاهرة: دار الريان للتراث، د. ط، ج: 1/ ص: 440/ رقم: 1781، والتبريزي، محمد بن عبد الله، 1985م، مشكاة المصابيح، كتاب العلم، بيروت: المكتب الإسلامي، ط3، تحقيق: محمد ناصر الدين الألباني، ج1/ ص: 80/ رقم: 238.

⁶⁴⁵ البخاري، صحيح البخاري، كتاب المغازي، باب قوله فسبح بحمد ربك واستغفره، ج: 6/ ص: 179/ رقم: 4970

أولاً: أن يصح على مقتضى الظاهر والمقرر في لسان العرب، ويجري على المقاصد العربية، وألا يكون ذلك المعنى غامضاً وسخيفاً لا تدركه العقول.⁶⁴⁶

وللتفصيل، يمكن القول أن التفسير الصوفي الإشاري المطابق لهذا الشرط يقوم على أساسين:

التفسير الصوفي الإشاري داخل تحت عموم اللفظ المفسر.

ملازمة التفسير الصوفي الإشاري للمأثور ملازمة العلة للمعلول.

وأما التفسير الصوفي الإشاري المخالف لهذا الشرط فيمكن القول أنه يقوم على ثلاثة أسس:

التفسير الصوفي الإشاري غير معهود في كلام العرب.

التفسير الصوفي الإشاري الشبيه باللفظ المفسر

تعميم الخاص في غير محله.

ثانياً: أن يكون له شاهد نصاً أو ظاهراً في محل آخر يشهد لصحته من غير معارض؛⁶⁴⁷

ثالثاً: ألا يدعي أن ذلك التفسير الصوفي الإشاري هو المراد وحده من النص القرآن دون الظاهر.⁶⁴⁸

هذه هي الشروط التي إذا توفرت في التفسير الصوفي الإشاري كان مقبولا، ومعنى كونه مقبولا عدم رفضه، لا وجوب الأخذ به. أما عدم رفضه فلائنه غير منافي للظاهر ولا بالغ مبلغ التعسف، وليس له ما ينافيه أو يعارضه من الأدلة الشرعية. وأما عدم وجوب الأخذ به، فلائنه من قبيل الوجدانيات، والوجدانيات لا تقوم على دليل ولا تستند إلى برهان، وإنما هي أمر يجده الصوفي من نفسه، وسر بينه وبين ربه. فله أن يأخذ به ويعمل على مقتضاه دون أن يلزم به أحدا من الناس سواه.⁶⁴⁹

الإشارات ليست من قبيل التفسير :

⁶⁴⁶ الشاطبي، الموافقات، ص: 324/3، والزرقاني، مناهل العرفان في علوم القرآن، ص: 81/2

⁶⁴⁷ المرجع نفسه، ص: 326/3

⁶⁴⁸ السيوطي، الإتقان في علوم القرآن، ص: 226 / 4

⁶⁴⁹ الذهبي، التفسير والمفسرون، ص: 410 / 2

والجدير بالذكر أن الشاطبي (ت790هـ) أشار إلى أنه لو أراد بالتفسير الإشاري تفسير الآيات القرآنية وبيان معانيها التي تحمل عليها لا غير، لكان هو بعينه مذهب الباطنية.⁶⁵⁰ ولكن إجلالنا لهؤلاء المفسرين الإشاريين - كما قال الذهبي - ووثوقنا بهم من الناحية العلمية والدينية، واعتزافهم في تفاسيرهم - التي نقلنا عنها - بالمعاني الظاهرية للقرآن وإنكارهم على من يقول بباطن القرآن دون ظاهره .. كل هذا يجعلنا نحسن الظن بالقوم، فنحمل أمثال هذه المعاني على أنها ليست من قبيل التفسير، وإنما هي ذكر منهم لنظير ما ورد من القرآن، فإن النظير يذكر بالنظير كما قال ابن الصلاح (ت643هـ) في فتواه.⁶⁵¹

ويقول الشاطبي في قبول هذه المعاني: «والعذر عنه أنه لم يقع فيه ما يدل على أنه تفسير بل معنى إشاري للقرآن فزال الإشكال إذاً».⁶⁵²

ويقول الزركشي (ت794هـ): «فأما كلام الصوفية في تفسير القرآن فقليل: ليس تفسيراً وإنما هي معان ومواجيد يجدونها عند التلاوة».⁶⁵³

ويقول السيوطي (ت911هـ): «وأما كلام الصوفية في القرآن فليس بتفسير».⁶⁵⁴

وأما إطلاق كلمة «تفسير» على كلام الصوفية الإشارية في تأويل آيات القرآن الكريم فهي من قبيل العرف والمجاز أو على سبيل التجوز فقط؛ لأن علم التفسير الذي اصطلح عليه جل المفسرين إنما يراد به البحث عن مراد الله على عكس الإشارة. فالتفسير بالمصطلح العلمي التقليدي لا يمكن تطبيقه على إشارات السادة الصوفية؛ لأن الإشارات غير مرتبطة بالخط المنهجي للتفسير، والصوفي نفسه لا يقول بأن ما وقع له من مواجيد ومعان هو تفسير للقرآن، ولكنه قبس من إشراق، وفيض من فتح، لا يتعلق به حكم ولا يرتبط به واجب، ومن ثم فقد أطلق الصوفية على هذه المعاني إشارة فقط تعبر عن تلويحات خفية قد ظهرت لهم.⁶⁵⁵

⁶⁵⁰ الشاطبي، الموافقات، ص: 341/3

⁶⁵¹ انظر ابن الصلاح، فتاوى ابن الصلاح، بيروت: مكتبة العلوم والحكم، ص: 29؛ والذهبي، التفسير والمفسرون، ص:

396/2

⁶⁵² الشاطبي، الموافقات، ص: 340/3

⁶⁵³ الزركشي، البرهان في علوم القرآن، ص: 170/2

⁶⁵⁴ السيوطي، الإتقان في علوم القرآن، ص: 223/4

⁶⁵⁵ انظر تقديم أحمد عبد الله القرشي رسلان للبحر المديد لابن عجيبة: 37/1

منهج البحث:

تستخدم هذه الدراسة النهج النوعي من خلال طريقة تحليل النص الاستقرائي. إنها طريقة بحث للتفسير الذاتي لمحتوى بيانات النص من خلال عملية تصنيف منهجية وتحديد المواضيع أو الأنماط.⁶⁵⁶ والطريقة الاستقرائية تتطلب حصر كافة الجزئيات والوقائع، وفحصها، ودراسة ظواهرها، ثم إعطاء حكم عام بصدها.⁶⁵⁷ وأما المادة الرئيسية التي سيتم استخدامها في هذه الدراسة باستخدام هذه الطريقة فهي البحر المديد لابن عجيبة وروح المعاني للألوسي وغرائب القرآن وغرائب الفرقان للنيسابوري. ويستخدم هذا البحث أيضا المنهج التحليلي النقدي، وذلك من خلال المطابقة بين الشروط التي حددها العلماء لصحة التفسير الصوفي الإشاري والتفسيرات الإشارية.

النتائج والمناقشة:

في قضية رحمة الله، وقد ذكرت كلمة "رحمة" في القرآن الكريم 79 مرة توزعت في سورة كما سبق ذكرها. ويضيق المقام عن ذكر جميع التفسيرات الإشارية لهذا اللفظ في هذا الصدد؛ فبحسبنا أن نضرب لذلك بعض أمثلة تشهد ذلك.

التفسير الإشاري في سورة آل عمران: 8

من الآيات القرآنية المتعلقة برحمة الله قوله تعالى: ﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ أَلْوَهَّابُ ۝۸﴾ [آل عمران: 8]. في هذه الآية، يذكر الله تعالى دعاء الراسخين في العلم المؤمنين بالمشابهة يطلبون من الله الثبات على الهداية، والحفظ من الزيغ بعد الهداية، وهبة الرحمة والفضل من الله، والتوفيق إلى الخير والسداد.⁶⁵⁸

وقد أشار النيسابوري (ت 850هـ) في هذه الآية إلى دعاء الطالب يطلب من الله التجذب إلى لدنه والغنى به حيث يقول: ((رَبَّنَا لَا تُزِغْ قُلُوبَنَا عَنْ صِرَاطِكَ بِغَلَبَاتِ ظُلُمَاتِ طِبَاعِنَا وَطِبَاعِنَا بَعْدَ إِذْ هَدَيْتَنَا إِلَى حَضْرَةِ جَلَالِكَ وَنُورِ جَمَالِكَ حَتَّى سَمِعْنَا بَلْبَ سَمْعِنَا لِبِ التَّنْزِيلِ، وَشَاهَدْنَا بَلْبَ أَبْصَارِنَا لِبِ التَّأْوِيلِ، وَتَذَكَّرْنَا بَلْبَ عَقُولِنَا عُلُومِنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً تَجْذِبُنَا مِنْ لَدُنَا إِلَى لَدُنْكَ وَتَغْنِينَا عَنْكَ بِكَ إِنَّكَ أَنْتَ الْوَهَّابُ. وفيه إشارة إلى أن وظيفة الطالب أن لا يسكن في مقام ولا يقف مع حال بل يكون إلى الأبد طالبا كما كان الله من الأزل إلى الأبد وهابا. وكما أنه لا نهاية لمواهبه فلا غاية لمطالب طالبه، وأن بعد

Hsieh & Shannon, "Three approaches to qualitative content analysis," *Qualitative Health Research*, 15, ⁶⁵⁶ no. 9 (2005): 1277-1288; Zhang, Y. & Wildermuth, B. M. *Qualitative analysis of Content*. In B. Wildermuth (Ed.), *Applications of Social Research Methods to Question in Information and Library Science* (Westport, CT: Libraries Unlimited, 2009), 308319

⁶⁵⁷ عبد الوهاب إبراهيم أبو سليمان، كتابة البحث العلمي؛ صياغة جديدة، ص: 55

⁶⁵⁸ الرحيلي، تفسير المنير: 155-154/3

هذه الدار دارا هي دار القرار يوفى فيها جزاء الأبرار والفجار. فحصول الأرب بقدر رعاية الأدب في الطلب. ومقاساة التعب والنصب، وإن التقوى خير زاد للمعاد.⁶⁵⁹

وأما ابن عجيبة (ت1224) فقد أشار في هذه الآية إلى دعاء الوصول إلى حضرة الله والعصمة من النظر إلى سواه حيث يقول: (((ربنا لا ترغ قلوبنا) عن حضرة قدسك (بعد إذ هديتنا) إلى الوصول إليها، (وهب لنا من لدنك رحمة) تعصمنا من النظر إلى سواك، (إنك أنت الوهاب))).⁶⁶⁰

ويقول الألوسي (ت1270هـ) إشاريا في هذه الآية إلى محو صفات العبد بصفات الله وظلماته بأنواره: ((رَبَّنَا لَا تُرْغْ قُلُوبَنَا بالنظر إلى الأكوان والاحتجاب بها عن مكونها بَعْدَ إِذْ هَدَيْتَنَا بنورك إلى صراطك المستقيم ومشاهدتك في مراتب الوجود والمرايا المتعددة وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً خاصة تمحو صفاتنا بصفاتك وظلماتنا بأنوارك إِنَّكَ أَنْتَ الْوَهَّابُ المعطي للقبول حسب القابليات)).⁶⁶¹

ويظهر مما سبق ذكره أن هذا التفسير الإشاري مخالف لما ذكره المفسرون من أن المراد في الآية التزلف إلى الله والفوز بها عنده، أو التوفيق للشبات على الحق أو مغفرة للذنوب،⁶⁶² لا بمعنى التجذب إلى الله والغنى به أو الوصول إلى حضرة الله والعصمة من النظر إلى سواه أو محو صفات العبد بصفات الله وظلماته بأنواره. وعلى الرغم من ذلك، هذا التفسير الإشاري صحيح مقبول؛ لأنه داخل تحت عموم اللفظ المفسر. فالتفسير الإشاري في هذه الآية داخل تحت عموم لفظ الرحمة وهي الرقة والتعطف.

ويفسر النيسابوري أيضا بالمعنى الظاهري اعترافا به: ((ثم إنه تعالى حكى عن الراسخين نوعين من الدعاء: الأول قولهم رَبَّنَا لَا تُرْغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا أي بعد وقت هدايتنا، والثاني قولهم وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً سألوا ربهم أولا أن لا يجعل قلوبهم مائلة إلى الأباطيل والعقائد الفاسدة، ثم أن ينور قلوبهم بأنوار المعرفة ويزين جوارحهم وأعضاءهم بزينة الطاعة والعبودية والخدمة...)).⁶⁶³

⁶⁵⁹ النيسابوري، تفسير النيسابوري: 117/2

⁶⁶⁰ ابن عجيبة، البحر المديد: 326/1

⁶⁶¹ الألوسي، تفسير الألوسي: 90/2

⁶⁶² البيضاوي، تفسير البيضاوي، ص: 7/2.

⁶⁶³ النيسابوري، تفسير النيسابوري، ص: 110/2

وأما ابن عجيبة فيفسر الآية: ((ويقولون أيضاً في تضرعهم إلى الله: رَبَّنَا لَا تُزِغْ قُلُوبَنَا عَنْ نَحْجِ الْحَقِّ بِالْمِيلِ إِلَى اتِّبَاعِ الْهَوَى، بَعْدَ إِذْ هَدَيْتَنَا إِلَى طَرِيقِ الْوَصُولِ إِلَى حَضْرَتِكَ، وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً تَجْمَعُ قُلُوبَنَا بِكَ، وَتَضُمُّ أَرْوَاحَنَا إِلَى مَشَاهِدَةِ وَحْدَانِيَّتِكَ، إِنَّكَ أَنْتَ الْوَهَّابُ تَهَبُ لِلْمُؤْمَلِ فَوْقَ مَا يُؤْمَلُ)).⁶⁶⁴

ويفسر الألوسي بقوله: ((والمراد بالرحمة الإحسان والإنعام مطلقاً، وقيل: الإنعام المخصوص وهو التوفيق للثبات على الحق، وفي سؤال ذلك بلفظ لأنه إشارة إلى أن ذلك منه تعالى تفضل محض من غير شائبة وجوب عليه عز شأنه وتأخير المفعول الصريح للتشويق)).⁶⁶⁵

التفسير الإشاري في سورة آل عمران: 107

ومن الآيات القرآنية المتعلقة برحمة الله أيضاً قوله تعالى: ﴿وَأَمَّا الَّذِينَ أَبْيَضَتْ وَجُوهُهُمْ ۖ فَفِي رَحْمَةِ اللَّهِ ۖ هُمْ فِيهَا خَالِدُونَ ۝١٠٧﴾ [آل عمران: 107]. يخبر الله تعالى في هذه الآية أن الذين ابيضت وجوههم باتحاد الكلمة وعدم التفرق في الدين هم خالدون في رحمة الله، أي ماكنون في الجنة أبداً، لا ييغون عنها حولا.⁶⁶⁶

وقد أشار النيسابوري (ت 850هـ) في هذه الآية إلى الجمعية والوفاق مع أهل الله. يقول فيه: ((ففي رَحْمَةِ اللَّهِ في الدنيا بالجمعية والوفاق مع أهل الله هُمْ فيها خَالِدُونَ في الآخرة، ولأنه يموت على ما عاش عليه ويحشر على ما مات عليه)).⁶⁶⁷

وأما ابن عجيبة فقد أشار إلى جنة المعارف حيث يقول: ((وأما الذين ابيضت وجوههم وأشرقت بنور البقاء، ففي رحمة الله، أي: جنة المعارف في مُقْعَدٍ صِدْقٍ عِنْدَ مَلِيكٍ مُقْتَدِرٍ، فقد اتضحت الطريق، وظهرت أعلام التحقيق، لكن الهداية بيد الله، كما أَنَّ الأمور كلها بيده، يهدي مَنْ يشاء ويضل مَنْ يشاء، وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ. وبالله التوفيق)).⁶⁶⁸

ويشير الألوسي إلى شهود الجمال بقوله: ((وَأَمَّا الَّذِينَ ابْيَضَّتْ وَجُوهُهُمْ ۖ فَفِي رَحْمَةِ اللَّهِ الْخَاصَّةِ الَّتِي هِيَ شُهُودُ الْجَمَالِ هُمْ فِيهَا خَالِدُونَ ۖ بَاقُونَ بَعْدَ الْفَنَاءِ)).⁶⁶⁹

⁶⁶⁴ ابن عجيبة، البحر المديد: 325/1

⁶⁶⁵ المرجع نفسه: 88/2

⁶⁶⁶ الزحيلي، تفسير المنير: 34/4

⁶⁶⁷ النيسابوري، تفسير النيسابوري: 236/2

⁶⁶⁸ ابن عجيبة، البحر المديد: 392/1

⁶⁶⁹ الألوسي، تفسير الألوسي: 248/2

ويظهر مما سبق ذكره أن هذه التفسير مشكل؛ لأنه مخالف لما ذكره المفسرون من أن المراد بالرحمة في هذه الآية الجنة⁶⁷⁰، لا الجمعية والوفاق مع أهل الله أو جنة المعارف أو شهود الجمال. ولكن هذا التفسير وجه يجري عليه؛ لأنه لا يخرج عن عموم اللفظ المفسر من حيث أن المشار إليه من أنواع رحمة الله تعالى. فهذا التفسير الإشاري جاء بالمعنى فيه وأجراه في الآية وإن لم تنزل فيه.

يبد أن النيسابوري وابن عجيبة والألوسي يفسرون بالمعنى الظاهري اعترافاً به. يقول النيسابوري: ((أما قوله: فَفِي رَحْمَةِ اللَّهِ فللمراد بها الجنة التي هي محل الرحمة)).⁶⁷¹ ويقول ابن عجيبة: ((وَأَمَّا الَّذِينَ آيَضَتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ أَي: جَنَّتْهُمْ، هُمْ فِيهَا خَالِدُونَ. وَعَبَّرَ بِالرَّحْمَةِ عَنِ الْجَنَّةِ تَنْبِيْهًا عَلَى أَنَّ الْمُؤْمِنَ، وَإِنْ اسْتَغْرَقَ عَمْرُهُ فِي طَاعَةِ اللَّهِ -تعالى-، لَا يَدْخُلُ الْجَنَّةَ إِلَّا بِرَحْمَةِ اللَّهِ وَفَضْلِهِ، وَكَانَ حَقَّ التَّرْتِيبِ أَنَّ يَقْدَمَ حَلِيَّةُ الْمُؤْمِنِينَ لَتَقْدُمَ ذِكْرُهُمْ، لَكِنْ قَصِدُ أَنَّ يَكُونَ مَطْلَعُ الْكَلَامِ وَمَقْطَعُهُ حَلِيَّةُ الْمُؤْمِنِينَ وَثَوَابُهُمْ)).⁶⁷² وأما الألوسي فيفسر: ((وَأَمَّا الَّذِينَ آيَضَتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ أَي الجنة فهو من التعبير بالحال عن المحل والظرفية حقيقية، وقد يراد بها الثواب)).⁶⁷³

التفسير الإشاري في سورة النساء: 175

وأما قوله تعالى المتعلق برحمته: ﴿ فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسُيِّدْهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا ١٧٥ ﴾ [النساء: 175] فيذكر الله أن الذين آمنوا بالله، وتمسكوا واعتصموا بالقرآن أو الإسلام، واتبعوا نوره، فيدخلهم الجنة ويزيدهم ثوابا ورفعاً بالقرآن.⁶⁷⁴

وقد أشار ابن عجيبة في هذه الآية إلى حضرة القدس بقوله: ((فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فِي حَالِ سَيْرِهِمْ إِلَيْهِ فَسُيِّدْهُمْ فِي رَحْمَةٍ مِنْهُ وَهُوَ حُضْرَةُ الْقُدُسِ، (وَفَضْلٍ) وَهُوَ التَّرْقِي فِي أَسْرَارِ الْمَعَارِفِ إِلَى مَالَا نَهَايَةٍ لَهُ، وَيَهْدِيهِمْ إِلَى الْوَصُولِ إِلَيْهِ، وَهُوَ شَهُودُهُ فِي ذَلِكَ النُّورِ، طَرِيقًا مُسْتَقِيمًا تَوْصِلُ إِلَيْهِ فِي أَقْرَبِ زَمَانٍ)).⁶⁷⁵

⁶⁷⁰ الثعلبي، تفسير الثعلبي: 126/3

⁶⁷¹ النيسابوري، تفسير النيسابوري: 231/2

⁶⁷² ابن عجيبة، البحر المديد: 392/1

⁶⁷³ الألوسي، تفسير الألوسي: 242/2

⁶⁷⁴ الزحيلي، تفسير المنير: 52/6

⁶⁷⁵ ابن عجيبة، البحر المديد: 599/1

وأما الألوسي فأشار إلى جنات الأفعال حيث قال: ((فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ وَلَمْ يَلْتَفِتُوا إِلَى الْأَغْيَارِ مِنْ حَيْثُ إِنَّمَا أَغْيَارُ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَهِيَ جَنَاتُ الْأَفْعَالِ وَفَضْلٍ وَهُوَ جَنَاتُ الصِّفَاتِ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا وَهُوَ الْفَنَاءُ فِي الذَّاتِ، أَوْ - الرَّحْمَةِ - جَنَاتُ الصِّفَاتِ، وَالْفَضْلِ - جَنَاتُ الذَّاتِ وَالْهَدَايَةِ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا - الْإِسْتِقَامَةُ عَلَى الْوَحْدَةِ فِي تَفَاصِيلِ الْكَثْرَةِ، وَلَا حَجَرَ عَلَى أَرْيَابِ الذُّوقِ)).⁶⁷⁶

ويظهر من ذلك أن هذا التفسير الإشاري مشكل؛ لأنه خلاف ما ذكره المفسرون من أن المراد بالرحمة في الآية الجنة،⁶⁷⁷ لا حضرة القدس أو جنات الأفعال. ولكن هذا التفسير وجه مقبول؛ لأنه داخل تحت عموم اللفظ المفسر، ولا يخرج عن معنى لفظ رحمة الله والمشار إليه من أنواعه. فالتفسير الإشاري هنا جاء بالمعنى في اللفظ المفسر وأجراه في الآية وإن لم تنزل فيه.

يبد أن ابن عجيبة والألوسي يفسران بالمعنى الظاهري اعترافاً به حيث يقول ابن عجيبة: ((فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ أَي: وحدوه في ربوبيته، وَاعْتَصَمُوا أَي: تمسكوا بدينه أو بكتابه، فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَهِيَ الْجَنَّةُ، وَفَضْلٍ: النظر لوجهه الكريم)).⁶⁷⁸

ويفسر الألوسي بقوله: ((فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ أَي ثواب عظيم قدره بإزاء إيمانهم وعملهم رحمة منه سبحانه لا قضاء لحق واجب، وعن ابن عباس رضي الله تعالى عنهما أن المراد بالرحمة الجنة، فعلى الأول التجوز في كلمة في تشبيه عموم الثواب وشموله بعموم الظرف، وعلى الثاني التجوز في المحرور دون الجار)).⁶⁷⁹

التفسير الإشاري في سورة يونس: 21 ومن الآيات القرآنية المتعلقة برحمة الله قوله تعالى:

وَإِذَا أَدْقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ (21)
يونس: ٢١

يخبر الله تعالى أنه إذا أذاق الله الناس رحمة، ورزقهم فضلاً من بعد ضراء مستهم، كالرخاء بعد الشدة، والخصب بعد الجذب، والمطر بعد القحط ونحو ذلك، إذا هم يسرعون بالمفاجأة الغريبة وهي المكر في مقام الحمد والشكر.⁶⁸⁰

⁶⁷⁶ الألوسي: تفسير الألوسي: 220/3

⁶⁷⁷ المراغي، تفسير المراغي: 37/6

⁶⁷⁸ ابن عجيبة، البحر المديد: 599/1

⁶⁷⁹ الألوسي، تفسير الألوسي: 216/3

⁶⁸⁰ الزحيلي، تفسير المنير: 143/11

ويشير النيسابوري في هذه الآية إلى ذوق التوبة أو ذوق الكشف بقوله: ((وَإِذَا أَدْقْنَا النَّاسَ ذَوْقَ تَوْبَةٍ وَإِنَابَةٍ أَوْ ذَوْقَ كَشْفٍ وَشُهُودٍ مِنْ بَعْدِ ضَرَاءٍ وَهِيَ الْفُسُوقُ وَالْأَخْلَاقُ الذَّمِيمَةُ وَحُجِبَ الْأَوْصَافُ إِذَا هُمْ مَكْرٌ فِي آيَاتِنَا بِإِظْهَارِهَا إِلَى غَيْرِ أَهْلِهَا بِشَرَفِ النَّفْسِ وَطَلَبِ الْجَاهِ وَالْقَبُولِ. قُلِ اللَّهُ أَسْرَعُ مَكْرًا فَيَسْتَدْرِجُهُمْ عَنْ تِلْكَ الْمَقَامَاتِ إِلَى دَرَكَاتِ الْبَعْدِ مِنْ حَيْثُ لَا يَشْعُرُونَ)).⁶⁸¹

ويشير ابن عجيبة إلى حلاوة المعرفة والعلم حيث يقول: ((وَإِذَا أَدْقْنَا النَّاسَ حَلَاوَةَ الْمَعْرِفَةِ وَالْعِلْمِ، بَعْدَ ضَرِّ الْجَهْلِ وَالْغَفْلَةِ، إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا وَهُمْ الْأَوْلِيَاءُ وَالْمُشَايِخُ، الَّذِينَ فَتَحَ اللَّهُ بِسَبِيهِمْ عَلَيْهِمْ - بِالطَّعْنِ عَلَيْهِمْ - وَالْإِتِّقَالَ عَنْهُمْ، كَمَا يَفْعَلُهُ بَعْضُ الْمُرِيدِينَ، أَوْ جُلَّ طَلَبَةِ الْعِلْمِ، بِنَسْيَانِ مُشَايِخِهِمْ وَنَسْيَانِ الْعَهْدِ إِلَيْهِمْ، قُلِ اللَّهُ أَسْرَعُ مَكْرًا بِهِمْ، فَيُرِيهِمْ أَنَّ الْأُمْدَادَ بَاقِيَةً، تَجْرِي عَلَيْهِمْ اسْتِدْرَاجًا، ثُمَّ يَجْبِسُ ذَلِكَ عَنْهُمْ فَتَيَبَسَ أَشْجَارُ مَعَانِيهِمْ، وَتَظْلَمُ قُلُوبُهُمْ)).⁶⁸²

وأما الألوسي فيشير إلى توفر النعم الظاهرة والمرادات الجسمانية فيقول: ((وَإِذَا أَدْقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَاءٍ مَسْتَهْمٍ إِذَا هُمْ مَكْرٌ فِي آيَاتِنَا وَهُوَ احْتِجَابُهُمْ عَنْ قَبُولِ صِفَاتِ الْحَقِّ وَذَلِكَ لِأَنَّهُ بِتَوَفُّرِ النِّعَمِ الظَّاهِرَةِ وَالْمُرَادَاتِ الْجِسْمَانِيَّةِ يَقْوِي مِيلَ النَّفْسِ إِلَى الْجَهَةِ السُّفْلِيَّةِ فَتَحْتَجِبُ عَنْ قَبُولِ ذَلِكَ كَمَا أَنَّهُ بِأَنْوَاعِ الْبَلَاءِ تَنْكَسِرُ سُورَةُ النَّفْسِ وَيَتَلَطَّفُ الْقَلْبُ وَيَحْصُلُ الْمِيلُ إِلَى الْجَهَةِ الْعُلَوِيَّةِ وَالتَّهَيُّؤُ لِقَبُولِ ذَلِكَ)).⁶⁸³

ويبدو أن هذا التفسير الإشاري للآية خلاف ما ذكره المفسرون من أن المراد بالرحمة في الآية صحة وسعة،⁶⁸⁴ لا ذوق التوبة أو حلاوة المعرفة والعلم أو توفر النعم الظاهرة والمرادات الجسمانية. ولكن هذا التفسير الإشاري مقبول؛ لأنه داخل تحت عموم اللفظ المفسر، حتى لو فصل لكان المعنى: وإذا أَدَقْنَا النَّاسَ رَحْمَةً مِنْ صِحَّةٍ وَسَعَةٍ،⁶⁸⁵ لا ذوق التوبة أو حلاوة المعرفة والعلم أو توفر النعم الظاهرة والمرادات الجسمانية... وهذا التفسير جاء بالمعنى في لفظ الرحمة، وأجراه في الآية وإن لم تُنَزَّلَ فيه.

ومن جهة أخرى، يفسر النيسابوري وابن عجيبة والألوسي الآية بالمعنى الظاهري. يقول النيسابوري: ((وَإِذَا أَدْقْنَا رُوي أَنَّهُ سَبَحَانَهُ سَلَطَ الْقَحْطَ عَلَى أَهْلِ مَكَّةَ سَبْعَ سَنِينَ ثُمَّ رَحِمَهُمْ وَأَنْزَلَ الْأَمْطَارَ النَّافِعَةَ، ثُمَّ إِثْمَ أَضَافُوا تِلْكَ الْمَنَافِعَ إِلَى الْأَصْنَافِ -

681 النيسابوري، تفسير النيسابوري: 578/3

682 ابن عجيبة، البحر المديد: 463-462/2

683 الألوسي، تفسير الألوسي: 115/6

684 انظر البيضاوي، أنوار التنزيل وأسرار التأويل، ص: 109/3

685 انظر المرجع نفسه، ص: 109/3

وقيل نسبوها إلى الأنواء- فقابلوا نعم الله بالكفران فذلك مكرهم وهو احتياهم في دفع آيات الله بكل ما يقدر على من إلقاء شبهة أو تخليط في المناظرة)).⁶⁸⁶

ويفسر ابن عجيبة: ((وَإِذَا أَدَقْنَا النَّاسَ رَحْمَةً، كَصَحَّةٍ وَعَافِيَةٍ وَخَصْبٍ مِنْ بَعْدِ ضَرَاءٍ مَسْتَهْمٍ، كَمَرَضٍ أَوْ قَحْطٍ إِذَا لَكُمْ مَكْرٌ فِي آيَاتِنَا بِالطَّعْنِ فِيهَا، وَالْإِحْتِيَالِ فِي دَفْعِهَا، فَقَدْ قَحْطَ أَهْلُ مَكَّةَ حَتَّى أَكَلُوا الْجُلُودَ وَالْمَيْتَةَ، ثُمَّ رَحِمَهُم بِالْغَيْثِ، فَطَعَنُوا فِي آيَاتِهِ بِالْتَّكْذِيبِ، وَكَادُوا رَسُولَهُ- عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ- قُلَّ اللَّهُ أَسْرَعُ مَكْرًا مِنْكُمْ، فَقَدْ دَبَّرَ عِقَابَكُمْ قَبْلَ أَنْ تَدْبُرُوا كَيْدَكُمْ، وَوَصَفَ مَكْرَ اللَّهِ بِالسَّرْعَةِ وَإِنْ كَانَ الْإِسْتِدْرَاجُ يَمْهَلُهُمْ لِأَنَّهُ مُتَيَقِّنٌ وَقَعَ لَا مُحَالَةً، وَكُلُّ آتٍ قَرِيبٌ)).⁶⁸⁷

وأما الألوسي فيفسر: ((وَإِذَا أَدَقْنَا النَّاسَ رَحْمَةً كَالصَّحَّةِ وَالسَّعَةِ مِنْ بَعْدِ ضَرَاءٍ مَسْتَهْمٍ أَي خَالَطَتْهُمْ حَتَّى أَحْسَوْا بِسُوءِ أَثَرِهَا فِيهِمْ)).⁶⁸⁸

التفسير الإشاري في سورة الأنعام: 147

ومن الآيات القرآنية المتعلقة بالرحمة قوله تعالى: فَإِنْ كَذَّبُوكَ فَقُلْ رَّبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ (147) الأنعام: ١٤٧ هذه الآية ترغيب لمخالف في رسول الله ﷺ في ابتغاء رحمة الله الواسعة واتباع رسوله.⁶⁸⁹

وقد أشار ابن عجيبة في هذه الآية إلى الرجاء بقوله: ((يُؤْخَذُ مِنْ تَقْدِيمِ الرَّحْمَةِ الْوَاسِعَةِ عَلَى الْبَأْسِ الشَّدِيدِ أَنَّ جَانِبَ الرَّجَاءِ أَقْوَى مِنْ جَانِبِ الْخَوْفِ لِأَنَّ حَسْنَ الظَّنِّ بِاللَّهِ مَطْلُوبٌ مِنَ الْعَبْدِ عَلَى كُلِّ حَالٍ، لِأَنَّ الرَّجَاءَ وَحَسْنَ الظَّنِّ يَسْتَوْجِبَانِ مَحَبَّةَ الْعَبْدِ وَإِحْشَاءَهُ إِلَى سَيِّدِهِ بِخِلَافِ الْخَوْفِ، وَهَذَا مَذْهَبُ الصُّوفِيَّةِ: أَنَّ تَغْلِيْبَ الرَّجَاءِ هُوَ الْأَفْضَلُ فِي كُلِّ وَقْتٍ، وَمَذْهَبُ الْفُقَهَاءِ أَنَّ حَالَ الصَّحَّةِ يَنْبَغِي تَغْلِيْبَ الْخَوْفِ لِيَنْزَجِرَ عَنِ الْعَصْيَانِ، وَحَالَ الْمَرَضِ يَغْلِبُ الرَّجَاءُ إِذْ لَا يَنْفَعُ حِينَئِذٍ، فَالصُّوفِيَّةُ يَرَوْنَ أَنَّ الْعَبْدَ مُعْزُولٍ عَنِ الْفِعْلِ، فَلَيْسَ لَهُ قُدْرَةٌ عَلَى فِعْلٍ وَلَا تَرْكٍ. وَإِنَّمَا يَنْظُرُ مَا تَفْعَلُ بِهِ الْقُدْرَةُ، فَهُوَ كَحَالِ الْمُسْتَشْفَرِ عَلَى الْمَوْتِ. وَالْفُقَهَاءُ يَرَوْنَ أَنَّ الْعَبْدَ لَهُ كَسْبٌ وَاخْتِيَارٌ. وَاللَّهُ تَعَالَى أَعْلَمُ)).⁶⁹⁰

⁶⁸⁶ النيسابوري، تفسير النيسابوري: 571/3

⁶⁸⁷ ابن عجيبة، البحر المديد: 461/2

⁶⁸⁸ الألوسي، تفسير الألوسي: 89/6

⁶⁸⁹ الزحيلي، تفسير المنير: 84/8

⁶⁹⁰ ابن عجيبة، البحر المديد: 183/2

ويبدو أن هذا التفسير الإشاري مشكل؛ لأنه خلاف ما ذكره المفسرون من أن المراد بالآية تأخير العذاب،⁶⁹¹ لا الرجاء. ولكن لهذا التفسير الإشاري وجه يجري عليه؛ لأن ملازمته للمأثور ملازمة العلة للمعلول، أي أن يكون الرجاء علة لحصول رحمة الله. فالتفسير الإشاري هنا علة قام عليه التفسير الصحيح.

وبجانب ذلك، يفسر البروسوي أيضاً بالمعنى الظاهري اعترافاً به بقوله: ((فَإِنْ كَذَّبُوكَ يَا مُحَمَّد، فَقُلْ لَهُمْ: رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ يُمְهِلُكُمْ عَلَى التَّكْذِيبِ، فَلَا تَغْتَرَوْا بِإِمْهَالِهِ فَإِنَّهُ يُمְهِلُ وَلَا يُهْمِلُ. وَلِذَلِكَ أَعَقَبَهُ بِقَوْلِهِ: وَلَا يُرَدُّ بِأَسْئُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ حِينَ يَنْزِلُ بِهِمْ، أَوْ ذُو رَحْمَةٍ وَاسِعَةٍ عَلَى الْمُطِيعِينَ، وَذُو بَأْسٍ شَدِيدٍ عَلَى الْمُجْرِمِينَ، فَأَقَامَ مَقَامَهُ)).⁶⁹²

الخلاصة:

بعد رحلتنا مع قضية رحمة الله في التفسير الصوفي الإشاري، نصل إلى الخلاصة التي تعتبر الحصاد الذي يمكن أن نجنيه من هذا البحث. ويمكن القول أن التفسيرات الصوفية الإشارية للآيات القرآنية المتعلقة برحمة الله مطابقة للشروط. وتجدد الملاحظة إلى أنه لو أريد بالتفسير الإشاري تفسير الآيات القرآنية وبيان معانيها الخفية لا غير، لكان هو بعينه مذهب الشيعة الباطنية، ولكن إجلالنا لهؤلاء المفسرين الإشاريين ووثوقنا بهم من الناحية العلمية والدينية، واعتدناهم في تفسيرهم بالمعاني الظاهرية للقرآن وإنكارهم على من يقول بباطن القرآن دون ظاهره يجعلنا نحسن الظن بهم.

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الإسلام وحقوق الأقليات: قراءة في فكر الإمام عبد السلام ياسين

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ملخص البحث

إن موضوع الأقليات في العالم الإسلامي من الموضوعات الحساسة والمعقدة في الوقت نفسه، نظراً لما يحيط به من شبهات التعصب القومي والولاءات الخارجية وتهمة الميل إلى العلمانية والإلحاد، وقليل من المفكرين المعاصرين في العالم الإسلامي من نجح في عرض هذا الموضوع بإنصاف وموضوعية فقد تولى عرضه القوميون فكانوا من الغلاة في طرح حقوق الأقليات، وكذلك العلمانيون والليبراليون لتهميشهم الأسس الدينية في هذا الموضوع، وكان معظم الإسلاميين مذبذبين بين ولاءاتهم الحزبية وحساباتهم الضيقة وبين الطرح المنصف، واتجهت معظم الدراسات إلى الحديث عن حقوق الأقليات المسلمة في أوروبا والمصاعب والتحديات الثقافية والسياسية التي يواجهونها، وكان الحديث عن حقوق الأقليات في العالم الإسلامي هامشياً وسريعاً، بعيداً عن معرفة وجهات نظر الطرف الآخر وطموحاته وبعيداً عن الإشكالات التاريخية التي أحاطت بهذه القضية. وقد انبرى عالم كبير من علماء العالم الإسلامي وهو الشيخ عبد السلام ياسين مؤسس جماعة العدل والإحسان في المغرب للكتابة في هذا الموضوع بشكل عام وفي قضية الأمازيغ بشكل خاص، فكان ملتزماً بخط العدل والإحسان في مناقشة جزئيات هذا الموضوع لأنه عايش هذه القضية في مسيرته الدعوية والفكرية التي امتدت لأكثر من أربعة عقود لا سيما الاحتكاك بمفكري الأمازيغ والدخول في مراسلات ومناقشات دقيقة وشجاعة مع بعض رموزهم، وتشكل بعض كتبه علامات فارقة في هذا الموضوع الشائك مثل: حوار مع صديق أمازيغي، محنة العقل المسلم، العدل: الإسلاميون والحكم، وغيرها من المؤلفات القيمة. ويرى الشيخ ياسين أن مناقشة قضايا مثل: ازدواجية الانتماء، البعد الإنساني للحقوق والحريات، نفي التلازم بين الديمقراطية والعلمانية، الإسلام والعجم، ومفهوم الأمة، هل اللغة هوية دينية؟، ... وغيرها كثير، يراها ضرورة ملحة ولا بد أن تناقش بشجاعة وشفافية ووضوح. وتناقش هذه الورقة بعضاً من هذه القضايا من خلال مؤلفات الشيخ ياسين خاصة البعد الإنساني للحقوق والحريات، ومسألة الإسلام والعجم.

كلمات مفتاحية: عبد السلام ياسين. الأقليات. العجم. الأمازيغ. الهوية الدينية.

تمهيد

من هو الإمام عبد السلام ياسين؟

ولد الإمام عبد السلام ياسين سنة 1928م في مراكش من أب فلاح كان قد تجاوز الخمسين من عمره عندما تزوج!، وينتمي إلى دوحه الأشراف الأدارسة من بيت يعرف ب: آيت بهي، ونشأ في بيئة فقيرة عانى خلال طفولته آلام الأمراض وكان وحيد والديه بعد وفاة أخته الكبرى، ولكن يميته الاجتماعية ومنذ الصغر كانت بيئة إيمانية قرآنية، وتقوت نزعة القرآنية بالتلمذة على يد الشيخ المجاهد العلامة محمد مختار السوسي الذي أسس مدرسة دينية في الحي الذي قطنت فيه عائلة الشيخ في مراكش.⁶⁹³

وتابع دراسته في معهد ابن يوسف الذي كان تابعاً لجامعى القرويين، حيث درس فيه أربع سنوات وتخرج منه وهو دون العشرين ليلبدأ مسيرة جديدة في العلم والتعلم في العاصمة الرباط، وفي السنة التي توفي فيه والده 1947م بدأ الشيخ ياسين بالتدريس في مدرسة ابتدائية وفي الرباط أقبل على تعلم اللغة الفرنسية بحمة ونشاط، وبعد استقلال المغرب من الاحتلال الفرنسي سنة 1956م تسلم الشيخ ياسين مناصب إدارية في سلك التفتيش في وزارة التربية، وشارك في دورات تدريبية في التربية والتعليم داخل المغرب وخارجه في عدة بلدان عربية وأجنبية منها فرنسا وأمريكا، الأمر الذي ساعده على تطوير فكره في مناهج التربية والتعليم، والاطلاع في الوقت نفسه على أوضاع المسلمين والأجانب وفهم ثقافتهم.

وفي سنة 1965م وكان الشيخ قد أنضجته نجاحاته المهنية والاجتماعية، بدأ مسيرة تربوية جديدة بالانضمام إلى الطريقة الصوفية بإرشاد الشيخ العباس بن المختار البودشيشي، وعاش تجربة روحية كاملة ولازم زاوية الشيخ العباس مدة ست سنوات، وبعد وفاة الشيخ وتسلم ابنه إدارة الزاوية قرر الشيخ ياسين الانصراف عن الرياضة الصوفية، فقد رأى في التجربة خلاصاً فردياً وهو كان يسعى إلى الخلاص الجماعي وخلاص الأمة، وذلك لم يكن ليتم إلا بهجرة دار التصوف.

ودخل الشيخ ياسين الساحة السياسية في وقت شهدت فيه البلاد محاولات انقلابية ضد الملكية، حيث جرت المحاولة الأولى سنة 1971م داخل الجيش والثانية سنة 1972م من داخل وزارة الدفاع، وباءت المحاولتان بالفشل، وفي هذه الفترة العصيبة كتب الشيخ ياسين رسالته التي تجاوزت المائة صفحة إلى الملك، وحملت هذه الرسالة عنوان: الإسلام أو الطوفان، وذلك سنة 1974م، وحملت هذه الرسالة نصائح وإرشادات ودعوة إلى تحكيم الشريعة وتركيزاً على العهد الراشد للخليفة عمر بن عبد

⁶⁹³ المعلومات الواردة عن سيرة الإمام عبد السلام ياسين مأخوذة من الموقع الرسمي للشيخ. انظر:

<https://www.yassine.net/ar/category/%D8%B3%D9%8A%D8%B1%D8%A9-%D8%A7%D9%84%D8%A5%D9%85%D8%A7%D9%85-%D8%A7%D9%84%D9%85%D8%AC%D8%AF%D8%AF/>

العزیز، ولكن النتيجة كانت السجن ثلاث سنوات ونصف في مشفى الأمراض الصدرية ومشفى الأمراض النفسية، وقلب الشيخ ظلمة السجن إلى خلوة إيمانية صادقة خرج منها أقوى عزيمة وأشد إيماناً وأنضج فكراً.

خرج الشيخ ياسين من السجن سنة 1978م وبدأ بالدعوة وأصدر مجلة دعوية أسماها مجلة الجماعة، وفي سنة 1981م أعلن تأسيس جماعة العدل والإحسان تحت اسم: أسرة الجماعة، وسجل دستور الجماعة رسمياً لدى الجهات الحكومية سنة 1983م، وأخذت الجماعة اسمها النهائي سنة 1987م حيث شكلت قضيتا العدل والإحسان محاور عمل الجماعة. ونذر حياته من بعد للتأليف والدعوة والتربية والتعليم، وصنف مجموعة من الكتب الدعوية والفكرية والسياسية والصوفية، وفي بيته كان يشرف على مجالس إيمانية تأسيسية، ولم تنقطع هذه المجالس في ليل أو نهار، وكانت الوفود تتوالى على منزله لتنهل من علمه وإرشاداته على الرغم من مضايقات السلطات وفرضها الإقامة الجبرية على الشيخ حيث أمضى عشر سنوات في منزله في إقامة جبرية فرضتها عليه السلطات في بيته في مدينة سلا سنة 1989م.

توفي الشيخ ياسين رحمه الله في 13 ديسمبر سنة 2012، وذلك بعد عشرة أيام فقط من إقامة أول مؤتمر عن فكر الشيخ ياسين في مدينة اصطنبول/تركيا تحت عنوان: مركزية القرآن الكريم في نظرية المنهاج النبوي عند الشيخ عبد السلام ياسين 1- 2 ديسمبر 2012م، وذلك تكريماً لمسيرته الجهادية والتربوية والدعوية والفكرية وعطاءه وبذله لإصلاح حال الأمة، رحمه الله رحمة واسعة.

أهم مؤلفات الشيخ ياسين: ترك الإمام ياسين وراءه مكتبة فكرية عظيمة وأهم كتبه هي:

المنهاج النبوي تربية وتنظيماً. العدل الإسلامي والحكم. الإحسان في مجلدين. نظرات في الفقه والتاريخ. حوار الماضي والمستقبل. تنوير المؤمنات. حوار مع الفضلاء الديمقراطيين. حوار مع صديق أمازيغي. رجال القومة والإصلاح. الإسلام والحداثة. الشورى والديمقراطية. مقدمات لمستقبل الإسلام. شذرات. قطوف. الخلافة والملوك. المنظومة الوعظية. الإسلام وتحدي الماركسية اللينينية. إمامة الأمة. سنة الله. في الاقتصاد. مختارات. رسالة إلى كل طالب وطالبة. الإسلام والقومية العلمانية.

المبحث الأول

الإسلام والعجم

الأعجمي هو الذي لا يفصح ولا يبين سواء أكان من العرب أو من غيرهم، ولكن هذا اللفظ انقلب إلى مصطلح دال على الأقوام غير العربية من باب أنها لا تفصح في العربية وإن ظهر منهم أساتذة كبار في الفصاحة والبلاغة والبيان والنحو والإعراب!

ولعبت الملكية الأموية دوراً سلبياً في ترسيخ هذا المعنى بصورة مقبولة ارتبطت بنزعتهم العصبية وحرصهم على الاستئثار بالملك وعدم إتاحة أية فرصة أمام غير العرب لتولي المناصب السياسية والإدارية في الدولة على عكس الملكية العباسية التي أفسحت المجال أمام غير العرب من الفرس والترك وغيرهم لتولي المناصب الكبرى في الدولة والجيش، إلا أن هذا المعنى الاصطلاحي للأعجمي كان معروفاً منذ أيام الجاهلية، قال صناعه العرب الأعشى في وصف قادة الفرس في معركة ذي قار:

ججاجح وبنو ملك غطارفة من الأعاجم في آذانها النطف

إن قراءة التاريخ هو المدخل الصحيح لفهم العلاقة بين الإسلام والعجم، فعلم التاريخ له أهمية خاصة يشير إلى ذلك أن ثلاثة أرباع القرآن تقريباً قصص وتوجيه للأنظار إلى الاعتبار⁶⁹⁴، وقد ألف الشيخ ياسين كتاب: نظرات في الفقه والتاريخ، لبيان بعض المنعطفات التاريخية الكبرى التي تركت أثرها إلى اليوم في حركة المجتمعات الإسلامية مثل الفتنة الكبرى، وقال بثقة: "إن مشروع الإسلاميين في عصرنا سيكون محدود الأفق إن لم تتفقه في تاريخنا".⁶⁹⁵

لفهم التاريخ فهماً شمولياً يرى الإمام ياسين أن قراءة التاريخ بتدبر دون إنكار دور الوحي في الوعي التاريخي ضرورة لا بد منها: "أما المفكر المعاصر ملحداً كان أو قومياً أو مسلماً تراثياً أو سطحياً، فيعتمد على طرح جانب الغيب من معادلاته ويعلم وعياً تاريخياً وضعياً لا مكان فيه للغيب، مادياً جديلاً لا يحسب إلا حساب القوى المتناقضة المتصارعة. في زعم هؤلاء لا يصلح للمجتمعات المسلمة إلا التنصل الكامل الشامل من العقلية الغيبية ليتأني لها اكتساب العقلانية المتحررة"⁶⁹⁶، وهذه القراءة تساعدنا على استكشاف العلاقة بين الإسلام والعجم تاريخياً. يقول الإمام ياسين عن عالمية الإسلام: "إذا كان إسلام المرء إسلاماً أعريباً، ظاهراً بلا باطن، نطقاً باللسان وجهاً أو جحوداً بالجنان والنية والعقل، فلا عليه بعدها أن يتسبب لأمازيغية أو شلحية أو تركية أو صينية، فهو أعربي بالمفهوم القرآني".⁶⁹⁷

وقد كان للعجم دور كبير في حمل رسالة الإسلام والدفاع عنها، وبيان معاني كتاب الله المجيد وشرح المفسرين أبو جعفر الطبري منهم، ومنهم الرازي صاحب التفسير الكبير، والزمخشري صاحب الكشاف وغيرهم، وفي علم الحديث كان العجم من الرواد الكبار ممن صنف في الحديث صحيحه وسقيمه، كالبخاري ومسلم والترمذي وابن حبان البستي والنسائي وابن ماجه القزويني،

⁶⁹⁴ خليل، عماد الدين. التفسير الإسلامي للتاريخ (بيروت: دار العلم للملايين. ط 5. 1991م) ص 5.

⁶⁹⁵ ياسين، عبد السلام. نظرات في الفقه والتاريخ (الدار البيضاء: دار الخطابي للطباعة والنشر. ط 1. 1989م) ص 31.

⁶⁹⁶ ياسين، عبد السلام. سنة الله (تطوان: مطبعة الخليج العربي. ط 2. 2005م) ص 10.

⁶⁹⁷ ياسين، عبد السلام. حوار مع صديق أمازيغي (الدار البيضاء: مطبوعات الأفق. ط 1. 1997م) ص 166.

وفي علم اللغة سيويه وابن خالويه، وفي الفقه أبو حنيفة النعمان والقفال الشاشي، وفي علم الكلام الماتريدي والجويني والغزالي والنظام والجبائيان، وفي الفلسفة الفارابي وابن سينا، وفي الطب ابن سينا والرازي، وفي العلوم الخوارزمي والبيروني.

ومن الناحية السياسية كان للعجم دور كبير في حفظ الدولة الإسلامية، فدولة السلاجقة أسسها الأتراك ومثلها الدولة العثمانية التي حكمت معظم العالم الإسلامي لخمسة قرون، والدولة الغزنوية التي أسسها محمود الغزنوي التركي، وكذلك الدولة الزنكية التي مهدت الطريق أمام فتح بيت المقدس لاحقاً، ودولة أباطرة المغول العظماء في الهند، وأسس الفرس دولاً متعددة في فترات مختلفة كسلطنة البويهيين، والدولة الخوارزمية، والدولة السامانية، ودولة المرابطين التي أسسها يوسف بن تاشفين الأمازيغي، وأسس الأيوبيون الأكراد الدولة الأيوبية التي أعادت بيت المقدس إلى أصحابها من بد الصليبيين.

ويسخر الإمام ياسين من القوميين العرب قائلاً: "يقول عروبي قومي: أنا لا أتعزى إلا ببني أمية المسلمين، وبيني قيس ومضر من المسلمين، وبالحزب العربي القومي وقد أسلم زعيمه ميشيل عفلق، وكتب قائده العراقي كلمة الله أكبر على الراية، وشمخ قائده الآخر النصيري جزر حماه بأنفه صامداً في وجه إسرائيل كما صمد صدام البطل حتى خراب العراق في وجه أميركا!!"⁶⁹⁸

المبحث الثاني

البعد الإنساني للحقوق والحريات عند الإمام عبد السلام ياسين

ماذا يعني فقه الأقليات؟ فقه الأقليات الذي نتحدث عنه هنا ليس فقه الأقليات المسلمة في بلاد الغرب، فذلك موضوع شيق وكتب فيه العلماء أمثال القرضاوي وغيره برحابة صدر وحرية، أما فقه الأقليات الذي نتحدث عنه فهو فقه الأقليات المسلمة في بلاد الإسلام، الأقليات المسلمة التي نتحدث بغير اللغة العربية في البلاد العربية، مثل الأقلية الكردية في العراق وتركيا على سبيل المثال، والأقلية الأمازيغية في المغرب والجزائر، ومثل الأقلية الشيعية في السعودية والبحرين وأفغانستان، أو الأقلية السننية في إيران. وهذا النوع من الفقه لا يتحدث فيه العلماء الكباء إلا نادراً وينظرون إليه أنه بوابة إلى التفرق وتمزق الأمة الإسلامية، وأن الوقت المناسب للحديث عنه يأتي عندما تتأسس الدولة الإسلامية الحقيقية.

وبسبب ابتعاد الفقهاء والمفكرين المسلمين عن الحديث عن هذه القضية والتأصيل لها، وبيان حقوق الأقليات الثقافية والجغرافية، توجه أبناء هذه الأقليات إلى الغرب يطلبون منه المساعدة وبهذه الصورة تعقدت القضية أكثر وأكثر، وازداد الأمر سوءاً حين تابع بعض أبناء هذه الأقليات الغرب في مناهجهم الفكرية المناهضة للدين أساساً. وصار اعتيادياً أن نقرأ اليوم على صفحات التواصل الاجتماعي أن أبناء الأقليات ليسوا سوى عملاء للغرب هدفهم تشتيت وحدة الأمة، والتآمر على الإسلام والمسلمين

⁶⁹⁸ ياسين، عبد السلام. حوار مع صديق أمازيغي (الدار البيضاء: مطبوعات الأفق. ط1. 1997م) ص 193-194.

ومن هذا القبيل، ولا نجد حديثاً موضوعياً عادلاً عن حقوق هذه الأقليات في ممارسة لغاتها وثقافتها، وأن تنال حقها من الموارد الطبيعية من نفط وغاز والموجودة في أماكن تجمعاتها.

لم يتعرض الإمام ياسين إلى الحديث مباشرة عن هذا الموضوع ومن الزاوية التي أشرنا إليها، وربما يكون كتابه "حوار مع صديق إمامي" مشروعاً فكرياً مناسباً لهذا الموضوع، وهو الذي قال في هذا الكتاب: "إن كنت تأخذ على القومية العربية، وعلى النعرات العروبية والدينية المحلية، ازدراءها للناس، وطغيانها وظلمها، وبخسها أشياء للناس، فأنا آخذ عليها زيادة على ذلك استكبارها في الأرض وعتوها وإلحادها... نعم القومية العربية من طراز البغية الصدامية العراقية والنصيرية الكافرة في سوريا قد جددت جاهليتها!"⁶⁹⁹

ولكن حديث الإمام عن البعد الإنساني للحقوق والحريات علامات قوية في هذا الميدان، حيث إن البعد الإنساني للحقوق والحريات هو حجر الأساس لقضية حقوق الأقليات وهو المنطلق الذي لا يمكن تجاوزه. وتركيز الإمام ياسين على قضيتي العدل والإحسان تركيز يقود إلى القول بإنصاف الأقليات المسلمة أو غير المسلمة في الدول العربية والإسلامية بصورة قطعية، فلا يمكن تحقيقهما إلا بإنصاف الجميع ومنحهم حقوقهم. قال الإمام ياسين: "لكن المجتمع الأخوي الإسلامي يخدم أهدافاً تتجاوز وجوده، حددها الله عز وجل، هاتان العلاقتان الساميتان، علاقة الإنسان بأسمى منه وهو المجتمع الأخوي، وعلاقة هذا المجتمع بأسمى منه وهو الله عز وجل، لا تؤسسان سلماً سطوياً واضطهاد الإنسان للإنسان. إن المساواة والحرية في الإسلام لهما أسس مختلفة اختلافاً جذرياً عن أسسنا، إلهما ليسا وصفين للفرد المنعزل، لكنهما التعبير والنتيجة لتعلق كل الناس بالمطلق، لتعلقهم بالجانب الرباني من حياتهم الباطنية تعلقاً يمكنهم من التعالي على المؤسسات البشرية وعن الاستكبار والتعسف استعلاءً لا نهاية له."⁷⁰⁰

وقد تعقدت قضية الأقليات وساء التعامل معها بسبب غياب العدالة عن المجتمعات العربية والإسلامية عموماً، وانتشار الطبقية وسيطرة المنافقين واستعمالهم كل الوسائل الممكنة للقضاء على الأصوات التي تنادي بالعدالة الاجتماعية ومنح الأقليات حقوقهم. يقول الإمام ياسين حول هذا الموضوع: "عندما نقول لا طبقية في الإسلام، نعني بالضبط أن محور الطبقية هدف إسلامي. فليستقر في ذهننا أن فتنة هذا الزمان أضافت إلى العصبية القبلية القومية العتيقة، وهي تقسيمات عمودية عتيقة، تقسيمات أخرى أفقياً يرفع الشرسين والحاذقين والمأكرين والوصوليين والأوباش أعلى السلم الاجتماعي، ويضع المحرومين من العاملين والفلاحين والعجزة والعاطلين أسفل السلم الفتوي. هذا واقع رديء ويزداد رداءة، والإسلام مع المستضعفين حتى

⁶⁹⁹ ياسين، عبد السلام. حوار مع صديق إمامي (الدار البيضاء: مطبوعات الأفق. ط1. 1997م) ص 67.

⁷⁰⁰ ياسين، عبد السلام. إمامة الأمة (بيروت: دار لبنان للطباعة والنشر. ط1. 2009م) ص 111.

يفيء الناس إلى أمر الله وهو العدل والإحسان"⁷⁰¹. ويصف الإمام ياسين فريقاً من "الثوريين" أشبه ما يكونون بأولئك المنادين بالقضاء على الأقليات لأنها تمزق وتفرق بالعنف الثوري: "العنف الثوري مقدمة طبيعية لتوالي الجاهلية في أخص خصائصها وهو العنف المخرب، وما للإنسان عندهم من قيمة بعد أن يسموه في وجهه بأنه عدو طبقي، أو من أنصار الثورة المضادة، أو من عصابات تخريب الثورة"⁷⁰². وفي العراق حين حكم البعثيون باسم القومية العربية كانوا يصفون الكورد بأنهم عصابات تخريب الثورة!!

والقومية العربية تصبح قاتلة إذا توجهت نحو اللائكية كما يقول الإمام ياسين، فبعد الكرم الخطابي الأمازيغي الذي كان أسطورة حقيقية، وبطل معركة أنوال سنة 1925م الذي انتصر بأربعمئة مجاهد على ثمانية عشر ألف مقاتل إسباني مدجج بالدبابات والطائرات، هذا البطل اعتقله أناس متعاطشون للبطولات حيث استعملوا اسمه للرفع من شأنهم وصناعة رموز سياسية عربية فأهملت أصله الأمازيغي، كما يقول الإمام ياسين: "رغم أن الأمازيغي محض عنصر، مسلم جوهراً، اعتقلته القومية العربية في بداية خطاها نحو اللابينية، ونوهت به، ورفعتة علماً تفاخر به علم الغازي البطل التركي مصطفى كمال، هذا دوح جيوش الحلفاء وأنقذ الخلافة العثمانية، وذلك صمد في وجه دولتين عظيمتين وهزمهما هزائم مشهودة، وذكر في الجرائد "الغازي العربي عبد الكريم"!!!"⁷⁰³

وتعامل القوميون المخربين مع بطولات عبد الكريم الأمازيغي شبيهة بتعامل البعثيين العفلقين الصداميين مع القائد الكردي صلاح الدين الأيوبي، حيث صوروه للأجيال على أنه بطل قومي عربي بعد أن نزعوا منه عمامته الإسلامية، وهكذا عادتهم في تغيير الحقائق التاريخية، وتزوير الأحداث الإسلامية العظيمة، لأنهم مفلسون وحروا الدولة معهم إلى وادي الإفلاس. قال الإمام ياسين في هذا المقام في معرض رده على رسالة صديق أمازيغي: "ومن يلوم مسلماً على نسبة الطيني إن كان نسبه الديني راسخاً؟ بل من يعذر أحداً ينتسب إلى غير أهله أو يسكت عن نسبه ونسب أهله؟ وفي الحديث أن لعنة الله على من انتسب لغير أهله؟ وتفتخر بما آزر أجدادك الأمازيغ - وأجدادي لا تنسها - الإسلام، وبما جاهدوا في مشرق الأرض تحت أسوار القدس مع صلاح الدين الأيوبي الكردي، وتحت إمرة يوسف بن تاشفين الأمازيغي الصنهاجي في مواقع الأندلس وملحمة الزلاقة... لكن السيوف الكردية والعزائم الأمازيغية وشجاعة الشعوب التي دخلت - كما دخل أجدادك وأجدادي - في دين الله أفواجاً، كانت هي قوة الإسلام وساعده وقوته الضاربة."⁷⁰⁴

⁷⁰¹ ياسين، عبد السلام. المرجع السابق. ص 17.

⁷⁰² ياسين، عبد السلام. المرجع السابق. ص 81.

⁷⁰³ ياسين، عبد السلام. حوار الماضي والمستقبل (بيروت: دار لبنان للطباعة والنشر. ط 1. 2003م) ص 39.

⁷⁰⁴ ياسين، عبد السلام. حوار مع صديق أمازيغي. ص 64-65..

خاتمة البحث

أهم النتائج التي توصل إليها الباحث، هي:

1. أعلن تأسيس جماعة العدل والإحسان تحت اسم: أسرة الجماعة، وسجل دستور الجماعة رسمياً لدى الجهات الحكومية سنة 1983م، وأخذت الجماعة اسمها النهائي سنة 1987م حيث شكلت قضيتا العدل والإحسان محاور عمل الجماعة. ونذر حياته من بعد للتأليف والدعوة والتربية والتعليم، وصنف مجموعة من الكتب الدعوية والفكرية والسياسية والصوفية.
2. إن قراءة التاريخ هو المدخل الصحيح لفهم العلاقة بين الإسلام والعجم، وقد ألف الشيخ ياسين كتاب: نظرات في الفقه والتاريخ، لبيان بعض المنعطفات التاريخية الكبرى التي نرکت أثرها إلى اليوم في حركة المجتمعات الإسلامية مثل الفتنة الكبرى، وقال بثقة: "إن مشروع الإسلاميين في عصرنا سيكون محدود الأفق إن لم تتفقه في تاريخنا".
3. لم يتعرض الإمام ياسين إلى الحديث مباشرة عن هذا الموضوع ومن الزاوية التي أشرنا إليها، وربما يكون كتابه "حوار مع صديق إمامي" مشروعاً فكرياً مناسباً لهذا الموضوع.
4. حديث الإمام عن البعد الإنساني للحقوق والحريات علامات قوية في هذا الميدان، حيث إن البعد الإنساني للحقوق والحريات هو حجر الأساس لقضية حقوق الأقليات وهو المنطلق الذي لا يمكن تجاوزه. وتركيز الإمام ياسين على قضيتي العدل والإحسان تركيز يقود إلى القول بإنصاف الأقليات المسلمة أو غير المسلمة في الدول العربية والإسلامية بصورة قطعية، فلا يمكن تحقيقهما إلا بإنصاف الجميع ومنحهم حقوقهم.
5. تعتدت قضية الأقليات وساء التعامل معها بسبب غياب العدالة عن المجتمعات العربية والإسلامية عموماً، وانتشار الطبقية وسيطرة المنافقين واستعمالهم كل الوسائل الممكنة للقضاء على الأصوات التي تنادي بالعدالة الاجتماعية ومنح الأقليات حقوقهم..
6. كان للعجم دور كبير في حمل رسالة الإسلام والدفاع عنها، وبيان معاني كتاب الله المجيد وشرح المفسرين أبو جعفر الطبري منهم، ومنهم الرازي صاحب التفسير الكبير، والزمخشري صاحب الكشاف وغيرهم، وفي علم الحديث كان العجم من الرواد الكبار ممن صنف في الحديث صحيحه وسقيمه، كالبخاري ومسلم والترمذي وابن حبان البستي والنسائي وابن ماجه القزويني، وفي علم اللغة سيبويه وابن خالويه، وفي الفقه أبو حنيفة النعمان والقفال الشاشي، وفي علم الكلام الماتريدي والجويني والغزالي والنظام والجبائيان، وفي الفلسفة الفارابي وابن سينا، وفي الطب ابن سينا والرازي، وفي العلوم الخوارزمي والبيروني.

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الوقف والإبتداء وصلتهما بالعلوم الأخرى

Waqf and Ibtida' and Their Relation to Other Sciences

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ملخص البحث

تناول هذا البحث كشف علاقة علم الوقف والإبتداء بالعلوم الأخرى كعلم النحو، وعلم التفسير، وعلم القراءات، وعلم الفقه. وقد اعتمد هذا البحث على منهجين: المنهج الإستقرائي في جمع بعض الآيات القرآنية المتعلقة بموضوع المختار، والمنهج التحليلي في مناقشة وتحليل هذه الآيات من أجل الوصول إلى النتائج المرجوة من البحث. ومن أهم النتائج التي توصل إليها الباحث: أن هذا العلم له أهمية كثيرة التي لا بد أن يتعلمه طلبة العلم لكونه يتعلق بمدلول الآيات تعلقا وثيقا، لا يقتصر القارئ على تعلم كيفية قراءة القرآن بطريقة صحيحة فقط، بل يدرك أن لهذا العلم له فوائد عظيمة وروابط قوية بالعلوم الأخرى كعلم النحو وعلم التفسير وعلم القراءات وعلم الفقه.

الكلمات المفتاحية: الوقف والإبتداء، صلة، العلوم الأخرى

مقدمة:

إن الله تعالى أكرم هذه الأمة بأن أرسل إليها أفضل رسله، وأنزل عليه أفضل كتبه، قرآنا عربيا غير ذي عوج، فقد قال الله تعالى: الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا (1) الكهف: ١ وقد تولى حفظه بنفسه كما قال تعالى: إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (9) الحجر: ٩

وَأَنَّ اللَّهَ تَعَالَى أَنزَلَ الْقُرْآنَ لِيَتَدَبَّرَ آيَاتِهِ، وَفَهُم مَعَانِيهِ، وَعَمِلَ بِمَا أَمَرَهُ، وَاجْتَنَابَ عَمَّا نَهَاہَ لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ كِتَابَ أَنْزَلْنَاهُ

إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ (29) ص: 29

ولذلك، فقد أمرنا الله بالتأمل والتفكير عند الاستماع لمن قرأه، فقال جل وعلا ﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ﴾ [الأعراف: 204]، وكذلك أمر الله رسوله بترتيل القرآن، فقال تعالى ﴿وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا﴾ [المزمل: 4]، وقال علي رضي الله عنه في هذه الآية: "الترتيل هو تجويد الحروف ومعرفة الوقوف"⁷⁰⁵، فجعل رضي الله عنه معرفة الوقوف نصف الترتيل. وبهذا يتضح لنا أهمية علم الوقف والإبتداء لكونه يتعلق بكتاب الله عز وجل.

فينبغي لقارئ القرآن أن يفهم ما يقرئه ويعرف مواضع الوقف والإبتداء، ويحرص على أن يفهم المستمعين، لأن مواضع الوقف والإبتداء لها ارتباط قوي بمعنى الآيات القرآنية. ولهذا إن فهم كلام الله لا يتحقق ولا يدرك معناه إلا بمعرفة علم الوقف والإبتداء. وتؤكد ذلك لقول أبو حاتم السجستاني: "من لم يعرف الوقف لم يعلم القرآن"⁷⁰⁶.

ومن ثم يتضح لنا أن علم الوقف والإبتداء مبدأ الطريق إلى ترتيل القرآن وتدبر معانيه. فلا يستغني عن هذا العلم قارئ ولا نحوي ولا لغوي ولا مفسر ولا فقيه، لتعلقه بهذه العلوم جميعا. وبهذا نستطيع أن نقول أن هذا العلم له صلة قوية بالعلوم الإسلامية والعربية بل وبغيرها من العلوم.

تعريف الوقف والإبتداء:

يطلق الوقف في اللغة على عدة معان: منها: الحبس، يقال: وقفت الدار وقفا: حبستها في سبيل الله. ومنها المنع، يقال: وقفت الرجل عن الشيء وقفا: منعت عنه. ومنها السكوت، والموقف: موضع الوقوف⁷⁰⁷.

⁷⁰⁵ شمس الدين أبو الخير ابن الجزري، محمد بن محمد بن يوسف، التمهيد في علم التجويد، تحقيق: الدكتور على حسين البواب، (مكتبة المعارف، الرياض، ط1، 1405هـ - 1985م)، ص48.

⁷⁰⁶ أبي العباس أحمد بن محمد بن أبي بكر القسطلاني، لطائف الإشارات لفنون القراءات، تحقيق: مركز دراسات القرآنية، (وزارة الشؤون الإسلامية والدعوة والإرشاد السعودية - مجمع الملك فهد لطباعة المصحف الشريف، 1434م)، ص494.

⁷⁰⁷ أحمد بن محمد بن علي الفيومي المقرئ، المصباح المنير، دراسة وتحقيق: يوسف الشيخ محمد، (المكتبة العصرية)، ص344-345.

وفي الإصطلاح: هو عبارة عن قطع الصوت عن آخر الكلمة زمنياً يتنفس فيه عادة بنية استئناف القراءة لا بنية الإعراض عنها وينبغي معه البسملة في فواتح السور ويكون على رؤوس الآي وأواسطها، ولا يكون في وسط الكلمة ولا فيما اتصل رسماً كالوقف على "أن" من ﴿أَيَحْسَبُ آلُ إِنْشُؤُا أَن نَّجْعَلَ عِظَامَهُ﴾ [القيامة:3]⁷⁰⁸.

وأما الإبتداء في اللغة: فهو ضد الوقف، يقال: ابتدأت الشيء: فعلته ابتداءً، والبدء: فعل الشيء أول⁷⁰⁹. وقد عرف الدكتور عبد الكريم إبراهيم صالح الإبتداء: "استئناف القراءة بعد الوقف، أو هو الشروع في التلاوة بعد قطع أو وقف، فإن كان بعد قطع فعلى القارئ عند الشروع في التلاوة أن يستعيد ويسمل سواء كان في أوائل السور أم في أواسطها"⁷¹⁰.

وأما تعريف علم الوقف والإبتداء جملة، وقد صرح الزركشي: "هو فن جليل به يعرف كيفية أداء القراءة، وبه تتبين معاني الآيات، ويؤمن الإحتراز عن الوقوع في المشكلات"⁷¹¹.

الفرق بين الوقف والقطع والسكت:

وهناك الفرق بين الوقف، والقطع، والسكت، فالوقف والقطع والسكت، عبارات يطلقها المتقدمون غالباً مراداً بها الوقف، والمتأخرون فرقوا فقالوا⁷¹²:

القطع: عبارة عن قطع القراءة رأساً فهو كالاتهاء فالقارئ به كالمعرض عن القراءة والمنتقل إلى حالة أخرى غيرها وهو الذي يستعاذ بعده للقراءة المستأنفة ولا يكون إلا على رأس آية لأن رؤوس الآي في نفسها مقاطع.

⁷⁰⁸ عبد الفتاح بن السيد عجمي بن السيد العسس المرصفي المصري الشافعي، هداية القاري إلى تجويد كلام الباري، (مكتبة طيبة، المدينة المنورة، ط2)، ص368.

⁷⁰⁹ محمد بن مكرم بن علي، أبو الفضل، جمال الدين ابن منظور الأنصاري الرويفعي الإفريقي، لسان العرب، (دار صادر - بيروت، ط3، 1414هـ)، ج1، ص27.

⁷¹⁰ أ.د. عبد الكريم إبراهيم عوض صالح، الوقف والإبتداء وصلتهما بالمعنى في القرآن الكريم، (دار السلام للنشر والتوزيع والترجمة، ط4، 1435هـ-2014م)، ص19-20.

⁷¹¹ الزركشي، البرهان في علوم القرآن، المحقق: محمد أبو الفضل إبراهيم، (ط1، 1376هـ-1957م)، ج1، ص342.

⁷¹² السيوطي، الإتقان في علوم القرآن، المحقق: محمد أبو الفضل إبراهيم، (الهيئة المصرية العامة للكتاب، ط1394هـ/1974م)، ج1، ص299.

الوقف: عبارة عن قطع الصوت عن الكلمة زمنا يتنفس فيه عادة بنية استئناف القراءة لا بنية الإعراض، ويكون في رؤوس الآي وأواسطها ولا يأتي في وسط الكلمة ولا فيما اتصل رسماً.

السكت: عبارة عن قطع الصوت زمنا هو دون زمن الوقف عادة من غير تنفس واختلاف ألفاظ الأئمة في التأدية عنه مما يدل على طوله وقصره.

أهمية هذا العلم:

الغرض من تلاوة القرآن الكريم التدبر، وهو الفهم والإدراك، فلذلك يعد موضوع الوقف والابتداء من الموضوعات الهامة في علم تجويد القرآن الكريم، لأنه لا يتحقق فهم كلام الله تعالى وإدراك معانيه إلا بذلك.

والوقف والابتداء من أهم موضوعات التجويد التي لا بد للقارئ من معرفتها، ومن مراعاتها في قراءته ما أمكن، ومن إحاطته بالعلوم التي تبصره بهما، وتجعله قادراً على تمييز ما جاز منهما مما لم يجز كعلوم التفسير، وأسباب النزول، والرسم العثماني، وعدد الآي، والنحو، والبلاغة. وذلك لما للوقف والابتداء من فوائد كثيرة للسامع والقارئ، من إيضاح المعاني القرآنية للمستمع، والدلالة على ثقافة القارئ بعلوم القرآن واللغة⁷¹³.

ومما يدل على أهمية هذا العلم أن معرفته من تمام إعراب القرآن ومعانيه وغريبه، وقال ابن الأنباري: "من تمام معرفة القرآن معرفة الوقف والابتداء، إذ لا يتأتى لأحد معرفة معاني القرآن إلا بمعرفة الفواصل، فهذا أدل دليل على وجوب تعلمه وتعليمه"⁷¹⁴.

وقال ابن الجزري: "لما لم يمكن للقارئ أن يقرأ السورة أو القصيدة في نفس واحد، ولم يجر التنفس بين كلمتين حالة الوصل، بل ذلك كالتنفس في أثناء الكلمة وجب حينئذ اختيار وقف للتنفس والاستراحة وتعين ارتضاء ابتداء بعد التنفس والاستراحة، وتحتّم أن لا يكون ذلك مما يخل بالمعنى ولا يخل بالفهم، إذ بذلك يظهر الإعجاز ويحصل القصد"⁷¹⁵.

⁷¹³ محمود بن علي بسّة المصري، العميد في علم التجويد، (دار العقيدة - الإسكندرية، ط1، 1425هـ-2004م)، ص149.

⁷¹⁴ أحمد بن عبد الكريم بن محمد بن عبد الكريم الأشموني المصري الشافعي، منار الهدى في بيان الوقف والابتداء، المحقق: عبد الرحيم الطرهوني، (دار الحديث-القاهرة، مصر)، ج1، ص13.

⁷¹⁵ ابن الجزري، النشر في القراءات العشر، المحقق: علي محمد الضباع، (المطبعة التجارية الكبرى [تصوير دار الكتاب العلمية])، ج1، ص224-225.

ولذلك فقد اهتم الأئمة على تعلمه ومعرفته ما قدمنا عن علي بن أبي طالب رضي الله عنه⁷¹⁶، وكذلك روي عن ابن عمر رضي الله عنهما أنه قال: «لَقَدْ عَشْنَا بُرْهَةً مِنْ دَهْرِنَا وَإِنْ أَحَدُنَا يُؤْتَى الْإِيمَانَ قَبْلَ الْقُرْآنِ ، وَتَنْزِيلِ السُّورَةِ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَتَعَلَّمُ خَلَاكَهَا وَحِرَامَهَا ، وَمَا يَنْبَغِي أَنْ يُوقَفَ عِنْدَهُ فِيهَا كَمَا تَعْلَمُونَ أَنْتُمْ الْقُرْآنَ ، ثُمَّ قَالَ: لَقَدْ رَأَيْتُ رَجُلًا يُؤْتَى أَحَدُهُمُ الْقُرْآنَ فَيَقْرَأُ مَا بَيْنَ فَاتِحَتِهِ إِلَى خَاتَمَتِهِ مَا يَدْرِي مَا أَمْرُهُ وَلَا زَاجِرُهُ، وَلَا مَا يَنْبَغِي أَنْ يُوقَفَ عِنْدَهُ مِنْهُ يَنْثُرُهُ نَثْرَ الدَّقْلِ»⁷¹⁷.
ففي كلام علي رضي الله عنه دليل على وجوب تعلمه ومعرفته، وفي كلام ابن عمر برهان على أن تعلمه إجماع من الصحابة رضي الله عنهم⁷¹⁸.

ومن ثم اشترط كثير من أئمة الخلف على المجيز أن لا يجيز أحدا إلا بعد معرفته الوقف والابتداء، وكان أئمتنا يوقفونا عند كل حرف ويشيرون إلينا فيه بالأصابع سنة أخذوها كذلك عن شيوخهم الأولين رحمة الله عليهم أجمعين⁷¹⁹. ومما يدل على أهمية هذا العلم أيضا ما قال النكراوي: "باب الوقف عظيم القدر، جليل الخطر لأنه لا يتأتى لأحد معرفة معاني القرآن، ولا استنباط الأدلة الشرعية منه إلا بمعرفة الفواصل"⁷²⁰.

ففي الأقوال السابقة دلالة على أهمية تعلم الوقف والابتداء. ونستطيع أن نقول باختصار أن حاجة قارئ القرآن الكريم إلى أن يتعلم هذا العلم لأمرين اثنين:

اختيار موطن الوقف لأجله لأنه لا يمكن أن يقرأ السورة في نفس واحد، ومن طبيعة الإنسان أنه يحتاج إلى التنفس مرة بعد مرة.

علاقة موضع الوقف بالمعاني حتى لا يخل بالفهم في الآية الكريمة.

حكم تعلم هذا العلم وتعليمه:

ولقد دل على مشروعية تعلم الوقف والابتداء وتعليمهما أدلة كثيرة، منها ما ورد في الحديث روي عن ابن عمر كما ذكرنا من قبل. قال النحاس: "فهذا الحديث يدل على أن الصحابة رضوان الله عليهم كانوا يتعلمون الأوقاف كما يتعلمون القرآن".

⁷¹⁶ أ.د. عبد الكريم إبراهيم عوض صالح، الوقف والابتداء وصلتهما بالمعنى في القرآن الكريم، ص 44-45.

⁷¹⁷ رواه الحاكم في المستدرک على الصحيحين، (دار المعرفة - بيروت، بإشراف: د. يوسف المرعشلي)، وقال عنه: هذا حديث صحيح على شرط الشيخين، ولا أعرف له علة ولم يخرجاه.

⁷¹⁸ انظر: ابن الجزري، النشر في القراءات العشر، ج 1، ص 224-225.

⁷¹⁹ المصدر السابق، ص 224-225.

⁷²⁰ السيوطي، الإتيان في علوم القرآن، ج 1، ص 283.

وقول ابن عمر رضي الله عنهما: «لقد عشنا برهة من دهرنا» يدل على أن ذلك إجماع من الصحابة⁷²¹. وكذلك ما ورد عن علي رضي الله عنه.

قال ابن الجزري: "ففي كلام علي دليل على وجوب تعلمه ومعرفته، وفي كلام ابن عمر برهان على أن تعلمه إجماع من الصحابة رضي الله عنهم، وصح بل تواتر عندنا تعلمه والإعتناء به من السلف الصالح"⁷²². ومن ثم تتضح أهمية تعلم علم الوقف والابتداء ويجب على قارئ القرآن أن يتعلمه.

ولكن اليوم، كثير من المسلمين لا يفهمون معاني الآيات الكريمة خاصة من غير العرب، وما عندهم القدرة في تحديد موضع الوقف والابتداء لعجزهم عن فهم الآيات القرآنية. لذلك قام علماءنا اليوم على طباعة المصاحف الشريفة، ووضعوا علامات الوقف الحسن الذي يفضل الوقوف عنده، والوقف اللازم الذي يجب الالتزام به، والوقف الممنوع الذي يبين مواضع الآيات التي لا يجوز الوقوف عندها. ومن أجل ذلك، فلا بد لقارئ القرآن الاهتمام بعلامات التي وضعها علماء الوقف في المصاحف الشريفة.

ويقول الشيخ عبد الله الجديع: "أذهب في حق عموم المسلمين اليوم إلى أن يأخذوا بما بين لهم في المصاحف من علامات الوقف، وينبغي عليهم أن يلاحظوا ما ذكر من التعريف بتلك العلامات في أواخر المصاحف، ويستعملوها على الصورة التي بينت لهم، فإن ذلك معين على تدبر القرآن وفهمه، خاصة ما كان منه من الوقف اللازم، فعليهم التزام الوقف عنده، وما كان من الممنوع فلا يوقف عنده، إلا ما كان منه عند ربوس الآي، فقد بينت من قبل ما يتصل به، ويترك الوقف في موضع ليس فيه علامة وقف أصلاً. لا أستثني من هذا إلا من أوتي حظاً من فهم القرآن، وعدة واقية من الخطأ في ضبط المعنى، من أهل العلم والذكر، فهؤلاء قد يستحسنون مواضع للوقف باجتهادهم في تدبر القرآن"⁷²³.

والحاصل، فعلى قارئ القرآن أن يحرص على اعتماد العلامات التي وضعها العلماء في هذا الفن، وبالإضافة إلى استماع إلى تلاوة كبار القراء الذين يعتنون بالتلاوة والتجويد.

⁷²¹ المصدر السابق، ج 1، ص 282.

⁷²² ابن الجزري، النشر في القراءات العشر، ج 1، ص 225.

⁷²³ عبد الله بن يوسف بن عيسى بن يعقوب اليعقوب الجديع العنزي، المقدمات الأساسية في علوم القرآن، (مركز البحوث الإسلامية ليدز - بريطانيا، ط 1، 1422هـ-2001م)، ص 452.

حكم الوقف على رأس الآية:

وأما بالنسبة للوقف على رأس آية، فإنه يجوز في اختيار أكثر أهل الأداء لمجيئه عن النبي صلى الله عليه وسلم، في حديث أم سلمة رضي الله تعالى عنها، قالت: «أن النبي صلى الله عليه وسلم كان إذا قرأ قطع قراءته آية يقول بسم الله الرحمن الرحيم ثم يقف، ثم يقول الحمد لله رب العالمين ثم يقف، ثم يقول الرحمن الرحيم مالك يوم الدين»⁷²⁴. وكذلك عد بعض العلماء الوقف على رؤوس الآي في ذلك سنة، وقال أبو عمرو: وهو أحب إلي واختاره أيضا البيهقي في شعب الإيمان، وغيره من العلماء وقالوا: الأفضل الوقوف على رؤوس الآيات، وإن تعلق بما بعدها. قالوا: واتباع هدي رسول الله صلى الله عليه وسلم وسنته أولى⁷²⁵.

قال ابن الجزري في نظم طيبة النشر: "وَلَيْسَ فِي الْقُرْآنِ مِنْ وَقْفٍ يَجِبُ ... وَلَا حَرَامٌ غَيْرُ مَا لَهُ سَبَبٌ"⁷²⁶. ثم إنه لا يوجد في القرآن وقف واجب يأثم القارئ بتركه، ولا وقف حرام يأثم القارئ بفعله، وإنما يرجع وجوب الوقوف وتحريمها إلى ما يقصده القارئ منها، وما يترتب على الوقوف والابتداء من إيضاح المعنى المراد، أو إيهاام غيره مما ليس مرادا. وكل ما ثبت شرعا في هذا الصدد هو سنية الوقف على رؤوس الآي. وكراهة تركه عليها وجوازه على ما عداها ما لم يوهم خلاف المعنى المراد⁷²⁷.

أقسام الوقف والابتداء:

ينقسم الوقف إلى ثلاثة أقسام: اختباري واضطراري واختياري ولكل منها حد يخصه وحقيقة يتميز بها عما سواه⁷²⁸.

⁷²⁴ أخرجه أبو داود وعنه البيهقي والترمذي وفي "الشماثل" والدارقطني والحاكم وأحمد وأبو عمرو الداني في "القرآت"، قال الدارقطني: "إسناد صحيح، وكلهم ثقات". وقال الحاكم: "صحيح على شرط الشيخين" ووافقه الذهبي وصححه ابن خزيمة فأخرجه في صحيحه كما في "تفسير ابن كثير" وكذا النووي في "المجموع"، انظر: محمد ناصر الدين الألباني، إرواء الغليل في تخريج أحاديث منار السبيل، إشراف: زهير الشاويش، (المكتب الإسلامي-بيروت، ط2، 1405هـ-1985م)، ج2، ص60.

⁷²⁵ ابن الجزري، النشر في القراءات العشر، ج1، ص226.

⁷²⁶ ابن الجزري، مَثْنُ «طَيْبَةِ النَّشْرِ» فِي الْقِرَاءَاتِ الْعَشْرِ، المحقق: محمد تميم الزغبي، (دار الهدى، جدة، ط1، 1414هـ-1994م)، ص37.

⁷²⁷ محمود بن علي بسطة المصري، العميد في علم التجويد، ص150.

⁷²⁸ عبد الفتاح بن السيد عجمي بن السيد العسس المرصفي المصري، هداية القاري إلى تجويد كلام الباري، (مكتبة طيبة، المدينة المنورة، ط2)، ج1، ص369.

الوقف الاختباري: فهو الذي يطلب من القارئ بقصد الامتحان، ومتعلق هذا الوقف الرسم العثماني لبيان المقطوع والموصول، والثابت والمحدوف من حروف المد، والمجرور، والمربوط من التاءات، ويلحق بهذا الوقف، وقف القارئ لإعلام غيره بكيفية الوقف على الكلمة بكونه عالماً بها من حيث القطع أو الوصل إلخ ولهذا سمي اختبارياً. وحكمه: الجواز بشرط أن يتدئ الواقف بما وقف عليه ويصله بما بعده إن صلح الابتداء به وإلا فييتدئ بما قبله مما يصلح ابتداءً.

الوقف الاضطراري: فهو الذي يعرض للقارئ بسبب ضرورة أُلجأته إلى الوقف، كضيق النفس أو العطاس، أو العي، أو النيسان، وما إلى ذلك، وحينئذ يجوز له الوقف على أي كلمة كانت، وإن لم يتم المعنى، وبعد ذهاب هذه الضرورة التي أُلجأته إلى الوقف على هذه الكلمة يتدئ منها ويصلها بما بعدها إن صلح البدء بها، وإلا فييتدئ بما قبلها بما يصلح البدء به كما في الوقف الاختباري.

الوقف الاختباري: فهو الذي يقصده القارئ باختياره من غير عروض سبب من الأسباب المتقدمة في الوقفين الاختباري والاضطراري. وقد يتدأ بما بعد الكلمة الموقوف عليها وقد لا يتدأ بأن توصل بما بعدها.

وأضاف بعض العلماء نوعاً رابعاً وهو الوقف الإنتظاري، فهو الوقف على الكلمة التي فيها بعض الأوجه من القراءات حين القراءة بجمع الروايات، فيقف عليها القارئ ليستوفي ما فيها من الأوجه حال التلقي على الشيوخ. وحكمه الجواز كالإختباري⁷²⁹.

وقد اصطلح الأئمة رحمهم الله على أن للوقف الإختباري أقسام، ولكنهم اختلفوا في عددها وتسميتها. قال الأشموني: "والناس في اصطلاح مراتبه مختلفون، كل واحد له اصطلاح، وذلك شائع لما اشتهر أنه لا مشاحة في الإصطلاح، بل يسوغ لكل أحد أن يصطلح على ما شاء"⁷³⁰.

⁷²⁹ أ.د. عبد الكريم إبراهيم عوض صالح، الوقف والإبتداء وصلتهما بالمعنى في القرآن الكريم، ص 40.

⁷³⁰ الأشموني، منار الهدى في بيان الوقف والابتداء، ج 1، ص 23.

فلذلك قال بعض العلماء أن للوقف ثلاثة أقسام، منهم ابن الأنباري، والسخاوي، وقال: إنه ثلاثة أقسام: تام، وحسن، وقبيح⁷³¹. وبعضهم من قال أن للوقف أربعة أقسام، منهم الداني، وابن الجزري، وهو تام، وكاف، وحسن، وقبيح⁷³². وبعضهم من قال إنه خمسة أقسام، منهم السجاوندي، وقال: "لازم، ومطلق، وجائز، ومجوز لوجه، ومرخص لضرورة. وقد قسم جماعة إلى ثمانية أقسام: تام، وشبيه، وناقص، وشبيه، وحسن، وشبيه، وقبيح، وشبيه"⁷³³.

قال الأشموني: "ويتنوع الوقف نظرا للتعلق خمسة أقسام، لأنه لا يخلو إما أن لا يتصل ما بعد الوقف بما قبله لا لفظا ولا معنى فهو التام، أو يتصل ما بعده بما قبله لفظا ومعنى وهو القبيح، أو يتصل ما بعده بما قبله معنى لا لفظا وهو الكافي، أو لا يتصل ما بعده بما قبله معنى ويتصل لفظا وهو الحسن، والخامس متردد بين هذه الأقسام، فتارة يتصل بالأول وتارة بالثاني على حسب اختلافهما قراءة وإعرابا وتفسيرا، لأنه قد يكون الوقف تاما على تفسير وإعراب وقراءة، غير تام على غير ذلك"⁷³⁴.

وعلى كل، فللوقف لا يخلو من خمسة أقسام، وهي:

الوقف التام: هو الذي يحسن الوقف عليه والابتداء بما بعده، لأنه لا يتعلق ما بعده بما قبله لفظا ومعنى.

الوقف الكافي: هو الذي يحسن الوقف عليه والابتداء بما بعده، غير أنه يتعلق ما بعده بما قبله معنى لا لفظا.

الوقف الحسن: هو الذي يحسن الوقف عليه ولا يحسن الابتداء بما بعده، لتعلقه ما قبله لفظا ومعنى.

الوقف الجائز: هو الذي يجوز الوقف والوصل، لتعلقه ما قبله بما بعده تعلقا معنويا أو تعلقا لفظيا لاختلافهما في الإعراب أو التفسير.

الوقف القبيح: هو الوقف على كلام لا يؤدي معنى صحيحا، لشدة تعلقه ما قبله بما بعده لفظا ومعنى.

⁷³¹ انظر: محمد بن القاسم بن محمد بن بشار، أبو بكر الأنباري، **إيضاح الوقف والابتداء**، المحقق: محيي الدين عبد الرحمن رمضان، (مطبوعات مجمع اللغة العربية بدمشق، 1390 هـ - 1971 م)، ج 1، ص 108، وانظر أيضا: الأشموني، **منار الهدى في بيان الوقف والابتداء**، ج 1، ص 23.

⁷³² انظر: ابن الجزري، **النشر في القراءات العشر**، ج 1، ص 226، وانظر أيضا: عثمان بن سعيد بن عثمان بن عمر أبو عمرو الداني، **المكتفى في الوقف والابتداء**، المحقق: محيي الدين عبد الرحمن رمضان، (دار عمار، ط 1، 1422 هـ - 2001 م)، ص 7.

⁷³³ انظر: الأشموني، **منار الهدى في بيان الوقف والابتداء**، ج 1، ص 23-24.

⁷³⁴ المصدر السابق، ج 1، ص 25.

فقد قال الدكتور عبد الكريم إبراهيم صالح: "أن أكثر هذه التقسيمات متقاربة المقصود، وإن كانت مختلفة الألفاظ أو الإصطلاح، ولذا فإن جميع المصاحف الحالية المتداولة تعتمد على جميع الأقوال هؤلاء العلماء، وإن كان كل قطر عربي يعتمد على ما يعتبره صحيحاً"⁷³⁵.

وأما أقسام الإبتداء، أنه يطرد تقسيم الوقف الذي مر آنفاً في الإبتداء فهو في أقسامه كأقسام الوقف المذكورة، إذ الناشئ عن كل نوع مثله، فالناشئ عن التام تام، والحسن حسن، والكاف كاف، والقبیح قبيح إلى آخرها⁷³⁶.

فالابتداء لا يكون إلا اختيارياً، لأنه ليس كالوقف تدعو إليه ضرورة فلا يجوز إلا بمستقل بالمعنى موف بالمقصود، وهو في أقسامه كأقسام الوقف الأربعة، ويتفاوت تماماً، وكفاية، وحسناً، وقبحاً، بحسب التمام وعدمه وفساد المعنى إحالته نحو الوقف على ﴿حَتَمَ اللَّهُ﴾⁷³⁷ قبيح والابتداء ب(اللَّهُ) أقبح، وب(حَتَمَ) كاف، والوقف على (عُزِّيَ رَبُّ أَبْنُ)⁷³⁸ و(أَلْ مَسِيحُ أَبْنُ) قبيح، والابتداء ب(أَبْنُ) أقبح، والابتداء ب(عُزِّيَ رَبُّ) و(أَلْ مَسِيحُ) أقبح منهما.

وقد يكون الوقف حسناً والابتداء به قبيحاً نحو (يُخْرِجُونَ الرُّسُولَ وَإِنَّا لَهُمْ)⁷³⁹ الوقف عليه حسن لتمام الكلام، والابتداء به قبيح لفساد المعنى، إذ يصير تحذيراً من الإيمان بالله تعالى. وقد يكون الوقف قبيحاً والابتداء به جيداً نحو (قَالُوا يَوَيُّ لَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا)⁷⁴⁰ فإن الوقف على (هَذَا) قبيح عندنا لفصله بين المبتدأ وخبره، ولأنه يوهم أن الإشارة إلى (مَرْقَدِنَا) وليس كذلك عند أئمة التفسير، والابتداء ب(هَذَا) كاف أو تام؛ لأنه وما بعده جملة مستأنفة رد بها قولهم⁷⁴¹.

⁷³⁵ أ.د. عبد الكريم إبراهيم عوض صالح، الوقف والإبتداء وصلتهما بالمعنى في القرآن الكريم، ص42.

⁷³⁶ انظر: السيوطي، الإتقان في علوم القرآن، ج1، ص292.

⁷³⁷ ﴿حَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَرِهِمْ غِشْوَةً وَهُمْ أَكْبَرُ عَذَابٍ عَظِيمٍ﴾ [البقرة:7]

⁷³⁸ ﴿وَقَالَتِ الْيَهُودُ عُزَيْرٌ أَبْنُ اللَّهِ وَقَالَتِ النَّصَارَى أَلْ مَسِيحُ أَبْنُ اللَّهِ﴾ [التوبة:30]

⁷³⁹ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ ثَلُفُونَ إِلَيْهِمْ بِأَلْمُودَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنْ أَلْحَقِ يَخْرُجُونَ الرُّسُولَ وَإِنَّا لَهُمْ رِبَكُمُ إِنَّ كُتُومًا خَرَجْنَا فِي سَبِيلِي وَأَبْتَعَاءَ مَرْضَانِي﴾ [الممتحنة:1]

⁷⁴⁰ ﴿قَالُوا يَوَيُّ لَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ مِنْ صَدَقَ أَلْمُرْسَلُونَ﴾ [يس:52]

⁷⁴¹ انظر: ابن الجزري، النشر في القراءات العشر، ج1، ص230.

صلة الوقف والإبتداء بالعلوم الأخرى:

فقد قرر العلماء أن معرفة علم الوقف والإبتداء يحتاج إلى علوم كثيرة، وقد تأكد ذلك بقول ابن مجاهد رحمه الله: "لا يقوم بالتمام إلا نحوي، عالم بالقراءة، عالم بالقصص، وتلخيص بعضها من بعض، عالم باللغة التي نزل بها القرآن"⁷⁴².

وكذلك قول النكزاي: "باب الوقف عظيم القدر جليل القدر لأنه لا يتأتى لأحد معرفة معاني القرآن ولا استنباط الأدلة الشرعية منه إلا بمعرفة الفواصل"⁷⁴³.

وكان الصحابة رضي الله عنهم تلقوا القرآن من رسول الله صلى الله عليه وسلم بطريقة الصحيحة من حيث نطق حروفه وحسن أدائه، ووقف على مواضع الصحيحة وابتدأه. وهذا ما يدل من حديث ابن عمر رضي الله عنهما كما ذكرنا من قبل.

فلذلك وعليه فالقارئ لكتاب الله تعالى أن يهتم بالوقف والإبتداء عند المعاني غير المرتبطة، ويعي ما يقرأ حتى إذا سمعه مستمعون عرفوا ما تقصد إليه الآيات. وإذا لا يهتم القارئ بما خشي أن يرجع إلى المعاني المختلفة والأحكام المتغيرة. وهذا ما يدل على أن علم الوقف والإبتداء له صلة وثيقة بالعلوم الأخرى.

ومن ثم، يتضح لنا أن علم الوقف والإبتداء يسلك الطريق لترتيل القرآن وتدبر معانيه، فلا يستغني عن هذا العلم قارئ ولا نحوي ولا لغوي ولا مفسر ولا فقيه، لتعلقه بهذه العلوم جميعا. وبهذا نستطيع أن نقول أن هذا العلم له صلة وطيدة بالعلوم الإسلامية والعربية، بل وبغيرها من العلوم.

فسنذكر بعض الأمثلة من الآيات القرآنية لتحقيق العلاقة العلم الوقف والإبتداء بالعلوم الأخرى. لذا، فليس حاجة علينا أن نذكر القول الراجح في هذه الآيات، ونكتفي ببيان بعض الاختلافات عند العلماء في تحديد الوقف في هذه الآيات لكونها تتعلق بالمعنى، وتركنا التوسع أكثر في تحليلها مراعاة لمقصد هذه البحث. وسنعلم أن موضع الوقف قد اختلف حسب اختلاف نظرة العلماء إلى تفسيرها.

⁷⁴² السيوطي، الإتيان في علوم القرآن، ج1، ص296.

⁷⁴³ المصدر السابق، ج1، ص283.

صلة الوقف والإبتداء بعلم النحو:

عرفنا أن القرآن نزل بلسان عربي مبين لقول الله تعالى ﴿إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾ [يوسف:2]، وكما أشرنا فيما تقدم أن صاحب هذا العلم يحتاج إلى العلم بالنحو، وأنهم قد أقرروا أنه لا يقوم بالتمام إلا نحوي. وهذا يدل على أن هذا العلم له صلة وثيقة بعلم النحو العربية.

وقد شارك أئمة النحاة في التأليف في علم الوقف والإبتداء، ومنهم أبو جعفر النحاس له كتاب "القطع والإئتلاف"، ومنهم ابن الأنباري له كتاب "إيضاح الوقف والإبتداء". وهذا يؤكد عناية أئمة النحاة عناية عظيمة في هذا العلم.

ومن أمثلة ذلك:

الوقف في قوله تعالى ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا أَلْهٰنٌ هُمْ لَا يُخْزَوْنَ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ فِيَٰنَ أَيِّ دِيهِمْ وَيَأْيٍ مِنْهُمْ يَقُولُونَ رَبَّنَا أَتَمِّمَ لَنَا نُورَنَا وَآغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ [التحریم:8]

اختلف علماء الوقف في هذه الآية إلى قولين⁷⁴⁴:

الوقف على (يَوْمَ لَا يُخْزِي رَبِّيَ) تام؛ على أن قوله: (وَالَّذِينَ ءَامَنُوا) في موضع رفع على الابتداء، والخبر قوله: (نُورُهُمْ يَسْعَىٰ)، ويكون النور للمؤمنين خاصة.

الوقف على (يَوْمَ لَا يُخْزِي رَبِّيَ وَالَّذِينَ ءَامَنُوا مَعَهُ) تام، ويكون قوله: (وَالَّذِينَ ءَامَنُوا مَعَهُ) معطوفاً على (النَّبِيِّ)، أو مبتدأ والخبر محذوف، والمعنى: يوم لا يخزي الله النبي والذين آمنوا معه لا يخزون، فعلى هذا يكون (نُورُهُمْ) مستأنفاً، وهذا أوجه من الأول.

الوقف في قوله تعالى ﴿وَجْهَدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ﴾ [الحج:78]

⁷⁴⁴ انظر: الأشموني، منار الهدى في بيان الوقف والابتداء، ج2، ص349، وانظر أيضاً: أبو عمرو الداني، المكتفى في الوقف والابتداء، ص219.

فمن نصب (مَلَّةً) على الإغراء وقف على ما قبلها (من حَرَج)، فالتقدير (الزموا أو اتبعوا ملة أيكم إبراهيم)⁷⁴⁵. ومن نصبها بمعنى "كلمة" أو أعمل فيها ما قبلها لم يقف، فعلى التقدير: وسَّع عليكم كلمة أيكم إبراهيم لأن قوله (وَمَا جَعَلَ عَلَيَّ كُفْرًا فِي الْدِّينِ مِنْ حَرَجٍ) يقول: وسَّعه وسَّحه كلمة إبراهيم، فإذا أُلقيت الكاف نصبت⁷⁴⁶.

وبالجملية فكل شيء تعلق بما قبله لا يجوز الوقف فيه، فيجب على القارئ أن يصل المنعوت بنعته، والفعل بفاعله، والفاعل بمفعوله، والمؤكد بمؤكد، والبدل بالبدل منه، والمستثنى بالمستثنى منه، والمعطوف بالمعطوف عليه، والمضاف بالمضاف إليه، والمبتدآت بأخبارها والأحوال بأصحابها، والأجوبة بطلابها، والمميزات بميزاتها، وجميع المعمولات بعواملها، ولا يفصل شيئاً من هذه الجمل إلا في بعض أجزائها⁷⁴⁷.

ولذلك عليه فالقارئ أن يتحدد موضع الوقف على أسباب القواعد النحوية ووجوه الإعراب المحتملة في الآية القرآنية.

صلة الوقف والإبتداء بعلم القراءات:

ويمكن أن يقال أن علم القراءات يعتبر من أهم العلوم التي لها صلة قوية بعلم الوقف والإبتداء، لأن اختلاف القراءات لها أثر كبير في تحديد موطن الوقف حيث كان يتعلق بمعنى الآية، فقد يكون تاماً على قراءة معينة، وغير تام قراءة في قراءة أخرى، وقد يكون كافياً على قراءة وغير كاف على قراءة أخرى، أو حسناً على قراءة دون قراءة، ولذلك اهتم العلماء ببيان الأثر المترتب من اختلاف القراءات في الوقف والإبتداء.

وعلى هذا، فلا بد من معرفة أصول مذاهب أئمة القراء في الوقف والابتداء ليعتمد في قراءة كل مذهبه، فنافع كان يراعي محاسن الوقف والابتداء بحسب المعنى، وأبو عمرو كان يعتمد الوقف على رؤوس الآي، ويقول هو أحب إلي، وأن عاصماً والكسائي كانا يطلبان الوقف من حيث يتم الكلام، وحمزة اتفقت الرواة عنه أنه كان يقف بعد انقطاع النفس⁷⁴⁸، وهكذا غيرهم من الأئمة كل له منهج يسير عليه.

⁷⁴⁵ انظر: إبراهيم بن السري بن سهل، أبو إسحاق الزجاج، معاني القرآن وإعرابه، المحقق: عبد الجليل عبده شلبي، (عالم الكتب - بيروت، ط 1، 1408هـ-1988م)، ج 3، ص 440.

⁷⁴⁶ انظر: أبو زكريا يحيى بن زياد بن عبد الله بن منظور الديلمي الفراء، معاني القرآن، المحقق: أحمد يوسف النجاشي / محمد علي النجار / عبد الفتاح إسماعيل الشلبي، (دار المصرية للتأليف والترجمة-مصر، ط 1)، ج 2، ص 231.

⁷⁴⁷ ابن الجزري، التمهيد في علم التجويد، ص 167، وانظر أيضاً: أبو بكر الأنباري، إيضاح الوقف والابتداء، ج 1، ص 119.

⁷⁴⁸ ابن الجزري، النشر في القراءات العشر، ج 1، ص 238.

ومن أمثلة ذلك:

الوقف في قوله تعالى ﴿لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفَوْهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ [البقرة: 284]

اختلف القراء في قراءة قوله تعالى (فَيَغْفِرُ) و(وَيُعَذِّبُ) فقرأ نافع وابن كثير وأبو عمرو وحزمة والكسائي وخلف بالجزم في الفعلين (فَيَغْفِرُ) و(وَيُعَذِّبُ)، وقرأ الباقر بالرفع في الفعلين (فَيَغْفِرُ) و(وَيُعَذِّبُ)⁷⁴⁹.

ومن قرأ (فَيَغْفِرُ لِمَنْ يَشَاءُ) بالرفع جميعاً حسن له أن يقف على قوله (بِهِ اللَّهُ) لأنهما مستأنفان. ومن جزمهما لم يقف على ذلك لأنهما معطوفان على جواب الشرط في قوله (يُحَاسِبْكُمْ بِهِ) فلا يقطعان منه⁷⁵⁰. قال ابن الجزري: (يُحَاسِبْكُمْ بِهِ اللَّهُ) كاف على قراءة من رفع (فيغفر) و(يعذب)، وحسن على قراءة من جزم⁷⁵¹.

الوقف في قوله تعالى ﴿أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرَاهَا وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ﴾ [التور: 40]

اختلف القراء في قراءة قوله تعالى (سَحَابٌ ظُلُمَاتٌ)، فقرأ البري (سحابٌ) بغير تنوين، (ظلماتٍ) بالخفض، وقرأ قبل (سحابٌ) بالتنوين (ظلماتٍ) بالخفض بدلاً من (ظلمات) المتقدمة ويكون بعضها فوق بعض مبتدأ وخبراً في موضع الصفة لـ(ظلمات)، وقرأ الباقر (سحابٌ) منونا (ظلماتٍ) بالرفع على أنه خبر مبتدأ محذوف⁷⁵².

من قرأ (سحابٌ ظلماتٍ) بالإضافة وقف على قوله (موج) ولم يقف على قوله (سحاب) لأن المضاف والمضاف إليه بمنزلة اسم واحد، ومن قرأ (ظلماتٍ) بالخفض على البدل من قوله (كظلمات) فإنه لا يقف على قوله (موج) ولا على قوله (سحاب)، وأما قراءة من قرأ (ظلماتٍ) بالرفع على إضمار: هي فيجوز أن يقف على قوله (سحاب)⁷⁵³.

⁷⁴⁹ المصدر السابق، ج 2، ص 237.

⁷⁵⁰ أبو عمرو الداني، المكتفى في الوقف والابتداء، ص 36.

⁷⁵¹ ابن الجزري، النشر في القراءات العشر، ج 1، ص 228.

⁷⁵² انظر: ابن الجزري، النشر في القراءات العشر، ج 2، ص 332.

⁷⁵³ انظر: الأنباري، إيضاح الوقف والابتداء، ج 2، ص 799، وانظر أيضاً: أبو جعفر أحمد بن محمد بن إسماعيل النحاس، القطع والائتناف، المحقق: د. عبد الرحمن بن إبراهيم المطرودي، (دار عالم الكتب-المملكة العربية السعودية، ط 1، 1413هـ-1992م)، ص 471.

صلة الوقف والابتداء بعلم التفسير:

أن الوقف يختلف باختلاف وجوه التفسير، فلذلك فهم النص القرآني وتفسيره يتحدد موطن الوقف ونوعه. كما نعلم أن علم التفسير علم يبحث عن مراد الله تعالى بقدر الطاقة البشرية فهو شامل لكل ما يتوقف عليه فهم المعنى وبيان المراد⁷⁵⁴.

وإذا نظرنا أن الإمام القرطبي أورد في تفسيره من مسائل علم الوقف والابتداء عموماً كأن يقول: ويحسن الوقف على كذا أو يتم على كذا⁷⁵⁵، وكذلك الإمام ابن كثير في تفسير القرآن العظيم والإمام فخر الدين الرازي في تفسير مفاتيح الغيب وغيرهم من أئمة المفسرين⁷⁵⁶. ولعل أنهم قد تأثروا بمن سبقهم من العلماء الذين ألفوا في الوقف والابتداء كابن الأنباري والنحاس والداني وغيرهم. وهذا يدل على اهتمام أئمة التفسير عن علم الوقف والابتداء.

ومن أمثلة ذلك:

الوقف في قوله تعالى ﴿وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾ [آل عمران: 7]

اختلف العلماء إلى قولين:

القول الأول

أن الوقف تام على: (وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ). ثم يبدأ (وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ). فهم لا يعلمون تأويل المتشابه ولكنهم يكلون علمه إلى الله تعالى، وعليه فالواو لاستئناف خبر عن الراسخين في العلم وليست عاطفة. و (الرَّاسِخُونَ) على هذا: (مبتدأ) خبره: (يَقُولُونَ آمَنَّا بِهِ)⁷⁵⁷.

⁷⁵⁴ أ.د. عبد الكريم إبراهيم عوض صالح، الوقف والابتداء وصلتهما بالمعنى في القرآن الكريم، ص52.

⁷⁵⁵ انظر: أبو عبد الله محمد بن أحمد بن أبي بكر بن فرح الأنصاري الخزرجي شمس الدين القرطبي، الجامع لأحكام القرآن=تفسير القرطبي، تحقيق: أحمد البردوني وإبراهيم أطفيش، (دار الكتب المصرية - القاهرة، ط2، 1384هـ - 1964م)، ج1، ص214.

⁷⁵⁶ انظر: أبو الفداء إسماعيل بن عمر بن كثير القرشي الدمشقي، تفسير القرآن العظيم، المحقق: محمود حسن، (دار الفكر، ط: الطبعة الجديدة، 1414هـ/1994م)، ج1، ص426. وانظر أيضاً: فخر الدين محمد بن عمر التميمي الرازي الشافعي، مفاتيح الغيب، (دار الكتب العلمية - بيروت، ط1، 1421هـ - 2000م)، ج2، ص5.

⁷⁵⁷ عبد الله علي الميموني، فضل علم الوقف والابتداء وحكم الوقف على رؤوس الآيات، (دار القاسم للنشر والتوزيع، الرياض، ط1، 1424هـ - 2003م)، ص26.

واستدلوا أصحاب القول الأول بالأدلة الآتية:

أن في قراءة ابن عباس رضي الله عنهم ما يرجح ذلك، رواه الحاكم في المستدرک عن ابن عباس رضي الله عنهما أنه كان يقرأ: «وما يعلم تأويله إلا الله ويقول الراسخون في العلم آمنا به»⁷⁵⁸.

وحكى الفراء أن قراءة أبي بن كعب أيضا (ويقول الراسخون)⁷⁵⁹.

وحكى ابن جرير أن في قراءة عبد الله بن مسعود: «أن تأويله إلا عند الله والراسخون في العلم يقولون آمنا به»⁷⁶⁰، وأخرج ابن أبي داود «وَإِنْ حَقِيقَةُ تَأْوِيلِهِ إِلَّا عِنْدَ اللَّهِ. وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ»⁷⁶¹.

وهذه القراءات احتج بها العلماء لهذا القول وهو استدلال صحيح وإن لم تكن متواترة، فإنها على أقل الأحوال كالتفسير الثابت عن كبار الصحابة، ولذا قال الحافظ ابن حجر والسيوطي في قراءة ابن عباس⁷⁶²: "أن هذه الرواية وإن لم تثبت بها القراءة لكن أقل درجاتها أن تكون خبرا بإسناد صحيح إلى ترجمان القرآن فيقدم كلامه في ذلك على من دونه"⁷⁶³.

ولا شك أنها أقوى من التفسير لأنها خبر صحيح عن قراءة صحابة أجلاء، فهم قد تلقوا ذلك. وفي الآية قرائن تدل على أن الله سبحانه منفرد بعلم تأويل المتشابهة⁷⁶⁴.

وأخرج الحاكم عن ابن مسعود عن النبي صلى الله عليه وسلم قال: «كَانَ الْكِتَابُ الْأَوَّلُ يُنْزَلُ مِنْ بَابٍ وَاحِدٍ عَلَى حَرْفٍ وَاحِدٍ وَأُنْزِلَ الْقُرْآنُ مِنْ سَبْعَةِ أَبْوَابٍ عَلَى سَبْعَةِ أَحْرَفٍ، زَايِرٍ، وَآمِرٍ وَحَالِلٍ وَحَرَامٍ، وَمُحْكَمٍ وَمُتَشَابِهٍ، وَأَمْثَالٍ، فَأَمِنُوا بِحَالِهِ

⁷⁵⁸ رواه الحاكم في المستدرک على الصحيحين، وقال عنه: هذا حديث صحيح على شرط الشيخين ولم يخرجاه.

⁷⁵⁹ انظر: الفراء، معاني القرآن، ج 1، ص 191.

⁷⁶⁰ أبو الفداء إسماعيل بن عمر بن كنير القرشي الدمشقي، تفسير القرآن العظيم، المحقق: محمود حسن، (دار الفكر، ط: الطبعة الجديدة، 1414 هـ/ 1994 م)، ج 1، ص 427.

⁷⁶¹ أبو بكر بن أبي داود، عبد الله بن سليمان بن الأشعث الأزدي السجستاني، كتاب المصاحف، المحقق: محمد بن عبده، (الفاروق الحديثة - مصر / القاهرة، ط 1، 1423 هـ - 2002 م)، ص 174-175.

⁷⁶² عبد الله علي الميموني، فضل علم الوقف والابتداء وحكم الوقف على رؤوس الآيات، ص 28-29.

⁷⁶³ أحمد بن علي بن حجر أبو الفضل العسقلاني الشافعي، فتح الباري شرح صحيح البخاري، (دار المعرفة - بيروت، 1379)، ج 8، ص 210، وانظر: السيوطي، الإتيقان في علوم القرآن، ج 3، ص 7.

⁷⁶⁴ عبد الله علي الميموني، فضل علم الوقف والابتداء وحكم الوقف على رؤوس الآيات، ص 29.

وَحَرِّمُوا حَرَامَهُ، وَأَفْعَلُوا مَا أَمَرْتُمْ بِهِ، وَأَتَتْهُمَا عَمَّا تُحْيِيْتُمْ عَنْهُ، وَاعْتَبِرُوا بِأَمْتَالِهِ، وَاعْمَلُوا بِمُحْكَمِهِ، وَأَمِنُوا بِمُتَشَابِهِ، وَقُولُوا آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا»⁷⁶⁵.

فاعلم أن المتشابه من الكتاب قد استأثر الله بعلمه، فلا يعلم تأويله أحد غيره، ثم أثنى الله عز وجل على الراسخين في العلم بأنهم يقولون آمنا به. ولولا صحة الإيمان منهم لم يستحقوا الثناء عليه. ومذهب أكثر العلماء أن الوقف التام في هذه الآية إنما هو عند قوله تعالى (وَمَا يَعْمُ تَأْوِيلُهُ إِلَّا اللَّهُ)، وأن ما بعده استئناف كلام آخر، وهو قوله (وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ). وروي ذلك عن ابن مسعود، وأبي بن كعب، وابن عباس، وعائشة⁷⁶⁶.

وهذه الآية الكريمة مفصلة لحكم صنفين من المسلمين، الراسخون في العلم، وغيرهم، فأهل الرسوخ أخبر الله عن مقالته أنهم يقولون: (آمنا به كل من عند ربنا). فالحكم والمتشابه من عند ربنا ونحن نؤمن بهما.

القول الثاني

أن يصل القارئ ثم يقف على قوله تعالى: (وَالرَّاسِخُونَ فِي الْعِلْمِ) وعليه فالراسخون في العلم معطوف على لفظ الجلالة، وهم يعلمون تأويل المتشابه ويقولون آمنا به، وهم بذلك داخلون في الاستثناء⁷⁶⁷.

واستدل أصحاب هذا القول بالأدلة الآتية:

ما روي أن النبي صلى الله عليه وسلم دعا لابن عباس فقال: «اللهم فقهه في الدين وعلمه التأويل»⁷⁶⁸.

⁷⁶⁵ السيوطي، الإتقان في علوم القرآن، ج3، ص7، أخرجه الطحاوي في "مشكل الآثار" (4 / 184 - 185) والحاكم (1 / 553) وابن حبان (1782)، قال الألباني: وهذا إسناد قال الحاكم "صحيح"، سلسلة الأحاديث الصحيحة وشيء من فقهها وفوائدها، (مكتبة المعارف للنشر والتوزيع، الرياض، ط1، (مكتبة المعارف))، ج2، ص133.

⁷⁶⁶ القرطبي، الجامع لأحكام القرآن=تفسير القرطبي، ج4، ص16.

⁷⁶⁷ انظر: عبد الله علي الميموني، فضل علم الوقف والابتداء وحكم الوقف على رؤوس الآيات، ص30، وانظر أيضا: أ.د. عبد الكريم إبراهيم عوض صالح، الوقف والابتداء وصلتهما بالمعنى في القرآن الكريم، ص78.

⁷⁶⁸ رواه الحارث بن أبي أسامة وأحمد بن حنبل بسند صحيح وهو في الصحيح دون قوله: "وعلمه التأويل"، انظر: أبو العباس شهاب الدين أحمد بن أبي بكر بن إسماعيل بن سليم بن قايماز بن عثمان البوصيري الكنايني الشافعي، إتحاف الخيرة المهرة بزوائد

أن ابن عباس رضي الله عنهما كان يقول: «أنا ممن يعلم تأويله»⁷⁶⁹.

ما رواه أحمد في مسنده «مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ، وَإِنَّهُ لَيَسْتَعْفِرُ لِلْعَالِمِ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ، حَتَّى الْحَيَاتُ فِي الْمَاءِ، وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ، إِنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الْأَنْبِيَاءِ، لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا، وَإِنَّمَا وَرَثُوا الْعِلْمَ، فَمَنْ أَخَذَ بِهِ، أَخَذَ بِحِطِّ وَافِرٍ»⁷⁷⁰. وهذا الحديث يدل على أن الله سبحانه وتعالى مدح الراسخين في هذا المقال وهو يشعر بأن لهم الحظ الأوفر.

أنه يبعد أن يخاطب الله تعالى عباده بما لا سبيل لأحد من الخلق إلى معرفته.

وقد أجاب الدكتور عبد الكريم إبراهيم صالح على هذه الأدلة بما يلي⁷⁷¹:

أن التأويل الذي دعا به رسول الله صلى الله عليه وسلم لابن عباس رضي الله عنهما لا يتعين حمله على تأويل ما اختص الله بعلمه، بل يجوز حمله على تفسير ما يخفى تفسيره مما يختص بمعرفته بعض الراسخين في العلم، ويخفى على من دونه.

يمكن أن يقال: مراده رضي الله عنهما: «أنا ممن يعلم تأويله» أي: المتشابه في الجملة حسبما دعا لي به رسول الله صلى الله عليه وسلم، وهذا وإن قيل: إنه متشابه لكنه في الحقيقة واسطة بين المحكم والمتشابه بالمعنى المراد.

أن مدح الراسخين بالتذكر ليس لأن لهم حظا في معرفته؛ بل لأنهم اعطوا فخالفوا هواهم ووقفوا عند ما حدد لهم مولاهم، ولم يسلكوا مسلك الزائغين الذي صار المتشابه ضررا عليهم ووبالا لهم، إذ ضلوا فيه كثيرا وأضلوا عن سواء السبيل.

المسانيد العشرة، تقديم: فضيلة الشيخ الدكتور أحمد معبد عبد الكريم، المحقق: دار المشكاة للبحث العلمي بإشراف أبو تميم ياسر بن إبراهيم، (دار الوطن للنشر، الرياض، ط1، 1420 هـ - 1999 م)، ج7، ص285.

⁷⁶⁹ هذا قول مجاهد، والربيع، واختاره ابن قتيبة، وأبو سليمان الدمشقي. قال ابن الأنباري: الذي روى هذا القول عن مجاهد ابن أبي نجيح، ولا تصح روايته التفسير عن مجاهد، وانظر: جمال الدين أبو الفرج عبد الرحمن بن علي بن محمد الجوزي، زاد المسير في علم التفسير، المحقق: عبد الرزاق المهدي، (دار الكتاب العربي - بيروت، ط1، - 1422 هـ)، ج1، ص261.

⁷⁷⁰ مسند الإمام أحمد بن حنبل، ج36، ص46، وقد أورد البخاري بعضه في "صحيحه" في كتاب العلم ضمن عنوان باب العلم قبل القول والعمل، فقال: "وإن العلماء هم ورثة الأنبياء، ورثوا العلم، من أخذه أخذ بحظ وافر، ومن سلك طريقاً يطلب به علماً سهل الله له به طريقاً إلى الجنة".

⁷⁷¹ أ.د. عبد الكريم إبراهيم عوض صالح، الوقف والإبتداء وصلتهما بالمعنى في القرآن الكريم، ص98.

أنه لا يعد أن يخاطب الله عباده ما لا سبيل لأحد من الخلق إلى معرفته، ويكون ذلك من باب الابتلاء كما ابتلى سبحانه عباده بتكاليف كثيرة وعبادات وفيرة لم يعرف أحد حقيقة السر فيها حتى يقر بالعجز عن الوصول إلى معرفته والتسليم المطلق لله تعالى.

والخلاصة، أن أعظم أسباب اختلاف العلماء في هذه المسألة مبني على اختلافهم في المحكم والمتشابه وأي شيء أريد بهما. وذلك للاشتراك اللفظي في لفظ التأويل⁷⁷².

ويمكن أن نخلص بذكر القول صاحب تيسير الكريم الرحمن في تفسير كلام المنان: "وقوله ﴿وَأَيُّهَا تَأْوِيلُهُ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ﴾ للمفسرين في الوقوف على ﴿اللَّهُ﴾ من قوله ﴿وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ﴾ قولان، جمهورهم يقفون عندها، وبعضهم يعطف عليها ﴿وَالرَّاسِخُونَ فِي الْعِلْمِ﴾ وذلك كله محتمل، فإن التأويل إن أريد به علم حقيقة الشيء وكنهه كان الصواب الوقوف على ﴿إِلَّا اللَّهُ﴾ لأن التشابه الذي استأثر الله بعلم كنهه وحقيقته، نحو حقائق صفات الله وكيفياتها، وحقائق أوصاف ما يكون في اليوم الآخر ونحو ذلك، فهذه لا يعلمها إلا الله، ولا يجوز التعرض للوقوف عليها، لأنه تعرض لما لا يمكن معرفته، كما سئل الإمام مالك رحمه الله عن قوله ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ فقال السائل: كيف استوى؟ فقال مالك: الاستواء معلوم، والكيف مجهول، والإيمان به واجب، والسؤال عنه بدعة، فهكذا يقال في سائر الصفات لمن سأل عن كيفياتها أن يقال كما قال الإمام مالك⁷⁷³.

والحاصل، فيجب علينا أن نقف على ما حد لنا كما يقفون الراسخون في العلم، وهم يؤمنون ويكفون المعنى إلى الله تعالى، وأما أهل الزيغ فهم يأخذون هذه الأمور المتشابهات ويحرفونها إلى المعنى الفاسد.

الوقف في قوله تعالى ﴿قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيَهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ﴾ [المائدة: 26]

وقوله ﴿قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً﴾ في ذلك وجهان من التفسير والإعراب:

إن التحريم والتهيه كان أربعين سنة، نصب (أَرْبَعِينَ) بـ (مُحَرَّمَةٌ) على تفسير (التحريم). فعلى هذا يكون الوقف على (يَتِيَهُونَ فِي الْأَرْضِ).

⁷⁷² عبد الله علي الميموني، فضل علم الوقف والابتداء وحكم الوقف على رؤوس الآيات، ص 35-36.

⁷⁷³ عبد الرحمن بن ناصر بن عبد الله السعدي، تيسير الكريم الرحمن في تفسير كلام المنان، المحقق: عبد الرحمن بن معلا اللويحي، (مؤسسة الرسالة، ط 1 1420 هـ - 2000 م)، ص 122.

إن (التحریم) كان أبداً وإن (التيه) كان أربعين سنة، نصب (أربعين) بـ (يتيهون)، فعلى هذا يكون الوقف على (محرمة عليهم)، ويتبدى: (أربعين سنة يتيهون في الأرض).

قال الكلبي: لما قالوا (لن ندخلها أبداً) قال الله عز وجل (فإنها محرمة عليهم أبداً) وهم مع ذلك يتيهون في الأرض أربعين سنة. قال: فلم يدخلها أحد ممن كان مع موسى هلكوا أجمعين في التيه إلا رجلين يوشع بن نون وكالوب بن يوفنا⁷⁷⁴.

صلة الوقف والإبتداء بعلم الفقه:

وقد يكون الوقف يختلف تبعاً لاختلاف الحكم الفقهي. ولذلك يحتاج صاحب علم التمام إلى المعرفة بأشياء من اختلاف الفقهاء في أحكام القرآن. وممن صرح بذلك النكراوي فقال في كتاب الوقف: "لا بد للقارئ من معرفة بعض مذاهب الأئمة المشهورين في الفقه لأن ذلك يعين على معرفة الوقف والابتداء لأن في القرآن مواضع ينبغي الوقف على مذهب بعضهم ويمتنع على مذهب آخرين"⁷⁷⁵.

ومن أمثلة ذلك:

الوقف في قوله تعالى ﴿وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾ ﴿إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ [النور: 4 - 5]

اختلف العلماء إلى قولين⁷⁷⁶:

الوقف على (أبداً) تام؛ إن جعل الاستثناء من قوله: (الْفَاسِقُونَ) بناءً على أن شهادة القاذف لا تقبل وإن تاب، وهذا القول أبو حنيفة.

وليس بوقف على (أبداً) إن جعل الاستثناء من قوله: (وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا) بناءً على أن شهادة القاذف تقبل إذا تاب، وأن بالتوبة يرتفع اسم الفسق عنه، وسواء تاب بعد إقامة الحد عليه أو قبله، لقوله: (إِلَّا الَّذِينَ تَابُوا)، وهذا القول الجمهور.

⁷⁷⁴ أبو عمرو الداني، المكتفى في الوقف والابتداء، ص 59-60.

⁷⁷⁵ السيوطي، الإتقان في علوم القرآن، ج 1، ص 297.

⁷⁷⁶ انظر: الأشموني، منار الهدى في بيان الوقف والابتداء، ج 2، ص 72. وانظر أيضاً: القرطبي، الجامع لأحكام القرآن = تفسير القرطبي، ج 12، ص 178-179.

قال الشنقيطي في كتابه أضواء البيان: "اعلم أن المقرر في أصول المالكية والشافعية والحنابلة أن الاستثناء إذا جاء بعد جمل متعاطفات أو مفردات متعاطفات، أنه يرجع لجميعها إلا للدليل من نقل أو عقل يخصه ببعضها، خلافا لأبي حنيفة القائل برجوع الاستثناء للجملة الأخيرة فقط، ولأجل ذلك لا يرجع عنده الاستثناء في هذه الآية، إلا الجملة الأخيرة التي هي: (وَأُولَئِكَ هُمُ الْفَاسِقُونَ إِلَّا الَّذِينَ تَابُوا)، فقد زال عنهم الفسق"⁷⁷⁷.

فهذا الأسباب التي تدل على اختلاف أبو حنيفة على القول الجمهور.

الوقف في قوله تعالى ﴿حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّائِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرِّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِكُمُ اللَّائِي فِي حُجُورِكُم مِّن نِّسَائِكُمُ اللَّائِي دَخَلْتُم بِهِنَّ فَإِنْ لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَخَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا﴾ [النساء: 23]

قال القرطبي: "قوله تعالى: (حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ) الآية. أي نكاح أمهاتكم ونكاح بناتكم، فذكر الله تعالى في هذه الآية ما يحل من النساء وما يحرم، كما ذكر تحريم حليمة الأب. فحرم الله سبعا من النسب وستا من رضاع وصهر، وألحقت السنة المتواترة سابعة، وذلك الجمع بين المرأة وعمتها، ونص عليه الإجماع. وثبتت الرواية عن ابن عباس قال: حرم من النسب سبع ومن الصهر سبع، وتلا هذه الآية"⁷⁷⁸.

قال الطحاوي: "وكل هذا من المحكم المتفق عليه، وغير جائز نكاح واحدة منهن بإجماع إلا أمهات النساء اللواتي لم يدخل بهن أزواجهن، فإن جمهور السلف ذهبوا إلى أن الأم تحرم بالعقد على الابنة، ولا تحرم الابنة إلا بالدخول بالأم، وبهذا قول جمعي أئمة الفتوى بالأمصار"⁷⁷⁹.

ولذلك الوقف على (وَبَنَاتُ الْأُخْتِ) جائز: للفرق بين التحريم النسبي والنسبي⁷⁸⁰.

⁷⁷⁷ محمد الأمين بن محمد المختار بن عبد القادر الجكني الشنقيطي، أضواء البيان في إيضاح القرآن بالقرآن، (دار الفكر للطباعة والنشر والتوزيع بيروت - لبنان، عام النشر: 1415هـ-1995م)، ج5، ص431-432.

⁷⁷⁸ القرطبي، الجامع لأحكام القرآن = تفسير القرطبي، ج5، ص105.

⁷⁷⁹ المصدر السابق، ج5، ص105.

⁷⁸⁰ الأشموني، منار الهدى في بيان الوقف والابتداء، ج1، ص178.

الخاتمة:

تشتمل الخاتمة على أهم النتائج التي توصل إليها الباحث من خلال هذه الدراسة حول الوقف والإبتداء وصلتهما بالعلوم الأخرى، منها:

أن علم الوقف والإبتداء يعتبر من أهم الموضوعات التي لا بد لقارئ القرآن الكريم من معرفته، ومراعاته في القراءة، ولم يكن غايته استراحة القارئ لانقطاع النفس فقط، بل وأهمه لتعلقه بمعنى الآية الكريمة.

من خلال النصوص الواردة من الصحابة رضوان الله عليهم، ومن العلماء الذين ساهموا في تأليف الكتاب عن علم الوقف والإبتداء، -تبرز أهمية هذا العلم. ولأجل ذلك، فلا بد لقارئ القرآن أن يتعلمه.

أن يحتاج القارئ في تحديد موطن الوقف إلى معرفة علم النحو وغيره من العلوم، وأما إذا لم يتعلمها فلا بد أن يحرص على مراعاة علامات الوقوف الموجودة في المصحف التي حددها علماء الوقف بناء على دراستهم لمعاني الآيات، ووجوه الإعراب المحتملة لهذه الآيات.

تظهر علاقة الوقف والإبتداء بعلم النحو، والتفسير، والقراءات، والفقهاء، لذا اهتم النحاة والمفسرون والقراء والفقهاء بهذا العلم بتحديد موضع الوقف في القرآن.

قائمة المصادر والمراجع:

القرآن الكريم

ابن الجزري، محمد بن محمد بن يوسف، التمهيد في علم التجويد، (مكتبة المعارف، الرياض، ط1، 1405هـ - 1985م).

القسطلاني، أبي العباس أحمد بن محمد بن أبي بكر القسطلاني، لطائف الإشارات لفنون القراءات، (وزارة الشؤون الإسلامية والدعوة والإرشاد السعودية - مجمع الملك فهد لطباعة المصحف الشريف، 1434م).

أحمد بن محمد بن علي الفيومي المقرئ، المصباح المنير، (المكتبة العصرية).

أ.د. عبد الكريم إبراهيم عوض صالح، الوقف والإبتداء وصلتهما بالمعنى في القرآن الكريم، (دار السلام للنشر والتوزيع والترجمة، ط4، 1435هـ-2014م).

عبد الفتاح بن السيد عجمي بن السيد العسس المرصفي المصري الشافعي، هداية القاري إلى تجويد كلام الباري، (مكتبة طيبة، المدينة المنورة، ط2).

ابن منظور، محمد بن مكرم بن علي، أبو الفضل، جمال الدين ابن منظور الأنصاري الرويفعي الإفريقي، لسان العرب، (دار صادر - بيروت، ط3، - 1414 هـ).

الزركشي، البرهان في علوم القرآن، (ط1، 1376هـ - 1957م).

السيوطي، الإتقان في علوم القرآن، (الهيئة المصرية العامة للكتاب، ط 1394هـ / 1974).

محمود بن علي بسّة المصري، العميد في علم التجويد، (دار العقيدة - الإسكندرية، ط1، 1425هـ - 2004م).

الأشْمُونِي، أحمد بن عبد الكريم بن محمد بن عبد الكريم الأشْمُونِي المصري الشافعي، منار الهدى في بيان الوقف والابتداء، (دار الحديث - القاهرة، مصر).

ابن الجزري، محمد بن محمد بن يوسف، النشر في القراءات العشر، (المطبعة التجارية الكبرى [تصوير دار الكتاب العلمية]).

عبد الله بن يوسف بن عيسى بن يعقوب يعقوب الجديع العنزي، المقدمات الأساسية في علوم القرآن، (مركز البحوث الإسلامية ليدز - بريطانيا، ط1، 1422هـ - 2001م).

جمال بن إبراهيم القرشي، أضواء البيان في معرفة الوقف والابتداء، (مكتبة طالب العلم، ط1، 1437هـ-2016م).

الألباني، محمد ناصر الدين الألباني، إرواء الغليل في تخريج أحاديث منار السبيل، (المكتب الإسلامي - بيروت، ط2، 1405هـ - 1985م).

ابن الجزري، محمد بن محمد بن يوسف، مَتْنُ «طَبِيبَةِ النَّشْرِ» فِي الْقِرَاءَاتِ الْعَشْرِ، (دار الهدى، جدة، ط1، 1414هـ - 1994م).

عبد الفتاح بن السيد عجمي بن السيد العسس المرصفي المصري، هداية القاري إلى تجويد كلام الباري، (مكتبة طيبة، المدينة المنورة، ط2).

الأنباري، محمد بن القاسم بن محمد بن بشار، أبو بكر الأنباري، إيضاح الوقف والابتداء، (مطبوعات مجمع اللغة العربية بدمشق، 1390هـ - 1971م).

الداني، عثمان بن سعيد بن عثمان بن عمر أبو عمرو الداني، المكتفى في الوقف والابتداء، (دار عمار، ط1، 1422هـ - 2001م).

الزجاج، إبراهيم بن السري بن سهل، أبو إسحاق الزجاج، معاني القرآن وإعرابه، (عالم الكتب - بيروت، ط1، 1408هـ - 1988م).

الفراء، أبو زكريا يحيى بن زياد بن عبد الله بن منظور الديلمي الفراء، معاني القرآن، (دار المصرية للتأليف والترجمة - مصر، ط1).

النَّحَّاس، أبو جعفر أحمد بن محمد بن إسماعيل النَّحَّاس، القطع والانتشاف، (دار عالم الكتب - المملكة العربية السعودية، ط1، 1413هـ - 1992م).

عبد الله علي الميموني، فضل علم الوقف والابتداء وحكم الوقف على رؤوس الآيات، (دار القاسم للنشر والتوزيع، الرياض، ط1، 1424هـ - 2003م).

ابن كثير، أبو الفداء إسماعيل بن عمر بن كثير القرشي الدمشقي، تفسير القرآن العظيم، (دار الفكر، ط: الطبعة الجديدة، 1414هـ - 1994م).

السجستاني، أبو بكر بن أبي داود، عبد الله بن سليمان بن الأشعث الأزدي السجستاني، كتاب المصاحف، (الفاروق الحديثة - مصر/ القاهرة، ط1، 1423هـ - 2002م).

ابن حجر، أحمد بن علي بن حجر أبو الفضل العسقلاني الشافعي، فتح الباري شرح صحيح البخاري، (دار المعرفة - بيروت، 1379هـ).

الألباني، محمد ناصر الدين الألباني، سلسلة الأحاديث الصحيحة وشيء من فقهها وفوائدها، (مكتبة المعارف للنشر والتوزيع، الرياض، ط1، (مكتبة المعارف)).

أبو العباس شهاب الدين أحمد بن أبي بكر بن إسماعيل بن سليم بن قايماز بن عثمان البوصيري الكتاني الشافعي، إتحاف الخيرة المهرة بزوائد المسانيد العشرة، (دار الوطن للنشر، الرياض، ط1، 1420هـ - 1999م).

ابن الجوزي، جمال الدين أبو الفرج عبد الرحمن بن علي بن محمد الجوزي، زاد المسير في علم التفسير، (دار الكتاب العربي - بيروت، ط1، - 1422هـ).

السعدي، عبد الرحمن بن ناصر بن عبد الله السعدي، تيسير الكريم الرحمن في تفسير كلام المنان، (مؤسسة الرسالة، ط1 1420هـ - 2000م).

القرطبي، الجامع لأحكام القرآن = تفسير القرطبي، (دار الكتب المصرية - القاهرة، ط2، 1384هـ - 1964م).

محمد الأمين بن محمد المختار بن عبد القادر الجكني الشنقيطي، أضواء البيان في إيضاح القرآن بالقرآن، (دار الفكر للطباعة والنشر والتوزيع بيروت - لبنان، 1415هـ - 1995م).

الرازي، فخر الدين محمد بن عمر التميمي الرازي الشافعي، مفاتيح الغيب، (دار الكتب العلمية - بيروت، ط1، 1421هـ - 2000م).

حياة الشيخ أحمد بن محمد الدميّاطي المشهور (بالبناء) وجهوده في علم القراءات

عصام أحمد عبدالونيس لالي

الأستاذ المشارك الدكتور خير الأنوار بن محمد البكري

جامعة العلوم الإسلامية الماليزية

ملخص البحث

إن تُعلّم وتعليم القرآن الكريم وقراءاته من أجل الأعمال وأفضلها، وإن القائمين على ذلك قائمون على أمر عظيم ينالون به الشرف والمنزلة العالية في الدنيا والآخرة، ومن هؤلاء الأعلام الذين أفنوا أعمارهم في تعليم وتعلم كتاب الله الكريم الإمام أحمد بن محمد الدميّاطي الشهير بالبناء وهو أحد أعلام مصر في القراءات، ومن ثمّ فإن هذا البحث يهدف إلى التعريف بالشيخ الدميّاطي وبيان شيئاً من سيرته في طلب العلم والأعلام الذين تلقى عنهم وتلاميذه الذين تلقوا عنه، وكذلك بيان مكانته العلمية وجهوده في نشر علم القراءات، وأما المنهج المتبع في هذه الدراسة فهو المنهج الوصفي والتاريخي. هذا وأسأل الله عز وجل أن يوفقنا في كتابة هذا البحث فهو حسبي ونعم الوكيل.

مقدمة

الحمد لله الذي أنزل على عبده الكتاب ولم يجعل له عوجاً، والصلاة والسلام سيد الأولين والآخرين وعلى آله الطيبين الطاهرين وصحبه الغر الميامين ومن اتبع هديهم واستن بسنته إلى يوم الدين.

وبعد؛

فإن هذا القرآن أفضل الكتب، وأحسنها نظاماً، وأفصحها كلاماً، وأبينها حالاً وحراماً، الذي إذ سمعته الجن قالوا إنا سمعنا قرآنًا عجباً، تنزيل من رب العالمين، على قلب سيد الأولين والآخرين، لينذر من كان حياً ويحق القول على الكافرين.

فمن المعلوم أن المسلمين من عهد نبينا محمداً صلى الله عليه وسلم إلى زماننا هذا وهم يتنافسون في خدمة القرآن العظيم، قراءةً وحفظاً وتفسيراً ورسمًا.

وإن من العلوم المتعلقة بكتاب الله عز وجل علم القراءات القرآنية، والذي نال اهتمام العديد من علماء الإسلام في مشارق الأرض ومغاربها.

ومن العلماء الذين برزوا في علم القراءات القرآنية إمامنا الجليل، فريد عصر، أحمد بن محمد الدميّاطي رحمه الله تعالى رحمةً واسعة، فقد أفنى عمره في تعليم وتعلم كتابه الله عز وجل والعلوم المتعلقة به.

المبحث الأول: اسمه ومولده.

المطلب الأول: اسمه.

هو العالم العلامة، وإمام الزمان، المحقق المدقق، عالم سائر العلوم الشرعية ومتقنها، نادرة عصره، الصوام القوام، العابد الزاهد، محب للعلم وأهله، ذو القريحة الصافية، الذاكر لله كثيراً، الصوفي النقشبندي، الشيخ أحمد بن محمد بن أحمد بن عبد الغني الدميّاطي⁷⁸¹، هذا ما اتفق عليه أكثر المؤلفين، وقد ذكر في بعض الكتب بخلاف ذلك سواء بالزيادة أو النقصان، فذكر

781 . الزركلي، خير الدين. 2002. الأعلام. بيروت: دار العلم للملايين. ج. 1. ص. 240. باشا، أحمد تيمور. 1948. فهرس الخزانة التيمورية. مصر: دار الكتي المصرية. ج. 3. ص. 39. كحالة، عمر رضا. د. ت. معجم المؤلفين. د. م. مؤسسة الرسالة. ج. 1. ص. 244. سرّكيس، يوسف اليان. د. ت. معجم المطبوعات العربية والمعربة. القاهرة: مكتبة الثقافة الدينية. ج. 1. ص. 885. الجبرتي، عبد الرحمن بن حسن. 1998. عجائب الآثار في التراجم والأخبار. تحقيق/ عبد الرحيم عبد الرحمن عبد الرحيم. القاهرة: دار الكتب المصرية. ج. 1. ص. 160. إسماعيل، شعبان محمد. 1981. أصول الفقه تاريخه ورجاله. الرياض: دار المريخ. ص. 506. بن محمد، إسماعيل باشا. د. ت. إيضاح المكنون في الذيل على كشف الظنون عن أسامي الكتب والفنون. بيروت: دار إحياء التراث العربي. ج. 1. ص. 540. الجبرتي، عبد الرحمن. د. ت. عجائب الآثار في التراجم والأخبار. د. م. د. ط. ج. 1. ص. 89. مبارك، علي باشا. 1305 هـ. الخطط الجديدة لمصر القاهرة ومدنها وبلادها القديمة والشهيرة. مصر: المطبعة الكبرى الأميرية ببولاق مصر المحمية. ج. 11. ص. 56. الدميّاطي، أحمد بن محمد. 1987. إتحاف فضلاء البشر بالقراءات الأربعة عشر. تحقيق/ شعبان محمد إسماعيل. بيروت: عالم الكتاب. القاهرة: مكتبة الكليات الأزهرية. ج. 1. ص. 43. الدميّاطي، أحمد بن محمد. د. ت. إتحاف فضلاء البشر بالقراءات الأربعة عشر. تحقيق/ عبد الرحيم الطرهوني. د. م: دار الحديث. ج. 1. ص. 6.

أحمد بن محمد بن أحمد بن محمد بن عبد الغني⁷⁸²، وذكر أيضاً ابن عبد الغني أحمد بن محمد بن أحمد ابن محمد البناء⁷⁸³، وذكره آخر شمس الدين أحمد بن محمد بن أحمد الدمياطي⁷⁸⁴، كما جاء أحمد بن محمد البنا الدمياطي⁷⁸⁵، وجاء أيضاً أحمد بن محمد أحمد بن عبد الغني⁷⁸⁶، كما ورد أحمد بن محمد بن عبد الغني الدمياطي⁷⁸⁷.

المطلب الثاني: مولده.

لم يذكر أحد من الناقليين حسب اطلاعي تاريخ مولد الإمام الدمياطي.

المبحث الثاني: لقبه وكنيته ونشأته.

المطلب الأول: لقبه.

782 . د ك. د ت. فهرس الكتب الموجودة بالمكتبة الأزهرية. مصر: المكتبة الأزهرية. ج. 1. ص. 45. المرصفي، عبدالفتاح السيد عجمي. د ت. هداية القاري إلى تجويد كلام الباري. المدينة المنورة: مكتبة طيبة. ص. 630. الدمياطي، أحمد بن محمد. 1285. إتحاف فضلاء البشر في القراءات الأربعة عشر. مصر: المطبعة العامرة. ص. 1. 783 . البغدادي، إسماعيل باشا. 1951. هدية العارفين أسماء المؤلفين وآثار المصنفين. بيروت: دار إحياء التراث العربي. ج. 1. ص. 167-168.

784 . C.Brockelmann.1938.Geschichte Der Arabischen Litteratur. f. 2. p. 454.

785 . ولد اباه، محمد المختار. د ت. تاريخ القراءات في المشرق والمغرب. المغرب: مطبعة بني ازناسن. ص. 422. القادري، محمد بن الطيب. 1982. نشر المثاني لأهل القرن الحادي عشر والثاني. تحقيق. محمد حجي، أحمد التوفيق. الرباط: مكتبة الطالب. ج. 2. ص. 392.

786 . البرماوي، إلياس بن أحمد حسين. د ت. إمتاع الفضلاء بتراجم القراء فيما يعد القرن الثامن الهجري. د م. دار الندوة العالمية للطباعة والنشر والتوزيع. ج. 2. ص. 44.

787 . الدمياطي، أحمد بن محمد. 1998. إتحاف فضلاء البشر في القراءات الأربعة عشر. وضع حواشيه/ أنس مهرة. بيروت: دار الكتب العلمية. ص. 4.

يُلقب الإمام الفاضل بشهاب الدين⁷⁸⁸، ومعنى شهاب الشعلة من النار، وجمعها شُهَبٌ وشُهَبَانٌ⁷⁸⁹، وأما لفظ الدين فمعناه الطاعة والإسلام والحساب⁷⁹⁰.

المطلب الثاني: كنيته.

يكنى الإمام الدميّاطي بـ أبي العباس⁷⁹¹.

المطلب الثالث: نشأته.

نشأ الإمام الدميّاطي وترعرع بمحافضة دميّاط وبها حفظ القرآن الكريم على يد أحد مشائخها وتلقى مبادئ العلم، ولما أراد أن يستزيد في العلم رحل إلى القاهرة وتلمذ على بعض علمائها، ولا يدل ذلك إلا على حرص الشيخ رحمه الله تعالى على طلب العلم، وذلك بأنه لم يكتفي بما أخذه عن شيخه بدميّاط بل رحل للقاهرة ليتعلم القرآن الكريم والعلوم الفقهية الأخرى على يد أشهر علمائها في ذلك الزمان.

المبحث الثالث: نسبته وشهرته.

المطلب الأول: نسبته.

الدميّاطي نسبةً إلى محافظة دميّاط⁷⁹².

788 . الزركلي، خيرالدين. 2002. الأعلام. ج. 1. ص. 240. كحالة، عمر رضا. د. ت. معجم المؤلفين. ج. 1. ص. 244. سركيس، يوسف اليان. د. ت. معجم المطبوعات العربية والمعربة. ج. 1. ص. 885. إسماعيل، شعبان محمد. 1981. أصول الفقه تاريخه ورجاله. ص. 506. بن محمد، إسماعيل باشا. د. ت. إيضاح المكنون في الذيل على كشف الظنون عن أسامي الكتب والفنون. ج. 1. ص. 540. د. ك. د. ت. فهرس الكتب الموجودة بالمكتبة الأزهرية. ج. 1. ص. 45. البرماوي، إلياس بن أحمد حسين. د. ت. إمتاع الفضلاء بتراجم القراء فيما يعد القرن الثامن الهجري. ج. 2. ص. 44.

789 . ابن منظور، جمال الدين محمد بن مكرم. د. ت. لسان العرب. بيروت: دار صادر. ج. 1. ص. 510.

790 . المصدر نفسه. ج. 13. ص. 169.

791 . الجبرتي، عبدالرحمن بن حسن. 1998. عجائب الآثار في التراجم والأخبار. تحقيق/ عبدالرحيم عبدالرحمن عبدالرحيم. ج. 1. ص. 158. مبارك، علي باشا. 1305 هـ. الخطط الجديدة لمصر القاهرة ومدنها وبلادها القديمة والشهيرة. ج. 11. ص. 56.

792 . وهي من ثغور مصر القديمة الواقعة على الشاطئ الشرقي لفرع النيل الشرقي، وبينها وبين مصب هذا الفرع في البحر المتوسط 15 كيلو مترا. وذكر أن اسمها المصري القديم Ta Meht والرومي Tamiathis والقبطي Temiat واللاتيني

المطلب الثاني: شهرته.

يشتهر الإمام أحمد الدميّاطي بين أقرانه من العلماء وكذلك بين الناس بالبناء⁷⁹³ بالهمز بعد الألف ومعناه مدبر البنّان وصانعه⁷⁹⁴ ونقل بعضهم بحذف الهمز البناء⁷⁹⁵. كما ذكر أنه اشتهر بابن عبدالغني⁷⁹⁶، ولكن الذي أجمع عليه أكثر الناقلين هو البناء.

المبحث الرابع: حياته العلمية.

المطلب الأول: رحلته⁷⁹⁷.

Damiette. وأخذ اسمها من الاسم القبطي. كما ورد أن اسمها ذميّاط بالذال المعجمة. وهي من المحافظات القديمة التي يتولى على إدارتها محافظ. انظر: رمزي، محمد. 1994. القاموس الجغرافي للبلاد المصرية. مصر: الهيئة المصرية العامة للكتاب. ج. 1. ق. 2. ص. 8.

⁷⁹³ . القادري، محمد بن الطيب. 1982. نشر المثاني لأهل القرن الحادي عشر والثاني. تحقيق. محمد حجي، أحمد التوفيق. ج. 2. ص. 392. ولد أباه، محمد المختار. د. ت. تاريخ القراءات في المشرق والمغرب. ص. 422. البغدادي، إسماعيل باشا. 1951. هدية العارفين أسماء المؤلفين وآثار المصنفين. ج. 1. ص. 167-168. المرفعي، عبدالفتاح السيد عجمي. د. ت. هداية القاري إلى تجويد كلام الباري. ص. 630. الجبرتي، عبدالرحمن. د. ت. عجائب الآثار في التراجم والأخبار. ج. 1. ص. 89. كحالة، عمر رضا. د. ت. معجم المؤلفين. ج. 1. ص. 244. باشا، أحمد تيمور. 1948. فهرس الخزنة التيمورية. ج. 3. ص. 39. الزركلي، خير الدين. 2002. الأعلام. ج. 1. ص. 240. الجبرتي، عبدالرحمن بن حسن. 1998. عجائب الآثار في التراجم والأخبار. تحقيق عبدالرحيم عبدالرحمن عبدالرحيم. ج. 1. ص. 160. الدميّاطي، أحمد بن محمد. 1998. إتحاف فضلاء البشر في القراءات الأربعة عشر. وضع حواشيه/ أنس مهرة. ص. 4. الدميّاطي، أحمد بن محمد. 1285. إتحاف فضلاء البشر في القراءات الأربعة عشر. ص. 1.

⁷⁹⁴ . ابن منظور، جمال الدين محمد بن مكرم. د. ت. لسان العرب. ج. 14. ص. 94.

⁷⁹⁵ . سركيس، يوسف اليان. د. ت. معجم المطبوعات العربية والمعربة. ج. 1. ص. 885. إسماعيل، شعبان محمد. 1981. أصول الفقه تاريخه ورجاله. ص. 506. د. ك. د. ت. فهرس الكتب الموجودة بالمكتبة الأزهرية. ج. 1. ص. 45. البرماوي، إلياس بن أحمد حسين. د. ت. إمتاع الفضلاء بتراجم القراء فيما يعد القرن الثامن الهجري. ج. 2. ص. 44. الدميّاطي، أحمد بن محمد. 1987. إتحاف فضلاء البشر بالقراءات الأربعة عشر. تحقيق/ شعبان محمد إسماعيل. ج. 1. ص. 43. الدميّاطي، أحمد بن محمد. د. ت. إتحاف فضلاء البشر بالقراءات الأربعة عشر. تحقيق/ عبدالرحيم الطرهوني. ج. 1. ص. 6.

⁷⁹⁶ . أبو الفضل، محمد خليل بن علي المرادي. 1301هـ. سلك الدرر في أعيان القرن الثاني عشر. د. م. المطبعة الميرية العامة ببولاق. ج. 4. ص. 30.

⁷⁹⁷ . الجبرتي، عبدالرحمن. د. ت. عجائب الآثار في التراجم والأخبار. ج. 1. ص. 89.

ولما أتم الإمام الدميّاطي حفظ كتاب الله تعالى وأراد أن يستزيد من العلم على مشائخ من خارج محافظة دميّاط قام بعدة رحلات لذلك نذكرها فيما يلي:

1- رحلته إلى القاهرة:

لما أتم الإمام الدميّاطي حفظ القرآن الكريم على يد شيخه بمحافظه دميّاط وأخذ ما عنده من العلم أصبح ينظر إلى من لديه علم في بلده مصر، حيث كان جل علماء مصر بالقاهرة بالأزهر الشريف آنذاك.

فرحل الإمام الدميّاطي إلى القاهرة طالباً للعلم، حيث كان بها الشيخ العالم سلطان المزاحي، والشيخ الفاضل النور الشبراملسي، حيث أخذ عنهما القراءات القرآنية وسمع منهما الحديث، كما تتلمذ الإمام الدميّاطي على يد الشيخ النور الأجهوري، والشيخ الشمس الشوبري، والشيخ الشهاب القليوبي، والشيخ الشمس البابلي والشيخ البرهان الميموني وعدة مشائخ آخرين، حيث بلغ من العلم مبلغاً قل أن يدركه أحد في ذلك الوقت.

2- رحلته إلى الحجاز:

لا زال الإمام الدميّاطي متعطشاً لطلب العلم حيث أصبح يبحث عن من لديه علم خارج الديار المصرية وكان له ما أراد بأرض الحجاز، فرحل إلى هناك ولازم الشيخ البرهان الكوراني وأخذ عنه الحديث، ومن ثمّ رجع إلى دميّاط واشتغل بالتأليف، فألف كتاباً في القراءات سماه إتحاف فضلاء البشر بالقراءات الأربعة عشر، حيث أظهر فيه عن سعة علمه ووضع فيه جل ما أخذ عن مشائخه من علوم القراءات.

3- رحلته إلى الحجاز واليمن:

بعد انتهاء الإمام الدميّاطي من تأليف كتابه رحل إلى الحجاز مرة أخرى وذلك لأداء فريضة الحج، وهو لا يزال متلهفاً لطلب العلم، فكان له ما أراد في بلاد اليمن، فبعد قضاء مناسك الحج رحل الإمام الدميّاطي إلى اليمن ليأخذ العلم على أحد علمائها في ذلك الزمان وهو الشيخ أحمد بن عجيل فاجتمع به في بيته وأخذ عنه حديث "المصافحة من طريق المعمرين وتلقن منه الذكر على الطريقة النقشبندية".

ولم يزل الإمام الدميّاطي ملازماً لشيخه ابن عجيل حتى بلغ من العلم مرتبةً عليّةً فأجازه شيخه وأمره بأن يرجع إلى بلده ليعلم طلاب العلم، فرجع الإمام الدميّاطي إلى بلده وأقام بقرية قريبة من البحر المالح تسمى عزبة البرج.

حيث داع صيت الشيخ بين الناس وقصده طلاب العلم من كل أنحاء البلاد ينهلون ما عنده من علم القراءات والعلوم الشرعية الأخرى، وكذلك الذكر على الطريقة النقشبندية، فعم النفع به وكثر طلابه وظهرت بركته عليهم "حتى أصبحوا أئمة يقتدى بهم"، ولم يزل الشيخ يعلم الناس شتى العلوم الشرعية حتى ارتحل إلى الحجاز لأداء فريضة الحج.

المطلب الثاني: شيوخه:

1- الشيخ سلطان المزاحي⁷⁹⁸.

هو الشيخ سلطان بن أحمد بن سلامة بن إسماعيل المزاحي إمام الأئمة وبحر العلوم وسيد الفقهاء، فريد العصر وعلامة الزمان، قرأ بالروايات على الشيخ الإمام المقرئ سيف الدين بن عطاء الله الفضالي، وأخذ العلوم الدينية عن النور الزياي وسالم الشبشيري وأحمد بن خليل السبكي ووجاعة آخرين، وأجيز بالإفتاء والتدريس سنة ثمان بعد الألف وتصدر بالأزهر للتدريس.

فكان يجلس في كل يوم مجلساً يقرئ فيه الفقه إلى قبيل الظهر وبقية أوقاته موزعة لقراءة غيره من العلوم، وقد أخذ عنه جمع كثير، وجميع فقهاء الشافعية في عصره لم يأخذوا الفقه إلا عنه وكان يقول من أراد أن يصير عالماً فليحضر درسي.

لأنه كان في كل سنة يحتم نحو عشرة كتب في علوم عديدة يقرأها قراءة مفيدة، وكان بيت الشيخ بعيداً عن الجامع الأزهر ومع ذلك يأتي إلى الأزهر من أول ثلث الليل الأخير فيستمر يصلي إلى طلوع الفجر ثم يصلي الصبح إماماً بالناس ويجلس بعد صلاة الصبح إلى طلوع الشمس لإقراء القرآن من طرق الشاطبية والطيبة والدرة ثم يذهب إلى فسقية الجامع فيتوضأ ويصلي ويجلس للتدريس إلى قرب الظهر.

كان هذا دأبه كل يوم ولم يره أحد يصلي قاعداً مع كبر سنه وضعفه، وألف تأليف كثيرة مفيدة، وكانت ولادته سنة 985 وتوفي ليلة الأربعاء سابع عشر جمادي الآخرة سنة 1075 رحمه الله رحمةً واسعة.

2- الشيخ علي الأجهوري⁷⁹⁹.

⁷⁹⁸ . المحبي، محمد أمين بن فضل الله. 1284هـ. خلاصة الأثر في أعيان القرن الحادي عشر. ب م: المطبعة الوهية. ج 2. ص 210. الزركلي، خير الدين. 2002. الأعلام. بيروت: دار العلم للملايين. ج 3. ص 108. الأسقاوي، أبو السعود أحمد بن عمر الجنفي. تحقيق أمين محمد الشيخ الشنقيطي. 1429هـ. أجوبة المسائل المشكلات في علم القراءات. ب م: دار كنوز إشبيلية. ص 31.

⁷⁹⁹ . المحبي، محمد أمين بن فضل الله. 1284هـ. خلاصة الأثر في أعيان القرن الحادي عشر. ج 3. ص 157. الزركلي، خير الدين. 2002. الأعلام. ج 5. ص 13-14. القادري، محمد بن الطيب. 1982. نشر المثاني لأهل القرن الحادي

هو الشيخ العالم علي بن زين العابدين بن محمد بن زين العابدين عبدالرحمن نورالدين الأجهوري، يكنى أباالإرشاد، وكذلك أبوالحسن، ولد الشيخ بمصر سنة (967هـ) ، وقال صاحباً كتابي صفوة من انتشر من أخبار صلحاء القرن الحادي عشر، نشر المثنائي لأهل القرن الحادي عشر والثاني، أنه ولد سنة (975هـ).

فقد كان الشيخ متبحراً في العلوم الشرعية، وكان أهل مراكز يعتمدون على فتواه، وكان رحمه الله عاكفاً على تعليم الناس ونشر العلم مواظباً على ذلك، وكان شيخ المالكية في عصره بالقاهرة.

وقد جاءه رجل من أهل المغرب يستفتيه في طلاق امرأته فأبى الشيخ أن يرخص له بأن يرجع زوجته فغضب ذلك الرجل وأسر ذلك في نفسه، وفي أحد الأيام جاء ذلك الرجل حاملاً خنجراً والشيخ في المجلس يدرس الناس فلم يشعر به حتى ضربه بالخنجر فندافع عليه الطلبة الحاضرون فجرح بعضهم وأنجى الله الشيخ من كيده.

وجرح الشيخ جرحاً في رأسه كان السبب في فقدان عينيه، فقبض على الرجل المعري وضرب ضرباً شديداً وأراد ولاية الأمر قتله ولكن الشيخ منعهم من فعل ذلك، ومات الرجل بعد مدة من الأيام بسبب الضرب الذي لقيه، وبعد هذه الحادثة لم يجعل الشيخ أي مغربي يدخل عليه إلا ومعه أحد أصحابه ممن يعرفه، ومات الشيخ رحمه الله ليلة الأحد في جمادى الأولى سنة (1066هـ).

3- الشيخ أحمد بن عجيل⁸⁰⁰.

هو العالم الفقيه أحمد بن محمد بن أحمد بن محمد بن عجيل المكنى أبو الوفا، حيث نشأ في حجر والديه وحفظ القرآن الكريم على يد والده والذي أعطاه ما عنده من العلوم الأخرى، وأخذ العلم أيضاً عن شيوخ الحرمين.

عشر والثاني. تحقيق. محمد حجي، أحمد التوفيق. الرباط: مكتبة الطالب. ج2. 80. الإفرائي، محمد بن الحاج بن محمد بن عبدالله الصغير. 2004. صفوة من انتشر من أخبار صلحاء القرن الحادي عشر. تحقيق. خيالي، عبدالمجيد. الدار البيضاء: مركز التراث الثقافي المغربي. ب ج. ص 229-230. البغدادي، إسماعيل باشا. 1951. هدية العارفين أسماء المؤلفين وآثار المصنفين. بيروت: دار إحياء التراث العربي. ج1. ص758. مبارك، علي باشا. 1305هـ. الخطط الجديدة لمصر القاهرة ومدنها وبلادها القديمة والشهيرة. ج. 8. ص. 33.

800 . المحيي، محمد أمين بن فضل الله. 1284هـ. خلاصة الأثر في أعيان القرن الحادي عشر. ج1. ص 346-347.

وفي سنة (1004هـ) دخل الشيخ إلى مدينة زيد باليمن ومكث بها قرابة "إحدى عشرة سنة لا يخرج منها إلا للحج أو لزيارة أبيه ولازم بها الشيخ العلامة الولي الزين بن المزجاجي⁸⁰¹ فقرأ عليه كتباً كثيرة وأخذ العلم أيضاً عن علماء زيد وضواحيها"، وكانت وفاته رحمه الله سنة (1074هـ).

المطلب الثالث: تلاميذه.

1- محمد الحسيني⁸⁰².

هو محمد بن محمد بن أحمد البديري الحسيني الدمياطي، المكنى أبو حامد، المشهور بين الميت والبرهان الشامي، لم يذكر تاريخ مولده أحد حسب اطلاعي، أخذ المترجم له على جمع من علماء مصر بالجامع الأزهر الشريف وخارجه.

بعدما تلقى مبادئ العلم على علماء مصر رحل إلى بلاد الحرمين الشريفين وتلقى العلم عن بعض علمائها، وللمترجم تلاميذ تلقوا العلم عنه وقد أفاد وأجاد، توفي رحمه الله تعالى سنة (1140هـ).

2- أحمد الإسقاطي⁸⁰³.

هو أحمد بن عمر الإسقاطي، المكنى أبو السعود، الشهير بالإسقاطي، الحنفي المصري، لم أجد تاريخ ميلاده، أخذ العلم على يد جماعة من علماء القاهرة فمهر بذلك وأتقن إتقاناً عالياً.

801 . لم أجد له ترجمة.

802 . الزركلي، خير الدين. 2002. الأعلام. ج. 7. ص. 65. باشا، أحمد تيمور. 1948. فهرس الخزانة النيمورية. ج. 3. ص. 297. الجبرتي، عبدالرحمن بن حسن. 1998. عجائب الآثار في التراجم والأخبار. تحقيق/ عبدالرحيم عبدالرحمن عبدالرحيم. ج. 1. ص. 158. الجبرتي، عبدالرحمن. د. ت. عجائب الآثار في التراجم والأخبار. ج. 1. ص. 88.

803 . الجبرتي، عبدالرحمن. د. ت. عجائب الآثار في التراجم والأخبار. ج. 1. ص. 165. الزركلي، خير الدين. 2002. الأعلام. ج. 1. ص. 188. كحالة، عمر رضا. د. ت. معجم المؤلفين. د. م. مؤسسة الرسالة. ج. 1. ص. 215. المرصفي، عبدالفتاح السيد عجمي. د. ت. هداية القاري إلى تجويد كلام الباري. ص. 781. البرماوي، إلياس بن أحمد حسين. د. ت. إمتاع الفضلاء بتراجم القراء فيما بعد القرن الثامن الهجري. ج. 2. ص. 39. الجبرتي، عبدالرحمن بن حسن. 1998. عجائب الآثار في التراجم والأخبار. تحقيق/ عبدالرحيم عبدالرحمن عبدالرحيم. ج. 1. ص. 280.

وبعد بلوغه درجة عاليةً من الإتقان، تصدر لتدريس الفقه فانتفع به خلقٌ كثير، وألف وأجاد التأليف، وانتفع الناس بتأليفه ولم يزل على ذلك حتى توفي سنة (1159هـ) رحمة الله عليه.

3- أحمد النخلي⁸⁰⁴.

هو أحمد بن محمد بن أحمد، المكنى أبو العباس، الشهير بالنخلي، ولد سنة (1040هـ) بمكة المكرمة ونشأ بها.

أخذ العلم على جماعة من العلماء وأتقن وتفنن في ذلك وعلا شأنه وداع صيته حتى قيل أن ارتفاع منارة علم الحديث في الحجاز كان بسبب وجود علماء الحديث المجازين في ذلك الزمان بها، ومنهم المترجم له، وتوفي رحمه الله رحمة واسعة سنة (1130هـ).

4- محمد ابن عقيلة⁸⁰⁵.

هو العلامة المحدث، مسند عصره، إمام زمانه، محمد بن أحمد بن سعيد بن مسعود، الحنفي، المكي، المشهور بابن عقيلة، ولد بمكة ونشأ بها، أخذ العلم عن جمع من علماء زمانه فأتقن وأجاد وظهر تفوقه بين تلاميذ عصره.

ولما بلغ المترجم له من العلم مبلغاً عالياً رحل إلى الشام للتدريس، فلما دخل دمشق أقام بها الدروس والذكر، وقد انتفع بعلمه خلق كثير، ثم رجع إلى بلده مكة المكرمة.

وللمترجم عدة مؤلفات نذكر منها: عنوان السعادة فيما خص به نبينا قبل الولادة، هدية الخلاق إلى الصوفية في سائر الآفاق، الإحسان في علوم القرآن، الفوائد الجلية (في الحديث).

⁸⁰⁴ الزركلي، خيرالدين. 2002. الأعلام. ج. 1. ص. 241-242. الجبرتي، عبدالرحمن. د. ت. عجائب الآثار في التراجم والأخبار. ج. 1. ص. 85.

⁸⁰⁵ الزركلي، خيرالدين. 2002. الأعلام. ج. 6. ص. 13. كحالة، عمر رضا. د. ت. معجم المؤلفين. ج. 3. ص. 66. هدية العارفين أسماء المؤلفين وآثار المصنفين. ج. 2. ص. 323. الكتاني، عبدالحى بن عبدالكبير. 1982. فهرس الفهارس والأثبات ومعجم المعاجم والمشيخات والمسلسلات. بيروت: دار الغرب الإسلامي. ج. 2. ص. 607. أبو الفضل، محمد خليل بن علي المرادي. 1301هـ. سلك الدرر في أعيان القرن الثاني عشر. ج. 4. ص. 30. السيد، السبد أحمد عبدالرحيم. 2002. الحلقات المضيئة من سلسلة أسانيد القراءات. السعودية: الجمعية الخيرية لتحفيظ القرآن الكريم. ج. 1. ص. 258.

توفي العلامة المحدث بمكة المكرمة سنة (1150هـ) رحمه الله رحمةً واسعة.

المبحث الخامس: مؤلفاته وسنده في القراءات.

المطلب الأول: مؤلفاته⁸⁰⁶.

1- مختصر السيرة الحلبية.

كتاب مفيد تحدث فيه الشيخ الدميّاطي عن شيء يسير من سيرة نبينا محمد صلى الله عليه وسلم، حيث ذكر غزوة الحديبية والبيعة وسبب نزول آية الظهر وغزوة وادي القرى.

كما ذكر الكتاب الذي بعثه النبي صلى الله عليه وسلم إلى قيصر وكذلك فتح مكة وغيرها من أحداث سيرته عليه أفضل الصلاة وأزكى التسليم.

2- الذخائر والمهمات فيما يجب الإيمان به من المسموعات.

كتاب قيم لعالم جليل تكلم فيه عن أشراط الساعة وعلاماتها، كخروج الدجال ونزول عيسى ابن مريم وخروج ياجوج وماجوج وظهور الشمس من مغربها ورفع القرآن والحشر والصراط والحساب، وغيرها من علامات الساعة.

وقد أيد المؤلف أقواله بالآيات القرآنية والأحاديث النبوية الشريفة، وقد أفاد فيه المؤلف وأجاد.

حاشية على شرح الجلال المحلي على الورقات لإمام الحرمين في أصول الفقه.

وهو كتاب قيم في أصول الفقه، تكلم فيه المؤلف عن أصول الفقه كالواجب والمندوب والمباح والمحظور والمكروه، وغيرها من من مصطلحات أصول الفقه.

وإن الشيخ الدميّاطي قام بشرح الكتاب فسهل الصعب وأوضح المعنى وأبان العبارات الغير واضحة، فجازه الله خير الجزاء.

3- إتحاف فضلاء البشر بالقراءات الأربعة عشر ويسمى أيضاً منتهى الأمانى والمسرات في علوم القراءات.

⁸⁰⁶ . الجبرتي، عبدالرحمن. د ت. عجائب الآثار في التراجم والأخبار. ج. 1. ص. 89.

كتاب قيم جداً ألفه الشيخ الدميّاطي في علم القراءات، حيث احتوى الكتاب على أصول القراء العشرة و فرش حروفهم، كما تطرق الشيخ إلى التفسير وذكر أسباب النزول.

وكذلك ذكر المدني والمكي من السور والرسم القرآني وذكر عد الآي مع ذكر اختلافهم في ذلك وذكر فضائل القرآن العظيم وغيرها.

المطلب الثاني: سنده في القراءات⁸⁰⁷.

إن سند الشيخ الدميّاطي في القراءات يتصل بالشيخ ابن الجزري والذي يتصل سنده بالنبي صلى الله عليه وسلم مما يدل على صحة روايته وتلقيه للقراءات من طرقها الصحيحة.

" قال قرأت القرآن العظيم من أوله إلى آخره بالقراءات العشر بمضمون طيبة النشر المذكور بعد حفظها على علامة العصر والأوان الذي مل يسمح بنظيره ما تقدم من الدهور والأزمان أبي الضياء النور علي الشيراملسي بمصر المحروسة.

وقرأ شيخنا المذكور على شيخ القراء بزمانه الشيخ عبدالرحمن اليمني وقرأ اليمني على والده الشيخ شحادة اليمني وعلى الشهاب أحمد بن عبدالحق السنباطي وقرأ السنباطي على الشيخ شحادة المذكور.

وقرأ الشيخ شحادة على الشيخ أبي النصر الطبلاوي وقرأ الطبلاوي على شيخ الإسلام زكريا الأنصاري وقرأ شيخ الإسلام على الشيخين البرهان القلقيلي والرضوان أبي النعيم العقبي.

وقرأ كل منهما على إمام القراء والمحدثين محرر الروايات والطرق أبي الخير محمد بن محمد بن محمد بن علي بن يوسف الجزري بأسانيده المذكورة في نشره"

⁸⁰⁷ . الدميّاطي، أحمد بن محمد. 1987. إتحاف فضلاء البشر بالقراءات الأربعة عشر. تحقيق/ شعبان محمد إسماعيل. ج.

المبحث السادس: وظائفه ومكانته العلمية ووفاته.

المطلب الأول: وظائفه⁸⁰⁸.

لا شك أن الإمام الدميّاطي بعد تلقيه العلم على جميع من العلماء في مصر وخارجها تصدّر لتدريس الناس سواء القراءات القرآنية أو الحديث أو الفقه أو غيرها من العلوم الشرعية التي تلاقها على يد العلماء الذين تلقى عنهم العلم وأجازوه بتعليم الناس بما أخذهم عنهم.

وإن من إكرام الله تعالى وفضله عليه أن أصبح مفتي بلد الله الحرام، ومن المعلوم أنه لا يصل إلى هذه المرتبة العالية إلا من كان ذو علم واسع، متقن حافظ، نبيه، يخشى الله تعالى ويتقيه في السر والعلن، فرفع الله تبارك وتعالى بذلك قدره وأفاض عليه من فضله وعلمه ما لم يكن يعلم إنه جواد كريم.

المطلب الثاني: مكانته العلمية وثناء العلماء عليه⁸⁰⁹.

نال الإمام الدميّاطي مكانة عالية من العلم بين العلماء في زمانه في شتى العلوم الشرعية، وما يعد إجازة شيوخه له وإيذانهم له بالتدريس والإفتاء إلا دليل على إتقانه وسرعة نباهته، وذلك كله لا ينال إلا بالجهد والاجتهاد.

وإن الله سبحانه وتعالى قد قيض لحفظ كتابه وسنة نبيه محمد صلى الله عليه وسلم رجالاً عبر الأزمان حتى يحفظ كتابه وسنة نبيه عليه أفضل الصلاة وأزكى التسليم من التحريف والتزوير.

ومن هؤلاء الرجال الإمام الدميّاطي، فقد كان إماماً في القراءات والحديث والفقه وعلوم القرآن وغيرها من العلوم الشرعية.

وحظي الإمام الدميّاطي بشهرة واسعة بمصر وخارجها، مما جعل طلاب العلم يتوافدون عليه من كل البلدان للأخذ عنه.

جاء في عجائب الآثار "ثم ارتحل إلى الحجاز فأخذ الحديث عن البرهان الكوراني ورجع إلى دميّاط وصنف كتاباً في القراءات سماه إتحاف البشر بالقراءات الأربعة عشر أبان فيه عن سعة اطلاعه وزيادة اقتداره حتى كان الشيخ أبو النصر المنزلي يشهد بأنه أدق من ابن قاسم العبادي".

808 . المحلي، جلال الدين. د. ت. شرح الورقات في أصول الفقه. مصر: المطبعة الميمنية. د. ج. ص. 2.

809 . الدميّاطي، أحمد بن محمد. 1987. إتحاف فضلاء البشر بالقراءات الأربعة عشر. تحقيق/ شعبان محمد إسماعيل. ج. 1. ص. 48-50.

كما قال عنه أيضاً " وارتحل أيضاً إلى الحجاز فحج وذهب إلى اليمن فاجتمع بسيدي أحمد بن عجيل بيت الفقيه فأخذ عنه حديث المصافحة من طريق المعمرين وتلقن منه الذكر على طريق النقشبندية وحل عليه أكسير نظره ولم يزل ملازماً لخدمته إلى أن بلغ مبالغ الكمل من الرجال فأجازه وأمره بالرجوع إلى بلده والتصدي للتسليك وتلقين الذكر فرجع وأقام مرابطاً بقرية قريبة من البحر المالح تسمى بعزة البرج واشتغل بالله وتصدي للإرشاد والتسليك وقصد للزيارة والتبرك والأخذ بالرواية وعم النفع به لا سيما في الطريقة النقشبندية وكثرت تلامذته وظهرت بركته عليهم إلى أن صاروا أئمة يقتدى بهم ويتبرك برؤيتهم.

المطلب الثالث: وفاته⁸¹⁰.

فبعد مسيرة طويلة في التعلم والتعليم توفي الإمام الدمياطي بالمدينة المنورة في شهر محرم سنة (1117هـ) بعد أدائه لفريضة الحج ودفن بالبقيع، والله نسأل أن يرحمه برحمته الواسعة وأن يدخله فسيح جناته.

التوصيات

- 1- يوصي الباحث طلاب العلم بالإقبال على تعلم علم القراءات القرآنية.
- 2 - يوصي الباحث جامعة العلوم الإسلامية الماليزية بضرورة تعليم علم القراءات لطبة الجامعة خصوصاً طلاب كلية القرآن والسنة.
- 3 - نوصي بإحياء منهج السلف بتلقي القرآن بالسند من المشائخ، وذلك بفتح حلقات خاصة بذلك في الجامعات والمساجد.
- 4 - حث طلاب العلم على الاطلاع على سير العلماء والافتداء بهم في طلب العلم.

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⁸¹⁰ . الجبرتي، عبدالرحمن. د ت. عجائب الآثار في التراجم والأخبار. ج. 1. ص. 90.

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C.Brockelmann.1938.Geschichte Der Arabischen Litteratur. f. 2. p. 454.

منهج الإمام الدميّاطي في علم القراءات من خلال كتابه

إتحاف فضلاء البشر بالقراءات الأربعة عشر

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جامعة العلوم الإسلامية الماليزية

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ملخص البحث

منهج الدراسة هو الطريق الذي يسير فيه الباحث للوصول إلى المعرفة، وذلك من خلال اتباع مجموعة من القواعد التي يتبعها العقل للوصول إلى غاية أو نتيجة محددة، ومن ثمّ فإن هذه الدراسة تسعى إلى بيان منهج الإمام الدميّاطي في كتابه إتحاف فضلاء البشر بالقراءات الأربعة عشر، وهو كتاب قيم من كتب القراءات وضع فيه المؤلف جل ما يتعلق بعلم القراءات من رسم وعد للآي وبيان المكي والمدني من السور، وهو مصدر يرجع إليه كثير ممن ألف في علم القراءات، وأما المنهج المتبع في ذلك فهو المنهج الإستقرائي الكلي.

مقدمة

الحمد لله الذي أرسل إلينا أفضل رسول، وأنزل عليه أفضل كتاب، وجعلنا من أفضل الأمم، ومن فضله وأنعمه أن جعل صدورنا وعاءاً لكتابه، فاللهم لك الحمد حتى ترضى ولك الحمد إذا رضيت ولك الحمد بعد الرضى، ونصلي ونسلم على رسولنا ونبينا محمد عليه أفضل الصلاة وأزكى التسليم.

وبعد...

إن أفضل ما تصرف إليه الهمم كتاب الله عز وجل والعلوم المتعلقة به، ومن هذه العلوم علم القراءات، والذي من خلاله يعرف اختلاف ألفاظ الوحي المنزل على نبينا محمد صلى الله عليه وسلم، وبه يسان كتاب الله تعالى من التحريف والتغيير، وبه يعرف ما يقرأ به كل قارئ من القراء العشرة، وقد أرشدنا المولى عز وجل إلى طرق الخيرات، والتنافس في الطاعات، وإن من أعظمها الإقبال على كتاب الله تعالى، تلاوةً وحفظاً، وتدبراً وعملاً، وقد سخر الله تعالى لهذا العلم قديماً وحديثاً أناساً أفنوا أعمارهم في التعليم والتعلم والتصنيف، إلى أن يرث الله الأرض ومن عليها وهو خير الوارثين، ومن أجل ما صنف في هذا العلم إتحاف فضلاء البشر بالقراءات الأربعة عشر للإمام أحمد بن محمد الدمياني.

المبحث الأول: التعريف بالكتاب وتقسيماته وأبوابه.

ألف الإمام الدمياني رحمه الله تعالى كتاباً سماه (إتحاف فضلاء البشر بالقراءات الأربعة عشر)، وشرع في تأليفه سنة (1082 هـ)، وله أربعة طبعات، كما اعتمدت في اتباع منهجه وكتابة هذا البحث على مخطوط من (146-لوح)، وقد قدّم لكتابته بمقدمة اشتملت على سبب تأليف الكتاب حيث ذكر أنه كان في رحلة إلى المدينة المنورة وكان معه جماعة من القراء، فخطر له أن يؤلف كتاباً في القراءات العشر المتفق عليها، فحثه أصحابه على ذلك، فلما شرع في الكتابة أضاف القراءات الأربعة الشاذة للفائدة، كما اشتملت على تعريف علم القراءات، وموضوعه، وغايته، وفائدته، ثم بيّن معنى المقرئ والقارئ والقرآن والقراءات، ثم عقد باباً ذكر فيه تراجم الأئمة القراء الأربعة عشر ورواتهم وطرقهم، وعقد فصلاً ذكر فيه جملة من مرسوم الخط، واتبعه بفصل آخر ذكر فيه شيئاً من آداب القرآن العظيم والقارئ وما ينبغي لمن أراد علم القراءات، كما بين الطرق المتبعة في جمع القراءات، وقد قسم المؤلف أبواب كتابه بناءً على ما يقتضيه علم القراءات من تقسيم، وفيما يلي بيان بأبواب الكتاب وتقسيماته:

المطلب الأول: باب الاستعاذة.

"الاستعاذة طلب العوذ . . ومعناه الدعاء أي (اللهم أعذني من البلاء وشر الأعداء)"⁸¹¹، والكلام على الاستعاذة في هذا الباب هو خارج الصلاة، حيث ذكر المؤلف الصيغة المختارة لجميع القراء، إضافة إلى ذكر بعض الصيغ الأخرى سواء بالزيادة أو النقصان عن الصيغة المختارة، كما ذكر الأوقات التي يجهر أو يسر فيها الاستعاذة، وكذلك متى يعيد القارئ الاستعاذة إذا عرضه شيء أثناء القراءة، وفي هذا الباب كل القراء متفقون ولذلك لم يقسم المؤلف الباب إلى فصول أو غيرها.

المطلب الثاني: باب الإدغام.

811 . القاضي، عبدالفتاح عبدالغني. 1989. الوافي في شرح الشاطبية. المدينة المنورة: مكتبة الدار. ص. 40.

يُعرف الإدغام بأنه "إدخال الشيء في الشيء، ومنه: أدغمت اللجام في فم الفرس: إذا أدخلته فيه"⁸¹²، حيث قام المؤلف بتعريف الإدغام ومن ثم قسم الباب إلى نوعين من أنواع الإدغام صغير وكبير حيث قسم الإدغام الكبير إلى أقسام أتى تحت كل قسم أحرف يبين فيها المواضع المتفق على إدغامها والمختلف في إدغامها، وقسم الإدغام الصغير إلى أقسام قسمها إلى فصول تحت كل منها أحرف، وقد قسم الإدغام الكبير إلى أقسام ثم أحرف لأن مواضع الإدغام الكبير ليست كثيرة في القرآن الكريم، بخلاف الإدغام الصغير فمواضعه كثيرة لذلك عقد بعد كل قسم فصلاً.

المطلب الثالث: باب هاء الكناية.

"هاء الكناية في اصطلاح القراء هي الهاء الزائدة الدالة على الواحد المذكر الغائب، وتسمى هاء الضمير"⁸¹³، وقد قسم المؤلف هذا الباب إلى أقسام بين فيها حكم هاء الكناية بالصلة أو عدمها، ثم جعل تحت كل قسم أحرف بين فيها المواضع المختلف فيها بين القراء من الإسكان أو الاختلاس أو الإشباع، وقسم المؤلف هذا الباب إلى أقسام وأحرف لأن مواضع الخلاف قليلة.

المطلب الرابع: باب المد والقصر.

المراد بالمد "زيادة مطّ في حرف المد على المد الطبيعي، ... وضده القصر، وهو ترك الزيادة، وإبقاء المد الطبيعي على حاله"⁸¹⁴، وقد قسم الدميّاطي رحمه الله هذا الباب إلى أنواع جعل تحتها أقسام، وجعل تحت هذه الأقسام أقساماً أخرى، حيث بين في هذا الباب حروف المد وأسبابه وأنواع ومراتب القراء فيه من حيث القصر والتوسط والطول، وقد قسم المؤلف هذا الباب بهذه الطريقة لأن القاعدة واحدة بين القراء والخلاف فقط في زمن المد.

المطلب الخامس: باب الهمزتين المجتمعتين في كلمة.

والمراد به همزتا القطع المتلاصقتين في كلمة واحدة الأولى منهما لَزِمَ أن تكون مفتوحة وأما الثانية فإما أن تكون مفتوحة أو مكسورة أو مضمومة، وقد قسم المؤلف هذا الباب إلى أقسام جعل تحت كل قسم منها أضرب، حيث بين أن همزة القطع إما أن تكون مفتوحة أو مكسورة أو مضمومة، وجعل لكل منها ضرباً بين فيه الهمز المتفق عليه والمختلف فيه بين القراء، فالتفق عليه نحو (ءانتم-أؤنزل-ءاهتنا-ءالد)، والمختلف فيه نحو (ءاعجمي-أؤشهدوا)، وكذلك الأمر لهمزة الوصل حيث

812 . أبي شامة، عبدالرحمن بن إسماعيل بن إبراهيم. د. ت. إبراز المعاني من حرز الأماني في القراءات السبع. تحقيق إبراهيم عطوه عوض. د. م. دار الكتب العلمية. ص. 76.

813 . القاضي، عبدالفتاح عبدالغني. 1989. الوافي في شرح الشاطبية. ص. 40.

814 . ابن البادش، أبي جعفر أحمد بن علي الأنصاري. 1403 هـ. كتاب الأفعان في القراءات السبع. تحقيق الدكتور عبدالمجيد قطامش. دمشق: دار الفكر. ص. 460.

يَبَيِّنُ أَنَّهَا إما أن تكون مفتوحةً أو مكسورةً وجعل تحت كل منهما ضرباً، متفق عليه نحو (ءالذكرين - ءالله - أفترى)، ومختلف فيه وهو موضع واحد (السحر)، وفي هذا الباب الخلاف يسر بين القراء في الهمز فلذلك استخدم المؤلف الضرب.

المطلب السادس: باب الهمزتين المتلاصقتين في كلمتين.

ويراد بهما "همزتا القطع المتلاصقتين وصلاً الواقعتان في كلمتين بأن تكون الأولى آخر الكلمة والأخرى أول الكلمة التي تليها"⁸¹⁵، حيث قسّم المؤلف هذا الباب إلى أقسام جعل تحتها أقساماً أخرى تارةً وأضرباً تارةً أخرى، وباستخدامه تحت القسم أقسام لأنه يحتاج إلى ذكر مواضع كثيرة في القرآن للهمز مع بيان الخلاف بين القراء وإيضاح خلاف علماء القراءات في بعض المواضع، وأما استخدام الضرب فلأنه محدودٌ وذلك ببيان حركة الهمزة الأولى وأما حركة الهمزة الثانية فيجب أن تكون مخالفةً لها، وهنا جعل المؤلف تحت بعض الأضرب أقساماً وذلك لأنه له مواضع كثيرة في القرآن العظيم، نحو (السفهاء ألاً-النساء أو-يشاء إلى-شهداء إذ)، وبعضها لم يجعل تحته أقساماً لأنه وقع في موضع واحد وهو (جاء أمة).

المطلب السابع: باب الهمز المفرد.

"هو الهمز غير المقترون بهمز آخر. مثل: مأمنه، مؤجلا، بئس"⁸¹⁶، وقسّم المؤلف هذا الباب إلى أنواع جعل تحتها أقساماً جعل تحت بعضها ضرب، وسبب تقسيمه لهذا الباب بهذه الكيفية أن القسم يحتاج إلى التوسع في الشرح وأن مواضع الخلاف بين القراء كثيرة، أما الضرب فعكس ذلك، نحو (مؤذن-رئاء-سأل-تطوها).

المطلب الثامن: باب نقل حركة الهمز إلى ما قبلها.

"وهو نوع من أنواع تخفيف الهمز المفرد لغة لبعض العرب"⁸¹⁷، ولم يقسم المؤلف هذا الباب إلى أقسام أو أنواع أو غير ذلك لأنه اختص به الراوي ورش عن نافع ولذلك بيّن شروط النقل عنده، ومن ثمّ بيّن مواضع الخلاف بين القراء في النقل لبعض الكلمات، نحو (الإيمان-الأولى-من ءامن)، كما بيّن من قرأ من القراء بالنقل لكلمات مخصوصة، نحو (القرآن-رداً-ملء-وسئل).

المطلب التاسع: باب السكت على الساكن قبل الهمزة وغيره.

815 . القاضي، عبدالفتاح عبدالغني. 1989. الوافي في شرح الشاطبية. ص. 91.

816 . المصري، محمد نبهان بن حسين. 2013. البشري في تيسير القراءات العشر الكبرى. د. م. د. ط. ص. 55.

. ابن الجزري، أبي الخير محمد بن محمد. د. ت. النشر في القراءات العشر. تحقيق علي محمد الضباع. بيروت: دار الكتب العلمية. ج. 1. ص. 408. 817.

المراد بالسكت "قطع الصوت عن القراءة زمنياً يسيراً دون زمن الوقف عادة، من غير تنفس، مع نية استئناف القراءة في الحال"⁸¹⁸، ولم يقسم المؤلف هذا الباب أيضاً، حيث اكتفى ببيان شروط السكت وكيفية مع بيان الرواة الذين ورد عنهم السكت في روايتهم، وهم (ابن ذكوان-وحفص-وإدريس-وخلف وخلاّد عن حمزة) كما بيّن الخلاف بين الناقلين في السكت على (الأرض-الأعلى-شيء-شيئاً).

المطلب العاشر: باب وقف حمزة وهشام على الهمز وموافقة الاعمش لهما.

قلت المراد بالهمز هنا الهمز المتوسط أو المتطرف، وقد قسم المؤلف هذا الباب إلى مذهبين جعل تحت أحدهما أقساماً، وذلك لأن مسائله كثيرة، نحو (بئر-جاء-يبدئ-خائفين)، وأما الآخر فلم يقسمه المؤلف لأنه اختص بالوقف على الهمز اتباعاً لمرسوم الخط وهو محدود ليس به مسائل كثيرة، نحو (فاداراتم-جزاؤا-واطمانوا).

المطلب الحادي عشر: باب الفتح والإمالة.

المراد منه "فتح الصوت لا الحرف والفتح هنا ضد الإمالة ... والإمالة فرع عنه فكل ما يمال يجوز فتحه وليس كل ما يفتح يجوز إمالاته"⁸¹⁹، أما هذا الباب فقد قسمه المؤلف إلى أقسام جعل تحتها أقسام أخرى، جعل تحتها فصول وضع تحت بعضها أحرف، فأما القسم فقد جعله المؤلف لبيان ما يمال أو يقلل أو يفتح لكل القراء عامة، نحو (موسى-عيسى-الأعلى) وأما الفصول فقد ذكر بها ما اختص به أحد الرواة أو أكثر بالإمالة في ألفاظ مخصوصة، نحو (الرؤيا-رؤياك) وأما الأحرف فذكر فيها المؤلف مواضع الإمالة في القرآن، نحو (التوراة-الكافرين-المحراب).

المطلب الثاني عشر: باب إمالة هاء التأنيث وما قبلها في الوقف.

"هاء التأنيث هي التي تكون في الوصل تاء وفي الوقف هاء سواء رسمت في المصاحف بالهاء أو بالتاء"⁸²⁰، قام المؤلف بتقسيم هذا الباب إلى أقسام جعل تحتها أحرف، وذلك أن هذا الباب اختص به أحد القراء، ولجعله تحت الأقسام حروفاً لبيان الحروف التي تأتي قبل هاء التأنيث لإمالتها، نحو (خليفة-وليعة-مائة).

8. محيسن، محمد سالم. 1997. الهادي شرح طيبة النشر في القراءات العشر والكشف عن علل القراءات وتوجيهها. بيروت: دار الجيل. ج. 1. ص. 243.

819. القاصح، أبي القاسم علي بن عثمان. 1954. سراج القارئ المبتدئ وتذكار المقرئ المنتهي. مصر: مطبعة مصطفى الحلبي. ص. 102.

820. القاضي، عبدالفتاح عبدالغني. 1989. الوافي في شرح الشاطبية. ص. 158.

المطلب الثالث عشر: باب مذاهبهم في ترقيق الرءاء وتفخيمها.

"الرءاء تكون متحركة وساكنة، فالمتحركة مفتوحة، ومضمومة، ومكسورة. وكل من هذه الثلاثة تكون في أول الكلمة، ووسطها، وطرفها"⁸²¹، وأما الساكنة فتكون وسط الكلمة وطرفها. وقد قسم المؤلف هذا الباب إلى أقسام جعل تحتها أحرف، حيث يبين في القسم حركة الرءاء وما قبلها وما بعدها وهي مرققة أم مفخمة، نحو (رزقكم-كبره-الخيرات-سعر-ونذر)، وأما الأحرف فيبين فيها كلمات بمواضع معينة في القرآن الكريم قرأها أحد الرواة بالترقيق أو التفخيم مخالفاً الآخرين، نحو (عسيراً-ذكرأ-خيراً).

المطلب الرابع عشر: باب حكم اللامات تغليظاً وترقيقاً.

"التغليظ بمعنى التفخيم، وضدهما الترقيق، إلا أنه غلب استعمال التغليظ في باب اللامات والتفخيم في باب الرءاء"⁸²²، ولم يقسم المؤلف هذا الباب أيضاً لأن القراء فيه متفقون إلا في بعض حالات اللام فخرج بعضهم عن القاعدة كإذا سبق اللام حرف ممال أو صاد أو ظاء وما إلى ذلك. ولأن القاعدة في هذا الباب ثابتة فلم يقسم المؤلف هذا الباب.

المطلب الخامس عشر: باب الوقف على أواخر الكلم.

المراد به "قطع الصوت عن القراءة زمناً ما للتنفس فيه بنية استئناف القراءة"⁸²³، وقد يكون بالروم أو بالإشمام، ولم يقسم المؤلف هذا الباب أيضاً وذلك لأن كل القراء متفقون على الوقف على أواخر الكلم إما بالسكون أو بالروم⁸²⁴ أو بالإشمام⁸²⁵.

المطلب السادس عشر: باب الوقف على مرسوم الخط.

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- 821 . خاروف، محمد فهد. 2000. الميسر في القراءات الأربع عشر. بيروت: دار الكلم الطيب. ص. 108.
- 822 . منصور، محمد خالد، وآخرون. 2006. المزهري في شرح الشاطبية والدرة. عمان: دار عمار. ص. 160.
- 823 . أبو الفرج، سيد لاشين. العلمي، خالد بن محمد الحافظ. 2003. تقريب المعاني في شرح حزر الأمامي في القراءات السبع. المدينة المنورة: مكتبة دار الزمان للنشر والتوزيع. ص. 155.
- 824 . الروم أن تسمع كل قريب منك مصغ إلى قراءتك حركة الحرف المحرك في الوصل بصوت خفي حال كونك واقفاً على هذا الحرف. انظر: القاضي، عبدالفتاح عبدالغني. 1989. الوافي في شرح الشاطبية. ص. 174.
- 825 . الإشمام أن تطبق شفتيك عقب تسكين الحرف. انظر: المصدر نفسه. ص. 175.

"المراد به خط المصاحف التي كتبها الصحابة في عهد الخليفة الثالث عثمان بن عفان رضي الله عنه وانعقد إجماعهم عليها وأنفذها عثمان إلى الأمصار الإسلامية"⁸²⁶، حيث قسم المؤلف هذا الباب إلى أقسام جعل تحتها أقساماً أخرى، وبيّن المؤلف المواضع المتفق عليها بين القراء في الوقف والمختلف فيها كمن يقف على التاء المفتوحة بالهاء، نحو (رحمت-نعمت-فطرت-عم-هو).

المطلب السابع عشر: باب مذاهبهم في ياءات الإضافة.

ويقصد بها "ياء المتكلم، بما تكون متصلة بالاسم والفعل والحرف"⁸²⁷، وقسم المؤلف هذا الباب إلى أقسام جعل تحت إحداها أضرب، وذلك لأن القراء متفقين في هذا القسم على الإسكان والفتح، أما القسم الآخر فقد جعل تحته أنواع وذلك لبيان إذا أتى بعدها همزة قطع أو همزة وصل أو أتى بعدها حرف متحرك غير الهمز، نحو (إني أعلم-إني أريد-أنصاري إلى الله-عهدي الظالمين-يعبادي لا خوف).

المطلب الثامن عشر: باب مذاهبهم في ياءات الزوائد.

وتعرّف بأنها "ياء متطرفة زائدة في التلاوة على رسم المصاحف العثمانية وتكون في الأسماء نحو (الداعي والجواري) وفي الأفعال نحو (يأت ويسر)"⁸²⁸، ولم يرق المؤلف بالتقسيم في هذا الباب حيث بيّن الكلمات التي بها ياءات الزوائد كما وضح حكم القراءة لكل قارئ لها سواءً بالإثبات أو الحذف.

وإلى هنا تكون أبواب الأصول قد تمت ليبدأ بعدها بالفرش حيث جعله باباً واحداً أسماه: باب فرش الحروف.

المطلب التاسع عشر: باب فرش الحروف.

الفرش: "النشر والبسط، والحروف جمع حرف، والحرف القراءة يقال: حرف نافع، حرف حمزة"⁸²⁹، وبيّن فيه المؤلف الخلاف بين القراء الأربعة عشر في كل سور القرآن الكريم، ابتداءً من سورة الفاتحة حتى سورة الناس.

826 . القاضي، عبدالفتاح عبدالغني. 1989. الوافي في شرح الشاطبية. ص. 179.

827 . أبي شامة، عبدالرحمن بن إسماعيل بن إبراهيم. د. ت. إبراز المعاني من حزر الأماني في القراءات السبع. تحقيق إبراهيم عطوه عوض. ص. 282.

828 . الدمياطي، أحمد بن محمد. إتخاف فضلاء البشر بالقراءات الأربعة عشر. ص. 44. مخطوط.

829 . الحفيان، أحمد محمود عبدالسميع. 2001. أشهر المصطلحات في فن الأداء وعلم القراءات. بيروت: دار الكتب العلمية. ص. 164.

المطلب العشرون: باب التكبير.

وهو قول القارئ (الله أكبر) قبل البسملة، وقد ذكر المؤلف في هذا الباب من صح عنه التكبير من أئمة القراء والصيغ الواردة في ذلك، إضافة إلى بيان أوجه التكبير مع كل سورة عند الوصل، وكذلك ابتداء التكبير وانتهائه.

وبعد باب التكبير عقد خاتمة ذكر فيها ما يتعلق بحتم القرآن العظيم.

المبحث الثاني: منهجه في الرسم القرآني.

المقصود به خط المصاحف التي كتبت في عهد الخليفة الثالث عثمان بن عفان رضي الله عنه وأجمع الصحابة عليها، وقد أفرد كثير من العلماء مصنفات لعلم الرسم القرآني يبين فيه كل ما يختص بهذا العلم منهم الإمام الداني والإمام الشاطبي وغيرهما.

ويجب على طالب القرآن الكريم أن يكون على دراية بشيء من علم الرسم القرآني وذلك لكي يقرأ القرآن قراءة صحيحة ولا يقع في الخطأ.

قال الزركشي "واتباع حروف المصاحف عندنا كالسنن القائمة التي لا يجوز لأحد أن يتعداها"⁸³⁰.

وباستقراء الكتاب تبين منهج المؤلف، حيث أعطى لهذا العلم كثيراً من الاهتمام، ومن خلال النقاط التالية نبين منهجه:

- 1 - جعل الرسم القرآني من شروط القراءة الصحيحة، ومخالفة القراءة له تعتبر شاذة.
- 2 - أفرد فصلاً في مقدمة كتابه بين فيه جملة من مرسوم الخط مع بيان اختلاف المصاحف في رسم بعض الكلمات القرآنية.
- 3 - قسم الرسم العثماني إلى قسمين رئيسيين هما:

أ - قياسي: وهو موافقة الخط اللفظ.

ب - اصطلاحي: وهو مخالفته ببدل أو زيادة أو حذف.

830 . الزركشي، بدرالدين محمد بن عبد الله. د. ت. البرهان في علوم القرآن. تحقيق محمد أبو الفضل إبراهيم. القاهرة: مكتبة دار التراث. ج. 1. ص. 380.

4 – عقد باباً أسماه باب الوقف على مرسوم الخط ذكر فيه الكلمات المختلف فيها بين القراء في الوقف سواءً بالحذف أو الإبدال.

5 – بيّن أن المراد بمرسوم الخط هو "خط المصاحف العثمانية التي أجمع عليها الصحابة رضي الله تعالى عنهم" ⁸³¹.

6 – بيّن في خاتمة كل سورة من سور القرآن اختلاف القراء في رسم الكلمات المذكورة فيها.

المبحث الثالث: منهجه في إفراد القراءات وجمعها.

من المعلوم أن السلف في القرون الأولى كانوا إذا أرادوا تلقي القراءات أفردوا لكل راوي ختمَةً على حده، فلا يجمعون في ختمَةٍ واحدةٍ لأكثر من راوي واحد.

فمثلاً يقرأ التلميذ ختمَةً كاملةً للراوي قالون، ثم يتبعها بختمَةٍ أخرى للراوي ورش، ثم أخرى للراوي البزي . . وهكذا ينتهي من القراءات السبع أو العشر كلها، وهذا أن دلَّ على شيءٍ فإنما يدل على علوِّ هممهم وصبرهم وحرصهم على تلقي العلم واستيعابه حتى ولو استمر ذلك زمناً طويلاً.

ثم إن جمع القراءات في ختمَةٍ واحدةٍ ظهر في "المائة الخامسة في عصر الداني" ⁸³² حيث استمر هذا الأمر إلى زماننا هذا، حيث قلَّ ما نجد شيخاً يقرئ بالإفراد وتلميذاً له صبرٌ وعزيمةٌ عالية.

وبتبيين لنا منهج المؤلف من خلال النقاط التالية:

1 – أن يحفظ الطالب كتاباً كاملاً في علم القراءات يستحضر منه الطالب عند القراءة وعليه بإفراد كل قارئٍ على حده.

2 – عدم السماح للطلاب بجمع القراءات إلا لمن إفرده منهم ختمَةً كاملةً لكل راويٍّ وأتقن الطرق والروايات.

3 – لا يرى الالتزام بتقديم راويٍّ معيَّن عند الجمع، حيث إن كثيراً من المعلمين يلزمون الطالب بتقديم الراوي قالون عند الجمع.

4 – بيّن أن للجمع مذهباً وهماً:

⁸³¹ . الدمياطي، أحمد بن محمد. إتحاف فضلاء البشر بالقراءات الأربعة عشر. ص. 40.

⁸³² . المصدر السابق. ص. 9.

الأول: مذهب الجمع بالحرف وهو مذهب المصريين، وهو أن يشرع الطالب في القراءة فإذا مر بكلمة بها خلف أعادها بمفردها حتى يستوفي اختلاف القراء بها.

الثاني: وهو مذهب الشاميين، وهو أن يشرع الطالب في القراءة لراويٍ فلا يقف حتى يقف على ما يحسن الابتداء به، ثم يعيد الآية للراوي الثاني ويبين الخلاف إن كان بينهما خلاف، وهكذا حتى يُتم كل الرواة.

ومن ثم ذكر مذهباً لابن الجزري مركب من المذهبين السابقين، وكيفيته إذا ابتدأ الطالب بالقراءة لراويٍ ينظر إلى من يوافقه من الرواة فإذا وصل إلى خلف بينهما يئنه ثم يصل حتى يقف على وقف حسن.

5 – اشترط لمن يريد جمع القراءات أربعة شروط:

أ – رعاية الوقف.

ب – رعاية الابتداء.

ج – حسن الأداء.

د – عدم التركيب.

المبحث الرابع: منهجه في التكبير.

المراد به التكبير بين سور القرآن الكريم عند الختم، من سورة الضحى إلى آخر القرآن ويلاحظ أن منهج المؤلف في هذا الباب انحصر في أربعة مسائل:

المسألة الأولى: سبب وروده.

إن سبب التكبير هو انقطاع الوحي عن النبي صلى الله عليه وسلم "فقال المشركون قلى محمداً ربه"⁸³³ فنزلت سورة (الضحى) فقال النبي صلى الله عليه وسلم (الله أكبر) تصديقاً لوحى الله عز وجل وتكديماً للمشركين فيما كانوا يقولون، وأمر عليه أفضل الصلاة وأزكى التسليم بأن يكبر إذا بلغ سورة (الضحى) حتى يحتم القرآن وذلك تعظيماً وشكراً لله تعالى

⁸³³ . الدمياطي، أحمد بن محمد. إتخاف فضلاء البشر بالقراءات الأربعة عشر. ص. 143.

وتعظيماً لحتم القرآن، ثم إن التكبير سنة ثابتة عن النبي صلى الله عليه وسلم لما قال الراوي البزي عن ابن كثير أن الإمام الشافعي قال له إذا تركت التكبير فقد تركت سنة من سنن النبي صلى الله عليه وسلم.

المسألة الثانية: من ورد عنه التكبير.

أما من ورد عنه التكبير فقد ثبت بلا خلاف عن أهل مكة قراءهم وعلماءهم وأئمتهم حتى بلغ حد التواتر، وكذلك ورد عن السوسي عن أبي عمرو البصري، وكذا عن أبي جعفر وأيضاً عن ابن محيصن.

وقد اختلف في التكبير عن قنبل عن بن كثير حيث جاء في التيسير "اعلم أيديك الله أن البزي روى عن ابن كثير بإسناده أنه كان يكبر من آخر والضحي مع فراغه من كل سورة إلى آخر (قل أعوذ برب الناس)"⁸³⁴.

ونرى أن هذا ما تلقاه الإمام الداني عن شيوخه الذين تتلمذ على أيديهم وذلك يدل على اختلاف الطرق عن الرواة.

وجاء في الشاطبية إن لقنبل عن ابن كثير وجهان في التكبير عند ختم القرآن وهما التكبير وتركه، وكذا الخلاف للسوسي وأبو جعفر فروى عنهما التكبير وتركه.

ويرى البعض أن التكبير جائز لكل القراء لا خلاف بينهم في ذلك، حيث أشار الإمام الدمياطي إلى ذلك بقوله "وقد أخذ بعضهم بالتكبير لجميع القراء وهو الذي عليه العمل عند أهل الأمصار في سائر الأقطار"⁸³⁵.

المسألة الثالثة: صيغته ومحلّه.

إن الصيغة التي اتفق عليها الجمهور هي لفظ (الله أكبر) من غير زيادة أو نقصان وزاد بعضهم التهليل عن البزي خاصة ولفظه (لا إله إلا الله والله أكبر).

واختلف في محله فقول من بداية سورة (الضحى) وقول من آخرها، وقيل أنه من أول سورة (الشرح)، وأما انتهاؤه فمبني على ما تقدم، فمن ذهب إلى أن ابتداء التكبير لأول سورة (الضحى) أو أول سورة (الشرح) لم يكبر في آخر سورة (الناس)، ومن ذهب إلى أن التكبير من آخر سورة (الضحى) كبر في آخر سورة (الناس).

834 . الداني، أبي عمرو عثمان بن سعيد. 1984. التيسير في القراءات السبع. تحقيق وتحرير تزل. بيروت: دار الكتاب العربي. ص. 226.

835 . الدمياطي، أحمد بن محمد. إتحاف فضلاء البشر بالقراءات الأربعة عشر. ص. 143.

المسألة الرابعة: حكم الإتيان به.

أما حكم الإتيان بالتكبير بين السورتين فمبني على ما تقدم من أن التكبير لأول السورة أم لآخرها، وتظهر ثمة هذا الاختلاف في جواز أو منع بعض الأوجه عند الوصل أو الوقف، وقد بين الإمام الدميّاطي ذلك في ثمانية أوجه جمعها بناءً على ما تقدم نبينها فيما يلي:

1- إن كان التكبير لآخر السورة ففيه وجهان.

الأول: وصل التكبير بآخر السورة والوقف عليه ووصل البسملة بأول السورة.

الثاني: وصل التكبير بآخر السورة والوقف عليه والوقف على البسملة.

2 - أن التكبير لأول السورة وفيه وجهان أيضاً.

الأول: قطع التكبير عن آخر السورة ووصله بالبسملة ووصلها بأول السورة.

الثاني: قطعه عن آخر السورة ووصله بالبسملة مع القطع عليها والابتداء بأول السورة.

3- أوجه محتملة وهي ثلاثة.

الأول: وصل التكبير بآخر السورة وبالبسملة وبأول السورة.

الثاني: قطع التكبير عن آخر السورة وعن البسملة ووصل البسملة بأول السورة.

الثالث: القطع عن آخر السورة والبسملة وقطع البسملة عن أول السورة.

4 - الوجه الممتنع وهو.

وصل التكبير بآخر السورة وبالبسملة مع القطع عليها.

وسبب منع هذا الوجه أن القارئ إذا أتى به يوهّم السامع أن البسملة للسورة السابقة وهذا خطأ لأن البسملة للسورة التالية لذلك منع هذا الوجه. والله تعالى أعلم.

التوصيات

1. أن كتاب إتحاف فضلاء البشر بالقراءات الأربعة عشر كنزٌ علمي ينبغي لطلبة العلم الالتفات إليه وإجراء المزيد من الدراسة عليه.

2. أن علم القراءات من أجل العلوم لتعلقه بكتاب الله تعالى، ولذلك يوصي الباحث بفتح قسم خاص بالقراءات في البلدان التي تفتقر لهذا العلم، حتى يتلقى طلاب هذا العلم القراءات عن مشائخ أجلاء متقنين، لنشر هذا العلم في جميع أنحاء العالم.

3. تبين من خلال دراسة الكتاب أن عدد الطرق المذكورة أكثر مما بين أيدينا اليوم، ولذلك نوصي بتقصي هذه الطرق وإيضاحها لطلبة القرآن.

4. كما نوصي البلدان التي تفتقر لعلم القراءات بفتح مكاتب خاصة بعلم القراءات ويتم تزويدها بالكتب المتعلقة بهذا العلم سواءً الكتب القديمة أو الحديثة.

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مدخل إلى علم التحريات

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ملخص البحث

يتناول هذا البحث دراسة علم التحريات لأنه من العلوم المهمة في عصرنا الحاضر، وقد تطورت تحريات القراءات منذ بعد العهد الأول لنزول القرآن والقراءات إلى وقتنا الحاضر وقد عني به السابقون في مصنفاتهم ومن أهم مباحثه الحديثة تحرير الأوجه والطرق والروايات على المتون الثلاثة أعني بذلك متن الشاطبية، ومتن الدرة المضية، ومتن طيبة النشر. وتتبع مراحل تطور علم تحرير القراءات. وبناء على ذلك قام البحث بتعريف علم التحريات لغة واصطلاحاً مع بيان نشأته وأهميته ومراحل تطوره، ثم بيان الفائدة من دراسة علم التحريات وهذا لا يتأتى إلا بالخوض في كتب التحريات التي خلفها لنا العلماء الجهابذة في هذا الجانب ثم قام البحث أيضاً بتعريف معنى عزو الطرق والفرق بين القراءات والروايات والطرق مع ذكر المصنفات التي وضعها العلماء المحققين في هذا الفن، قام البحث أيضاً بذكر فوائد علم التحريات بالنسبة للطلبة الدارسين أو المنشغلين بعلوم القراءات خصوصاً وأن علم التحريات مازال غامضاً على كثير من طلاب القراءات المبتدئين. بل يوجد كثير ممن يدعي رتبة الإقراء لا يتقنونه.

الكلمات المفتاحية: التحريات، عزو الطرق، القراءات، الروايات

المقدمة:

إن القرآن الكريم هو كلام الله عز وجل الذي أنزله على رسوله الأمين ﷺ ليكون المعجزة المستمرة على تعاقب الأزمان، التي تحدى بها الإنس والجن وتكفل بحفظه من الخطأ والتحريف فقال تعالى ﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾⁽⁸³⁶⁾ ولذلك فهو الكتاب الوحيد الذي لا يمكن لأحد أن يغير حرفاً منه أو يدعي أن فيه تحريفاً.

أما غيره من الكتب والعلوم فلم تحظى بمثل هذه العناية الإلهية، لأن الذي وضعها من البشر يخطئون ويصيبون.

ومن هذه العلوم علم القراءات فهو أحد العلوم المهمة المتعلقة بكتاب الله تعالى ومن أهم فروع علم تحريرات القراءات

ومن الأمور المعلومة عند المشتغلين بهذا العلم عدم جواز القراءة بخلط طرق الروايات بعضها ببعض، بل لابد من بيان ماورد من كل طريق علي حدة في دقة متناهية مع بيان الجائز منها والممنوع حال الإقراء، إجتنباً لوقوع الخلط أو التلفيق بين طريق وطريق آخر.

تعريف علم التحريات لغة واصطلاحاً ونشأته مع بيان أهميته ومراحل تطوره:

التحرير في اللغة: يطلق على عدة معان منها: التقويم، التدقيق، والإحكام يقال: تحرير الكتاب وغيره يعني تقويمه.

واصطلاحاً: هو ما قاله الشيخ محمد بن يالوشة التونسي: التحرير هو إتقان الشيء وإمعان النظر فيه من غير زيادة أو نقصان⁽⁸³⁷⁾، ومعناه هنا: تنقيح القراءة من أي خطأ أو خلل كالتركيب مثلاً، ويقال له التلفيق، فقد قال السخاوي في كتابه "جمال القراء": إن خلط القراءات بعضها ببعض خطأ.⁽⁸³⁸⁾

وقال القسطلاني شارح البخاري في لطائفه: يجب على القارئ الإحتراز من التركيب في الطرق وتمييز بعضها من بعض

وإلا وقع فيما لا يجوز وقراءة مالم ينزل⁽⁸³⁹⁾، وقال الشيخ مصطفى الأزميري: "التركيب حرام في القرآن على سبيل الرواية ومكروه كراهة تحريم على ماحققه أهل الدراية"⁽⁸⁴⁰⁾.

836 سورة الحجر: 9

837 شرح الجزرية لابن يالوشة، (ص66)، طبع بدار أولاد الشيخ، بالقاهرة.

838 ابن الجزري، النشر في القراءات العشر، ج1، (ص18)

839 انظر صريح النص في الكلمات المختلف فيها عن حفص للعلامة الشيخ علي محمد الضباع (ص2).

840 عمدة العرفان، في تحرير أوجه القرآن للأزميري، (ص3).

نشأة علم التحريات:

يمكن القول بأن بداية علم التحريات كانت في القرن الخامس الهجري في عصر الحافظ الداني وابن شريح ومكي القيسي والأهوازي وإبي القاسم الهدلي وغيرهم، حيث ظهر جمع القراءات في ختمة واحدة وكانت عادة السلف أفراد كل قارئ بل وكل راوي بختمة حتى ينتهي الطالب من القراءات السبع في فترة طويلة من الزمن،

والحق يقال إن الصواب في اتباع السلف الصالح الذين تمسكوا بكتاب الله وسنة نبيه ﷺ، ولهذا توقف في الجمع بعض أئمة العلماء لمخالفة السلف ومن ثم نجد أن المتعلمين للقراءات في الأزمنة المتأخرة عن زمان السلف استصعبوا أفراد كل ختمة برواية من غير جمع رواية إلى أخرى كما كان عليه الصدر الأول فشق ذلك عليهم فلهذا استنبط العلماء المقتدى بهم إلى طريقة الجمع بشروطه فأقبل الناس شرقاً وغرباً على تعلم القراءات، أذكر مثلاً على سبيل المثال لا الحصر

قوله تعالى ﴿فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ﴾⁽⁸⁴¹⁾ في هذه الآية يتمتع تركيب قراءة على أخرى بأن يقرأ مثلاً صدر الآية لأحد القراء وعجزها لواحد آخر كمن يقرأ لابن كثير بنصب (آدَمُ) ولابي عمرو بنصب (كَلِمَاتٍ) في رواية واحدة فمثل هذا مجمع على حرمة كما أفتى بذلك أبو عمرو ابن الصلاح وشيخ الإسلام ابن تيمية ولذلك قال الحافظ في طيبته⁽⁸⁴²⁾:

وَقَدْ جَرَى مِنْ عَادَةِ الْأُئِمَّةِ

إِفْرَادُ كُلِّ قَارِئٍ بِخَتْمَةٍ

حَتَّى يُؤْهِلُوا لِمَجْمَعِ الْجَمْعِ

بِالْعَشْرِ أَوْ أَكْثَرِ أَوْ بِالسَّبْعِ

وتلقى الناس الجمع بالقبول وقرأ به العلماء وغيرهم، لا نعلم أحداً كرهه وبعد أن استقر العمل بجمع القراءات في ختمة واحدة في حال التلقي تشعبت الطرق وكثرت الأوجه فاحتاج الأمر إلى تنظيم هذه القراءات والتنبيه على عدم التركيب فيها لأن من شروط الجمع عدم التركيب في القراءة الواحدة وتمييز بعضها عن بعض.

أهمية علم التحريات:

يتضح لنا جلياً من خلال النظر إلى التعريف بعلم التحريات ونشأته أنه علم عظيم يتعلق بعلم من علوم القرآن وهو علم القراءات القرآنية فقد بين لنا الشيخ السمنودي في الدر النظيم مبيناً فائدة التحريات، فقال:

841 سورة البقرة: 37

842 متن طيبة النشر، (باب أفراد القراءات وجمعها).

وَفَائِدَةُ التَّحْرِيرِ صَوْنُ رِوَايَةٍ مِنْ الْخَلْطِ وَالتَّرْكِيبِ فِي الطَّرِيقِ الْعَلَا⁽⁸⁴³⁾

أضيف إلى ذلك أيضاً ما قاله العلامة الطباخ في منظومة "هبة المنان"⁽⁸⁴⁴⁾:

وبعد فالتحريرات للأوجه من طيبة النشر أهم ما يعن

وقال العلامة الفاضل أحمد شرف الأياري في شرح هذا البيت⁽⁸⁴⁵⁾:

(فالتحرير للأوجه معرفته أهم من معرفة الروايات المذكورة في طيبة النشر).

فالأهمية أن يسلم القارئ من التلفيق والخلط بين الطرق وتمييز بعضها من بعض وبهذا يظهر أن التركيب الذي يقال له التلفيق ممنوع في القراءة سواء كان إفراداً أم جمعاً، كما أشار إلى ذلك العلامة المتولي بأن الغاية من التحرير هو تخلص الأوجه من التركيب⁽⁸⁴⁶⁾

ثم بين لنا الحافظ ابن الجزري في نشره بقوله: وفائدة ماعيناه، وفصلناه من الطرق، وذكرنا من الكتب هو عدم التركيب، فإنها إذا ميزت وبينت ارتفع ذلك، فالملقصود هم المحررون الذين يعملون على تميز القراءة وبيان طرقها، وتحديد كتبها التي تعتبر مصادر القراءات من واقع النشر وأصوله كما طلب إمام الفن⁽⁸⁴⁷⁾.

ومن الأهمية أيضاً بالنسبة للمتون التي نظمت في القراءات لاتكفي وحدها، بل لابد معها من كتب التحرير حتى تكون مفصلة لمجمليها، ومقيدة لمطلقها، ومستوفية لشروطها، ومنبهة على ضعفها.

مراحل تطور علم التحرير:

من خلال البحث في علم تحريرات القراءات يمكن القول بأن العلماء اعتنوا واهتموا بتحرير الطرق والروايات بعد ظهور الجمع بالقراءات وذلك عن طريق جمع الطرق والروايات المنتشرة في كتاب واحد كما فعله ابن الجزري في كتابه النشر، وبيان كل

843 السمنودي، جامع الخيرات في تجويد وتحرير أوجه القراءات (ص 480).

844 العلامة الطباخ: هو محمد بن محمد بن خليل بن إبراهيم الطندتائي المعروف بالطباخ، عالم مقد في التجويد والقراءات وغيرها.

845 هو الشيخ أحمد بن أحمد شرف الأياري، نبغ في علم القراءات القرآنية، وما يتعلق بها من تحريرات، توفي بعد عام 1250هـ.

846 المتولي، الروض النضير، (ص 112).

847 عبد الرازق موسى، تاملات حول تحريرات العلماء للقراءات المتواترة، 1413هـ، ط1، (ص 12)

طريق وكتابه، ثم ظهرت بعد ذلك تحريات الأوجه من الحررين من القرن التاسع والتي تهم بالمتون الثلاثة وهي متن الشاطبية المسمى (بحر الأمانى ووجه التهاني) للإمام الشاطبي، ومتن الدرّة المضية، وطية النشر في القراءات العشر كلاهما للإمام ابن الجزري رحمه الله، ثم جاء بعد ذلك تحريات العلماء المعاصرين الذين اهتموا بتنظيم وتخليص وتنقيح تحريات السابقين فمنهم من قام بضبط وتحقيق كتب التحريات، ومنهم من جمع التحريات في كتاب واحد لكي يسهل الرجوع اليه. فكان لابد في التحريات من الرجوع إلى أصول النشر ولذا فقد قام المحررون بحصر مواقع الخلاف آية آية، مراعين كتاب "النشر" مع رد كل خلاف إلى أصله.

الفائدة من دراسة علم التحريات:

يمكن الاستفادة بعلم التحريات عن طريق الاستعانة بها على القراءة، سواء قرأ بمضمن نظم "طية النشر" أو متن "الدرّة المضية" كلاهما للإمام ابن الجزري، أو بمتن "الشاطبية" للإمام الشاطبي، وبالتالي يمكن القراءة بمضمن، أي: تحريات معتبرة بالإضافة إلى تميز الطرق والروايات، أيضاً من الفوائد بيان الأوجه الجائزة والمخصوصة في الرواية مع عزو كل وجه إلى قارئه، ومنه أيضاً التنبيه على الأوجه الممنوعة التي لا تجوز القراءة بها كامتناع الإدغام الكبير لأبي عمرو على وجه مد المنفصل أو تحقيق الهمز الساكن وهذا لا يتأتى إلا بالاستعانة بعلم التحريات.

أيضاً يمكن من خلالها ضبط العزو إلى الطرق والكتب وهذه فائدة كبرى من التحريات المؤلفة، فهي في حقيقتها تنقيحات، وزيادات، وتحلية للروايات كل على حدة.

معنى عزو الطرق:

العزو في اللغة: هو نسبة الشيء إلى أصله، يقال عزا الخبر إلى صاحبه أي أسنده إليه.

أما في عرف أهل القراءات "أي في الاصطلاح" أن تعزو القراءة أو الرواية أو الطريق إلى صاحبها، وعدم الخلط بين قراءتين أو روايتين أو طريقين.

وهو بالنسبة للتحريات بمثابة الميزان، فكل تحرير يوزن بالطريق التي جاء منها، والتحريات هي نتيجة عزو الطرق.

والعزو الدقيق إنما يكون بالاطلاع على الكتب المعزو إليها أو يكون نقلاً عن من اطلع عليها كالإمام ابن الجزري في "النشر" أو الإمام الأزميري في "تحرير النشر"

أذكر مثالين على سبيل التوضيح في كلمة ﴿يُصْطَفَى﴾ من سورة البقرة في قوله تعالى

﴿وَاللَّهُ يَقْضِي وَيُصْطُ وَإِلَيْهِ تُرْجَعُونَ﴾⁽⁸⁴⁸⁾ فقد روى الإمام الشاطبي القراءة بالسین لحفص وبالصاد لقالون وبالوجهين لخالد، حيث قال في منظومته⁽⁸⁴⁹⁾:

ويصط عنهم غير قبل اعتلى

وبالسین باقيهم وفي الخلق بصطة
وقل فيهما الوجهان قولاً موصلاً

أما المثال الآخر فقد روى ابن سوار الغنة في اللام والراء للأصبهاني من طريق النهرواني، حيث يقول ابن الجزري في طيبته

أدغم بلا غنة في لام ورا وهي لغير صحبة أيضاً ترا

الفرق بين القراءات والروايات والطرق:

قال علماء القراءات في هذا المقام أن كل خلاف نسب لإمام من الأئمة العشرة مما اجتمعت عليه الروايات فهو قراءة، وكل مانسب للراوي عن الإمام فهو رواية، وكل مانسب عن الراوي وإن سفل فهو طريق، وما كان على غير هذه الصفة مما هو راجع إلى تخيير القارئ فيه فهو وجه.

مثال ذلك: إثبات البسملة بين السورتين قراءة ابن كثير ومن معه، ورواية قالون عن نافع، وطريق الأصبهاني عن ورش، وطريق صاحب المهادي⁽⁸⁵⁰⁾ عن أبي عمرو، وطريق صاحب العنوان⁽⁸⁵¹⁾ عن ابن عامر.

مثال آخر في سورة الروم في لفظ "ضعف" في قوله تعالى ﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ۚ يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ﴾⁽⁸⁵²⁾

في الآية الكريمة ذكر لفظ "ضعف" فالفتح قراءة حمزة، ورواية شعبة، وطريق عبيد ابن الصبّاح عن حفص.

848 سورة البقرة: 245.

849 متن الشاطبية، باب فرش الحروف، سورة البقرة.

850 هو الإمام ابن سفيان المالكي، أنظر: كتاب النشر: (66/1).

851 هو الإمام إسماعيل ابن خلف الأنصاري، أنظر النشر: (64/1).

852 سورة الروم: 54

وأما الأوجه الثلاثة، كالوقف على كلمة "العالمين" من قوله ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾⁽⁸⁵³⁾ ونحوه، وأوجه البسمة بين السورتين، لا يقال ثلاث قراءات، ولا ثلاث روايات ولا ثلاث طرق، وهذا ما يسمى بالخلاف الجائز بمعنى أن القارئ مخير في الإتيان بأي وجه منها وغير ملزم بالإتيان بها كلها، فلو أتى القارئ بوجه منها أجزأ في تلك الرواية، ولا يكون إخلالاً بشيء منها ولا نقصاً في روايته، وهذه الأوجه الاختيارية لا يقال لها: قراءات ولا روايات ولا طرق، بل يقال لها: أوجه فقط، وأما الخلاف الواجب، فهو عين القراءات والروايات والطرق، بمعنى أن القارئ ملزم بالإتيان بجميعها فلو أدخل شيئاً منها كان نقصاً في الرواية، كأوجه البديل مع ذات الباء لورش، مثال ذلك قوله تعالى ﴿فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ﴾⁽⁸⁵⁴⁾ في هذه الآية الكريمة تقدم ذات الباء على البديل، فإذا قرأ القارئ "فتلقى" بفتح ذات الباء كان له في البديل القصر والمد، وإذا قرأ بتقليل ذات الباء كان له في البديل التوسط والمد، فهذه الأوجه لا بد من الإتيان بها كلها، ولو ترك منها وجه كان نقصاً في الرواية كما أسلفنا سابقاً.

وإن تقدم البديل على ذات الباء كما في قوله ﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ﴾⁽⁸⁵⁵⁾ في الآية الكريمة نجد أن لورش في البديل ثلاثة أوجه وهي (القصر، التوسط، الإشباع).

وأما ذات الباء فله فيها الفتح والتقليل، فعند القراءة يتضح مايلي:

إذا قرئ القارئ بالقصر في البديل فله في ذات الباء الفتح،

وأما إذا قرأ بالتوسط في البديل فله التقليل قولاً واحداً في ذات الباء. وإذا قرأ القارئ بالإشباع في البديل فله في ذات الباء الفتح والتقليل، مما يستوجب على القارئ أن يلتزم بجميع الأوجه السابقة.

المصنفات التي وضعها العلماء في علم التحريات:

صنف العلماء مؤلفات في تحرير متن "حرز الأماني" للإمام الشاطبي ومتن "طية النشر" للإمام ابن الجزري، وبإمكاننا أن نقسم المصنفات إلى قسمين:

القسم الأول المصنفات التي غني أصحابها بتحريات الشاطبية:

853 سورة الفاتحة: 2

854 سورة البقرة: 37

855 سورة البقرة: 34

"إتحاف البرية بتحريرات الشاطبية" للإمام حسن خلف الحسيني.

"كنز المعاني بتحرير حرز الأمانى" للعلامة سليمان بن حسين بن الجمزوري.

"حسن التمهاني بتحرير حرز الأمانى" للعلامة عثمان راضي السنطاوي.

"حل المشكلات وتوضيح التحريات في القراءات" للعلامة محمد بن عبد الرحمن الخليجي المقرئ الحنفي.

"ريح المرید في تحرير مسائل الشاطبية" للشيخ محمد محمد هلالی الأياري المتوفي سنة 1343هـ.

"الطوالع البدوية في ضبط كل آية عسیره" للمؤلف السابق.

"الفوائد المحررة بما أتى عن الشيوخ العشرة" للمؤلف السابق.

"دواعي المسره في الأوجه العشریه المحرره من طريقي الشاطبية والدره" للعلامة المقرئ إبراهيم السمنودي.

القسم الثاني: المصنفات التي غني أصحابها بتحريرات الطيبة:

"تحرير الطرق والروايات" للشيخ علي بن سليمان المنصوري (ت 1134هـ)، طبع بتحقيق الشيخ خالد أبو الجود، وله نظم اسماء: "حل مجملات الطيبة".

"هبة المنان في تحرير أوجه القرآن" للشيخ محمد بن محمد بن خليل المعروف بالطباخ، كان حياً سنة (1205هـ)، وقد شرحه العلامة أحمد بن شرف الأياري كان حياً (سنة 1250هـ) في كتاب اسماء:

"غيث الرحمن شرح هبة المنان".

"عمدة العرفان في تحرير أوجه القرآن" للشيخ مصطفى بن عبدالرحمن الأزميري (ت 1155هـ)، و "بدائع البرهان في شرح عمدة العرفان" كلاهما للمصنف نفسه.

"الاتلاف في وجوه الاختلاف" للشيخ عبدالله محمد الشهير بيوسف أفندي زاده (ت 1167هـ).

"مقرب التحرير للنشر والتحرير" للشيخ محمد بن عبدالرحمن الخليجي (ت 1389هـ).

"فتح الكريم" وشرحه "الروض النضير في أوجه الكتاب المنير" للعلامة محمد بن أحمد المتولي.

"فتح القدير شرح تنقيح التحرير" للشيخ عامر السيد عثمان.

"الدر النظيم شرح فتح الكريم" للشيخ علي بن محمد الضباع.

"جامع الخيرات في تجويد وتحرير أوجه القراءات" للشيخ إبراهيم علي شحاتة السمنودي.

"قواعد التحرير لطيفة النشر" للشيخ محمد بن محمد بن جابر المصري.

"التحارير المنتخبة علي متن الطيبة" للشيخ ابراهيم العبيدي.

فوائد علم التحرير بالنسبة للطلبة الدارسين:

سبق وأن بينا الفوائد من دراسة علم التحرير على وجه العموم وإن كان هناك من يؤيد العمل بعلم التحرير وهناك من يعارض ويعتبرها غير لازمة وأعني بذلك تحريرات "الطيبة".

أما الفريق المؤيد لعلم التحرير وهم أغلب القراء الذي يرى بوجودها، ولا يمكن الاستغناء عنها ومن ثم لا يمكن قراءة نظم الطيبة إلا بهذه التحريرات.

وأما بالنسبة للطلبة الدارسين والمنشغلين بعلم التحرير فلا بد أن يهتموا بها خصوصاً وأن كثير من طلاب القراءات المبتدئين ممن يدعي رتبة الإقراء لا يتقنونه، بل ويصرفون همهم إلى الانشغال بالأسانيد القرآنية دون الرجوع إلى علم التحرير، والحق يقال إن قراء "الشاطبية" اليوم يعتريهم شئ من القصور والإهمال في جانب التحريرات، ومن ثم فإن الإهمال في تحصيل تحريرات "الشاطبية" من الأسباب الأساسية لعدم استيعاب قراء "الطيبة" لتحريراتها مما لا يخفى أن طرق "الشاطبية" عليها تأسست طرق "الطيبة" وزادت الطيبة طرقاً أخرى مما يستوجب الضرورة لفهم التحريرات بوجه شامل

لأن هناك قلة من قراء هذا العصر يدعون القراء إلى ترك التحريرات والاكتفاء بحفظ متن "الشاطبية" والذي دفعهم إلى هذه الدعوة. إما أنهم يشعرون بصعوبتها ولا أمل لهم في تحصيلها، أو أنهم ممن لا سند معه في القراءات متصل بشيوخها

مما دفعني أن أقوم بتوجيه النصح لإخواني القراء أن يحافظوا على القرآن وقراءاته، فعلم القراءات وإسنادها وتحرير طرقها، حقيقة واقعة متعلقة بكلام الله Y من يوم نزوله.

فيجب على طلاب القراءات والمنشغلين بها ألا يتساهلوا في تعلمها وتعليمها ونشرها بين الناس كما يجب على باحثي القراءات توسيع وتعميق البحث في مجال تحريرات القراءات من خلال دراسة الطرق واختلافات الأوجه تمييزاً للفائدة الخاتمة:

تتلخص نتائج البحث فيما يلي:

- 1- علم التحريات والطرق والأسانيد يحتاج إلى مزيد من الدراسة والعناية.
- 2- اصطلاح التحريات وضعه العلماء للوقاية من التلفيق والتركيب الممنوعين.
- 3- كل تحرير من "الشاطبيه" هو تحرير من "الطبيه" وليس العكس.
- 4- الكتب المعتمدة الثلاثة المتضمنة للقراءات المتواترة وهي "الشاطبيه والدره والطيه" تشير إلى ضرورة التحريات.
- 5- يجب على كل من أراد القراءة أن يعرف الخلاف الواجب والجائز، فاختلاف الطرق والروايات والقراءات هو الخلاف الواجب، واختلاف الأوجه علي سبيل التخيير والإباحة هو الاختلاف الجائز.
- 6- على طالي الأسانيد إفراداً أو جمعاً بالقراءات العشر الصغرى أو الكبرى أن يتقنوا علم التحريات

المصادر والمراجع:

- 1- القرآن الكريم.
- 2- شرح الجزرية / لابن يالوشة. ط دار أولاد الشيخ بالقاهرة.
- 3- النشر في القراءات العشر / لابن الجزري. ط دار الكتب العلمية.
- 4- صريح النص في الكلمات المختلف فيها عن حفص / للإمام الضباع. ط دار أولاد الشيخ بالقاهرة.
- 5- عمدة العرفان في تحرير أوجه القرآن / للأزميري. ط مكتبة الجندي.
- 6- متن الشاطبيه / للإمام الشاطبي. ط دار الغوثاني دمشق.

- 7- متن طيبة النشر / لابن الجزري. ط دار الهدى بالمدينة المنورة.
- 8- جامع الخيرات في تجويد وتحرير أوجه القراءات / للسمنودي. ط وزارة الأوقاف والشؤون الإسلامية بالكويت-قطاع المساجد- (مشروع رعاية القرآن الكريم في المساجد).
- 9- الروض النضير / للمتولي. ط دار الصحابة للتراث بطنطا.
- 10- تأملات حول تحريات العلماء للقراءات المتواترة / عبد الرازق موسى. ط 1 المدينة المنورة وزارة الإعلام.
- 11- جمال القراء / للسخاوي. ط مطبعة المدني بالقاهرة.
- 12- منظومة هبة المنان / للطباخ.
- 13- مختصر بلوغ الأمنية شرح إتحاف البرية بتحريات الشاطبية / للإمام الضباع. ط دار اضواء السلف بالرياض.
- 14- إتحاف فضلاء البشر في القراءات الأربعة عشر / للعلامة الشيخ شهاب الدين أحمد بن محمد بن عبد الغني الدمياطي. ط دار الكتب العلمية بيروت.
- 15- الفتح الرحمانى شرح كنز المعاني بتحريز حرز الأماني / للشيخ سليمان الجمزوري. ط دار ابن عفان للنشر والتوزيع.
- 16- تقريب الطيبة / للشيخ إيهاب فكري. ط المكتبة الإسلامية للنشر والتوزيع بالقاهرة.

دلالات صيغ وجوب اتباع السُّنة النبوية في القرآن الكريم دراسة تحليلية

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الملخص

أمر الله عز وجل المسلمين بضرورة الالتزام بما يقوله رسول الله - صلى الله عليه وسلم - لهم، في أكثر من موضع من القرآن الكريم، وتعددت صيغ تلك الأوامر القرآنية المقالية، التي بلغت عشر صيغ قرآنية، واختلفت فيما بينها حسب وضعها المقامي، ويهدف هذا البحث إلى حصر تلك الصيغ القرآنية، وتحليل معانيها، وبيان أوجه الاختلاف فيما بينها، ومعرفة الظلال الدلالية التي تنبثق منها، ولتحقيق أهداف هذا البحث، سوف يعتمد الباحث المنهجين الوصفي التحليلي، والإحصائي. فقد يظن المتلقي للنص القرآني، أن هذه الصيغ تؤدي نتيجة واحدة، وهي ضرورة اتباع السُّنة النبوية، وهنا تكمن مشكلة هذا البحث، فهذه الصيغ تختلف بنيتها اللغوية المقالية أولاً، وتختلف، أيضاً، في سياقها النصي المقامي ثانياً، وسوف يؤدي اجتماع هذين السببين إلى الكشف عن أساليب التأييد القرآني للنبي محمد، عليه السلام، فيما يصدر عنه، من أقوال وأفعال، في مجتمعه وبين أتباعه، كما سيؤدي إلى بيان بعض معالم المنهج التربوي الرباني لتوظيفه في الحياة العملية، وسيكون ذلك من أبرز نتائج هذا البحث.

كلمات مفتاحية: القرآن الكريم، السُّنة النبوية، الدلالة، اتباع، وجوب.

Functions of the Obligations Forms of Following the Sunnah in the Holy Quran: An Analytical Study

Abstract

God Almighty commanded the Muslims to adhere to what the Messenger of Allah tells them (PBUH) in more than one place in the Holy Quran. The Qur'anic obligations forms are multiple which amounted to ten Qur'anic forms, differing among each other according to their status. The research aims at identifying these Qur'anic forms, clarifying their meanings, indicating the differences among them, and knowing the semantic effects emanating from them. To achieve the objectives of this research, the descriptive analytical approach will be completely adopted. The reader of the Qur'anic text may think that these forms lead to one result, namely the need to follow the Sunnah of the Prophet, and here lies the problem of this research, as these forms' linguistic structures differ firstly, and also differ in its textual context in the second place. Thus, the meeting of these reasons will reveal the methods of Qur'anic support to the Prophet Mohammad, (PBUH), through his words and deeds in his community and among his followers, and will lead to identify some features of the godly educational approach to employ it in real-life situations; it will be one of the main results of this research.

Keywords: Holy Quran, Sunnah, Semantics, Follow, Should Be.

المقدمة:

الحمد لله الرحمن، خالق الإنسان، مُعَلِّمُ البَيَانِ، مُرْسِلُ المصطفى العدنان، بكتاب يفيض بالحجة والبرهان، والصلاة والسلام، على المؤيَّد من ربه، بَلَّغَ فأَحَسَّ البلاغ، وبعد؛

فقد تعهد الله سبحانه، بِحِفْظِ كِتَابِهِ، فقال: **إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (9) {الحجر: ٩}**، فهو الكتاب، الذي شَهِدَ لِفَصَاحَتِهِ أَزْيَاجًا، وَعَلِمَ بِصِدْقِهِ أَعْدَاؤُهُ قَبْلَ اتِّبَاعِهِ، هو كتاب هدى ونور، يُسْتَضَاءُ بِهِ فِي ظُلُمَاتِ الْحَيَاةِ الْمَوْحِشَةِ، فَنُفِي كُلِّ مَوْضِعٍ مِنْهُ آيَاتٌ مُعْجِزَةٌ، وَطَوَّلَ تَدْبِيرُهُ يُعْطِي فِرَاسَةً بَاهِرَةً، وَيَزِيدُ النَّفْسَ يَقِينًا وَثِقَةً، وَإِذَا مَا أَرَادَ مُتَفَيِّقُهُ أَنْ يَطْعَنَ فِيهِ، وَظَنَّ أَنَّهُ عَلَى ذَلِكَ قَادِرٌ، فَإِنَّهُ سَرَعَانَ مَا يَنْكُصُ عَلَى عَقِيْبِهِ، خَاسِرًا دَارِيَهُ.

يُظْهِرُ، فِي كُلِّ عَصَرٍ مِنَ الْعَصُورِ، مُدَّعُو عِلْمٍ، لَا هَمَّ لَهُمْ، سِوَى الطَّعْنِ فِي الدِّينِ، وَإِقَامَةِ الشُّبُهَاتِ التَّافَهَةِ حَوْلَهُ، وَمِنْ هَؤُلَاءِ مَنْ يُرِيدُ، بِسَبَبِ جَهْلٍ فِيهِ، أَوْ تَجَاهُلٍ، نَفْيَ السُّنَّةِ النَّبَوِيَّةِ مِنْ حَيَاةِ النَّاسِ، وَيَقُولُونَ إِنَّا نَحْنُ نَحْتَكُمُ بِأَوَامِرِ اللَّهِ الْقُرْآنِيَّةِ، وَلَمْ يَعْلَمْ هَؤُلَاءِ الْأَقَاوُونَ، أَنَّ اللَّهَ يُكَذِّبُهُمْ، وَالْقُرْآنَ يَهْدِمُ بُرْهَانَهُمْ، وَالْعَقْلَ يَرْفُضُ أَفْكَارَهُمْ؛ فَكَيْفَ لَنَا أَنْ نَتْرِكَ السُّنَّةَ النَّبَوِيَّةَ، وَفِيهَا مَا فِيهَا مِنْ أَحْكَامٍ وَتَفْصِيْلَاتٍ، وَتَشْرِيعَاتٍ، جَاءَتْ فِي كِتَابِ اللَّهِ بِالْعَمُومِ؟! ثُمَّ، كَيْفَ نَرْفُضُ أَحْكَامَ مَنْ اخْتَارَهُ اللَّهُ لِتَبْلِيغِ دَعْوَتِهِ، وَنُشْرَ دِينِهِ؟! وَالرَّسُولُ، عَلَيْهِ السَّلَامُ، قَدْ أَشَارَ إِلَى مِثْلِ فِعْلِ هَؤُلَاءِ السُّفَهَاءِ، عِنْدَمَا قَالَ: "أَلَا هَلْ عَسَى رَجُلٌ يَبْلُغُهُ الْحَدِيثُ عَنِّي، وَهُوَ مُتَكَيِّئٌ عَلَى أَرِيكَتِهِ، فَيَقُولُ: بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللَّهِ، فَمَا وَجَدْنَا فِيهِ حَلَالًا اسْتَخْلَلْنَا. وَمَا وَجَدْنَا فِيهِ حَرَامًا حَرَّمْنَا، وَإِنْ مَا حَرَّمَ رَسُولُ اللَّهِ كَمَا حَرَّمَ اللَّهُ" (856).

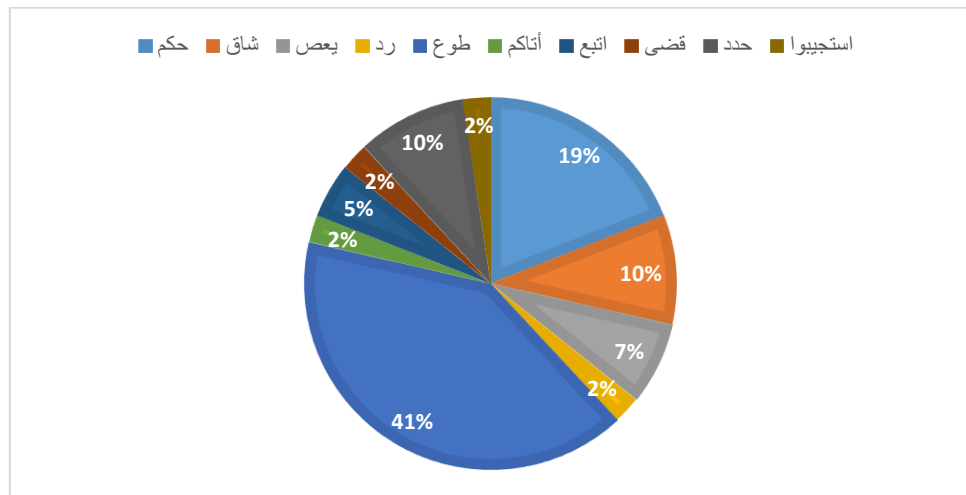
بل، ماذا نقول - إن أخذنا برأيهم - في آيات كثيرة من القرآن الكريم، دعنا إلى الالتزام بما يصدر عنه، عليه السلام؟! فقد وردت صيغ قرآنية، توجب اتِّبَاعَ السُّنَّةِ النَّبَوِيَّةِ، اختلفت اشتقاقاتها الصِّرفِيَّةِ، وَأَسَالِيْبُ تَعْبِيرِهَا اللُّغَوِيَّةِ، حَسَبَ وَضْعِهَا الْقُرْآنِيِّ الْمَقَامِيِّ، بل، إِنَّ الصِّيغَةَ الْوَاحِدَةَ اشْتَقَّتْ مِنْ بَعْضِهَا صِيغٌ مُتَعَدِّدَةٌ، أَضَافَتْ دَلَالَاتٍ مَعْنَوِيَّةً تَخْتَلِفُ أَيْضًا فِيمَا بَيْنَهَا، وَمِنْ ذَلِكَ، عَلَى سَبِيلِ الْمَثَالِ، الْمَادَّةُ اللُّغَوِيَّةُ، "ط و ع"، الَّتِي نَعُدُّهَا مَادَّةً مَرْكَزِيَّةً، وَأَسَاسِيَّةً فِيمَا نَحْنُ بِصَدْدِهِ فِي هَذَا الْبَحْثِ. فَقَدْ جَاءَ فِي بَعْضِ مَوَاضِعِ الْقُرْآنِ الْكَرِيمِ، قَوْلُهُ تَعَالَى: **وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (46) {الأنفال: ٤٦}**، وَوَرَدَ فِي مَوْضِعٍ آخَرَ، قَوْلُهُ تَعَالَى: **الْخُلُمُ**، فَهَلِ الدَّلَالَةُ هُنَا وَاحِدَةٌ؟ وَإِذَا كَانَ هُنَاكَ اخْتِلَافٌ، فَمَا هُوَ؟ إِضَافَةٌ إِلَى غَيْرِهَا مِنَ الصِّيَغِ الْقُرْآنِيَّةِ الْآخَرَى، الَّتِي سَيَقِفُ الْبَحْثُ عَلَيْهَا شَرْحًا وَتَحْلِيلًا.

(856) محمد بن عيسى الترمذي (ت279هـ، 892م)، سنن الترمذي. 5 ج، تحقيق: أحمد شاكر وآخرون، شركة مكتبة ومطبعة مصطفى البابي الحلبي، ط: 2، القاهرة: 1975م، أبواب العلم: باب ما نهي عنه أن يُقال عند حديث النبي. رقم الحديث: 2664. ج5، ص38.

لقد قام الباحثُ باتباع أُسس المنهجين الوصفي والإحصائي؛ فعمد إلى عملية استقرائية للقرآن الكريم، للبحث عن الصيغ القرآنية، التي توجب اتباع السُّنة النبوية، وبعد عملية إحصاء دقيق، وتدبر طويل، وجد الباحث تسع مواد لغوية قرآنية، اشتقت منها صيغٌ متعددة، بعضها ورد في أكثر من موضعٍ مقامي قرآني، وبعضها الآخر، ورد مرةً واحدة، وقام الباحثُ بدراسة هذه الصيغ، وتحليلها من الناحية اللغوية، وفَسَّر دلالات الأرقام الإحصائية، والنسب المئوية التي ظهرت، مُستعيناً بالرسوم البيانية التي توضح توزيعاتها المختلفة، حيث وظَّف الباحثُ نتائج تلك الإحصائيات لمعرفة دلالات تلك الصيغ القرآنية، وما يرشح منها من دلالات وظلال. وهنا تظهر أهمية هذا البحث، في أنه وقف أمام الصيغة القرآنية، وفَسَّرَها من منظور علم اللسانيات الحديث، من جوانبه المتعددة؛ صوتاً، وصرفاً ونحواً، ودلالةً.

دلالات صيغ وجوب اتباع السُّنة في القرآن الكريم

يُظهر الرِّسم البياني رقم (1) الصيغ القرآنية التي توجب اتباع السُّنة في القرآن الكريم، ونسبها المئوية.



الرِّسم البياني رقم (1)

ونأتي الآن، لتحليل هذه الصيغ القرآنية

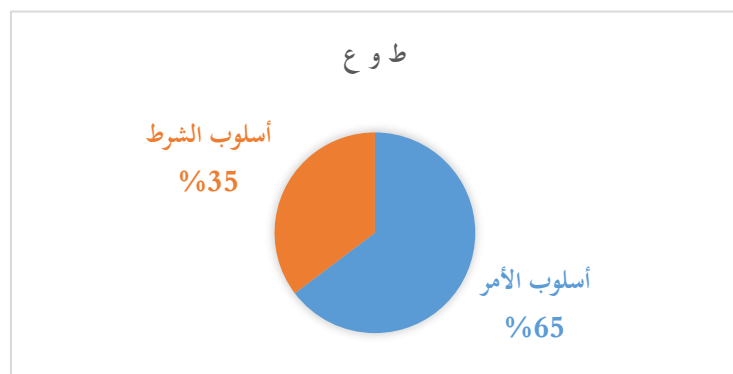
المادة اللغوية (ط و ع)، وصيغها في القرآن الكريم

يدل الجذر اللغوي (ط و ع) على الانقياد⁽⁸⁵⁷⁾، وقد قالت العرب: "فلان طوعٌ يديك؛ أي منقادٌ لك. وفرسٌ طوعُ العنان، إذا كان سلساً"⁽⁸⁵⁸⁾، ومنه قوله تعالى ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ (11) {فصلت: ١١}، فهذا الجذر اللغوي يدلُّ على الانقياد، وتنفيذ الأوامر دون تأخر أو مماطلة. وقد استعمل القرآن الكريم، هذا الجذر اللغوي، في تكوين صيغ اشتقاقية متعددة منه، مثل: أطيعوا، أطاع، يطع، تطيعوا، طاعة، وغيرها من الصيغ الاشتقاقية، التي وردت في كلام الله تعالى، وكانت لها وظيفة دلالية تُفهم من خلال المقام المقالي القرآني.

وعند تتبع المادة اللغوية (طوع) في القرآن الكريم بعامة، وما يخصُّ وجوب اتباع السُّنة النبوية بخاصة، ظهر للباحث، بالإحصاء الدقيق، كما يُبين الرِّسم البياني رقم (1)، أنَّ هذه المادة اللغوية وردت سبع عشرة مرة؛ أي ما نسبته (41%)، من الصيغ القرآنية التي تُلزم اتباع السُّنة النبوية، وقد توزعت هذه المادة اللغوية على الأسلوبين التَّحويين الآتيين:

أولاً- أسلوب الأمر "أطيعوا"، وقد ورد في أحد عشر موضعاً؛ ويُظهر لنا الرِّسم البياني رقم (2) أنَّ هذا الأسلوب بلغت نسبته (65%)، من ورود المادة اللغوية (ط و ع)، في سياقات تركيبية قرآنية متعددة المواضع، ومختلفة التركيب اللغوي.

ثانياً- أسلوب الشرط الجازم، "من يُطع" وقد جاء في ستة مواضع؛ أي ما نسبته (35%)، من ورود المادة اللغوية (ط و ع)، كما يُظهر في الرِّسم البياني رقم (2)، ولم يجر هذا الأسلوب على نسق تركيبية واحد.



الرِّسم البياني رقم (2)

⁽⁸⁵⁷⁾ أحمد بن فارس (ت395هـ-1004م)، مقاييس اللغة. 6 ج، تحقيق: عبد السلام هارون، دار الفكر. القاهرة: 1979م. مادة (طوع).

⁽⁸⁵⁸⁾ إسماعيل بن حماد (ت393هـ-1003م)، الصحاح تاج اللغة وصحاح العربية. 6 ج، تحقيق: أحمد عطار، دار العلم للملايين، القاهرة: 1987م. مادة (طوع).

وفيما يأتي تحليل لكل أسلوب منهما:

أسلوب الأمر "أطيعوا"

يمكن لنا تقسيم هذا الأسلوب، كما ورد تركيبه في القرآن الكريم، إلى أربعة أقسام، هي:

1.1.1. الأمر بطاعة الله ورسوله، وذلك في قوله تعالى: **أَلَا لَمْ لِيَّ** وقد ورد هذا الأسلوب في ثلاثة مواضع⁽⁸⁵⁹⁾.

1.1.2. الأمر بطاعة الله والرسول، وذلك في قوله تعالى: **أَلَا خَلْمٌ لَهُمْ**، وورد في موضعين⁽⁸⁶⁰⁾.

1.1.3. الأمر بطاعة الله وطاعة الرسول، وذلك في قوله تعالى: **أَيُّهَا يَمِينِيَّ**، وورد في خمسة مواضع⁽⁸⁶¹⁾.

1.1.4. الأمر بطاعة الرسول، وذلك في قوله تعالى: **أَلَا جَلَدٌ**، وورد في موضع واحد⁽⁸⁶²⁾.

وفيما يأتي تحليل لتلك الأساليب اللغوية:

1.1.1. الأمر بطاعة الله ورسوله، وذلك في قوله تعالى: **أَلَا لَمْ لِيَّ**.

يتكون هذا الأسلوب من فعل أمر موجه إلى المؤمنين، بضرورة الالتزام بطاعة الله تعالى ورسوله الكريم، ويُلاحظ فيه إضافة ضمير الهاء إلى كلمة "رسول"، ويعود هذا الضمير إلى لفظ الجلالة "الله"، فلماذا جاء هذا التركيب القرآني بهذه الصيغة اللغوية؟ إنَّ إجمالة النظر في مواضع ورود هذا الأمر القرآني، يُعطينا أكثر من دلالة تربوية سامية، تسعى إلى رُقي النفس المؤمنة، من أجل ذلك، جاء هذا الأسلوب ليعالج أموراً مادية قد تزلُّ بها قدُمُ النَّفْسِ البشرية المؤمنة، إن لم يتم تربيتها وفق المنهج الإلهي الذي ارتضاه خالق هذه النفس.

لقد ورد هذا الأسلوب في القرآن الكريم، كما ذكرنا سابقاً، في ثلاثة مواضع، أولها قوله تعالى: **يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ (1) {الأنفال: 1}** والحديث في هذه الآية، يدور حول أمور مادية اختلف فيها المسلمون بعد تمكين الله لهم، وانتصارهم على عدوهم، وهذا الاختلاف كان حول تقسيم

⁽⁸⁵⁹⁾ الأنفال: 1، 46، والمجادلة: 13.

⁽⁸⁶⁰⁾ النور: 56.

⁽⁸⁶¹⁾ النساء: 59، والمائدة: 92، والنور: 54، ومحمد: 33، و: التغابن: 12.

⁽⁸⁶²⁾ آل عمران: 32، و: 132.

الغنائم، وتوزيعها عليهم، فقد سُئِلَ عُبَادَةُ بْنُ الصَّامِتِ عَنْ أَسْبَابِ نَزُولِ آيَاتِ الْأَنْفَالِ. فَقَالَ: "فِينَا مَعْشَرُ أَصْحَابِ بَدْرٍ نَزَلَتْ حِينَ احْتَلَفْنَا فِي النَّفْلِ، وَسَاءَتْ فِيهِ أَحْلَافُنَا، فَأَنْتَرَعَهُ اللَّهُ مِنْ أَيْدِينَا، وَجَعَلَهُ إِلَى رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَسَمَهُ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بَيْنَ الْمُسْلِمِينَ عَنْ بَوَائِ" (863)، ولما كان سبب الخلاف مادياً، فإنَّ شيئاً من الشُّوء قد يتسرب إلى النَّفس البشرية، وتسود الشَّحناء بين الإخوة، وتتسرب البغضاء إلى نفوسهم، ولمنع ذلك كله، قَسَمَ الرسول الغنائم بين المقاتلين بِعَدْلِهِ الكبير، وتشريعه القويم، عندها، نَزَلَ أَمْرُ اللَّهِ مِنَ السَّمَاءِ، مُؤَيِّداً لتشريع الرسول، عليه السلام؛ فهذه الآية تدعو المؤمنين إلى الامتثال لما يأمرهم به الله ورسوله، ولإظهار المبالغة في ضرورة تنفيذ الأوامر، استخدام أسلوب الشرط الجازم؛ لأن الإيمان الَّذِي دَعَا إِلَيْهِ الرَّسُولُ وَرَغِبَ الْمُؤْمِنُونَ فِيهِ، "لَا يَتِمُّ حُصُولُهُ إِلَّا بِالِتَّامِ هَذِهِ الطَّاعَةِ، فَاحْذَرُوا الْخُرُوجَ عَنْهَا" (864).

إنَّ التَّوجِيهَ النَّبَوِيَّ لِلْمُؤْمِنِينَ، توجيهِ وقائي، يُرشد التابعين إلى سبيل السلامة، ويدعم روابط الأخوة بينهم، وهو يسعى إلى رصِّ الصفوف، وتمتين العلاقات الداخلية للمجتمع المسلم، وإذا ما وقع خلاف داخل المجتمع، يكون التدخل سريعاً، والعلاج جاهزاً، كما حدث في توزيع الغنائم.

ومن التوجيهات الوقائية التي خطتها الرسول، عليه السلام، ضرورة الطاعة المطلقة أثناء المعركة، وبعدها، وعدم الالتفات إلى الدنيا ومفاتها، ومن ذلك، قوله تعالى: وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (46) {الأنفال: 46} وَيَقْصُدُ بِالطَّاعَةِ فِي هَذِهِ الْآيَةِ، طاعة "رَسُولِهِ فِيمَا يُرْشِدُهُمْ إِلَيْهِ، وَتَهَاهُمْ عَنِ التَّنَازُعِ، وَهُوَ الْإِخْتِلَافُ فِي الرَّأْيِ، فَإِنَّ ذَلِكَ يَتَسَبَّبُ عَنْهُ الْفُشْلُ" (865)، وذهاب الدولة التي يسعى الإسلام إلى إقامتها، وزيادة ديمومتها، ومثل ذلك، ما حدث مع الروما في معركة أحد، عندما قال لهم، عليه السلام: "لَا تَبْرَحُوا مِنْ مَكَانِكُمْ، إِنْ رَأَيْتُمُونَا ظَهَرْنَا عَلَيْهِمْ، وَإِنْ

(863) أحمد بن حنبل، (ت 241هـ-855م)، المسند. 50 ج، تحقيق: شعيب الأرنؤوط وآخرين، مؤسسة الرسالة، ط1،

بيروت، 2001م، تنمة مسند الأنصار: حديث عبادة بن الصامت. رقم الحديث: 22747. ج 37، ص 411.

(864) فخر الدين الرازي (ت 606هـ-1210م)، مفاتيح الغيب، 30 ج، دار إحياء التراث العربي، ط3، بيروت، 1420هـ، ج 15، ص 449-450.

(865) محمد بن علي الشوكاني (ت 1250 هـ - 1834م)، فتح القدير، 6 ج، دار ابن كثير، ط1، دمشق، 1414هـ. ج 2، ص 359.

رَأَيْتُمُوهُمْ ظَهَرُوا عَلَيْنَا، فَلَا تُعِينُونَا" (866)، فلم يستجب بعضهم لهذه الأوامر، فكانت النتيجة، دخول المشركين إلى ساحة المعركة، من الثغرة التي يجب أن يُدافع عنها المقاتلون المأمورون.

ومن التوجيه الوقائي القرآني للمسلمين، الحثُّ على تركية النفس المؤمنة بتقديم الصدقات، والقربات إلى الله سبحانه وتعالى، فإذا لم تجد هذه النفس ما تتصدق به، يكفيها القيام بالفرائض، والالتزام بطاعة الله ورسوله، التي تعادل الصدقة المادية، أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ (13) {المجادلة: 13}

إن تدبر المواضع القرآنية الثلاثة السابقة، يُظهر لنا، أن المواضع المقالية القرآنية، تتحدث عن أمور مادية، فإذا لم يتم وضع أسس سليمة للتعامل معها، فقد ينشأ خلافٌ بين أبناء الصف الواحد، فشرع الرسول، عليه السلام، بتأييد من الله، عز وجل، ما يمنع مثل ذلك التنازع، وحتى يكون هذا التشريع النبوي مؤيداً، فقد أُضيف ضمير الهاء إلى كلمة "رسول"، الذي يعود إلى لفظ الجلالة "الله" مما أكسب الرسول، عليه السلام، أمور، أهمها:

التعظيم؛ وقد ظهر ذلك جلياً عندما نسب الله، جلَّ في علاه، الرسول إلى ذاته العلية.

صلاحيّة تشريعات الرسول، أي؛ إنَّ ما يأمركم به الرسول، أيها المسلمون، الله راض عنه، ويجب عليكم تطبيق سنته وتنفيذها، ومن يخرج عمّا يُشرّعه الرسول، فقد خرج عن طاعة الله.

إشعار الرسول بدفع الود والألفة مع الله، عندما أضاف طاعة الرسول إلى طاعته، سبحانه وتعالى.

1.1.2 الأمر بطاعة الله والرسول، وذلك في قوله تعالى: **الْخَلْمَلَهْ**

يتفق هذا الأسلوب مع ما سبق في تعريف كلمة "رسول"، ولكن هذا الأسلوب جاء معرّفاً بـ "ال" التعريف، وحتى ينجلي لنا هذا التغاير، نعود إلى السياق القرآني الذي ورد فيه أمر طاعة الرسول، ففي الموضع الأول يقول العزيز الحكيم: قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (31) قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ (32) {آل عمران: 31-32}

(866) محمد بن حبان (ت354هـ-965م)، الإحسان في تقريب صحيح ابن حبان، 18 ج، تحقيق: شعيب الأرنؤوط وآخرين، ط:2، مؤسسة الرسالة، بيروت، 1993م، باب الخروج وكيفية الجهاد: ذكر ما يستحب للإمام أن يوصي بعض الجيش إذا سواهم للكمين. رقم الحديث: 4738. ج11، ص40.

في الخطاب القرآني السابق دعوة لاقتراح القول بالفعل، فقد زعم قومٌ في عهد النبي، عليه السلام، "أنهم يحبون الله فأراد أن يجعلَ لقولهم تصديقاً من عمل، فمن ادّعى محبته وخالف سنة رسوله فهو كذاب وكتاب الله يكذبه" (867). وتصديق محبة الرسول، عليه السلام، تكون بطاعته المطلقة، تلك المحبة التي "من آثارها محبة ما يسره ويُرضيه، واجتناب ما يُغضبُه، فتعلُّقُ لزومِ اتباع الرسول على محبة الله تعالى؛ لأنَّ الرسولَ دعا إلى ما يأمرُ الله به وإلى أفراد الوجهة إليه، وذلك كمالُ المحبة" (868). فجاء الأمر الإلهي، أن أطيعوا الله، والرسول الذي تعرفونه، وتزعمون محبته، فإن توليتم عن سنته، واتباع ما يأمركم به، قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ (32) {آل عمران: 32}، وهنا نلاحظ أن الله تعالى، جعل من يُنكر سنة رسوله، وعدم الالتزام بأوامره، من الكافرين.

وُعدَّ صيغة فعل الأمر "اتبعوني" من صيغ وجوب اتباع السُّنة في القرآن الكريم، حيث بلغت نسبتها (2%)، كما يظهر في الرِّسم البياني رقم (1).

وفي الموضع الثاني، من هذا الأسلوب، وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ (132) {آل عمران: 132} وهنا أيضاً دعوة إلى تصديق القول بالعمل، وقد قالت كتب التفسير، إن في هذه الآية مُعَاتَبَةً "لِلَّذِينَ عَصَوْا الرَّسُولَ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حِينَ أَمَرَهُمْ بِمَا أَمَرَهُمْ يَوْمَ أُحُدٍ" (869) فالله تعالى يأمر المؤمنين بطاعة الرسول، "الذي شرع لكم الدين، وبلغكم الرسالة" (870)، وهو أعلم بأمركم، وما فيه مصلحتكم، وعند طاعته تنالون رحمة الله تعالى.

إنَّ الخطاب، في الموضعين السابقين، موجّه إلى المؤمنين، وفيه طلب تصديق القول بالعمل، وقد جاءت كلمة "رسول" مُعرَّفة بـ "ال تعريف"؛ لأنَّ الرسولَ هنا معروفٌ للمُخاطَبِينَ، وأسلوب التعريف هذا، معروف في العربية، والاسم يُصبح معرفة، إذا أردنا "بالألف واللام الشيء بعينه دون سائر أمته" (871). والرسول قد أمرهم بأمرٍ يجب تنفيذها، وعصيانها، فيه معصية لله

(867) محمود بن عمرو الزمخشري (ت 538هـ-1144م): الكشف عن حقائق غوامض التنزيل، 4 ج، ط3، دار الكتاب العربي، بيروت، 1407هـ. ج 1 ص 353.

(868) محمد بن عاشور (ت 1393هـ-1973م)، التحرير والتنوير. 30 ج، الدار التونسية للنشر، تونس، 1984م، ج 3، ص 228.

(869) الرازي: مفاتيح الغيب. ج 9، ص 364.

(870) شهاب الدين الألوسي (ت 1270هـ-1854م)، روح المعاني في تفسير القرآن العظيم والسبع المثاني، 16 ج، تحقيق، علي عطية، دار الكتب العلمية، ط 1، بيروت، 1415هـ. ج 2، ص 270.

(871) عمرو بن عثمان سيوييه (ت 180هـ-796م)، الكتاب، 4 ج، تحقيق، عبد السلام هارون، مكتبة الخانجي، ط 2، القاهرة، 1408هـ. ج 2، ص 5.

تعالى، مما جعل الخطاب القرآني يُحذّر من مآل معصية الله والرسول؛ فمن تولى وعصى، كان مصيره الكفر والعذاب، ومن أقبل وأطاع، كان مصيره القبول والنعيم.

1.1.3 الأمر بطاعة الله وطاعة الرسول، وذلك في قوله تعالى: **أُخِيْمِي يَٰ**

يختلف المقام المقالي للخطاب القرآني في أمر طاعة الرسول، عليه السلام، عمّا سبقه من الأساليب التي سبق لنا تدبرها؛ ففي هذا الأسلوب إعادة لفعل الأمر "أطيعوا" مع الرسول، وقد ورد هذا الخطاب، في خمسة مواضع متفرقة في القرآن الكريم، أولها، قوله تعالى: **يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (59) {النساء: 59}**، تُظهر في هذه الآية إلزامية طاعة الرسول، واتباع سنته، وهذه الطاعة مطابقة لطاعة الله؛ فالرسول، عليه السلام، يشرح أوامر الله للناس، ويبيّن لهم أيّ اختلاف قد لا يعرفون خباياه، والله تعالى قد أمر المؤمنين بطاعته، وطاعة رسوله، ثم طاعة أولي الأمر؛ ويظهر الاختلاف بين طلب طاعة الله وطاعة الرسول، من جهة، وطلب طاعة أولي الأمر من جهة أخرى؛ فطاعة أولي الأمر لم تُسبق بفعل الأمر "أطيعوا"؛ حتى تكون طاعة الرسول أعلى "مَرْتَبَةً مِنْ طَاعَةِ أُولِي الْأَمْرِ" (872)، وكأنّ طاعة أولي الأمر واجبة، إذا كانت امتداداً لطاعة الرسول، وسنته، عليه السلام، وهؤلاء قد يجتهدون، ويُشرعون فيلزمهم الصواب تارة، أو الخطأ تارة أخرى، في حين، لا يكون تشريع الرسول، عليه السلام، وأحكامه، وتعليماته، إلا مؤيدة من الله تعالى، ولا يمكن أن يعتريها ريب، أو أن يعلوها خطأ، ويظهر ذلك في قوله تعالى، في الآية نفسها **أَمَّا مِمَّنْ جَنَحْنَاهُمْ**، ومعنى رَدُّوهُ إِلَى الرَّسُولِ "بأن تردوه إلى سنته" (873) فإذا كان الله تعالى، يأمر الناس عند النزاع، العودة إلى قوله، جل في علاه، وإلى أحكام رسوله، فإنّ ذلك يجعل السُّنَّة النبوية وأقوال نبيه في مرتبة عليا، تُلاصق، أو تقترب من أوامر الله تعالى، وفي هذا تشريف عظيم، من الله إلى السُّنَّة النبوية، وتُعَدُّ صيغة فعل الأمر "ردوه" من صيغ وجوب اتباع السُّنَّة في القرآن الكريم، حيث بلغت نسبتها (3%)، كما يظهر في الرّسم البياني رقم (1).

والموضع القرآني الثاني، من هذا الأسلوب الخطابي، قوله تعالى: **إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُوْنَ (91) وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا** **أَمَّا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ (92) {المائدة: 91-92}**، وهذه الأوامر القرآنية، تأتي في سياق تهذيب النفس البشرية، وإعلاء شأنها، ويجب على المؤمنين الامتنال إلى أوامر الله العليا، وطاعته، وطاعة الرسول في شرحه لتلك الأوامر، وطرق

(872) ابن عاشور، التحرير والتنوير. ج 5، ص 97.

(873) عبد الله بن قتيبة (ت 276هـ - 889م)، غريب القرآن. تحقيق، السيد أحمد صقر، دار الكتب العلمية، بيروت، 1987م، ص: 130.

تنفيذها، فالله تعالى يأمر، والرسول يُنفذ ويشرح ويفسر. وقد شَرَفَ الله تعالى نبيه الكريم، عندما نَسَبَهُ إلى ذاته العَلِيَّة، وذلك عندما أضاف ضمير "نا" في قوله: **أَكْبَرُ**، وإضافة إلى التشريف، تظهر الوظيفة التي حملها الرسول الكريم، وهي وظيفة تبليغ الأوامر الإلهية، وتعليم الناس أمور دينهم؛ فمن أطاع الرسول، فقد أطاع الله. ويؤكد الله تعالى هذا المعنى في موضع مشابه لما سبق، وهو الموضع الثالث، عندما قال في سورة التغابن: **وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ** (12){التغابن:12}

وينساق الموضع القرآني الرابع، مع ما سبقه، عندما ربط الله على قلب نبيه، في قوله: **قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ** (54){النور:54}، إن هذا الربط جاء بعد الأمر بطاعته، **فَإِنْ تَوَلَّوْا** "عَنْ طَاعَةِ اللَّهِ وَطَاعَةِ رَسُولِهِ فَإِنَّمَا عَلَى الرَّسُولِ مَا حُمِّلَ مِنْ تَبْلِيغِ الرِّسَالَةِ وَعَلَيْكُمْ مَا حُمِّلْتُمْ مِنَ الطَّاعَةِ" (874)، ونتيجة هذه الطاعة، الفوز في الدارين، وحصول الهداية، وقد قرر الله تعالى ذلك بأسلوب نحوي قاطع، وهو أسلوب الشرط الجازم، الذي يقوم على فعل وجواب، **أَهْجَ هَمْ هِي هِي** ففعلكم الطاعة، نتيجه الهداية، وهذه الهداية لا تشمل الحياة الدنيا فقط، بل يمتد أثرها إلى الآخرة، كما قررت الآية التالية: **أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ** (50){النور:50}، لقد جاء الموضع الأخير من هذا الأسلوب، وهو الأمر بطاعة الله وطاعة رسوله، في سياق تحذير المؤمنين من ذهاب حسناتهم، وأعمالهم الصالحة لتصبح سراباً لا فائدة منه، بسبب بعض الأعمال السيئة، مثل "الرياء والسمعة". (875) قال تعالى: **يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَؤُلَاءِ فَتَهْتَكُوا سُبُلَ اللَّهِ وَلَكُمْ فِي هَؤُلَاءِ بَلَاءٌ وَلَكُمْ فِي هَؤُلَاءِ مَوْعِظَةٌ لِكُلِّ قَوْمٍ** (33){محمد:33}، وإضافة إلى ذلك، **فَإِنَّ الْأَمْرَ بِطَاعَةِ الرَّسُولِ هُنَا، جَاءَ لِحَذِيرِ الْمُؤْمِنِينَ مِنْ أَنْ يَسْلُكُوا سَبِيلَ أَهْلِ الْكِتَابِ الَّذِينَ أَبْطَلُوا أَعْمَالَهُمْ** "بِتَكْذِيبِ الرَّسُولِ وَعَصْيَانِهِ" (876)، حيث علم أهل الكتاب، بصدق الرسول، ومطابقة مواصفاته وتبين لهم الهدى بأن "مُحَمَّدًا، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، هُوَ الْمُوعُودُ بِهِ فِي التَّوْرَةِ وَكُتِبَ الْأَنْبِيَاءُ" (877). ويمكن القول، إن إعادة الفعل "أطيعوا" في هذه الآية، جاء للتحذير من معاملة المؤمنين للرسول عليه السلام، كما عامل اليهود أنبياء الله ورسله، حيث كذبوهم، ولم يطيعوا أوامرهم، وخالفوا سننهم، فأعاد الفعل هنا للتأكيد على أهمية اتباع الرسول وتشريعاته، وسنته، والعمل بما يطلُب منهم.

(874) الرازي: مفاتيح الغيب. ج9، ص364

(875) عبد الله بن عباس (ت 68هـ): تنوير المقياس من تفسير ابن عباس. جمعه: محمد بن يعقوب الفيروزبادي (ت 817هـ)

دار الكتب العلمية، بيروت، 1992م. ص: 541.

(876) الرازي، مفاتيح الغيب، ج28، ص61

(877) ابن عاشور: التحرير والتنوير، ج26، ص126.

1.1.4 الأمر بطاعة الرسول، وذلك في قوله تعالى: **الْجَلَدُ**.

ينفرد هذا الأسلوب بطريقة خطابه القرآني، حيث جاء الأمر فيه بطاعة الرسول، دون ذكر لطاعة الله تعالى، وقد ورد ذلك في آية واحدة من القرآن الكريم، قال تعالى: **وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ** (56) {النور: 56} إن السياق القرآني في هذا الخطاب، يُعطي رسول الله، حقَّ التشريع، وإلزام المؤمنين بتنفيذ ما يُطلب منهم، فسياق الآية، يتحدث عن عبادات شرعها الله تعالى لعباده، وفصل طريقة أدائها، وأحكامها، النبيُّ الكريم، فلا مجال فيها للمخالفة، فجاءت الطاعة للرسول فقط، وكأنها طاعة مطلقة لله تعالى، وقد ذهب الزمخشري إلى أن ذلك "تأكيداً لوجوبها"⁽⁸⁷⁸⁾؛ أي السُّنة، وقيل: "وأطيعوا الرسول في سائر ما يأمركم به."⁽⁸⁷⁹⁾ لعل الله تعالى يرحمكم، ويتكفل بحفظكم في حياتكم كلها، وعند قيام الأَشهاد. أسلوب الشرط الجازم، وقد جاء في ستة مواضع.

لم يجر هذا الأسلوب على نسق تركيب واحد، وقد توزعت المواضع الستة في ثلاثة أساليب لغوية، هي:

الأسلوب الأول، الأمر بطاعة الله ورسوله، وذلك في مثل قوله تعالى: **أَحْجَمْ حَجْمَهُ**، وقد جاء ذلك، في ثلاثة مواضع⁽⁸⁸⁰⁾، ويُضاف إليه، موضع واحد، وذلك في قوله تعالى: **لَنْ نَنْبِيَّ**⁽⁸⁸¹⁾.

1.1.1 الأسلوب الثاني، الأمر بطاعة الله والرسول، وذلك في قوله تعالى: **أَمِّي بِرَبِّزِيمَ**، وقد جاء ذلك، في موضع واحد⁽⁸⁸²⁾.

1.1.2 الأسلوب الأخير، الأمر بطاعة الرسول، وذلك في قوله تعالى: **أَلْخَلْمَ لِي**، وقد جاء ذلك، في موضع واحد⁽⁸⁸³⁾.

يُعدُّ أسلوب الشرط، واحداً من الأساليب النحوية التي تُوظَّف في النص لإعطاء دلالاتٍ متعددة، من أبرزها الإيجاز والتركيز، وقد اعتنى العرب " بهذا الضرب من الكلام اعتناءً زائداً، ومما يدلنا على إثارة القوم، قوة إيجازهم وحذف فواصل كلامهم ما

⁽⁸⁷⁸⁾ الزمخشري، **الكشاف**، ج 3، 252.

⁽⁸⁷⁹⁾ الألوسي: **روح المعاني**. ج 9، ص 398.

⁽⁸⁸⁰⁾ النساء: 13، والنور: 52، الفتح: 17.

⁽⁸⁸¹⁾ الحجرات: 14.

⁽⁸⁸²⁾ النساء: 69.

⁽⁸⁸³⁾ النساء: 80.

جاءوا به من الأسماء المستفهم بها والأسماء المشروط بها، فإنهم استغنوا بالحرف الواحد عن الكلام الكثير، المتناهي في الطول⁽⁸⁸⁴⁾، ويتألف هذا الأسلوب، من أداة شرط، وفعل الشرط وجوابه، وتُعَدُّ هذه المكونات النحوية، في منزلة الجملة الواحدة؛ فالشرط يكون " في مجموع الجملتين لا في كل واحدةٍ منهما على الانفراد، ولا في واحدةٍ دون الأخرى، لأنَّنا إن قلنا إنه في كل واحدةٍ منهما على الانفراد، جعلناهما شَرْطَيْنِ، وإذا جعلناهما شرطَيْنِ اقتضتَا جَزَاءَيْنِ، وليس منه إشراكٌ ما ليس بشرطٍ في الجزم بالشرط⁽⁸⁸⁵⁾. ولهذا الأسلوب أحكام وتفصيلات مذكورة في كتب النحو والبلاغة⁽⁸⁸⁶⁾، ولكنَّا فضلنا التركيز على غرضه، ومكوناته، لأنَّنا سنستخدمها في تحليلنا لهذا الأسلوب فيما يأتي:

الأسلوب الأول، الأمر بطاعة الله ورسوله، وذلك في مثل قوله تعالى: **أُحِجِّمْ خَجِّمْ**.

يتمثل هذا الأسلوب القرآني بأسلوب الشرط الذي يُحدد الجزاء والنتيجة، إذا قام الشخصُ بما يترتب عليه من أفعال موكلة، فدخل الجنة، على سبيل المثال، يحتاج إلى إقامة حدود الله، حسبما أمر الله تعالى، وشرَّع لعباده، ويَبيِّن ذلك رسوله الكريم في سنده، قال تعالى: **تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْقَوْزُ الْعَظِيمُ (13) {النساء: 13}**، هذا الجنة، التي يسعى للفوز بها كلُّ إنسان مؤمن، دائم الطاعة لله ورسوله، **لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يَْعَذِّبْهُ عَذَابًا أَلِيمًا (17) {الفتح: 17}**، وهل هناك فوز بعد الفوز الكبير بالجنة؟! **وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ (52) {النور: 52}**.

ولنا وقفات سريعة مع هذا الأسلوب القرآني، هي:

⁽⁸⁸⁴⁾ نصر الله بن محمد بن الأثير، (ت 637هـ-1239م)، الجامع الكبير في صناعة المنظوم من الكلام والمنثور. تحقيق: مصطفى جواد، و: جميل سعد، مطبعة المجمع العلمي، بغداد. 1375هـ. ص: 122.

⁽⁸⁸⁵⁾ عبد القاهر الجرجاني (ت 471هـ-1078م)، دلائل الإعجاز في علم المعاني. تحقيق: محمود شاكر، مطبعة المدني، القاهرة، ط3، 1413هـ. ص: 246.

⁽⁸⁸⁶⁾ يُنظر، على سبيل المثال:

= - عبد الله بن عقيل (ت 769هـ-1367م) شرح ابن عقيل على ألفية ابن مالك. 4 ج، تحقيق: محمد محيي الدين عبد الحميد، دار مصر للطباعة، القاهرة، ط: 20. 1980م. ج4، ص41، وما بعدها.

- علي بن يعيش (ت 643هـ-1245م) شرح المفصل للزمخشري، 6 ج، تحقيق: إميل يعقوب دار الكتب العلمية، بيروت، ط: 1، 2001م. ج1، ص415، وما بعدها.

- السامرائي، فاضل صالح: معاني النحو. 4 ج، دار الفكر، ط: 1، عمان، 2000م، ج4، ص53، وما بعدها.

استخدم في المواضع السابقة الفعل المضارع، الذي يدلُّ على آنية الفعل واستمراريته⁽⁸⁸⁷⁾، فطاعة المؤمن لله ولرسوله دائمة مستمرة، في الأحوال كلها، عند إقامة حدود الله، والخروج إلى المعركة، ومن معانيه المقصودة لِمَنْ يُطِيع، أَنْ يَتَّصِفَ "بِتَمَامِ مَعْنَى الطَّاعَةِ؛ أَيَّ أَنْ لَا يَعْصِيَ اللَّهَ وَرَسُولَهُ"⁽⁸⁸⁸⁾.

سبق أن فصلنا الحديث حول إضافة الهاء العائدة إلى لفظ الجلالة، في كلمة "رسول"، في النقطة (1.1)، وما حققته هذه الإضافة من تشريف للنبي أولاً، وليبيان صحة السُّنَّة والتشريعات التي يضعها الرسول، ويحق له "أن يضع حدوداً من عنده لما حلل، وأن يضع حدوداً لما حرم. وهذا تفويض من الله لرسوله في أنه يُشَرِّع"⁽⁸⁸⁹⁾ وفي ذلك حجة واضحة على من يُنكر السُّنَّة النبوية، ويتعب نفسه ليجد دليلاً على صحة رأيه، دون فائدة.

يُركز هذا الأسلوب على النتيجة، بإيجاز قوي، فنتيجة الالتزام بطاعة الله ورسوله، الجنة وما فيها من نعيم، في حين تكون نتيجة العاصي، ومَنْ يتولَّى عن الطاعة، ولم يستجب لدعاء الله ورسوله، العذاب الأليم في "جهنم يوم القيامة"⁽⁸⁹⁰⁾.

ورد أسلوب الشرط الجازم **أَنْفَنِي نَبِيٍّ** مرة واحدة في القرآن الكريم، وذلك في إطار وضع حدود لظاهرة النفاق، والقضاء عليها من المجتمع المسلم، **قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئاً إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (14) {الحجرات: 14}**، فإن أخلصتم النية لله تعالى، وأطعتم رسوله، وتركتم النفاق لا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ؛ أي "لا ينقصكم شيئاً من أجورها أو شيئاً من النقص"⁽⁸⁹¹⁾، وبذلك، يرتبط جزاء التخلص من النفاق، قبول الله لتوبتهم، وأن يهب لهم مغفرته، وينعم "عليهم بجزيل ثوابه"⁽⁸⁹²⁾.

1.2.1 الأسلوب الثاني، الأمر بطاعة الله والرسول، وذلك في قوله تعالى: **أُتْمِئْ بِرَبِّكَ**.

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- (887) السامرائي، معاني النحو، ج3، ص332.
- (888) ابن عاشور، التحرير والتنوير، ج5، ص116.
- (889) محمد متولي الشعراوي (ت1419هـ-1998م): تفسير الشعراوي - الخواطر. 20 ج، مطابع أخبار اليوم، ط:1، القاهرة، 1997م، ج4، ص2039.
- (890) محمد بن جرير الطبري (ت310هـ-923م): جامع البيان في تأويل القرآن، ج24، تحقيق: أحمد محمد شاكر، مؤسسة الرسالة، ط:1، بيروت، 1420هـ، ج22، ص223.
- (891) الألوسي: روح المعاني، ج13، ص318.
- (892) الزمخشري: الكشاف. ج3، ص252.

جاء أسلوب الشرط الجازم هنا، بتعريف كلمة "رسول" بأل التعريف، كما سبق الحديث في النقطة (1.1.2)، الذي أظهر أن من يُحب الرسول، يجب أن يُطيعه، وأسلوب الشرط الجازم، يُكمل نتيجة طاعة الله والرسول، وهي صحبته، عليه السلام في الجنة، وقد ذكرت لنا كتب الحديث النبوي، أن بعض أصحاب رسول الله، صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قال: "يَا رَسُولَ اللَّهِ مَا يَنْبَغِي لَنَا أَنْ نُفَارِقَكَ فِي الدُّنْيَا فَإِنَّكَ لَوْ مِتَّ رُفِعَتْ قُوقُنَا، فَلَمْ نَزَلْ اللَّهُ: وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا (69) {النساء: 69}، وفي إضافة "ال" التعريف تأكيد من الله تعالى لصحة تشريع الرسول عليه السلام، "وساعة تجد الرسول معطوفاً على الحق بدون تكرير الفعل فاعلم أن المسألة واحدة؛ أي ليس لكل واحد منهما أمر، بل هو أمر واحد، قول من الله وتطبيق من الرسول؛ لأنه القدوة والأسوة" (893).

الأسلوب الأخير، الأمر بطاعة الرسول، وذلك في قوله تعالى: **أَلِخْلُم لِيَّ**.

يتطابق هذا الأسلوب، مع أسلوب الأمر السابق في (1.1.4)، يقول الله تعالى: مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيفًا (80) {النساء: 80}، ذكرنا أن من أسس أسلوب الشرط، التركيز على المال، أو النتيجة التي يقوم عليها فعل الشرط، وفي الآية السابقة، ربط الله تعالى طاعته، بطاعة الرسول، عليه السلام؛ لأنه "لا يأمر إلا بما أمر الله به ولا ينهى إلا عما نهى الله عنه، فكانت طاعته في امتثال ما أمر به، والالتناء عما نهى عنه طاعة لله" (894)، وهذا أكبر دليل على أنه، عليه السلام، "مَعْصُومٌ فِي جَمِيعِ الْأُمُورِ وَالنَّوَاحِي" (895)، ولو لم يكن معصوماً، لما جعل الله تعالى، طاعة الرسول فيما يأمر، ويقضي، ويشترع للناس، من طاعته. ولقد قال عليه السلام: "مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ" (896).

وفي ختام تحليلنا للجذر اللغوي "طوع"، وما اشتق منه، من صيغة تعددت أساليبها اللغوية في القرآن الكريم، نخلص إلى أبرز النتائج الآتية:

(893) الشعراوي: تفسير الشعراوي - الخواطر. ج 4، ص 2386.

(894) الزمخشري: الكشاف. ج 1، ص 539.

(895) الرازي، فخر الدين: مفاتيح الغيب. ج 10، ص 149.

(896) محمد بن اسماعيل البخاري (ت 256هـ-870م)، صحيح البخاري، ج 9، تحقيق: محمد الناصر، دار طوق النجاة، ط: 1، القاهرة، 1422هـ، كتاب الأحكام. باب قول الله تعالى: "وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ" رقم الحديث: 7137. ج 9، ص 61.

يُظهر لنا الرّسم البياني السابق، رقم (2)، أنّ نسبة أسلوب الأمر في هذه الصيغة، بلغت (65%)، وهي الأعلى، ومردّد ذلك، أنّ القرآن الكريم، دعانا، صراحةً، إلى الالتزام بطاعة الرسول، عليه السلام، وما شرّعه لنا من أحكام، ومن معاني أسلوب الأمر، أنه يأتي من صاحب المرتبة العليا لمن هو أدنى منه⁽⁸⁹⁷⁾.

كان الخطاب في أسلوب الأمر، بصيغة "أطيعوا"، موجّهاً إلى المؤمنين؛ وذلك طبيعي؛ فهم قد آمنوا بالله ورسوله، فالله تعالى، يُريد منهم إكمال إيمانهم، باتباع ما يأمرهم به نبيه، من أجل ذلك كانت نسبة هذه الصيغة، بأسلوب الأمر أعلى.

سلّط أسلوب الشرط المستخدم في صيغة "يطع" الضوء على نتيجة الطاعة، وهي الفوز بمَرْضاة الله وجنته، فكان أغلب الخطاب في هذا الأسلوب، موجّهاً إلى المؤمنين، إضافة إلى توضيح حقيقة الإيمان لمن أراد أن يدخل في الإسلام، وهو توضيح موجه إلى المنافقين، فلا إيمان لديهم يكتمل، إلا بطاعة رسول الله.

تساوى أسلوب إضافة الهاء، إلى كلمة "رسول" في صيغة "ط و ع"، بشقيه؛ الأمر والشرط، حيث بلغت النسبة (50%)، كما يُظهر الرّسم البياني (3)، وذلك لزيادة تشريف النبي، عليه السلام، وقبول الله تعالى لأحكامه، وتشريعاته. كذلك تساوى أسلوب ورود كلمة "الرسول" مفرداً، في الأسلوبين كليهما؛ لإعطاء الرسول حقّ التشريع وتوضيح الأحكام إلى الناس.

بلغت نسبة إضافة "ال" إلى كلمة "رسول"، في أسلوب الأمر (68%)، في حين بلغت في أسلوب الشرط (32%)، كما يُظهر الرّسم البياني (3)، وذلك عائداً إلى وضع أحكام الرسول في مرتبة عليا، ويجب تنفيذها، فكانت نسبة أسلوب الأمر أعلى، وأن هذا الرسول معروف لديكم، فمن أراد مرافقته في الجنة، فليتبّع أوامره، ونواهيه، في الدنيا.

⁽⁸⁹⁷⁾ هبة الله بن علي بن الشجري (ت542هـ-1148م): أمالي ابن الشجري. 3 ج، تحقيق: محمود الطنجي، مكتبة الخانجي، ط:1، القاهرة، 1991. ج1، ص410. بتصرف.



الرّسم البياني رقم (3)

المادة اللغوية (ح ك م)، وصيغها في القرآن الكريم

يُعطي الجذر اللغوي (ح ك م)، معاني متعددة، يرتد أصلها، إلى معنى المنع، ومنه "منع الظلم" (898)، وتشتق من هذا الجذر اللغوي، صيغ لغوية كثيرة، تُستخدم حسب الموقع المقالي لها، ومن ذلك الحكمة، وقد سُميت بذلك لأن "مُرْجِعُهَا إِلَى الْعَدْلِ وَالْعِلْمِ وَالْحِلْمِ" (899)، وقال ابنُ دُرَيْدٍ: "كل كلمة وعظمتك وزجرتك ودعتك إلى مكرمة أو نُهتكَ عَنْ قَبِيحٍ فَهِيَ حِكْمَةٌ وَحَكْمٌ" (900). ومنه "حَكْمُهُ فِي الْأَمْرِ تَحْكِيمًا: أَمَرُهُ أَنْ يَحْكُمَ فَاحْتَكَمَ" (901).

(898) ابن فارس، **مقاييس اللغة**. مادة (حكم).

(899) الخليل بن أحمد (ت 170هـ-786م)، **العين**، 8 ج، تحقيق إبراهيم السامرائي، ومهدي المخزومي. دار ومكتبة الهلال، القاهرة، مادة (حكم).

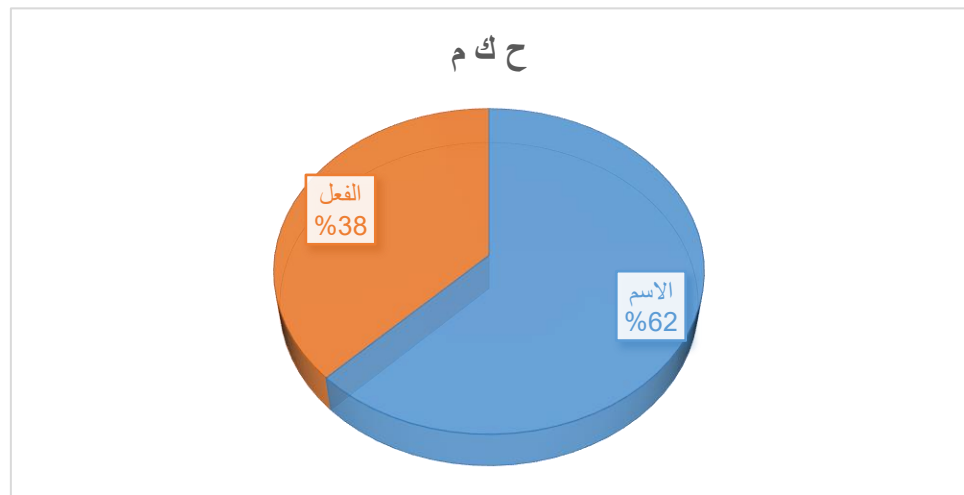
(900) محمد بن حسن بن دريد (ت 321هـ-933م) **جمهرة اللغة**، 3 ج، تحقيق: رمزي البعلبكي، دار العلم للملايين، ط: 1، بيروت، 1987م، مادة (حكم).

(901) محمد بن يعقوب الفيروزآبادي (ت 817هـ-1415م): **القاموس المحيط**، مؤسسة الرسالة، ط: 8. بيروت. 2005م. مادة (حكم).

لقد استعمل القرآن الكريم المادة اللغوية (ح ك م)، في صيغ متعددة، وسنركز الضوء على تلك الصيغ، التي تدل على وجوب اتباع السُّنة، وهي: الحكمة، يحكموك، يحكم، وبلغت نسبتها (19%)، من مجموع صيغ وجوب اتباع السُّنة في القرآن الكريم. وسنحلل هذه الصيغ، حسب نوعيها: الاسم، والفعل.

الاسم: لقد جاءت صيغة حكمة، خمس مرات⁽⁹⁰²⁾، أي ما نسبته (62%)، من النسبة المئوية للجذر (ح ك م)، كما يظهر في الرسم البياني رقم (4).

الفعل: اشتق من الجذر (ح ك م)، فعل مضارع، دلّ في سياقه القرآني على وجوب اتباع السُّنة النبوية، وهذا الفعل هو: (يحكم)، الذي جاء في ثلاثة مواضع⁽⁹⁰³⁾، وبلغت نسبته (38%) من النسبة المئوية للجذر (ح ك م)، كما يظهر في الرسم البياني رقم (4).



الرسم البياني رقم (4)

2.1 الاسم: الحكمة

إنّ رسالة أنبياء الله تعالى إلى أقوامهم واحدة، وإن اختلف الزمان، أو اختلفت طريقة أداء العبادات، وعندما كان إبراهيم وولده إسماعيل، عليهما السلام، يرفعان البناء المادي لبيت الله الحرام، دَعَا الله تعالى، أن يُتِمَّ لهما البناء المعنوي للأمة المسلمة، رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

⁽⁹⁰²⁾ البقرة: 129، و: 151. آل عمران: 164، الجمعة: 2، الأحزاب: 34.

⁽⁹⁰³⁾ النساء: 65، النور: 48، النور: 51

(129) {البقرة: 129}، وهذا البناء المادي، لا يتم إلا بتوافر شروط، منها؛ استمرار رسالة التوحيد في أرض قاحلة سيكون لها الريادة العالمية في قابل الأيام، وهذه الرسالة تحتاج إلى مبلغ يبلغ الناس تعاليم ربهم، ويشرح لهم دقائقها، وتبرز هنا الحكمة، التي سبق أن وضعنا المقصود بها، وهي تعني نشر العدل والعلم، ووضع الأشياء في مكانها الصحيح، ويُقصد بتعليم الحكمة الوقوف على أسرار الكتاب المنزل من الله تعالى، وما "تكمل به النفوس من المعارف والأحكام" (904)، وهذا لا يكون إلا بتوجيه من الرسول إلى اتباعه، وهذا التعليم ليس خاصاً بنبي الله محمد، ولكنه سنة لكل نبي أرسل إلى قوم من الأقوام، ومن أجل ذلك، جاء الدعاء من إبراهيم وإسماعيل، عليهما السلام، حتى يسير أمر الله في الأمم اللاحقة، كما سار في الأمم السابقة.

وفي مواضع أخرى من القرآن الكريم (905)، يُذكر الله تعالى عباده المؤمنين، بنعمه عليهم، عندما بعث فيهم رسولا يُبين لهم شرع الله ويبلغهم كتابه، ويشرح لهم تعليمات ربه، لقد مرَّ الله على المؤمنين إذ بعث فيهم رسولا من أنفسهم يتلو عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة وإن كانوا من قبل لفي ضلال مبين (164) {آل عمران: 164}، واستخدم القرآن الكريم، مصطلح الحكمة، لكل ما بينه الرسول، عليه السلام، للمسلمين مما غاب عنهم في كتاب الله، أو لم يرد له تفصيل، ويُراد بالحكمة أيضاً، "ما اشتملت عليه الشريعة من تهذيب الأخلاق وتقييد الأحكام لأن ذلك كله مانع للأنفس من سوء الحال والخلل والنظام" (906).

إنَّ أفضل مكان يمكن أن تؤخذ منه هذه الحكمة، بيوت النبي، عليه السلام، من أجل ذلك، أمر الله تعالى، زوجات النبي، عليه السلام، أن يُحدثن المؤمنين، بما يفعله رسول الله، صلى الله عليه وسلم، في بيته. وَوَصَفَ الْقُرْآنُ، تلك الأفعال والأحداث بالحكمة، وَادَّكَّرْنَ مَا يَتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا (34) {الأحزاب: 34}، وقد ذهب الإمام الطبري، وغيره من المفسرين، إلى أنَّ المقصود بالحكمة، في هذه الآية: "ما أوحى إلى رسول الله، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، من أحكام دين الله، ولم ينزل به قرآن، وذلك السنة" (907). وأكد الإمام الشافعي، أنَّ المقصود بالحكمة في هذه الآية، ما هي إلا "سنة رسول الله" (908).

(904) الألويسي: روح المعاني. ج 1، ص: 385.

(905) البقرة: 151، آل عمران: 164، الجمعة: 2.

(906) ابن عاشور: التحرير والتنوير. ج 4، ص 159.

(907) الطبري: جامع البيان في تأويل القرآن. ج 20، ص 268.

(908) محمد بن إدريس الشافعي (ت 204هـ-820م): الرسالة، تحقيق: أحمد شاكر، مطبعة مصطفى البابي الحلبي، ط: 1،

مصر، 1940م، ص 78

الفعل: يحكم

من تمام تأييد الله تعالى لنبية محمد، عليه السلام، أن ينزل الناس لحكم النبي وقضائه، بل إن إيمانهم لا يكون كاملاً، إن لم يقبلوا حكمه، فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في أنفسهم حرجاً مما قضيت ويسلموا تسليماً (65) {النساء: 65}، ولكن لماذا خص الله تعالى، الرضا بقضاء رسول الله، في المنازعات سبباً لتمام الإيمان؟ وجوب ذلك، في شقين، أولهما:

أن الرسول، عليه السلام، عندما يحكم "بما شرع الله من الأحكام لا يحتمل الخيف؛ إذ لا يشرع الله إلا الحق، ولا يخالف الرسول في حكمه شرع الله تعالى" (909).

وثانيهما: أن النفس البشرية، عند النزاع، تكون في حالة من الغضب، وتريد أن تميل كفة الميزان إلى جانبها، حتى ولو كانت ظالمة، والإسلام، يدعو إلى رد الحقوق لأصحابها، وإظهار الحق بغض النظر عن صفات المتنازعين، أو مكانتهم الاجتماعية، وهنا يظهر جوهر الإيمان في النفس المؤمنة، التي تسمع الحكم النبوي، وتطيعه، إنما كان قول المؤمنين إذا دعوا إلى الله ورسوله ليحكم بينهم أن يقولوا سمعنا وأطعنا وأولئك هم المفلحون (51) {النور: 51}، تلك الدعوة التي تقوم على "السمع والطاعة المستمدان من الثقة المطلقة في أن حكم الله ورسوله هو الحكم وما عداه الهوى" (910)، بل إن القرآن رفض أن يكون هناك خيار آخر، بعد قضاء الله ورسوله: وما كان للمؤمن ولا مؤمنة إذا قضى الله ورسوله أمراً أن يكون لهم الخيرة من أمرهم ومن يعص الله ورسوله فقد ضلّ صلاباً مبيناً (36) {الأحزاب: 36}، ولقد رفع الله من شأن نبيه، عندما جعل قضاء رسوله، من قضائه، جلّ في علاه، وعلى الناس "أن يجعلوا رأيهم تبعاً لرأيه، واختيارهم تلوا لاختياره" (911). ولذلك تقضي النفس المؤمنة حياتها جاهدة في طاعة الله ورسوله، وعدم عصيان ربه، أو مخالفة سنة رسوله، في الأوقات كلها، ومن يعص الله ورسوله ويتعدّد حدوده يدخله ناراً خالداً فيها وله عذاب مهين (14) {النساء: 14}، فإذا عصت هذه النفس، فإن مصيرها العذاب الخالد في النار، وفي إضافة الهاء في "رسوله"، تجعل من يعص الرسول، عاصياً لله تعالى، وقد قال بعض المفسرين إلى أن "الهاء

(909) ابن عاشور: التحرير والتنوير. ج5، ص 111.

(910) سيد قطب (ت 1386هـ-1966م): في ظلال القرآن. ج6، دار الشروق، ط: 32. القاهرة، 2003م، ج4، ص2527.

(911) الزمخشري: الكشاف. 540/3.

في (حدوده) تعود على الرسول؛ لأنه المبلغ لحدود الله⁽⁹¹²⁾. وصيغتنا "قضى"، و "يعص"⁽⁹¹³⁾ من الصيغ القرآنية التي تدل على وجوب اتباع السُّنة في القرآن الكريم، حيث بلغت النسبة المئوية، للأولى (2%)، في حين بلغت النسبة المئوية للآخرى (7%) كما يظهر في الرّسم البياني رقم (1).

ولكن، إن دخل النفس شيء من النفاق، أو عدم التسليم لما يصدر عن رسول الله من أحكام، أعرضت، ورفضت، وتمنعت، قال تعالى، في وصف هذه الفئة: وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ (48) {النور: 48}، وسبب تمنع هذا الفريق؛ لأنهم "يعلمون أن حكم الله ورسوله لا يحيد عن الحق، ولا ينحرف مع الهوى، ولا يتأثر بالمودّة والشنان. وهذا الفريق من الناس لا يريد الحق ولا يطبق العدل"⁽⁹¹⁴⁾، بل إنه يؤدي إلى تشرذم الصف المؤمن، ويعمل على تفتيت السلم الأهلي، والإسلام وضع السُّبل كافة لمنع مثل هذه الظاهرة، وهي ظاهرة النفاق، وقد استخدم القرآن صيغة الفعل المضارع (يحكم) "لِلْإِفَادَةِ بِجَدِّ ذَلِكَ مِنْهُمْ وَاسْتِمْرَارِهِمْ عَلَيْهِ لِمَا فِيهِ مِنْ تَكَرُّرِ الْكُذِبِ وَنَحْوِهِ مِنْ خِصَالِ الْإِنْفَاقِ"⁽⁹¹⁵⁾.

ذكرنا، فيما مضى، أن الجذر (ح ك م) استخدم مرةً اسماً، ومرةً فعلاً، واختلفت نسبتهما المئوية، من حيث عدد مرات الورد، فما سبب هذا الاختلاف بين النسبتين؟

تفوقت النسبة المئوية للاسم (حكمة) على النسبة المئوية للفعل (يحكم)، حيث بلغت (62%) للأولى، و(38%) للثانية، كما ظهر في الرّسم البياني السابق، رقم (4)، ومرّد ذلك، أنّ الاسم يدلّ، عند استخدامه في الجملة، على ثبات المعنى واستقراره⁽⁹¹⁶⁾، في حين، يدلّ الفعل، على التجدد⁽⁹¹⁷⁾. وعند العودة إلى النسبتين السابقتين، ومحاولة تحليل اختلافهما، نقول:

إن تفوق النسبة المئوية للاسم، وهو الحكمة، هنا، يعود إلى أنّ السُّنة ثابتة لا تتغير، مهما اختلفت العصور والأزمان، وثباتها جاء بتأييد من الله تعالى لرسوله، وإذما تغيّرت أحوال العباد، بسبب التطور الذي تعيشه البشرية عبر العصور، فإنّ أسس السُّنة

⁽⁹¹²⁾ مكّي بن أبي طالب القيسي (ت 437هـ-1045م): الهداية إلى بلوغ النهاية. 13 ج، جامعة الشارقة، ط: 1، الشارقة، 2008م، ج 2، ص 1249.

⁽⁹¹³⁾ وردت هذه الصيغة في ثلاثة مواضع، هي: النساء: 14، و: الأحزاب: 36، و: الجن: 23.

⁽⁹¹⁴⁾ قطب: في ظلال القرآن. ج 4، ص 2526.

⁽⁹¹⁵⁾ ابن عاشور: التحرير والتنوير. ج 18، ص 268.

⁽⁹¹⁶⁾ الجرجاني، دلائل الإعجاز، ص 174.

⁽⁹¹⁷⁾ السابق نفسه.

ثابتة، ويمكن القياس عليها، وإنزال ما يستجد من الحياة، على سياسة السُّنة، ومن أجل ذلك، كان من معاني السُّنة الحكمة، التي تعني، كما قلنا: العدل، وحسن سياسة العباد والبلاد، لما فيه خيرهم، الذي أراده الله تعالى.

يُقصدُ بتجدد الفعل في هذا المقام المقالي، أن يبقى العمل في السُّنة النبوية قائماً في حياة الناس كُلِّها، وأن يُجددوا عهدهم مع الله دائماً، للعمل بما يُرضيه، وبما شرَّعه لهم، في كتابه الحكيم، وما قاله الرسول الكريم، وتجدر الإشارة إلى أنَّ النسبة المئوية للفعل هنا، لم تكن قليلة، وهذا يعني، أن المؤمن عليه أن يعمل لتحقيق السُّنة في حياته، وهذا العمل يجب أن يسبقه يقين بها، وبأنها ثابتة في عقيدته؛ وثبات العقيدة في نفس المؤمن، يعني رسوخها، والاطمئنان إلى مبادئها، وهو الأهم، ثم يأتي العمل بها، وهو مهم أيضاً.

المادة اللغوية (ش ق ق)، وصيغها في القرآن الكريم

من المعاني المتعددة، التي يُعطيها الأصل اللغوي (ش ق ق)، الشَّق بالكسر، ويعني: "نصف الشيء" (918)، وإذا ما وقع خلاف بين جماعة متحدة، أو تَمَرَّدَ أحدُ أعضائها على رأيها تفرَّق أمرهم، ويُقال عندها: "انشقت عصا القوم بعد التئامها" (919)، وبذلك، يكون الانتقال إلى أحد الرأيين، أو الاتجاهين، بقصد العصيان والعناد، هو المشاققة (920).

بلغت النسبة المئوية للصيغة اللغوية (شاق)، التي تدلُّ على معادة الرسول، ومخالفة أوامره، (10%)، ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (13) {الأنفال: 13}.

ذكرنا أنَّ معنى الشقاق، الخروج عن الجماعة، فإذا كان المذكورون في الآية السابقة، كفاراً، فلماذا جعلهم الله في هذه الآية، كأنهم مسلمون؟

قال علماء التفسير: إنَّ المخاطبين في هذه الآية، اليهود، وبعضهم ذهب إلى أن المخاطبين، هم المشركون، في حين، قال آخرون: إنهم أناس آمنوا ثم نافقوا (921)، والآية تحتل هؤلاء جميعاً، لأنهم علموا حقيقة الرسول، وصدَّقَ دعوته، والنص القرآني في هذا المقام، يؤكد ذلك، عندما قال: إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ الْهُدَىٰ كُنْ

(918) الجوهري: الصحاح تاج اللغة وصحاح العربية. مادة (شقق)

(919) ابن فارس: مقاييس اللغة. مادة (شقق).

(920) يُنظر: ابن عاشور: التحرير والتنوير. ج 5، ص 200، ج 9، ص 284، و: الألوسي: روح المعاني. ج 5، ص 167.

(921) يُنظر: الزحخشري: الكشاف. ج 4، ص 328. و: ابن عاشور: التحرير والتنوير. ج 26، ص 126. و: الألوسي: روح المعاني. ج 13، ص 233.

إنَّ تاريخ تعامل اليهود مع أنبياء الله تعالى، واضح، وقد ذُكر في القرآن كثيراً، فكم من نبيٍّ قد قتلوا؟! وكم من رسول قد كذبوا؟! بل إنهم تجرأوا على الله، جلَّ في علاه، فتارة طلبوا رؤيته جبهة، وتارة أخرى، رفضوا نعمه عليهم، وامتنعوا عن القتال، وطلبوا من نبيهم أن يقاتل الأعداء مع ربه، وكرروا هذا التاريخ مع رسول الله، محمد، عليه السلام.

هذا التاريخ الأسود من تكذيب الله، جلَّ في علاه، وتكذيب رسوله، مكن الإدغام من أن يُعطي دلالات واسعة، لا يمكن أن تظهر لو حدث فك الإدغام؛ فصوت القاف، صوت انفجاري (927)، ويميل الناطق بمثل هذا الصوت الانفجاري، إلى طرائق نطقية لهجية متعددة، تخلصه، من صعوبة نطقه، فإذا كان النطق بصوت انفجاري واحد صعباً، فكيف يكون الحال النطقي، لصوتين انفجاريين متماثلين، مدغمين في صوت واحد؟ وهو صوت القاف المشدد، عندها، سيكون النطق أصعب وأشد، وكأنَّ الله تعالى، يقول لنا، إنَّ هؤلاء اليهود، شددوا على أنفسهم، فشدد الله عليهم القول والعذاب، وكذبوا أنبياء الله تعالى، الذين أرسلهم إليهم، وفي معاداة أنبياء الله، معاداة لله تعالى، الذي أرسل تلك الرسل، وكان الله تعالى، قد أعلمهم بأنَّه سيرسل في آخر الزمان رسولاً، صفاته مذكورة في كتبهم، الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَهُمْ فِي ظُلُمٍ أَلْمَسُوا رَبَّهُمْ فَلَا يَكُونُ لَهُمْ جِوَارُ رَبِّهِمْ هَٰؤُلَاءِ الَّذِينَ يَضِلُّونَ (الأعراف: 157) {، وبذلك، يظهر لنا، وظيفة إدغام القاف في هذا الموضع، ويميز جماله السياقي، حيث أدى وظيفة معنوية، تحمل الزجر والتهديد، كأنَّ السياق القرآني المقامي، أراد أن يُثبت لنا حقيقة إلهية، أساسها: أنَّ من يعادي هذا الرسول، ويتخذ صفاتاً غير صفه، فإنَّه يعادي الله أولاً، قبل أن يعادي الرسول، وسيكون مصيره العقاب الشديد. كما حدث مع اليهود الذين كذبوا رسل الله، وشددوا فشدد الله عليهم، وأحاطهم الذل والهوان.

الصيغة اللغوية (حدد)، في القرآن الكريم

الأصل في معنى الحد: "الحاجز بين الشيئين" (928)، واشتق منه المُحَادَّةُ، وهي: المُحَالَفَةُ وَالْمُنَارَعَةُ بين رجلين أو صفتين، ويقصدُ بها أنَّ "كُلَّ وَاحِدٍ مِنْهُمَا يُجَاوِزُ حَدَّهُ إِلَى الْآخَرِ" (929)، وتشترك هذه الصيغة، في بعض معانيها، مع صيغة (شقق)،

(927) يُعَدُّ هذا الصوت واحداً من الأصوات العربية، التي أصابها، نوع من التطور، فأصبح له تنوعات ديفونية، وفاريفية مختلفة في اللهجات العربية، يدرسها علم الأصوات الحديث، يُنظر: محمد جواد النوري، دراسات صوتية وصوتية صرفية في اللغة العربية، دار الكتب العلمية، ط: 1. بيروت، 2018. ص: 109، وما بعدها.

(928) الجوهري: الصحاح تاج اللغة وصحاح العربية. مادة (حدد)

(929) ابن منظور: لسان العرب. مادة (حدد)

التي وقفنا أمامها سابقاً، وتساوت نسبتها المئويتان، حسب الرّسم البياني رقم (1)، أي (10%)، ومع هذا التشابه الظاهر، إلا أن بينهما اختلافاً، سنقف أمامه.

من المواضع التي استخدمت فيها هذه الصيغة للدلالة على وجوب اتباع السُّنة، قوله تعالى: أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِداً فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ (63) {التوبة: 63}، جاءت هذه الآية، في سياق تحذير المنافقين، من عذاب الله الأليم، فهؤلاء المنافقون يُساعدون الكافرين في حريمهم على رسول الله، سواء أكانت تلك المساعدة بمحاولة شق الصف المؤمن، ونشر الفتن والشائعات، أم معاونة الكافرين المادية، والمقصود بالحاددة هنا، أن يصير الرجل "في حَدِّ غَيْرِ حَدِّ أَوْلِيَاءِ اللَّهِ بِالْمُخَالَفَةِ" (930)، والمخالفة قد تكون في الرأي، أو بالسلاح؛ أي محاربة دين الله (931).

ومن الملاحظ، في استخدام هذه الصيغة، في القرآن الكريم، أنها تُحذّر من المآل السيء لمعاداة رسول الله؛ ذلك المآل الذي سيكون في الآخرة عذاب جهنم، ويكون في الدنيا دُلاً مع عذاب ألم الخسارة، وعدم تحقق المراد. إضافة إلى ذلك، فإن هذه الصيغة تطلب من المؤمنين صراحةً التخلي عن المنافقين، حتى وإن كانوا أقرباءهم، لا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ (22) {المجادلة: 22}، ونتيجة هذا التخلي، الفوز برضوان الله تعالى، وجنته.

وبذلك تختلف صيغة (حدد)، عن صيغة (شق)، في أن الخطاب في صيغة (حدد)، موجهٌ إلى المنافقين الذين يعملون على زعزعة الصف المؤمن، وإمداد أعداء الله، بالسلاح، وتسهيل حريمهم على دين الله ورسوله، وتحذيرهم من مصيرهم المهزوم في الدارين، في حين، كان الخطاب في صيغة (شق) موجهاً إلى الكافرين، واليهود، والمنافقين، الذين يحاربون الله ورسوله، إضافة إلى ذلك، فإن صيغة (حدد) تعني الوقوف أمام الدين بالسلاح، وموالاته أعدائه، وصيغة (شق) تحمل الأمرين؛ أي المخالفة بالرأي، والقتال.

(930) الرازي: مفاتيح الغيب. ج 16، ص 92.

(931) علي بن محمد الماوردي (ت 450هـ - 1058م)، النكت والعيون، 6 ج، تحقيق: السيد بن عبد المقصود، دار الكتب العلمية، بيروت، ج 2، ص 378. بتصرف.

الصيغة اللغوية (آتاكم)، في القرآن الكريم

من الصيغ اللغوية، التي دعت إلى وجوب اتباع السنة في القرآن الكريم، صيغة (آتاكم) في قوله تعالى: **أَلَمْ يَرْزُقْنَاكُمْ يَٰٓأَيُّهَا النَّبِيُّ** {الحشر: 7}، ويُقصد بها: "مَا أَعْطَاكُمْ الرَّسُولُ مِنَ الْفَيْءِ فَخُذُوهُ فَهُوَ لَكُمْ حَلَالٌ وَمَا نَهَاكُمْ عَنْ أَخْذِهِ فَانْتَهُوا" (932)، لقد وردت هذه الصيغة، في سياق أوامر الله تعالى للمؤمنين، بضرورة التسليم بقضاء رسول الله في توزيع الغنائم التي حصلوا عليها بعد جلاء بني النضير، مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (7) {الحشر: 7}، يُظهر أسلوب الشرط الجازم في هذه الصيغة، أنَّ نتيجة عدم الرضا بما قسم رسول الله، هو عقاب الله الشديد، ومع أنَّ هذه الصيغة القرآنية جاءت في مقام مقالي قرآني خاص، وهو، كما ذكرنا، توزيع الغنائم، إلا أن "الأجود أن يكون عاماً في كل ما أتى رسول الله، صلى الله عليه وسلم، ونهى عنه" (933)، وقد استدلل الفقهاء بهذا العموم، بتحريم "الحُمْرِ، وَحُكْمِ الْوَأْتِمَةِ وَالْمُسْتَوْثَمَةِ، وَتَحْرِيمِ الْمَخِيطِ لِلْمُحْرِمِ" (934)، وغيرها من الأحكام الفقهية المشروحة في كتب الفقه المتعددة، وبذلك يُصبح معنى هذه الصيغة في قوله تعالى: **أَلَمْ يَرْزُقْنَاكُمْ يَٰٓأَيُّهَا النَّبِيُّ** {الحشر: 7} أي "لا تخالفوه في شيء، ولا تتوهموا في أفعاله وأقواله غير الحق" (935). وقد بلغت نسبة هذه الصيغة، (2%) من النسب اللغوية التي يُظهرها الرسم البياني رقم (1).

الصيغة اللغوية (استجيبوا)، في القرآن الكريم

ما جاء الإسلام إلا لبث الحياة في قلوب أصابها الجفاف الإيماني، وابتعدت عن صراط ربها، الذي ارتضاه لها، وقد طلب القرآن الكريم من المؤمنين الصادقين، الاستجابة لنداء الله ورسوله، يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ (24) {الأنفال: 24}، استخدم القرآن هنا، صيغة فعل الأمر "استجيبوا"، الذي يُقصد به: "الطاعة والامتثال" (936)، لله وللرسول، والاستجابة تكون لله بالطاعة المعنوية، أما الاستجابة للرسول، فإنها، في هذا المقام المقالي القرآني، أعم؛ لأنها تكون بالطاعتين المعنوية، والحسية، ويُقصد بالحسية، الامتثال للنداء، والقيام بالمهام الموجهة إليهم (937)، لأنَّ الامتثال لطلبات النبي، عليه السلام، فيه حياة لهم، فهو "يدعوهم إلى منهج للحياة،

(932) الرازي: مفاتيح الغيب. ج29، ص507.

(933) الزمخشري: الكشاف. ج4، ص503.

(934) محمد بن يوسف بن الأثير (745هـ-1344م)، البحر المحيط في التفسير، 8 ج، تحقيق: عادل أحمد عبد الموجود وآخرين، دار الكتب العلمية، ط1، بيروت، 1413هـ. ج8، ص244.

(935) أحمد بن إسماعيل الكوراني: غاية الأمان في تفسير الكلام الرباني. تح: محمد كوكسو. جامعة صافرياء كلية العلوم الاجتماعية، تركيا، 1428هـ، ص: 129.

(936) الزمخشري: الكشاف. ج2، ص210.

(937) ابن عاشور: التحرير والتوير، ج9، ص312. بتصرف

ومنهج للفكر، ومنهج للتصور يطلقهم من كل قيد إلا ضوابط الفطرة، المتمثلة في الضوابط التي وضعها خالق الإنسان⁽⁹³⁸⁾.
وقد بلغت هذه النسبة المثوية لهذه الصيغة (2%)، كما ظهر في الرّسم البياني رقم (1).

الخاتمة والنتائج:

وبعد،

فقد وصلنا إلى نهاية بحثنا هذا، الذي نرجو من الله قبوله، وقد حاولنا فيه، مُعتمدين على الله تعالى، توظيف أسس علم اللسانيات، لتفسير النص القرآني، مع التركيز على صيغ وجوب اتباع السنة في القرآن الكريم، وخلصنا إلى النتائج الآتية:

تُعَدُّ المادة اللغوية "ط و ع" أكثر المواد استخداماً، فقد بلغت ما نسبته (41%)، وفي ذلك دلالة كبيرة، إلى أنَّ القرآن الكريم، طلب صراحةً طاعة الرسول، وما يصدر عنه من أقوال، وأفعال، وتشريعات.

إنَّ تعدّد صيغ وجوب اتّباع السُّنة في القرآن الكريم، واختلاف اشتقاقاتها، يُعطي رسائل صريحة، بأنَّ القرآن قد فرضَ على المؤمنين اتّباع أحكام السُّنة، وهذه الأحكام، قد رضي الله عنها، وهي صالحة للبشرية، في كل زمان ومكان، وما على المؤمنين، إلا توظيفها في حياتهم، وهذه السُّنة قادرةٌ على استيعاب التطورات الاجتماعية والاقتصادية، التي تصيب المجتمعات على مَرِّ العصور.

شَرَّفَ الله تعالى رسوله الكريم، بطرائق لغوية متعددة، مثل إضافة الهاء، و"ال" التعريف، وفي هذا تأييدٌ من الله تعالى، لأفعال الرسول كلّها.

أكثر الأساليب اللغوية وروداً مع الصيغ التي وقفنا أمامها، كان أسلوب الشرط الجازم، وهذا الأسلوب، يُركز على نتيجة الشرط، وبذلك، من أراد الإيمان التام، ومرافقة الرسول، فعليه اتباع الرسول، أما من خالف تعليمات الرسول، فمصيره الخروج من الصّفِّ الإسلامي، والعذاب الأليم في النار.

حرصت الآيات القرآنية، التي وردت فيها الصيغ التي تدعو إلى اتّباع الرسول، على رص صف المجتمع الإسلامي، وزيادة أواصر المحبة والأخوة، وحذّرت من أيّ تعاون مع أعداء الله وأعداء رسوله.

(938) قطب: في ظلال القرآن. ج3، ص1494.

كل كلمة في القرآن الكريم لها مكانها، الذي لا يمكن أن تسد مكانها كلمة أخرى، وظهر لنا الفرق، في الاستخدام القرآني بين "من يُطع الله ورسوله"، و "من يُطع الرسول"، وبين "من يُشاقق الله ورسوله"، و "من يشاقق الله"، وعلى ذلك فقس. إنَّ أي تشابه ورد في القرآن الكريم، له تفسيره الواضح، وسياقه الخاص، مما يجعلنا نقول: إنَّ القرآن الكريم، لا يُوجد فيه تكرر، بل هو كتاب حكيم، له أسلوبه القويم، ويحتاج إلى كثرة تدبر، وقوة ملاحظة. يؤدي الصوت في السياق اللغوي، دلالة معنوية، تُكسب الصيغة جمالاً، والمعنى إبرازاً.

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التربوي لهم، بعد أن شهد العالم المعاصر ثورة المعلوماتية والاتصالات التي جعلت الناشئ في مواجهة فيض من الخطابات التي تبث عبر المواقع الإلكترونية. فنحن بحاجة ماسة إلى الرجوع إلى الخطاب القرآني الذي علّم الإنسان واقنع البشرية وحقق أهداف الدعوة الإسلامية، وأخصّ في ذلك، الخطاب الوجداني الذي استأثر بقلوب الناس وقادهم إلى المعرفة العقلية وإلى الإيمان واليقين. وهو أحسن الحديث الذي حثنا الله جلّ جلاله على استعماله قولاً: ﴿وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ﴾⁹⁴². واستعماله فعلاً: ﴿اذْفَعْ بِالَّتِي هِيَ أَحْسَنُ﴾⁹⁴³.

يهدف هذا البحث إلى الاستفادة من الخطاب الوجداني في القرآن الكريم ومحاولة تطبيقه كسلوك تأثيري وتحفيزي في تربية الأجيال لحثهم على التأمل والتفكير الإبداعي المنتج. وسنسعى إلى تحقيق ذلك الهدف من خلال الاشتغال على المنهجين الوصفي والمقارن، من أجل الإجابة عن سؤال البحث الرئيس:

كيف يؤثر الخطاب الوجداني في القرآن الكريم على التفكير والتربية الإبداعية للأجيال في واقعنا المعاصر؟

وقد حاولنا الإجابة عن هذا السؤال من خلال البحث في هذين المحورين:

أنواع الخطاب.

أساليب الخطاب ووسائله.

وفي خاتمة البحث توصلنا إلى أن يصل البحث إلى عدة نتائج وتوصيات يفيد منها الدارسين والمهتمين في مجال الخطاب القرآني التربوي وبالأخص موضوع ربط التربية الإبداعية بالقرآن الكريم، وربما يفيد منه الباحثين في مجال أسلمة المعارف والمهارات.

المقدمة:

لعلي أفتتح هذا المقام بهذا المقال وهو مشهد قصير: إذ روي أنه في يوم جميل من أيام الربيع، جلس ولدٌ أعمى قرب إحدى البنايات، وأمامه قبة فارغة من النقود، وفيها ورقة كُتب عليها أنا أعمى أرجوكم المساعدة. مرّ رجلٌ أديب أمام الأعمى، أخذ

942 سورة الإسراء، الآية ٥٣.

٥ سورة فصلت، الآية ٣٤.

عدداً من القروش من محفظته ووضعها في داخل القبة، ثم تناول الورقة من القبة وكتب عليها عبارةً أخرى. بعد الظهر، عاد هذا الرجل ليرى كيف سارت الأمور، وفوجيء حين رأى القبة ملاءى بالنقود. لماذا؟ ما الذي تغير؟ ما الذي كتبه على الورقة؟ إنما كتبه هو: "اليوم هو يومٌ جميل، وأنا لا أستطيع أن أراه".

الاثنان قالا الحقيقة، ولكنّ الأديب كتب بطريقةٍ مختلفة أثارت العاطفة حول عمق المأساة التي يعيشها هذا الولد، فلمهم هو أن نعبر بطريقةٍ مختلفة. هذا هو دور الكلمة الطيبة في تركيز القيم وتحقيق الغايات وغيرها، فذلك ما حققه قول الأديب، فما بالنا بكلام الله الذي يزهر بشتى ألوان الأدب والبلاغة والإعجاز والمجاز، فكيف لا نأخذة دستوراً ومنهجاً تستند عليه في تحقيق أسمى الغايات وأرقى القيم وأبدع المنجزات في أن تتبع الأحسن قولاً وفعلًا.

فالخطاب أساسه التأثير لذلك جاء القرآن الكريم بأسلوب إعجازي بلاغي يخاطب العاطفة و يؤثر في النفس، ويحاور الأحاسيس والانفعالات ويرتقي بالذائقة، فعلى الرغم من عظمة الخالق، ومن أن عقيدة التوحيد أرقى من عقيدة الشرك والوثنية، فهي ذات ثقافة حضارية؛ لكنها ما أغرت الناس بالإيمان بقدر ما أغراهم القرآن الكريم، فبلاغة القرآن الكريم وإعجازه البياني ما دفع العرب إلى الإسلام، حيث عاش الرسول صلى الله عليه وسلم أربعين عاماً معروفاً بأمانته وصدقه وخلقه الكريم وعلى الرغم من ذلك حين بلغهم الرسالة لم يؤمن معه إلا عدد قليل؛ لكن بعد أن خاطبهم بإعجاز القرآن وبيانه - ولأنهم قوم ذوو لغة وبلاغة - وجدوا أن هذه الصيغة القرآنية ببلاغتها وأديبتها العالية لا يمكن أن تكون قول بشر فآمنوا معه، ومنهم الصحابي الجليل عمر بن الخطاب رضي الله عنه الذي آمن به فور سماعه لسورة طه، وحتى الذين لم يؤمنوا لم يخفوا انبهارهم بجمال القرآن وبيانه، ومنهم الوليد بن المغيرة الذي قال عنه حين قرأه عليه نبي الله صلى الله عليه وسلم: (والله إن لقوله الذي يقول حلاوة، وإن عليه لطلاوة، وإنه لمثمرٌ أعلاه، مغدقٌ أسفله، وإنه ليحطم ما تحته، وإنه ليعلو وما يُعلى عليه) 944.

وهذا هو دور الخطاب الوجداني في هذا البحث، وأقصد به الخطاب التأثيري الذي يثير انفعالات عاطفية في النفس البشرية فلمهم هو أن نعبر أو نقدّم بطريقةٍ جيدة بهدف التركيز على القيم الإنسانية والتربوية التي من شأنها أن تربي الذوق وترتقي بالعقل وتخلق الابتكار وتنتج الإبداع، ذلك هو دور الكلمة الطيبة في تركيز القيم وغيرها.

فالخطاب الحسن هو ذلك الذي يحترم الخصائص العمرية للمخاطب بالشكل الذي يتوافق مع مستواه الذهني و يستجيب لحاجاته الأساسية من محبة وتقدير واحترام وانتماء. هو ذلك الذي ينتخب المفردات والمصطلحات والتعابير التي يفهمها

944 انظر: ابن هشام، عبد الملك بن أيوب الحميري، السيرة النبوية (سيرة ابن هشام)، تحقيق: عمر عبدالسلام تدمري، ج ١، (دار الكتاب العربي، ط ٣، ١٩٩٠م)، ص ٢٧٠.

ويألفها ويرغبها، ويشعر بقيمته من خلالها. هو ذلك الذي يؤكد حُسن التواصل، فيوثق علاقات المحبة والمودة والأخوة والتعاون والانسجام. هو الذي يعتمد الآداب الإسلامية في الإصغاء والحوار، ويُشرك جميع طاقات الشخصية الفكرية والعاطفية من خلال تنوع الوسائل والمهارات الحياتية.

كلّ ذلك يفرض علينا أن نمتلك ثقافة التنوع في الأساليب التربوية ووسائل التواصل العلمي والإبداعي بما ينسجم مع حاجات المجتمع ومتطلبات الواقع فلا إفراط ولا تفريط وإنما نتبع مبدأ الوسطية في الخطاب والتوصيل ونهتدي بالحكمة في التعامل مع الأجيال فلا نقسو فتكسر أجيالنا ولا تنهون فتعصر أهدافنا، ولنجعل سبيل الله ومنهاجه دستوراً مشرقاً نمضي عليه صراطاً مستقيماً، متخذين من نوره ضياء أهدافنا في التعليم والتربية.

مدخل إلى البحث:

قبل الولوج إلى محوري البحث وحسبما تقتضيه علينا المنهجية العلمية؛ سنقوم بتوضيح مختصر لبعض المصطلحات المتعلقة بالبحث حول مفهوم الخطاب الوجداني في القرآن الكريم:

الخطاب:

الخطاب من المفاهيم النقدية التي مثلت إشكالاً بارزاً في الساحة النقدية الحديثة والمعاصرة، وهو من المصطلحات التي اتسمت بالتوسع والتطور، وقد أفاضت الدراسات فيه بحثاً واستقصاءً في شتى مجالاته المعرفية، لكننا في هذا الموضع آثرنا الإشارة المباشرة لمفهومه لغة واصطلاحاً للخروج برؤية واضحة عن مدلوله بما يتناسب مع عنوان البحث ومضمونه.

الخطاب لغةً : جاء في لسان العرب: "الخطاب والمخاطبة مراجعة الكلام، وقد خاطبه بالكلام مخاطبة وخطاباً، وهما يتخاطبان" 945، والخطاب عند الزمخشري هو: "المواجهة بالكلام. وخطب الخطيب خطبة حسنة" 946، فالزمخشري يقصد ضرورة اشتراك أكثر من طرف في عملية الخطاب بما يضمن للخطاب التحقيق والإنجاز والتأثير.

وفي القرآن الكريم ورد الخطاب في عدة مواضع، وبصيغ متعددة، منها:

أ- صيغة الفعل، قال تعالى: ﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾ 947.

ب- صيغة المصدر، قال تعالى: ﴿وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخِطَابَ﴾ 948، حيث فسر الزمخشري (فصل الخطاب) بقوله: "إنه البين من الكلام الملخص الذي يتبين من يخاطب به لا يلتبس عليه" 949، ففصل الخطاب هو القدرة على التعبير عن كل مايرد في الخاطر؛ بحيث لا تختلط الأشياء بعضها ببعض 950، كما عدّ الرازي فصل الخطاب صفة أعطاهها الله لداود (عليه السلام)، وهي علامة على حصول الإدراك والشعور 951.

945 ابن منظور، لسان العرب، ت: أمين محمد عبد الوهاب، محمد الصادق العبيدي، (بيروت: دار إحياء التراث العربي، ط 3، 1999م)، 4/135، مادة [خطب]، وأنظر: السيد محمد مرتضى الحسيني الزبيدي، تاج العروس من جواهر القاموس، ت: علي هلاي، (الكويت: المجلس الوطني للثقافة والفنون والآداب. ط 2. 1987م)، 2/375، باب - [الباء]، وأنظر: المعجم الوسيط، مجمع اللغة العربية، (مصر: مكتبة الشروق الدولية. ط 4، 2004م)، باب [الخاء]، ص 242. وأنظر: المعجم الوجيز، مجمع اللغة العربية، (مصر: ط 1. 1980م)، ص 202.

946 أبو القاسم جار الله محمود بن عمر الزمخشري، أساس البلاغة، ت: محمد باسل عيون الود، (بيروت: دار الكتب العلمية، ط 1، 1998م)، 1/255، باب [الخاء]، وأنظر: أبو بكر الرازي، مختار الصحاح، إعداد وتقديم: محمد حلاق، (بيروت: دار إحياء التراث العربي، ط 1، 1999م)، باب [الخاء]، ص 117.

947 سورة الفرقان، الآية: 63.

948 سورة ص، الآية: 20.

949 أبو القاسم جار الله محمود بن عمر الزمخشري، الكشف، ت: الشيخ عادل أحمد عبد الموجود، والشيخ علي محمد عوض، (الرياض: مكتبة العبيكان، ط 1، 1998م)، 5/251.

950 انظر: محمد بن عمر بن الحسن الفخر الرازي، التفسير الكبير، (بيروت: دار إحياء التراث العربي، ط 3، 1980م)، 5/187.

951. انظر: المرجع السابق، ص 188.

الخطاب اصطلاحاً:

يحدد (الكفوي) الخطاب لفظاً ودلالة، بأنه: "اللفظ المتواضع عليه المقصود به إفهام من هو متهيئ لفهمه، واحتراز باللفظ عن الحركات، والإشارات المفهمة بالمواضع، وبالمواضع عليه عن الألفاظ المهملة، والمقصود به الإفهام عن كل كلام لم يقصد به إفهام المستمع فإنه لا يسمى خطاباً، وبقوله: لمن هو متهيئ لفهمه عن الكلام لمن لا يفهم كالنائم" 952.

ولا يقتصر (الكفوي) على ذلك بل تدرج إلى المعنى القائم بالنفس، حيث يقول: "والكلام يطلق على العبارة الدالة بالوضع، وعلى مدلولها القائم بالنفس، فالخطاب إما الكلام اللفظي أو الكلام النفسي الموجه نحو الغير للإفهام" 953.

الخطاب القرآني:

للخطاب القرآني ميزة خاصة تميزه عن سائر الخطابات البشرية بشتى فروعها ومجالاتها، فعنه يقول المولى تبارك وتعالى: ﴿اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَابًا يَتَقَشَّرُ مِنْهُ جُلُودٌ أَلْدَيْنَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ * ذَلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ * وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ﴾ 954، وقوله تعالى: ﴿إِنَّهُ لَقَوْلُ فَصْلٍ، وَمَا هُوَ بِأَهْزَلٍ﴾ 955، وقد أنزل بلسان عربي مبين. وكثيرة هي الآيات التي تشير إلى بلاغة الخطاب القرآني وإلى ماهيته ومقاصده من خلال حديث القرآن عن القرآن 956.

952 أبو البقاء أيوب بن موسى الكفوي، الكليات، ت: عدنان درويش، محمد المصري، (بيروت: مؤسسة الرسالة، ط ٢. ١٩٩٨م)، ص ٤١٩.

953 المرجع السابق.

954 سورة الزمر، الآية: ٢٣.

955 سورة الطارق، الآية: ١٣، ١٤.

956 انظر: سورة إبراهيم، الآية: ١، سورة مريم، الآية: ٩٧، سورة طه، الآية: ١١٣، سورة النمل، الآية: ٦، سورة القمر، الآية: ٢٢.

مفهوم الوجدان:

فالخطاب القرآني في مجمله هو خطاب روحاني يستهدف الوجدان قبل العقل، قال تعالى: ﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ * أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾⁹⁵⁷، وهو مفتاح القلوب، قال تعالى: ﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا﴾⁹⁵⁸. وهناك الكثير من الآيات التي تشير إلى روحانية الخطاب القرآني وإلى تأثيره الوجداني في نفس القارئ أو السامع⁹⁵⁹.

والوجدان لغةً، هو: مصدر من الوجد، وهو الشعور والعاطفة، يطلق على الغضب، كما يطلق على الحب: وإنه ليجد بفلانة وجداً شديداً إذا كان يهواها ويحبها، ويطلق على الحزن: ووجد الرجل في الحزن وجداً بالفتح⁹⁶⁰، وذهب إلى ذلك الزمخشري في أساس البلاغة، والجواهري في الصحاح⁹⁶¹.

والوجدان في الدراسات النفسية هو: "تنظيم مركب من عدة انفعالات ركزت حول موضوع معين من الخبرات السارة وغير السارة"⁹⁶²، وفي الفلسفة يطلق أولاً: على كل إحساس أولي باللذة أو الألم، وثانياً: على ضرب من الحالات النفسية من حيث تأثيرها باللذة والألم⁹⁶³.

فالخطاب الوجداني هو الخطاب الذي يعبر عن العواطف بشتى أنواعها، ويخلق التأثير في النفس ويدعوها إلى تكوين موقف محدد تجاه قضية مقصودة، وله سياقات عدة، منها: "الخوف، الحزن، الفرح، الغضب، الحب، الدهشة، الحسرة، الأسف، الرضى، البشرى، الحسرة، الألفة، اليأس، الندم، الرحمة" وغيرها.

التفكير في القرآن الكريم

957 سورة الرعد، الآية: 28.

958 سورة محمد، الآية: ٢٤.

959 انظر: سورة مريم، الآية: ٥٨، سورة الزمر، الآية: ٢٢. سورة الشورى، الآية: ٥٢.

960 ابن منظور، لسان العرب، ١٥/٢٢٠ / ٢١٩، مادة [وجد].

961 انظر: الزمخشري، أساس البلاغة، ٢ / ٣٢٠، باب [الواو]، وأنظر: أبو نصر إسماعيل بن حماد الجوهري، الصحاح، ت: أحمد عبدالغفور عطار، (بيروت: دار العلم للملايين، ٢/٥٤٧).

962 محمد السيد الزعبلاني، تربية المراهق بين الإسلام وعلم النفس، (مؤسسة الكتب الثقافية، ط ٤)، ص ٣١٧.

963 انظر: المعجم الوسيط، ص ١٠١٣.

لقد حث الله سبحانه وتعالى الإنسان على التفكير في الكون، والنظر في الظواهر الكونية المختلفة وتأمل بديع صنعه ومُحكم نظامه كما حثه على تحصيل العلم ومعرفة سنن الله وقوانينه في جميع ميادين العلوم المختلفة، ونحن نجد هذه الدعوة إلى الملاحظة والتفكير والبحث والتحصيل العلمي في أكثر من موضع في القرآن الكريم: قال تعالى: ﴿قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ﴾ 964، وقال تعالى: ﴿قُلْ انظُرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ﴾ 965، وقال تعالى: ﴿وَأَوَّمَّ يَنْظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ﴾ 966، ففي هذه الآيات وأمثالها دعوة صريحة إلى النظر والملاحظة والتفكير والبحث العلمي. ويتضح حرص القرآن الكريم على دعوة الناس إلى التفكير من ورود كثير من الآيات التي تتضمن مثل هذه العبارات (أفلا يعقلون)، (أفلا يتفكرون).

وقد بين القرآن أهمية التفكير في حياة الإنسان، ورفع من قيمة الإنسان الذي يستخدم عقله وتفكيره، وحط القرآن من شأن من لا يستخدم عقله وتفكيره بأنه جعله أدنى درجة من الحيوان. قال تعالى: ﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ﴾ 967، لذلك فمن عظيم شأن القرآن الكريم إن فك قيود العقل ولم يجعله محصوراً في الزوايا الضيقة بل دعاه لينطلق وينفتح ويدع، قال تعالى: ﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ﴾ 968؛ فالتفكير من أرقى وأسمى النعم التي خص بها الله الإنسان دون سائر المخلوقات ليخرج من دائرة التفكير الضيق والمحصور إلى دوائر أرحب ومجالاتٍ أوسع ليجد حلاً لمشكلاته ويسهل من أمور حياته.

التفكير الإبداعي

التفكير الإبداعي أحد أشكال التفكير الأساسية الواجب تنميتها كمهارة مستقلة وهي تُمثّل كل نشاطٍ عقليٍّ أو ذهنيٍّ مركّبٍ بطريقةٍ مختلفةٍ وجديدةٍ مدفوعاً بالرغبة الوجدانية لتفكيرٍ مغايرٍ للطريقة التي اعتاد الفرد التفكير بها وهو ما يُعرف بالتفكير خارج الصندوق الضيق المعتاد عليه من قبل الفرد أو الجماعات أو المؤسسات وغيرها، من أجل البحث عن حلولٍ منطقيةٍ وقابلةٍ للتنفيذ لمشكلةٍ أو قضيةٍ ما والتوصل إلى النتائج المرضية بأسرع الطرق وباستخدام وسائل غير تقليدية للخروج بنتائج غير

964 سورة العنكبوت، الآية: ٢٧.

965 سورة يونس، الآية ١٠١.

966 سورة الأعراف، الآية ١٨٥.

967 سورة الأنفال، الآية ٢٢.

968 سورة آل عمران، الآية ١٩١.

تقليدية⁹⁶⁹؛ لكن الكثير من أجيالنا لا يقدرون طاقاتهم الإبداعية ظناً منهم أن الإبداع تم حجزه على الآخرين غير مدركين أنه لا يزال بمقدورنا جميعاً تدريب أنفسنا وأجيالنا على الإبداع من خلال أنواع النشاط الذهني والوجداني الذي يستأثر بالخيال والعاطفة، يقول تشارلز فيلبس: "كل منا لديه طاقة هائلة وأذهان مرنة كما أن لدى كل منا قدرة كبيرة على التغيير والتعلم، فكل مخ إنساني يضم مئة بليون خلية مخية (عصبونات) ويمكن لكل عصبون أن يقيم روابط مع آلاف من العصبونات الأخرى وفي كل ثانية يقيم المخ مليون رابط جديد لذا بمجرد أن نلتزم بإزاء مشروع معين ونواظب عليه يمكننا أن نحقق تقدماً رائعاً⁹⁷⁰. وهناك عدد من الوسائل التي يمكن أن تحوّل بها نفسك إلى مبدع وممكن أن تكون فاعلاً أكثر في خلق جيل من المبدعين، والخطوة الرئيسة أن تكون إيجابياً تؤمن بأنك مثل أي إنسان مبدع بالفطرة وتستطيع أن تتعلم تقنيات ومناهج لزيادة ابداعيتك، ومن المهم جداً أن تزيل كل العوائق من أمامك وأهمها الخوف من ارتكاب الخطأ، آمن بنفسك وهدياً من ذلك الناقد الداخلي الذي يمكنه أن يشل تفكيرك الابتكاري، وإذا كنت تدير أو تقود أناساً في العمل أو أجيالاً فكن مشجعاً وقدم لهم التغذية الراجعة في أفكارهم أو آرائهم مستعيناً بقوله تعالى: ﴿وَقُلْ اَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ﴾⁹⁷¹، فالله جلّ شأنه علّمنا الإقدام وحثنا على العلم وتطوير الذات وتنمية المهارات، يقول تعالى: ﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلاً﴾⁹⁷². فقد فضلنا الله على كل المخلوقات وسخر لنا الأرض واستخلفنا فيها: ﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَأِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾⁹⁷³، بل ومكّننا عليها لعمرها وبنيتها وجعل لنا أسباب ذلك البناء مذكلاً لنا كل الصعوبات والعقبات، يقول تعالى: ﴿إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَباً﴾⁹⁷⁴، وحثنا على الأقدام والعزيمة والتوكل: ﴿خُذْهَا وَلَا تَخَفْ﴾⁹⁷⁵، ﴿أَذْهَبَ إِلَى فِرْعَوْنَ﴾⁹⁷⁶، ﴿فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ﴾⁹⁷⁷. فالعزيمة والإقدام والإيمان بالنجاح والثقة بالنفس هم أساس كل إبداع، لذلك يتوجب علينا أن نتعلم الإصرار والإقدام والثقة بقدرة النفس مستعينين بالله يقول مصطفى صادق الرافعي:

969 انظر: هشام سعيد الحلاق، التفكير الإبداعي، دمشق: سوريا، وزارة الثقافة، منشورات الهيئة العامة السورية للكتاب، ط ١، ٢٠١٠م، ص ٤٢.

970 تشارلز فيلبس، التفكير الإبداعي، الكويت: مكتبة جرير، ط ١، ٢٠١٤م، ص ٨.

971 سورة التوبة، الآية: ١٠٥.

972 سورة الإسراء، الآية: ١٥٩.

973 سورة الكهف، الآية: ٨٤.

974 سورة طه، الآية: ٢١.

975 سورة طه، الآية: ١٧.

976 سورة آل عمران، الآية: ١٥٩.

977 سورة البقرة، الآية: ٣٠.

المرءُ يَمْنَى بالرجا واليأس
ويضيغُ بينهما ضعيفُ اليأس
فإذا عزمْتَ فلا تَكُنْ مترددا
فسدَ الهوى بترددِ الأنفاس
وإذا استعنتَ فبالتجارب
إنها للنفسِ كالأضراسِ للأضراس
وعلامَ ترجو الناسَ في الأمرِ الذي
يعنيكَ أنتَ وأنتَ بعضُ الناس
النفسُ قوسٌ والعزيمةُ سهمها
فارمِ الرجا من هذه الأقواسِ
وأضئْ حياتك بالمعارفِ إنما
هي في ظلامِ العمرِ كالنيراسِ
واجعلِ أساسَ النفسِ حبَّ الله
إذ لاخيرَ في بيتٍ بغيرِ أساسٍ 978.

محاور البحث

إن الخطاب الوجداني أساسه التأثير الذي يستطيع الالتفاف حول مراكز الوعي والحواس والتفكير والذي يحقق الإقناع والإمتاع.

978 موسوعة الشعر العربي، موقع أدب).

هو الذي يُشرك جميع طاقات الشخصية المادية والفكرية والروحية والعاطفية من خلال تنوع أساليبه ووسائله ومهاراته الحياتية ويحدو بها إلى سبيل الإبداع، لذلك فقد تنوعت أساليبه وتعددت، مما حدا بنا أن نحاول جاهدين وجادين الإجابة عن سؤال البحث الرئيس، وهو؛ كيف يؤثر الخطاب الوجداني في القرآن الكريم على التفكير والتربية الإبداعية للأجيال؟ وارتأينا أن يكون ذلك من خلال ثلاثة محاور يجب أن يعتمد عليها الخطاب التربوي والتعليمي كوسيلة فاعلة من أجل الحصول على نتائج جيدة تحقق أهدافه مستمد من ماهية تلك المحاور من القرآن العظيم الذي بين كل شيء، قال تعالى: ﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾⁹⁷⁹.

المحور الأول: أنواع الخطاب

الخطاب هو المحتوى أو الرسالة التي تدور بين اثنين، مُرسل ومتلقي، قد تكون تلك الرسالة مقروءة أو مسموعة أو مرئية، لذلك قسمنا أنواع الخطاب إلى ثلاثة أنواع كما يلي:

أ- خطاب مقروء: يقرأه المتلقي من كتاب أو مجلة أو سبورة أو شاشة عرض إلكتروني.

ب - خطاب مسموع: يسمعه المتلقي من وسائل الإعلام كالتلفاز والإذاعة أو الكتب الصوتية الإلكترونية.

ج - خطاب مرئي: يشاهده المتلقي من خلال وسائل العرض المختلفة كالتلفاز والسينما ومشاهد العرض المباشرة كالمسرح وعروض السيرك والصور ولوحات الفن التشكيلي.

أ- الخطاب المقروء

تكاد تكون القراءة عنصر التأثير الأول والأهم الذي قامت عليه فكرة الرسالة والدعوة إلى الله لذلك كانت أول كلمة أوحى بها إلى الرسول صلى الله عليه وسلم هي: "اقرأ" قال تعالى: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾⁹⁸⁰، والقرآن مشتق من القراءة، "قرآن اسم: مصدر قرأ، فعل: قرأ يقرأ، قراءة وقُرآنًا، فهو قارئ، والمفعول مَقْرُوء،⁹⁸¹، والقرآن القراءة ومنه في التنزيل العزيز في سورة القيامة قوله تعالى: ﴿فَإِذَا قُرْآنُهُ فَاتَّبِعْ قُرْآنَهُ﴾⁹⁸²، فقد اختص الله سبحانه وتعالى القرآن بالقراءة دون غيرها من

979 سورة النحل، الآية: ٨٩.

980 سورة العلق، الآية: ١.

981 المعجم الوسيط، مادة [قرأ].

982 سورة القيامة، الآية: ١٨.

وسائل التعليم، ولعل هذه الأفضلية للقراءة تدعونا إلى الإيمان بأولوية القراءة وأن تعددت أساليب التأثير والتعليم في عصرنا الإلكتروني هذا، ما يدعونا إلى ضرورة التمسك بالقراءة قبل غيرها كوسيلة تعليمية تحقق التأثير وتحفز التفكير وتنتج الإبداع لذلك حثنا الله على قراءة القرآن: ﴿فَأَقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ﴾⁹⁸³، لما للقراءة من فاعلية تأثير أسرع على الذاكرة والتفكير، قال تعالى: ﴿سَنُقْرِئُكَ فَلَا تَنْسَى﴾⁹⁸⁴، كذلك المعلومة التي نتلقاها من خلال القراءة تترك أثراً أكثر وعياً وثباتاً من المعلومة التي نتلقاها من خلال السمع، وهناك اعتبار آخر يجب أخذه في الحسبان، وهو أن قراءة نص أو الاستماع إليه يتخللهما سرحان وسهو، قد تمر الثواني والدقائق قبل العودة للتركيز من جديد، كما يقول ديفيد دانيال، أستاذ علم النفس في جامعة جيمس ماديسون: "إذا كنت تقرأ، فمن السهل الرجوع والعثور على النقطة التي تهت فيها، لكن ليس الأمر سهلاً إذا كنت تستمع إلى تسجيل. خاصة إذا كنت تتصارع مع نص معقد، فإن القدرة على التراجع السريع وإعادة النظر في المواد قد تساعد في التعلم، ومن المحتمل أن يكون ذلك أسهل أثناء القراءة من الاستماع، ويضيف: إن الانتقال إلى صفحة أخرى من الكتاب يمنحك أيضاً استراحة طفيفة، وقد يوفر هذا التوقف المؤقت القصير مساحةً لدماعك لتخزين المعلومات واستيعابها وتذوقها"⁹⁸⁵.

وقد شارك دانيال في دراسة أجريت عام ٢٠١٠م وجدت أن الطلاب الذين استمعوا إلى درس صوتي كان أداؤهم أسوأ في اختبار الفهم من الطلاب الذين قرأوا الدرس نفسه على الورق. ويقول: "لقد ساءت مجموعة التسجيل الصوتي كثيراً وليس قليلاً، وبالمقارنة مع القراء، سجل المستمعون انخفاضاً بنسبة ٢٨ في المئة في الاختبار"⁹⁸⁶.

ومن ناحية أخرى نجد تفاوت في درجة الفهم في القراءة نفسها إذا اختلفت وسيلة القراءة، ففي وقتنا الراهن لم يعد الكتاب هو الوسيلة الوحيدة للقراءة، إذ أن هناك الشاشات الإلكترونية التي صار يعتمد عليها الكثير من القراء، وقد أثبتت بعض أبحاث العلماء أن القراءة من الكتب تحقق نتائج أفضل بكثير من القراءة عبر الشاشات الإلكترونية" إذ أن القراءة من الشاشات تقلل الفهم والتعلم مقارنة بالفهم والإدراك والإبداع الذي يحققه القراء من النص المطبوع"⁹⁸⁷، لذلك قد بين الله تعالى أهمية الكتاب إذ وضع به منهاج البشرية والشرعة الإسلامية وهو القرآن الكريم وقد وصفه باللوح المحفوظ، يقول تعالى: ﴿بَلْ هُوَ

983 سورة المزمل، الآية: ٢٠.

984 سورة الأعلى، الآية: ٦.

985 أنظر: مجلة العربي الجديدة، واشنطن، ٢٢ سبتمبر ٢٠١٨م.

986 المرجع السابق.

987 أنظر: المرجع السابق مجلة العربي.

قُرْآنٌ مُجِيدٌ فِي لَوْحٍ مَحْفُوظٍ ﴿٩٨٨﴾، فاللوح هو الكتاب، يقول الله تعالى: ﴿وَكُنَّا لَهُ فِي الْأَلْوَابِ﴾ ﴿٩٨٩﴾، واللوح هو الكتاب الذي لا يستطيع أحد أن يحرفه أو يغير فيه فهو مكنون محفوظ، قال تعالى: ﴿إِنَّهُ لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ﴾ ﴿٩٩٠﴾، كذلك النص المطبوع في الكتاب حين نقتني كتاباً يبقى لدينا ثابتاً بمحتواه المطبوع الذي لا يتغير على عكس المعلومات الإلكترونية التي يمكن بسهولة التغيير والتعديل فيها من حين إلى آخر ومن موقع إلى موقع آخر.

الخطاب المسموع

على الرغم من معرفتنا بأن النص المقروء يحقق نتائج أكثر ثباتاً في الذاكرة وأكثر إبداعاً على مستوى الفهم والتفكير أكثر من النص المسموع، وعلى الرغم من دراسة شارك دانيال الذي أثبتت أن التلاميذ الذي قرأوا النص كانت درجاتهم في الاختبار أعلى من التلاميذ الذي سمعوه، إلا أن بعض الباحثين يرون أنه من الممكن، مع الممارسة، أن يتمكن المستمعون من ربح النقاط أمام القراء. إذ إن التدرّب المستمر يجعل الإنسان يتحسن، بما في ذلك التدرّب على الاستماع بشكل أكثر نقداً.

ففي دراسة أجريت عام ٢٠١٦، عرضت الأستاذة "بيث روغوسكي" في جامعة "بلومزبورغ" في بنسلفانيا، على أشخاص كتاباً إلكترونيّاً، تدربوا عليه مسبقاً، وقسمتهم إلى مجموعتين، مجموعة تقرأه، ومجموعة تستمع إليه. تم اختبارهم لمعرفة مدى استيعابهم لمضمونه. وقال البحث إنه "لم نجد اختلافات كبيرة في الفهم بين القراءة والاستماع، أو القراءة والاستماع في وقت واحد" 991. فقد تحقق وسيلة الاستماع نتائج إيجابية بنفس مستوى نتائج الوسيلة المقروءة إذا قورن الاستماع بالإنصات والتركيز التام لا سيما إذا كان النص المسموع هو مقروء أيضاً، يقول الله تعالى: ﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ﴾ ﴿٩٩٢﴾، فلن نتحقق فائدة القراءة إلا بالإنصات التام الذي يؤثر في النفس ويحقق الرحمة وهي القصد الوجداني من قراءة القرآن والاستماع إليه.

والسمع هو أحد مكونات التأثير الوجداني والحالة الشعورية عند الإنسان، فمن يسمع أصوات الطبيعة من خرير الماء أو زقزقة العصافير وهدير البحر أو حفيف الأشجار في أجواء بديعة تتشكل لديه حالة شعورية مختلفة عمن يسمع أصوات صفارات

988 سورة البروج، الآية: ٢١، ٢٢.

989 سورة الأنعام، الآية: ١٥٤.

990 سورة الواقعة، الآية: ٧٧، ٧٨.

991 انظر: مجلة العربي الجديد، واشنطن، ٢٢ سبتمبر ٢٠١٨ م.

992 سورة الأعراف: الآية ٢٠٤.

القطارات أو الطائرات وأبواق الأجراس. والسمع في القرآن الكريم لم يرتبط بالسمع المادي للصوت فحسب بل أن له دلالة وجدانية أيضا خاصة بالشعور والوعي والإدراك.

يقول الله تعالى: ﴿قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ * أَفَلَا تَسْمَعُونَ﴾ 993. فعلى الرغم من أن الآية تعرض صورة بصرية لليل والضياء إلا أن الله ختمها بالدعوة إلى السمع (أفلا تسمعون) ففي الليل الحالك السواد تتعطل حاسة البصر أمام كمية السواد التي تملأ الكون وتتمحور مراكز التنبيه حول السمع، وهنا ينبهنا الله جل جلاله بواسطة تلك الحاسية إلى الملاحظة والدعوة إلى التأمل والتفكير في عظمة صنعه المنسجم للكون ثم الاستفادة مما خلقه وسخره لنا، والسمع لا يكون إلا للصوت، لذلك يجب أن يكون الصوت مؤثراً عند إلقائه على أذن المستمع، فالصوت نبرات وذبذبات توصل ما بين المرسل والمستقبل لتحقيق هدف الرسالة بينهما، وليس الصوت فحسب، بل طريقة نقل الرسالة أيضا فيجب على المرسل اختيار الوقت المناسب والحالة المناسبة التي تصاحب المتلقي لضمان تحقيق الفائدة، فالمعلم الذي يحاول أن يشرح للطلاب معلومة معينة في وقت استراحة الغذاء مثلاً، لن يكون شرحه إلا هباءً منثوراً؛ لأنك إذا غنيت للجائع استمع إليك ببطنه، لذلك يجب اختيار الوقت المناسب والحالة الشعورية الملائمة للتلاميذ قبل إعطائهم المادة العلمية، بالإضافة إلى طريقة إعداد تلك المادة والتي يجب أن تحتوي على عناصر الجذب والتأثير، فالقرآن العظيم قد حقق هذه الغاية بفأسلوبه الإعجازي اللغوي والوجداني استطاع التأثير وتحويل الناس من حالة الكفر إلى حالة الإيمان واليقين به، يقول الله تعالى: ﴿وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ * يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾ 994، فقد آمن الأنصار بعد سماعهم القرآن العظيم الذي استطاع إقناعهم والتأثير على وجدانهم واحاسيسهم حتى فاضت أعينهم بالدمع وقلوبهم بالإيمان، لذلك وجب على الخطاب السمعي أن يتميز بالتأثير والجذب كي يحقق أهدافه التربوية وقيمه العليا.

الخطاب المرئي:

تعد حاسة البصر من أهم الحواس التي يتمتع بها الإنسان فهي العامل الأول في تشكيل شخصيته الإبداعية، فقد أنعم الله على عبادة بهذه الحاسة والتي ترتبط بالتأمل والتفكير والإبداع لاسيما إذا اعتادت على رؤية مواطن الإثارة والجمال، فنحن نقرأ دائما أن الشعراء يكتبون قصائدهم البديعة في أجواء طبيعية تدعوهم إلى التأمل والإبداع، كمنظر الغروب واخضرار الحقول والأشجار وجداول الماء وألوان العصافير والأزهار أو منظر القمر والنجوم وزرقة البحر، وبالمقابل تتشكل حالة وجدانية عكسية عند الإنسان الذي يرى ازدحام الطرقات ودخان الطائرات وانحيار المباني بفعل الزلازل والحروب، لذلك فالعامل المرئي يشكل

993 سورة القصص، الآية: ٧١.

994 سورة المائدة، الآية: ٨٣.

الحالة الوجدانية للمتلقي ويؤثر على أفكاره ورؤاه إما بالسلب أو الإيجاب، لذلك ونحن نسعى إلى خلق جيل إيجابي مبدع وجب علينا تهيئة الصورة الفنية والأدبية البديعة أمام أعين ذلك الجيل ليستنطق تلك الصورة متأثراً بها مقلداً لها بل ومبتكراً عليها، يضيف إليها من أفكاره الجديدة لتبدو أكثر إثارة وإبداعاً، لا سيما أن الصورة هي واجهة الرؤية التي تتكون بعدها الرؤى التأملية والقناعات الفكرية، إذا لم يكن إبراهيم إلا متأملاً في ملكوت الله تائهاً يبحث عن الله، إذ لم يقنعه جمود الأصنام وصمتها لاعتناق دين أجداده وأسلافه: ﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَرَزَّرَ اتَّخَذَ أَصْنَامًا آلِهَةً * إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُبِينٍ﴾ 995، فمضى متأملاً في ملكوت الله باحثاً عما يقوده إلى اليقين: ﴿وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ﴾ 996، حتى رأى الكواكب ومن بعدها القمر والشمس ليتخذ منها آلهة؛ غير أن أفولهم وانحدرهم لم يقنعه بالألوهية، فالله باقٍ دائم لا يافل ولا ينتهي: ﴿فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا * قَالَ هَذَا رَبِّي * فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ، فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي * فَلَمَّا أَفَلَ قَالَ لَيْسَ لِي بِهِدْيٍ رَبِّي لَا أَكُونُ مِنَ الْقَوْمِ الضَّالِّينَ، فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ * فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ، إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾ 997، ومع تكرار التأمل والبحث والتفكير انتهى إلى الحقيقة واليقين حين هداه الله إليه وإلى سبيله.

وعلى الرغم من إيمان إبراهيم عليه السلام إلا أنه سأل الله أن يريه كيف يُحيى الموتى: ﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولِمُ تَأْمِنُ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قُلُوبِي﴾ 998، ليس انتقاصاً من إيمانه بعظمة الله؛ ولكنه كان يبحث عما يقوده إلى اطمئنان القلب والذي بدوره يقوده إلى التصديق التام والقناعة التي سوف يحاجج بها المشركين أثناء دعوته إلى الله، لذلك أبدع إبراهيم عليه السلام في جداله مع المشرك إذ ابتكر له سؤالاً يعجزه ويغلق عليه كل حلقات الشرك بالله فأصيب بالصمت والذهول: ﴿أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾ 999، فكيف للمشرك أن يجيب على سؤاله الآن، وكيف يأتي بالشمس من المغرب ؟

أن ابتكار إبراهيم عليه السلام لهذا السؤال قد قادت إليه قدرته على التأمل الذي اعتاد عليه وقناعته بقدرة الله التي تشكلت لديه بفعل الصورة التي رآها أمام عينه والتي أثبتت له قدرة الله على إحياء الموتى: ﴿قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ

995 سورة الأنعام، الآية: ٧٤.

996 سورة الأنعام، الآية: ٧٥.

997 سورة الأنعام، الآيات: ٧٦، ٧٧، ٧٨، ٧٩.

998 سورة البقرة، الآية: ٢٦٠.

999 سورة البقرة، الآية: ٢٥٨.

اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُمْ جُزْءًا ثُمَّ ادْعُهُمْ يَأْتِيَنَّكَ سَعْيًا * وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿1000﴾، إذن فالصورة المرئية المؤثرة هي من تقود إلى تكوين القناعات فتعجل من اتخاذ القرارات والإيمان بالحقائق، وتلك الصورة المرئية نفسها استطاع موسى عليه السلام إقناع السحرة بالإيمان بالله من خلال ما رآوه من مشهد أمام أعينهم، فعلى الرغم من استخدام السحرة وسيلة التأثير المرئي أمام الناس: ﴿قَالَ أَتَقُولُوا لَمْ يَأْتِ سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرٍ عَظِيمٍ ﴿1001﴾، إلا أن المشهد الذي قدمه موسى كان أقوى تأثيراً وأكثر صدقاً حتى على السحرة أنفسهم، فاستطاع إقناعهم بالإيمان بالله: ﴿وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ * فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ، فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿1002﴾، إذ التقت عصاه ماصنعوا حتى خر السحرة ساجدين من شدة قناعتهم بعد أن رأوا معجزة موسى فقادهم ذلك التأثير المرئي إلى اليقين بعظمة الله والاعتراف بوحديته جل جلاله: ﴿فَأَلْقَى السَّحَرَةُ سَاجِدِينَ، قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿1003﴾، فالوسائل المرئية من أكثر الوسائل المؤثرة على المتلقي والتي تدعوه دائماً إلى التأمل والتفكير ومن ثم الإنجاز والإبداع وقد اتقن الخالق عز وجل استعمال تلك الصور وبأسلوب إعجازي مؤثر وأخاذ يستحوذ على المخيلة ويرقى بالذائقة الجمالية لدينا وينمي الروح المبدعة فينا، يقول الله المصور البديع تعالت قدرته: ﴿أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا ﴿1004﴾، هذه الآية تجعلك تفكر أنه لولا الشمس لما استطعنا رؤية الظل، فالشمس هي من دلّتنا إلى رؤية الظل، ويقول تجلت عظمته: ﴿اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ * نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿1005﴾ وغيرها من الصور الفنية البديعة التي تخاطب مخيلتنا فنستحضرها صوراً بالغة الأثر الوجداني أمام أعيننا، لذلك فإن الله جتعالى حين حثنا على التأمل والتدبر والتفكير استخدم ثلاثة ألفاظ ترتبط بالرؤية وهي: (ألم تر)، (أفلا ينظرون)، (أفلا يصرون)، جاء بها على هيئة إستفهام؛ لأن التساؤلات هي أول مفاتيح التأمل والتفكير والإبداع، يقول الله تعالى: ﴿وَفِي الْأَرْضِ آيَاتٌ لِلْمُوقِنِينَ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿1006﴾، نلاحظ أن تلك الألفاظ في بعض المواضع من القرآن الكريم لا يقصد بها البصر المادي وإنما التأثير والتأمل في الأسرار الكونية وفي سر خلقه حتى لنا نحن البشر كما في قوله: (وفي أنفسكم)، أي حالات النفس الشعورية، وأهمها التأثير الذي يلي الرؤية بالعين، فعلى سبيل المثال رأى

1000 سورة البقرة، الآية: ٢٦٠.

1001 سورة الأعراف، الآية: ١١٦.

1002 سورة الأعراف، الآيتان: ١١٨، ١١٧.

1003 سورة الشعراء، الآية: ٤٧.

1004 سورة الفرقان، الآية: ٤٥.

1005 سورة النور، الآية: ٣٥.

1006 سورة الذاريات، الآيتان: ٢٠، ٢١.

أحد الطلاب شكل العنكبوت فتأثر بشكلها الهندسي البديع وفي مهارة الخطوط الذي رسمها الله في تكوينها فتأثر بذلك الشكل وأعجب به ، ثم قاده ذلك التأثر إلى رسم شكل العنكبوت على ورقة ومن ثم أوحى له ذلك الرسم بفكرة مبتكرة كأن يخطط بيتاً معمارياً هندسياً على شكل تلك العنكبوت.

لذلك نقول أن أول خطوات الإبداع هي الرؤية لذلك وجب علينا الاهتمام بالمادة العلمية المرئية كأن تحوي بداخلها رسالة خطابية بأسلوب مؤثر وجميل يوحي لهم بالابتكار والإبداع.

الأسلوب الأدبي:

هو أكثر أساليب الخطاب التي تتصل مباشرة بالذائقة والإبداع، والأسلوب هو الطريقة المبتكرة في أداء الخطاب، والطريقة هنا أدبية بديعة مؤثرة تحقق هدف التأثير والاستحواذ على مشاعر المتلقي من خلال ما يسمعه أو يقرأه من مادة علمية بأسلوب أدبي يتميز بالجذب وشد التركيز والانتباه. ومن وسائل الخطاب الأدبي:

القصة:

تمثل القصة أسلوباً ناجحاً في زرع القيم والعادات بطريقة سهلة وغير مباشرة، وفي إيصال الكثير من المفاهيم وصور السيرة التاريخية. ولقد وعى القرآن الكريم الدور المهم للقصة في توصيل الرسالة وبلوغ الهدف، يقول تعالى: ﴿فَأَقْصَصْ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾ 1007، لذلك أكثر ما يشدنا في القرآن الكريم هو أسلوبه القصصي المعجز الذي يتميز بالسرد البديع للأحداث والأماكن والشخصيات، ذلك السرد الروائي الذي يجذب الذائقة ويحفز المخيلة على استحضار المشاهد والأحداث، فأول ما يحفظه الأطفال في القرآن هو قصص الأنبياء وما جاء فيها من معجزات، كمعجزة عصا موسى ومعجزة عيسى عليهما السلام ، وما ذكر فيها من أحداث كالطوفان وسفينة نوح، وما جاء فيها من غرائب كقصة أهل الكهف وقصة سليمان وإسماعيل عليهم السلام جميعاً، وما ذكر فيها من حيوانات كالطير والهدهد والحوت والبقرة والفيل والذئب والكلب والناقة. وما ذكر فيها من قيم أخلاقية تعلمناها كأمانة وصدق محمد ذو الخلق العظيم صلى الله عليه وسلم، وصبر أيوب، وسماحة يوسف، ويقين يعقوب، وثبات إبراهيم، وإيمان إسماعيل، وطهارة مريم، عليهم السلام ، كل تلك العناصر المشوقة التي تميز بها القصص القرآني جذبت الناس إلى القرآن وإلى الإيمان به، فكان أسلوبه الأدبي المتنوع والمثوق سبباً في تزويدنا بالقيم الإنسانية والأخلاقية والجمالية العليا التي تعلمناها من تلك القصص، لذلك يجدر بنا اليوم الاهتمام بذلك الأسلوب الأدبي الذي تتحقق معه

1007 سورة الأعراف، الآية ١٧٦.

أعلى القيم وأكثر الفوائد في العملية الإبداعية سواء على صعيد التربية المتمثلة في تعزيز المبادئ والقيم أو على صعيد التعليم المتمثل في تعزيز المادة العلمية وفهمها فهماً جيداً. لذلك يجب علينا عند إعداد تلك الوسيلة الأدبية مراعاة عدة أمور منها:

- الصياغة الأدبية الجذابة والجميلة، وحبك فصول القصة وأحداثها بطريقة تستدرج القارئ إلى المضي فيها حتى النهاية.

- وضع الأهداف التربوية والمفاهيم الدينية والقيم والعادات الاجتماعية فيها بطريقة ذكية تناسب بشكل طبيعي في أحداثها دون إقحام.

ونحن بإمكاننا أن نكتب قصصاً للأطفال تتمحور حول قيم العدالة والمودة والرحمة والتعاون والوفاء والصدق والإخلاص والاستقامة وغيرها من القيم الإسلامية التي نريد أن يتربى عليها جيلنا القادم.

لذلك ينبغي على المربي والمعلم أن يكون أدبياً أولاً، والأدب لا يحتاج إلى موهبة فطرية بقدر احتياجه إلى ثقافة ومهارة وتدريب، ورغبة في الإبداع والتطوير، فبإمكان المربي تقديم الرسالة أو المادة العلمية بأسلوب قصصي مشوق يشد أذهان التلاميذ وحواسهم فيعلمهم فن الاستماع والإصغاء إذا كان مسموعاً ويعلمهم فن المتابعة والانصات إذا كان مرئياً، وفي هذا الأسلوب نكون قد أسهمنا في تنمية مهارة الاثنين على الإبداع، المعلم المرسل، والتلميذ المتلقي؛ لأنه سيحاول بعد ذلك تقليد أسلوب المعلم، ومع الاستمرار سيصبح أكثر مهارة من معلمه وربما يتفوق عليه في ابتكار أساليب أخرى أكثر إبداعاً.

المسرح:

هو تلك الرسالة المرئية التي يتم استعراضها على خشبة المسرح، والتي تقوم على الحوار بين الشخصيات المشاركة في العمل الدرامي، وللمسرح دور كبير ومؤثر في توصيل المغزى وتحقيق هدف الرسالة بأسلوب الحوار الذي يحقق الامتاع للمشاهد سواء أكان كوميدياً أو تراجيدياً، والقرآن الكريم في كثير من أساليبه القصصية اعتمد على الحوار إما بين الله وأنبياءه الذين أختصهم بالوحي، أو الكلام المباشر كما أختص بذلك نبيه موسى عليه السلام: ﴿وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا ثُمَّ نَقُصُّهُمْ عَلَيْكَ * وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾ 1008، وذلك الحوار إما أن يكون حواراً تعليمياً يريد الله به أن يبين لنا تعاليمه وبعض أسرار، كحواره تعالى مع موسى عليه السلام، إذ أراد أولاً أن يعلمه كلمة التوحيد والإيمان به وحده لا شريك له: ﴿إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾ 1009، ثم حين طلب منه موسى أن يراه حاوره ليبين له أنه لن يتحمل رؤية وجهه العظيم: ﴿وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ * قَالَ لَنْ تَرَ بِي وَلَكِنْ انظُرْ إِلَى الْجَبَلِ فَإِنِ

1008 سورة النساء، الآية: ١٦٤.

1009 سورة طه، الآية: ١٤.

اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي * فَلَمَّا بَلَغَ لَيْلَةَ الْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ﴿١٠١٠﴾، لكنه عاد بعد ذلك ليطيب خاطره بقوله: ﴿إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلَامِي فَخُذْ مَا آتَيْتُكَ وَكُنْ مِنَ الشَّاكِرِينَ﴾ ﴿١٠١١﴾، فالله اصطفاه بالرسالة وكلامه له بدون حجاب، فهو لم يمنح هذه المنة لأحد من قبله. وقد يكون الحوار بين الشخصيات كحوار موسى والعبد الصالح الذي علمه بعض أسرار الغيب الذي لم يستطع عليها صبراً في مشهد درامي من الحوار الذي دار بينهما: ﴿قَالَ ذَلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا، فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا قَالَ لَهُ مُوسَىٰ هَلْ أَتَيْتُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا، قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا قَالَ سَتَجِدُنِي إِنِ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا، قَالَ فَإِنْ أَتَيْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُخْبِرَكَ مِنْهُ ذِكْرًا﴾ ﴿١٠١٢﴾، إلى آخر الآيات التي وردت فيها أسئلة موسى، إذ أنه لم يستوعب الحكمة الإلهية من وراء كل موقف حدث لهما، فأجابه العبد الصالح بتأويل تلك المواقف وأوضح له حكمة الله تعالى من وراء كل موقف مر بهما.

وقد يكون الحوار أخلاقياً يراد منه إيصال قيمة إنسانية أو تربوية أو أخلاقية كالحوار بين يوسف وإخوته:

﴿قَالُوا إِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ، قَالُوا تَاللَّهِ لَقَدْ أَتَرَكْنَا اللَّهَ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ، قَالَ لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ يَعْفُرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾ ﴿١٠١٣﴾. فقد سامح يوسف إخوته بعد اعترافهم بخطئهم وتوبتهم.

وهناك الكثير من الرسائل الحوارية التي خاطب الله بها عباده بألفاظ وجدانية توجيهية تهدف إلى التوجيه: ﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ ﴿١٠١٤﴾، والوفاء ورد المعروف: ﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا﴾ ﴿١٠١٥﴾، والصبر: ﴿وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا﴾ ﴿١٠١٦﴾. والاختلاف بمحبة ورفق: ﴿وَلَا تَسْأُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ ﴿١٠١٧﴾، وإلى الاطمئنان وبث روح السكينة كحديث الله لمريم: ﴿فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا﴾ ﴿١٠١٨﴾، وحديثه

1010 سورة الأعراف، الآية.

1011 سورة الأعراف، الآية: ١٤٤.

1012 سورة الكهف، الآيات: ٦٤، ٦٥، ٦٦، ٦٧، ٦٨، ٦٩، ٧٠.

1013 سورة يوسف، الآيات: ٩٠، ٩١، ٩٢.

1014 سورة البقرة، الآية: ١٩٥.

1015 سورة الأحقاف، الآية: ١٥.

1016 سورة المزمل، الآية: ١٠.

1017 سورة البقرة، الآية: ٢٣٧.

1018 سورة مريم، الآية: ٢٦.

لموسى: ﴿يَا مُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ﴾¹⁰¹⁹، وإلى التحفيز والتشجيع والإيجابية ﴿وَقُلْ اْعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾¹⁰²⁰، والدعوة إلى الأخي والتراحم والتعاون، وغيرها من القيم الأخلاقية التي تربي الإنسانية وتعزز الأحساس بالخير والجمال في الحياة.

فلو إتخذنا كل تلك القيم الوجدانية منهاجاً تربوياً نظرياً في مناهجنا وتطبيقاً في قاعة الدرس عن طريق كتابة السيناريوهات المسرحية وتمثيلها في المدارس وتفعيل دور المسرح المدرسي في تمثيل تلك القيم والتذكير المستمر بضرورة العمل بها وأتخاذها سلوكاً عملياً في حياتنا داخل المدارس وخارجها لوفر علينا ذلك الكثير من الجهد والوقت الذي نستنفذهما دائماً هباءً منثوراً في الدرس التلقيني النظري. كما أن الإهتمام بالمسرح يؤدي العديد من الوظائف: منها ماهو تعليمي كعرض المادة التعليمية بأسلوب النشاط والحركة ودوران الشخصيات على المسرح مما يخلق عند التلاميذ القدرة على التركيز والمتابعة برغبة أكبر، ومنها وظائف إبداعية فهي تربي الثقافة وتهذب الذائقة وتقوي اللغة عن طريق ممارستها باستمرار على المسرح.

ومنها ما هي أخلاقية توصل رسالة وعبرة وهدف وتترك أثرها لدى ذاكرة المتلقي لفترة طويلة من الزمن، ومنها ماهي نفسية إذا أنها تعزز الثقة بالنفس وتمنح التلاميذ القدرة على الوقوف أمام أعين الناس على خشبة المسرح فتبني الشخصية بقوة وثبات. وتدفعهم للسير قدماً بيسر وسهولة.

السجع:

هو توافق الفاصلتين في فقرتين أو أكثر في الحرف الأخير. أو هو توافق أواخر فواصل الجمل (الكلمة الأخيرة في الفقرة)، ويكون في النثر فقط، فهو الحرف الذي تنتهي به أواخر الكلمات في العبارات أو مايسمى الفاصلة القرآنية في الآيات الكريمة، فمن المعروف أن الأذن تستطيط الجرس الموسيقي في الكلمات لا سيما إذا كان ايقاعاً ثابتاً على وتيرة واحدة فيما نسمعه أو نقرأه، فهو أسلوب يتصل بالذائقة أيضاً ويشد انتباه المتلقي، والقرآن الكريم الذي لا تغادره صغيرة ولا كبيرة قد نحا هذا النحو في أواخر الآيات الكريمة وهو مايجذب السامع ويشد انتباه القارئ وينشأ علاقة جمالية بين النص والمتلقي، كقوله تعالى :

﴿وَالضُّحَى، وَاللَّيْلِ إِذَا سَجَى، مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى، وَلَا آخِرَ خَيْرٍ لَّكَ مِنَ الْأَوَّلَى، وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى﴾¹⁰²¹،

1019 سورة النمل، الآية: ١٠.

1020 التوبة، الآية: ١٠٥.

1021 الضحى، الآية: ١، ٢، ٣، ٤، ٥.

وقوله تعالى: ﴿وَالشَّمْسُ وَضُحَاهَا، وَالْقَمَرُ إِذَا تَلَاها، وَالنَّهَارُ إِذَا جَلَّاهَا، وَاللَّيْلُ إِذَا يَغْشَاهَا، وَالسَّمَاءُ وَمَا بَنَاهَا، وَالْأَرْضُ وَمَا طَحَاهَا﴾ 1022، و قوله تعالى: ﴿إِذَا السَّمَاءُ انْفَطَرَتْ، وَإِذَا الْكَوَاكِبُ انشَترَتْ، وَإِذَا الْبِحَارُ فُجِّرَتْ، إِذَا الْقُبُورُ بُعْثِرَتْ، عَلِمْتَ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ﴾ 1023.

لذلك نحن نرتبط بالقرآن الكريم بعلاقة دائمة لأننا نستشعر بجمال أسلوبه وتميز بيانه وبديع كلماته ناهيك عن كونه كتاب الله المنزه المنزل، فهو كتاب بيان وأسلوب ولغة وأدب وذائقة فنية. وهنا وجب علينا إعداد المادة العلمية بأسلوب السجع الأدبي الذي يجتذب المتلقي ويهذب ذائقته ويوسع مداركه الجمالية فينمي قدراته الإبداعية، فاللغة هي الوسيلة الأسرع للتعليم لأنها الرسالة المباشرة التي تخاطب العقل والوجدان ومراكز الوعي والشعور التي تتكون منها شخصية المبدع.

الأسلوب الفني:

الفن لغة الإبداع والابتكار الصامتة، والفن واحد من أساليب الخطاب الأكثر تأثيراً على المتلقي فهو المنبع الجمالي الذي يجذب الانتباه عن طريق الرؤية المباشرة فيحقق سرعة التخاطب بين المرسل والمتلقي لاسيما في عصرنا الراهن فهو عصر الصورة التي تلخص الكثير من الرسائل و الأفكار من دون كتابة أو قراءة، والفن الذي نعينه هنا هو الفن المرئي

والذي يعتمد على الوسائل المرئية التالية :

أ- اللوحة التشكيلية " الصورة:"

هي ذلك الفن النابع من مخيلة الفنان، تلك المخيلة التي استقت مادتها من صور الطبيعة الحية فحفظها الفنان في مخيلته ثم أخرجها بصورة أخرى مبتكرة من إبداعه مستخدماً الألوان التي هي أساس اللوحة، أما الصورة فهي الفكرة الأولى للجمال والمنبع المتصل بالخلق؛ فلا تولد اللوحة التشكيلية إلا من وحي الصورة؛ لأن الصورة من صنع الله وحده الذي بدأ الخلق وأحسن تصويره: ﴿الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ﴾ 1024، والله عز وجل يوجه نظر الإنسان إلى جمال المخلوقات وحسنها وإلى عوالم السماء وما فيها من زينة وجمال، ليقراً الإنسان دلالات هذه اللوحة، ويعرف عظمة البارئ الخالق المصور، لتكون معالم الزينة والجمال، دليلاً على وجود الخالق العظيم وتربية للتدقيق والسلوك، قال تعالى: ﴿إِنَّا زَيَّنَّا

1022 سورة الشمس، الآية: ٦.

1023 سورة الانفطار، الآيات ١، ٢، ٣، ٤، ٥.

1024 سورة السجدة، الآية: ٧.

السَّمَاءِ الدُّنْيَا بَرْنَةً الْكَوَاكِبِ ﴿١٠٢٥﴾، يتحدث القرآن عن الحسن والزينة والجمال ويتحدث عن جمال الطبيعة والمخلوقات جميعها، فيعرض الخالق لوحة جمالية تفيض بالبهجة والسرور ويخاطب بها الإنسان ليلفت نظره ويحرك حسه الجمالي، ليرتقي إلى صورة الكون والطبيعة الجمالية، يستحضر القرآن تلك الصورة بقوله: ﴿أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا إِنَّ اللَّهَ مَعَ الْقَوْمِ يَعْدِلُونَ﴾ ﴿١٠٢٦﴾، فالقرآن هو الصيغة الأخاذة المثلى في الجمال، فإنه صادر من رب الجمال والجلال، والله الذي أوحى بهذا القرآن الجميل هو جميل يحب الجمال، ورد هذا الوصف على لسان النبي صلى الله عليه وسلم: "إنَّ الله جميلٌ يُحِبُّ الجمال"، وما يحبه الله من عالم الخلق والتكوين، يُدعاه على ما أحب وأراد، ونحن نشهد مظاهر الجمال في عوالم الطبيعة، وفي خلق الإنسان والطيور والحيوان، والأزهار والنبات وحفيف الريح وتعاقد أمواج البحر وهدوء الليل وإطلالة القمر ومغيب الشمس وصمت الجبال وتغاريذ الطيور وألوان الفراشات، فالعالم من حولنا لوحة فنية رائعة الجمال والجلال، فكل ما خلق الرحمن جميل.

إنَّ الجمال في الطبيعة وعوالم المخلوقات هو مصدر الإلهام للفنان والشاعر والأديب، وكل منتج لموضوع الجمال، ونستطيع أخذ هذه الصورة الجمالية التي استمالت الإنسان إلى حب الله والنظر إلى بديع خلقه ونجعلها وسيلة تربوية تطبيقية في مناهجنا التعليمية لتستميل التلاميذ وتربي لديهم روح التأمل وتبع الجمال فتعلمهم روح الابتكار والإبداع كأن تولي المؤسسات التعليمية أهمية كبيرة للفن التشكيلي المعبر عن مادة معينة علمية أو أدبية من أجل تربية الإبداع وتنمية التفكير ورفي السلوك.

ب- الصورة:

لم تقتصر الصورة في الخطاب القرآني على الطبيعة الكونية ومخلوقات الحياة الدنيا فقط كعامل تأثيري في إحساس الإنسان ووجدانه إذ يمنحه الشعور برغبة البقاء على الأرض ويمنحه حب الحياة وبنائها و تعميرها: ﴿وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ، تَبْصِرَةً وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ، وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ، وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ، رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيِّتًا * كَذَلِكَ الْخُرُوجُ﴾ ﴿١٠٢٧﴾، فناهيك عن الصور المباشرة التي خلقها الله لنا في الحياة الدنيا فهناك صوراً أخرى بناها لنا القرآن في محيلتنا تلك الصور لمشاهد الحياة الأخرى التي يذكرنا الله بها باستمرار كتواب للصالحين حثاً منه على الظفر بها من خلال طاعته وانتهاج الأعمال الصالحة ومن تلك الصور الجمالية المؤثرة التي أعدها الله كتواب للصالحين الفائزين بجنّته ونعيمه، قوله تعالى: ﴿جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ

1025 سورة الصافات، الآية: ٦.

1026 سورة النمل، الآية: ٦٠.

1027 سورة ق، الآية: ١١.

أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿١٠٢٨﴾، تلك الصور التي علفت في مخيلة كل من قرأها فبني في مخيلته شكل الجنة وألوان النعيم من خلال تلك الصور للكؤوس والقوارير وأكواب الفضة والملائكة والأساور والثياب والسندس والاستبرق والأرائك وعيون السلسيل وأنهار اللبن والخمر والعسل، والفواكه ذات العناقيد المتدلّية ولحم الطير وحوار العين و ولدان المخلدون واللؤلؤ المشور، وغيرها من صور النعيم والخلود: ﴿مُتَكَبِّرِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا، وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا، وَيُطَافُ عَلَيْهِمْ بِآتِيَةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا، قَوَارِيرَ مِنْ فِضَّةٍ قَدَرُوهَا تَقْدِيرًا، وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا، عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا، وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنْشُورًا، وَإِذَا رَأَيْتَ نَعِيمًا وَمُلُكًا كَبِيرًا، عَلَيْهِمْ ثِيَابٌ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَخُلُوعًا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا﴾ 1029. تلك الصور التي تتجاذب مشاعر الإنسان الذي خلقه الله محباً للجمال والنعيم فتؤثر في وجدانه و يعيها عقله وتعلق في تفكيره فيبدأ ترجمتها بسلوكه فيجعله ذلك الترخيب يسلك سبيل الوصول إليها وهو الظفر برضى الله وطاعته والفوز بذلك النعيم.

إذن فالصورة عامل وجداني مؤثر في العملية التربوية والتعليمية، فماذا لو استخدمها المربي أو المعلم كوسيلة أساسية بهدف توصيل المعلومة بأسلوب مشوق لدى التلاميذ لتحقيق نتائج أسرع وأكثر ثباتاً وتأثيراً.

ج - اللون:

اللون هو ذلك التأثير الفسيولوجي الناتج على شبكية العين، سواء كان ناتجاً عن المادة الصبغية الملونة أو عن شعاع الضوء الملون، فهو إحساس إذاً وليس له وجود خارج الجهاز العصبي للكائنات الحية، والعين على درجة كبيرة من الحساسية خاصة للون الأخضر 1030، لذلك كان اللون الأخضر هو الغالب في صنع الطبيعة، فالله عز وجل أعطى كل شيء خلقه: ﴿قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ حَلْقَهُ ثُمَّ هَدَى﴾ 1031، فاللون هو أحد أهم عناصر التشكيل في حياة البشر، وقد وعى القرآن تلك الأهمية، وأنت بعض آياته لإعلاء قيمة اللون والزخرفة، فلقد أهتم العلماء بدراسة الألوان، وبيان أثرها على الإنسان، وأثبتوا في ظل تجارب علمية وعملية: "أن اللون له موجات تؤثر في أفكار الإنسان، كما أنها تؤثر في حركته الجسمية، وأصبح للألوان

1028 سورة فاطر، الآية: ٣٣.

1029 سورة الإنسان، الآيات: ١٣، ١٤، ١٥، ١٦، ١٧، ١٨، ١٩، ٢٠، ٢١.

1030 انظر: د/ أشرف فتحي عبد العزيز، الألوان في القرآن " رؤية فنية ومدلول" مدخل إدراكي لجماليات العلوم الإنسانية

والتطبيقية " دراسة موازنة "، قسم التربية الفنية

كلية التربية بالإسماعيلية - جامعة قناة السويس، مصر.

1031 سورة طه، الآية: ٥٠.

في ظل النهضة العلمية علم له أصول واتجاهات، تقوم على أسس من الدراسات المختلفة والبحوث المتنوعة¹⁰³². وقد ورد لفظ اللون ومشتقاته في عدة مواضع في القرآن الكريم، منها، قوله تعالى:

﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا﴾¹⁰³³، ﴿وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ﴾¹⁰³⁴، ﴿مَنْ آتَيْنَاهُ خُلُقًا السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ السِّتِ كُمْ وَالْوَانِكُمْ﴾¹⁰³⁵، ﴿يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ﴾¹⁰³⁶، ﴿وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ﴾¹⁰³⁷، ﴿قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْحَاهُ﴾¹⁰³⁸، ﴿زَرَعًا مُخْتَلِفًا أَلْوَانُهُ﴾¹⁰³⁹.

ونحن نعلم أهمية اللون في العملية التعليمية لا سيما في مناهج الأطفال، فاللون يستميل المتلقي لما له من تأثير بصري على العين والذي بدوره ينتقل إلى خلايا المخ والأعصاب ومراكز الإدراك لدى الإنسان فيشد انتباهه ويجذب تركيزه، لذلك نرى حب الأطفال للقصص المصورة ذات الصور والألوان وأشكال الطبيعة التي تثير حواسهم الوجدانية فتولد لديهم الرغبة في المطالعة والقراءة ومتابعة الصور والألوان فتشكّل لهم تلك اللوحة الفنية مثير جمالي نحو المعرفة ورغبة في التأمل والتفكير الذي قد ينتج عنه في وقت لاحق رؤية فنية أو فكرة جمالية مبدعة.

إن وسائل الأسلوب الفني تلعب دوراً مهماً في تشكيل شخصية المتلقي لا سيما الطفل، من أجل ذلك يجب مراعاة عدة أمور عند صياغة وسائل الخطاب الفني للأطفال ومنها:

-الإخراج الفني الجميل والجذاب، فإنّ الطفل يقرأ الصورة قبل أن تقع عينه على الكلمات، حيث إنّ قراءة الصورة لا تحتاج إلى مهارات كبيرة ولا إلى بذل جهد على خلاف الكلمات، فالرسوم والصور تفرض نفسها على الطفل وتشده إليها، ولذا، فإنّ الرسام والمخرج يجب أن يكونا على مستوى من الثقافة والوعي بحيث يدرك أهمية كل العناصر الموجودة في الصورة، فهي

1032 انظر: أحمد عبد الرحيم السايح، دلالة اللون في القرآن الكريم، مجلة المنهل، يناير 2005 م، ص 35.

1033 سورة فاطر، الآية: ٢٧.

1034 سورة فاطر، الآية: ٢٨.

1035 سورة الروم، الآية: ٢٢.

1036 سورة النحل، الآية: ٦٩.

1037 سورة النحل، الآية: ١٣.

1038 سورة البقرة، الآية: ٦٩.

1039 سورة الزمر، الآية: ٢١.

ليست مجرد حشو وملء فراغ وديكور بمقدار ما هي وسيلة تعبير وأداة تأثير، فيجب أن تكون موجّهة بإتقان، وأن تكون قادرة على إيصال الرسالة المطلوبة بوضوح وقوة وجاذبية.

-الاهتمام بإعداد برامج خاصة للرسوم المتحركة، فهي ليست للتسلية فحسب، ولكنها وسيلة تربية وتثقيف وتوجيه، فلا يمكن إغفال تأثيرات الرسوم المتحركة على سلوك أطفالنا وتشكيل مواقفهم، لذلك يجب إعداد أفلام كرتونية خاصة تحمل رسائل ثقافية للطفل إلى جانب التسلية وتعرض على شاشات المدارس في حصص الترفيه المدرسية.

النتائج والتوصيات:

لقد توصلت الدراسة إلى عدة نتائج وتوصيات تأتي على النحو التالي:

نتائج البحث:

من خلال دراستنا لمعاني الخطاب عامة، والخطاب الوجداني خاصة بأنواعه وأساليبه ووسائله وارتباطه الوثيق بالنهج القرآني العظيم تبين لنا مايلي:

- أن الخطاب الوجداني في القرآن الكريم خطاباً مؤثراً على انفعالات الإنسان فهو يتوافق مع تكوينه الفطري الذي يتصف بالأحاسيس والمشاعر الإنسانية المختلفة، وأنه أكثر الخطابات قدرة على تربية الإبداع وتطور التفكير وبناء الشخصية.

-أن أنواع الخطاب الوجداني المقروءة والمسموعة والمرئية لها قدرة كبيرة على التأثير والتغيير فهي المرسل الخصب الذي يستقي منه المتلقي معلوماته ومعرفته وثقافته، وأن تلك الخطابات المسموعة والمقروءة والمرئية لا تعمل على حد سواء في قدرتها على التأثير، بل هي متفاوتة، حيث تعد الخطابات المقروءة هي الأكثر تأثيراً مقارنةً بالخطابات المسموعة، في حين تعتبر الخطابات المرئية هي الأكثر تأثيراً على الإطلاق.

-أن أساليب الخطاب العاطفية والأدبية والفنية تتسم بأهمية كبيرة وبقدرة فائقة على التأثير الوجداني و الفكري والثقافي لدى المتلقي، فكلما كان الخطاب عاطفياً يعزف على أحاسيس النفس وجوانح الروح كلما كان طيباً محبباً إلى النفس وزادت قابليته وتأثيره على المتلقي لا سيما الطفل، وقد كان ومازال وسيبقى ذلك الأسلوب العاطفي من الخطاب نهجاً قرآنياً في سير العملية التعليمية والتربوية. وأن أسلوب الخطاب الأدبي له التأثير الفعال في تهذيب السلوك وتنمية الفكر وتربية الألفاظ والعبارات ومهارات الحديث والفصاحة، تلك الصفات التي تجعل الشخصية أكثر رقياً وجاذبيةً. وأن أسلوب الخطاب الفني يمتلك القدرة

العجبية على السيطرة الكاملة والاستحواذ التام على مشاعر المتلقي لما يتصف به من الجمال والعدوبة وراحة النفس التي يقضي المرء عمره باحثاً عنها لاهثاً وراءها، فالإنسان بطبيعته الفطرية خلق محباً للجمال متبعاً له.

أن كل من الخطاب العاطفي والخطاب الأدبي والخطاب الفني، له وسائل يحقق بها غايته التأثيرية على المتلقي وهذه الوسائل هي: عاطفية ومنها: ألفاظ الرحمة والثواب، وأدبية: ومنها: القصة والمسرح والسجع، وفنية: ومنها: اللوحة التشكيلية والصورة واللون. وأن كل تلك الوسائل نبعت أولاً من أساليب القرآن الكريم وأنها قد أبدت فاعليتها وتأثيرها علمياً وتربوياً ونفسياً وجمالياً وأثبتت قدرتها بشكل جلي على التفكير والتربية الإبداعية.

ومن أجل ذلك كله يقترح البحث العمل بكافة الوسائل على تعميق المعارف الأدبية والفنية وتأصيلها لما لها من دور مهم في رفع المستوى الثقافي لتحقيق التنمية البشرية، وتقوية مشاعر الانتماء الحضاري والتاريخي

توصيات البحث: من خلال هذه الدراسة المتمثلة في مقدمة البحث ومدخله ومحاورة ونتائجه، خرجنا بعدة توصيات، ندونها على النحو التالي:

- يجب على الأفراد التربويين والمؤسسات التربوية تلبية الحاجات العقلية والجمالية للناشئ والتي تساعد على تكوين رؤاه وافكاره بقناعة تامة وتساعد في التعبير عن تلك الرؤى والأفكار دون تردد أو خوف فيعبر عنها عبر أسئلته التي يطرحها.

- تبسيط المادة العلمية ومرونة أساليبها ووسائلها، فمهما يكن يجب أن يكون المضمون متّصفاً بالبساطة و المفهومية وبالمستوى المتناسب مع الاستعدادات الذهنية والنفسية للناشئ، لذلك يجب علينا عند صياغة الخطاب الثقافي اعتماد البساطة المناسبة للمرحلة العمرية لغة ومفهوماً، وتبسيط المصطلحات والأفكار بما يجعل المضمون قابلاً للفهم والاستيعاب، كما يجدر بنا الابتعاد عن الطريقة الوعظية المباشرة التي تولد النفور وتعطل التأمل والتفكير، فالقرآن الكريم ليس خطاباً مباشراً بحتاً إنما هو نص فيه من الإعجاز والصور الأدبية والفنية ما يستدعي التأمل ويثير التساؤلات ويحث على التفكير ويحفز الإبداع، لذلك يجدر بنا استخدام أنماط حديثة للخطاب غير المباشر، كالحوارات والأساليب القصصية والمسرحية وأدوات الفن التشكيلي والألعاب وغير ذلك.

- تنمية مهارة التأمل والتفكير والتشجيع المستمر على الحديث والحوار وطرح التساؤلات والنقاش والنقد الفكري و الإبداعي وتعزيز دور القص من خلال رواية القصص ذات العلاقة بالموضوع العلمي وعرض تجارب السابقين مما يساهم في توعية الأجيال ويساعدهم على التأمل والتدبير وحسن اختيار توجهاتهم الإبداعية، قال تعالى: ﴿فَاقْصُصْ الْقِصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾.

توصيات أخرى:

- أن نرِّي الذوق الفني والنظر إلى الجمال في ملكات أطفالنا وأن نعزز من ثقتهم بأحاسيسهم البسيطة وأفكارهم الصغيرة وحتى مقترحاتهم التي تبدو لنا بسيطة وعادية.

- لا تقل لأطفالك هذا حلال وهذا حرام بل علمهم القيم المثلى وفضائل الأخلاق الذين يستطيعون من خلالها معرفة الحلال الطيب والحرام المسيء لهم، فالله لم يحرم شيئاً إلا وفيه أذى أو سوء للناس.

لا تقل لطفلك لا تكسر البيضه لأن بداخلها كذا وكذا، بل اتركه يكرها ويعرف وحده ما بداخلها ثم دعه يحاصر كالأسئلة، لكن لا تجيبه على كل أسئلته بل اترك له بعض أسئلته دون إجابة لتدع له مجالاً للبحث والتأمل والاكتشاف والقدرة على الاستنتاج.

لا تقل لطفلك لا تلعب تحت المطر لأنك ربما تمرض، بل دعه يلعب ويتبل ويتأمل ويسأل نفسه: من أين يأتي المطر، وكيف، ولماذا، وإذا مرض فدعه يقاوم ويشفى ويتعلم أسباب المرض ويعرف مذاق العافية وأسرار الطبيعة ومتضادات الكون.

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الشيخ محمد الأمين الشنقيطي ومنهجه في التفسير بالمأثور

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ملخص البحث

تهدف هذه الدراسة إلى التعريف الموجز بأحد أعلام المفسرين في القرن الرابع عشر الهجري، وهو الشيخ محمد الأمين الشنقيطي، مقتطفات عن حياته وسيرته الشخصية وكذا عن نشأته العلمية، وكذا دراسة عامة عن كتابه (أضواء البيان في تفسير القرآن بالقرآن) ومنهجه العام فيه، ثم الحديث عن منهجه في طرق التفسير بالمأثور من خلال الكتاب مع ضرب الأمثلة عليها.

المقدمة

الشيخ محمد الأمين بن محمد المختار الجكني الشنقيطي (1325هـ - 1393هـ) - رحمه الله - هو أحد علماء هذه الأمة العزاء الجهابذة المعتبرين، صاحب تفسير (أضواء البيان في تفسير القرآن بالقرآن)، أصوله من أرض شنقيط، موريتانيا، استقر به المقام في مدينة الرسول صلى الله عليه وسلم حاضرة العالم الإسلامي مدرساً ومفسراً، حتى توفاه الله تعالى.

كان رحمه الله فقيهاً عالماً، برع في علوم كثيرة؛ كالقراءات، والتفسير، والحديث، والفقه، وعلوم العربية، والتاريخ، وغيرها من العلوم؛ ومن أشهر مصنفاته كتابه في التفسير؛ التي أجاد فيها وأفاد، تُخبر بسعة علم الشيخ، وغازاة إنتاجه، وقوة حجته، والمطلع

على تفسيره يرى مبلغ ما بذله هذا العالم من جهد وعناية فائقين في البحث والتحليل، واستنباط الأحكام الشرعية، ويقف على ما يتمتع به من مقدرة فذة على فهم كتاب الله تعالى، والإمام عميق بأصول علوم الشريعة وفروعها، ومعرفة واسعة بلغة العرب وآدابهم وأشعارهم، مما يشهد له بطول الباع وسعة الأفق.

و الذي يهمننا في هذه الدراسة عن هذا الإمام الجليل منهجه في التفسير بالمأثور؛ وقد أجمع العلماء على عظيم قيمة هذا التفسير، وأنه لا غنى عنه لطالب العلم عموماً، وطالب التفسير على وجه الخصوص.

ولقد قسّمت هذه الدراسة إلى مقدمة ومبحثين وخاتمة، على النحو الآتي:

- المبحث الأول: حياة الشيخ محمد الأمين الشنقيطي، وفيه خمسة مطالب:

- المطلب الأول: اسمه ونسبه.

- المطلب الثاني: مولده.

- المطلب الثالث: نشأته وطلبه للعلم.

- المطلب الرابع: شيوخه وتلاميذه.

- المطلب الخامس: وفاته.

- المبحث الثاني: التفسير بالمأثور عند الشيخ محمد الأمين الشنقيطي، وفيه مطلبان:

المطلب الأول: مدخل عام إلى الكتاب

المطلب الثاني: طرق التفسير بالمأثور عند الشيخ الشنقيطي.

أما الخاتمة ففيها أهم النتائج المستخلصة من البحث.

المبحث الأول: حياة الشيخ محمد الأمين الشنقيطي¹⁰⁴⁰.

¹⁰⁴⁰ هذه الترجمة مأخوذة من: تلميذه الشيخ عطية محمد سالم، أضواء البيان، عالم الكتب، بيروت، ج10، ص 18 وما بعدها. مع تصريف.

المطلب الأول: اسمه ونسبه.

هو العلامة الأصولي المفسر الفقيه اللغوي الحافظ محمد الأمين بن محمد المختار بن عبد القادر بن محمد بن أحمد نوح بن محمد بن سيدي أحمد بن المختار الجكني الشنقيطي من أولاد الطالب أوبك، وهذا من أولاد كزير بن المواني بن يعقوب بن جاكنا الأبر؛ جد القبيلة الكبيرة المشهورة المعروفة بالجكنيين، ويعرفون بتجكانت.

المطلب الثاني: مولده.

ولد -رحمه الله- عام خمسة وعشرين وثلاثمائة وألف للهجرة (1325هـ)، وكان مسقط رأسه عند ماء يسمى (تنبه)؛ من أعمال مديرية (كيف) من القطر المسمى بـ"شنقيط" وهو دولة موريتانيا الإسلامية الآن.

المطلب الثالث: نشأته وطلبه للعلم.

نشأ -رحمه الله- في جو يغلب عليه طلب العلم، وقبيلة الجكنيين خاصة قد جمعت بين طلب العلم، وفروسية القتال، مع عفة عن أموال الناس، وكان طلب العلم على قدم وساق؛ سواء في حلهم أو ترحالهم.

وفي ذلك الجو وفي تلك البيئة؛ نشأ الشيخ الأمين -رحمه الله- ويقول محدثاً عن أحداث زمن طفولته بقوله "توفي والدي وأنا صغير أقرأ في جزء عم، وترك لي ثروة من الحيوان والمال، وكانت سكناي في بيت أخوالي، وأمي ابنة عم أبي، وحفظت القرآن على خالي عبد الله بن محمد المختار بن إبراهيم بن أحمد نوح جد الأب المتقدم"¹⁰⁴¹ وكان عمره عشر سنوات.

ثم تعلم رسم المصحف العثماني عن ابن خاله سيدي محمد بن أحمد بن محمد المختار، وقرأ عليه التجويد في مقرأ نافع برواية ورش من طريق أبي يعقوب الأزرق، وقالون من رواية أبي نشيط وأخذ عنه سنداً بذلك إلى النبي ﷺ وذلك وعمره ست عشرة سنة.

وقال -رحمه الله- "وفي أثناء هذه القراءة؛ درست بعض المختصرات في فقه مالك كرجز الشيخ ابن عاشر، وفي أثناءها أيضاً درست دراسة واسعة؛ فالأدب على زوجة خالي أم ولد الخال -أي أن ولد خاله يعلمه العلوم الخاصة بالقرآن، وأمه تعلمه

وللمزيد من ترجمته انظر في:

- 1- الزركلي، خير الدين، الأعلام، دار العلم للملايين، بيروت، 1979م، ج 10، ص 45.
 - 2- كحالة، عمر رضا، معجم المؤلفين، مؤسسة الرسالة، بيروت، 1414هـ/1993م، ج 3، ص 146.
 - 3- السديس، عبد الرحمن بن عبد العزيز، ترجمة الشيخ محمد الأمين الشنقيطي، دار الهجرة، الرياض، 1412هـ.
- ¹⁰⁴¹ الشنقيطي، محمد الأمين، أضواء البيان، ج 10، ص 21.

الأدب- وقال " أخذت عنها مبادئ النحو كالآجرومية، وتمارين ودروس واسعة في أنساب العرب وأيامهم، والسيرة النبوية، ونظم الغزوات لأحمد البدوي الشنقيطي، وهو يزيد على خمسمائة بيت، وشروحه لابن أخت المؤلف المذكور المعروف بحمّاد، ونظم عمود النسب للمؤلف وهو يعدّ بالآلاف، وشروحه لابن أخته المذكور على خصوص العدنانيين لأنه مات قبل شرح ما يتعلق بالقطانين" ¹⁰⁴².

هذه دراسته في علوم القرآن والآداب والتاريخ؛ كانت في بيت أخواله على أخواله وأبناء أخواله وزوجات أخواله.

وقال-رحمه الله-: "ولما حفظت القرآن وأخذت الرسم العثماني، وتفوّقت فيه على الأقران، عنيت بي والدتي وأخوالي أشدّ عناية، وعزموا على توجيهي للدراسة في بقية الفنون؛ فجهّزوني والدتي بجملين، أحدهما عليه مركبي وكتبي، والآخر عليه نفقتي وزادتي، وصحبي خادم ومعه عدة بقرات، وقد هيأت لي مركبي كأحسن ما يكون من مركب، وملايسي كأحسن ما تكون فرحاً وترغياً لي في طلب العلم، وهكذا سلكت سبيل الطلب والتحصيل" ¹⁰⁴³.

وقد ألزمه بعض مشايخه بالقرآن، أي أن يقرن بين كل فنين حرصاً على سرعة تحصيله، وتفريساً له في القدرة على ذلك؛ فانصرف بمهمة عالية في درس وتحصيل.

المطلب الرابع: شيوخه وتلاميذه.

قد مرّ بنا في المطلب السابق بأن الشيخ الأمين-رحمه الله- قد بدأ دراسته وطلبه للعلم في بيت أخواله، في علوم القرآن والآداب والتاريخ؛ وأما بقية الفنون:

- أولاً: الفقه المالكي: وهو المذهب السائد في البلاد؛ درس (مختصر خليل) بدأ دراسته فيه على الشيخ محمد بن صالح إلى قسم العبادات؛ ثم درس عليه النصف من ألفية ابن مالك، ثم أخذ بقية الفنون على مشايخ متعددين، في فنون مختلفة، وكلّهم من الجكنيين، ومنهم مشاهير العلماء في البلاد، منهم:

الشيخ محمد بن صالح المشهور بابن أحمد الأفرم، والشيخ أحمد الأفرم بن محمد المختار، والشيخ العلامة أحمد بن عمر، والفقيه الكبير محمد النعمة بن زيدان، والفقيه الكبير أحمد بن مؤد، والعلامة المتبحر في الفنون أحمد فال بن آده، وغيرهم من المشايخ الجكنيين.

¹⁰⁴² أضواء البيان، ج10، ص 24.

¹⁰⁴³ أضواء البيان، ج10، ص 29.

- أما تلاميذه فكثيرون، نذكر هنا أبرزهم:

"الشيخ عبد العزيز بن باز المفتي العام للمملكة العربية السعودية السابق، والرئيس العام لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد، والشيخ عبد العزيز بن صالح إمام وخطيب المسجد النبوي، ورئيس المحاكم الشرعية بالمدينة المنورة، والفقهاء الشيخ محمد بن صالح العثيمين، والشيخ صالح بن محمد اللحيدان، والشيخ عبد الله بن جبرين، والشيخ الدكتور صالح بن فوزان الفوزان، والشيخ عبد المحسن بن حمد العباد، المدرّس بالمسجد النبوي، والشيخ عطية محمد سالم، المدرّس بالمسجد النبوي، والشيخ الدكتور بكر بن عبد الله أبو زيد؛ الأمين العام للمجمع الفقهي الإسلامي بجدّة. وغيرهم خلق كثير؛ رحم الله منهم الأموات، وحفظ الأحياء"¹⁰⁴⁴.

المطلب الخامس: وفاته.

توفي -رحمه الله- - ضحى يوم الخميس 1393/12/17 هـ، وكانت وفاته بمكة المكرمة مرجعه من الحج، ودفن في مقبرة المعلاة، وصلى عليه سماحة الشيخ عبد العزيز بن باز في الحرم المكي مع من حضر من المسلمين، بعد صلاة الظهر من ذلك اليوم.

وفي يوم الأحد 12/20 أقيمت عليه صلاة الغائب بالمسجد النبوي، وصلى عليه فضيلة الشيخ عبد العزيز بن صالح -إمام وخطيب المسجد- بعد صلاة العشاء مباشرة وصلى عليه من حضر من الحجاج مالا يحصى عدداً، "وقد حزن عليه الناس حزناً شديداً، وراثه عدد كبير من الشعراء .

المبحث الثاني: التفسير بالمأثور عند الشيخ محمد الأمين الشنقيطي

المطلب الأول: مدخل عام إلى الكتاب

اسم الكتاب، ودوافع تأليفه

اسم الكتاب كما سمّاه مؤلّفه -رحمه الله- هو (أضواء البيان في إيضاح القرآن بالقرآن).

وأما الدوافع التي دعت الشيخ الأمين -رحمه الله- إلى تأليف هذا السّفر الممتع؛ هو ما بيّنه في مقدمة الكتاب، بقوله "فإنّنا لما عرفنا إعراض أكثر المتسمّين باسم الإسلام اليوم عن كتاب ربهم، ونبتهم له وراء ظهورهم، وعدم رغبتهم في وعده، وعدم

¹⁰⁴⁴ الطويان، عبد العزيز ، جهود الشيخ محمد الأمين ، ج 1، ص 76، بتصرف.

خوفهم من وعيده، علمنا أن ذلك مما يعين على من أعطاه الله علماً بكتابه؛ أن يجعل همته في خدمته؛ من بيان معانيه وإظهار محاسنه، وإزالة الإشكال عما أشكل منه، وبيان أحكامه، والدعوة إلى العمل به، وترك كل ما يخالفه.

واعلم أن السنة كلها؛ تندرج في آية واحدة من بحره الزاخر، وهي قوله تعالى [وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا]¹⁰⁴⁵، ومن أهم المقاصد في ذلك، هذا الكتاب المبارك الذي هذه ترجمته، واعلم أن من أهم المقصود بتأليفه أمران:

أحدهما: بيان القرآن بالقرآن، لإجماع العلماء على أن أشرف أنواع التفسير، وأجلّها تفسير كتاب الله بكتاب الله، إذ لا أحد أعلم بمعنى كلام الله تعالى؛ من الله تعالى، وقد التزمنا أن لا نبين القرآن إلا بقراءة سبعية، سواء كانت قراءة أخرى في الآية المبينة نفسها، أو آية أخرى غيرها، ولا نعتمد على البيان بالقراءات الشاذة، وربما ذكرنا القراءة الشاذة؛ إستشهاداً للبيان بقراءة سبعية، وقراءة أبي جعفر ويعقوب وخلف؛ ليست من الشاذ عندنا ولا عند المحققين، من أهل العلم بالقراءات.

والثاني: بيان الأحكام الفقهية في جميع الآيات المبينة-بالفتح- في هذا الكتاب فإننا نبين ما فيها من الأحكام، وأدلتها من السنة، وأقوال العلماء في ذلك، ونرجح ما ظهر لنا بالدليل من غير تعصب لمذهب معين، ولا لقول قائل معين؛ لأننا ننظر إلى ذات القول لا إلى قائله، لأن كل كلام فيه مقبول ومردود إلا كلامه صلى الله عليه وسلم، ومعلوم أن الحق حق ولو كان قائله حقيراً.

وقد تضمن هذا الكتاب أموراً زائدة على ذلك؛ كتحقيق بعض المسائل اللغوية، وما يحتاج إليه من صرف وإعراب، والاستشهاد بشعر العرب، وتحقيق ما يحتاج إليه فيه من المسائل الأصولية، والكلام على أسانيد الأحاديث، كما ستراه إن شاء الله¹⁰⁴⁶.
بداية تفسيره:

الشنقيطي رحمه الله بدأ تفسيره هذا سنة 1370 هجرية تقريباً في بداية السبعينيات الهجرية وتوفي عام 1393 هجرية وقد وصل إلى قوله تعالى في آخر سورة المجادلة "أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ" (22) ولم يفسر هذه الآية، ثم مات رحمه الله فجاء تلميذه عطية محمد سالم رحمه الله رحمة واسعة فأكمل تفسيره إلى نهاية القرآن الكريم على نفس النسق الذي سار عليه الشنقيطي رحمه الله رحمة واسعة.

طباعات الكتاب:

¹⁰⁴⁵ الحشر، 59: 7.

¹⁰⁴⁶ الشنقيطي، محمد الأمين، أضواء البيان، ج 1، ص 5 - 6.

كتابه أضواء البيان طبع قديما في حياة الشيخ رحمه الله رحمة واسعة عام 1386 هجرية، فطبع الجزء الأول عام 1386 ثم تلاه الجزء الثاني نفس السنة عام 1386 ثم طبع الجزء الثالث عام 1383 هجرية ثم طبع الرابع عام 1384 هجرية ثم طبع الخامس عام 1390 هجرية ثم طبع السادس عام 1392 هجرية ثم صدر الجزء السابع بعد وفاة المؤلف رحمه الله عام 1396 هجرية ثم أكمل تفسيره تلميذه الشيخ عطية محمد سالم في مجلدين صدر الثامن عام 1397 والتاسع من التتمة .

ثم بعد ذلك طبع التفسير كاملا عام 1403 في الرياض، ثم طبع بعد ذلك في لبنان في مكتبة عالم الكتب، ثم طبع أيضاً عام 1408 هجرية في مكتبة ابن تيمية في القاهرة وطبعته دار الإفتاء في السعودية بعد ذلك.

تدريسه التفسير في المسجد النبوي:

كان-رحمه الله- يقول: ليس من عمل أعظم من تفسير كتاب الله، في مسجد رسول الله صلى الله عليه وسلم "؛ فكان له رحمه الله تفسير في المسجد النبوي، لأنه رحمه الله عندما جاء من شنقيط إلى المملكة العربية السعودية عام 1367 هجرية فهو قد جاء عام 1367 هجرية لكي يحج وعمره 42 سنة فلما وصل إلى مكة المكرمة طاب له المقام في المدينة المنورة وبقي بها حتى توفي رحمه الله واشتغل بتفسير القرآن الكريم فتصدى لتفسير القرآن الكريم في المسجد النبوي فأتم تفسير القرآن الكريم كاملاً في المسجد النبوي، ثم بدأ في تفسيره مرة ثانية ومات رحمه الله قبل أن يتم المرة الثانية.

المنهج العام للشيخ في تفسيره :

قال رحمه الله تعالى في بيان منهجه: "واعلم أن مما التزمنا في هذا الكتاب المبارك أنه إن كان للآية الكريمة مبين من القرآن غير وافٍ بالمقصود من تمام البيان فإننا نتمم البيان من السنة من حيث أنها تفسر للمبين باسم الفاعل " (أضواء البيان 1/24) .

وقال أيضاً: "وربما كان في الآية الكريمة أقوال كلها حق وكل واحد منها يشهد له قرآن فإننا نذكرها ونذكر القرآن، الدال عليها من غير تعرض لترجيح بعضها؛ لأن كل واحد منها صحيح " (أضواء البيان 1/20).

وقد التزم . رحمه الله . بهذا فالترجم تفسير القرآن بالقرآن معتمداً على القراءات السبع مبتعداً عن القراءات الشاذة ومستنداً إلى السنة النبوية الطاهرة معتبراً لأقوال العلماء الثقات، لا يتعصب الرأي، ولا يحقر قولاً، بل ينظر إلى ذات القول لا إلى قائله، يستوفي الأقوال ويرجح بالدليل والبرهان، فإن كنت أصولياً وجدت في تفسيره دقائق، وإن كنت من علماء الحديث وجدت فيه بدائعه، وإن كنت فقيهاً وجدت فيه وفاءه، وإن كنت من علماء العقيدة وجدت فيه صفاءها ونقاءها، وإن كنت من علماء كل هذا وجدت فيه رواءك وشفائك.

ما هو التفسير بالمأثور؟

"الأثر بقية الشيء، والجمع آثار وأثور، خرجت في أثره وفي أثره أي بعده¹⁰⁴⁷، وقيل حديث مأثور: أي يخبر الناس به بعضهم بعضاً¹⁰⁴⁸، والمأثور: ما ورث الخلف عن السلف¹⁰⁴⁹، والمأثور: اسم مفعول من أثرت الحديث أثراً، من باب نقل نقلته، والأثر-بفتحيتين-: اسم منه، وحديث مأثور أي: منقول¹⁰⁵⁰.

فالتفسير بالمأثور أي بالمنقول، وعلى هذا يشمل المنقول عن الله تعالى في القرآن، والمنقول عن النبي صلى الله عليه وسلم، والمنقول عن الصحابة-رضوان الله عليهم-، والمنقول عن التابعين-رحمهم الله-، وعلى هذه الأربعة الأنواع؛ يدور التفسير بالمأثور¹⁰⁵¹.

ويمكن أن يقال أن التفسير بالمأثور في العرف الاصطلاحي هو:

(هو ما جاء في القرآن أو السنة، أو كلام الصحابة أو ما نقل عن التابعين، بياناً لمراد الله تعالى من كتابه).

فإن الطرق الأربعة المشار إليها أعلاه؛ أفضل وأحسن طرق تفسير القرآن عند السلف-رحمهم الله-.

وقد سئل شيخ الإسلام ابن تيمية¹⁰⁵²-رحمه الله- عن ذلك فقال:

"فإن قال قائل فما أحسن طرق التفسير؟ فالجواب أن أصح الطرق في ذلك:

أن يفسر القرآن بالقرآن، فما أجمل في مكان؛ فإنه قد فسر في موضع آخر، وما اختصر في مكان فقد بسط في مكان آخر، وهذا التفسير-أي تفسير القرآن بالقرآن- أشرف أنواع التفسير وأصلها، إذ لا أحد أعلم بمعنى الله عز وجل من الله عز وجل، فإن أعيانك ذلك فعليك بالسنة؛ فإنها شارحة للقرآن وموضحة له.

¹⁰⁴⁷ ابن منظور، جمال الدين محمد بن مكرم الأنصاري، لسان العرب، المؤسسة المصرية العامة للتأليف، ج 5، ص 60.

¹⁰⁴⁸ الأزهري، أبي منصور محمد بن أحمد، تهذيب اللغة، ط. دار الكتاب العربي، بيروت، 1967م، ج 15، ص 120.

¹⁰⁴⁹ أنيس، إبراهيم (الدكتور)، وأصحابه، المعجم الوسيط، مجمع اللغة العربية، القاهرة، ج 1، ص 6.

¹⁰⁵⁰ الفيومي، أحمد بن محمد بن علي، المصباح المنير، المكتبة العصرية، بيروت، 1417هـ/1996م، ص 8.

¹⁰⁵¹ أبو شهبة، محمد بن محمد، الإسرائيليات والموضوعات في كتب التفسير، مكتبة السنة، مصر، 1408هـ، ص 44.

¹⁰⁵² هو شيخ الإسلام أحمد بن عبد الحليم بن عبد السلام بن تيمية الحراني، ولد بجران سنة 661هـ، نزيل دمشق، صاحب التصانيف الكثيرة منها: (العقيدة الواسطية)، و(درء التعارض بين العقل والنقل)، و(النبوات)، و(الإيمان)، وغيرها، وتوفي بدمشق سنة 728هـ.

قال تعالى [وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ] 1053.

وقال تعالى [وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ] 1054.

ولهذا قال رسول الله ﷺ: (ألا إني أوتيت القرآن ومثله معه) 1055 يعني السنة؛ فهذا هو الطريق الثاني من طرق التفسير بالمأثور؛ وإذا لم نجد التفسير في القرآن، ولا في السنة؛ رجعنا في ذلك إلى أقوال الصحابة؛ فإنهم أدركوا ذلك لما شاهدوا من القرائن والأحوال التي اختلفوا بها، ولما لهم من الفهم التام والعلم الصحيح، والعمل الصالح لا سيما علماؤهم وكبرائهم.

وقد روى الحاكم 1056 (أن تفسير الصحابي الذي شهد الوحي والتنزل له حكم المرفوع) 1057.

وإذا لم نجد التفسير في القرآن ولا في السنة، ولا وجدته عند الصحابة، فقد رجع كثير من الأئمة في ذلك إلى أقوال التابعين؛ كمجاهد بن جبر، وسعيد بن جبيرة، وعكرمة مولى ابن عباس، وعطاء بن أبي رباح، والحسن البصري، وسعيد بن المسيب وغيرهم، من التابعين وتابعيهم ومن بعدهم، فتذكر أقوالهم في الآية، فيقع في عباراتهم تباين في الألفاظ، يحسبها من لا علم عنده اختلافاً، فيحكيها أقوالاً، وليس كذلك، فإن منهم من يعبر عن الشيء بلازمه ونظيره، ومنهم من ينص على الشيء بعينه والكل بمعنى واحد في كثير الأماكن 1058.

المطلب الثاني: طرق التفسير بالمأثور عند الشيخ الشنقيطي.

1053 النحل، 16: 64.

1054 النحل، 16: 44.

1055 الترمذي، محمد بن عيسى، سنن الترمذي، دار الفكر، بيروت، ت/ عبد الرحمن محمد عثمان، ج7، ص 309، وقال الترمذي: حسن صحيح، وصححه الشيخ الألباني، أنظر: (صحيح الترمذي)، ط. مكتب التربية العربي لدول الخليج، 1408هـ/1988م، ج2، ص 339.

1056 هو أبو عبد الله محمد بن عبد الله بن حمدوية الضبي النيسابوري الشهير بالحاكم، ويعرف بابن البيع، إمام أهل الحديث في عصره، صاحب التصانيف منها (المستدرک علی الصحیحین) و(تاریخ نيسابور)، توفي سنة 405هـ، أنظر: سير أعلام النبلاء ج17، ص 162.

1057 أنظر: تدريب الراوي، جلال الدين السيوطي، دار الكتاب العربي، بيروت، لبنان، 1409هـ/1989م، تحقيق: الدكتور أحمد عمر هاشم، ج1، ص 157.

1058 ابن تيمية، أبو العباس أحمد بن شهاب الدين، مقدمة في أصول القرآن، دار القلم، بيروت، 1391هـ، ص 93-94.

الفرع الأول: تفسير الشيخ الأمين القرآن بالقرآن

لقد كان هذا النوع من التفسير في الأضواء؛ له القدر الملقى، وقصب السبق، وهو الذي أبرزه الشيخ الأمين -رحمه الله- في تفسيره، واعتنى به عناية كبيرة؛ بل أفرد به دراسة قيمة في مقدمة تفسيره، وساق أكثر من عشرين نوعاً من أنواع بيان القرآن بالقرآن، وتَعَجَّب حين تقرأ له بعد أن عدَّ هذه الأنواع قوله: "واعلم -وفقني الله وإياك لما يحبه ويرضاه- أن هذا الكتاب المبارك تضمن أنواعاً كثيرة جداً؛ من بيان القرآن بالقرآن غير ما ذكرنا؛ تركنا ذكر غير هذا منها خوف إطالة الترجمة، والمقصود بما ذكرنا من الأمثلة؛ مطلق بيان كثرة الأنواع التي تضمنها، واختلاف جهاتها- وفي البعض تنبيه لطيف على الكل - والغرض أن يكون الناظر في الترجمة على بصيرة مما يتضمنه الكتاب في الجملة، قبل الوقوف على جميع ما فيه" ¹⁰⁵⁹.

والمُتَدَبِّر في كتاب الله تعالى القرآن الكريم؛ يرى أنه قد اشتمل على الإيجاز والإطناب، وعلى الإجمال والتبيين، وعلى الإطلاق والتقييد، وعلى العموم والخصوص، ومن ثم وجب على المفسِّر للقرآن؛ أن يطلب تفسيره من القرآن نفسه أولاً، فما أجمل في مكان فقد فصل في مكان آخر، وما جاء مطلقاً في مكان فقد جاء مقيداً في مكان آخر، وما كان موجزاً في مكان فقد جاء مطناً في مكان آخر، وهذا هو أسمى طرق التفسير.

وكان من منهج الشيخ الأمين -رحمه الله- أنه إن كانت للآية وجهان من التفسير، وكلاهما حق، ويشهد له القرآن؛ فإنه يورد الوجهين، ومثاله في قوله تعالى [كَمَا بَدَأَكُمْ تَعُودُونَ، فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُّهِتَدُونَ] ¹⁰⁶⁰، فأثنى الشيخ الأمين بالوجهين في معنى "كما بدأكم تعودون"، وما دلَّ عليه من القرآن، ثم قال بعدها "وقد قدّمنا في ترجمة هذا الكتاب المبارك؛ أنه قد يكون في الآية وجهان، وكل واحد منهما حق، ويشهد له القرآن، فنذكر الجميع، لأنّه كلّ حق، والعلم عند الله تعالى" ¹⁰⁶¹.

-ومن منهجه أيضاً -رحمه الله- أنه إن كانت للآية معنى مفسّر له في القرآن؛ فإنه يورد على ذلك عدّة آيات ولا يكتفي بواحدة، ومثاله في تفسير قوله تعالى [قَالَ اخْرُجْ مِنْهَا مَذْهُوًّا مَدْحُورًا لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ] ¹⁰⁶²، فإنه أتى في تفسير الآية بعدّة آيات أخرى تدلّ على نفس المعنى؛ وهي قوله Ψ [قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ، لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمَنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ] ¹⁰⁶³، وقوله Ψ [قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا، وَاسْتَغْفِرُ مَنْ]

¹⁰⁵⁹ الشنقيطي، محمد الأمين، الأضواء، ج 1، ص 30.

¹⁰⁶⁰ الأعراف، 7: 29-30.

¹⁰⁶¹ الشنقيطي، محمد الأمين، الأضواء ج 2، ص 297-298.

¹⁰⁶² الأعراف، 7: 18.

¹⁰⁶³ ص، 38: 84-85.

اسْتَطَعَتْ مِنْهُمْ بِصَوْتِكَ وَأَجْلَبَ عَلَيْهِمْ بِحِيلِكَ وَرَجَلِكَ وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّتُهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا
[1064، وقوله Ψ [فَكُذِّبُوا فِيهَا هُمْ وَالْعَاوُونَ، وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ]¹⁰⁶⁵

ونذكر هنا بعضاً من الأمثلة المتنوعة فيما ورد من هذا النوع -تفسير القرآن بالقرآن-:

1- بيان الإجمال الواقع في القرآن بسبب إشتراك، سواء كان الإشتراك؛ في اسم أو فعل أو حرف.

-ومن منهج الشيخ الأمين- رحمه الله- أنه يأتي بالأقوال الواردة في معنى الآية، ثم يرجح المعنى الذي أتى به القرآن؛ وإن كان المعاني الأخرى صحيحة.

ومثال ذلك: الإجمال الواقع بسبب الإشتراك في اسم، ومنه قوله تعالى: [وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ]¹⁰⁶⁶ قال- رحمه الله- في ذلك: "في المراد بالعتيق هنا للعلماء ثلاثة أقوال:

الأول: أن المراد به القديم، لأنه أقدم مواضع التعبد.

الثاني: أن الله أعتقه من الجبابة.

الثالث: أن المراد بالعتيق فيه الكرم، والعرب تسمي القديم عتيقاً وعاتقاً.

وإذا علمت ذلك؛ فاعلم أنه قد دلت آية من كتاب الله على أن العتيق في الآية بمعنى: القديم الأول، وهي قوله تعالى: [إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ]¹⁰⁶⁷ الآية، مع أن المعنيين الآخرين كلاهما حق، ولكن القرآن دلّ على ما ذكرنا، وخير ما يفسّر به القرآن القرآن¹⁰⁶⁸.

-ومن منهج الشيخ الأمين- رحمه الله- أيضاً في ترجيح معنى على آخر؛ إنه يأتي ببين من الشعر، مستدلاً به على المعنى المراد، ثم يأتي بآيات من القرآن دالة على ذلك المعنى.

¹⁰⁶⁴ الإسراء، 17: 63-64.

¹⁰⁶⁵ الشعراء، 27: 94-95.

¹⁰⁶⁶ الحج، 22: 29.

¹⁰⁶⁷ آل عمران، 3: 96.

¹⁰⁶⁸ الشنقيطي، الأضواء ج 5، ص 686-687. بتصرف.

ومثال ذلك؛ الإجمال بسبب الإشتراك في فعل، كقوله تعالى [ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْلَمُونَ]¹⁰⁶⁹، قال -رحمه الله-: " فإنه مشترك بين قولهم عدل به غيره إذا سَوَّاهُ به، ومنه قول جرير:

أثعلبة الفوارس أم رياحاً عدلت بهم طهية والحشابا

أي سَوَّيْتَهُمْ بهم، وبين قولهم عدل بمعنى مال وصدّ، ويدلّ للأول قوله تعالى [تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ، إِذْ نُسَوِّيكُمْ بِرَبِّ الْعَالَمِينَ]¹⁰⁷⁰، وقوله تعالى [وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَندَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ]¹⁰⁷¹.

-ومن منهجه أيضاً -رحمه الله- أنه في وجود احتمالين، بسبب إختلاف نحوي، وعليه فإنه يستدل بيت من النحو، ويرجح على ضوء ذلك.

ومثاله؛ الإجمال الواقع بسبب الإشتراك في حرف، كقوله تعالى [خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةً وَكُنْتُمْ عَلَيْكُمْ غَافِلِينَ]¹⁰⁷² الآية، قال -رحمه الله- في تفسيرها: " لا يخفى أن الواو في قوله "وعلى سمعهم وعلى أبصارهم"، محتمة في الحرفين أن تكون معطوفة على ما قبلها، وأن تكون استئنافية، ولم يبين ذلك هنا، ولكن يبين في موضع آخر، أن قوله "وعلى سمعهم" معطوف على قوله "على قلوبهم"، وأن قوله "وعلى أبصارهم" استئناف، والجار والمجرور خبر المبتدأ الذي هو "غشاة"، وسوّغ الابتداء بالنكرة فيه اعتمادها على الجار والمجرور قبلها، ولذلك يجب تقديم هذا الخبر، لأنه هو الذي سوّغ الابتداء بالمبتدأ، كما عقده في الخلاصة بقوله:

ونحو عندي درهم ولي وطر ملتزم فيه تقديم الخبر

فتحصّل أن الختم على القلوب والأسماع، وأن الغشاة على الأبصار، وذلك في قوله تعالى [أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهُهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَخَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ]¹⁰⁷³.

2- وقد يكون الإجمال بسبب إبهام في اسم جنس؛ جمعاً كان أو مفرداً، أو اسم جمع أو صلة موصول أو معنى حرف.

¹⁰⁶⁹ الأنعام، 6: 1.

¹⁰⁷⁰ الشعراء، 26: 97.

¹⁰⁷¹ البقرة، 2: 165. الشنقيطي، الأضواء، ج 1، ص 8، ج 2، ص 181.

¹⁰⁷² البقرة، 2: 7.

¹⁰⁷³ الجاثية، 45: 23. - الشنقيطي، الأضواء ج 1، ص 47.

-ومثال الإجمال بسبب الإبهام في اسم جنس مجموع، قوله تعالى [فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ] ¹⁰⁷⁴، قال-رحمه الله- في ذلك: "لم يبين هنا ما هذه الكلمات، ولكنه بيّنها في سورة الأعراف؛ بقوله [قَالَ رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ] ¹⁰⁷⁵ .

-وأما مثال الإجمال بسبب الإبهام في اسم جنس مفرد، قوله تعالى [وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا] ¹⁰⁷⁶ الآية، قال-رحمه الله- في تفسيرها: لم يبين هنا هذه الكلمة الحسنى التي تمت عليهم، ولكنه بيّنها في القصص بقوله [وَوَرِّدُ أَنْ تُمَتَّ عَلَى الَّذِينَ اسْتَضَعُّوا فِي الْأَرْضِ وَجَعَلْتَهُمْ أُمَّةً وَجَعَلْتَهُمُ الْوَارِثِينَ، وَتَمَكَّنَ لَهُمْ فِي الْأَرْضِ وَوَرِّدُ قِرْعُونَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ] ¹⁰⁷⁷ .

-ومثال الإجمال بسبب الإبهام في اسم جمع، قوله تعالى [وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُّونَ مَشَارِقِ الْأَرْضِ وَمَعَارِبَهَا] ¹⁰⁷⁸ الآية، قال-رحمه الله- في تفسيرها: "لم يبين هنا من هؤلاء القوم، ولكنه صرح في سورة الشعراء بأن المراد بهم بنو إسرائيل؛ لقوله في القصة بعينها [كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ] ¹⁰⁷⁹ وأشار إلى ذلك هنا بقوله I بعده [وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ] ¹⁰⁸⁰ .

-ومثال الإجمال بسبب الإبهام في صلة الموصول، قوله تعالى [صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ] ¹⁰⁸¹ قال-رحمه الله- في تفسيرها: "لم يبين هنا من هؤلاء الذين أنعم الله عليهم، وبيّن ذلك في موضع آخر بقوله [فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا] ¹⁰⁸² .

¹⁰⁷⁴ البقرة، 2: 37.

¹⁰⁷⁵ الأعراف، 7: 23. الشنقيطي، الأضواء ج 1، ص 73.

¹⁰⁷⁶ الأعراف، 7: 137.

¹⁰⁷⁷ القصص، 28: 5-6. الشنقيطي، الأضواء ج 2، ص 297.

¹⁰⁷⁸ الأعراف، 7: 137.

¹⁰⁷⁹ الشعراء، 26: 59.

¹⁰⁸⁰ الأعراف، 7: 137. الشنقيطي، الأضواء ج 2، ص 297.

¹⁰⁸¹ الفاتحة، 1: 7.

¹⁰⁸² النساء، 4: 69. الشنقيطي، الأضواء ج 1، ص 42.

-وأما مثال الإجمال بسبب الإبهام في معنى حرف، قوله تعالى [وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ]¹⁰⁸³ وقال-رحمه الله- في تفسيرها: "عبر في هذه الآية الكريمة بمن التبعية؛ الدالة على أنه ينفق لوجه الله بعض ماله لا كله، ولم يبين هنا القدر الذي ينبغي إنفاقه، والذي ينبغي إمساكه، ولكنه يبين في مواضع أخرى؛ أن القدر الذي ينبغي إنفاقه: هو الزائد على الحاجة وسد الخلة التي لا بد منها، وذلك كقوله تعالى [وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ]¹⁰⁸⁴ والمراد بالعفو: الزائد على قدر الحاجة التي لا بد منها على أصح التفسيرات، وهو مذهب الجمهور¹⁰⁸⁵.

3-ومن أنواع البيان: بيان الإجمال الواقع بسبب احتمال في مفسر الضمير.

ومن أمثله قوله تعالى [وَأَنَّهُ عَلَىٰ ذَٰلِكَ كَشَّهَدٌ]¹⁰⁸⁶، قال-رحمه الله- "فإن الضمير يحتمل أن يكون عائداً إلى الإنسان، وأن يكون عائداً إلى رب الإنسان المذكور، في قوله تعالى" [إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ]¹⁰⁸⁷، ولكن النظم الكريم يدل على عوده للإنسان، وإن كان هو الأول في اللفظ؛ بدليل قول تعالى بعده [وَأَنَّهُ لَحُبِّ الْخَيْرِ لَشَدِيدٌ]¹⁰⁸⁸ فإنه للإنسان بلا نزاع، وتفريق الضمائر بجعل الأول للرب، والثاني للإنسان لا يليق بالنظم الكريم¹⁰⁸⁹.

4-ومن أنواع البيان: أن يذكر شيء في موضع، ثم يقع سؤال عنه وجواب في موضع آخر.

كقوله تعالى [الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ]¹⁰⁹⁰، قال المؤلف-رحمه الله-: "لم يبين هنا ما العالمون، ويبيّن ذلك في موضع آخر؛ بقوله [قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ، قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّ كُنتُم مَّقِينٌ]¹⁰⁹¹.

5-ومن أنواع البيان: أن يكون الظاهر المتبادر من الآية بحسب الوضع اللغوي غير مراد، بدليل قرآني آخر على أن المراد غيره.

¹⁰⁸³ البقرة، 2: 3. الشنقيطي، الأضواء ج1، ص 35.

¹⁰⁸⁴ البقرة، 2: 219.

¹⁰⁸⁵ الشنقيطي، الأضواء ج 1، ص 38.

¹⁰⁸⁶ العاديات، 100: 7.

¹⁰⁸⁷ العاديات، 100: 6.

¹⁰⁸⁸ العاديات، 100: 8.

¹⁰⁸⁹ الشنقيطي، الأضواء ج 1، ص 9-10.

¹⁰⁹⁰ الفاتحة، 1: 2.

¹⁰⁹¹ الشعراء، 2: 23-24. الشنقيطي، الأضواء، ج1، ص 40.

ومثاله قوله تعالى [وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ]¹⁰⁹² الآية، قال-رحمه الله- في تفسيرها: "قد يتوهم غير العارف من مفهوم مخالفة هذه الآية الكريمة، أعني مفهوم الغاية في قوله "حتى يبلغ أشده"، أنه إذا بلغ أشده، فلا مانع من قربان ماله بغير التي هي أحسن، وليس ذلك مراداً بالآية، بل الغاية ببلوغ الأشد يراد بها أنه إن بلغ أشده يدفع إليه ماله، إن أونس منه الرشد، كما بينه Ψ بقوله [فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ]¹⁰⁹³.

6- وكذلك من أمثلة البيان: أن يذكر وقوع شيء في القرآن، ثم يذكر في محل آخر كيفية وقوعه.

ومثاله قوله تعالى [وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً]¹⁰⁹⁴ قال-رحمه الله-: "لم يبين هنا هل وعده إياها مجتمعة أو متفرقة؟ ولكنه بين في سورة الأعراف أنها متفرقة، وأنه وعده أولاً ثلاثين، ثم أتمها بعشر، وذلك في قوله تعالى [وَوَعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فَنَزَلَ بِمِثْقَاتِ رَبِّهِ أَرْبَعِينَ لَيْلَةً]¹⁰⁹⁵.

7- ومن هذا القبيل أن يذكر وقوع أمر من غير تعرض إلى كونه وقع أولاً بتنجيز، أو تعليق، ثم يبين ذلك في موضع آخر.

ومثاله قوله تعالى [وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ]¹⁰⁹⁶ الآية قال-رحمه تعالى-: "لم يبين هنا هل قال لهم ذلك قبل خلق آدم أو بعد خلقه؟ وقد صرح في سورة الحجر وص؛ بأنه قال لهم ذلك قبل خلق آدم، فقال في الحجر [وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَلٍ مَسْنُونٍ، فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ]¹⁰⁹⁷، وقال في سورة (ص) [إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ، فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ]¹⁰⁹⁸.

8- ومن أنواع البيان المذكورة فيه؛ أن يقع طلب لأمر، ويبين في موضع آخر المقصود من ذلك الأمر المطلوب.

¹⁰⁹² الأنعام، 6: 152. الشنقيطي، الأضواء، ج1، ص 33.

¹⁰⁹³ النساء، 4: 6. الشنقيطي، الأضواء، ج2، ص 278-279.

¹⁰⁹⁴ البقرة، 2: 51.

¹⁰⁹⁵ الأعراف، 7: 142. الشنقيطي، الأضواء، ج1، ص 77.

¹⁰⁹⁶ البقرة، 2: 34.

¹⁰⁹⁷ الحجر، 15: 28 - 29.

¹⁰⁹⁸ ص، 38: 71 - 72. الشنقيطي، الأضواء، ج1، ص 72.

ومثاله قوله تعالى [وَقَالُوا كَلَّا أَنْزَلَ عَلَيْنَا مَلَكًا كَفْضِي الْأَمْرِ ثُمَّ لَا يُبْطِرُونَ]¹⁰⁹⁹، قال -رحمه الله- في تفسيرها: "لم يبين هنا ماذا يريدون بإنزال الملك المقترح، ولكنه بين في موضع آخر؛ أنهم يريدون بإنزال الملك أن يكون نذيراً آخر مع النبي p، وذلك في قوله تعالى [وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ كَلَّا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا]"¹¹⁰⁰.

9- ومن أنواع البيان التي تضمنها أيضاً: أن يذكر أمر في موضع، ثم يذكر في موضع آخر شيء يتعلق بذلك الأمر؛ كأن يذكر له سبب أو مفعول أو ظرف مكان أو ظرف زمان أو متعلق.

ومثال ذكر سببه في قول تعالى [ثُمَّ قَسَتْ قُلُوبُكُم مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً]¹¹⁰¹ قال -رحمه الله-: "لم يبين هنا سبب قسوة قلوبهم، ولكنه أشار إلى ذلك في موضع آخر كقوله تعالى [فِيمَا نَقُصُّهُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ]"¹¹⁰²، وقوله تعالى [فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ]"¹¹⁰³.

ومثال ذكر ظرف المكان قوله تعالى [الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ]¹¹⁰⁴، قال -رحمه الله-: "ثم بين في سورة الروم أن السموات والأرض من الظروف المكانية لحمده جل وعلا، وذلك في قوله تعالى [وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ]"¹¹⁰⁵.

ومثال ذكر ظرف الزمان قوله تعالى [وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ]¹¹⁰⁶، وقوله I في أول سورة سبأ [الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ]"¹¹⁰⁷، فبين أن الدنيا والآخرة من الظروف الزمانية لحمده.

¹⁰⁹⁹ الأنعام، 6: 8.

¹¹⁰⁰ الفرقان، 25: 7. الشنقيطي، الأضواء، ج2، ص 184.

¹¹⁰¹ البقرة، 2: 74.

¹¹⁰² المائدة، 5: 13.

¹¹⁰³ الحديد، 57: 16. - الشنقيطي، الأضواء، ج1، ص 79.

¹¹⁰⁴ الفاتحة، 1: 1.

¹¹⁰⁵ الروم، 30: 18. - الشنقيطي، الأضواء، ج1، ص 17.

¹¹⁰⁶ القصص، 28: 70.

¹¹⁰⁷ سبأ، 34: 1. - الشنقيطي، الأضواء، ج1، ص 40.

10- ومن أنواع البيان المذكورة في هذا الكتاب المبارك؛ الإستدلال على أحد المعاني الداخلة في معنى الآية؛ بكونه هو الغالب في القرآن، فغلبته فيه دليل على عدم خروجه من معنى الآية.

ومثاله قوله تعالى [كَتَبَ اللَّهُ لَأَعْلَيْنَ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ]¹¹⁰⁸ قال -رحمه الله-: " فقد قال بعض العلماء: إن المراد بهذه الغلبة؛ الغلبة بالحجة والبيان، والغالب في القرآن هو استعمال الغلبة في الغلبة بالسيف والسنان، وذلك دليل واضح على دخول تلك الغلبة في الآية؛ لأن خير ما يبين به القرآن القرآن، فمن ذلك قوله تعالى [قُلْ لِلَّذِينَ كَفَرُوا سَعْيٌ مِّمَّا كَانُوا يَعْمَلُونَ]¹¹⁰⁹، وقوله [وَمَنْ يُتْلَأْ فِي سَبِيلِ اللَّهِ فَيَقْتُلْ أَوْ يَغْلِبْ]¹¹¹⁰، وقوله [إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِّنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ]¹¹¹¹، وقوله تعالى [فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ]¹¹¹² الآية، وقوله تعالى [أَلَمْ غَلِبَتْ الرُّومُ، فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ]¹¹¹³ إلى غير ذلك من الآيات.

11- ومن أنواع البيان المذكورة في هذا الكتاب المبارك: " وهو من أهمها؛ بيان أن جميع ما وصف الله به نفسه في هذا القرآن العظيم، من الصفات كالاستواء واليد ونحو ذلك من الصفات؛ فهو موصوف به حقيقة؛ لا مجازاً مع تنزيهه عن مشابهة صفات الحوادث سبحانه وتعالى عن ذلك علواً كبيراً، وذلك البيان العظيم لجميع الصفات في قوله تعالى [لَيْسَ كَمِثْلِهِ شَيْءٌ] وَهُوَ السَّمِيعُ الْبَصِيرُ]¹¹¹⁴، فنفي عنه مماثلة الحوادث بقوله "ليس كمثل شئ"، وأثبت له الصفات على الحقيقة بقوله "وهو السميع البصير"¹¹¹⁵.

12- ومن أنواع البيان أيضاً تفسير اللفظ بلفظ أشهر منه، وأوضح عند السامع.

¹¹⁰⁸ المجادلة، 58: 21.

¹¹⁰⁹ آل عمران، 3: 12.

¹¹¹⁰ النساء، 4: 74.

¹¹¹¹ الأنفال، 8: 65.

¹¹¹² الأنفال، 8: 66.

¹¹¹³ الروم، 30: 2. - الشنقيطي، الأضواء، ج 1، ص 19.

¹¹¹⁴ الشورى، 42: 11.

¹¹¹⁵ الشنقيطي، الأضواء، ج 1، ص 20.

كقوله I في حجارة قوم لوط [وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ]¹¹¹⁶، قال-رحمه الله- في تفسيرها: "اختلف العلماء في المراد بحجارة السجيل اختلافاً كثيراً، والظاهر أنها حجارة من طين في غاية الشدة والقوة، والدليل على أن المراد بالسجيل: الطين، قوله تعالى في الذاريات في القصة بعينها [لَنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ]¹¹¹⁷ وخير ما يفسر القرآن به القرآن¹¹¹⁸.

13- ومن أنواع البيان المذكورة فيه أن يرد لفظ محتمل؛ لأن يرد به الذكر، وأن تراد به الأنتى، فيبين-رحمه الله- المراد منهما.

ومثاله قوله تعالى [وَأِذْ قَتَلْتُمْ نَفْسًا]¹¹¹⁹ الآية، قال -رحمه الله- في ذلك: "فإن النفس تطلق على الذكر والأنتى، وقد أشار تعالى إلى أنها هنا ذكر، بتذكير الضمير العائد إليها في قوله تعالى [فَقَتَلْنَا اضْرِبُوهُ بِعَصَاهَا]¹¹²⁰.

14- ومن أنواع البيان المذكورة فيه؛ أن يكون الله خلق شيئاً لحكم متعددة، فيذكر بعضها في موضع، فإنه يبين البقية المذكورة في المواضع الأخر.

ومثاله قوله تعالى في الأنعام [وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ]¹¹²¹، قال-رحمه الله- في ذلك "فإن من حكم خلق النجوم تزيين السماء الدنيا، ورجم للشياطين أيضاً كما بينه I بقوله [وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ]¹¹²²، وقوله [إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ، وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ]¹¹²³.

15- ومن أنواع البيان المذكورة في القرآن: أن يذكر شيء له أوصاف مذكورة في مواضع أخرى، فإنه يبين الأوصاف المذكورة في تلك المواضع.

¹¹¹⁶ الحجر، 15: 74.

¹¹¹⁷ الذاريات، 51: 33.

¹¹¹⁸ الشنقيطي، الأضواء، ج 3، ص 38.

¹¹¹⁹ البقرة، 2: 72.

¹¹²⁰ البقرة، 2: 73. الشنقيطي، الأضواء، ج 1، ص 79.

¹¹²¹ الأنعام، 6: 97.

¹¹²² الملك، 67: 5.

¹¹²³ الصافات، 37: 6 - 7. الشنقيطي، الأضواء، ج 3، ص 251.

كقوله تعالى [وَنُذِخُهُمْ ظِلَالًا ظَلِيلًا]¹¹²⁴، قال-رحمه الله-: "وصف في هذه الآية الكريمة ظل الجنة بأنه ظليل، ووصفه في آية أخرى بأنه دائم، وهي قوله تعالى [أَكُلْتَهَا دَائِمًا وَظِلَّهَا]¹¹²⁵، ووصفه في آية أخرى بأنه ممدود، وهي قوله تعالى [وَوَظِلٍّ مَّمْدُودٍ]¹¹²⁶، ويبيّن في آية أخرى؛ أنّها ظلال متعددة، وهو قوله تعالى [إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَمُخَيَّبُونَ]¹¹²⁷ الآية، وذكر في موضع آخر أنّهم في تلك الظلال متكون مع أزواجهم على الأرائك، وهو قوله تعالى [هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكَبِّرُونَ]¹¹²⁸.

وغير ذلك من الأمثلة الكثيرة المتنوعة، التي نكتفي عنها بما سبق؛ مخافة الطول¹¹²⁹.

الفرع الثاني: تفسير القرآن بالسنة النبوية

قد عرفنا أنّ الغرض الأساسي للشيخ الأمين-رحمه الله- في تأليفه للأضواء، هو تفسير القرآن بالقرآن، ولكننا نجد كذلك بأنه اعتنى بإيراد تفسير الآيات من السنة النبوية المطهرة، فإنها شارحة للقرآن وموضحة له، قال الإمام الشافعي-رحمه الله-: "وسنن رسول الله ﷺ مع كتاب الله وجهان: أحدهما نص كتاب؛ فاتبعه رسول الله كما أنزل الله، والآخر جملة بيّن رسول الله فيه عن الله معنى ما أراد بالجملة، وأوضح كيف فرضها عاماً أو خاصاً، وكيف أراد أن يأتي به العباد، وكلاهما اتبع فيه كتاب الله"¹¹³⁰. ونورد هنا بعض الأمثلة على تفسير القرآن بالسنة:

- كان من منهج الشيخ الأمين-رحمه الله- بأنه إذا بيّن قرآن بقرآن في مسألة يخالفه فيه غيره، ويدّعي أن مذهبه المخالف يدل عليه قرآن أيضاً؛ فإنه يبيّن رجحان قوله بالسنة الصحيحة؛ فيكون استدلالاً بكتاب وسنة.

ومثال ذلك قوله تعالى: [يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ]¹¹³¹، والخلاف في كلمة "وأرجلكم" فجاءت قراءة بالنصب وقراءة بالخفض، فتمسك الشيعة بقراءة

¹¹²⁴ النساء، 4: 57.

¹¹²⁵ الرعد، 13: 35.

¹¹²⁶ الواقعة، 56: 30.

¹¹²⁷ المرسلات، 77: 41.

¹¹²⁸ يس، 36: 56. الشنقيطي، الأضواء، ج1، ص 332.

¹¹²⁹ أنظر: لمزيد من الأمثلة مقدمة الأضواء، ج1، ص 7-30.

¹¹³⁰ الشافعي، محمد بن إدريس، الرسالة، تحقيق: أحمد محمد شاكر، مكتبة دار التراث، القاهرة، ص 91.

¹¹³¹ المائدة، 5: 6.

الخفض، وقالوا بمسح الرجلين في الوضوء، فردّ الشيخ الأمين قولهم مبيناً؛ أنّ قراءة النصب لا إشكال فيها، لأنّ الأرجل فيها معطوفة على الوجوه، وتقرير المعنى عليها: فاغسلوا وجوهكم وأيديكم إلى المرافق، وأرجلكم إلى الكعبين، وامسحوا برؤوسكم.

وأما على قراءة الجر: ففي الآية الكريمة إجمال؛ وهو أنها يفهم منها الاكتفاء، بمسح الرجلين في الوضوء عن الغسل كالرأس وهو خلاف الواقع؛ للأحاديث الصحيحة الصريحة في وجوب غسل الرجلين في الوضوء، والتوعد بالنار؛ لمن ترك ذلك كما جاء في الصحيحين عن ابن عمر -رضي الله عنهما- قال: تخلف عنا رسول الله ﷺ في سفرة سافرها فأدركنا، وقد أرهقتنا الصلاة صلاة العصر ونحن نتوضأ، فجعلنا نمسح على أرجلنا، فنأدى بأعلى صوته: (أسبغوا الوضوء، ويل للأعقاب من النار)¹¹³²، وأنّ قراءة الخفض إنما لمجاورة المخفوض مع أنها في الأصل منصوبة؛ بدليل قراءة النصب، والعرب تخفض الكلمة لمجاورتها للمخفوض، مع أنّ إعرابها النصب والرفع، والأحاديث في غسل الرجلين كثيرة جداً، وهو موافق لسنة رسول الله صلى الله عليه وسلم الثابتة عنه قولاً وفعلاً، وهي صحيحة صريحة في وجوب غسل الرجلين في الوضوء، وعدم الاجتزاء بمسحهما¹¹³³.

- ومن منهجه أيضاً -رحمه الله- وما التزم به في (الأضواء) أنه إن كان للآية الكريمة مبيّن من القرآن غير واف بالمقصود من تمام البيان، فإنه يتممه من السنة النبوية.

ومثاله قوله تعالى: [إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا]¹¹³⁴، فأتى الشيخ الأمين -رحمه الله- بآيات من القرآن مفسّرة لها وموضّحة، ثم أتبع ذلك بأحاديث صحيحة فصّلت أوقات الصلاة، وأطال النفس في إيرادها¹¹³⁵.

وكان الشيخ الأمين -رحمه الله- يأتي بالأحاديث؛ ليوضح وليبيّن المجهل من الآيات.

ومثاله قوله تعالى: [يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ، رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ]¹¹³⁶، فقال إن الآية فيها إجمال؛ لأن غاية ما يفهم منه أن النساء لسن كالرجال في الخروج إلى المساجد، ثم قال: "وإذا علمت ذلك فاعلم أن السنة النبوية بيّنت مفهوم المخالفة في قوله تعالى في هذه الآية الكريمة "رجال"، فبيّنت أن المفهوم المذكور معتبر، وأن

¹¹³² البخاري، محمد بن إسماعيل، صحيح البخاري، كتاب الوضوء، باب غسل الرجلين ولا يمسح على القدمين ص 40.

مسلم، مسلم بن الحجاج، صحيح مسلم، كتاب الطهارة، باب وجوب غسل الرجلين بكماهما، ج 1، ص 180.

¹¹³³ الشنقيطي، الأضواء، ج 2، ص 7-14، بتصرف.

¹¹³⁴ النساء، 4: 103.

¹¹³⁵ الشنقيطي، الأضواء، ج 1، ص 378 - 412.

¹¹³⁶ النور، 24: 37.

النساء لسن كالرجال في حكم الخروج إلى المساجد، وأوضحت أن صلاتهن في بيوتهن؛ أفضل لهن من الخروج إلى المساجد، والصلاة فيها في الجماعة، بخلاف الرجال¹¹³⁷، ثم أتى بأحاديث من أمر الأزواج بالإذن للنساء في الخروج إلى المساجد إذا طلبن ذلك، ومنها؛ حديث سالم عن أبيه-عبد الله بن عمر- عن النبي صلى الله عليه وسلم قال: (إذا استأذنت امرأة أحدكم إلى المسجد فلا يمنعها)¹¹³⁸.

- ومن منهجه-رحمه الله- أنه إذا كانت الآية، أو اللفظة القرآنية تحتل أكثر من معنى، فيرجح القول الذي يساند الحديث المرفوع، وإن كان ضعيفاً في طريقه، ومتكلم فيه.

ومثاله قوله تعالى: [فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا]¹¹³⁹، اختلف العلماء في المراد بالسري، فقيل هو الجدول الصغير، وقيل هو عيسى-عليه السلام-، و أظهر القولين عند الشيخ الأمين-رحمه الله- أن السري في الآية؛ النهر الصغير، وأتى بقرينة من القرآن، وأتى بحديث مرفوع عن النبي صلى الله عليه وسلم رواه الطبراني¹¹⁴⁰ بسنده عن ابن عمر-رضي الله عنهما- قال: سمعت رسول الله صلى الله عليه وسلم يقول: (إن السري الذي قال الله لمريم "قد جعل ربك تحتك سرياً" نهر أخرجه الله لها لتشرب منه)، وخرج الحديث، وأنه ضعيف في طريقه، فقال "فهذا الحديث المرفوع إلى النبي صلى الله عليه وسلم وإن كانت طريقه لا يخلو شيء منها من ضعف؛ أقرب إلى الصواب من دعوى أن السري؛ عيسى بغير دليل يجب الرجوع إليه¹¹⁴¹.

- ومن منهجه-رحمه الله- أيضاً أنه يأتي بالحديث الصحيح ليرد به على تفسير خاطيء.

ومثاله قوله تعالى: [وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ كُنْ تَرَانِي]¹¹⁴²، قال بأن المعتزلة النافون لرؤية الله بالأبصار يوم القيامة استدلوا بهذه الآية على مذهبهم الباطل، ثم أتبع ذلك بقوله: "وقد ثبت عن النبي صلى الله

¹¹³⁷ الشنقيطي، الأضواء، ج6، ص 229.

¹¹³⁸ البخاري، محمد بن إسماعيل، صحيح البخاري، كتاب النكاح، باب استئذان المرأة زوجها في الخروج إلى المسجد وغيره، ص1136. الشنقيطي، الأضواء، ج6، ص 229-239.

¹¹³⁹ مريم، 19: 24.

¹¹⁴⁰ الطبراني، المعجم الكبير، ج12، ص 346.

¹¹⁴¹ الشنقيطي، الأضواء، ج4، ص 245-249.

¹¹⁴² الأعراف، 7: 143.

عليه وسلم أنه قال في قوله تعالى [لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ]¹¹⁴³، الحسنى: الجنة، والزيادة: النظر إلى وجه الله الكريم، وقد تواترت الأحاديث عن النبي صلى الله عليه وسلم؛ أن المؤمنين يرون ربهم يوم القيامة بأبصارهم¹¹⁴⁴.

- وجاء في تفسيره أحاديث مخصصة العام من القرآن، ومثاله قوله تعالى: [الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ هُمُ الْأَمَنُونَ وَهُمْ مُّقْتَصِدُونَ]¹¹⁴⁵، قال الشيخ الأمين- رحمه الله- في تفسيرها: "المراد بالظلم هنا الشرك، كما ثبت عن النبي صلى الله عليه وسلم في صحيح البخاري وغيره، من حديث عبد الله بن مسعود τ "¹¹⁴⁶.

ويأتي الشيخ الأمين- رحمه الله- بالحديث كذلك في شرح معنى آية.

ومنها قوله تعالى [طه، مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ]¹¹⁴⁷، قال- رحمه الله- "وفهم من قوله" لتشقى "أنه أنزله عليه ليسعد، كما يدل له الحديث الصحيح (من يرد الله به خيراً يفقهه في الدين)¹¹⁴⁸.

وكذلك في قوله تعالى [قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ]¹¹⁴⁹، قال- رحمه الله- في تفسيرها:

"نهى الله سبحانه في هذه الآية الكريمة عن قتل الأولاد من أجل الفقر الواقع بالفعل؛ ونهى في سورة الإسراء عن قتلهم خشية الفقر المترقب المخوف منه، مع أنه غير واقع في الحال بقوله "ولا تقتلوا أولادكم خشية إملاق"، وقد أوضح صلى الله عليه وسلم معناه حين سألته عبد الله بن مسعود τ : (أي الذنب أعظم؟ فقال: أن تجعل لله نداً وهو خلقك، قال: ثم أي؟ قال: أن

¹¹⁴³ يونس، 10: 26.

¹¹⁴⁴ البخاري، صحيح البخاري، كتاب التوحيد، باب قوله تعالى "وجوه يومئذ ناعمة إلى ربها ناضرة"، ص 1557. الشنقيطي، الأضواء، ج 2، ص 331-332.

¹¹⁴⁵ الأنعام، 6: 82.

¹¹⁴⁶ ولفظه عن ابن مسعود قال: "لما نزلت هذه الآية" الذين آمنوا ولم يلبسوا إيمانهم بظلم "شق ذلك على أصحاب رسول الله- صلى الله عليه وسلم-، وقالوا: يارسول الله، وأيتنا لم يلبس إيمانه بظلم؟ قال: إنه ليس بذاك، ألم تسمع ما قال العبد الصالح لابنه "إن الشرك لظلم عظيم"؟، إنما هو الشرك. البخاري، محمد بن إسماعيل، صحيح البخاري، كتاب التفسير، باب قوله تعالى "ولم يلبسوا إيمانهم بظلم"، ص 960. - الشنقيطي، الأضواء، ج 2، ص 201-202.

¹¹⁴⁷ طه، 20: 1-2.

¹¹⁴⁸ البخاري، محمد بن إسماعيل، صحيح البخاري، كتاب العلم، باب العلم قبل القول والعمل، ص 20. - الشنقيطي، الأضواء، ج 4، ص 401.

¹¹⁴⁹ الأنعام، 6: 151.

تقتل ولدك خشية أن يطعم معك، قال: ثم أي؟ قال: أن تزني حليلة جارك"، ثم تلا رسول الله صلى الله عليه وسلم [وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا] ¹¹⁵⁰.

-ومن منهجه-رحمه الله- أنه يأتي بأسباب النزول للآيات.

ومثال ذلك عند قوله تعالى: [وَلَا يَأْتِلَ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَى وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ] ¹¹⁵¹، قال-رحمه الله- في تفسيرها: "نزلت هذه الآية في أبي بكر τ ، ومسطح بن أثاثه ابن عباد بن المطلب، وكان مسطح المذكور من المهاجرين وهو فقير، وكانت أمه ابنة خالة أبي بكر τ وكان أبو بكر ينفق عليه لفقره وقربته وهجرته، وكان ممن تكلم في أم المؤمنين عائشة-رضي الله عنها- بالإفك المذكور في قوله تعالى: [إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ] ¹¹⁵².

والأمثلة في تفسيره القرآن بالسنة كثيرة جداً، منها ما هو تفسير مبهم، ومنها ما هو تخصيص للعام، ومنها ما هو مقيد لمطلق، ومنها ما هو بيان لمعنى أو متعلقه، و منها ما هو بيان لأحكام زائدة على ما جاء في القرآن، وغير ذلك.

الفرع الثالث: تفسير الصحابة والتابعين في الأضواء

مرّ بنا بأن أقوال الصحابة ψ ، في بيان القرآن وتفسيره من المصادر الموثقة، لما لهم من مكانة؛ من شهودهم نزول الوحي، وكذلك أنهم عرفوا القرائن والأحوال التي أحاطت بنزول الوحي، وهم كما قيل فيهم: إثم كانوا أبرّ هذه الأمة قلوباً، وأعمقها علماً، وأقلها تكلفاً، وأقومها هدياً، وأحسنها حالاً، إختارهم الله لصحبة نبيه صلى الله عليه وسلم وإقامة دينه، فكانوا أهلاً لمعرفة كتاب الله وبيانه، فقد ذكر عن عثمان و عبد الله بن مسعود وأبي بن كعب ψ : أن رسول الله صلى الله عليه وسلم كان يقرئهم العشر فلا يجاوزنها إلى عشر أخرى حتى يتعلموا ما فيها من العمل، فيعلمنا القرآن والعمل جميعاً ¹¹⁵³، وكذلك التابعين فقد أخذوا علمهم من أصحاب رسول الله، ونقلوا عنهم كل العلوم والمعارف المتعلقة بكتاب الله وتفسيره .

¹¹⁵⁰ الفرقان، 25: 68.

-البخاري، محمد بن إسماعيل، صحيح البخاري، كتاب التفسير، باب قوله تعالى " والذين لا يدعون مع الله إلهاً آخر"، ص1011. - الشنقيطي، الأضواء، ج2، ص 278.

¹¹⁵¹ النور، 24: 22.

¹¹⁵² النور، 24: 11. البخاري، محمد بن إسماعيل، صحيح البخاري، كتاب التفسير، باب قوله تعالى " ولا يأتل أولو الفضل منكم"، ص1008. الشنقيطي، الأضواء، ج6، ص 159.

¹¹⁵³ القرطبي، أبي عبد الله محمد بن أحمد، الجامع لأحكام القرآن، ج1، ص 39.

والذي يعني من ذلك بأن نرى مدى اعتماد الشيخ الأمين-رحمه الله- على أقوالهم وتفسيراتهم، ومنهجه في ذلك:

1- وأول ما يلاحظ على الشيخ الأمين-رحمه الله- كثرة ما يستشهد من التفسير للصحابة والتابعين، وكان يعطي الأولوية لروايات عبد الله بن عباس-رضي الله عنهما- ولا غرو بذلك فهو خير الأمة، وترجمان القرآن، وأما من طبقة التابعين؛ فكان ينقل من عطاء بن أبي رباح، ومجاهد بن جبر، والحسن البصري، وقتادة بن دعامة، وسعيد بن جبير، والضحاك بن مزاحم وغيرهم.

2- وكان ينقل عنهم أقوالهم في تفسير الآيات، وغالباً ما يكون ذلك من تفسير ابن جرير الطبري، وتفسير ابن كثير، وأما أقوالهم ومذاهبهم الفقهية، فكان ينقل من تفسير القرطبي، وكتاب المغني لابن قدامة المقدسي.

3- جاءت أقوال الصحابة والتابعين في تفسير (الأضواء) لغايات عدّة ومتنوعة؛ وهي إمّا لتفسير معنى الآية، أو لتزليل الإبهام، وتفسير اللفظ، أو لتذكر ما فيها من القراءات، أو لتبين مذاهبهم الفقهية عند آيات الأحكام، أو لبيان سبب النزول، وغير ذلك.

4- وقد يعبر الشيخ الأمين عن بعض الصحابة والتابعين بقوله: وقال بعض العلماء؛ فمثلاً عند قوله Ψ: [يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ]¹¹⁵⁴، قال الشيخ الأمين-رحمه الله-: "وقال بعض العلماء: يكاد البرق يخطف أبصارهم أي: يكاد يحكم القرآن يدل على عورات المنافقين"¹¹⁵⁵.

وفي تفسير ابن كثير نجد هذا المعنى منسوباً لابن عباس¹¹⁵⁶.

¹¹⁵⁴ البقرة، 2: 20.

¹¹⁵⁵ الشنقيطي، الأضواء، ج1، ص 52.

¹¹⁵⁶ ابن كثير، عماد الدين إسماعيل، تفسير القرآن العظيم، ج1، ص 59.

وكذلك في قوله تعالى: [وَمَا كُنتُمْ تَكْتُمُونَ] ¹¹⁵⁷، قال في تفسير الآية: "وقد قال بعض العلماء: هو ما كان يضره إبليس من الكبر" ¹¹⁵⁸، وبالرجوع إلى تفسير ابن كثير، وتفسير السيوطي، نجد هذا المعنى منسوباً إلى جماعة من التابعين وهم؛ سعيد بن جبير، ومجاهد والسدي والضحاك والثوري ¹¹⁵⁹.

5- وإذا كان تفسير الصحابة والتابعين للآية قد خالف الصواب، فإن الشيخ الأمين-رحمه الله- يناقش ذلك، ويردّ عليهم بالدليل من السنة الصحيحة، ومثال ذلك ما ذكره عند قوله تعالى: [فَإِذَا أَحْصَيْتَ فَإِنَّ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ] ¹¹⁶⁰، قال-رحمه الله-: "وعليه فيفهم من مفهوم الشرط في قوله "فإذا أحصن" الآية، أن الأمة التي لم تتزوج لا حد عليها إذا زنت؛ لأنه علق حدّها في الآية؛ بالإحصان، وتمسك بمفهوم هذه الآية ابن عباس وطاووس وعطاء وابن جريج، وسعيد بن جبير، وأبو عبيد القاسم بن سلام، وداود بن علي في رواية، فقالوا: لا حدّ على مملوكة حتى تتزوج، والجواب عن هذا والله أعلم؛ أن مفهوم هذه الآية فيه إجمال، وقد بينته السنة الصحيحة، وإيضاحه أن تعليق جلد الخمسين المذكور في الآية على إحصان الأمة، يفهم منه أن الأمة التي لم تحصن ليست كذلك فقط، فيحتمل أنها لا تجلد، ويحتمل أنها تجلد أكثر من ذلك، أو أقل أو ترجم، إلى غير ذلك من احتمالات، ولكن السنة الصحيحة دلّت على أن غير المحصنة من الإماء كذلك، لا فرق بينها وبين المحصنة، والحكمة في التعبير بخصوص المحصنة؛ دفع توهم أنها ترجم كالحرّة، فقد أخرج الشيخان في صحيحهما عن أبي هريرة، وزيد بن خالد الجهني -رضي الله عنهما- قالاً: سئل النبي صلى الله عليه وسلم عن الأمة إذا زنت ولم تحصن، قال: "إن زنت فاجلدوها، ثم إن زنت فاجلدوها، ثم إن زنت فاجلدوها، ثم يبعوها ولو بضفير" ¹¹⁶¹... وبهذا تعلم أن الأقوال المخالفة لهذا لا يعول عليها، كقول ابن عباس ومن وافقه المتقدم آنفاً ¹¹⁶².

ونذكر هنا بعض الأمثلة على إيراد الأقوال الصحابة والتابعين:

¹¹⁵⁷ البقرة، 2: 33.

¹¹⁵⁸ الشنقيطي، الأضواء، ج1، ص 72.

¹¹⁵⁹ ابن كثير، أبي الفداء إسماعيل، تفسير القرآن العظيم، ج1، ص 79. السيوطي، جلال الدين عبد الرحمن، الدر المنثور في التفسير بالمأثور، دار الكتب العلمية، بيروت، ج1، ص 101.

¹¹⁶⁰ النساء، 4: 25.

¹¹⁶¹ صحيح البخاري، كتاب الحدود، باب إذا زنت الأمة، ص1435.

¹¹⁶² الشنقيطي، الأضواء، ج1، ص 327-328.

ففي مجال التفسير للكلمات، تفسير كلمة "الوسيلة" من قوله تعالى: [يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ]¹¹⁶³، قال-رحمه الله:-

"وروي عن ابن عباس-رضي الله عنهما- أن المراد بالوسيلة الحاجة، ولما سأله نافع الأزرق هل تعرف العرب ذلك؟ أنشد له بيت عنتره:

إن الرجال لهم إليك وسيلة إن يأخذوك تكحلي وتخضي¹¹⁶⁴

قال يعني لهم إليك حاجة، وعلى هذا القول الذي روى عن ابن عباس ر، فالمعنى "وابتغوا إليه الوسيلة" واطلبوا حاجتكم من الله، لأنه وحده هو الذي يقدر على إعطائها¹¹⁶⁵.

ومن أقوال التابعين في تفسير الكلمات؛ تفسير "فرقانا" في قوله تعالى: [يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ]¹¹⁶⁶، فنقل عن السدي ومجاهد وعكرمة، والضحاك وقتادة، ومقاتل بن حيان، أن معنى "فرقانا" أي مخرجا¹¹⁶⁷.

وكذلك في معنى "اليقين" في قوله تعالى [وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ]¹¹⁶⁸، قال-رحمه الله:- "قالت جماعة من أهل العلم، منهم سالم بن عبد الله بن عمر، ومجاهد، والحسن وعبد الرحمن بن زيد بن أسلم، وغيرهم، اليقين: الموت، ويدل لذلك قوله تعالى [قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ، وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ، وَكُنَّا نَحُوسُ مَعَ الْخَائِضِينَ، وَكُنَّا نُكَذِّبُ بَيُّومَ الدِّينِ، حَتَّى أَتَانَا الْيَقِينُ]¹¹⁶⁹، وهو الموت¹¹⁷⁰.

¹¹⁶³ المائدة، 5: 35.

¹¹⁶⁴ السيوطي، جلال الدين عبد الرحمن، الإتيان في علوم القرآن، ج1، ص 327.

¹¹⁶⁵ الشنقيطي، الأضواء، ج2، ص 97.

¹¹⁶⁶ الأنفال، 8: 29.

¹¹⁶⁷ الشنقيطي، الأضواء، ج2، ص 349.

¹¹⁶⁸ الحجر، 15: 99.

¹¹⁶⁹ المدثر، 74: 43-47.

¹¹⁷⁰ الشنقيطي، الأضواء، ج3، ص 205.

- ومن الألفاظ المبهمة في القرآن والتي فسرها الصحابة والتابعين معنى "الكلالة"، في تفسير قوله Ψ: [وَإِنْ كَانَ رَجُلٌ يُورَثُ كَالْأَلَّةِ أَوْ امْرَأَةٌ وَهِيَ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّلُسُ] ¹¹⁷¹، قال-رحمه الله:- "والتحقيق أن المراد بالكلالة؛ عدم الأصول والفروع... وهذا قول أبي بكر الصديق ؓ وأكثر الصحابة Ψ، وهو الحق إن شاء الله تعالى ¹¹⁷².

وكذلك لفظ "الصمد" في قوله تعالى [قُلْ هُوَ اللَّهُ أَحَدٌ، اللَّهُ الصَّمَدُ] ¹¹⁷³، فنقل الشيخ الأمين الأقوال في معنى "الصمد" وقال: "وقال بعضهم "الصمد" هو الذي لا جوف له، ولا يأكل الطعام، وهو محل الشاهد، وممن قال بهذا القول ابن مسعود، وابن عباس، وسعيد بن المسيب، ومجاهد، وعبد الله بن بريدة، وعكرمة، وسعيد بن جبير، وعطاء بن أبي رباح وعطية العوفي، والضحاك والسدي ¹¹⁷⁴.

-وكذلك استشهد الشيخ الأمين-رحمه الله- بقراءات الصحابة والتابعين.

والمثال على استدلاله بقراءة صحابي في قوله تعالى [وَإِنْ كَانَ رَجُلٌ يُورَثُ كَالْأَلَّةِ أَوْ امْرَأَةٌ وَهِيَ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّلُسُ] ¹¹⁷⁵، قال-رحمه الله:- "أنها في إخوة الأم، وقرأ سعد بن أبي وقاص ؓ وله أخ أو أخت من أم ¹¹⁷⁶.

والمثال على قراءة التابعين قوله تعالى [وَهُوَ يُطْعَمُ وَلَا يُطْعَمُ] ¹¹⁷⁷، قال-رحمه الله:- "وقراءة الجمهور على أن الفعلين من الإطعام، والأول مبني للفاعل، والثاني مبني للمفعول وقرأ سعيد بن جبير، ومجاهد، والأعمش الفعل الأول كقراءة الجمهور، والثاني بفتح الياء والعين مضارع طعم الثلاثي بكسر العين في الماضي ¹¹⁷⁸.

- واهتمَّ الشيخ الأمين-رحمه الله- بأقوال الصحابة والتابعين، ومذاهبهم عند آيات الأحكام والاختلافات الفقهية.

¹¹⁷¹ النساء، 4: 12.

¹¹⁷² ابن أبي شيبة، أبو بكر عبد الله بن محمد، مصنف ابن أبي شيبة، ج 6، ص 298.

-الدارمي، عبد الله بن عبد الرحمن، سنن الدارمي، ج 2، ص 462. الشنقيطي، الأضواء، ج 1، ص 275.

¹¹⁷³ الإخلاص، 112: 1-2.

¹¹⁷⁴ الشنقيطي، الأضواء، ج 2، ص 186.

¹¹⁷⁵ النساء، 4: 12.

¹¹⁷⁶ الشنقيطي، الأضواء، ج 1، ص 313.

¹¹⁷⁷ الأنعام، 6: 14.

¹¹⁷⁸ الشنقيطي، الأضواء، ج 2، ص 186.

ومثال ذلك عند تفسير قوله تعالى [مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا]¹¹⁷⁹، تطرق إلى المسائل الفقهية في الآية، ومنها مسألة قتل الحر بالعبد فقال-رحمه الله-: "وأما قتل الحر بالعبد فقد اختلف فيه، وجمهور العلماء على أنه لا يقتل حرّ بعبد، منهم مالك وإسحاق وأبو ثور والشافعي وأحمد، وممن قال بهذا أبو بكر وعمر وعلي وزيد، وابن الزبير ١٧، وعمر بن عبد العزيز وعطاء والحسن وعكرمة، وعمر بن دينار؛ كما نقله عنهم ابن قدامة في المغني وغيره.

وقال أبو حنيفة: يقتل الحرّ بالعبد، وهو مروي عن سعيد بن المسيب، والنخعي، وقتادة والثوري¹¹⁸⁰.

- وكذلك استشهد الشيخ الأمين بتفسيرات الصحابة في سبب نزول الآيات.

ومثال ذلك في قوله تعالى [فَإِذَا تَطَهَّرَ فَأَتُوهُمْ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ]¹¹⁸¹، فساق الحديث الصحيح المروي عن جابر¹¹⁸² قال "كانت اليهود تقول: إذا جامعها من ورائها جاء الولد أحول، فنزلت قوله تعالى [نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ]"¹¹⁸³، ثم علق على ذلك بقوله "فظهر من هذا أن جابراً ٢ يرى أن معنى الآية فأتوهن في القبل؛ على أية حالة شئتم ولو كان من ورائها.

والمقرر في علوم الحديث أن تفسير الصحابي الذي له تعلق بسبب النزول له حكم الرفع¹¹⁸⁴.

أسأل الله سبحانه وتعالى أن يتغمد الإمام الشنقيطي برحمة واسعة وأن يجزل له المثوبة والثواب وأن يبارك في أبنائه من بعده وأن يجمعنا به في جنات النعيم.

الخاتمة:

¹¹⁷⁹ المائدة، 5: 32.

¹¹⁸⁰ الشنقيطي، الأضواء، ج 2، ص 72.

¹¹⁸¹ البقرة، 2: 222.

¹¹⁸² البخاري، صحيح البخاري، كتاب التفسير، باب قوله تعالى "نساؤكم حرث لكم فاتوا حرثكم أنى شئتم"، ص 933.

-مسلم بن الحجاج، صحيح مسلم، كتاب النكاح، باب جواز جماع إمرأته في قبلها، من قدامها ومن ورائها من غير تعرض للدبر، ج 2، ص 857.

¹¹⁸³ البقرة، 2: 223.

¹¹⁸⁴ الشنقيطي، الأضواء، ج 1، ص 144.

وفي ختام البحث أُراني أضْمَن أهم نتائجه في النقاط الآتية:

1- بيان أن الشيخ الأمين -رحمه الله- كان عالماً فريداً من علماء هذا العصر الأفذاذ الذين أفنوا حياتهم للعلم طلباً وتعليماً وتدریساً، وفي خدمة تفسير كتاب الله تعالى.

2- أنه كان بقية سلف في علمه، ومن العلماء القلائل الذين جمعوا بين العلوم المختلفة.

3- نفاسة مؤلفاته ومصنفاته وخاصة تفسيره الأضواء، مما يدل على علو كعب الشيخ الأمين في العلوم الشرعية.

التوصيات والمقترحات:

1- عمل وتنظيم ندوات علمية ومحاضرات خاصة عن الشيخ الأمين -رحمه الله- حياته وآثاره.

2- ترجمة مؤلفات الشيخ الأمين -رحمه الله- إلى اللغات العالمية الحيّة؛ وخاصة تفسيره الأضواء.

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بسم الله الرحمن الرحيم

الوحي بين مقاصده ومطالبه

من خلال نظرية المنهاج النبوي للإمام عبد السلام ياسين

ورقة علمية مقدمة للمؤتمر العلمي الدولي السادس في موضوع: القرآن كأساس الحضارة

جامعة العلوم الإسلامية ماليزيا

الأستاذ الدكتور محمد بن محمد رفيع

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ملخص البحث:

يروم هذا البحث تفصيل القول في مقاصد الوحي ومطالبه من خلال مشروع نظرية المنهاج النبوي للإمام عبد السلام ياسين، حيث تمت معالجة الموضوع في مدخل وثلاثة مباحث بعد المقدمة وقبل الخاتمة، خصصنا المدخل للمفاهيم الرئيسية التي عليها مدار البحث، وتناولنا في المبحث الأول مقاصد الوحي عند الإمام ياسين من حيث منهجه في تقرير الكليات المقاصدية، وتناولنا في المبحث الثاني مراجعة الإمام لجملة قضايا مقاصدية مركزية، بينما المبحث الثالث عالجنّا فيه مطالب الوحي ومسلك تحقيقها، وذلك من خلال تحليل مسالك الإمام في تقرير الصيغة المطلوبة بدل الحفظية للمقاصد، وكذا مسلك الاجتهاد المعاصر في تحقيق تلك المطالب، ثم ختم الموضوع بعرض نتائج البحث، منها ما أصله الإمام وقرره من كليات قرآنية هي الشورى والعدل والإحسان، وترتيبه لمقاصد الشريعة في ضوء واقع الأمة، فجعل التمكين للدين كله المقصد الأسمى، ووحدة الأمة أم المقاصد الآن، وما اقترحه من استبدال صيغة الحفظ بصيغة مطلبية التي تلائم واقع ضياع المصالح.

الكلمات المفتاح: المقاصد – الوحي – المطالب – المنهاج النبوي – عبد السلام ياسين.

مقدمة:

لا ريب أن المشاريع العلمية الكبرى التي تثمر إثراء للفكر وإبصاراً للرؤية وتسديداً للفعل الإنساني في الواقع إنما تستمد قوتها وتكتسب جدواها من صلتها بوحى الله كتاباً وسنة استمداداً واحتكاماً، ومن استجابتها لمطالب هذه الأمة وتلبية حاجياتها، ذلك ما تميز به في تقديري مشروع "نظرية المنهاج النبوي" للإمام عبد السلام ياسين الذي انطلق أصلاً من أسئلة الزمن الحارفة وكشف عن عللها الموجبة لبحث لها عن أجوبة مؤصلة من وحي الله كتاباً وسنة بنظر كلي مقاصدي متجدد.

وفي سياق البحث عن علل السؤال الحضاري والثقافي في حاضر الأمة، وعن أصالة الجواب قام الإمام ياسين بمراجعة معارف الوحي الزمنية مراجعة فاحصة قاصدة، التزم فيها منهجاً وسطاً بين الغالين المقدسين لهذا التراث وبين المنتحلين المسفهين له، فكان للرجل وقفات عميقة مع مختلف معارف الوحي التراثية في غاية العدل وتمام الإحسان، آثرت أن يكون بحثي في واحدة من أبرز القضايا العلمية والحضارية التي تناولها الإمام ياسين في مراجعته، وهو ما يتعلق بشائبة المقاصد والمطالب للوحي، وذلك بالنظر إلى ما تميزت به مقارنة الإمام للموضوع من عمق علمي ووضوح منهجي ورؤية تجديدية حضارية.

فإذا كانت أصالة أي مراجعة وعمقها ومشروعيتها إنما تتحدد بمقدار صلتها بأصل الشريعة الأول كتاب الله تعالى، فالإمام ياسين اعتمد في معالجته لمقاصد الوحي ومطالبه معيار القرآن شاهداً صادقاً ثابتاً، ترجمه في كليات قرآنية ثلاث: الشورى والعدل والإحسان.

وقصدي من هذا البحث تفصيل القول فيما أثله الإمام ياسين في موضوع مقاصد الوحي ومطالبه منهجاً وموضوعاً، فكان مقتضى الإحاطة بالموضوع أن ترتب معالجته التفصيلية وفق التصميم الآتي:

مقدمة: وهي ما نحن فيه

مدخل: تعريف بالمفاهيم المؤسسة لموضوع البحث

المبحث الأول: منهج عبد السلام ياسين في تقرير مقاصد الوحي وإعمالها

المبحث الثاني: مراجعات في قضايا مقاصدية عند عبد السلام ياسين

المبحث الثالث: مطالب الوحي عند عبد السلام ياسين ومسلك تحقيقها

خاتمة: خصصتها لأهم ما أسفر عنه البحث من نتائج مشفوعة بتوصية للمؤتمر.

أما المنهج التي توسلت به في إدارة قضايا هذا الموضوع فيجمع بين استقراء المادة العلمية من مظاهرها الأصلية ممثلة في تراث الإمام ياسين ومظان تبعية تمثلت في مراجع أخرى مقارنة ومساعدة، وتحليل المادة العلمية وتعليل قضاياها وتأصيلها، ومقارنة آراء الأستاذ بغيره، ثم صوغ ذلك وتركيبه في سياق التصور العام للبحث.

وقد أسفر البحث بحمد الله عن نتائج علمية، أذكر من أهمها: اعتماد الإمام ياسين في تقرير كليات الوحي المقاصدية منهجا ثلاثي الأصول وهي: تحكيم الوحي، ومراجعة معارف الوحي في السياق التاريخي، ومراعاة واقع الأمة ومصالحها، كما أن الإمام أصل وحكم في مراجعته لمعارف الوحي ثلاث كليات قرآنية هي الشورى والعدل والإحسان أثبت كلياتها ومعارفها، واستطاع الإمام ياسين أن يعيد النظر في ترتيب مقاصد الشريعة في ضوء واقع الأمة، فجعل التمكين للدين كله المقصد الأسمى، ووحدة الأمة أم المقاصد الآن.

ومن جهة أخرى فقد راجع الإمام صيغة الكليات المقاصدية الحفظية التي ناسبت زمن ظهورها، فاقترح استبدالها بصيغة مطلبية التي تلائم واقع ضياع المصالح.

مدخل: تعريف بالمفاهيم المؤسسة لموضوع البحث

لعل من دواعي البيان وحسن التواصل المعرفي مع القاري الكريم تخصيص هذا المدخل لبيان المفاهيم الثابتة في المصطلحات الرئيسة المؤسسة لهذا العمل، وذلك جريا على منهج كبار الأصوليين الأقدمين الذين يحرصون رحمهم الله على تصدير مؤلفاتهم بمقدمات يتولون فيها التعريف بالمصطلحات التي عليها مدار تلك المؤلفات¹¹⁸⁵، فمصطلحات كل فن خزان لمفاهيمه ومعارفه ومقاصده، إذ "الوزن المعرفي في كل علم رهين مصطلحاته"¹¹⁸⁶، ولذلك كان مصطلح كل فن مدخله المنهجي والبيداجوجي لمن يرجو الإحاطة بكنوزه ومعارفه، وبهذا أوصى أبو حامد الغزالي رحمه الله حين قال: "كل علم لا يستولي الطالب في ابتداء نظره على مجامعه ولا مبانيه فلا مطمع له في الظفر بأسراره ومباغيه"¹¹⁸⁷.

وعليه لزم تحري البيان والوضوح في الجهاز المصطلحي والمفهومي تأصيلا وقصدا قبل الحديث عما تحته من تفاصيل معرفية، ودفع كل تشويش أو غموض إجماع في هذا الجهاز الذي يمثل جسرا معرفيا تواصليا بين منشئ الكلام ومتلقيه.

1185 - نذكر من هؤلاء على سبيل المثال: أبا الوليد الباجي المالكي الأندلسي في كتابيه إحكام الفصول في أحكام الأصول، والمنهاج في ترتيب الحجاج، وأبا محمد علي بن حزم الظاهري الأندلسي في كتابه الإحكام في أصول الأحكام، وأبا إسحاق الشيرازي الشافعي في كتابه شرح اللمع، وأبا المعالي الجويني في كتابيه: الكافية في الجدل، والبرهان في أصول الفقه، وغيرهم كثير.

1186 - المسدي، عبد السلام المسدي، قاموس اللسانيات عربي فرنسي - فرنسي عربي، الدار العربية للكتاب، ص 12.

1187 - أبو حامد الغزالي، المستصفى من علم الأصول، تحقيق محمد سليمان الأشقر، 34/1.

ولذلك فإنني مورد بعون الله وقوته جملة المصطلحات التي انبنى عليها هذا العمل قصد بيان معانيها الأصلية والاستعمالية على نحو من الوجازة في البيان:

الوحي:

وحى إليه الكلام يحيه وحيا، وأوحى إذا كلمه بكلام يخفيه عن غيره¹¹⁸⁸، ومن معانيه الإشارة والكتابة والرسالة والإلهام¹¹⁸⁹، قال ابن منظور: "وسمي وحيا لأن الملك أسره على الخلق وخص به النبي صلى الله عليه وسلم المبعوث إليه"¹¹⁹⁰.

وغلب استعمال الوحي فيما يلقي إلى الأنبياء من عند الله تعالى¹¹⁹¹، وذكر الراغب الأصفهاني والإمام ياسين¹¹⁹² أن الوحي أضرب أخذا من قوله تعالى: "وما كان لبشر أن يكلمه الله إلا وحيا أو من وراء حجاب أو يرسل رسولا فيوحي بإذنه ما يشاء" (الشورى: 51)، "وذلك إما برسول مشاهد ترى ذاته ويسمع كلامه كتبليغ جبريل عليه السلام للنبي في صورة معينة، وإما بسماع كلام من غير معاناة كسماع موسى كلام الله، وإما بالقاء في الروع، كما ذكر عليه الصلاة والسلام (إن روح القدس نفث في روعي)، وإما بإلهام نحو (وأوحينا إلى أم موسى أن أرضعيه) (القصص: 7)، وإما بتسخير نحو قوله تعالى: (وأوحى ربك إلى النحل) (النحل: 68)، أو بمنام، كما قال عليه الصلاة والسلام: (انقطع الوحي وبقيت المبشرات رؤيا المؤمن)"¹¹⁹³.

1188 - ينظر: ابن منظور لسان العرب، دار صادر بيروت، دون رقم ط. 1992م، مادة (و ح ي)، والزمخشري، جار الله محمود، أساس البلاغة معجم في اللغة والبلاغة، بيروت، مكتبة لبنان ناشرون، طبعة 1996/1م، مادة (و ح ي)، والرازي مختار الصحاح باعتناء يوسف الشيخ، بيروت، المكتبة العصرية للطباعة والنشر، طبعة 2002، مادة (و ح ي)،

1189 - ينظر الرازي المصدر السابق، والفيومي، أحمد بن محمد الفيومي، المصباح المنير، تحقيق يوسف الشيخ محمد، بيروت، المكتبة العصرية، طبعة 1996/1م، مادة (و ح ي) ..

1190 - ابن منظور، المصدر السابق.

1191 - ينظر الفيومي، المرجع السابق.

1192 - ياسين، عبد السلام، محنة العقل المسلم بين سيادة الوحي وسيطرة الهوى، طبعة 2003/3م، بدون المكان والناشر، ص 21-22.

1193 - الراغب الأصفهاني، أبو القاسم الحسين، المفردات في غريب القرآن، تحقيق محمد سيد كيلاني، مصر: شركة مكتبة ومطبعة مصطفى البابي الحلبي وأولاده بمصر، طبعة 1961م، ص 515-516.

وعرف الإمام ياسين الوحي بقوله: " فالوحي كلام يكلم الله به عباده المصطفين إما للاهتداء في حد ذواتهم، فتلك النبوة، وإما يصطفهم سبحانه لحمل رسالته لمن يشاء من خلقه، وتلك رسالة الرسل عليهم السلام وقوامها النبوة "1194

وبناء على ما سبق فإن استعمال مصطلح الوحي في البحث يجري على معنى ما أوحى الله إليه لخصوص سيدنا محمد صلى الله عليه وسلم الخاتم من الكتاب والسنة.

المقاصد:

أما لفظة "المقاصد" الواردة في العنوان والتي عليها مدار الكلام، فتشير المعاجم¹¹⁹⁵ اللغوية إلى أنها تتميز دلالتها بالسعة والشمول لمعاني عدة منها:

معنى استقامة الطريق: لقوله تعالى: "وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِزٌ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ (9)" (النحل: 9)، أي على الله تبيين الطريق المستقيم والدعاء إليه بالحجج والبراهين الواضحة، ومنها جائز أي ومنها طريق غير قاصد، ومعنى العدل: كما في الحديث: "وَالْقَصْدُ الْقَصْدُ تَبْلُغُوا"¹¹⁹⁶، أي عليكم بالقصد من الأمور في القول والفعل، وهو الوسط بين الطرفين، ومعنى الوجهة: قصده يقصده قصدا وقصد له وأقصدي إليه الأمر، وهو قصدك وقصدك أي تجاهك¹¹⁹⁷، ومعنى الطلب: قصدت الشيء من باب ضرب طلبته بعينه وإليه قصدي ومقصدي.

أما من الناحية الاصطلاحية فللفظة المقاصد إطلاقات لكن أبرزها وأكثرها تداولاً المصلحة جلباً والمفسدة دفعاً، وهذا ما عبر عنه القرافي في قوله: مقاصد وهي المتضمنة للمصالح والمفاسد في أنفسها¹¹⁹⁸، و قريب منه عبارة الآمدي: " المقصود من شرع الحكم إما جلب مصلحة أو دفع مضرة أو مجموع الأمرين بالنسبة إلى العبد "¹¹⁹⁹، وقبلهما نجد الغزالي يربط المصلحة بالمقصد فيقول: " المصلحة المحافظة على مقصود الشارع "¹²⁰⁰، وهو المعنى نفسه الذي عبر عنه الشاطبي حين أعلن نتيجة

1194 - ياسين، عبد السلام، المصدر السابق ص 21-22.

1195 - ينظر الفيروز آبادي، محمد بن يعقوب الفيروز آبادي، القاموس المحيط، وابن منظور، جما الدين ابن منظور، لسان العرب، مادة (قصد).

1196 - البخاري، في الجامع الصحيح، كتاب الرقاق، باب القصد والمداومة على العمل، رقم 6463.

1197 - ينظر ابن منظور، اللسان مادة (ق ص د).

1198 - ينظر القرافي، الذخيرة، تحقيق محمد حجي، 4/192.

1199 - الآمدي، الإحكام في أصول الأحكام، تحقيق سيد الجميلي، 3/296.

1200 - أبو حامد الغزالي، المستصفى، تحقيق مصطفى أبو العلا 1/278.

استقرائه للشرعية في الموضوع فقال: "إن وضع الشرائع إنما هو لمصالح العباد في العاجل والآجل معاً"¹²⁰¹، وبعبارة أجمل وأشمل يقول: "المقصد الشرعي من وضع الشريعة إخراج المكلف عن داعية هواه، حتى يكون عبداً لله اختياراً، كما هو عبد لله اضطراراً"¹²⁰².

ونجد ربط المقصد بالمصلحة عند عبد المجيد النجار من المعاصرين في قوله: "إن للشرعية الإسلامية مقصداً كلياً عاماً هو تحقيق مصلحة الإنسان وخيره"¹²⁰³، وذهب الفيلسوف المغربي طه عبد الرحمن إلى اقتراح تسمية علم المقاصد "علم الصلاح" لكونه علماً يدور على صلاح الإنسان¹²⁰⁴، غير أن هذه المقاصد ليست على وزان واحد عند أهل الفن بل هي على مراتب: ذلك أنها قسمت تقسيمات متعددة تبعاً لتنوع اعتبار التقسيم، غير أن الذي يعيننا بالبيان هنا أقسام المقاصد التي تأسست عليها قضايا البحث، وهي كما يلي:

المقاصد الكلية: وهي الغايات الكبرى التي وضعت الشريعة لأجل تحقيقها لمصلحة العباد، والكليات التي تندرج تحتها مختلف أحكام الشريعة، وهي المقصودة بالتعريفات السابقة، عرفها الطاهر ابن عاشور بقوله: "ويراد بالكلية في اصطلاحهم ما كان عائداً على عموم الأمة عوداً متمائلاً، وما كان عائداً على جماعة عظيمة من الأمة أو قطر"¹²⁰⁵.

المقاصد الجزئية: هي ما يقابل المقاصد الكلية¹²⁰⁶، وهي المصالح التي من أجلها شرع كل حكم من أحكام الشريعة، ذلك أن المقصد الكلي للشرعية منتظم من جملة المقاصد الجزئية.

وتقسم المقاصد الكلية بحسب مراتبها في القوة إلى:

مقاصد ضرورية: وهي جملة المصالح التي "لا بد منها في قيام مصالح الدين والدنيا، بحيث إذا فقدت لم تجر مصالح الدنيا على استقامة، بل على فساد وتهاجر وفوت حياة، وفي الأخرى فوت النجاة والنعيم، والرجوع بالخسران الممين"¹²⁰⁷، وهي الكليات

1201 - الشاطبي، الموافقات 6/2.

1202 - الشاطبي، المصدر السابق 2/168.

1203 - عبد المجيد النجار، في المنهج التطبيقي للشرعية الإسلامية تنزيلاً على الواقع الراهن، ص 51.

1204 - ينظر طه عبد الرحمن، مشروع تحديد علمي لمبحث مقاصد الشريعة، مجلة المسلم المعاصر العدد 103 / السنة 2002م، ونظرياته الثلاث: المقصود والقصد والقصود في تحديد المنهج في تقويم التراث، ص 98-99-100.

1205 - الطاهر ابن عاشور، مقاصد الشريعة الإسلامية، ص 84.

1206 - ينظر الطاهر ابن عاشور، المصدر السابق.

1207 - الشاطبي، الموافقات 19/2.

الخمس المعروفة: الدين والنفس والعقل والنسل والمال¹²⁰⁸، اعتبرها الشاطبي " أصول الدين، وقواعد الشريعة، وكليات الملة
"1209".

مقاصد حاجية: وهي جملة المصالح التي ترفع حياة الإنسان من المستوى الأدنى الضروري إلى مستوى التوسعة ورفع الحرج
وانتفاء المشاق، بحيث إذا "لم تراع دخل على المكلفين على الجملة الحرج والمشقة، ولكنه لا يبلغ مبلغ الفساد العادي المتوقع
في المصالح العامة"¹²¹⁰.

مقاصد تحسينية: وهي جملة المصالح التي ترقى بالحياة الإنسانية إلى مستوى التكريم الذي يليق بها، وتتمثل في "الأخذ بما يليق
من محاسن العادات، وتجنب أحوال المندسات التي تأنفها العقول الراجحات"¹²¹¹.

فالأقسام الثلاثة السابقة إنما تمثل مقاصد الشارع من وضع الشريعة ابتداءً، جاءت مرتبة ترتيباً لا زماً، " فالضروريات أكدها
ثم يليها الحاجيات والتحسينات "¹²¹²، وهناك مقاصد أخرى تفصيلية تابعة، كمقاصد الشارع من وضع الشريعة للإفهام،
ومقاصد الشارع من وضع الشريعة للتكليف بمقتضاها، ومقاصد الشارع من وضع الشريعة للامتنال حسب تصنيف
الشاطبي¹²¹³.

وعلى معنى المصلحة رعيًا والمفسدة دفعًا بمراتبها المذكورة جرى استعمال مصطلح المقاصد في هذا العمل من خلال مراجعات
الإمام ياسين لقضايا البحث المقاصدي.

1208 - ينظر الشاطبي، الموافقات 8/2، والغزالي، المستصفى 278/1.

1209 - الشاطبي، موافقات، 7/2.

1210 - الشاطبي، المصدر السابق 9/2.

1211 - الشاطبي، المصدر السابق.

1212 - الشاطبي، الموافقات 17/2.

1213 - ينظر الشاطبي، المصدر السابق، كتاب المقاصد.

المطالب:

مطالب جمع مطلب، من طلب الشيء يطلبه طلبا، وهو محاولة وجدان الشيء، والمطالبة أن تطالب إنسانا بحق لك عنده¹²¹⁴، ويأتي الطلب بمعنى "الفحص عن وجود الشيء عينا كان أو معنى"¹²¹⁵، ومنه قوله تعالى: " فلن تستطيع له طلبا" (الكهف: 41).

والمطلب محل القصد والرغبة¹²¹⁶ والبغية¹²¹⁷، قال ابن فارس: " الطاء واللام والباء أصل واحد يدل على ابتغاء الشيء"¹²¹⁸، وعليه فمطالب الوحي غير منفصلة عن مقاصده إلا من حيث التحقق في الأعيان، حسبما جرى به الاستعمال في سياق هذا البحث، فقد ميز الإمام ياسين بصورة غير مسبقة - كما سيأتي في مباحث هذا العمل - بين مقاصد الشريعة المؤصلة في نصوص الوحي المحققة في الأعيان زمن النبوة والخلافة الراشدة على نحو أتم وأرشد، وبين تلك المقاصد الممتعة التحقق كليا أو أغلبيًا في زماننا هذا، وهي المنعوتة عنده بالمطالب، فلما كان الأمر كذلك كان الأولى في نظر الإمام " أن نعبر عن مقاصد الشريعة في صيغ مطلبية لا حفاظية، فنقول : مطالب الشريعة هي كذا وكذا"¹²¹⁹.

نظرية المنهاج النبوي:

نقصد بمشروع نظرية المنهاج النبوي ما أثله الإمام عبد السلام ياسين من مشروع فكري متكامل مبثوث في مختلف كتاباته لتغيير واقع الأمة أفرادا ومجموعا من أجل تحقيق مقصدين اثنين أحدهما إحساني وهو الارتقاء بالفرد بالتربية الإيمانية عبر مدارج الإيمان إلى مرتبة الإحسان، وثانيهما استخلافي وهو التمكين للأمة في التاريخ وسيادة الحضارة الإسلامية في العالم خدمة

1214 - ينظر ابن منظور، المصدر السابق، مادة (ط ل ب)، والزنجشيري، المصدر السابق، مادة (ط ل ب).

1215 - الراغب الأصفهاني، المصدر السابق، ص 305.

1216 - ينظر الفيروز آبادي، محمد بن يعقوب، القاموس المحيط، بيروت: دار الكتب العلمية، طبعة 1995/1م، مادة (ط ل ب).

1217 - ينظر الفيومي، المرجع السابق، مادة (ط ل ب).

1218 - ابن فارس، أبو الحسين أحمد، معجم مقاييس اللغة، مادة (ط ل ب).

1219 - نفسه ص 54.

للإنسانية¹²²⁰، وذلك من خلال نقل الأمة من الفتنة والتخلف إلى مراقبة الإيمان والتمكين، ومن واقع التجزئة إلى أفق الوحدة ومن نظام الجبر إلى دولة الخلافة الثانية، وذلك على أساس الخصال العشر وشعب الإيمان¹²²¹.

وفي الجملة فنظرية المنهاج النبوي تشكل عصارة تجربة واجتهاد وتأمل وتألم الأستاذ ياسين عبر سنين عددا قضاها وهو يقلب ويفحص بلغات مختلفة مختلف النظريات الفكرية والفلسفية والعلوم المعرفية والتجارب البشرية والمعارف الإسلامية وتاريخ الحركات الإسلامية، وغيرها من المصادر المتعددة والمتنوعة لنظرية المنهاج النبوي.

عبد السلام ياسين¹²²²:

هو عبد السلام بن محمد بن عبد السلام بن عبد الله بن إبراهيم ولد (1347هـ) الموافق لـ 1928م، تخرج في معهد ابن يوسف بمراكش الذي كان يدرس فيه كبار علماء المغرب، قضى فيه أربع سنوات من الدراسة، ثم عمل في سلك التعليم لمدة 20 سنة تدرج خلالها في مجموعة من المناصب التربوية والإدارية العالية، ومثل خلالها المغرب في عدد من الملتقيات البيداغوجية الدولية.

بعث بنصيحة مفتوحة إلى ملك المغرب الراحل الحسن الثاني سنة 1974م، وهي عبارة عن رسالة في أكثر من مائة صفحة سماها "الإسلام أو الطوفان"، وقضى على إثرها ثلاث سنوات وستة أشهر سجنا دون محاكمة.

صدر له من مؤلفات ما يربو عن الأربعين في قضايا متنوعة مع وحدة الموضوع، من أمهات كتبه المنهاج النبوي تربية وتنظيما وزخفا، وكتاب تنوير المؤمنين وكتاب الإحسان وكتاب العدل وكتاب نظرات في الفقه والتاريخ، وكتب أخرى منها ما هو في قضايا فكرية وسياسية، ومنها ما هو في قضايا فلسفية، ومنها ما هو جملة كتب تنظرية مندرجة تحت دولة القرآن، ومنها دواوين شعرية.

للإمام قدرة خاصة على الكتابة والمحاضرة بلغات متعددة أهمها العربية والفرنسية والإنجليزية والأمازيغية، من أبرز آثاره العلمية والفكرية مشروعه المتكامل الذي ينعت أكاديميا بنظرية المنهاج النبوي، أما أجل آثاره العملية فجماعة العدل والإحسان التي

1220 - ينظر ياسين عبد السلام، المنهاج النبوي ص 11 وص 15.

1221 - الخصال العشر هي عشر وحدات وزع عليها الأستاذ ياسين شعب الإيمان السبع والسبعين الواردة في الحديث برواية مسلم، وتشكل هذه الخصال المنظمة وفق خطة تربوية تنظيمية جهادية لبنات مشروع نظرية المنهاج النبوي.

1222 - تنظر تفاصيل السيرة العلمية والدعوية لعبد السلام ياسين في موسوعة سراج إصدار 2012/2.1م، وفي موقعه

الالكتروني: <http://www.yassine.net>

أسسها في بداية الثمانينيات من القرن العشرين، وتصنف الآن أكبر وأقوى حركة إسلامية بالمغرب، تميزت في وقت مبكر عن باقي الحركات الإسلامية بلاءاتها الثلاث: لا للسرية، ولا للعنف، ولا لارتباط تنظيمي بجهة خارجية.

المبحث الأول: منهج عبد السلام ياسين في تقرير كليات الوحي المقاصدية وإعمالها

إن البحث في مشروع نظرية المنهاج النبوي للإمام عبد السلام ياسين، قادنا إلى اكتشاف منهج متميز للإمام سلكه في تقرير كليات الوحي وإعمالها يقوم على الأصول الثلاثة التالية:

الأصل الأول: الاحتكام للوحي في تقرير كلياته

نتناول هذا الأصل في قضيتين اثنتين: إحداهما موجب الاحتكام للوحي وثنتاهما الكليات القرآنية المؤصلة.

أولاً: موجب الاحتكام للوحي في التأصيل والتنزيل عند الإمام ياسين

يرى الإمام ياسين أن الهدى المنهاجي في التماس معايير التقويم وكليات النظر من كتاب الله تعالى، بناء على أن الاحتكام إلى القرآن في قضايا الحياة أصل عقدي مسلم عند المسلمين، نصت عليه آيات كثيرة من كتاب الله تعالى، منها قوله سبحانه في تقرير مبدأ الاحتكام العام: "ومن لم يحكم بما أنزل الله فأولئك هم الكافرون" (المائدة: 46)، وقوله سبحانه: "ومن لم يحكم بما أنزل الله فأولئك هم الظالمون" (المائدة: 47)، وقوله سبحانه في تقرير معيار الفصل في حالة التنازع: "فإن تنازعتم في شيء فردوه إلى الله والرسول إن كنتم تؤمنون بالله واليوم الآخر ذلك خير وأحسن تأويلاً" (النساء: 58).

وبمقتضى هذا الأصل وإيماننا به اختار الإمام ياسين الأصالة القرآنية في التماس كليات معيارية في تقويم المعارف التراثية والمعاصرة، في الوقت الذي يحكم الكثيرون -ممن يتزاحمون على قراءة الوحي وما نشأ عنه من تراث علمي إسلامي ونقده ولومه- مبادئ ومناهج ملتقطة ومستعارة من سياقات معرفية مقارنة¹²²³، ولذلك قرر الإمام ياسين أن الاحتكام للقرآن والاستجابة لأوامره ونواهيه متفرع عن الإيمان والتعلق به، والكفر مانع من ذلك كله¹²²⁴، يقول: "إنما يحتكم إلى القرآن،

1223 - ينظر قولاً مفصلاً في نماذج من تلك المناهج طه عبد الرحمن، تجديد المنهج في تقويم التراث، البيضاء: المركز الثقافي العربي، ط 2007/3م، ورفع محمد، شباب الأمة بين سؤال الوعي التاريخي وإشكال بناء الرؤية المستقبلية ص 15 وما بعدها، القاهرة: دار السلام، ط 2011/1م.

1224 - ينظر ياسين عبد السلام، نظرات في الفقه والتاريخ ص 24، المحمدية: مطبعة فضالة، ط 1989/1م

ويرقي فهمه إلى التلقي عن القرآن، ويحفظ حرمة القرآن، من كان القرآن ربيع قلبه، والنظر فيه قرّة عينه، والامتثال له راحة روحه، لا يضيره مع هذا أن يستفيد من علوم الأئمة¹²²⁵.

كما أن التقليد في نظر الإمام ياسين مانع ثان من الاحتكام للقرآن لما يشكله تقليد الرجال وتقديس اجتهاداتهم من حجب معرفية ومنهجية بين المقلد ومصدر الهداية المعرفية في كتاب الله، يقول الإمام ياسين: " لا يستطيع التجرد لحاكمية القرآن المباشرة وتحكميه المقلدة الذين رقدوا عند قدمي فحل من فحول العلماء الماضين إلى عفو الله إن شاء الله، جاهلين نسبية ذلك الفحل أو ذلك المذهب ومحدوديته في إطار تاريخه، وتاريخ الحكم في عهده، وملابسات اجتهاده السياسية والاجتماعية والشخصية والصراعية المذهبية التي خاضها"¹²²⁶.

ولذلك فالاحتكام للقرآن في نظر الإمام ياسين مشروط بالتححرر من عائقي الكفر وسلطان التقليد ليتمكن الناظر في التراث الفقهي من التمييز بمعيار القرآن بين أصيله ودخيله، وبين المفيد المناسب وبين غيره فنفيد من تراث سلفنا ما ينفع واقعنا وقضايانا مما يشهد له القرآن، يقول الإمام ياسين: " في تجارب سلفنا الصالح من العلماء وفي محاولاتهم واجتهاداتهم ما هو حريّ بإثراء تجربتنا، وتقويم محاولتنا، وتوجيه اجتهادنا إن نحن وضعناها جميعاً أمام القرآن والقرآن يحكم، نفحصها على ضوءه، في نشوئها وتسلسلها، وتعاقب أشكالها ومناهجها، وتأثرها بحركة الحياة العامة وتأثيرها فيها، وإقدامها وإحجامها، ونتائج صوابها وخطأها"¹²²⁷.

والنظر المتحرر من سلطان التقليد في تراث السلف العلمي على أساس الشاهد القرآني شرط لازم لحفظ المرتبة النسبية لتراث الاجتهاد الفقهي دون مرتبة الوحي، وحينئذ " لا يضيرني أن أتحذ علماً وفقهياً ومذهباً دليلاً في سفري العقلي مادامت الدلالة والتفقه والتأصيل عمليات تتم تحت ضوء القرآن ونور السنة"¹²²⁸، كما لا يخشى على الناظر في التراث بمقتضى هذا الشرط منزلق الاستلاب أمام الوساطة الاجتهادية و الاحتجاب بها عن المصدر الأصلي في استمداد المعرفة، فالمفسر لا ينبغي أن يشغل عن التفسير " ولا رأي المفتي الحكم ولا الحكم عن الحاكم جلّ وعلا "¹²²⁹.

1225 - ياسين عبد السلام، المصدر السابق ص 23.

1226 - ياسين عبد السلام، المصدر السابق ص 22.

1227 - ياسين عبد السلام، المصدر السابق ص 33.

1228 - نفسه ص 63.

1229 - نفسه ص 32.

ثانياً: الكليات القرآنية المؤصلة عند الإمام ياسين

كان مدار تقويم الإمام ومراجعاته في مشروعه الفكري على كليات الموضوع تراثاً كان أو واقعاً راهناً، لا على جزئياته، لذلك التمس من القرآن الكريم كليات معيارية تستجيب لمطالب القرآن التي يراها الأستاذ غائبة في واقع الأمة المسلمة واختفت في وقت مبكر من تاريخها، ومطلوبة لمستقبلها، وهو ما مكن الرجل من الوضوح المنهجي في مراجعته والمعالجة الوظيفية لتقويمه، وهي كليات ثلاث: العدل والإحسان والشورى¹²³⁰، فعلى أساسها يراجع التراث الاجتهادي، يقول: "أمام القرآن وهو يحكم نسائل تلك التجارب وذلك الاجتهاد عما فعل العدل الذي أمر الله عز وجل به في القرآن؟ وأنى سارت الشورى وصارت؟ وأية سلك الإحسان؟ ماذا فعل كل أولئك في فقه هذا المذهب وسلوك تلك الطائفة واستبداد ذلك السلطان"¹²³¹.

فبقدر ما يمكن الاعتماد المنهجي لهذه الكليات المعيارية من النفاذ المباشر لعمق الإشكالات في تراثنا المعرفي بقدر ما يساعد على الإبصار الشمولي لأثر تلك الكليات في تموجات التاريخ حضوراً وغياباً، يؤكد الإمام ذلك بقوله: "إن ارتفعنا بإزاء القرآن وقارناً بأهل القرآن يبدو لنا المسلمون الذين عانوا من بعدهم ما عانوا واجمين تحت ظلة أظلمها ذهاب الشورى، وكدرها انعدام العدل، وسودها استتار أهل الإحسان وهروبهم من الميدان"¹²³².

أما إذا تساءلنا عن حجية اعتماد هذه الثلاثية القرآنية معياراً في التقويم الكلي لمعارف الوحي، فإن الإمام ياسين يؤكد أن "الحكم بما أنزل الله من شورى وعدل وإحسان هذه مطالب قرآنية لا نحتاج لإثباتها وإيجابها على أنفسنا بما أوجبها الله لسلوك طرائق المتقدمين¹²³³ في الاستدلال"¹²³⁴، كما أكد ثبات وكنية تلك الثلاثية من حيث إنها من كليات الشريعة التي لم يطرأ عليها تغيير لمراد الله تعالى من آياته فيها¹²³⁵، وفيما يلي تفصيل القول تحقيقاً فيما ذكر عن هذه الكليات إجمالاً:

¹²³⁰ - ينظر المصدر السابق ص 18 و 19 و 23 و 32.

¹²³¹ - نفسه ص 33.

¹²³² - ياسين عبد السلام، نظرات في الفقه والتاريخ ص 95.

¹²³³ - وهذه نكتة مقاصدية لطيفة من الأستاذ، فيها إشارة إلى أن الكليات لا تثبت حجيتها بالأدلة الأحادية وإنما تثبت بمجموع أدلة لا تنحصر في باب واحد حسب عبارة الشاطبي رحمه الله. ينظر الشاطبي أبو إسحاق، الموافقات في أصول الشريعة تحقيق عبد الله دراز 26/1، بيروت: دار الكتب العلمية، ط 3/ 2003م.

¹²³⁴ - ياسين عبد السلام، المصدر السابق ص 21.

¹²³⁵ - ينظر المصدر السابق.

1) كلية الشورى:

يرى الإمام ياسين¹²³⁶ أن الشورى فرضها الله عز وجل كما فرض الصلاة وسائر التكاليف الشرعية وعين لها مرتبة ضمن أعمال الإيمان ودرجات الإحسان، وذلك في قول الله تعالى: "وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ. وَالَّذِينَ يَحْتَسِبُونَ كِبَارَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ. وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ. وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ" (الشورى: 37)، ويرى الإمام أن ورود الشورى في سياق من الفرائض القلبية والخلقية والعقلية والعملية¹²³⁷، أوّلها الإيمان وآخرها الانتصار على البغي¹²³⁸، ورود قصدي دال على الترابط الشرطي بين تلك الفرائض، بحيث "يرفع الشورى إلى مستوى آخر غير مستوى الديمقراطية، ويدلّ على أنها من غير جنسها".¹²³⁹

فأي محاولة لتجريد كلية الشورى من سياقها المتناسك فهي فصل بين الشورى وهويتها، بل هي في نظر الإمام عبث في الدين¹²⁴⁰، ثم لا تتحقق النتيجة المرجوة من الشورى، يقول الأستاذ: "إذا أفردت الشورى من السياق وقطعتها فقد ابتسرت المسلسل فلا تحصل على نتيجة"¹²⁴¹، كما أن انخراط أحد شروط السياق يجعل الشورى في نظر الإمام "بمجرد عارية، ومخض اسم على غير مُسمّى"¹²⁴².

وبناء على هذه المقدمات الحجاجية يقرر الإمام ياسين أن الشورى نظام متكامل مترابط يقوم على الأخوة الإيمانية الجامعة بين القلوب والشورى النازمة للآراء¹²⁴³ والطاعة الموحدة للجهود والأعمال¹²⁴⁴، غايته طاعة الله في إقامة العدل بين الناس خاصة وفي أمره كله عامة¹²⁴⁵.

1236 - ينظر ياسين عبد السلام، العدل الإسلاميون والحكم ص 163، البيضاء: مطبعة الأفق، ط 2000/1 م.

1237 - ينظر المصدر السابق ص 163.

1238 - ينظر المصدر السابق ص 555.

1239 - المصدر السابق ص 554.

1240 - ينظر المصدر السابق ص 163.

1241 - المصدر السابق ص 555.

1242 - نفسه ص 554.

1243 - لأن الشورى عند الإمام لها وظيفة الإجماع ومقاربة للإجماع ومحاولة له. ينظر ياسين عبد السلام، الإحسان 163/1،

البيضاء: مطبعة الأفق، ط 1/1998 م.

1244 - ينظر ياسين عبد السلام، الإحسان 161/1.

1245 - ينظر ياسين عبد السلام، العدل ص 549.

ويتنقد الإمام الرأي القائل بإعلامية الشورى ويبرز مرجوحيته بقوله: " وما كان للشورى أن تكون "معلمة" يجوز لولي الأمر أن يتبع أو يترك. فالذي جاءت به السنة من فعل رسول الله صلى الله عليه وسلم وفعل الخلفاء الراشدين أنهم كانوا يعملون بما قررت عليه آراء الأغلبية"¹²⁴⁶، وأنها ركن " من أركان الحكم. أنزلها الله للتطبيق لا للتسلية. فهي واجبة على المسلمين"¹²⁴⁷، وهذا مذهب المحققين من أهل العلم، قال ابن عطية: " الشورى من قواعد الشريعة وعزائم الأحكام ، ومن لا يستشير أهل العلم والدين فعزله واجب ، هذا ما لا خلاف له "¹²⁴⁸.

(2) كلية العدل

العدل في الشريعة عبارة عن الاستقامة على الطريق الحق بالاختيار عما هو محظور دينا¹²⁴⁹، ويرى الطاهر بن عاشور أن " العدل مساواة بين الناس أو بين أفراد أمة في تعيين الأشياء لمستحقها وفي تمكين كل ذي حق من حقه بدون تأخير "¹²⁵⁰، وقد تميز ورد العدل في القرآن بأن جاء بأقوى صيغة للتكليف والإلزام في قوله تعالى: " إن الله يامر بالعدل والاحسان " (النحل: 90)، وورده كذلك مقصداً أسمى لبعثة الأنبياء والرسول في قوله سبحانه: " لقد أرسلنا رسلنا بالبينات وأنزلنا معهم الكتاب والميزان ليقوم الناس بالقسط " (الحديد: 24) ، فاكتمب بذلك معنى أعم وأشمل حتى عده ابن عاشور " الأصل الجامع للحقوق الراجعة إلى الضروري والحاجي من الحقوق الذاتية وحقوق المعاملات "¹²⁵¹.

لذلك وجدنا الإمام ياسين يقرر بالقطع مركزية معيار العدل في الشريعة، فيقول: " العدل أم المصالح التي يقصد إليها الشرع. هو ضلب الدين، وحوله تُطيفُ همومُ المسلمين، وبه بعث الله الرسل والنبیین، مبشرين ومنذرين "¹²⁵²، كما أن العدل في نظر الإمام أساس الصلاح " وركن ركين في صرح الدولة الإسلامية، وعلى إقامتهما مدار صلاح الحكم، والاقتصاد،

1246 - المصدر السابق ص 561.

1247 - نفسه

1248 - ابن عطية الأندلسي، المحرر الوجيز في تفسير الكتاب العزيز، تحقيق المجلس العلمي بتارودانت ، المغرب طبعة وزارة الأوقاف المغربية / 1982م

1249 - الكفوي أبو البقاء، الكليات معجم في المصطلحات والفروق اللغوية، تحقيق عدنان درويش ومحمد المصري، بيروت: مؤسسة الرسالة، ط 1 / 1992م.

ص 639.

1250 - ابن عاشور الطاهر، تفسير التحرير والتنوير 94/5، تونس: دار سحنون بدون تاريخ .

1251 - المصدر السابق 254/14.

1252 - ياسين عبد السلام، العدل ص 202.

والشورى، والإدارة، والأمر كله ¹²⁵³، فلا يحمي الأمن الاقتصادي والعسكري، والاستقرار السياسي والاجتماعي، سوى العدل الذي يبنى ما خربه الظلم، ويحيي ما أماته، ويحرك ما أخمده، وينير ما أظلمه ¹²⁵⁴.

ولبيان شمولية العدل وكليته، تحدث الأستاذ عن ثلاث مراتب رئيسية:

أ- مرتبة الحكم: وعدل الحكم إنما يكون بالشورى وتحكيم الشريعة، لأن الحكم بغير ما أنزل الله سقوط في الظلم الأكبر، وهو الاشتراك مع الله عز وجل في حاكميته، ومن هذا الظلم يتفرع ظلم القضاء وفساد المحاكم وتفشي الرشوة والإدلاء بالأموال في الباطل ¹²⁵⁵، والله تعالى يأمرنا أن نلزم العدل في الحكم وإدارة وقضاء، فقال: "وأن احكم بينهم بما أنزل الله ولا تتبع أهواءهم" (المائدة: 49)، وقال: "وإذا حكمتم بين الناس أن تحكموا بالعدل" (النساء: 58).

ب- مرتبة الاقتصاد والاجتماع: وهي التزام العدل في القسمة الاقتصادية والاجتماعية، وذلك بالقسمة الرشيدة للثروات بين العباد، يقول الأستاذ ياسين: "القسمة العادلة للمال والأرزاق مطلب شرعي لا يقل أهمية عن مطلب العدل الحكمي والقضائي" ¹²⁵⁶.

ج- مرتبة القضاء: يعتبر الإمام ياسين العدل في القضاء من أهم أركان العدل ¹²⁵⁷، لقول الله تعالى: "وإذا حكمتم بين الناس أن تحكموا بالعدل" (النساء: 57)، غير أن هذه المراتب الثلاث في نظر الإمام ياسين مترابطة فيما بينها ومتكاملة، يقول: "هما عدلان مترابطان متلازمان. عدل القاضي والحاكم، يطبقان شرع الله عز وجل في إعطاء حقوق العباد وإنصاف بعضهم من بعض، وعدل القسمة الاقتصادية الاجتماعية. والظلم في الحكم والجور في القسمة عديلان لا يفترقان" ¹²⁵⁸.

(3) كلية الإحسان:

لقد تتبع الإمام ياسين موارد لفظة الإحسان في الكتاب والسنة فألفاها لا تخرج عن معاني ثلاثة ¹²⁵⁹:

1253 - ياسين عبد السلام، في الاقتصاد البواعث الإيمانية والضوابط الشرعية ص 190، البيضاء: ط2/2003م

1254 - نفسه ص 197.

1255 - ينظر ياسين عبد السلام، المنهاج النبوي تربية وتنظيما وزحفا ص 250.

1256 - ياسين عبد السلام، في الاقتصاد ص 191.

1257 - ينظر ياسين عبد السلام، العدل ص 550.

1258 - ياسين عبد السلام، في الاقتصاد ص 189.

1259 - ينظر الإحسان لعبد السلام ياسين 17/1 فما بعدها ط. 1 - 1998 مطبوعات الأفق البيضاء المغرب.

المعنى التربوي الإيمانى ممثلا في كون الإحسان يمثل الرتبة العليا في الدين بعد الإسلام والإيمان كما في حديث جبريل " أن تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك " ¹²⁶⁰ , وقد ورد القرآن بالمدح والثناء على المحسنين في مواطن عدة منها قوله تعالى: " إن الله يحب المحسنين " (البقرة: 195) وقوله " والله يحب المحسنين " ¹²⁶¹ وقوله عز من قائل: " إن الله مع الذين اتقوا والذين هم محسنون " (النحل: 128).

المعنى الاجتماعي ممثلا في تحسين العلاقة بخلق الله ابتداء بالوالدين " وقضى ربك ألا تعبدوا إلا إياه وبالوالدين إحسانا " (الإسراء: 23) ، فالأقربين واليتامى والمساكين والناس أجمعين ، كما أمر الحق سبحانه في قوله : " وقولوا للناس حسنا " (البقرة: 83).

معنى المهارة والإتقان كما في قوله صلى الله عليه وسلم : " إن الله كتب الإحسان على كل شئ فإذا قتلتم فأحسنوا القتلة وإذا ذبحتم فأحسنوا الذبحة " ¹²⁶² .

فهذه المعاني الثلاثة مترابطة ومتكاملة، ذلك أن المعنى الثالث عائد إلى الأول، وحصول الأول متوقف إلى حد على الثاني والثالث وهكذا ¹²⁶³ ، فتشكل بذلك مفهوما جامعا لمدلول الإحسان وكلية ناظمة لمختلف تصرفات المكلف المسلم، لذلك اعتمدها الإمام ياسين كلية معيارية في مراجعة تراث الاجتهاد الفقهي .

الأصل الثاني: مراجعة معارف الوحي في سياقها التاريخي:

لما كان تراث الاجتهاد الأصولي ثمرة تفاعل جهد بشري مع نصوص الوحي في الزمان والمكان وفق مقاصد وإرادات وإكراهات، كان المدخل الصحيح لفهم مضامين هذا التراث واستيعاب قضاياها أن يدرس في سياقها التاريخي الذي أنتج فيه، لذلك أصر الإمام ياسين على الربط المنهجي بين تراث الاجتهاد الفقهي والأصولي وإطاره التاريخي بملايساته وأسئلته وقضاياها، خلافا لمن ألف دراسة معارف التراث مجردة من سياقها التاريخي .

1260 - البخاري في كتاب الإيمان باب سؤال جبريل ، ومسلم في كتاب الإيمان باب الإيمان والإسلام والإحسان .

1261 - تكرر وروده في القرآن .

1262 - مسلم في كتاب الصيد والذبائح باب الأمر بإحسان الذبح والقتل .

1263 - ينظر رفيع حماد، النظر المقاصدي وأولوياته الراهنة 1/ 126 - 127، أعمال الندوة العالمية " مقاصد الشريعة وسبل تحقيقها في المجتمعات المعاصرة بالجامعة الإسلامية العالمية بماليزيا، 2006م

وقد اتخذ الإمام ياسين حدث تحول الحكم الإسلامي من نظام الخلافة الراشدة إلى نظام الملك العاض زمن الأمويين وما تلا ذلك من أحداث عظام ومآسي جسام¹²⁶⁴ مرتكزا منهجيا يميز به بين طبيعة الاجتهاد الأصولي زمن الخلافة الراشدة القائمة على العدل والشورى وبيعة الاختيار، وبين عهد الملك العاض القائم على عصبية السيف والإكراه وبدعة الوراثة في الحكم¹²⁶⁵، وذلك لما لهذا الحدث من أثر في التحولات العامة في الأمة وفي الجانب المعرفي خصوصا، لذلك لزم النظر حسب الإمام ياسين إلى التراث العلمي " من حيث موقعه من الحكم والظرف التاريخي والصراعات المذهبية وموقف أهل العلم رضي الله عنهم المحافظ المشفق على بيضة الأمة أن ترام، وعلى حماها أن يضام"¹²⁶⁶.

فالعلماء بعد انتفاض عروة الحكم الذي يسميه الأستاذ الانكسار التاريخي¹²⁶⁷ فقدوا حرية الاجتهاد ودخلوا في ظروف استثنائية وفتن مظلمة أحاطت بهم حتى أصبحوا بعبارة الأستاذ " رهائن مقهورة في قبضة العض والجبر لم يخلفوا لنا إلا نثارا من العلم لا يجمعه مشروع متكامل لأن الحديث عن الحكم وسلطانه ما كان ليقبل والسيف مصلت، وما كان بالتالي ليعقل أو ينشر، إلا إذا احتسب في جزئيات "الأحكام السلطانية" التي تقنن للنظام القائم لا تتحدث عنه إلا باحترام تام، أو دخل في جنينيات آداب البلاط المزينة بفضائل الأمراء وحكم الإحسان الأبوي إلى الرعية." ¹²⁶⁸.

فالإمام ياسين حرص على إبراز الواقع البئيس والظرف الخطير الذي عاشه علماء السلف وقاومه بعضهم بفقهاء العزيمة والاختيار وصانعه آخرون بفقهاء الترخص والاضطرار، لأن الكل مدفوع عن دائرة الشأن العام " فإن أبدى المجتهد رأيه في " السياسة الشرعية " فإنما هو أمر بالمعروف ناه عن المنكر من خارج وفي حدود لا ينبغي أن يتعداها"¹²⁶⁹، وهي الظروف التاريخية الاستثنائية التي تلت الانقلاب الأموي على الحكم الإسلامي، وتطورت سوءا مع الزمان وازدادت قتامة مع الأحداث، فالأمر بعد طول مقاومة ومصابرة حسب الأستاذ ياسين إلى انحباس الإنتاج المعرفي بإعلان انسداد باب الاجتهاد نهاية القرن الرابع الهجري¹²⁷⁰.

1264 - ينظر رفيع محماد، شباب الأمة بين سؤال الوعي التاريخي وإشكال بناء الرؤية المستقبلية ص27.

1265 - ينظر ياسين عبد السلام، نظرات في الفقه والتاريخ ص10، والخلافة والملك ص11 وما بعدها، البيضاء: مطبعة الأفق، ط2001/1م.

1266 - ياسين عبد السلام، نظرات في الفقه والتاريخ ص16.

1267 - ينظر ياسين عبد السلام، المرجع السابق ص26.

1268 - ياسين عبد السلام، المرجع السابق ص11-12.

1269 - ياسين عبد السلام، المرجع السابق ص72.

1270 - ينظر ياسين عبد السلام، العدل الإسلاميون والحكم، البيضاء: مطبعة الأفق، ط1/ ص66.

فحرص الإمام ياسين على ربط المنتج المعرفي التراثي بالسياق التاريخي الذي ظهر فيه بأسئلته وقضاياها وإكراهاته أكسبه رؤية واضحة للموضوع تأسست على تعليل الأحكام وربط الآراء والمواقف بأصولها الأمر الذي مكن الإمام من التزام مبدأ الانصاف في قراءته للتراث، فحين تحدث على سبيل المثال عن أصول فتوى "الاستيلاء على الحكم" في تراث الفقه الإسلامي وما أثارته من جدال ونزاع بين العلماء، لم يجرد المسألة من سياقها التاريخي وإنما ربطها بظروف القول بها فأحسن الظن بالقائلين بها وأعذرهم، لأنهم إنما يلتمسون في نظره الحق لا يفترون عنه " لكن أوقفهم عنه واقع حكم عاض له عصبية بها يقوى وليس مع العلماء قوة منظمة "1271.

وعلى ذات المنوال فسر الرجل ما ذهب إليه أهل مقاصد الشريعة من التعبير عنها بصيغة الحفظ بما كانوا عليه من استعلاء حضاري فقدته الأمة اليوم، حيث يقول: "كان علماؤنا يتكلمون من موقع استعلاء حضاري. لم يكن أمامهم أي تحد معنوي يصلح عليهم بتفوق نموذجهم. لذلك كان حفظ ما عندهم غاية سؤلهم"1272.

الأصل الثالث: مراعاة واقع الأمة ومصالحها

يستند النظر المنهجي للإمام ياسين في تنزيل معارف الوحي على الواقع المعاصر في أصلها الثالث إلى اعتبار حال الزمان وأهله، وهو أصل معتبر في تنزيل الأحكام الشرعية على مناطاتها الجالبة للمصلحة والدافعة للمفسدة في الزمان والمكان والحال تحقيقا لمقصود الشارع، فليست النفوس في قبول الأعمال الخاصة على وزان واحد كما يقول الشاطبي في حق آحاد الأمة1273 فما بالك إذا تعلق الأمر بمجموع الأمة.

والإمام ياسين إنما انطلق في مراجعته للتراث من واقع حال الأمة وإشكالاته الكبرى ومطالبه الكلية لأنه المقصود بمشروع المراجعة تغييرا وإصلاحا من أجل الانتقال به من درك الفتنة تحت الحكم الجبري إلى التمكين الحضاري تحت الخلافة الثانية على منهاج النبوة، فجاءت مراجعته لتراث الدرس الأصولي بعيدة عن المقاربات النظرية المجردة، ومرتبطة بما يجيب عن أسئلة الزمان الحاضر التي منها انطلق أصلا في مشروعه التقويمي الذي يلخص هدفه في قوله: " لكن الذي نحن بحاجة إليه هو الفقه الكلي الذي يشمل كل العبادات الفردية والمعاملات الجزئية، في نسق واحد يؤدي وظيفة إحياء الأمة وإعادة تمثيلها إلى حضن الشريعة وصراط الله. "1274.

1271 - ياسين عبد السلام، المصدر السابق ص 85.

1272 - ياسين عبد السلام، نظرات في الفقه والتاريخ ص 98.

1273 - ينظر الشاطبي أبو إسحاق، الموافقات 71/4.

1274 - ياسين عبد السلام، منهاج النبوي ص 222.

وقد أفصح الإمام ياسين بوضوح تام عن أصل اعتبار حال الزمان في منهج مراجعته إلى جانب الأصل الشرعي حين قال: " نرجع إلى تأصيلاتهم ناظرين إليها من إزاء القرآن والسنة، ناظرين إليها أيضا من زاوية واقعنا وظروفنا "1275، ومقتضى القول بمراعاة الواقع وظروفه الانطلاق من إشكالاته وأسئلته في النظر إلى تراث السلف تثمينا وترتيباً، ذلك أن " ما عشناه من نكبات احتلال القدس وخذلان حكام الجبر للأمة بما منعوها من توحيد جهودها لتجاهد عدوها، وبما بددوا من أرزاق، وبما وآلوا الكفار وضحووا بالمقدسات ليحتفظوا بالسلطان مهما تمزقت الأمة وافتقرت وأهينت، كل ذلك يلح على ضميرنا لنعيد النظر فيما رتبته علماءنا من قبلنا في حديثهم عن مقاصد الشريعة "1276.

فهذه الإشكالات الكبرى والأسئلة القلقة التي يفرزها واقع الأمة تدلل على الفروق الكبيرة بين الزمن الحالي والزمن الماضي الذي أنتج فيه التراث العلمي موضوع المراجعة، فإذا اختلفت الأسئلة ومقاصد القول اختلفت الأجوبة لزوماً، فلزم بهذا المقتضى أن تجري المراجعة على وفق مطلوب الواقع¹²⁷⁷.

وهذه الفوارق بين الزمانين جعلت الإمام ياسين يدرك أن المقاربة الجزئية لأسئلة الزمان الماضي لا تسعف كثيراً في مقارنة أسئلة الزمان الحاضر نظراً لبساطة تلك الأسئلة وتعدد وتشابك هذه، فتعين أن يكون النظر كلياً في التماس مطلوب الواقع، يقول الأستاذ: " نحن في زماننا نقدر أن ما ضاع منا كثير وأن ما بقي آثل إلى ضياع إن لم نهض للطلب، طلب الإسلام كله، طلب الإيمان بشعبه، طلب الخلافة على منهاج النبوة، طلب الشورى والعدل والإحسان. "1278.

تلك هي الأصول المنهجية التي اعتمدها الإمام ياسين على نحو مترابط في تقرير كليات الوحي وإعمالها، آثرنا ابتداء القول فيها قبل الحديث عن موضوعات نظره المقاصدي لأن المنهج متقدم عن إعماله نظراً وعملاً.

المبحث الثاني: مراجعات في قضايا مقاصدية عند الإمام ياسين

لقد تناول الإمام ياسين بالمراجعة والتقويم جملة قضايا مقاصدية في سياق نظريته في المنهاج النبوي أبان فيها عن شمولية النظر وسعة الأفق وعمق المعالجة، وذلك نتيجة ما حباه الله به من الوضوح المنهجي والأصالة القرآنية كما أوضحنا قبل، وتشكل تلك القضايا في مجموعها مناط التجديد وإعادة البناء في الدرس المقاصدي، فما هذه القضايا؟ وما تفاصيل مراجعتها؟

1275 - ياسين عبدالسلام، نظرات في الفقه والتاريخ ص 109.

1276 - نفسه ص 52.

1277 - ينظر ياسين عبد السلام، إمامة الأمة ص 213-214، بيروت: دار لبنان للطباعة والنشر، ط1/2009م.

1278 - ياسين عبد السلام، نظرات في الفقه والتاريخ ص 96.

التعليل المصلحي للشرعية:

عرف مبدأ تعليل أحكام الشريعة بالمصلحة في الدرس الأصولي القديم خلافاً بين الظاهرية الرافضين للتعليل جملة وتفصيلاً وبين جمهور الأصوليين المعلنين، وهو خلاف ابتداء في الدرس الكلامي القديم حول تعليل أفعال الله تعالى بالمصلحة، وذلك بين المعتزلة القائلين بالتعليل مرعاة للحكمة الإلهية وبين الأشاعرة الرافضين للتعليل تنزيهاً لله تعالى عن الأغراض، وبين الماتريدية القائلين بالتعليل تفضلاً¹²⁷⁹.

ويرى الإمام ياسين أن هذا التردد عند القدامى في التعليل متجاوز زمناً وموضوعاً، ذلك أن نفي التعليل المصلحي عن الشريعة ينافي أصل الاجتهاد في الشريعة، ويمنع مقتضى التجديد في فروعها وكلياتها، يقول الإمام ياسين عن ضرورة التعليل: " لا يصلح للاجتهاد الجماعي من يرون أن كل شيء في الشريعة تعبدية غير معلول. لأننا بطرد القياس نبقي عاجزين عن مواجهة الحاضر والمستقبل، فبذلك نكفر بشرع الله الصالح إلى يوم الدين."¹²⁸⁰.

فالقول بالتعليل في الشريعة لا ينافي التعبد بمعناه الواسع بل يندرج تحته، فالتسليم بأن للشريعة مقاصد، ثم العمل على تحقيق هذه المقاصد لا يخرج عن أصل التعبد، ومن المقتضيات التشريعية لهذا التعبد في نظر الإمام ياسين اعتماد أصل التعليل المصلحي في إدخال تصرفات الناس في كنف الشريعة إحلالاً للحق محل الباطل¹²⁸¹.

ولعل الإمام في دعوته للتعليل المصلحي في الاجتهاد وجد سنداً له فيما أثله المقاصديون الذين نوه كثيراً بعملهم واجتهادهم المؤسس على تعليل تكاليف الشريعة بمصالح العباد، يقول: " وفصل فقهاؤنا الأصوليون العباقرة كيف تُفسر التكاليف الشرعية، على مراتبها، بعلّة ضمان مصلحة العباد لكي تضمن الضروري من حفظ الدين والنفس والنسل والعرض والمال، ولكي توسّع بالمقاصد الحاجية على العباد وترفع عنهم الحرج، ولكي تكمل بالأهداف التحسينية وتحمل."¹²⁸².

ب- التوسيع الزمني لمفهوم المصلحة

إن ما تميز به واقع الأمة الفكري من اضطراب في المفاهيم واختلال في القيم جعل مفهوم المصلحة ينحصر في حدود الزمن الدنيوي، وينحسب معيار تمييز المصلحة من المفسدة في مجرد التشهي والهوى، لذلك أثار الإمام ياسين مفهوم المصلحة

¹²⁷⁹ - تنظر تفاصيل هذا الموضوع في: الرازي فخر الدين، المحصول من علم الأصول، تحقيق طه جابر العلواني 172/5 -

196، بيروت: مؤسسة الرسالة، ط3/ 1997م.

¹²⁸⁰ - ياسين عبد السلام، المنهاج النبوي ص 207.

¹²⁸¹ - ينظر ياسين عبد السلام، المصدر السابق.

¹²⁸² - ياسين عبد السلام، العدل ص 144.

المقصودة بالتعليل والتشريع، فهو يرى أن القضية واضحة غير ملتبسة في حديث علماء السلف من الأصوليين المقاصديين، فأفق الآخرة هو المحدد المعياري للمصلحة المطلوبة في الزمن الدنيوي عندهم، إذ "الدنيا عندهم مبنية على الآخرة، والآخرة محمولة على الدنيا، تضمن الشريعة وتطبيقها مصالح العباد في شمولية لا تعرف الانقسام".¹²⁸³، فكانوا رحمهم الله كما وصفهم الإمام ياسين "أهل جمع، يحق لنا أن نغبطهم على جمعهم ذاك وانحياشهم إلى الله جل وعلا، ولهجهم بذكره، وانصياهم للمصير الأخروي، واستحضارهم له. في كل فقرة من كتاب"¹²⁸⁴.

فإذا كان العلماء لم يلحوا في حديثهم عن مصالح العباد على شرط ارتباطها بالآخرة فلأن الجو العام الذي عاشوا فيه كان "جو إيمان، وكان الرأي العام رأي إيمان، وكان للآخرة وحققاتها وجود في حياة الناس اليومية، في عباداتهم ومعاملاتهم"¹²⁸⁵، فكان "الإيمان بالبعث والنشور وازعا قويا مشتركا عاصما من الانفلات إلى مثل ما نرى في عصرنا"¹²⁸⁶.

أما وأننا نعيش زمن ضمور الآخرة في قلوب عموم الأمة وجفاف عقول النخبة المغربية في الأمة من مفهوم الآخرة، فالواجب إحياء ثقافة الآخرة في العقول والقلوب لتتحدد المفاهيم وتبنى المعارف على أساسها، خصوصا وأنا في زمن تهجم فيه تراث الأمة العلمي ويستخف بعلومه، ويتداعى باسم المصلحة والاجتهاد¹²⁸⁷ إلى التحلل مما أثله العلماء من أصول وضوابط، من أجل تناول نصوص الشريعة بالرأي السابح بلا قيود في تيارات الهوى¹²⁸⁸.

1283 - ياسين عبد السلام، نظرات في الفقه والتاريخ ص 91.

1284 - المصدر السابق ص 93. ويرى الأستاذ أن من النماذج الرائعة لكتب علمائنا الأقدمين التي ارتبط فيها العلم بالآخرة كتاب الموافقات للشاطبي، ينظر المصدر السابق.

1285 - ياسين عبد السلام، المصدر السابق ص 91.

1286 - نفسه.

1287 - ينظر نموذجا من هذا القول في : نصر حامد أبو زيد، نقد الخطاب الديني ص 99، القاهرة: سيناء للنشر، ط 1/ 1992م، ومحمد جمال باروت، الاجتهاد: النص الواقع المصلحة ص 139، سلسلة حوارات القرن الجديد، بيروت: دار الهادي، ط 1/ 2006م.

1288 - ينظر ياسين عبد السلام، المصدر السابق ص 29-30، وقد كان للإمام وقفة نقدية كاشفة لأحد أساطين هذا التيار وهو حسن حنفي في فصل الجنايات من المصدر السابق.

لذلك قرر الإمام ياسين أن المصلحة العظمى النازمة لما سواها هي مصلحة الآخرة، يقول: "علة العِلل في الشريعة وأم المصالح وآخرة الاجتهاد هي إخراج العباد من داعية الهوى ليكونوا عباداً لله كما قال الله جلّ الله: "وما خلقت الجن والإنس إلا ليعبدون"¹²⁸⁹ (الذاريات: 56)"¹²⁹⁰.

والقول بتحكيم المصلحة الأخروية في الدينوية عند الإمام ياسين هو من باب تحكيم المقصد في الوسيلة¹²⁹¹، إذ لا تنال المصلحة الأخروية إلا بالمصلحة الدينوية التي سماها القرآن النصيب في قوله تعالى على لسان قوم موسى لقارون الحريص على مصلحة الدنيا المنقطعة عن الآخرة: "ولا تنس نصيبك من الدنيا" (القصص: 77)، قال الإمام ياسين: "وإن توفير هذا النصيب للعباد ضرورة لكيلا تفتنهم الدنيا بالفقر والمرض والجهل والحاجة عن مطلبهم الأخروي"¹²⁹²

غير أن هذا النصيب إنما يكتسب معناه واعتباره إذا كان منتظماً في سلك المقصد الأصلي في قوله تعالى: "وابتغ فيما آتاك الله الدار الآخرة" (القصص: 77)، أما القصد التبعية المترتب عن هذا الترتيب المصلحي فهو ما عبر عنه الإمام ياسين بصفاء قلب العبد من هم الدنيا ومشغلة الرزق بحفظ النصيب من الأمن والعافية والقوت¹²⁹³، مستدلاً على ذلك بقوله صلى الله عليه وسلم: "من كانت الآخرة همّة جعل الله غناه في قلبه، وجمع عليه شمله، وأتته الدنيا وهي راغمة. ومن كانت الدنيا همّة جعل الله فقره بين عينيه، وفرق عليه شمله، ولم يأت من الدنيا إلا ما قدر له"¹²⁹⁴، وبناء على هذا الترتيب المصلحي قرر الإمام ياسين أن "الشريعة هي المصلحة وفي حدودها يجتهد العقل"¹²⁹⁵.

ج - الترتيب الأولي للكليات المقاصدية:

يرجع موجب القول بإعادة ترتيب مقاصد الشريعة عند الإمام ياسين إلى أمرين اثنين: أحدهما علمي والثاني عملي، ونقصد بالموجب العلمي طبيعة البناء الترتيبي الداخلي لمقاصد الشريعة في الدرس المقاصدي القديم، حيث كان ترتيب العلماء للمقاصد غارقاً في التجريد غير مرتبط على نحو ما بالمقاصد الشرطية أو وسائل تحقيق ما رتبوه من المقاصد، وذلك حسب ما كان

1289 - ياسين عبد السلام، العدل ص 150.

1290 - ياسين عبد السلام، نظرات في الفقه والتاريخ ص 93.

1291 - ينظر ياسين عبد السلام، العدل ص 189.

1292 - ياسين عبد السلام، المصدر السابق ص 149.

1293 - ينظر ياسين عبد السلام، المصدر السابق ص 150.

1294 - الترمذي في السنن، كتاب صفة القيامة والرفائق والورع عن رسول الله صلى الله عليه وسلم، باب 30، والدارمي في السنن، المقدمة، باب الاقتداء بالعلماء.

1295 - ياسين عبد السلام، العدل ص 144.

يسمح به سيف العض في وقتهم، يشهد لذلك التبويب الفقهي في المدونات الفقهية والحديثية، حيث لا يتميز فيها باب الإمامة والجهاد عن باقي الأبواب رغم أنه العروة الماسكة لكل العرى¹²⁹⁶ والذرع الحافظ لتكاليف الشريعة ومقاصدها من جانب عدم، وكذلك التبويب المعتمد في علم الكلام، حيث أدرج مبحث الإمامة على جلالته قدره وعظم شأنه ضمن المسائل العملية، وهكذا.

أما الموجب العملي فيرجع إلى مقتضى واقع الحال، فما كان محفوظاً قائماً من المقاصد كلاً أو جزءاً مما يخشى عليه الجناية من جانب عدم تنادوا إلى حفظه والتشبث به، مصداقاً لوصف النبي صلى الله عليه وسلم لمسلسل نقض عرى الإسلام حين قال: "فكلما انتقضت عروة تشبث الناس بالتي تليها"¹²⁹⁷، فما تحدث أهل المقاصد عن ضرورة إعادة كلية الشورى الضائعة استغناءً بوحدة الشوكة القائمة في دار الإسلام زمناً وإن تحولت هذه الشوكة لاحقاً إلى مجرد وحدة رمزية بعد تفكك كثير من الأمصار¹²⁹⁸.

وهذا ما جعل الإمام ياسين يلح في الدعوة إلى إعادة النظر "فيما رتبته علماؤنا من قبلنا في حديثهم عن مقاصد الشريعة"¹²⁹⁹، انطلاقاً من متطلبات واقع الأمة ومستقبلها انسجاماً مع أصله المنهجي في مراجعته للتراث¹³⁰⁰، وإلا فتريد ما رتبته العلماء وفق إكراهات زمانهم ومتطلباته دون فحص ومراجعة ردة منهجية وسقوط معرني، يقول الإمام: "نكون إن رددنا اجتهادات من سبقونا بالإيمان غفر الله لنا ولهم بدون أن نحدد لأنفسنا مطالب أو نرسم لأنفسنا خططا أحط من الانحطاط"¹³⁰¹، لذلك كله ألفينا الرجل يدعو إلى ترتيب مقاصدي أولوي زمني على النحو الآتي:

المقصد الأسمى:

إن مقصد الوحي الأسمى الذي ينبغي إعلاؤه وجعله يتنظم ما سواه في نظر الإمام ياسين "هو أن يكون الدين كله لله، وأن لا تكون فتنة في الأرض، وأن يدخل الخلق جميعاً في طاعة الله ليحققوا الغاية التي من أجلها وجد العالم." وما خلقت الجن

¹²⁹⁶ - ينظر ياسين عبد السلام، نظرات في الفقه والتاريخ ص 78.

¹²⁹⁷ - ابن حنبل في مسنده، من حديث أبي أمامة الباهلي، بتحقيق شعيب الأرنؤوط وآخرين، بيروت: مؤسسة الرسالة، ط2، 1999م، وانظر كذلك البيهقي فيالسنن الكبرى، في شعب الإيمان، باب في التمسك بما عليه الجماعة، تحقيق محمد عبد القادر عطا، مكة المكرمة: دار الباز، 1994م.

¹²⁹⁸ - ينظر ياسين عبد السلام، نظرات في الفقه والتاريخ ص 77.

¹²⁹⁹ - ياسين عبد السلام، المصدر السابق 52.

¹³⁰⁰ - ينظر الأصل المنهجي الثالث في المبحث الأول.

¹³⁰¹ - ياسين عبد السلام، نظرات في الفقه والتاريخ ص 83.

والإنس إلا ليعبدون" (الذاريات 56)¹³⁰²، فالتمكن للدين في الأرض وانتفاء الفتنة بين الخلق هو ما يمكن الخلق من معرفة الله وعبادته، والتعبير عن هذا المقصد بهذه الكيفية وبهذه الصيغة فيه أصالة قرآنية واضحة مبنى ومعنى، فقد تكرر في كتاب الله تعالى هذا المقصد، كما في قوله تعالى: "وقاتلوهم حتى لا تكون فتنة ويكون الدين كله لله" (الأنفال: 39)، وقوله تعالى: "وقاتلوهم حتى لا تكون فتنة ويكون الدين لله" (البقرة: 192)، كما يشهد لهذا المقصد آيات عديدة منها قوله تعالى الذي يحدثنا عن قواعد الاستخلاف في الأرض ومنها التمكين للدين وانتفاء فتنة الخوف والشرك: "وعد الله الذين آمنوا منكم وعملوا الصالحات ليستخلفنهم في الأرض كما استخلف الذين من قبلهم وليمكنن لهم دينهم الذي ارتضى لهم وليبدلنهم من بعد خوفهم أمنا يعبدونني لا يشركون بي شيئا" (النور: 53).

كما يحيلنا هذا المقصد من عبارته على وسائل تحقيقه المتجددة في كل زمان ومكان، فدفع الفتنة وجلب التمكين للدين مقصود شرعا على الدوام والاستمرار، لكن وسائل ذلك الدفع وخطط هذا التمكين مفتوحة على الاجتهاد الذي لا ينقطع.

مقصد وحدة الأمة:

لا شك أن وحدة الأمة مقصد شرطي إذا ما قورن بمقصد التمكين للدين والعبودية الاختيارية لله، ذلك أن الأمة المخاطبة بالاستخلاف في الأرض ليست أمة متناثرة أفرادها مجزأة أوطانها، وإنما هي أمة متماسكة على قاعدة قول الله تعالى: "واعتصموا بحبل الله جميعا ولا تفرقوا" (آل عمران: 103)، وقوله تعالى: "إن هذه أمتكم أمة واحدة وأنا ربكم فاعبدون" (الأنبياء: 91)، ومتلاحمة كما وصفها النبي صلى الله عليه وسلم في قوله: "مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى"¹³⁰³، لهذا الإلحاح الشرعي على وحدة الأمة، ولضيق هذه الوحدة في التاريخ، أصر الإمام ياسين على إحياء هذه الفريضة العظمى في الأذهان حتى يسر الله قيامها في الأعيان، فقال: "وحدة دار الإسلام -بيت الإسلام- ضرورة ملحة وواجب شرعي وأمل عزيز على الأمة"¹³⁰⁴، لأنه السبيل لاستعادة القوة للأمة "ولا قوة إلا بوحدة المسلمين. عربا ثم عربا وعجماء. ولا بقاء في عالم التكتلات لكيان هزيل"¹³⁰⁵.

1302 - نفسه ص 52.

1303 - مسلم في الجامع الصحيح، كتاب البر والصلة والآداب، باب تَرَاحُمِ الْمُؤْمِنِينَ وَتَعَاطُفِهِمْ وَتَعَاضُدِهِمْ، والبخاري في

الجامع الصحيح، كتاب الأدب، باب رَحْمَةِ النَّاسِ وَالْبَهَائِمِ، وغيرهما.

1304 - ياسين عبد السلام، نظرات في الفقه والتاريخ ص 47.

1305 - ياسين عبد السلام، في الاقتصاد ص 239.

وما يؤكد ضرورة هذه الوحدة ورفعها إلى مصاف الأولوية المقاصدية العظمى عند الإمام حال واقع الأمة الممزق ثقافيا والمشتت جغرافيا المستباح دوليا¹³⁰⁶، وهو حال يختلف عن حال الأمة يوم تحدث علماءنا عن المقاصد دون أن يلحوا على مقصد الوحدة " فهم كانوا يعيشون وحدة شعوب جمعها الإسلام لا تكاد تشعر بالانفارقة التي فرقها الإمارات السَّيفية، واللغة والسحنة والقطر. لم يكن يقدح في وحدتهم تلك وجود خلافات مذهبية يعيشون صراعاتها الكلامية أو العنيفة داخل إطار الوحدة لا خارجه"¹³⁰⁷، فهي وحدة قسرية مخرومة القواعد التي بنيت عليها الوحدة زمن النبوة والخلافة الراشدة من شورى وعدل وإحسان ولم تدم سوى ثلاثين سنة¹³⁰⁸.

وبمقتضى أصل وحدة الأمة واعتبارا بمآلها التاريخي يلح الإمام ياسين على أن الوحدة المقصود بناؤها " لا تكون إلا بالحكم الشوري الضامن وحده أن يسود العدل والإحسان"¹³⁰⁹، لكن هذا المقصد العزيز يتوقف تحقيقه في نظر الأستاذ ياسين على مقاصد شرطية دونها، وهي دولة الخلافة التي تمثل الإطار العام الناظم للوحدة، لذلك سماها الإمام أبا المقاصد¹³¹⁰، كما سمي وحدة الأمة أم المقاصد¹³¹¹، ثم تدرج إلى الوسيلة الشرطية لتحقيق المقصدين وتنفيذهما ممثلة فيما سماه " إنشاء جماعة منظمة تكون دعوة وتؤسس دولة الخلافة"¹³¹²، وذلك " على صيغ تدريجية حسب الإمكان"¹³¹³.

د- اندراج قصد المكلف تحت قصد الشارع:

وقف الإمام ياسين وقفة تأمل مع قصد المكلف في علاقته بقصد الشارع لما له من أهمية في مصيره عند الله، فعلى قصد المكلف يدور مصيره نعيما مقيما أو عذابا مهينا، وأعماله صلاحا أو فسادا، فقصد المكلف الأصلي هو الذي يرسم مصيره الأخروي، بينما القصد التبعية يحدد مصير أعماله الدنيوي، يقول الإمام ياسين: " ونقف وقفة لتأمل قصد المكلف، قصده

1306 - ينظر ياسين عبد السلام، المصدر السابق ص 77.

1307 - نفسه ص 96.

1308 - ينظر ياسين عبد السلام، المصدر السابق ص 76.

1309 - نفسه ص 78.

1310 - ينظر ياسين عبد السلام، المصدر السابق ص 109.

1311 - ينظر ياسين عبد السلام، المصدر السابق ص 77.

1312 - نفسه ص 109.

1313 - ياسين عبد السلام، في الاقتصاد ص 239.

بالنية والتوجه الصادقين أو الفاسدين إلى مولاه خالقه ورازقه يحدد مكانته الأصلية عند الله: إما مسلم مؤمن، أو مشرك كافر، أو منافق يتردى أسفل سافلين. والقصد الثاني يكون بالأعمال الفرعية صالحة أو سيئة¹³¹⁴.

ومن خلاله هذه المقدمة النظرية يقتنص الإمام وفق منهجه المعتاد ما يسد عمل المكلفين على الأرض ويقوم سلوكهم من معايير، فاعتبر علاقة قصود المكلفين بقصد الشارع معياراً ثابتاً في تصنيف الناس صنفين: "فإنما يكون المكلف مطيعاً لأمر ربه، مريداً للآخرة، ثم طامحاً لرضى الله، ثم طامعاً في النظر إلى وجه الله. وإما يكون عبداً لهواه، ولذته، وأنانيته"¹³¹⁵، وهذا التصنيف يثمر في نظر الإمام سلوكاً وعملاً في الحياة: "ذاك يسعى للآخرة وسعادة الآخرة فهو مع الشريعة سامعاً لها مطيعاً واثقاً أن فيها رعاية مصلحته الكلية الواصلة بين الدنيا والآخرة. وهذا يسعى سعي الدنيا، فمن يخرج من داعية هواه؟"¹³¹⁶.

وهكذا تدرج الإمام في قراءته لقصود المكلفين في ضوء قصد الشارع إلى مصب العمل ومحل الإشكال ومكمن الداء، وهو كيف يتحرر الإنسان من داعية هواه لينتقل من دائرة العبودية الاضطرارية إلى فضاء العبودية الاختيارية وفق عبارة الإمام الشاطبي¹³¹⁷، ومسلك تحرير المكلف من داعية هواه يبدأ حسب الإمام ياسين من تمكينه من ضروريات المعاش حتى لا تفتنه عن طلب الآخرة، يقول: "وإن توفّر هذا النصيب للعباد ضرورة لكيلا تفتنهم الدنيا بالفقر والمرض والجهل والحاجة عن مطلبهم الأخرى"¹³¹⁸.

وهنا يحيل الإمام ياسين على الثنائية المقاصدية الكبرى التي يبنى عليها مشروعه الحضاري الكبير "إقامة الخلافة الثانية على المنهج النبوي" ألا وهي العدل والإحسان، فبالعدل يؤمن مصير الأمة في التاريخ، وبالإحسان يأمن الفرد على مصيره عند ربه.

المبحث الثالث: مطالب الوحي عند عبد السلام ياسين ومسلك تحقيقها

إن ما ميز الإمام ياسين في مراجعته للفكر المقاصدي اختياره لصيغة الطلب في التعبير الزمني عن مقاصد الوحي، وذلك جريا على منهجه في التمييز بين ما تقرر في النصوص وما تحقق منها في الواقع العيني، وبين الزمن الماضي والزمن الحالي من حيث التفاوت في الخصوصيات والملابسات، باختلاف المناطات بالتعبير الأصولي تستوجب اختلاف الأحكام، لذلك راح الأستاذ

1314 - ياسين عبد السلام، نظرات في الفقه والتاريخ ص 87.

1315 - ياسين عبد السلام، العدل ص 149.

1316 - نفسه.

1317 - ينظر الشاطبي، الموافقات 2/168.

1318 - ياسين عبد السلام، المصدر السابق.

ياسين يتتبع مفاصد الواقع التي حلت بالأمة من باب ضياع المصالح، فرتب مطالب واقع الأمة ترتيباً أولوياً كليا، فقرر أن واقع الأمة الآن يجعل من وحدة الأمة أم المقاصد¹³¹⁹، وأن الوسيلة العملية لتحقيق هذا المقصد العظيم، والشرط الأول لتنفيذه "إنشاء جماعة منظمة تكون دعوة وتؤسس دولة الخلافة"¹³²⁰.

أولاً: مراجعة صيغة الكليات الخمس المقاصدية:

فقد بحث الإمام ياسين موجب قول علماء المقاصد بصيغة الحفظ للمقاصد الضرورية، وذلك قولهم: حفظ الدين وحفظ النفس وحفظ العقل وحفظ النسل وحفظ المال، فوجده راجعاً إلى حال الزمان الذي عاشوه، إذ كان لهم حينئذ "ما يحفظ من كيان مستقل له حرمة، وفي ظله كانوا يحتضنون ما تبقى متماسكا من عرى الإسلام"¹³²¹، كما أنهم كانوا متحررين من أي ضغط حضاري، فقد كانوا يتكلمون "من موقع استعلاء حضاري. لم يكن أمامهم أي تحد معنوي يصلو عليهم بتفوق نموذج، لذلك كان حفظ ما عندهم غاية سؤلهم"¹³²²، لكن واقع الأمة الآن في نظر الإمام ياسين يختلف تماماً عن ذلكم الواقع التاريخي، فقد ضاع من الأمة الكثير مما كان يحرص العلماء على حفظه، فيلزم بمقتضاه اختلاف أحكام علاج هذا الواقع، والتماس المناسب للملائم لحاله، فاقترح الإمام، على هذا الأساس، التعبير بصيغة الطلب بدلاً من صيغة الحفظ، لأن "ما ضاع منا كثير وأن ما بقي آثل إلى ضياع إن لم ننهض للطلب، طلب الإسلام كله، طلب الإيمان بشعبه، طلب الخلافة على منهج النبوة، طلب الشورى والعدل والإحسان"¹³²³.

فلما كان الأمر كذلك كان الأولى في نظر الإمام "أن نعبر عن مقاصد الشريعة في صيغ مطلوبة لا حفاظية، فنقول: مطالب الشريعة هي كذا وكذا"¹³²⁴، ثم تصنف هذه المطالب حسب الأستاذ تصنيفاً أولوياً مترابطاً ومتكاملاً بما يفضي إلى "توفير الضرورات البدنية والنفسية والاجتماعية للعبد حتى يتفرغ العبد للجهاد إلى ربه في سبيل ربه"¹³²⁵، لأن الترتيب الأولي للمقاصد في نظر الإمام يختلف من زمان إلى زمان لارتباطه بمطالب الأمة ومصالحها على الأرض جلباً أو دفعاً، فقد يتاح لنا

1319 - ينظر ياسين عبد السلام، نظرات في الفقه والتاريخ ص 77.

1320 - ياسين عبد السلام، المصدر السابق ص 109.

1321 - نفسه ص 54، وينظر ص 95.

1322 - نفسه ص 98.

1323 - نفسه ص 96.

1324 - نفسه ص 54.

1325 - نفسه ص 102.

الآن من مطالب ما كانت أبوابه موصدة في عصور الابتلاء القديري بالعض والجبر حسب تعبير الإمام¹³²⁶، كما أن الكثير مما كان مسلماً محفوظاً بوجه ما غائب مفقود الآن وجب على الأمة طلبه.

والتعبير بصيغة الطلب يستوجب الترتيب الأولوي للمطالب حسب مقتضى الزمان والوسع الجماعي للأمة كما يقتضي تحديد وسائل مناسبة لتحقيق تلك المطالب والعقبات الواقعة والمتوقعة عند التنفيذ، وإعداد الكيان الذي تناط به مهام تنفيذ المطالب، وغير ذلك مما يستلزمه النظر إلى أوامر الشريعة ونواهيها من زاوية الطلب لا من زاوية الحفظ¹³²⁷، وهكذا يحاول الإمام أن ينحو بالدرس المقاصدي المنحى الإجرائي العملي بعيداً عن التجريد النظري، لتصبح مقاصد الشريعة معايير مسددة وموجهة لفعل الإنسان فرداً وجماعة على الأرض.

ولهذا المقترح المقاصدي سلف يسنده من كبار أهل الفن المؤسسين، هو الإمام الجويني الذي تفاعل بفكره المقاصدي مع واقع زمانه الذي تنخره عوامل الإفساد فاقتصر التعامل مع واقع الزمان بشائبة الطلب والحفظ: "طلب ما لم يحصل وحفظ ما حصل"¹³²⁸، وهو ما يدل على أن زمان الجويني فيه مصالح حاصلية وجب حفظها، وأخرى غائبة لزم طلبها، وبذلك يكون مقترح الإمام ياسين امتداداً لمنهج الجويني لكن في صيغة متجددة مناسبة لمقتضى واقع جديد غابت فيه معظم مقاصد الشريعة يتعين طلبها، يقول الإمام ياسين مفسراً مقترحه "ولتتبع تقسيمهم لمقاصد الشريعة لنكتشف في كل موقع دعوا إلى حفظه مضية يجب علينا طلبها ولينفتح لنا باب الفهم لمطالب أخرى لم تخطر لهم على بال لأنها في نظرهم كانت حاصلة"¹³²⁹.

فالنظر إلى المقاصد على أنها مطالب مرجوة التحقق يفتح في نظر الإمام ياسين باباً واسعاً للمراجعة والتجديد لتراثنا العلمي، ولفحص واقعنا تحليلياً وتعليلاً وتركيباً وتقوياً من أجل تحديد المطالب الأولوية الزمنية ووسائل تحقيقها وفق مقتضيات العصر وإمكاناته المتاحة.

ثانياً: الاجتهاد مسلك تحقيق مطالب الوحي

1326 - ينظر ياسين عبد السلام، المصدر السابق ص 108-109.

1327 - ينظر ياسين عبد السلام، المصدر السابق ص 54.

1328 - الجويني أبو المعالي، غياث الأمم في التياث الظلم، تحقيق فؤاد عبد المنعم ومصطفى حلمي 148/1، الإسكندرية: دار الدعوة/1979م.

1329 - نفسه ص 96.

يقرر الإمام ياسين أن القضايا الكبرى والمطالب الشرعية العظمى المنتصبة الآن في سياق واقعنا المتنوع المتداخل المتشابك الممتنع لا يقوى على مجابته إلا الاجتهاد¹³³⁰ ذو المعالم الآتية:

الصيغة الجماعية للاجتهاد

من نقائص الاجتهاد القديم في نظر الإمام ياسين صيغته الفردية التجزئية التي لا تقوى الآن على الإجابة عن أسئلة الزمان المتشابكة المعقدة التي تقتضي معارف مختلفة ومهارات متنوعة لأن "مشاكل العصر، وتشعب مهماتنا، ومخلفات النقل، واختلاف الإرادة والعقل، لا ينهض لها مجتهد واحد ولا أفراد مجتهدون. لا بد من اجتهاد جماعي¹³³¹. لا بد من مجلس للاجتهاد"¹³³²، لمجابهة ما يطرح علينا الآن من إشكالات "ناشئة ومتأثرة بعوامل الاقتصاد، والاجتماع، والابتكار العلمي، وتقارب الزمان والمكان بما حدث من وسائل المواصلات، وانشطار العالم إلى دول مستكبرة وأخرى مستضعفة، والتنافس على الهيمنة العالمية..."¹³³³.

لذلك فالأمثل للزمان وللموضوع في نظر الإمام ياسين " أن يجتمع أفاض علماء الأمة كلها من كل الأقطار لهذا الاجتهاد"¹³³⁴، على شرط أن يكون مجموع معارف ومؤملات أعضاء مؤسسة الاجتهاد مزدوجة ومتكاملة، فيها المعرفة بما هو مطلوب شرعا في المطلق، وما هو ممكن في واقع متحرك مشتبك معقد¹³³⁵، وهذا يقتضي أن يكون إلى جانب التخصصات الشرعية من تفسير وحديث وفقه وأصول خبراء في "جميع مجالات الحياة ليساعدوا رجال الشريعة على تحقيق مناهج الأحكام، وابتنائها بالصيغ الصالحة للتطبيق بما يؤدي للمصلحة"¹³³⁶.

1330 - ينظر ياسين عبد السلام، حوار مع الفضلاء الديمقراطيين ص 51.

1331 - ينظر ياسين عبد السلام، نظرات في الفقه والتاريخ ص 72، وإمامة الأمة ص 237، والمنهاج النبوي ص 207.

1332 - ياسين عبد السلام، المنهاج النبوي ص 207.

1333 - ياسين عبد السلام، إمامة الأمة ص 228.

1334 - ياسين عبد السلام، المنهاج النبوي ص 209.

1335 - ينظر ياسين عبد السلام، الشورى والديمقراطية ص 75.

1336 - ياسين عبد السلام، إمامة الأمة ص 238.

ويقترح الإمام ياسين أن ينتقل الاجتهاد في الكليات من الفردية إلى المؤسسة المنظمة، لأن "الاجتهاد لهذه النوازل المشتبكة لن تستطيع النهوض به إلا جماعة منظمة من العلماء ذوي الاختصاصات المتعددة" ¹³³⁷، وهذه المؤسسة المنظمة يقترح الأستاذ أن يكون على رأسها أمير يدبر الاختلاف بين المجتهدين، ويرجح حين يتعذر الوفاق ¹³³⁸.

ب منهج النظر الكلي للاجتهاد:

ركز الإمام كثيراً في مراجعته لأصل الاجتهاد على الرؤية المنهجية التي تحكمه، والموجب التاريخي لاعتماد تلك الرؤية من قبل الأصوليين، فلاحظ أن الاجتهاد الأصولي قائم في مجمله على النظر الجزئي لاستنباط الأحكام الجزئية لأسئلة جزئية نابعة مما عاشه الناس من إسلام فردي قروناً عديدة، يقول الأستاذ: "كان الاجتهاد فيما مضى قضية فردية، كان إسلام المكلفين فردياً تحت مظلة شوكة الإسلام، فتطابق اجتهاد المفتي والقاضي مع اهتمام المسلمين كل في خويصة نفسه أو مشاكله في دوائر محصورة" ¹³³⁹، أما ما يقتضي النظر الكلي من القضايا الكبرى كإدارة الدولة والمال العام وتسيير الجيوش فمدفوع عنها المجتهد مقصي عن دائرتها، فإن أبدى رأيه في "السياسة الشرعية" فإنما هو أمر بالمعروف ناه عن المنكر من خارج وفي حدود لا ينبغي أن يتعداها ¹³⁴⁰.

وهذا المنهج الجزئي في الاجتهاد لا يقوى وحده في نظر الإمام ياسين على استنباط الإجابة العلمية الكلية المطلوبة الآن وبعد الآن لما يطرح من أسئلة كلية، وعلى "تغطية الفضاء الواسع للمقاصد الشرعية، من حيث كونها مطالب لإنشاء أمر تلاشى والدفاع عن حوزة استيحت، ومن حيث مناط التكليف الجماعي في الدعوة، ومن حيث سيادة الدعوة على الدولة، أي سيادة القرآن على السلطان لا العكس" ¹³⁴¹، لذلك وجب إتمام وإصلاح الاجتهاد في نظر الإمام باعتماد النظر الكلي لداعيين اثنين:

أحدهما: داعي الواقع الذي استفحل "وتفاقمت مشاكله، وأمعن في الشرود عن الدين، وتجاوز كل ما ورثناه من فقه حتى أصبح مناط الأحكام فيه لا يكاد يبين" ¹³⁴²، فأصبحت الأسئلة التي تتطلب الإجابة في نظر الأستاذ من قبيل "من أين

1337 - ياسين عبد السلام، إمامة الأمة ص 237.

1338 - ينظر ياسين عبد السلام، المنهاج ص 207.

1339 - ياسين عبد السلام، نظرات في الفقه والتاريخ ص 72.

1340 - نفسه.

1341 - نفسه ص 82.

1342 - نفسه ص 72.

نمّسك الواقع لندخله في حوزة الشرع، كيف نراوده، كيف نرغمه، كيف نندرج إلى تطويعه؟¹³⁴³، وهي أسئلة كلية لا ينفع معها النظر الجزئي، فالعلة، كما يقول الإمام، سياسية اجتماعية اقتصادية كلية¹³⁴⁴ تقتضي بالضرورة أحكاما كلية تناسب مناسباتها.

ثانيهما: داعي الشرع إلى استئناف الاجتهاد فيما نص عليه إجمالا لبيان تفاصيله فيما يلائم الزمان والمكان والموضوع، فما نص عليه الشرع تفصيلا معدود محدود، وغيره مما وردت أصوله وكلياته واسع ممدود، يقول الإمام ياسين: " لو جمعنا النصوص الواردة في القرآن والسنة بخصوص تنظيم الحكم والشورى، وبخصوص اختيار الإمام وتوزيع السلطة، وبخصوص شكل الحكومة كما وجدنا ما يُشكّل نظرية سياسية جاهزة منغلقة، إنما نجد الخطط الرئيسية الواضحة التي تمنعنا من التيه أو التردد، وتترك لنا مجالا لنجتهد لكل عصر فيما يصلح به أمرنا"¹³⁴⁵، خصوصا وأن " مجال العقل أوسع وأبعد مدى فيما لم يرذ فيه نص خاص"¹³⁴⁶.

وما يصلح به أمرنا في عصرنا في نظر الإمام ياسين الاجتهاد المؤسس للتصور العام " للحكم الإسلامي، والاقتصاد الإسلامي، والحل الإسلامي لمشكلات المجتمعات المسلمة في إطار الشريعة، وفي أفق المستقبل، وعلى نطاق الإنسانية جمعاء"¹³⁴⁷.

يرى الإمام ياسين في الشروط المعرفية التفصيلية التي اتفق عليها الأصوليون أنها ما زالت صالحة شرط تكميلها بما يقتضيه الاجتهاد المعاصر من إدراج تلك الشروط التفصيلية في سلك كليات مطلية¹³⁴⁸، وهذه الشروط المتفق عليها عند الأصوليين كما ذكر بها الأستاذ هي العلم بالكتاب والسنة والناسخ والمنسوخ وقضايا الإجماع وبلسان العرب وعلم أصول الفقه¹³⁴⁹، وهي مؤهلات المجتهد الفرد الذي يجتهد للقضايا الفردية، والمطلوب أن نتحدث عن الشروط المؤهلة للاجتهاد المعاصر، لأن تلك الشروط لو اجتمعت في نظر الإمام " في رجل لما استطاع في عصرنا أن يحيط بالوسائل الضرورية لتحقيق المقاصد الشرعية. يلزمه فقه دقيق بهذه المقاصد وهي قد التبست في العقول وفترت في النيات وغابت في الواقع. كيف يصوغها مطالب،

1343 - نفسه.

1344 - ينظر ياسين عبد السلام، تنوير المومنان 269/1، بيروت: دار لبنان للطباعة والنشر، ط1/2003م.

1345 - ياسين عبد السلام، إمامة الأمة ص218، بيروت: دار لبنان للطباعة والنشر، ط1/2009م.

1346 - ياسين عبد السلام، المصدر السابق ص 235.

1347 - نفسه ص 210 - 211.

1348 - ياسين عبد السلام، نظرات في الفقه والتاريخ ص 82.

1349 - ينظر ياسين عبد السلام، المصدر السابق ص 82 - 83.

كيف يوقظ الأمة النائمة، كيف يكون حزب الله، كيف يرييه، كيف يزحف به إلى بناء الدين ثم حفظه "من جانب الوجود وجانب العدم" دعوة ودولة¹³⁵⁰، وهي شروط معرفية كلية متكاملة تؤهل المجتهد لاستنباط ومعالجة ما الأمة في أمس الحاجة إليه.

ج- مراحل الاجتهاد المعاصر:

إذا كان الأصوليون قد تحدثوا عن مراتب الاجتهاد وعن إمكان تجزئه، وتميز الإمام الشاطبي بتقسيم الاجتهاد إلى ما ينقطع وهو الاجتهاد الاستنباطي وما لا يمكن أن ينقطع وهو الاجتهاد التنزيلي الذي سماه الاجتهاد في تحقيق المناط¹³⁵¹، فإن الإمام ياسين تميز كذلك بنظرته إلى الاجتهاد من زاوية حاجيات الأمة المرحلية وأولوياتها الزمنية، فجعل بناء دولة القرآن وسيادة الشريعة معيارا فاصلا بين مرحلتين تقتضي كل واحدة اجتهدا معينا في الجملة، فالاجتهاد قبل بناء الحكم الإسلامي ينبغي في نظر الأستاذ أن ينصرف أساسا إلى الكليات، وبعد بناء الدولة وتتهيأ أجواء تنزيل الشريعة يأتي الاجتهاد التفصيلي، يقول الإمام: "اجتهادنا قبل الوصول للحكم اجتهدا كليات. ويحيى تقنين الاجتهاد في الفروع عندما نكون مسؤولين عن تطبيق الشريعة إن شاء الله تعالى. نهيئ الأجوبة الإجمالية عن كل ذلك منذ الآن لكيلا تُفاجأ"¹³⁵².

ومستند مذهب الإمام في هذا التقسيم فقه المرحلة الزمنية التي تعيشها الأمة وما تقتضيه من أولويات، واعتبار الاجتهاد عملية علمية مواكبة لحاجيات الأمة المرحلية، فبناء وترتيب كليات الشريعة في واقع غابت عنه منذ زمن طويل مقدم على استنباط الفروع¹³⁵³، والوسيلة الشرطية لذلك بناء الحكم الإسلامي، يقول الإمام: "نجتهد لنصل إلى الحكم، ونجتهد قبل وصولنا للحكم، وبعده، باستقلال من يحملهما غير هم الفقهاء الذين اجتهدوا لعصور كانت تحكمها الشريعة في الجملة"¹³⁵⁴.

والحمد لله الذي بنعمته تتم الصالحات

1350 - ياسين عبد السلام، نظرات في الفقه والتاريخ ص 83.

1351 - ينظر الشاطبي أبو إسحاق، الموافقات 64/4 فما بعدها.

1352 - ياسين عبد السلام، إمامة الأمة ص 212.

1353 - ينظر ياسين عبد السلام، إمامة الأمة ص 211.

1354 - نفسه ص 213.

خاتمة

بعد هذه الجولة في فضاء مشروع نظرية المنهاج النبوي للإمام ياسين من خلال مقاصد الوحي ومطالبه، أورد ما خلصت إليه من خلال هذا البحث من نتائج علمية مشفوعة ببعض التوصيات للمؤتمر، وذلك في شكل عوارض موجزة:

اعتمد الإمام ياسين في تقرير كليات الوحي المقاصدية منهجا ثلاثي الأصول وهي أصل تحكيم الوحي، والأصلان الآخران متفرعان عنه وهما: مراجعة معارف الوحي في السياق التاريخي، ومراعاة واقع الأمة ومصالحها.

أصل وحكم الإمام ياسين في مراجعته لمعارف الوحي ثلاث كليات قرآنية هي الشورى والعدل والإحسان أثبت كلياتها ومعيارياتها.

إن اعتبار الإمام ياسين لحال الزمن وأهله في مراجعته جعله يدرك اختلاف المناطات بين الاجتهاد القديم والاجتهاد المعاصر، كما يدرك ما ضاع من مصالح الأمة مما كان محفوظا سلفا.

يعد الإمام ياسين من المناصرين للتعليل المصلحي للشريعة كلها، حيث تميز بتوسيع دائرة التعبد حتى شملت دائرة التعليل وانتظمتها دون معارضة، وجعل مصلحة الدنيا المعتبرة منتظمة في سلك مصلحة الآخرة.

أعاد الإمام ياسين النظر في ترتيب مقاصد الشريعة في ضوء واقع الأمة، فجعل التمكين للدين كله المقصد الأسمى، ووحدة الأمة أم المقاصد الآن.

راجع الإمام صيغة المقاصد الحفظية التي ناسبت زمن ظهورها، فاقترح استبدالها بصيغة مطلبية التي تلائم واقع ضياع المصالح.

اعتبر الإمام التراث الأصولي صادرا في مجمله عن منهج جزئي فرضه السياق التاريخي، ينبغي تجاوزه إلى المنهج الكلي ليقوى على استنباط الأحكام الكلية.

يعد الإمام ياسين من أوائل المنادين بالاجتهاد الجماعي منذ السبعينيات من القرن الماضي، القائم على المعرفة المزدوجة: معارف الوحي وخبرات الواقع.

قسم الإمام ياسين مراحل الاجتهاد إلى مرحلتين رئيسيتين: مرحلة ما قبل الوصول إلى الحكم الإسلامي وهي مرحلة الاجتهاد في الكليات، ومرحلة ما بعد الحكم، وهي مرحلة الاجتهاد التفصيلي في سياق الاجتهاد الكلي.

أما التوصيات فنوصي بالآتي:

أن يكون موضوع المؤتمر السابع القادم بحول الله: عوامل استئناف النهوض الحضاري المعاصر من خلال مشروع نظرية المنهاج النبوي للإمام عبد السلام ياسين.

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التطرف الديني السياسي أنواعه في ضوء القرآن الكريم

: طلبة جامعات مدينة غزة نموذجاً

منى جمال أبو مرزوق 1355

الأستاذ الدكتور مصطفى بن عبد الله 1356

الأستاذ الدكتور ثابت أحمد الحاج 1357

ملخص

إن القرآن الكريم المصدر الأساس لدى المسلمين، حيث كان رسول الله صل الله عليه وسلم يتخلق بأخلاقه، ويؤدب أمته بأدابه. فقد تضمن منهجاً كاملاً وشفافاً في جميع أمور الحياة، فكان من الضروري الكشف عن تصور ظاهرة التطرف الديني السياسي في ضوء القرآن الكريم، وكيف عرض القرآن الكريم هذه الظاهرة بأنواعها، لا سيما في الظروف الراهنة التي بلغت وطالت خطورتها الأمة الإسلامية والعالم بأسره، بسبب خروج بعض الناس عن منهج القرآن الكريم، والتأثر بالأفكار والعقائد المنحرفة والهدامة، فأفرز ذلك خروجاً عن طاعة الله وأحكام الشريعة الإسلامية، وغير ذلك من التبعات من التطرف الديني بشتى أنواعه وأشكاله. من هذا المنطلق رأى الباحث الخوض في هذا البحث الجاد لغرض حيطة المعرفة الصحيحة بسياسات الموضوعية والإنصاف، والتنبيه على منابع الفتن والانحراف في الدين، والتي ترنوا إلى استئصال أنواع التطرف الديني السياسي الذي يقابل المنهج الوسطي المعتدل. وقد سلك في دراسته هذه مسلكاً استقرائياً وصفيّاً تحليلياً تجريبياً، وقصد تتبع الضابط الموضوعي لحقيقة أنواع التطرف الديني السياسي؛ ثم الخطأ العريضة في آي القرآن واستنباط أنواع التطرف الديني السياسي، وما نحن بصدد تسليط الضوء عليه في هذا البحث هو أنواع التطرف الديني التي أشار إليها القرآن الكريم، والتي تم حصرها في : التطرف الديني في العقيدة والتشريعة، والتطرف الديني في العمل والسلوك، و التطرف الديني في التشديد على الآخرين، و التطرف الديني في الحكم والسياسة. والتصور القرآني للتطرف الديني، لاستكشاف الأصول المؤثرة في التزام المسلمين مبدأ الاعتدال في التفسير والفهم، والكشف عن مدى إدراك المحاضرون و الطلبة في المرحلة الجامعية في قطاع غزة للأسباب

1355 طالبة دكتوراه بقسم القرآن والحديث بأكاديمية الدراسات الإسلامية بجامعة ملایا كوالالمبور.

1356 الأستاذ بقسم القرآن والحديث بأكاديمية الدراسات الإسلامية بجامعة ملایا كوالالمبور.

1357 الأستاذ بقسم القرآن والحديث بأكاديمية الدراسات الإسلامية بجامعة ملایا كوالالمبور.

والتجليات الواقعية للظاهرة. ويأتي من أهم نتائج هذا البحث أن التطرف الديني يأتي نتيجة لأوضاع سياسية، إجتماعية أو إقتصادية خلقت أنواع التطرف الديني، والكشف عن إدراك المحاضرون للظاهرة ويقابل ذلك عجزهم عن علاجها، وضعف إدراك طلبة الجامعات في قطاع غزة لحقيقة ظاهرة التطرف الديني وأسبابها وتبعاتها. مما أدى إلى زيادة تفشي مظاهر التطرف الديني لديهم. وأن الفئات العمرية بين المستوى الأول والثاني أقل ميولاً لمظاهر التطرف الديني السياسي، وأن أبرز أسباب الانحراف والشك في العقائد والأحكام يكمن في وسائل التواصل الإجتماعي، ويقابله ضعف المحاضرين والدعاة في استخدام هذه الوسائل لمواجهة هذه المظاهر والأسباب بطريقة ممنهجة وعلمية والوقاية منها.

أهمية البحث:

إن الباحث لكتابة هذا البحث هو تعظيم الدين الإسلامي وتوقيره، وبيان أنواع التطرف الديني السياسي في ضوء القرآن الكريم ومدى إدراك المجتمعات الإنسانية لحقيقة هذه الظاهرة وأثرها الجسيم في زعزعة الأمن المجتمعي، فكان بذل الجهد للبحث في موضوع مفيد دينياً وعلمياً وإجتماعياً، وبشيء من الإيجاز فإن هذا البحث يضيف إلى الحقل العلمي الأمور التالية:

أولاً: تنبع أهمية الدراسة من أهمية الموضوع حيث يتناول قضية دينية وأمنية وإجتماعية، ومجتمع الدراسة وهو طلاب الجامعة، نظراً لأنهم صناع الرأي وقادة المستقبل. وكان لابد من قياس درجة إدراك هذه العينة لحقيقة أنواع التطرف الديني السياسي، والوقوف على أسبابه، واقتراح حلول مناسبة للحد من انتشار هذه الظاهرة ومعالجتها.

ثانياً: هذه الدراسة هي محاولة لمعرفة التطرف الديني السياسي بأنواعه في ضوء القرآن الكريم، وبيان علاقتها بالظروف الاجتماعية والإقتصادية والسياسية التي تمارس، و تساعدنا في التنبؤ بظهور بدايات التطرف الديني السياسي، وبالتالي مواجهتها منذ البداية والعمل على معالجتها، بالشكل الذي يمكن معه المحافظة على البناء الاجتماعي.

ثالثاً: حاجة هذا الجانب، لمزيد من التأصيل والدراسة، لأن أغلب الأبحاث و الدراسات اتجهت للحياة المعاصرة الحديثة التي تفصل الفرد عن دينه وفطرته ومجتمعه. وللعمل على حل الانحرافات الدينية والسلوكية والفكرية منذ ظهورها وقبل تطورها إلى تطرف ديني سياسي.

رابعاً: ربطت الدراسة بين التطرف الديني السياسي وأنواعه بشكل خاص وإدراك الطلبة في جامعات مدينة غزة لسماحة العقيدة والوسطية وتقديرهم لخطورة الظاهرة بشكل عام، في ظل التقلبات السياسية التي تمر على الأمة الإسلامية. وتبين هذه الدراسة خطورة انتشار هذه الظاهرة، التي أدت إلى تباعد وتفرق وعداوات.

ويأتي هذا البحث لمعالجة بعض الأفكار المغلوطة التي تطرح في هذا الموضوع، بسبب كثرة الشبهات التي يثيرها بعض المستشرقين والمتأثرون بهم، حول واقع وحقيقة تطبيق الإسلام، هذه أهم الموضوعات التي امتازت بها هذه الدراسة مع محاولة الوصول إلى نتائج واضحة بشأنها في ضوء فهم آيات كتاب الله الموضحة لأنواع التطرف الديني السياسي، بهدف معرفة الحقيقة كما هي وكما شرعها لنا الله تعالى، وفق منهجية علمية سليمة، والعمل على تطبيقها واقعياً في مجتمعاتنا.

مجتمع الدراسة: طلبة ومحاضرو الجامعات في قطاع غزة. **عينة الدراسة:** 20 محاضر، و240 من طلبة جامعة القدس المفتوحة وجامعة فلسطين. وتعتبر نسبة مناسبة ومقبولة لإجراء التحليل والإجراء الإحصائي للحصول على أدق النتائج.

أسئلة البحث : يمكن تلخيص أسئلة البحث بما يلي:

أولاً: ماهو التصوير القرآني لمصطلح التطرف الديني السياسي وما يقابله من سوء الفهم والتطرف والغلو في تعاليم وأحكام الدين؟

ثانياً: ماهي أنواع التطرف الديني السياسي في ضوء القرآن الكريم؟

ثالثاً: ما مدى إدراك محاضرو وطلبة الجامعة في قطاع غزة لمظاهر، أسباب، وأنواع التطرف الديني السياسي؟

الفرضية: هل توجد فروق ذات دلالة إحصائية عند مستوى دلالة () بين متوسطات درجات تقدير أفراد العينة (الطلبة) وإدراكهم لمظاهر، أسباب، وأنواع التطرف الديني السياسي تعزي لمتغير الجنس

أهداف البحث: يسعى الباحث من خلال هذا البحث إلى تحقيق الأهداف التالية:

أولاً: الوقوف على التصوير القرآني لمصطلح التطرف الديني السياسي وما يقابله من سوء الفهم والتطرف والغلو في تعاليم وأحكام الدين. وتأثيره وحكمه في ضوء القرآن الكريم.

ثانياً: الكشف عن أنواع التطرف الديني السياسي في ضوء فهم أي القرآن الكريم.

ثالثاً: تقدير مدى إدراك المحاضرون وطلبة الجامعة لمظاهر، أسباب وأنواع التطرف الديني السياسي، وبيان دور أعضاء الهيئة التدريسية في علاج والحد من انتشار هذه الظاهرة.

الفرضية: لا توجد فروق ذات دلالة إحصائية عند مستوى دلالة ألفا (0.05) بين متوسطات درجات تقدير أفراد العينة (الطلبة) وإدراكهم لمظاهر، أسباب، وأنواع التطرف الديني السياسي تعزي لمتغير الجنس.

هيكليّة البحث : يشتمل هذا البحث على ثلاثة أقسام ، وكل قسم يشتمل على مباحث ومطالب وتفصيلها كالآتي :

القسم الأول: مصطلحات البحث

المبحث الأول : مفهوم التطرف الديني السياسي

المطلب الأول: التطرف الديني لغة واصطلاحاً

المطلب الثاني: السياسة لغة واصطلاحاً

المطلب الثالث: مفهوم التطرف الديني السياسي

المبحث الثاني: التصور القرآني لمصطلح التطرف الديني السياسي

المطلب الأول: مصطلح الغلو

المطلب الثاني: مصطلح التعمق أو التشدد

المطلب الثالث: مصطلح التنطع

المطلب الرابع: مصطلح الإفراط والتفريط

القسم الثاني: التطرف الديني السياسي أنواعه في ضوء القرآن الكريم

المبحث الأول : التطرف الديني في العقيدة والتشريع

المطلب الأول: التطرف الديني في الولاء والبراء

المطلب الثاني: التطرف الديني والتكفير

المطلب الثالث: التطرف الديني ومصطلح الجاهلية

المطلب الرابع: التطرف الديني في الاعتقاد بالإفراط أو التفريط

المبحث الثاني: التطرف الديني في العمل والسلوك

أولاً: التطرف الديني في السلوك الفردي

المطلب الأول: التطرف بالإفراط أو التفريط في تطبيق الدين

المطلب الثاني: التطرف الديني باعتباره صحة ما يرى و إنكار الآخرين

المطلب الثالث: سلوك الكراهية لسماع المخالف والصمم والبكم

المطلب الرابع: تعدي الحدود

المطلب الخامس: الطغيان والظلم والانحراف عن الطريق المستقيم

المطلب السادس: التفريط في الإعداد للآخرة أو الإفراط في طلب الدنيا

المطلب السابع: الإفراط والتفريط في الإنفاق

المطلب الثامن: تحريم الطيبات، الإفراط في الترهّد

ثانياً: التطرف الديني في السلوك الاجتماعي

المطلب التاسع: والسعي للفساد في المجتمع

المطلب العاشر: تحريم أخذ العلم بالوسائل المتجددة والصلاة في المساجد المعاصرة

المبحث الثالث: التطرف الديني في التشديد على الآخر

المطلب الأول: إلزام الناس بما لم يلزمهم به الله

المطلب الثاني: التشديد على الناس بما هو مقرر بالمساواة بين الأحكام المتفاوتة

المبحث الرابع: التطرف الديني في الحكم والسياسة

المطلب الأول: عدم الحكم بما أنزل الله

المطلب الثاني: التطرف في الحكم بين المسلمين و غير المسلمين

المطلب الثالث: الخروج على الحاكم الفاسق الظالم

القسم الثالث: الدراسة التطبيقية ونتائجها

المبحث الأول : منهج الدراسة

المبحث الثاني مجتمع وعينة الدراسة

المبحث الثالث: الوصف الإحصائي لتقدير إدراك المحاضرون والطلبة في المرحلة الجامعية لمظاهرة، أسباب ولأنواع التطرف الديني السياسي.

المطلب الأول: جدول اختبار t للعينة الواحدة المتعلقة بإجابات المحاضرين

المطلب الثاني: جدول اختبار t للعينتين المستقلتين المتعلقة بإجابات أفراد العينة (الطلبة)

الخلاصة والنتائج والتوصيات

المقدمة

إن البحث في إشكالية التطرف الديني السياسي موضوع جدير بالإلمام من خلال إمعان النظر في منهج الله وشريعته المعرفة الثابتة، وفهم نصوص القرآن الكريم بوصفها ميزان هذه المعرفة، ومن ثوابت الفكر الإسلامي الأصيل المستند إلى المتانة في التصور والوضوح في التصديق، ثم لما نستنبطه من هاديات منهجية لقوام الفكر وسداد الرأي لدفع شوائب التطرف الديني السياسي، وحيطة الدين بقيم الاعتدال والوسطية الباعثة على نبذ التقليد والتحجر. ومن هذا المنطلق رأى الباحث الخوض في هذه البحث الجاد لغرض حيطة المعرفة الصحيحة بسياسات الموضوعية والإنصاف، والتنبيه على منابع الفتن والانحراف في الدين، والتي ترنوا إلى استئصال أنواع التطرف الديني السياسي الذي يقابل المنهج الوسطي المعتدل، والفكر الإسلامي السليم. وقد سلك في دراسته هذه مسلكاً استقرائياً وصفيّاً تحليلياً تجريبياً، وقصد تتبع الضابط الموضوعي لحقيقة وأنواع التطرف الديني السياسي؛ ثم الخطأ العريضة في آي القرآن التي تحذر من الظاهرة، واستنباط أنواع التطرف الديني السياسي، من خلال تتبع الآيات التي أمرت بالوسطية وحذرت من التطرف، لاستكشاف الأصول الفكرية المؤثرة في التزام المسلمين مبدأ الاعتدال والتوسط في التفسير والفهم، والكشف عن مدى إدراك الأسباب والتجليات الواقعية لمظاهرة التطرف الديني السياسي، وأبرز الدلالات الاستقرائية المتضمنة رؤى ومقاصد في تحقيق الإيمان السليم المعتدل والأمن بوصفه غاية الغايات من نبذ التطرف الديني السياسي.

القسم الأول: مصطلحات البحث

المبحث الأول : مفهوم التطرف الديني السياسي

المطلب الأول: التطرف الديني لغة واصطلاحاً

التطرف في اللغة: من الطرف، وهو البعد، فيقال: قاتل الرجل تطرفاً أي ابتعد¹³⁵⁸.

اصطلاحاً بأنه: حالة من التزُّمت والغلو في الحماس والتمسك الضيق الأفق بعقيدة أو فكرة دينية، مما يؤدي إلى الاستخفاف بآراء ومعتقدات الآخرين، ومحاربتها والصراع ضدها وضد الذين يحملونها، وهي حالة مرضية على المستوى الفردي والجماعي تدفع إلى سلوكية تتصف بالرعونة والتطرف والبعد عن العقل والاستهانة بالآخرين ومعتقداتهم¹³⁵⁹. ويعرف التطرف الديني : بأنه حالة من التزمت والغلو في الحماس والتمسك الضيق الأفق بعقيدة أو فكرة دينية، مما يؤدي إلى الاستخفاف بآراء ومعتقدات الآخرين¹³⁶⁰.

المطلب الثاني: السياسة لغة واصطلاحاً

أولاً : تعريف السياسة لغةً: تعرّف السياسة لغةً بأنها عبارة عن معالجة الأمور، وهي مأخوذة من الفعل ساسَ ويسوس، وهي على مصدر فعالة. وساس الأمر سياسة: قام به ، وسوسه القوم: جعلوه يسوسهم¹³⁶¹. وفي الحديث يقول صل الله عليه وسلم: "كانت بنو إسرائيل تسوسهم الأنبياء"¹³⁶². أي تتولى أمورهم كما يفعل الأمراء¹³⁶³، بمعنى تتولى أمرهم كما يفعل

¹³⁵⁸ - الفيروز آبادي، (1987م)، القاموس المحيط، مادة: طرف، تحقيق: مكتب التراث، مؤسسة الرسالة، دار الريان للتراث، الطبعة الثانية، ص: 1076.

¹³⁵⁹ - عبد الوهاب الكيالي، الموسوعة السياسية، الجزء: 1، بيروت، دار الهدى للنشر والطباعة، ص: 768.

¹³⁶⁰ - سمير هدانة، (1995م)، قضية السلام في المناهج الدراسية الحديثة، الجمعية الكويتية، الكتاب السنوي العاشر، ص: 14.

¹³⁶¹ لأبي الفضل محمد بن منظور، لسان العرب، ج6، ص108.

¹³⁶² رواه البخاري، صحيح البخاري، كتاب الأنبياء، باب ما ذكر بني إسرائيل، ج3، رقم 3268، ورقم 1273. رواه مسلم، صحيح مسلم، كتاب الإمامة، باب وجوب الوفاء ببيعة الخلفاء، ج3، رقم 1842، ورقم 1471.

¹³⁶³ مرجع سابق، ابن منظور، لسان العرب، ج6، ص108.

الوالي أو الحاكم بالرعية. يقول الفيروز: سست الرعية سياسة، أي أمرتها ونهيتها¹³⁶⁴ وقال ابن حجر: يسوس الشيء أي يتعهده بما يصلحه¹³⁶⁵.

ثانياً: السياسة اصطلاحاً: فتعرف بأنها رعاية كافة شؤون الدولة الداخلية، وكافة شؤونها الخارجية، وتعرف أيضاً بأنها سياسة تقوم على توزيع النفوذ والقوة ضمن حدود مجتمع ما وهي العلاقة بين الحكام والمحكومين في الدولة¹³⁶⁶. وتعرف بأنها "تدبير الأمر لإستصلاح الخلق وحملهم على مرادهم"¹³⁶⁷. قال ابن عقيل: "السياسة ما كان فعلاً يكون معه الناس أقرب إلى الصلاح، وأبعد عن الفساد وإن لم يضعه الرسول صل الله عليه وسلم ولا نزل به وحي"¹³⁶⁸. وعرفها ديفيد إيستون بأنها عبارة عن دراسة تقسيم الموارد الموجودة في المجتمع عن طريق السلطة¹³⁶⁹. يقول ابن تيمية رحمه الله: السياسة: (علم بما يدفع المضرة عن الدنيا ويجلب منفعتها)¹³⁷⁰.

إن القرآن الكريم وإن لم يحن بلفظ (السياسة) جاء بما يدل عليها، ويُنْبئ عنها، مثل: كلمة (المملك) الذي يعني حكم الناس وأمرهم ونهيهم وقيادتهم في أمورهم. جاء ذلك في القرآن بصيغ وأساليب شتى، بعضها مدح، وبعضها ذم. فهناك الملك العادل، وهناك الملك الظالم، الملك الشوري، والملك المستبد. ونذكر مثال من القرآن قال تعالى: (فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا)¹³⁷¹. ويوسف الذي ناجى ربه فقال: (رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ)¹³⁷². وقد ورد في السنة النبوية حديثاً تضمن ما اشتق من السياسة، وهو الحديث المتفق عليه عن أبي هريرة، أن النبي صلى الله عليه وسلم قال: "كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَإِنَّهُ لَا نَبِيَّ بَعْدِي...، أَعْطَوْهُمْ حَقَّهُمْ فَإِنَّ اللَّهَ سَأَلَهُمْ عَمَّا اسْتَرْعَاهُمْ"¹³⁷³.

¹³⁶⁴ الفيروز آبادي، القاموس المحيط، (1987م)، مادة:

طرف، تحقيق: مكتب التراث، مؤسسة الرسالة، دار الريان للتراث، الطبعة الثانية،

¹³⁶⁵ أحمد عطية الله، (1968م)، القاموس السياسي، دار النهضة العربية، ط 3، مصر، ص 661.

¹³⁶⁶ المرجع السابق، القاموس السياسي، ص 660.

¹³⁶⁷ د. فتحي الدريني، (1998م)، دراسات وبحوث في الفكر المعاصر، الناشر: دار قتيبة - دمشق، ص 261.

¹³⁶⁸ محمد بن أبي بكر ابن قيم الجوزية، (د ت)، الطرق الحكمية، الناشر: المؤسسة العربية للطباعة، (د-ط)، ص 19-20.

¹³⁶⁹ المرجع السابق، القاموس السياسي، ص 660.

¹³⁷⁰ - مرجع سابق، مجموع الفتاوى، ج 4، ص 493.

¹³⁷¹ - سورة النساء: الآية 54.

¹³⁷² - سورة يوسف: الآية 101.

¹³⁷³ - رواه مسلم، صحيح مسلم، كتاب الإمارة، باب وجوب الوفاء ببيعة الخلفاء الأول فالأول، رقم 1842. رواه البخاري،

صحيح البخاري، كتاب أحاديث الأنبياء، باب ما ذكر عن بني إسرائيل، رقم 3268، ص 1274.

واستعملت كلمة السياسة بمعنى الأحكام التي تُسّاس بها الرعية، وقد تعددت تعاريف فقهاء المسلمين وعلمائهم للسياسة فقد عرفها: ابن نجيم الحنفي بأنها: "فعل شيء من الحاكم لمصلحة يراها، وإن لم يرد بذلك الفعل دليل جزئي" ¹³⁷⁴. وعرفها ابن عقيّل بأنها: "مَا كَانَ فِعْلاً يَكُونُ مَعَهُ النَّاسُ أَقْرَبَ إِلَى الصَّالِحِ، وَأَبْعَدَ عَنِ الْفَسَادِ، وَإِنْ لَمْ يَضَعُهُ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا نَزَلَ بِهِ وَحْيٌ" ¹³⁷⁵. وعرفها عبد الرحمن تاج بأنها: "الأحكام التي تنظم بها مرافق الدولة، وتدبر شؤون الأمة، مع مراعاة أن تكون متفقة مع روح الشريعة، نازلة على أصولها الكلية، محققة أغراضها الاجتماعية، ولو لم يدل عليها شيء من النصوص الجزئية الواردة في الكتاب والسنة" ¹³⁷⁶. و نخلص من كل ما تقدم إلى أن السياسة كلمة يدخل تحتها مجموعة من الأحكام الشرعية، سواء ما ثبت بدليل خاص أو باجتهاد، يؤدي العمل بها إلى جلب الخير والصالح لجماعة المسلمين وإلى دفع الشر و الفساد عنهم، وهناك اختلاف في تعريف السياسة في الاصطلاح المعاصر، حتى إنه يصعب صياغة تعريف واحد يوافق عليه الجميع، إلا أن هناك قدراً متفقاً عليه لتحديد مدلول السياسة، ألا وهو أنها تتعلق بالسلطة في الدولة. والسياسة بحسب واضعها إن فرضت من حكماء القوم سميت سياسة عقلية بشرية، وإن فرضها الله تعالى فهي السياسة دينية نافعة في الحياة الدنيا وفي الآخرة.

المطلب الثالث: مفهوم التطرف الديني السياسي

التطرف الديني السياسي هو مناورة سياسية أو أيديولوجية عن طريق جماعة دينية تؤدي دور سياسي مختلف في ردة الفعل والسلوك فيما يكون بالإنعزال كنوع من الحرب السلبية أو المواجهه كنوع من الحرب الإيجابية. أو بالنقد والمطالبة بالتغيير، وذلك يختلف حسب أفكار هذه المجموعة والظروف المحيطة بها ¹³⁷⁷. ويرى الباحث أن التطرف الديني السياسي مفهوم واسع له معيار مختلف بقدر الإلتزام بالشريعة وفهمها فهما صحيحاً، وإن المعيار الوحيد لقياس الأعمال وأعتبرها من قبيل التطرف الديني أو التوسط والاعتدال هو الميزان الشرعي الذي يقوم أساساً على تحكيم الكتاب والسنة، والأصل في الحكم على هذه الأعمال عمل فقهي مرجعه علماء علماء الشريعة في هذا المجتمع.

¹³⁷⁴ - الأحكام السلطانية والولايات الدينية، لأبي الحسن الماوردي (364-450).

¹³⁷⁵ - المرجع السابق، الأحكام السلطانية والولايات الدينية، لأبي الحسن الماوردي (364-450).

¹³⁷⁶ - المرجع السابق، الأحكام السلطانية والولايات الدينية، لأبي الحسن الماوردي (364-450).

¹³⁷⁷ - محمد أحمد بيومي، ظاهرة التطرف الأسباب العلاج، (1992م)، دار المعرفة الجامعية الإسكندرية، ص 469.

المبحث الثاني: التصور القرآني لمصطلح التطرف الديني السياسي

التطرف الديني السياسي مصطلح يعكس أخطر الظواهر التي نشأت في المجال الديني والاجتماعي والسياسي، وقد أخذت هذه الظاهرة تتبعث في عصرنا بصورة مقلقة للغاية، لهذا كان من الواجب العودة إلى القرآن الكريم لمعرفة المنطق القرآني في النظر لهذه الظاهرة. وسنقوم في هذا المطلب بعرض موجز للمصطلحات المرادفة للتطرف الديني السياسي، و لم يرد في القرآن الكريم مصطلح التطرف الديني السياسي، بل استعملت للتعبير عنه مصطلحات مرادفة، مثل: (الغلو في الدين واتباع الهوى - التعمق أو التشدد أو التحمس - التنطع - الإفراط - التفريط)، ولفهم المراد بالألفاظ والمصطلحات إنما يكون بمعرفة و بجمع النصوص والنظر فيها، قال شيخ الإسلام : "ينبغي أن يقصد إذا ذكر لفظ من القرآن أو الحديث، أن يذكر نظائر ذلك اللفظ ، ماذا عنى بها الله ورسوله فيعرف بذلك لغة القرآن والحديث " ¹³⁷⁸، أما لفظ الغلو في القرآن الكريم فقد ورد في وصف التطرف في الدين وقد نهي الله عنه في آيات عديدة، وأمر سبحانه في آيات أخرى بالإعتدال والإستقامة وعدم اتباع الهوى لأن التطرف الديني يأتي كنتيجة لمجانبة الاعتدال والتوسط . وكلمة الغلو وردت في القرآن الكريم مرتان، وجاءت في سياق الحديث عن نهي أهل الكتاب، والنصارى منهم بالذات عن الغلو في الدين. والآيتان هما، قوله تعالى: (يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ) ¹³⁷⁹، وقوله تعالى: (قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَصْلُوا كَثِيرًا مِنْ سَوَاءِ السَّبِيلِ) ¹³⁸⁰ . وسيتم التفصيل والتفسير لهاتين الآيتين في الفصل الثاني، لكن يلزم التأمل والنظر إلى مافيهما من حقائق:

أولاً: تتحدد كلمة الغلو من حيث العلاقة بالدين، ويراد من هذه الكلمة وصف العلاقة غير السوية بالدين، أي بتجاوز الحد زيادة وإضافة، أو نقصاناً ونكراناً على ما حدده وقرره الدين. والإفراط: الزيادة أو الإضافة هو ما وقع فيه النصارى باعتقادهم. والتفريط: النقصان والنكران وهو ما وقع فيه اليهود بنكرانهم لنبوته نبي الله عيسى. وهو من مرادفات التطرف وتعريفاته التي تم تفصيلها في الفصل التمهيدي. ثانياً: إن الخطاب موجه إلى أهل الكتاب، والقرآن الكريم ينبهنا إلى هذه المشكلة الخطيرة، ويلفت نظرنا إليها لكي نكون على بصيرة في أمر ديننا. ثالثاً: لقد حددت هاتان الآيتان مفهوم الغلو في إطار علاقته بمفهوم الحق قال تعالى: (لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ) ¹³⁸¹، وفي آية المائدة: (لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ) ¹³⁸² ، وهذا يعني أن التطرف الديني هو خروج أو تجاوز على الحق. والمقصود بالحق تارة ما قرره الوحي والكتاب وهذا من جهة

¹³⁷⁸ مرجع سابق، ابن تيمية، مجمع الفتاوى، ج 7، ص 115.

¹³⁷⁹ سورة النساء، الآية 171.

¹³⁸⁰ سورة المائدة، الآية 5 .

¹³⁸¹ سورة النساء، الآية 171.

¹³⁸² سورة المائدة، الآية 5 .

النص، وتارة ما وافق السنن والقوانين الإلهية وهذا من جهة الواقع. رابعاً: إن مشكلة التطرف الديني قد تنشأت بطريقة ذاتية أو متوارثة. فالآية الأولى تشرح التطرف الديني الذاتي بسبب إشكالية في الفهم والتفسير الخاطئ في فهم العقيدة، قال تعالى: (وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقُّ) ¹³⁸³، أما الآية الثانية تشرح مشكلة التطرف الديني حين تنشأ بطريقة متوارثة من قوم سابقين، قال تعالى: (وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ) ¹³⁸⁴.

المطلب الأول: مصطلح الغلو: لغة: "الغين واللام والحرف المعتل أصل صحيح يدل على ارتفاع ومجازة قدر" ¹³⁸⁵، وهو مجازة الحد، وقد جاء النهي عنه في آيات عدة منها قول الله تعالى: (لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ) ¹³⁸⁶. قال المناوي: الغلو تجاوز الحد ¹³⁸⁷. وهو مجازة الحد، "يقال غلا في الدين غلوا تشدد وتصلب حتى جاوز الحد" ¹³⁸⁸. عرف شيخ الإسلام الغلو أنه "مجازة الحد بأن يزداد في الشيء بحمده، أو ذمه على ما يستحق" ¹³⁸⁹.

المطلب الثاني: مصطلح التعمق أو التشدد: يدل التشديد على القوة والصلابة "فالشين والبدال أصل يدل على قوة في الشيء" ¹³⁹⁰ والشدة بالكسر اسم من الإشتداد ومنه الشديد والمتشدد، وشاده مشادة وشداده غالبه ¹³⁹¹، وفي الحديث

¹³⁸³ سورة النساء، الآية 171.

¹³⁸⁴ سورة المائدة، الآية 5.

¹³⁸⁵ ابن فارس، أبو الحسين بن زكريا، معجم مقاييس اللغة، (1979م)، تحقيق: عبد السلام محمد هارون، دار الفكر، مادة غلو، ج4، ص387.

¹³⁸⁶ - سورة البقرة، الآية 229.

¹³⁸⁷ - عبد الرؤف المناوي، (1410هـ/1990م)، التوقيف على مهمات التعاريف، المحقق: عبد الحميد صالح حمدان، ط1، ج1، ص540.

¹³⁸⁸ إسماعيل بن حماد الجوهري (ت393)، الصحاح تاج اللغة وصحاح العربية، المحقق: أحمد عبد الغفور عطار، دار العلم، ط4، مادة غلا، ص480. و ابن منظور، لسان العرب، مادة غلا، ص131. مجد الدين محمد بن يعقوب الفيروزآبادي (ت817 هـ)، (1426هـ/2005م)، القاموس المحيط، تحقيق: مكتب تحقيق التراث في مؤسسة الرسالة، بإشراف: محمد نعيم العرقسوسي، الناشر: مؤسسة الرسالة، بيروت - لبنان، ط8، مادة غلو، ج1، ص779. والزبيدي، تاج العروس، مادة غلو، ص684.

¹³⁸⁹ ابن تيمية، (1419هـ/1999م)، اقتضاء الصراط المستقيم لمخالفة أصحاب الجحيم، تحقيق: ناصر عبد الكريم العقل، دار عالم الكتاب، بيروت - لبنان، ط7، ج1، ص289.

¹³⁹⁰ مرجع سابق، ابن فارس، معجم مقاييس اللغة، كتاب الشين، مادة: شد، ج3، ص180.

¹³⁹¹ مرجع سابق، ابن منظور، لسان العرب، حرف الشين - مادة: شد، ج8، ص39. والفيروزآبادي، القاموس المحيط، باب الشين - مادة: شدة، ج1، ص278.

قال صل الله عليه وسلم: "لن يشاد الدين أحد إلا غلبه" ¹³⁹². أي غلبه الدين والمشادة المغالبة والمقاواة، والمقاومة والمشادة في الشيء التشدد من النبي صل الله عليه وسلم عليهم فلم يردوا عليه، أو قال: فلم يتكلموا، فسأل عنهم، فقبل: نذروا أو حلفوا ألا يتكلموا اليوم، فقال النبي صل الله عليه وسلم: "هلك المتعمقون" ¹³⁹³. قال ابن حجر: "هو المبالغة في الشيء، والتشديد فيه بتجاوز الحد، وفيه معنى التعمق" ¹³⁹⁴. والتشديد في غير مكانه وزمانه يكون منكراً كأن يكون التشدد في غير بلاد الإسلام أو مع أناس حديثي توبة. "فيجب التساهل في المسائل الفرعية والتركيز معهم على الأصول والكليات" ¹³⁹⁵. و قال ابن حجر: التحمس هو التشدد ¹³⁹⁶.

المطلب الثالث: مصطلح التنطع: تدور أحرف الكلمة حول البسط والملازمة، قال ابن فارس: "النون والطاء والعين أصل يدل على بسط في الشيء، ومنه النطع وهو مبسوط أملس" ¹³⁹⁷، عن الأحنف بن قيس قال: قال رسول الله صل الله عليه وسلم: "هلك المتنطعون". قالها ثلاثاً ¹³⁹⁸، قال النووي: أي: المتعمقون، الغالون، المجاوزون الحدود في أقوالهم وأفعالهم

¹³⁹² رواه البخاري، صحيح البخاري، كتاب الإيمان، باب الدين يسر، رقم 39، ص 117. رواه مسلم، صحيح مسلم، كتاب البر والصلة والآداب، باب فضل الرفق، رقم 2009.

¹³⁹³ - يحيى بن شرف النووي، الإمام مسلم بن الحجاج النيسابوري، شرح النووي على صحيح مسلم، مؤسسة قرطبة، ط 1، ج 1، ص 220. عبد الرزاق بن همام الصنعاني أبوبكر، مصنف عبد الرزاق، (1436هـ/2015م)، المحقق: مركز البحوث وتقنية المعلومات، الناشر: دار التأصيل، ط 1، ج 8، ص 436.

¹³⁹⁴ - مرجع سابق، أحمد بن علي بن حجر العسقلاني، فتح الباري شرح صحيح البخاري، ج 12، ص 301.

¹³⁹⁵ - مرجع سابق، الصحوة الإسلامية بين الجحود والتطرف، ص 44.

¹³⁹⁶ - محمد عبد الرحمن بن عبد الرحيم المباركفوري - الحافظ أبي العلي، (1283-1353هـ)، تحفة الأحوذى بشرح جامع الترمذي، تحقيق: عبد الرحمن محمد عثمان، دار الفكر، ط 1، ج 3، ص 532. أحمد بن علي بن حجر العسقلاني، أبو الفضل شهاب الدين، (1300هـ)، فتح الباري شرح صحيح البخاري، المحقق: عبد العزيز بن عبد الله بن باز، الناشر: دار الكتب السلفية، ط 1، ج 3، ص 516.

¹³⁹⁷ مرجع سابق، ابن فارس، أبو الحسين بن زكريا، معجم مقاييس اللغة، ج 5، ص 440.

¹³⁹⁸ - رواه مسلم، صحيح مسلم، في كتاب العلم، باب هلك المتنطعون، ج 4، ص 2055، حديث رقم: 2670.

1399. " وأصل التنطع التعمق في الكلام، مأخوذه من النطع وهو الغار الأعلى في الفم" ¹⁴⁰⁰. وتأني بمعنى "التشدد في الكلام والتأنق والتعمق فيه" ¹⁴⁰¹. فحقيقة وأصل التنطع التعمق في القول أو الفعل .

المطلب الرابع: مصطلح الإفراط والتفريط: وهو بمعنى تجاوز القدر في الأمور. وتأني بمعنى الإسراف، سواء في الأقوال أو الأفعال. وقد نهي سبحانه عن الإفراط في مواضع كثيرة في كتابه العزيز، وتذكر كمثال في النهي عن الإفراط في الحياة المادية، قال تعالى: (اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ ۖ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيَجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا ۚ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ ۚ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُزْرِ) ¹⁴⁰². وسيتم التفصيل لاحقاً في أنواع التطرف الديني .

أما التفريط: فهو بمعنى التقصير. قال عبد الله بن مسعود رضي الله عنه: " إياكم والتبدع، وإياكم والتطع، وإياكم والتعمق، وعليكم بالدين العتيق" ¹⁴⁰³. وسيتم التفصيل و استقراء التفاسير للآيات التي حذرت من هذه الظاهرة.

رأي الباحث: بالنظر إلى هذه المصطلحات والألفاظ نجد تقارب بين لفظي التطرف الديني والغلو فهما بمعنى واحد إذا قيل إن التطرف إثبات غاية الشيء ومنتهاه إما بالإفراط أو بالتفريط. وبينهما عموم وخصوص إذ أن التطرف الديني أعم من الغلو . وأما التنطع ، التشدد ، العنف فهي بمثابة أوصاف ومظاهر للتطرف الديني. فالتطرف يتسم في أخذه للدين بالشدة . ويتسم في معاملة الآخرين بالعنف . ويتسم بالتنطع والتعمق في أفعال الدين . وكل هذه الألفاظ وردت في النصوص الشرعية كما سيتضح لاحقاً.

1399 - مرجع سابق، شرح النووي على صحيح مسلم ، ج16، ص 220 .

1400 ابن الأثير، مجد الدين بن سعدات المبارك بن محمد، النهاية في غريب الحديث والأثر، (1963م)، تحقيق: طاهر الزواوي ومحمود محمد الطناحي، المطبعة العلمية، بيروت، ط1، ج 5، ص 74.

1401 مرجع سابق، ابن منظور، لسان العرب، مادة نطع، ج8، ص357. الفيروزي آبادي، القاموس المحيط، ص991.

1402 سورة الحديد، الآية 20.

1403 محمد بن أبي بكر بن أيوب ابن قيم الجوزية أبو عبد الله (ت751هـ)، (1411هـ/1991م)، إعلام الموقعين عن رب العالمين، المحقق: محمد عبد السلام إبراهيم، دار الكتب العلمية، بيروت، ط1، ج4، ص 150 .

القسم الثاني

التطرف الديني السياسي أنواعه في ضوء القرآن الكريم

إن التطرف بشكل عام يأتي نتيجة لأوضاع سياسية أو إجتماعية أو إقتصادية خلقت لدى البعض فكرة التغيير بالقوة والخروج عن القانون. ومن أنواع التطرف التي تنتشر في المجتمع وتقف وراء انعدام الأمن التطرف القوي، والعملي (سلوكي)، والمعتدي¹⁴⁰⁴. ونذكر بدايةً أنواع التطرف في الأدب النظري، و تنقسم بشكل عام إلى تطرف: (سياسي - ديني -فكري - إجتماعي - وجداني - سلوكي) ونذكر بإيجاز تعريف لكل منها:

أولاً: التطرف السياسي: هو التطرف في الموقف السياسي الذي لايقبل أنصارة فرصة الحوار، ولا يقبلون أي تلميح بوجود أخطاء في فهمهم، ويذهبون في آرائهم إلى أبعد مدى، إذ يميلون إلى التشديد والإفراط في التمسك، في الأفكار أو السلوكيات السياسية أو الإقتصادية، ويشعرون أنهم يمتلكون الحقيقة وأن حزبهم صاحب الفكر المخلص¹⁴⁰⁵. ثانياً: التطرف الديني: هو مجاوزة حد الاعتدال بالغلو والتشدد في فهم الدين أو الدعوة إليه¹⁴⁰⁶.

ثالثاً: التطرف الفكري: وهو نمط من التفكير له نزعة فردية، ينعكس على الذات أو الآخرين، ويؤدي إلى التشكيك في الأهداف والمصالح والنظم والعقائد¹⁴⁰⁷. رابعاً: التطرف الإجتماعي: و هو الخروج على الأعراف والتقاليد والسلوك العام في

¹⁴⁰⁴ د. محمد بن سعد الشويعر، الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد، **مجلة البحوث الإسلامية**، العدد 74، ص280.

¹⁴⁰⁵ زهير الرواشدة، (2015م)، **التطرف الأيدولوجي من وجهة نظر الشباب الأردني**، المجلة العربية للدراسات الأمنية والتدريب، جامعة نايف، ج31، العدد63، ص81.

¹⁴⁰⁶ هاني نسيبة، (2014م)، **التطرف والفتن في الإسلام النصوص والتاريخ**، معهد العربية للدراسات، الإمارات-دبي، ط1، ص64.

¹⁴⁰⁷ وفاء عبد العزيز سليمان المعجل، **دور الأسرة في الحد من التطرف الفكري**، أطروحة دكتوراة غير منشورة، جامعة نايف للعلوم الأمنية، الرياض، السعودية، (د-ت).

المجتمع¹⁴⁰⁸. خامساً: التطرف الوجداني: هو شعور حماسي نحو شيء يجعل الشخص مندفعاً ويمتاز بالإنفعال والكره بشدة نحو من يخالفه¹⁴⁰⁹.

سادساً: التطرف السلوكي: وهو تحولاً لـإنفعالات داخلية إلى أفعال ملموسة أو أقوال إعتداء أو إنعزال¹⁴¹⁰.

والتطرف في حقيقته ليس نوعاً واحداً، بل يتنوع باختلاف الأفعال، وقد قسم اللهيميد التطرف الديني إلى نوعين:

التطرف باعتبار الحكم (عبادة – وسيلة)، التطرف باعتبار المحل أو الموضوع (إعتقادي – عبادات – عادات)¹⁴¹¹.

وما نحن بصدد تسليط الضوء عليه في هذا المبحث هو أنواع التطرف الديني السياسي في ضوء القرآن الكريم، إن الله سبحانه وتعالى دعا في كتابه العزيز إلى التمسك بالوسطية والإستقامة لأن الحيد عنها يكون نتيجته الحتمية التطرف الديني، وقد نهي سبحانه عن التطرف الديني في آيات عدة، إما بكلمات لها صلة بالتطرف، أو بالأمر بالإعتدال والتوسط، والتأكيد على وجوب الحكم بما أنزل الله وتطبيق أحكام الشريعة. ونذكر على سبيل الإيجاز أنواع التطرف الديني السياسي وهي التطرف الديني في: (العقيدة والتشريع – الأقوال والأفعال – الحكم على الآخر – الحكم والسياسة) وفيما يلي التفصيل:

المبحث الأول: التطرف الديني في العقيدة والتشريع

يندرج تحت مسمى التطرف الديني في العقيدة والتشريع: التطرف الديني في: (الولاء والبراء، والتكفير، مصطلح الجاهلية، الإعتقاد بالإفراط أو التفريط)، ويمكن أن نطلق على هذا النوع من التطرف الإعتقادي.

المطلب الأول: التطرف الديني في الولاء والبراء:

¹⁴⁰⁸ أماني عبد الحميد حسن، (2009م)، العنف الأسري وعلاقته في الإتجاه نحو التطرف، رسالة ماجستير غير منشورة، جامعة الزقازيق، مصر، ص69.

¹⁴⁰⁹ محمد المهدي، (2007م)، علم النفس السياسي رؤية مصرية عربية، مكتبة الأنجلو المصرية، القاهرة، مصر، (د-ط)، ص73.

¹⁴¹⁰ مصطفى سويف، (1968م)، التطرف كأسلوب إستجابة، مكتبة الأنجلو المصرية، القاهرة، مصر، (د-ط)، ص30.

¹⁴¹¹ محمد بن سليمان اللهيميد، (د-ت)، شرح كتاب التوحيد، المكتبة الشاملة، ط1، ص151.

معنى الولاء والبراء في اللغة: قال ابن فارس "الواو واللام والياء أصل صحيح يدل على القرب"¹⁴¹²، ومعنى البراء في اللغة قال ابن فارس: "البراء والراء والهزمة أصلان الأول يرجع إلى الخلق يقال براء الله الخلق، والثاني التباعد من الشيء"¹⁴¹³. ومعنى الولاء والبراء في الشرع: الولاء النصرة والمحبة والبراء البعد والخلاص والعداوة، يقول ابن تيمية "الولاية ضد العداوة، وأصل الولاية المحبة والقرب، وأصل العداوة البغض والبعد"¹⁴¹⁴. إن الولاء والبراء أصل من أصول الإسلام وهو من لوازم شهادة أن لا إله إلا الله، حيث كثرت الأدلة حول هذا الأصل ومن هذه الأدلة قول الله تعالى: (لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ) ¹⁴¹⁵. وقوله تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ فَإِنَّهُ مِنْهُمْ) ¹⁴¹⁶. قال سبحانه: (قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَآءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا) ¹⁴¹⁷. والولاء والبراء لهما حدود فما نقص عن حد المطلوب فهو تفريط، وما زاد عن حد المشروع فهو إفراط مذموم.

وقد حصرت التطرف الديني في الولاء والبراء في حياتنا المعاصرة فيما يلي: (التفريط في مفهوم الجماعة، و التعصب للجماعة، وجعل الجماعة مصدر الحق، و الإفراط في القائد، الخلط بين المحبة للإسلام والمسلمين، والكفر للمشركين، وبين التعامل بالحسنى و المعاهدات والمواثيق معهم حسب المصالح الدنيوية المباحة شرعاً).

أولاً: مفهوم الجماعة في الإسلام: لقد أمر الله سبحانه بالاجتماع، ونهى وحذر من الإفتراق، قال تعالى: (وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ هُمْ عَذَابٌ عَظِيمٌ) ¹⁴¹⁸، وبرأ الله نبيه محمد صل الله عليه وسلم ممن فرقوا دينهم وكانوا شيعاً. وشرع الإسلام ونهج الرسول صل الله عليه وسلم واحد لا إختلاف فيه ولا إفتراق، عن ابن عمر رضي الله عنه أن رسول الله صل الله عليه وسلم قال: (إن الله لا يجمع أمتي أو قال أمة محمد على ضلالة) ¹⁴¹⁹. فلفظ الجماعة يطلق على البناء والكيان، أو المنهج والطريقة، وهذه الجماعة التي قال صل الله عليه وسلم فيها لحذيفة بن اليمان

¹⁴¹² مرجع سابق، ابن فارس، معجم مقاييس اللغة، كتاب الواو، باب الواو واللام وما يثلثهما، مادة ولي، ص142.

¹⁴¹³ مرجع سابق، ابن فارس، معجم مقاييس اللغة، مادة برأ، ج1، ص236.

¹⁴¹⁴ محمد بن سعيد بن سالم القحطاني، الولاء والبراء في الإسلام من مفاهيم عقيدة السلف، الباب الأول، دار طيبة، الرياض - السعودية، ط1، ج1، ص90.

¹⁴¹⁵ سورة آل عمران، الآية28.

¹⁴¹⁶ سورة المائدة، الآية51.

¹⁴¹⁷ سورة الممتحنة، الآية4.

¹⁴¹⁸ سورة آل عمران، الآية105.

¹⁴¹⁹ رواه الترمذي، سنن الترمذي، كتاب الفتن، باب ما جاء في لزوم الجماعة، ص322، رقم2167.

تلزم جماعة المسلمين وإمامهم" ¹⁴²⁰، وقال ابن مسعود رضي الله عنه "إنما الجماعة ما وافق طاعة الله وإن كنت وحدك" ¹⁴²¹. ويقول الشيخ سعيد حوري "إنه من استقرأ عام لجميع النصوص الشرعية، نستطيع أن نحدد مواصفات الجماعة التي تعتبر جماعة المسلمين" ¹⁴²².

ثانياً: الإفراط في الجماعة: ومن ذلك التعصب للجماعة: إن إجماع المسلمين للتعاون والتآزر في الدعوة إلى الله تعالى يحقق القوة والمنعة، حيث بحث أنبياء الله عليهم السلام عن هذه القوة في البشر وهي قوة الاجتماع، فقد قال عيسى عليه السلام للحواريين: (قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْخَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ) ¹⁴²³، وكليم الله موسى حين قال: (وَأَجْعَلْ لِي وَزيراً مِنْ أَهْلِي هَارُونَ أَخِي أَشْدُّ بِهِ أَزْراً وَأَشْرَكُهُ فِي أَمْرِي) ¹⁴²⁴. وما هجرة نبينا محمد صل الله عليه وسلم إلا بحثاً عن الجماعة المسلمة الأنصار، الذين يؤيدون الدين ويكونون عوناً في نشره. هذه الجماعة تكون عون وقوة ونصرة للمسلم، لكن التطرف الديني والإفراط يكون في التعصب إلى اسم هذه الجماعة أو إلى أفرادها دون غيرهم، فقد أنكر النبي صل الله عليه وسلم دعوة التعصب ووصفها بدعوى الجاهلية، فعن جابر بن عبد الله رضي الله عنهما قال كُنَّا فِي غَزَاةٍ فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ، فَقَالَ الْأَنْصَارِيُّ: يَا لِلْأَنْصَارِ! وَقَالَ الْمُهَاجِرِيُّ: يَا لِلْمُهَاجِرِينَ! فَسَمِعَ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: (مَا بَالُ دَعْوَى الْجَاهِلِيَّةِ؟) قَالُوا: يَا رَسُولَ اللَّهِ كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ. فَقَالَ: (دَعُوهَا فَإِنَّهَا مُنْتَنَةٌ) ¹⁴²⁵. يقول ابن تيمية "لما دعى كل منهم طائفته منتصراً بها، انكر النبي ذلك،.. فإذا كان هذا التداعي في الأسماء، وهذا الإنتساب الذي يحبه الله ورسوله، فكيف بالتعصب مطلقاً" ¹⁴²⁶. فالتعصب للجماعة مذموم وهو من أنواع التطرف الديني الواجب الحذر منها. ومن الإفراط جعل الجماعة مصدر الحق كما سبق تبين أن الجماعة مصدر للتعاون

¹⁴²⁰ رواه البخار، صحيح البخاري، كتاب الفتن، باب كيف الأمر إذا لم تكن جماعة، ج9، ص65. و رواه مسلم، صحيح مسلم، كتاب الإمارة باب وجوب ملازمة جماعة المسلمين عند ظهور الفتن وفي كل حال، ج3، ص1475.
¹⁴²¹ أبو القاسم هبة الله بن الحسن بن منصور الطبري الرازي اللالكائي (ت: 418هـ)، (1423هـ/ 2003م)، شرح أصول اعتقاد أهل السنة، تحقيق: أحمد بن سعد بن حمدان الغامدي، دار طيبة - السعودية، ط8، ج1، ص109.
¹⁴²² سعيد بن محمد حوى، (1355م)، المدخل إلى دعوة الإخوان المسلمين، ص21-23. وقد كتب قبل وفاته كتاب الإجابات حيث وضع صفات الجماعة من حيث الحق عقيدة وسلوكاً، ص85-86.
¹⁴²³ سورة الصف، الآية14.
¹⁴²⁴ سورة طه، الآية29-32.

¹⁴²⁵ رواه البخاري، محمد بن إسماعيل البخاري الجعفي، (1414هـ/ 1993م)، صحيح البخاري، كتاب المناقب، رقم 4905. رواه مسلم، صحيح مسلم، كتاب البر والصلة، باب نصر الأخ ظالماً أو مظلوماً، ج4، رقم 2584.
¹⁴²⁶ مرجع سابق، ابن تيمية، مجمع الفتاوى، ج11، ص514. وج3، ص415. واقتضاء الصراط المستقيم، ج1، ص211.

ووسيلة للدعوة إلى الله، قال تعالى: (اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ) ¹⁴²⁷، ومن التطرف في الدين عدم قبول الحق إلا ما جاءت به جماعته أو طائفته، فقد شابه اليهود الذين قال تعالى فيهم: (إِذَا قِيلَ لَهُمِ آمَنُوا بِمَا أُنْزِلَ إِلَيْهِمْ قَالُوا نُؤْمِنُ بِمَا أُنْزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ) ¹⁴²⁸. يقول ابن تيمية: "تجد أقواماً يحبون ويغضون لأجل أهواء لا يدركون معناها، ومن غير أن تكون نقلاً عن صحيح النبي أو سلف الأمة" ¹⁴²⁹.

ثالثاً: التفريط والإبتعاد عن جماعة المسلمين، فقد نهي سبحانه عن البعد عن الجماعة المسلمة لأن أمة الإسلام جعلت أمة وسطاً وعدلاً كما قال صل الله عليه وسلم ¹⁴³⁰، و ما عدا الوسط، فأطراف داخلية تحت الخطر ¹⁴³¹. قال تعالى: (وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا) ¹⁴³². والنهي في هذه الآية عن الانحراف عن إجماع هذه الأمة لأن إجماعها حجة قاطعة فلا يقدر اتفاقهم على الخطأ ¹⁴³³. وفي ضوء ماسبق وبعد الإطلاع على مفهوم وصفات الجماعة المذكورة في أحاديث النبي صل الله عليه وسلم " فلا يمكن حصرها في واحدة من الجماعات الإسلامية القائمة، فإعتبار جماعة محددة هي جماعة المسلمين والخارج منها كافر أو مخالف، أمر فيه تحجير لأمر جعله الله واسعاً" ¹⁴³⁴. وقد يكون التطرف الديني بالإفراط أو التفريط في الجماعة، فإما بالبعد عن جماعة المسلمين التي أمر الله ورسوله إتزامها أو التفريط بنسبة العصمة للجماعة التي ينتمي إليها، أو الإدعاء أنها جماعة المسلمين فقط والخارج عنها كافر ويستدلون بالنصوص السابقة.

¹⁴²⁷ سورة الأعراف، الآية 3.

¹⁴²⁸ سورة البقرة، الآية 91.

¹⁴²⁹ مرجع سابق، مجمع الفتاوى، ج2، ص163.

¹⁴³⁰ - رواه البخاري، صحيح البخاري، كتاب الإعتصام بالكتاب والسنة، باب (وكذلك جعلناكم أمة وسطاً) وما أمر النبي صل الله عليه وسلم بلزوم الجماعة وهم أهل العلم، الناشر: دار ابن كثير، (د-ط)، ج4، الحديث رقم 6917. أحمد بن علي بن حجر العسقلاني، (1407هـ/1986م)، فتح الباري في شرح صحيح البخاري، في كتاب الاعتصام بالكتاب والسنة، باب (وكذلك جعلناكم أمة وسطاً) وما أمر النبي صل الله عليه وسلم بلزوم الجماعة وهم أهل العلم، دار الريان للتراث، ج1، الحديث رقم: 7349، 6917.

¹⁴³¹ - عبد الرحمن بن ناصر السعدي (ت1376هـ)، (1422هـ)، تفسير السعدي (تفسير الكريم الرحمن في تفسير كلام المنان)، تفسير سورة البقرة، تفسير قوله تعالى: (سيقول السفهاء من الناس ما ولاهم..)، دار ابن الجوزي، ط1، ج1، ص103.

¹⁴³² - سورة البقرة، الآية 143.

¹⁴³³ - المرجع السابق، تفسير السعدي، ص143.

¹⁴³⁴ جعفر شيخ إدريس، متهيج العمل الإسلامي، مجلة المسلم المعاصر، عدد13، ص8.

رابعاً: الإفراط في القائد : إن كل اجتماع يجب له من يسوسه إلى الخير، وقد أمرنا الشرع بتأخير الأمراء، وطاعتهم لأن مغزى الإمارة تحقيق المصالح ودرء المفاسد، قال تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ)¹⁴³⁵. قال الشوكاني أولي الأمر هم " الأئمة والسلاطين والقضاة، وكل من له ولاية شرعية"¹⁴³⁶. فمن واجب المسلم السمع والطاعة كما قال صل الله عليه وسلم: (على المرء المسلم السمع والطاعة فيما أحب وكره إلا أن يؤمر بمعصية، فإذا أمر بمعصية فلا سمع ولا طاعة)¹⁴³⁷. والأدلة حول وجوب طاعة ولي الأمر في الكتاب والسنة كثيرة. ونخلص منها أن طاعة أولي الأمر مبنية على أصل عظيم من أصول الإسلام وهو الإكفاء بالرسالة، يقول ابن تيمية " أن من نصب إماماً وأوجب طاعته مطلقاً إعتقاداً أو حالاً فقد ضل في ذلك "¹⁴³⁸. ويكون قد طابق قول تعالى: (اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ) . و يبين شيخ الإسلام ابن تيمية بعض مظاهر الإفراط في القائد " فتجد أحد المنحرفين يجعل الواجب ما أوجبه متبوعه، والحرام ماحرمه والحلال ماحلله والدين ماسرعه "¹⁴³⁹.

خامساً: الإفراط والتفريط في الولاء والبراء وذلك بالخلط بين الولاء للإسلام والمسلمين، والبراء من المشركين، وبين التعامل بالحسنى و المعاهدات والمواثيق معهم حسب المصالح الدنيوية المباحة شرعاً. قال سبحانه: (وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ بِيَوْمِ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ)¹⁴⁴⁰. بل يجب على كل مؤمن أن يتبرأ من كل مشرك وكافر. فبعض الناس يكره المؤمن العصي أكثر مما يكره الكافر، وهذا قلب للحقائق. لكن هناك فرق كبير بين التعامل بالحسنى مع المشركين والكفار والبراء من شركهم وكفرهم. " معاملة الكفار جائزة إلا ببيع ما يستعين به أهل الحرب على المسلمين"¹⁴⁴¹، فالولاء شيء والمعاملة بالحسنى شيء آخر والأصل في هذا قوله تعالى: (لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ)¹⁴⁴² والإسلام بفعله هذا — حتى في

¹⁴³⁵ سورة النساء، الآية 59.

¹⁴³⁶ محمد بن علي الشوكاني، (1250هـ)، (1425هـ/2004م)، فتح القدير، بيروت، لبنان، الناشر: دار ابن حزم، ط1، ج1، ص481.

¹⁴³⁷ رواه البخاري، صحيح البخاري، كتاب الاحكام، باب السمع والطاعة للإمام ما لم تكن معصية، ج13، ص109. رواه مسلم، صحيح مسلم، كتاب الإمارة، باب وجوب طاعة الأمراء، ج3، ص1469، رقم1839.

¹⁴³⁸ مرجع سابق، مجمع الفتاوى، ج19، ص69.

¹⁴³⁹ مرجع سابق، مجمع الفتاوى، ج1، ص98.

¹⁴⁴⁰ سورة التوبة، الآية 3.

¹⁴⁴¹ مرجع سابق، فتح الباري، ج4، ص410، رقم1120.

¹⁴⁴² سورة الممتحنة، الآية 8.

حالة الخصومة — يستبقي أسباب الود في النفوس بنظافة السلوك، وعدالة المعاملة انتظاراً لليوم الذي يقتنع فيه خصومه بأن الخير في أن ينضووا تحت لوائه الرفيع¹⁴⁴³. مما سبق من الأدلة من القرآن الكريم فإن البراء من الكفار والمشركين وأفعالهم أصل لكن يجوز التعامل معهم في البيع والشراء بعيداً عن بيع مافيه ضرر للمسلمين مثل بيع أسلحة لهم تستخدم في قتال المسلمين، أو شراء محرمات . وبالقياص على البيع والشراء تكون المعاهدات والمواثيق معهم حسب المصالح الدنيوية المباحة شرعاً.

لكن حال البراء في العصر الحالي اختلف كما قال ابن القيم: " وأما اليوم فقد وقفنا إلى زمان يصدر في المجالس، ويقام لهم وتقبل أيديهم ويتحكمون في أرزاق الجند، والأموال السلطانية.." ¹⁴⁴⁴. وهذا قول ابن القيم رحمه الله المتوفي منذ 751هـ. فلينظر المسلمون اليوم إلى من يتبعون أعداء الله في كل صغيرة وكبيرة حتى في ما يخص قضايا الإسلام، حتى لو دخلوا جحر ضب لدخلوه، وليست تبعية لهم فحسب بل إنها تبعية بإعجاب وتعظيم.

رأي الباحث: إن الإفراط في الولاء للجماعة التي ينتمي إليها المسلم توصله إلى التعصب وتجعل منه متلقي من الجماعة بدون تحكيم لكتب الله وسنة نبيه، فتكون جماعته وأقوال القادة مصدر الحق ومادونها باطل وهنا يدخل في دائرة التطرف الديني في المعتقد والتشريع . أما التفريط في البراء فيقع صاحبه في لبس بين البراء من المشركين والكفار، وبين التعامل بالحسنى والمعاهدات والمواثيق معهم حسب المصالح الدنيوية المباحة شرعاً.

المطلب الثاني: التطرف الديني السياسي والتكفير

أولاً: معنى الكفر وخطورة التكفير فالتكفير: هو الحكم على أحد المسلمين بالكفر؛ ويشيع بين المتطرفين في الدين استخدام ألفاظ الكفر والردة بغير ضابط، حتى أصبحوا يطلقونها على جماهير من المسلمين، أو حتى على المجتمعات والبلدان. مع العلم أن "التكفير سلطة إلهية فلا يملك أحد تكفير مسلم نطق بالشهادتين" ¹⁴⁴⁵، ومثال ذلك قول الله تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا) ¹⁴⁴⁶. فالآية الكريمة فيها إنكار على نفي الإيمان عن من أقر بالشهادتين، سواء قالها قاصداً الإجابة إلى الإيمان والدخول في الإسلام، أم قالها تعوداً من السيف. وكل

¹⁴⁴³ انظر، مرجع سابق، سيد قطب، تفسير الظلال، ج6، ص3544.

¹⁴⁴⁴ محمد بن أبي بكر بن أيوب ابن القيم الجوزية (ت751هـ)، (1418هـ/1997م)، أحكام أهل الذمة في الإسلام، المحقق: يوسف بن أحمد البكري، رمادي للنشر، الدمام، ط1، ج2، ص771، رقم1130.

¹⁴⁴⁵ د.صلاح الصاوي، (2006م)، التطرف الديني الرأي الآخر، الآفاق الدولية للإعلام، دار الفكر العربي، ط1، ج1، ص72.

¹⁴⁴⁶ سورة النساء، الآية 92.

الشبهات التي استند إليها المتطرفون في لفظ التكفير مردودة بالمحكمات في كتاب الله تعالى والسنة النبوية، والتلفظ بالتكفير من أخطر أنواع التطرف الديني حين " يُسقط المتطرف عصمة الآخرين، ويستبيح دماءهم وأموالهم، ولا يرى لهم حرمة ولا ذمة" ¹⁴⁴⁷، ولقد حذر النبي صل الله عليه وسلم من الإتهام بالكفر، لما فيها من خطر كبير على إسلام الفرد وأمن المجتمع من إستحلال القتل، حيث قال صل الله عليه وسلم : (من قال لأخيه يا عدو الله أو قال: يا كافر فقد باء بها أحدهما) ¹⁴⁴⁸ : قال ابن حجر : كان ابن عمر يراهم شرار خلق الله ، انطلقوا إلى آيات الكفار فجعلوها في المؤمنين " ¹⁴⁴⁹ .

ثانياً: موقف العلماء من التكفير قال شيخ الإسلام ابن تيمية: "وأما التكفير، فالصواب أن من اجتهد وقصد الحق فأخطأ، لم يكفر" ¹⁴⁵⁰ . وقال الإمام الشوكاني : "اعلم أن الحكم على الرجل المسلم بخروجه من دين الإسلام، ودخوله في الكفر - لا ينبغي لمسلم يؤمن بالله واليوم الآخر أن يُقدّم عليه؛ إلا بترهان أوضح من شمس النهار" ¹⁴⁵¹ . وقال الشيخ العثيمين: "للحكم بتكفير المسلم شرطان، أحدهما: أن يقوم الدليل على أن هذا الشيء مما يُكفر، الثاني: انطباق الحكم على من فعل ذلك" ¹⁴⁵² . ولا بد في التكفير من : (ثبوت أن هذا القول أو الفعل أو الترك كفر بمقتضى دلالة الكتاب أو السنة و ثبوت قيامه بالملكف وبلوغ الحجة وانتفاء مانع التكفير في حقه فإذا لم يثبت أن هذا القول أو الفعل أو الترك كفر بمقتضى دلالة الكتاب والسنة، فإنه لا يحل لأحد أن يحكم بأنه كفر ¹⁴⁵³ . لأن ذلك الحكم من القول على الله سبحانه بلا علم، قال الله تعالى: (قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا

¹⁴⁴⁷ مرجع سابق، د. يوسف القرضاوي، **الصحة الإسلامية بين الجحود والنظر**، ص53.

¹⁴⁴⁸ رواه البخاري، **صحيح البخاري**، كتاب الأدب، باب من كفر أخاه بغير تأويل فهو كما قال، (1414 هـ / 1993 م)، ج5، رقم 5753، ص2264. رواه مسلم، **صحيح مسلم**، كتاب الإيمان، باب بيان حال إيمان من قال لأخيه المسلم يا كافر، رقم 60، ص238.

¹⁴⁴⁹ رواه البخاري، **صحيح البخاري**، كتاب استتابة المرتدين والمعاندين وقتالهم، باب قتل الخوارج والملحد بعد إقامة الحجة عليه، ج6، ص2540. علي بن حجر العسقلاني، فتح الباري بشرح صحيح البخاري، ج12، ص282.

¹⁴⁵⁰ مجموع فتاوى ابن تيمية، ج20 في أصول الفقه،

¹⁴⁵¹ محمد بن علي الشوكاني، (1250هـ)، (1425هـ/2004م)، **السييل الجرار المتدفق على حدائق الأزهار**، كتاب الوصايا، فصل الردة بالإعتقاد، بيروت، لبنان، الناشر: دار ابن حزم، ط1، ج1، ص978.

¹⁴⁵² محمد بن صالح العثيمين، **مجموع الفتاوى والرسائل**، قسم العقيدة 55، الكفر والتكفير، طبعة دار الثريا، ج3، ص52.

الموقع الإلكتروني: <http://ar.miraath.net/article/3360>

¹⁴⁵³ انظر المرجع السابق، محمد بن صالح العثيمين، **مجموع الفتاوى والرسائل**، ج3، ص53.

عَلَى اللَّهِ مَا لَا تَعْلَمُونَ¹⁴⁵⁴. وقال تعالى: (وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا)¹⁴⁵⁵. فإنه لا يحل أن يُرمى بلفظ الكفر إذا لم يثبت قيامه بالملكف لمجرد الظن.

التطرف الديني السياسي والتكفير في عصرنا الحالي من قولٍ بالتكفير له أنواع منها: (التكفير بالمعصية - تكفير الحاكم بغير ما أنزل الله بإطلاق - تكفير الأتباع المحكومين بغير ما أنزل الله بإطلاق - تكفير الخارج عن الجماعة - تكفير المقيم بغير المهاجر - تكفير المعين دون مراعاة للضوابط الشرعية - تكفير من لم يكفر الكافر)¹⁴⁵⁶، وباب التكفير فقه واسع، ولا يسعنا التفصيل فيه، وقد تم ذكره بإيجاز لتوضيح التطرف الديني في المعتقد. رأي الباحث: إن الحكم بالكفر سلطة إلهية فلا يملك أحد تكفير مسلم أو مجتمع بدون برهان واضح، واستخدام ألفاظ الكفر والردة بغير ضابط أمر خطير قد يخرج صاحبه عن دينه، إذا لم يتم التحقق من شروط التكفير في حقه أو في حق مقام به. ويأتي استخدام هذا اللفظ بدافع الإفراط في الربط بين الإيمان والعمل.

المطلب الثالث: التطرف الديني السياسي ومصطلح الجاهلية

الجاهلية: كلمة عربية أصيلة، وتأتي بمعنى عدم الإتيان والانضباط. وقد وردت اشتقاقات مادة " جهل " أربع وعشرين مرة في القرآن الكريم¹⁴⁵⁷. وهي من المصطلحات المتداولة والشائعة بين المتطرفين في الدين فنجد من يطلق مصطلح الجاهلية على الأفراد والمجتمعات المعاصرة بسبب ما يظهر من عدم تطبيق دين الله تعالى، أو ما يصدر عنهم من مخالفات في الشرع. و يرد به وصف الحالة التي كان عليها البشر، قبل مبعث النبي محمد صلى الله عليه وسلم، حيث انخراف الناس عن دين الله وبعدهم عن شريعته. ومما يلفت النظر أن هناك ألفاظاً بعينها، وردت في القرآن الكريم مقترنة بمصطلح الجاهلية في أربع مواضع وهي: (جاهلية الاعتقاد - جاهلية الحكم - جاهلية العادات الاجتماعية - حمية الجاهلي). ونذكرها بإيجاز:

الموضع الأول: جاهلية الاعتقاد وهي سوء الظن وأتباع الهوى، قال تعالى: (ثُمَّ أُنْزِلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمَنَةً نُّعَاساً يَغْشَى طَآئِفَةً مِنْكُمْ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ)¹⁴⁵⁸. تتحدث هذه الآية عن موقف المنافقين في غزوة أحد حيث أنزل الله النعاس أمانة للمؤمنين، أما المنافقين فقد أهمتهم أنفسهم. يقول ابن جرير: "هم المنافقون يظنون

¹⁴⁵⁴ سورة الأعراف الآية 33.

¹⁴⁵⁵ سورة الإسراء الآية 36.

¹⁴⁵⁶ انظر ابن القيم، مدارج السالكين، ج1، ص335-365. اقتضاء الصراط المستقيم، ج1، ص207-208. يوسف

القرضاوي، ظاهرة الغلو في التكفير، ص31-33.

¹⁴⁵⁷ مرجع سابق، د. صلاح الصاوي، التطرف الديني الرأي الآخر، ص82.

¹⁴⁵⁸ سورة آل عمران الآية 154.

بأن الله الظنون الكاذبة ظن الجاهلية من أهل الشرك بالله، شكاً في أمر الله وتكديماً لنبيه " 1459 . ويشير إلى سوء الظن بالله تعالى واتباع الهوى، والجهل في الاعتقاد.

الموضع الثاني: جاهلية الحكم والتشريع والسياسة وهي التي ورد ذكرها في سورة المائدة، قال تعالى: (أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْتَغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ) 1460 . قال ابن كثير: "ينكر تعالى على من خرج عن حكم الله المحكم، المشتمل على كل خير الناهي عن كل شر وعدل، إلى ما سواه من الآراء والأهواء، كما كان أهل الجاهلية يحكمون به من الضلالات والجهالات بأهوائهم" 1461 . و في هذه الآية أنكار الإعراض عن حكم الله تعالى، وابتغاءهم ما سواه من حكم الجاهلية.

الموضع الثالث: جاهلية العادات والسلوكيات الاجتماعية، حيث قال تعالى: (وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى) 1462 . وتشير هذه الآية إلى جاهلية العادات والأعراف، و فيها وصايا من الله سبحانه لأمهات المؤمنين، قال ابن سعدي "أي أقرن فيها؛ لأنه أسلم وأحفظ لكن ، ولا تكثرن الخروج متجملات أو متطيبات كعادة أهل الجاهلية الأولى" 1463 . ومن أمثلة جاهلية العادات ماجاء على لسان يوسف عليه السلام في قوله تعالى: (وَلَا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ) 1464 . يقول السعدي " هذا جهل، لأنه أثر لذة قليلة، على لذات متتابعات في جنات النعيم، ومن أثر هذا على هذا، فمن أجهل منه؟" فإن العلم والعقل يدعو إلى تقديم أعظم المصلحتين " 1465 . وهي جاهلية السلوك والتصرف وعدم تقدير المصلحة والعاقبة.

الموضع الرابع: حمية الجاهلية أو جاهلية العصبية قال تعالى: (إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ) 1466 . تتحدث هذه الآية عن صلح الحديبية وما حدث في هذا الصلح للمؤمنين، يقول ابن سعدي " حيث أنفوا من كتابه: بسم الله الرحمن الرحيم ..، هذه الأمور ونحوها من أمور الجاهلية، لم تزل في قلوبهم حتى

1459 تفسير الطبري ، تفسير سورة آل عمران ، الآية 154، ج3، ص485.المصحف الإلكتروني، جامعة الملك سعود.

<http://quran.ksu.edu.sa/tafseer/tabary/sura3-aya154.html>

1460 سورة المائدة الآية 50.

1461 مرجع سابق، تفسير ابن كثير، سورة المائدة، الآية 50، ج2، ص207 .

1462 سورة الأحزاب الآية 33.

1463 مرجع سابق، عبد الرحمن بن ناصر السعدي، تفسير السعدي، سورة الأحزاب الآية 33، ج6، ص219. تفسير ابن كثير: " والتبرج أنها تلقي الخمار على رأسها ولا تشده فيواري قلائدها وقرها وعنقها"، ج3، ص483.

1464 سورة يوسف، الآية 33.

1465 مرجع سابق، عبد الرحمن بن ناصر السعدي، تفسير السعدي، سورة يوسف، ج4، ص787.

1466 سورة الفتح الآية 26.

أوجبت لهم ما أوجبت من كثير من المعاصي " ¹⁴⁶⁷. هذه المواضع الأربعة : ظن الجاهلية - حكم الجاهلية - تبرج الجاهلية - حمية الجاهلية.

رأي الباحث: بعد التأمل في مصطلح الجاهلية وتأصيل أوجه طرحه من القرآن الكريم . تبين لنا أنه ليس مرادفاً للفظ الكفر بأي حال، ويؤكد هذا: أن الآيات مدنية و نزلت بعد الهجرة ، وقيام المجتمع الإسلامي، المختلف في كل القيم والتصورات عن المجتمع الجاهلي. فإنه إذا شاع في عصر من العصور الحكم بغير ما أنزل الله، وسوء الظن بالله، والتبرج والعصبية القومية والإعتزاز بالعرق. وانتشر ذلك في الأمة صح إطلاق لفظ الجاهلية على هذه المجتمعات التي انتشرت فيها هذه المظهر الأربعة وغيرها. وهو مصطلح ووصف عام لا يشمل ولا يوازي الحكم بالكفر على الفرد أو المجتمع .

المطلب الرابع: التطرف الديني في الإعتقاد بالإفراط أو التفريط

التطرف الديني بالإفراط أو التفريط في الإعتقاد بالذات الإلهية والإعتقاد بالأنبياء و الأولياء علواً بنسبتهم إلى الألوهية أوحطاً، والإعتقاد في الملائكة و الجن و الكواكب و الأوثان.

أولاً: الإفراط في الذات الإلهية و هذا النوع من التطرف الديني ذكر في القرآن الكريم لجهة الإرتفاع وإثبات الأفعال البشرية كلها لله، و نفيها عن العباد كما في قول الله تعالى: (وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَجْرُؤُونَ) ¹⁴⁶⁸. وقوله سبحانه: (أَنْطَعُمْ مَنْ لَوْ يَشَاءُ اللَّهُ أَطَعْتَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ) ¹⁴⁶⁹. وقوله سبحانه: (وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ) ¹⁴⁷⁰. ففي هذا النوع من التطرف الديني في الإعتقاد بنسب أفعال البشر لله تعالى وتبرئة البشر منها.

ثانياً: التفريط في الذات الإلهية لجهة الحط كما في قوله تعالى: (لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ دُوقُوا عَذَابَ الْحَرِيقِ) ¹⁴⁷¹. وقوله تعالى: (وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ

¹⁴⁶⁷ مرجع سابق، تفسير السعدي، تفسير سورة الفتح، ج 7، ص 108 .

¹⁴⁶⁸ سورة الزخرف، الآية 20.

¹⁴⁶⁹ سورة يس، الآية 47.

¹⁴⁷⁰ سورة النحل الآية 35.

¹⁴⁷¹ سورة ال عمران، الآية 181.

وَلُعُونَا بِمَا قَالُوا¹⁴⁷². و في قوله تعالى: (وَمَنْ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ)¹⁴⁷³. وهذا النوع من التطرف يظهر في الإعتقاد بالذات الإلهية تفريطاً وحطاً بغير هدى وقد توعدهم الله بالعذاب لأنهم ماقدروا الله حق قدره، وكلاً من الإفراط و التفريط في الإعتقاد بالذات الإلهية بعيداً عما شرعه الله ومخالفاً للعقيدة السليمة.

ثالثاً: الإفراط في الإعتقاد بالأنبياء و الأولياء علواً بنسبتهم إلى الألوهية، كما في نسبة العزيز و المسيح إلى الله لجهة البنوة، قال تعالى: (وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ)¹⁴⁷⁴، و اتخاذ الأحرار و الرهبان آلهة. أو التفريط والخط في الأنبياء و الأولياء ومثال على ذلك في قوله تعالى: (لَا إِلَهَ إِلَّا هُوَ يُدْعَوْنَ فَتَعْبُدُونَ مَا شَاءَ آبَاؤُهُمْ فَاتَّبَعْتُمْ أَصْوَابَهُمْ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ)¹⁴⁷⁵. أو كما في قوله تعالى: (وَمِنْهُمْ مَن يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ)¹⁴⁷⁶. و قوله تعالى: (وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ)¹⁴⁷⁷. ، ومثال الإفراط في الأولياء قوله تعالى: (أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ)¹⁴⁷⁸. إن الإفراط والتفريط في الإعتقاد بالأنبياء و الأولياء علواً أو حطاً، مذموم لأنه يوصل إلى نسبتهن إلى الألوهية علواً. أو الإفراط في عصيانهم وذمهم حطاً.

رابعاً: التفريط أو الإفراط في الملائكة و الجن و الكواكب، ومن صور الإفراط في الملائكة والجن مشهد الحساب يوم القيامة في قول الله تعالى: (وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهْؤُلَاءِ إِبْنَاكُمْ كَانُوا يَعْبُدُونَ*قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ ۚ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ ۚ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ)¹⁴⁷⁹ ، قال سبحانه: (قُلْ مَنْ كَانَ عَدُوًّا لِلْجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ) ¹⁴⁸⁰ وهو تفريط في حق الملائكة ألزم صاحبه بالوصف في الآية التالية : (مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ

¹⁴⁷² سورة المائدة، الآية 64

¹⁴⁷³ سورة الحج، الآية 8.

¹⁴⁷⁴ سورة التوبة، الآية 30.

¹⁴⁷⁵ سورة الأنبياء الآية 3.

¹⁴⁷⁶ سورة التوبة الآية 58.

¹⁴⁷⁷ سورة التوبة الآية 61.

¹⁴⁷⁸ سورة الزمر الآية 3.

¹⁴⁷⁹ سورة سبأ، الآية 40-41.

¹⁴⁸⁰ سورة البقرة، الآية 97.

وَمِكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ¹⁴⁸¹ ، وهذا النوع من التطرف بالإفراط في الملائكة و الجن و الكواكب و الأوثان، وكذلك الحال في الملائكة و الجن و الكواكب .

رأي الباحث: إن الإفراط أو التفريط في ذات الله سبحانه، كإثبات الأفعال كلها لله ونفيها عن العباد، أو عدم تقدير الله حق قدره. أو في الأنبياء والأولياء، أو في الملائكة و الجن سواء بالإرتفاع أو الخط، جميعها من أنواع التطرف الديني في الإعتقاد، والتي تخرج الإنسان عن دينه وتوقعه في دائرة الشرك أو الكفر.

المبحث الثاني: التطرف الديني في العمل والسلوك

ويشمل هذا النوع من التطرف الديني في السلوك الفردي بالإفراط أو التفريط في التدين. والتطرف الديني في السلوك الاجتماعي الخرج على الحاكم وهجر المجتمع.

أولاً: التطرف الديني في السلوك الفردي بالإفراط أو التفريط في التدين، أو بإعتبار صحة ما يرى و إنكار الآخرين سواء بالإستكبار أو الإستضعاف، والصمم البكم وتعدي الحدود والطغيان والظلم والتفريط في الإعداد للآخرة، والإفراط والتفريط في الإنفاق، وتحريم الطيبات والإفراط والمبالغة في الشعائر والسلوكيات اليومية فقد حمل الإسلام الإنسان مسؤولية عمله، ولم يحمله مسؤولية عمل غيره، مهما بلغت القرابة، ما لم يكن سبباً أو طرفاً.

المطلب الأول: التطرف بالإفراط أو التفريط في التدين : مثل الإفراط والتشديد على النفس كما في قوله تعالى: (وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا)¹⁴⁸² . و من ذلك التفريط في التدين كما في قوله تعالى: (وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ)¹⁴⁸³ . يقول السعدي " هو ضعيف الإيمان، لم يدخل الإيمان قلبه، بل دخل فيه، إما خوفاً، وإما عادة على وجه لا يثبت عند المحن " ¹⁴⁸⁴ . كما نهي رسول الله صل الله عليه وسلم عن التشديد على النفس والترهب كما يفعل النصاري فقال : " لا تشددوا على أنفسكم فيشدد الله عليكم ، فإن قوماً شددوا

¹⁴⁸¹ سورة البقرة، الآية 98.

¹⁴⁸² سورة الحديد، الآية 27.

¹⁴⁸³ سورة الحج، الآية 11.

¹⁴⁸⁴ مرجع سابق، تفسير السعدي، تفسير سورة الحج، ص 1093

على أنفسهم فشد الله عليهم ، فتلك بقاياهم في الصوامع والديارات رهبانية ابتدعوها ما كتبناها عليهم " ¹⁴⁸⁵. كما أن مما يعزز الاستدلال من نصوص الشارع على يسر هذا الدين " ما ورد من النهي عن التشديد في النصوص الشرعية، وهذا النهي عن التشديد شهير في الشريعة، بحيث صار أصلاً فيها " ¹⁴⁸⁶. فهناك فرق كبير بين الاجتهاد والالتزام وبين التشديد . وبين التفريط في التوسط والاعتدال والتفريط في الدين.

المطلب الثاني: التطرف الديني باعتبار صحة ما يرى و إنكار الآخرين: يعتمد المتطرف في تحليله الشخصي على الشبهات، و على القياس الخاطيء، وأول ماسلك هذا السلوك إبليس، و مثال آخر ما استدلال فرعون بملكه مصر والنيل . و هو متشدد في ادعاء صحة ما يرى، و انكار ما لدى الآخرين كما في قوله تعالى: (وَقَالَ فِرْعَوْنُ يَا هَامَانُ ابْنِ لِي صَرْحًا لَّعَلِّي أَبْلُغُ الْأَسْبَابَ * أَسْبَابَ السَّمَاوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لأَظُنُّهُ كَاذِبًا وَكَذَلِكَ زَيَّنَ لِفِرْعَوْنَ سُوءَ عَمَلِهِ وَصَدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ) ¹⁴⁸⁷. بل أنه غير مستعد للنظر في دعوى الآخرين، وطلبهم الحق كما في قوله تعالى: (وَمَنْ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ * وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ) ¹⁴⁸⁸. ومن التطرف الديني باعتبار صحة ما يرى بالإستكبار أو الإستضعاف: فالإستكبار أو الإستضعاف كصفة شخصية، ينشأ من اعتقاد سلامة التفكير، وخطأ الآخرين، ومن لزوم حمل الآخرين على عقيدته، أو العكس باعتقاد العجز، و الخضوع للمستكبر وهو ما ذكره القرآن الكريم عن حوار الطرفين في قوله تعالى: (وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَى إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ * قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا أَنْخُلْ صَدَدْنَاكُمْ عَنِ الْهَدَى بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ مُجْرِمِينَ * وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرَ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ) ¹⁴⁸⁹. وذلك يختلف

¹⁴⁸⁵ رواه أبو داود ، سنن أبي داود، كتاب الأدب، باب الحد ، رقم 4904. مرجع سابق، ابن كثير ، تفسير القرآن العظيم، ج 4، ص 319. أبو الحسن نور الدين علي بن أبي بكر بن سليمان الهيثمي (ت: 807هـ)، (د-ت)، **مَجْمَعُ الزَّوَائِدِ وَمَنْبَعُ الْفَوَائِدِ**، تحقيق: حسين سليم أسد الداراني، الناشر: دارُ المأمُون لِلتَّارِثِ، دمشق، رقم 3994، ص259. مرجع سابق رواه أبو يعلى، مسند أبي يعلى، ج 6، رقم 3694، ص 365.

¹⁴⁸⁶ إبراهيم بن موسى بن محمد اللخمي الغرناطي الشهير بالشاطبي (ت790)، (1417هـ/ 1997م)، **الشاطبي الموافقات**، تحقيق: أبو عبيدة مشهور بن حسن آل سلمان، ط1، ج2، ص 122.

¹⁴⁸⁷ سورة غافر، الآية 36 ، 37.

¹⁴⁸⁸ سورة البقرة الآية 206.

¹⁴⁸⁹ سورة سبأ الآية 31 - 33.

بإختلاف الأفراد فقد نجده مستكبراً ومرة مستضعفاً لكنه في كليهما متطرف في دينه وبعيد عن الصراط المستقيم، و السبيل السوي وهو ما ذكره الله تعالى: (أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَى أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ)¹⁴⁹⁰.

المطلب الثالث: سلوك الكراهية والصمم البكم ومن سلوكيات المتطرفين في الدين كراهية سماع ورؤية الحق، وضيق الصدر . وصفة الصم والعمي وذلك لكراهيتهم لسماع الحق و رؤيته ، وليس بمعنى عدم الكلام أو الرؤية بل باعتبار رفضهم السماع والإذعان للحق قال تعالى: (وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا)¹⁴⁹¹ . وكما قال تعالى: (صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ)¹⁴⁹² . و باعتبار الجانب الوجداني مؤثر مباشر وجزء من الجانب السلوكي نجد صفة ضيق الصدر واضحة في قول الله تعالى: (فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأْتَمَّا يُصَعَّدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ)¹⁴⁹³ فالإسلام هو الصراط المستقيم و الابتعاد عنه يلزم صاحبه هذه التبعات.

المطلب الرابع: تعدي الحدود ويعني التجاوز قال تعالى: (تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ)¹⁴⁹⁴ "لأن القربان، يشمل النهي عن فعل المحرم بنفسه، والنهي عن وسائله الموصلة إليه"¹⁴⁹⁵ . (تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ)¹⁴⁹⁶ ، (وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ)¹⁴⁹⁷ . الحدود جمع حدّ والحدود هي النهايات لكل ما يجوز من الأمور المباحة المأمور بها وغير المأمور بها. وقد نهي الله سبحانه عن هذا الفعل .

المطلب الخامس: الطغيان والظلم والانحراف عن الطريق المستقيم: فإن التطرف الديني يكون بالإفراط والتفريط واتباع سبل غير سبيل الله، قال تعالى: (وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ)¹⁴⁹⁸. يقول ابن

¹⁴⁹⁰ سورة الملك الآية 22.

¹⁴⁹¹ سورة الإسراء الآية 72.

¹⁴⁹² سورة البقرة الآية 18.

¹⁴⁹³ سورة الأنعام الآية 125.

¹⁴⁹⁴ - سورة البقرة، الآية 187.

¹⁴⁹⁵ - مرجع سابق، تفسير السعدي، تفسير سورة البقرة، ج1، ص188.

¹⁴⁹⁶ - سورة المائدة، الآية 77.

¹⁴⁹⁷ - سورة الطلاق، الآية 1.

¹⁴⁹⁸ سورة الأنعام، الآية 153 .

عباس في هذه الآية: "أمر الله المؤمنين بالجماعة، ونهاهم عن الاختلاف والفرقة، وأخبرهم أنه إنما هلك من كان قبلهم بالمرء والخصومات في دين الله"¹⁴⁹⁹. وتفرق المسلمين عن سبيل الله يعني ضلالهم عنه وتفرقكم، فإذا ضلوا عن الصراط المستقيم، فليس هناك إلا طرق توصل إلى الجحيم. فقد نهي الله سبحانه عن الظلم والانحراف وأمر بالاستقامة، قال تعالى: (فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ)¹⁵⁰⁰. وأوجب سبحانه على المسلمين التزام هذا المنهج المستقيم قال تعالى: (اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ * صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ)¹⁵⁰¹ وفي هذه الآية أمر بالتزام النهج الصحيح وتحذير من الإفراط والتفريط .

المطلب السادس: التفريط في الإعداد للآخرة أو الإفراط في طلب الدنيا، فلم يأمر الله سبحانه بترك الدنيا، و لم يأمر بالاستغراق فيها، وكان الإنسان لا محل له إلا هذه الحياة الدنيا، قال الله تبارك وتعالى: (وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ ۖ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۖ وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ)¹⁵⁰² . في هذه الآية بين سبحانه أن الإفراط وترك الاعتدال والتوسط فساد في الأرض. إنما أمر بالتوسط، فالدنيا بتزود بها الإنسان للآخرة، يأخذ منها بما أحله الله سبحانه، ويعيش فيها فيما أباحه الله سبحانه وتعالى، ويستعد بذلك للآخرة.

المطلب السابع: الإفراط والتفريط في الإنفاق قال الله تعالى: (وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا)¹⁵⁰³ . وهذا ظاهر في النفقة في أن الإنسان في عطائه لا يكون مُقْتَرًا، ولا يكون مُسْرِفًا. ويوضح هذا المعنى السابق من عدم الإسراف والتقتير قوله تعالى: (وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا)¹⁵⁰⁴ . وله طرفان من التطرف في الإنفاق التقصير والمجاوزة. وقال سبحانه في التحذير من الإفراط في المأكل والمشرب: (وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ)¹⁵⁰⁵ .

¹⁴⁹⁹ محمد بن جرير بن يزيد بن كثير بن غالب الآملي، أبو جعفر الطبري (ت: 310هـ)، (1422هـ/2001م)، تفسير الطبري جامع البيان عن تأويل آي القرآن، تحقيق: عبد الله بن عبد المحسن التركي، دار هجر للطباعة والنشر، ط1، ص149، رقم14166.

¹⁵⁰⁰ - سورة هود، الآية 112.

¹⁵⁰¹ - سورة الفاتحة الآية 6 - 7.

¹⁵⁰² سورة القصص، الآية 77.

¹⁵⁰³ سورة الإسراء، الآية 29.

¹⁵⁰⁴ سورة الفرقان، الآية 67.

¹⁵⁰⁵ سورة الأعراف آية 31.

المطلب الثامن: تحريم الطيبات، الإفراط في التزهّد، والمبالغة في الشعائر ونهى سبحانه وتعالى عن الإفراط في التحريم والتزهّد لما أحله الله تعالى "أنهم حرموا من تلقاء أنفسهم ما لم يحرمه الله عليهم. والزينة هنا الملبس الحسن" ¹⁵⁰⁶، يقول تعالى: (قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ۖ) ¹⁵⁰⁷. وقوله تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا) ¹⁵⁰⁸. والإفراط والمبالغة في الشعائر قال تعالى: (وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوا يَمَّا وَابْتَعْتُمْ بِهِ دَلِيلَ سَبِيلٍ) ¹⁵⁰⁹. "رُوي عن ابن سيرين أيضاً أن أبا بكر رضي الله عنه كان يُسرّ قراءته، وكان عمر يُجهر بها، فقل هُما في ذلك، فقال أبو بكر: إنما أنا جاري ربي، وهو يعلم حاجتي إليه. وقال عمر: أنا أطرد الشيطان وأوقظ الوسنان، فلمّا نزلت هذه الآية قيل لأبي بكر: ارفع قليلاً، وقيل لعمر اخفض أنت قليلاً" ¹⁵¹⁰، والمقصود من الأمر في هذه الآية عدم المبالغة في رفع الصوت أو المبالغة في خفضه وما بينهما هو الاعتدال والتوسط وسماه الله سبحانه وتعالى سبيلاً لأنه الطريق الصحيح. زمن الإفراط وتجاوز الحد في السلوكيات الحياتية سواء في المشي و رفع الصوت، و الإفراط في المأكل والمشرب في نحو قوله تعالى: (وَأَقْصِدْ فِي مَشْيِكَ وَاعْصِصْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ) ¹⁵¹¹. وقوله تعالى (وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ) ¹⁵¹². لقد نهى الله سبحانه عن تجاوز الحد في بعض السلوكيات سواء بالإفراط أو التفریط لما في الاعتدال من مصلحة وخير للمسلم للإستمرار في الإلتزام ونفي الحرج.

ثانياً: التطرف الديني في السلوك الإجتماعي ويندرج تحت هذا النوع من التطرف الديني:

المطلب التاسع: السعي للفساد في المجتمع: ذلك بالسعي إلى إفساد المجتمعات الأخرى بإلقاء الفتن و الإشاعات ووضح ذلك قوله تعالى: (كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ) ¹⁵¹³. وقوله

¹⁵⁰⁶ أبو عبد الله محمد بن أحمد بن أبي بكر بن فرح الأنصاري الخزرجي شمس الدين القرطبي (المتوفى: 671هـ)، (1384هـ - 1964م)، الجامع لأحكام القرآن تفسير القرطبي، تحقيق: أحمد البردوني وإبراهيم أطفيش، الناشر: دار الكتب المصرية - القاهرة ط2، ج7، ص190.

¹⁵⁰⁷ سورة الأعراف، الآية 32.

¹⁵⁰⁸ سورة المائدة، الآية 87.

¹⁵⁰⁹ سورة الإسراء الآية 110.

¹⁵¹⁰ - مرجع سابق، تفسير القرطبي، ج10، ص344.

¹⁵¹¹ - سورة لقمان الآية 19.

¹⁵¹² - سورة الأعراف، الآية 21.

¹⁵¹³ سورة المائدة، الآية 64.

تعالى: (وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ)¹⁵¹⁴. جمعوا بين العمل بالفساد في الأرض، وإظهارهم أنه ليس بإفساد بل هو إصلاح، قلبا للحقائق، وجمع بين فعل الباطل واعتقاده حقا، وهذا أعظم جناية ممن يعمل بالمعصية، مع اعتقاد أنها معصية فهذا أقرب للسلامة، وأرجى لرجوعه¹⁵¹⁵. إن الفساد والإفساد ليس له حدود وهما من أنواع التطرف السلوكي ولو سارت الأمور على مقتضى أهواء المفسدين، فالكون كله سيفسد كما قال تعالى: (وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ)¹⁵¹⁶.

المطلب العاشر: تحريم العلم بالوسائل المتجددة والصلاة في المساجد المعاصرة

وذلك بتضييق الفهم وبالإستناد إلى نصوص كتاب الله التي ذكرت الأمية والتي جاءت في ستة مواضع¹⁵¹⁷، منها قول الله تعالى: (هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ)¹⁵¹⁸. ومن بعد الإطلاع على التفسير المعاصرة فإن الأمية تطلق على عدم القراءة والكتابة أو الأمة التي لم ينزل عليها كتاب من الله، يقول ابن عباس رضي الله عنه: " الأميون العرب كلهم من كتب منهم ومن لم يكتب، لأنهم لم يكونوا أهل كتاب"¹⁵¹⁹. وسوء الفهم لهذه الآيات أو غيرها أدى بدوره لتطرف ديني سلوكي في المجتمع. وأستندوا أيضاً إلى الآيات التي ذمت الغرور بالعلم، ومنها قول الله تعالى: (فَلَمَّا جَاءَهُمْ رَسُولُهُمْ بِالنَّبِيِّاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ)¹⁵²⁰. وماورد في هذه الآية هو ذم الغرور والتعالي بالعلم، وإنكار ماجاء به الوحي والإعتماد على علومهم البشر القاصرة. وتحريم الصلاة في المساجد المعاصرة غير مستوفية للشروط¹⁵²¹ ذلك بالإستناد إلى قول الله تعالى: (وَأَوْحَيْنَا إِلَى مُوسَى وَأَخِيهِ أَنْ تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً

¹⁵¹⁴ سورة البقرة، الآية 11.

¹⁵¹⁵ انظر، تفسير السعدي، ج 1، ص 43.

¹⁵¹⁶ سورة المؤمنون، الآية 71.

¹⁵¹⁷ سورة آل عمران، الآية 20 و 75. سورة الأعراف، الآية 157 و 158. سورة الجمعة، الآية 2. سورة البقرة، الآية 78.

¹⁵¹⁸ سورة الجمعة، الآية 2.

¹⁵¹⁹ أبو عبد الله محمد بن أحمد بن بكر بن فرح الأنصاري الخزرجي شمس الدين القرطبي (ت 671هـ)،

(1384هـ/1964م)، الجامع لأحكام القرآن - تفسير القرطبي، تحقيق: أحمد البردوني، دار الكتب المصرية، القاهرة، ط 2،

ج 4، ص 45.

¹⁵²⁰ سورة غافر، الآية 83.

¹⁵²¹ رجب مذکور، (1405هـ)، التكفير والهجرة وجهها لوجه، مكتبة الدين القيم، القاهرة - مصر، ط 1، ص 194.

وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ¹⁵²². " حتى خافوا فأمرُوا أن يصلوا في بيوتهم "¹⁵²³، فالتفسير تبين أن السبب في أمرهم بإتخاذ البيوت مساجد هو الخوف وهذا ما بينه العلماء في جواز اسقاط الجماعة عمن خاف على نفسه¹⁵²⁴. ومن التطرف الديني في فهم وتطبيق الآية في قوله تعالى: (وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ)¹⁵²⁵. ومعناها "كل المساجد القائمة الآن ضرار، باستثناء أربعة مساجد"¹⁵²⁶. و" حتمية اعتزال المجتمعات وفي مقدمتها المساجد لأنها معابد هذه الجاهلية"¹⁵²⁷. والجوانب التي سوغت تسمية مسجد ضرار¹⁵²⁸ غير موجودة في المساجد اليوم، كما أن الدعوى بأن المساجد ضرار بدون دليل.

رأي الباحث: إن الإفراط أو التفريط ومجاوزة الحد في سلوكيات الحياة أو أسلوب التدين والإنفاق والشعائر وتعاملات سواء فردية أو جماعية يعد نوعاً من أنواع التطرف التي نهي عنها الله في كتابه. والواجب على المسلم الاعتدال والتوسط في جميع السلوكيات والأفعال. فقد شملت هذه الآيات النهي عن الإفراط في السلوك والتصرف سواء في السلوك الفردي أو الجماعي وباقي أمور الحياة اليومية. ومن فوائد ذكر وحصر هذه الآيات الإرشاد إلى أن كل خير يكون بالاعتدال، فقد أمر الله به، ودعا إليه، وكل فساد يكون بالتطرف بالإفراط أو التفريط فقد نهي الله عنه وأمر بتركه، وهذا ضرورة كون هذه الأمة وصفت بالخيرية، وأنها هديت إلى الصراط المستقيم.

المبحث الثالث: التطرف الديني في التشديد على الآخر

و التطرف الديني في الحكم يقابل التشديد في الحكم على الناس سواء مسلمين أو غيرهم، وهو مجاوزة الحد في إلحاق الحكم عليهم. و الحكم بهذه الأمور على أحد من الناس إنما هو إلى الله تعالى ورسوله صل الله عليه وسلم. فمن دل الدليل القاطع على إلحاق هذه الأحكام به؛ ألحقت به، وإلا فهي من تعدي حدود الله تعالى، والقول عليه بغير علم، وهو التطرف الديني

¹⁵²² سورة يونس، الآية 87.

¹⁵²³ ومحمد بن جرير بن يزيد بن كثير بن غالب الآملي، أبو جعفر الطبري (ت: 310هـ)، (1420هـ/2000م)، جامع البيان في تأويل القرآن، تحقيق: أحمد محمد شاكر، مؤسسة الرسالة، ط1، ج11، ص156، 153. مرجع سابق، الشوكاني، فتح القدير، ج2، ص468.

¹⁵²⁴ أبو زكريا محيي الدين يحيى بن شرف النووي (ت: 676هـ)، (1412هـ/1991م)، روضة الطالبين وعمدة المفتين، تحقيق: زهير الشاويش، المكتبة الإسلامية، بيروت - دمشق، عمان، ج1، ص345.

¹⁵²⁵ سورة التوبة، الآية 107.

¹⁵²⁶ مرجع سابق، رجب مختار مذكور، التكفير والهجرة وجهاً لوجه، 193.

¹⁵²⁷ مرجع سابق، سالم البهنساوي، الحكم وقضية تكفير المسلم، ص205.

¹⁵²⁸ مرجع سابق، الطبري، جامع البيان، ج23، ص11.

الذي أوردى الأمة ونحر في جسمها، وفرق جماعتها. وانتشار التباغض والشحناء بين أهل الإسلام. فقد ورد في ذلك أدلة كثيرة نذكر منها: نهى الله سبحانه عن التطرف الديني في الحكم على الناس، حيث أمر بالعدل، و خلاف العدل الظلم، وهو ميل إلى أحد الطرفين على حساب الآخر، قال تعالى: (لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ) . قال الله جل وعلا: (وَلَا يَخْرُجَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَى أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى) في هذه الآيات أمر الله تبارك وتعالى بما هو مقتضى لخيرية هذه الأمة، وكون أهلها عدولا؛ فأمر بالحكم بالعدل؛ ليس فقط في حكمهم بعضهم على بعض، بل حتى في حكمهم على أعدائهم. وجاء في الأحاديث النبوية الشريفة التحذير من التطرف وما يؤدي إليه ومن أمثلة ذلك: عن عائشة رضي الله عنها قالت: (أن يهوداً أتوا الرسول صل الله عليه وسلم فقالوا: السام عليكم، فقالت عائشة: عليكم ولعنكم الله، وغضب الله عليكم، قال: مهلاً يا عائشة عليك بالرفق، وإياك والعنف والفحش، فقالت: أألم تسمع ما قالوا؟ قال: أألم تسمعي ما قلت؟ رددت عليهم، فيستجاب لي فيهم، ولا يستجاب لهم في) ¹⁵²⁹. أي إياك والعنف والشدة واحذري وابتعدي عن التكلم بالقيح. وعن عائشة رضي الله عنها أن رسول الله صل الله عليه وسلم قال: (يا عائشة إن الله رفيق يحب الرفق، ويعطي على الرفق ما لا يعطي على العنف، وما لا يعطي على سواه) ¹⁵³⁰. وقد قال رسول الله صل الله عليه وسلم: (ليس الشديد بالصرعة، إنما الشديد الذي يملك نفسه عند الغضب) ¹⁵³¹.

و كما جاء في صحيح البخاري أنه صل الله عليه وسلم منع من تنزيل الحكم العام على شارب الخمر بأن تحل عليه لعنة الله، وهو يعاقب عيناً لما قام به، فكيف يتسارع المتشددون إلى تنزيل أحكام الكفر والفسق العامة على الأشخاص دون دليل وبرهان وبينه. فعن عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه (أَنَّ رَجُلًا كَانَ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ اسْمُهُ عَبْدَ اللَّهِ وَكَانَ يُلَقَّبُ حِمَارًا وَكَانَ يُضْحِكُ رَسُولَ اللَّهِ، وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ جَلَدَهُ فِي الشَّرَابِ، فَأُتِيَ بِهِ يَوْمًا، فَأَمَرَ بِهِ، فَجُلِدَ.

¹⁵²⁹ رواه البخاري، صحيح البخاري، كتاب الأدب، باب الدعوات، الحديث رقم: 6030. رواه مسلم، صحيح مسلم، كتاب المساجد ومواضع الصلاة، الحديث رقم 675.

¹⁵³⁰ رواه مسلم، يحيى بن شرف أبو زكريا النووي، (1416هـ/1996م)، شرح النووي على صحيح مسلم، كتاب البر والصلة والأدب، باب فضل الرفق، الناشر: دار الخير، رقم 2593، ص113. رواه البخاري، أحمد بن علي بن حجر العسقلاني، (1407هـ / 1986م)، فتح الباري شرح صحيح البخاري، كتاب الأدب، باب الرفق في الأمر كله، دارالريان للتراث، ط1، ص464، الحديث رقم 5678.

¹⁵³¹ رواه البخاري، صحيح البخاري، كتاب الأدب، باب الحذر من الغضب، ج5، ص2267، رقم 5763، و رواه مسلم، صحيح مسلم، كتاب البر والصلة والآداب، باب فضل من يملك نفسه عند الغضب وبأي شيء يذهب الغضب، ج4، ص2014، رقم 2609.

فَقَالَ رَجُلٌ مِّنَ الْقَوْمِ: اللَّهُمَّ الْعَنْهُ، مَا أَكْثَرَ مَا يُؤْتَى بِهِ ! فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَا تَلْعَنُوهُ فَوَاللَّهِ مَا عَلِمْتُ أَنَّهُ يُحِبُّ اللَّهَ وَرَسُولَهُ " ¹⁵³². إن ديننا الحنيف بني على اليسر ورفع الحرج. وعدم التشدد في الحكم على الآخرين سواء من المسلمين أو غيرهم. وأدلة ذلك غير منحصرة، فاستقراء أدلة الشريعة قاض بأن الله تعالى جعل هذا الدين رحمة للناس، قال تعالى: (لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ) ¹⁵³³. وقال صل الله عليه وسلم: (إن الله لم يعثني معنًا ولا متعنًا، ولكن بعثني معلمًا ميسرًا) ¹⁵³⁴. يقول الطبري: " وأرى أن الله إنما وصفهم بأهم وسط؛ لتوسطهم في الدين فلا هم أهل غلو ... ولا هم أهل تقصير فيه ... ، إذ كان أحب الأمور إلى الله أوسطها " ¹⁵³⁵. وبالنظر لما ورد من الآيات و الأحاديث وما نلاحظه من حال المطبقين لها، فإن ذلك إن دل على شيء فإنه يدل على أنه ما من أمرٍ أمر الله تعالى به عباده إلا تحتاج إلى مجاهدة لإلتزام طريق الاعتدال، أو التطرف الديني إما في مجاوزة ، وإما إلى تفريط وتقصير. وهذه آفة لا يخلص منهما في الإعتقاد والقصد والعمل إلا من هداه الله إلى حسن الفهم والاتباع لمنهجه ولسنة نبيه صل الله عليه وسلم . والإنسان له أن يأخذ لنفسه الأشد من المشروع، لكن ليس له أن يلزم الناس على ذلك، والتشديد في الحكم على الناس هو إلزام الناس بغير ما شرع الله، أو التشديد عليهم فيما هو مشروع. أو التشديد في الحكم على الناس سواء مسلمين أو غيرهم: ما لم يشرع أصلاً. (إلزام الناس بما لم يلزمهم به الله) ما شرع أصله ولكن التشدد في صفته وقدره.

المطلب الأول: إلزام الناس بما لم يلزمهم به الله : فقد أكتمل دين الله تعالى وكل حكم أو فعل مستحدث ليس له أصل في أدلة الشرع وقواعده العامة فهو مردود، قال تعالى: (الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا) ¹⁵³⁶. وقال تعالى: (أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ) ¹⁵³⁷. ويقول سبحانه في بيان حال النصارى في إلزامهم أنفسهم بأعمال لم يكتبها الله عليهم وهي الرهبانية، ولم يقوموا بها حق القيام، قال تعالى: (وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا) ¹⁵³⁸. قال ابن

¹⁵³² رواه البخاري، صحيح البخاري، كتاب الحدود، باب ما يكره من لعن شارب الخمر وأنه ليس بخارج من الملة، ج12، ص75، رقم 6398.

¹⁵³³ سورة التوبة، الآية 128.

¹⁵³⁴ رواه مسلم، صحيح مسلم، كتاب الطلاق، باب في الإيلاء واعتزال الناس، ج2، رقم 1113، ورقم 1478.

¹⁵³⁵ - محمد بن جرير بن يزيد بن كثير بن غالب الآملي، أبو جعفر الطبري، (ت 310 هـ) ، (1422هـ/2001م)، تفسير الطبري جامع البيان عن تأويل آي القرآن، تحقيق: د عبد الله بن عبد المحسن التركي، دار هجر للطباعة والنشر، ط1، ج 3 ، ص 626 - 627.

¹⁵³⁶ سورة المائدة الآية 3.

¹⁵³⁷ سورة الشورى الآية 21.

¹⁵³⁸ سورة الحديد الآية 27.

كثير : " وهذا ذم لهم من وجهين: الإبتداع في الدين مالم يأمر به ، والثاني عدم القيام بما التزموه مما زعموا أنه قرينة تقرهم إلى الله عز وجل" ¹⁵³⁹ . وحرّم على الحاكم غش الرعية، حتى جاء الوعيد بحقه في قول رسول الله صل الله عليه وسلم: (اللَّهُمَّ مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ فَاشْتَقُّ عَلَيْهِ، وَمَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَرَفَقَ بِهِمْ، فَارْتُقِ بِهِ) ¹⁵⁴⁰ .

المطلب الثاني: التشديد على الناس بما هو مشرع بالمساواة بين الأحكام المتفاوتة: إن أحكام التشريع متعاونه منها ماهو واجب ومنها ماهو مندوب، والواجب يتفاضل، فلا يكلف الله نفساً إلا وسعها كما قال تعالى: (وَلَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۗ وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ ۗ وَهُمْ لَا يُظْلَمُونَ) ¹⁵⁴¹ . فقد ذكر الله تعالى في مطلع الآيات الأعمال التي يقوم بها المؤمنين. وكان النبي صل الله عليه وسلم يأمر أصحابه بالتيسير على الناس في الأحكام المتفاوتة ، فعن جابر بن عبد الله رضي الله تعالى عنهما، أن معاذ بن جبل رضي الله تعالى عنه كان يصلي مع النبي صل الله عليه وسلم، ثم يأتي قومه فيصلي بهم الصلاة، فقرأ بهم البقرة، قال: فتجوز رجل فصلي صلاة خفيفة، فبلغ ذلك معاذاً، فقال: إنه منافق، فبلغ ذلك الرجل، فأتى النبي صل الله عليه وسلم فقال: يا رسول الله، إنا قوم نعمل بأيدينا ونسقي بنواضحننا، وإن معاذاً صلى بنا البارحة فقرأ البقرة، فتجوزت، فرعم أني منافق، فقال النبي صلى الله عليه وسلم: يا معاذ أفتان أنت، ثلاثاً، اقرأ: (والشمس وضحاها، وسبح اسم ربك الأعلى) ¹⁵⁴² . فقول النبي صل الله عليه وسلم أفتان أنت " أي منفر عن الدين وصاد عنه " ¹⁵⁴³ ، وقد صرح عليه السلام بالأمر بالتخفيف على الناس، وكان ذلك جلياً في حث الناس على التهجد والقيام من غير إيجاب، فعن عائشة رضي الله تعالى عنها: "أن رسول الله صلى الله عليه وسلم خرج ذات ليلة من جوف الليل، فصلي في المسجد، فصلي رجال بصلاته، فأصبح الناس فتحدثوا، فاجتمع أكثر منهم فصلوا معه... فلما كانت الليلة الرابعة عجز المسجد عن أهله حتى خرج لصلاة الصبح، فلما قضى الفجر أقبل على الناس، فتشهد ثم قال: "أما بعد، فإنه لم يخف علي مكانكم، لكني خشيت أن تفرض عليكم فتعجزوا عنها" ¹⁵⁴⁴ . وكما قال ابن تيمية في ذلك : " ذهب جمهور الفقهاء إلى تفاضل أنواع الإيجاب،

¹⁵³⁹ تفسير ابن كثير، ج4، ص315.

¹⁵⁴⁰ رواه مسلم، صحيح مسلم، كتاب الإمارة، ج19، رقم1828. رواه أحمد، مسند الإمام أحمد، ج6، ص258.

¹⁵⁴¹ سورة المؤمنون، الآية62.

¹⁵⁴² رواه البخاري، صحيح البخاري، كتاب الجماعة، باب إذا طول الإمام وكان للرجل حاجة فخرج، ج1، رقم179. ورواه

مسلم، صحيح مسلم، كتاب الصلاة، باب الأمر بتخفيف الصلاة في تمام، ج1، ص339.

¹⁵⁴³ مرجع سابق، النووي، شرح صحيح مسلم، ج4، ص182.

¹⁵⁴⁴ رواه البخاري صحيح البخاري، كتاب التهجد، باب تحريض النبي صل الله عليه وسلم على صلاة الليل والنوافل من غير

إيجاب، ج2، رقم63. ورواه مسلم، صحيح مسلم، صلاة المسافرين، باب الترغيب في قيام رمضان وهو التراويح، ج1، رقم524.

والتحريم¹⁵⁴⁵. وإن التشديد على الناس ومحاسبتهم بالأعمال فالفعل المندوب مثل الواجب وجعلها كلها متساوية، هو تصرف واضح في حياتنا المعاصرة، والمساواة بين الأحكام المختلفة. رأي الباحث: إن الأدلة الشرعية تحذر من إصدار الأحكام على الناس بدون شروط تتوفر، وموانع تنتفي، وإصدار الأحكام على الآخرين في عقائدهم و عدالتهم لا بد أن يكون من العلماء وأهل الورع. ومجازة الحد في الحكم على الآخر، هو تعدي حدود الله تعالى، والقول عليه بغير علم، وهو ما يؤدي إلى الفرقة و التباعد بين أهل الإسلام. فمنهج الإسلام وسط بين التضييق والتساهل؛ لأن هذين الطرفين يدعوا إليهما الهوى الذي حذرنا الله منه في مواضع كثيرة قال تعالى: (وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ)¹⁵⁴⁶.

المبحث الرابع: التطرف الديني في الحكم والسياسة: والتطرف الديني في الحكم بين الناس أو في حكم الناس في الدول والمجتمعات الإسلامية يكون بأشكال مختلفة ونذكر أنواع التطرف الديني في الحكم والسياسة في ضوء القرآن الكريم كما يلي:

المطلب الأول: عدم الحكم بما أنزل الله: إن عدم الحكم بما أنزل الله لاستتقيم معه الأعمال في الحياة الدنيا، ولا يحصل العدل والحق إلا بالحكم بما أنزل الله، وليس بتحكيم أهواء وشرائع البشر، قال تعالى: (أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ) فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمَنْهَاجًا¹⁵⁴⁷. وقال سبحانه: (وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ)¹⁵⁴⁸. قال الرازي: " من لم يحكم بما أنزل الله معناه أتى بضد حكم الله في كل ما أنزل الله"¹⁵⁴⁹. ولا شك أن عدم التحاكم إلى شرع الله في أمور الحياة من أخطر وأبرز أنواع التطرف في الحكم، والذي بدوره يؤثر على انحراف المجتمعات المسلمة، ومن عواقب الحكم بغير ما أنزل الله ما نراه يحل في بلاد المسلمين ظلم وأستبداد وفساد. وسيتم ذكر آيات الحاكمية وتفسيرها بالتفصيل في الفصل الثاني من البحث.

المطلب الثاني: التطرف في الحكم بين المسلمين و غيرهم، حيث أمر تعالى بالعدل، والظلم خلاف العدل، وهو ميل إلى أحد الطرفين على حساب الآخر، قال الله تبارك وتعالى: (إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ

¹⁵⁴⁵ مرجع سابق، ابن تيمية، مجمع الفتاوى، ج17، ص59.

¹⁵⁴⁶ سورة ص، الآية 26.

¹⁵⁴⁷ سورة المائدة، الآية 48.

¹⁵⁴⁸ سورة المائدة، الآية 44.

¹⁵⁴⁹ فخر الدين الرازي، (1401هـ / 1981م)، تفسير الرازي مفاتيح الغيب أو التفسير الكبير، دار الفكر، ط1، ج12، ص365.

أَنْ تَحْكُمُوا بِالْعَدْلِ¹⁵⁵⁰. وقوله تبارك وتعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ)¹⁵⁵¹. والآيتان دليل على أمر الله تبارك وتعالى بما هو مقتض الخيرية هذه الأمة، وكون أهلها عدولا؛ فأمر بالحكم بالعدل؛ ليس فقط في حكمهم بعضهم على بعض، بل حتى في حكمهم على أعدائهم. والعدل في الحكم مع الأعداء من مظاهر هذه الخيرية التي خص الله سبحانه بها هذه الأمة.

المطلب الثالث: الخروج على الحاكم الفاسق الظالم: ومن أمثلة هذا النوع من التطرف الديني السياسي الخروج على الحاكم (الكافر - الفاسق): وهي من صور الفتن التي تحصل في المجتمعات الإسلامية ولها أحكامها فالخروج على الحاكم الكافر يختلف عن الخروج على الحاكم الظالم أو الفاسق. العاصي. أما الخروج على الحاكم الكافر: فلقد أجمع العلماء أن إمامة الكافر لا تصح على المسلمين، وإن طرأ عليه الكفر وجب عزله إن أمكن، قال المنذر "أجمع كل من يحفظ عنه من أهل العلم أن الكافر لا ولاية له على مسلم بحال"¹⁵⁵². أما الخروج على الحاكم الفاسق، قال الإمام النووي رحمه الله "وأما الخروج عليهم وقتالهم فحرماً بإجماع المسلمين، وإن كانوا فسقة ظالمين"¹⁵⁵³. فقد حذر الله تعالى من الخروج على الحاكم المسلم في جميع النصوص التي أمرت بطاعة ولي الأمر والوفاء بالعهد وعدم نكث البيعة. قال سبحانه: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ)¹⁵⁵⁴. فما دام أولو الأمر داخلين تحت وصف الإيمان لم يجوز الخروج عليهم. ويؤكد ذلك قول رسول الله قل الله عليه وسلم: " خيار أئمتكم الذين تجبونهم ويحبونكم ويصلون عليكم وتصلون عليهم وشرار أئمتكم الذين تبغضونهم ويغضونكم وتلعنونهم ويلعنونكم قيل يا رسول الله أفلا نناذبهم بالسيف فقال لا ما أقاموا فيكم الصلاة وإذا رأيتم من ولائكم شيئاً تكرهونه فاكروهوا عمله ولا تنزعوا يدا من طاعة"¹⁵⁵⁵. قال الإمام الشوكاني: "فيه دليل على أنه لا يجوز منابذة الأئمة بالسيف مهما كانوا مقيمين للصلاة"¹⁵⁵⁶. وقال صل الله عليه وسلم "من كره من أميره شيئاً فليصبر فإنه من

¹⁵⁵⁰ سورة النساء، الآية 58.

¹⁵⁵¹ سورة المائدة الآية 8.

¹⁵⁵² هو الإمام محمد بن إبراهيم بن المنذر، أبو بكر مجتهد حافظ، كان يسمى شيخ الحرم، سير أعلام النبلاء، ج 14، ص 490. نقلا عن كتاب ابن القيم، أحكام أهل الذمة، ص 237.

¹⁵⁵³ شرح النووي لصحيح مسلم، ج 12، ص 229. سير أعلام النبلاء، ج 2، ص 369.

¹⁵⁵⁴ سورة النساء، الآية 59.

¹⁵⁵⁵ رواه مسلم، صحيح مسلم، كتاب الإمامة، باب خيار الأئمة وشرارهم، ج 3، رقم 1481. رواه أحمد، مسند الإمام أحمد، باب الطاعة ولزوم الجماعة، ج 6، رقم 24، 28.

¹⁵⁵⁶ محمد بن علي بن محمد بن عبد الله الشوكاني اليمني (ت: 1250هـ)، (1413هـ/1993م)، نيل الأوطار، تحقيق: عصام الدين الصبايطي، ج 7، ص 197.

خرج من السلطان شبراً مات ميتة جاهلية " ¹⁵⁵⁷. وهناك حدود لقضية التطرف الديني والخروج على الحاكم : فالنوع الأول: خارج عن الحاكم العادل ويعتبر متطرفاً مغالياً. والنوع الثاني: الخارج على الإمام الكافر لا يعد متطرفاً. والنوع الثالث: الخارج على الإمام الفاسق أو الجائر وهم صنفان: (يرون خروجهم ديناً ويكفرون من خالفهم – استندوا إلى أدلة عامة) ¹⁵⁵⁸. وهذا النوع من التطرف الديني الذي يؤدي إلى خروج على الحاكم إن كان فاسقاً أو عاصياً، هو تطرف ديني وغلو في فهم النصوص العامة، ولا يخفى أثره في سفك الدماء وزعزعة وحدة المجتمعات المسلمة.

القسم الثالث: الدراسة التطبيقية ونتائجها

المبحث الأول : منهج الدراسة

من خلال الإطلاع على أبعاد الظاهرة قيد الدراسة عبر جانب الأدب النظري، والدراسات السابقة ذات العلاقة بالموضوع، قمنا باستخدام المنهج الوصفي التحليلي، لتحليل وتفسير المشكلة تفسيراً علمياً موضوعياً. وطريقة جمع البيانات كانت بالإطلاع على آخر الدراسات السابقة حول هذه الظاهرة، و صياغة (الإستبيان) في ضوء أهداف البحث ولتكون دراسة مُكملة للدراسات السابقة. وعرضها على المحكمين، وإجراء عينة إستطلاعية مكونة من 30 فرداً منهم 15 محاضر و 15 من الطلبة. والتأكد من معامل الثبات لمجاور الإستبيان.

المبحث الثاني مجتمع وعينة الدراسة

يتكون مجتمع الدراسة من محاضرو وطلبة جامعة (القدس المفتوحة – فلسطين) في قطاع غزة. وتم إختيار من بينهم 20 محاضر، و 200 طالب وطالبة، بنسبة 68.2% و 23.4% على التوالي من مجتمع الدراسة. بهدف الحصول على أدق النتائج.

المبحث الثالث: الوصف الإحصائي لتقدير إدراك المحاضرون والطلبة في المرحلة الجامعية لمظاهرة، أسباب ولأنواع التطرف الديني السياسي.

¹⁵⁵⁷ رواه البخاري، صحيح البخاري، كتاب الفتن، باب قول النبي صل الله عليه وسلم سترون بعدي أموراً تنكرونها، ج9، ص59. رواه مسلم، صحيح مسلم، كتاب الإمامة، باب وجوب لزوم الجماعة عند ظهور الفتن، ج3، رقم 1477.

¹⁵⁵⁸ تقي الدين أبو العباس أحمد بن عبد الحليم بن عبد السلام بن عبد الله بن أبي القاسم بن محمد ابن تيمية الحراني الحنبلي الدمشقي (ت: 728هـ)، (1986/1406م)، منهاج السنة النبوية، تحقيق: محمد رشاد سالم، جامعة الإمام محمد بن سعود، ط1، ج4، ص537، ص538.

للإجابة على السؤال الثالث من هذا البحث وهو: ما مدى إدراك محاضرو وطلبة الجامعة في قطاع غزة لمظاهر، أسباب، وأنواع التطرف الديني السياسي؟

المطلب الأول: جدول اختبار t للعينات الواحدة المتعلقة بإجابات المحاضرين

م	المحور	المتوسط الحسابي	الوزن النسبي	قيمة الاختبار T	القيمة الاحتمالية sig	الترتيب	الدرجة
1	مظاهر التطرف الديني السياسي	3.8188	76.376	10.173	0.000	5	كبيرة
2	أسباب التطرف الديني السياسي	3.9738	79.476	25.299	0.000	4	كبيرة
3	آثار التطرف الديني السياسي على الفرد والمجتمع	4.0516	81.032	16.698	0.000	3	كبيرة
4	علاج التطرف الديني السياسي	4.5763	91.526	29.456	0.000	2	كبيرة جداً

من الدولة والمجتمع							
5	علاج القرآن لأنواع التطرف الديني السياسي	4.7708	95.416	50.766	0.000	1	كبيرة جداً
الدرجة الكلية للإستبيان		4.2383	84.766	37.810	0.000		كبيرة جداً

قيمة t عند مستوى دلالة 0.05 ودرجة حرية 244 تساوي تقريباً 1.97

ويتضح من خلال نتائج الجدول أن إدراك المحاضرين لمظاهر التطرف الديني السياسي وأسبابه وآثاره وطرق علاجه التي تقع على الدولة والمجتمع (كبيرة جداً)، ويعزو الباحث تقارب متوسط المحورين الرابع والخامس إلى كون علاج الظاهرة لا يكون إلا من تبني الحكومة والمجتمع للمنهج الرباني القرآني. أما الدرجة الكلية للإستبانة فكانت (84.766) مما يدل على أنها بدرجة كبيرة، ويعزو الباحث هذه النتيجة إلى أن غالبية المحاضرين مدركون لمظاهر التطرف الديني السياسي لكن لا توجد خطوات جادة ومدرسة لمواجهتها وعلاجها.

المطلب الثاني: جدول اختبار t للعينتين المستقلتين (Independent Samples T Test) المتعلقة بإجابات أفراد العينة (الطلبة) عن مدى إدراكهم لمظاهر، أسباب، وأنواع التطرف الديني السياسي تعزي لمتغير الجنس.

المحور	الجنس	العدد	المتوسط الحسابي	الانحراف المعياري	قيمة الاختبار t	القيمة الاحتمالية sig
مظاهر التطرف	ذكر	90	2.459	0.880	0.202	0.840
	أنثى	155	2.426	0.876	0.202	

						الديني السياسي
0.425		0.939	2.661	90	ذكر	أسباب
	0.800	0.970	2.559	155	أنثى	التطرف الديني السياسي
0.636		1.115	2.724	90	ذكر	آثار
	0.474-	1.170	2.652	155	أنثى	التطرف الديني السياسي على الدولة والمجتمع
0.009		0.670	4.149	90	ذكر	علاج
	2.641-	0.614	4.371	155	أنثى	الدولة المجتمع للتطرف الديني السياسي
0.006		0.699	4.187	90	ذكر	علاج
	2.794	0.640	4.432	155	أنثى	القرآن للتطرف الديني السياسي
0.520		0.289	3.236	90	ذكر	

الدرجة الكلية للإستبيان	أنثى	155	3.290	0.229	0.645-

قيمة t الجدولية عند مستوى دلالة 0.05 تساوي تقريباً 1.97

مما يدل على عدم وجود فروق ذات دلالة إحصائية عند مستوى ألفا (0.05) وتتفق هذه النتيجة مع دراسة عساف خلف (2014م) في وجود فروق ذات دلالة إحصائية تعزي لمتغير الجنس، وتختلف مع دراسة العدوي (2008م) حيث أظهرت دراستهم عدم وجود فروق ذات دلالة إحصائية تعزي لمتغير الجنس، ويرى الباحث أن هذا الاختلاف مرجعه أن مظاهر وأسباب وأنواع التطرف الديني السياسي بين أكثر وضوحاً بين الشباب كما أن الطلبة الذكور لديهم إهتمام بالانتماء السياسي والعمل الحزبي أكثر من الإناث. بمعنى أنه لا توجد فروق ذات دلالة إحصائية عند مستوى دلالة ألفا (0.05) بين متوسطات درجات تقدير أفراد العينة وإدراكهم لمظاهر، أسباب، وأنواع التطرف الديني السياسي تعزي لمتغير الجنس، باستثناء مايتعلق بعلاج التطرف الديني السياسي من قبل الدولة والمجتمع، وعلاج القرآن لأنواع التطرف الديني السياسي فقد كانت القيمة الإحتمالية أقل من مستوى الدلالة ألفا (0.05) مما يشير إلى وجود فروق ذات دلالة إحصائية بين مستوى تقدير أفراد العينة لعلاج التطرف الديني السياسي من قبل الدولة والمجتمع، وعلاج القرآن لأنواع التطرف الديني السياسي.

الخاتمة

التطرف الديني السياسي هو كل انحراف للشخص ومجانبة لمنهج الاعتدال معتقداً وتطبيقاً، وملازمة ذلك فيما لايسوغ فيه الإجتهااد. و يكون جرأة على أحكام الله بحودها ونكرانها أو فهم نصوص وأحكام الشريعة فهماً تبعاً للأهواء والمصالح مع إغلاق منافذ العقل والفكر لكل مخالف للمعتقد والفهم وإن كان محققاً ومدعوماً بدليل. وهو بذلك خروج عن منهج القرآن الكريم، يفرز خروجاً عن طاعة الله وأحكام الشريعة، والتبعات من أنواع التطرف الديني وأشكاله، من تطرف في العقيدة، العمل، التشديد على الآخرين، و في الحكم والسياسة. كما أن القرآن بين منهجاً متكاملأ لفهم الإسلام وأحكامه ووسطيته. كما تم الكشف عن ضعف إدراك طلبة الجامعات في قطاع غزة حقيقة ظاهرة التطرف الديني وأسبابها وتبعاتها. مما أدى إلى زيادة تفشي مظاهر هذه الظاهرة في المجتمع دون إنكار أو مقاومة ممنهجه، رغم كونها تهدد إيمان الفرد وأمنه. ويأتي العامل الأكثر تأثيراً في خلق أنواع التطرف الديني السياسي من وجهة نظر الطلبة هو العامل السياسي ثم الاجتماعي ثم الإقتصادي..

نتائج البحث:

التطرف الديني السياسي هو كل انحراف ومجانبة لمنهج الاعتدال والوسطية معتقداً وتطبيقاً وسلوكاً، وملازمة ذلك فيما لا يسوغ فيه الاجتهاد. وهو غلو لأن هذا هو لفظ الشرع الأدق، ومصطلح التطرف فقد استخدم حديثاً دلالة على الغلو ومجانبة الوسط وقد استخدم في الشرق والغرب.

إن التطرف الديني السياسي يكون في الجراءة على أحكام الله بحجودها ونكرانها أو فهم نصوص وأحكام الشريعة فهماً لم يقصده الشرع مما يؤدي إلى إغلاق منافذ العقل والفكر لدى المتطرف لكل ما يخالف معتقده وفهمه وإن كان حقاً ومدعوماً بدليل. مما يدفع به إلى ممارسة العنف في عرض أفكاره ومعتقداته وحتى تبرير سلوكياته وأفعاله، ويضطر إلى استخدام الإرهاب أحياناً ضد الآخرين.

التأثر بالأفكار والعقائد المنحرفة والهدامة، والخروج عن منهج القرآن الكريم، يفرز ذلك خروجاً عن طاعة الله وأحكام الشريعة، والتبعات من التطرف الديني بشتى أنواعه وأشكاله، والمخالفة لمنهج وقيم الوسطية الدينية. من تطرف في العقيدة والتشريعة، و في العمل والسلوك، وفي التشديد على الآخرين، و في الحكم والسياسة. كما أن القرآن بين منهجاً متكاملًا لفهم الإسلام وأحكامه ونصوصه.

الكشف عن ضعف إدراك طلبة الجامعات في قطاع غزة لحقيقة ظاهرة التطرف الديني وأسبابها وتبعاتها، مما أدى إلى زيادة نقشي مظاهر التطرف الديني لديهم.

الفئات العمرية بين المستوى الأول والثاني أقل ميولاً لمظاهر التطرف الديني السياسي بسبب قلة تعرضهم للأفكار المتطرفة وقلة إنتمائهم لأحزاب سياسية ودينية.

إن أهم ما صرح به الطلبة بأن سبب لانحراف والشك في أفكارهم يكمن في وسائل التواصل الاجتماعي، ويقابله ضعف المحاضرين وحتى الدعاة في استخدام هذه الوسائل لمواجهة هذه المظاهر والأسباب بطريقة منهجية وعلمية والوقاية منها.

التطرف الديني يأتي نتيجة لأوضاع سياسية، إجتماعية أو إقتصادية خلقت أنواع التطرف الديني السياسي. والعامل الأكثر تأثيراً من وجهة نظر الطلبة هو العامل السياسي ثم الاجتماعي ثم الإقتصادي.

التوصيات:

الرقمي وتطوير دور الجامعات والمحاضرين والدعاة في بيان المنهج الوسطي المتكامل في فهم الإسلام. واتخاذ مركز ديني يتألف من كبار الفقهاء والعلماء كمرجع لحوار وأفكار الشباب . والتعرف على ثقافة التغير والتعامل مع الأفكار الموجودة على مواقع التواصل الاجتماعي.

إضافة مقررات مدروسة ومعتمدة لتوضيح مخاطر التطرف الديني السياسي على الفرد والمجتمع وإيمانهم وأمنهم. ومناهج مقابلة تزرع قيم الوسطية والاعتدال في كافة مناحي الحياة. ويتم إعتماها من جانب الدول الإسلامية حتى يكون الجهد مشترك في تحصيل الطلبة من أفكار التطرف في الدين وأحكام الله، تعزيز ثقة الأجيال بدينه وأفكاره في ظل الترويج للأفكار الإلحادية والمتطرفة.

مراجعة مناهج التربية الإسلامية وخاصة أبواب الحكم والجihad، وتوضيح الضوابط الشرعية لفهم نصوص القرآن والتعامل مع أفكار غير المسلمين سواء من المعادين أو المسلمين، والحكم بغير ما أنزل الله. لتصحيح عقائد الطلبة وإزالة المفاهيم الخاطئة والمتطرفة.

تفعيل وتحديد دور التكنولوجيا في التوعية بالمواقع التي تنشر أفكار وعقائد متطرفة تحت شعار إسلامي، وكيفية التعامل معها. والعمل في مقابلها على إنشاء ونشر مواقع توعية وإدراك لظاهرة التطرف، ونشر الوسطية . على أن تكون تكافئ في الكيف والمضمون المواقع المتطرفة.

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التوجيهات القرآنية للحكام والمحكومين

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ملخص البحث

إن مما أخبر به الشارع وأثبتته الواقع أنه لا يصلح أمر الناس إلا بإمام يتولى أمرهم، ويجمع شملهم ويسعى في تحقيق مصالحهم ويدرك الفساد عنهم، فهم في أمس الحاجة إليه، ولا يستغني هو عنهم، فالعلاقة بين الحكام والمحكومين علاقة متلازمة مبنية على قواعد وأسس وضوابط يجب على كلا الطرفين معرفتها و الاحتفاظ بها ليحيا حياة طيبة سعيدة، وقد ابتلي الناس من زمن بعيد بمخالفة أئمتهم والخروج عليهم، حتى سفكت لذلك الدماء وانتهكت الحرمات ووقع من الفساد مالا تحمد عقباه، وقد كثرت في أيامنا هذه الثورات ضد الحكام بادعاء الحضارة والثقافة والتحرر، وفيها من الفساد أمر عظيم، لذلك رأى الباحث أن يكتب هذا البحث ليستخرج التوجيهات القرآنية الموجهة إلى كلا الطرفين، ويدكرهم بتوجيهات الربانية المبنية على العلم والحكمة التي بها ساد الرسول صلى الله عليه وسلم الأمة في خير قرونها وعليها كان التعامل بينه وبين صحابته رضوان الله عليهم، فعاشوا في محبة وتوقير. وقد عنونت هذه المقالة التوجيهات القرآنية للحكام والمحكومين وقد جعلتها على مقدمة و محورين وخاتمة، المحور الأول: التوجيهات القرآنية للأئمة والحكام، المحور الثاني: التوجيهات القرآنية للأتباع والمحكومين.

المقدمة: الحمد لله رب العالمين والصلاة والسلام على المبعوث رحمة للعالمين صلى الله عليه وعلى آله وصحبه والتابعين.

وبعد، فهذا بحث وجيز من البحوث المستخلصة من القرآن الكريم الذي جعله الله هدى لهذه الأمة المباركة. وأودع فيه من العلوم التي لا يبلغ كنهها الباحثون ولا يسأم منها العلماء والمفكرون، وقد حملني على كتابة هذه المقالة ما رأيته من الثورات التي كثرت في البلاد الإسلامية التي كانت مأساة لهذه الأمة المرحومة، وكانت سببا لانقلاب بعض الأئمة الذين لا ينسى

العاقلون جهودهم الجبارة في بناء دُولهم والدفاع عن الإسلام والمسلمين, وكان الأمر يتسرب شيئا فشيئا, فرأيت أن أذكر الأئمة بالتوجيهات القرآنية التي بالأخذ بها تنضبط الأمور ويتوقف الشر, وأذكر العامة كذلك بما أرشدهم إليه الشارع الحكيم عندما يرون من أئمتهم ما يكرهون, وقد عنوتها: التوجيهات القرآنية للحكام والمحكومين, وقسمتها إلى محورين: المحور الأول: التوجيهات القرآنية للأئمة والحكام, المحور الثاني: التوجيهات القرآنية للأتباع والمحكومين.

وفي الأخير أسأله تعالى أن يجعله وافيا للمقصود, وآخر دعوانا أن الحمد لله رب العالمين.

المحور الأول: التوجيهات القرآنية للأئمة والحكام

إن القرآن الكريم كتاب متكامل يشمل جميع جوانب الحياة فليس كتاب العبادات فحسب, بل تطرق إلى جوانب الحياة بأسرها, فمن قرأه وتدبره عرف ذلك, وفي هذا المحور نتطرق إلى التوجيهات القرآنية للأئمة الذينهم قادة الأمة وساسة الخلق, لذا اعتنى بهم القرآن الكريم ووجه إليهم توجيهات مهمة ونافعة, كي يسوسوا الناس سياسة سديدة فينتشر الخير ويستقر الأمن, وفيما يأتي بيان لهذه التوجيهات:

التوجيه الأول: الأمر بالعدل والنهي عن الظلم, لقد تضافرت نصوص القرآن الكريم أمرة بالعدل بأنواعه وذلك لشدة حاجة الأمة إلى العدل ولأنه أساس القيادة والحكم, وكلمة العدل جاءت في القرآن الكريم في أماكن عديدة.

ومن الآيات التي فيها الأمر بالعدل ما يلي:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا (58) النساء: ٥٨

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (8) المائدة: ٨

هذه الآيات كلها جاءت أمرة بالعدل, لكن الأمر بالعدل لم يكن موجها إلى الحكام فحسب بل يشمل جميع الأمة إلا أنه في حق الأئمة أكد وأوثق, لذلك جاء في الحديث بيان فضل الوالي العادل,

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرٍ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ وَكَلَّمَا يَدَيْهِ يَمِينُ الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلَوْ »¹⁵⁵⁹. وجاء في ذكر السبعة الذين يظلهم الله في ظله يوم لا ظل إلا ظله، فذكر أولهم "الإمام العادل"¹⁵⁶⁰

والعدل الذي يتعلق بالحكام على أنواع:

النوع الأول: العدل في العقوبات و إقامة الحدود, إن في الإسلام عقوبات وحدود لمن ارتكب الجرائم وتعدى الحدود, فيجب على الوالي أو الحاكم أن يقيم الحدود على من استحقها مهما كانت منزلته أو علاقته بالحاكم وفي ذلك يقول الباري جل وعلا: يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَوْا أَوْ نَعَرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا (135) النساء: ١٣٥.

وقد أقام النبي صلى الله عليه وسلم الحدود على المستحقين على السواء, فلم يترك غنيا لغناه ولا قريبا لقرابته ولا شريفا لمكانته, وحديث المخزومية خير دليل على ذلك, "عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ فُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ فَقَالُوا وَمَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا وَمَنْ يَجْتَرِئُ عَلَيْهِ إِلَّا أَسَامَةُ بْنُ زَيْدٍ حَبُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَلَّمَهُ أَسَامَةُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ ثُمَّ قَامَ فَاخْتَطَبَ ثُمَّ قَالَ إِنَّمَا أَهْلَكَ الَّذِينَ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمْ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ وَإِنَّمَا اللَّهُ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا"¹⁵⁶¹ ففي هذا الحديث البيان الواضح منه صلى الله عليه وسلم على وجوب العدل في إقامة الحدود, وبذلك تنتظم الأمور ويحترم الناس بعضهم بعضا.

وليس ذلك خاص بالحدود التي حددها الله سبحانه وتعالى, بل حتى في القوانين التي يبتدعها الحكام لمصالح الأمة, كقواعد المرور, التي تجعل لمخالفها العقوبة المحددة, فالعدل إقامتها على المواطنين على السواء, بخلاف ما يجري في بعض الدول حيث يعاقب العامة على المخالفات ويترك الخاصة, فهذا مما يحرّب الأنظمة ويخلّف الدول ويسبّب الخصومات.

1559 - مسلم / 4825

1560 - البخاري / 660

1561 - البخاري / 3475

النوع الثاني: العدل في تنصيب المناصب وتوزيعها, من العدل الذي يجب على الولاة العدل في تنصيب المناصب فلا يولي على الأمور إلا الأكفاء وأهل الخبرة, وفي ذلك يقول شيخ الإسلام ابن تيمية رحمه الله " ... فليس عليه إلا أن يستعمل أصلح الموجود, وقد لا يكون في موجوده من هو أصلح لتلك الولاية, فيختار الأمثل فالأمثل في كل منصب بحسبه¹⁵⁶²"

وقد كان النبي صلى الله عليه وسلم يولي خالد بن الوليد على الجيوش لخبرته وقوته على مواجهة الأعداء وإن كان من الصحابة من هو أبقى منه, وارتكب خالد بعض المخالفات لكن نظرا لمصلحة هذا المنصب, وأنه أصلح الموجودين أقره النبي صلى الله عليه وسلم, و أقره الصديق في خلافته.

وأزيل أبو هريرة عن إمارة المدينة ليلته إلى العبادة وتركه مهام الإمارة, لأن تعبدته لنفسه والإمارة لمصلحة الناس.

وكذلك يجب العدل في توزيع المناصب وتوظيف الموظفين, فلا يجوز للوالي أن يخصّ مناصبه ووظائفه لطائفة أو جهة أو قبيلة معينة, ويهمل البقية, فقد كان صلى الله عليه وسلم ينوّع في تنصيب الأمراء ففي غزوة مؤتة أمر ثلاثة, عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ مُؤَتَةَ زَيْدُ بْنُ حَارِثَةَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ قُتَيْلَ بْنَ زَيْدٍ فَجَعَفَرٌ وَإِنْ قُتِلَ جَعَفَرٌ فَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ¹⁵⁶³, فأسامه وجعفر رضي الله عنهما من المهاجرين وعبد الله ابن رواحة من الأنصار, وبعث معاذ رضي الله عنه إلى اليمن وهو من الأنصار, وأتبعه بأبي موسى الأشعري رضي الله عنه وهو من المهاجرين, فكل ذلك دليل على عدله صلى الله عليه وسلم في تنصيب المناصب وتوزيع الوظائف, وهو من أسباب الطاعة ووجود الأمن والتآلف.

النوع الثالث: العدل في توزيع المشاريع: إن من واجب الأئمة إجراء المشاريع لمنفعة الناس كبناء الشوارع ومجاري المياه وإيجاد الطاقات الكهربائية وغير ذلك من المشاريع, فالعدل في مثل ذلك أيضا لازم فيجب على الوالي أن يسوي بين الجهات التي تحت رعايته, ويقدم لكل جهة مشاريع المناسبة لها فلا يجعل مشاريعه لبعض الجهات ويهمل الأخرى, كما نشاهد اليوم أن الولاة في بعض الجهات يختصّون المدن بالمشاريع ويهملون البوادي والريف, فهذا يولد العداوة بين الراعي والرعية.

النوع الرابع: العدل في فصل الخصومات, من حق الوالي أن يحكم بالعدل بين الخصم وفي ذلك يقول الباري جل وعلا لنبيه داود عليه السلام: يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ يَوْمَ الْحِسَابِ (26) ص: ٢٦ فالعدل في الحكم بين الخصوم أمر

1562 - ابن تيمية, أحمد بن عبد الحليم, السياسة الشرعية ص- 12

1563 - البخاري \ 4261

مهم جدا، فقد كان صلى الله عليه وسلم يحكم بين الناس ويأخذ للمظلوم حقه ويقمع الظلمة ويردهم عن الظلم، ويصلح بينهم فيما يرى الصلح ولذلك شواهد لا تحصى.

التوجيه الثاني: الأمر بحفظ الأمانة والنهي عن الخيانة، إن الأمانة من شيم الصالحين وهي من الإيمان فقد جاء في الحديث عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مَا حَظَبْنَا نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا قَالَ: " لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ، وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ "1564

فقد أمر الله سبحانه وتعالى بحفظ الأمانة ونهى عن الخيانة، والأمر بحفظ الأمانة يعم الجميع لكنه في حق الأئمة أكد، يقول الله تعالى: إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا (58) النساء: ٥٨

وقد استنبط العلماء من قوله تعالى: قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ (26) القصص: ٢٦ أن الأمانة والقوة هما الركنان الأساسيان في تنصيب الأئمة 1565

فمن حفظ الأمانة أن يسعى في تحقيق كل ما يكون مصلحة لرعيته ولا يتهاون بأمورهم، كما يجب عليه أن يبذل وسعه في دفع المضار والشرور عنهم، فإذا عرف بابا يدخل الفساد لرعيته منه ولم يسع في سد ذلك الباب أو رأى بابا يجلب لرعيته الخير منه ولم يفتح ذلك الباب فقد غش في ولايته، وقد جاء الوعيد على ذلك كما في حديث معقل بن يسار رضي الله عنه قال: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ « مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ »1566.

يقول ابن عبد العزيز معلقا: في هذا الحديث : التنبيه لولادة الأمور على السعي في مصالح الرعية ، والجهد في دفع ضررهم ، وما يشق عليهم من قول أو فعل ، وعدم الغفلة عن أحوالهم 1567.

ومن حفظها أن يستعمل بيت المال في مصالح الأمة ولا يتصرف فيه تصرف ملكه ولا يضيّعه ولا يخصص به أقاربه وذويه كما يفعله الولاة اليوم حيث يتخذون أموال الدولة مغنما وذلك من الخيانة يقول الله تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحُونُوا اللَّهَ

1564 - المسند للإمام أحمد 12383

1565 - انظر، السياسة الشرعية لابن تيمية

1566 - مسلم 380

1567 - ابن عبد العزيز، التطريز على رياض الصالحين 423/1

وَالرَّسُولَ وَتَحُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ (27) الأنفال: ٢٧, ففي الآية نهي للمؤمنين عن الخيانة فيما أتمنوا عليه من الأموال والحقوق, وفي الحديث: « مَنْ اسْتَعْمَلَنَاهُ عَلَى عَمَلٍ فَزَقْنَاهُ رِزْقًا فَمَا أَخَذَ بَعْدَ ذَلِكَ فَهُوَ غُلُولٌ ¹⁵⁶⁸ ». وخيانة ولاية الأمور وتصرفهم في أموال الدولة كما يشاؤون مما يجعل العداوة بينهم وبين الرعية, وبالتالي قد يحمل على الثورة و الخروج عليهم, فيحفظ الأمانة تسد هذا الباب الخطير بإذن الله تعالى.

التوجيه الثالث: الإحسان إلى الرعية, إن ولاية الأمور رحمة لرعاياهم فيجب عليهم الإحسان إليهم ما استطاعوا بكل ما يعتبر في العرف إحسان مالم يخالف الشرع, يقول الله تعالى: إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (90) النحل: ٩٠ وقد كان صلى الله عليه وسلم محسنا إلى الناس بجميع أنواع الإحسان ويجب الخير لأئمة ويجلبه إليهم ما استطاع, وقد أثنى الله تعالى عليه على ذلك بقوله لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ (128) التوبة: ١٢٨

يقول ابن كثير معلقا على هذه الآية: وقوله: { عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ } أي: يعز عليه الشيء الذي يَعْنتُ أمته ويشق عليها... { حَرِيصٌ عَلَيْكُمْ } أي: على هدايتكم ووصول النفع الدنيوي والأخروي إليكم ¹⁵⁶⁹, فهكذا ينبغي أن يكون الوالي يحرص على إيصال المعروف والإحسان إلى رعيته ويحذر الشر عنهم ما استطاع, وقد دعى النبي صلى الله عليه وسلم للوالي المحسن إلى رعيته « اللَّهُمَّ مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ فَاشْتُقْ عَلَيْهِ وَمَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَرَفَقَ بِهِمْ فَارْفُقْ بِهِ ¹⁵⁷⁰ ».

والإحسان إلى الرعية أمر مهم جدا يمنع الفساد وانتشار الشر ويسبب المحبة بين الراعي والرعية.

التوجيه الرابع: العفو والصفح, إن العفو والصفح من الأخلاق الطيبة الرفيعة التي يجب أن يتحلى بها الأئمة وولاة المسلمين وقد أمر الله سبحانه وتعالى نبيه بالعفو والصفح حيث يقول خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ (199) الأعراف: ١٩٩

وكان صلى الله عليه وسلم يعفو عمن أساء إليه, ولا ينتقم لنفسه, وقد عفا عن الأعراي الذي سلّ عليه السيف قائلا: من يمنعك مني؟ فلما تمكن منه النبي صلى الله عليه وسلم عفا عنه ¹⁵⁷¹, وكان يحث الناس على العفو ويبين لهم أن العفو من

1568 – أبو داود 2945

1569 – تفسير ابن كثير 241/4

1570 – مسلم 4826

1571 – انظر البخاري 2910

أسباب العز والرفعة، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ »¹⁵⁷².

فإذا أساء أحد الرعاة إلى الوالي بما لا يتعلق بحق الناس ولا يسبب انتشار الفساد في الدولة فللوالي أن يعفو ويصفح، فإن صاحب الطبيعة السليمة يحب من عفى عنه ويكرمه ويستحي من المعادة في مثل هذه الإساءة.

التوجيه الخامس: مشاورة أهل الحل والعقد

إن الله سبحانه وتعالى خلق الناس لحكمة عظيمة وفاوت بينهم في الفهم والتدبير، وقوة الإدراك، ودقة النظر في الأمور، ويكون بعضهم أقوى نظرا من بعض، لذلك أمروا بالمشاورة في الأمور المهمة، فأحق الناس بالتشاور ولادة الأمور لأن موافقتهم في الأمور تعم الرعية، وزلتهم كارسة للجميع، فلذلك لا ينبغي لهم الاعتماد على آرائهم فقط، بل يجب عليهم أن يختاروا نخبة من الناس ذوي العلم والبصيرة والخبرة فيستشيروهم عند مهام الأمور، يقول ابن تيمية رحمه الله "لا غنى لولي الأمر عن المشاورة"¹⁵⁷³.

وقد أمر الله سبحانه وتعالى نبيه بذلك حيث يقول: فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ (159) آل عمران:

١٥٩

فإن كان النبي صلى الله عليه وسلم الذي هو أعقل الناس وأزكاهم وأعلى منهم خبرة وعلمًا إضافة إلى أن الوحي ينزل إليه يُؤمر بمشاورة أصحابه فمن دونه من باب أولى.

وقد امتثل النبي صلى الله عليه وسلم ذلك حتى قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ "مَا رَأَيْتُ أَحَدًا أَكْثَرَ مُشَاوَرَةً لِأَصْحَابِهِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ"¹⁵⁷⁴.

1572 - مسلم 6757

1573 - السياسة الشرعية 126

1574 - السنن الكبرى للبيهقي 13684

وقد استشار أصحابه لما تحزبت الأحزاب على المدينة فأشار إليه السلطان الفارسي بالخذق¹⁵⁷⁵ فعصم الله بذلك الإسلام والمسلمين من شر الأحزاب ومكرهم.

فيجب على ولاية المسلمين الاقتداء به صلى الله عليه وسلم.

التوجيه السادس: مواجهة الأمور بالقوة والعزيمة, إن القوة والعزيمة لا بد منهما لمن يتولى أمر الناس, فإن الضعيف لا يستطيع مواجهة الصعاب, لذلك نهى النبي صلى الله عليه وسلم أبا ذر أن يتولى أمر الناس, عَنْ أَبِي ذَرٍّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ « يَا أَبَا ذَرٍّ إِنِّي أَرَاكَ ضَعِيفًا وَإِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي لَا تَأْتِرَنَّ عَلَى اثْنَيْنِ وَلَا تَوَلَّيَنَّ مَالَ يَتِيمٍ¹⁵⁷⁶ ».

سبق أن بينت أن القوة والأمانة ركنان أساسيان لولاية الأمور, وذلك مستنبط من قوله تعالى: قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ (26) القصص: ٢٦

وقد ساعدت القوة والعزيمة أول خليفة المسلمين أبي بكر لما تولى الأمر في شأن جيش أسامة بن زيد حيث أشار إليه الناس برّد جيش أسامة فلما أكتروا عليه صعد المنبر ثم اختطب فقال "والله لأن تخطفني الطير أحب إلي من أن أبدأ بشيء قبل أمر رسول الله، صلى الله عليه وسلم، قال فبعثه أبو بكر إلى أبي بل واستأذن لعمر أن يتركه عنده، قال فأذن أسامة لعمر،¹⁵⁷⁷" فكان ذلك خيرا، حيث رجعت الجيوش سالمة غانمة، وكذلك واجه أهل الردة ومانعي الزكاة بالقوة والعزيمة حتى راجعه عمر رضي الله عنه، عَنْ أَبِي هُرَيْرَةَ قَالَ لَمَّا تَوَقَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاسْتُخْلِفَ أَبُو بَكْرٍ بَعْدَهُ وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ قَالَ عُمَرُ بْنُ الْخَطَّابِ لِأَبِي بَكْرٍ كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَمَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ وَحَسَابُهُ عَلَى اللَّهِ ». فَقَالَ أَبُو بَكْرٍ وَاللَّهِ لَا أُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ وَاللَّهُ لَوْ مَنَعُونِي عَقَالًا كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَاتَلْتُهُمْ عَلَى مَنَعِهِ. فَقَالَ عُمَرُ بْنُ الْخَطَّابِ قَوْلَ اللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ اللَّهَ عَزَّ وَجَلَّ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ فَعَرَفْتُ أَنَّهُ الْحَقُّ¹⁵⁷⁸ .

فلولا أن أبا بكر واجه الأمور بقوة وعزيمة لاستمر كثير من الناس على الكفر ومنع الزكاة.

وكذلك عمر رضي الله عنه لما تولى الأمر ساعدته قوته وعزمته في توسيع الفتوحات الإسلامية ونفوذ المسلمين في أنحاء العالم.

1575 - انظر الطبقات الكبرى لابن السعد 66/2

1576 - مسلم 4824

1577 - الطبقات الكبرى لابن السعد، 67/4

1578 - مسلم 133

المحور الثاني: التوجيهات القرآنية للأتباع والحكّومين.

التوجيه الأول: الأمر بطاعة ولاية الأمور وترك الخروج عليهم، طاعة أولي الأمر واجبة، ومن لوازم عقيدة أهل السنة والجماعة، يقول الطحاوي رحمه الله: (وَلَا تَرَى الْخُرُوجَ عَلَى أَيْمَتِنَا وَوَلَاةِ أُمُورِنَا، وَإِنْ جَاؤُوا، وَلَا نَدْعُو عَلَيْهِمْ، وَلَا نَنْزِعُ يَدًا مِنْ طَاعَتِهِمْ، وَتَرَى طَاعَتَهُمْ مِنْ طَاعَةِ اللَّهِ عَزَّ وَجَلَّ فَرِيضَةً، مَا لَمْ يَأْمُرُوا بِمَعْصِيَةٍ، وَنَدْعُوا لَهُمْ بِالصَّلَاحِ وَالْمُعَافَاةِ¹⁵⁷⁹). وقد جاءت نصوص القرآن آمرة بطاعة ولاية الأمور منها: قوله تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (59) النساء: ٥٩

يقول ابن السعدي معلقا على الآية "... وأمر بطاعة أولي الأمر وهم: الولاية على الناس، من الأمراء والحكام والمفتين، فإنه لا يستقيم للناس أمر دينهم وديارهم إلا بطاعتهم والانقياد لهم¹⁵⁸⁰"

و لا يجوز الخروج على أئمة المسلمين وإن جاوروا كما قال الطحاوي في عقيدته، وهو أمر مجمع عليه عند أهل العلم المعتبرين بأقوالهم، ومما يدل على ذلك حديث عَوْفَ بْنِ مَالِكٍ الْأَشْجَعِيِّ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ « خِيَارُ أَيْمَتِكُمُ الَّذِينَ يُحِبُّوهُمْ وَيُحِبُّونَهُمْ وَتُصَلُّونَ عَلَيْهِمْ وَتُصَلُّونَ عَلَيْكُمْ وَشِرَارُ أَيْمَتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ وَتَلْعَنُونَهُمْ وَتَلْعَنُونَكُمْ ». قَالُوا فُلْنَا يَا رَسُولَ اللَّهِ أَفَلَا تُنَابِذُهُمْ عِنْدَ ذَلِكَ قَالَ « لَا مَا أَقَامُوا فِيكُمْ الصَّلَاةَ لَا مَا أَقَامُوا فِيكُمْ الصَّلَاةَ إِلَّا مَنْ وَلِيَ عَلَيْهِ وَالِ فَرَأَهُ يَأْتِي شَيْئًا مِنْ مَعْصِيَةِ اللَّهِ فَلْيَكُفِّرْهُ مَا يَأْتِي مِنْ مَعْصِيَةِ اللَّهِ وَلَا يَنْزِعَنَّ يَدًا مِنْ طَاعَةٍ¹⁵⁸¹ ».

فهذا توجيه نبوي للأمة عندما ترى أميرها يفعل المنكر لأن الخروج شر، لكن شباب المسلمين اليوم يعرّهم أعداؤهم بتحريضهم على أئمتهم بنشر زلاتهم وهفواتهم، وإخفاء محاسنهم واجتهاداتهم مما يجرهم إلى أسوأ الحالات، انظر مثلاً: ما حلّ بالعراقيين من الشر الذي لا يعلم نهايته إلا الله، وذلك نتيجة خروجهم على رئيسهم، وتفكر في حال السوريين منذ خرجت طائفة منهم على رئيسهم الحالي، وكذلك السودان لما خرجت على رئيسها الذي قادها بفكر وروية مع ضعفهم الإقتصادي لكنه أنشاء الدولة إنشاء لا مثيل له، فلما اغتروا بطلب الحرية وبينوا السامة من ولايته وقعوا في شر عواقبه وخيمة.

فعلى شباب المسلمين أن يعتبروا بغيرهم ويجتنبوا الخروج على أئمتهم لأنه شر محض، يقول أحد العلماء: لقد جرب المسلمون الخروج كثيراً فما رأوا منه إلا شراً.

1579 - شرح الحاشية 371/1

1580 - تفسير السعدي، 183/1

1581 - مسلم 4911

التوجيه الثاني: عدم التقدم عليهم في شئ من أمور الدين والدنيا، فلا ينبغي للأمة أن تتقدم على أمر من الأمور إلا بإذن أئمتها، لأن من ولاه الله أمر الناس جمع له من البصيرة ما لم يجمع لغيره، ولأنه ينظر إلى الأمور بعيون مختلفة، فقد يفكر غيره في شئ ويرى فيه مصلحة له لأن نظرتة قاصرة على مصلحته، والأمير قد يدرك مصلحته لجماعة وضرره على الآخرين، فيوقف ذلك من باب درء المفسد مقدم على جلب المصالح، أو يرى ضرره أكبر من نفعه لذلك يقول الله تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَمِيعٌ عَلِيمٌ (1) الحجرات: ١

التوجيه الثالث: عدم التقول عليهم، إن مما ابتليت به الأمة اليوم التقول على أئمتهم وولاة أمورهم، حيث يضاف إليهم من الأقوال ما لم يقولوا و من الأفعال ما لم يفعلوا، لا سيما عن طريق شبكة التواصل الاجتماعي فقد ينشر الرجل الخبر في مثل هذه الشبكات فيقرئها الآلاف في دقائق يسيرة وينشروه من دون تثبت وفي ذلك يقول الله تعالى يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ (6) الحجرات: ٦

قال صاحب السمو الأمير آدم أبوبكر "كثيرا ما يقال عنا ما لم نقل، ونزاع عنا ما لا علم لنا به"¹⁵⁸²

فالتقول على كل أحد شر، لكن القول على الأئمة أخطر من القول على غيرهم، لأنه قد يسبب العداوة بينهم وبين رعاياهم وقد يؤدي ذلك إلى الخروج المحرم.

التوجيه الرابع: إحسان الظن بهم، إن حسن الظن من القيم والأخلاق المحمودة، فيجب على المسلم أن يحسن الظن لمن ولاه الله أمره، فإن رأى منه زلة التمس له العذر، يقول أبو قلابة: إذا بلغك عن أخيك شيئا تكرهه فالتمس له عذرا، فإن لم تجد له عذرا، فقل: لعله له عذر لا أعلمه¹⁵⁸³، وفي ذلك يقول الله تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَحْسَبُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ (12) الحجرات: ١٢

يقول ابن السعدي معلقا على الآية: نهي الله تعالى عن كثير من الظن السوء بالمؤمنين، ف { إِنَّ بَعْضَ الظَّنِّ إِثْمٌ } وذلك، كالظن الخالي من الحقيقة والقرينة، وكظن السوء، الذي يقتزن به كثير من الأقوال، والأفعال المحرمة، فإن بقاء ظن السوء

¹⁵⁸² - كلمة قالها عند زيارة الكاتب له في قصره سنة 2013م

¹⁵⁸³ - من أقوال السلف، 241

بالقلب، لا يقتصر صاحبه على مجرد ذلك، بل لا يزال به، حتى يقول ما لا ينبغي، ويفعل ما لا ينبغي، وفي ذلك أيضاً، إساءة الظن بالمسلم، وبغضه، وعداوته المأمور بخلاف ذلك منه¹⁵⁸⁴.

التوجيه الخامس: مخاطبتهم في رفق ولين، يجب على الأتباع أن يكرموا أئمتهم ويعاملوهم معاملة تناسب أمثالهم، ومن حق الأمة على أئمتهم أن ينصحوهم إذا رأوا منهم هفوة كما جاء عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِنْ اللَّهُ عَزَّ وَجَلَّ يَرْضَى لَكُمْ ثَلَاثًا، وَيَسْخَطُ لَكُمْ ثَلَاثًا، يَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا، وَأَنْ تُنَاصِحُوا مَنْ وَلَّاهُ اللَّهُ عَزَّ وَجَلَّ أَمْرَكُمْ"¹⁵⁸⁵، ونصيحة ولاة الأمور بلين من القول وبحكمة وتؤدة وروية، انظر ما قاله الله تعالى لموسى وهارون عليهما السلام لما أرسلهما إلى فرعون مع عتوه وطغيانه فقولاً لَهُ قَوْلًا لَيْنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى (44) طه: ٤٤ يقول ابن السعدي معلقاً على هذه الآية: { فقولاً لَهُ قَوْلًا لَيْنًا } أي: سهلاً لطيفاً، برفق ولين وأدب في اللفظ من دون فحش ولا صلف، ولا غلظة في المقال، أو فظاظة في الأفعال¹⁵⁸⁶.

فهذا تعليم من الله سبحانه تعالى لرسوله بأن يخاطب هذا الرجل العاتي بكلمات سهلة رقيقة، فإن كان فرعون مع كفره وطغيانه يخاطب في لين ورفق فكيف بالوالي المسلم الذي يصلي مع المسلمين، فهو أحق بأن يُنصح ويُخاطب بلين ورفق، لكن الشباب اليوم إذا رأوا من أئمتهم ما يكرهون تسلقوا عليهم بكلمات شديدة من دون تفكير ولا تثبت، ولا يعذرون أحداً، لاسيما عن طريق الشبكات التواصل الاجتماعي فإنك ترى فيها من التسلط على الأئمة وأهل المروءة شيئاً عجبياً، فهذا يخالف منهج القرآن وسنة الرسول صلى الله عليه وسلم.

وفي رمي الأئمة بالكلمات العنيفة تسبب للخصومات وإنشاء العداوة بينهم، وقد يحمل الأئمة على الظلم، وترك ما يجب عليهم من الحقوق.

التوجيه السادس: الرجوع إليهم عند النزاع و الخصومات، الإنسان بطبيعته كثير الخصومات والاختلاف، فإذا وجد الاختلاف والمنازعة فلا بد من الرجوع إلى الأئمة عند ذلك، للفصل بين الخصم ورد الخصومات والحكم بالعدل، وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا (83) النساء: ٨٣

1584 - تفسير السعدي، 721/2

1585 - مسند الإمام أحمد، 8799

1586 - تفسير السعدي، 506/1

فلو ترك الناس الرجوع إلى أولي الأمر عند الأمور المهمة لوقع من الفساد شيء عظيم، لذلك أمر الله تعالى المؤمنين بالرجوع إلى أئمتهم عند الخصومات والاختلاف لتنضبط الأمور وليستقر الأمن ويعيش الناس في سكون ووقار.

وقد كان الشباب يريدون الفوضى، فإذا حدثت حادثة استعملوا أفكارهم السخيفة في الحكم على هذه الحوادث فيؤدي إلى المشاكل التي لا يعلم متنهاها إلا الله، فلذلك أمر الله سبحانه وتعالى بالرجوع إلى أولي الأمر عندما تحدث حادثة، فإنهم لا يحكمون فيها إلا بعد التثبت والتدقيق، فيحلون المشاكل تحليلًا مناسبًا.

وفي حياته صلى الله عليه وسلم مع الصحابة دروس يستفيدها العاقل، انظر مثلاً حديث الأعرابي عن أبي هريرة قال قال أعرابي: قَبَالَ فِي الْمَسْجِدِ فَتَنَّاوَلَهُ النَّاسُ فَقَالَ هُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَوْهُ وَهَرَيْقُوا عَلَى بَوْلِهِ سَجَلًا مِنْ مَاءٍ أَوْ دُنُوبًا مِنْ مَاءٍ فَإِنَّمَا بُعِثْتُمْ مُبَسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ¹⁵⁸⁷،

انظروا كيف عامل الناس هذا الأعرابي بالشدة والغلظة، و عامله الرسول صلى الله عليه وسلم برفق ولين، لذا في رواية أبي داود قال: الأعرابي اللهم رحمني ومحمدا ولا ترحم معنا أحدا،

ولولا وجود النبي صلى الله عليه وسلم قد يضربه بعضهم فينفره ذلك عن الإسلام والمسلمين، فلذا يجب أن ننبه الشباب وننهاهم عن التسرع في الأمور، وأن يفضوا الأمور إلى أولي الأمر وأهل الخبرة، فيحكموا بما هو مصلحة للأمة.

الخلاصة: وفي الأخير إن هذا البحث اشتمل على توجيهات قرآنية لطيفة، يستفيد منها العقلاء الذين يحبون النجاح في الدنيا والآخرة، وقد قسمت هذه التوجيهات إلى قسمين، القسم الأول التوجيهات القرآنية للحكام وقد ذكرت توجيههم على العدل بأنواعه، حفظ الأمانة، مشاورة أهل الحل والعقد، مواجهة الأمور بالقوة والعزيمة، وغيرها من التوجيهات، وأما القسم الثاني فيشتمل على التوجيهات القرآنية للمحكومين، ومن هذه التوجيهات: طاعة ولاية الأمور وترك الخروج عليهم، حسن الظن بهم، مخاطبتهم في رفق ولين، والرجوع إليهم عند الخلاف والخصومات، وغير ذلك من التوجيهات.

والباحث في هذه العجالة يوصي بما يأتي:

على الحكومات أن يجعلوا مادة في المدارس الثانوية تبين العلاقة بين الحكام والمحكومين، وبيان حق كل، وما هو المنهج الذي المتبع عندما يروا أثره أو مخالفة من أئمتهم.

كما يوصي بكتابة المقالات و إنشاء الندوات لبيان هذا المنهج القرآني والمنهج النبوي.

ويوصي الباحث العلماء والباحثين أن يوجدوا خطة متينة لردّ شبهات أعداء الإسلام التي عن طريقها ينشؤون العداوة بين
حكام المسلمين و أتباعهم وبالتالي يكون سببا لتدمير البلاد وتشتيت الأمة.

وفي الأخير أوصي الباحثين بتوسيع أفكارهم لاستخلاص البحوث النافعة من القرآن الكريم لأن كنوزه لا تنهاى.

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الدعاء في ضوء القرآن الكريم (Supplication in the Quran perspective)

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الملخص

هناك الكثير من الأدعية المنتشرة لدى مجتمع، لكن ستركز على الدعاء في ضوء القرآن الكريم لأن القرآن أحسن الحديث ووحى من الله، كما قال رسول الله صل الله عليه وسلم: "أما بعد، فإن خير الحديث كتاب الله وخير الهدي هدي محمد" رواه مسلم. تتناول هذه الدراسة الدعاء في ضوء القرآن الكريم، واستهل البحث بتعريف الدعاء لغة واصطلاحاً. ثم عن أهمية الدعاء في حياة الإنسان، وتناقش عن شروط الدعاء، وأوقات يستجاب الدعاء. ثم تبحث عن أنواع الدعاء في القرآن الكريم وصيغته.

الكلمات المفتاحية: الدعاء. القرآن الكريم. أنواع الدعاء. أسلوب

المقدمة

الحمد لله، نحمده ونستعينه ونستغفره، ونعوذ بالله من شرورنا وسيئات أعمالنا. من يهده الله فلا مضلّ له، ومن يضلل فلا هادي له. ونصلي ونسلم على حبينا سيدنا محمد، وعلى آله وصحبه أجمعين.

الدعاء مهم جدا في حياة الإنسان، لأنه هو سلاح، آلة، ووسيلة العبد إلى ربه. كما رُوي في الحديث: "الدعاء سلاح المؤمن" (أخرجه أبو يعلى والحاكم، حكم الحديث: ضعيف). على المؤمن أن يدعو الله دائما في كل حال، سواء في وقت الفرح أو الحزن، في السهولة أو الصعوبة، في السراء والضراء وغيرها. قال الله تعالى: أَفَمَنْ يُجِيبُ آلَ مُضَرَ إِذَا دَعَاهُ وَيَكْشِفُ الْكَوْءَ وَيَجْعَلُ لَكُمُ الْخُلَفَاءَ أَلْأَرْضِ أَأَلَهُ مَعَ اللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ ٦٢ (سورة النمل، الآية 62)

أحب هذا الموضوع لأن الدعاء هو العمل الذي يعمل في كل يوم، الصلاة أيضا هي الدعاء. هناك كثير الدعاء المنتشرة، لا بأس فيه لكن أفضل علينا أن نستعمل الدعاء الواردة من القرآن والأحاديث لأنه الوحي من الله. والنبي لا ينطق بهواه إلا ما أوحى إليه. كما قال الله تعالى: وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ٣ إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ٤ (سورة النجم، الآية 3-4)

وجاء من الحديث الصحيح، قال الرسول الله صل الله عليه وسلم في خطبته، "أما بعد، فإن خير الحديث كتاب الله، وخير الهدي هدي محمد، وشر الأمور محدثاتها، وكل بدعة ضلالة" (رواه مسلم). ولهذا، الحث علينا أن ندعوا الله كما يعلمنا من الكتاب والسنة.

إشكالية البحث

في هذا اليوم، نرى بعض الناس هم مقدمون الطلب والنصرة من الناس أولا، لا من الله. وبعضهم مشغولون بالأدعية المخترعة من الناس، أحيانا يوجد الفضائل لا أصل له من الله ورسوله صل الله عليه وسلم. هم لا يدركون أن الأدعية من القرآن والأحاديث الواردة هدية من الله، لأن الأدعية من القرآن والأحاديث الواردة لفظه قصير ومعناه واسع جامع وعميق.

وبعض الناس هم يشتغلون بالدعاء فقط لا بالجهد والأعمال، ولا يعرفون شروط وآداب الدعاء وأسباب عدم إستجابة الدعاء. وهناك يوجد الكتب الأدعية التي جمعت الأدعية لكن جمع فقط بدون تفصيل وبيان أو تفصيل لكن بطويل جدا. وبحثي ستركز عن الدراسة الدعاء في ضوء القرآن الكريم لأن القرآن أحسن الحديث ووحى من الله.

أسئلة البحث

1. ما أهمية الدعاء في حياة الإنسان؟

2. ما هي شروط الدعاء وما أسباب الإجابة؟

3. ما هي أوقات يستجاب الدعاء؟

4. ما هي أنواع الدعاء في القرآن؟

5. ما هي صيغة الدعاء في القرآن؟

أهداف الدراسة

1. معرفة أهمية الدعاء في حياتنا.

2. معرفة شروط الدعاء وما أسباب إجابهته

3. معرفة أوقات يستجاب الدعاء

4. معرفة أنواع الدعاء في القرآن

5. معرفة صيغة الدعاء في القرآن

الدراسات السابقة

الدعاء مهم جدا في حياة الإنسان، لأنه هو سلاح، ألة، ووسيلة العبد إلى ربه. كما رُوي في الحديث: "الدعاء سلاح المؤمن" (أخرجه أبو يعلى والحاكم، حكم الحديث: ضعيف). على المؤمن أن يدعو الله دائما في كل حال، سواء في وقت الفرح أو الحزن، في السهولة أو الصعوبة، في السراء والضراء وغيرها. قال الله تعالى: أَقْنِ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَا وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ إِنَّهُ مَعَ اللَّهِ ۖ قَلِيلًا مَّا تَذَكَّرُونَ ٦٢ (سورة النمل، الآية 62). ولهذا، نلخص الدراسة السابقة عن الدعاء.

الدعاء المستجاب من القرآن الكريم وصحيح السنة 2007 – هذه مختارات من أدعية التي ورد في القرآن الذي لا يأتيه الباطل من بين يديه ولا خلفه، تليها باقة متنوعة من أحاديث المصطفى وأدعيته الصحيحة وهو الذي لا ينطق عن الهوى ، جمعتها لتكون سلاحا لي ولمن قرأها من المسلمين والمسلمات حيث أنه من أدعية أفضل البشر على الإطلاق. بعض آداب الدعاء وأسباب الإجابة: *الإخلاص لله، أن يبدأ بحمد الله والثناء عليه ثم بالصلاة على النبي ويختتم بذلك، الجزم في الدعاء والقيئ بالإجابة، *الإلحاح في الدعاء وعدم الاستعجال، خفض الصوت بالدعاء بين المخافتة والجهرة، الاعتراف بالذنوب والاستغفار منه والاعتراف بالنعمة وشكر الله عليها، *أن يتوسل إلى الله بأسمائه الحسنى وصفاته العلى، أو بعمل صالح قام به الداعي نفسه، أو بدعاء رجل صالح حي حاضر له وغيرها.

دعاء الأنبياء في القرآن الكريم 2010 - تبحث هذه الدراسة، في دعاء الأنبياء، من خلال ما ورد عنهم من أدعية في القرآن الكريم، وذلك ببيان مفهوم الدعاء وأهميته في حياة الأنبياء، سواء أكان ذلك على مستوى تعبدهم به، أم على مستوى مسائلهم حوائج الدنيا، موضحة أنواعه لديهم، وصفاته التي حدد معالمها القرآن، والآداب الربانية التي تأدبوا بها. وذلك في محاولة لبيان أثر دعائهم في ترسيخ مبدأ إفراد الله بالدعاء، وتفرد به بالاستجابة. وهادفة إلى توضيح منهج القرآن الكريم في التأصيل للعلاقة بين العبد وخالقه، وأتباع المسلك الصحيح في تحقيق الدعاء. ومن خلال تناول الدراسة لهذا الموضوع، توصلت إلى تأصيل بعض القواعد المرتبطة بالعقيدة ارتباطاً وثيقاً، بل والهدف الرئيس من إرسال الرسل، منها: - دلالة دعاء الأنبياء على وجود الله، وتفرد به - سبحانه - بالربوبية والألوهية والأسماء والصفات.

فضل الدعاء وآدابه 2017 - الدعاء له منزلة عظيمة عند الله تبارك وتعالى، فهو من أجل العبادات، ومن أعظم القربات، وهو من أعظم أسباب محبة الله تعالى للعبد، ويُرَدُّ القدر، ويدفع البلاء، والدعاء شأنه شأن سائر العبادات، له شروط وآداب وسُنن وموانع، فإذا توفرت شروطه وانتفت موانعه، وتحققت سننه وآدابه، أثمر إن شاء الله تعالى، وتنوعت ثماره بين الاستجابة ودفع البلاء، وإدخال الأجر، وإذا وفق الله تعالى المسلم للدعاء، فقد ضمن له الإجابة.

كتاب: سلاح المؤمن في الدعاء والذكر 2015 - هذا كتاب ألفته جامع لأدعية رسول الله صلى الله عليه وسلم حداني على ذلك أني رأيت كثيراً من الناس قد تمسكوا بأدعية سجع، والحث المؤلف تمسك بأدعية رسول الله صلى الله عليه وسلم.

الدعاء في القرآن 2014 - ينقسم المؤلف إلى الأبواب الصغيرة مثلاً دعاء الله تعالى بأسمائه الأحسن، دعاء الطلب في القرآن وغيرها.

صيغ الدعاء القرآني 2014 - وفي الدعاء القرآني مسائل كثيرة جديدة بالبحث والتأمل، وهذه محاولة للمشاركة في هذا الباب من الخير في هذا الشهر الذي هو شهر القرآن والدعاء، وسأفرد كل مسألة بمقالة، وأحاول أن تكون في كل يومين مقالة إن أسعفني الوقت للكتابة.

الدعاء أهميته وآدابه وآثاره 2015 - الدعاء لون من ألوان العبادة القولية، ومظهر من مظاهر العبودية والخضوع لله سبحانه وتعالى، والرغبة إلى الله عز وجل في قضاء الحوائج، وتخل عن الحول والطول والقوة وتفويض والتجاء إلى العظيم القادر بدفع الضرر وجلب النفع. لذا جعله رسول الله صلى الله عليه وسلم لب العبادة فقال: «الدعاء مخ العبادة» وفي رواية «إن الدعاء هو العبادة»

تحرى أوقات استجابة الدعاء 2016 - وقد أحسنت بآرك الله فيك لما تعرّضت وتحرّيت أوقات الإجابة، فهذا شأن المؤمن، ولا تشغل نفسك بما هو من شأن الله، فالله تبارك وتعالى حيي كريم، يستحي من عبده إذا رفع يديه إليه أن يردّها صغراً، كما صحّ عن رسول الله صلى الله عليه وسلم، فاهداً نفساً، وقرّ عيناً، وأخلص الدعاء لمن وسع سمعه الأصوات، وكن على ثقة دائمة أن الله تعالى رحيم بعباده، عليم بما يصلحهم، فقد رغب عباده في سؤاله فقال تعالى: ﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾ [البقرة: 186]، وقال: ﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾ غافر: 60

جوامع الدعاء 2017 - إنه لما كان الدعاء خير زاد ليوم المعاد، وللمؤمنين المحسنين أعظم مراد، وهو مُخ العبادّة المرجوّة ليوم التناد، فقد عزم -بحول الله وقوته مُتوكلاً عليه سبحانه -على جمع أدعية مُهمّات مُستحبات في جميع الأوقات، ولم أقصد استقصاء جميع الأدعية الماثورة؛ فهذا مُراد تقصّر دونه الهمم، وتحشى من عدم استقصائه الذمم، لذا فقد اقتصر في الجمع والترتيب على ما كان جامعاً منها، مما يسر حفظه وعظم نفعه إن شاء الله، قاصداً بذلك التيسير، وقُرب التناول في حالي الحل والترحال، وسميته بعون الله تعالى. :جوامع الدعاء

وبعد تنقيح ومراجعة إلى الدراسات السابقة، نلخص أن الدعاء له يلعب دور مهم في حياة الإنسان. له آداب وشروط للاستجابة الدعاء، له أساليب المتنوعة وأثار اهتمامه، لأن النبي صل الله عليه وسلم أرسل بجوامع الكلم ولا ينطق بهواه. ولهذا، نعرف أن خير الحديث كتاب الله وخير الخطاب هو قول النبي صل الله عليه وسلم، كما قال الرسول الله صل الله عليه وسلم في خطبته، " أما بعد، فإن خير الحديث كتاب الله، وخير الهدي هدي محمد، وشر الأمور محدثاتها، وكل بدعة ضلالة" (رواه مسلم). ولهذا، الحث علينا أن نعرف وندرس وندعوا الله كما يعلمنا من الكتاب والسنة.

منهج الدراسة

المنهج الاستقرائي، وذلك عن طريق استقراء الآيات القرآنية، أخذ الآيات الأدعية وما تفسيره عند أهل التفاسير. ورجوع أيضاً إلى الكتب التي يبحثون عن الدعاء.

المبحث الأول

الفرع الأول: تعريف الدعاء

الدعاء لغة:

كلمة الدعاء في الأصل مصدر من قولك: دعوتُ الشيء أدعوه دعاءً، وهو أن تُميل الشيء إليك بصوت وكلام يكون منك¹⁵⁸⁸

قال ابن منظور: "دعا الرجل دعواً ودعاءً: ناداه. والاسم: الدعوة. ودعوت فلاناً: أي صِحت به واستدعيته."¹⁵⁸⁹

وأصله دعاؤ لأنه من دعوت، إلا أن الواو لما جاءت متطرفة بعد الألف هُزمت.¹⁵⁹⁰

ثم أقيم هذا المصدر مقام الاسم. أي: أطلق على واحد الأدعية، كما أقيم مصدر العدل مقام الاسم في قولهم: رجلٌ عدلٌ، ونظير هذا كثير.¹⁵⁹¹

الدعاء شرعاً:

عرّف بعدة تعريفات:

فقال الخطابي: "معنى الدعاء استدعاءُ العبدِ ربّه عزَّ وجلَّ العنايَة، واستمداده منه المعونة. وحقيقته: إظهار الافتقار إلى الله تعالى، والتبرُّؤ من الحول والقوة، وهو سمةُ العبودية، واستشعارُ الدلة البشرية، وفيه معنى الثناء على الله عزَّ وجلَّ، وإضافة الجود والكرم إليه."¹⁵⁹²

وقال ابن منظور: "هو الرغبة إلى الله عز وجل".¹⁵⁹³

¹⁵⁸⁸ لسان العرب مادة (د ع و)

¹⁵⁸⁹ لسان العرب مادة (د ع و)

¹⁵⁹⁰ لسان العرب مادة (د ع و).

¹⁵⁹¹ شأن الدعاء (ص3)

¹⁵⁹² شأن الدعاء (ص4)

¹⁵⁹³ لسان العرب مادة (د ع و)

الفرع الثاني: أهمية الدعاء

أولاً: الدعاء هو العبادة وأفضلها

عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الدُّعَاءُ هُوَ الْعِبَادَةُ» ثُمَّ قَرَأَ: {وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ} [غافر: 60] (رواه أحمد)¹⁵⁹⁴: [18378]، تعليق شعيب الأرناؤوط: "إسناده صحيح"

ثانياً: الدعاء أكرم العبادة على الله:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ مِنَ الدُّعَاءِ»¹⁵⁹⁵

ثالثاً: الدعاء ينفع مما نزل ومما لم ينزل: يقول الإمام ابن القيم رحمه الله: "والدعاء من أقوى الأسباب في دفع المكروه، وحصول المطلوب، وهو من أنفع الأدوية، وهو عدو البلاء، يدفعه ويعالجه، ويمنع نزوله، ويرفعه، أو يخففه إذا نزل، وهو سلاح المؤمن. وللدعاء مع البلاء ثلاث مقامات: 1- أن يكون الدعاء أقوى من البلاء فيدفعه. 2- أن يكون أضعف من البلاء فيقوى عليه البلاء فيصاب به العبد، ولكن يخففه وإن كان ضعيفاً. 3- أن يتقاوما ويمنع كل واحد منهما صاحبه" ¹⁵⁹⁶

رابعاً: الضلال المبين لمن صرف الدعاء لغير الله رب العالمين

قال تعالى: {وَمَنْ أَضَلُّ مِمَّنْ يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ . وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ} [الأحقاف: 5-6]

الفرع الثالث: شروط قبول الدعاء وأسباب الإجابة

1. الإخلاص: قال تعالى: ﴿فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾ [غافر: 14]، والإخلاص: هو صدق التوبة في التوجه إلى الله وحده، مع اليقين بأن الله على كل شيء قدير.

¹⁵⁹⁴ (رواه أحمد: [18378]، تعليق شعيب الأرناؤوط: "إسناده صحيح")

¹⁵⁹⁵ صحيح؛ أخرجه البخاري في الأدب المفرد: [712]، والترمذي: [3370]

¹⁵⁹⁶ (الجواب الكافي؛ لابن القيم. ط. دار الريان للتراث، الطبعة الأولى، ص: 7).

2. استحضر القلب أثناء الدعاء: روى الترمذي - وحسنه الألباني - عن أبي هريرة، أن النبي صلى الله عليه وسلم قال: ((ادعوا الله وأنتم موقنون بالإجابة، واعلموا أن الله لا يستجيب دعاء من قلب غافل لاه))¹⁵⁹⁷

3. أكل الحلال:

إنَّ أكلَ الحرام قد يَمْنَعُ إجابة الدعاء؛ فقد روى مسلم عن أبي هريرة رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال: ((أيها الناس، إن الله طيب لا يقبل إلا طيباً، وإن الله أمر المؤمنين بما أمر به المرسلين، فقال سبحانه: ﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾ [المؤمنون: 51]، وقال: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ﴾ [البقرة: 172]، ثم ذكر الرجل يطيل السفر أشعث أغبر، يمد يديه إلى السماء: يا رب، يا رب، ومطعمه حرام، ومشربه حرام، وغذي بالحرام، فأنتى يستجاب لذلك)).¹⁵⁹⁸

4. ألا يدعو بإثم أو قطيعة رحم:

روى مسلم عن أبي هريرة رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: ((يُستجاب للعبد ما لم يدع بإثم، أو قطيعة رحم، ما لم يستعجل))، قيل: يا رسول الله، ما الاستعجال؟ قال: ((يقول: قد دعوت، وقد دعوت، فلم أر يستجاب لي، فعند ذلك يستحسر ويدع الدعاء))¹⁵⁹⁹

5. عدم استبطاء الإجابة:

روى البخاري ومسلم عن أبي هريرة، قال: قال رسول الله صلى الله عليه وسلم: ((يُستجاب لأحدكم ما لم يعجل، يقول: قد دعوت ربي فلم يستجب لي))¹⁶⁰⁰

¹⁵⁹⁷ حسن لغيره: رواه الترمذي (3479)، والطبراني في (الدعاء) (62)، والحاكم (493 / 1)

¹⁵⁹⁸ صحيح: أخرجه مسلم (1015)، والترمذي (1989) والدارمي (2717)

¹⁵⁹⁹ أخرجه البخاري (6340)، ومسلم (2715)، واللفظ له، وأبو داود (1484)، والترمذي (3387)

¹⁶⁰⁰ أخرجه البخاري (6340)، ومسلم (2735)

الفرع الرابع: أوقات يستجاب الدعاء

1. جوف الليل:

روى (مسلم) عن جابر مرفوعاً: ((إن في الليل لساعة لا يُوافقها رجلٌ مُسلمٌ يسأل الله خيراً من أمر الدنيا والآخرة إلا أعطاه إياه، وذلك كل ليلة))¹⁶⁰¹

وحددت هذه الساعة:

ففي (الصحيحين): ((ينزل ربنا تبارك وتعالى في كل ليلة إلى السماء الدنيا حين يبقى ثلث الليل الآخر...، يقول: مَنْ يَدْعُونِي فَأُجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأُعْطِيَهُ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ))

2. ساعة الجمعة:

ففي الصحيحين عن أبي هريرة رضي الله عنه مرفوعاً: ((إن في الجمعة لساعة لا يُوافقها عبدٌ مسلمٌ وهو قائمٌ يُصلي، يسأل الله خيراً، إلا أعطاه إياه)) وأشار بيده يقللها، وعند مسلم: ((وهي ساعة خفيفة))¹⁶⁰²

3. دعوة الصائم والمسافر:

روى البيهقي في الشعب - وصححه الألباني - عن أبي هريرة رضي الله عنه مرفوعاً: ((ثلاث دعوات مُستجابات: دعوة الصائم، ودعوة المظلوم، ودعوة المسافر))¹⁶⁰³

4. بين الأذان والإقامة:

ففي مسند أحمد - بسند صحيح - عن أنس مرفوعاً: ((الدعاء لا يُرَدُّ بين الأذان والإقامة) عند أبي يعلى: ((الدعاء بين الأذان والإقامة مستجاب، فادعوا))¹⁶⁰⁴

5. حال السجود

¹⁶⁰¹ رواه مسلم (757)

¹⁶⁰² رواه البخاري (1145)، ومسلم (758)

¹⁶⁰³ حسن: رواه البيهقي في الشعب (3/ 345)، والضياء في المختارة (1/ 108)، وصححه الألباني في (الصحيحة) (1797)

¹⁶⁰⁴ حسن: رواه البيهقي في الشعب (3/ 345)، والضياء في المختارة (1/ 108)، وصححه الألباني في (الصحيحة) (1797)

وفي صحيح مسلم عن أبي هريرة: ((أقرب ما يكون العبد من ربه وهو ساجد، فأكثرُوا الدعاء))¹⁶⁰⁵

6. الدعاء في مجالس الذكر

روى البخاري ومسلم عن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم قال: ((إن الله تبارك وتعالى ملائكة سيّارةٌ فضلاً يتبعون مجالس الذكر، فإذا وجدوا مجلساً فيه ذكرٌ قعدوا معهم، وحفّ بعضهم بعضاً بأجنتهم، حتى يملؤوا ما بينهم وبين السماء الدنيا، فإذا تفرّقوا عرجوا وصعدوا إلى السماء، قال: فيسألهم الله عز وجل - وهو أعلم بهم -: من أين جئتم؟ فيقولون: جئنا من عند عبادك في الأرض يُسبحونك ويُكبرونك ويُهَلِّلونك ويحمدونك ويسألونك، قال: وماذا يسألوني؟ قالوا: يسألونك جنتك، قال: وهل رأوا جنتي؟ قالوا: لا؛ أي رب، قال: فكيف لو رأوا جنتي؟ قالوا: ويستجبرونك، قال: ومم يستجبروني؟ قالوا: من نارك يا رب، قال: وهل رأوا ناري؟ قالوا: لا، قال: فكيف لو رأوا ناري؟ قالوا: ويستغفرونك، قال: فيقول: قد غفرتُ لهم، فأعطيتهم ما سألوا، وأجرتهم مما استجاروا، قال: فيقولون: رب فيهم فلانٌ عبدٌ خطّاءٌ، إنما مرّ فجلس معهم، قال: وله غفرتُ، هم القوم لا يشقى بهم جليستهم))¹⁶⁰⁶

7. الدعاء عند التقلب من النوم:

روى البخاري عن عبادة بن الصامت رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال: ((من تعار من الليل، فقال: لا إله إلا الله وحده لا شريك له، له الملك وله الحمد وهو على كل شيء قدير، الحمد لله، سبحان الله تعالى، ولا إله إلا الله تعالى، والله أكبر، ولا حول ولا قوة إلا بالله تعالى، ثم قال: اللهم اغفر لي، أو دعا - استجيب له، وإن توضعاً وصلى قبِلت صلاته))¹⁶⁰⁷

8. عند سماع صياح الديك:

روى البخاري ومسلم عن أبي هريرة رضي الله عنه، أن رسول الله صلى الله عليه وسلم يقول: ((إذا سمعتم أصوات الديكة، فسلّوا الله من فضله، فإنها رأت ملكاً، وإذا سمعتم نحيق الحمير فتعوذوا بالله من الشيطان؛ فإنها رأت شيطاناً))¹⁶⁰⁸

¹⁶⁰⁵ صحيح: رواه أحمد (12584)، وابن خزيمة (425، 427)، وغيرهما، بسند صحيح رجاله ثقات.

¹⁶⁰⁶ رواه البخاري (6408)، ومسلم (2689)، واللفظ له

¹⁶⁰⁷ رواه البخاري (1154)، وأبو داود (5060)، والترمذي (3414)، وابن ماجه (3878)

¹⁶⁰⁸ رواه البخاري (3303)، ومسلم (2729)

المبحث الثاني

الفرع الأول: أنواع الدعاء في القرآن

ورد الدعاء في القرآن الكريم على أنواع، منها:

1. العبادة، كما في قوله تعالى: {وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ} [الكهف:28]، وقوله تعالى: {إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ} [الأعراف:194].
2. الطلب والسؤال من الله سبحانه، كما في قوله تعالى: {وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ} [البقرة:186]، وقوله تعالى: {وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ} [غافر:60].
3. الاستغاثة، كما في قوله تعالى: {قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمْ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ} * بَلْ إِلَهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ} [الأنعام:40، 41]، وقوله تعالى: {وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ} [البقرة:23].
4. النداء، كما في قوله تعالى: {يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ} [الإسراء:52]، وقوله تعالى: {إِنَّ أَوَّلَ يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا} [القصص:25].
5. توحيد الله وتمجيده والثناء عليه، كما في قوله تعالى: {قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ} [الإسراء:110].
6. الحث على الشيء، كما في قوله تعالى: {قَالَ رَبِّ السَّحَرُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ} [يوسف:33]، وقوله تعالى: {وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ} [يونس:25].
7. رفعة القدر، كما في قوله تعالى: {لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ} [غافر:43].
8. القول، كما في قوله تعالى: {فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بِأُسْنَاهُ إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ} [الأعراف:5].
9. سؤال الاستفهام، كما في قوله تعالى: {ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ} [البقرة:68].
10. التسمية، كما في قوله تعالى: {لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا} [النور:63]، وقوله تعالى: {قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ} [الإسراء:110]، قال ابن القيم: "ليس المراد مجرد التسمية الخالية

عن العبادة والطلب، بل التسمية الواقعة في دعاء الثناء والطلب، فعلى هذا المعنى يصح أن يكون في {تَدْعُوا} معنى (تَسْمُوا) فتأمله، والمعنى: أيا ما تسمّوا في ثنائكم ودعائكم وسؤالكم¹⁶⁰⁹

11. وقيل: ورد بمعنى العذاب، كما في قوله تعالى: {تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى} [المعارج: 17]، قال المبرد: "تدعو أي: تعذب"، وقال غيره: "ناديهم واحدا واحدا بأسمائهم"، قال السمعاني: "وهو الأظهر"¹⁶¹⁰

الفرع الثاني: صيغ الدعاء في القرآن

أشهر الصيغ القرآنية في الدعاء وأكثرها (ربنا) للجمع وردت في قرابة (70) موضعا، و(رب) وردت في أكثر من (مئة) موضع للمفرد.¹⁶¹¹

وجاء الدعاء بصيغة (اللهم) في أربعة مواضع فقط:

الأول والثاني: في سياق الأمر بهذه الصيغة؛ وذلك في قوله تعالى: {قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُفْئِي الْمُلْكِ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكِ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُدْلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ} .. [آل عمران: 26] وقوله تعالى: {قُلِ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ} .. [الرُّم: 46].

الثالث: في الإخبار عن دعاء المشركين يوم بدر، قال تعالى: {وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَابًا مِنَ السَّمَاءِ أَوْ ائْتِنَا بَعْدَابٍ أَلَيْمٌ} .. [الأنفال: 32].

الرابع: في الإخبار عن دعاء أهل الجنة قوله تعالى: {دَعَاؤُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَأَخْرَجُوا عَنْهَا دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} .. [يونس: 10].

وجاء الجمع بين الصيغتين في موضع واحد، وهو قول الله تعالى: {قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ} .. [المائدة: 114].

وأما بقية الصيغ المتداولة عند الناس نحو: إلهنا، وسيدنا، ومولانا... فلم أعر على شيء منها في القرآن الكريم.

¹⁶⁰⁹ بدائع الفوائد (5/3).

¹⁶¹⁰ تفسير السمعاني (47/6).

¹⁶¹¹ إبراهيم بن محمد الحفيل، صيغ الدعاء القرآني

ولذا استحَب الإمام مالك رحمه الله تعالى أن يدعو بصيغة الربوبية؛ لأنها أكثر ما ورد في القرآن، فيقول الداعي أو الداعون (رب أو ربنا) عن ابن وهب قال: سئل مالك عن الداعي يقول: يا سيدي، فقال: يعجبني دعاء الأنبياء: ربنا.¹⁶¹² ونقل ابن تيمية عن مالك أنه قال: أكره للرجل أن يقول في دعائه: يا سيدي يا سيدي، يا حنان يا حنان ولكن يدعو بما دعت به الأنبياء؛ ربنا ربنا. نقله عنه العتبي في العتبية.¹⁶¹³

ووجه شيخ الإسلام ابن تيمية وابن القيم رحمهما الله تعالى ذلك بأن الأليق في دعاء المسألة استخدام صيغة الربوبية، وفي دعاء الثناء استخدام صيغة الألوهية.

قال ابن تيمية:

"الله" هو الإله المعبود فهذا الاسم أحق بالعبادة؛ ولهذا يقال: الله أكبر، الحمد لله، سبحان الله، لا إله إلا الله و"الرب" هو المربي الخالق الرازق الناصر الهادي وهذا الاسم أحق باسم الاستعانة والمسألة.¹⁶¹⁴

وقال ابن القيم:

وتأمل كيف صدر الدعاء المتضمن للثناء والطلب بلفظة (اللهم) كما في سيد الاستغفار... وجاء الدعاء المجرد مصدرا بلفظ الرب نحو قول المؤمنين: {رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا}... وسر ذلك: أن الله تعالى يسأل بربوبيته المتضمنة قدرته وإحسانه وتربيته عبده وإصلاح أمره، ويثني عليه بإلهيته المتضمنة إثبات ما يجب له من الصفات العلى والأسماء الحسنى، وتدبر طريقة القرآن تجدها كما ذكرت لك.¹⁶¹⁵

فالإمام مالك رحمه الله تعالى يرى أن الدعاء بلفظ الربوبية (رب، ربنا) دعاء الأنبياء فأعجبه، وكره غيره، وفسر ابن تيمية وابن القيم أن ذلك أليق بدعاء المسألة، كما أن الأليق بدعاء الثناء أن يكون بلفظ الألوهية (اللهم)، وأكد ذلك في مواضع من كتبهم.

والسنة على العكس من ذلك فالغالب في أدعيتها أن تكون بلفظ الألوهية سواء كانت ثناء أم مسائل، وسواء كان دعاء أنبياء أم ملائكة أم صالحين:

¹⁶¹² . [الحلية: 320/6]

¹⁶¹³ [الفتاوى: 285/10].

¹⁶¹⁴ [الفتاوى: 14 / 12-13].

¹⁶¹⁵ [بدائع الفوائد: 193/2-194].

ففي مسائل الأنبياء عليهم السلام دعوة الخليل لما زار أهل إسماعيل في مكة قَالَ: "اللَّهُمَّ بَارِكْ لَكُمْ فِي اللَّحْمِ وَالْمَاءِ" ¹⁶¹⁶

وفي مسائل الملائكة قول النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : "مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ، إِلَّا مَلَكَانِ يَنْزِلَانِ، فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا حَلْفًا، وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَعْطِ مُتْسِكًا تَلَفًا" ¹⁶¹⁷. ودعائهم لمن جلس في المسجد اللهم اغفر له اللهم ارحمه.

وفي دعاء الصالحين دعاء الثلاثة أصحاب الغار فإن كل واحد منهم سأل الله تعالى بعمل صالح وصدر سؤاله (باللهم) ¹⁶¹⁸

وفي دعاء الثناء على الله تعالى قبل المسألة حديث أبي هريرة رضي الله عنه عن النبي - صلى الله عليه وسلم - "اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، وَمُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، أَفْضِ عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ الْفَقْرِ" ¹⁶¹⁹

وهذا يدل على أغلبية الدعاء بلفظ الربوبية في القرآن حتى أشبه أن يكون مختصا به، وعلى أغلبية الدعاء بلفظ الألوهية في السنة حتى كان مختصا بها، وليس لأجل أنه دعاء الأنبياء عليهم السلام كما قال الإمام مالك رحمه الله تعالى؛ لأن غالب دعاء النبي عليه الصلاة والسلام بلفظ الألوهية، بينما دعاء الرسل غيره مما جاء في القرآن بلفظ الربوبية، وليس التفريق بينهما لأجل الاختلاف بين دعاء المسألة والطلب كما قرره الإمامان ابن تيمية وابن القيم، فلعل ذلك لأجل النظم القرآني وبلاغته أو غير ذلك.

فلو دعا (رب أو ربنا) فهو دعا بالصيغة الأغلب في القرآن، ولو دعا (اللهم) فهو دعاء بالصيغة الأغلب في السنة، ولو جمع بينهما فقال (اللهم ربنا) فقد ورد الجمع بينهما في القرآن في دعاء عيسى عليه السلام، وورد في السنة من دعاء النبي عليه الصلاة والسلام في الصلاة وخارجها؛ كما في الصحيحين وغيرهما، ولا فرق في ذلك بين دعاء المسألة والثناء، والله تعالى أعلم.

¹⁶¹⁶ [رواه البخاري: 3364].

¹⁶¹⁷ [رواه مسلم: 1442]

¹⁶¹⁸ [رواه البخاري: 2215، ومسلم: 2743].

¹⁶¹⁹ [رواه مسلم: 2713].

الخاتمة

الحمد لله، نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا. من يهده الله، فلا مضل له. ومن يضلل فلا هادي له. ونصلّ ونسلم على نبينا محمد خاتم الأنبياء، وعلى آله وصحبه وبارك وسلم.

أما بعد، في هذه الساعة والفرصة المباركة، قد تام البحث عن الدعاء في ضوء القرآن الكريم لأن الدعاء حقيقة هدية ورحمة من الله لنا. كما في هذا اجتماع يبحثون عن القرآن رحمة للعالمين، يوجد الترابط بين القرآن والدعاء لأن الدعاء إلى الله من أسباب ينزل الرحمة.

شكرا للمشرف الدكتور مصباح الحق ليشجعي على اشتراك في هذا الاجتماع للحصول على الخبرة في الدنيا الأكاديمية. وشكرا أيضا للأبوي على الدعم ومساعدتي. لعل هذا البحث ينفعنا في حياتنا في الدنيا والآخرة. وصل الله على نبينا محمد وعلى آله وصحبه وبارك وسلم.

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دلالة التأثير النفسي للخطاب القرآني على المتلقي

صيغة (بشر) نموذجاً

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أ. بسام مصباح الأغبر¹⁶²²

الملخص

يُعدُّ أسلوب الخطاب القرآني فريداً من نوعه، ولا يماثله خطاب كتابٍ على وجه الأرض، فهو متكامل من جميع جوانبه، ولا تكاد تلحظ تناقضاً أو ضعفاً، ولذلك ينعكس بصورة مؤثرة في نفسية المتلقي لهذا الخطاب، وقد تعددت التراكيب القرآنية المستعملة للفظ الواحد؛ حيث استعمل المصدر، والفعل، والاسم، والصفة المشبهة وغيرها، بما يحاكي النفس البشرية في أحوالها جميعاً، تنطلق مشكلة البحث من تعدد دلالات صيغة (بشر) وأثرها النفسي في المتلقي السامع، وجاءت هذه الورقة لتجيب عن عدد من الأسئلة المتفرعة عن مشكلة البحث، وهي: ما الدلالات التي جاءت بها صيغة (بشر)؟ وما آثارها النفسية على المتلقي السامع؟ وفي سبيل الإجابة على هذه الأسئلة، استعمل الباحثون المنهجين الاستقرائي؛ لجمع الآيات القرآنية الوارد فيها صيغة (بشر)، والتحليلي؛ للوقوف على دلالات الكلمات، وتصنيفها وتأثيرها في المتلقي السامع.

كلمات مفتاحية: التأثير النفسي، المتلقي السامع، بشر.

المبحث الأول: البشارة لغة واصطلاحاً.

المطلب الأول: البشارة في اللغة.

تعددت آراء العلماء حول دلالات معنى صيغة (بشر) ما بين مضييق لها وموسّع، وسبب ذلك هو: العُرف، أو السياق الذي وردت فيه الصيغة (سلمان، نضال؛ مهدي، إيناس؛ 2018)، فذهب فريق من العلماء إلى تضيق دلالة صيغة (ب)

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ش ر) وحصرها بالأمر السارة المفرحة، منهم: ابن دريد (ابن دريد 1991)، والجوهري (الجوهري 1987)، والأصفهاني (الأصفهاني 1995)، وابن منظور (ابن منظور 1995)، وأضاف العسكري معنى جديداً لدلالة صيغة (ب ش ر) ليصح عليها إطلاق الخبر السار وهي السَّبَق بإخبار الخبر السار إلى صاحبه قبل غيره (العسكري 1995).

وذهب الفريق الآخر إلى توسيع الدلالة لتعم الخبر السعيد والحزين كالخليل الفراهيدي (الفراهيدي -)، وابن فارس (ابن فارس 1979) والزبيدي (الزبيدي 1965). وذكر العسكري قولاً يؤيد ويدعم هذا المعنى فقال: وقيل: «اشتقاقه من البشارة وهو ظاهر الجلد لتأثيره في تغيير بشرة الوجه، فيكون فيما يسر ويغم، لأن السرور كما يوجب تغيير البشرة، فكذلك الحزن يوجبه، فوجب أن يكون لفظ التبشير حقيقة في القسمين» (العسكري 1995).

ويرى الباحثون أنَّ الأصل في استعمال البشارة في السياق القرآني إنما يكون للخبر السار المفرح، إلا إذا قُيد أو دلت قرينة على خلاف ذلك.

المطلب الثاني: البشارة في الاصطلاح.

بالنظر إلى التعريفات الاصطلاحية لصيغة (ب ش ر) فإنه لم يخرج عن التعريف اللغوي إلا في جزئيتين، وهما: أن يصدق خبر البشارة سواء كانت متعلقة بخير أو شر، وهذا يعني أن الخبر إذا لم يصدق وقوعه لم يسمَّ بشاراً، وهذا تعريف الإمام المناوي حين قال: «كل خبر صادق تتغير به بشرة الوجه، ويُستعمل في الخير والشر» (المناوي 1984)، واشترط القرطبي أن يظهر أثر الخبر على بشرة المبتشر، فإن لم تظهر فلا تُعدُّ بشاراً، سواء كانت فرحاً أم حزنًا. (القرطبي 2006).

وعلى هذا يكون معنى دلالة صيغة (ب ش ر): الخبر الصادق الذي يترك أثراً على بشرة المبتشر فيما يُفرح أو يُحزن على أن يُسبق بالإخبار به دون سواه.

المبحث الثاني: مواضع ورود صيغة (ب ش ر) في القرآن الكريم وأنواعها.

وردت مادة (ب ش ر) في القرآن الكريم على النحو الآتي:

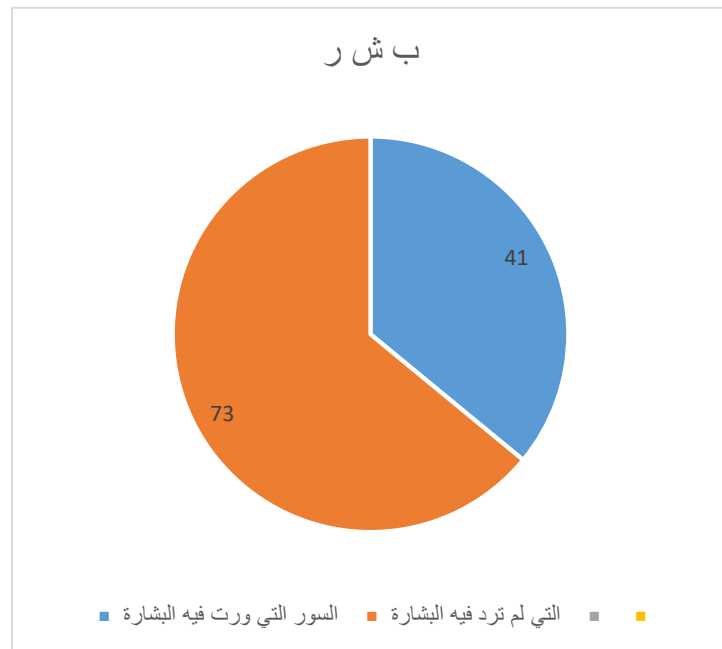
الرقم	اسم السورة	نوع السورة	عدد المرات	الرقم	اسم السورة	نوع السورة	عدد المرات
	البقرة	مدنية	6	21.	العنكبوت	مكية	1

2	مكية	الروم	.22	6	مدنية	آل عمران	
1	مكية	لقمان	.23	2	مدنية	النساء	
2	مدنية	الأحزاب	.24	2	مدنية	المائدة	
1	مكية	سبا	.25	1	مكية	الأنعام	
1	مكية	فاطر	.26	2	مكية	الأعراف	
1	مكية	يس	.27	1	مدنية	الأنفال	
2	مكية	الصفافات	.28	6	مدنية	التوبة	
3	مكية	الزمر	.29	3	مكية	يونس	
2	مكية	فصلت	.30	4	مكية	هود	
1	مكية	الشورى	.31	2	مكية	يوسف	
1	مكية	الزخرف	.32	5	مكية	الحجر	
1	مكية	الجاثية	.33	4	مكية	النحل	
1	مكية	الأحقاف	.34	2	مكية	الإسراء	
1	مدنية	الفتح	.35	2	مكية	الكهف	
1	مكية	الذاريات	.36	2	مكية	مریم	
1	مدنية	الحديد	.38	2	مدنية	الحج	
2	مدنية	الصف	.39	3	مكية	الفرقان	

1	مكية	عبس	40.	2	مكية	النمل	
1	مكية	الانشقاق	41.				

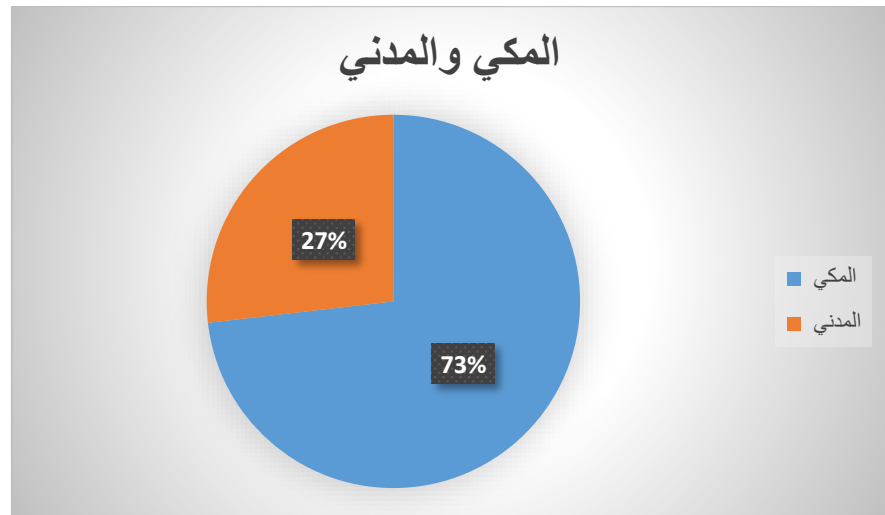
يلاحظ من الجدول الأمور الآتية:

وردت صيغة (ب ش ر) في إحدى وأربعين سورة في القرآن الكريم، وبالنظر إلى الشكل أدناه يُلاحظ أنَّ أكثر من ثلث السُّور القرآنية وردت فيها صيغة (ب ش ر)، وهذا العدد ليس بالقليل، وله دلالة واضحة جدًا، وهي أهمية التبشير في حياة الإنسان بوجه عام، والمسلم بوجه خاص وأثرها الإيجابي الكبير عليه ، وهذا ذلك واضح من تكرار النبي محمد صلى الله عليه وسلم وصيته للدعاة ومعلمي لناس الخير قوله: \$بَشِّرُوا وَلَا تُنْقَرُوا# (مسلم، 1995).



الشكل رقم (1) يوضح عدد السور التي وردت فيها صيغة (ب ش ر)، والسور التي لم ترد فيها الصيغة

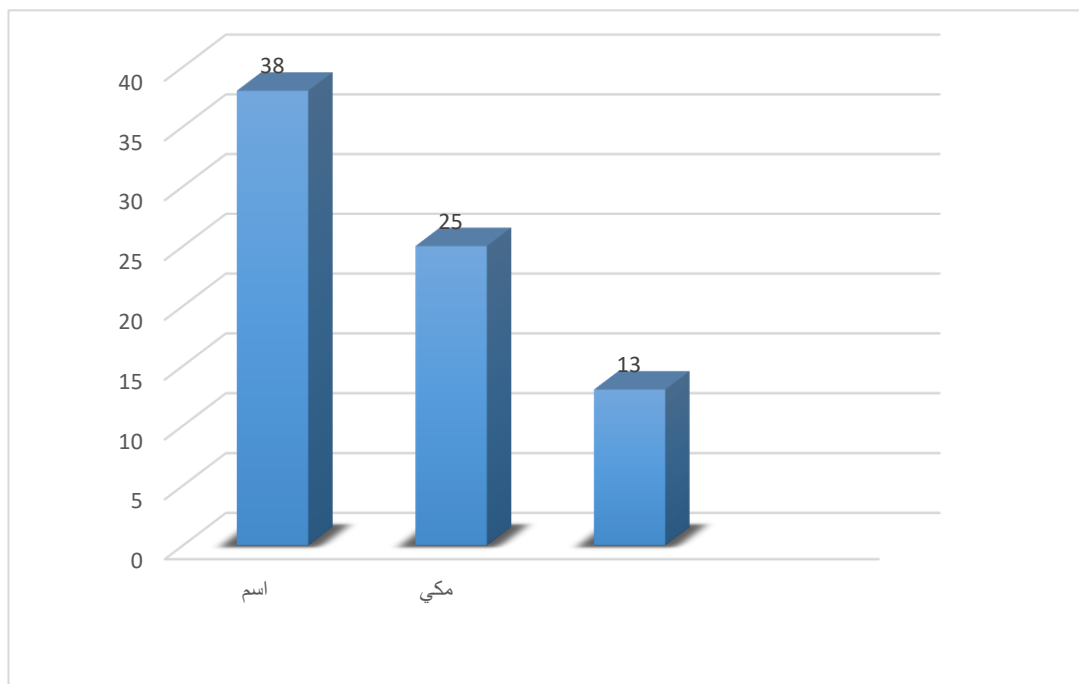
بلغ عدد ورود صيغة (ب ش ر) في السور المكية ثلاثين مرة، أما السور المدنية فورد فيها أحد عشرة مرة، وهذا يدل على أهمية استعمال أسلوب البشارة في الأوقات الصعبة، فهو يُمثِّل دافعاً مهماً للصبر والثبات والتضحية في سبيل الدفاع عن الفكرة التي يعتنقها صاحبها وهي الإسلام.



الشكل رقم (2) يوضح نسبة السور المكية التي وردت فيها صيغة (ب ش ر)، ونسبة السور المدنية التي وردت فيها الصيغة بلغ عدد مرات ورود الصيغة (ب ش ر) في القرآن الكريم أربع وثمانين مرة بصيغ مختلفة بين الاسمية والفعلية، وكل صيغة منها لها دلالتها وتأثيرها على المتلقي

المبحث الثالث: دلالة التأثير النفسي للخطاب القرآني على المتلقي.

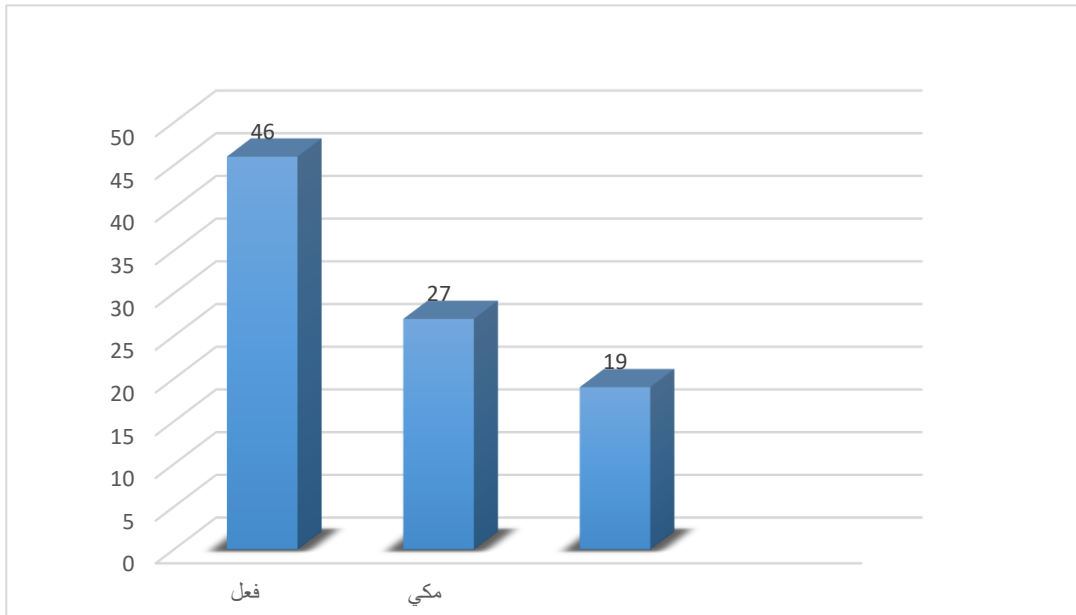
المطلب الأول: الصيغ التي وردت بها صيغة (ب ش ر).



وردت صيغة (ب ش ر) بالصيغة الاسمية في جميع القرآن (38 مرة)، لكنها تفاوتت في الورد بين السور المكية والمدنية، فبلغ عدد الصيغ الاسمية الواردة في السور المدنية 13، أما في السور المكية فبلغ عدد الصيغ الاسمية 25.

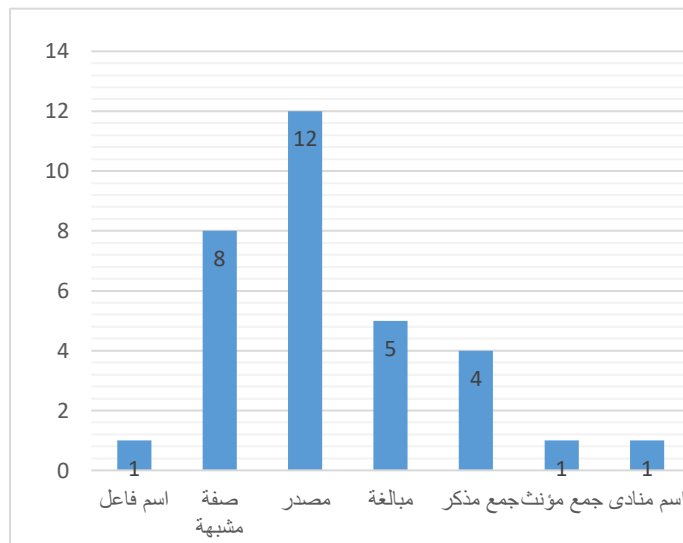
الرسم البياني (1) يوضح نسبة الأسماء في صيغة (ب ش ر) بين السورة المكية والمدنية

كذلك وردت صيغة (ب ش ر) بالصيغة الفعلية في جميع القرآن (46) مرة، وتفاوتت ورودها في السور المكية والمدنية، فبلغ عددها في السور المكية (27) مرة، بينما كان نصيب السور المدنية (19) مرة.



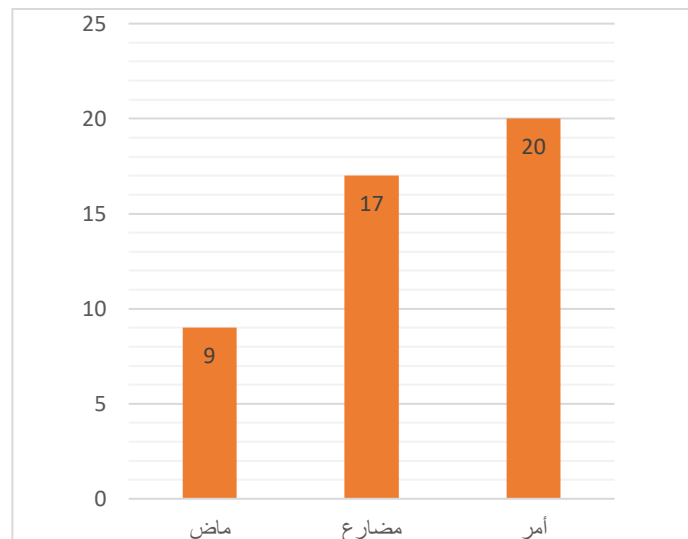
الرسم البياني (2) يوضح نسبة الصيغ الاسمية في صيغة (ب ش ر)

تنوعت الصيغ الاسمية التي وردت بها صيغة (ب ش ر) في القرآن الكريم، فجاءت صيغة المصدر أولاً ب (18) مرة، تلتها الصفة المشبهة ب (8 مرات)، ثم المبالغة وجمع المذكر السالم ب (4 مرات) لكل صيغة منهما، ثم جمع المؤنث السالم واسم الفاعل والمنادى ب (1 مرة) لكل صيغة منها.



الرسم البياني (2) يوضح أقسام الاسم في صيغة (ب ش ر)

تنوّعت صيغ الفعل التي وردت بها صيغة (ب ش ر) في القرآن الكريم، فجاء الأمر أولاً بـ (20) مرة، تلاه المضارع بـ (17) مرة، ثم الماضي بـ (9) مرات .



الرسم البياني (3) يوضح أقسام الفعل في صيغة (ب ش ر)

المطلب الثاني: دلالات الصِّيغ التي وردت بها صيغة (ب ش ر) على المتلقي.

بالنظر إلى الأشكال والرسوم البيانية التي وردت أعلاه تأتي الآت للتفصيل حول تأثير الصِّيغ السابقة بالعموم على السامع، فالرجوع إلى الرّسم البياني رقم (1) يُلاحظ أنّ عدد ورود صيغة (ب ش ر) 38 مرّة، منها 25 في مكّة، والباقي في المدينة، والاسم كما يفيد اللغويون يفيد الثبوت، أما الفعل فقد وردت صيغة (ب ش ر) 46 مرة وهو يفيد التجدد والثبوت (السامرائي، 2007)، وهذا يفيد أمرين اثنين:

1. أنّ البشري ثابتة في حقّ المؤمنين سواء كان ذلك في الدنيا أم في الآخرة، جزاء ما صبروا عليه من الابتلاءات والحن والشدائد التي تعرضوا لها؛ فيكون هذا من باب التطمين لهم وجبر خواطره.

2. تجدد البشري مهم جدا لتثبيت المؤمن في مواجهة المصائب التي يتعرض لها، فهي ركن أساسي يقوي ثباته ويجدده يوما بعد يوم.

3. بالنظر إلى صيغ الفعل يلاحظ أن أكثر الصيغ المستعملة هي صيغة فعل الأمر، فقد وردت 20 مرة، وفيه ذلك دلالة واضحة على اعتماد التبشير منهجاً رئيساً في الحياة، إذ به تنشرح الصدور، وتندفع النفوس للعمل بجد واجتهاد، وليس بعد الثناء والوعد بالجائزة من أسلوب أقوى على تنشيط النفس وتحبيب العمل إليها.

4. أفاد الفعل الماضي المضعّف (بشّر) على قوة البشارة التي تلقاها نبي الله إبراهيم عليه السلام وهي الولد بعد هذا العمر الطويل وكذا زوجته حتى أنها لشدة البشارة ضحككت وتبدل حالها من الخوف من ضيوف مجهولين إلى فرح ظهرت آثاره صوتاً بضحكها.

5. ورد صيغة (مبشّرًا) في حق النبي محمد صلى الله عليه وسلم 4 مرات مقارنة بعيسى عليه السلام مرة واحدة وهذا يدل على أنّ التبشير هو سجية معجونة بطبيعة النبي صلى الله عليه وسلم فهو كثير التبشير في كلّ أحواله.

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حفظ القرآن وأثره في تنمية المهارة المعرفي

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ملخص

إن المهارة في مجال العلوم والمعارف أمر مطلوب يهتم كل معني بشؤون التربية والتعليم. والناظر إلى واقع تعليمنا يجده تعليمًا هزيلًا لا يبني الطالب بناء متكاملًا في سلوكه ومهاراته العلمية، فهنا تأتي الحاجة إلى منهج يساعد على تحسين ذلك البناء من خلال استخدام أسلوب من أساليب التعليم والتحصيل يتوقع فعاليته في تحقيق ذلك. فنجد أن حفظ كتاب الله تعالى أفضل السبل إلى ذلك لما فيه من تعزيز القوة العقلية والذاكرة الحافظة على استيعاب النصوص بالإضافة إلى تطعيم علمي وروحاني. هذا البحث يهدف إلى إلقاء ضوء حول أسلوب مهم من أساليب التعليم وما يثمره من آثار في تنمية المهارة ورفع مستوى المقدرة على التفكير واستيعاب المعلومات. ويعتمد البحث في دراسة هذا الموضوع على المنهج الوصفي بوصف حفظ القرآن على أنه يترتب عليه آثاره وثماره، والاستقرائي بتتبع أقوال العلماء والباحثين في المسائل المتعلقة بالموضوع، ونتيجة البحث تكمن في أن حفظ القرآن له أهمية كبرى وأثره الواضح في تعلم العلوم واكتساب المهارات باعتباره المستوى الأول والأساسي في المجال العقلي والمعرفي.

الكلمات المفتاحية: حفظ القرآن، تنمية، مهارة، التعليم.

The skill in the field of science and knowledge is required for all who concerned with the affairs of education. Who is looking at the reality of our education shall find a poor education does not build the student integrated building in his behavior and scientific skills, so there was the need for a curriculum that helps to improve that construction through the use of a method of

education which is expected that its effectiveness in achieving that, so we find that the preservation of the book of God the best way to do so, because of the adaptation of mental strength and memory preserves the absorption of texts in addition to scientific and spiritual vaccination. This research aims to shed light on an important method of teaching methods which effects in developing skill and raising the ability to think and absorb information. The research is based on the descriptive approach of describing the memorization of the Qur'an as having its effects, and inductive in following the words of the scholars in matters related to the subject. The result of the research is that the Qur'an is truly blessed in all aspects of its use. And it does not really come wrong from its hands or from behind it, Coming down from Allah the Wise and the Beneficent..

مقدمة

الحمد لله رب العالمين، والصلاة والسلام على سيد الأنبياء والمرسلين، وعلى آله وصحبه أجمعين، ومن تبعهم بإحسان إلى يوم الدين، أما بعد..

ومن أعظم أسباب حفظ القرآن الكريم ما يسره الله عز وجل من تسهيل حفظه في الصدور حتى يقدر على حفظه الصغير والكبير والجاهل والمتعلم والعربي والعجمي لا يختص بحفظه أحد دون أحد، قال تعالى: **چ ي پ د نا چ** (1623).

ومن جميل ما يحكى ويعد شاهدا حيا على حفظ الله لكتابه وصيائه له من أن تعبت به أيدي البشر أن يهوديا دخل على المأمون في مجلسه فتكلم فأحسن العبارة، فلما انتهى المجلس دعاه المأمون فقال إسرائيلي؟ قال نعم، فدعاه إلى الإسلام، ورغبه بالعطايا، فقال: ديني ودين آبائي ثم انصرف، فلما كان العام المقبل حضر فتكلم في الفقه فأحسن فقال المأمون أو لست صاحبنا قال نعم قال فما سبب إسلامك؟ قال انصرفت من حضرتك فأحببت أن أمتحن هذه الأديان وأنت تراني حسن الخط فعمدت إلى التوراة فكتبت ثلاث نسخ فزدت فيها ونقصت وأدخلتها الكنيسة فاشتريت مني، وعمدت إلى الإنجيل فكتبت ثلاث نسخ فزدت فيها ونقصت وأدخلتها البيعة فاشتريت مني، وعمدت إلى القرآن فعملت ثلاث نسخ وزدت فيها ونقصت وأدخلتها الوراقين فتصفحوها فلما وجدوا فيها الزيادة والنقصان رموا بها فلم يشتروها، فعلمت أن هذا كتاب محفوظ فكان هذا سبب إسلامي. (1624)

(1623) القمر: 17، 22، 3240

(1624) آل بابطين، علي بن محمد بن عبد الله باخيل، سنوات الحنابلة، ص 116، المكتبة الإسلامية، ط الأولى 1425هـ.

وقد نص العلماء على أن من ادعى حصول النقص أو الزيادة في كتاب الله فقد كذب الله في خبره وذلك كفر، وصدق الله إذ يقول: لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ (42) (1625).

فمن هنا كانت أهمية حفظ القرآن محسومة في ذهن كل مسلم، مُسلِّمة عند كل مؤمن، فالمسلم بدون القرآن لا قيمة له، فمن تعلمه وحفظه وعمل بما فيه فقد أوتي خيراً كثيراً، ومن تَمَّ فالقرآن هو نور حياتنا وزاد أرواحنا ومهجة قلوبنا.

ومن جملة ما رغب الشرع الحكيم في تعاهد القرآن وحفظه بالخيرية والأجر العظيم ما رواه ابن عمرو رضي الله عنه قال: قال رسول الله ﷺ: «يُقال لصاحب القرآن "اقرأ وارتق ورتل كما كنت ترتل في الدنيا فإن منزلتك عند آخر آية تقرؤها"» (1626).

وصاحب القرآن الحافظ له مقدم على غيره لأنه يحمل بين جنبه أفضل الكلام وأسماء وأعلامه، لذا كان شرف الحافظ لكتاب الله بسبب ما حمل في صدره من كلام ربه، روي عن أبي موسى الأشعري رضي الله عنه قال رسول الله ﷺ: «إن من إجلال الله إكرام ذي الشبهة المسلم وحامل القرآن غير الغالي فيه والجافي عنه وإكرام ذي السلطان المقسط» (1627) وجاء في حديث أبي هريرة رضي الله عنه قال: «يجيء صاحب القرآن يوم القيامة فيقول: يا رب حله، فيلبس تاج الكرامة، ثم يقول: يا رب زده، فيلبس حلة الكرامة، ثم يقول: يا رب ارض عنه، فيقال: اقرأ وارق ويزاد بكل آية حسنة» (1628).

بل إن حافظ القرآن يقدم على غيره حتى بعد موته كما في حديث جابر رضي الله عنه قال: كان رسول الله ﷺ يجمع بين الرجلين من قتلى أحد في ثوب واحد ثم يقول: «أيهم أكثر أخذاً للقرآن؟ فإذا أشير إلى أحدهما قدمه في اللحد» (1629).

ولأجل الارتباط بالقرآن جعل الله فيه خاصية تختلف عما سواه، وهو أنه سهل حفظه سريع نسيانه ما لم يتعاهده صاحبه بالحفظ والتكرار، عن ابن عمر رضي الله عنه أن رسول الله ﷺ قال: «إنما مثل صاحب القرآن كمثال الإبل المعقلة، إن عاهد عليها

(1625) فصلت: 42

(1626) أخرجه الترمذي أبو عيسى محمد بن عيسى في سننه، كتاب فضائل القرآن، دار الفكر للطباعة والنشر، دون ط ولا ت، 27/5 رقم: 2914 وقال: هذا حديث صحيح.

(1627) أخرجه البيهقي، أحمد بن الحسين بن علي الخراساني، في سننه الكبرى، كتاب قتال أهل البغي، باب النصيحة لله ولكتابه ورسوله ولأئمة المسلمين وعامتهم وما على الرعية من إكرام السلطان المقسط، دار الكتب العلمية، بيروت - لبنان، تحقيق: محمد عبد القادر عطا، ط الثالثة، 1424 هـ، 282/8 رقم: 16658.

(1628) أخرجه الترمذي في سننه، كتاب فضائل القرآن، 28/5 رقم: 2915 وقال: هذا حديث حسن.

(1629) أخرجه البيهقي، في سننه الكبرى، كتاب الجنائز، باب دفن الاثنين والثلاثة في قبر عند الضرورة وتقديم أفضلهم وأقربهم، 54/4 رقم: 6925.

أَمْسِكْهَا وَإِنْ أَطْلَقَهَا ذَهَبَتْ» (1630)، وعن أبي موسى ع قال رسول الله ﷺ: «تعاهدوا هذا القرآن، فوالذي نفسي بيده لهو أشد تفلتاً من الإبل في عقلها» (1631).

ومن تأمل هذا الحديث العظيم ونظر في معانيه أدرك عظم هذه الوصية، وعلم أهمية المحافظة على تلاوة كتاب الله ومراجعته والعمل بما فيه ليكون من السعداء في الدنيا والآخرة.

جاء في أخبار القاضي الورع عيسى بن مسكين (ت: 275هـ) أنه كان إذا أصبح قرأ حزبا من القرآن ثم جلس للطلبة إلى العصر، فإذا كان بعد العصر دعا بنتيه وبنات أخيه يعلمهن القرآن والعلم. (1632)

ولذلك تولى المسلمون جيلا بعد جيل على حفظ كتاب الله وتحفيظه لأولادهم ذكورا وإناثا لعلمهم اليقيني بأهمية تحفيظهم للقرآن وأثر ذلك في سلوكهم أولا ولغتهم وعقولهم ثانيا.

المبحث الأول: أهمية حفظ القرآن في عملية التعلم والدراسة

وقد تصدت هذه الأمة لحفظ كتاب ربها في كل عصر وقطر، وكثر الحفاظ والقراء منذ عصر الرسول ﷺ، وتسابقت في هذا الواجب أفرادا وجماعات، وثبت للنص القرآني التواتر والحفظ بطريقتين:

الأول: حفظ السطور إذ انتشرت المصاحف المكتوبة نقلا عن النص الأصلي الذي جمع في عهد الخليفة الثالث عثمان بن عفان ع ولم يوجد أي اختلاف أو اضطراب بين ملايين المصاحف التي كتبت وقرئت في القديم والحديث.

(1630) أخرجه النسائي، أبو عبد الرحمن أحمد بن محمد بن شعيب بن علي الخراساني، في سننه الصغرى، كتاب الافتتاح، باب جامع ما جاء في القرآن، تحقيق: عبد الفتاح أبو غدة، مكتب المطبوعات الإسلامية حلب، ط الثانية، 1406، 154/2 رقم: 942.

(1631) أخرجه أحمد، أبو عبد الله أحمد بن محمد بن حنبل بن هلال بن أسد الشيباني، في المسند، تحقيق: شعيب الأرنؤوط، مؤسسة الرسالة، ط الأولى، 1421، من حديث أبي موسى الأشعري، 316/32 رقم: 19546.

(1632) ابن سحنون، محمد، آداب المعلمين، تحقيق حسن حسني عبد الوهاب، دار الكتب الشرقية، تونس، بدون ط ولا ت، ص 38.

الثاني : حفظ الصدور من ملايين المسلمين، فحمل هذا الكتاب العزيز من كل خلف عدوله، وحفظ بالإسناد المتصل إلى رسول الله ﷺ، ومن يتعلم القرآن الكريم يأخذه سماعا ويتعلم نطقه كلمة كلمة، ولا يمكن تعلمه بالصورة الصحيحة قراءة من الكتاب المسطور فقط وبذلك يتضافر حفظ الصدور مع حفظ السطور.

ثم إن الحفظ والتذكر مهمة ممتدة طيلة حياة الفرد ولا يستغني عنها إطلاقاً، وإن كل نوع من أنواع التعلم يتضمن التذكر، فمن لا يتذكر شيئاً من خبراته السابقة لا يستطيع أن يتعلم، و التذكر من أهم الوظائف العليا للمخ البشري⁽¹⁶³³⁾، وهو يعتمد على الحفظ الذي يعنى القدرة على تخزين المعلومات التي يكتسبها الفرد، فالتذكر هو عملية استدعاء لتلك المعلومات المختزنة عند الحاجة لأن الكثير من جوانب المعرفة تستلزم حفظ النصوص والتعليمات والأحداث والتواريخ والأرقام.

والحفظ مجهود أو انتباه إرادي من الفرد يوجهه إلى المعارف والمهارات التي يريد الاحتفاظ بها، وهو استعداد فطري يقوم على أساس عصبي، ويختلف باختلاف الأفراد.⁽¹⁶³⁴⁾ وعلى هذا يتمثل الحفظ في قدرة الفرد على الاحتفاظ بما تعلمه و خزنه في ذاكرته.

اعتراض ورد

ينتقد بعض التربويين المعاصرين حفظ القرآن في الصغر، ويرون أنه حفظ من دون فهم، ولا ينبغي للإنسان أن يحفظ ما لا يفهم، ومن المعلوم أن طريقة التحفيظ والتسميع من طرائق التدريس العريقة في القدم يعود تاريخها إلى بدء التعليم النظامي، والتعليم التقليدي عبارة عن حفظ واستظهار للمعلومات.⁽¹⁶³⁵⁾ وقد مثلت هذه الطريقة قوام النظام التعليمي التقليدي لقرون طويلة، ورافق استخدامها أخطاء تربوية جعلتها محل نقد واعتراض من علماء التربية من علماء التربية للأسباب التالية :

أن هذه الطريقة لا تؤدي هذه الطريقة إلى تعديل في سلوك المتعلم، و بمعنى آخر لا يتم الربط بين العلم والعمل، وخاصة حين لا يدرك المتعلم بصورة واضحة مترتبات المعرفة المحفوظة من انعكاس على سلوكه.

⁽¹⁶³³⁾ نجاتي، محمد عثمان، علم النفس والحياة، دار القلم، الكويت ط 16، 1995م، ص 203.

⁽¹⁶³⁴⁾ خيرالله، سيد، علم النفس التربوي، دار النهضة العربية، بيروت، 1981م، ص 117.

⁽¹⁶³⁵⁾ السامرائي، هاشم جاسم، طرائق التدريس بين القديم والحديث، مركز عبادي للدراسات والنشر، صنعاء، 1999م، 9،

أنها لا تؤدي إلى فهم المعرفة التي يحصلها المتعلم، ولا تشجع على التفكير والتحليل والاستنتاج والفهم الناقد، بل يعود الطالب على التردد والتذكر الآلي.

أنها تقيد حرية الطلبة في المواقف التعليمية وتفقد روح المسؤولية.

أنها لا تهتم بمراعاة الفروق الفردية بين الطلاب حيث تساوي بينهم في القدرة على الاستيعاب والحفظ، والوصول إلى مستوى واحد في التحصيل.

أنها تتطلب إدخال المعلومات وتخزينها بغض النظر عن مدى فائدتها وأهميتها للمتعليم من عدمه، وتحمل حاجات ورغبات المتعلم، فالتلميذ كثيرا ما يحفظ أشياء لا تعود عليه بنفع في الحياة الحاضرة أو المستقبلية، وقد تكون هنالك فائدة ولكنه لا يدركها.

ونود على هذا الاعتراض بأن تلك السلبيات التي عرضوها قد نشأت عن سوء استخدام طريقة التحفيظ والتلقين، وأخطاء في تصميم المناهج الدراسية، ووجود تلك الأخطاء لا يلغي دور الحفظ في التعلم، وإنما يعني ضرورة التعجيل بإحداث نقلة نوعية في النظام التعليمي تخلصه من أخطاء التعليم التقليدي وسلبياته، واعتماد أساليب ومحتوى منهجي يُطلق ملكات المتعلمين وقدراتهم العقلية ومهاراتهم الفكرية والجسدية، ويستجيب لاتجاهاتهم وميولهم، ويؤهلهم للتفاعل الإيجابي مع عصرهم، وكل ذلك لا يلغي دور الحفظ في التعلم، إضافة إلى ذلك فإن ذلك النقد لا ينطبق على حفظ القرآن للأسباب التالية:

الأول: أن القرآن الكريم كتاب عبادة ميسر للحفظ والفهم والاعتبار وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ (17) (1636) الر تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ (1) (1637) الر كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ (1) (1638) وذلك أن في ألفاظ القرآن وجملة وآياته سلاسة وعذوبة وسهولة، تجعله محبوبا مرغوبا. (1639) قال الشاطبي: فمن حيث كان القرآن معجزا أفحم الفصحاء وأعجز البلغاء أن يأتوا بمثله فذلك لا يخرجهم عن كونه عربيا جاريا على أساليب كلام العرب ميسرا للفهم. (1640)

(1636) القمر: 17

(1637) يونس: 1

(1638) هود: 1

(1639) القرضاوي، محمد يوسف، كيف نتعامل مع القرآن العظيم، دار الشروق، القاهرة، 1421هـ، ص 131.

(1640) الشاطبي، إبراهيم بن موسى، الموافقات في أصول الشريعة، دار المعرفة، بيروت، بدون تاريخ، 805/3.

الثاني: أن النص القرآني يخاطب الفطرة البشرية، ويسري إلى أعماق النفس الإنسانية، ويهذب وجدان الفرد ومشاعره بقدرة إلهية تؤثر على الصغير والكبير والعالم والجاهل والعربي والأعجمي، وقد تكاثرت الآيات والأحاديث والآثار والقصص والمشاهدات عن تأثير القرآن في حفاظه وتاليه وسامعيه وما يعتريهم من الخوف والرجاء والبكاء والسكينة والطمأنينة، قال تعالى واصفا حالتهم: وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ (83) (1641) إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ (2) (1642) وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ (45) (1643) قُلْ آمَنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَجِرُونَ لِالَّذِينَ سَجَدَا (107) وَيَقُولُونَ سُبْحَانَ رَبَّنَا إِنَّا كُنَّا وَعَدُ رَبَّنَا لَمَفْعُولًا (108) (1644) اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَابًا يَتَقَشَّرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (23) (1645).

الثالث: حفظ القرآن يفتق العقل البشري ويزود المتعلم بمهارات فكرية تساعد على التأمل والنظر والربط والتحليل والاستنباط والمقارنة وإصدار الأحكام ورفض التقليد والإمعة من خلال معالجته للقضايا الوجودية والاجتماعية والإنسانية والأخلاقية بأسلوبه السهل الممتنع الذي يتفاعل معه الإنسان ويتنفع منه مهما كان مستواه العلمي والعمرى، وكلما ارتقى الإنسان علما وفكرا انفتحت له مجالات جديدة مبهرة لا تنسخ تفاعلاته السابقة وإنما تبني عليها وتضيف.

الرابع: إن تأثير النص القرآني في تعديل السلوك ظاهر للعيان حتى في الصغار، ولذلك نجد حفظة القرآن غالبا أكثر الناس حساسية تجاه سلوكهم والتزاماتهم الأخلاقية والقيمية.

الخامس: حفظ القرآن يعلي من شعور الفرد بقيمة ذاته واعتباره لشخصيته وكرامته وإنسانيته، ويجرره من مشاعر الفشل والإحباطات والدونية والصغار، مع توازن يجنبه التكبر والاستعلاء والغرور.

(1641) المائدة: 83

(1642) الأنفال: 2

(1643) الزمر: 45

(1644) الإسراء: 107-108

(1645) الزمر: 23

السادس: حفظ القرآن يوسع القاموس اللغوي للمتعلم، ويزوده بمذاق راق للغة، وينعكس ذلك على قدراته وإمكاناته في تحصيل العلوم والمعارف الأخرى. وقد ذكر الدويش أن الدراسات العلمية أثبتت أن حفظ القرآن في المراحل الأولية من التعليم له أثره على ملكات ومهارات مهمة يحتاج إليها التلميذ.

ففي دراسة أجراها سعد المغامس توصل إلى أن تلاوة القرآن الكريم وحفظه ودراسته أسهمت في تنمية مهارات القراءة والكتابة لدى تلاميذ الصف السادس الابتدائي مما مكن التلاميذ في مدارس تحفيظ القرآن الكريم من الحصول على درجات أعلى من متوسط أقرانهم في مدارس التعليم العام. (1646)

وعلى ذلك فإن حفظ القرآن يساعد على طلاقة ملكات المتعلمين وقدراتهم العقلية ومهاراتهم الفكرية ويؤهلهم للتفاعل الإيجابي مع عصرهم.

المبحث الثاني: حفظ القرآن دعم حافز لتحصيل التفوق الدراسي

لا يوجد تعارض بين حفظ القرآن وبين التفوق الدراسي، بل هناك تكامل واتصال، غاية ما هنالك إذا وجد التعارض فالعلة الرئيسية هي عدم التنسيق وعدم تنظيم الوقت، وهذه ليست مشكلة فقط في مجال الحفظ والدراسة بل هي مشكلة في الحياة بشكل عام.

وإن مهارة تنظيم الوقت لا يستغني عنها راغب بالتفوق والتقدم، وهي من المهارات التي ذكر حفاظ وحافظات كتاب الله أنهم اكتسبوها من حفظهم لكتاب الله، حيث تعلموا كيفية توزيع أوقاتهم، وكيفية الاستفادة من أوقات النشاط الذهني وتحديد الأولويات، وكان لهذه المهارة الأثر الواضح في تحصيلهم الدراسي.

ومن الفوائد التي يمكن أن يتحصل عليها حافظ القرآن الكريم والتي تنعكس على تحصيله الدراسي إيجابيا اكتساب وصقل وزيادة مهارة الحفظ وسرعته، وهي من المهارات الأساسية في حفظ القرآن الكريم، وممارستها في الحفظ والتدرب عليها يوصلها ويكسبها سرعةً تُفيد صاحبها بالتفوق الدراسي، إذ لا غنى عنها في هذا المجال. (1647) ويتبع هذه النقطة أن الراغب في

(1646) الدويش، محمد، حفظ القرآن الكريم، وثيقة إلكترونية، 2001م من موقع: <http://www.saaaid.net/Quran/2/Qq13.zip> 2001م.

(1647) البديوي، د. إبراهيم عبد المحسن محمد البديوي، ورقة العمل تحت عنوان: التحصيل الدراسي عند طلاب وطالبات حلقات التحفيظ دراسة ميدانية لطلاب وطالبات تحفيظ القرآن الكريم، بحث مقدم إلى الملتقى الثالث للجمعيات الخيرية لتحفيظ القرآن الكريم الذي تنظمه الجمعية الخيرية لتحفيظ القرآن الكريم بمنطقة الرياض تحت عنوان: الجمعيات الخيرية لتحفيظ القرآن الكريم والمجتمع، ص 5.

التفوق الدراسي الذي يكتسب بعض السلوكيات الإيجابية في مراجعة المواد والدروس يأخذها من حفظ القرآن الكريم وهذه السلوكيات هي:

حسن اختيار الوقت والمكان الأمثل للدراسة.

حسن اختيار الوسيلة المناسبة المساعدة على الدراسة (مواد، أجهزة، مأكولات وغيرها).

اكتساب مهارة تنظيم الوقت، وتلك مهارة لا يستغني عنها راغب بالتفوق والتقدم، وهي من المهارات التي ذكر حفاظ وحافظات كتاب الله أنهم اكتسبوها من حفظهم لكتاب الله، حيث تعلموا كيفية توزيع أوقاتهم، وكيفية الاستفادة من أوقات النشاط الذهني، وتحديد الأولويات، وكان لهذه المهارة الأثر الواضح في تحصيلهم الدراسي.

اكتساب الجلد والصبر والإصرار وعدم اليأس.

تحديد الهدف، سواء أكان هذا الهدف مرحلياً أم بعيد المدى، فهذه الأهداف كلها موجودة في حفظ كتاب الله، فيتعلم الطالب الحافظ تحديد ماذا يريد من الدراسة حالاً ومستقبلاً، لأن تحديد الهدف هو الأساس الأول للوصول إليه، ومعظم مشاكل الطلبة الدراسية تنشأ من عدم تحديدهم لأهدافهم، ولو سألنا مجموعة من الطلاب في بداية العام الدراسي: ما هدفكم في هذا العام؟ فكم هي يا ترى نسبة من يحدد هدفه بأن يقول: أريد التفوق، أو أريد علامة كذا؟ فتبين أن حفظ القرآن الكريم وممارسته يعين الطالب في المدرسة على كيفية تحديد الهدف وكيفية الوصول إليه بكل يسر وسهولة.

الثقة بالنفس، وأي ثقة أكبر من ثقة حافظ القرآن الكريم بنفسه، ثقة مستمدة من حفظه للقرآن الكريم، وجمعه في صدره للمتشابهات والمحكمات والأحكام والأخلاق والقصص المختلفة، وقبل هذا كله ثقة مستمدة من معية الله وحفظه وحفظ الملائكة لحافظ القرآن الكريم، فليسان حال الحافظ والحافظة: هل أعجز بعد أن حفظت كتاب الله أن أحقق التفوق في هذه المادة أو تلك؟ وهل أعجز عن فك رموز هذه المسألة أو تلك؟.

اكتساب مهارة التعاون مع الآخرين، والاستفادة من قدراتهم وطاقاتهم، وهي من المهارات الواضحة التي يتم اكتسابها من حفظ القرآن الكريم، فمهما كانت القدرات الفردية للحافظ فلن يستغني حفظ كتاب الله عن مُعين ومُساعد يُسمعه حفظه، ومن هذه النقطة أيضاً نأخذ ما يلي: أن حفظ القرآن الكريم يدل صاحبه . كما يقول الحفظة . على الصحبة الصالحة الطيبة التي هي من ضروريات التفوق الدراسي، وكما يقول المثل: من رافق السعيد سعد ومن رافق التعيس تعس.

اكتساب مهارة القراءة السريعة مع التركيز، وهي من المهارات التي يوصي التربويون الراغبين بالتفوق الدراسي في حفظ القرآن الكريم باكتسابها وتنميتها لما لها من أهمية، وخصوصاً في أوقات الامتحانات حيث ضاق الوقت وكبر حجم المادة المطلوبة.

اكتساب مهارة ربط الأفكار ببعضها البعض والقراءة والحفظ الموضوعي.

اكتساب مهارة التفاؤل والإيجابية وحسن الظن بالله. وهو رأس الأمر كله والأساس لحصول أي مقصود ومطلوب، وحفظ القرآن الكريم هو المزود الحقيقي لمثل هذه المعاني لأنه:

يشعر صاحبه بالإنجاز.

تحل عليه البركة من كل الجهات.

تتحصل له معية الله ومعية الملائكة.

يشكل له الدافعية المطلوبة نحو الانطلاق والتقدم والعمل.

(هـ) الدعاء، وهو من الفوائد الأساسية التي يتعلمها حافظ القرآن الكريم ويدوم عليها ويعلم أثرها ليطبقها في دراسته وفي طريق تفوقه الدراسي. (1648)

هذه هي عشر فوائد ومهارات اكتسبها حفاظ وحافظات كتاب الله من خلال حفظهم والتزامهم في حلقات التحفيظ، ولم نحصل عليها من خلال الكتب والنظريات التربوية، ولكن من أفواه أصحاب وصاحبات التجربة الذين ملأ نور القرآن قلوبهم فأنازلهم درب التقدم والنجاح.

المبحث الثالث: أثر حفظ القرآن في تنمية المهارة المعرفية لدى المتعلم

إن حفظ القرآن وتلاوته له أثر بالغ في تكوين مهارات التعلم، وبخاصة إذا وُكب هذا الحفظ لآيات الله فهم مراد الله فيها وتفكر في معانيها.

(1648) المرجع السابق ص 5-8.

إن التأمل في آيات القرآن يفتح لنا آفاقا رحبة من التأمل والتفكير والاستفادة من تجارب الآخرين ومن تاريخ الأمم التي سبقتنا. ولو أن من يعملون في حقل التربية والتعليم فهموا هذا المغزى ودرّبوا الناشئة على هذه المعاني التي حوتها آيات الذكر الحكيم لأصبح التعليم لدينا شيئا مختلفا عما هو عليه اليوم كما كان أسلافنا الذين استناروا بنور الوحي فصنعوا إنجازات مدهشة في حقول العلم والابتكار.

يقول هانزل توماس: "التساؤل الذي ينبغي أن يشغل أذهاننا هو أن نتعرف على الأسباب التي أدت لهذه المساهمة الكبرى التي أداها العلماء المسلمون في الحضارة الإنسانية علميا وفكريا، والجواب بداهة — كما ينبئ به السياق التاريخي — أن هذه الإنجازات الفكرية والعلمية ارتبطت باعتماد المسلمين على القرآن لكريم كنقطة الارتكاز في نظامهم التعليمي" (1649).

ويرى المفكر الإسلامي محمد أسد بأن "تركيز المسلمين على القرآن وإقبالهم على التشبع من علومه قد أيقظ فيهم نزعة حب الاستطلاع والتفكير والرغبة في الاستقصاء مما أنتج هذه النهضة الذهبية في المعرفة والبحث العلمي التي تميز بها العالم الإسلامي في أوج ازدهاره الثقافي والعلمي". (1650)

وسوف نستعرض هنا بعض الدراسات العلمية التي تثبت أن حفظ القرآن له أثر كبير في استثمار المهارة وزيادتها، وهو ما يسمو له كل مهتم بشؤون التعليم وراغب في التطوير والإبداع.

وقد أظهرت العديد من الدراسات علاقة دور القرآن الكريم في تنمية المهارات المعرفية الأساسية، فعلى سبيل المثال أثبتت إحدى هذه الدراسات التي قام بها أحد علماء الأعصاب أن هناك علاقة واضحة بين قراءة القرآن ونشاط بعض الخلايا الدماغية، وأن الاستماع والإنصات لآيات القرآن المتلوة تنشط وتحفز "الفص الصدغي" في الدماغ الذي يحتوي على المركز الحصين للذاكرة بجميع عناصرها، واكتشفوا أيضا بأن الفصوص الجدارية في الدماغ تعمل بأقصى طاقتها عندما يقرأ الإنسان القرآن مع مراعاة تامة لمخارج وصفات الحروف الصحيحة وأحكام التجويد، وهذه الفصوص مسؤولة مسؤولية مباشرة عن صقل مهارات المنطق والحساب، كما أنها مركز إطلاق ملكة الخطابة مما يعزز أيضا القدرة لدى الطالب على فهم تعابير الوجه، وتحسن قدرته على الانتباه ويتكون لديه أثناءها قدرة متعاضمة على فهم العلاقات البصرية المكانية، وهذا يفسر بوضوح تفوق علماء المسلمين الأوائل في علوم الهندسة والفلك.

(1649) هانزل توماس، أثر تعلم القرآن في تفوق العلماء المسلمين، نقلا عن موقع بوابة موهبة <http://www.mawhiba.org>

(1650) ينظر: المرجع السابق.

أما فصوص الدماغ الأمامية المتركة خلف الجبهة فإن نشاطها يكون في أقوى حركته أثناء تعلم قراءة القرآن، فلهذه المنطقة علاقة ميكانيكية بالعمليات ذات المستويات الأكاديمية العليا، مثل عمل الذاكرة في استرجاع ما تركز فيها، والنطق وتمييز الكلمات المدونة، وكذلك التعامل مع التركيز والتخطيط والسلوك الاجتماعي، وبالمقابل فإن الضمور في هذه المنطقة بالذات هو المسؤول عن تشتت التركيز وفط الحركة لدى الأطفال.⁽¹⁶⁵¹⁾

إن حفظ آيات القرآن وتردادها له أثر بالغ في تقوية الذاكرة وتنشيطها، لا كما يظن البعض أن في ذلك إضعافا لها وإرهاقا لقوتها، يقول الحارث بن أسامة: "كان العلماء يقولون: كل وعاء أفرغت فيه شيئا فإنه يضيق إلا القلب، فإنه كلما أفرغت فيه اتسع."⁽¹⁶⁵²⁾

وإذا أحسن الإنسان التعامل مع قواه العقلية وأحسن استغلال ذاكرته واستثمارها في شبابه وكهولته تضاعفت قواه العقلية في الوقت الذي يضعف فيه جسمه وقواه الأخرى، يقول الدكتور عدنان عاشور استشاري الأمراض النفسية: "إن القرآن يساعد الطالب في التحصيل العلمي موضحا أن الذاكرة ملكة جسدية تنمو بإنمائها وتتسع كلما زاد مخزونها مؤكدا أنه إذا أحسن الإنسان التعامل مع قواه العقلية وأحسن استغلال ذاكرته واستثمارها في شبابه وكبره تضاعفت قواه العقلية والفكرية".

ويضيف قائلا: "إن حفظ القرآن وملازمة المراجعة والتلاوة يساعد في تنظيم الوقت وحسن استغلاله مشيرا إلى أن الإكثار من حفظ القرآن الكريم وتلاوته سبب في طلاقة اللسان وفصاحته."⁽¹⁶⁵³⁾

يضاف إلى ما سبق أن للقرآن الكريم أثرا عظيما في تحقيق الأمن النفسي والطمأنينة القلبية والسكينة فهو طاقة روحية هائلة ذات تأثير بالغ الشأن في نفس الإنسان يهز وجدانه ويرهف أحاسيسه ومشاعره ويصقل روحه ويوقظ إدراكه وتفكيره ويجلي بصيرته، فإذا بالشخص بعد أن يتعرض لتأثير القرآن يصبح إنسانا آخر وكأنه خلق خلقا آخر.

فعلى ذلك يجدر للطلاب أيا كان تخصصهم الرغبة في الانضمام إلى حلقات التحفيظ المنتشرة في مناطق القرى والبلد ، ويؤكد الدكتور عبد الله الصبيح موضحا أهمية حفظ القرآن في تحفيز النشاط والتركيز عند تحصيل العلوم حيث يقول: إن حفظ القرآن الكريم يساعد على التركيز، وهو متطلب في تحصيل العلوم مضيفا أن أي علم من العلوم سواء كان في الطب أو في

⁽¹⁶⁵¹⁾ ينظر: المرجع السابق

⁽¹⁶⁵²⁾ العسكري، أبو هلال الحسن بن عبد الله (1406)، الحث على طلب العلم والاجتهاد في جمعه، تحقيق: مروان قباني، المكتب الإسلامي بيروت، بلا ط ولا ت.

⁽¹⁶⁵³⁾ مفكرة الإسلام، تحقيق أجراه مع بعض الأكاديميين بعنوان: حفظ القرآن بزيد التحصيل العلمي،

<http://www.islammemo.cc/monawaat/2010/10/05/108310.html>

الرياضيات، في علوم الشريعة أو في علوم الطبيعة - الفيزياء والكيمياء - وغيرها يحتاج إلى تركيز عال جدا، والذي يحفظ القرآن يتدرب على تركيز انتباهه منذ صغره، وبالتالي فمستوى تركيزه أطول من مستوى تركيز غيره، وأشار إلى أن خلايا الدماغ مثلها مثل أي عضو في جسم الإنسان، وهذا العضو ينشط بالاستخدام ويضعف بالإهمال، والذي يحفظ باستمرار لا شك أن خلايا دماغه وجسمه تنشط وتكون أقوى من ذلك الذي أهمل استخدامها في الحفظ.

وبين فضيلته أيضا أن الذين يحفظون القرآن مع الحرص على حفظ وِرد يومي من القرآن يتعلمون قدرا من الجدية في حياتهم فضلا عن تعلمهم كيف ينظمون حياتهم، مضيفا إلى أنهم يتمكنون أيضا القدرة على التخطيط في الحياة ووضع أهداف لها، وهما مطلبان آخران من أجل النجاح في الحياة.⁽¹⁶⁵⁴⁾

وهنا سؤال يكثر الجدل حوله: هل الحفظ يضعف التفكير؟ هناك فهم خاطئ عند بعض المعنيين بشؤون التعليم وتطويره مفادها أن الحفظ يقتل ملكة التفكير والابتكار، وتلك نظرية عارية من الصحة فإن حفظ النصوص وملء الذاكرة بها يسهم في تطوير المهارات الخاصة بعملية التفكير والتأمل.

يتضح ذلك من خلال كون هذه النصوص المحفوظة قريبة من تناول الدماغ الذي سيعمل بشكل مستمر على الحفاظ عليها، وهذا ما يؤكد أهمية مراجعة حفظ القرآن، فإذا كان الدماغ يعمل بشكل مستمر فإن ذلك سيساعد على تقوية خلاياه نتيجة لهذه الرياضة المستمرة، وبالتالي سوف تنشط مهمات الدماغ الأخرى.

كما أن الحفظ سوف يوفر ذخيرة علمية يمكن الرجوع إليها لبناء وابتكار علوم جديدة لا يمكن إنشاؤها إلا إذا كانت امتدادا لعلوم سابقة ومحفوظات مخزونة في الذاكرة يمكن الرجوع إليها عند الحاجة، وفي نفس الوقت فإن عدم وجود محفوظات علمية في الدماغ سيؤدي حتما إلى تكوين ثقافة عشوائية تعتمد على الآراء الشخصية التي لا تُبنى على دليل وتجارب سابقة، وسيكون مؤدى ذلك ضعف الفكرة وهشاشتها، والذي سيؤول بها في نهاية الأمر إلى الاضمحلال والتلاشي.

إن بعض خبراء التربية في الغرب يجذبون العودة إلى طريقة الحفظ والترتيل الجماعي للشعر أو الأناشيد، حيث إنها تعزز جانب التأني والعمق في التعليم بالإضافة إلى فوائد تربوية أخرى كتحسين عملية التواصل والتعبير، كما أنها أيضا ترفع مستوى الثقة في النفس لدى الطلاب والتهذيب والتوجيه إلى الخير والصالح بوازع ديني محكم قويم.

⁽¹⁶⁵⁴⁾ المرجع السابق.

إن هذا المنهج في الحفظ عن طريق التردد والتكرار والذي يزيله البعض مع الأسف لهو من أنجع الوسائل لرفع مستوى الطلاب الذين يعانون من صعوبات في التعلم. فالطالب حين يمتلك رصيذا من المحفوظات سواء من القرآن أو الشعر والأنشيد سيكون ذلك معينا له على الفصاحة والطلاقة في الكلام وعدم الحصر والعجز، وهذا أمر مجرب ومشاهد لا ينكره إلا جاهل أو مكابر.

هذا، فإن الشباب المسلم اليوم - للأسف الشديد - محروم الآن في أكثر بلاد الإسلام من حفظ القرآن ودراسته في المرحلة الثانوية من مراحل التعليم وفي كثير من الجامعات، وهم في السن التي يحتاجون فيها أشد الاحتياج إلى ضبط النفوس وقمع الشهوات والتربية الدينية، وذلك بحفظ كثير من آيات الذكر الحكيم ودراسة تفسيرها وفهم معناها القويم.

ولا شك أن ذلك خطر كبير على المجتمع الإسلامي، وسبب قوي لانحلاله وتمزقه يحمل تبعاته الجسام من لم يحسن الرعاية من المسؤولين عن التعليم في البلاد، بل استهان بالأمر حتى استفحل الشر وساءت العقبي وأصبح الإسلام غريباً كما بدأ ولا حول ولا قوة إلا بالله.

الخاتمة والتوصيات

الحمد لله الذي بنعمته تتم الصالحات، والصلاة والسلام على سيد السادات، حبيبنا وشفيعنا محمد خير البريات، وعلى آله وصحبه ومن تبعهم بإحسان إلى آخر الساعات.

من خلال هذه الدراسة المقتضبة حول أثر حفظ القرآن الكريم في تنمية المهارة المعرفية اتضح لنا بجلاء بعض النتائج الدراسية كما يلي:

إن حفظ القرآن له أهمية كبرى في تعلم العلوم واكتساب المهارات باعتباره المستوى الأول والأساسي في المجال العقلي والذي تعتمد عليه بقية المستويات المعرفية الأخرى مثل الفهم والاستنتاج والتطبيق والتحليل والتقويم.

إن تلاوة آيات القرآن بالحفظ تنشط وتحفز " الفص الصدغي " في الدماغ الذي يحتوي على المركز الحصين للذاكرة بجميع عناصرها، فإذا كان الدماغ يعمل بشكل مستمر فإن ذلك سيساعد على تقوية خلاياه نتيجة لهذه الرياضة المستمرة، وبالتالي سوف تنشط مهمات الدماغ الأخرى.

إن حفظ القرآن يساعد على طلاقة ملكات المتعلمين وقدراتهم العقلية ومهاراتهم الفكرية ويؤهلهم للتفاعل الإيجابي مع عصرهم.

لا تعارض بين حفظ القرآن وبين التفوق الدراسي، بل بينهما تكامل واتصال إذا روعي حسن تنظيم الوقت. وإن مهارة تنظيم الوقت من المهارات التي اكتسبها حافظ كتاب الله من تعود توزيع أوقات الحفظ، والاستفادة من أوقات النشاط الذهني وتحديد الأولويات، وكان لهذه المهارة الأثر الواضح في تحصيلهم الدراسي.

لما كانت الآيات القرآنية تتميز بالبلاغة والفصاحة وتتضمن أساليب بيانية بلغت القمة في الإعجاز اللغوي كان لذلك أثر بالغ في تنمية مهارات اللغة العربية كمهارة الاستماع والأداء في القراءة، مما أدى إلى كون طلاب المدرسة التي قررت حفظ القرآن كمادة من موادها هم أكثر قدرة على التفوق والتحصيل، لما في هذه المادة من ضرورة مراجعة وتكرار لمحفوظاته مما يكسب عقولهم وذاكرتهم قوة تزداد يوماً بعد آخر بحسب الارتباط بهذا الكتاب العظيم.

إن السلبيات التي توهمها المعترضون والتي قد نشأت عن سوء استخدام طريقة التحفيظ والتلقين، لا تلغي دور الحفظ في التعلم، وإنما يعني ضرورة التعجيل بإحداث نقلة نوعية في النظام التعليمي يخلصه من أخطاء التعليم التقليدي وسلبياته.

إن منهج الحفظ لطلاب المستوى الابتدائي عن طريق التردد والتكرار من أنجع الوسائل لرفع مستواهم المعرفي خاصة الذين يعانون من صعوبات في التعلم. فالطالب حين يمتلك رصيذاً من المحفوظات سواء من القرآن أو الشعر والأناشيد سيكون ذلك معيناً له على الفصاحة والطلاقة في الكلام وسرعة الفهم وعدم الحصر والعي.

ويمكن أن نختم هذه الورقة ببعض التوصيات والمقترحات حول هذا الموضوع المهم متمثلة فيما يلي:

الإكثار في البلاد الإسلامية من إنشاء مكاتب التحفيظ للقرآن يذهب إليها الأطفال في بدء نشأتهم ليحفظوا بعض أجزاء من القرآن عن ظهر قلب مع قليل من المعلومات الأولية على أن يكون التعليم فيها إجبارياً.

2- وجوب حفظ أجزاء من القرآن لا تقل عن ثلثه في المرحلة الابتدائية للتعليم موزعة في سنواته العديدة مع تفسير المحفوظ تفسيراً بسيطاً للمفردات والمقصود من الآيات.

3- متابعة ذلك في المرحلة الثانوية مع قليل من التوسع في التفسير يناسب نمو المدارك في هذا السن.

4- تكميل هذه المراحل في التعليم الجامعي حيث يكون الطالب قد كمل استعداداته فيتم له حفظ أغلب القرآن، وفهم أكثر معانيه وحسن توجيهه إلى أحكامه ومراميه.

5- وفي كل هذه المراحل يكون هذا التعليم مادة إجبارية أساسية في التعليم يترتب على الرسوب فيها عدم الانتقال إلى صف أعلى، وتوضع مناهج حفظ القرآن لكل مرحلة بل لكل سنة على غرار مناهج العلوم الأخرى في المدارس في جميع المراحل.

6- على المسلمين الذين يقيمون ببلاد غير إسلامية أن ينشئوا مكاتب لتحفيظ القرآن وتدرسه، ويعملوها يقدر الإمكان، وعليهم أن يتصلوا بالدول الإسلامية لمدهم بما في الإمكان من المساعدة.

هذا، وصلى الله على سيدنا محمد وعلى آله وصحبه وبارك وسلم، وآخر دعوانا أن الحمد لله رب العالمين.

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مكونات التميز التنظيمي ومؤشرات جودة التميز ونماذج التميز

COMPONENTS OF ORGANIZATIONAL EXCELLENCE, EXCELLENCE QUALITY INDICATORS AND EXCELLENCE MODELS

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المقدمة:

تعمل منظمات الأعمال بصورة دائمة على تحقيق النجاح، والمحافظة على نجاحها وبقائها، وهذا يجعلها تسعى باستمرار إلى تطوير وتحسين وتعديل استراتيجياتها، وإلى تطوير منتجاتها، واستخدام أدوات ووسائل متجددة. أصبح التميز التنظيمي موضع الاهتمام والنقاش الواسع من قبل مختلف الباحثين؛ وذلك لأن عصر المعرفة والمعلومات لم يعد يعترف بعمالة نمطية تحكمها المواصفات الوظيفية التقليدية التي كانت سائدة في الهرم البيروقراطي القديم وإنما تعتمد على العناصر التي تتسم بالتميز وتعدد المعارف وتنوعها كرؤساء ومرؤوسين، حيث إن تحقيق المنظمة لتمييز الأداء يتطلب من أعضائها الابتعاد عن كل ما هو نمط وروتيني في الأداء والسلوك لدى معظم المنظمات وتبنيها لنظم حيوية وفاعلية شلتون ودارلنغ وولكر (Shelton, Darling & Walker, 2010).

وتسعى إدارة المنظمة الحديثة إلى الاستفادة من المعارف والعلوم التي يستحدثها ويطورها العلماء ودوائر المعرفة باستمرار، وهذه الجهود تؤدي إلى إتاحة الفرص الجديدة، وإلى تحقيق التقدم والتطور المستمر. يعتبر التميز التنظيمي من المفاهيم المعاصرة والتي تجعل المنظمة تمتلك قدرات كبيرة في مواجهة التغيرات والأوضاع في البيئة المحيطة بالمنظمة.

مفهوم التميز التنظيمي:

التمييز لغة: هو التفريق بين شيئين، كما يعني التميز هو أن يكون الشخص مختلف عن غيره، ولا يوجد في معاجم اللغة العربية أي شيء يشير إلى أن معنى التميز هو التفوق على الآخرين، ولكن الاستخدام السائد لها بهذا المعنى أضفى عليها معنى التفوق والتفرد (ثاني، 2009).

اختلف الباحثون في إيجاد مفهوم محدد للتميز في علم إدارة الأعمال، حيث يعرف أوكلاند (Oakland, 2001) التميز على أنه: المقدرة على تنسيق وتنظيم عناصر المنظمة وإمكانية التشغيل لهذه العناصر في ترابط متكامل لكي تحقق أعلى نسبة للفاعلية وتصل بعد ذلك المنظمة إلى مستوى المخرجات التي تحقق متطلبات واحتياجات وتوقعات العملاء المرتبطين بالمنظمة.

كما يعرف (السلمي، 2002) التميز التنظيمي على أنه الحالة الإبداعية والتفوق الإداري، التي يمكنها أن تحقق مستوى عالي من الأداء وتنفيذ العمليات التشغيلية (الإنتاجية، والتسويقية، والمالية) في المنظمات، مما ينتج إنجازات لم يصل إليها المنافسون، وتكسب المنظمات من خلالها رضا العملاء وجميع أصحاب المصلحة في المنظمات. ويرى (العبدالله، 2009) التميز التنظيمي هو التفوق والتفرد من قبل إدارة المنظمة في نشاط ما، مقارنة مع من يعملون في ذات النشاط، والتميز لا يعني الوصول إلى درجة الكمال، ولكن هو بذل كافة الجهود للتفوق على الأقران.

ويذكر مستاهفين وآخرون (Mostahfezien, et al, 2012): أن التميز التنظيمي وضع من أجل تعيين القابلية للمنظمة من أجل تحقيق الجودة العالية والأداء المتميز والوعي الكامل بأهمية الجودة والأداء المتميز.

وأشار (الخالدي، 2012) إلى التنظيمي على أنه مقدرة إدارة المنظمة على تقديم الخدمة بشكل إبداعي ومبتكر عن المنظمات الأخرى، ويتعذر تحقيق التفوق والتميز ما لم تكن الثقافة التي تسود المنظمة هي ثقافة التفوق والتميز، وليس ثقافة التساهل والإهمال والتكاسل.

من خلال ما تقدم من تعريفات للتميز التنظيمي يمكن الاستنتاج بأن التميز الإداري هو عبارة عن حالة ديناميكية هدفها تحسين جودة الخدمات وتفوق تنظيمي يحقق مستوى عالي من الأداء المتميز بما يحقق قيمة تنافسية عالية وبالتالي رضا العملاء.

المبادئ الأساسية للتميز التنظيمي:

أشارت أغلب الدراسات كدراسة سعادة (Saada, 2013)، ودراسة وبوسلام (Boussalem, 2015) إلى أن الكثير من المنظمات التي حصلت على جائزة التميز هي المنظمات التي اتبعت منهج محدد في تطبيق مبادئ التميز وهي كالآتي:

التوجه بالنتائج: من خلال تحقيق النتائج التي تسعى إليها الإدارة المتميزة لكي تنال رضا أصحاب المنظمة وأصحاب الأسهم.
(ثاني، 2009).

التركيز على العمل: التميز الإداري هو توليد عمل دائم وبصورة مستمرة، وحتى يتحقق ذلك يتوجب التالي: (العميان، 2010)

أهمية وضع رضا العمل في قائمة جدول الأعمال.

وضع أنظمة وأهداف لكسب رضا العميل.

استخدام التغذية الراجعة للتعرف على التغييرات في أذواق العملاء.

معرفة متطلبات واحتياجات العميل بشكل مستمر.

وضع الحلول للمشكلات والإفادة من هذه المشكلات لرفع مستوى الأداء في المنظمة.

جعل رضا العميل أحد معايير تقييم النتائج.

القيادة وثبات الهدف: التميز التنظيمي هو قيادة عبقرية تمتلك رؤية واضحة، تقترن بثبات الهدف. (قبطان، 2010)

الإدارة والعمليات والحقائق: التميز التنظيمي هو قيادة المنظمة عبر مجموعة من الأنظمة والعمليات والحقائق التي ترتبط فيما بينها وتعتمد على بعضها، أي توفير كافة البيانات والمعلومات والوسائل اللازمة لدعم الإدارة في جميع المستويات وهذا الأمر يحتاج إلى ما يلي:

معرفة احتياجات العميل وجمع كافة البيانات والمعلومات حولها وتحليلها والتعرف على المشاكل التي تتعلق بالعمل.

النظر إلى المنظمة على أنها مجموعة من العمليات المتداخلة.

معرفة كافة المجالات الحيوية والمتغيرات وتحديدها والسعي للسيطرة على كافة النقاط التي يجب السيطرة عليها. (ثاني، 2009).

دمج وتطوير الأفراد: التميز التنظيمي هو الرفع من قيمة مساهمة العاملين من خلال العمل على تطويرهم ودمجهم، فالعاملين هم من يصنعون التفوق والتفرد والتميز، ويمكن تحقيق فعالية العاملين من خلال ما يلي: (قبطان، 2010)

تشكيل فرق عمل من أجل وضع حلول مناسبة للمشاكل في العمل.

جعل دور كبير لفرق العمل في عمليات التغيير، أي أن تكون فرق العمل هي القاعدة الأساسية للتغيير.

تنظيم الاتصال بين العاملين في المنظمة وتنسيقه.

التحسين والإبداع، والتعلم المستمر: إن التميز التنظيمي هو أن تتحدى المنظمة الوضع الحالي وتعمل على إحداث التغييرات عبر وسائل التعلم لتوليد فرص إبداعية، كونه الأداة الوحيدة التي يمكن للمنظمة أن تواكب كافة التطورات والتغيرات الحاصلة في بيئات العمل، لذلك يجب على المنظمة ما يلي: (سالم، وآخرون، 2011)

نشر ثقافة التطور والتحسين بشكل مستمر.

معرفة التغير والتطور في احتياجات العميل ومتطلباته.

جعل الأفضل قدوة حسنة.

أن تتوقع المشكلات قبل وقوعها.

إن تتعامل مع الأهداف بصورة متحركة.

المسؤولية الاجتماعية للمنظمة: التميز التنظيمي هو أن تعمل المنظمة لفهم واستجابة لتوقعات حملة أسهمها في المجتمع. (العبد الله، 2009)

أبعاد التميز التنظيمي:

سوف يتم تناول ثلاثة أبعاد للتميز التنظيمي وفقاً لنموذج حناوي، (2015): التدريب، التمكين، التحفيز.

التدريب:

وهو عملية أكساب العاملين المهارات والخبرات من أجل رفع أدائهم أثناء العمل، وجعل العاملين في المنظمة أكثر كفاءة وفاعلية، وامتلاك المقدرة على التكيف مع بيئة العمل المنظمي، فالتدريب عملية مستمرة لتلبية احتياجات التغير والتطوير، لذلك يعتبر عنصراً أساسياً لتطوير الموارد البشرية في المنظمة. فالتدريب يبدأ بتعيين الموظف وينتهي عند تقاعده (الغزوي، 2010).

فالتدريب عملية شاملة متكاملة بنظامه وبالمداخلات والمخرجات، ومتكامل من ناحية تطوير القوى العاملة فالتطوير عملية متغيرة متطورة ومتجدد بآن واحد (سالم، وآخرون، 2011).

يرى وولفنغ (Wolfgang, 2004) أن تعمل الإدارات التي تسعى إلى التميز إلى الاهتمام بالقوى العاملة من خلال إعداد سياسات ذات فاعلية لإدارة هذه القوى، وهذه السياسات هدفها توظيف الموارد البشرية ذات الكفاءات العالية اللازمة للمصرف والعمل على تدريب هذه الموارد وتنميتها باستمرار بما يخدم أهداف المنظمات ورسالتها، لكن هذه الأمور وحدها ليست كافية للاحتفاظ بهذه الموارد البشرية، ولكن لا بد من وجود ما يحافظ عليها ويحفزها على إعطاء المزيد وبذل الجهود لتحسين الأداء.

ويرى الباحث من خلال ذلك أن التدريب عملية تعمل على مساعدة الموظفين في المنظمات على تجاوز التحديات التي ظهرت نتيجة التطورات التكنولوجية، ومساعدة الموظفين على التكيف مع الاحتياجات التي يتطلبها العمل في المنظمات لتحقيق أعلى مستوى من الأداء والتميز.

التمكين:

أشار (هندر، 2012) إلى أن التمكين هو منح الموظفين سلطات واسعة عند ممارسة الرقابة وتحملهم المسؤولية أثناء استخدام المبادرات والمهارات، ومن خلال عملية التشجيع على اتخاذ القرارات. ويعمل التمكين على التركيز في ثلاثة جوانب وهي كالتالي: (الجميل، 2008)

تمكين الموظفين في المنظمة من التصرف في المواقف الجديدة مع إعطائهم كافة البيانات التي تعمل على مساعدتهم في التصرف في كافة المواقف.

إبراز مهام الموظفين وحدود تصرفاتهم ووضع كافة الأدوار خاصة علاقة الموظفين مع بعضهم البعض داخل المنظمة.

التركيز على دور فرق العمل وجعلها تدير نفسها بنفسها، دون الرجوع إلى الإدارة العليا في إدارة أعمالهم.

يرى الباحث أن التمكين هو إعطاء الإدارة المزيد من الصلاحيات للعاملين داخل المنظمة حتى يؤديوا مهامهم الموكلة إليهم بكفاءة وفاعلية، عن طريق التشجيع والمشاركة في اتخاذ القرارات في المنظمة، لأن التمكين له دور هام في إعطاء العاملين الشعور بالانتماء إلى المنظمة وأن تفوقها وتميزها يعد نجاح للموظف.

التحفيز:

أشار عباس، (2011) إلى أن التحفيز هو الوسيلة التي تضمن التميز والنجاح لأي مجهود يبذل لتحقيق أهداف المنظمة ورفع مستوى الأداء، بالإضافة إلى إغناء الملكات الفكرية والابداعية لدى الموظفين. ويمكن توضيح احتياجات تحقيق التميز الإداري في المنظمة من خلال ما يلي: (أبو بكر، 2007)

تصميم نظام للتعويض المناسب: يجب أن يقوم نظام التعويض المتبع في المنظمة على تشجيع العمل الجماعي والتنافس بين العاملين من أجل رفع مستوى الأداء.

تبني أساليب تعويض مميزة:

نظام التعويض على أساس الحافز: يعد من أنظمة الحوافز الفعالة والتي أثبتت تميزها في التطبيقات العملية والتي يتم من خلالها الدفع لكافة الموظفين على أساس الحافز.

التعويض على أساس الأداء: هو نظام ابداعي لمكافأة العاملين، وهناك ثلاثة مقاييس لتقييم الأداء أحدهما هو رضا الزبون، والالتزام بالمواعيد في أداء الخدمات في المنظمة، وميزانية الأداء بالأهداف المالية.

يرى الباحث أن التحفيز يشكل أحد المقومات الرئيسية في المنظمة وبدون التحفيز لا تستطيع المنظمة أن تحقق أهدافها، فالحوافز هي التي تعبر بها المنظمات عن مدى تقديرها لموظفيها وأدائهم المتميز، فالحوافز هي إحدى الأساليب التي يمكن للإدارة أن تحقق أهدافها التي تسعى إليها من خلالها، لتوافر الامكانيات المادية للمنظمة والكفاءات البشرية .

أهمية التميز التنظيمي في الأعمال الخدمية:

إن لغة التميز هي لغة المنظمات والإدارة في هذا الوقت، فلا شك أن التميز أصبح هو هدف العاملين في المجال الإداري، لذلك فالأداء المتميز لم يعد خياراً مطروحاً أمام المنظمة بل غداً حتمية على المنظمة فرضتها ظروف وقوى خارجية، إذ غدا التميز من أولى الأهداف والأولويات التي تسعى المنظمة لتحقيقها في البيئات التنافسية المتطورة والمتغيرة باستمرار (الفاعوري، 2012). ويمكن القول أن أهمية التميز الإداري ترجع إلى ما يلي: (منصور، والعايد، 2013)

الإدارة بحاجة إلى أدوات ووسائل لكشف المشكلات والعقبات التي قد تواجهها في حال ظهرت.

الإدارة تحتاج إلى أداة لتتمكن من جمع المعلومات، لتتمكن المنظمة من اتخاذ القرارات الهامة بخصوص الموظفين مثل مَنْ مِنَ الموظفين يجب تربيته، أو من هو العامل الذي يتسم بروح المبادرات والإيثار ومتميز في أدائه.

يجب على الإدارة السعي لتطوير ورفع كفاءة الموظفين بصورة مستمرة من مديري وموظفين وعاملين، حتى يجعلوا المنظمة أكثر تميزاً في الأداء إلى جانب المنظمات المنافسة.

توفر الكفاءة والمهارة اللازمة لصانع القرار في المنظمة فرد كان أم جماعة، وإطالة النظر في حساسية الدور الذي يقوم به والأهمية الكبيرة في تحقيق الإبداع والتميز في المنظمات.

من خلال ما تقدم يرى الباحث ضرورة توفر إدارة قادرة أن تركز بصورة رئيسية على التميز التنظيمي، كون المواجهة مع المنافسات الشديدة لا بد لها أن تكون قائمة إلى أرضية صلبة وأسس قوية في أي منظمة من منظمات الأعمال، أي أن قدرة أي منظمة من المنظمات عليها أن تلتزم بما سبق ليضمن له مكان مرموق بين المنظمات في سوق المنافسة المفتوحة، فلاهتمام بالتميز التنظيمي في كافة المستويات في المنظمة له دور بارز في تقوية مقدرة المنظمة على المنافسة وخلق مناخ تنظيمي يدفع بهذه المنظمة نحو التغيير والتطور والازدهار .

متطلبات تحقيق التميز التنظيمي:

إن التميز التنظيمي يتمتع بمجموعة من الخصائص تتعلق بكافة الأطراف التي تكون المنظمة والجهات المستفيدة منها والتي تعد إحدى متطلبات التميز ضمن المصرف، وأهم هذه الخصائص هي كالآتي:

العملاء: المنظمة المتميزة والمتفرد في خدماتها عامل جذب للعملاء، يعتبر العملاء هم المقيمون النهائيون على مدى جودة الخدمة التي تقدمها المنظمات، لذلك على المنظمات العمل والسعي باستمرار للحفاظ على عملائها من خلال فهم متطلباته واحتياجاته الحالية وحتى في المستقبل، والمنظمة القادرة على تقديم جودة عالية تفوق كل التوقعات حتى توقعات عملائها تستطيع أن يحتفظ بعملائها وأن تكتسب عملاء جدد فهؤلاء العملاء هم السبب الرئيسي في بقاءها واستمراريتها. (البرنوطي، 2007)

الموظفون: المنظمة المتميزة تحتفظ بموظفيها وتجذب الموظفين الذين يتمتعون بأداء وكفاءة عالية، إن نجاح المنظمة يركز بصورة أساسية على المعرفة والكفاءة العالية والإبداعات التي يمكن للموظف أن يخلقها، وتعمل المنظمة على تقويتها ودعمها عبر نشر ثقافة تتمتع بالثقة والتقدير لهذا الموظف. (التلباني، 2013)

العولة: المنظمة المتفوقة والتميزة تفكر بأسلوب العولة من أجل زيادة المنفعة للمنظمة، وللمجتمع المحلي بصورة متزامنة. (أبو
شيخة، 2010)

التغير والتحول: المنظمة المتميزة تسعى دائماً نحو التطوير والتحسين باستمرار لتحافظ على مكانتها المتميزة.

التعلم: المنظمة المتميزة تعرف كيف تكتسب المعارف، وتنشرها في كافة مستويات المنظمة الإدارية، ويتم ذلك عبر تبادل
المعارف والمعلومات والتي تعتبر عنصراً رئيساً وضرورياً في تحقيق التميز الإداري ضمن المنظمة، لأن التعلم يُمكن الإدارة من
أحداث أفضل أدوات التحسين المستمر لرفع مستوى أداء العمل داخل المنظمة ومواكبة التطوير والتغيير المستمر وإمكانية
استيعاب المعلومات الجديدة. (أبو شيخه، 2010)

القيادة: الإدارة المتميزة والمتفوقة يمكنها الوصول إلى قدرات القيادة المطلوبة بصورة سريعة، وتحسن من الأداء وتؤسس
القاعدة الصلبة للمستقبل لتقف عليها بوتر وتاننر (Porter, Tanner, 2004).

مؤشرات جودة التميز التنظيمي:

توجد ثلاثة معايير أساسية يجب توافرها في المؤسسات للحكم عليها في تحقيق الجودة على مستوى الأداء الكلي لكافة عناصر
المؤسسة وهي كالتالي:

المؤشر الأول: الفلسفة والرسالة والغايات والأهداف: هذا المعيار يجسد للمؤسسة الإطار القيمي، والفلسفة التي تحدد قيم
ومعتقدات تعكس أهم الجوانب في عمر وعمل المؤسسة، ووجهة نظر المؤسسة تجاه عاملها كمورد بشرية هامة، كما تحدد
وجهة نظر ودور المؤسسة تجاه المجتمع، وما هي الأعمال التي لا ينبغي القيام بها، وبيان العلاقة التي تربط المؤسسة بالعملاء ،
والفلسفة السليمة والجيدة تتكون من عدة معتقدات وهي كالتالي:

التواجد الحسن، الانتباه إلى الأداء الجيد خلال العمل، بيان أهمية الأفراد بأنهم مميزين، الإيمان بالريادة من حيث الجودة وتقديم
الخدمات.

أما غايات المؤسسة وأهدافها فتأتي ترجمة عملية لإعداد الرسالة التي تستند إلى فلسفة المؤسسة والتي تتسجم مع أهداف
وغايات المؤسسة، يجعل من عملية المرونة والتخطيط الاستراتيجي معياراً هاماً في تقييم الأداء المؤسسي ومحوراً رئيسياً في إعداد
البرامج المنهجية لتطوير العمل في المؤسسة من أجل تحقيق أهدافها، وتطوير قدراتها، وتحسين الأداء المؤسسي. (العايدي،
2009)

المؤشر الثاني: الحكم والإدارة: وهذا المعيار مرتبط بقيادة المؤسسة وإدارتها، وبنية المؤسسة التنظيمية والتي من خلالها تحقق إدارة المؤسسة الأهداف المنشودة، ضمن منظومة الموارد البشرية والمادية، وتحتكم المؤسسة إلى سياسات وأنظمة وقوانين واضحة تعتمدها المؤسسة، كما تتطلب أن تكون بيئة العمل مناسبة وتتلاءم مع طبيعة العمل، والقيام بربط عناصر الحكم والإدارة بمنظومة رقابية تهدف إلى تقويم المسار وتحسين الأداء المؤسسي وتطوير بنية العمل التنظيمي (سادلر، 2008). وهناك عدد من المعايير والتي يجب أيضا أن تستخدم في تقييم الأداء المؤسسي هي:

(القيادة، نتائج العملاء، نتائج العاملين، السياسة والاستراتيجية، الموارد في المؤسسة، نتائج المجتمع).

المؤشر الثالث: النطاق المؤسسي: يشير معيار النطاق المؤسسي إلى جوهر عمل المؤسسات التعليمية ودورها الرئيس، لارتباطه بقياس مدى فاعلية المؤسسة في تقديم خدماتها التعليمية والبحثية، إذ ي[?]توقع أن تتسق هذه البرامج والخدمات التعليمية والبحثية مع رسالة المؤسسة، كما يتم تحديد علاقة المؤسسة بالمجتمع، والتأكد من تحقيق المنفعة المتبادلة وقياس سمعة المؤسسة على المستويين المحلي والدولي.

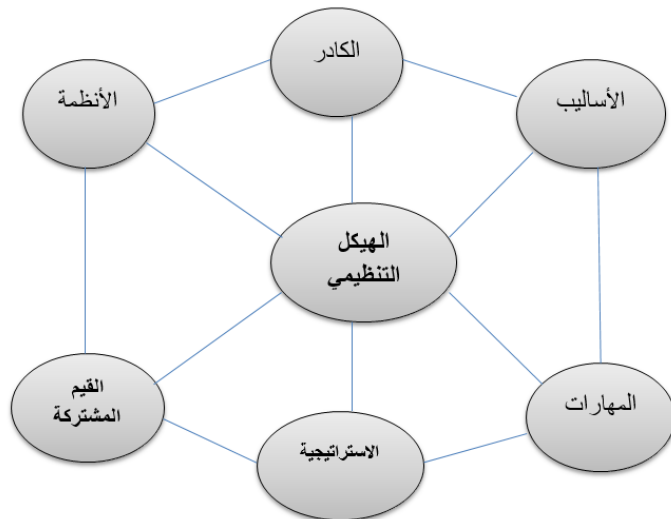
نماذج التميز التنظيمي ومكوناتها:

هنالك مجموعة من نماذج التميز التنظيمي ولكن لكل نموذج مكوناته التي تتقاطع بعض منها مع نموذج آخر، ويمكن استعراض عدد من هذه النماذج التي تتعلق بمتغيرات والتي تتركز على التميز التنظيمي في القوى العاملة وأهم هذه النماذج ما يلي:

النموذج الأول: إطار ماكينزي Makenzi للتميز التنظيمي:

يعتبر هذا الإطار أحد الإسهامات الفكرية الأولى التي تتناول التميز التنظيمي، ويرى هذا النموذج أن أية منظمة مكونة من سبعة عناصر تبدأ جميعها بحرف (S) هذا ما دفع إلى إطلاق تسمية (7S) وهذه العناصر بحسب العبد الله، (2009) هي كالآتي:

الشكل (1) عناصر (vs)



المصدر: العبدالله، (2009)

فإن فاعلية المنظمات ترتفع عبر التفاعل بين عناصر النموذج السبعة، فإن أي تغيير يطرأ على أحد هذه العناصر سيؤثر على الباقي بصورة إيجابية .

يعد نموذج ماكينزي McKinsey 7-S أكثر النماذج فعالية لتحليل أداء الشركات وتميزها، ومدى قدرتها على تحقيق الأهداف المنشودة في التميز. وتم تطوير هذا النموذج في أوائل الثمانينيات على يد الاستشاريين في شركة ماكينزي، توم بيترز وروبرت ووترمان.

ويعتمد هذا النموذج على تحليل سبعة عناصر أساسية يجب أن تتوفر في شركة الاتصالات العمانية عمان تل لتحقيق التميز التنظيمي لتحسين أدائها والارتقاء بجودة خدماتها، ولا يمكن لها النجاح دون أن تكون جميع هذه العناصر منسجمة معًا.

ويمكن الاستفادة من تطبيق هذا النموذج في تحسين جودة الخدمات في الشركة، ودراسة التأثيرات المحتملة للتغيرات المستقبلية داخل الشركة، وتحقيق الانسجام بين الأقسام المختلفة، وتحديد أفضل الطرق لتنفيذ الاستراتيجيات المقترحة.

وينقسم نموذج ماكينزي إلى ثلاثة عناصر ملموسة، هي الاستراتيجية والهيكل والأنظمة، و4 عناصر غير ملموسة،

وهي القيم المشتركة والمهارات ونمط الإدارة وفريق العمل. وفيما يلي شرح للعناصر السبعة، والأسئلة الخاصة بكل عنصر التي يجب طرحها من أجل تحديد الثغرات التي يمكن تواجدها في كل عنصر، وضمان أن كل العناصر تعمل معًا بانسجام لتحقيق أهداف الشركة.

الاستراتيجية: من خلال وضع شركة الاتصالات العمانية خطة بناء لبناء ميزة تنافسية تساهم في تفوقها على الشركات المنافسة وفتح أسواق لها جديدة.

الهيكل: ونقصد به العلاقات التنظيمية داخل الشركة التي توضح المسؤوليات والمهام لكل فرد داخل شركة الاتصالات العمانية عمانتل ومن يقدم التقارير لمن، أي التسلسل الهرمي داخل الشركة.

الأنظمة: هي مجموعة الأنشطة والأعمال اليومية التي يقوم بها العاملون في الشركة من أجل تنفيذ المهام الموكلة إليهم في تقديم الخدمات بصورة جيدة للارتقاء بهذه الخدمات وبأداء الشركة لكسب رضا المستفيدين من هذه الخدمات.

القيم المشتركة: هي مجموعة القيم الأساسية والطموحات التي يشترك فيها كافة العاملين في شركة الاتصالات العمانية عمانتل، والتي تعبر عن مدى الأفكار التي ترغب الشركة في أن تسود بين جميع العاملين وفرق العمل.

نمط الإدارة: وهي الطريقة التي تدار بها الشركة ونمط القيادة الحالية والفلسفة التي تتبعها في إدارة الشركة كما تعكس القيم التي تعمل وفقها.

فريق العمل: دراسة كل ما يتعلق بالعاملين في الشركة وإمكانياتهم وقدراتهم والخبرات التي يتمتعون بها، بما يفيد تنفيذ الاستراتيجية التي تسعى الشركة إلى تنفيذها لتحسين جودة الخدمات في الشركة.

المهارات: وتعكس مهارات وكفاءة العاملين في شركة الاتصالات العمانية عمانتل والتي تساعد في تعزيز تنافسية الشركة والتحسين في جودة الخدمات وكسب زبائن جدد وبالتالي تميز الشركة وزيادة الأرباح.

النموذج الثالث: نموذج تلور وشارما Sharma & Talwar المتكامل للتميز التنظيمي:

قام كل من تلور وشارما (Sharma & Talwar, 2007) بدراسة فلسفية لكافة النماذج العالمية للتميز، ثم قدما نموذج شامل ومتكامل للتميز التنظيمي، لم يركز هذا النموذج على النتائج الأخيرة والنهائية، بل سعى إلى تحقيق التميز الكامل والشامل، لتحقيق النجاح الدائم والمستمر، ووفقا للنموذج فإن التميز التنظيمي المتكامل هو المناخ الذي يخلق النجاح والتفوق المستمر :

أن النجاح والتفوق الدائم والمستمر للمنظمات يجب أن يحقق ثلاثة أمور وهي كالاتي: ازدياد مستوى، النمو والربح، بناء منظمة التعلم، الإدارة التي تستند على القيم.

أما مناخ التميز المتكامل والشامل يتكون من (8) عناصر تتوزع في ست مراحل تلور وشارما. (Sharma & Talwar, 2007)

في هذا النموذج يكون التركيز بصورة أساسية على القيادة التي تقوم بالتخطيط الإستراتيجي وتمثل العامل الأساسي في نشر القيم بين الموظفين التي تقوم على التفاعل والمشاركة، إذ أن القيم لم تعد مفتاحاً أساسياً للنجاح، الأمر الذي يسهل تدفق الأموال والمواد والمعلومات والخدمات لكافة المعنيين، مما يحقق احتياجاتهم والتوقعات، مما يرفع من قيمة العمل وتحقيق التفوق والتفرد في الأداء التنظيمي الذي يتمثل بالتميز الشامل واستمرارية النجاح. تلور وشارما (Sharma & Talwar, 2007)

الخاتمة :

من خلال ما تقدم يرى الباحث ضرورة توفر إدارة قادرة أن تركز بصورة رئيسية على التميز التنظيمي، كون المواجهة مع المنافسات الشديدة لا بد لها أن تكون قائمة إلى أرضية صلبة وأسس قوية في أي منظمة من منظمات الأعمال، أي أن قدرة أي منظمة من المنظمات عليه أن يلتزم بما سبق ليضمن له مكان مرموق بين المنظمات في سوق المنافسة المفتوحة، فلاهتمام بالتميز التنظيمي في كافة المستويات في المنظمات له دور بارز في تقوية مقدرة المنظمة على المنافسة وخلق مناخ تنظيمي يدفع بهذه المنظمة نحو التغيير والتطور والازدهار.

وتعتبر الموارد البشرية عاملاً أساسياً في دعم سير عمل المنظمة نحو الوصول إلى التميز التنظيمي المتكامل والشمولي لذلك يجب السعي لرفع مهارات وقدرات ومعارف العاملين ضمن المنظمة، من خلال البرامج التدريبية الفعالة والتي توفر لهم الاستقلالية في إنجاز المهام المكلفين بها وفتح المجال لتفجير قدراتهم الخلاقة.

وقد يستفاد من النماذج المطروحة في كيفية كسب رضا العملاء الخارجيين والداخليين، من خلال تحسين جودة الخدمات، ومعرفة قيمتهم مما يؤدي إلى تحقيق النمو والربحية والتميز وبناء المنظمة المتعلمة وتحقيق النجاح الدائم.

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التكامل المعرفي بين النقل والعقل دراسة الآيات الكونية في القرآن الكريم.

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جامعة العلوم الاسلامية الماليزية

البحث مقدم الى

كلية القرآن والسنة - جامعة العلوم الاسلامية الماليزية

2019م - 1441هـ

ملخص البحث

من رحمة الله على عباده أن جعل آياته في السماوات والأرض تستدعي الإنسان أن يتفكر فيهما. ومما لا شك فيه ان القرآن الكريم أهم مفتاح لعقل الإنسان الذي به يطلع ويتدبر في هذه الآيات الكونية. يقدم البحث دراسة تأصيلية متواضعة منطلقها من القرآن الكريم وموضوعها التكامل المعرفي بين النقل والعقل والدراسة تتمحور حول تفسير الآيات التي تتحدث عن الكون بوصفه أداة للمعرفة قال تعالى:

{الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ} ¹⁶⁵⁵. وإذا تأملنا هذه الآية وجدنا أنها تدعو إلى التفكير والتدبر في ملكوت السموات والأرض كما

¹⁶⁵⁵ سورة آل عمران الآية 191 .

توضح لنا هذه الآية مكانة التفكير والتدبر وأهميتهما في حياتنا الدنيوية ولكونهما وسيلتان من وسائل إدراك الإنسان بحقائق الأمور.

إنّ القرآن يمثل مصدراً هاماً للفكر الإسلامي، ومن هنا تنبثق كل مرجعيات هذا الفكر وكل تصوراتها ومناهجه في حياة المسلم وفي واقعه المادي والروحي

الكلمات المفتاحية: التكامل المعرفي. النقل , العقل. القرآن الكريم, الآيات الكونية.

مقدمة:

تطرق العلماء المسلمون قديماً إلى مسألة الفكر في مصنفاتهم وعرفوه بتعريفات عدة وكانت في الغالب تستخدم في مجال الاستدلال على وجود الله، وكانت المسائل تدور حول العقل، والنظر، وأن الفكر هو الذي يوصل الإنسان إلى معرفة الله، وخاصة بعد ظهور علم الكلام والفلسفة التي دخلت إلى العالم الإسلامي نتيجة ترجمة الكتب اليونانية والفارسية وغير ذلك.

القرآن الكريم

ويمكن أن نذكر هنا باختصار شديد مقصود مصطلح الفكر الإسلامي، فهو يعني المبادئ التي تنظم أحكام الشريعة كما نزل بها الوحي، والأسلوب الذي اتبع في وضع التكليف وتوجيه الأوامر والنواهي والتعامل مع الأعراف والتقاليد والواقع الاجتماعي القائم¹⁶⁵⁶.

يُعدّ القرآن الكريم مصدراً أساسياً للفكر الإسلامي في شتى مظاهره المختلفة. فقد اعتمد عليه المفكرون الإسلاميون بمختلف نزعاتهم واتجاهاتهم ونشاطهم، وحاول المتكلمون وعلماء اللغة والفقهاء والمحدثون والمفسرون والفلاسفة والصوفية وغيرهم أن يجدوا سنداً من القرآن الكريم لعلومهم وأبحاثهم التي انشغلوا بها.¹⁶⁵⁷ وهذا هو المقصود التكامل المعرفي بين النقل والعقل، ونقصد التكامل المعرفي إشارات القرآنية لتوجيه الإنسان إلى تدبر وتفكر

¹⁶⁵⁶ محمد العربي الخطابي وآخرون: تحديد الفكر الإسلامي، الناشر مؤسسة الملك عبد العزيز آل سعود، ط1، ص-77.

¹⁶⁵⁷ المصدر السابق ص 43.

وحاول أصحاب النزعة الفلسفية في الفكر الإسلامي بفروعه المختلفة أن يجدوا في القرآن الكريم مبرراً للفكر والدعوة لاستخدامه بل جعله بعضهم سبيلاً للإيمان بالله وقد مرت بنا آيات تتحدث عن الفكر والنظر العقلي والتدبر والتأمل والتفكير الذي هو مهمة الفكر لتوضيح ماهية الأشياء وطبيعتها وحدود تعاملنا بها أو تركنا إياها .

كما لا خلاف بين المسلمين على اعتبار أن القرآن الكريم هو المصدر الأول للفكر الإسلامي في جميع مجالات حياة المسلم، فهو الوحي من عند الله لفظاً ومعنى. ويحتوي القرآن الكريم على الأحكام الآتية: أحكام تتعلق بالعقيدة، كالإيمان بالله ورسله واليوم الآخر¹⁶⁵⁸. وهي الأحكام الاعتقادية التي تتحدث عن وحدانية الله سبحانه وتعالى، والغيب والبحث والحساب يوم القيامة والنار والجنة

كما أن هناك أحكاماً تتعلق بتركية النفس وتهذيبها، وبيان الأخلاق القويمة الواجب التحلي بها والأخلاق الرذيلة الواجب التخلي عنها، وهذه هي الأحكام الأخلاقية¹⁶⁵⁹. باعتبار موضوعها الذي يتناول تركية النفس وتطهيرها، وأما الأحكام المتعلقة بأقوال وأفعال المكلفين أي الأحكام العملية التي تدخل في موضوع الفقه، فهي نوعان: النوع الأول العبادات كالصلاة والصيام والغرض منها تنظيم علاقة الفرد بربه.

أما النوع الثاني فهو ما عدا العبادات وتسمى باصطلاح الفقهاء بالمعاملات وتشمل الأحكام التي تدخل في القانون الخاص والقانون العام، حسب اصطلاح القانون الحديث وهذه الأحكام يقصد بها تنظيم علاقة الفرد بالفرد أو الفرد بالجماعة أو الجماعة بالجماعة¹⁶⁶⁰. وهذه الأحكام التي سبق ذكرها تدخل في الأحوال الشخصية والعلاقة بين الأسرة وأفرادها كما تدخل فيها علاقة الأسرة والمجتمع.¹⁶⁶¹

1658. حسان عبد الله حسان: الفكر الإسلامي والنظام العالمي الجديد، دار الوفاء للطباعة والنشر والتوزيع، الطبعة الأولى 2002 مصر ص 70.

1659 المصدر السابق ص 70.

1660 عبد الكريم زيدان، الوجيز في أصول الفقه، مؤسسة الرسالة، حسان عبد الله حسان: الفكر الإسلامي والنظام العالمي الجديد، دار الوفاء للطباعة والنشر والتوزيع، الطبعة الأولى 2002 مصر ص 70.

حسان عبد الله. المصدر السابق ص 70 1661

المبحث الأول : تعريف المفاهيم الأساسية في البحث.

تعريف الفكر.

يقول الفيروز أبادي في القاموس المحيط مادة فكر: الفكر بالكسر وفتح لغة: إعمال النظر في الشيء كالفكرة والفكرى بكسرهما. والجمع أفكار، فكر فيه وأفكر وفكر وتفكر وهو فكّير وفكر كثير الفكر. ومالي فيه فكر¹⁶⁶². وعرف ابن منظور الفكر في لسان العرب قال: الفكر والفكر إعمال الخاطر في الشيء، وقال سيوييه. ولا يجمع الفكر ولا العلم ولا النظر. قال: وقد حكى ابن دريد في جمعه أفكاراً والتفكر اسم التفكير، ومنهم من قال فكري، وقال الجوهري: التفكير، التأمل

تعريفه اصطلاحاً .

العقل هو إدراك الأشياء على حقيقتها ومظهره التمييز بين الخير والشر، والحسن والقبح أو نحو ذلك.

العقلانية: **rationalism** هي، أسلوب في التفكير والتفلسف يقوم على العقل، وتعني قدرة الإنسان في حياته اليومية، وممارسته المعرفية على المحاكمة الواعية، بعيداً عن تسلط المشاعر والعواطف، وعلى وزن الاعتبارات كافة لصالح أو ضد الاختيار المعنى، وعلى السعي لتعليل أقواله وتصرفاته¹⁶⁶³

العقلانية. نسبة إلى العقل كما هو الواضح من التسمية، وتعني بإرجاع الحكم إليه في كل شيء بغض النظر عن الوحي أو التجارب ، وأن العقل يعرف بمفرده طبيعة الكون والوجود كله وأن كل المعلومات قد سبقها العقل¹⁶⁶⁴

إن العقلانية. هي مذهب فكري، يعني تحكيم العقل في كل شيء وجعله، وحده ميزاناً لكل شيء

تعريف: المعرفة هي حصيلة التعلم عبر العصور أو هي الإدراك، وفهم الحقائق من خلال اكتساب المعلومة عبر التجارب أو الخبرات.

تعريف التكامل في قاموس المعجم الوسيط:

1662 الفيروز أبادي: القاموس المحيد، ج 2 بيروت، دار الفكر 1983 . ص. 111

1663 برهان غليون وسمير أمين. ثقافة العولمة وعولمة الثقافة، الطبعة الثانية، 2002 دار الفكر دمشق، سورية، ص 323.

1664 د. غالب بن علي عواجي، المذاهب الفكرية المعاصرة، المكتبة المصرية الذهبية، الطبعة الأولى، 2006 ص 645

هو الجمع بين صناعات مختلفة تكمل بعضها بعضاً بحيث لم تحتج ما يكملها من خارجها

تعريف النقل.

وهو الذي يكون الكتاب، والسنة، والإجماع،

والكتاب هو القرآن الكريم المنزل علي النبي صلى الله عليه وسلم، والمنقول إلينا تواتراً.

تعريف السنة في اللغة، هي الطريقة والسلوك الذي أصبح عادة¹⁶⁶⁵. الطريقة المعتادة المحافظ عليها، التي يتكرر الفعل بموجبها¹⁶⁶⁶. والسنة كذلك تسمى الطبيعة والخلق والسيره حميدة كانت أم ذميمة، وسنة الله حكمه في خليقته، وجمعها سنن¹⁶⁶⁷. والسنة في اصطلاح الفقهاء على قول البعض. يقصد بها سنة الرسول صلى الله عليه وسلم، أي الطريقة التي سلكها الرسول صلى الله عليه وسلم، في حياته العامة والخاصة، أو هي حسب التعريف الفقهي كل ما أضيف إلى النبي صلى الله عليه وسلم، من قول، أو فعل، أو تقرير.

والإجماع هو اتفاق المجتهدين من أمة محمد صلى الله عليه وسلم.

المبحث الثاني: التكامل المعرفي بين النقل والعقل.

التكامل المعرفي الذي أمر به القرآن الكريم هو جملة المعارف التي يدركها الإنسان بالنظر في ملكوت السماوات والأرض وما خلق من شيء ويشمل الخلق هنا كل موجود في هذا الكون ذي حياة أو غير حياة¹⁶⁶⁸ ومن هنا طالب القرآن الكريم بضرورة التأمل وتدبر وتفكر في خلق السماوات والأرض

1665 أحمد عطية الله، القاموس الإسلامي، موسوعة للتعريف، بمصطلحات الفكر الإسلامي والحضارة الإسلامية. الناشر، مكتبة النهضة المصرية ط 1970 ص. 528.

1666 المصدر السابق ص 156.

1667 المصدر السابق ص 528.

عباس محمود العقاد. د.ت. دار الهلال . ص 60 مصر. 1668

ولقد رأى الإمام محمد عبده أن النظر العقلي هو الأصل الذي بني عليه الإسلام وأن العقل هو وسيلة الإيمان الصحيح وأن منهج القرآن الكريم في إثبات الإيمان هو العقل والفكر وإقامة البرهان¹⁶⁶⁹

إن العلوم الطبيعية والرياضية هي علوم محددة تتعلق بمجالات محددة من الحقيقة ، في حين أن الحقيقة العليا للتوحيد هي علم ميتافيزيقي يتعلق بالغيب وهو أكثر العلوم عمومية لأنه يتعلق بالحقيقة العليا التي تشتمل على كل الحقائق الأخرى وبين المعرفة العليا للتوحيد والعلوم المحددة يوجد نوع من المعرفة يسمى المعرفة الكونية وتعني بالمعرفة الكونية هنا ، ذلك العلم الذي يتعلق ببنية الكون ومحتواه النوعي

وفي العلوم الإسلامية التقليدية كان علم جزءاً من " الميتافيزيقي " الإسلامية كما في إحصاء العلوم للفارابي ، ومنه تشق العلوم الأخرى المحددة¹⁶⁷⁰ لاشك أن الفلسفة الإندماج العلوم هي الرسالة الإسلامية التي جعلت العلم هو عبادة في حد ذاته.

يقول ابن الجوزي، عبادة النظر والتفكير كثيرة هي المشاهد الكونية التي جاء بها القرآن الكريم على ذكرها، ودعا الناس إلى الوقوف أمامها وإعمال الفكر بعد النظر فيها¹⁶⁷¹ ونذكر نماذج قليلة من ذلك

قال الله تعالى { قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ }¹⁶⁷² أي فكروا في أنفسكم، وانظروا ما أحل الله بالقرون الماضية الذين كذبوا رسله وعاندوه من العذاب والنكال، والعقوبة في الدنيا مع ما ادخر لهم من العذاب الأليم في الآخرة وكيف نجى رسله وعباده المؤمنين¹⁶⁷³.

وهي نظرة الاعتبار والتأمل في مخلوقات الله ومن ثم تكون عاملاً من عوامل الأساسية لزيادة الإيمان

{ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاجْتِلاَفِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ

1669 على عبد الفتاح المغربي. الفرق الكلامية الإسلامية، مدخل ودراسة، الناشر مكتبة وهبة. 1995

1670 فتح حسن ملكاوي. منهجية التكامل المعرفي ، المعهد العالمي للفكر الإسلامي 2001، ص 42

1671 ابن قيم الجوزية. 2001 قل أنظروا جمع وترتيب صالح أحمد الشامي، المكتب الإسلامي، بيروت .

1672 سورة الأنعام الآية 11

1673 ابن كثير

لَقَوْمٌ يَعْقِلُونَ¹⁶⁷⁴ ثم ذكر الدليل على تفرد بالإلهية بتفرد بخلق السماوات والأرض وما فيهما، وما بين ذلك مما ذرأ وبرأ من المخلوقات الدالة على وحدانيته¹⁶⁷⁵

يقول تعالى: إن في خلق السماوات والأرض تلك في لطافتها وارتفاعها واتساعها وكواكبها السيارة والثواب ودوران فلکها، وهذه الأرض في كثافتها وانخفاضها وجبالها وبحارها وقفارها ووهابها وعمراتها وما فيها من المنافع واختلاف الليل والنهار هذا يجيء ثم يذهب ويخلفه الآخر ويعقبه،

لا يتأخر عنه لحظة¹⁶⁷⁶، كما قال تعالى: {لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ}¹⁶⁷⁷، كما تكررت الدعوة إلى التفكير في الدلائل الكونية لمعرفة قدرة الله سبحانه وتعالى (أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ)¹⁶⁷⁸ فالنظر إذن يطلق على الرؤية البصر، كما يطلق على الرؤية القلبية وهو في القرآن الكريم يطلق ويراد به في الأغلب النظر القلبي والذي هو التأمل والتدبر¹⁶⁷⁹ وأن يتفكر المسلم فيما خلق الله ومظاهر قدرته سبحانه وتعالى واختلاف خلقه وحسن تديره.

أي عليهم أن ينظروا نظر التفكير في ملك الله وسلطانه في السماوات والأرض وفي كل شيء خلقه الله تعالى فيهما، ليتدبروا ويعتبروا وعليهم أن يسارعوا إلى هذا التفكير والنظر قبل أن تحين آجالهم ويأتيهم الموت¹⁶⁸⁰

الله خلق لنا هذا الكون بمافيه من كائنات وجعل الإنسان خليفة له في الأرض قال تعالى {وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ} ¹⁶⁸¹ الآية الكريمة تدل على أن الله سبحانه وتعالى: جعل هذا الإنسان وهو آدم عليه الصلاة والسلام خليفة في الأرض إذا الإنسان يتحمل المسؤولية عن هذا الكون والتعمق في دراسة أحواله وفهم أسرار حتى يدرك آيات الله

1674 سورة البقرة الآية . 164

ابن كثير¹⁶⁷⁵

1676 تفسير ابن كثير، ص 284

سورة يسن الآية 40

23 سورة الأعراف. الآية 185

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1679 ابن قيم الجوزية . 2001 قل انظروا جمع وترتيب صالح أحمد الشامي، المكتب الإسلامي، بيروت .

1680 الزمخشري 2009 لا. تفسير الكشاف، دار المعرفة، بيروت، جمع وترتيب، خليل مأمون شيجا.

25 سورة البقرة الآية 30

في الكون { أَوْمَ يَتَفَكَّرُوا فِي أَنْفُسِهِمْ ۚ مَا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَافِرُونَ } 1682 .

يقول الله تعالى: أَوَلَمْ يَتَفَكَّرْ هَؤُلَاءِ الْمَكْذِبُونَ بِالْبَعْثِ يَا مُحَمَّدُ مِنْ قَوْمِكَ فِي خَلْقِ اللَّهِ إِيَّاهُمْ، وَأَنَّهُ خَلَقَهُمْ وَلَمْ يَكُونُوا شَيْئًا. الدِّفْعُ
بِالنَّظَرِ إِلَى الْكَوْنِ وَأَفْلَاكِهِ وَأَجْرَامِهِ ثُبُوتِ السَّمَاءِ كَمَا أَشَارَتْ إِلَيْهِ الْآيَةُ دُونَ أَعْمَدَةٍ وَذَلِكَ ضَمْنِ قَوَانِينِ وَأَنْظُمَةٍ سَخَرَهَا اللَّهُ
تَعَالَى لِلْإِنْسَانِ حَتَّى لَا تَقَعَ السَّمَاءُ عَلَى الْأَرْضِ ، قَالَ تَعَالَى:

اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۚ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۚ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوفَّقُونَ } 1683

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ ۚ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ
فِي الْبَحْرِ بِأَمْرِهِ ۚ وَسَخَّرَ لَكُمُ الْأَنْهَارَ 1684

يقول تعالى بيانا لأنه الخالق لكل شيء من الزروع والثمار والأنعام التي تصرف فيها المشركون بآرائهم الفاسدة وقسموها
وجزئوها ، فجعلوها منها حراما وحلالا فقال [: وهو الذي أنشأ جنات معروشات وغير معروشات 1685

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ ۚ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ } 1686

{ أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي الْأَرْضِ وَالْفُلْكَ يَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ ۚ إِنَّ اللَّهَ
بِالنَّاسِ لَرَّءُوفٌ رَّحِيمٌ } 1687

1682 سورة الروم الآية 8

1683 سورة الرعد الآية 2

1684 سورة إبراهيم الآية 32

1685 تفسير ابن كثير ص 284

1686 سورة إبراهيم الآية 33.

1687 سورة الحج، الآية 65.

{الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ} 1688

قوله تعالى: { وَمِنْ آيَاتِهِ أَنْكَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ۚ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتَى ۚ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ } 1689

{وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ وَالزَّيْتُونَ وَالرُّمَانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ ۚ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ ۚ وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ} 1690

الله خلق هذا الكون الفسيح وأمر كل عاقل ومتفكر ومتأمل بالنظر إليه والتدبر والتفكير فيه؛ لكي يتسنى لهم معرفة مدى قدرة الله ومعجزاته وإعجازه العظيم وبديع صنعه، حيث إن كل هذه المخلوقات تسير بإرادة الله سبحانه وتعالى، وهذا التفكير يزيد قوة إيمان الإنسان،

عجائب خلق الله في الكون جعل الله سبحانه وتعالى الأرض معاشاً للإنسان، وذلك بإنباته النباتات المختلفة، والتي لها العديد من الفوائد، وانبثاق المياه من باطن الأرض، كما أنه سخر الحيوانات لنقل الإنسان، وليحصل على قوته منها، كما أنه سبحانه خلق للإنسان العقل كي يتفكر ويتدرب ويعمل على إعمار الأرض. خلق عدداً هائلاً من الكواكب والمجرات والأجرام السماوية والأقمار.

من المقاصد الكلية الضرورية في الشريعة الإسلامية هي التكامل المعرفي بين النصوص النقلية وعلوم العقلية وقد أمر الإنسان بتعمير هذا الكون المسخر له كما بينت لنا الآيات القرآنية وذلك يعني أن الكون المشاهد خاضع لإدراكه وبجته ومن ثم فلا بد أن يجتهد ويدرس أسرار هذا الكون .

إن العلاقة بين الوحي والعقل علاقة وثيقة وهي أيضاً علاقة حميمة إن صح هذا التعبير ،فالوحي ينزل على العقل فيرشده قويم الطريق ،ويهديه سواء السبيل، والعقل بدون الوحي قد يضل الطريق ويصل به الأمر حدّ أن يعادي الحق، ويعاضد الباطل ،وليس هنا عيب العقل ،لكنه عيب الإنسان الذي انحرف بعقله¹⁶⁹¹

1688 سورة البقرة، الآية 22

1689 سورة فصلت، الآية 39.

سورة الأنعام . الآية .1690 141

1691 محمود محمد مزروع. د.ت. التيارات الوافدة وموقف الإسلام منها. الناشر دار مجد الإسلام ص168

ولا شك أن العلوم الطبيعية وما يلحق بها من علوم تطبيقية فإن امر التعامل معها هي وسيلة لفهم هذا الكون المخلوق وتسخيرها لمصلحة الإنسان المستخلف فيه، كما وضحت لنا الآيات الكونية

التكامل المعرفي بين النقل والعقلي تشتمل علي هذه المجالات المعرفية الوحي وعلوم الطبيعة جميعها،

موجه إلى أهل الاختصاص من أبناء الأمة الإسلامية في كل مجال معرفي من التراث المعرفي الإسلامي النقل والعقلي¹⁶⁹² ونقصد هنا علوم التطبيقية، علم، الكيمياء والفيزياء والاحياء والهندسة وعلوم البحار وغيرها من المعرفة الإنسانية المعاصرة ولإعمال العقل المسلم المعاصر، أن المعرفة الكونية الذي يستخدم مدخلاً إلى دراسة الطبيعة، وهو فرع من المتنا فيزيقي يقارن فيه الكون الكبير بالكون الأنسان الصغير وتكون مشاهدة الطبيعة لفعل الخالق، وأن مشروعية دراسة هذه العلوم باستمرار تعتمد على تغييرها عن الاتصال والتدخل والتكامل ضمن الوحدة الكلية للخلق الإلهي ويكون العلم الذي يتسق مع روح الإسلام هو العلم الذي يسعى في نهاية المطاف إلى تكامل الجزئيات ضمن الكل الواحد ويأخذ مشروعيته من العقيدة الإسلامية وهي التوحيد بجميع معانيه ومهما تعددت التفسيرات ومستويات التفكير يبقى المبدأ القائل بأن العالم المخلوق ويتكون من وحدة المتوحدات في حين ينفرد الإله الخالق بوحديته وأنه خالق الكون¹⁶⁹³

الخاتمة

من المقاصد الكلية الضرورية في الشريعة الإسلامية التكامل المعرفي بين النصوص النقلية والعلوم العقلية وقد أمر الإنسان أن بُعِثَ الكونَ المسحَّرَ له كما بيَّنته الآيات القرآنية في قوله تعالى: ﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَخْبَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَحَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ آيَاتٍ لِقَوْمٍ يَعْقِلُونَ﴾ والله تعالى يعلم بعلمه المحيط أن الإنسان سوف يصل في يوم من الأيام إلى زمن كرمنا الراهن يفتح الله سبحانه وتعالى فيه على الإنسان من معرفة بالكون وسننه ما لم يفتح من قبل، فيغتر الإنسان بالعلم ومعطياته وتطبيقاته في مختلف المجالات مما أوصل الإنسان إلى عدد من التقنيات المتقدمة، وذلك مصداقاً لقوله تعالى: (سنريهم آياتنا في الآفاق وفي أنفسهم حتى يتبين لهم أنه الحق من رهم)

1692 فتح حسن ملكاوي .منهجية التكامل المعرفي ، المعهد العالمي للفكر الإسلامي.ص31

1693 المصدر السابق.ص 41

ومن خلال هذا البحث تتضح لنا بطلان النظرية التي تقسم العلم إلى قسمين العلم الشرعي والعلم المادي،

أوتفريعه إلى دراسات إسلامية وأخرى علوم عصرية ؛ وكأن مفهوم العلوم أصبح شرعي وغير شرعي وهذا التقسيم غير موجود في الواقع وكذلك يخالف مفهوم الآية "قل سيروا في الأرض ثم انظروا"

وهناك آية كونية صريحة، بالإضافة إلى آيات أخرى تقترب دلالتها من الصراحة، وهذه الآيات القرآنية تحوي من الإشارات الكونية من دواب مختلفة الأشكال والألوان والمنافع وما فيها من جبال وسهول وهو مع هذا مسخر مدلل للسالكين تسخيراً من خالق المون لعباده المأمورين بعمارة الأرض وإسعاد من فيها.

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الإصلاح الإقتصادي في القرآن الكريم وتأثيره في حل المشاكل الإقتصادية المعاصرة The Economic Reform in the Holy Quran and its role in Solving of Contemporary Economic Problems

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ملخص البحث

يعد النظام الإقتصادي قاعدة كبرى في حياة كل المجتمعات، ولا يمكن أن يتحرك أي مجتمع بدون هذا النظام، والمجتمع الإسلامي أحد هذه المجتمعات التي يعتبر الاقتصاد نظاماً مهماً فيها، وقد أولى القرآن الكريم هذا النوع من النظام الإقتصادي اهتماماً كبيراً؛ حيث تضمن العديد من الضوابط والسياسات والإجراءات النقدية والمالية الكافلة لمواجهة جميع المشكلات الإقتصادية. فالبحث الحالي يهدف إلى إبراز أهم المشكلات الإقتصادية المعاصرة المتمثلة في الفساد المالي والإداري والبطالة والمشكلات التي أدت إلى انخفاض فاحش في معدلات النمو الإقتصادي، وارتفاع العجز في الموازنات الحكومية، إضافةً إلى وجود نسبة كبيرة من العاطلين عن العمل في هذه الدول مما تسبب في انتشار الفقر الشديد في المجتمعات.

الكلمات الدلالية: اقتصاد، اصلاح، فساد، بطالة.

Abstract

Economic System has been considered as one of the vital means of life in every society, as there is no society that can move forward without it. Muslim Society is one of such societies which the economy is an important. The Holy Quran has given this type of economic system great attention; as it contain several monetary and financial measures to face all of the economic problems. The current research aims to highlight the most critical contemporary economic

problems such as financial and administrative corruption as well as the problem of unemployment that affect the economic growth, high deficit in government budgets, in addition to the presence of a large number of unemployed people in these countries, which caused widespread poverty in communities.

Keywords: economy, corruption, unemployment, reform.

المقدمة

الحمد لله رب العالمين وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه أجمعين وبعد.

في العصر الراهن تواجه كثير من الدول النامية عدداً من المشكلات الاقتصادية والتي من أبرزها الفساد الاقتصادي والبطالة؛ أما الفساد الاقتصادي فقد أدى إلى انخفاض فاحش في معدلات النمو الاقتصادي، وارتفاع العجز في الموازنات الحكومية؛ إضافةً إلى ارتفاع المديونيات الخارجية لهذه الدول. وأما البطالة؛ فقد ترتب عليها وجود نسبة كبيرة من العاطلين عن العمل في هذه الدول مما أدى إلى الفقر الشديد في المجتمعات. ونتيجة لذلك اضطرت هذه الدول إلى الاستعانة بالمؤسسات النقدية الدولية مثل صندوق النقد الدولي والبنك الدولي طلباً للمساعدة في القضاء على تلك المشكلات، فقامت بإبرام اتفاقيات معها لتطبيق البرامج التي تسمى ببرامج تثبيت الاقتصاد والتكيف الهيكلي، المتضمن للعديد من السياسات والإجراءات من أهمها سياسة تخفيض الإنفاق العام ورفع الدعم، وسياسة حرية التجارة والتوجه نحو التصدير وغير ذلك من السياسات والإجراءات ذات الصلة.

إن المجتمع الإسلامي لا يمكن أن يتحرك بدون مثل هذا النظام الذي يعد قاعدة كبرى في حياته، والقرآن الكريم بوصفه رحمة للعالمين وشفاع لما في الصدور وعلاج لجميع الأمراض والأسقام، وحل لجميع المشكلات الاجتماعية والاقتصادية وأساس للحضارات القديمة والحديثة قد اعتنى بالجانب الاقتصادي؛ تضمن العديد من الإصلاحات الاقتصادية، والسياسات والإجراءات النقدية والمالية الكافلة لمواجهة هذه المشكلات؛ لأن الدعوة إلى إقامة نظام اقتصادي جزاً من شمولية دعوته؛ لكونه دستوراً جامعاً لأُمور الدين والدنيا.

إن الناظر المتأمل لنصوص القرآن الكريم يجده حافلاً متضمناً للجوانب الاقتصادية المختلفة وبشكل مفصل، فقد تناول أهم الموارد المالية مثل الزكاة والجزية والغنime والفيء؛ كما تناول أيضاً ما يتعلق بطرق الكسب والتملك فتحدث عن البيع والشراء والتجارات والميراث والوصية والهبات والصدقات وغيرها. كما تطرق للجانب الإصالح الاقتصادي؛ حيث تناول أهم المشاكل

الإقتصادية الخطيرة مثل الربا حن حيث حكمها وأضرارها الدنيوية والأخروية وعقوبتها كما تطرق لذكر بديلها من البيع والشراء وأمثالها

وتحدث القرآن أيضاً عن قيمة المال والدور الذي يلعبه في حياة الناس بوصفه عود الاقتصاد وأساسه وذلك ببيان كيفية استثماره في المجالات المشروعة، استغلاله في الجهات النافعة. وحرم القرآن قيام النظام الاقتصادي على التظم غير الشرعية؛ كالربا والغش والسرقه والقمار ونحوها. والغرض من هذه الورقة هو إلقاء الضوء على منهج القرآن الكريم في الإصلاح الاقتصادي مع بيان تطبيق المنهج المذكور في حل المشاكل الاقتصادية المعاصرة. ويتكون البحث من الآتي:

الفرع الأول: التعريف بأهم المصطلحات الواردة في البحث

أولاً: تعريف الإصلاح

الإصلاح مفي اللغة مأخوذ من الصلاح وهو نقيض الفساد، والإصلاح: نقيض الإفساد، ورجل صالح: مصلح.¹⁶⁹⁴

الإصلاح الاقتصادي هو: "عمل يستلزم وضع إجراءات وسياسات تهدف إلى تمكين المجتمع من قيادة مسيرة اقتصاده وإزالة التشوهات في الهيكل الاقتصادي لغرض التسريع بمعدلات النمو والنهوض بمستوى الاقتصاد الوطني".¹⁶⁹⁵

ثانياً: تعريف الفساد

الفساد لغةً نقيض الصلاح فسد يفسد ويفسد وفسد فسادا وفسودا فهو فاسد وفسيد فيهما وقوم فسدى قال سيويه جمعوه جمع هلكى لتقاربهما في المعنى وأفسدة هو واستفسد فلان إلى فلان وتفاسد وتفاسد القوم تدابروا وقطعوا الأرحام قال.¹⁶⁹⁶

¹⁶⁹⁴ أبو منصور، محمد بن أحمد بن الأزهرى الهروي، تهذيب اللغة، تحقيق: محمد عوض مرعب، بيروت: دار إحياء التراث العربي، ط1، 2001م، ج4، ص142.

¹⁶⁹⁵ دةيرادإلا مولعلل ةيسداقلا ةلجم يف روشنم ثحب ، يمالسإ روظنم نم يداصتقإلا حالصبالا ، دحم مساج ءامسا 2012، 2، ع14م ةيداصتقإلاو

¹⁶⁹⁶ أبو الحسن علي بن إسماعيل بن سيده المرسى، المحكم والمحيط الأعظم، تحقيق: عبد الحميد هندواوي، بيروت: دار الكتب العلمية، 1421 هـ - 2000م، ج8، ص458.

الفساد الإقتصادي فقد عرفه البعض بأنه: "سوء استخدام أو تحويل الأموال العامة من أجل مصلحة خاصة أو تبادل الأموال في مقابل خدمة أو تأثير معين".¹⁶⁹⁷

الفساد الإداري والمالي في مجمله هو كل سلوك يرتبط بالعمل أو الوظيفة يخالف الشرع، أو النظام، أو العرف، على اختلاف تلك التنظيمات سواء أكانت مخالفات كبيرة أو صغيرة. وقد يتعود الكثير أن يراها بهذا الشكل.¹⁶⁹⁸

ثالثاً: تعريف البطالة:

البطالة لفظ مرادف للكلمة الإنجليزية (Unemployment) وهو تعبير يُطلق على الأفراد العاطلين عن العمل مع قدرتهم لذلك وبحجتهم عنه¹⁶⁹⁹

فهي صفة للشخص القادر عن العمل والذي قد بذل قصارى جهده في البحث عن العمل ولكن لم يجده. وهي من القضايا التي تؤثر على المجتمع بشكل سلبي؛ لانتشارها بين فئات الشباب القادرين على العمل فهي ليس مجالاً مع كبار السن، أو الأطفال، أو الأشخاص من ذوي الاحتياجات الخاصة التي تعوقهم عن القيام بأي نوع من العمل¹⁷⁰⁰ كما تعد من أخطر المشكلات الإقتصادية والاجتماعية التي يزداد خطرها يوماً بعد يوم وخاصة في الدول النامية، حيث يوجد العديد من الأشخاص العاطلين عن العمل مما يوجب القيام بإعداد الدراسات التي تهتم بتحليل الآثار الاجتماعية والإقتصادية لمثل هذه الظاهرة الخطيرة للوصول إلى الحلول الفعالة لتخفيف حدة الفقر والبطالة في هذه الدول.

الفرع الثاني: المشاكل الإقتصادية ومنهج القرآن في إصلاحها

أولاً: مشكلة الفساد الإقتصادي وكيف عالجها القرآن

¹⁶⁹⁷ علي. 51، ص 1 ط، موطر خلا، عميد اكالا، بتكملا، ةيداصتقلا تاحلطصملا سوماق، ناميلس دمحا

¹⁶⁹⁸ خالد. 14443 ددعلا - م 2008 ربابي 9، ضايرلا ةديرج، هتحتفاكم لبسو يرادإلا داسفلا، شامهلا

¹⁶⁹⁹ itors of Encyclopædia Britannica, "Unemployment", Encyclopædia Britannica, Retrieved 17-11-2016. Edited.

¹⁷⁰⁰ الموسوعة العربية العالمية (1999)، الموسوعة العربية العالمية (الطبعة الثانية) (المملكة العربية السعودية: مؤسسة أعمال الموسوعة للنشر والتوزيع، صفحة 459، جزء 4. بتصرف.

لقد استخدم الاسلام عدداً من المناهج في الإصلاح الاقتصادي وذلك لأهمية الاقتصاد في الحياة البشرية وفي هذا المبحث يقوم الباحث بذكر بعض تلك المناهج منهج وهي على النحو الآتي:

المنهج الأول: منهج تحريم الجرائم الاقتصادية بكافة أنواعها وتفصيل ذلك على النحو الآتي:

من المناهج الذي استخدمه القرآن في الإصلاح الاقتصادي منهج تحريم الجرائم الاقتصادية بكافة أنواعها؛ حيث وردت عدة نصوص في ذلك وتفصيل ذلك على النحو الآتي:

تحريم القرآن لجريمة أكل أموال الناس بالباطل

إن أكل أموال الناس بالباطل من الجرائم التي منعها الإسلام منعاً باتاً؛ فقد جاء نص في القرآن الكريم في التصريح بمنع هذه الجريمة؛ حيث اعتبرها إثماً وتعدياً على حقوق الآخرين، قال تعالى: (وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ)، {البقرة: 188}. وقال تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ)، {النساء: 29}.

ومن أنواع الظلم في الأموال أكل مال اليتيم فقد حرم الله سبحانه وتعالى حيث قال سبحانه وتعالى: [وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ خُوبًا كَثِيرًا]، {النساء: 2}. وقال تعالى: [إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا]، {النساء: 10}. وقال تعالى: [وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ]، {الأنعام: 152}. فلما الحاصل عن طريق الظلم حرام لما سبق من الأدلة الدالة على ذلك فينبغي الحذر من ذلك.

تحريم القرآن لجريمة أكل الربا

الربا في اللغة: هو الزيادة من ذلك قوله تعالى: [فَإِذَا أَتَرْتُمَا عَلَى الْوَاءِ اهْتَرَّتْ وَرَبَّتْ] {الحج: 5}. وقوله تعالى: (أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ) {النحل: 92}، أي أكثر عدداً يقال: ((أرْبَى فلان على فلان، إذا زاد عليه))¹⁷⁰¹.

وأما الربا في الاصطلاح فهي الزيادة في أشياء مخصوصة، والزيادة على الدين مُقَابِل الأجل مطلقاً. وقيل: هو الزيادة في بيع شيئين يجري فيهما الربا. وهي على نوعين ربا الفضل وriba النسيئة.

¹⁷⁰¹ ابن منظور، المصدر السابق، ج 14، ص 305.

والتعامل بالربا محرم شرعاً والكسب الحلال مه حرام وذلك لورود عدد من نصوص كتاب والسنة في التحذير من الربا، فمن الكتاب قوله تعالى: [الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ)، {البقرة: 275}. وقوله تعالى: [يَحْقُقِ اللَّهُ الرِّبَا وَيُزِيلِ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ)، {البقرة: 276}. وقوله تعالى: [يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ * فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُؤُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ)، {البقرة: 278-279}. وغير ذلك من الآيات الواردة في تحريم الربا والتحذير منها.

لقد ورد تحريم الربا في القرآن الكريم؛ حيث جاء إعلان الحرب على المرابين، كما توعدهم الله سبحانه وتعالى بعذاب شديد مع اعتبار المرابي محارباً لله ورسوله ما لم يبتته.

تحريم القرآن لجريمة "الرشوة"

الرشوة في اللغة: الرشوة، مثلثة: الجعل¹⁷⁰² وأما في الاصطلاح فهي: "كل مال دفع لبيتاع به من ذي جاه عوناً على مالا يحل"¹⁷⁰³. وقد توافرت أدلة الكتاب والسنة على تحريم الرشوة فمن ذلك قوله تعالى: قوله تعالى: [وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ)، {البقرة: 188}. وهذا نص عام في النهي عن أكل الأموال بالباطل بأي صفة كان، وخاص في الإدلاء بها إلى الحكام لأكل فريق من أموال الناس بالإثم، وهذا النص أقرب موضوعية إلى الرشوة ولا ارتباط الرشوة بالرشاء في معنى الإدلاء بها.¹⁷⁰⁴ وقال تعالى في وصف اليهود: [سَمَّاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّخْتِ)، {المائدة: 42}. وقال تعالى: [وَتَرَى كَثِيرًا مِنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّخْتِ لَيْسَ مَا كَانُوا يَعْمَلُونَ (62) لَوْلَا يُنْهَاهُمُ الرَّبَّائِيُّونَ وَالْأَنْجَبَاءُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّخْتِ لَيْسَ مَا كَانُوا يَصْنَعُونَ)، {المائدة: 63}. فالرشوة ما هي وسيلة إلى الظلم، وطمس حقوق آخرين، وقلب الوقائع وتقدم الجهلاء، وتأخر الأكفاء، وفساد الأخلاق والأعمال.

¹⁷⁰² مجد الدين أبو طاهر محمد بن يعقوب الفيروزآبادي، القاموس المحيط، تحقيق: مكتب تحقيق التراث في مؤسسة الرسالة، بيروت: مؤسسة الرسالة للطباعة والنشر والتوزيع، ط8، 1426 هـ - 2005 م، ص1288.

¹⁷⁰³ ابن حجر، أحمد بن علي بن حجر أبو الفضل العسقلاني الشافعي، فتح الباري شرح صحيح البخاري، بيروت: دار المعرفة، د.ط، 1379 هـ، ج5، ص221.

¹⁷⁰⁴ عطية بن محمد سالم، الرشوة، المدينة: الجامعة الإسلامية بالمدينة المنورة، الطبعة: السنة الثانية عشر - العددان 47، 48 - رجب - ذو الحجة 1400 هـ، ص123.

تحريم القرآن لجرمة القمار والميسر والرهان

إن القمار والميسر من المعاملات المالية المحرمة في الشريعة الإسلامية فقد وردت عدد من الأدلة على ذلك منها: قوله تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ* إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقَعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ) لأنه يؤدي إلى انتشار الأحقاد والتباغض بين الأفراد ويذهب المودة والرحمة فيما بينهم، ويؤدي إلى ضياع الأموال وإنفاقها في غير مصلحة.

تحريم القرآن لجرمة السرقة

السرقة في اللغة هو أخذ شيء في خفاء وستر¹⁷⁰⁵. وأما في الاصطلاح فقد عرفها الفقهاء بأنها: "أخذ مال محترم لغيره لا شبهة فيه من موضع مخصوص، بقدر مخصوص، على وجه الخفية".¹⁷⁰⁶

والسرقة محرمة شرعاً لأنها اعتداء على حقوق الآخرين وأكل أموالهم بالباطل، ودل على تحريمها الكتاب والسنة؛ حيث ورد الأمر بإقامة الحد على السارق عن طريق قطع يده وذلك لشناعتها قال تعالى: [وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ]، {المائدة: 38}. وكان النبي صلى الله عليه وسلم ينفذ هذا الحد في حق كل من سرق ربع دينار فصاعداً فقد روي عن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم: «لا تقطع اليد إلا في ربع دينار فصاعداً».¹⁷⁰⁷ فالمال الحاصل عن طريق السرقة حرام للأدلة السابقة وغيرها.

تحريم القرآن لجرمة "الغش"

إن الغش محرم سواء كان ذلك بطريق الكذب أو كتمان العيب في السلعة، أو التطفيف في الكيل والميزان أو الخلط بين الجيد والرديء يعتبر من المعاملات المالية المحرمة شرعاً لورود عدد من النصوص التي تحذر من ذلك وتبين عاقبة من يرتكبه فمن ذلك قول تعالى في تطفيف الكيل والميزان:

¹⁷⁰⁵ ابن فارس، أحمد بن فارس بن زكرياء القزويني الرازي، أبو الحسين، معجم مقاييس اللغة، تحقيق: عبد السلام محمد هارون، بيروت: دار الفكر، 1399 هـ - 1979 م، ج3، ص154.

¹⁷⁰⁶ التويجري، محمد بن إبراهيم بن عبد الله، مختصر الفقه الإسلامي في ضوء القرآن والسنة، المملكة العربية السعودية: دار أصداء المجتمع، ط11، 1431 هـ - 2010 م، ص971.

¹⁷⁰⁷ ابن ماجه أبو عبد الله محمد بن يزيد القزويني، وماجة اسم أبيه يزيد، سنن ابن ماجه، تحقيق: محمد فؤاد عبد الباقي، د. م: دار إحياء الكتب العربية - فيصل عيسى البابي الحلبي، ج2، ص862.

(وَيْلٌ لِّلْمُطَفِّفِينَ * الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ * وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ (3) أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ * لِيَوْمٍ عَظِيمٍ * يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ)، {المطففين: 1-5}. وقال تعالى: [وَلَا تَنفُسُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أَرَأَيْتُمْ يُخَيَّرُ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُحِيطٍ (84) وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ)، {هود: 84}.

وقد وردت السنة تؤكد على هذا الحكم القرآني؛ حيث روي عن أبي هريرة أن رسول الله صلى الله عليه وسلم مر على صبرة طعام فأدخل يده فيها، فنالت أصابعه بلالا فقال: «ما هذا يا صاحب الطعام؟» قال أصابته السماء يا رسول الله، قال: «أفلا جعلته فوق الطعام كي يراه الناس، من غش فليس مني».¹⁷⁰⁸

تحريم القرآن لجرمة اكتناز الأموال

المطلوب هو انفاق أموال في الجهات المشروعة واستثمارها وإخراج الحقوق الواجبة منها فاعتبر الإسلام اكتناز الأموال جريمة من جرائم الاقتصاد فقد جاء تحريم الاكتناز في القرآن من ذلك قوله تعالى: (وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ * يَوْمَ يُخْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنْتُمْ لَا نَفْسَكُمْ فلدووقوا ما كنتم تكتمون)،

تحريم القرآن لجرمة التجارة في الأشياء المحرمة والكسب عن التعامل المحرم

توجد العديد من الأشياء التي جاء تحريمها في الشريعة الإسلامية مثل الخمر والخنزير والمخدرات وأمثالها فهذه الأشياء محرمة شرعاً ويحرم بيعها كما يحرم تعاطيها لورود الأدلة على ذلك منها: قوله تعالى: [يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ)، {المائدة: 90}. فهذه الآية تفيد تحريم الخمر وكل ما خامر العقل وغطاه كما أشار النبي صلى الله عليه وسلم إلى ذلك¹⁷⁰⁹. وقال تعالى في الخنزير: [حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخَنزِيرِ وَمَا أُهْلِيَ لغيرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا دَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فِسْقٌ)، {المائدة: 107}.

¹⁷⁰⁸ ابن الحجاج، مسلم بن الحجاج أبو الحسن القشيري النيسابوري، صحيح مسلم، تحقيق: محمد فؤاد عبد الباقي، بيروت:

دار إحياء التراث العربي، ج 1، ص 99.

¹⁷⁰⁹ ابن حبان، المصدر السابق، ج 12، ص 182.

ومن الطرق التي يحرم التكسب بها جريمة "البغاء"، فهي من الجرائم الشنيعة التي حذر القرآن الكريم من الوقوع فيها. قال تعالى: (وَلَا تُكْرِهُوا قَتِيلَاتِكُمْ عَلَى الْبَغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا) ومن ذلك أيضاً جريمة بناء الملاهي والمراقص وبيوت الدعارة ونحوها لكونها وسيلة من وسائل الفواحش وإشاعة للمنكرات، قال تعالى: (إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ)

ثانياً: مشكلة البطالة وكيف عالجها القرآن

البطالة لفظ مرادف للكلمة الإنجليزية (Unemployment) وهو تعبير يُطلق على الأفراد العاطلين عن العمل مع قدرتهم لذلك وبحسبهم عنه¹⁷¹⁰

فهي صفة للشخص القادر عن العمل والذي قد بذل قصارى جهده في البحث عن العمل ولكن لم يجده. وهي من القضايا التي تؤثر على المجتمع بشكل سلبي؛ لانتشارها بين فئات الشباب القادرين على العمل فهي ليس مجالاً مع كبار السن، أو الأطفال، أو الأشخاص من ذوي الاحتياجات الخاصة التي تعوقهم عن القيام بأي نوع من العمل¹⁷¹¹ كما تعد من أخطر المشكلات الاقتصادية والاجتماعية التي يزداد خطرها يوماً بعد يوم وخاصة في الدول النامية، حيث يوجد العديد من الأشخاص العاطلين عن العمل مما يوجب القيام بإعداد الدراسات التي تهتم بتحليل الآثار الاجتماعية والاقتصادية لمثل هذه الظاهرة الخطيرة للوصول إلى الحلول الفعالة لتخفيف حدة الفقر والبطالة في هذه الدول.

لقد عالج الإسلام مشكلة البطالة بشكل واضح حيث وردت العديد من القرآن الكريم تحث على العمل والسعي في طلب الرزق، والنهي عن الركون والتعلق بالغير وتفصيل ذلك في الآتي:

المجموعة الأولى: الآيات التي تحث الإنسان على الضرب في الأرض من ذلك:

قوله تعالى: [يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ]* فإذا قُضِيََتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ، {الجمعة: 9}. فهذه الآية تدل دلالة صريحة على الإذن بالبيع والشراء والتجارة بعد الانتهاء من صلاة الجمعة، من أجل الحصول على الربح، والتماس فضل الله عن

Encyclopædia Britannica, Retrieved 17-11- ، itors of Encyclopædia Britannica, "Unemployment"¹⁷¹⁰
2016. Edited.

¹⁷¹¹ الموسوعة العربية العالمية (1999)، الموسوعة العربية العالمية (الطبعة الثانية) (المملكة العربية السعودية: مؤسسة أعمال الموسوعة للنشر والتوزيع، صفحة 459، جزء 4. بتصرف.

طريق السعي والتجارة¹⁷¹² وقوله تعالى: [هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ]، {الملك: 15}. يأمر الله سبحانه وتعالى عباده للناس بطلب الرزق، والسعي لذلك بالعمل وعدم الجلوس، حيث سبحانه وتعالى جعل الأرض ذلولاً للناس لكي يمشون فيها ويسعون فيها بالعمل وطلب الرزق¹⁷¹³

المجموعة الثانية: الآيات التي تحث على الانتفاع بالثروات البحرية و طلب الرزق فيه من ذلك:

قوله تعالى: [رُبُّكُمْ الَّذِي يُرْجِي لَكُمْ الْفُلْكَ فِي الْبَحْرِ لِيَتَّبِعُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا]، {الإسراء: 66}. قَوْلُهُ عَزَّ وَجَلَّ: رُبُّكُمْ الَّذِي يُرْجِي لَكُمْ الْفُلْكَ أَي: يَسُوقُ وَيُجْزِي لَكُمْ الْفُلْكَ، فِي الْبَحْرِ لِيَتَّبِعُوا مِنْ فَضْلِهِ، لِيَتَطَلَّبُوا مِنْ رِزْقِهِ، إِنَّهُ كَانَ بِكُمْ رَحِيمًا¹⁷¹⁴

المجموعة الثالثة: الآيات التي تحث على الصناعة

قوله تعالى: [وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِيُخْصِنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ]، {الأنبياء: 80}. قال البغوي: "وعلمناه صناعة لبوس لكم، المراد باللبوس هاهنا الدروع لأنها تلبس وهو في اللغة اسم لكل ما يلبس ويستعمل في الأسلحة كلها، وهو بمعنى الملبوس كالجلوس والركوب، قال قتادة: أول من صنع الدروع وسردها وحلقها داود"¹⁷¹⁵ فهذه الآيات دليل واضح على أن الصناعة أمر محبوب عند الله سبحانه وتعالى؛ حيث علم نبيه داود عليه والسلام، وقد ثبت أن داود عليه السلام لا يأكل إلا من عمل يده.¹⁷¹⁶

قوله تعالى في قصة ذالقرنين مع القوم: [حَتَّى إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا (93) قَالُوا يَا ذَا الْقُرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَى أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا (94) قَالَ مَا

¹⁷¹² الطبري، محمد بن جرير بن يزيد بن كثير بن غالب الآملي، أبو جعفر، جامع البيان في تأويل القرآن، ط1، 2000، بيروت: مؤسسة الرسالة، ج23، ص385.

¹⁷¹³ أبو حيان محمد بن يوسف بن علي بن يوسف بن حيان أثير الدين الأندلسي، البحر المحيط في التفسير، ط1، 1420، بيروت: دار الفكر، ج10، ص225.

¹⁷¹⁴ البغوي، أبو محمد الحسين بن مسعود بن محمد بن الفراء البغوي الشافعي، تفسير البغوي، تحقيق: عبد الرزاق المهدي، بيروت: دار إحياء التراث العربي، ط1، 1420هـ، ج3، ص144.

¹⁷¹⁵ البغوي، المصدر السابق، ج3، ص301.

¹⁷¹⁶ ابن حبان، محمد بن حبان بن أحمد بن حبان بن معاذ بن مَعْبَد، التميمي، أبو حاتم، الدارمي، البُستي، الإحسان في تقريب، صحيح ابن حبان، بيروت: مؤسسة الرسالة، ط1، 1408هـ - 1988م، ج14، ص119.

مَكِّي فِيهِ رَبِّي حَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا (95) أَتُونِي زُرَّ الْحَدِيدِ حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ قَالَ انْقُضُوا حَتَّى إِذَا جَعَلَهُ نَارًا قَالَ أَتُونِي أُفْرِغَ عَلَيْهِ قِطْرًا)، {الكهف: 92-96}.

طلبوا من ذالقرنين بناء السد المانع من دخول يأجوج ومأجوج إليهم لعدم اقتدارهم بأنفسهم على بنيان السد، ومعرفتهم بقدرة ذي القرنين عليه، فبدلوا له أجرة، ليفعل ذلك، وذكروا له أن السبب الداعي هو: إفساد يأجوج ومأجوج في الأرض، فلم يكن ذو القرنين ذا طمع، ولا رغبة في الدنيا، ولا تاركا لإصلاح أحوال الرعية، بل كان قصده الإصلاح، فلذلك أجاب طلبتهم لما فيها من المصلحة، ولم يأخذ منهم أجرة، وشكر ربه على تمكينه واقتداره، فقال لهم: {مَا مَكِّي فِيهِ رَبِّي حَيْرٌ} أي: مما تبدلون لي وتعطوني، وإنما أطلب منكم أن تعينوني بقوة منكم بأيديكم {أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا} أي: مانعا من عبورهم عليكم. {أَتُونِي زُرَّ الْحَدِيدِ} أي: قطع الحديد، فأعطوه ذلك.¹⁷¹⁷

فهذه الآيات ونحوها تدل على اهتمام الإسلام بالنظام الإقتصادي وحمايته له من جميع المشكلات التي قد تؤثر سلبا على نموه وتطوره. كما تدل على تناول القرآن الكريم على العديد من النصوص التي هي عبارة عن السياسات والإجراءات النقدية والمالية والإقتصادية التي يجب مراعاتها في التعامل الإقتصادي.

الخاتمة

توصلت الدراسة في نهاية هذا المطاف إلى العديد من النتائج من أهمها:

إن النظام الإقتصادي يعد قاعدة كبرى في حياة كل مجتمع؛ حيث لا يمكن أن يتحرك أي مجتمع بدونه.

إن القرآن الكريم اهتم ولم يزل يهتم بالنظام الإقتصادي اهتماما كبيرا؛ حيث تضمن العديد من الضوابط والسياسات والإجراءات النقدية والمالية الكفيلة لمواجهة جميع المشكلات الإقتصادية.

تعد مشكلة البطالة والفساد من أهم المشاكل الإقتصادية المعاصرة التي تولد بسببها عدد من المشاكل الإقتصادية بما في ذلك مشكلة الفقر التي عمت جميع المجتمعات.

أن القرآن الكريم عند معالجته للمشكلات الإقتصادية استخدم عدد من المناهج من أهمها منهج تحريم الجرائم الإقتصادية مثل الربا والرشوة ونحوها. ومنهج الحث على العمل والكسب والانتاج والتنمية ونحوه.

¹⁷¹⁷ السعدي، عبد الرحمن بن ناصر بن عبد الله، تيسير الكريم الرحمن في تفسير كلام المنان، تحقيق: عبد الرحمن بن معلا اللويحي، بيروت: مؤسسة الرسالة، 1420هـ - 2000م، ج1، ص486.

المصادر والمراجع

ابن الحجاج، مسلم بن الحجاج أبو الحسن القشيري النيسابوري، صحيح مسلم، تحقيق: محمد فؤاد عبد الباقي، بيروت: دار إحياء التراث العربي.

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الأساس القرآني للمشترك الإنساني والسلام العالمي

The Qur'anic foundation of the common humanity and world peace

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الآدمية. الكلمات المفتاحية: القرآن - المشترك الإنساني - العدل - الحرية - السلم - الأخوة

مقدمة

معلوم أن القرآن الكريم وحيٌّ مُصَدِّقٌ ومُكَمِّلٌ للوحي السابق عليه وللمعرفة البشرية قديمها وحديثها، وهو نداء رباني مُوجَّه إلى الكافة من غير استثناء، يستأنف خطاب البشارة والندارة للناس، تحريضا على الخير وتحذيرا من الشر، وقد أظهر الله تعالى القرآن على الدين كله بالهيمنة والتصديق، بالثمين والتميم، وليس بالإنكار والإلغاء، {هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَى بِاللَّهِ شَهِيدًا} (الفتح: 28)، فجاءت المرجعية القرآنية المعرفية لتحفظ روح الدين الذي لا يُرتضى للإنسان غيره، أي المشترك الديني وتؤسس له عبر خطابٍ يعترف بالآخر المخالف دينيا ويمد له يد التعاون على أعمال البر والتأخي في أعمال الخير، وهذا ما يتيح لأتباع جميع الرسائل السماوية أن يسهموا بما يطبقون في بناء عمران/حضارة المشترك الإنساني، وحفظ التنوع الطبيعي والثقافي والاجتماعي الذي يزخر به، حفظا يغني ولا يطغى.

يحمل القرآن الكريم الأساس المشترك من "الهدى والنور" ليشكل إطارا ومرجعا للتفكير في إقامة العمران الإنساني المستقبلي، محليا كان أو عالميا، منشئا ما يسميه طه عبد الرحمن "هوية أوطانية"، فالقرآن كتاب العالم بلا تحيزٍ جغرافي، وكتاب الإنسان بلا تحيزٍ قومي، وكتاب الحياة بلا تحيزٍ زمني، يخاطب الإنسان في وجوده ومعرفته وقيمه، فخطابه علميٌّ وحضارته عالمية؛ حضارة الرحمة والتراحم والمرحمة، حضارة العدل والحرية والسلام، حضارة التعارف والتعايش والعمران، والجميع منتمٍ لأمة الإنسانية، {إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ} (الأنبياء: 91).

إن الخطاب القرآني موجه إلى الذات الإنسانية أئى كانت، إلى كل فرد وكل جماعة، "إذا جعلنا في بؤرة وعينا أن خطاب القرآن الكريم إنما هو بكل بساطة تعبير عن الفطرة الإنسانية السوية الغائبة الإعمارية الأخلاقية، وعن سنن الفطرة والكون من حولها، والتي ليست هي إلا حقائق الخلق وجوهره، والتي جاء الوحي... لا ليتجاوزها، أو ليتنكر لها، أو ليغيرها، وإنما جاء لكي يجعل جوهر هذه الفطرة السوية الإنسانية والسنن الكونية في بؤرة وعي الإنسان، وفي بؤرة إدراكه، وذلك لكي يرشد فطرة الإنسان، ويهدي مسيرته في سعيه لتحقيق ذاته وفطرته الإنسانية الروحية السوية، والاستجابة لحاجات فطرة خلقه ونوازعه التسخيرية الإعمارية الحضارية."1718

أولاً: القرآن الكريم ووحدة الرسالات النبوية

يؤكد القرآن الكريم في غير ما موضع أنه انطلاقاً من بديهية وحدة الخالق ومن وحدة الرسالة الإلهية للرسل جميعاً، ومن وحدة الفطرة البشرية، ومن وحدة الأرض وقوانينها الحتمية، يشترك جميع الناس في مخلوقيتهم التي تقتضي مما تقتضيه الخضوع الجلي لنواميس الكون التي تحمل قدر الله الكوني الذي لا يتبدل، ويشتركون أيضاً في التكليف بمضمون الدين الإلهي، ومنادون جميعاً بوجوب العمل بمقتضيات الإيمان بالله وتصديق المرسلين.

رسالة الدين في الدنيا واحدة في أصلها، مستأنفة عبر الأمم، وكل ما قيل للنبي الخاتم صلى الله عليه وسلم من تبليغ اللوصايا والأحكام الإلهية قيل للأنبياء من قبله عليهم الصلاة والسلام جميعاً، إذ هي رسالة إلهية خالدة، تُنبئ عن حكمة ربانية تقوم على الوحدة والانسجام في المهام والوظائف بين الأنبياء عليهم السلام، قال الله تعالى: {شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ} (الشورى: 13)، وهذا هو الدين الجامع العام الذي اشترك فيه جميع الأنبياء، والإسلام العام والإيمان العام¹⁷¹⁹.

انسجاماً مع حقيقة "أن الدين عند الله الإسلام في جميع الرسالات، وعند كل المرسلين" ف"القرآن جاء مؤكداً لما جاءت به الكتب السابقة من الحقائق والعقائد والأصول التي لا تختلف فيها الأديان"¹⁷²⁰، إذ جاء متمماً لها لا قاطعاً معها، بل مرتقياً بالبشرية إلى أبلغ مدى يمكنها الترفي إليه في تدينها الخاتم الأخير في الأرض، التي ليس بعد أنبيائها نبي، ولا بعد كتبها كتاب.

1718 - أبو سليمان، عبد الحميد. الرؤية الكونية الحضارية القرآنية، المنطلق الأساس للإصلاح الإنساني، القاهرة: دار السلام، ط1، 1430هـ/2009م، 34-35

1719 - ابن تيمية، أحمد عبد الحليم. الجواب الصحيح لمن بدل دين المسيح، مطابع المجد التجارية، الرياض، د.ت، 33/4

1720 - القرضاوي، يوسف. ثقافتنا بين الانفتاح والانغلاق، مكتبة وهبة، القاهرة، ط2، 1426هـ/2005م، ص 36

ومن هنا جاءت الرسالة الخاتمة لتتمم الأخلاق وتستأنف البناء، لا لتلغي ما سبق وتهدم ما بُني، إلا ما كان من باطل طراً في التاريخ من فعل الإنسان الظالم لنفسه ولغيره، فهذا لا يخلو منه تاريخ ولا تدين.

بناء على ما سبق فبين الأنبياء أزمان وليس بينهم "خلافات"، إذ هي نبوة واحدة وكأنها أبوة واحدة مستمرة إلى الحتم المحمدي المتمم والمكمل والمصدق، ففي الحديث: "مثلي ومثل الأنبياء قبلي، كمثلي رجل بنى بيتاً فأحسنه وأجمله إلا موضع لبنة من زاوية من زواياه، فجعل الناس يطوفون به، ويعجبون له، ويقولون هلا وُضعت هذه اللبنة! فأنا تلکم اللبنة وأنا خاتم النبيين." 1721 البيت واحد والنبيون لبناته، والناس جميعاً يطوفون بهذا البيت المشترك، ويتظنون كماله الذي يتم فيه كمالهم وتمامه الذي تتم به أخلاقهم. لذلك فالدين الذي ارتضاه الله للإنسانية شجرة واحدة ممتدة جذورها من لدن آدم إلى محمد عليهم السلام، إنه "الدين المشترك" 1722 الذي يبني العالمية التي تستقبلها الإنسانية لما تستيقظ من قراءتها العُضين التي صنعتها تأويلات المبطلين ونقلتها متون الوراقين.

من شأن التأسيس القرآني للمشارك الإنساني أن يُستثمر في صناعة العمران الإنساني الجامع للفضائل، وإسعاد الإنسان بإكمال الدين وختم النبوات، واستئناف مسيرات الدلالة على الخير والتحذير من الشر، إنصاتها لصوت الحق السماوي الذي ينتشل الإنسان المنغمس في أحوال الأشياءية، وقيمه مستويا على صراط مستقيم. قدوة البشرية في كل حين بقية صالحة في كل أمة من الأمم وملة من الملل، شاهدة بالقسط بين الناس، قائمة لله لا للتاريخ والقوم والملكية، لا تخشى لومة لائم ولا تخضع لسلطة ظالم ولا تلتفت لسكرة نائم. طليعة صالحة ومصلحة في كل جيل تدفع آفات الاستفساد والتخسير والظلم في الأرض، قال الله تعالى: {فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَدْلِكُمْ أُؤْلُوا بِعِيَةِ نَبْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّنْ أَنجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ} (هود:116).

وقد حددت الرسالة الإلهية بعد توالي الأزمنة والدهور صراطاً مستقيماً، وحملت وصية الله الخالدة إلى الإنسانية، وقد ذهب أغلب المباحث العلمية والفلسفية المهتمة بنشأة الدين وأصوله تتفق على أن الدين كان في البداية اعتقاداً إيماناً بالإله الواحد المتعالي قبل أن تنأى به ربح التحريف من التوحيد إلى الإشراك والتجسيم والتعطيل. وقد توارت النبوات وتوارث التركيز على أصل الإيمان التوحيدي الذي تفسر به باقي المعتقدات وترجع إليه، فأنصار النبي موسى على الحقيقة هم أنفسهم أنصار النبي عيسى، وهم أيضاً أنصار النبي محمد عليهم السلام جميعاً، لأنهم أولاً وأخيراً حافظوا على الأصل التوحيدي وناصروا دعوة التوحيد وعملوا بمقتضاياتها الاعتقادية والأخلاقية والعمرانية؛ فالإسلام وهو أحدث الأديان السماوية العلمية، وهو منبت من ذات المشكاة السامية التي نبعت منها اليهودية والمسيحية من قبله، فإنه مرتبط بهما بالضرورة. فهما وهو يشكلون لحظات

1721 - أخرجه البخاري في صحيحه، كتاب المناقب، باب خاتم النبيين، رقم: (5769)

1722 - ابن تيمية، أحمد عبد الحليم. مجموع الفتاوى، مرجع سابق، 239/7 - 235

متتالية من الوعي السامي في مسيرته الطويلة كحامل لرسالة إلهية على الأرض، وممثلاً بالتالي لقاطرة التاريخ الإنساني¹⁷²³،
إذ الأسس والأصول واحدة وإن تنوعت الشرائع بين الأمم؛ فكان لكل أمة شرعتها ومنهجها.

ولا يفيد القول بالمشترك الديني فرضُ نظرةٍ أحادية تُكره الناس على اعتقادٍ معين بوصفه الحقيقة المطلقة، بقدر ما يفيد جمع
شمل الإنسانية من غير إكراه، على "احترام الكرامة الإنسانية واحترام النفس الإنسانية من غير نظر إلى دينها أو جنسها، فنفس
غير المسلم على سواء في المعاملة مع نفس المسلم... ومن الكرامة الإنسانية التسوية المطلقة بين بني آدم في التكريم، لأنهم جميعاً
متساوون في هذا القدر الذي يستحق التكريم"¹⁷²⁴، تلك هي فلسفة الدين كما يقدمها نص الوحي في نفي الإكراه أصلاً
عن الدين، وإثبات الحرية بوصفها أصلاً سابقاً عن الاعتقاد، شاهداً ببراءة الإنسان لا بخطيئته الأصلية.

من أجل استثمار العطاءات المشتركة بين الناس في تشييد عمران عالمي يسع الجميع مؤتلفين ومختلفين، لا مناص من البناء
على الأسس الديني بوصفه الموجه الروحي الأكبر والحافز المعنوي الأقوى للأفراد والشعوب والأمم على الإيمان بأهميات
الفضائل والعمل بها، انطلاقاً من الإيمان المشترك بوحدة الخالق، ووحدة المخلوق، ووحدة الحق، ووحدة الحياة، ووحدة الأرض،
ووحدة الطيبات، ووحدة القيم الكبرى الخالدة خلود الحياة البشرية، فيكون الدين الجامع لله كما هو في أهميات النصوص في
العهدين القديم والجديد والقرآن المجيد، ما دام المقصود بخلق الخلق، وإنزال الكتب وإرسال الرسل هو إخلاص الدين لله وحده،
وليس للدولة أو الطائفة أو المذهب، حتى يكون هو ملاذ البشرية النائية في عصر تسكن ظلماته في أنواره.

في جميع الرسالات الإبراهيمية تبقى المرجعية المطلقة للدين هي الوحي المنزل من الله تعالى على أنبيائه، ومدار الوحي على معرفة
الله ونسبة الخلق والأمر له، ومعرفة مراده من خلقه، من قبيل العمل الصالح والمساورة في الخيرات والإصلاح في الأرض، أي
الجمع بين الإيمان لأن "أصل الدين هو الإيمان بالله ورسوله"¹⁷²⁵، والعمل الصالح في الأرض، إذ الاستخلاف عمل، بل
مقصد من مقاصد الجعل في الأرض. أو قل باختصار إن الإيمان بالله هو: "الإقرار بوحداية الله تعالى والتصديق بها"¹⁷²⁶
عملياً، فالتوحيد هو أسس الرسالات وعمودها الفقري والقاسم المشترك بينها، والدين رحمة إلهية وحكمة ربانية مهداة للناس
أجمعين بحكم آدميتهم المشتركة، ينظم حياتهم ويوجه تعايشهم وتعارفهم، ويوفر لهم التزكية والتطهير للنفوس والبناء للعمارة

1723 - الفاروقي، إسماعيل. التوحيد وأثره في الفكر والحياة، مرجع سابق، ص 58

1724 - أبو زهرة، محمد. تنظيم الإسلام للمجتمع، مصر، (د.مط)، ط1، 1965م، ص28

1725 - ابن تيمية، أحمد عبد الحليم. رسائل من السجن، مرجع سابق، ص 45. ومجموع الفتاوى، مرجع سابق، ص 452

1726 - الألوسي، شهاب الدين محمود. روح المعاني في تفسير القرآن والسبع المثاني، دار الفكر، بيروت،

1394هـ/1977م، (4/227)

الأخوي للجماعات والتعارف بين القبائل والشعوب والأمم، وبه يسعدون في الدنيا والآخرة، ويكون الحوار وحسن الجوار بين الناس هو الأسلوب الأمثل لتعاملهم، وإلى الله بعد ذلك مصيرهم ومعادهم والبت في اختلافهم.

إن الله تعالى هو {رب العالمين} وهو واحدٌ أحدٌ، لا والد له ولا صاحبة ولا ولد، ربُّ جميع الخلق، في جميع الأزمان والأماكن بلا نهاية، وكُتِبَ الله تؤكد ذلك وتعلمه وتنفي خلافه، وُرسل الله عليهم السلام أمناً الوحي وأسوة الخلق جاءوا برسالة التوحيد، وقصصهم شاهدة على ذلك. إذ على أساس التوحيد تُشيد باقي الأركان الإيمانية والمعرفية والسلوكية في المنظومة القرآنية¹⁷²⁷، وكثيرة هي الآيات الدالة عليه في القرآن الكريم، وفي حديثها عن رُسل الله عليهم الصلاة والسلام نجدتها تركز على مبدأ "وحدة الدين" للإنسانية، فكل رسول حمل لقومه هذا المبدأ ودافع عنه وبَيَّن مقتضياته للناس، وسط صراعات ونزاعات قومية وعرقية وإيديولوجية وعنصرية مختلفة تذكي نار الجهل والتجاهل والجاهلية، بدءاً من نبي الله إبراهيم عليه الصلاة والسلام، وانتهاءً بخاتمهم محمد صلى الله عليه وسلم.

لذلك كان الأنبياء جميعاً إخوة في الرسالة الربانية للإنسانية، في الحديث: "الأنبياء إخوة لعلات، أمهاتهم شتى ودينهم واحد"¹⁷²⁸، وفي رواية مسلم: "أنا أولى الناس بعيسى بن مريم في الأولى والآخرة. قالوا: كيف يا رسول الله؟ قال: الأنبياء إخوة من علات، وأمهم شتى، ودينهم واحد، وليس بيننا نبي"¹⁷²⁹، وفي الكتاب المقدس قال الملاك للمسيح عليه السلام لما أوشك أن يسجد له: "لا تفعل! إني عبد مثلك ومثل إخوتك الأنبياء"¹⁷³⁰، لأن ما جاءوا إلا بدين واحد، وبنو العلات هم أولاد الرجل من نسوة شتى، وأما وجه التسمية فرجح القاضي عياض وغيره أن الأنبياء مختلفون في أزمانهم وبعضهم بعيد الوقت من بعض، فهم أولاد علات إذ لم يجمعهم زمان واحد كما لم يجمع أولاد العلات بطن واحد، وعيسى لما كان قريب الزمان من النبي الخاتم عليه الصلاة والسلام، ولم يكن بينهما نبي كانا كأنهما في زمان واحد، فقال أنا أولى الناس بعيسى بن مريم عليه السلام. قالوا كيف يا رسول الله؟ فقال "الأنبياء إخوة من علات"¹⁷³¹، ويؤب الإمام البخاري في صحيحه، باباً بعنوان "باب ما جاء أن دين الأنبياء واحد" وذكر هذا الحديث وقال: هذا هو دين الإسلام الذي أخبر الله أنه دين أنبيائه ورسوله من أولهم نوح إلى خاتمهم محمد فهو بمنزلة الأب الواحد. قال ابن تيمية: "فدينهم واحد، وهو عبادة الله وحده لا شريك

¹⁷²⁷ - العلواني، طه جابر. التوحيد والتزكية والعمران، دار الهادي للطباعة والنشر، بيروت، ط1، 2003م، ص 12

¹⁷²⁸ - البخاري، محمد بن اسماعيل. صحيح البخاري، كتاب الأنبياء، باب قول الله تعالى: {واذكر في الكتاب مريم}، رقم الحديث: (3187)

¹⁷²⁹ - صحيح مسلم، كتاب الفضائل، باب فضائل عيسى عليه السلام، رقم الحديث: (2365)

¹⁷³⁰ - الرؤيا، 22

¹⁷³¹ - صحيح البخاري، كتاب الأنبياء، رقم الحديث: 3258، وصحيح مسلم؛ كتاب الفضائل، رقم الحديث: (2365)

له، وهو يُعبد في كل وقت بما أمر به في ذلك الوقت، وذلك هو دين الإسلام في ذلك الوقت¹⁷³². وحين يكون هذا هو المبدأ، حين تكون هذه هي الركيزة الموجودة في باطن النفس، فإن صراع الشر في الناس يكون هو الحالة الطارئة التي لا تلبث أن تزول. ويصير السلام هو الأصل في الحياة، والحرب هي الشذوذ¹⁷³³.

يتبين من التطبيقات النبوية للوحي الحرص على إشراك الآخر والتعاون معه والتركيز على المشترك الجامع الذي ترتضيه جميع الأطراف وتحقيق به تكاملها. بل حفظ المختلف فيه أيضا واحترام التنوع دون منازعة المختلفين أو إجبارهم على مغادرة اعتقاداتهم، وفي هذا انسجام مع فطرة الحياة، حيث "التنوع ظاهرة فطرية أصيلة لا بد من القبول بها واستثمارها... [وهو] أساس في الفطرة الطبيعية للإنسان: والناس أعراق ولغات وقبائل؛ والتنوع أساس في التصور والاعتقاد والتدين، ولو شاء الله لجعل الناس أمة واحدة"¹⁷³⁴، ولكن حكمته سبحانه اقتضت أن تأتلف وتختلف.

ثانيا: التأسيس القرآني للمشارك الإنساني:

من خلال تتبع مختلف الخطابات المطلوبة للإنسان المعاصر ينتبه إلى أن المطالب عموما تركز في أربعة مطالب كلية ندعي أنها من أمهات المطالب التي دعا إلى اعتبارها القرآن الكريم:

مطلب العدل نداء قرآني ومشارك إنساني:

من مقاصد الدين المشتركة ضمان العدالة في المجتمعات الانسانية، وفي كل جوانب الحياة الاقتصادية والسياسية والاجتماعية والفكرية، فما لم تقم حياة الأمم على قيم العدل والقسط والإنصاف فإن جميع الفضائل الأخرى ستتحول إلى رذائل يصعب استصلاحها. فالحرية ستتحول إلى فوضى، والحق يتحول إلى فتنة، والخير يتحول إلى شر. وكل تعطيل للعدالة هو إذن لتفشي السلوكات الإفسادية في المجتمع، من ظلم واعتداء وانتهاك للحرمت وسلب للأموال والأوطان، وترويع للآمنين. وكل إفساد في الأرض فهو مما كسبت أيدي الناس، ولا دين له يسوغه وإن استُخرج دليله من الدين وتأوله الديانيون والديناويون، ودفعه في الدين واجب بكل السبل لأنه سلوك هادم للقيم الدينية والإنسانية كلها. وما جاء دين الحق طبعاً إلا

1732 - ابن تيمية، أحمد عبد الحليم. اقتضاء الصراط المستقيم، تحقيق ناصر عبد الكريم العقل، مكتبة الرشد، الرياض، د.ت، 848/2

1733 - أنظر: ياسين، عبد السلام. العدل، دار الآفاق، الدار البيضاء، ط1، 1998، 331-332

1734 - ملكاوي فتحي، حسن. منهجية التكامل المعرفي، هرنند، فرجينيا: المعهد العالمي للفكر الإسلامي، ط1، 1432هـ/2011م، ص 15

يُحرّمه ويحث الناس على اجتنابه لعلهم يفلحون، وهل جاءت الرسائل السماوية إلا لإزاحة الظلم من حياة الناس؟ داعيا إلى تحسين الأخلاق وتطبيب الأرزاق وإصلاح الأفكار وتقصيد الأعمال في الحال والمآل.

العدل اسم من أسماء الله تعالى، وصفة من صفاته، وميزانه في الكون ومطلب كوني تنشده الإنسانية جمعا، ومن أجل إقامته في الأرض بعث الله الأنبياء وأنزل الكتب، {لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيُقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ} (الحديد:24)، والعدل هو الميزان الذي تقدر به الأعمال ويوزن به الأشخاص وهو الوحيد الذي لا تميل كفته، ولا يختل وزنه، ولا يضطرب مقياسه، وهو قوام الدنيا والدين، وبه يكتمل صلاح العباد و عمران البلاد.

والعدل أصل مشترك تجتمع عليه الأمم، وهذا المشترك منه هو الذي سماه الأصفهاني بالعدل المطلق بقوله: "عدل مطلق يقتضي العقل حسنه، ولا يكون منسوخا في شيء من الأزمنة ولا يوصف بالجور في حال"¹⁷³⁵، ونقيضه هو الظلم، والظلم سبب الخراب كما العدل سبب العمران، قال الله تعالى: {وَتِلْكَ الْأَمْثَلُ أَوَّلُ الْآيَاتِ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا} (الكهف:58)، و {أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ يُمْكِنَ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ} (الأنعام:7)، من جانب عرض عمرانه للخراب، وجانب الصواب، وأهلك الحرث والنسل، وخالف فطرة الله التي فطر الناس عليها، وتعرض لغضب الله وعذابه في الآخرة: {وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ} (الأنبياء:47). وفي الحديث القدسي: "يا عبادي إني حرمت الظلم على نفسي وجعلته بينكم محرما فلا تظالموا"¹⁷³⁶، والبشرية طيلة مسيرتها لم تعرف شيئا أبعد للسعادة والرخاء من العدل، كما لم تعرف شيئا أبعد للشقاء والدمار من الظلم، لذلك فوجود العدل هو الشهادة الحقة على سلامة المجتمع الإنساني أو فساده، وهو الضمانة لتآلف القلوب وتعارف الناس، وتقارب الأمم، وتعايش الأجناس.

العدل مطلب إنساني مشترك، يشترط الاعتراف بالغير والاتفاق معه على قيم مشتركة ومعايير موحدة كبرى لعدم الوقوع في التظالم والتناكر، يتعالى عن العرق واللغة والقومية والجغرافيا والزمان، لكل ذلك ركز القرآن على العدل وجعله قضية مركزية، فلا يوجد ركن في القرآن إلا والعدل فيه مطلب، سواء ارتبط بالفرد أو الجماعة أو الأمة، أو ارتبط بالعقيدة أو المعاملة أو العبادة. بل إن القرآن جعله أهم المطالب التي يجب تحقيقها، وصلب الدين الذي لا قوام له إلا به. قال الله تعالى: {إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ} (النحل:90)، ف"هذه الآية

1735 - الأصفهاني، الراغب. الذريعة إلى مكارم الشريعة، بيروت: دار الكتب العلمية، 1980، ص 241

1736 - صحيح مسلم في صحيحه، كتاب البر والصلة، باب تحريم الظلم، رقم الحديث: (2577)

استئناف لبيان كون الكتاب تبياناً لكل شيء، فهي جامعة أصول التشريع... والعدل: إعطاء الحق إلى صاحبه، وهو الأصل الجامع للحقوق الراجعة إلى الضروري والحاجي من الحقوق الذاتية وحقوق المعاملات... ومن هذا تفرعت شعب نظام المعاملات الاجتماعية من آداب، وحقوق، وأفضية، وشهادات، ومعاملة مع الأمم¹⁷³⁷، وفي هذه الآية قال بن مسعود رضي الله عنه بأنها "أجمع آية في القرآن"¹⁷³⁸. فيتين أن العدل مطلب البشرية جميعاً، وفي ذلك يقول بول ريكور: "العدالة هي الوجه الذي توليه كل الفضائل الأخرى شطر الآخر، حيث هذه الفضائل تضع في اعتبارها وجود الغير واحتياجاته ومطالبه."¹⁷³⁹

ولذلك جاءت الآيات الآمرة بالعدل كثيرة ومتواترة، منها: ﴿وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾ (الأنعام: 153)، و﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ﴾ (المائدة: 9)، و﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾ (النساء: 58)، ﴿وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ (المائدة: 42)، و﴿إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ﴾ (البقرة: 190)، و﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ﴾ (النساء: 58)، ورفع الحجاب عن دعوة المظلوم. ولأهمية العدل أثنى رسول الله صلى الله عليه وسلم على "الإمام العادل"، وهو من السبعة الفائزين بظل الله يوم الحشر، ففي الحديث "سبعة يظلهم الله تعالى في ظله يوم لا ظل إلا ظله إمامٌ عدل وشاب نشأ في عبادة الله ورجل قلبه معلق في المساجد ورجلان تحابا في الله اجتمعا عليه وتفرقا عليه ورجل دعت امرأته ذات منصب وجمال فقال إني أخاف الله ورجل تصدق بصدقة فأخفاها حتى لا تعلم شماله ما تنفق يمينه ورجل ذكر الله خاليا ففاضت عيناه"¹⁷⁴⁰، فليس العدل إذن قضية ثانوية في القرآن، ولا يقتصر على مجال دون آخر¹⁷⁴¹، إذ ليس لسلطانه حدود، فهو يتجاوز العقيدة والمذهب والقرابة والجغرافية والجنس واللون واللغة، ويتصل بوحدة الإنسانية الكونية المتساوية والمشاركة؛ "كلكم من آدم".

لكل ما سبق يتشوف الناس عبر تاريخ البشرية إلى عدلٍ يقيم أودهم ويتشلهم من بؤس الحرمان والفقر والظلم، ولذلك أرسل الله النبيين مبشرين ومنذرين شهداء لله قوامين بالقسط بمعناه الشامل فيضعون الشيء في موضعه ويحققون التوازن في القسمة

1737 - ابن عاشور، محمد الطاهر. التحرير والتنوير، تونس: الدار التونسية للطباعة والنشر، 1984م، ص 255

1738 - ابن كثير، إسماعيل بن عمر. تفسير القرآن العظيم، مرجع سابق، ص 596

1739 - بول، ريكور. العادل، ترجمة عبد العزيز العيادي وآخرون، تونس: بيت الحكمة، 2003م، 595/2

1740 - صحيح البخاري، كتاب الزكاة، باب الصدقة باليمين، رقم الحديث: (1357)

1741 - نستحضر هنا التصور الكلامي الذي صرف معنى العدل إلى الجانب الإلهي فقط، وأغفل الجانب الاجتماعي والاقتصادي والسياسي.

والاتزان في العمران، يؤمنون للمحتاج حقه ويهذبون فضول أموال الأغنياء، ولا ينسون الجانب الآخر المتمثل في حقوق الله على العباد، فأعظم الظلم أن يظلم العبد ربه، ولذلك جاء القرآن الكريم بالكلم الجامع وهو القسط بمعناه الشامل "الاستقامة في حقوق الله وحقوق العباد"، ولعل هذا ما وضحه ابن القيم بقوله: "إن الشريعة مبناه وأساسها على الحكم ومصالح العباد في المعاش والمعاد، وهي عدل كلها، ورحمة كلها، ومصالح كلها، وحكمة كلها، فكل مسألة خرجت عن العدل إلى الجور وعن الرحمة إلى ضدها، وعن المصلحة إلى المفسدة، وعن الحكمة إلى العبث، فليست من الشريعة وإن أدخلت فيها بالتأويل. فالشريعة عدل الله بين عباده ورحمته بين خلقه وظله في أرضه وحكمته الدالة عليه وعلى صدق رسوله صلى الله عليه وسلم أتم دلالة وأصدقها، وهي نوره الذي به أبصر المبصرون، وهده الذي به اهتدى المهتدون." 1742

مطلب الحرية ونبد الإكراه:

انطلاقاً من النداء الكوني الخالد الذي يؤسس لوحدة عالمية تنبذ الإكراه وتقيم الاحترام، مبدأ {لا إكراه في الدين} (البقرة: 255)، يتحرر الإنسان وتنطلق طاقاته الذاتية، وتؤمن له فضاءات الإبداع والعطاء والإسهام في البناء العمراني الشامل، ذلك أن قدرات الإنسان العقلية والقلبية والعاطفية والجوارحية تحتاج إلى تحرير في مستوى مبدأ التوحيد الذي جاء به القرآن الكريم، والذي فتح بصيرة الإنسان على ربه وعلى نفسه وعلى عوالم الكون الفسيح؛ اللامتناهي في الصغر لدقته واللامتناهي في الكبر لجلاله، وأرشده إلى الاهتداء بالآيات البينات في الكتابين: القرآن المجيد الميسر للذكر والكون الفسيح المسخر للإعمار، من أجل بناء حضارة الإنسان؛ حضارة العلم النافع والعمل الصالح والإيمان الصادق.

وعليه لا يمكن للإنسان أن يكون حراً -إذ الأصل في آدميين الحرية- إلا إذا كان قادراً على اختيار أفعاله، إذ على حريته ترتب مسؤوليته على تلك الأفعال، "والأفعال الإنسانية الخاصة به هي ما يكون باختياره. فكل ما يفعله الإنسان باختيار فهو فعل إنساني، وكل فعل إنساني فهو فعل باختيار. وأعني بالاختيار: الإرادة الكائنة عن روية" 1743، لكن حريته كما يؤكد أبو الوليد ابن رشد رهينة بضرورة موادة الأسباب الداخلية، أي القدرات الذاتية للفرد، والأسباب الخارجية "التي سخرها الله من خارج"، ويعني نظام الكون المقدر من الله، وهي قدرات وأسباب يستحيل إلغاؤها أو تجاهلها، بمعنى أن حريته مقرونة بإرادته ومسؤوليته من جهة ومشروطة بمختلف الحتميات البدنية والكونية التي تحدد وجوده من جهة ثانية. يقول ابن رشد:

1742 - ابن قيم الجوزية، محمد بن أبي بكر. أعلام الموقعين عن رب العالمين، بيروت: دار الكتب العلمية، ط1،

1411هـ/1991م، 12/3

1743 - ابن باجة، محمد بن أبي بكر. تدبير المتوحد، ضمن رسائل ابن باجة الإلهية، بيروت: ط1، 1968م، ص 46

"الأفعال المنسوبة إلينا إنما يتم فعلها بإرادتنا وموافقة الأفعال التي من خارج لها"¹⁷⁴⁴، وهذا يفيد أن حرية الإنسان ليست سائبة كما كانت تتصورها بعض الفلاسفة كالوجودية مثلاً، ولا معدومة كلية كما تصورتها أخرى كموقف باروخ اسينوزا 1632-1677 مثلاً، وإنما هي اختيار ومواتاة ومسؤولية. اختيار الأفعال ومواتاة الأسباب وتحمل مسؤولية التبعات. قال الله تعالى: {وَمَا يُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ} (الصفات: 39).

يكفل الإسلام الحرية الدينية للشخص ولا يجبره على عقيدة محددة، بل يدعه يختار ما يشاء دون إكراه، بيد أنه يحمله مسؤولية ذلك الاختيار. فلكل إنسان الحرية في اختيار العقيدة التي يؤمن بها وفي أن يمارس شعائرها، أو أن ينتقل من عقيدة إلى أخرى بحسب اقتناعه وإيمانه، قال الله تعالى: {لا إكراه في الدين} (البقرة: 255). قال محمد الطاهر بن عاشور: "جاء بنفي الجنس لقصد العموم نصاً، وهي دليل إبطال الإكراه بسائر أنواعه؛ لأن أمر الإيمان يجري على الاستدلال والتمكين من النظر"¹⁷⁴⁵، فلا يجوز حمل الناس كرها على الدين فبالأحرى على عقيدة بعينها لأن ذلك مخالف لحكمة الله في خلقه إذ جعل منهم المؤمنين والكافرين، البر والفاجر، التقي والشقي، قال تعالى: {وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ} (يونس: 99). وغاية الإسلام أن يبين هذا السبيل دون أن يلزم الناس به أو ينفي وجود باقي السبل.

قاعدة "نفي الإكراه في الدين"، تثبت الحرية الأصلية للإنسان في الاعتقاد وفي السلوك، قال محمد الطاهر بن عاشور: "الحرية وصف فطري نشأ عليه البشر، وبه تصرفوا في أول وجودهم على الأرض، حتى حدثت بينهم المزاخمة، فحدث التحجير"¹⁷⁴⁶، وما مادام الدين دين الله، والإنسان عبد الله فهو مخير في دينه وفي درجة تدينه، وإلا لا يسلم التدين في غياب الحرية، رغم ما طرأ على هذا الأصل من تشويه وتعطيل في التاريخ البشري حيث طغت المصالح والتأويلات المغرضة على الحقائق والمبادئ الكلية. وظهرت محاكم التفتيش تتلصص على عقائد الناس وولاءاتهم وتعبدهم وتكيل لهم التهم وتزهق الأرواح بغير حق. ولم يكن ذلك الفساد إلا نتيجة للإكراه في الدين. بل في تأويل مغلق للدين.

لقد هلك في حرب الثلاثين سنة بين الكاثوليك والبروتستانت أكثر مما هلك في الحرب العالمية، وعانى البروتستانت من اضطهاد الكاثوليك الشيء الكثير، ثم عانى الكاثوليك من انتقام البروتستانت لما قويت شوكة هؤلاء خاصة بعدما تمكن

¹⁷⁴⁴ - ابن رشد، محمد أبو الوليد. الكشف عن مناهج الأدلة في عقائد الملة، بيروت: مركز دراسات الوحدة العربية، ط 2،

2001م، ص 188-189

¹⁷⁴⁵ - ابن عاشور، محمد الطاهر. التحرير والتنوير، مرجع سابق، ج 3، ص 26

¹⁷⁴⁶ - ابن عاشور، محمد الطاهر. أصول النظام الاجتماعي في الإسلام، تونس: دار الكتاب، ط 1، 1977م، ص 162.

"كالفن" من إنشاء حكومته في جنيف. ولا غرابة أن يصوغ القديس أغسطين 354-430م¹⁷⁴⁷ مبدأ الاضطهاد للمخالفين وأن يقيمه على أسس من الكتاب المقدس مستندا إلى كلمات تُنسب إلى السيد المسيح في الأناجيل، فوضع بذلك دستور اضطهاد المخالفين بعقوبات النفي والجلد والغرامات والإعدام بالذبح والحرق والحط بالكرامة الإنسانية. باسم الدين.

لقد أعلن القرآن حرية الفكر والسلوك للناس على اختلافهم، ودعا الإنسان إلى التدبر القلبي والتفكير العقلي والتجريب الحسي للدلالة على الهداية والرشد والطريق القويم: وإن كانت أديانهم مختلفة فقاعدة {لكم دينكم ولي دين} (الكافرون: 6) لا تجعل لأحد سلطة الإكراه على أحد، {وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ} (الكهف: 29)، لذلك كان الإلحاح القرآني على أصل الحرية لتحرير الأفراد من جميع الانحرافات والخرافات والعقائد الزائفة والأخلاق الفاسدة والمعاملات الظالمة، والتأويلات المنغلقة، وخاصة تلك التي تعبت بإنسانية الإنسان وتبيح إهدار كرامته، وتمنعه من حقوقه البدنية والفكرية التي ولدت معه بوصفه إنسانا قبل أن يكون له رأي واعتقاد ومذهب.

الفلسفة العامة للدين أو مقاصد الدين الكبرى كما اختصرها بعض العلماء هي حفظ الكليات الخمس، واعتبروا أنه ما جاءت الشرائع من أول الأنبياء إلى خاتمهم صلى الله عليه وعليهم جميعا وسلم إلا لإقامتها، وتتلخص في قول الإمام الغزالي رحمه الله: "ومقصود الشرع من الخلق خمسة: وهو أن يحفظ عليهم دينهم، ونفسهم، وعقلهم، ونسلهم، ومالهم، فكل ما يتضمن حفظ هذه الأصول الخمسة فهو مصلحة، وكل ما يفوت هذه الأصول فهو مفسدة، ودفعها مصلحة"¹⁷⁴⁸. وحفظا لأصلي الحرية والعدل أنكر الله تعالى على الذين يعتدون على الناس ويظلمونهم، و شدد النكير على الذين يتلبدون بالذين آمنوا وعملوا الصالحات والذين يأمرون بالقسط من الناس ويسخرون من خطابهم ويستعزّون بأخلاقهم، بل أنكر حتى على الذين يدعون التدين ويسرقون الألقاب وهم يسيئون إلى الإنسان وإلى الدين معا؛ طوائف من الأحرار والرهبان الذين يأكلون أموال الناس بالباطل مستسيغين تأويلات مصلحة فجأة لا ينهض بها دليل ولا يقوم عليها برهان. ولا شك أن الأفعال الصادرة عن هؤلاء مخالفة لتعاليم التوراة والإنجيل ذاتها ولا علاقة لها بروح تعاليم موسى وعيسى ولا غيرهم من أنبياء الله عليهم السلام. وقد ذم الله تعالى تصرفات الظالمين والمنافقين والمعتدين والمطففين والخائنين والمستكبرين ممن هم في دائرة عقيدة الإسلام أيضا، لأنهم خالفوا

¹⁷⁴⁷ - أوغسطينوس (354-430): كاتب وفيلسوف من أصل نوميدي-لاتيني ولد في الجزائر. يعد أحد أهم الشخصيات المؤثرة في المسيحية الغربية، تعتبره الكنيسة الكاثوليكية والأنجليكانية قديسا وأحد آباء الكنيسة البارزين شخصية مركزية في المسيحية وتاريخ الفكر الغربي على حد سواء.

¹⁷⁴⁸ - الغزالي، أبو حامد. المستصفى من علم الأصول، تحقيق مصطفى أبو العلا، القاهرة: مكتبة الجندي، ط1، 1970،

تعاليمه بأفعالهم، كما ذم غيرهم من اليهود والنصارى دون أن يكون لذلك علاقة باليهودية والنصرانية كشريعتين مُنزلتين في مسيرة نزول شرائع الإسلام. والجامع في كل ذلك مخالفة تعاليم الدين والخروج عن مقتضياته.

كل سلوك إفسادي -من ظلم واعتداء وانتهاك للحرمات وسفك للدماء وهدم للبيوت وسلب للأموال والأوطان، وترويع للآمنين- لا دين له ولا دليل يقوم عليه، ينبذه كل الأسوياء والعقلاء، ودفعه واجب بكل السبل لأنه سلوك ضد القيم الدينية والإنسانية كلها. وجاء الدين ليحرمه ويحث الناس على اجتنابه، وهل جاءت الرسائل السماوية إلا لإزاحة الظلم من حياة الناس وذلك بتحسين أخلاقهم وإصلاح أفكارهم وتقويم تصرفاتهم، وتقصيد سعيهم، وبيان علل خلقهم وغايات وجودهم ومآلهم. هذا ما تدعوا إليه كل الشرائع المكونة لرسالة الإسلام، وكل القيم الإنسانية النبيلة.

ولن تجد الإنسانية من غير القرآن الكريم مفتاحاً لفتح أقفالها، ومنهاجا لحل إشكالاتها ومصباحا لتتوير بصائرهما، ولن تجد سوى رسالة الإسلام العالمية كتاباً ورسولاً وخطاباً التي عبر عنها رباعي بن عامر وهو على بساط قائد الفرس رستم بقوله المشهور: "إن الله ابتعثنا، وجاء بنا لنخرج من شاء من عبادة العباد إلى عبادة الله، ومن ضيق الدنيا إلى سعتها، ومن جور الأديان إلى عدل الإسلام."¹⁷⁴⁹

وعلى هذا الأساس، لابد لمن يحمل مشروع إعادة البناء على الأساس الأول لتحرير الإنسان -أي إنسان كيفما كان لونه وجنسه وعرقه- من عبودية الأهواء والأشياء والأسماء إلى عبادة الله الخالق البارئ الحكيم، ومن جور تزوير الأديان وتحريفها إلى عدل الإسلام دين الرحمة للعالمين، ومن ضيق الدنيا المختزلة في الملذات البدنية وحدها إلى سعة الدنيا والآخرة سعادة ممتدة بلا انقطاع، لابد له من تجديد النظر في الوجود والقيم والمعرفة بمنهاج القرآن الكريم المؤسس على المقاصد القرآنية الكلية؛ التوحيد والعدل والإحسان والعمران... ولا يتحقق النظر بمنهاج القرآن إلا عبر تحرير العقل والإرادة، وتخليصهما من آفات التقليد والجمود والتجزئ من جهة، ومن آفات التغريب والتبعية والانقياد من جهة ثانية.

3- مطلب الأخوة الآدمية والاعتراف بفضل الغير

بالرغم من وجود أساس مشترك أكبر بين الرسائل السماوية، وهو ما ذكرنا مظاهره فيما سبق، فإن حكمة الله اقتضت أن يختلف الناس فيما بينهم ليحققوا التعايش والتعارف وإلا لكان التطابق والتوحيد، ولو لم يكن الاختلاف بينهم لفقد الوجود سُننه التنافسية والتكاملية والتداولية¹⁷⁵⁰، إذ الاختلاف واقع بمشيئة الله وحكمته، وعليه قام الوجود وبه يستمر، من

¹⁷⁴⁹ - ابن كثير، اسماعيل. البداية والنهاية، القاهرة: مكتبة الصفا، ط1، 1423هـ/2003م، ج 7، ص: 31-32

¹⁷⁵⁰ - التداولية، بمعنى تداول القيادة وتبادل المنتجات الفكرية والسلعية، تدبرا في قوله تعالى: {وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ} (آل عمران: 140)

حيث لا يتصور وقوع خلافه. قال تعالى: {وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ} (هود:118)، أي أنه لا ينقضي الاختلاف ولا تذوب الثقافات في ثقافة واحدة، ولا تستطيع قيم العولمة أن تبتلع الحضارات المختلفة وتطمس آثارها، قال ابن كثير في تفسير الآية: "ولا يزال الخلف بين الناس في أديانهم واعتقادات مللهم ونحلهم ومذاهبهم وآرائهم" ¹⁷⁵¹، وقال الطاهر بن عاشور: "لا جرم أن الله خلق البشر على نظام من شأنه طريان الاختلاف بينهم في الأمور... الاختلاف دائم بينهم لأنه من مقتضى ما جبلت عليه العقول" ¹⁷⁵²، واللام في {ولذلك} هي "لام التعليل لأنه لما خلقهم على جبلية قاضية باختلاف الآراء والنزعات وكان مريدا لمقتضى تلك الجبلية وعالما به كما بيناه أنفا كان الاختلاف علة غائية لخلقهم، والعلة الغائية لا يلزمها القصر عليها بل يكفي أنها غاية الفعل." ¹⁷⁵³

ما وهب الله الناس العقل والحرية والإرادة إلا ليكونوا مختلفين، إذ الحكمة الإلهية والمشئمة الإلهية اقتضتا أن يختلف الناس وأن يعيشوا مختلفين. ولذلك لا يفكر العاقل في إلغاء الشرائع من الأرض أو محو اختلاف أهلها أو إجبار الناس على تمييط اعتقاداتهم وتفكيرهم ورغباتهم وسلوكهم. لكن المطلوب المرغوب هو التقليل من دواعي الخلاف بينهم والتكثير من دواعي الائتلاف.

رفض الاختلاف إذن جهلاً بالمشئمة الإلهية والحكمة في الخلق والغاية من الوجود، بالإضافة إلى كونه نقص في العقل وفرض الوصاية على الناس، فالله وحده يهدي وهو وحده يحكم بين عباده يوم القيامة فيما كانوا فيه يختلفون، قال تعالى: {وَقُلْ آمَنْتُ بِمَا أَنزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ} (الشورى:15).

وهكذا فرغم الاتفاق على وحدة الخالق {اللَّهُ رَبُّنَا وَرَبُّكُمْ} فإن ذلك لا يفيد وحدة العمل والإحساس والسلوك والموقف {لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ}، إذ تدخل عوامل الزمن والتنشئة الاجتماعية والتطبيع الثقافي والتكيف البيئي والوضع الاقتصادي وتعاقب الأجيال وتداخل المصالح واختلاف الأهواء في تعدد الفهم وتباين التأويل واختلاف التمثلات والأفكار المسبقة، و"لا حجة بيننا وبينكم"، بمعنى لا خصومة بيننا ولا جدال في أن يُحترم الغير ويُعامل بالحسنى والرفق والرحمة. لكن ثبوت الاختلاف لا يفيد تأييده وتوسيع دائرته، مثلما لا يفيد السعي لإنهائه وقطع دابره، فهو اختلاف داخل مشتركات كبرى، قائم بأسبابه الذاتية والموضوعية وتاريخه الحقيقي والمتوهم، وإنما هو عامل إنهاض للقيام بواجب تنظيم هذا الاختلاف في إطار البناء على

¹⁷⁵¹ ابن كثير، إسماعيل. تفسير القرآن العظيم، بيروت: دار النهضة العربية للطباعة، ط5، 1417هـ/ 1996م، ص

¹⁷⁵² - ابن عاشور، محمد الطاهر. التحرير والتنوير، مرجع سابق، ص188

¹⁷⁵³ - المرجع السابق، ص 90

أسس المشترك بين الناس قصد حماية الحياة الجماعية للبشرية من أن تحتالها تصرفات الذين اجتالتهم الأهواء وأعمتهم الأطماع، وقد ورد في الحديث القدسي: "خلقت عبادي حنفاء كلهم فاجتالتهم الشياطين عن دينهم، وحرمت عليهم ما أحللت لهم، وأمرتهم أن يشركوا بي ما لم أنزل به سلطاناً".¹⁷⁵⁴

إذا رفع اللبس عن ضرورة الاختلاف والتنوع بين الثقافات والحضارات والشعوب، ما ثبتت ضرورة الوحدة الآدمية بين الأفراد والشعوب والقبائل¹⁷⁵⁵، وهي وحدة لا تلغي التدافع والاختلاف والمنافسة والمغالبة والحوار، فإن التحدي لا يقع في نبذ الاختلاف ومحو أثره أو مجرد الاعتراف به، وإنما يقع في كيفية تديره تدبيراً تشاركياً يسهم فيه الجميع كل بمؤهلاته وقدراته وإنجازاته، دون أن يطغى طرف على طرف فيستكبر عليه ويستضعفه. ولا يحصل هذا التدبير في نظرنا إلا بالاتفاق على مبدأ الاعتراف بالغير:

ومقتضاه أن يقر الجميع بحق الغير في الاختلاف بوصفه جزءاً لا يتجزأ من الكل الإنساني وجودياً ومعرفياً وأخلاقياً، بل وأن يحب له ما يحبه لنفسه وأن يكره له ما يكره لنفسه، ففي الحديث: "لا يؤمن أحدكم حتى يحب لأخيه ما يحبه لنفسه"¹⁷⁵⁶، وفي المسيحية: "كل ما تريدون أن يفعل الناس بكم، فافعلوه أنتم أيضاً".¹⁷⁵⁷

وأول ما ينبغي استحضاره في النظر لموضوع تنظيم الاختلاف واستيعابه بغية استثماره في بناء مشترك إنساني هو قيمة الاعتراف بالغير، فالغير موجود ووجوده ضروري لوجود الذات ولا يتصور وجود لهذه الأخيرة إلا به ومعه، إذ "لا يتعرف الفرد إلى الخير وقواعده وطرقه وعلاماته إلا من خلال العمل الاجتماعي"¹⁷⁵⁸، الذي يجتمع فيه مع غيره، وحتى إن ادعت بعض الفلسفات اكتفاء الذات بذاتها وعدم حاجتها لوجود الغير فلسفة ديكرت مثلاً، فإنه لا يتصور حتى ذهنياً خلاص الذات من التفكير في الآخرين وبالأخرين ومع الآخرين. ثم إن معرفة الآخرين ممكنة عن طريق التواصل والتعارف والتبادل والتعايش معهم، عملاً بالوازع الأخلاقي الفطري والديني الذي يبعث في الإنسان روح التعاون والتآخي والتضامن، على خلاف الفلسفات التي تنظر للآخرين برية وشك واتهام الفلسفة الوجودية مثلاً، أو نظرة إقصاء وتناف وكراهية وانتقام واقتتال كما روجت فلسفة فريديريك هيغل...

1754 - رواه البيهقي، باب بيان معنى قوله: خَلَقْتُ عِبَادِي حُنَفَاءَ، رقم الحديث: (523).

1755 - ينظر: رفيع، محماد. المنهج القرآني في بناء المشترك الإنساني، مجلة إسلامية المعرفة، عدد 66، (2011)، ص: 116.

1756 - صحيح البخاري في كتاب الإيمان: باب: من الإيمان أن يحب لأخيه ما يحب لنفسه، رقم: (13)

1757 - إنجيل متى: 12/7، وإنجيل لوقا: 31/6

1758 - هانس، كينغ. مشروع أخلاقي عالمي، دور الديانات في السلام العالمي، ترجمة: جوزيف معلوف وأورسولا عساف، بيروت: دار صادر، ط1، 1998م، ص 112

ولما ثبت أنه لا مندوحة من الحياة مع الغير وثبت أن الحياة مع الغير لا تستقيم إلا بالاعتراف المتبادل، فإنه لا بد أن يحصل التفاضل بين الأمم وبين الشعوب كما هو واقع بين الأفراد أيضاً، سواء في الكفاءات أو في الإنجازات، أو في الطباع والعادات، لذلك وجب على كل طرف أن يعترف بخير الغير وما خصه الله به من مكرمات، قال الله تعالى: ﴿وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾ (البقرة: 105).

ولا شك أن الاختلاف المحمود والتنوع الراشد قائدان إلى التنافس والتدافع والتكامل والتعارف، وبالتالي توسيع مساحة المشترك المستوعب والمنفتح، وما يقتضيه ذلك من درء أسباب ومظاهر التناحر والتشاحن والإقصاء والإلغاء، لأن كثيراً من النزاعات الاجتماعية وأشكال عدم التفاهم، تأتينا من سوء تبادل النظرة بيننا وبين غيرنا، فكل النزاعات تحركها قناعات أخلاقية تصدر عن مرجعيات تأسيسية توفر لها المعنى والمعقولة، حتى وإن بدت وكأنها مجرد وسائل وأدوات. ولو لم يكن الاختلاف رحمة لجعلنا الله أمة واحدة بلغة واحدة ولون واحد وسيورة واحدة، وهذا غير واقع ولا يُتصور وقوعه. قال الله تعالى: ﴿لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ﴾ (المائدة: 50)، فمن سنن الله في الكون أن يستمر الاختلاف، ومن مطالب الدين أن يُنظم هذا الاختلاف ولا يُطمس.

الغير هو الذات الأخرى، هو الإنسان نفسه، هو الإنسانية التي يشترك أفرادها في الخلق والأرض والمصلحة والمصير، لا وجود لي من غير وجوده، إنني لا أوجد إلا بمعيته¹⁷⁵⁹، أنا عاجز عن كفايتي الذاتية، أي غير قادر على تلبية حاجاتي بنفسي، يقول الفارابي بهذا الصدد: "وكل واحد من الناس مفطور على أنه محتاج، في قوامه، وفي أن يبلغ أفضل كمالاته، إلى أشياء كثيرة لا يمكنه أن يقوم بها كلها هو وحده، بل يحتاج إلى قوم يقوم له كل واحد منهم بشيء مما يحتاج إليه. وكل واحد من كل واحد بهذه الحال... ولهذا كثرت أشخاص الإنسان، فحصلوا في المعمورة من الأرض، فحدثت منها الاجتماعات الإنسانية"¹⁷⁶⁰، أي أن العلاقة مع الغير هي علاقة اشتراك وتعارف وجودي عمري لا محيد عنه، إلا من جهة الغفلة عن السنن الكونية التي تنظم الوجود العمري عموماً. ولعل هذا ما يؤكد ابن خلدون بقوله: "الاجتماع ضروري للنوع الإنساني. وإلا لم يكمل وجودهم وما أراد الله من اعتمار العالم بهم واستخلافه إياهم. وهذا هو معنى العمران."¹⁷⁶¹

1759 - ينظر: بول، ريكور. الذات عينها كآخر، ترجمة، تحقيق: جورج زيناتي، بيروت: المنظمة العربية للترجمة، ط1، 2005م.

1760 - الفارابي، أبو نصر. آراء أهل المدينة الفاضلة، تحقيق ألبير نصري نادر، بيروت: دار المشرق، ط4، 1973، ص 117

1761 - ابن خلدون، عبد الرحمن. المقدمة، تحقيق عبد السلام الشداوي، الدار البيضاء: بيت الفنون والعلوم والآداب، 2005،

وشراكة الغير التي يؤصلها قوله تعالى: {يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ} (الحجرات: 13)، تقتضي التخلص من نظرتي الازدراء للغير أو الانبهار به على حد سواء، والانتقال إلى الكينونة الجماعية التي يمكن استيعاب دلالاتها من خلال حديث السفينة المشهور؛ حيث قال رسول الله صلى الله عليه وسلم: "مثل القائم على حدود الله والمدمن فيها كمثل قوم استهموا على سفينة في البحر فأصاب بعضهم أعلاها وأصاب بعضهم أسفلها فكان الذين في أسفلها إذا استقوا من الماء مروا على من فوقهم فقال الذين في أعلاها: لا ندعكم تصعدون فتؤذونا. فقالوا: لو أنا خرقتنا في نصيبنا خرقتنا ولم نؤذ من فوقنا. فإن يتركوهم وما أرادوا هلكوا جميعا وإن أخذوا على أيديهم نجوا ونجوا جميعا"¹⁷⁶²، وهنا تقع مسؤولية الحفاظ المشترك للحياة والكون والسعي بالإصلاح. والذي بدونه يقع الفساد ويحدث الهلاك.

وهذا لا يلغي كون ذريات آدم عليه السلام مختلفة منها الصالح المصلح ومنها الصالح القاعد ومنها من يقبل الإصلاح، ومنها الظالم لنفسه أو لغيره وغير ذلك، قال الله تعالى: {ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ} (فاطر: 32)، وقال تعالى: {لَيْسَ بِأَمَاتِيكُمْ وَلَا أَمَاتِي أَهْلُ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا} (النساء: 122-123)، وفي هذا إبطالٌ للدعوى الملتصقة بالأنساب والألقاب والأساطير والأماشي.

والتاريخ شاهد على وقوع حوادث مؤلمة تدل على مرور فترات يعتدي فيها الإنسان على أخيه الإنسان بأسباب شتى، كان أخطرها الاعتداء باسم الدين، ومثال ذلك حروب الفرنجة التي كانت تتم عن مواقف معادية أشد العداوة للمسلمين لم تراع عهدا ولا ذمة ولا أخوة إنسانية ولم تر في نقض العهود أي غضاظة، بل كان من الأحرار والرهبان من يزين للجنود القتل والنهب والإبادة باسم الرب. على نقيض ما كان بين المسلمين ونصارى الحبشة، أو نصارى نجران، أو نصارى الشام من العرب، أو نصارى مصر من القبط، فهؤلاء جميعا كانت علاقتهم بالمسلمين تمتاز بالمودة وحسن الصلة.

مطلب السلم في العالم ونبد العنف:

لا أمان ولا سلام في مجتمع إنساني تنظمه ثقافة العنف وسلطة السيف وحق القوة والاستكبار، إذ العنف تغيب ثقافة الحوار والتجاوز والتعارف والسلام، لذلك تحتاج هذه القاعدة إلى قاعدة السلم، ومقتضاها دخول الناس جميعا في عقد السلام الجماعي المستوحى من قوله تعالى: {يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً} (البقرة: 206)، إذ بالدخول فيه تُفك الرقاب

¹⁷⁶² - صحيح البخاري، كتاب الشركة، رقم: 2361

وُثِّقَ الدماء، ويتعايش الناس في رحاب إنسانية متراحمة متآخية متواصية بالحق والصبر والرحمة، متعاونة على البر والخير والتقوى، مرسية قواعد الأمن والأمان والطمأنينة، دافعة لكل صنوف الشر والعدوان والفساد. ويمكن سوغ هذه القاعدة كما يلي: "الأصل في العلاقات بين الناس السِّلَم"

السِّلَم تحرير للأفراد والجماعات من الخوف والانحراف، وتعايش جميع أفراد النوع الإنساني في بيئة عمرانية واجتماعية وسياسية مع الانسجام التام بالأمن والعدالة والاحترام المتبادل، بعيدا عن كل أشكال العنف والصدام والحرب. غير أن ذلك لا يفيد إقامة حياة ملؤها السلم المثالي الذي لا حرب معه وكأنها جنة الآخرة. إذ من الممكن أن يحدث القتال بين طرفين أو أكثر، بين الأفراد أو بين الجماعات، والدولة جماعة. أو بين تكتلات كبرى كما وقع فيما سمي بـ"الحرب العالمية" في النصف الأول من القرن العشرين. وهذا لا يتعارض مع قاعدة السِّلَم، وإنما هو استثناء له قاعدته التي يمكن أن نضعها كما يلي: "القتال ضرورة للمضطّر غير باغٍ ولا عادٍ"

مع العلم أن مصطلح القتال لا يرادف مصطلح الحرب، لأن الحرب تعني المواجهة المادية أو المعنوية، أما المواجهة المادية فقد وردت في مثل قوله تعالى: {إِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى إِذَا أَثْبَتْتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا مَنًّا بَعْدَ وَإِمَّا فِدَاءً حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا} (محمد: 4-5)، أما المعنوية فتستفاد من قوله تعالى: {فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلُمُونَ وَلَا تُظْلَمُونَ} (البقرة: 278).

أما مصطلح القتال في القرآن فله دالتان: قتال مادي يُفضي إلى موت الجسد وإنهاء حياة الكائن البشري، وهو في الغالب قتال سلبي إلا أن يكون دفاعا عن النفس لرد الاعتداء، وقاتل معنوي روحي يفضي إلى تطهير النفس من الفواحش والآثام الباطنة، وهو في الغالب قتال إيجابي إلا أن يكون تعديا للنفس وتحملا لما لا يطاق.

القتال المادي هو الضرب الذي قد يفضي إلى الموت، وهو محكوم في القرآن والسنة بجملة من الضوابط الصارمة التي تقننه، ومنها ألا يقع القتال إلا دفاعا لعدوان، وألا يقتل الأسير والمستسلم والطفل والعجوز والمرأة. وحتى في الحالة التي يشرع فيها القرآن استعمال القوة في ظل شروط معينة وصارمة، فإن القيم القرآنية تدعو إلى الصلح والعفو والصبر بدلا من الثأر والانتقام والعنف، قال الله تعالى: {وَالَّذِينَ يَحْتَبِئُونَ كِبَارَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ وَجِزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ هُمْ عَذَابُ أَلِيمٍ وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ} (الشورى: 37-40). أما القتل انتصارا للرأي، أو انتقاما من الخصم، أو رفضا للاختلاف الديني أو العرقي أو الجنسي، فهو حُسران مبين، وأمر ذلك

لَا تَحْ فِي قَوْلِهِ تَعَالَى: {مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا} (المائدة: 32).

وأما القتال المعنوي فهو إلزام النفس بطاعة الله وإن كرهتها وحملها على فعل الخير واجتناب الشر، وإجبارها على الحكم بالعدل ورفض الظلم، أي قتل الصفات الذميمة في النفس، قال الله تعالى: {وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَى بَارِئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكَُمْ خَيْرٌ لَكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ} (البقرة: 53)، أي "حمل الأمر بقتل النفس هنا على معنى القتل المجازي وهو التذليل والقهر".¹⁷⁶³

الدخول في السلم حصنٌ وأمانٌ من الحرب التدميرية والصراع العنفي الذي ألحق أضراراً جسيمة بعالمنا، ولا يزال يهدد مستقبلنا الذي تتلبذ سماءه غيوم العنف الأعمى، زادت التقانة الحديثة دقة وقدرة على الفتك والتدمير في أقل مدة من الزمن. والسلم مجال تعايش كل أفراد النوع الإنساني، أي "الكافة"، في بيئة اجتماعية وسياسية منسجمة وآمنة، بعيداً عن كل أشكال العنف والصراع.

لقد كانت دعوة القرآن إلى السلم دعوة عالمية عامة، تشمل جميع أفراد وجماعات البشرية على اختلاف مللهم ونحلهم، لأنه "لا بلوغ إلى السلام الديني إلا من خلال دمج الآخرين"¹⁷⁶⁴. وهي نفس الدعوة التي جاءت بها باقي الرسالات السماوية، إذ الأصل في الدين نبذ العنف لا تشريع، وتركيزه نفس الإنسان لا تدسيته.

خاتمة

هذه المطالب الكبرى التي تسعى الإنسانية لتحقيقها هي التي دعا القرآن الكريم لحفظها من جانب الوجود ومن جانب العدم، وتيسير ما يحفظها ودفع ما يفسدها أو يضر بضمائنها، وتحريم تفويت هذه الأمور "يستحيل ألا تشتمل عليه ملة من الملل، وشريعة من الشرائع التي أريد بها إصلاح الخلق، ولذا لم تختلف الشرائع في تحريم الكفر، والقتل، والزنى، والسرقه، وشرب المسكر"¹⁷⁶⁵، وتوجيه السعي نحو هذه المقاصد المرعية "في كل ملة، بحيث لم تختلف فيها الملل، كما اختلفت في الفروع، فهي أصول الدين، وقواعد الشريعة، وكليات الملة"¹⁷⁶⁶ كما يقول الشاطبي.

1763 - ابن عاشور، محمد الطاهر. التحرير والتنوير، مرجع سابق، ص: 503

1764 - هانس، كينغ. مشروع أخلاقي عالمي، دور الديانات في السلام العالمي، مرجع سابق، ص 174

1765 - الغزالي، أبو حامد. المستصفى من علم الأصول، مرجع سابق، ص 278

1766 - الشاطبي، أبو إسحاق. الموافقات في أصول الشريعة، تحقيق عبد الله دراز، بيروت: دار الكتب العلمية، 2003م،

يحمل القرآن الكريم تذكيراً للإنسان بوحدة الأصل الخَلقي، إذ خرجت الإنسانية من روح واحدة، ونشأت من زوج واحد، وتشكلت من أسرة واحدة، وتصاهرت بين العمومة والخبولة، وسارت قبائل وشعوباً وأُمماً، وكُلِّفت التكليف نفسه، وتعيش على الأرض نفسها، وترجع الرجعة نفسها، وتخضع للسُّنن الإلهية التي لا تتبدل. وبناء عليه وجب أن تستثمر هذه الوحدة الأصلية من أجل بناء المشترك الإنساني بين مختلف الدول والشعوب في المستقبل، وبشكل من الأشكال الميسرة والممكنة.

ومن شأن بيان الأسس القرآنية للمشارك الإنساني في جميع مجالات الحياة أن ينه الإنسانية إلى الكليات الجامعة التي تؤسس لعمران الاستخلاف الراشد، كما يساعد نظرياً وعملياً على بلورة تصور واضح المعالم عن فكرة "وحدة الإنسانية"، وبالتالي إقامة علاقات إيجابية بين الشعوب وتكامل فعال بين الثقافات، على أساس القيم المشتركة؛ الدينية والأخلاقية والحقوقية والبيئية... ونبد قيم الاستكبار والاستضعاف والاستفساد. كما سيحاصر في نظرنا الفلسفات الصراعية والعنيفة والفوضوية التي تشعل الحروب والصدام والكراهية بين الأمم.

والافتناع بالمشارك الإنساني يجعل الذات تعترف بالآخر المخالف وتستحضره كما هو لا كما تريده في تفكيرها وسعيها، وتُعنى بالبحث في ثقافته عن عناصر التوافق والتعاقد والاحترام والتعايش. وبالتالي ضرورة الانفتاح على مرجعيات الآخرين واحترام خصوصياتهم ونشاند القيم المشتركة معهم دون استعلاء ولا استتباع، موازنة مع مراجعة الوعي الذاتي المشوه بالتمثيلات التراثية والإيديولوجية والفلسفية المتقلصة التي تصدر عن سوء فهم كبير في تأويل النصوص المؤسسة وشروحها المتحيزة. مع العلم أن المشترك لا يشترط التكرار للأصول المرجعية المنطلق منها بقدر ما يطلب تجديد النظر فيها بمنهجية تستوعب الآخر ولا تلغيه، وتحضره ولا تنفيه.

كما نستنتج أن الخطاب الذي يستحضر "المشارك الإنساني" هو الخطاب الوحيد في نظرنا الذي باستطاعته بناء ثقافة عاملة جديدة تمثل الإجماع المعنوي على قبول الرشد والعمل به، وتمكن من التخلص من الأفكار الميتة المنقولة من الماضي دون تجديد، والحماية من الأفكار المدمرة المستوردة دون تمحيص، فالمشارك الإنساني مُعطي أصلي وضرورة حضارية آنية ومستقبلية، والإعراض عنه ينشئ واقعا هوياتياً متصارعا ومتكارها يكرر مآسي الماضي ويؤبد آفات الاستفساد في العرض والاستكبار في الأرض. الأمر الذي يستدعي علماء الأمة المسلمة ومتقفيها لبناء فقه جامع ينطلق من معالجة أدواء الصراع الهوياتي الذي تعيشه الإنسانية اليوم ويبحث عن سبل النهوض به إلى واقع عمراني عامر بقيم ومعاني الأخوة الإنسانية، التي يعيش فيها الإنسان مطمئناً على حياته، مستشرفاً عالم التسخير المشترك {هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ دَلُولاً فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ ۚ وَإِلَيْهِ النُّشُورُ} (الملك: 15).

لائحة المصادر والمراجع

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ترسيخ دعائم الوحدة والأخوة في ضوء القرآن والسنة

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قال الله تعالى: **وَادْكُرُوا اللَّهَ عَلَيْهِمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا...** (فمبدأ الوحدة والأخوة نقطة تحول في حياة البشرية والمجتمعات وفي نفوس المواطنين كما أشار إليه القرآن الحكيم. ولقد دسّر القرآن الكريم منذ ما يزيد عن أربعة عشر قرنا من الزمان هذه العلاقة الأخوية بين المؤمنين جميعا وبين أبناء الوطن الواحد وعلى مستوى الأمة بأكملها في قوله تعالى: **"إنما المؤمنون إخوة"** وهذا يعني أن القرآن الكريم قد دسّر القيم التي ينبغي أن يسير عليها أبناء المجتمع الواحد على وجه الخصوص والأمة بأكملها على وجه العموم. هذه الوحدة والمؤاخاة بين أبناء الوطن الواحد، أو بين الأمة الواحدة أو بين أبناء الإنسانية التي هي عموم الرسالة الإسلامية في كل زمان ومكان وفي كل جيل. يأتي هذا البحث ليلقي الضوء على اهتمام الإسلام بمبدأ الوحدة والمؤاخاة في الأمة من خلال القرآن والسنة، ويشتمل البحث على مقدمة ومحورين وخاتمة.

الكلمات المفتاحية: الوحدة. الأخوة. القرآن. السنة.

التمهيد:

لا شك أن القرآن والسنة النبوية من أهم مقومات وحدة هذه الأمة، ولولا القرآن والسنة لتفرقت الأمة في أمور كثيرة، أن إعلاء قيمة الإخاء بين الأفراد والجماعات في المجتمع، يرسخ نوعاً من التواحد والتلاحم والتناغم والمحبة والشعور بأواصر الروابط المتينة التي تعلو فوق الانتماءات العائلية أو القبلية أو القطرية، بحيث يصبح الكل يخضع للميزان الذي وضعه المولى جلّت قدرته في محكم تنزيله لينظم به العلاقة بين المواطن وأخيه المواطن وبين الأسرة والأسرة الأخرى وبين الشعب والدولة ليعيش الجميع في كنف هذه المبادئ أخوة متحابين تحت الرعاية والعناية الإلهية، ولذلك وردت آيات وأحاديث كثيرة تدعو إلى دعائم الأخوة والوحدة، وتحث الناس عليها، وفي السطور التالية نلقي الضوء عليها.

المحور الأول:

دعوة القرآن الكريم إلى الوحدة والأخوة:

ولقد نظم القرآن الكريم منذ ما يزيد عن أربعة عشر قرناً من الزمان العلاقة الأخوية بين المؤمنين جميعاً وبين أبناء الوطن الواحد وعلى مستوى الأمة بأكملها في قوله تعالى: "إنما المؤمنون إخوة" وهذا يعني أن القرآن الكريم قد دستر القيم التي ينبغي أن يسير عليها أبناء المجتمع الواحد على وجه الخصوص والأمة بأكملها على وجه العموم، وهل هناك دستور أعظم من الدستور الإلهي الذي لا يأتيه الباطل من بين يديه ولا من خلفه تنزيل من حكيم علیم " ألا يعلم من خلق وهو اللطيف الخبير."

والأخوة هي منحة إلهية ونعمة قدسية يقذفها الله عز وجل في قلوب المخلصين من عباده والأصفياء من أوليائه، والأتقياء من خلقه، يقول الله تعالى: ﴿لَوْ أَنفَقْتُ مَا فِي الْأَرْضِ جَمِيعاً مَا أَلْفَتُ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَفَ بَيْنَهُمْ﴾ لذا كانت الأخوة في الله صفة ملازمة للإيمان، وخصلة مرافقة للتقوى. إذ لا أخوة بدون إيمان ولا إيمان بدون أخوة. كما أنه لا صداقة بلا تقوى ولا تقوى بلا صداقة. والأخوة هي أيضاً نتاج الوحدة والوفاء في الأمة، فلذا حثّ القرآن الكريم في العديد من الآيات على الوحدة، فقال تعالى: ﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً وَلَا تَفَرَّقُوا﴾ آل عمران (103)، يقول صاحب "الظلال" معقلاً على هذه الآية بقوله: "فهذه أخوة إذن تنبثق من التقوى والإسلام، من الركيزة الأولى، أساسها الاعتصام بحبل الله - أي: عهده ونهجه ودينه - وليست مجرد تجمع على أي تصور آخر، ولا على أي هدف آخر، ولا بواسطة حبل آخر من حبال الجاهلية الكثيرة؛ ﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً وَلَا تَفَرَّقُوا﴾، هذه الأخوة المعصومة بحبل الله نعمة يمتثل الله بها على الجماعة المسلمة الأولى، وهي نعمة يهبها الله لمن يحبهم من عباده دائماً، وهو هنا يذكرهم هذه النعمة، يذكرهم كيف كانوا في الجاهلية "أعداء..." وما كان أعدى من الأوس والخزرج في المدينة أحد، وهما الحَيَّان العريَّان في يثرب، يُجاوِزُهُما اليهود الذين كانوا يُوقِدُونَ حول هذه العداوة وينفخون في نارها؛ حتَّى تَأْكُلَ روابط الحَيَّين جميعاً، ومن ثمَّ تجد يهود مجالها الصَّالح الذي لا تعمل

إِلَّا فِيهِ، وَلَا تَعِيشُ إِلَّا مَعَهُ، فَأَلَّفَ اللَّهُ بَيْنَ قُلُوبِ الْحَيِّينَ مِنَ الْعَرَبِ بِالْإِسْلَامِ.... وَمَا كَانَ إِلَّا الْإِسْلَامَ وَحْدَهُ يَجْمَعُ هَذِهِ الْقُلُوبَ الْمُتَنَافِرَةَ، وَمَا كَانَ إِلَّا حَبْلُ اللَّهِ الَّذِي يَعْتَصِمُ بِهِ الْجَمِيعُ فَيُصْبِحُونَ بِنِعْمَةِ اللَّهِ إِخْوَانًا. وَمَا يُمْكِنُ أَنْ يَجْمَعَ الْقُلُوبَ إِلَّا أَخَوَةٌ فِي اللَّهِ، تَصْغُرُ إِلَى جَانِبِهَا الْأَحْقَادُ التَّارِيخِيَّةُ، وَالتَّارَاتِ الْقَبْلِيَّةُ، وَالْأَطْمَاعُ الشَّخْصِيَّةُ وَالرَّايَاتِ الْعَنْصَرِيَّةُ، وَيَتَجَمَّعُ الصِّفِّ تَحْتَ لَوَاءِ اللَّهِ الْكَبِيرِ الْمُتَعَالِ¹⁷⁶⁷.

كما حذر الله سبحانه من الفرقة التي هي تناقض الوحدة والأخوة، فقال سبحانه: ﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ تَبَيَّضُ وُجُوهُهُمُ وَتَسْوَدُّ وُجُوهُهُمُ ۚ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ﴾ (آل عمران 105-106). قال ابن عباس رضي الله عنهما: تبييض وجوه أهل السنة، وتسود وجوه أهل البدعة والفرقة، وقال الله تعالى: ﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتُ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمَرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ﴾ (الأنعام 159).

وهذه الآية كما قرر الإمام ابن كثير - رحمه الله - عامة في كل من فارق دين الله، وكان مخالفا له بجعله الدين مللا ونحلا، فبهذا العمل يكون قد لحقته البراءة من الله ورسوله. أهدودلت الآية على أن الدين يأمر بالاجتماع وينهي عن التفرق¹⁷⁶⁸.

ومن الآيات التي أكدت على ضرورة رباط الأخوة بين المؤمنين: قوله - تعالى - حتى في حالة نشوب خلافات بينهم وضرورة الإصلاح حتى يلتحم الصِّفِّ، قال - تعالى -: ﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوِيكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾ (الحجرات: 10).

يقول صاحب "التحرير والتنوير" في تفسيره: (وجيء بصيغة القصر المفيدة لحصر حالهم في حال الإخوة؛ مبالغة في تقرير هذا الحكم بين المسلمين، فهو قصر ادعائي، أو هو قصر إضافي للرد على أصحاب الحالة المفروضة، الذين ييغون على غيرهم من المؤمنين، وأخبر عنهم بأنهم إخوة مجازا على وجه التشبيه البليغ؛ زيادة لتقرير معنى الأخوة بينهم، حتى لا يحق أن يقرن بحرف التشبيه المشعر بضعف صفتهم عن حقيقة الأخوة). وهذه الآية فيها دلالة قوية على تقرر وجوب الأخوة بين المسلمين؛ لأنَّ شأن (إنما) أن تجيء لخبر لا يجهله المخاطب ولا يدفع صحته، أو لما ينزل منزلة ذلك، كما قال الشيخ عبد القاهر الجرجاني في "دلائل الإعجاز" في الفصل الثاني عشر، وساق عليه شواهد كثيرة من القرآن وكلام العرب؛ فلذلك كان قوله تعالى: ﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ﴾ مفيد أن معنى الأخوة بينهم معلوم مقرر، وقد تقرر ذلك في تضاعيف كلام الله تعالى وكلام رسوله -

¹⁷⁶⁷ سيد قطب . (2003). في ظلال القرآن. دار الشروق. ج 1 ص 411.

¹⁷⁶⁸ ابن كثير، أبو الفداء إسماعيل بن عمر. (1419هـ). تفسير القرآن العظيم. دار الكتب العلمية. بيروت. ج 3، ص 339.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - من ذلك قوله تعالى: ﴿يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ﴾ [الحشر: 10]، وهي سابقة في النزول على هذه السورة؛ فإنها معدودة الثانية والمائة، وسورة الحجرات معدودة الثامنة والمائة من السور.

أشارت جملة ﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ﴾ إلى وجه وجوب الإصلاح بين الطائفتين المتباغيتين منهم، بيان أن الإيمان قد عقد بين أهله من النسب الموحى ما لا ينقص عن نسب الأخوة الجسدية، على نحو قول عمر بن الخطاب للمرأة التي شكّت إليه حاجة أولادها، وقالت: أنا بنت خفاف بن إيماء، وقد شهد أبي مع رسول الله - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الحديبية، فقال عمر: "مرجباً ينسب قريب".

ثم يقول صاحب تفسير "التحرير والتنوير": (ولما كان المتعارف بين الناس أنه إذا نشبت مشاققة بين الأخوين لزم بقية الإخوة أن يتناهضوا في إزاحتها، مشياً بالصُّلح بينهما، فكذلك شأن المسلمين إذا حدث شقاق بين طائفتين منهم، أن ينهض سائرهم بالسعي بالصُّلح بينهما وبث السفراء إلى أن يرفعوا ما وهى ويرفعوا ما أصاب ودهى)¹⁷⁶⁹.

كما أكد القرآن الكريم في آيات عديدة على جملة من الأخلاق والقيم وحث المجتمع المسلم على التحلي بها والتواصي بها والصبر عليها، كيف لا وهي بمثابة الروح والجوهر في جسم الأمة، فإذا خرجت هذه الروح بقي الجسم بلا قيمة، ولقد وردت أصول هذه الأخلاق في قوله تعالى: ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾ [النحل: 90]. هذه الآية قد جمعت أصول الأخلاق والأخوة، من حيث إنها أمرت بثلاثة أمور، لا يصلح شأن الإنسان إلا بها، وهي: العدل، والإحسان، وإيتاء ذي القربى، ونهت عن ثلاثة أمور، لا يصلح شأن الدنيا إلا بها، وهي: الفحشاء، والمنكر، والبغي. وبهذه الأوامر الثلاثة والنواهي الثلاثة تستقيم حياة الناس في الدنيا، ويفوزون بالآخرة.

جاء (العدل) الذي يكفل لكل فرد ولكل جماعة ولكل قوم قاعدة ثابتة للتعامل، لا تميل مع الهوى، ولا تتأثر بالود والبغض، ولا تبدل بمجارة للصهر والنسب والغنى والفقر، والقوة والضعف. إنما تمضي في طريقها تكيل بمكيال واحد للجميع، وتزن بميزان واحد للجميع وإلى جوار العدل .. (الإحسان) .. يطف من حدة العدل الصارم الجازم، ويدع الباب مفتوحاً لمن يريد أن يتسامح في بعض حقه إيثاراً لود القلوب، وشفاء لغل الصدور، ولمن يريد أن ينهض بما فوق العدل الواجب عليه اليدوي جرحاً أو يكسب فضلاً

ولا شك أن التطبيق الواقعي للمبدأ "المواخاة" كما أشار إليه القرآن الحكيم، نقطة تحول في حياة البشرية والمجتمعات وفي نفوس المواطنين والقادة، ومن ييدهم زمام الأمور والمعنيين بالأمر، وقد كان الحب الأخوي بين المؤمنين أساس المواخاة والأخوة التكافلية

¹⁷⁶⁹ ابن عاشور، محمد الطاهر بن محمد. (1984). التحرير والتنوير. الدار التونسية للنشر. تونس. ج26، ص244.

والاجتماعية. وبهذا الأساس خدموا دينهم ووطنهم ومجتمعاتهم وشعوبهم، حتى صاروا نماذج يشار إليهم بالبنان، ويقتدى ويحتذى بهم في دنيا الناس.

المحور الثاني: دور السنة في الأخوة ووحدة الأمة:

الأخوة والوحدة جزء من دين هذه الأمة وركن أساس من أركان أمنها وسلامتها، فلا يمكن أن يكتمل دين هذه الأمة وتستتب أمورها وتسود السلامة في بقاعها بدون الأخوة والوحدة، فلذا بدأ النبي صلى الله عليه وسلم دعوة الأخوة والوحدة في هذه الأمة مع بداية دعوته صلى الله عليه وسلم لها إلى دين الله سبحانه وتعالى، وكان يقول ((عليكم بالجماعة)) كما كان يقول ((المسلم أخو المسلم))،

الأخوة والوحدة المطلوبة في الأمة ليست فقط من حيث العبادة والطاعة والخزينة، بل هي الأخوة والوحدة الشاملة لجميع نواحي الحياة الوجدانية والروحية، فتصبح الأمة فيما بينها كجسد أو كشخص واحد يحس فيها الجميع ما يحس فيها الواحد من الخير والشر، ومن السعادة والشقاء، والأمن والأمان، يوضح ذلك النبي صلى الله عليه وسلم في حديثه ((مثل المؤمنين في توادهم وتراحمهم وتعاطفهم مثل الجسد إذا اشتكى منه عضو تداعى له سائر الجسد بالسهر والحمى))، وفي رواية أخرى ((المسلمون كرجل واحد إن اشتكى عينه اشتكى كله، وإن اشتكى رأسه اشتكى كله)) (1770).

وكان النبي صلى الله عليه وسلم أشد حرصاً على التأخي ووحدة هذه الأمة كما كان حريصاً على إيمانها (حريصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُفٌ رَحِيمٌ) (1771)، فقد وردت عنه صلى الله عليه وسلم أحاديث كثيرة تحت على الأخوة والوحدة في الأمة وتحذر من الفرقة والشقاق، حيث قال صلى الله عليه وسلم: (المسلم أخو المسلم لا يظلمه ولا يُسْلَمه، ومن كان في حاجة أخيه كان الله في حاجته، ومن فرج عن مسلم كربة فرج الله عنه كربة من كربات يوم القيامة، ومن ستر مسلماً ستره الله يوم القيامة) (1772).

1770 - النيسابوري، مسلم بن الحجاج "صحيح مسلم" عن النعمان بن بشير، تحقيق: محمد فؤاد عبد الباقي، بيروت. دار إحياء التراث العربي. ج4، ص 1999، رقم الحديث 2586.

- سورة التوبة، من الآية: 128. 1771

1772 - البخاري، محمد بن إسماعيل. (1422هـ). الصحيح. دار طوق النجاة. كتاب المظالم والغصب، باب: لا يظلم المسلم المسلم ولا يسلمه، (3/ 128)، برقم: (2442)، ومسلم، كتاب البر والصلة والآداب، باب تحريم الظلم، (4/ 1996)، رقم الحديث: (2580).

وأكد صلى الله عليه وسلم أن الوحدة هي من أهم الوسائل للتجنب من هزات الشياطين ولوامزهم والدخول في جنات الله ومُجْبوحتها ((فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَبَالَ بِمُجْبُوحةِ الْجَنَّةِ فَلْيَلْزَمْ الْجَمَاعَةَ فَإِنَّ الشَّيْطَانَ مَعَ الْوَاحِدِ وَهُوَ مِنَ الْإِثْنَيْنِ أَبَعْدُ)) (1773)، وعلى الوحدة تأتي الهداية وتنال النصر من عند الله سبحانه: ((لن تجتمع أمتي على الضلالة أبدا فعليكم بالجماعة فإن يد الله على الجماعة)) (1774). والوحدة أيضا سبب للحصول على رضوان الله سبحانه وابتغاء مرضاته: ((إن الله يرضى لكم ثلاثاً ويكره لكم ثلاثاً فيرضي لكم أن تعبدوه ولا تشركوا به شيئاً، وأن تعتصموا بحبل الله جميعاً ولا تفرقوا ويكره له قيل وقال وكثرة السؤال وإضاعة المال)) (1775).

ولم يكتف الرسول ﷺ بترويج الأمة في الأخوة والوحدة، بل اختار سياسة الترهيب أيضا لمن يتخلف عن الجماعة ويفرق الأمة، وحذر بشدة عن التفرقة والتشردم، حيث أباح ﷺ القتل والضرب بالسيف في الدنيا لمن ترك الدين وفارق الجماعة ((لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ، يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ رَسُولَ اللَّهِ، إِلَّا بِإِحدى ثَلَاثٍ: الثَّيْبُ الرَّائِي، وَالنَّفْسُ بِالنَّفْسِ، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ)) (1776).

وعن عرفة بن شريح رضي الله عنه قال: سمعت رسول الله ﷺ يقول: ((إِنَّهُ سَتَكُونُ هَنَاتٌ وَهَنَاتٌ، فَمَنْ أَرَادَ أَنْ يُفَرِّقَ أَمْرَ هَذِهِ الْأُمَّةِ وَهِيَ جَمِيعٌ، فَاضْرِبْهُ بِالسَّيْفِ كَأَنَّمَا مَنْ كَانَ))، وفي رواية أخرى عن عرفة يقول: ((مَنْ أَتَاكُمْ وَأَمْرُكُمْ جَمِيعٌ عَلَى رَجُلٍ وَاحِدٍ، يُرِيدُ أَنْ يَشُقَّ عَصَاكُمْ، أَوْ يُفَرِّقَ جَمَاعَتَكُمْ، فَاقْتُلُوهُ)) (1777)، كما أُنذِر النبي ﷺ بالنار في الآخرة لمن تخلف عن الجماعة، فقال ﷺ ((لا يجمع الله أمر أمتي على ضلالة أبدا اتبعوا السواد الأعظم يد الله على الجماعة من شدَّ شد في النار)) (1778).

ولا شك أن للأخلاق شأنًا عظيمًا في حياة الناس، وهي عنصر مهم وعامل أساس في التآخي بين الناس وتوحد الأمة لما لها من علاقة وطيدة وتأثير كبير في شتى نواحي الحياة من العقيدة والشرعية والسلوك، فمن هنا نجد أن مصير الشعوب

1773 - أحمد بن حنبل. (1420هـ، 1999م) "المسند"، من حديث عمر بن الخطاب رضي الله عنه، تحقيق: شعيب الأرنؤوط وآخرون (مؤسسة الرسالة، ج1، ص310 رقم الحديث 177.

1774 - الطبراني، سليمان بن أحمد. (1404هـ، 1983). "المعجم الكبير" من حديث ابن عمر، تحقيق: حمدي بن عبدالحيد السلفي. الموصل. مكتبة العلوم والحكم، ج2، ص447، رقم الحديث 13623.

1775 - النيسابوري، مسلم بن الحجاج: "الصحیح" عن أبي هريرة، ج3، ص1340 رقم الحديث 1715.

1776 - النيسابوري، مسلم بن الحجاج "الصحیح"، عن عبد الله بن مسعود، ج3، ص1302، رقم الحديث 1676.

1777 - النيسابوري، مسلم بن الحجاج "الصحیح"، عن عرفة، ج3، ص1479 رقم الحديث 1852.

1778 - الحاكم، محمد بن عبد الله. (1411هـ، 1990). "المستدرک" عن ابن عباس رضي الله عنهما، تحقيق: مصطفى عبد القادر عطا. بيروت، دار الكتب العلمية. ج1، ص199 رقم الحديث 391.

والمجتمعات تتوقف على الأخلاق ساد بعضها حينما وجدت، وباد الآخر حينما فقدت، وكانت الأخلاق هي الهدف من بعثة الأنبياء والرسول إلى أقوامهم في سلسلة طويلة بلغت الآلاف عبر التاريخ، وكان آخر هؤلاء الأنبياء والرسول نبينا محمد صلى الله عليه وسلم الذي تحدث عن نفسه ((إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ))¹⁷⁷⁹.

فلذا ركز النبي صلى الله عليه وسلم في أحاديثه على جانب الأخلاق للتآخي بين الناس ولبناء وحدة الأمة؛ ودعا الناس إلى التحلي بالأخلاق الفاضلة من الصدق والأمانة والإخلاص والتقوى وغيرها التي من شأنها تقوية الأخوة وتمكين الوحدة فيما بين الأمة، وأعلن صلى الله عليه وسلم صراحة أن جميع الناس سواسية أمام الله سبحانه وأمام الدين، لا فرق بين عربي وعجمي ولا بين أبيض وأسود إلا بالتقوى وحسن الخلق، فكان يقول: ((يَا أَيُّهَا النَّاسُ أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ وَإِنَّ أَبَاكُمْ وَاحِدٌ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى أَعْجَمِيٍّ وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ، وَلَا لِأَحْمَرَ عَلَى أَسْوَدَ وَلَا أَسْوَدَ عَلَى أَحْمَرَ إِلَّا بِالتَّقْوَى))⁽¹⁷⁸⁰⁾، وقال عليه الصلاة والسلام ((إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلَاقًا))⁽¹⁷⁸¹⁾، وقال عليه الصلاة والسلام ((إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ، وَأَقْرَبَكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحْسَنُكُمْ أَخْلَاقًا))⁽¹⁷⁸²⁾.

كما أنه صلى الله عليه وسلم طلب من الناس تجنب عن الأخلاق الرذيلة التي من شأنها نشر الخلاف والبغضاء في الأمة وتعطيل صف الوحدة كالحسد والبغض، والجور والظلم، والسباب والقتال وغير ذلك، فقال صلى الله عليه وسلم ((لَا تَحَاسَدُوا وَلَا تَنَاجَشُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَلَا يَبْغِ أَحَدُكُمْ عَلَى بَيْعِ أَخِيهِ وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَحْقِرُهُ، هَاهُنَا وَأَشَارَ بِيَدِهِ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ حَسْبُ أَقْرَبِيٍّ مُسْلِمٍ مَنْ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِزُّهُ))⁽¹⁷⁸³⁾، وقال ع ((سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ))⁽¹⁷⁸⁴⁾، وقال ع ((أَنَا زَعِيمُ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِزُّهُ))⁽¹⁷⁸³⁾، وقال ع ((سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ))⁽¹⁷⁸⁴⁾، وقال ع ((أَنَا زَعِيمُ

1779 - البيهقي، أبو بكر أحمد بن الحسين. (1344هـ). "السنن الكبرى". الهند ببلدة حيدر آباد، مجلس دائرة المعارف النظامية. ج 10/191 رقم الحديث 21301.

1780 - أحمد بن حنبل "المسند" عن أبي هريرة رضي الله عنه، ج 38 ص 474 رقم الحديث 23489.

1781 - متفق عليه، عن عبد الله بن عمرو رضي الله عنهما، صحيح البخاري ج 4 ص 189 رقم الحديث 3559، الصحيح لمسلم ج 4 ص 1810 رقم الحديث: 2321.

1782 - الترمذي، محمد بن عيسى "السنن" عن جابر بن عبد الله رضي الله عنهما، ج 4 ص 370 رقم الحديث 2018.

1783 - أحمد بن حنبل "المسند" عن أبي هريرة رضي الله عنه ج 13 ص 159، رقم الحديث 7727.

1784 - متفق عليه، عن عبد الله بن مسعود رضي الله عنهما، صحيح البخاري، ج 8 ص 15 رقم الحديث 6044، صحيح مسلم ج 1، ص 81 رقم الحديث 64.

بَيَّنَتْ فِي رِضِّ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا وَبَيَّنَتْ فِي وَسْطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكَذِبَ وَإِنْ كَانَ مَارِحًا وَبَيَّنَتْ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسَنَ خُلُقَهُ (1785).

لا بأس أن نذكر وأن نشير إلى أن أول عمل قام به نبي الإسلام بعد هجرته من مكة إلى المدينة، أن آخى وألف بين المهاجرين والأنصار والمؤمنين جميعاً حتى بلغ ذلك حد التوارث بينهما كما يروى، وقد ألقى هذا التوارث بينها فيما بعد، وبقيت أواصر المحبة والأخوة والتناصر والتضامن تجمع وتوحد بينهما في حركة سيرهما في الحياة وهو ذلك الموقف الذي سجله القرآن الكريم وبلغ به درجة الأثير.

ولأن المجتمع الحضاري الذي صنعه الرسول الأعظم محمد بن عبد الله على عينيهِ وينبغي علينا أن نتخذه نموذجاً في حياتنا، يقتضي أن يتسع للجميع، لأبناء الوطن الواحد، ولأبناء الأمة الواحدة، ولغير أبناء الأمة الواحدة، يحمي الجميع، يلجأ إليه الجميع، يحنوا على الجميع، يأوى إليه الغريب ويحتضنه، وقد كان النبي صلى الله عليه وسلم في حياته الشريفة بين ظهراني أصحابه، يعلمهم ويوجههم ويرشدهم إلى هذه المبادئ العليا السامية، يأخذ بيدهم إلى واقع السلوك والعمل، فكانوا بذلك وبحق دعاة الخير والبناء ورسول الهداية والأخوة.

الخلاصة:

إن الأخوة في الإسلام تقوم على حقوق وواجبات لا ينهض بها إلا النذر اليسير من الناس في زماننا هذا، علماً بأن هذه الأخوة هي التي تبني عليها المجتمعات وتضامن وتحمي بها، وتصنع من أبناء الوطن الواحد جسداً ونسيجاً واحداً متلائماً متسقاً متناسقاً ومتناغماً، إذا اشتكى منه عضو تداعى له سائر الأعضاء بالوقوف إلى جانبه ومواساته والتلطيف مما حل أو نزل به، ليبقى جسم أبناء الوطن الواحد قويا متلاحماً يعضد بعضه بعضاً، ليقوم بدوره في تحقيق المصالح العاجلة والآجلة للفرد والجماعات والدولة والأمة. ولتدعيم الأخوة بين المواطنين عموماً والمسلمين عموماً ينبغي اعتماد النهج الذي يساعد ويرسخ وشائج الأخوة وتفعيلها من خلال المنظور الإسلامي والحضاري:

- تفعيل التواصل بين أبناء المجتمع الواحد والأمة أيضاً على اختلاف مشاربهم وانتماءاتهم وأفكارهم، وقال صلى الله عليه وسلم " من أكرم أخاه المؤمن فإنما يكرم الله " وإكرام المؤمن التواصل معه واحترامه وزيارته والسؤال عنه لوجه الله لا يريد من ذلك جزاء ولا شكوراً.

1785 - أبوداود، سليمان بن الأشعث السجستاني. " السنن "، عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ. بيروت. دار الكتب العربي. ج4 ص400، رقم الحديث 4802.

- إحياء السلوك الإسلامي في تعاملاتنا مع بعضنا البعض، إحياء لسنة رسول الله صلى الله عليه وسلم، واستجابة لذلك، وقد أمر رسول الله صلى الله عليه وسلم بفضيلة زيارة الأهل والإخوان.
- العمل على تأليف القلوب وتليينها، بالتقريب بين الإخوان والخصوم تأليفاً للقلوب، وإحياء للمحبة الإيمانية، وإدخال السرور والمحبة والود على أخيه المؤمن، وقد قال النبي الأكرم "...وإن مثل المؤمن كمثل الكفين تغسل إحدهما الأخرى، لا بد لها منها."

رابعاً: إخلاص النية لله فيما يقوم به، ويرنو إليه من الإصلاح والتقريب بين الخصوم وأبناء الوطن الواحد. لعل الله أن يوفقه فيما يصبو إليه، وتسخير النفس لخدمة الله والمجتمع والأوطان.
خامساً: تقديم النصيحة عطاءً وأخذاً رجاء محبة الله، واستتصاح أخيه المؤمن أو أخيه المواطن فيما يعينه على شؤون حياته الدينية والدنيوية وحفظ الأوطان.

وينبغي أن نعلم وأن نتيقن أن ترسيخ مبدأ التآخي في نفوس المواطنين والنشئ والناس عموماً هو المخرج، وهو السبيل الوحيد لمجابهة التحديات، والله من وراء القصد وهو الهادي إلى ما فيه الخير والصالح وفي ذلك فليتنافس المواطنون.

هذه المؤاخاة بين أبناء الوطن الواحد، أو بين الأمة الواحدة أو بين أبناء الإنسانية جميعاً شريعة، من لدن حكيم عليم وهي عموم الرسالة الإسلامية زماناً ومكاناً وجيلاً، ألا يعلم من خلق وهو اللطيف الخبير.

الخاتمة:

وفي الختام نستطيع أن نقول إن القرآن الكريم والسنة النبوية من أهم مقومات وحدة هذه الأمة، كلما تمسكت الأمة بالقرآن الكريم وبالسنة النبوية تزداد أخوتها وتشتد وحدتها، وكلما تهاونت الأمة في حق القرآن الكريم والسنة النبوية تضعف الأخوة وتهلك وحدتها، فعلياً أن نرجع إلى القرآن والسنة لحل مشاكل الأمة والأزمات المتراكمة، كما أشار إليه القرآن الكريم وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَّاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَتَبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا (83) (1786)، وقال تعالى: ﴿وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ

1786 - سورة النساء ، الآية : 83.

تُرْحَمُونَ (132) ﴿(1787)﴾، وقال تعالى: ﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ (1788)، وقال تعالى: ﴿

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾ (1789) وأشارت إليه السنة النبوية حيث قال

النبي صلى الله عليه وسلم ((تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمُ بِهِمَا كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ)) (1790).

أسأل الله سبحانه وتعالى أن يوفقني فيما كتبت، وأن يسامحني فيما أخطأت، ويقبلني في زمرة الخادمين للسنة والمدافعين لها،
والله ولي التوفيق.

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1787 - سورة آل عمران، الآية: 132.

1788 - سورة الحشر، من الآية: 7.

1789 - سورة النور، الآية: 63.

1790 - مالك بن أنس المدني. "الموطأ". تحقيق: محمد فؤاد عبد الباقي، دار إحياء التراث العربي، مصر ج2 ص 899 رقم الحديث 1594.

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دراسة نقدية لترجمة السيد شمس تونغ داو تشانغ لمعاني القرآن الكريم باللغة الصينية

الدكتور نوح ما يولونغ

الدكتور سيد نجيح الدين بن سيد حسن

نظام الدين بن زكريا

الدكتور عبد الله صالح

الدكتور مصباح الحق صودري

ملخص البحث

ثمة عدد لا بأس به من ترجمات معاني القرآن الكريم إلى اللغة الصينية، إذ يربو عددها على العشرة وهذا رقم ضئيل إذا ما قارنا ذلك بعشرات الترجمات الإنجليزية أو الفرنسية وغيرها، هذا من حيث الكم والعدد، أما من حيث الجودة والدقة فيعتبرها بشكل عام ما يعتري أي عمل بشري من الأخطاء والنقائص وعلى درجات متفاوتة، فمن أجل السعي إلى تحسين ترجمة معاني القرآن الكريم والحفاظ على دقتها وأصالتها قام الباحث بدراسة نقدية لإحدى أهم الترجمات الصينية لمعاني القرآن الكريم، ألا وهي ترجمة السيد شمس تونغ داو تشانغ لمعاني القرآن الكريم، واستخرج أبرز الأخطاء العقدية واللغوية من خلال قراءة فاحصة ودراسة تحليلية للترجمة، يتكون البحث من تمهيد ومبحثين وخاتمة، ففي التمهيد قام الباحث بتعريف عام بالمترجم وترجمته، وفي المبحث الأول ذكر أبرز الأخطاء العقدية الواردة في هذه الترجمة، وأما في المبحث الثاني فأورد أهم الأخطاء اللغوية الواردة في الترجمة، وفي الخاتمة ذكر أهم النتائج التي وصل إليها.

الكلمات المفتاحية: دراسة نقدية، ترجمة معاني القرآن الكريم، اللغة الصينية.

تمهيد: التعريف بالمترجم وترجمته

ذكر الإمام سعيد عبد الرحيم وانغ شي مينغ¹⁷⁹¹ في تقديمه لهذه الترجمة: "ينحدر السيد شمس تونغ داو تشانغ (1920م-1995م) من أسرة مسلمة في مقاطعة أنخوي، كان والده تونغ تشين شان من الأثرياء المحسنين في المنطقة وكان مهتما بإقامة المساجد خدمة للإسلام والمسلمين، كما كان صهره الحاج ما تيان يينغ من العلماء المسلمين المشهورين في الصين وخارجها، وهو مؤلف لكتب كثيرة، ذائع الصيت بسبب مجلته الإسلامية المسماة بنور الإسلام التي يشرف عليها وينشرها باللغة الانجليزية في ماليزيا، وكان السيد شمس تونغ داو تشانغ من خريجي جامعة فودان بشانغهاي وزوجته الحاجة أيلي مالين صحفية وكاتبة معروفة وكانت زميلته في الجامعة فجمع بينهما الزواج فيما بعد. فبفضل البيئة الإسلامية التي عاش فيها والتربية الصالحة التي تلقاها، نشأ السيد شمس تونغ داو تشانغ محبا للإسلام. ثم استقر السيد شمس تونغ داو تشانغ في سنغافورة، واشتغل بالصحافة، ففي المحنة التي عمت الأوساط الصحفية بسنغافورة في أوائل سبعينيات القرن العشرين، دخل السيد شمس تونغ داو تشانغ السجن مع رؤساء مؤسسة صحيفة نان يانغ التجارية التي يعمل فيها، فعاش في السجن فترة عصيبة، شعر فيها بالوحشة والحزن واليأس، ولكن هويته الإسلامية جعلته يفكر في قيمة الحياة وأهمية العقيدة الصحيحة في حياة الإنسان، فبدأ يقرأ القرآن في السجن، ويستشعر التوجيهات الربانية من كتاب الله، مما دفعه إلى التفكير في ترجمة معاني القرآن الكريم إلى الصينية، فهذه هي نقطة انطلاقه نحو ترجمة معاني القرآن الكريم.¹⁷⁹² كما يقال إن الأزمة تلد الهمة، فحياة السجن المريعة للمترجم وحماسه الدينية أيقظت رغبته في التزود بكتاب الله ونقل معانيه إلى لغة قومه خدمة للإسلام والمسلمين. ويقول السيد شمس تونغ داو تشانغ عن نفسه: "بالرغم من أنني نشأت في أسرة مسلمة وتلقيت بعضا من التربية الإسلامية إلا أن العلوم والمعارف الإسلامية لدي لم تكن كثيرة ولا كافية بالمقارنة إلى متطلبات ترجمة معاني القرآن الكريم، علاوة على بعد مجال عملي الصحفي عن العمل الإسلامي، فلم أكن أحلم أني سأقوم يوما من الأيام بمهمة ترجمة معاني القرآن الكريم، فالأمر من وجهة نظري إرادة إلهية، وهي على ما أرى تحمل معنيين، الأول منهما أن الله على كل شيء قدير، إذا شاء شيئا كان، فالنبي محمد الأمي صلى الله عليه وسلم بلغ العالم كتاب الله، والنبي موسى عليه السلام الذي لا يحسن الكلام كلف بدعوة فرعون إلى الإيمان بالله، فما أصعبه! وأما ما أقوم به فليس بالأمر الهين ولكنه أسهل مما قام به الأنبياء عليهم السلام بكثير، فمن خلال تحمل ضعيف مثلي العبء العظيم، تتجلى عظمة الله وقدرته. والأمر الثاني أن الله شاء أن يجعل مني قوة دافعة لعلماء المسلمين ليتحملوا مسؤولياتهم نحو كتاب ربهم، لأن الترجمة القرآنية التي يقوم بها المثقف العادي مثلي يمكن أن يقوم به علماء الشريعة وينجزونها على أكمل وجه.¹⁷⁹³ لا شك أن المترجم قد أصاب في أن يجعل من جهده قوة دافعة لعلماء المسلمين للنهوض بمسؤولياتهم نحو كتاب الله،

1791 - عالم مسلم صيني معاصر، عاش في أمريكا.

1792 - مقدمة سعيد عبد الرحيم وانغ شي مينغ للترجمة، ص 1.

1793 - كلمة المترجم، ترجمة شمس تونغ داو تشانغ لمعاني القرآن الكريم. ص 8.

بغض النظر عن القصور الذي يعاني منه جهده وعدم توفر الشروط اللازمة في شخصه. وأما مهمة الأنبياء فلا مقارنة بينها وبين المهام الدعوية التي يقوم بها عامة المسلمين لأن مهمتهم مكفولة من الله بالنجاح وهم معصومون، وأما بقية الناس فلا.

بين المترجم في تقديمه للترجمة صعوبة ترجمة معاني القرآن الكريم، قائلا: "تكمن صعوبة الترجمة في جانبين، أحدهما صعوبة فهم النص، والثاني صعوبة التعبير عن معنى النص بلغة الترجمة، فمن الصعوبة بمكان أن يحقق أي من المترجمين في ترجمته المطابقة التامة مع النص من كلام البشر فضلا عن النص القرآني وهو كلام الله، فأنا التزمت في ترجمتي لمعاني القرآن الكريم قدر الاستطاعة ما يلي:

أولا: استخدام اللغة السهلة التي تؤدي المعنى والتي يفهمها عامة الناس بعيدا عن المصطلحات العلمية والتعابير الأكاديمية التي لا يستفيد منها غير القلة من الناس.

ثانيا: عدم إكثار الشروح للآيات من أجل ألا يوجه القارئ إلى تفسير معين يوحي بأنه الصحيح الوحيد، سوى المفردات المتعلقة بالعقائد والفقه والشخصيات والأماكن التاريخية.

ثالثا: وضع العناوين لفقرات معينة من الآيات وتلخيص معانيها في كلمات معدودة تيسيرا لفهم الناس المعنى الإجمالي للآيات، خاصة السور الطوال من القرآن.

رابعا: من خصائص القرآن الكريم أنه يتطرق إلى كافة الموضوعات التي تهم البشر في الدنيا والآخرة إلا أنها لا تجتمع في سور أو آيات معينة بل موزعة في جميع السور القرآنية، فخدمة لمن يحرص على فهم موضوعات القرآن الكريم، قمت بإعداد فهرس مفصل لموضوعات القرآن، وألحقته في آخر الكتاب.

خامسا: وضعت في آخر الكتاب ملحقا عرفت فيه بكيفية نطق الحروف العربية باللغتين اللاتينية والصينية لتشجيع المسلمين على تعلم اللغة العربية وعدم الاكتفاء بقراءة الترجمة. هذا وأن ترجمتي هذه من بدايتها إلى أن طبعت استغرقت 17 سنة من التصحيح والتدقيق، مع أن الترجمة الأولى تمت في خلال تسعة أشهر وعشرا، وعدد المراجع من الترجمات الصينية والانجليزية والفرنسية يبلغ 19 مرجعا، من أبرزها ترجمة عبد الله يوسف على ومحمد مرمادوك بيكتال.¹⁷⁹⁴ هذا ويقع الكتاب في 830 صفحة بما فيه من فهرس الموضوعات وتعريف بكيفية نطق الحروف العربية والمراجع والمصادر. طبعت الترجمة لأول مرة عام 1989م بدار بيلين للطباعة والنشر بنانجين، الصين، وحضر المترجم مع عقييلته حفل توزيع الترجمة.¹⁷⁹⁵

1794 - المرجع نفسه. ص 9.

1795 - لين سونغغ. القرآن الكريم في الصين. ص 178.

أما لغة هذه الترجمة فاللغة الصينية الحديثة. لقد كان المترجم موفقاً في اختيار اللغة الصينية الحديثة لترجمته ذلك أن هذه اللغة قد عمت في حينه المجتمعات الصينية والأوساط العلمية الصينية، بدلا من اللغة القديمة التي كانت تستخدم بكثرة وبصفة رسمية.

المبحث الأول: نماذج من الأخطاء العقدية في هذه الترجمة

ترجم قول الله تعالى ﴿أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ﴾¹⁷⁹⁶ إلى:

“你们的主是唯一的主。”¹⁷⁹⁷

بمعنى: "أما ربكم رب واحد."

حيث ساوى المترجم بين ربوبية الله وألوهيته، وشتان ما بين الصفتين، إذ أن الله سبحانه وتعالى لم يبعث رسله إلى البشر ولم ينزل كتبه عليهم إلا من أجل إثبات أحقيته تعالى للعبادة لا لتقرير ربوبيته فقط، وسياق الآية كان أيضا في تقرير ألوهية الله للمشركون، يقول الطبري في معنى الآية: "يقول تعالى ذكره: قل لهؤلاء المشركين يا محمد: إنما أنا بشر مثلكم من بني آدم لا علم لي إلا ما علمني الله وإن الله يوحى إلي أن معبودكم الذي يجب عليكم أن تعبدوه ولا تشركوا به شيئا، معبود واحد لا ثاني له، ولا شريك." ¹⁷⁹⁸ والجدير بالذكر أن هذا الخطأ في ترجمة لفظ الإله لم يكن في موضع أو موضعين، بل مطرد يعم جميع المواضع التي ورد فيها لفظ الإله. ¹⁷⁹⁹ وأن هذا النوع من الأخطاء يقع على أغلب الظن من عدم معرفة المترجم للغة العربية بصفة عامة، وعدم إلمامه بالعقائد الإسلامية بصفة خاصة. فالترجمة الصحيحة ينبغي أن تكون كما ترجم الشيخ محمد مكي¹⁸⁰⁰: "你们所应当崇拜的，只是一个主宰".

¹⁷⁹⁶ - القرآن. الكهف 18: 110.

¹⁷⁹⁷ - شمس تونغ داو تشانغ. ترجمة معاني القرآن الكريم إلى الصينية. ص 322.

¹⁷⁹⁸ - الطبري. جامع البيان في تفسير القرآن. ج 15. ص 439.

¹⁷⁹⁹ - انظر ترجمته للآية 108 من سورة الأنبياء والآية 34 من سورة الحج وغيرها.

¹⁸⁰⁰ - محمد مكي. القرآن الكريم وترجمة معانيه إلى الصينية. ص 304.

ترجم قول الله تعالى ﴿وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾¹⁸⁰¹ إلى:

“并在事奉（他的主）上不容许有任何伙伴。”¹⁸⁰²

بمعنى: "ولا يشرك في خدمة (ربه) أحدا."

نرى أن المترجم عبر عن العبادة في الآية بالخدمة، وأضاف قوسين إلى (ربه) جاعلا إياه خارجا عن النص القرآني على عادته عند إضافة شرح أو بيان لبعض الآيات، مع أن الكلمة من صلب النص. ويعلم كل مسلم أن العبادة (崇拜) من أهم المفاهيم الإسلامية التي أنزل الله عز وجل الكتب السماوية من أجل بيانها وتوضيحها وتحقيقها في واقع الحياة البشرية، لذلك معناها واضح ومعالمها محددة، لا غموض فيها ولا غبار، وهي مفهوم شامل يغطي جميع جوانب الحياة البشرية، فلفظ العبادة كما عرفه شيخ الإسلام ابن تيمية: "اسم جامع لكل ما يحبه الله ويرضاه من الأقوال والأعمال الباطنة والظاهرة."¹⁸⁰³ ولا شك أن ترجمة العبادة بالخدمة فضلا عن جعلها شيئا غامضا لا يفي بهذا المعنى الواسع الشامل للفظ العبادة، فالصحيح أن يترجمها كما هي بالتعبير عنها بكلمة (崇拜) باللغة الصينية وهي كلمة واضحة وصريحة يفهم معناها أي قارئ صيني وأقصى ما يحتاج الأمر أن يقوم المترجم بإضافة بيان لشمول لفظ العبادة في الإسلام وعمومه في هوامش الترجمة وعدم اقتصره على الشعائر التعبدية فقط كما هي في الأديان الأخرى.

ترجم قول الله تعالى ﴿إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا﴾¹⁸⁰⁴ إلى:

“我必将承受大地和其中的一切。”¹⁸⁰⁵

بمعنى: "إني لأتحمّل الأرض وما فيها."

حيث عبر المترجم عن ﴿نَرِثُ﴾ بالتحمل، ولا يظهر بالنسبة للقارئ الصيني للترجمة المعنى المراد من الآية، بل يعلم منها فقط أن الله يتحمل ولكن لا يفهم عن معنى هذا التحمل شيئا، بينما لفظ ﴿نَرِثُ﴾ "继承" أوضح معنى وأضبط دلالة من لفظ التحمل، ومعنى ورث الله هنا كما يقول ابن كثير: أنه الخالق المالك المتصرف، وأن الخلق كلهم يهلكون، ويبقى هو

1801 - القرآن. الكهف 18: 110.

1802 - شمس تونغ داو تشانغ. ترجمة معاني القرآن الكريم إلى الصينية. ص 322.

1803 - ابن تيمية. العبودية. ص 9.

1804 - القرآن. مريم 19: 40.

1805 - شمس تونغ داو تشانغ. ترجمة معاني القرآن الكريم إلى الصينية. ص 326.

تعالى وتقدس، ولا أحد يدعي ملكاً ولا تصرفاً، بل هو الوارث لجميع خلقه، الباقي بعدهم، الحاكم فيهم، فلا تظلم نفس شيئاً ولا جناح بعوضة ولا مثقال ذرة.¹⁸⁰⁶ ويقول القرطبي: أي نمت سكانها فنزلها.¹⁸⁰⁷

ترجم ﴿الْغَيْبِ﴾ من قول الله تعالى ﴿أَطْلَعِ الْغَيْبِ أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا﴾¹⁸⁰⁸ إلى:

“目不能见的知识”¹⁸⁰⁹

بمعنى: " العلم الذي لا تراه العين. "

هنا اقتصر المترجم معنى الغيب على العلم الذي لا تراه العين، وهذا ليس صحيحاً، لأن ما لا تدركه الأبصار قد يدرك بالوسائل الأخرى، فالغيب هو كل ما غاب عن مدركات الإحساس للإنسان، وليس ما غاب عن العين فقط. هذا والغيب في الإسلام بصفة عامة هو: كل ما غاب عن حواس الإنسان سواء بقى سرا مكتوما يعجز الإنسان عن إدراكه بحيث لا يعلمه إلا اللطيف الخبير، أو كان مما يعلمه الإنسان بالخبر اليقين عن الله ورسوله صلى الله عليه وسلم، يقول الله عز وجل: ﴿عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا﴾¹⁸¹⁰، ويقول تعالى: ﴿إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ﴾¹⁸¹¹ وقد يعلم الإنسان بعض الغيب بتحليله الفكري أو نحو ذلك من الوسائل. وذلك في بعض ما يمكن الوصول إليه بالوسائل المساعدة على توسيع مدى الحواس مثل المناظر وغيرها من الأجهزة وهذا مما يدخل في الغيب النسبي. هذا وأن عدم معرفة الغيب ليس منحصرًا على الإنسان بل يشمل الملائكة والجن كذلك¹⁸¹²، فللملائكة يعترفون أنهم محجوبون عن الغيب: ﴿لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا﴾¹⁸¹³، والجن أيضا محجوبون عن الغيب، ولذلك لم يكتشفوا موت سليمان وهو أمامهم: ﴿فَلَمَّا فَصَّيْنَا عَلَيْهِ الْمَوْتَ مَا دَهَمَهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ﴾¹⁸¹⁴. فالترجمة الصحيحة للغيب: “幽玄”

1806 - ابن كثير. تفسير القرآن العظيم. م/9. ص250.

1807 - القرطبي. الجامع لأحكام القرآن. ج/13. ص456.

1808 - القرآن. مريم 19: 78.

1809 - شمس تونغ داو تشانغ. ترجمة معاني القرآن الكريم إلى الصينية. ص330.

1810 - القرآن. الجن 72: 26.

1811 - القرآن. الجن 72: 27.

1812 - عبد المعز خطاب. 2002م. عالم الغيب وأسراره. القاهرة: دار الاعتصام. ص9.

1813 - القرآن. البقرة 2: 32.

1814 - القرآن. سبأ 34: 14.

ترجم قول الله تعالى ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾¹⁸¹⁵ إلى:

“仁主（拉曼）是（稳固地）安置在（权威的）宝座上。”¹⁸¹⁶

بمعنى: "الرحمن كائن على العرش (العزیز) (برسوخ واستقرار)".

يلاحظ أن المترجم عبر عن الاستواء بالكينونة وأضاف من عنده بين قوسين (العزیز) كصفة للعرش و (برسوخ واستقرار) كبيان لحال تلك الكينونة، وهي إضافة زائدة غير ضرورية بل وتؤثر سلباً في إبراز معنى الآية، لكونها أتت بأشياء لا تمت باستواء الله بصلة ولم يرد بها أي نص قرآني، فضلاً عن وجود شبهة تشبيه الخالق بال مخلوق لأن المخلوق يوصف بالرسوخ والاستقرار، أما الله فلا يوصف إلا بما وصف به نفسه أو وصفه به رسوله صلى الله عليه وسلم بلا زيادة ولا نقص، يقول الطبري: وقوله: ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ يقول تعالى ذكره: الرحمن على عرشه ارتفع وعلا.¹⁸¹⁷ ويحسن بنا هنا أيضاً أن نورد ما قال ابن كثير عند تفسير آية استواء الله على العرش في سورة المائدة وهو يتوافق تمام الموافقة مع منهج السلف الصالح في فهم صفات الله عز وجل: وأما قوله تعالى ﴿ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾ فللناس في هذا المقام مقالات كثيرة جداً ليس هذا موضع بسطها وإنما نسلك في هذا المقام مذهب السلف الصالح مالك والأوزاعي والثوري والليث بن سعد والشافعي وأحمد وإسحاق بن راهويه وغيرهم من أئمة المسلمين قديماً وحديثاً وهو إمرارها كما جاءت من غير تكييف ولا تشبيه ولا تعطيل والظاهر المتبادر إلى أذهان المشبهين منفي عن الله فإن الله لا يشبهه شيء من خلقه و﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾¹⁸¹⁸ بل الأمر كما قال الأئمة منهم نعيم بن حماد الخزاعي شيخ البخاري قال من شبه الله بخلقه كفر ومن جحد ما وصف الله به نفسه فقد كفر وليس فيما وصف الله به نفسه ولا رسوله تشبيه فمن أثبت لله تعالى ما وردت به الآيات الصريحة والأخبار الصحيحة على الوجه الذي يليق بجلال الله ونفي عن الله تعالى النقائص فقد سلك سبيل الهدى.¹⁸¹⁹ والترجمة الصحيحة¹⁸²⁰:

“至仁主升上了阿尔什。”

¹⁸¹⁵ - القرآن. طه 20: 5.

¹⁸¹⁶ - شمس تونغ داو تشانغ. ترجمة معاني القرآن الكريم إلى الصينية. ص 333.

¹⁸¹⁷ - المصدر نفسه. ج/16. ص 11.

¹⁸¹⁸ - القرآن. الشورى 42: 11.

¹⁸¹⁹ - ابن كثير. تفسير القرآن العظيم. م/9. ص 213.

¹⁸²⁰ - أفضل طريقة لترجمة عرش في رأيي ترجمة نطقية ثم تفسيرها وفقاً للتفسير.

ترجم قول الله تعالى ﴿إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا﴾¹⁸²¹ إلى:

“那时间的确要来了，但是我却无意将它保持秘密。”¹⁸²²

بمعنى: "إن الساعة آتية إلا أني غير راغب في إبقائها سرا."

يبدو بوضوح أن المترجم أخطأ في فهم قوله تعالى ﴿أَكَادُ أُخْفِيهَا﴾ من الآية فظن أنه يعنى عدم رغبة الله في إخفاء الساعة مع أنه تعالى قد أخفاها، مما يتبادر إلى ذهن القارئ لهذه الترجمة أن الساعة آتية وهي سر وأن الله غير راغب في إبقائها سرا أي إخفائها، إلا أنه تعالى أخفاها في الواقع، ولكن هذا المعنى ليس هو المراد من الآية، بل المراد على الصحيح كما ورد في تفسير ابن كثير للآية: ﴿إِنَّ السَّاعَةَ﴾ أي: قائمة لا محالة، وكائنة لا بد منها. وقوله: ﴿أَكَادُ أُخْفِيهَا﴾ قال الضحاك عن ابن عباس: أنه كان يقرؤها: (أكاد أخفيها من نفسي) يقول: لأنها لا تخفى من نفس الله أبداً. وقال سعيد بن جبير عن ابن عباس: من نفسه، وكذا قال مجاهد وأبو صالح ويحيى بن رافع. وقال علي بن أبي طلحة عن ابن عباس: ﴿أَكَادُ أُخْفِيهَا﴾ يقول: لا أطلع عليها أحداً غيبي.¹⁸²³ ويقول سيد قطب في تفسير هذه الآية: فأما الساعة فهي الموعد المرتقب للجزاء الكامل العادل، الذي تتوجه إليه النفوس فتحسب حسابه، وتسير في الطريق وهي تراقب وتحاسب وتحشى الانزلاق، والله سبحانه يؤكد مجيئها: ﴿إِنَّ السَّاعَةَ آتِيَةٌ﴾ وأنه يكاد يخفيها. فعلم الناس بما قليل لا يتجاوز ما يطلعهم عليه من أمرها بقدر ما يحقق حكمته من معرفتهم ومن جهلهم، والمجهول عنصر أساسي في حياة البشر وفي تكوينهم النفسي. فلا بد من مجهول في حياتهم يتطلعون إليه، ولو كان كل شيء مكشوفاً لهم - وهم بهذه الفطرة - لوقف نشاطهم وأسنت حياتهم. فوراء المجهول يحرون. فيحذرون ويأملون ويجربون ويتعلمون. ويكشفون المخبوء من طاقاتهم وطاقات الكون من حولهم، ويرون آيات الله في أنفسهم وفي الآفاق، ويدعون في الأرض بما شاء لهم الله أن يدعوا، وتعلق قلوبهم ومشاعرهم بالساعة المجهولة الموعد، يحفظهم من الشرود، فهم لا يدرون متى تأتي الساعة فهم من موعدها على حذر دائم وعلى استعداد دائم. ذلك لمن صحت فطرته واستقام. فأما من فسدت فطرته واتبع هواه فيعفل ويجهل، فيسقط ومصيره إلى الردى.¹⁸²⁴ والترجمة الصحيحة للآية:

“复活时确实要来临，我几乎使它隐藏。”

1821 - القرآن. طه 20: 15.

1822 - شمس تونغ داو تشانغ. ترجمة معاني القرآن الكريم إلى الصينية. ص 334.

1823 - ابن كثير. تفسير القرآن العظيم. م/9. ص 318.

1824 - سيد قطب. في ظلال القرآن. م/4. ص 2331.

ترجم قول الله تعالى ﴿يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ﴾¹⁸²⁵ إلى:

“那天他们将跟随召唤者，他们（召唤者）没有欺骗。”¹⁸²⁶

بمعنى: "يومئذ يتبعون الداعين الذين لم يخدعوه".

هنا ملاحظتان، الأولى منهما أن المترجم عبر عن الداعي بالداعين بصيغة الجمع بغير ضرورة، لأن الداعي هنا كما ورد في التفاسير هو إسماعيل الذي أمره الله أن يقول للناس هلموا إلى عرض الرحمن. والملاحظة الثانية أنه أخطأ في فهم قوله تعالى ﴿لَا عِوَجَ لَهُ﴾ إذ ظنه وصف للداعي، والصحيح كما يقول ابن كثير: وقال قتادة لا عوج له لا يميلون عنه وقال أبو صالح لا عوج له لا عوج عنه.¹⁸²⁷ ويقول الشوكاني: لا عوج له: أي لا معدل لهم عن دعائه فلا يقدر على أن يزيغوا عنه، أو ينحرفوا منه بل يسرعون إليه كذا قال أكثر المفسرين، وقيل لا عوج لدعائه.¹⁸²⁸ وقال القرطبي ما يقاربه: أي لا معدل لهم عنه، أي عن دعائه لا يزيغون ولا ينحرفون بل يسرعون إليه ولا يحيدون عنه.¹⁸²⁹ فالترجمة الصحيحة¹⁸³⁰:

“毫无违拗。”

ترجم قول الله تعالى ﴿وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ﴾¹⁸³¹ إلى:

“在启示对你完成之前，你不要匆忙为古兰（作结论）。”¹⁸³²

بمعنى: "ولا تستعجل في استنتاج النتيجة للقرآن قبل أن يقضى إليك الوحي."

¹⁸²⁵ - القرآن. طه 20: 108.

¹⁸²⁶ - شمس تونغ داو تشانغ. ترجمة معاني القرآن الكريم إلى الصينية. ص 341.

¹⁸²⁷ - ابن كثير. تفسير القرآن العظيم. م/9. ص 368.

¹⁸²⁸ - الشوكاني. تفسير فتح القدير. ج/3. ص 553.

¹⁸²⁹ - القرطبي. الجامع لأحكام القرآن. ج/14. ص 138.

¹⁸³⁰ - محمد مكي. القرآن الكريم وترجمة معانيه إلى الصينية. ص 319.

¹⁸³¹ - القرآن. طه 20: 114.

¹⁸³² - شمس تونغ داو تشانغ. ترجمة معاني القرآن الكريم إلى الصينية. ص 342.

مما لا شك فيه أن القارئ الصيني لهذه الترجمة لن يفهم معنى نهي الله لنبيه صلى الله عليه وسلم هنا عن استنتاج النتيجة للقرآن ولا يعرف ما النتيجة هذه، بالرغم من أن المراد واضح وضوح الشمس بالنسبة لقارئ النص العربي، والآية كما يقول الطبري: يعلم الله عز وجل فيها نبيه محمد صلى الله عليه وسلم: ولا تعجل يا محمد بالقرآن، فتقرئه أصحابك، أو تقرأه عليهم، من قبل أن يوحى إليك بيان معانيه، فعوتب على إكتابه وإملائه ما كان الله ينزله عليه من كتابه من كان يكتبه ذلك من قبل أن يبين له معانيه، وقيل: لا تتله على أحد، ولا تمله عليه حتى نبينه لك.¹⁸³³ فالترجمة الصحيحة¹⁸³⁴: “你不要急忙: 诵读。”

ترجم قول الله تعالى ﴿وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا﴾¹⁸³⁵ إلى:

“在你以前，我所派的使者都是人。”¹⁸³⁶

بمعنى: " وما أرسلنا قبلك إلا أناسا. "

يبدو أن المترجم ركز على بشرية الرسل دون أن ينتبه إلى ما تحمل كلمة الرجال من مغزى مهم. وصحيح أن الله رد هنا على من أنكر بعثة الرسل من البشر كما في تفسير ابن كثير: ﴿وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ﴾ أي جميع الرسل الذين تقدموا كانوا رجالاً من البشر، لم يكن فيهم أحد من الملائكة؛ كما قال في الآية الأخرى: ﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى﴾¹⁸³⁷ وقال تعالى: ﴿قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ﴾¹⁸³⁸ وقال تعالى حكاية عمن تقدم من الأمم؛ لأنهم أنكروا ذلك، فقالوا: ﴿أَبَشِّرْ يَهُودُنَا﴾¹⁸³⁹ إلا أنه لا ينبغي على المترجم أن يهمل ما في كلمة (رجالاً) من معنى خاص غير التأكيد على بشرية الرسل، ألا وهو أن الرسل يبعثون من الرجال لا من النساء، يقول ابن عاشور: وقوله ﴿إِلَّا رِجَالًا﴾ يقتضي أن ليس في النساء رسلاً وهذا مجمع عليه. وإنما الخلاف في نبوءة النساء مثل مريم أخت موسى ومريم أم عيسى.¹⁸⁴⁰ فالترجمة الصحيحة:

1833 - الطبري. جامع البيان في تفسير القرآن. ج/16. ص180.

1834 - محمد مكي. القرآن الكريم وترجمة معانيه إلى الصينية. ص320.

1835 - القرآن. الأنبياء 21: 7.

1836 - شمس تونغ داو تشانغ. ترجمة معاني القرآن الكريم إلى الصينية. ص345.

1837 - القرآن. يوسف 12: 109.

1838 - القرآن. الأحقاف 46: 9.

1839 - ابن كثير. تفسير القرآن العظيم. م/9. ص393.

1840 - ابن عاشور. التحرير والتنوير. ج/9. ص204.

“在你之前，我只派遣了曾奉启示的许多男人。”

ترجم قول الله تعالى ﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ﴾¹⁸⁴¹ إلى:

“¹⁸⁴²每一个人都必然要尝试死亡。”

بمعنى: "كل إنسان ذائق الموت."

باستقصاء آراء المفسرين، وجدنا أن كلمة (كل نفس) في الآية لا تقتصر على الإنسان فقط بل هي تفيد معينين، الأول منهما أن كل فرد من البشر لا بد له من شرب جرعة الموت، والثاني أن كل نفس يشمل كل حي من خلق الله غير البشر، كما صرح ذلك جمع من المفسرين في تفاسيرهم، فمثلاً يقول الطبري: وقوله ﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ﴾ يقول تعالى ذكره: كل نفس منفوسة من خلقه، معالجة غصص الموت ومتجرعة كأسها.¹⁸⁴³ ويقول القرطبي: ﴿ذَائِقَةُ الْمَوْتِ﴾ من الذوق، وهذا مما لا محيص عنه للإنسان، ولا محيد عنه لحيوان.¹⁸⁴⁴ ويقول سيد قطب: ﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ﴾ هذا هو الناموس الذي يحكم الحياة. وهذه هي السنة التي ليس لها استثناء. فما أجدر الأحياء أن يحسبوا حساب هذا المذاق إنه الموت نهاية كل حي وعاقبة المطاف للرحلة القصيرة على الأرض. وإلى الله يرجع الجميع.¹⁸⁴⁵ فالترجمة الصحيحة: **“凡是**

生命，必尝死亡的滋味。”

المبحث الثاني: نماذج من الأخطاء اللغوية في هذه الترجمة

ترجم قول الله تعالى ﴿وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ﴾¹⁸⁴⁶ إلى:

1841 - القرآن. الأنبياء 21: 35.

1842 - شمس تونغ داو تشانغ. ترجمة معاني القرآن الكريم إلى الصينية. ص 348.

1843 - الطبري. جامع البيان في تفسير القرآن. ج/16. ص 268.

1844 - القرطبي. الجامع لأحكام القرآن. ج/5. ص 447.

1845 - سيد قطب. في ظلال القرآن. م/4. ص 2377.

1846 - القرآن. مريم 19: 39.

“他们现在仍然是不检点和不信仰的。”¹⁸⁴⁷

بمعنى: "وهم لا ينضبون ولا يؤمنون."

هنا عبر المترجم عن الغفلة بعدم الانضباط، مع وجود الفارق الكبير بين اللفظين وهو أن الغفلة (疏忽) هنا كما فسرهما الطبري: "يقصد بها غفلة المشركون عما الله فاعل بهم يوم يأتونه خارجين إليه من قبورهم، من تخليده إياهم في جهنم، وتوريثه مساكنهم من الجنة غيرهم." ¹⁸⁴⁸ بينما الانضباط يعنى السيطرة على السلوك وضبطه وفق الحذر المشروعة، فبالرغم من أن اللفظين بينهما التداخل والترابط في سلوك الغفلة عما أُنذروا، إلا أن أحدهما لا ينوب عن الآخر في المعنى أو يحل أحدهما محل الآخر. فالترجمة الصحيحة ¹⁸⁴⁹ للآية:

“而他们现在还在疏忽之中。他们不信正道。”

ترجم ﴿وَاتَّبِعُوا الشَّهَوَاتِ﴾ من قول الله تعالى ﴿فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ عَذَابًا﴾ ¹⁸⁵⁰ إلى:

“追求色欲。”¹⁸⁵¹

بمعنى: "واتبعوا الشهوة الجنسية."

حيث حصر الشهوات في الجانب الجنسي فقط، بينما اللفظ عام يشمل جميع أنواع ما تشتهيه البشرية، وورد في لسان العرب: **شهى الشيء وشهاه ويشهاه شهوة، واشتهاه وتشهاه:** أحبه ورغب فيه. ¹⁸⁵² وفي التنزيل العزيز: ﴿زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْخَرْثِ﴾ آل عمران: 14.

¹⁸⁴⁷ - شمس تونغ داو تشانغ. ترجمة معاني القرآن الكريم إلى الصينية. ص 326.

¹⁸⁴⁸ - الطبري. جامع البيان في تفسير القرآن. ج 15/ ص 544.

¹⁸⁴⁹ - محمد مكي. القرآن الكريم وترجمة معانيه إلى اللغة الصينية. ص 308.

¹⁸⁵⁰ - القرآن. مريم 19: 59.

¹⁸⁵¹ - شمس تونغ داو تشانغ. ترجمة معاني القرآن الكريم إلى الصينية. ص 328.

¹⁸⁵² - ابن منظور. لسان العرب. ص 2354. مادة شهى

وفسر الزمخشري الشهوات على أنها: بني الشديد وركب المنظور ولبس المشهور.¹⁸⁵³ ويقول الشوكاني: ومعنى ﴿وَاتَّبَعُوا أَكْشَهُوتَ﴾ أي فعلوا ما تشتهيه أنفسهم وترغب إليه من المحرمات كشرب الخمر والزنا.¹⁸⁵⁴

والمأمل في الآية يلاحظ أن الشهوات الواردة في الآية لا تقتصر على الأمور الجنسية بل أعم منها لتشمل كل ما يتجاوز الحد من المباني والمراكب والملابس بالرغم من أنها في الأصل حلال، فحرماتها تكمن في الحب المفرط لها واتباعها والجري ورائها على حساب الشرع، كما يشمل تعاطي الخمر وممارسة الزنا وغيرها. فالترجمة الصحيحة للشهوة في الصينية:

“欲望” .

ترجم (فَوَرِّكَ) من قول الله تعالى ﴿فَوَرِّكَ لَنَحْشُرَنَّكَ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّكَ حَوْلَ جَهَنَّمَ جِثِيًّا﴾¹⁸⁵⁵ إلى:

“凭你的主（作证）”¹⁸⁵⁶ .

بمعنى: "أشهد بربك."

يبدو أن المترجم لم يفهم معنى القسم من قوله تعالى (فَوَرِّكَ) فعبّر عنه بالإشهاد بالله، وهذا ليس صحيحاً، إذ أن الإشهاد ليس قسمًا، ولا يعبر عن معنى القسم، ومن ثم لا يفهم منه القارئ الصيني معنى القسم الذي يأتي ليؤكد الأمور العظيمة، فهنا أقسم الله باسمه عزت أسمائه مضافاً إلى ضميره صلى الله عليه وسلم لتحقيق الأمر بالإشعار بعلته وتفخيم شأنه عليه الصلاة والسلام ورفع منزلته،¹⁸⁵⁷ وذلك للتأكيد على حتمية جمع الكفار والشياطين معاً إلى المحشر ثم إحضارهم حول جهنم جثياً. ومن خلال الدراسة لهذه الترجمة وجدت المترجم يترجم القسم في جميع مواضعه في القرآن الكريم بالإشهاد، وأغلب الظن أنه ارتكب هذا الخطأ لعدم معرفته معنى الأقسام وغرضها في اللغة العربية. فالترجمة الصحيحة¹⁸⁵⁸:

“指你的主发誓。”

1853 - الزمخشري. تفسير الكشاف. ج/3. ص28.

1854 - الشوكاني. تفسير فتح القدير. ج/3. ص484.

1855 - القرآن. مريم 19: 68.

1856 - شمس تونغ داو تشانغ. ترجمة معاني القرآن الكريم إلى الصينية. ص329.

1857 - الألوسي. روح المعاني. ج16. ص118.

1858 - محمد مكين. القرآن الكريم وترجمة معانيه إلى الصينية. ص310.

ترجم قول الله تعالى ﴿وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٌ...﴾¹⁸⁵⁹ إلى:

“当我的明白的启示对他详述时.....”¹⁸⁶⁰

بمعنى: "وإذا تلى عليه آياتنا البينات."

حيث بدل المترجم ضمير الجمع في قوله تعالى (عَلَيْهِمْ) بضمير المفرد بقوله (عليه)، ظنا منه أن الحوار كان بين فردين من المشركين والمؤمنين، فمن ثم عبر عن الضمائر من قوله تعالى ﴿قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا﴾¹⁸⁶¹ بالأفراد فترجمها إلى: (قال الذي كفر للذي آمن...)، ولا شك أن هذا خطأ كبير ناشئ من عدم معرفة المترجم للغة العربية. يقول الطبري في تفسير هذه الآية: "وتأويل الكلام: وإذا تُتلى عليهم آياتنا بَيِّنَات، قال الذين كفروا للذين آمنوا: أي الفريقين منا ومنكم أوسع عيشاً، وأنعم بالاً، وأفضل مسكناً، وأحسن مجلساً، وأجمع عدداً وغاشية في المجلس، نحن أم أنتم؟ وينحو الذي قلنا في ذلك، قال أهل التأويل.¹⁸⁶¹ ويقول الألوسي: "﴿وَإِذَا تُتْلَىٰ عَلَيْهِمْ﴾ الآية إلى آخرها حكاية لما قالوا عند سماع الآيات الناعية عليهم فظاعة حالهم ووخامة مآلهم أي وإذا تلى على المشركين (ءَايَاتُنَا) التي من جملتها الآيات السابقة (يَبَيِّنَاتٍ) أي ظاهرات الإعجاز تحدى بها فلم يقدر على معارضتها."¹⁸⁶²

ترجم قول الله تعالى ﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا﴾¹⁸⁶³ إلى:

“你可曾听见那种不信我的启示的人说‘我一定会被赐给财富和子女’吗？”¹⁸⁶⁴

بمعنى: "أفسمعت الذي كفر بوحينا قال لأوتين مالا وولداً."

هنا ترجم قوله تعالى ﴿أَفَرَأَيْتَ﴾ خطأ بقوله (أفسمعت) مع أن السمع ليس كالرؤية لأنه أهمل الواو من قوله تعالى ﴿وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا﴾ فجعل القول مفعولاً مباشراً للفعل (أفسمعت) والصحيح كما يقول ابن عاشور: والاستفهام في ﴿أَفَرَأَيْتَ﴾

1859 - القرآن. مريم 19: 73.

1860 - شمس تونغ داو تشانغ. ترجمة معاني القرآن الكريم إلى الصينية. ص 330.

1861 - الطبري. جامع البيان في تفسير القرآن. ج 15، ص 608.

1862 - الألوسي. روح المعاني. ج 16. ص 124.

1863 - القرآن. مريم 19: 77.

1864 - شمس تونغ داو تشانغ. ترجمة معاني القرآن الكريم إلى الصينية. ص 330.

مستعمل في التعجب من كفر هذا الكافر. والرؤية مستعارة للعلم بقصته العجيبة. نُزلت القصة منزلة الشيء المشاهد بالبصر لأنه من أقوى طرق العلم. وعبر عنه بالموصول لما في الصلة من منشأ العجب ولا سيما قوله ﴿لَأُوتِيَنَّ مَالًا وَوَلَدًا﴾. والمقصود من الاستفهام لفت الذهن إلى معرفة هذه القصة أو إلى تذكرها إن كان علماً بها. والخطاب لكل من يصلح للخطاب فلم يُرد به معيّن. ويجوز أن يكون خطاباً للنبي صلى الله عليه وسلم والآيات: القرآن، أي كفر بما أنزل إليه من الآيات وكذب بها. ومن جملتها آيات البعث.¹⁸⁶⁵ ويقول الزمخشري: لما كانت مشاهدة الأشياء ورؤيتها طريقاً إلى الإحاطة بها علماً وصحة الخبر عنها، استعملوا (أرأيت) في معنى (أخبر) والفاء جاءت لإفادة معناها الذي هو التعقيب، كأنه قال: أخبر أيضاً بقصة هذا الكافر، واذكر حديثه عقيب حديث أولئك.¹⁸⁶⁶

ترجم (فإذا هي) و(فإذا) و (إذا هم) من قول الله تعالى ﴿فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى﴾¹⁸⁶⁷ وقوله تعالى ﴿قَالَ بَلْ أَلْقَوُا فَإِذَا هِيَ جَبَلٌ مِّنْ عَصْيُهَا يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى﴾¹⁸⁶⁸ وقوله تعالى ﴿فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ﴾¹⁸⁶⁹ إلى:

“看啦！”¹⁸⁷⁰

بمعنى: "انظر." بصيغة الأمر على طريقة التعجب. والصحيح أن إذا هنا للمفاجئة، ولفظ (انظر) الذي أتى به المترجم للتعبير عن إذا لا يفيد المفاجئة في اللغة الصينية وإنما يفيد التعجب فقط. والترجمة الصحيحة: “忽然”

ترجم قول الله تعالى ﴿وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى﴾¹⁸⁷¹ إلى:

“我已向他（法老）显示了我的迹象，但是他不信并且不留意。”¹⁸⁷²

1865 – ابن عاشور. التحرير والتنوير. ج/9. ص 85.

1866 – الزمخشري. تفسير الكشاف. ج/3. ص 40.

1867 – القرآن. طه 20: 20.

1868 – القرآن. مريم 19: 66.

1869 – القرآن. الأنبياء 21: 12.

1870 – شمس تونغ داو تشانغ. ترجمة معاني القرآن الكريم إلى الصينية. ص 334، 338.

1871 – القرآن. طه 20: 56.

1872 – شمس تونغ داو تشانغ. ترجمة معاني القرآن الكريم إلى الصينية. ص 337.

بمعنى: "ولقد أريناه آياتنا ولكنه لم يؤمن بها ولم يعبأ بها."

حيث عبر عن (أبى) بعدم العبء أو عدم المبالاة، وصحيح أن فرعون لم يعبأ بآيات الله ولم يبال بها، إلا أن موقفه منها كان سافراً، وليس تكذيباً بالصمت أو عدم المبالاة، بل كان إباءاً صريحاً، أبى أن يقبل من موسى وهارون ما جاء به من عند ربهما من الحق استكباراً وعتوّاً.¹⁸⁷³ فالترجمة الصحيحة:

“他予以否认。”

ترجم قول الله تعالى ﴿فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا﴾¹⁸⁷⁴ إلى:

“因此判你所愿意判决的吧，你只能结束（我们）今世的生命。”¹⁸⁷⁵

بمعنى: "فاقض ما أنت قاض إنما تقضي على حياتنا في هذه الدنيا."

يبدو أن المترجم فهم من القضاء هنا القضاء على حياة الناس، بقتلهم أو إبادتهم، والصحيح أن المراد من الآية: ﴿لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيْنَاتِ وَالَّذِي فَطَرْنَا﴾ أي على ما جاءنا من الحجج مع بينة ﴿فَاقْضِ مَا أَنْتَ قَاضٍ﴾: أي اصنع ما بدا لك ﴿إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا﴾ أي ليس لك سلطان إلا فيها، ثم لا سلطان لك بعده.¹⁸⁷⁶ فالترجمة الصحيحة:

“你只能对今世生活为所欲为。”

ترجم قول الله تعالى ﴿قَالَ فَمَا خَطْبُكَ إِسْمَارِيُّ﴾¹⁸⁷⁷ إلى:

¹⁸⁷³ - الطبري. جامع البيان في تفسير القرآن. ج/15. ص88.

¹⁸⁷⁴ - القرآن. طه 20: 72.

¹⁸⁷⁵ - شمس تونغ داو تشانغ. ترجمة معاني القرآن الكريم إلى الصينية. ص 338.

¹⁸⁷⁶ - الطبري. جامع البيان في تفسير القرآن. ج/15. ص117.

¹⁸⁷⁷ - القرآن. طه 20: 95.

“他（姆撒）说：‘萨迷理啊！你有什么话说？’”¹⁸⁷⁸

بمعنى: "قال موسى فما قولك يا سامري."

ظن المترجم أن الخطب في الآية هو الخطاب أي القول أو الكلام، والصحيح هو كما يقول الألوسي: "﴿فَمَا خَطْبُكَ﴾ **يَسَامِرِي** أي ما شأنك والأمر العظيم الصادر عنك، وما سؤال عن السبب الباعث لذلك، وتفسير الخطب بذلك هو المشهور، وفي الصحاح: الخطب سبب الأمر. وقال بعض الثقات هو في الأصل مصدر خطب الأمر إذا طلبه فإذا قيل لمن يفعل شيئاً: ما خطبك؟ فمعناه ما طلبك له وشاع في الشأن والأمر العظيم لأنه يطلب ويرغب فيه." ¹⁸⁷⁹ ويقول ابن عاشور: ومعنى (ما خطبك) ما طلبك، أي ماذا تخطب، أي تطلب، فهو مصدر. قال ابن عطية: وهي كلمة أكثر ما تستعمل في المكارة، لأن الخطب هو الشأن المكروه. كقوله تعالى: ﴿﴿فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ﴾﴾ الذاريات: 31، فالمعنى: ما هي مصيبتك التي أصبت بها القوم وما غرضك مما فعلت. ¹⁸⁸⁰ فالترجمة الصحيحة:

“萨迷理啊！你怎么了？”

ترجم قول الله تعالى ﴿﴿كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ﴾﴾ ¹⁸⁸¹ إلى:

“我这样地对你（穆圣）叙述以下的故事。”¹⁸⁸²

بمعنى: "كذلك نقص عليك القصص التالية."

فهم المترجم من قوله تعالى ﴿﴿مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ﴾﴾ من أنباء ما سيأتي، والصحيح أن المراد منه أخبار الأمم السابقة، يقول ابن كثير: يقول تعالى لنبيه محمد كما قصصنا عليك خبر موسى وما جرى له مع فرعون وجنوده على الجلية والأمر الواقع كذلك نقص عليك الأخبار الماضية كما وقعت من غير زيادة ولا نقص. ¹⁸⁸³ ويقول الشوكاني: ﴿﴿كَذَلِكَ نَقُصُّ عَلَيْكَ﴾﴾ الكاف في محل نصب على أنها نعت لمصدر محذوف أي كما قصصنا عليك خبر موسى كذلك نقص عليك ﴿﴿مِنْ أَنْبَاءِ مَا

¹⁸⁷⁸ - شمس تونغ داو تشانغ. ترجمة معاني القرآن الكريم إلى الصينية. ص 340.

¹⁸⁷⁹ - الألوسي. روح المعاني. ج/16. ص252.

¹⁸⁸⁰ - ابن عاشور. التحرير والتنوير. ج/9. ص164.

¹⁸⁸¹ - القرآن. طه 20: 99.

¹⁸⁸² - شمس تونغ داو تشانغ. ترجمة معاني القرآن الكريم إلى الصينية. ص 341.

¹⁸⁸³ - ابن كثير. تفسير القرآن العظيم. م/9. ص356.

قَدْ سَبَقَ ﴿﴾ أي من أخبار الحوادث الماضية في الأمم الخالية لتكون تسليّة لك ودلالة على صدقك، ومن للتبعض: أي بعض أخبار ذلك.¹⁸⁸⁴ فالترجمة الصحيحة:

“我这样给你讲述前人的故事。”

الخاتمة: أهم النتائج والتوصيات

أن الترجمة بالنسبة لمعظم المسلمين هي النافذة الوحيدة التي يتعرفون من خلالها على التوجيهات القرآنية لحياتهم، والترجمة الخاطئة تعتبر منفذاً لأعداء الإسلام وتشويه له، فلا بد أن يكون لها ضوابط وشروط لكي تؤدي دورها المنتظر.

أن الترجمات التي قام بها المثقفون المسلمون بدافع الحماسة الدينية وهم لم يدرسوا اللغة العربية ولا العلوم الشرعية والتي تعتمد على مراجع وسيطة غير مباشرة يشوبها أيضاً أخطاء كثيرة في الجانب العقدي واللغوي معاً.

أن ترجمات علماء الشريعة هي التي تمتاز بالتقيد بأساليب اللغة العربية والالتزام بالضوابط الشرعية في فهم معاني الآيات القرآنية وترجمتها إلى اللغة الهدف، ومن ثم هي التي تمتاز بقلّة الأخطاء وتؤدي دور الترجمة القرآنية بصورتها المطلوبة.

أن مشروع الترجمة القرآنية يجب أن يحول إلى عمل جماعي مؤسسي يخضع لضوابط علمية فنية دقيقة، بدلاً من أن يبقى جهوداً فردية غير مقيدة بقيود شرعية يقوم به كل من هب ودب، وأن مترجمي معاني القرآن الكريم ينبغي أن يتم انتقاؤهم من قبل المؤسسات المعنية بالقرآن.

أن كل ترجمة ظهرت في أي وقت يجب أن تنال قدراً كافياً من الدراسة والنقد والتقييم من قبل الجامعات والمؤسسات العلمية المختلفة.

أن فهم القرآن الكريم حق الفهم وشرحه وتفسيره لا يمكن إلا بتعلم اللغة العربية وذلك لمعرفة أسرار اللغة القرآنية من جهة ومن جهة أخرى للرجوع إلى تفاسير العلماء والأئمة الموثوقة والاستعانة بها في فهم مراد الله من الآيات.

1884 - الشوكاني. تفسير فتح القدير. ج/3. ص550.

أن التصدي لترجمة معاني القرآن الكريم يتطلب الإمام بالمصطلحات الشرعية ومعانيها ودلالاتها، فالتمكن اللغوي لا شك أنه عدة مهمة للمترجم، لكنه لا يكفي وحده.

على المشتغلين بترجمة معاني القرآن الكريم أن يهتموا بالخطاب الدعوي في الترجمة، ويحسن بهم أن يراعوا وسائل الدعوة ومنهجها في ترجمتهم لمعاني القرآن الكريم.

حث الباحثين المتخصصين والمراكز والمؤسسات العلمية على إجراء عمليات مراجعة مستمرة للترجمات المتداولة، وبيان ما فيها من أوهام وأخطاء، وملاحظة الآثار التي نجمت عنها.

التحذير من الترجمات التي تعتمد على مراجع وسيطة غير مباشرة، فلا تتخذ النص القرآني أساساً لها، وإنما تلجأ إلى ترجمات بلغات أخرى، وتبني عليها ترجمتها إلى اللغة الهدف، لما في هذه العملية من أخطاء مؤكدة، وحيلولة بين المترجم ولغة النص المترجم.

إعداد برامج علمية متنوعة لتأهيل المترجمين، وصقل قدراتهم، وتحقيق التعاون المثمر فيما بينهم، والإفادة من التجارب التراكمية المتوافرة في هذا الحقل، وبخاصة ممن خاض غمار الترجمة العملية لمعاني القرآن الكريم من ثقافات المسلمين.

القيام بالعمل المشترك في إعداد ترجمات معاني القرآن الكريم كأن تتم من خلال لجنة تضم متخصصين في علوم الشريعة والقرآن الكريم واللغة العربية واللغة المترجم إليها، ذلك لتلافي المحاذير التي تؤدي إليها الأعمال الفردية.

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الألفاظ الزمنية ودلالاتها والمستخرجة من سورة الكهف

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ملخص البحث

تعتبر الدلالة الزمنية في القرآن الكريم بشكل عام من الدراسات القرآنية المهمة. وأن السياقات القرآنية توضح دلالات ألفاظ الزمن المختلفة، خصوصاً وأن هذه الألفاظ الزمنية ودلالاتها متعددة. وتناولت هذه الدراسة حول الألفاظ الزمنية ودلالاتها من خلال سورة الكهف. والهدف من هذه الدراسة استخراج الألفاظ الزمنية ودلالاتها من سورة الكهف وذلك لارتباطها الوثيق بالزمن. والمنهج المتبع فيها هو المنهج الوصفي وذلك من خلال تتبع كتب التفسير لاستخراج دلالة اللفظ الزمنية منها. وفي آخر الدراسة أهم النتائج التي توصلت إليها.

الكلمات المفتاحية: الألفاظ، الزمنية، الدلالة، سورة الكهف.

المقدمة:

الزمن يغوص في كل جزئيات الكون، ويحسه كل مخلوق، فيتأثر به ويؤثر فيه، وهو لا ينفصل عن الطبيعة، ولا الكواكب، ولا الأحجار، ولا الأشجار، ولا الخلية. وهو حاضر في كل هؤلاء حضوراً أكيد. وهو من جهة أخرى يسري في جميع سور القرآن وآياته وحروفه، تتذوقه أبسط العقول فهماً، وما ذلك إلا للاتساق بين القرآن وبين الكون، شكلاً ومضموناً، فهما من تأليف مؤلف واحد هو الخالق جلّ علام. وتضمن سورة الكهف القرآن ألفاظاً زمنية ففيها المعاني الدقيقة والأساليب الواضحة، وبين الدلالات العلمية والتعابير الأدبية.

المبحث الأول: تعريف الزمن:

مفهوم الزمن لغة: عرّف ابن منظور: الزمن والزمان: اسم لقليل الوقت وكثيره وفي المحكم: الزمن والزمان العصر، والجمع أزمان وأزمان وأزمنة. وأزمن الشيء طال عليه الزمان، والإسم من ذلك الزمن والأزمنة.¹⁸⁸⁵

وفي العين: "زمن من الزمان والزمن... والفعل زمن، يزن زمنًا، زمنًا وزمانًا. والجميع: الزمني في الذكر والأنثى، وأزمن الشيء طال عليه الزمان.¹⁸⁸⁶

القاموس المحيط: الزمن: محركة وكسحاب: العصر، وأسمان لقليل الوقت وكثيره. جمع أزمان وأزمنة وأزمن. وأزمن: أتى عليه الزمان.¹⁸⁸⁷

مفهوم الزمن اصطلاحاً: مقدار حركة الفلك¹⁸⁸⁸ أو ساعات الليل والنهار، يقال ذلك للطويل من المدة والقصير منها.¹⁸⁸⁹

التفرقة بين مصطلحي الزمان والزمن: فالأول يقابل في اللغة الإنجليزية باسم: **Time** الذي يقاس بالثواني والساعات والأيام والشهور ويعبر بها بالأسماء الدالة على أوقات الزمان، وأما الثاني يقابل في الإنجليزية: **Tense** أي الزمن اللغوي الذي يعبر عنه بالصيغ الصرفية والسياقات اللغوية. فإذا مفهوم الزمان والزمن في اللغة ثلاثة أقسام للزمن:

زمن الأوقات: الذي يعبر عنه بالأسماء والتعابير التي تحدد أوقات الزمان وتحمل معنى الظروف والمعنى هنا معجمي.

الزمن النحوي: الذي يشمل الزمن الصرفي الذي يمثل في صيغ الأفعال والزمن السياقي الذي يتمثل في التراكيب المختلفة والمعنى هنا وظيفي.

¹⁸⁸⁵ ابن منظور، محمد بن مكرم بن علي. (1414هـ). لسان العرب. ط3. دار صادر. بيروت. ص199.

¹⁸⁸⁶ الفراهيدي، أبو عبد الرحمن الخليل بن أحمد. (د. ت). كتاب العين. المحقق: د مهدي المخزومي، د إبراهيم السامرائي. دار ومكتبة الهلال. د.م. ص375.

¹⁸⁸⁷ الفيروزآبادي، مجد الدين أبو طاهر محمد. (2005م). القاموس المحيط. ط8. مؤسسة الرسالة. بيروت. ص1205.

¹⁸⁸⁸ الزركشي، أبو عبد الله بدر الدين محمد بن عبد الله بن بهادر. (1957م). البرهان في علوم القرآن. المحقق: محمد أبو الفضل إبراهيم. ط1. دار إحياء الكتب العربية عيسى البابي الحلبي: مصر. ص26.

¹⁸⁸⁹ الطبري، محمد بن جرير بن يزيد بن كثير بن غالب الآملي، أبو جعفر. (1387هـ). تاريخ الطبري. ط2. دار التراث: بيروت. ص9.

الزمن الاقتراني: وهو الزمان الذي يكون بين حدثين، وهذا الزمان يفهم من الظروف الزمانية المبهمة التي لا تدل على الزمان الماضي أو المستقبل إلا إذا أضيفت أو اقترنت بالتركيب مثل: أبداً، قط، عوض، قبل، بعد، إذا، متى، أيان، منذ، الآن....).¹⁸⁹⁰

الزمن في القرآن الكريم:

إن كلمتا زمن وزمان لم تردا في القرآن الكريم، وإنما وردت كلمات عديدة تدل على الزمن منها: "السنة" مفردة ومجموعة و "الحول" و مثني.

وذكرت ألفاظ عديدة في القرآن الكريم منها: "السحر" و "البكرة" و "الغداة" و "الفجر" و "الصبح" و "الضحى" و "الأصيل" مفرداً ومجموعاً و "الحين" و "الأبد" و "الأمد" و "السرمد" و "العصر" و "بضع سنين" و "اليوم" مضافاً في مواضع: يوم الفرقان، يوم الحج، يوم حنين، يوم الفصل، يوم الدين، يوم القيامة، يومئذ، يومكم، يومهم ومثني ومجموعاً مضافاً إليه "أيام الله"، "أيام الذين خلوا".

ورد من أسماء الفصول: "الشتاء" و "الصيف"، ومن أسماء الشهور "رمضان". ومن أسماء الأيام "الجمعة" و "السبت". ومن الظروف "قبل" و "بعد" و "ناشئة الليل" و "أطراف النهار" و "آناء الليل".

ومن أسماء الاستفهام: "أين" و "متى". ومن الأفعال: "تصبحون" و "تمسون" و "تظهرون" و "أصبحوا" و "غدوا" ومن المشتقات "موقوتا" و "مصبحين" و "مشرقين".

المبحث الثاني: سورة الكهف:

سورة الكهف تعد من السور الملكية وهي إحدى سور خمس بدأت بـ (الحمد لله) وهذه السور هي: الفاتحة، الأنعام، الكهف، سبأ، فاطر. وكلها تبتدئ بتمجيد الله تعالى وتقديسه والاعتراف له بالعظمة والكبرياء.¹⁸⁹¹

¹⁸⁹⁰ حسام الدين، كريم زكي. (2002م). الزمان الدلالي — دراسة لغوية لمفهوم الزمن وألفاظه في الثقافة العربية. ط2. دار غريب للطباعة: القاهرة. ص203.

¹⁸⁹¹ الصابوني، محمد علي. (1981م). صفوة التفاسير. ط4. دار القرآن: بيروت. ص181.

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الخاتمة:

منهج القرآن في معالجة موضوع الزمن، هو نفس المنهج الذي يغمر به الزمن الكون والحياة.

تناولت سورة الكهف بـبلاغة معجزة حول موضوع الزمن ، ففيها محسنات لفظية وبديعية وأسلوبية.

لا يقدر الإنسان أن يحصي المقادير الزمنية إحصاء مطلقاً، وينبغي الإجتهد فيه مستعيناً بالوسائل المساعدة في ذلك. ومتيقناً أن الإحصاء المطلق للمقادير هو من اختصاص الله تعالى.

لا تخضع مادة الزمن في سورة الكهف إلى المقاييس الفيزيائية المتغيرة.

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تربية النفوس المؤمنة بتعليل الأوامر والنواهي

في القرآن الكريم

إعداد

د. إبراهيم بن علي بن ولي الحكي

المملكة العربية السعودية

جامعة جازان

المقدمة

بسم الله الرحمن الرحيم

إنَّ الحمد لله نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له، ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمداً عبده ورسوله ، أما بعد :

فقد نزل القرآن الكريم بلسان عربي مبين ، وفي أعلى صور البلاغة والفصاحة مخاطبا القلوب والعقول .

والعقل البشري قد يقصر عن فهم كثير من الحِكم والمقاصد للتشريع الإسلامي وخصوصا للأوامر والنواهي والتشريعات والأخبار الواردة في القرآن الكريم ، وقد تفضل الله جل وعلا ببيان كثير من الحِكم والمقاصد والتعليل كحكمة النهي عن الشرك وكونه ظلم عظيم ، وتعليل الأمر بإقامة الصلاة والصيام والقصاص وغيرها .

ومن تأمل كتاب الله وتدبره وجد صورا وأمثلة وأساليب لتعليل الأوامر والنواهي يصعب حصرها ، وخصوصا في مثل هذا البحث .

ولهذا تم اختيار هذا البحث الموسوم بـ "تربية النفوس المؤمنة بتعليل الأوامر والنواهي في القرآن الكريم"

أهمية الموضوع وأسباب اختياره: وتكمن في عدة أمور أهمها :

سعة رحمة الله بعباده ببيان تيسيره على عباده وكمال تشريعه .

بيان مقاصد التشريع الإسلامي في كثير من الأوامر والنواهي والأحكام .

إظهار صورا من بلاغة القرآن وتنوع أساليبه .

مخاطبة القرآن للعقول وتقريب بعض الغيبيات للعقول .

تهيئة النفوس للتلقي والاستجابة للأوامر والنواهي والتشريعات .

الإفادة من منهج القرآن الكريم التربوي في تعليل الأوامر والنواهي للناشئة ، ويظهر ذلك جليا في وصية لقمان لابنه .

خطة البحث : يتكون هذا البحث من مقدمة وتمهيد وثلاثة مباحث وخاتمة.

المقدمة : وفيها أهمية الموضوع ، وأسباب اختياره.

تمهيد : وفيه تعريف للتعليل في اللغة والاصطلاح .

المبحث الأول : أساليب التعليل في القرآن الكريم .

المبحث الثاني : موقف المسلم من النصوص الشرعية في الأوامر والنواهي .

المبحث الثالث: دراسة تطبيقية تفسيرية لآيات مختارة في تعليل الأوامر والنواهي .

ثبت المصادر والمراجع ، ثم فهرس الموضوعات .

والله أسأل أن يلبس هذا البحث لباس القبول وحلة الرضى ، والتوفيق والسداد ، وصلى الله على نبينا محمد ، وعلى آله وصحبه أجمعين .

التمهيد : وفيه تعريف للتعليل في اللغة والاصطلاح

أولا : التعليل لغة :

قال أهل اللغة : عَلَّلَ: العَلَّ والعَلَّلُ: الشَّرْبَةُ الثَّانِيَةُ.

وَقِيلَ: الشُّرْبُ بَعْدَ الشُّرْبِ تَبَاعًا، يُقَالُ: عَلَّلَ بَعْدَ كَهَلٍ.

وَعَلَّه يَعْلُهُ وَيَعْلُهُ إِذَا سَقَاهُ السَّقِيَّةَ الثَّانِيَةَ، وَعَلَّ الرَّجُلُ يَعْلُ مِنْ الْمَرَضِ، وَعَلَّ يَعْلُ وَيَعْلُ مِنْ عَلَلِ الشَّرَابِ.

وَتَعَلَّلَ بِهِ أَيَّ تَلَهَّى بِهِ وَتَجَزَّأَ، وَعَلَّلَتِ الْمَرْأَةُ صَبِيَّهَا بِشَيْءٍ مِّنَ الْمَرْقِ وَنَحْوِ لِيَجْزَأَ بِهِ عَنِ اللَّبَنِ .

والعلة المرض. عَلَّ يَعْلُ وَاغْتَلَّ أَي مَرِضَ، فَهُوَ عَلِيلٌ، وَأَعْلَهُ اللَّهُ، وَلَا أَعْلَكَ اللَّهُ أَي لَا أَصَابَكَ بِعِلَّةٍ.

والعلة: الحدث يَشْعَلُ صاحبه عَنْ حَاجَتِهِ، كَأَنَّ تِلْكَ الْعِلَّةَ صَارَتْ شُغْلًا ثَانِيًا مَنَعَهُ عَنْ شُغْلِهِ الْأَوَّلِ.

وَهَذَا عِلَّةٌ لَهُذَا ، أَي سَبَبٌ.

وحروفُ العِلَّةِ والاعتِلَالِ: الألفُ والياءُ والواوُ، سُمِّيَتْ بِذَلِكَ لِإِنِّهَا وَمَوْجُودَاتُهَا.

و(التعليل) (عند أهل المناظرة) تبيين علة الشيء وما يستدل به من العلة على المعلول ، ويُسمى برهانا (1915) .

ثانيا : التعليل اصطلاحا :

عرف بتعاريف كثيرة منها :

: تبين علية الشيء الذي يطلب إثباته أو نفيه؛ لينتقل الذهن من العلم بها إلى العلم بالمعلول، ويُقال له: الاستدلال (1916) .

تقرير ثبوت المؤثر لإثبات الأثر (1917) .

أَنْ يُرِيدَ الْمُتَكَلِّمُ ذَكَرَ حَكْمٍ وَقَعَ أَوْ مَتَوَقَّعٌ فَيَقْدُمُ قَبْلَ ذِكْرِ عِلَّةٍ وَقُوعِهِ، لَكُونَ رُتْبَةُ الْعِلَّةِ مُتَقَدِّمَةٌ عَلَى الْمَعْلُولِ كَقَوْلِهِ تَعَالَى: {لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسْكُمْ فِيهِمَا أَحَدُتُمْ عَذَابٌ عَظِيمٌ} فَسَبَقَ الْكِتَابُ مِنَ اللَّهِ عِلَّةَ النِّجَاةِ مِنَ الْعَذَابِ (1918) .

أنها الموجبة للحكم على معنى أنَّ الشارع جعلها موجبة بذاتها (1919) .

(1915) ينظر : لسان العرب ؛ لابن منظور (467 /11) مادة علل ، المعجم الوسيط ؛ مجمع اللغة العربية (623/2)

، معجم المصطلحات والألفاظ الفقهية ؛ د.محمود عبدالمعنى (475/1) .

(1916) ينظر : معجم مقاليد العلوم في الحدود والرسوم ؛ للسيوطي (ص: 78) .

(1917) ينظر : التوقيف على مهمات التعاريف (ص: 102) .

(1918) ينظر : الكليات ؛ لأبي البقاء الكفوي (ص: 294) .

(1919) ينظر : إرشاد الفحول إلى تحقيق علم الأصول ؛ للشوكاني (ص : 352) .

عند الأصوليين: الوصف الظاهر المنضبط الذي يلزم من ترتيب الحكم عليه مصلحة للمكلف من دفع مفسدة أو جلب منفعة (1920).

ولعلّ أسماء منها: (السبب، والحكمة، والباعث، والحامل، والمناط، والدليل، والمقتضى أو المصلحة التي من أجلها شرع الحكم) (1921).

والذي يقصده الباحث في هذا البحث :

الأوامر والنواهي والتشريعات التي بين الله جلّ وعلا في ثنايا آيات القرآن تعليل أحكامها بأساليب التعليل المختلفة .

المبحث الأول : أساليب التعليل في القرآن الكريم :

تنوعت أساليب التعليل في القرآن الكريم فجاءت بجميع أساليب اللغة العربية (1922) .

قال الزركشي — رحمه الله — : " واعلم أن التعليل معنى من المعاني، وأصله أن تدل عليه الحروف كبقية المعاني، لكن تدل الأسماء والأفعال على الحروف، في إفادة المعاني " (1923) .

والناظر فيها يجد أنها قد وردت على أربعة أنواع :

النوع الأول : التعليل بالحروف [الأدوات اللغوية] : ومنها :

(1920) ينظر : أصول الفقه ؛ لابن مفلح (3/ 1210) ، البحر المحيط في أصول الفقه ؛ للزركشي (1/

169) ، إرشاد الفحول إلى تحقيق علم الأصول ؛ للشوكاني (ص: 352) ، مقاصد الشريعة الإسلامية ؛ للطاهر ابن عاشور (2/

34) ، معجم المصطلحات والألفاظ الفقهية (1/ 475) ، المذهب في علم أصول الفقه المقارن؛ للدكتور عبدالكريم النملة

(5/ 2116) ، الاجتهاد في مناهج الحكم الشرعي دراسة تأصيلية تطبيقية (ص: 45) .

(1921) ينظر : معجم المصطلحات والألفاظ الفقهية (1/ 476) .

(1922) للاستزادة ينظر : الجنى الداني في حروف المعاني ؛ للمرادي ، مغني اللبيب عن كتب الأعراب ؛ لابن هشام ،

التعليل في القرآن الكريم دراسة نحوية ؛ للدكتور سعيد القرني، تراكيب التعليل في القرآن الكريم ؛ للدكتورة نورة بنت عبدالله الزعاقبي

، أسلوب التعليل وطرائقه في القرآن الكريم ؛ للدكتور يونس عيد مرزوك الجنابي .

(1923) البحر المحيط في أصول الفقه ؛ للزركشي (7/ 237) .

اللام : كما في قوله تعالى { كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيُحْكُمَ بَيْنَ النَّاسِ فِيَمَا اخْتَلَفُوا فِيهِ } [البقرة: 213].

لعل : كما في قوله تعالى : { فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبَعُوهُ لَعَلَّكُمْ تَهْتَدُونَ } [الأعراف: 158] ، وقوله تعالى : { ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ } [المائدة: 97] ، وقوله تعالى : { لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى } (44) { طه: 44 } .

من : كما في قوله تعالى : { وَمَنْ يُؤْمِن بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ } [التغابن: 11].

الباء : كما في قوله تعالى : { لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ } [البقرة: 225] ، وقوله تعالى : { ذَلِكَ بِأَنَّكُمْ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُؤًا وَعَرَّضْتُمْ الْحَيَاةَ الدُّنْيَا فَالْيَوْمَ لَا يُخْرِجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ } [الجاثية: 35] .

الفاء : كما في قوله تعالى : { وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَى فِي جَهَنَّمَ مَلُومًا مَدْحُورًا } [الإسراء: 39] ، وقوله تعالى : { فَعَصَا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً رَابِيَةً } [الحاقة: 10] ، وقوله تعالى : { فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخَذًا وَبِيلاً } [الزمر: 16] .

لما : كما في قوله تعالى : { فَلَمَّا أَسْقَمُوا اتَّقَمْنَا مِنْهُمْ } [الزخرف: 55] ، وقوله تعالى : { فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ } (166) { الأعراف: 166 } .

حتى : كما في قوله تعالى : { وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ } [يونس: 99].

الكاف : كما في قوله تعالى : { وَقِيلَ الْيَوْمَ نَنْسَاكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن نَّاصِرِينَ } [الجاثية: 34].

إن : كما في قوله تعالى : { فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ } [آل عمران: 179].

أن : كما في قوله تعالى : { أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا } [الأنعام: 156]. ثم قيل: التقدير لئلا تقولوا، وقيل: كراهة أن تقولوا،

أَنْ وَاللَّام : كما في قوله تعالى : {لَقَدْ يَكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ} [النساء: 165]، وغالب ما يكون هذا النوع في النفي .

أَنْ المشددة : كما في قوله تعالى : {وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ} (52) { يوسف: 52}.

إِنَّ المشددة : كما في قوله تعالى : {إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ} (77) { الأنبياء: 77}، وقوله تعالى : {إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسْقِينَ} (74) { الأنبياء: 74}.

كي : كما في قوله تعالى : {كَيِّ لَا يَكُونُ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ} { الحشر: 7} .

الشرط والجزاء : كما في قوله تعالى : {وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا} { آل عمران: 120}.

إِذْ : كما في قوله تعالى : {لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ} { آل عمران: 164} .⁽¹⁹²⁴⁾

ثانيا: التعليل بالمفعول لأجله : ويسمى المفعول له .

ويعرف بأنه : مصدر مبين لسبب حدوث الفعل وتعليله، ومشارك لعامله في الوقت والفاعل .

وقيل هو : مَصْدَرٌ مُعْلَلٌ لِحَدَثٍ مُشَارِكٌ لَهُ فِي الزَّمَانِ وَالْفَاعِلِ وَاقِعٌ فِي جَوَابِ (لماذا؟)، منصوبٌ ، نحو: (جاء خالدٌ رَغْبَةً فِي الْخَيْرِ)، فكأنَّكَ أَجَبْتَ مَنْ قَالَ: (لماذا جاء خالدٌ؟) ⁽¹⁹²⁵⁾.

ومن أمثلته في القرآن الكريم :

قوله تعالى: {يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ} .[البقرة : 19] . فـ { حذر الموت } مفعول لأجله .

قوله تعالى: {يَا أَيُّهَا الَّذِينَ آمَنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ} [النساء: 47] .

(1924) ينظر : إعلام الموقعين ؛ لابن القيم (333/2) ، البرهان في علوم القرآن ؛ للزركشي (91/3) ، الإتيان في

علوم القرآن ؛ للسيوطي (355/3/3) ، التعليل في القرآن الكريم دراسة نحوية ؛ للدكتور سعيد القرني (30/1) .

(1925) ينظر : دليل الطالبين لكلام النحويين ؛ لمرعي الحنبلي ، (ص: 55) ، اللباب في قواعد اللغة وآلات الأدب ؛

لخير الدين باشا (ص: 95) ، المنهاج المختصر في علمي النحو والصرف ؛ لعبدالله العنزي (ص: 97) .

فقد بين سبحانه أن المقصد الذي من أجله أنزل القرآن العظيم كونه مصدقا للذي عند أهل الكتاب، من التوراة والإنجيل.
ف{مصدقاً} مفعول لأجله .

ثالثا: التعليل بما يحتمل الحرفية والاسمية .

من المعاني التي ترد عليها "إذ" في العربية التعليل ، والشواهد على إفادتها التعليل كثيرة .
وتلزم الإضافة إلى جملة ، إما اسمية ، أو فعلية فعلها ماضٍ لفظاً ومعنى ، أو فعلية فعلها ماضٍ في المعنى دون اللفظ (1926).
من أمثلة ذلك في القرآن الكريم :

قوله تعالى: {وَلَقَدْ مَنَّا عَلَىكَ مَرَّةً أُخْرَى (37) إِذْ أَوْحَيْنَا إِلَى أُمِّكَ مَا يُوحَى (38) } [طه : 37-38] .
"إذ" ظرف يفيد هنا التعليل ، وهو متعلق بـ{مَنَّا} .

قوله تعالى: {وَلَقَدْ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَكُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَى عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ } [الأحقاف : 26].

قال ابن عاشور : "و(إذ) ظرف، أي مدة جحودهم وهو مستعمل في التعليل لاستواء مؤدى الظرف ، ومؤدى التعليل ؛ لأنه لما جعل الشيء من الإغناء معلقاً نفيه بزمان جحدهم بآيات الله كما يستفاد من إضافة "إذ" إلى الجملة بعدها، علم أن لذلك الزمان تأثيراً في نفي الإغناء" (1927).

(1926) ينظر : الجنى الداني في حروف المعاني ؛ للمرادي (ص : 185) ، مغني اللبيب عن كتب الأعاريب ؛ لابن هشام (ص: 111) ، التعليل في القرآن الكريم دراسة نحوية ؛ للدكتور سعيد القرني (674/2) .
(1927) إعراب القرآن وبيانه ؛ لحي الدين درويش (190/6) .

رابعا : التعليل بالجملة :

ومن أمثلته في القرآن الكريم :

قوله تعالى : { وَعَلَى الَّذِينَ هَادُوا حَزَمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَزَمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ } [الأنعام : 145] .

فجملة { ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ } لا محل لها من الإعراب ؛ لأنها مفسرة لبيان علة التحريم (1928).

قوله تعالى : { وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ } [التوبة : 6]

قال ابن عاشور : "وجملة : { ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ } في موضع التعليل لتأكيد الأمر بالوفاء لهم بالإجارة إلى أن يصلوا ديارهم، فلذلك فصلت عن الجملة التي قبلها، أي: أمرنا بذلك بسبب أنهم قوم لا يعلمون، فالإشارة إلى مضمون جملة: { فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ } أي لا تؤاخذهم في مدة استجارتهم بما سبق من أذاهم لأنهم قوم لا يعلمون " (1929).

المبحث الثاني :

موقف المسلم من النصوص الشرعية في الأوامر والنواهي (1930) :

من عقيدة المؤمن الحق : التسليم لأوامر الله تعالى ونواهيهِ وما يشرعه لعباده سواء عرف الحكمة والعلة من التشريع أم لم يعرفها .
والأوامر الشرعية ، وكذا النواهي منها ما هو ظاهر الحكمة في التشريع ، ومنها ما هو خفي ، إما يعلمها العلماء الراسخون ، وإما أن يسلموا الأمر لله تعالى ، ولسان مقالهم : { رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ } [آل عمران: 191] .

(1928) ينظر : إعراب القرآن وبيانه ؛ لحي الدين درويش (261/3) .

(1929) التحرير والتنوير ؛ لابن عاشور (120/10) .

(1930) للاستزادة ينظر : تعليل الأحكام في الشريعة الإسلامية ؛ لعادل الشويخ .

قال شيخ الإسلام ابن تيمية : " واجب على كل أحد إذا تبين له حكم الله ورسوله في أمر ألا يعدل عنه ولا يتبع أحدا في مخالفة الله ورسوله فإن الله فرض طاعة رسوله صلى الله عليه وسلم على كل أحد في كل حال وقال تعالى : { فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في أنفسهم حرجا مما قضيت ويسلموا تسليما } [سورة النساء: (65)] ، وقال تعالى : { قل إن كنتم تحبون الله فاتبعوني يحببكم الله ويغفر لكم ذنوبكم والله غفور رحيم } [سورة آل عمران: (31)] ، وقال تعالى: { وما كان لمؤمن ولا مؤمنة إذا قضى الله ورسوله أمرا أن يكون لهم الخيرة من أمرهم ومن يعص الله ورسوله فقد ضلّ ضلالا مبينا } [سورة الأحزاب : (36)] (1931).

وفي قوله تعالى { فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في أنفسهم حرجا مما قضيت ويسلموا تسليما } يقسم سبحانه بنفسه المقدسة قسما مؤكدا بالنفي قبله على عدم إيمان الخلق حتى يحكموا رسوله في كل ما شجر بينهم من الأصول والفروع وأحكام الشرع وأحكام المعاد وسائر الصفات وغيرها ولم يثبت لهم الإيمان بمجرد هذا التحكيم حتى ينتفى عنهم الحرج وهو ضيق الصدر وتنشرح صدورهم لحكمه كل الانشراح وتنفسح له كل الانفساح وتقبله كل القبول ولم يثبت لهم الإيمان بذلك أيضا حتى ينضاف إليه مقابلة حكمة الرضى والتسليم لما أمر الله به أو نهى عنه (1932).

ومع الأصل أن في المؤمن التسليم للنصوص الشرعية إلا أن تعالى يتفضل على عباده ببيان بعض العلل والمقاصد للأحكام .

يقول ابن القيم - رحمه الله - : « يذكر الشارع العلل والأوصاف المؤثرة، والمعاني المعتبرة في الأحكام القدرية والشرعية والجزائية؛ ليدل بذلك على تعلق الحكم بها أين وجدت، واحتضانها لأحكامها وعدم تخلفها عنها إلا لما منع يعارض اقتضاءها، ويوجب تخلف أثرها عنها » (1933).

وقال ابن القيم - رحمه الله - : « ... والقرآن وسنة رسول الله - صلى الله عليه وسلم - مملوآن من تعليل الأحكام بالحكم والمصالح وتعليل الخلق بهما، والتنبيه على وجوه الحكم التي لأجلها شرع تلك الأحكام، ولأجلها خلق تلك الأعيان، ولو كان هذا في القرآن والسنة نحو مائة موضع أو مائتين لسقناها ولكن يزيد على ألف موضع بطرق متنوعة » (1934).

(1931) ينظر : رفع الملام عن الإثمة الأعلام ؛ لابن تيمية (ص: 235)

(1932) التبيين في أقسام القرآن ؛ لابن القيم (ص: 270) ، وينظر : زاد المسير ؛ لابن الجوزي (428/1)

تفسير القرآن العظيم ؛ لابن كثير (306/2)، تيسير الكريم الرحمن ؛ لابن سعدي (ص : 184) .

(1933) إعلام الموقعين ؛ لابن القيم (150/1) .

(1934) مفتاح دار السعادة (22/2) .

والمستبع لنصوص الكتاب يجدها تحتوي على مقاصد شرعية كثيرة، وتعليل للأوامر والنواهي والتشريعات ، ومن الأدلة على ذلك:

أولاً: أن الله - سبحانه وتعالى - أخبر في كتابه في أكثر من موضع أنه حكيم، وذلك يقتضي أن تكون أحكامه - سبحانه - مشروعة لمقاصد؛ إذ «الحكيم» هو الذي يضع الشيء في موضعه اللائق به، كما توحى بذلك دلالة اللفظ.

ثانياً: أن الله - سبحانه - أخبر عن نفسه بأنه أرحم الراحمين.

كما قال تعالى: {رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ} [المؤمنون: 109] ، وقال تعالى: {وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ...} [الأعراف: 156].

ثالثاً: إخباره - سبحانه - أنه فعل كذا لكذا، أو من أجل كذا، أو بأي مسلك من مسالك العلة المعروفة، وذلك في آيات كثيرة، وهي عمدة مقاصد الشريعة العامة والخاصة.

ومن ذلك: قوله تعالى -: {وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا...} [البقرة: 143].

وقوله تعالى : {وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ} [البقرة: 185] ، وقوله تعالى : {رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا} [النساء: 165].

وقوله تعالى : {مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ} [المائدة: ٦].

رابعاً: إخباره - تعالى - عن أهمية كتابه وعظيم فائدته ومقصد إنزاله، وأن القرآن أصل الشريعة وأساسها، كما قال تعالى -: {يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ} [يونس: 57].

وقال سبحانه : {إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا} [الإسراء: ٩].

فهذا تنبيه على مقصد من مقاصد القرآن وهو «العدل»، وبه يتحقق مصالح كثيرة، ودرء مفسد خطيرة.

خامساً: أنه ورد في النصوص القرآنية بيان بعض المقاصد الشرعية؛ كقوله تعالى : {يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ} [البقرة: 185].

وغيرها من الآيات التي تبين لنا على وجه الإجمال المصالح والمقاصد التي يشمل عليها القرآن وبه تتحقق السعادة في الدارين (1935).

وفي معرفة ذلك فوائد جلييلة على المكلف إيمانية وتربوية ، ومن أجلها ما ذكره الزركشي — رحمه الله — : التعليل : بأن يذكر الشيء معللاً فإنه أبلغ من ذكره بلا علة لوجهين :

أحدهما : أن العلة المنصوصة قاضية بعموم المعلول ولهذا اعترفت الظاهرية بالقياس في العلة المنصوصة .

الثاني : أن النفوس تنبعث إلى نقل الأحكام المعللة بخلاف غيرها .

وغالب التعليل في القرآن فهو على تقدير جواب سؤال اقتضته الجملة الأولى ، وهو سؤال عن العلة " (1936) .

وينحو الفائدة الثانية : قال السيوطي — رحمه الله — : " وفائدته التقرير والأبلغية فإن النفوس أبعث على قبول الأحكام المعللة من غيرها " (1937).

المبحث الثالث : دراسة تطبيقية تفسيرية لآيات مختارة في تعليل الأوامر والنواهي .

المثال الأول : قوله تعالى : { يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ } [البقرة: 135].

وجه الاستشهاد : أن الله تعالى علل الأمر بالاستعانة بالصبر والصلاة بكون معيته سبحانه مع الصابرين .

قال أبو السعود — رحمه الله — في تفسير الآية : " { يَا أَيُّهَا الَّذِينَ آمَنُوا } وصفهم بالإيمان إثر تعداد ما يوجبه ويقتضيه تنشيطاً لهم وحثاً على مراعاة ما يعقبه من الأمر

{ استعينوا } في كل ما تأتون وما تدرسون { بالصبر } على الأمور الشاقة على النفس التي من حملتها معاداة الكفرة ومقابلتهم المؤدية إلى مقاتلتهم { والصلاة } التي هي أم العبادات ومعارج المؤمنين ومناجاة رب العالمين .

(1935) ينظر : خصائص الشريعة الإسلامية ؛ لعمر الأشقر، ص 70 . ، التعليل في القرآن الكريم ؛ نور الدين قراط ، مجلة البيان .

(1936) البرهان في علوم القرآن ؛ للزركشي (91/3) .

(1937) الإتيان في علوم القرآن ؛ للسيوطي (255/3) ، معترك الأقران ؛ للسيوطي (282/1) .

{ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ } تعليل للأمر بالاستعانة بالصبر خاصة لما أنه المحتاج إلى التعليل ، وأما الصلاة فحيث كانت عند المؤمنين أجل المطالب كما ينبئ عنه قوله عليه السلام وجعلت قُرَّةَ عَيْنِي فِي الصَّلَاةِ لَمْ يَفْتَقِرِ الْأَمْرُ بِالْإِسْتِعَانَةِ بِهَا إِلَى التَّعْلِيلِ ومعنى المعية الولاية الدائمة المستتعبة للتصرة وإجابة الدعوة ودخول مع على الصابرين لما أنهم المباشرون للصبر حقيقة فهم متبوعون من تلك الحيشة " (1938).

المثال الثاني : قوله تعالى :

{ وَلَا تَقْرَبُوا الزِّنَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا } [النساء : 32] .

وجه الاستشهاد : أن الله تعالى لما حرم الزنا وحرم قبله دواعيه ووسائله بين وعلل قبح هذا الفعل بكونه فاحشة وطريقا سيئا .

فالنهي عن قربان الزنا يشمل النهي عنه وعن جميع دواعيه ومقدماته، كالنظر المحرم، والخلوقة بالأجنبية، وخطاب من يخشى الفتنة بخطابه ونحو ذلك؛ ووصف الزنا بأقبح الأوصاف: بأنه فاحشة، أي: جريمة عظيمة تستفحش شرعا وعقلا، لأن فيها انتهاك حرمة الشرع والتهاون به، وفيه إفساد المرأة، وإفساد الأنساب، واختلاط المياه، وفيه إضرار بأهلها وبزوجها وبكل من يتصل بها، وفيه من المفاسد شيء كثير (1939).

قال ابن عاشور — رحمه الله — : "وجملة {إنه كان فاحشة} تعليل للنهي عن ملابسته تعليلًا مبالغًا فيه من جهات بوصفه بالفاحشة الدال على فعلة بالغة الحد الأقصى في القبح، وتأكيد ذلك بحرف التوكيد، وإقحام فعل (كان) المؤذن بأن خبره وصف راسخ مستقر، كما تقدم في قوله: {إن المبذرين كانوا إخوان الشياطين} [الإسراء: 27] .

والمراد: أن ذلك وصف ثابت له في نفسه سواء علمه الناس من قبل أم لم يعلموه" (1940).

المثال الثالث : قوله تعالى : { يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ * إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ } [المائدة: 90-91].

(1938) إرشاد العقل السليم ؛ لأبي السعود (1/ 179).

(1939) ينظر : تيسير اللطيف المنان ؛ للسعدي (ص : 61) .

(1940) التحرير والتنوير ؛ لابن عاشور (90/15) .

وجه الاستشهاد : أن الله تعالى لما حرم الخمر والميسر بين العلة في ذلك وذكر أن من الآثار الوخيمة لشرب الخمر، وتعاطي الميسر، والعمل به، ما يقع بينهم من عداوات، وبغضاء، وهذا جانب من المفاسد التي قصدها الشارع بتحريم الخمر والميسر إلى درئها ودفعها⁽¹⁹⁴¹⁾.

قال الآلوسي - رحمه الله - : " ولقد أكد سبحانه تحريم الخمر والميسر في هذه الآية بفنون التأكيد حيث صدرت الجملة بإنما وقرنا بالأصنام والأزلام وسميا رجسا من عمل الشيطان تنبيها على غاية قبحهما وأمر بالاجتناب عن عينهما بناء على بعض الوجوه وجعله سببا يرجى من الفلاح فيكون ارتكابهما خيبة ، ثم قرر ذلك ببيان ما فيهما من المفاسد الدنيوية والدينية فقال سبحانه : { إنما يريد الشيطان أن يوقع بينكم العداوة والبغضاء في الخمر والميسر } أي بسبب تعاطيهما ؛ لأن السكران يقدم على كثير من القبائح التي توجب ذلك ولا يبالي وإذا صحا ندم على ما فعل والرجل قد يقامر حتى لا يبقى له شيء وتنتهي به المقامرة إلى أن يقامر بولده وأهله فيؤدي به ذلك إلى أن يصير أعدى الأعداء لمن قمره وغلبه .

وهذه إشارة إلى مفاصلها الدنيوية.

وقوله تعالى : { ويصدكم عن ذكر الله وعن الصلوة } إشارة إلى مفاصلها الدينية .

ووجه صد الشيطان لهم بذلك عما ذكر أن الخمر لغلبة السرور بها والطرب على النفوس والاستغراق في الملاذ الجسمانية تلهي عن ذكر الله تعالى وعن الصلاة وأن الميسر إن كان اللاعب به غالبا انشغرت نفسه ومنعه حب الغلب والقهر والكسب عما ذكر وإن كان مغلوبا حصل له من الانقباض والقهر ما يحثه على الاحتياط لأن يصير غالبا فلا يكاد يخطر بقلبه غير ذلك" ⁽¹⁹⁴²⁾.

المثال الرابع : قوله تعالى : { مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا } [المائدة: 32] { بعد قوله قبلها : { وَأَتْلَوْا عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ * لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لَأَقْتُلَنَّكَ إِنِّي أَتَقَاتُ اللَّهَ رَبَّ الْعَالَمِينَ * إِنِّي أُرِيدُ أَنْ نَبُوءَ بَيْنِي وَأَيْنِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ * فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ * فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِي سَوْءَةَ أَخِيهِ قَالَ يَا وَيْلَتَى أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ } [المائدة : 27-31] .

(1941) مقاصد الشريعة ؛ للدكتور عياض السلمي (ص : 15) .

(1942) روح المعاني ؛ للآلوسي (16/7) .

وجه الاستشهاد : أن قوله تعالى {من أجل ذلك كتبنا} تعليل لما قبلها مما كتبه الله على بني إسرائيل وما ترتب على العاقبة من خبر ابني آدم - عليه السلام - .

قال الزركشي : " فإن قلت: كيف يكون قتل أحد ابني آدم للآخر علة للحكم على أمة أخرى بذلك الحكم؟ وإذا كان علة فكيف كان قتل نفس واحدة بمنزلة قاتل الناس كلهم؟.

قيل: إن الله - سبحانه - يجعل أفضيته وأقداره عللاً لأسبابه الشرعية وأمره فجعل حكمه الكوني القدري علة لحكمة أمره الديني لأن القتل لما كان من أعلى أنواع الظلم والفساد فخم أمره وعظم شأنه وجعل أمة أعظم من إثم غيره ونزل قاتل النفس الواحدة منزلة قاتل الأنفس كلها في أصل العذاب لا في وصفه" (1943).

المثال الخامس : قوله تعالى : { وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا } [الإسراء : (53)] .

وجه الاستشهاد : أن الله عز وجل أمر عباده المؤمنين بالقول الحسن عند المحاورة والمجادلة مع الكفار كسبا لقلوبهم واستمالة لعقولهم معللاً ذلك ومبيناً السبب والحكمة فيه وهو نزغ الشيطان وإفساده الواضح، وعداوته الظاهرة .

قال أبو السعود - رحمه الله - : "{إن الشيطان ينزغ بينهم} أي يفسد ويهيج الشر والمراء ويغري بعضهم على بعض لتقع بينهم المشاققة والمشارة والمعاراة والمضارة فلعل ذلك يؤدي إلى تأكيد العناد وتمادي الفساد فهو تعليل للأمر السابق ، وقرئ بكسر الزاء [يَنْزِعُ] {إن الشيطان كان} قدما {للإنسان عدوا مبينا} ظاهر العداوة وهو تعليل لما سبق من أن الشيطان ينزغ بينهم" (1944).

وقال ابن عاشور - رحمه الله - : " والنزغ: أصله الطعن السريع، واستعمل هنا في الإفساد السريع الأثر... وجملة {إن الشيطان ينزغ بينهم} تعليل للأمر بقول التي هي أحسن ، والمقصود من التعليل أن لا يستخفوا بفساد الأقوال فإنها تثير مفسد من عمل الشيطان (1945).

(1943) البرهان في علوم القرآن ؛ للزركشي (98/3) .

(1944) إرشاد العقل السليم ؛ لأبي السعود (178/5) .

(1945) التحرير والتنوير ؛ لابن عاشور (132/15) .

المثال السادس : قوله تعالى : { أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ } [العنكبوت : (45)] .

وجه الاستشهاد : أن الله تعالى بين مقصدا من مقاصد الصلاة والأمر بإقامتها معلل سبحانه وتعالى ذلك بقوله : { إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ } .

قال ابن عاشور — رحمه الله — : " وأمره بإقامة الصلاة لأن الصلاة عمل عظيم، وهذا الأمر يشمل الأمة فقد تكرر الأمر بإقامة الصلاة في آيات كثيرة.

وعلل الأمر بإقامة الصلاة بالإشارة إلى ما فيها من الصلاح النفساني فقال : { إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ } ، فموقع إن هنا موقع فاء التعليل ، ولا شك أن هذا التعليل موجه إلى الأمة لأن النبي ﷺ معصوم من الفحشاء والمنكر فاقتصر على تعليل الأمر بإقامة الصلاة دون تعليل الأمر بتلاوة القرآن لما في هذا الصلاح الذي جعله الله في الصلاة من سر إلهي لا يهتدي إليه الناس إلا بإرشاد منه تعالى فأخبر أن الصلاة تنهى عن الفحشاء والمنكر.

والمقصود أنها تنهى المصلي... وليس المعنى أن الصلاة صارفة المصلي عن أن يرتكب الفحشاء والمنكر فإن المشاهد يخالفه إذ كم من مصل يقيم صلاته ويقترب بعض الفحشاء والمنكر " (1946).

المثال السابع : قوله تعالى : { وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ } [لقمان : (13)] .

وجه الاستشهاد : أن لقمان في وصيته لابنه بين سبب نهي لابنه عن الشرك ، وقد يكون الابن المتلقي خالي الذهن عن سبب ذلك إما لجهله أو صغره وعدم إدراكه فبين له العلة في ذلك والحكمة بكون الشرك ظلم عظيم لا يماثله ظلم .

قال الشوكاني : — رحمه الله — : "وجملة : { إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ } تعليل لما قبلها وبدأ في وعظه بنهي عن الشرك لأنه أهم من غيره " (1947).

قال ابن عاشور — رحمه الله — : " ابتداء لقمان موعظة ابنه بطلب إقلاعه عن الشرك بالله ؛ لأن النفس المعرضة للتركيب والكمال يجب أن يقدم لها قبل ذلك تخليتها عن مبادئ الفساد والضلال، فإن إصلاح الاعتقاد أصل لإصلاح العمل...وجملة : { إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ } تعليل لما قبلها وبدأ في وعظه بنهي عن الشرك لأنه أهم من غيره " (1947).

(1946) التحرير والتنوير؛ لابن عاشور (258/20) .

(1947) فتح القدير ؛ للشوكاني (238/4) .

الشرك لظلم عظيم { تعليل للنهي عنه وتهويل لأمره، فإنه ظلم لحقوق الخالق، وظلم المرء لنفسه إذ يضع نفسه في حضيض العبودية لأخس الجمادات، وظلم لأهل الإيمان الحق إذ يبعث على اضطهادهم وأذاهم، وظلم لحقائق الأشياء بقلبها وإفساد تعلقها.

وهذا من جملة كلام لقمان كما هو ظاهر السياق، ودل عليه الحديث⁽¹⁹⁴⁸⁾.

وصلى الله وسلم على نبينا محمد ، وعلى آله وصحبه أجمعين .

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1410هـ-1990م .

أحوال شيوخ الشيخين الذين وصفهم الحافظ ابن حجر بقوله: "مقبول" في تقريب التهذيب.

حلمي أريس

كلية دراسات القرآن والسنة

جامعة العلوم الإسلامية الماليزية

الملخص:

إن عملية دراسة الإسناد تقتضي الإلمام الجيد بقواعد الجرح والتعديل والتعرف على أهلها والتأمل الطويل في ألفاظهم في تقييم الرواة، ومن ثم يستطيع الدارس أن يقف الموقف الصواب من بعض القضايا الإسنادية كعدالة الراوي واتصال الإسناد وهما أمران مهمان في الحكم على الحديث، ومن تصدر من المتأخرين في جمع ألفاظ أهل الجرح والتعديل وتهذيبها الحافظ ابن حجر في كتابه تقريب التهذيب، وهذا البحث يتناول دراسة أحوال شيوخ الإمامين البخاري ومسلم الذين وصفوا بالقبول في تقريب التهذيب ورواياتهم في الصحيحين، والغرض منه اكتشاف مدى انسجام تطبيقات الحافظ ابن حجر في تقييم الرواة لشروط مصطلح "مقبول" التي وضعها هو بنفسه في مقدمة التقريب، وقد استخدم الباحث منهج البحث المكتبي ومنهج تحليل المحتوى في جمع أقوال النقاد وسبر روايات الرواة، واستفاد أيضا بقواعد المحدثين أثناء الحكم على الراوي والمروي، وقد توصل إلى أن عدد الموصوفين بـ "مقبول" من شيوخ الشيخين سبعة فقط وأكثرهم ممن لم يحتج الشيخان بحديثه في صحيحيهما، وهو يدل على التزام الحافظ ابن حجر بالشروط التي وضعها لتلك المصطلح التزاما قويا، ومن جانبه يدل البحث على إمامة الشيخين ودقتهم في انتقاء الشيوخ ورواياتهم.

الكلمات المفتاحية: دراسة الإسناد — الجرح والتعديل — أحوال شيوخ الشيخين — ابن حجر — مقبول.

المقدمة:

تتطلب دراسة الإسناد التمكن في تخريج الأحاديث والدراية الكافية لمصطلحات أهل الأثر وألفاظ الجرح والتعديل، والاطلاع الواسع على المصنفات في الرجال والعلل والتخريج وشروح الحديث. ويعتبر الحكم على الراوي المسكوت عليه من معضلات دراسة الإسناد الذي أثر بشكل واضح في الحكم على الإسناد بذاته، ومما يمت إلى هذا الموضوع بصلته قضية اختلاف العلماء

في رواية إمام يتيقي الشيوخ عن راو مسكوت عليه هل تعتبر روايته تعديلا له أم لا، وقد كتب في هذا القضية عدة أبحاث منها رسالة علمية لمحمد زهير عبد الله المحمد بعنوان: انتقاء الشيوخ عند المحدثين حتى نهاية القرن الثاني الهجري وأثره في الحكم على الرواية، قدم به للحصول على الدكتوراة في جامعة اليرموك عام 2005، إلا أن الرسالة كما يفهم من عنوانه مخصصة للمنتقين إلى القرن الثاني فقط. وهناك مقالة نشرت في مجلة جامعة أم القرى لمحمد عبد الله حياني عنوانه: الانتخاب عند المحدثين وأثره وأهميته، ويقصد به انتخاب الأحاديث وهو جزء من موضوع انتقاء الشيوخ بحيث إن الذي يتيقي شيوخه قد ينتخب أحاديثهم ولا يحدث بكل ما سمع منهم، وقد يوثق الضعيف في بعض رواياته ويضعف الثقة في بعض أحاديثه، ولم تستوعب مقالة حياني جميع جوانب الموضوع كما يوحي عنوان مقالته، وقد جمع مصطفى إسماعيل السليماني أسماء الموصوفين بالانتقاء من المحدثين في كتابه: إتحاف النبيل بأجوبة أسئلة علوم الحديث والعلل والجرح والتعديل وهم حسب ما ذكر أكثر من ثمانين راويا، ولكنه لم يناقش الموضوع بتفاصيله، وإنما أعطى صورة عامة للموضوع لأن الكتاب في بشكل عام عبارة عن سؤال وجواب في قضايا علوم الحديث، ولم يجد الباحث أي بحث مستقل يدرس قضية شيوخ الشيخين الموصوفين بالقبول في تقريب التهذيب وهما من الأئمة المنتقين لشيوخهم ورواياتهم، وصحيحهما يعتبران من أصح كتب الحديث على وجه الأرض، بينما أن مصطلح "مقبول" في التقريب لا يدل على صحة حديث من وصف به كما سيأتي الكلام عنه، فلذلك يرى الباحث ضرورة إجراء دراسة تفصيلية عن أحوال شيوخ الشيخين الموصوفين بالقبول في التقريب وعن رواياتهم في الصحيحين.

تقريب التهذيب ومصطلح "مقبول":

من المصنفات التي تخص رجال الكتب الستة وملحقاتها تقريب التهذيب للحافظ ابن حجر، وقد هذب الحافظ فيه أقوال النقاد الذين سبقوه واختصرها في كلمات كقوله: ثقة، متقن، لين الحديث، وهكذا، وهذه الألفاظ المفيدة للجرح والتعديل رتبها في اثنتي عشرة مرتبة، واستغنى بذكر الطبقات عن سنة الوفاة وقائمة الشيوخ والتلاميذ التي يحتاج إليها دائما للتأكد من اتصال السند، وقد قسم رواة الكتب الستة إلى اثنتي عشرة طبقة أولاها للصحابة، ومن الثانية إلى السادسة للتابعين، ومن السابعة إلى التاسعة لأتباع التابعين، وبقية الطبقات لتبع أتباع التابعين وشيوخ أئمة الكتب الستة.

وقد خص المرتبة السادسة من مراتب الجرح التعديل لمن وصف بقوله: "مقبول"، ودلت الدراسات السابقة على أن هذا المصطلح — أعني مقبول — قد استعمله النقاد قبل الحافظ ابن حجر لقصد تعديل الراوي أو جرحه، ولكن لم يكتثروا منه، أما

الحافظ ابن حجر فقد استعمله في أكثر من موطن من كتابه التقریب بل وضع له شروطا خاصة حتى يمكن أن يقال أن المقبول عنده في التقریب غير ما عهده سابقوه¹⁹⁴⁹.

شروط المقبول في التقریب:

وضع الحافظ ابن حجر للمقبول شروطا ثلاثة حيث قال: "السادسة من ليس له من الحديث إلا القليل، ولم يثبت فيه ما يترك حديثه من أجله، وإليه الإشارة بلفظ "مقبول" حيث يتابع، وإلا فلين الحديث¹⁹⁵⁰ "اهـ.

فشروط المقبول من خلال التعريف السابق هي كون الراوي قليل الرواية، وعدم ثبوت ما يترك من أجله حديثه، وكونه حديثه متابعا عليه.

وقد اختلف الباحثون في تحديد مفهوم هذه الشروط، وفي كون بعضها معمولاً به أو غير معمول به، وهذا الاختلاف يؤدي إلى اختلافهم في تحديد حال الراوي المقبول ودرجة حديثه، فمنهم من صحح حديثه ومنهم حسنه إما لذاته أو بالمتابعات والشواهد، ومنهم من ضعفه رغم كثرة متابعاته وشواهد¹⁹⁵¹.

ويرى الباحث أن الشرط الثاني - وهو عدم ثبوت جرح يترك الحديث من أجله - يشمل أيضا عدم ثبوت تعديل يقبل الحديث من أجله، وأن مراد الحافظ من المتابعة هو ما استقر به في كتب المصطلح وهي غير الشاهد.

ويميل الباحث إلى رأي من فسر المقبول في التقریب بالمجهول أو نوع من أنواع المجاهيل، ولكن هل يرتقي حديث المجهول إلى الحسن بالمتابعات والشواهد؟ وفي هذه المسألة يميل الباحث إلى رأي السيوط بأن المجهول حكمه مثل الضعيف المنجبر بالمتابعات والشواهد¹⁹⁵².

البخاري ومسلم من المتقين للشيوخ:

¹⁹⁴⁹ الجيطان. 2010م. مصطلح مقبول عند ابن حجر. ص 27 - الحسبان. 2005م. الراوي المقبول عند ابن حجر. ص 23.

¹⁹⁵⁰ ابن حجر. 1986م. تقریب التهذيب. محمد عوامة (محقق). سوريا: دار الرشيد. ص (74)

¹⁹⁵¹ الحسبان. 2005م. الراوي المقبول عند ابن حجر. ص 30، 169، 177، 183، 255 - العاني. 1999م. منهج دراسة الأسانيد. الأردن: دار النفائس. ص (52-53، 76) - الفحل. 2006م. كشف الإيهام. ص (44) - الجيطان.

2010م. مصطلح مقبول عند ابن حجر. ص 58 وما بعدها، ص 75، 83.

¹⁹⁵² السيوطي. د.ت. تدريب الراوي. نظر محمد الفاريابي (محقق). بيروت: دار طيبة. (408/1-410)

من الرواة من ينتقي شيوخه بحيث لم يحدث إلا عن ثقة منهم، وربما سمع من الضعيف أو من تكلم فيه الأئمة لأسباب هي:

كتابة حديث الضعيف دون قصد الرواية عنه.

الرواية عن الضعيف الموثق نسبيا.

الرواية عن الضعيف قبل التزام الانتقاء.

الرواية عن الضعيف قبل طرؤ الضعف عليه.

الرواية عن الضعيف الذي خفي ضعفه.

عدم ثبوت جرح الراوي عن المحدث الموصوف بالانتقاء.

تساهل المنتقي في رواية أحاديث الفضائل والرقائق والتفسير ونحو ذلك.

رواية المنتقي عن الضعيف للمعرفة أو للتعجب من حديثه.

الرواية عن الضعيف على سبيل الاعتبار لا الاحتجاج.

أن تكون الرواية عن الضعيف اختيارا لا جهلا واغترارا.

انتقاء المحدث من حديث الضعيف¹⁹⁵³.

وعليه، فإذا وجد أن روى الموصوف بالانتقاء عن الضعيف وإنما روى الصحاح فقط من أحاديثه أي إنه انتقى وانتخب مروياته ولم يحدث بكل سمع منه، ومن هؤلاء الإمامان الجليلان محمد بن إسماعيل البخاري ومسلم بن الحجاج النيسابوري، وصحيحاهما خير دليل على ذلك، وقد ذكر الحافظ ابن حجر في الهدي قول البخاري: "كتبت عن ألف وثمانين نفسا ليس فيهم إلا صاحب حديث"، وقال: "لم أكتب إلا عمن قال الإيمان قول وعمل"¹⁹⁵⁴، وقال أبو عيسى الترمذي: "قال محمد بن إسماعيل: ابن أبي ليلى هو صدوق ولا أروي عنه لأنه لا يدري صحيح حديثه من سقيمه وكل من كان هذا فلا أروي عنه

¹⁹⁵³ محمد زهير عبد الله المحمد. 2005. انتقاء الشيوخ عند المحدثين حتى نهاية القرن الثاني الهجري وأثره في الحكم على الرواية.

الأردن: جامعة اليرموك. ص 194 - 266

¹⁹⁵⁴ أحمد بن علي بن حجر. 1959. فتح الباري شرح صحيح البخاري. بيروت: دار المعرفة. 479/1

شيئا¹⁹⁵⁵، وفي ترجمة سعيد بن عبد الجبار القرشي الكرايسي قال الحافظ الذهبي: "شيخ مسلم فتحة"¹⁹⁵⁶، واشتهار الإمام مسلم في نقد الرجال، وما نقله في مقدمة صحيحه عن الأئمة في ذم الرواية عن الضعفاء دليل على أنه ممن انتقى المشايخ وتثبت في أمرهم، وقد ترجم في مقدمة الصحيح لأبواب تدل على تحفظه في شأن الرواية منها: باب وجوب الرواية عن الثقات وترك الكذابين، وباب في التحذير من الكذب على رسول الله صلى الله عليه وسلم، وباب النهي عن الحديث بكل ما سمع¹⁹⁵⁷.

أحوال شيوخ الشيخين الذين وصفهم الحافظ ابن حجر في تقريب بقوله: "مقبول":

فإذا كان الرأي المختار أن المقبول في التقريب نوع من أنواع المجهول وهو في الحكم مساو للضعيف المنجبر بالمتابعات والشواهد، فقد أشكل ذلك في وصف بعض شيوخ الشيخين به في التقريب، وقد سبق أن ذكر الباحث أن الشيخين من المنتقن للشيخ، والمعروف لدى كل من درس علم الحديث أن الصحيحين أصبح كتب الحديث على وجه الأرض، وشرط الشيخين من أقوى أسباب الحكم على الحديث بالصحة، ورجاهما كما قالوا قد جازوا القنطرة، فكيف يمكن أن يوصف بعض من روى عنه الشيخان في صحيحهما بلفظ "مقبول"؟ لذلك يرى الباحث أنه من الضروري إجراء الدراسة عن أحوال شيوخ الشيخين الموصوفين بالمقبول في التقريب، ودراسة مروياتهم في الصحيحين مع مراعاة المنهج المتبع لصاحبي الصحيحين، وذلك للوصول إلى النتيجة الصحيحة في شأن هؤلاء الشيوخ ومروياتهم.

وقد تأمل الباحث فيمن وصف بالمقبول في التقريب من شيوخ الشيخين، فوجد أن عدتهم لم تتجاوز سبعة نفر فقط، ويمكن تصنيفهم إلى ثلاثة أصناف هي:

صنف روى عنه البخاري وغير مسلم.

صنف روى عنه مسلم وغير البخاري.

صنف تفرد بالرواية عنه البخاري.

وفيما يلي تفصيل ما سبق:

¹⁹⁵⁵ محمد بن عيسى الترمذي. 1998. الجامع الكبير. بيروت: دار الغرب الإسلامي. 472/1

¹⁹⁵⁶ محمد بن أحمد الذهبي. 1963. ميزان الاعتدال. بيروت: دار المعرفة. 147/2

¹⁹⁵⁷ مسلم بن الحجاج. د. ت. صحيح مسلم. بيروت: دار إحياء التراث العربي. 12-8/1

الصف الأول: من روى عنه البخاري وغير مسلم

شجاع بن الوليد¹⁹⁵⁸

هو أبو الليث شجاع بن الوليد البخاري¹⁹⁵⁹.

شيوخه وتلاميذه:

روى عن جمع منهم عبد الرزاق بن همام، وأبو نعيم الفضل بن دكين، والنضر بن محمد اليمامي، وعنه الإمام البخاري، وأحمد بن عبدة الأملي، وسهل بن شاذويه البخاري.

مصادر حديثه:

روى له الإمام البخاري في صحيحه، والقراءة خلف الإمام.

أقوال النقاد فيه:

قال الحافظ في الفتح: ثقة من أقران البخاري وسمع قبله قليلا، وقال صاحب التحرير: صدوق حسن الحديث في أقل أحواله.

قال الباحث: كلام الحافظ يفيد صحة حديثه، ثم له على حديثه في صحيح البخاري متابع كما سيأتي، ويبدو أن الإمام البخاري روى حديثه في صحيحه على سبيل الاستشهاد به تنويها بشأنه، لأنه روى حديثه مرسلا، وقد رواه قبله من طريق آخر مسندا كما سيأتي، والله أعلم.

وفاته:

مات بين سنة إحدى وخمسين ومائتين وسنة ستين ومائتين.

¹⁹⁵⁸ مصادر ترجمته: المزي. 1980م. تهذيب الكمال (388/12، رقم: 2703) - الذهبي. 1992م. الكاشف (480/1، رقم: 2246) - الذهبي. 2003م. تاريخ الإسلام (96/6، رقم: 257) - ابن حجر. 1984م. تهذيب التهذيب (314/4، رقم: 547) - ابن حجر. 1986م. تقريب التهذيب. ص (264) رقم: (2751) - بشار عواد والأرنؤوط. 1997م. تحرير تقريب التهذيب (107/2، رقم: 2751)
¹⁹⁵⁹ البخاري: بضم الباء الموحدة وفتح الخاء المعجمة والراء بعد الألف نسبة إلى بخارا وهي بلدة معروفة بما وراء النهر (السمعاني. 1998م. الأنساب. 107/2)

مروياته:

له عند الإمام البخاري حديثان.

أولهما أخرجه في صحيحه، كتاب المغازي، باب غزوة الحديبية (128/5، رقم: 4186) عن ابن عمر رضي الله عنه
أسلم قبل عمر رضي الله عنه... الخ.

المتابعات:

تابعه عليه عمر بن محمد العمري متبعة قاصرة عن نافع، عن ابن عمر رضي الله عنهما، أخرجه في نفس الكتاب والباب
(128/5، رقم: 4187) تعليقا على هشام بن عمار، عن الوليد بن مسلم، عن عمر بن محمد العمري به نحوه.

وتابع نافعا عليه أبو عثمان النهدي عن ابن عمر رضي الله عنهما، أخرجه الإمام البخاري في الصحيح، كتاب مناقب
الأنصار، باب هجرة النبي صلى الله عليه وسلم وأصحابه إلى المدينة (64/5، رقم: 3916) من طريق عاصم، عن أبي
عثمان به نحوه.

والثاني أخرجه في القراءة خلف الإمام (33/17) عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ جَدِّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وسلم: ((تَقْرَأُونَ خَلْفِي؟... الخ)).

درجة الحديث: هذا الحديث ظاهر إسناده الانقطاع فيكون ضعيفا، عمرو بن شعيب لم يسمع من أجداده الثلاثة الأدنى
محمد بن عبد الله، والأوسط عبد الله بن عمرو، والأعلى عمرو بن العاص، فيكون منقطعاً، ولم يبين المراد من الجد هنا فإن
كان المراد به محمد بن عبد الله فالإسناد مرسل لأنه لم يدرك النبي صلى الله عليه وسلم.

ويبدو لي أن فيه علة، فالراوي عن عمرو بن سعد هو عكرمة بن عمار اليمامي صدوق يغلط، خالفه الأوزاعي وهو ثقة فقد
رواه عن عمرو بن شعيب، عن أبيه، عن عبادة بن الصامت رضي الله عنه مرفوعاً، أخرجه الإمام البخاري في القراءة خلف
الإمام (36/19) من طريقه، وإسناده حسن، فيه إسماعيل بن عياش، صدوق في روايته عن أهل بلده، وفيه أيضاً عتبة بن
سعيد شيخ البخاري، صدوق.

وتابع الأوزاعي عليه متابعة قاصرة محمود بن الربيع الصحابي الصغير، عن عبادة رضي الله عنهما به، أخرجه من طريقه الإمام أحمد في مسنده (409/37، رقم: 22745)، والإمام البخاري في القراءة خلف الإمام (158/61)، وإسنادهما حسن، فيه محمد بن إسحاق، فهو حسن الحديث إن صرح بالتحديث، فقد صرح به في إسناد الإمام أحمد، فيرتقي بطريق الأوزاعي إلى الصحيح لغيره، والله أعلم.

الصف الثاني: من روى عنه مسلم وغير البخاري:

محمد بن قدامة¹⁹⁶⁰

هو أبو عبد الله محمد بن قدامة بن إسماعيل السلمي البخاري المروزي.

شيوخه وتلاميذه:

روى عن جمع منهم النضر بن شميل، ويزيد بن هارون، وجريز بن عبد الحميد، وعنه جمع منهم الإمام مسلم، وأبو داود، وأبو القاسم الحسن بن محمد الفقيه.

مصادر حديثه:

روى له الإمام مسلم في صحيحه.

أقوال النقاد فيه:

ذكره ابن حبان في الثقات، وقال الذهبي: وثق، ولكنه في الميزان قال: ثقة، وقال صاحب التحرير: ثقة.

قال الباحث: هو ثقة لتوثيق الذهبي له، ورواية أبي داود عنه وهو من المتقين. روى له الإمام مسلم مقرونا بغيره، وله على حديثه متابعات صحيحة، والله أعلم.

¹⁹⁶⁰ مصادر ترجمته: ابن حبان. 1973م. الثقات (98/9، رقم: 15398) - المزي. 1980م. تهذيب الكمال (307/26، رقم: 5553) - الذهبي. 1992م. الكاشف (211/2، رقم: 5119) - الذهبي. 2003م. تاريخ الإسلام (929/5، رقم: 403) - الذهبي. 1963م. ميزان الاعتدال (15/4، رقم: 8087) - ابن حجر. 1984م. تهذيب التهذيب (409/9، رقم: 666) - ابن حجر. 1986م. تقريب التهذيب. ص (503) رقم: (6232) - بشار عواد والأرنؤوط. 1997م. تحرير تقريب التهذيب (308/3، رقم: 6232)

وفاته:

وفاته بين سنة إحدى وثلاثين ومائتين وسنة أربعين ومائتين.

مروياته:

له عند الإمام مسلم حديث واحد أخرجه في صحيحه، كتاب الصيام، باب صوم سرر شعبان (821/2، رقم: 1162) عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ: ((هَلْ صُمْتَ مِنْ سُرَرٍ ¹⁹⁶¹ هَذَا الشَّهْرَ شَيْئًا؟.. الخ)).

المتابعات:

لمحمد بن قدامة على هذا الحديث متابعات تامة وقاصرة، وقد قرنه الإمام مسلم بيحيى اللؤلؤي كما تقدم، وله متابعة قاصرة من حديث محمد بن جعفر عن شعبة به، رواه الإمام مسلم في الباب من طريقه قبل هذا الحديث، وحديث أبي العلاء يزيد بن عبد الله بن شخير أخي مطرف، وثابت، كلاهما عن مطرف به، رواه الإمام مسلم في الباب من طريقهما قبل حديث محمد بن جعفر.

موسى بن قريش ¹⁹⁶²

هو موسى بن قريش بن نافع التميمي البخاري.

شيوخه وتلاميذه:

¹⁹⁶¹ سرر الشهر بالتحريك: آخر ليلة منه وكذلك سراره بفتح السين وكسرها وهو مشتق من قولهم استسر القمر أي خفي ليلة السرار فربما كان ليلة وربما كان ليلتين (الجوهري. 1987م. الصحاح. 682/2)
¹⁹⁶² مصادر ترجمته: المزي. 1980م. تهذيب الكمال (133/29، رقم: 6292) - الذهبي. 1992م. الكاشف (307/2، رقم: 5725) - الذهبي. 2003م. تاريخ الإسلام (1263/5، رقم: 543) - ابن حجر. 1984م. تهذيب التهذيب (366/10، رقم: 649) - ابن حجر. 1986م. تقريب التهذيب. ص (553) رقم: (7002) - بشار عواد والأنثووط. 1997م. تحرير تقريب التهذيب (437/3، رقم: 7002)

روى عن إسحاق بن بكر بن مضر المصري، ويحيى بن صالح الوحاظي، وعنه الإمام مسلم وعدة¹⁹⁶³.

مصادر حديثه:

روى له الإمام مسلم في صحيحه.

أقوال النقاد فيه:

قال الباحث: لم أقف على كلام أحد من النقاد له بجرح ولا تعديل، وفي رأيي أنه مجهول الحال أو مستور لخلوه عن الجرح والتعديل ورواية الإمام مسلم عنه، ويبدو أن الإمام مسلم أخرج حديثه في الشواهد والمتابعات، والله أعلم.

وفاته:

مات سنة اثنتين وخمسين ومائتين.

مروياته:

له عند الإمام مسلم ثلاثة أحاديث.

أولها أخرجه في صحيحه، كتاب الحيض، باب المستحاضة وغسلها وصلاتها (264/1، رقم: 334) عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ الَّتِي كَانَتْ تَحْتَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ شَكَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدَّمَ.. الخ.

المتابعات:

تابع موسى بن قريش عليه متابعة قاصرة الزهري عن عروة بن الزبير، وتابع عروة عليه عمرة بنت عبد الرحمن، كلاهما عن عائشة رضي الله عنها به، روى من هذه الطرق كلها الإمام مسلم في صحيحه، في نفس الباب (263/1-264، رقم: 334).

¹⁹⁶³ قال الذهبي في التاريخ: "وعنه مسلم وعدة". ينظر: الذهبي. 2003م. تاريخ الإسلام (5/1263، رقم: 543) ولم يقف الباحث على الرواة عنه غير الإمام مسلم، والله أعلم.

الحديث الثاني: أخرجه في صحيحه، كتاب الأشربة، باب فضيلة الخل والتأدم به (1622/3، رقم: 2051) قال: وَحَدَّثَنَا مُوسَى بْنُ قُرَيْشٍ بْنُ نَافِعِ التَّمِيمِيِّ، حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ الْوُحَاظِيُّ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، بِهَذَا الْإِسْنَادِ، وَقَالَ: ((نَعَمْ الْأُدْمُ)) وَلَمْ يَشْكُ.

وقد ساق تنمة الإسناد والمتن في الحديث قبله من طريق يحيى بن حسان قال: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ هِشَامِ بْنِ غُرُوءَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: ((نَعَمْ الْأُدْمُ - أَوْ الْإِدَامُ - الْحُلُّ)).

المتابعة:

تابع موسى بن قريش عليه متابعة قاصرة يحيى بن حسان عن سليمان بن بلال به، روى من طريقه الإمام مسلم في صحيحه، نفس الباب (1621/3، رقم: 2051).

الحديث الثالث: أخرجه في صحيحه، كتاب صفة القيامة والجنة والنار، باب انشقاق القمر (2159/4، رقم: 2803) قال: حَدَّثَنَا مُوسَى بْنُ قُرَيْشٍ التَّمِيمِيُّ، حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرِ بْنِ مُضَرَ، حَدَّثَنِي أَبِي، حَدَّثَنَا جَعْفَرُ بْنُ رِبْعَةَ، عَنْ عَزَّازِ بْنِ مَالِكٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ((إِنَّ الْقَمَرَ انْشَقَّ عَلَى زَمَانَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)).

المتابعة:

تابع موسى بن قريش عليه متابعة قاصرة خلف بن خالد القرشي، وعثمان بن صالح، كلاهما عن بكر بن مضر به، أخرج من طريقهما الإمام البخاري في صحيحه، كتاب المناقب، باب بعد باب سؤال المشركين أن يريهم النبي صلى الله عليه وسلم آية فأراهم انشقاق القمر (207/4، رقم: 3638)، كتاب مناقب الأنصار، باب انشقاق القمر (49/5، رقم: 3870).

الشواهد:

وله في صحيح مسلم شواهد في نفس الباب من صحيح مسلم من حديث ابن مسعود (2158/4، رقم: 2800)، وحديث ابن عمر (2159/4، رقم: 2801)، وحديث أنس (2159/4، رقم: 2802) رضي الله عنهم.

يحيى بن محمد¹⁹⁶⁴

هو يحيى بن محمد بن معاوية اللؤلؤي المروزي نزيل بخارى.

شيوخه وتلاميذه:

روى عن عبدان بن عثمان المروزي، والنضر بن شميل، وعنه جمع منهم الإمام مسلم، والإمام الحافظ عبيد الله بن واصل البخاري، والحافظ عمر بن محمد بن بجير.

مصادر حديثه:

روى له الإمام مسلم في صحيحه.

أقوال النقاد فيه:

قال صاحب التحرير: صدوق.

قال الباحث: هو مستور لخلوه عن الجرح والتعديل ورواية جمع من الثقات عنه. روى عنه الإمام مسلم في صحيحه مقرونا بغيره، والله أعلم.

وفاته:

مات سنة سبع وخمسين ومائتين.

مروياته:

له عند الإمام مسلم حديثان.

¹⁹⁶⁴ مصادر ترجمته: المزي. 1980م. تهذيب الكمال (527/31، رقم: 6915) - الذهبي. 1992م. الكاشف (375/2، رقم: 6242) - ابن حجر. 1984م. تهذيب التهذيب (275/11، رقم: 450) - ابن حجر. 1986م. تقريب التهذيب. ص (596) رقم: (7640) - بشار عواد الأرناؤوط. 1997م. تحرير تقريب التهذيب (101/4، رقم: 7640)

الحديث الأول: أخرجه الإمام مسلم في صحيحه، كتاب الصيام، باب صوم سرر شعبان (821/2، رقم: 1162) قال: وَحَدَّثَنِي مُحَمَّدُ بْنُ قُدَامَةَ، وَيَحْيَى اللُّؤْلُؤِيُّ، قَالَا: أَخْبَرَنَا النَّضْرُ، أَخْبَرَنَا شُعْبَةُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هَانِئٍ ابْنُ أَخِي مُطَرِّفٍ، فِي هَذَا الْإِسْنَادِ بِمِثْلِهِ.

قال الباحث: أحال إلى حديث قبله من طريق محمد بن جعفر قال: حَدَّثَنَا شُعْبَةُ، عَنِ ابْنِ أَخِي مُطَرِّفٍ بْنِ الشَّحِيرِ، قَالَ: سَمِعْتُ مُطَرِّفًا، يُحَدِّثُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ: ((هَلْ صُمْتَ مِنْ سِرِّ هَذَا الشَّهْرِ شَيْئًا؟)) يَعْني شَعْبَانَ، قَالَ: لَا، قَالَ: فَقَالَ لَهُ: ((إِذَا أَفْطَرْتَ رَمَضَانَ، فَصُمْ يَوْمًا أَوْ يَوْمَيْنِ)) - شُعْبَةُ الَّذِي شَكَّ فِيهِ - قَالَ: وَأَظُنُّهُ قَالَ: يَوْمَيْنِ.

المتابعات:

قرن يحيى اللؤلؤي هنا بمحمد بن قدامة وهو متابع تامه، وتابعه عليه أيضا متابعة قاصرة محمد بن جعفر عن شعبة، عن ابن أخي مطرف بن الشخير وهو عبد الله بن هاني بن عبد الله بن الشخير به، وتابع ابن أخي مطرف ثابت البناني، وأبو العلاء يزيد بن عبد الله بن الشخير، وغيلان بن جرير أربعتهم عن مطرف بن عبد الله بن الشخير به.

حديث محمد بن جعفر، وثابت، وأبو العلاء رواه الإمام مسلم من طريقهما في نفس الباب (821-820/2، رقم: 1161-1162)، وحديث غيلان بن جرير رواه من طريقه الإمام البخاري في صحيحه، كتاب الصوم، باب الصوم في آخر الشهر (41/3، رقم: 1983).

الحديث الثاني: أخرجه الإمام مسلم في صحيحه، كتاب الفضائل، باب توقيره صلى الله عليه وسلم وترك إكثار سؤاله عما لا ضرورة إليه، أو لا يتعلق به تكليف وما لا يقع، ونحو ذلك (1832/4، رقم: 2359) قال: حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، وَمُحَمَّدُ بْنُ قُدَامَةَ السُّلَمِيُّ، وَيَحْيَى بْنُ مُحَمَّدٍ اللُّؤْلُؤِيُّ، وَالْفَاظُ هُمْ مُتَّفَارِقَةٌ، قَالَ مُحَمَّدٌ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا النَّضْرُ، أَخْبَرَنَا شُعْبَةُ، حَدَّثَنَا مُوسَى بْنُ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَلَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَصْحَابِهِ شَيْءٌ فَحَطَبَ فَقَالَ: ((غُرِضَتْ عَلَيَّ الْجَنَّةُ وَالنَّارُ، فَلَمْ أَرْ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ، وَلَوْ تَعْلَمُونَ مَا أَعْلَمُ لَصَحَحْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا)) قَالَ: فَمَا أَنَّى عَلَى أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أَشَدُّ مِنْهُ، قَالَ: عَطَوْا رُءُوسَهُمْ وَلَهُمْ خَبِيرٌ، قَالَ: فَقَامَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: رَضِينَا بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا. قَالَ: فَقَامَ ذَاكَ الرَّجُلُ فَقَالَ: مَنْ أَبِي؟ قَالَ: ((أَبُوكَ فَلَانٌ)) فَزَلَّتْ: { يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ تَسْأَلُكُمْ } [المائدة: 101].

المتابعات:

قرن يحيى اللؤلؤي هنا بمحمود بن غيلان، ومحمد بن قدامة، فتابع كل منهم الآخر متابعة تامة، وله متابعة قاصرة من حديث روح بن عباد عن شعبة به مقتصرًا على الشطر الأخير، وحديث الزهري، وقتادة، كلاهما عن أنس به، لفظ حديث الزهري مطول، ولفظ حديث قتادة نحوه.

حديث روح بن عباد رواه الإمام مسلم من طريقه في نفس الباب (1832/4، رقم: 2359)، وحديث الزهري رواه الإمام البخاري في صحيحه، كتاب مواقيت الصلاة، باب وقت الظهر عند الزوال (113/1، رقم: 540)، وفي كتاب الاعتصام بالكتاب والسنة، باب ما يكره من كثرة السؤال وتكلف ما لا يعنيه (95/9، رقم: 7294)، والإمام مسلم في صحيحه، كتاب الفضائل، باب توقيره صلى الله عليه وسلم وترك إكثار سؤاله عما لا ضرورة إليه، أو لا يتعلق به تكليف وما لا يقع، ونحو ذلك (1833-1832/4، رقم: 2359) من طرق عنه، وحديث قتادة رواه الإمام مسلم في نفس الباب (1834/4، رقم: 2359) من طرق عنه.

الصنف الثالث: من روى عنه البخاري فقط:

علي بن عبد الله¹⁹⁶⁵

هو علي بن عبد الله بن إبراهيم البغدادي.

شيوخه وتلاميذه:

روى عن حجاج بن محمد المصيصي، وقيل عن روح بن عباد أيضًا، وعنه الإمام البخاري.

مصادر حديثه:

روى له الإمام البخاري في صحيحه.

¹⁹⁶⁵ مصادر ترجمته: الخطيب البغدادي. 2002م. تاريخ بغداد (442/13، رقم: 6303) - المزي. 1980م. تهذيب الكمال (520/20، رقم: 4095) - الذهبي. 1992م. الكاشف (42/2، رقم: 3936) - الذهبي. د.ت. المغني في الضعفاء (450/2، رقم: 4293) - ابن حجر. 1984م. تهذيب التهذيب (281/7، رقم: 490) (349/7، رقم: 575) - ابن حجر. 1986م. تقريب التهذيب. ص (403) رقم: (4759) - بشار عواد والأرنؤوط. 1997م. تحرير تقريب التهذيب (47/3، رقم: 4759)

أقوال النقاد فيه:

قال الإمام البخاري: متقن، وقال الذهبي: شيخ البخاري وثقه وفيه جهالة في معرفتنا، وقال صاحب التحرير: ثقة.

قال الباحث: هو ثقة لتوثيق الإمام البخاري له، وتجهيل الذهبي له قد يكون بسبب تفرد الإمام البخاري عنه وتفرد عنه شيخه، وإلا فتوثيق الإمام البخاري كاف في تعديله. حديثه موافق لحديث الثقات، ويبدو أن الإمام البخاري روى حديثه في المتابعات ولزيادة فائدة في متنه كما ذكره في عنوان الباب، ولم يذكر تحته حديث سواه، والله أعلم.

مروياته:

له عند الإمام البخاري حديث واحد.

أخرجه في صحيحه، كتاب النكاح، باب إجابة الداعي في العرس وغيره (25/7، رقم: 5179) قال: حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ، حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَحْبَبَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((أَجِيبُوا هَذِهِ الدَّعْوَةَ إِذَا دُعِيتُمْ هَا)) قَالَ: وَكَانَ عَبْدُ اللَّهِ يَأْتِي الدَّعْوَةَ فِي الْعُرْسِ وَغَيْرِ الْعُرْسِ وَهُوَ صَائِمٌ.

وأخرجه الإمام مسلم في صحيحه، كتاب النكاح، باب الأمر بإجابة الداعي إلى دعوة (1053/2، رقم: 1429) عن ابن عمر رضي الله عنهما به مثله.

وأخرج الإمام البخاري في صحيحه، كتاب النكاح، باب حق إجابة الوليمة والدعوة ومن أولم سبعة أيام ونحوه (24/7، رقم: 5173)، والإمام مسلم في صحيحه، كتاب النكاح، باب الأمر بإجابة الداعي إلى دعوة (1052/2-1054، رقم: 1429) عن ابن عمر رضي الله عنهما به نحوه.

المتابعات:

لعلي بن عبد الله على هذا الحديث متابعات تامة وقاصرة.

تابعه هارون بن عبد الله متابعة تامة كلاهما عن حجاج بن محمد به، وروى الإمام مسلم في صحيحه عن هارون به.

وتابعه متابعة قاصرة الإمام مالك، وعبيد الله بن عمر العمري، وأيوب السخيتي، ومحمد بن الوليد الزبيدي، وإسماعيل بن أمية القرشي، وعمر بن محمد بن زيد العمري، كلهم عن نافع به. حديث الإمام مالك رواه الشيخان في صحيحيهما، وأحاديث الباقيين رواها الإمام مسلم في صحيحه.

حماد بن حميد 1966

هو حماد بن حميد، ترجمه كل من أبي أحمد ابن عدي، والدارقطني، والكلاباذي، والحاكم، والمزي، والذهبي هكذا غير منسوب، وذلك لأن الإمام البخاري لم يزد في صحيحه سوى ذكر اسمه واسم أبيه، ورأى ابن مندة أنه من أهل خراسان، وتبعه ابن حجر في التقريب وتهذيب التهذيب، ورأى أبو الوليد الباجي أنه العسقلاني شيخ أبي حاتم، وقد رد ابن حجر قول الباجي بقوله: هو كلام فارغ لما سلف من قول البخاري، وابن مندة، وابن عدي وهم أعرف به.

شيوخه وتلاميذه:

روى عن عبيد الله بن معاذ العنبري، وعنه الإمام البخاري.

1966 مصادر ترجمته: الجرجاني، أبو أحمد عبد الله بن عدي بن عبد الله. 1414هـ. أسامي من روى عنهم محمد بن إسماعيل البخاري من مشايخه. عامر حسن صبري (محقق). بيروت: دار البشائر الإسلامية (80/119) - الدارقطني. 1985م. ذكر أسماء التابعين ومن بعدهم ممن صحت روايته عن الثقات عند البخاري ومسلم. بوران الضناوي وكمال يوسف الحوت (محققان). بيروت: مؤسسة الكتب الثقافية (111/1، رقم: 231) - الكلاباذي، أبو نصر أحمد بن محمد بن الحسين. 1407هـ. الهداية والإرشاد في معرفة أهل الثقة والسداد. عبد الله الليثي (محقق). بيروت: دار المعرفة (202/1، رقم: 261) - الحاكم النيسابوري. 1407هـ. تسمية من أخرجهم البخاري ومسلم وما انفرد كل واحد منهما. كمال يوسف الحوت (محقق). بيروت: مؤسسة الكتب الثقافية (301/94) - الباجي، أبو الوليد سليمان بن خلف بن سعد الأندلسي. 1986م. التعديل والتجريح لمن خرج له البخاري في الجامع الصحيح. أبي لبابة حسين (محقق). الرياض: دار اللواء (520/2، رقم: 280) - المزي. 1980م. تهذيب الكمال (232/7، رقم: 1478) - الذهبي. 1992م. الكاشف (349/1، رقم: 1216) - الذهبي. 1963م. ميزان الاعتدال (589/1، رقم: 2243) - مغطاي. 2001م. إكمال تهذيب الكمال (137/4، رقم: 1334) - ابن حجر. 1984م. تهذيب التهذيب (6/3، رقم: 8) - ابن حجر. 1986م. تقريب التهذيب. ص (178) (رقم: 1494) - بشار عواد والأرنؤوط. 1997م. تحرير تقريب التهذيب (317/1، رقم: 1494)

هذا على رأي أنه حماد بن حميد - مهملاً غير منسوب - أما العسقلاني فقد روى عن ضمرة، وبشر بن بكر، وأيوب بن سويد، ورواد، وعنه أبو حاتم¹⁹⁶⁷، وقد تقدم رد ابن حجر على هذا الرأي.

مصادر حديثه:

روى له الإمام البخاري في صحيحه.

أقوال النقاد فيه:

قال البخاري في بعض نسخ الجامع كما نقله المزي: حماد بن حميد صاحب لنا حدثنا هذا الحديث وكان عبيد الله في الأحياء حينئذ، وقال ابن عدي: لا يعرف، وذكره الدارقطني في أسماء التابعين ومن بعدهم ممن صحت روايته عن الثقات وقال: شيخ له - أي البخاري -، وقال الذهبي: محدث لا يدري من هو.

قال الباحث: ليس له في صحيح البخاري إلا حديث واحد كما سيأتي تخريجه، وليس له عليه متابع ولا شاهد في صحيح البخاري، وبصعب القول بأن الإمام البخاري إنما أخرج حديثه على سبيل الاعتبار به لا الاحتجاج به، وإن صح القول بأنه من رواة أصوله فحاله صدوق لرواية الإمام البخاري عنه وهو من المتقين وهو أعرف بصاحبه من غيره، والله أعلم.

توبع على حديثه لكن الطريق المتابع مروى في صحيح مسلم.

مروياته:

له عند الإمام البخاري حديث واحد.

أخرجه في صحيحه، كتاب الاعتصام بالكتاب والسنة، باب من رأى ترك النكير من النبي صلى الله عليه وسلم حجة لا من غير الرسول قال: حَدَّثَنَا حَمَّادُ بْنُ حُمَيْدٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ الْمُكَدِّرِ، قَالَ: رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَخْلِفُ بِاللَّهِ: أَنَّ ابْنَ الصَّائِدِ الدَّجَّالُ، قُلْتُ: تَخْلِفُ بِاللَّهِ؟ قَالَ: ((إِنِّي سَمِعْتُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ يَخْلِفُ عَلَى ذَلِكَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمْ يُنْكِرْهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)).

¹⁹⁶⁷ الرازي. 1952م. الجرح والتعديل (135/3، رقم: 610)

المتابعة:

تابع حماد عليه الإمام مسلم عن عبيد الله بن معاذ العنبري به مثله، رواه عنه في صحيحه، كتاب الفتن وأشرط الساعة، باب ذكر ابن صياد (2243/4، رقم: 2929).

محمد بن النضر 1968

هو محمد بن النضر بن عبد الوهاب النيسابوري، أخو أحمد بن النضر.

شيوخه وتلاميذه:

روى عن إسحاق بن راهويه، وعبيد الله بن معاذ، وعنه الإمام البخاري.

مصادر حديثه:

روى له الإمام البخاري في صحيحه.

أقوال النقاد فيه:

قال ابن مندة: مجهول.

قال الباحث: هو مجهول الحال لتفرد الإمام البخاري عنه وخلوه عن الجرح والتعديل. أخرج الإمام البخاري حديثه في المتابعات، والله أعلم.

وفاته:

مات بين سنة إحدى وتسعين ومائتين وسنة ثلاثمائة.

1968 مصادر ترجمته: الحاكم النيسابوري. 1407م. تسمية من أخرجهم البخاري ومسلم (1526/221) - المزي. 1980م. تهذيب الكمال (555/26، رقم: 5657) (515/1، رقم: 120) - الذهبي. 1992م. تاريخ الإسلام (1051/6، رقم: 502) - ابن حجر. 1984م. تهذيب التهذيب (491/9، رقم: 802) - ابن حجر. 1986م. تقريب التهذيب. ص (510) (رقم: 6354) - بشار عواد والأرنؤوط. 1997م. تحرير تقريب التهذيب (327/3، رقم: 6354)

مروياته:

له عند الإمام البخاري حديث واحد.

أخرجه في صحيحه، كتاب تفسير القرآن، باب قوله: { وما كان الله ليعذبهم وأنت فيهم وما كان الله معذبهم وهم يستغفرون } (62/6، رقم: 4649) قال: حَدَّثَنَا مُحَمَّدُ بْنُ النَّضْرِ، حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْحَمِيدِ، صَاحِبِ الزِّيَادِيِّ، سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَبُو جَهْلٍ: اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ، أَوْ اثْنَا بِعَذَابٍ أَلِيمٍ، فَنَزَلَتْ: { وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ، وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ، وَمَا لَهُمْ أَنْ لَا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ } الْآيَةِ.

المتابعات:

تابع محمد بن النضر عليه متابعة تامة أخوه أحمد، والإمام مسلم، ثلاثتهم عن عبيد الله بن معاذ العنبري به.

حديث أحمد بن النضر رواه الإمام البخاري عنه في باب قبله وهو باب قوله: { وإذا قالوا اللهم إن كان هذا هو الحق من عندك فأمطر علينا حجارة من السماء أو ائتنا بعذاب أليم } (62/6، رقم: 4648).

وحديث الإمام مسلم رواه بنفسه في صحيحه، كتاب صفة القيامة، باب في قوله تعالى: { وما كان الله ليعذبهم وأنت فيهم } [الأنفال (33): 5] (2154/4، رقم: 2796).

الخاتمة:

وما سبق توصل الباحث إلى أن عدد الموصوفين بالقبول في التقريب من شيوخ البخاري ومسلم سبعة رواة فقط، وكلهم من المقلين في الرواية، ولم يثبت فيهم جرح من النقاد المتقدمين، أما المتأخرون فقد وصف كل من ابن منده وابن عدي والذهبي ثلاثة من هؤلاء الشيوخ بالجهالة، وبمقابله فقد وثق الإمام البخاري نفسه واحدا منهم، والذهبي وابن حجر اثنين آخرين، والدارقطني واحدا آخر ولكن بتوثيق ضمني. وأن جميع أحاديثهم صحيحة ولها متابعات، أما أسباب إخراج الشيخين لأحاديثهم في الصحيحين يمكن اختصارها في ثلاثة أمور هي: التنويه بشأن الراوي، والاحتجاج بحديثه، والاعتبار بروايته دون الاحتجاج بها، والنتائج السابقة تدل على التزام الحافظ ابن حجر بشروط المقبول التي رسمها في معظم تطبيقاته، وأنها تدل أيضا على إتقان الشيخين وتبنيهما في انتقاء الشيوخ وانتخاب المرويات.

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معاني الرحمة ومظاهرها في التشريع القرآني

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الملخص

الرحمة سمة من سمات هذا الدين الإسلامي وميزة واضحة المعالم من ميزات تشريعاته. وأن من الآيات القرآنية التي اشتهرت على ألسنة كثير من الناس للتعبير عن سمو هذا الدين وسماحة تشريعاته قوله تعالى: {وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ}. وقد اتخذت الحكومة الجديدة بدولة ماليزيا مدلولات هذه الآية شعارا للتعبير عن مشاريع وأعمال ومخططاتها الإسلامية في ظل حكمها للبلد مستبعدة التيار الذي يقدم الإسلام بطرق متشددة وأساليب غير متحضرة وصور مشوهة لجمال الإسلام ورونقه. فهناك نقاط قد توقع كثيرا من الناس في نوع من الحيرة لفهم حقيقة هذا الدين بين الرحمة والشدّة وبين الرأفة والقسوة وبين اليسرة والعسرة والسعة والضيق. كما أن هناك أحكام وفرائض قد تخفى حقائقه وتدق دقائقه على كثير من الناس فانحجبت عنهم معاني الرحمة وصورها ومظاهرها فيها، فانكمشوا عن الدفاع عنها، واستكفوا عن الأخذ بها، وامتنعوا عن العمل بها، واستسلموا لما قيل عنها من سوء وافتراء. فهذا البحث عبارة عن محاولة للغوص في معاني الرحمة وحقائقها ودقائقها والكشف عن صورها ومظاهرها من خلال الآيات القرآنية التي وردت فيها كلمة الرحمة أو مشتقاتها، واستخلاص موقع الرحمة ومكانتها الحقيقية من هذه التشريعات القرآنية. وهو بحث مكثبي يعتمد على استقراء النصوص القرآنية التي وردت فيها كلمة الرحمة ونماذج مهمة مما اشتملت على معاني الرحمة وصورها ومظاهرها من آيات التشريع، ثم تحليل أقوال العلماء في شرحها ومعالجتها ما استشكل منها، وكذلك ما كتبه الباحثون فيما له صلة بالموضوع من الكتب والأبحاث والأطاريح والمقالات العلمية، ثم استنتاج ما يحتاج به على إشكالية هذا البحث منها. ولعل من أهم ما يستنتج من هذا الجهد المقل أن القرآن كله بما فيه من تعاليم وتشريعات وأحكام وأعمال وأصول ومبادئ وقواعد لا يخرج عن دائرة الرحمة والرأفة بالعباد بل هي متأصلة فيه، لأنه هو الرحمة وجاء من أرحم الراحمين عن طريق نبيه الأمين الرؤوف الرحيم.

الكلمات المفتاحية: الرحمة، القرآن، التشريع، المعاني، المظاهر، الإسلام.

1969 أستاذ مشارك، كلية دراسات القرآن والسنة، جامعة العلوم الإسلامية الماليزية.

1970 أستاذة مساعد، كلية الدراسات الإسلامية، الجامعة الوطنية الماليزية.

1971 أستاذ مساعد، كلية دراسات القرآن والسنة، جامعة العلوم الإسلامية الماليزية.

مقدمة

إن مبدأ الرحمة ميزة من أهم مزايا هذا الدين الحنيف التي ينبغي أن ترفع وتكثر الحديث عنها. في ظل هذه الظروف الراهنة التي تحف بالمسلمين من كل جانب. وقد ألصق بالإسلام والمسلمين اليوم ما هو بريء منه من فرض الشدة على معتنقيه، وممارسة القسوة على مخالفيه، ومعاندة الواقع بأساليب غير متحضرة، وما إلى ذلك من تهم أو شبه. وهذا بسبب سوء فهم أعدائه والناقمين عليه بحقيقة هذا الدين، أو من سوء فهم المسلمين أنفسهم بطبيعة دينهم، أو لسوء تأديتهم لبعض واجباتهم الدينية، أو سوء ممارستهم لبعض شعائره.

فكان على العلماء والباحثين المسلمين أن يقوموا بواجب تصحيح هذه المفاهيم وتصليح هذه المخالفات أو التجاوزات وأن يردوا على من يريد بهذا الدين سوءاً بشتى الوسائل المتاحة أمامهم. ومن هذا الباب نحاول بهذا البحث المتواضع أن نتبين معاني الرحمة ونستكشف صورها ومظاهرها من واقع القرآن الكريم في تشريعاته التي قد يستثقلها بعض النفوس ويستنكرها بعض الطباع لمرض في قلوبهم أو لبلادة في عقولهم أو لعناد في أسرارهم. وهو أمر حدث مع الأنبياء والرسل بعثهم الله إلى قومهم بتشريعات منه عز وجل لهدايتهم إلى سعادة الدارين فما قابلوهم إلا بالسخرية والاستهزاء. قال عز وجل: ﴿وَلَقَدْ اسْتَهْزِئُوا بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾¹⁹⁷².

معاني الرحمة لغة وشرعا

الرحمة في اللغة الرقة، والعطف، والرأفة. والمرحمة مثله¹⁹⁷³. أما في الاصطلاح فللعلماء أقوال متقاربة كلها تدور حول حالة من الرقة تقتضي إيصال الخير للمرحوم. وبالجمع بين أقوالهم يمكن القول: إن الرحمة هي حالة وجدانية من الرقة تقتضي التفضل والإحسان، وإيصال الخير والمنافع والمصالح إلى المرحوم¹⁹⁷⁴.

الرحمة في القرآن

¹⁹⁷² الأنعام: 10.

¹⁹⁷³ ابن منظور، نحمد بن مكرم. 1414هـ. لسان العرب. بيروت: دار صادر. ج 12. ص 230.

¹⁹⁷⁴ وردات، قسيم محمد عليان. الرحمة في ضوء القرآن الكريم. بحث مقدم في المؤتمر الدولي عن الرحمة في الإسلام. قسم الدراسات الإسلامية - كلية التربية. جامعة الملك سعود. المملكة العربية السعودية. وزارة التعليم. 1437/4/29-28هـ الموافق 2016/2/8-7. ص 101-102.

جاءت كلمة الرحمة ومشتقاتها في القرآن الكريم ثلاث مائة وثمان وثلاثين (338) مرة¹⁹⁷⁵. ووردت في سياق الحديث عن أمور عدة جعلتها جزءاً من معانيها الواسعة ومظاهرها الشاسعة، منها:

1. الجنة، ومنه قوله تعالى: {وَأَمَّا الَّذِينَ ابْتِغَتْ وَجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ}¹⁹⁷⁶، أي ففى الجنة التي رحمهم الله بها.¹⁹⁷⁷ وقوله تعالى: {فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسُيِّدْهُمْ فِي رَحْمَةِ اللَّهِ مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا}¹⁹⁷⁸، أي فسيدهم في الآخرة جناته، ويغمرهم بفيض رحمته، ويشملهم بوسع فضله¹⁹⁷⁹.

2. النبوة والرسالة، ومنه قوله تعالى: {مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ}¹⁹⁸⁰، أي والله يختص برحمته من يشاء من عباده بالنبوة والرسالة¹⁹⁸¹. وقوله تعالى: {قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِنْ رَبِّي وَآتَانِي رَحْمَةً مِنْ عِنْدِي فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمْوهَا وَأَنْتُمْ لَهَا كَارِهُونَ}¹⁹⁸²، أي وأعطاني برحمته النبوة والرسالة¹⁹⁸³.

3. القرآن وهداية الإسلام، ومنه قوله تعالى: {قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ}¹⁹⁸⁴، أي افرحوا بفضل الله عليكم ورحمته بكم، بإنزال القرآن، وبيان شريعة الإسلام¹⁹⁸⁵.

¹⁹⁷⁵ انظر: عبد الباقي، محمد فؤاد. 1364 هـ. المعجم المفهرس لألفاظ القرآن الكريم. القاهرة: دار الكتب المصرية. ص 304-309.

¹⁹⁷⁶ آل عمران: 107.

¹⁹⁷⁷ لجنة من علماء الأزهر. 1416 هـ/1995 م. المنتخب في تفسير القرآن الكريم. مصر: المجلس الأعلى للشؤون الإسلامية. ص 88.

¹⁹⁷⁸ النساء: 175.

¹⁹⁷⁹ لجنة من علماء الأزهر. المنتخب في تفسير القرآن الكريم. مرجع سابق. ص 142.

¹⁹⁸⁰ البقرة: 105.

¹⁹⁸¹ لجنة من علماء الأزهر. المنتخب في تفسير القرآن الكريم. مرجع سابق. ص 16.

¹⁹⁸² هود: 28.

¹⁹⁸³ لجنة من علماء الأزهر. المنتخب في تفسير القرآن الكريم. مرجع سابق. ص 311.

¹⁹⁸⁴ يونس 58.

¹⁹⁸⁵ لجنة من علماء الأزهر. المنتخب في تفسير القرآن الكريم. مرجع سابق. ص 296.

4. المطر، ومنه قوله تعالى: {وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّى إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَلِكَ نُخْرِجُ الْمَوْتَى لَعَلَّكُمْ تَذَكَّرُونَ} 1986، أي بَيْنَ يَدَيْ الْمَطَرِ 1987.
5. الرزق، ومنه قوله تعالى: {قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ حَشِيَّةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا} 1988، أي لو كنتم تملكون خزائن رزق ربى لبخلتم خشية الفقر 1989.
6. النعمة، ومنه قوله تعالى: {فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا} 1990 أي نعمة 1991.
7. العافية، ومنه قوله تعالى: {وَلَمَّا سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ} 1992، أي بصحة وعافية وغنى ونصر 1993.
8. الخير والنصر، ومنه قوله تعالى: {قُلْ مَنْ ذَا الَّذِي يَعْصِيكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا} 1994، قال القرطبي: أي خَيْرًا وَنَصْرًا وَعَاقِبَةً 1995.

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- الأنبياء: 38. 1992
- الجزائري، جابر بن موسى. 1424هـ/2003م. أيسر التفاسير لكلام العلي الكبير. المدينة المنورة: مكتبة العلوم والحكم. ج 4. ص 489. 1993
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- القرطبي، محمد بن أحمد. 1384هـ/1964م. الجامع لأحكام القرآن. تحقيق البردوني، أحمد وأطفيش، إبراهيم. القاهرة: دار الكتب المصرية. ج 14. ص 151. 1995

9. التوفيق والمنة، ومنه قوله تعالى: {وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَّاعُوا بِهِ وَلَوَ رُدُّهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا} 1996، أي ولولا فضل الله عليكم ورحمته بكم أيها المؤمنون بتوفيقه إياكم إلى الخير والطاعة، لوقعتكم في إغواء الشيطان كما وقع هؤلاء المنافقون وأشباههم 1997.

10. الرقة والشفقة والمودة، ومنه قوله تعالى: {ثُمَّ قَفَّيْنَا عَلَى آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابَئِيلَ أَتَدْعُوهَا مَا كَتَبْنَاهَا عَلَيْهُمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ} 1998، أي وأودعنا في قلوب المتبعين له شفقة شديدة ورقة وعطفًا 1999، فكانوا متوادين فيما بينهم 2000.

11. العفو وقبول التوبة، ومنه قوله تعالى: {وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَن عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ} 2001، قال السمرقندي رحمه الله: يعني أوجب الرحمة وقبول التوبة 2002.

12. السعة والتيسير، ومنه قوله تعالى: {يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحَرْبِ بِالْحَرْبِ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَى بِالْأُنْثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَى بَعْدَ ذَلِكَ

1996 النساء: 83.

1997 طنطاوي، محمد سيد. 1997م. التفسير الوسيط للقرآن الكريم. القاهرة: دار نخضة مصر للطباعة والنشر والتوزيع. ج 3. ص 232.

1998 الحديد: 27.

1999 لجنة من علماء الأزهر. المنتخب في تفسير القرآن الكريم. مرجع سابق. ص 808.

2000 نخبة من أساتذة التفسير. 1430هـ/2009م. التفسير الميسر. المملكة العربية السعودية: مجمع الملك فهد لطباعة المصحف الشريف. ص 541.

2001 الأنعام: 54.

2002 السمرقندي، نصر بن محمد. د.ت. بحر العلوم. د.م. د.ن. ج 1. ص 451. وانظر: الماوردي، علي بن محمد. د.ت. النكت والعيون. تحقيق السيد ابن عبد المقصود بن عبد الرحيم. بيروت: دار الكتب العلمية. ج 2. ص 119.

فَلَهُ عَذَابٌ أَلِيمٌ²⁰⁰³، قال النسفي رحمه الله: فإنه كان في التوراة القتل لا غير وفي الإنجيل العفو بغير بدل لا غير وأبيح لنا القصاص والعفو وأخذ المال بطريق الصلح توسعة وتيسيراً²⁰⁰⁴.

13. الحفظ والعصمة، ومنه قوله تعالى: {وَمَا أُتِرْتُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ}،²⁰⁰⁵ أي إلا البعض الذي رحمه ربي بالعصمة²⁰⁰⁶.

وتقريباً لتصوير هذه المعاني في الأذهان يمكن رسمها بالصورة الآتية.

الرسم البياني: معاني الرحمة في القرآن الكريم.



²⁰⁰³ البقرة: 178.

²⁰⁰⁴ النسفي، عبد الله بن أحمد. 1419هـ/1998م. مدارك التنزيل وحقائق التأويل. تحقيق بديوي، يوسف علي. بيروت:

دار الكلم الطيب. ج 1. ص 156.

²⁰⁰⁵ يوسف: 53.

²⁰⁰⁶ النسفي. مدارك التنزيل وحقائق التأويل. ج 2. ص 117. وانظر: لجنة من علماء الأزهر. المنتخب في تفسير القرآن

الكريم. مرجع سابق. ص 340.

الرحمة في التشريع القرآني

قال ابن القيم في وصف الشريعة في فصل عقده وسماه "فصل في تغير الفتوى، واختلافها بحسب تغير الأزمنة والأمكنة والأحوال والنيات والعوائد"، من كتابه الشهير إعلام الموقعين وقد فصل فيه أن الشريعة مبنية على مصالح العباد قائلًا: هذا فصل عظيم النفع جدًا، وقع بسبب الجهل به غلطٌ عظيم على الشريعة أوجب من الحرج والمشقة وتكليف ما لا سبيل إليه ما يعلم أن الشريعة الباهرة التي هي في أعلى رُتب المصالح لا تأتي به. فإن الشريعة مبناهَا وأساسُهَا على الحِكم ومصالح العباد في المعاش والمعاد، وهي عدلٌ كُلُّهَا، ورحمةٌ كُلُّهَا، ومصالحٌ كُلُّهَا، وحكمةٌ كُلُّهَا؛ فكل مسألة خرجت عن العدل إلى الجور، وعن الرحمة إلى ضدها، وعن المصلحة إلى المفسدة، وعن الحكمة إلى العبث؛ فليست من الشريعة وإن أُدخلت فيها بالتأويل، فالشريعة عدلٌ الله بين عباده، ورحمته بين خلقه، وظله في أرضه، وحكمته الدالة عليه وعلى صدق رسوله صلى الله عليه وسلم أتم دلالةً وأصدقها، وهي نوره الذي به أبصر المبصرون، وهُداه الذي به اهتدى المهتدون، وشفافؤه التام الذي به دواء كل عليل، وطريقه المستقيم الذي من استقام عليه فقد استقام على سواء السبيل، فهي قرة العيون، وحياة القلوب، ولذة الأرواح؛ فهي بها الحياة والغذاء والدواء والنور والشفاء والعصمة، وكلٌ خيرٌ في الوجود فإنما هو مستفاد منها، وحاصل بها، وكل نقص في الوجود فسببه من إضاعتها، ولولا رسولٌ قد بقيت لحُرِبَ الدنيا وطُوي العالم، وهي العصمة للناس وقوام العالم، وبها يمسك الله السموات والأرض أن تزولا، فإذا أراد الله سبحانه وتعالى خرابَ الدنيا وطَيَّ العالم رَفَعَ إليه ما بقي من رسومها. فالشريعة التي بعث الله بها رسوله هي عمود العالم، وقطب الفلاح والسعادة في الدنيا والآخرة.²⁰⁰⁷

لذا فإن الرحمة عنصر أساس في تشريعات القرآن كلها وأن ما يخرج عن إطارها ومعانيها فالقرآن منه براء، وأن على من اشتغل باستخراج الأحكام وإصدار الفتاوى على الناس أن يراعوا هذه المعاني ويلاحظوا روحها من النصوص الأصلية جمعًا وتوفيقًا كما كان شأن الصحابة وعلماء السلف الصالح في اجتهاداتهم وفتاويهم. ومما يروى في هذا الباب إقرار الرسول عليه الصلاة والسلام على اجتهاد الصحابي الجليل عمرو بن العاص رضي الله عنه حين شكى أصحابه من جيشه إلى رسول الله صلى الله عليه وسلم صلاته بهم وهو جنب، كما روته لنا كتب السنن عن عبد الرحمن بن جُبَي عن عمرو بن العاص، قال: احتَلَمْتُ في ليلةٍ باردةٍ في عَزْوَةِ ذاتِ السَّلاسلِ فَأَشْفَقْتُ أَنْ اغْتَسِلَ فَأَهْلِكَ، فَتَيْمَّمْتُ، ثُمَّ صَلَّيْتُ بِأَصْحَابِي الصُّبْحَ، فَذَكَرُوا ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا عَمْرُو، صَلَّيْتَ بِأَصْحَابِكَ وَأَنْتَ جُنُبٌ؟ فَأَخْبَرْتُهُ بِالَّذِي مَنَعَنِي مِنَ الْإِغْتِسَالِ، وَقُلْتُ: إِنِّي سَمِعْتُ اللَّهَ يَقُولُ: {وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا}،²⁰⁰⁸ فَصَحَّحَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَقُلْ

²⁰⁰⁷ ابن قيم الجوزية، محمد بن أبي بكر. 1411هـ/1991م. إعلام الموقعين عن رب العالمين. تحقيق: محمد عبد السلام إبراهيم. بيروت: دار الكتب العلمية. ج 3. ص 11-12.

²⁰⁰⁸ النساء: 29.

شيئاً.²⁰⁰⁹ أي لم يُلْمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَمراً فَكَانَ ذَلِكَ تَقْرِيراً دَالاً عَلَى الْجَوَازِ.²⁰¹⁰ وقد أصبح الحديث أصلاً من الأصول المهمة للعلماء والفقهاء في استنباط الأحكام بما يتناسب مع الظروف وأحوال الناس مما يحببهم ويقربهم إلى الدين ولا ينفّرهم ويبعدهم عنه،²⁰¹¹ تماشياً مع قوله تعالى: {وَمَا جَعَلْ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ}.²⁰¹²

من مظاهر الرحمة القرآنية في أحكام العبادات

لعل أكثر ما تجلت فيه معاني الرحمة ومظاهرها من التشريع القرآني أحكام العبادات بتفاصيلها وجزئياتها وحالاتها حسب ظروف واستطاعة المكلفين بها. فإذا تتبعنا آيات التشريع في القرآن لحكم من أحكامه فلا نكاد نجد أن هناك تفصيل لجزئياته إلا ونجد فيها استثناءات أو أحكاماً خاصة لبعض من شمله التكليف بهذا الحكم حسب أحوالهم وظروفهم تخفيفاً لهم وتيسيراً. ومما يمكن ذكره هنا من باب التمثيل لا الحصر كيفية أداء الصلاة لمن كان في حالة السفر أو الخوف فقد رخص الله سبحانه وتعالى لهم بقصر عدد ركعاتها في الصلوات الرباعية. قال الله تعالى: {وَإِذَا ضَرَيْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِتَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا}²⁰¹³ أي إذا سافرتُم أيها المؤمنون في أي مكان يسافر فيه من بر أو بحر فلا حرج أو إثم في أن تنقصوا من الصلاة ما خففه الله عنكم رحمة بكم فتصلوا الصلوات الرباعية ركعتين فقط.²⁰¹⁴ والنص الكريم قد اقترن القصر فيه بشرط مخافة العدو أن يفتن المؤمنين في سفرهم، بأن يكون المؤمنون غير آمنين من أن يدهمهم عدو في سفرهم، فهم يقصرون الصلاة، حتى يكونوا في حال استعداد مستمر، ولا تشغلهم الصلاة عن الحذر منه. وقد قوى هذا بأن الآية الكريمة التي أعقبت هذه الآية كانت خاصة بصلاة الخوف التي تكون في الميدان، فبمقتضى ظاهر النص يكون القصر عند الخوف من العدو، وأن القصر مع صلاة الخوف يكون عند لقاء العدو. ومعنى الفتنة هنا هو إنزال الأذى بالمؤمنين، بأن يجعلهم في حال شدة، وينزل بهم كارثة بمداهمتهم وقتلهم أو الانقضاض عليهم، وهم ليسوا في حال

²⁰⁰⁹ أبو داود السجستاني، سليمان بن الأشعث. 1430هـ/2009م. سنن أبي داود. تحقيق: الأرناؤوط، شعيب وقره بللي، محمد كامل. د.م.: دار الرسالة العالمية. ج 1. ص 249.

²⁰¹⁰ ابن حجر العسقلاني، أحمد بن علي. 1379هـ. فتح الباري شرح صحيح البخاري. بيروت: دار المعرفة. ج 1. ص 454.

²⁰¹¹ انظر من أمثلة استفادة الفقهاء من الحديث في مباحث الأحكام في: السبكي، محمود محمد خطاب. 1353هـ. المنهل العذب المورود شرح سنن الإمام أبي داود. تحقيق: خطاب، أمين محمود. القاهرة: مطبعة الاستقامة. ج 3. ص 186-187.

²⁰¹² الحج: 78.

²⁰¹³ النساء: 101.

²⁰¹⁴ طنطاوي. التفسير الوسيط للقرآن الكريم. ج 3. ص 282-283.

استعداد للقتال. وبهذا يكون قد ثبت بالنص القرآني قصر الصلاة، في حال خوف الفتنة من الذين كفروا، وصاروا في عداوة مستمرة للمؤمنين بسبب كفرهم. ولكن ثبت بالسنة القصر في الصلوات التي عدد ركعاتها أربع في حال سفر، ولو لم يكن السفر في موضع مخوف، وقد ثبت هذا بالسنة المتواترة عن النبي صلى الله عليه وسلم، والتي أجمع الصحابة عليها.²⁰¹⁵ فعَنْ يَعْلَى بْنِ أُمَيَّةَ، قَالَ: قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ: {لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ، إِنْ خِفْتُمْ أَنْ يُفْتِنَكُمْ الَّذِينَ كَفَرُوا} فَقَدْ أَمَرَ النَّاسُ، فَقَالَ: عَجِبْتُ مِمَّا عَجِبْتُ مِنْهُ، فَسَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ، فَقَالَ: صَدَقَ اللَّهُ بِمَا عَلَيْكُمْ، فَاقْبَلُوا صَدَقَتَهُ.²⁰¹⁶ فكان قوله ذلك تيسيراً وتوقيفاً على أن الآية متضمنة لقصر الصلاة مع الخوف، ومع غير الخوف، فالقصر مع الخوف هو في الهيئات، ومع الأمن في الركعات، والمتصدق به إنما إلغاء شرط الخوف في قصر عدد الركعات مع الأمن، وعلى هذا فيبقى اعتبار الخوف في قصر الهيئات.²⁰¹⁷

والأمر نفسه في تشريع الصوم كما في قوله تعالى: {يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ. أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ} ²⁰¹⁸ فبالرغم من أهمية الصيام في التشريع الإسلامي ومكانته في بناء الشخصية المستقيمة المؤمنة فقد جاءت هذه الآية بالرفق والرحمة على ثلاث فئات ممن شملتهم هذه الفريضة فخفف عنهم ويسر لهم في أدائها. قال ابن كثير في بيان معنى الآية: أَيِ الْمَرِيضِ وَالْمُسَافِرِ لَا يَصُومَانِ فِي حَالِ الْمَرَضِ وَالسَّفَرِ؛ لِمَا فِي ذَلِكَ مِنَ الْمَشَقَّةِ عَلَيْهِمَا، بَلْ يُفْطِرَانِ وَيَقْضِيَانِ بَعْدَهُ ذَلِكَ مِنْ أَيَّامٍ أُخَرَ. وَأَمَّا الصَّحِيحُ الْمُقِيمُ الَّذِي يُطِيقُ الصِّيَامَ، فَقَدْ كَانَ خَيْرًا بَيْنَ الصِّيَامِ وَبَيْنِ الْإِطْعَامِ، إِنْ شَاءَ صَامَ، وَإِنْ شَاءَ أَفْطَرَ، وَأَطْعَمَ عَنْ كُلِّ يَوْمٍ مِسْكِينًا، فَإِنْ أَطْعَمَ أَكْثَرَ مِنْ مِسْكِينٍ عَنْ كُلِّ يَوْمٍ، فَهُوَ خَيْرٌ، وَإِنْ صَامَ فَهُوَ أَفْضَلُ مِنَ الْإِطْعَامِ..²⁰¹⁹

قال الإمام الرازي ناقلاً عن القفال رحمهما الله: انظروا إلى عجيب ما نبه الله عليه من سعة فضله ورحمته في هذا التكليف، إذ أنه بين في أول الآية أن لهذه الأمة في هذا التكليف أسوة بالأمم المتقدمة، والغرض منه ما ذكرناه من أن الأمور الشاقة إذا عمت خفت. ثم ثانياً بين وجه الحكمة في إيجاب الصوم وهو أنه سبب لحصول التقوى فلو لم يفرض الصوم لفات هذا

²⁰¹⁵ أبو زهرة، محمد بن أحمد. زهرة التفاسير. د.م.: دار الفكر العربي. ج 4. ص 1825.

²⁰¹⁶ النيسابوري، مسلم بن الحجاج. د.ت. المسند الصحيح المختصر بنقل العدل عن العدل إلى رسول الله صلى الله عليه وسلم. تحقيق: محمد فؤاد عبد الباقي. بيروت: دار إحياء التراث العربي. ج 1. ص 478.

²⁰¹⁷ الولوي، محمد بن علي، 1436هـ. البحر المحيط الشجاع في شرح صحيح الإمام مسلم بن الحجاج. د.م.: دار ابن الجوزي. ج 15. ص 59.

²⁰¹⁸ البقرة: 183-184.

²⁰¹⁹ ابن كثير. تفسير القرآن العظيم. ج 1. ص 498.

المقصود الشريف، ثم بين ثالثاً أنه مختص بأيام معدودة فإنه لو جعله أبداً أو أكثر الأوقات لحصلت المشقة العظيمة. ثم بين رابعاً: أنه خصه من الأوقات بالشهر الذي أنزل فيه القرآن لكونه أشرف الشهور بسبب هذه الفضيلة. ثم بين خامساً: إزالة المشقة في إلزامه فأباح تأخيرها لمن شق عليه من المسافرين والمرضى إلى أن يصيروا إلى الرفاهية والسكون. فهو سبحانه راعي في إيجاب الصوم هذه الوجوه من الرحمة فله الحمد على نعمه كثيراً.²⁰²⁰

من مظاهر الرحمة القرآنية في أحكام الأسرة

لا شك أن مما اهتم به الإسلام لبناء المجتمع المثالي وإرساء الحضارة الإنسانية وضع النظام المتكامل للأسرة. وأن مما يلفت أنظار الباحثين المنصفين في نظام الأسرة الإسلامي رفعه لمكانة المرأة في كل بنوده واستيفائه لجميع حقوقها في كل لوازمه بعد أن كانت تعامل كبضعة رخيصة من البضائع تباع وتشترى وتورث حسب ما يحلو لمالكها منذ فترة بعيدة من الزمن، وتعد من المخلوقات المنحطة التي لا تنفع إلا لدوام النسل وتدير المنزل. فكانت تؤخذ المرأة الولود من زوجها بطريق العارية لتلد أولاداً من رجل آخر. وكان الفلاسفة يتجادلون في أمر المرأة هل للمرأة روح أو ليس لها روح؟ وإذا كان لها روح فهل هي إنسانية أو حيوانية؟ وعلى فرض أنها ذات روح إنسانية فهل وضعها الاجتماعي والإنساني بالنسبة للرجل هو وضع الرقيق أو شيء أرفع قليلاً من الرقيق.²⁰²¹

قد باتت المرأة قبل الإسلام وليس لها أي اعتبار في نظام الأسرة، فكانت تنكح بصور شتى من أنواع النكاح ابتدعها الرجال في مجتمعها إشباعاً لشهواتهم وإيفاء لأطبائعهم وإغناء لأطباعهم الدنيوية المحضة، فكانوا يتزوجونها بلا حدود في العدد، وليس لها على الزوج أي حق، وإذا مات عنها زوجها وله أولاد من غيرها كان للولد الأكبر حق بها فيرثها كسائر أمواله، فهي تورث ولا ترث وليس لها في أمواله شيء حيا وميتاً. وليس لها أي حق يعطى ولا صوت يسمع ولا شعور يحسب في تحديد مسار الحياة الزوجية مع زوجها فضلاً عن الطلب بإنهاؤها أو التخلص منها مهما كانت الأسباب.²⁰²² ولما جاء الإسلام واعتنى بالأسرة كوسيلة هامة من وسائله الدعوية لإصلاح البشر كما في قوله تعالى: {يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَفُودُهَا النَّاسُ وَالْحِجَارَةُ}،²⁰²³ ارتقى بالمرأة إلى أعلى مستوياتها البشرية تستحقها. كيف لا وهي مربية الأجيال ويدها صلاح الرجال ومن مدرستها يتخرج قادة المستقبل. فبرحمة الإسلام وعطفه عليها بعد ظلم دائم وظلام داهم أكرمها بالحقوق من أول

²⁰²⁰ الفخر الرازي، محمد بن عمر. 1420هـ. مفاتيح الغيب. بيروت: دار إحياء التراث العربي. ج 5 ص 243.

²⁰²¹ انظر: النقي، أميمة محمد الحسن. حقوق المرأة بين الإسلام وأهواء الغرب. Journal of Islamic Science and Research. Vol. 12. Ver. 2. 2013. Sudan University of Science and Technology. <http://repository.sustech.edu/handle/123456789/17737> (13/7/2019)

²⁰²² انظر: وينو، محمد بن جميل. د.ت. تكريم المرأة في الإسلام. د.م.: دار القاسم. ص 6-7.

²⁰²³ التحريم: 6.

خطوة في بناء الأسرة فأعطى لها حق قبول النكاح أو رده كما روي عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: لَا تُنْكِحُ الْبَكْرَ حَتَّى تُسْتَأْذَنَ، وَلَا النَّبِيْبَ حَتَّى تُسْتَأْمَرَ.²⁰²⁴

وقد وفر القرآن للمرأة كل ما تستحقه من حقوق في كل مرحلة وكل حالة تمر بها في حياتها الزوجية حتى في تحديد مصيرها إذا اقتضى الأمر إلى حسمه بعد اتخاذ الإجراءات اللازمة واتباع السبل المحددة في النصوص. قال الله تعالى: {الطَّلَاقُ مَرَّتَانِ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ} ²⁰²⁵. بينت الآية الكريمة أن الطلاق مَرَّتَانِ يكون للزوج بعد كل واحدة منها الحق في أن يمسك زوجته برجعته في العدة أو إعادتها إلى عصمته بعقد جديد، وفي هذه الحالة يجب أن يكون قصده الإمساك بالعدل والمعاملة بالحسنى، أو أن ينهي الحياة الزوجية مع المعاملة الحسنة وإكرامها من غير مجافاة. وحرمت على الزوج أن يأخذ من مهر زوجته شيئاً بدون رضاها، إلا في حال واحدة وهي إذا كرهت المرأة الزوج ولم تطق البقاء معه، ففي هذه الحالة يجوز أن تعطي الزوج مالاً ويطلقها ويسمى هذا خلعاً. فلها أن تعطي المال للزوج وله أن يأخذها منها مقابل تركها وحل عصمة الزوجية بينهما.²⁰²⁶ فكما منح الرجل الحق في إيقاع الطلاق يمنح للمرأة الحق في طلب الخلع. وتشريع الطلاق لا يُغني عن تشريع الخلع؛ فقد يأبى الرجل أن يطلق، وتأبى المرأة أن ترفع أمرها للقضاء بطلب الطلاق فالخلع هو الحل المناسب لهذه الحالة. وقد جاء في المغني أن الخلع شرع لإزالة الضرر الذي يلحقها - أي الزوجة - بسوء العشرة، والمقام مع مَنْ تَكْرَهُهُ وَتُبْعِضُهُ، فكانه شرع لمصلحة الزوجة ولتخليصها من الزوج على وجه ليس فيه رجعة له عليها.²⁰²⁷

ومن مظاهر الرحمة القرآنية للمرأة في نظام الأسرة أن أثبت لها نصيباً خاصاً مفروضاً من إرث زوجها أو وليها. قال عز من قائل: {لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَفْرُوضًا} ²⁰²⁸، ففي هذه الآية قاعدة عامة لأصل التوريث في الإسلام، وهي قاعدة أن الرجال لا يختصون بالميراث، بل للنساء معهم حظ مقسوم، ونصيب مفروض، سواء أكان قليلاً أم كان كثيراً، وهذا إبطال لما كان يقع في الجاهلية من حرمان

²⁰²⁴ البخاري، محمد بن إسماعيل. 1422هـ. الجامع المسند الصحيح المختصر من أمور رسول الله صلى الله عليه وسلم وسننه وأيامه. تحقيق: الناصر، محمد زهير. د.م.: دار طوق النجاة. ج 9. ص 25.

²⁰²⁵ البقرة: 229.

²⁰²⁶ انظر: الجزائري. أيسر التفاسير لكلام العلي الكبير. ج 1. ص 214؛ لجنة من علماء الأزهر. المنتخب في تفسير القرآن الكريم. ص 53.

²⁰²⁷ ابن قدامة المقدسي، عبد الله بن أحمد. 1388هـ/1968. المغني د.م.: مكتبة القاهرة. ج 4 ص 372.

²⁰²⁸ النساء: 7.

النساء من الميراث وقصره على الرجال²⁰²⁹، فَكَانُوا لَا يُورَثُونَ بِالْبُيُوتَةِ إِلَّا إِذَا كَانَ الْأَبْنَاءُ ذُكُورًا وَكِبَارًا، فَلَا مِيرَاثَ لِلنِّسَاءِ لِأَنَّهُمْ كَانُوا يَقُولُونَ إِنَّمَا يَرِثُ أَمْوَالُنَا مَنْ طَاعَ بِالرُّمَحِ، وَضَرَبَ بِالسَّيْفِ²⁰³⁰. قال صاحب الكشف: وقوله: نَصِيًّا مَفْرُوضًا نصب على الاختصاص بمعنى: أعني نصيبا مفروضا مقطوعا واجبا لا بد لهم من أن يحوزوه ولا يستأثر به بعضهم دون بعض، ويجوز أن ينتصب انتصاب المصدر المؤكد كقوله: فَرِيضَةً مِنَ اللَّهِ كَأَنَّهُ قِيلَ: قسمة مفروضة²⁰³¹.

ومن أجمل ما فصله بينه علماؤنا فيما احتوت عليه الآية من حكم تشريعية ومعان ربانية ما فسره الإمامان الجليلان محمد عبده ورشيد رضا في تفسيرهما الشهير بالمنار، حيث كتب الأخير ما نصه: الْأُسْتَاذُ الْإِمَامُ: جُمُهورُ الْمُفَسِّرِينَ عَلَى أَنَّ هَذَا الْكَلَامَ جَدِيدٌ، وَهُوَ انْصَرَفَ عَنِ الْمَوْضُوعِ قَبْلَهُ، وَلَكِنَّ قَوْلَهُ - تَعَالَى - بَعْدَ ثَلَاثِ آيَاتٍ: إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنْج. يَدُلُّ عَلَى أَنَّ الْكَلَامَ فِي شَأْنِ الْيَتَامَى لَا يَزَالُ مُتَّصِلًا، فَإِنَّهُ بَعْدَ أَنْ بَيَّنَّ التَّفْصِيلَ فِي حُرْمَةِ أَكْلِ أَمْوَالَ الْيَتَامَى، وَأَمَرَ بِإِعْطَائِهِمْ أَمْوَالَهُمْ إِذَا رَشَدُوا، ذَكَرَ أَنَّ الْمَالَ الْمَمْلُوكَ الَّذِي يَحْفَظُهُ الْأَوْلِيَاءُ لِلْيَتَامَى يَشْتَرِكُ فِيهِ الرِّجَالُ وَالنِّسَاءُ خِلَافًا لِمَا كَانَ فِي الْجَاهِلِيَّةِ مِنْ عَدَمِ تَوْرِيثِ النِّسَاءِ، فَهَذَا تَفْصِيلٌ آخَرُ فِي الْمَالِ نَفْسِهِ بَعْدَ ذَلِكَ التَّفْصِيلِ فِي الْإِعْطَاءِ وَوَقْفِهِ، وَشَرْطِهِ. وَمَالُ الْيَتَامَى إِنَّمَا يَكُونُ فِي الْأَغْلَبِ مِنَ الْوَالِدَيْنِ، وَالْأَقْرَبِينَ. فَمَعْنَى الْآيَةِ: إِذَا كَانَ لِلْيَتَامَى مَالٌ مِمَّا تَرَكَهُ لَهَا الْوَالِدَانِ، وَالْأَقْرَبُونَ فَهُمْ فِيهِ عَلَى الْفَرِيضَةِ لَا فَرْقَ فِي شَرِكَةِ النِّسَاءِ وَالرِّجَالِ فِيهِ بَيْنَ الْقَلِيلِ، وَالْكَثِيرِ، وَهَذَا كَرَّرَ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَعَنَى بِقَوْلِهِ: نَصِيًّا مَفْرُوضًا أَنَّهُ حَقٌّ مُعَيَّنٌ مَقْطُوعٌ بِهِ لَا مُحَابَاةَ فِيهِ وَلَيْسَ لِأَحَدٍ أَنْ يَنْقُصَهُمْ مِنْهُ شَيْئًا.

وَأَقُولُ - زِيَادَةً فِي إِيضَاحِ رَأْيِ الْأُسْتَاذِ الْإِمَامِ -: إِنَّ الْأَوَامِرَ وَالنَّوَاحِيَ فِي الْآيَاتِ السَّابِقَةِ كَانَتْ فِي إِبْطَالِ مَا كَانَتْ عَلَيْهِ الْعَرَبُ فِي الْجَاهِلِيَّةِ مِنْ هَضْمِ حَقِّ الضَّعِيفِينَ الْيَتِيمِ وَالْمَرْأَةِ، وَبَيَانِ حُقُوقِ الْيَتَامَى، وَالتَّوَجَّاتِ، وَمَنْعِ ظُلْمِهِمْ، فَمَنْعَ فِيهَا أَكْلِ أَمْوَالَ الْيَتَامَى بِضَمِّهَا إِلَى أَمْوَالَ الْأَوْلِيَاءِ، أَوْ بِالِاسْتِبْدَالِ الَّذِي يُؤْخَذُ فِيهِ جَيْدُ الْيَتِيمِ وَيُعْطَى رَدِيًّا بَدَلَهُ، وَمَنْعَ أَكْلِ مُهُورِ النِّسَاءِ، أَوْ عَضْلَتِهِنَّ لِتَمْتَنَعَ بِأَمْوَالِهِنَّ، أَوْ تَزَوَّجَهُنَّ بِغَيْرِ مَهْرٍ، أَوْ الْاسْتِكْنَارَ مِنْهُنَّ لِأَكْلِ أَمْوَالِهِنَّ، وَغَيْرَ ذَلِكَ مِنْ ظُلْمِهِمْ - فَكَمَا حَرَّمَ هَذَا

²⁰²⁹ أبو زهرة. . زهرة التفاسير. ج 3. ص 1594.

²⁰³⁰ ابن عاشور، محمد الطاهر بن محمد. 1984. التحرير والتنوير من علم التفسير. تونس: الدار التونسية للنشر. ج 4. ص 248؛ المراغي، أحمد بن مصطفى. 1365هـ/1946م. تفسير المراغي. مصر: شركة مكتبة ومطبعة مصطفى البابي الحلبي وأولاده. ج 4. ص 191.

²⁰³¹ الزمخشري، محمود بن عمرو. 1407هـ. الكشف عن حقائق غوامض التنزيل. بيروت: دار الكتاب العربي. ج 1. ص 475.

كُلُّهُ فِيمَا تَقَدَّمَ حَرَّمَ فِي هَذِهِ الْآيَةِ مَنَعَ تَوْرِيثَ الْمَرْأَةِ وَالصَّغِيرِ - فَالْكَلَامُ لَا يَزَالُ فِي حُقُوقِ الْيَتَامَى، وَالنِّسَاءِ وَمَنَعَ الظُّلْمِ الَّذِي كَانَ يُصِيبُ كُلًّا مِنْهُمَا. وَذَكَرَ بِلَفْظِ الرِّجَالِ وَالنِّسَاءِ لِأَنَّ الْحُكْمَ فِيهِ عَامٌّ.²⁰³²

من مظاهر الرحمة القرآنية في أحكام المعاملات المالية

إن من أهم مبادئ نظام المال في الإسلام أن جعل المال متداولاً بين فئات الناس في جميع طبقاتهم وليس حكراً على طبقة معينة من أغنيائهم وأمرأهم فقط. وأنه لا بد من إفاضة بعض الأموال والثروات التي أجاد بها الله سبحانه وتعالى على من اختارهم من عباده وفضلهم بها على غيرهم من الناس اختاراً وامتحاناً على الطبقة الكادحة والفقيرة من حولهم، وتدويرها كذلك للمصالح العامة وافوائد المشتركة كإنشاء المرافق والمباني والمنشآت التي تخدم عامة الجمهور كالمدارس والمستشفيات والمصانع والموانئ والمحطات وغيرها مما يحتاج إليها البلد لضمان الحياة السعيدة للرعية. وبهذا المبدأ أسس الإسلام نظاماً اقتصادياً ديناميكياً متوازناً يضمن من خلاله تدوير الأموال وتوزيعها بشكل عادل يُشكّل بمجمله حصانة اجتماعية لكل الطبقات في المجتمع، وهو ما يمنع بالضرورة تكديس الأموال عند فئة وانعدامها عند أخرى بما يصطلح عليه اليوم بالتضخم المالي، وهو ما يؤكد القرآن الكريم من خلال الآية الكريمة: {مَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرُّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ} ²⁰³³، أي من أموال أهل القرى التي ما فتحت عنوة ولكن صلحاً فتلك الأموال تقسم فيئاً على ما بين تعالى فله وللرسول ولذي القربى أي قرابة رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وهم بنو هاشم وبنو المطلب، واليتامى الذين لا عائل لهم، والمساكين الذين مسكتهم الحاجة وابن السبيل وهو المسافر المنقطع عن بلاده وداره وماله. وعلة ذلك بينها تعالى بقوله {كَيْ لَا يَكُونَ} أي المال {دُولَةً} أي متداولاً بين الأغنياء منكم، ولا يناله الضعفاء والفقراء. فمن الرحمة والعدل أن يقسم الفيء على هؤلاء الأصناف المذكورين وما لله فهو ينفق في المصالح العامة وكذلك ما للرسول بعد وفاته صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، والباقي للمذكورين وكذا خمس الغنائم فإنه يوزع على المذكورين في هذه الآية أما الأربعة أخماس فعلى المجاهدين ²⁰³⁴.

ومن رحمة القرآن في التشريع المالي أن جعل الربا محرماً في كل صوره يبعاً أو ديناً بعد أن كان منتشرراً في عصر الجاهلية انتشاراً كبيراً، وقد عدّوه من الأرباح العظيمة التي تعود عليهم بالأموال الطائلة. وقد كان في الجاهلية إذا حلّ أجل الدين قال من هو

²⁰³² رضا، محمد رشيد. 1990. تفسير القرآن الحكيم. د.م.: الهيئة المصرية العامة للكتاب. ج 4. ص 324.

²⁰³³ الحشر: 7.

²⁰³⁴ الجزائري. أيسر التفاسير لكلام العلي الكبير. ج 5. ص 306.

له لمن هو عليه: أتقضي أم تُرِي؟ فإذا لم يقض زاد مقداراً في المال الذي عليه، وأُخِر له الأجل إلى حين. وكان الربا في التضعيف، وفي السِّرِّ كذلك، فإذا كان للرجل فضل دين على آخر فإنه يأتيه إذا حلَّ الأجل، فيقول له: تقضيني أو تريدني؟ فإن كان عنده شيء يقضيه قضاؤه، وإلا حوِّله إلى السِّرِّ التي فوق سِتِّه من تلك الأنعام التي هي دين عليه، فإن كان عليه بنت مخاض، جعلها بنت لبون في السنة الثانية، فإذا أتاه في السنة الثانية ولم يستطع القضاء، جعلها حِقَّة في السنة الثالثة، ثم يأتيه في نهاية الأجل فيجعلها جذعة، ثم رباعياً، وهكذا حتى يتراكم على المدين أموال طائل.

والأمر نفسه في الأثمان حيث يأتيه فإن لم يكن عنده أضعفه في العام القابل، فإن لم يكن عنده في العام القابل أضعفه أيضاً، فإذا كانت مائة جعلها إلى قابل مائتين، فإن لم يكن عنده من قابل جعلها أربعمائة يضعفها له كل سنة أو يقضيه، فهذا قوله تعالى: { يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافاً مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ }²⁰³⁵.

فالربا في الجاهلية كان يُعَدُّ من الأرباح التي يحصل عليها ربُّ المال، ولا يهمله ضرر أخيه الإنسان سواء ربح، أم خسر أصابه الفقر، أم غير ذلك. المهم أنه يحصل على المال الطائل، ولو أدى ذلك إلى إهلاك الآخرين، وما ذلك إلا لقبح أفعال الجاهلية وفساد أخلاقهم، وتغيّر فطرهم التي فطرهم الله عليها، فهم في مجتمع قد انتشرت فيه الفوضى، والردائل، وعدم احترام الآخرين، فالصغير لا يوقّر الكبير، والكبير لا يرحم الصغير، والغني لا يعطف على الفقير²⁰³⁶. ومن الناحية الاقتصادية فإن النظام القائم على الربا سيقسم الناس في المجتمع إلى طبقتين: طبقة مترفة تعيش على النعيم والرفاهية، والتمتع بعرق جبين الآخرين وطبقة معدمة تعيش على الفاقة والحاجة، والبؤس والحرمان، وبذلك ينشأ الصراع المستمر بين هاتين الطبقتين. وقد ثبت أن الربا أعظم عامل من عوامل تضخم الثروات وتكدسها في أيدي فئة قليلة من البشر، وأنه سبب البلاء الذي حلّ بالأمم والجماعات حيث كثرت المحن والفتن، وازدادت الثورات والانقلابات الداخلية، وضاعت الثروات والخيرات عن البلاد، وسلبت السكينة والسلامة من قلوب العباد²⁰³⁷.

لذا فلا غرو من تشديد القرآن في تحريم الربا وإشهار حرب من الله على المنكرين والممانعين المماطلين عن الانتهاء منه. قال سبحانه وتعالى: { يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ. فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ

²⁰³⁵ آل عمران: 130.

²⁰³⁶ القحطاني، سعيد بن علي. د.س. الربا أضراره وآثاره في ضوء الكتاب والسنة. الرياض: مؤسسة الجريسي للتوزيع والإعلان.

ص 10.

²⁰³⁷ انظر: الصابوني، محمد علي. 1400هـ/1980. روائع البيان تفسیر آیات الأحكام. دمشق: مكتبة الغزالي. ج 1 ص

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وَأِنْ تُبْنِمْ فَلَكُمْ رُؤُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ²⁰³⁸. فهذه الحرب معلنة على كل مجتمع يجعل الربا قاعدة نظامه الاقتصادي والاجتماعي. هذه الحرب معلنة في صورتها الشاملة الداهية الغامرة. وهي حرب على الأعصاب والقلوب. وحرب على البركة والرخاء. وحرب على السعادة والطمأنينة. . حرب يسلط الله فيها بعض العصاة لنظامه ومنهجه على بعض. حرب المطاردة والمشاكسة. حرب الغبن والظلم. حرب القلق والخوف. . وأخيراً حرب السلاح بين الأمم والجيوش والدول. الحرب الساحقة الماحقة التي تقوم وتنشأ من جراء النظام الربوي المقيت. فالمرابون أصحاب رؤوس الأموال العالمية هم الذين يوقدون هذه الحروب مباشرة أو عن طريق غير مباشر. وهم يلقون شباكهم فتقع فيها الشركات والصناعات. ثم تقع فيها الشعوب والحكومات. ثم يتزاحمون على الفرائس فتقوم الحرب! أو يزحفون وراء أموالهم بقوة حكوماتهم وجيوشها فتقوم الحرب! أو يثقل عبء الضرائب والتكاليف لسداد فوائد ديونهم، فيعم الفقر والسخط بين الكادحين والمتجبن، فيفتحون قلوبهم للدعوات الهدامة فتقوم الحرب! وأيسر ما يقع هو خراب النفوس، وانهايار الأخلاق، وانطلاق سعار الشهوات، وتحطم الكيان البشري من أساسه، وتدميره بما لا تبلغه أفظع الحروب الذرية الرعبية!²⁰³⁹

من مظاهر الرحمة القرآنية في أحكام الجهاد

ومن رحمة هذا التشريع القرآني بالمؤمنين وعطفه عليهم في باب الجهاد أن خفف عنهم حكم وجوب الثبات أمام العدو من مقابلة مسلم واحد أمام عشرة من الكافرين إلى مسلم واحد أمام اثنين فقط من الكافرين، كما في قول الله تعالى: {يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ. الْآنَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ}.²⁰⁴⁰ قَالَ ابْنُ عَبَّاسٍ فِي تَفْسِيرِ الْآيَةِ: أَمَرَ اللَّهُ تَعَالَى الرَّجُلَ مِنَ الْمُسْلِمِينَ أَنْ يُقَاتِلَ عَشْرَةً مِنَ الْكُفَّارِ فَشَقَّ ذَلِكَ عَلَيْهِمْ فَرَحَّمَهُمْ فَقَالَ فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ. ثُمَّ تَابَعَ وَقَالَ: أَيُّمَا رَجُلٍ قَرَّ مِنْ ثَلَاثَةِ فَلَمْ يَفَرَّ وَمَنْ قَرَّ مِنْ اثْنَيْنِ فَقَدْ قَرَّ.²⁰⁴¹

²⁰³⁸ البقرة: 278-279.

²⁰³⁹ قطب، سيد. 1415هـ/1995. تفسير آيات الربا. القاهرة: دار الشروق. ص 40-41.

²⁰⁴⁰ الأنفال: 65-66.

²⁰⁴¹ الجصاص، أحمد بن علي. 1405هـ. أحكام القرآن. تحقيق: محمد صادق القمحاي. بيروت: دار إحياء التراث العربي.

ج 4. ص 256.

والجهاد في القرآن إنما شرع من أجل إعلاء كلمة الله، وإظهار دين الله، وعلى هذا فليس في القرآن آية تبيح القتال لغايات عدوانية، أو مقاصد مادية، أو لسيادة عنصر على عنصر، أو شعب على شعب، أو توسيع رقعة مملكة أو مكاسب اقتصادية أو أسواق تجارية مما تتخذه الدول القوية قديماً وحديثاً وسيلة لإشعال الحروب، وهدم السلم الدائم، فغاية الجهاد في التشريع القرآني مبادئ كريمة يعم نفعها الناس جميعاً في الدنيا والآخرة. قال تعالى: {قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنتُ الْأَوَّلِينَ. وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنْ انْتَهُوا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ. وَإِنْ تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ نِعَمَ الْمَوْلَى وَنِعَمَ النَّصِيرِ} ²⁰⁴²، أي قل أيها الرسول للذين كفروا كأبي سفيان وأصحابه: إن ينتهوا عما هم فيه من الكفر والعناد ومعاداة النبي صلى الله عليه وآله وسلم، ويدخلوا في الإسلام والطاعة والإنابة، يغفر لهم ما قد سلف، أي من كفرهم وذنوبهم وخطاياهم، وإن يعودوا إلى حظيرة الكفار والصدّ والعناد والقتال، أي يستمروا على ما هم عليه، أجريت عليهم سنتي المطردة في تدمير وإهلاك المكذّبين السابقين الذين كذبوا أنبيائي وتحزّبوا ضدهم، وقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ أي وقتلوا أيها المسلمون قتالا عنيفا أعداءكم المشركين، حتى لا يفتن مؤمن عن دينه، ولا يكره أحد على ترك عقيدته، فإن انتهوا عن الكفر وعن قتالكم، فكفّوا عنهم وإن لم تعلموا بواطنهم، فإن الله عليم بأعمالهم، يجازيهم عليها بحسب علمه وإن تولوا وأعرضوا عن سماع دعوتكم، ولم ينتهوا عن كفرهم، فلا تهتموا بأمرهم، واعلموا أن الله متولّي أموركم وناصركم، فلا تبالوا بهم، ومن كان الله مولاه وناصره، فلا يخشى شيئا، إنه نعم المولى، ونعم النصير، فلا يضيع من تولاه، ولا يغلب من نصره الله ²⁰⁴³.

وقد امتثل النبي صلى الله عليه وسلم أمر ربه، فجاهد في الله حق جهاده، ولقد كان النبي عليه الصلاة والسلام أكبر قائد عسكري في الدنيا، وأعمقهم فراسة وتيقظاً، استطاع بقتاله الكفار أن يفرض الأمن، ويسيطر السلام، ويطفئ نار الفتنة، ويكسر شوكة الأعداء في صراع الإسلام والوثنية، وينشر الرحمة على العالمين. وقد غير أغراض الحروب وأهدافها التي كانت تضطرم نار الحرب لأجلها في الجاهلية، فبينما كانت الحرب عبارة عن النهب والسلب، والقتل والإغارة وأخذ الثأر، وهتك حرمان النساء، والقسوة بالضعاف والصبيان، وإهلاك الحرث والنسل؛ إذ صارت هذه الحرب في الإسلام جهاداً في تحقيق أهداف نبيلة، وأغراض سامية، وغايات محمودة، فقد صارت الحرب جهاداً في تخليص الناس من عبادة العباد إلى عبادة رب العباد؛ ليدخلوا في دين الإسلام الذي ارتضاه الله للعباد، فإذا أسلموا عرفوا أن قتال المسلمين لهم ما هو إلا علاج لأنفسهم

²⁰⁴² البقرة: 193.

²⁰⁴³ انظر: الزحيلي، وهبة بن مصطفى. 1418هـ. التفسير المنير في العقيدة والشريعة والمنهج. دمشق: دار الفكر المعاصر. ج 9. ص 321-322.

لتسعد بدين الله، وما هو إلا دواء لقلوبهم لتطمئن بعبادة الله، ولولا الجهاد في سبيل الله لفسدت الأرض ببقاء الكفر والضلال، ولهدمت المساجد التي يذكر فيها اسم الله 2044.

وصارت الحرب في الإسلام أيضاً جهاداً في تخليص الإنسان من نظام الظلم إلى نظام العدل، وصارت جهاداً في تخليص ﴿وَالْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا﴾ 2045. وصارت الحرب جهاداً في تطهير أرض الله من الغدر والخيانة والإثم والعداوة، إلى بسط الأمن والسلام والرأفة والرحمة، ومراعاة الحقوق، وإعطاء كل ذي حق حقه، وأعظم ذلك أن يعطي الخالق حقه فيعبده لا يشرك به شيئاً، فمن أبى أن يعطي الخالق حقه، بل وقاتل من يدعو الناس إلى إعطاء الخالق حقه، وصد الناس عن دينه وعبادته؛ فهو أظلم الناس، ومن الرحمة بالناس أن يُزال هذا الطاغوت الذي يحول بينهم وبين عبادة خالقهم. 2046

وقد كان من سنة رسول الله صلى الله عليه وسلم حين يسير سرية أو يبعث جيشاً أن يوصيهم ويوجههم بوصايا وتوجيهات تجلت فيها رحمة الإسلام في أسمى معانيها على الناس وعلى العالمين أجمع. فعن سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَقْرَأَ أَمِيرًا عَلَى جَيْشٍ، أَوْ سَرِيَّةٍ، أَوْصَاهُ فِي خَاصَّتِهِ بِتَقْوَى اللَّهِ، وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ خَيْرًا، ثُمَّ قَالَ: اغْزُوا بِاسْمِ اللَّهِ فِي سَبِيلِ اللَّهِ، قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ، اغْزُوا وَلَا تَغْلُوا، وَلَا تَغْدُرُوا، وَلَا تَمْتَلُوا، وَلَا تَقْتُلُوا وَلِيدًا، وَإِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ، فَادْعُهُمْ إِلَى ثَلَاثِ خِصَالٍ - أَوْ خِلَالٍ - فَأَيُّتَهُمْ مَا أَجَابُوكَ فَأَقْبَلْ مِنْهُمْ، وَكُفَّ عَنْهُمْ، ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ، فَإِنْ أَجَابُوكَ، فَأَقْبَلْ مِنْهُمْ، وَكُفَّ عَنْهُمْ، ثُمَّ ادْعُهُمْ إِلَى التَّحَوُّلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ، وَأَخْبِرْهُمْ أَنَّهُمْ إِنْ فَعَلُوا ذَلِكَ فَلَهُمْ مَا لِلْمُهَاجِرِينَ، وَعَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ، فَإِنْ أَبَوْا أَنْ يَتَحَوَّلُوا مِنْهَا، فَأَخْبِرْهُمْ أَنَّهُمْ يَكُونُونَ كَأَعْرَابِ الْمُسْلِمِينَ، يَجْرِي عَلَيْهِمْ حُكْمُ اللَّهِ الَّذِي يَجْرِي عَلَى الْمُؤْمِنِينَ، وَلَا يَكُونُ لَهُمْ فِي الْغَنِيمَةِ وَالْفَيْءِ شَيْءٌ إِلَّا أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ، فَإِنْ هُمْ أَبَوْا فَسَلُّهُمْ الْجَزْيَةَ، فَإِنْ هُمْ أَجَابُوكَ فَأَقْبَلْ مِنْهُمْ، وَكُفَّ عَنْهُمْ، فَإِنْ هُمْ أَبَوْا فَاسْتَعِنَ بِاللَّهِ وَقَاتِلْهُمْ، وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ فَأَرَادُوكَ أَنْ تَجْعَلَ لَهُمْ ذِمَّةَ اللَّهِ، وَذِمَّةَ نَبِيِّهِ، فَلَا تَجْعَلْ لَهُمْ ذِمَّةَ اللَّهِ، وَلَا ذِمَّةَ نَبِيِّهِ، وَلَكِنْ اجْعَلْ لَهُمْ ذِمَّةَكَ وَذِمَّةَ أَصْحَابِكَ، فَإِنَّكُمْ أَنْ تُخَفِّرُوا ذِمَّتَكُمْ وَذِمَّةَ أَصْحَابِكُمْ أَهْوَنُ مِنْ أَنْ تُخَفِّرُوا ذِمَّةَ اللَّهِ وَذِمَّةَ رَسُولِهِ، وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ فَأَرَادُوكَ أَنْ تُنْزِلَهُمْ عَلَى حُكْمِ اللَّهِ، فَلَا تُنْزِلَهُمْ عَلَى حُكْمِ اللَّهِ، وَلَكِنْ أَنْزِلْهُمْ عَلَى حُكْمِكَ، فَإِنَّكَ لَا تَدْرِي أَتُصِيبُ حُكْمَ اللَّهِ فِيهِمْ أَمْ لَا. 2047

2044 المطري، محمد بن علي. 1437هـ/2016. الرد على من أنكر مشروعية جهاد الكافرين لكفرهم وبيان الحكمة والرحمة

في الجهاد. <https://www.rabtasunna.com/306> (2019/7/18).

2045 النساء: 75.

2046 المطري. الرد على من أنكر مشروعية جهاد الكافرين لكفرهم وبيان الحكمة والرحمة في الجهاد.

2047 النيسابوري. صحيح مسلم. مصدر سابق. ج 3. ص 1357.

من مظاهر الرحمة القرآنية في التشريع الجنائي

إن مما شرعه القرآن الكريم من أجل الحفاظ النفس البشرية القصاص الذي قد يراه بعض الناس في هذا الزمان وخصوصا المغرضون بالإسلام منهم بأنه تشريع يخالف ما رفعه المسلمون من شعار كون دينهم رحمة للعالمين. والذي ينظر في مباحث العلماء لهذا الحكم يرى العكس منه تماما فإنه كما يقول عز وجل: {يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحَرْ بِالْحَرْ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَى بِالْأُنْثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ فَمَنْ اعْتَدَى بِعَدْوٍ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ. وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ}.²⁰⁴⁸ فقوله: {ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ} معناه يقول تعالى: إِنَّمَا شَرَعْتُ لَكُمْ أَخَذَ الدِّينَةِ فِي الْعَمْدِ تَخْفِيفًا مِنَ اللَّهِ عَلَيْكُمْ وَرَحْمَةً بِكُمْ، مِمَّا كَانَ مَحْتَوًّا عَلَى الْأُمَمِ قَبْلَكُمْ مِنَ الْقَتْلِ أَوْ الْعَفْوِ، كَمَا رَوَى عَنْ ابْنِ عَبَّاسٍ، قَالَ: كُتِبَ عَلَى بَنِي إِسْرَائِيلَ الْقِصَاصُ فِي الْقَتْلِ، وَلَمْ يَكُنْ فِيهِمْ الْعَفْوُ، فَقَالَ اللَّهُ لَهُدِ الْأُمَّةِ {كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحَرْ بِالْحَرْ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَى بِالْأُنْثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ} فَالْعَفْوُ أَنْ يَقْبَلَ الدِّينَةَ فِي الْعَمْدِ، ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ مِمَّا كُتِبَ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ. وَقَالَ قَتَادَةُ: {ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ} رَحِمَ اللَّهُ هَذِهِ الْأُمَّةَ وَأَطْعَمَهُمُ الدِّينَةَ، وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلَهُمْ، فَكَانَ أَهْلُ التَّوْرَةِ إِنَّمَا هُوَ الْقِصَاصُ وَعَفْوُ لَيْسَ بَيْنَهُمْ أَرْضٌ وَكَانَ أَهْلُ الْإِنْجِيلِ إِنَّمَا هُوَ عَفْوُ أَمْرُوا بِهِ، وَجَعَلَ لَهُدِ الْأُمَّةِ الْقِصَاصَ وَالْعَفْوَ وَالْأَرْضَ.²⁰⁴⁹

وقوله: {وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ} أى إن في القصاص الحياة الهنيئة، وصيانة الناس من اعتداء بعضهم على بعض، إذ من علم أنه إذا قتل نفسا يقتل بها، يرتدع عن القتل فيحفظ حياة من أراد قتله وحياة نفسه، والاكتفاء بالدية لا يردع كل أحد عن سفك دم خصمه إن استطاع، إذ من الناس من يبدل المال الكثير للإيقاع بعدوه.²⁰⁵⁰ فلا شك إذن إنه لمن دواعي الرحمة بحياة الإنسان أن شرع لهم هذا الحكم الجليل فحرم قتل النفس بغير حق وجعله من أكبر الكبائر.

وفي باب الحفاظ على المال شرع القرآن الكريم نظام عقوبة خاصة لمنع الاعتداء على أموال الآخرين أو أخذها بغير حق وحفظها لأصحابها كإيجاب الضمان، ومعاقبة السارق، وحد المحاربة. قال الله تعالى في تشريع عقوبة السرقة: وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ.²⁰⁵¹ وَالتَّكَاُلُ: الْعِقَابُ الشَّدِيدُ الَّذِي مِنْ شَأْنِهِ أَنْ يَصُدَّ

²⁰⁴⁸ البقرة 178-179.

²⁰⁴⁹ ابن كثير. تفسير القرآن العظيم. مصدر سابق. ج 1. ص 490-491.

²⁰⁵⁰ المراغي. تفسير المراغي. ج 2 ص 63.

²⁰⁵¹ المائدة: 38.

الْمُعَاقَبَ عَنِ الْعُودِ إِلَى مِثْلِ عَمَلِهِ الَّذِي عُوقِبَ عَلَيْهِ، وَهُوَ مُشْتَقٌّ مِنَ التُّكُولِ عَنِ الشَّيْءِ، أَيِ التُّكُوصِ عَنْهُ وَالْحُتُوفِ مِنْهُ.²⁰⁵²
ففي هذا ما فيه من رحمة على أصحاب الأموال الذين قد لم يقدروا على الدفاع عن أموالهم بقوة الأفراد ولم يقووا على استرجاع أموالهم إذا لم يضبط هؤلاء مرضى النفوس بمثل هذه الأحكام الرادعة رغم ما قيل عنه من ظلم أو قسوة في حقوق المجرمين فكأن الرحمة على المجرمين الظالمين عندهم أولى بالأخذ به من الرحمة على المظلومين. ومما ذكر في الإغراض بهذا الحكم يَتَبَيَّنُ يُنْسَبَانِ إِلَى الْمَعْرِيِّ:

يَدُ بِخَمْسِ مِئِينَ عَسَجِدَا وَوَدِيتُ ... مَا بَالُهَا قُطِعَتْ فِي رُبْعِ دِينَارٍ

وُنُسِبَ جَوَائِبُهُ لِعَلَمِ الدِّينِ السَّخَاوِيِّ:

عِزُّ الْأَمَانَةِ أَعْلَاهَا وَأَرْحَصُهَا ... ذُلُّ الْخِيَانَةِ فَأَفْهَمَ حِكْمَةَ الْبَارِي.

فَحِكْمَةُ مَشْرُوعِيَّةِ الْقَطْعِ الْجَزَاءِ عَلَى السَّرِقَةِ جَزَاءٌ يُقْصَدُ مِنْهُ الرَّدْعُ وَعَدَمُ الْعُودِ، أَيْ جَزَاءٌ لَيْسَ بِإِنْتِقَامٍ وَلَكِنَّهُ اسْتِصْلَاحٌ. وَضَلَّ مَنْ حَسِبَ الْقَطْعَ تَعْوِيضًا عَنِ الْمَسْرُوقِ.²⁰⁵³

ومن أروع ما كتبه علماؤنا في بيان حكمة تشريع قطع اليد على السارقين بما يظهر فيه رحمة الإسلام على الناس وعنايته بحفظ أموالهم ورعايته لسلامة اقتصاد بلادهم وأمنهم في المعاملات المالية ما سطره الصابوني في روائع البيان عن أحكام القرآن، ونقل منه: صان الإسلام بتشريع الخالد كرامة الإنسان، وجعل الاعتداء على النفس أو المال أو العرض جريمة خطيرة، تستوجب أشد أنواع العقوبات، فالبغي في الأرض بالقتل والسلب، والاعتداء على الأمنين بسرقة الأموال، كل هذه جرائم ينبغي معالجتها بشدة وصرامة، حتى لا يعيث المجرمون في الأرض فساداً، ولا يكون هناك ما يُخل بأمن الأفراد والمجتمعات. وقد وضع الإسلام للمحارب الباغي أنواعاً من العقوبات القتل، الصلب، تقطيع الأيدي والأرجل، النفي من الأرض كما وضع للسارق عقوبة قطع اليد وهذه العقوبات تعتبر بحق رادعة زاجرة، تقتلع الشر من جذوره، وتقضي على الجريمة في مهدها وتجعل الناس في أمن، وطمأنينة، واستقرار.

وأعداء الإنسانية يستعظمون قتل القاتل، وقطع يد السارق، ويزعمون أن هؤلاء المجرمين ينبغي أن يَحْتَظُوا بعطف المجتمع، لأنهم مرضى بمرضٍ نفساني، وأن هذه العقوبات الصارمة لا تليق بمجتمع متحضر يسعى لحياة سعيدة كريمة إنهم يرحمون المجرم من المجتمع، ولا يرحمون المجتمع من المجرم الأثيم الذي سلب الناس أمنهم واستقرارهم، وأقلق مضاجعهم، وجعلهم مهددين بين كل

²⁰⁵² ابن عاشور. التحرير والتنوير من علم التفسير. مرجع سابق. ج 6. ص 192.

²⁰⁵³ المرجع نفسه. ج 6 ص 193.

لحظة ولحظة في الأنفس والأموال والأرواح. وقد كان من أثر هذه النظريات التي لا تستند على عقل ولا منطق سليم، أن أصبح في كثير من البلاد عصابات للقتل وسفك الدماء وسلب الأموال، وزادت الجرائم، واختل الأمن، وفسد المجتمع، وأصبحت السجون ممتلئة بالمجرمين وقطاع الطريق.

والعجيب أن هؤلاء الغربيين الذين يرون في الحدود الإسلامية شدة وقسوة لا تليق بعصرنا المتحضر، والذين يدعون إلى إلغاء عقوبة القتل والزنى وقطع يد السارق إلخ هم أنفسهم يفعلون ما تشيب له الرؤوس، وتنخلع لهوله الأفئدة، فالحروب المدمجة التي يثيرونها، والأعمال الوحشية التي يقومون بها من قتل الأبرياء، والاعتداء على الأطفال والنساء، وتهديم المنازل على من فيها، لا تعتبر في نظرهم وحشية، ولقد أحسن الشاعر حين صور منطق هؤلاء الغربيين بقوله:

قتل امرئ في غاية ... جريمة لا تغتفر

وقتل شعب آمن ... مسألة فيها نظر

نعم إن الإسلام شرع عقوبة قطع يد السارق، وهي عقوبة صارمة ولكنه أقر الناس على أموالهم وأرواحهم، وهذه اليد الخائنة التي قطعت إنما هي عضو أشل تأصل فيها الداء والمرض، وليس من المصلحة أن نتركها حتى يسري المرض إلى جميع الجسد، ولكن الرحمة أن نبترها ليسلم سائر البدن، ويُدّ واحدة تقطع كفيلة برء المجرمين، وكف عدوانهم وتأمين الأمن والاستقرار للمجتمع، فأين تشريع هؤلاء من تشريع الحكيم العليم، الذي صان به النفوس والأموال والأرواح!!²⁰⁵⁴

الخاتمة

بعد هذا التجوال في معاني الرحمة من النصوص القرآنية ومظاهرها في التشريع القرآني يمكننا أن نخلص إلى أن الرحمة والقرآن أمران لا ينفصلان عن بعضهما البعض ولا ينفكان. وكيف ينفصلان والقرآن منزل من لدن الرحمن الرحيم كما قال عنه سبحانه: {تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ. كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ} ²⁰⁵⁵، وهو الرب الذي كتب الرحمة على نفسه كما في قوله: {قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ لِيَجْمَعَ بَيْنَكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ} ²⁰⁵⁶ ووسعها على كل شيء كما في قوله: {قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي

²⁰⁵⁴ الصابوني. روائع البيان تفسير آيات الأحكام. مرجع سابق. ج 1 ص 556-558.

²⁰⁵⁵ فصلت: 2-3.

²⁰⁵⁶ الأنعام: 12.

وَسَعَتْ كُلَّ شَيْءٍ فَسَاءَ كُتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ²⁰⁵⁷. فالتشريع القرآني وسيلة من وسائل رحمته تعالى على عباده كما بينته آخر هذه الآية إذ قيدت الرحمة التي وسعت كل شيء بتقوى الله، والامتثال بشريعته من إيتاء الزكاة والإيمان بكل ما نزلت وآتت من آياته.

والقرآن كله رحمة من الله على عباده، فهو رحمة في تشريعه، ورحمة في ترشيده، ورحمة في تفصيله، ورحمة في تهديده، ورحمة في تنكيهه.. قال عز من قائل: {وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ²⁰⁵⁸}. وهذه الأمثلة التي جيئت بها في هذا البحث المتواضع شاهد على هذه الحقيقة.

وإن مما يكمل جمال التشريع القرآني ويظهر شموله وصلاحه لجميع الفئات من الناس بل والعالم أجمع أن يتصف حامل هذا الكتاب الجليل ومن أوحى إليه هذا التنزيل العظيم بالرحمة والرأفة على العباد والخلاق. قال الله عز وجل: {لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ²⁰⁵⁹}. ولا شك أن للتناسق بهذه الصفة في شخصية الرسول عليه أفضل الصلاة وأتم التسليم من العوامل التي تجعل التشريع القرآني أسرع تجسدا على الواقع وأوسع تقدما على سائر التشريعات وأشد وقعا على قلوب البشرية.

إن على الباحثين والداعين إلى الخير والعاملين على إقامة شريعة القرآن أن يعطوا جانبا من الاهتمام بإبراز معاني الرحمة ومظاهرها في التشريع القرآني وأحكامه، وعلى أن هذه الأحكام والتشريعات إنما أنزلت في القرآن الكريم لحكمة اقتضتها إرادة الله عز وجل ورحمة كتبها على نفسه لعباده وذلك لكي يندفع المنصفون للإيمان والامتثال بها. فَلَا يَرْتَابِ الَّذِينَ أُوتُوا الْعِلْمَ وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا وَلِيَهْلِكَ مِمَّنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مِمَّنْ حَيَّ عَنْ بَيِّنَةٍ.

المصادر والمراجع

القرآن الكريم.

²⁰⁵⁷ الأعراف: 156.

²⁰⁵⁸ الأعراف: 52.

²⁰⁵⁹ التوبة: 128.

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مقومات بناء الحضارة من خلال سورة النمل

The elements of building civilization through Surat Al-Nahl

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الملخص:

يتناول البحث مقومات بناء الحضارة التي وردت بتفصيلها كاملة في سورة النمل، والتي تتمثل في: المقومات الإيمانية، والمعرفية، والسلوكية الاجتماعية، والسياسية، والمقومات المادية. وتتمثل مشكلة البحث في الإجابة على ما هي مقومات بناء الحضارة التي وردت في سورة النمل؟ ولتحقيق ذلك اعتمدت الدراسة على المنهج الاستقرائي والمنهج الوصفي التحليلي، وذلك لأهمية هذين المنهجين في إبراز مقومات الحضارة من خلال النظر في سورة النمل، مع تصنيف تلك المقومات، والإلمام ببعض المصطلحات التي تتعلق بالحضارة ومقوماتها التي نصت عليها آيات سورة النمل. وقد خلص البحث إلى جملة من النتائج أهمها: أنّ هناك خمسة مقومات أساسية يقوم عليها البناء الحضاري، وهي: مقومات إيمانية، ومقومات معرفية، ومقومات سلوكية اجتماعية، ومقومات سياسية، ومقومات مادية. كما خلص البحث إلى أنّ هناك علاقة وثيقة بين الإيمان وبين بناء الحضارة، وأنّه لا توجد حضارة بلا علم، وأنّ وجود القائد الملهم الملهم ضرورة من أجل بناء الحضارة.

الكلمات المفتاحية: مقومات - الحضارة - المرجعية - الشورى - الحكمة - الرشوة - الإعلام.

Abstract: The research deals with the elements of building civilization, which are presented in full detail in Surat al-Naml, which are: the elements of faith, knowledge, social behavior, political, and material components. The problem of research is to answer what are the elements of building civilization that are mentioned in Surat al-Naml? To achieve this, the study relied on the inductive and descriptive analytical approach, for the importance of these two approaches in highlighting the elements of civilization by looking at Surat al-Naml, with the classification of those components, with familiarity with some terms related to civilization and its components set forth in the verses of Surat al-Naml. The research has reached a number of results, the most important of which are: that there are five basic components of civilizational construction, namely: faith, knowledge, social behavioral, political, and physical. The research also concluded that there is a close relationship between faith and the building of civilization, that there is no

civilization without science, and that the presence of an inspiring leader is necessary for building civilization.

Keywords: Ingredients, Civilization, Reference, Consultation, Wisdom, Bribery.

المقدمة:

للحضارة أهمية كبرى في تاريخ الشعوب والأمم، فهي مضمار السباق الأكبر الذي يتنافس الكل عليه، فالحضارة تعني التقدم والازدهار والرفاهية والقوة والسيطرة والقدرة على التأثير في الغير، وإنّ أي أمة لا تقوم حضارتها على أساس متين من دينها وعقيدتها ومبادئها فإنّ حضارتها تلك لا بد وأنها ستنتهي إلى تحلل وذوبان. وتعتبر قضية الحضارة هي قضية المسلمين الأولى، وذلك لأنّ تحقيق الحضارة هو فريضة الوقت الراهن، ترفع عن المسلمين وصمة الأمية والجهل، وعار التأخر عن ركب الحضارة، فالحضارة بوصفها فريضة لا تقل عن أي فريضة أخرى من فرائض الإسلام، وإنّ العمل من أجلها يُعدّ عبادة لله، فهذه القضية بالنسبة للمسلمين أكثر إلحاحاً من أي وقت مضى. ومن فضل الله تعالى على المسلمين أن فصل لهم التفصيل الدقيق لمقومات بناء الحضارة وتحدياتها في سورة النمل، مع ذكر نماذج لحضارات مختلفة ومتنوعة، ولذا كان هذا الموضوع أمراً يستحق الدراسة والتحليل.

أسباب اختيار الموضوع:

أنّها تتعلق بأشرف العلوم قدراً ومنزلة وذلك لشرف موضوعه حيث إنّها دراسة لسورة عظيمة من سور القرآن الكريم ألا وهي سورة النمل.

قضية الحضارة هي قضية المسلمين الأولى، وذلك لأنّ تحقيق الحضارة هو فريضة الوقت الراهن، ترفع عن المسلمين وصمة الأمية والجهل.

ما تعيشه المجتمعات الإسلامية اليوم من صراع رهيب، ومعركة فكرية بين الأفكار والقيم التي جاء بها الإسلام من ناحية، وبين الأفكار والقيم التي تنادي بها الحضارة الغربية.

تفصيل سورة النمل لمقومات بناء الحضارة مع ذكر نماذج تطبيقية عملية على كلّ مقوم من تلك المقومات.

هل يمكن استنباط مقومات بناء الحضارة من خلال سورة النمل؟

أهداف البحث:

بيان مفهوم الحضارة من منظور الاصطلاح الغربي ومن منظور القرآن الكريم واصطلاح علماء الإسلام.

تفصيل مقومات الحضارة الإيمانية التي تبنى عليها من خلال سورة النمل.

رصد أهم المقومات المعرفية لبناء الحضارة من خلال سورة النمل.

بيان أهم المقومات السلوكية والاجتماعية لبناء الحضارة من خلال سورة النمل.

تحديد أهم المقومات السياسية اللازمة لبناء الحضارة من خلال سورة النمل.

رصد أهم المقومات المادية التي يعتمد عليها بناء الحضارة من خلال سورة النمل.

أهمية البحث:

يساهم البحث في تطوير الفكر الإسلامي في مجال بناء الحضارة، باعتبار أنّ لها مقومات أساسية تبنى عليها.

يلفت أنظار الباحثين في مجال التفسير إلى التركيز على دراسة سور القرآن الكريم باعتبار أنّها جاءت لتحقيق الرفاهية والتقدم الحضاري للبشر.

انفردت سورة النمل عن غيرها من سور القرآن الكريم بتفصيل دقيق لمقومات الحضارة التي تبنى عليها، بما يصلح أن تؤسس الدول الإسلامية نهضتها الحضارية على ضوئها.

مشكلة البحث:

ما المقصود بالحضارة؟

ما المقومات الأساسية التي تبنى عليها الحضارة من خلال سورة النمل؟

كيف تأتلف هذه المقومات لتنتج حضارة مزدهرة متقدمة؟

منهج البحث:

يعتمد البحث على المنهج الوصفي التحليلي والاستقرائي.

حدود البحث

يقتصر البحث على آيات سورة النمل.

تمهيد

أورد القرآن تفسيراً جديداً لمفهوم الدين، على أساس أنّ الدين لا يجب أن يكون محدوداً في إطار العقيدة وحدها فقط، كما تدعي الفلسفة النصرانية الغربية التي تنادي بأنّ الدين والتدين ما هو إلا علاقة شخصية بين العبد وربّه، ولا شأن للدين بمناحي الحياة المختلفة، والدين بهذا المفهوم الضيق دين غير مؤثّر، دين محدود مؤقت، لا يبني حضارة، ولا يقيم دولة، لكنّ الدين بتصور القرآن الكريم والسنة المطهرة دين يتصل بحياة الإنسان اتصالاً وثيقاً، فهو لا يتعايش مع الحياة الإنسانية فحسب بل إنّه يسيطر عليها ويصبغها بصبغته الخاصة. وبذلك يكون الدين هو بوصلة المجتمع كله بكل تفاصيله صغيرها وكبيرها، فيتحكم في حياة المجتمع، ويدلي بحكمه: هذا حلال، وهذا حرام، وهذا يجوز، وهذا لا يجوز، وعلى هذا فإنّ الدين وثيق الصلة بالحضارة؛ ولذا أنتج الإسلام للعالم حضارة "كاملة بخلافها، حضارة حكيمة عادلة، حضارة مؤسسة على العدل الاجتماعي، وعلى الاحترام للإنسانية، والرحمة بها، وعلى الاعتراف بقيمة الإنسان أيّاً كان وأينما كان، فكانت أزهى حضارة، وأعدل حضارة، وأعقل حضارة، وأعلم حضارة، وأفضل حضارة جربها الإنسان"²⁰⁶⁰.

وقد رسمت سورة النمل معالم تلك الحضارة، فكانت آياتها تدعو إلى الحضارة والتحضر، وتحث عليها، وتبين مقوماتها التي تقوم عليها، وتحلّل تحدياتها التي تواجهها.

المبحث الأول : الفصل التمهيدي (مصطلحات الدراسة) ويشمل مطلبين:

المطلب الأول: مفهوم الحضارة في اللغة والاصطلاح

أولاً: مفهوم الحضارة في اللغة

²⁰⁶⁰ الندوي، أبو الحسن علي الحسيني، أهمية الحضارة في تاريخ الديانات وحياة أصحابها، مكتبة العلامة عبد الحي الحسيني،

ط1، 2003، ص: 14.

لفظة الحضارة مشتقة بالأساس من الفعل الثلاثي (حَضَرَ)، وهذه الحروف الثلاثة الحاء والضاد والراء تعني كما يقول ابن فارس: "إيراد الشيء، ووروده ومشاهدته، والحضر خلاف البدو" 2061. وقريب من ذلك ما أورده ابن منظور في لسان العرب حيث قال: "الحضور نقيض المغيب والغيب، يقال: حَضَرَ يَحْضُرُ حُضُورًا وَحِضَارَةً، وكلمته بحضرة فلان وبمحضر منه أي: بمشهد منه، والحضرة: قرب الشيء، والحضر خلاف البدو، والحاضر خلاف البادي، والحضارة (بكسر الحاء) الإقامة في الحضر، والحاضر: المقيم وهو ضد المسافر" 2062. وقد اشتهر عند العرب استعمال لفظة (الحَضَر) خلاف لفظة (البُلُو)، وسموا الذين يسكنون الحضر بالحضارة (بكسر الحاء) وفي ذلك يقول القُطامي 2063 ت 130هـ:

فمن تكن الحضارة أعجبتة فأبي رجال بادية ترانا

وقد وردت كذلك لفظة (الحاضر) خلاف (البادي) في الحديث الشريف فقد جاء في صحيح البخاري: " حَدَّثَنَا الصُّلْتُ بْنُ مُحَمَّدٍ ، حَدَّثَنَا عَبْدُ الْوَاحِدِ ، حَدَّثَنَا مَعْمَرٌ ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ ، عَنْ أَبِيهِ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا تَلْقُوا الرُّكْبَانَ ، وَلَا يَبِغْ حَاضِرٌ لِبَادٍ ، قَالَ : فَقُلْتُ لِابْنِ عَبَّاسٍ : مَا قَوْلُهُ لَا يَبِغْ حَاضِرٌ لِبَادٍ قَالَ : لَا يَكُونُ لَهُ سِمَسَارًا " 2064 ، وقد استعمل لفظ " حاضرة " في القرن الكريم بمعنى القرب والمجاورة وذلك في قوله تعالى: ﴿وَاسْأَلْهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ ﴾ [الأعراف: 163] فقد أورد الطبري في تفسيره لهذه الآية قوله: " واسأل، يا محمد، هؤلاء اليهود، وهم مجاوروك، عن أمر، القرية التي كانت حاضرة البحر، يقول: كانت بحضرة البحر، أي بقرب البحر وعلى شاطئه " 2065. وقد ورد الجذر اللغوي لكلمة الحضارة في القرآن الكريم في مواضع متفرقة، قال عنها الأصفهاني: " الحَضَر: خلاف البدو، والحضارة، والحضارة: السكون بالحضر " 2066. وفي مصطلح الفقه الإسلامي يقصد

2061 أبو الحسين، أحمد بن فارس، معجم مقاييس اللغة، تحقيق: عبد السلام محمد هارون، دار الفكر، 1979، ج 2، ص: 76.

2062 ابن منظور، محمد بن مكرم، لسان العرب، دار صادر، بيروت - ط 1: 1991، ج 4، ص: 197.

2063 هو: عبدالواحد بن سليمان بن عبد الملك: كان شاعراً فحلاً، رقيق الحواشي، حلو الشعر، أول من لُقّب صريع الغواني، ينظر: القرشي، أبو زيد محمد بن أبي الخطاب، جمهرة أشعار العرب في الجاهلية والإسلام، تحقيق: علي محمد البجاوي، نهضة مصر، 1981، ص: 642.

2064 البخاري، محمد بن إسماعيل، صحيح البخاري (ط. دار ابن كثير)، دار ابن كثير - دمشق، ط 1 2002، رقم الحديث: 2074.

2065 <http://quran.ksu.edu.sa/tafseer/tabary-qortobi-baghaww/sura7-aya163.html#baghaww>

2066 الأصفهاني، أبو القاسم الحسين بن محمد، معجم مفردات ألفاظ القرآن الكريم، تحقيق: إبراهيم شمس الدين، دار الكتب العلمية، بيروت، ط 1: 1997، ص: 37 | .

الفقهاء بكلمة (الحَضَر): "وطن المكلف الذي يصلي فيه تماماً مقابل السفر الذي يصلي فيه قصراً" 2067، ويرى الباحث أنّ علة التمام في الحضر كونه مقرّ استقرار.

وكما جرت كتب القدماء على استخدام لفظة (الحضارة) خلاف (البادية) عرّف مجمع اللغة العربية القاهري الحضارة بأنها: "مظاهر الرقي العلمي، والفني، والأدبي، والاجتماعي في الحضَر" 2068.

ومن خلال العرض السابق يصل الباحث إلى استنتاجين:

أولهما: نرى أنّ معاني لفظة (الحضارة) تدور كلها في فلك التحضر والرقي في الأخلاق والعادات والطباع والعقائد، والعيش والاستقرار الإقامة في المدن، وقرب مكانها من البحر، وهي في ذلك كله بخلاف البادية والتي تعني شطف العيش وقسوته وعدم استقراره، والبعد الشديد عن ساحل البحر.

ثانيهما: استخدام لفظة (الحضارة) في كلام العرب بمعنى أنّها ضدّ البادية كان أمراً معروفاً ومفهوماً لديهم، وفي ذلك ردّ حاسم على ما زعمه الدكتور: عماد الدين خليل في كتابه (التفسير الإسلامي للتاريخ) حيث زعم أنّ كلمة (حضارة): "لم تكن شائعة في استعمال العربية اللغوية أوّل مرة، وطيلة القرون التي أعقبت مرحلة الفتوحات الإسلامية، ويكاد ابن خلدون أنّ يكون أوّل من تبه إليها، واستخدمها في (مقدمته)" 2069.

ثانياً: مفهوم الحضارة من منظور الاصطلاح

الحقيقة أنّ تعريف (الحضارة) من أشدّ الأمور تعقيداً؛ وذلك بسبب تورّ ذلك المفهوم عبر التاريخ الطويل للبشر، والذي كان من أهمّ أسبابه الخلفية الثقافية لكل عالم وضع تعريفاً للحضارة، كما أنّ الزاوية التي ينظر إلى الحضارة من خلالها تـؤثر في صياغته لذلك التعريف تأثيراً شديداً، فتعريف مفهوم الحضارة عند العالم في التاريخ يختلف تماماً عنه عند العالم في الجانب النفسي، وأيضاً عند العالم في اللغة، كما أنّ بعض التعريفات للحضارة تأثرت -عند بعض المفكرين- تأثراً شديداً بعقيدتهم الدينية، ويمكن أنّ يكون مردّ هذا الاختلاف كله في وضع تعريف محدّد لمصطلح الحضارة هو اختلاف العلماء في فهم دلالة المصطلحين Civil ، Culture حيث اختلف العلماء في تحديد أيهما يرادف كلمة الحضارة.

2067 <https://www.almaany.com/ar/dict/ar-ar/%D8%AD%D8%B6%D8%B1/>

2068 مجمع اللغة العربية القاهري، المعجم الوسيط، دار إحياء التراث العربي، بيروت، ص: 180.

2069 خليل، د. عماد الدين، التفسير الإسلامي للتاريخ، دار العلم للملايين - بيروت، ط1، 1975، ص: 174.

عرّفها ابن خلدون بقوله "إنّما هي تفنّن في الترف، وإحكام الصنائع المستعملة في وجوهه ومذاهبه"²⁰⁷⁰. وقيل أنّها: "نظام اجتماعي يعين الإنسان على الزيادة من إنتاجه الثقافي"²⁰⁷¹، وهناك تعريف للحضارة يُبنى على المعنى اللغوي لكلمة الحضارة مع ربطها بآيات من القرآن الكريم عرّف الحضارة بأنّها "هي الحضور والشهادة بجميع معانيها التي ينتج عنها نموذج إنساني يستبطن قيم التوحيد والروبية، وينطلق منها كُبعد غيبيّ يتعلّق بوجدانية خالق هذا الكون، وواضع نواميسه وسننه، والمتحكّم في تسييره، ومن ثمّ فإنّ دور الإنسان ورسالته هي تحقيق الخلافة عن خالق هذا الكون في تعمير أرضه وتحسينها، وترجيّة [تيسير] معاش الناس فيها، وتحقيق تمام التمكين عليها"²⁰⁷².

وهذه الحضارة لها مقوّمات تبنى عليها، والمقصود بالمقوّمات في اللغة جمع (مقوّم) وهي: كلّ ما يتألّف أو يتركّب منه جسم أو جهاز أو مشروع من عناصر أساسيّة تسهم في قيامه ووجوده وفاعليّته"²⁰⁷³.

المطلب الثاني: التعريف بسورة النمل:

سورة مكية، من المثاني، عدد آياتها 93، ترتيبها السابعة والعشرون، نزلت بعد سورة "الشعراء"، بدأت باثنين من حروف الهجاء "طس"، السورة بها سجدة في الآية 24، ذكرت السورة قصة سيدنا سليمان وبلقيس ملكة سبأ، ذكرت فيها البسملة مرتين في السورة.

سبب التسمية

"سمّيت سورة النمل بهذا الاسم لإيراد قصة وادي النمل فيها، ونصيحة نملة بقية النمل بدخول جحورهن حتى لا يتعرضن للدوس من قبل جنود سليمان-عليه السلام- دون قصد"²⁰⁷⁴.

ويحاول هذا البحث أن يطرح طرحاً جديدة لسبب التسمية غير ما سبق؛ حيث إنّ "لابدّ أن يكون اختيار اسم النمل لهذه السورة لحكم كثيرة لا يعلمها على الحقيقة إلا الله سبحانه وتعالى" ولعلّ من هذه الحكم أنّ المتأمل للنمل يجد فيه دلائل كثيرة

²⁰⁷⁰ ابن خلدون، عبد الرحمن بن محمد، مقدّمة ابن خلدون، مؤسسة الأعلمي للمطبوعات-بيروت، ص: 172.

²⁰⁷¹ ديورانت، ويل، قصة الحضارة، ترجمة: د.وكي نجيب محمود، الإدارة الثقافية بجامعة الدول العربية، القاهرة، ط3، 1965، ج1، ص: 3.

²⁰⁷² عارف، نصر محمد، الحضارة-الثقافة-المدنية، المعهد العالمي للفكر الإسلامي، فيرجينيا، ط1، 1994، ص: 59.

²⁰⁷³ <https://www.almaany.com/ar/dict/ar-2073>

²⁰⁷⁴ [ar/%D9%85%D9%82%D9%88%D9%85%D8%A7%D8%AA/](https://www.almaany.com/ar/dict/ar-2074)

البليسي، حسن محمد حسن، سورة النمل (دراسة تحليلية موضوعية)، رسالة ماجستير، الجامعة الإسلامية، غزة،

2003، ص: 2.

تدل على وجود الله سبحانه وتعالى، وتبين عظم قدرته، وباهر صنعته"، وكذلك يمكن أن يكون من جملة تلك الحكم أن التمل يرمز إلى أمة من الأمم التي أجادت فنّ بناء الحضارة على مقوّمات تضمن بقاءها، فالأولى بني الإنسان أن ينجحوا في مهمة البناء الحضاري بما آتاهم الله من عقل وحكمة وأسباب.

محور مواضيع السورة :

سورة النمل من السور المكية التي تهتم بالحديث عن أصول العقيدة التوحيد والرسالة والبعث وهي إحدى سور ثلاث نزلت متتالية ووضعت في المصحف متتالية وهي الشعراء والنمل والقصص ويكاد يكون منهاجها واحدا في سلوك مسلك العظة والعبرة عن طريق قصص الغابرين .

وفي هذا البحث-بالإضافة إلى ما سبق- محاولة لتفسير موضوعي جديد لسورة النمل من حيث كونها تفصل الحديث في مقوّمات بناء الحضارة، مع ذكر نماذج عملية تطبيقية لكل مقوم من تلك المقوّمات.

الجو الذي نزل فيه السورة :

نزلت سورة النمل في "المرحلة المتقدمة من بداية الجهر بالدعوة، بعد ثلاث سنوات من مبعث النبي صلى الله عليه وسلم"²⁰⁷⁵

المبحث الثاني: المقوّمات الإيمانية للحضارة من خلال سورة النمل

المقصود بالمقوّمات الإيمانية هي تلك المقوّمات الروحية التي تتصل بعلاقة الإنسان برّبه سبحانه وتعالى، وتشمل ما يلي:

المطلب الأول: الإيمان هو المحفّز الأكبر لبناء الحضارة

يعرف الإيمان في اللغة مصدر الفعل آمن، ومادته (أ-م-ن) وهذه المادة تدل على معان متعددة منها:

الأمن الذي هو ضدّ الخوف، والتصديق الذي هو ضدّ التكذيب، ولذا جاء في لسان العرب: "اتفق أهل العلم من اللغويين وغيرهم أنّ الإيمان معناه التصديق"²⁰⁷⁶. ولذا كان المعنى الاصطلاحي للإيمان قائماً على هذا الأساس، فهو في الشرع: "التصديق الجازم، والإقرار الكامل، والاعتراف التام بوجود الله تعالى وربوبيته وألوهيته وأسمائه وصفاته، واستحقاقه وحده العبادة،

²⁰⁷⁵ المرجع السابق، ص: 4.

²⁰⁷⁶ ابن منظور، لسان العرب، مرجع سابق، ص (13-23).

واطمئنان القلب بذلك اطمئناناً تُرى آثاره في سلوك الإنسان، والتزامه بأوامر الله تعالى، واجتناب نواهيه، والإيمان بأنّ محمدًا بن عبد الله رسول الله، وخاتم النبيين، وقبول جميع ما أخبر به عن ربه -جلّ وعلا- والانقياد له صلى الله عليه وسلم بالطاعة المطلقة فيما أمر، والكفّ عما نهي عنه²⁰⁷⁷.

وبما أنّ سورة التمل هي سورة التفوق الحضاري، تبيّن السبل لبناء الحضارة وتفوقها لذا فقد بدأت في أولى آياتها بالحديث عن الإيمان وأنّ من يبني حضارة تكون هداية وبشرى للعامل كلّهم إنّما هم المؤمنون وحدهم، قال تعالى: ﴿طس تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ (1) هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ (2)﴾ [سورة التمل: 1-2] ثمّ تقرّر السورة الكريمة أنّ أولئك القوم الذين لا يؤمنون إنّما هم يتخبطون، وفي ضلالهم يعمهون، وفي الدنيا والآخرة هم الآخسرون، فلا تقوم لهم حضارة، وإن قامت فلا تزدهر، وإن ازدهرت فلا تبقى؛ لأنّها بنيت على أساسٍ واحدٍ ضعيف، قال تعالى: ﴿إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ رَبَّنَا هُمْ أََعْمَاهُمْ فَهُمْ يَعْمَهُونَ (4) أُولَئِكَ الَّذِينَ هُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمُ الْآخَسِرُونَ (5)﴾ [سورة التمل: 4-5]، وكل ذلك يدلّ دلالة قاطعة على أنّ الرقيّ والتقدّم والتحصّن كلّها أمور مرهونة بالإيمان، ومتوقفة عليه؛ وهذا لأنّ "التحصّن ليس قدرًا محتومًا يحصل للمجتمعات حصولًا لازماً، إنّما هو أمرٌ مكتسب يتحقق ببذل الجهود الفردية منها والجماعية، للوصول إلى الأهداف المنشودة انطلاقاً من السموّ الروحيّ والرصيد العلميّ الذين يملكهما مجتمعٌ ما، فهو جهد جماعيّ للترقيّ الماديّ والمعنويّ مدفوعاً بالتصوّر لحقيق الوجود والغاية من الحياة، ومهما تعددت عوامل التحصّن، وتفاوتت في أهميتها فإنّ عامل الفكرة (الاعتقاد) هو رأس العوامل كلّها؛ إذ به تتحد قيمة الحضارة في إنجازاتها المادية وقيمها الأخلاقية، وأيّ مجتمع كان قريباً من الحقّ والخير والتعاون حقّق تحضّراً عادلاً خيراً، وكلما كان بعيداً عن هذه القيم كان تحضّراً سلبياً على قدر بعد منطلقاته الفكرية عنها"²⁰⁷⁸.

وعلى هذا فإنّ البشرية كلّها صارت أمام نموذجين للحضارة لا ثالث لهما: - أولهما: نموذج حضارة تقوم على أساس الإيمان بالله تعالى وتوحيده، والإقرار بربوبيته وألوهيته، والعمل من أجل مرضاته، وهذا النوع من الحضارات يكتب له الازدهار والرخاء والقوة والغلبة على غيره من الحضارات، ولهذا ذكرت سورة النمل قصة سليمان -عليه السلام- باعتباره نموذجاً رائعاً وفريداً لحضارة بنيت على تقوى من الله ورضوان وحسن عقيدة وإيمان، حضارة لم تسمع البشرية بها من قبل ولا بعد، يقول عنها مؤسسها وبانيها سليمان -عليه السلام-: ﴿يَا أَيُّهَا النَّاسُ عَلِّمْنَا مَنَاطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ (16)﴾ [سورة النمل: 16]، وبلغ من علوّ شأن تلك الحضارة أنّها جمعت في صفوف جيشها جنوداً من أجناس

²⁰⁷⁷ بدوي، عمار توفيق أحمد، مقومات الحضارة وعوامل أفولها من منظور القرآن الكريم، رسالة ماجستير، جامعة النجاح الوطنية، 2005، ص: 26:22 بتصرّف.

²⁰⁷⁸ عكاك، عبد الغني، أثر الإيمان في تحقيق الشهود الحضاري، جامعة الجزائر، 2009-2010، ص: 107.

متعددة، قال تعالى: ﴿وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ (17)﴾ [سورة النمل: 17] وفي هذه الآية الكريمة بيان للجندود فهي ثلاثة أصناف: صنف الجن وهو لتوجيه القوى الخفية، والتأثير في الأمور الروحية. وصنف الإنس وهو جنود تنفيذ أوامره ومحاربة العدو وحراسة المملكة، وصنف الطير وهو من تمام الجند لتوجيه الأخبار وتلقيها وتوجيه الرسائل إلى قواده وأمرائه. واقتصر على الجن والطير لغرابة كونهما من الجنود، فلذلك لم يذكر الخيل وهي من الجيش²⁰⁷⁹، كان حريصاً على أن يربط الناس برهيم، ويذكرهم بنعمه عليهم، وأن كان نعمه مردها إلى الله تعالى وحده، فهو المستحق للحمد والثناء، قال تعالى: ﴿وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْماً وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ﴾ [سورة النمل: 15]، فترى أفراد رعيته على أن الحضارة لا تقوم إلا بالإيمان، ووضح ذلك جلياً في قصة الهدد واستنكاره واستهجانها لعبادة أولئك القوم للشمس من دون الله، قال تعالى: ﴿وَجَدْنَاهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ﴾ (٢٤) ﴿أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ﴾ (٢٥) ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾ (٢٦) [سورة النمل: 24-26]، وفي هذا دليل على إيمان الأفراد بقضية بناء الحضارة، وقد ظهر ذلك جلياً في قصة هدهد سليمان وما كان من شأنه مع القوم الذين يسجدون للشمس من دون الله، وفي هذا دليل على إيمانه بقضيته واقتناعه بها، وإجابته في دعوة الآخرين إليها، وإبراز محاسنها وفضائلها، حيث صار الهدد بمفرده دون تكييف مسبق أو تنفيذ لأمر صادر وجلب خبراً للقيادة المؤمنة أدى إلى دخول أمة كاملة في الإسلام²⁰⁸⁰. وفي قصة صالح-عليه السلام- يوجه قومه إلى سبيل الرحمة والراحة والطمأنينة لنفوسهم، وسبيل الاستقرار والازدهار لحضارتهم، وذلك السبيل هو الاستغفار، قال تعالى: ﴿قَالَ يَا قَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾ (٤٦) [سورة النمل: 46].

ثانيهما: حضارة لا تقوم على أساس الإيمان بالله تعالى وتوحيده، وهذا النوع من الحضارات مصيره إلى الزوال والفناء، رغم ما قد يبلغه من التقدم والرقى والازدهار؛ ولذا ذكرت سورة التمل نموذجين لحضارتين حققتا كل شروط التقدم الحضاري لكنهما افتقدتا ركن الإيمان بالله تعالى فكان مصيرهما الزوال والخراب والدمار، وتلك هي حضارة الفراعنة في مصر، فهم على الرغم من تفوقهم الذي شهد به القاصي والداني، والذي وصفته بعض آيات القرآن الكريم: ﴿فَأَخْرَجْنَاهُم مِّن جَنَّاتٍ وَعُيُونٍ (57) وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ (58)﴾ [سورة الشعراء: 57-58]، فعلى الرغم من كل ذلك إلا أن تلك الحضارة دمّرت تدميراً؛ وما كان ذلك إلا لأنهم جحدوا بآيات الله تعالى، وكذبوا رسله، رغم علمهم ويقينهم بصدق دعوتهم، قال تعالى: ﴿وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْماً وَعُلُوّاً فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ (14)﴾ [سورة التمل: 14]، والنموذج الثاني الذي ذكرته سورة النمل هو نموذج قوم ثمود الذين بلغوا في فن الحضارة والعمارة مبلغاً عظيماً، قال الله تعالى عنه: ﴿وَتَمُودَ الَّذِينَ جَابُوا

²⁰⁷⁹ ابن عاشور، محمد الطاهر، التحرير والتنوير، الدار التونسية للنشر، تونس، 1984، جزء 20، ص: 239.

²⁰⁸⁰ <https://www.saaid.net/Doat/ibraheem/7.htm>

الصَّخْرَ بِالْوَادِ ﴿ [الفجر: 9] ومعنى جابوا الصخر: قطعوه ونحتوه، فقد كانوا بارعين في نحت الجبال، وإنشاء بيوت فيها، وفي هذا " دليل لى تقدمهم الهندسي والاقتصادي، والعلمي بوجه عام، فنحت الجبال أمرٌ عظيم التكلفة، يحتاج إلى جهد وصبر، وقوة اقتصادية هائلة بمفاهيم حضارتنا الآن، فأى قوة هذه التي كانوا عليها، ولكنها لم تُغن عنهم من الله شيئاً، وكذبوا صالحاً وعقروا الناقة، وأصروا على كفرهم وشركهم وظلمهم" ²⁰⁸¹، فكانت عاقبتهم كما قال تعالى في سورة النمل: ﴿ فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ مُكْرِمِهِمْ أَنَّا دَمَرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ (51) فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ (52) ﴾ [النمل: 51-52]، وأما تلك الفئة المؤمنة بالله تعالى فلم يصبها ضرر، ولم يلحقها أذى، والذي نجاهم هم إيمانهم بالله تعالى ﴿ وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ (53) ﴾ [النمل: 53]، ويرى الباحث أن سورة النمل لم تركز على الحديث عن مظاهر تفوق الحضارتين (حضارة قوم فرعون وحضارة قوم ثمود) لكنها ركزت عن الخاتمة والعاقبة لهاتين الحضارتين، وفي هذا إشارة لكل أمة تريد أن تبني حضارتها على أساس متين، وركن شديد أن تتخذ الإيمان بالله تعالى نهجاً وطريقاً في بناء حضارتها، وألا تكتفي فقط بالعوامل المادية البحتة، فما تلك العوامل إلا هبات من هبات الله تعالى؛ ولذا نجد سورة النمل في أطول سلسلة من سرد مظاهر قدرة الله تعالى المتعددة والتي بلغت أربعة عشر مظهرًا في ختام كل آية تستثير العقل الإنساني بالسؤال المشهور ﴿ أَلَيْسَ مَعَ اللَّهِ ﴾ والآيات تعرض لتلك المظاهر " في إقاعات مؤثرة، تأخذ عليهم أقطار الحجة، وأقطار المشاعر، وهو يسألهم أسئلة متلاحقة: من خلق السموات والأرض؟ من أنزل من السماء ماءً فأنبثنا به حدائق ذات بهجة؟ من جعل الأرض قراراً؟ وجعل خلالها أنهاراً، وجعل لها رواسي، وجعل بين البحرين حاجزاً؟ ومن يجب المضطر إذا دعاه ويكشف السوء؟ ومن يجعلكم خلفاء الأرض؟ من يهديكم في ظلمات البر والبحر؟ من يرسل الرياح بشراً بين يدي رحمته؟ من يبدأ الخلق ثم يعيده؟ من يرزقكم من السماء والأرض؟ وفي كل مرة يقرعهم: أَلَيْسَ مَعَ اللَّهِ؟ وهم لا يملكون أن يدعوا هذه الدعوى. لا يملكون أن يقولوا: إِنَّ إلهًا مَعَ اللَّهِ يفعل من هذا كله شيئاً، وهم مع هذا يعبدون أرباباً من دون الله تعالى" ²⁰⁸². وكما بدأت سورة النمل بالتأكيد على أن الإيمان بالله تعالى هو المحفز الأول لبناء الحضارة عادت في أواخر آياتها تقرر نفس المعنى، قال تعالى: ﴿ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ (91) ﴾ [النمل: 91].

المطلب الثاني: أسلمة المجتمع

كما تبين في المطلب السابق أن الحضارة لا تقوم وتدوم إلا على أساس الإيمان بالله تعالى، لكن هذا الإيمان لا بد أن يترجم على أرض الواقع سلوكاً وأفعالاً؛ ولذا بدأت سورة النمل مباشرة بالحديث عن صور متعددة للعمل الصالح الذي هو ميدان التنافس في الانتقال من التصور الاعتقادي المتمثل في الإيمان إلى التطبيق العملي المتمثل في صبغ المجتمع كله أفراداً وجماعات

²⁰⁸¹ <https://www.alukah.net/culture/0/55255/>

²⁰⁸² قطب، سيد، في ظلال القرآن، مرجع سابق، الجزء العشرون، ص: 2654-2655

بصبغة العمل الصالح بمفهومه الواسع الشامل لا بمفهومه الضيق المحدود في زوايا العبادات، وداخل أروقة المساجد وفقط، ولا شأن له ببناء الحضارة وتعمير الأرض، ولعل انتشار مثل هذا المفهوم الخاطئ للعمل الصالح الذي يجب أن يكون عليه الفرد والمجتمع كله، من أكبر الأسباب التي أدت إلى انحطاط المسلمين وتراجعهم عن ركب الحضارة، فأمثلة العمل الصالح بمعناه الشامل الرائع تغيب عن الشهود الحضاري عندما تغيب شمس الحضارة بمفهومها الحق الذي بناه الإسلام؛ وترضى النفوس أن تأرز إلى ذاتها، وتقبل الاعتزال والانطواء، ويكتفي المسلمون بالتعبد بتلاوة آيات القرآن الكريم، وضرب كل حرف من حروفه بعشر حسنات، ولا يطمحون بتحويل آياته إلى واقع على الأرض²⁰⁸³. وعددت سورة التمل صوراً شتى للعمل الصالح الذي يبنى عليه الفرد والمجتمع، ومن تلك الصور:

أولى صفات المؤمنين الذين ينون حضارة هداية وبشرى للعالمين، فأول صفاتهم أنهم: ﴿الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ﴾ [النمل: 3] وفي إقامة شعيرة الصلاة، وأداء فريضة الزكاة نهج واضح وصريح نحو أسلمة المجتمع وتعظيم شعائر الله تعالى، فالمؤمنون أصحاب الحضارات هم من يؤدون الصلاة على وجهها، حيث يستشعرون في وقوفهم للصلاة موقفهم الأعظم بين يدي الله تعالى محاسباً لهم على أعمالهم وما قدموه في هذه الحياة الدنيا، واعتبرت سورة النمل إقامة الصلاة أولى صفات صانعي الحضارة بعد الإيمان بالله تعالى؛ وذلك لأن أول ما يمكن ملاحظته في إقامة الصلاة هو الانطباع بحاكمية الله وربوبيته للمجتمع المصلي، فيبده تعالى الإدارة والحكم، إظهار شعائر الإسلام وتعظيمها وإشهارها، حيث إن الصلاة من أعظم العبادات وأشملها، فيتميز بها من أقامها على من تركها، فبالصلاة تنزل البركة والرحمة، فيجتمع الخاص والعام، الضعيف والقوي، الصغير والكبير²⁰⁸⁴.

وبعد إقامة الصلاة في المجتمع التي هي صلة بين العبد وربّه، يأتي دور الزكاة والتي تمثل حجر الزاوية من نواح عدة: منها تركية النفس بالبعد عن الشح والبخل، ومنها الحث على العمل والإنتاج من أجل إخراج قيمة الزكاة، ومنها نشر روح التلاحم بين المجتمع، وبذلك يتميز المجتمع المسلم والحضارة التي ينشد الإسلام بناءها عن غيرها من الحضارات كالرأسمالية الغربية التي أنتجت حضارة تقوم على امتصاص دماء الفقراء أفراداً وجماعات من أجل بناء صروحهم العالية، فبينما يمارس الأفراد حريات غير محدودة في ظل الاقتصاد الرأسمالي، وبينما يصادر الاقتصاد الاشتراكي حريات المجتمع.. يقف الإسلام موقفه مع طبيعته العامة؛

2083 بدوي، عمار توفيق أحمد، مقومات الحضارة وعوامل أفولها من منظور القرآن الكريم، مرجع سابق، ص: 42.

2084 السعدي، إسحاق بن عبد الله، دراسات في تمّيو الأمة الإسلامية وموقف المستشرقين منه، وزارة الأوقاف والشؤون الإسلامية-قطر، ط1، 2013، ج2، ص: 757-764 بتصرف.

فيسمح للأفراد بممارسة حرياتهم ضمن نطاق القيم، والمثل التي تهدب الحرية وتصلقها، وتجعل منها أداة خيرة للإنسانية كلها²⁰⁸⁵.

مجتمع حامد يشكر الله تعالى على نعمه، يلهج بالدعاء والثناء، تمثل ذلك في السورة في أكثر من موضع قال تعالى على لسان داود وسليمان-عليهما السلام-: ﴿وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِنْ عِبَادِهِ الْمُؤْمِنِينَ﴾ (النمل: 15)، وبدأ سليمان عليه السلام ينشر بين أفراد مجتمعه نفسية الحامد مذكراً إياهم بأن كل نعمة مردّها إلى الله وحده قال تعالى: ﴿يَا أَيُّهَا النَّاسُ عَلِّمْنَا مَنْطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا هُوَ الْفَضْلُ الْمُبِينُ﴾ (النمل: 16)، وعندما سمع حديث النملة رأى نعمة الله تعالى عليه في ذلك فقال: ﴿حَتَّى إِذَا أَتَوْا عَلَى وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ * فَتَبَسَّمَ ضَاحِكًا مِنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ﴾ (النمل: 18، 19)، وعندما رأى عرش بلقيس أمامه لهج بالشكر إلى الله تعالى فعرف فضل الله تعالى عليه، وأقر بذلك فقال: ﴿هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ﴾ (النمل: 40)، ولما كان للشكر والحمد هذه القيمة العظيمة في بناء الحضارة عادت آيات سورة النمل لتشدّد على قضية الحمد، قال تعالى: ﴿قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى﴾ [النمل: 59]، وفي هذا كله إشارة لصانعي الحضارة إلى أن لا يغتروا بمنجزاتهم الحضارية مهما بلغت ومهما ازدهرت، وأن يتذكروا دائماً وأبداً فضل الله عليهم ﴿قُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾ (النمل: 93).

مجتمع إيجابي دأبه النشاط والعمل والحركة، فهو كشعلة من النشاط، لا يهدأ، ولا يسكن، ويتجلى ذلك في مواقف كثيرة سردتها آيات السورة المباركات، ومنها قصة النمل مع بني قومه، قال تعالى: ﴿حَتَّى إِذَا أَتَوْا عَلَى وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ﴾ (النمل: 18)، فهذه النملة رغم صغر حجمها، وقلة حيلتها، أنقذت قومها من أزمة كبيرة كانت تهددهم، فعرضت نفسها للخطر، وآثرت المصلحة العامة وقدمتها على مصلحتها الشخصية، فقد كان يمكنها أن تلوذ بالفرار هرباً من خطر تحطيم جيش سليمان لها، وفي هذا إيجابية عظيمة، فما أحوج الأمة التي تريد أن تبني حضارة إلى تلك الروح العالية، والإيجابية الكبيرة، فما أبلغها من نملة؛ فقد استخدمت "معظم أساليب اللغة والفصاحة فقالت: يا، وهنا نادى، أيها (تبهت)، ادخلوا (أمرت)، مساكنكم (نصت)، لا

²⁰⁸⁵ الصدر، محمد باقر، اقتصادنا، دار الفكر-بيروت، ط4، 1973، ص: 260.

يَخْطِئَكُمْ: (نُحْت،) سُكَيْمَانُ: (خَصَّتْ،) وَجُنُودُهُ: (عَمَّتْ،) وَهُمْ لَا يَشْعُرُونَ: (اعتذرت؛ فتكلمت بمعظم أنواع الخطاب في هذه النصيحة المختصرة"2086.

وفي قصة الهدهد كذلك ما يحمل معانٍ عظيمة من الإيجابية والإيمان الشخصي بقضية الحضارة، وأهمية الدعوة، فقد أوجد لنفسه عملاً، ولم يعتمد على غيره على الرغم من وجود نبي الله سليمان-عليه السلام-، وعرض نفسه للخطر في قطع تلم المسافة بين بلاد الشام وبين سبأ، وعندما عاد حدث هذا الحوار الرائع بينه وبين نبي الله سليمان، قال تعالى: ﴿وَتَقَدَّرَ الطَّيْرُ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهَدَ أَمْ كَانَ مِنَ الْغَائِبِينَ (20) لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لَيَأْتِيَنِي بِسُلْطَانٍ مُبِينٍ (21) فَمَكَتْ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بَنِيَّ يَقِينٍ (22) إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ (23) وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ (24) إِلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ (25) اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (26) قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ (27) أَذْهَبَ بِكِتَابِي هَذَا فَأَلْقَاهُ إِلَيْهِمْ ثُمَّ تَوَلَّى عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُونَ (28)﴾ [النمل: 20-28] والهدهد في هذا الحوار أفصح لسليمان-عليه السلام- عن "عشر قضايا كاملات:

الأولى: إدراكه أنه أحاط بما لم يكن في علم سليمان.

الثانية: معرفته لسبب بعينها دون غيرها، ومجيؤه منها بنياً يقين لا شك فيه.

الثالثة: معرفته لتولية المرأة عليهم مع إنكاره ذلك عليهم.

الرابعة: إدراكه ما أوتيته سبأ من متاع الدنيا من كل شيء.

الخامسة: أن لها عرشاً عظيماً.

السادسة: إدراكه ما هم عليه من السجود للشمس من دون الله.

السابعة: إدراكه أن هذا شركٌ بالله تعالى.

الثامنة: أن هذا من تزيين الشيطان لهم أعمالهم.

التاسعة: أن هذا ضلالاً عن السبيل القويم.

العاشرة: أنهم لا يهتدون.

وقد اقتنع سليمان بإدراك الهدهد لهذا كله، فقال له: ﴿سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ﴾²⁰⁸⁷ [النمل: 27].

وضرب سليمان-عليه السلام-أروع المثل في الإيجابية والمبادرة والهمة العالية، وهو ما سوف نفرد له-ياذن الله تعالى- مطلباً خاصاً في الحديث عن وجود القائد الملهم الملهم.

المبحث الثاني: المقومات المعرفية لبناء الحضارة من خلال سورة النمل

والمقصود بالمقومات المعرفية هي تلك المقومات التي تتعلق بحقول المعرفة ومصادرها التي يتركز عليها بناء الحضارة، ويشمل هذا المبحث على مطلبين:

المطلب الأول: العلم أساس بناء الحضارة

فالعلم هو باب كنوز الحضارة، وسر أسرارها الكبير، ولذا فقد بدأت السورة المباركة بالحديث عن القرآن والكتاب المبين، والقراءة والكتاب هما أداة العلم ووسيلته، ﴿طس تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ (1)﴾ [النمل: 1]، فلا حضارة بلا كتاب، ثم شرعت السورة في الحديث عن فضل الله تعالى على نبيه داود وسليمان-عليهما السلام- وكيف آتاهما الله علماً، وفضلهما على كثير من عباده المؤمنين، قال تعالى ﴿وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْماً وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ (15)﴾ [النمل: 15]، وعرف سليمان-عليه السلام-قيمة نعمة العلم، قال تعالى: ﴿وَوَرِثَ سُلَيْمَانُ دَاوُودَ وَقَالَ يَا أَيُّهَا النَّاسُ عَلِّمْنَا مَنَطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ﴾ [النمل: 16]، ثم ذكرت الآيات قصة الرجل الذي عنده علم من الكتاب، وكيف استطاع أن يقهر عفريت الجن، ويحضر عرش ملكة سبأ قبل أن يرتد إلى سليمان طرفه، قال تعالى: ﴿قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّيَ غَنِيٌّ كَرِيمٌ﴾ [النمل: 40]، وما وردت هذه القصة إلا لتعرفنا أن العلم يفعل الأعاجيب، ولذلك فإن "الإتيان بالعرش ليس معجزة، والجو القرآني (في السورة) لا يشير إلى المعجزة، ولو كان الأمر أمر معجزة لكان سليمان أولى بها؛ لأنه هو النبي والرسول. إنما إذن ثمرة علم من الكتاب، وكل ما كان ثمرة من الكتاب فهو كسبي. إنه حضارة بكل ما تتطلبه الحضارة من جهد وملاحظة وتجربة

²⁰⁸⁷ الشنقيطي، محمد الأمين بن محمد الجنكي، أضواء البيان في إيضاح القرآن بالقرآن، ج 8: ص 8.

واستقراء، وبكل ما تتطلبه الحضارة من تمعق في الأسرار والظواهر، والتصرف في قوانين الكون باستخدام قوانين أخرى للتغيير والتبديل والإلغاء أو التقوية²⁰⁸⁸.

والعلم الذي تبنى عليه الحضارة والذي حثت عليه سورة النمل هو العلم الذي يقوم على التجريب، وربط الأسباب بالنتائج، وليس مجرد فقط حشو معلومات، وذلك للتأثير الحضاري في الآخرين تمامًا كما فعل سليمان-عليه السلام-مع ملكة سبأ ثلاث مرات:

المرة الأولى: عندما طلب من جنوده إحضار العرش قبل أن يأتوه مسلمين، قال تعالى: ﴿قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ﴾ [النمل: 38] وهنا كانت المناظرة الكبرى بين الإنس والجن، قال تعالى: ﴿قَالَ عِفْرِيتٌ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ﴾ [النمل: 39] قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ﴾ [النمل: 39-40] وهذا المناظرة بين العفريت من الجن والذي عنده علم من الكتاب ترمز إلى أنه يتأتى بالحكمة والعلم ما لا يتأتى بالقوة، وأن الحكمة مكتسبة لقوله: ﴿عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ﴾ [النمل: 40]، وأن قوة العناصر طبيعية فيها، وأن الاكتساب بالعلم طريق لاستخدام القوى التي لا تستطيع استخدام بعضها بعضًا. فذكر في هذه القصة مثالًا لتغلب العلم على القوة. ولما كان هذان الرجلان مسخرين لسليمان، كان ما اختصا به من المعرفة مزية لهما ترجع إلى فضل سليمان وكرامته أن سحر الله له مثل هذه القوى²⁰⁸⁹.

المرة الثانية: عندما طلب من جنوده تغيير بعض ملامح العرش بعد أن {استقر عنده، قال تعالى: ﴿قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنظُرُ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ﴾ [النمل: 41] فالتغيير الذي حدث بالعرش كان بأمر سليمان، وليس انتقاصًا منه بالطريق، وفي هذا دلالة واضحة على الإتيان في تكنولوجيا النقل والسرعة في الأداء، حيث وصل ذلك العرش العظيم سلماً على الرغم من كبر حجمه وسرعة نقله²⁰⁹⁰.

المرة الثالثة: في بناء الصرح الممرّد من القوارير، والذي تولى بناءه كانوا هم الجن؛ فإنهم كانوا متميزون بالأعمال الفنية كالحارب والتمثيل والجفان، وكان بناء الصرح بناء على طلب من سليمان-عليه السلام-لكي يُري ملكة سبأ التفوق الحضاري الذي وصل إليه، قال تعالى: ﴿قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقِهَا قَالَ إِنَّهُ صَرْحٌ مُرْدٌ مِنْ قَوَارِيرَ قَالَتْ

2088 محمود، د. عبد الحليم، مع الأنبياء والرسول، دار المعارف - القاهرة، ط2، 1990، ص: 340.

2089 ابن عاشور، تفسير التحرير والتنوير، ج19، ص: 265.

2090 طيب، زحشري بن حسب الله، أسس البناء الحضاري من المنظور القرآني دراسة موضوعية في ضوء قصتي داود وسليمان-عليهما السلام، رسالة ماجستير، الجامعة الإسلامية العالمية - ماليزيا، 2009، ص: 118.

رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ (44) ﴿﴾ [النمل: 44] فلما لما أراها سليمان عظمة حضارته انتقل بها بها حيث تشاهد أثرًا بديعًا من آثار الصناعة الحكيمة وهو الصرح. والصرح يطلق على صحن الدار وعرضتها. وحكاية أهما حسبته لجة عندما رآته تقتضي أن ذلك بجا لها في حين دخولها، فدل على أن الصرح هو أول ما بدا لها من المدخل. فهو لا محالة ساحة مغلقة للزينة فرشت بزجاج شفاف، وأجرى تحته الماء حتى يخاله الناظر لجة ماء. وهذا من بديع الصناعة التي اختصت بها قصور سليمان في ذلك الزمان ولم تكن معروفة في اليمن على ما بلغته من حضارة وعظمة بناء²⁰⁹¹.

وكما كان للعلم كرامة ودور أساسي في بناء صرح الحضارة كذلك كان للجهل الدور الرئيس في هدم الحضارات وتقويضها، وانتكاس الفطرة وتغييرها كما حدث مع قوم لوط -عليه السلام-، قال تعالى: ﴿وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ (54) أَتَنْتَهُمُ كَتَاتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ بِجَهْلُونَ (55)﴾ [النمل: 54-55]، ولذا عادت الآيات وركزت في خواتيمها على قضية العلم وأهميته في بناء الحضارة، وأن مناط السؤال عنه يوم القيامة، قال تعالى: ﴿وَيَوْمَ نَخْشِرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بَايَاتِنَا فَهُمْ يُوزَعُونَ (83) حَتَّى إِذَا جَاءُوا قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ تُحِطُوا بِهَا عِلْمًا أَمْ إِنْ كُنْتُمْ تَعْمَلُونَ (84) وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ (85)﴾ [النمل: 83-85]، ويكفي دلالة على قيمة العلم ودوره في بناء الحضارة أن مادة (ع-ل-م) وردت 12 مرة في سورة النمل.

المطلب الثاني: المرجعية والهوية ووضوح الغاية والهدف من بناء الحضارة

تعرف المرجعية على أنها "سلطة، جهة أو شخص ترجع إليه طائفة دينية معينة فيما يخصها أو يشكل عليها من أمرها"²⁰⁹²، ولذا فقد دعت أولى آيات سورة النمل إلى المصدر الوحيد الذي يجب أن يكون مرجعية وهوية للحضارة المنشودة وهو الوحي المتمثل في القرآن الكريم، قال تعالى: ﴿طس تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ (1)﴾ [النمل: 1] وفي تبيان أسباب كون القرآن الكريم هو المرجعية والهوية للحضارة التي يراد بالمسلمين أن يبنوها، يذكر القرآن سبب ذلك في قوله تعالى: ﴿وَإِنَّكَ لَتَلَقَّى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ (6)﴾ [النمل: 6] ثم ذكرت الآيات الغرض والغاية من تلك الحضارة والتي يجب أن يكون الغرض منها هداية الناس، ونشر الخير والبشرى بينهم، قال تعالى: ﴿هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ (2)﴾ [النمل: 2]، وبذلك تكون سورة النمل قد وضعت قانونًا لا يتبدل ولا يتغير للحضارات عبر التاريخ، وهذا القانون مفاده: أن كل حضارة تبنى على أساس مرجعية التوحيد وتستمد هويتها من الإيمان بالله تعالى، ويتكون الغاية منها الخير والهداية والنفع للبشرية؛ فإن تلك الحضارة يكتب لها البقاء والازدهار، وفي المقابل أي حضارة لا تبنى على أساس تلك المرجعية، ولا تتبنى ذلك الهدف محكوم عليها بالفناء والنوبان، ثم بعد ذلك عرضت سورة النمل نماذج لحضارات متعددة لتدل على ذلك القانون الغالب،

²⁰⁹¹ ابن عاشور، تفسير التحرير والتنوير، ج 19، ص: 269-278.

²⁰⁹² <https://www.almaany.com/ar/dict/ar-ar/%D8%A7%D9%84%D9%85%D8%B1%D8%AC%D8%B9%D9%8A%D8%A9/>

تلك الحضارات منها ما بني على مرجعية باطلة، وغاية فاسدة قائمة على الظلم والعلو والإفساد في الأرض، والفسوق والخروج عن منهج الله تعالى، وتلك هي حضارة قوم فرعون، قال تعالى: ﴿وَأَدْخَلَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ يَبِضَاءَ مِنْ غَيْرِ سُوءٍ فِي تِسْعِ آيَاتٍ إِلَى فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ (12) فَلَمَّا جَاءَهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُبِينٌ (13) وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُغْلًا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ (14)﴾ [النمل: 12-14]، وكما كانت حضارة قوم فرعون قائمة على الظلم والعلو كذلك كانت حضارة قوم ثمود التي كانت هي أيضًا قائمة على الفساد والإفساد في الأرض، والمكر والتدبير للتخريب وقتل المصلحين لا للتعمير ونشر الخير للناس أجمعين، فما كان مصيرها إلا مثل التي سبقتها، قال تعالى: ﴿وَكَانَ فِي الْمَدِينَةِ نَسْعَةٌ رَهْطٌ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ (48) قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ (49) وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ (50) فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مُكْرِهِمْ أَنَّا دَمَرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ (51) فَبَلَكَ بِيُوتَهُمْ خَاوِيَةً بِمَا ظَلَمُوا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْلَمُونَ (52)﴾ [النمل: 48-52]، وليس الأمر قاصرًا على قوم فرعون وقوم ثمود وحدهم بل من بعدهم جاء قوم لوط ليلحقوا بركب الحضارات التي ضلّت المرجعية، وحادت عن الطريق، وكانت غايتها إشباع الغرائز والشهوات، والانغماس في الملذات، فكانوا من الغابرين، قال تعالى: ﴿فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَرْنَاهَا مِنَ الْغَابِرِينَ (57) وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ (58)﴾ [التنمل: 57-58]، ولقد قررت آيات سورة النمل ذلك القانون الإلهي والسنة الكونية التي لا تتبدل ولا تتغير، وهي هلاك وفناء الحضارات التي تبني على غير المرجعية التي يرضاها الله تعالى، فيطلب الله تعالى من الناس أجمعين بأن يعتبروا بمصائر حضارات الجرمين الغابرة، قال تعالى: ﴿قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ (69)﴾ [التنمل: 69]، وفي صورة مغايرة تمامًا لهذه الحضارات الغابرة تبرز حضارة عظيمة ازدهرت وتفتت، وأخضعت غيرها من الحضارات العظيمة في زمانها، تلك هي حضارة داود وسليمان-عليه السلام- التي بنيت على أساس التوحيد والإيمان الخالص، قال تعالى: ﴿وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِنْ عِبَادِهِ الْمُؤْمِنِينَ (15)﴾ [التنمل: 15]، وفي توضيح صريح ومباشر للغاية من وراء ذلك التفوق الحضاري الذي وصلت إليه حضارة سليمان-عليه السلام- تبرز قيمة الدعوة إلى الإسلام والتوحيد، قال تعالى: ﴿إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (30) أَلَا تَعْلَمُونَ عَلَيَّ وَاتُّبِنِي مُسْلِمِينَ (31)﴾ [التنمل: 30-31]، فغاية سليمان عليه السلام دخولهم الإسلام وليس التجبر عليهم عليهم على الرغم من قدرته وقوته، وليس سليمان-عليه السلام- وحده الذي كان يصبو لتلك الغاية بل هيأ نفوس أتباعه لذلك، قال تعالى: ﴿فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بَنِيَّ يَقِينُ (22) إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَهَا عَرْشٌ عَظِيمٌ (23) وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَارَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ (24) أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ (25) اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (26) قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ (27) أَذْهَبَ بِكِتَابِي هَذَا فَأَلْقَاهُ إِلَيْهِمْ ثُمَّ تَوَلَّى عَنْهُمْ فَانْظُرْ

مَاذَا يَرْجِعُونَ (28) قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ (29) إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (30) أَلَا تَعْلَمُونَ عَلَيَّ وَأُتُوْنِي مُسْلِمِينَ ﴿ (31) [التمل: 22: 31] فرى "هدهداً يملك من الجرأة، ويدخل عقر دار ملكة سبأ، وهي من أقوى الممالك في الأرض، ويرأها على شركها، وينقل الخبر بأمانة لقائده، فالهدهد قام بواجبه في تبليغ المسؤول دون أن يتهرّب من مسؤولياته، وتأهب لحمل الرسالة التي هي بمثابة دعوة يوضّح فيها سليمان أبعاد رسالة التوحيد، وأهميتها في الحياة، وأنها أن يقاتل لأجلها حتى تسود الأرض؛ لأنها مانعة من الفساد، وفيها وعيد لمن يرفض الحق والتوحيد"2093. ثم تعود السورة في خواتيمها للتذكير بالمرجعية والهوية المتمثلة في التوحيد، وإفراد الله تعالى بالعبادة، وتلاوة آيات القرآن الكريم، فهو القول الفصل بين المهتدين والضالين، قال تعالى: ﴿ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ (91) وَأَنْ أَتْلُو الْقُرْآنَ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ (92) ﴾ [التمل: 91-92].

المبحث الثالث: المقومات السلوكية والاجتماعية لبناء الحضارة من خلال سورة التمل

وفي هذا المبحث يعرض الباحث لمقومين أساسيين من المقومات السلوكية والاجتماعية اللازمة لبناء الحضارة، ويشمل ذلك مطلبين:

المطلب الأول: الالتزام الأخلاقي

تعتبر الأخلاق والالتزام الخلقى ضلعاً أساسياً في بناء أي حضارة يريد لها بانوها البقاء والازدهار، فالحضارة هي التزام أخلاقي"2094، ولذلك عرضت آيات سورة التمل في آياتها حديثاً عن بعض الأخلاق التي تمثل بها سليمان-عليه السلام- باعتباره باني حضارة، ومن تلك الأخلاق خلق العفو الذي تمثل في موقفه من مقولة النملة لما سمعها فما كان منه إلا أن: ﴿ قَبَسَ صَاحِكًا مِنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ (19) ﴾ [التمل: 19] ، وفي موقفه مع الهدهد فقد عفا عنه لما أخبره بسبب غيابه مدعماً ذلك بالأدلة والبراهين، قال تعالى: ﴿ قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنتَ مِنَ الْكَاذِبِينَ (27) اذْهَبْ بِكِتَابِي هَذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُونَ (28) ﴾ [التمل: 27-28] ومن اخلاق سليمان-عليه السلام- التي نصّت عليها الآيات خلق الشجاعة، والتي تجسّد جلياً في قصم ملكة سبأ التي أرادت أن تقدّم له رشوة مقابل أن يتركهم وشأنهم، مما أثار حفيظة

2093 طيب، زحشيري بن حسب الله، أسس البناء الحضاري من المنظور القرآني دراسة موضوعية في ضوء قصتي داود وسليمان-عليهما السلام مرجع سابق، ص: 95.

2094 زقروق، د. محمود حمدي، الحضارة فريضة إسلامية، مكتبة الشروق-القاهرة، ط1، 2001، ص: 24.

سليمان-عليه السلام-وغضب غضباً عارماً، وقرر أن يدهمهم: ﴿يَجْنُودُ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ (37)﴾ [النمل: 37] أي "فوالله لنأتينهم بجنود لا قدرة لهم على مقاومتهم، ولا طاقة لهم على قتالهم"²⁰⁹⁵. وكذلك خلق التواضع وذلك حين أصغى للهدد، واستمع منه لما كان من شأنه، وخلق العفة عندما رفض الرشوة التي أرسلتها له ملكة سبأ، قال تعالى: ﴿لَمَّا جَاءَ سُلَيْمَانُ قَالَ أَتُمِدُّونَ بِمَالٍ فَمَا آتَانِي اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدْيِكُمْ تَفْرَحُونَ (36)﴾ [النمل: 36]، وخلق الوفاء عند سليمان-عليه السلام-وضح جلياً في دعائه: ﴿وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَذِلِّجَنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ (19)﴾ [النمل: 19] لأنه كان يعلم أنه "إذا أنعم الله على الأبوين بنعمة الإيمان والصلاح فهي نعمة على ولدهما إذا أتبعهما، وتكون تلك النعمة من الله عليهما، سيما في حسن تربيتهما له، وتوجيهه في الوجهة الصالحة، كما أن نعمة الله على الولد نعمة على والديه؛ فهو من أثرهما، ومثل حسناته في ميزانها؛ لأتبعهما أصل ذلك وسببه، ويدعو له الناس فيدعون لهما ويدعو هو لهما"²⁰⁹⁶، ولذلك فوجد سليمان-عليه السلام أدرج ذكر أبويه؛ لأن نعمة الله تعالى على الولد هي نعمة على الوالدين، ولما كان "الإنعام على الآباء إنعاماً على الأبناء؛ لأن انتساب الابن إلى أب شريف نعمة من الله تعالى على الابن، لا جرم اشتغل بشكر نعم الله على الآباء بقوله: ﴿وَعَلَى وَالِدَيَّ﴾"²⁰⁹⁷ [النمل: 19].

وفي الصورة المقابلة لهذا النموذج الرافي في أخلاقه والذي تمثل في شخصية سليمان عليه السلام تعرض سورة النمل مثلاً "يعدّ نموذجاً للحضارة الهالكة بالفواحش. وهذه الحضارة الغابرة هلكت بفاحشة مستقبحة؛ هي اللواط؛ فدمرتها تدميراً عنيقاً، ومزقتها شرّ ممزق، فالذنوب مهمتها تمزيق الانسجام بين خلايا المجتمع؛ فتفكك عراة تمهيداً لتفكيك حضارته، وذرها مع رماد الحضارات البائدة"²⁰⁹⁸، قال تعالى: ﴿وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ (54) أَتَيْنَكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ بِجَهْلُونَ (55) فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنْاسٌ يَبْتَطِهُونَ (56) فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ فَدَرَبْنَاهَا مِنَ الْعَابِرِينَ (57) وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ (58)﴾ [النمل: 54-58]، وكما هوت تلك الحضارة إلى أسفل سافلين في الرذيلة والفحش، هوى الله تعالى بها، وأمطر عليهم مطراً أهلكتهم، فتلك "حضارة هذه بعض أفعالها، وتلك بعض صفاتها، وقد بنت قصوراً، وشادت صروحاً، وأقامت نوادٍ ومجامع، بيد أنها انكسرت الفطرة السوية انتكاسة لم يسبق لها مثيل، فأى ثمة تجني الإنسانية من حضارة مسخت إنسانيتها، ولوثت

²⁰⁹⁵ طنطاوي، محمد سيد، التفسير الوسيط، دار نخضة مصر-القاهرة، 1998، ج10، ص: 324.

²⁰⁹⁶ الكالبي، عمار، ابن باديس حساته وآثاره، دار الغرب الإسلامي-بيروت، ط2، 1983، ج2، ص: 31.

²⁰⁹⁷ الرازي، محمد بن عمر، التفسير الكبير، دار الكتب العلمية، طهران، ج24، ص: 188.

²⁰⁹⁸ عويس، د. عبد الحليم، تفسير التاريخ علم إسلامي، [مج. ط1. المنصورة. دار الوفاء. 1998] ص: 150.

فطرتها، فلا القوة العاشمة محلّ فخر، ولا العمران الشامخ عنوان افتخار؛ إذا ما سفلت النفس الإنسانية إلى أسفل سافلين بتلك اللوثات الفكرية والسلوكية²⁰⁹⁹.

المطلب الثاني: التلاحم المجتمعي وتغليب مصلحة الجماعة على مصلحة الفرد

من أهم مقومات بناء الحضارة تحقيق التلاحم المجتمعي، والذي أشارت إليه سورة النمل في مطلعها بقوله تعالى: ﴿وَيُؤْتُونَ الزَّكَاةَ﴾ [النمل: 3]، فلفظة الزكاة هنا من بعض معانيها أنّها تشير إلى "التركيّ الإنساني في مجال المجتمع فيكون بما يتكون بين أفراد من أواصر المحبة والوثام، وما يملأ نفوسهم من مشاعر التراحم، وما ينشأ بينهم من تعاون على وجوه الخير، وتكافل في الضراء، وتناسر في ردّ الظلم والعدوان، فهمها توقّرت هذه الخصال، وصارت قواعد للمجتمع كان متقدّماً في سلم الحضارة بالميزان الإسلامي²¹⁰⁰".

وقد وضحت قيمة التلاحم المجتمعي في سورة النمل في قصة موسى -عليه السلام- وحرصه على رعاية أهل بيته، والقيام بحقوقهم، قال تعالى: ﴿إِذْ قَالَ مُوسَى لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَآتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ آتِيكُمْ بِشَهَابٍ قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ (7)﴾ [النمل: 7]، وفي قصة النملة تظهر قيمة التلاحم المجتمعي، وتغليب مصلحة الجماعة على مصلحة الفرد جليلة في قصة النملة التي حدّرت قومها، قال تعالى: ﴿حَتَّى إِذَا أَتَوْا عَلَى وَادِ النَّمْلِ قَالَتِ النَّمْلُ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنُكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ (18)﴾ [النمل: 18] فهذه النملة "تعلّمتنا الانتماء الحقيقي للوطن وللمجتمع، هذه النملة أبدت أعلى درجات التضحية في سبيل وطنها وقومها، وكان بوسعها أن تتحى جانباً ولا تفكر إلا في إنقاذ نفسها؛ مبررة ذلك ب: ماذا أفعل منفردة أمام هذا الجيش العظيم؟ لكنها اعتبرت نفسها حارسة أمام قومها، وما رضيّت أن يمسه أي سوء، فاختارت المخاطرة بالسير في نفس خط سير الجيش لإنقاذ قومها، مما يدل على التضحية العالية، وإنكار الذات أمام الوطن والمصلحة العامة²¹⁰¹".

ومتى انتشرت الطبقية والفساد في المجتمع فإنّ ذلك مؤدّن بزوال الحضارة ونهايتها، كما قال تعالى محبّراً عن فرعون وقومه: ﴿وَأَدْخَلَ يَدَكَ فِي جَيْبِكَ تَخَرُّجَ يَبْضَاءٍ مِنْ غَيْرِ سُوءٍ فِي تِسْعِ آيَاتٍ إِلَى فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ (12) فَلَمَّا جَاءَهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُبِينٌ (13) وَجَحَلُوا بِهَا وَاسْتَيْفَنَتْنَهَا أَنْفُسُهُمْ ظُلُمًا وَعُغْلًا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ (14)﴾ [النمل: 14]، واختلاف قوم ثمود حول الثوابت العقلية التي تقضي بقبول رسالة صالح -عليه السلام- والسير معه

²⁰⁹⁹ ، بدوي، عمار توفيق أحمد، مقومات الحضارة وعوامل أفولها من منظور القرآن الكريم، مرجع سابق، ص: 140.

²¹⁰⁰ النجار، عبد المجيد، معالم المنهج الحضاري في الإسلام، [مج: ثقافتنا للدراسات والبحوث. العدد الخامس والعشرون. 2010] ص: 152.

²¹⁰¹ <https://khutabaa.com/khutabaa-section/corncr-speeches/177938>

ومع المؤمنين في طريق التوحيد، كان بمثابة جرس إنذار يهدد حضارتهم، وبدل أن ينتبهوا لذلك الإنذار ويرتدعوا إذا بهم يفسدوا في الأرض بقيادة الرهط والوجهاء منهم، الذين كانوا يفسدون في الأرض ولا يصلحون، ويدبرون للبش بصالح-علي السلام- ويمكرون، فكانت عاقبة أمرهم خسراً، وأهلكهم الله تعالى بمكرهم، قال تعالى: ﴿وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا أَنْ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ (45) قَالَ يَا قَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ (46) قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ بَلْ أَنتُمْ قَوْمٌ تُفْتَنُونَ (47) وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ (48) قَالُوا تَفَاسُوا بِاللَّهِ لَنُبَيِّنَنَّ لَهُمْ فَأَنظِرْهُمْ أَيُّهُنَا نَصَابٌ (49) وَمَكُرًا مَكْرًا وَمَكْرًا مَكْرًا لَا يَشْعُرُونَ (50) فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكْرِهِمْ إِنَّا كَاشِفُ الْعَذَابِ عَنْ قَوْمٍ إِذَا خِئِلَ لَهُمُ الْعَذَابُ لَمَّا كَانُوا فِي غَلَاظِ الظُّلُمَاتِ (51) فَتِلْكَ أَيُّهَا الْقَوْمُ خَاوِيَةٌ بِمَا ظَلَمُوا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْلَمُونَ (52)﴾ [النمل: 45-52].

المبحث الرابع: المقومات السياسية لبناء الحضارة من خلال سورة النمل

لكي تُبنى الحضارة وتزدهر لابد لها من مقومات سياسية تركز عليها، وترسخ لتلك الحضارة، والحديث حول المقومات السياسية لبناء الحضارة يشتمل على مبحثين:

المطلب الأول: وجود القائد الملهم الملهم

الملاحظ على سورة النمل أنها عرضت لنماذج مختلفة من حضارات شتى قديمة، فعرضت لحضارة موسى مقابل حضارة قوم فرعون، ولحضارة داود وسليمان مقابل حضارة ملكة سبأ، ولحضارة صالح مقابل حضارة قوم ثمود، ولحضارة لوط مقابل حضارة قومه، لكنها ذكرت في جانب الحضارات التي قامت على التوحيد أسماء قواد تلك الحضارات، في حين أنها في الحضارات المقابلة اكتفت فقط بذكر لفظة (قوم) أو اسم البلد، وهذا إن دلّ على شيء فيدلّ على أهمية وجود القائد الملهم الملهم في صنع الحضارة، وقد فصلت الآيات في ذكر قصة سليمان-عليه السلام- وذكرت جانباً من صفاته التي تميز بها كقائد حضاري وليس بوصفه نبياً، فمن تلك الصفات كون سليمان-عليه السلام- قائداً عسكرياً يقود جيشه بنفسه، ويشرف على تدريبه، وتوزيع المهام على أفراد، قال تعالى: ﴿وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِبِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ (17)﴾ [النمل: 17]، أي "جمع لسليمان جنوده وحشدوا له، وقد كانوا من أصناف من الخلق متباينة: جنّ وإنس وطيور. وقد لا يكون هؤلاء كل جنده، ومن هم تحته، وإنما هم من جُمع وحُشر له في مسيرهم الذي أتوا فيه على واد النمل. والوزع هو الكفّ؛ والمعنى: أنّ هؤلاء الجنود مع تباينهم في الخلق والصفة والنوع، ومع كثرتهم وجمعهم في صعيد واحد لم يكن أحدٌ منهم يتقدم عن منزلته التي هي مرتبة له" 2102.

2102 ابن كثير، أبو الفداء إسماعيل بن عمر، تفسير القرآن العظيم، دار طيبة، الرياض، ط2، 1999، ج6، ص: 183.

وعلى الرغم من كثرة عدد جيش سليمان-عليه السلام- إلا أنه كان يتفقد جنده بنفسه، قال تعالى: ﴿وَتَقَدَّرَ الطَّيْرَ فَقَالَ مَا لِي لَا أَرَى الْهُدْهَدَ أَمْ كَانَ مِنَ الْغَائِبِينَ (20)﴾ [النمل:20] فعلى الرغم من "كثرة أتباعه استطاع سليمان-عليه السلام- أن يسيطر على أتباعه المؤلفة من الجن والإنس والطير، فقد نظم أعمالهم، ورتب لهم شؤونهم، فإن خرج خرجوا معه في موكب حافل، يحيط به الجند والخدم من كل جانب، فالإنس والجن يسرون معه، والطير تظلل بأجنحتها من الحر، وعلى كل واحد من هذه الجيوش نقباء ورؤساء يسرون في عرض رائع، وموكب ملكي عظيم حافل، لم تر العين مثله، وفي هذه الآية دليل على تفقد الإمام أحوال رعيته، والمحافظة عليهم، فانظر إلى الهدهد مع صغره كيف لم يخف على سليمان حاله، فكيف بعظام الملك²¹⁰³. ولما لم يجد الهدهد في موقعه المحدد له سلفاً، أعلن للجيش كله أن الهدهد قد خالف ولا بد من معاقبة المخالف، وهذا من مسؤوليات القائد المحنك؛ فهو لا يتساهل مع المخطئ، وأعلن سليمان-عليه السلام- بصفته قائداً عسكرياً عقابه للهدهد على ثلاثة مراحل:

أ- التعذيب، وذلك في قوله: ﴿لَأَعَذِّبَنَّهُ عَذَابًا شَدِيدًا﴾ [النمل:20].

ب- الذبح، من خلال قوله: ﴿أَوْ لَأَذْبَحَنَّهُ﴾ [النمل:20].

ج- العفو إذا كان له عذر مقبول، حيث قال: ﴿أَوْ لِيَأْتِيَنِي بِسُلْطَانٍ مُبِينٍ﴾ [النمل:20].

كذلك من أهم ما أشارت إليه سورة النمل في معرض حديثها عن القائد باني الحضارة والذي تمثل في شخص النبي سليمان-عليه السلام، كون القائد الحقيقي هو من يستطيع أن يوظف المهارات الفردية في أفراد رعيته بما يخدم تحقيق الغاية الكبرى والمصلحة العظمى وهي بناء الحضارة وازدهارها، فرى سليمان عليه السلام قد استعمل الهدهد في إرسال رسالته لملكة سبأ، يقول القشيري في التفسير: ﴿أَذْهَبَ بِكِتَابِي هَذَا فَأَلْقَاهُ إِلَيْهِمْ ثُمَّ تَوَلَّى عَنْهُمْ فَأَنْظُرْ مَاذَا يَرْجِعُونَ (28)﴾ [النمل:28] في الآية إشارة إلى أنه لا ينبغي للإنسان أن يذكر بين يدي الملوك، كل كلمة؛ فإنه يجز العناء بذلك إلى نفسه، وقد كان لسليمان من الخدم والحشم، ومن يأمر بأمره الكثير، ولكنه لم يستعمل واحداً في هذا التكليف إلا الهدهد؛ لأنه هو الذي قال ما قال، فلزمه الخروج من عهده ما قال²¹⁰⁴.

وقد أثبت سليمان-عليه السلام- حسن توظيفه لمهارات أفراد رعيته وذلك عن اختياره لمن يأتي له بعش ملكة سبأ، قال تعالى: ﴿قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ (38) قَالَ عِفْرِيتٌ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ (39) قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقَرًّا

²¹⁰³ الصابوني، محمد علي، النبوة والأنبياء، دار الحديث-القاهرة، ط2، 1984، ص: 288-289.

²¹⁰⁴ القشيري، عبد الكريم بن هوازن، لطائف الإشارات، دار الكتب العلمية-بيروت، ط1، ج2، ص: 417.

عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴿40﴾ [النمل: 38-40]، وذلك بناء على الفارق الكبير بين سرعة عفريت الجن في نقل العرش، وبين سرعة الذي عنده علم من الكتاب في نقل العرش.

المطلب الثاني: تحقيق العدل والشورى

إنَّ تحقيق العدل هو مقوم عظيم من مقومات بناء الحضارة، وركن ركين في دعائم استقرارها وازدهارها؛ فبالعدل قامت السموات والأرض، والعدل " هذا الميزان الذي أنزله الله تعالى في الرسالة هو الضمان الوحيد للبشرية من العواصف، والزلازل، والاضطرابات، والخلخلة التي تحيق بها في معتزك الأهواء، ومضطرب العواطف، ومصطحّب المنافسة، وحبّ الذات. فلا بدّ من ميزان ثابت يثوب إليه البشر؛ فيجدون عنده الحق والعدل والنّصف بلا محاباة، فيغيّر هذا الميزان الإلهي الثابت في منهج الله وشريعته، لا يهتدي الناس إلى العدل" ²¹⁰⁵. ولقد نوهت سورة النمل إلى العدل باعتباره مقوماً من مقومات بناء الحضارة في صورٍ متعددة خلال ثنايا آيات السورة المباركة، فتبدأ أول ما تبدأ مقرّرةً ذلك المبدأ الإلهي العظيم في التعامل مع البشر أجمعين سواء كانوا رسلاً أو أناساً عاديين، تمثل ذلك في خطاب الله تعالى لنبيه صلى الله عليه وسلم: ﴿وَإِنَّكَ لَتَلْقَى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ﴾ [النمل: 6]، فوصف نفسه- سبحانه وتعالى- بالحكمة والتي هي " وضع كل شيء في موضعه" ²¹⁰⁶، وفي قصة موسى- عليه السلام- درسٍ عظيم في قيمة العدل تجلّى في قوله تعالى: ﴿يَا مُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ﴾ ﴿١٠﴾ إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ ﴿١١﴾ [النمل: 10-11] فتبيّن هذه الآية الكريمة كيف يكون العدل في المعاملة والمحاسبة؛ فمن ظلم حقّ له أن يخاف من العقاب، لكنّ إن تاب وندم واستغفر وأصلح ما أفسده وجبت له المغفرة والرحمة.

ومن أروع الأمثلة على قيمة العدل في تحقيق النهضة الحضارية ما قالته النملة في بلاغها لبني جنسها من النمل حيث قالت: ﴿يَا أَيُّهَا النَّملُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطَمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ﴾ ﴿١٨﴾ [النمل: 18] فترى النملة تصف سليمان وجنوده بالنزاهة والعدل والرحمة وسلامة السير، قال الزركشي: " وفي قوله (وَهُمْ لَا يَشْعُرُونَ) احتراس بين أنّ من عدل سليمان وفضله وفضل جنوده أنّهم لا يحطمون نملة فما فوقها إلا بالآ لا يشعروا بها" ²¹⁰⁷. ولذلك فلا عجب أن تبسم سليمان- عليه السلام- من كلامها، وثنائها عليه وعلى جنوده، ولقد كان تبسم سليمان " سروراً بهذه الكلمة منها؛ ولذلك أكّد التبسم

²¹⁰⁵ قطب، سيّد، في ظلال القرآن، ج6، ص: 3494.

²¹⁰⁶ العمري، أحمد جمال، دراسات في التفسير الموضوعي للقصص القرآني، مكتبة الخانجي-القاهرة، ط1، 1986، ص:

308.

²¹⁰⁷ الزركشي، ج3، ص: 65.

بقوله (ضَاحِكًا) إذ قد يكون التبسم من غير ضحك ولا رضا، ألا تراهم يقولون تبسم تبسم الغضبان، وتبسم تبسم المستهزئين. وتبسم الضحك إنما هو عن سرور، ولا يُسر نبي بأمر دنيا؛ إنما سر بما كان من أمر الآخرة والدين²¹⁰⁸

وأما عدل سليمان-عليه السلام- مع الهدهد فكان مثالاً عملياً رائعاً على ضرورة تطبيق العدل، ووضح ذلك في قوله تعالى: ﴿وَتَقَدَّرَ الطَّيْرُ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهَدَ أَمْ كَانَ مِنَ الْغَائِبِينَ﴾ ﴿٢٠﴾ ﴿لَأَعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لِيَأْتِيَنَّ بِسُلْطَانٍ مُبِينٍ﴾ ﴿٢١﴾ [النمل: 20-21] حيث إن سليمان عليه السلام لما علم بغياب الهدهد عن الجيش أعلن في الملأ كله أن الهدهد تخلف وتغيب عن أداء وظيفته، وأن ذلك أمر غير مقبول، ويستحق العقوبة المناسبة، ويرجع سبب إعلان سليمان-عليه السلام- لذلك أمام الجند حتى لا يحدث أحد منهم نفسه بأن يخرج عن حشده، أو يغيب عن نظريه بلا إذنه، حسماً لنوازع الفوضى، وحفظاً لمظاهر العز والسلطان، والحزم في مثل هذه الأمور واجب من أعظم الواجبات؛ إذ أن التهانون في مثل هذا الأمر تشجيع لبقية الجنود على الانفلات، وعدم احترام النظام والقانون²¹⁰⁹. ومع كون سليمان-عليه السلام- كان حازماً إلا أنه لم يتجاوز في حزمه حدود العدل والإنصاف؛ حيث انتظر حتى يأتي الهدهد، ويواجهه بجرومه، ويسمع منه شرحه وتبريره لغيابه، وذلك لأن العدل يقتضي من الحاكم الإحاطة بالقضية من كل جوانبها قبل أن يصدر حكمه، فقد أعطى سليمان-عليه السلام- الهدهد "فرصة لأن يأتيه بالعدر؛ لاحتمال أن يكون غيابه لأمر مهم، ويهم الملك النبي نفسه، وبالتالي فغيابه عن موقعه الرظيفي ليس رغبة في عدم الالتزام، بل لأداء المهمة التي من أجلها الجيش كله، وهو أحد جنوده"²¹¹⁰. ثم تجلّى عدل سليمان-عليه السلام- في تنبئه من خبر الهدهد، وذلك قبل أن يقوم بأي ردّة فعل قد تكون عاقبها وخيمة على الأفراد والأمة؛ ولهذا قال سليمان للهدهد: ﴿قَالَ سَتَنظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ﴾ ﴿٢٧﴾ ﴿أَذْهَبَ بِكِتَابِي هَذَا فَأَلْقَاهُ إِلَيْهِمْ ثُمَّ تَوَلَّى عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ﴾ ﴿٢٨﴾ [النمل: 27-28].

ولعل من أروع الأمثلة على عدل سليمان-عليه السلام- شهادة ملكة سبأ في حقّه، حيث إنّه وصفت بالدقة أخلاق أغلب الملوك الذين يحكمون قائلة: ﴿إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعْرَءَ أَهْلِهَا أَذَلَّةً وَكَذَلِكَ يَفْعَلُونَ﴾ ﴿٣٤﴾ [النمل: 34] حيث إنّه قد علمت "بقياس شواهد التاريخ، وخبرة طبائع الملوك إذا تصرفوا في مملكة غيرهم أن يقلبوا نظامها إلى ما يسائر مصالحهم"²¹¹¹، والواضح من خلال الآيات أن ملكة سبأ كانت تعرف سليمان، لكنّها لم تكن تعرف هل هو كباقي

²¹⁰⁸ القرطبي، محمد بن أحمد الأنصاري، الجامع لأحكام القرآن، دار الفكر-بيروت، 1999، ج16، ص: 121.

²¹⁰⁹ إسماعيل، محمد أبو بكر، قصص القرآن، دار المنار-القاهرة، ط1، ص: 271.

²¹¹⁰ الكيلاني، سيد أحمد، في موكب النبيين دراسة تحليلية هادفة لسير الأنبياء، دار القلم-الكويت، 1984، ج2، ص: 600.

²¹¹¹ ابن عاشور، تفسير التحرير والتنوير، ج19، ص: 259.

الملك يظلم ويُفسد، أم إنَّه عادل مصلح؛ ولهذا أرسلت إليه بالهدية، ولما أسلمت بعد ما شهدت الخوارق التي كانت عند سليمان-عليه السلام- لم يفسد سليمان بلادها، ولم يجعل أعزة أهلها أذلة.

وعندما يغيب العدل ويتشتر الظلم فإنَّ بقاء الحضارات ليس ممكناً بحال من الأحوال، واستدلت سورة النمل على ذلك بشاهد من التاريخ على حضارة ثمود التي كانت "غناء واهرة خضراء حيّة، تموج بالحياة، وتمور بالحضارة موراً، وتزدهي بمائها، وآبارها، وقصورها، سهولها يانعات بالثمار، مزهرات بالأزهار، تدب الحياة في أوصالها، إذا بها تتحوّل إلى ياب قفر هالكة يابسة أغصانها، مصفّرة سهولها، آبارها الفارغة الخاوية تشهد على أمر عظيم، وفعل جليل، تسلّل إلى حياتها، فأضحت قصورها أشلاء باكية، وأطالاً خاوية، تصفّر فيها الرياح الهوج، بعد ما ضجت بصخب الحياة، تشكو علة مرة علقمة اسمها الظلم، قال تعالى: ﴿فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ﴾ [النمل: 52] ثما عادت آيات سورة النمل في أواخر آياتها في لتؤكد على مبدأ العدل كمقوم من مقومات بناء الحضارة، وتقرّر مبدأ العدل والمساواة والثواب والعقاب بناء على العمل، قال تعالى: ﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِّنْ فَزَعٍ يَوْمَئِذٍ آمَنُونَ﴾ [النمل: 89-90].

ومن أهم مظاهر العدل التي حثت عليها سورة النمل مظهر تحقيق الشورى، والأخذ برأي الآخرين، وتعرف الشورى بأنّها "هي الأمر الذي يُشاور فيه، قال الراغب: التشاور والمشاورة والمشورة: استخراج الرأي بمراجعة البعض إلى البعض"²¹¹² وكان ذلك من خلال موقفين عرضت لهما السورة الكريمة:

الموقف الأول: موقف ملكة سبأ عندما عرضت كتاب سليمان-عليه السلام- على الملأ من قومها لتأخذ رأيهم فيه، قال تعالى: ﴿قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ﴾ [النمل: 29] إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٣٠﴾ أَلَا تَعْلَمُونَ عَلَيَّ وَأُتُونِي مُسْلِمِينَ ﴿٣١﴾ قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ ﴿٣٢﴾ [النمل: 29-32] قال ابن العربي: "وفي هذا دليل على صحة المشاورة إما استعانة بالآراء إما مداراة للأولياء"²¹¹³.

الموقف الثاني: واقعة طلب سليمان الإتيان بالعرش، قال تعالى: ﴿قَالَ يَا أَيُّهَا الْمَلَأُ أَتَيْنِي بِعَرْشِي قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ﴾ [النمل: 38] قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٣٩﴾ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنْ

²¹¹² <http://www.al-eman.com/>

²¹¹³ ابن العربي، أبو بكر محمد بن عبد، أحكام القرآن، تحقيق: علي محمد البجاوي، دار المعرفة، بيروت، 1987، ج4، ص: 76.

الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقَرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيُشْكِرَ اللَّهُمَّ وَأَمَّا شُكْرُكَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴿٤٠﴾ [التمل: 38-40]، ومن هذا الموقف تتضح "المعالم التالية للشورى:

أن الشورى كما تكون في التعرّف على الآراء ومداراة الأولياء، فإنّها كذلك تكون للتعرف على أفضل وسائل إنجاز المهام.

أن ولي الأمر يوضح لأهل الشورى المهمة والهدف المطلوب من ناحية: وصفه، قيده الزمني، وكافة ما يضبطه.

أن يفتح المجال واسعاً للإدلاء بالآراء حول الأساليب المتاحة، والقدرات الكامنة لدى كلّ أهل المشورة بحيث يظهر المتأخّر منهم إمكانية أفضل من المتقدّم، وبهذا فإنّ صاحب القدرة والإمكانية الأقل لا يتكلّم إذا ذكر ما أفضل ممّا عنده.

أنّ من القدرات ما يظهر أنّه لا مزيد عليه فيتعيّن الأخذ به دون مفاضلة ومناقشة²¹¹⁴.

المبحث الخامس: المقوّمات المادية لبناء الحضارة من خلال سورة التمل

المقصود بالمقوّمات المادية هي الأسس تكفل وتحقيق أسباب البناء والازدهار لتلك الحضارة، ويشمل هذا على مطلبين:

المطلب الأول: القوة الاقتصادية والعسكرية

تعتبر القوة الاقتصادية والعسكرية من أكبر مقوّمات بناء الحضارة واستقرارها، ودفع عجلة الحضارة قدماً في الطريق الصحيح، فالإقتصاد "عصب الحضارة، ومؤشّر فعال في قوّة تأثيرها ونجاحها، وأولاه القرآن الكريم أهمية بارزة، وأنشأ حروفه، وكتب أبجديته بخطوط عربية، ثم فصل فيها كلّما اقتضى الأمر، وقدم للإنسانية كلّها مذهباً جديداً قوامه التعاون الإنساني، لا الربح المادي والصّوّاع الطّبيقي"²¹¹⁵. ولقد بدأت سورة التمل آياتها بالإشارة القوية لضرورة وجود الإقتصاد القويّ والذي تمثّل في قوله تعالى في الآية الثالثة منها ﴿وَيُؤْتُونَ الزَّكَاةَ﴾ [التمل: 3]، والحديث عن الزكاة في معرض آيات السورة التي تتحدّث عن مقوّمات بناء الحضارة يدلّ دلالة أكيدة على قيمة الإقتصاد المزدهر كمقوم مهم لبناء الحضارة؛ وذلك لأنّ الزكاة "نظام فريد ومؤسسة مالية لها وظيفتها المهمة في حياة المجتمع من تحقيق التكافل الاجتماعي والتأمين ضد العجز والكوارث والفقر، وإزالة الحسد والبغضاء، وتطهير الأنفس، وتنمية الخير عند الناس، كما أنّها تعين الدولة على تحقيق المصالح والمنافع العامة للمواطنين، وأيضاً هي مورد مالي من موارد الدولة التي تسهم في تغطية كثير من النفقات التي يحتاجها المجتمع، كما أنّ مقاصدها الحكيمية

²¹¹⁴ علوان، علي محمد، مكوّنات الدولة المعنوية والمادية في قصة سليمان القرآنية من خلال سورة التمل، [مج أماراباك، المجلد السادس، العدد التاسع عشر-2015، ص: 201.

²¹¹⁵ المبارك، محمد، نظام الإسلام الإقتصاد مبادئ وقواعد، [مج، ط3، دار الفكر-بيروت، 1980]، ص: 6.

تتعدى فهم الوظائف الاجتماعية بما يحقق النظام المالي الإسلامي من حلول للمشكلات الاقتصادية التي تعرفها المجتمعات، فربط نظام الزكاة بهذه الأسس والمقومات المالية يبين أهمية تشريع هذه الفريضة ومقاصدها الخاصة والعامة²¹¹⁶، ثم عرضت آيات سورة التمل لمظاهر عديدة للقوة الاقتصادية والعسكرية التي توفرت في مملكة سليمان-عليه السلام، ومن تلك المظاهر:

الجنود المدربة الكثيرة والمتعددة والمتنوعة القدرات والتي تكون جيش سليمان-عليه السلام-الذي لم ولن يسمع التاريخ بمثله، فهو جيش يضم اجنسا مختلفة، قال تعالى: ﴿وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ﴾ [التمل: 17]، والحشر "بمعنى الجمع، والمعنى أنّ جنود سليمان كانوا مجموعين له، محشودين في حضرته، مسخرين لأمره، والجنود: هم الطائفة المسخرة لعمل متحد، وغلب إطلاقها على الطائفة المعدة من قبل الملك لقتال العدو وحراسة البلاد، وتظهر قوة جيش سليمان في كثرة عدده، وتعدد أنواع جنوده، فمنه الجنّ الذي يسخر لتوجيه القوى الخفية، والتأثير في القوى الروحية، ومنه الإنس الذي ينفذ الأوامر ويحارب العدو، ويحرس المملكة، ومنه الطير وهو مسخر لتوجيه الأخبار وتلقيها، وتوجيه الرسائل إلى القادة والأمراء"²¹¹⁷.

توفرت في مملكة سليمان-عليه السلام-مظاهر القوة الاقتصادية، ومن دلائل ذلك، رفض سليمان قبول هدية ملكة سبأ، والتي اعتبرها سليمان رشوة لا هدية لكي يكف بأسه عنهم، ولا يتوجه لحربهم، قال تعالى حاكياً عن تخطيط ملكة سبأ، وهدهفا الأساسي من وراء تلك الهدية: ﴿وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ﴾ [التمل: 35]، ولكن جاء الرد الصادم الحاسم من النبي سليمان-عليه السلام- صاحب العز والجاه والاقتصاد المزدهر: ﴿أَتُمِدُّونَ بِمَالٍ فَمَا آتَانِي اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ﴾ [التمل: 36-37] يقول سيد قطب: "وفي الرد استهزاء بالمال، واستنكار للالتجاء إليه في مجال غير مجاله. مجال الدعوة والعقيدة: ﴿أَتُمِدُّونَ بِمَالٍ﴾ [التمل: 36]، أتقدمون لي هذا العرض التافه الرخيص؟ ﴿فَمَا آتَانِي اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ﴾ [التمل: 36]، لقد آتاني الله خيراً مما لديكم. ولقد آتاني خير من المال على الإطلاق: العلم والنبوة، وتسخير الجنّ والطير، فما عاج شيء من عرض الأرض يفرحني ﴿بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ﴾ [التمل: 36]. وتحشون لهذا النوع من القيم الرخيصة التي تعني أهل الأرض، الذين لا يتصلون بالله، ولا يتلقون هداياه"²¹¹⁸. وفي هذا دليل على أهمية محاربة الرشوة وغيرها من الأمراض الاقتصادية، والرشوة: في اللغة تعني "الوصلّة إلى الحاجة بالمصانعة. وأصلها من الرشاء الذي يتوصل به إلى

²¹¹⁶ <https://www.aliqtisadalislami.net>

²¹¹⁷ الطاهر بن عاشور، تفسير التحرير والتنوير، مرجع سابق، ج20، ص: 239-240.

²¹¹⁸ قطب، سيد، في ظلال القرآن، ج5، ص: 2640.

الماء²¹¹⁹، وهي غير الهدية وإن كان كثير من الناس لا يفرقون بينهما²¹²⁰، والرشوة في الاصطلاح "اختلف في تعريفها شرعاً، فقيل في معناها: ما يؤخذ بغير عوض ويُعاب أخذه. كل مال يُدفع لبيتاع به من ذي جاه ومنصب عوناً على ما لا يحل". قال صاحب الأنصاف: الرشوة ما يُعطى بعد طلبه²¹²¹.

الاستعداد الدائم والتام لمواجهة أي تهديد: وذلك عندما أحس سليمان أن قوم سبأ لا يريدون الإذعان بل يريدون العلو فاجأهم بعبارة موجزة المباني لكنها عظيمة المعاني عن قوة جيشه، وقدرته على سحقهم وإخراجهم من مدينتهم أدلة، قال تعالى: ﴿ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِيلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ﴾ [سورة النمل: 37] ، وفي المقابل كانت هناك حضارة قوم سبأ الذين سلموا زمام قيادتهم لامرأة تحكمها عاطفتها، فعندما تفاخر قومها بقوة جيشهم فقالوا ﴿نَحْنُ أَوْلُو قُوَّةٍ وَأُولُو بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانْظُرِي مَاذَا تَأْمُرِينَ﴾ [سورة النمل: 33]، لكنها اختارت لهم بعاطفتها المحضة حلاً آخر بعيداً عن الخيار العسكري فقالت ﴿وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ﴾ [سورة النمل: 35].

وكالة الاستخبارات المركزية الممثلة في الطير، والتي تزود سليمان-عليه السلام- بالأخبار، وتكشف له ما قد يكون خافياً عنه، قال تعالى على لسان الهدهد: ﴿أَخْطُتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَإٍ يَقِينٍ﴾ [سورة النمل: 22] إني وجدتُ امرأة تملكهم وأوتيت من كل شيء ولها عرش عظيم [سورة النمل: 23] وجدتها وقومها يسجدون للشمس من دون الله وزين لهم الشيطان أعمالهم فصددتهم عن السبيل فهم لا يهتدون [سورة النمل: 24-22].

وجود العلماء العسكريين القادرين على إنجاز المهمات الصعبة، مثلما حدث في قصة الإتيان بالعرش، قال تعالى: ﴿قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ﴾ [النمل: 40].

وفي مقابل هذه السورة المشرقة عرضت سورة النمل نموذجاً لاقتصاد حضارة قامت على احتكار الاقتصاد لصالح فئة محدودة من الناس عرفت باسم (الملا)، والتي كانت تمثل الرأسمالية بمفهومها الحديث، فقد كان المال يضح في جيوب هؤلاء المتخمين المترفين، الذين يفسدون ولا يصلحون، قال تعالى: ﴿وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ﴾ [سورة النمل: 48]، ومثل هذا الاقتصاد لا يراعي العدالة في التوزيع، ولا يحقق العدالة الاجتماعية بين أفراد المجتمع، لذلك انقسم

²¹¹⁹ ابن منظور، لسان العرب، ج14، ص322.

²¹²⁰ للتوسع انظر: النابلسي، عبد الغني بن إسماعيل، تحقيق القضية في الفرق بين الرشوة والهدية، تحقيق: محمد عمر، (وزارة الأوقاف والشؤون الإسلامية- الكويت، ط1982:1).

²¹²¹ سالم، عطية بن محمد، الرشوة، الجامعة الإسلامية، المدينة المنورة، 1400هـ، ص:125 بتصرف.

مجتمع ثمود لما جاءهم صالح- عليه السلام- برسالته التي تدعو إلى العدالة الاجتماعية، قال تعالى: ﴿وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا أَنْ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ﴾ [٤٥: النمل: 45]، ولما جاء صالح عليه السلام يدعو إلى الإصلاح، ومحاربة الفساد فما كان منهم إلا أنهم حاربوه، ومكروا به، وكادوا له، وخططوا ودبروا لقتله، قال تعالى: ﴿الْوَا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ﴾ [٤٩: النمل: 49-50]، ولقد كان مكربهم هذا سبباً مباشراً في هلاكهم هم وقومهم أجمعين، واختار حضارتهم، قال تعالى: ﴿فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مُكْرِمِهِمْ أَنَّا دَمَرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ﴾ [٥١: النمل: 51-52].

المطلب الثاني: الإعلام الموجّه

يعرّف الإعلام في اللغة "بأنه: التبليغ، ويقال: بلغت القوم بلاغاً: أي أوصلتهم بالشئ المطلوب، والبلاغ ما بلغك أي وصلك" ²¹²²، ففي الحديث: "بلغوا عني ولو آية" ²¹²³. وفي الاصطلاح له تعريفات متعددة منها: "نشر الحقائق والمعلومات الدقيقة الصادقة بهدف التقرير والإقناع" ²¹²⁴. وقيل عن الإعلام أنه: "كل قول أو فعل قصد به حمل حقائق أو مشاعر أو عواطف أو أفكار أو تجارب قولية أو سلوكية شخصية أو جماعية إلى فرد أو جماعة أو جمهور بغية التأثير، بواسطة وسيلة اصطلاح على أنها وسيلة إعلام قديماً أو حديثاً" ²¹²⁵. وقد حفلت سورة النمل بنماذج مختلفة للإعلام، ويمكن تصنيفها حسب نوعها واتجاهاتها كالآتي:

الإعلام الرباني: المتّثل في إنزال القرآن على النبي صلى الله عليه وسلم بمثابة كتاب هداية وبشرى للمؤمنين الذين ينشدون بناء الحضارة، قال تعالى: ﴿طس تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ﴾ [١: هُدى وَبُشْرَى لِلْمُؤْمِنِينَ] ﴿٢﴾ [النمل: 102] ، وفي إشارة إلى مصدر هذا الوحي الإعلامي من الله تعالى لرسوله وللمؤمنية يقول تعالى: ﴿وَإِنَّكَ لَتَلْقَى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ﴾ [٦: النمل: 6] ، وفي هذا إشارة إلى ما يجب أن يكون عليه نهج الإعلام من الحكمة والعلم اليقين بالخبر.

²¹²² ابن منظور، لسان العرب، مرجع سابق، ج4، ص: 3083.

²¹²³ البخاري، محمد بن إسماعيل، صحيح الجامع، مرجع سابق، حديث رقم: 3461.

²¹²⁴ سفر، د. محمود محمد، الإعلام موقف، مطبعة تامة، السعودية، ط1، 1982، ص: 21.

²¹²⁵ الشنقيطي، د. سيد محمد ساداتي، مفاهيم إعلامية من القرآن الكريم: دراسة تحليلية لنصوص من كتاب الله، دار عالم الكتب، 1986، ص: 17-18.

الإعلام الدعوي: تمثل الإعلام الدعوي في سورة النمل في حديث سليمان-عليه السلام- مع الناس وحثهم على تذكر نعمة الله عليهم، وتوجيههم إلى قيمة الشكر، قال تعالى: ﴿يَا أَيُّهَا النَّاسُ عَلِّمْنَا مَنَظِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ﴾ [النمل: ١٦]، ولقد كان من دعاء سليمان-عليه السلام: ﴿رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ﴾ [النمل: ١٩] " وحقيقة ﴿وَزِعْنِي﴾ اجعلني أزع شكر نعمتك عندي، وأكفّه وأرتبطه لا ينفلت عني، حتى لا أنفك شاكرًا لك".

الإعلام التحذيري: ووضح ذلك جليًا في تحذير النملة بني جنسها من سليمان وجيشه، قال تعالى: ﴿يَا أَيُّهَا النَّملُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطُمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ﴾ [النمل: ١٨]. وقد سبق تفصيل الحديث عن ذلك في ثنايا البحث.

الإعلام العسكري: والذي ظهر خلال تفقد سليمان-عليه السلام- للطير: ﴿وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهَدَ أَمْ كَانَ مِنَ الْغَائِبِينَ﴾ [النمل: ٢٠] لأعدبته عذابًا شديدًا أو لأذبحنه أو ليأتيني بسلطان مبين [النمل: 21-20]، وهدف سليمان عليه السلام من وراء هذا الإعلان العسكري شديد اللهجة هو أن يشير "إشارة واضحة إلى أن القائد السياسي لا بد أن يقوم بواجباته على أكمل وجه، وهذا ما فعله سليمان-عليه السلام- بالضبط، لأنه لو كان مهملاً في أداء واجباته لما أعلن أمام رعيته أجمع أنه سيعاقب حتى أصغر الحيوانات حجمًا وهو الهدهد بسبب غيابه عن مكانه المعد له".

الإعلام الاستخباراتي: والذي تمثل في التقرير الاستخباراتي الذي قدّمه الهدهد لسليمان-عليه السلام- حيث قال: ﴿حَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَإٍ يَقِينٍ﴾ [النمل: ٢٢] إني وجدت امرأة تملكهم وأوتيت من كل شيء ولها عرش عظيم [النمل: ٢٣] وجدتها وقومها يسجدون للشمس من دون الله وزين لهم الشيطان أعمالهم فصدهم عن السبيل فهم لا يهتدون [النمل: ٢٤] [النمل: 22-24] وقد سبق الحديث عن مميزات هذا التقرير الاستخباراتي ذلك في ثنايا البحث.

الإعلام الإداري: والذي تمثل في استشارة ملكة سبأ لقومها من أجل الوصول إلى قرار، قال تعالى: ﴿قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ﴾ [النمل: ٣٢]، وصورة أخرى من صور الإعلام الإداري للمسؤول الذي يبت روح التنافس بين أفراد مؤسسته، وذلك في معرض حديث سليمان-عليه السلام- لملائته، إذ قال: ﴿يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ﴾ [النمل: ٣٨] [النمل: 38].

الإعلام المضلل: والذي ظهر جليًا باعتباره سمة من سمات انهيار الحضارة، كما في قصة فرعون وقومه الذين بدأوا في دعاية مضلّة حول معجزات موسى-عليه السلام- بادعاء أن ما جاء به موسى-عليه السلام- ما هو إلا: ﴿سِحْرٌ مُبِينٌ﴾ [النمل: ١٣] [النمل: 13].

الإعلام المحرّض: وهذا أكثر أنواع الإعلام انحطاطاً؛ حيث يتصدّى هذا الخطاب الإعلامي للمصلحين، ويحرّض على إيذائهم بل على قتلهم إذا لزم الأمر، كما في قصة صالح-عليه السلام-: ﴿قَالُوا تَقَاسَمُوا بِاللّٰهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ﴾ ﴿٤٩﴾ وَمَكْرُؤًا مَّكْرًا وَمَكْرُؤًا مَّكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾ [النمل: 49-50] ، وقد يقتصر الإعلام التحريضي على مجرد عزل الفئة المؤمنة المصلحة ، وإخراجها من مقامها، كما في قوم لوط-عليه السلام-: ﴿أَخْرِجُوا آلَ لُوطٍ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ﴾ ﴿٥٦﴾ [النمل: 56].

إعلام النهاية: وتمثّل ذلك في الدور الإعلامي الذي سوف تقوم به الدابة في آخر الزمان، حيث أخبرت سورة النمل عن ذلك الحديث الإعلامي للدابة مع الناس، قال تعالى: ﴿وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ﴾ ﴿٨٢﴾ [النمل: 82].

الإعلام الدستوري: والذي يراد به وضع النقاط فوق الحروف، ليعرف كل فرد ما هو مطلوب منه، وكيف سيحاسب، وما واجبه تجاه قضية البناء الحضاري، قال تعالى: ﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا وَهُمْ مِّنْ قَرْعِ يَوْمَئِذٍ آمِنُونَ﴾ ﴿٨٩﴾ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ يُخْرَجُونَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٠﴾ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩١﴾ وَأَنْ أَتْلُو الْقُرْآنَ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ﴿٩٢﴾ وَقُلِ الْحَمْدُ لِلّٰهِ سُبْحَانَكُمْ آيَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِعَافٍ لِّعَمَّا تَعْمَلُونَ ﴿٩٣﴾ [النمل: 89-93].

الخاتمة

أولاً: النتائج

مقومات الحضارة وردت مفصلة في سورة النمل.

الإيمان هو المحفّز الأول لبناء الحضارة.

العلم أساس الحضارة، فلا حضارة بلا علم.

أسلمة المجتمع وتعظيم شعائر الله من أرقى مظاهر الرقي الحضاري.

الالتزام الأخلاقي دليل الترقى في سلم الحضارة.

التلاحم المجتمعي، وتغليب مصلحة الجماعة على مصلحة الفرد من مقومات بناء الحضارة الاجتماعية.

وجود القائد السياسي ضرورة لبناء الحضارة وازدهارها.

العدل سياج يحمي الحضارة، والشورى حصن يحصنها.

القوة الاقتصادية من أكبر مقومات ودعائم بناء الحضارة.

الأصل في القوة العسكرية أن تكون حامية لمكتسبات الحضارة مدافعة عنها.

للإعلام دور بارز في قضية بناء الحضارة إذا كان إعلامًا موجَّهًا وموجَّهًا لتحقيق تلك الغاية.

ثانيًا: التوصيات:

ضرورة التخطيط لبعث النهضة الحضارية في البلاد العربية والإسلامية على أساس مقومات الحضارة الواردة في سورة النمل.

يجب التركيز على نشر الوعي الحضاري الإسلامي بين أفراد المجتمع.

ضرورة الاهتمام بإعداد قادة ملهمين مجتدين يحملون راية بعث الأمة من رقادها.

التركيز على الاهتمام بقضية التعليم والبحث العلمي باعتبار أنه لا يمكن بناء الحضارة بغير ذلك.

عقد دورات ومؤتمرات تعزّو من تمسك المسلمين بهويتهم ومرجعيتهم الإسلامية.

توجيه الإعلام ليلعب دوره المنوط به في بناء الحضارة.

صياغة خطة لتوسيع رقعة التعاون الاقتصادي بين الدول الإسلامية.

ضرورة اهتمام القادة بقضية متابعة الأفراد ومراقبتهم ومحاسبتهم.

إعداد برنامج تثقيفي بهدف نشر المظاهر الإسلامية في المجتمعات الإسلامية.

التشديد على ضرورة تجديد الخطاب الديني بما يدعم فكرة بناء الحضارة على أسس الكتاب والسنة.

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صفات أتباع القادة وعاقبتهم من منظور قرني

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الملخص

يعالج هذا البحث مشكلة مهمة من المشاكل الواقعية التي نحيها في هذه الأيام، وهي زعم كثير من الجنود أتباع الحكام الظالمين والقادة المجرمين الذين يوالون اليهود والنصارى، بأنهم لا ذنب لهم فيما يفعلون، فهم يطيعون الأوامر فقط، وينفذونها طاعة لولي الأمر الواجبة، فهل هذا المبرر يغني عنهم شيئاً يوم القيامة؟

وقد أكثر القرآن الحديث عن هذه القضية، وبين صفات كل من القادة وأتباعهم للتحذير منها واجتنابها والابتعاد عنها في الدنيا، وبين مآلهم وعاقبتهم ومصيرهم في الآخرة كذلك، ليعلموا ما سيؤولون إليه من العذاب الوخيم الأليم، وأنهم فيه مشتركون.

وقد كانت طريقة القرآن في علاج ذلك على ضربين، قسمت الدراسة على مبحثين بناء على أساسها، فالأول في مجال القصص القرآني، وأبرز مثال على ذلك الحديث عن جنود فرعون لبيان صفاتهم وعاقبتهم في الدنيا، والثاني على طريقة الحوار بين القادة وأتباعهم لبيان مصيرهم المشترك في الآخرة.

يجيب هذا البحث عن تلك الأسئلة، ويبرز تلك الصفات السلبية لعله يسهم بدور في علاج هذه الظاهرة، ويكون لبنة في تحرير الأوطان والإنسان.

The personalities and characters of the followers of the leaders and their punishment from a Qur'anic perspective

ABSTRACT

This research deals with an important problem of the real world problems we are experiencing these days. Many of the soldiers who follow the oppressive rulers and the criminal leaders who dictate the Jews and the Christians claim that they are not guilty of what they do. They only obey

orders and execute them in obedience to the duty-bearer. Is this justification will save them something on the Day of Resurrection?

The Qur'an talks about this issue in several loations, and shows the personalities of each of the leaders and their followers to be cautious and avoid them in the Dunya, and between their fate and punishment and fate in Alakhira as well, to know what they will suffer from severe torment and painful, and they are in common.

The Quran deals with discussed issue in two ways, accordingly, this research handled the issue based on the two sections. The first is in the field of Quranic stories, the most prominent example of that talk about the soldiers of Pharaoh to show their characters and punishment in the Dunya, and the second way of dialogue between leaders and their followers to show their common destiny in Alakhira.

This research answers these questions, and highlights those negative aspects that may contribute to the dealing of this phenomenon, and be a building block in the liberation of Homelands and Human.

مقدمة:

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد الأمين، وعلى آله وصحبه أجمعين، أما بعد:

فإن الله تعالى أنزل القرآن ليكون بمثابة دستور لنا، نرجع إليه إذا أردنا أن نقى أنفسنا من الشرور والاثام، ونُهرع إليه عندما نريد أن نعالج أنفسنا من الأمراض والأدواء، ونعتمد عليه لتهديب نفوسنا وتركيز أخلاقنا، ونُحتكم إليه عند التخاصم والتناحر.

وقد برزت في الآونة الأخيرة ظاهرة خطيرة، وهي قول كثير من جنود الحكام الظالمين في زماننا الذي لا يختلف اثنان على أنه لا يطبق فيه شرع الله: إنهم عبيد مأمورون، يفعلون ما يؤمرون، وإذا لم يفعلوا ذلك يفقدون عملهم ورزقهم ووظيفتهم، وإنهم إذا لم يفعلوا ذلك بأنفسهم سيفعله غيرهم، وإن أعمالهم يسيرة لا ترتقي للكبائر، والإثم إن حصل فإنما يقع على الآمرين.

فقررت الرجوع إلى القرآن المنبع الأول لعلاج المشكلات، والإجابة عن التساؤلات، لنعرف صحة قولهم من عدمه، وسلامة فعلهم من سقمه.

وقد اجتهدت في بيان ذلك فيما تسمح به طبيعة البحث وتقضيه الضرورة العلمية، وفي الإشارة ما يغني عن العبارة، وقد وسمت البحث بعنوان: صفات أتباع القادة وعاقبتهم من منظور قرآني.

وقد ركزت في الحديث عن أتباع القادة، وليس عن القادة أنفسهم، لأن سؤال الدراسة موجه لذلك، ولأنه لا خلاف في أن المقصود بالقادة هم الظلمة والمجرمون والكافرون، وهؤلاء صفاتهم معروفة، وعاقبتهم ظاهرة.

راجيا من الله القبول والتوفيق والسداد، وما أصبت فيه من خير فمن الله، وما أخطأت أو قصرت فمن نفسي والشيطان، والله ورسوله منه بريئان.

والحمد لله الذي بنعمته تتم الصالحات

المبحث الأول: صفات أتباع القادة وعاقبتهم في الدنيا

من المعروف أن قصة موسى عليه الصلاة والسلام مع فرعون لعنه الله، هي أكثر قصة ذكرت في القرآن الكريم؛ وذلك لأنها تعتبر قصة الحياة التي تتكرر في كل زمان ومكان، فالطغاة الذين يمثلهم فرعون موجودون في كل زمان ومكان، والفئة المؤمنة الذين يمثلهم موسى عليه الصلاة والسلام موجودون كذلك.

ولا بد أن يكون للطغاة جنود وأتباع، ينفذون ما يطلبونه منهم، ويخدمونهم، ويقومون بشؤونهم، وقد بين القرآن ذلك في قصة موسى مع فرعون، وسماهم "جنود فرعون"، وبين أفعالهم وصفاتهم، بيانا جليا واضحا لا لبس فيه ولا غموض.

من أجل ذلك كله وقع الاختيار على هذه القصة في هذا البحث؛ ليعلم أتباع القادة وجنودهم في أيامنا هذه، إن كانوا يشتركون في الأفعال والأقوال والصفات مع هؤلاء الجنود، فيحذروا من ذلك أشد الحذر.

وسوف أقوم بسرده كل مقطع من الآيات كل على حدة والتعليق عليها مباشرة، لأخذ العبر المستفادة منها، والدروس الموجودة فيها موضع البحث، ثم نكتب خلاصة ذلك في نهاية المبحث:

أولا: قوله تعالى في مطلع سورة القصص: "تَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَى وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ (3) إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِنْهُمْ يَتَّبِعُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ ۚ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ (4) وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُّوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ (5) وَنُكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ (6) وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فِإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَحْزَنِي ۚ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ (7) فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۖ إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ (8) .

أول الآيات التي سنعرض لها ما جاء في سورة القصص، لكونها تحدثت باستفاضة عن قصة موسى وفرعون، ونلاحظ مطلع السورة القائل: "نتلو عليك من نبأ موسى وفرعون بالحق لقوم يؤمنون". فهذا إذن نبأ عظيم وليس خبراً عادياً، وهو نبأ حق لأنه من الله الحق، والمتعظ منه هم المؤمنون، أما من ليس في قلوبهم إيمان حقيقي فسيمرون عليه مروراً لا يتجاوز حناجرهم.

ثم تبين الآية التالية صفات فرعون، وهو أنه متكبرٌ، مستعجلٌ على الناس، مفسدٌ في الأرض، مفرقٌ للجماعات ومميز بين الطوائف والفئات، وهذه صفات الطغاة في كل زمان ومكان.

وأبرز ما تجب ملاحظته هنا، أنه كان من صفاته أنه قاتل، يذبح أبناء بني إسرائيل ويبقي بناتهم أحياء، وهذه صفة تجر وتغرس لا تصدر إلا عن نزع من قلبه الرحمة والإنسانية.

ولكن السؤال: هل كان فرعون الطاغية يباشر ذلك بنفسه؟ هل كان هو من يبحث عن الأطفال، ويفرق بين الذكر والأنثى، فيأخذ الذكر ويبقي الأنثى، وهل كان هو من يقوم بقتل الأطفال الذكور بنفسه؟ إن الجواب بكل تأكيد: لا. إنه يأمر بذلك فقط، وجنوده وأتباعه هم من ينفذون كل شيء.

وهنا تبرز قيمة الجنود والأتباع. إن القائد بدون جنود يتبعونه، وينفذون أوامره، لا يساوي شيئاً، ولذلك ساوى القرآن فيما بينهم في الصفات وفي النتيجة، لأنهم لا ينفكون عن بعضهم بعضاً.

ولذلك جمع الله تعالى بينهم في هذا المقطع مرتين ليؤكد على هذه الحقيقة.

"ونري فرعون وهامان وجنودهما منهم ما كانوا يحذرون".

"إن فرعون وهامان وجنودهما كانوا خاطئين".

جمع الله بين فرعون القائد الطاغية، وهامان الوزير المجرم، وبين جنودهما بحرف الواو، واو العطف التي تفيد الاشتراك.

صفاتهم مشتركة، وعاقبتهم مشتركة، تشمل جميع المذكورين: إنهم خاطئون. وهذه اللفظة تحمل في طياتها كل الصفات التي ذكرت آنفاً عن فرعون، لتشمل كل من آزره وعاوناه وساعده ونفذ أوامره.

وبذلك، لا يبقى حجة لمن يفرق بين القادة الظلمة وأتباعهم، بأن الأمر يختلف عن المأمور في الحكم، والإثم إن حصل فإنما يقع على الأمرين، وبأنهم مجرد منفذين للأوامر؛ إنهم عبيد مأمورون، يفعلون ما يؤمرون فقط، وإذا لم يفعلوا ذلك يفقدون عملهم ووظيفتهم، وإذا لم يفعلوا ذلك بأنفسهم سيفعله غيرهم؛ كل هذا مرفوض في ميزان القرآن؛ لأن هؤلاء الأتباع

هم أدواته وهم جنوده، ولولاهم لما استطاع فعل شيء، هم مشتركون في الفعل وفي الصفات وفي النتيجة، هكذا هم في ميزان القرآن، بغض النظر عن تبريراتهم، فالرزق مكفول ومضمون من الله، وإذا فعل غيرك فأنت نجوت بنفسك، وليتحمل هو تبعه ذلك.

ولا يشوش على هذه النتيجة، التفريق بين فرعون وبين الحكام الظلمة في هذه الأيام؛ لأن الحق سبحانه في هذه الآيات وصف فرعون بأوصاف الظلم والكبر والإجرام والقتل والفساد والإفساد، ولم يتعرض لمسألة الإيمان والكفر، تلك الصفات عاقبتها وخيمة حتى لو صدرت ممن يدعي الإيمان، ومساعدة القادة الظلمة على ظلمهم من أتباعهم كمساعدة جنود فرعون له بتنفيذ أوامره بالقتل والإفساد.

صحيح أن فرعون زاد جرمه بكفره وادعائه الربوبية والإلهية، لكن تلك الصفات صفات الظلمة بمعزل عن مسألة الإيمان والكفر، لأن الله لا يحب الظلم ولا الظالمين، أيا كانوا ومن كانوا في أي زمان ومكان.

ثانيا: قوله تعالى في سورة القصص أيضا: " وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقَدْ لِي يَا هَامَانَ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لأَظُنُّهُ مِنَ الْكَاذِبِينَ (38) وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ (39) فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ (40) وَجَعَلْنَاهُمْ أُمَّةً يَدْعُونَ إِلَى النَّارِ ۖ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ (41) وَأَتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً ۖ وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ (42) "

نلاحظ في هذه الآيات تأكيد القرآن العظيم على الملاحظات السابقة الذكر في المقطع الأول؛ وذلك لعلمه سبحانه وتعالى بالحجج الواهية التي يطلقها المبررون لأنفسهم من اتباع القادة الظلمة، وتنفيذ أوامرهم.

فلنلاحظ أولا أن فرعون لم يبي الصرح بنفسه، وإنما أمر هامان بذلك، وهو بدوره سيأمر جنوده المختصين بفعل ذلك، وذلك يؤكد اشتراك الجنود دوما في الجريمة.

ونلاحظ كذلك اشتراك فرعون مع جنوده بالصفات: " واستكبر هو وجنوده " فهو مستكبر وجنوده كذلك، وهو ظن أن لن يرجع إلى الله فتمادى في طغيانه، وجنوده كذلك. واشتراكهم في العاقبة: " فأخذناه وجنوده فنبذناهم في اليم "، فالله سبحانه لم يغرق فرعون وحده، وإنما أغرق كل من كان معه، فاشتركوا جميعا في العذاب والهلاك.

ثم إنه أكد على ذلك مرتين أيضا كما أكد في أول السورة، ولكن هنا جاء التأكيد في آيتين متتاليتين، فلم يقل: " فأخذناهم ونبذناهم "، ولو قال ذلك لفهمنا اشتراكهم معه في النتيجة، ولكن القرآن يزيد التأكيد حتى يستقر ذلك في النفوس، ويؤكد تأكيدا قويا على ذلك، لينفي مزاعم الجنود الواهية التي ذكرناها آنفا، ويدحض حججهم الباطلة، ويفند تبريراتهم الضعيفة.

ثم يصفهم جميعاً بأنهم ظالمون، وليس الظالم فقط هم القادة، وليس الظالم فقط هم الآمرون، بل من أعان الظالم على ظلمه فهو ظالم مثله، ولذلك أنهم اشتركوا في العقوبة، واشتركوا في الغرق والهلاك، ولم يفرق بين أحد منهم: "فانظر كيف كان عقوبة الظالمين". يقول ابن كثير: "أغرقناهم في البحر في صبيحة واحدة، فلم يبق منهم أحد" (تفسير القرآن العظيم: 239/6).

ثم بين أن هؤلاء جميعاً أئمة في الضلالة، يدعون إلى النار، وأظن أن معنى إمامتهم ودعوتهم إلى النار هو في اتباعهم ظلم فرعون وتنفيذ طلباته، فكأنهم صاروا دعاة إلى الظلم، والظلم يقود إلى النار، فلما هلكوا مع فرعون الذي صار لقبه يطلق على كل طاغية، صاروا مضرب المثل معه في ذلك، لذلك حذر القرآن أن من كان على شاكلتهم فسيخسر مثلهم، ولا محاباة عند الله.

ثم بينت الآيات أنهم جميعاً ملعونون في الدنيا، هذه هي عقابتهم.. لعنة وطرد من رحمة الله، وهلاك وعذاب، فمن لم يحل به الهلاك القاتل والعذاب المستأصل، فستحقيق به اللعنة، ومن كان له قلب فيكفيه هذا الوعيد، وأما من أصر فسينضم إليه عذاب الآخرة، حيث لا ناصر لهم ولا معين، وسيكونون من المقبوحين في تلك الدار، وبئس النعت والوصف والعاقبة والمصير والقرار! وسيأتي مزيد توضيح لهذا في المبحث الثاني إن شاء الله.

ثالثاً: قوله تعالى في سورة طه: "وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنَّ أَهْلَ بَيْتِهِ فَإِذَا فَضَرِبْتَ هَٰذَا طَرِيقًا فِي الْبَحْرِ يَنَسَا لَا تَخَافُ دَرْكًا وَلَا تَحْشَىٰ (77) فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ (78) وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ (79)"

سورة طه من السور الكريمة التي استغرقت معظم آياتها الحديث عن قصة موسى عليه الصلاة والسلام مع سورة القصص.

تبين هذه الآيات بعد أن بينت طريقة نجاة موسى ومن معه من عباد الله، طريقة هلاك فرعون وجنوده، ففيها مقارنة بين الفريقين، فسمى الله أتباع موسى عبداً لله "بعبادي"، بينما سمي الفريق الآخر بجنود فرعون "فرعون بجنوده" وشتان بين الوصفين.

وتبين أن موسى ومن معه نجوا بفضل الله من الغرق بإعجاز رباني، وأن فرعون وجنوده هلكوا بإعجاز رباني كذلك. وسبحان من جعل الآية الواحدة تنجي فريقاً وتغرق فريقاً.

يقول أبو زهرة: وتبعهم فرعون مصاحباً جنوده؛ وقد أرسل إليهم يدعوهم معه؛ قائلًا: إن هؤلاء لشردمة قليلون وإنهم لنا لغائظون؛ اجتمع بكل ما عنده من جند قوي؛ تجبر بهم وعانده؛ فتبع موسى الذي جمع بني إسرائيل؛ فكان جمع الأقوياء؛ وراء جمع الضعفاء؛ ولكن كان الله مع الضعفاء؛ فرعون وجنده وراء موسى؛ وبني إسرائيل؛ وقد ضل هو وجنده؛ حتى إذا تم دخولهم انطبق عليهم البحر؛ وهذا معنى قوله (تعالى): فغشيهم من اليم ما غشيهم أي: غطاهم من البحر ما غطاهم؛ وهذا من الإعجاز

المعجز، لأن جندا بأكمله؛ كان يتجبر به فرعون ويستعلي؛ ويغتر؛ وقد جمعه كله بإرادته؛ قد ألقاه فرعون في البحر إلقاءً".
(زهرة التفاسير: 4760/9).

وتؤكد الآيات مرة أخرى اشتراك الجنود في النتيجة والعاقبة مع فرعون الطاغية، فالبحر لم يطبق على فرعون وحده، بل أغرق الجميع دون تفریق؛ لأن الكل اشترك في الجريمة، ولأن الكل مسؤول عن اختياراته، وإن كانت مسؤولية فرعون أكبر من حيث كان هو سبب الإضلال والغواية، لكن من ميزه الله بنعمة العقل فيجب عليه استخدامها للتمييز بين الصواب والخطأ، وبين الحق والباطل. قال الطبري: "فسرى موسى ببني إسرائيل إذ أوحينا إليه أن أسر بهم، فأتبعهم فرعون بجنوده حين قطعوا البحر، فغشي فرعون وجنده في اليم ما غشيهم، فغرقوا جميعاً (وأضل فرعون قومه وما هدى) يقول جل ثناؤه: وجاوز فرعون بقومه عن سواء السبيل، وأخذ بهم على غير استقامة، وذلك أنه سلك بهم طريق أهل النار، بأمرهم بالكفر بالله، وتكذيب رسله (وما هدى) يقول: وما سلك بهم الطريق المستقيم، وذلك أنه نهاهم عن اتباع رسول الله موسى، والتصديق به، فأطاعوه، فلم يهدمهم بأمره إياهم بذلك، ولم يهتدوا باتباعهم إياه" (جامع البيان: 345/18).

رابعا: قوله تعالى في سورة الزخرف: "وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي ۖ أَفَلَا تُبْصِرُونَ (51) أَمْ أَنَا خَيْرٌ مِّنْ هَٰذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ (52) فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَأِكَةُ مُقْتَرِنِينَ (53) فَاسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ ۖ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ (54) فَلَمَّا آسَفُونَا انتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ (55) فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ (56)"

تبين هذه الآيات أساليب القادة الظلمة في استغلال الضعفاء لاتباعهم على ما يعتقدونه ويريدونه، ففرعون هنا يدعي لنفسه الملك والقوة والغنى، ويعتبر ذلك كافيا لإقناع قومه بتفوقه ووجوب اتباعه وتنفيذ أوامره، وهذا الأسلوب استخفاف بالعقول، وهذه الطريقة ضحك على الذقون، ولكن للأسف وجدت هذه الدعوة آذانا صاغية، ووجد هذا النداء أجسادا متبعة، دون تفكير ولا تمييز ولا تمحيص. قال البغوي: " (فاستخف قومه) أي وجدهم جهالا . وقيل : حملهم على الخفة والجهل . يقال : استخفه عن رأيه ، إذا حمله على الجهل وأزاله عن الصواب " (تفسير البغوي: 218/7)

لكن ما يريد القرآن تأكيداً في هذا السياق، أن كل هذا ليس مبرراً يسوق اتباع الظلمة على ظلمهم، وطاعتهم على باطلهم، ولم يجعل ذلك حجة مقبولة، ولا سبباً كافياً يزيل عنهم الإثم والحرَج، بل ذمهم على هذا الفعل الشنيع، ووصفهم بأنهم قوم فاسقون، خارجون عن أمر الله الذي أمر بالعدل لا بالظلم، وبالهدى لا بالضلال، وبالحق لا بالباطل، فعدم استخدام نعمة العقل والتفكير التي ميز الله بها بني آدم عن غيرهم من الحيوانات والجمادات، يجعل هذا الوصف خليقاً بهم، وهم يستحقونه.

ثم يبين الله أنه حثهم على اتباع الحق لا الباطل، من خلال دعوة موسى عليه السلام، واستفراغ الوسع في ذلك، من إحياء قوله تعالى: "فلما آسفونا" فلم يأخذهم على غرة، وإنما بعد البيان والإيضاح. فكانت النتيجة الطبيعية هي اشتراكهم في العذاب كما قررته الآيات السابقة: "فانتقمنا منهم فأغرقناهم أجمعين"، ولاحظ استخدام كلمة: "أجمعين" الدالة على أنه لم يستثن منهم أحدا، فلا يظن ظان بأنه قد ينجو.

وبهذا الفعل الشنيع صاروا سلفا ومثلا لمن بعدهم، كأن يقال لمن يشتركون معهم في الصفات: لا تكونوا كجنود فرعون فيصيبكم ما أصابهم، وإياكم أن تفعلوا فعل قوم فرعون فيحل بكم ما حل بهم، وحذار أن تتبعوا القادة الظلمة كما اتبع قوم فرعون فأصابهم ما أصابه.

خامسا: "وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا ۖ حَتَّىٰ إِذَا أَذْرَكَهُ الْعَرْقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ (90) الْآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ (91) فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً ۖ وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ (92)

تبين هذه الآيات عاقبة فرعون وجنوده، وتؤكد على تلك الحقيقة الخالدة التي يجب أن تستقر في نفوس أتباع القادة الظلمة الذين يبررون لأنفسهم أفعالهم، ويستسهلون ويظنونها يسيرة، أنكم مشتركون في الصفات وفي العاقبة. ويزيد النص القرآني هنا صفتين جديدتين هما: أنهم باغون وأتباع عادون. يقول أبو السعود: "بغيا وعدوا ظلما واعتداء، أي: باغين وعادين، أو للبغي والعدوان" (تفسير أبي السعود: 173/4). فهم ظالمون ومتجاوزون لحدود الله ومتهكون لحرماته، إنهم يريدون اللحاق بهم لقتلهم أو سجنهم أو تعذيبهم إذا مسكوا بهم، وأي بغى وعدوان أشد من ذلك؟!

كما تبين هذه الآيات ملحظا دقيقا، وهي أن القادة الظلمة يعرفون الحق في قرارة أنفسهم، وأنهم يستخدمون أتباعهم ويستخفون عقولهم للإبقاء على جاههم ومناصبهم، ويظهر ذلك من خلال محاولة فرعون نطق الشهادة حينما أدركه العرق، فتيقن له ما يعرفه من نفسه أنه ليس إلها ولا ربا، ولكن كبره أعماه عن ذكر اسم الله، فلم يقبل الله منه ذلك.

وهذه حقيقة ينبغي أن يعلمها أتباع القادة وجنودهم، أن هؤلاء القادة لا يملكون من أمرهم شيئا، وأنهم بشر مثلكم، وأنهم لولاكم لما كانوا شيئا، ولما فعلوا شيئا، وهم في قرارة أنفسهم يعلمون ذلك، فكأن القرآن يقول لهؤلاء الأتباع: كيف تقبلون أن يضحكوا عليكم ويستخفوكم ويستهنؤوا بكم ويستخدموكم لأغراضهم الدنية ولشبيت ملكهم الظالم؟ وقد يأتي يوم يصحو هؤلاء على أنفسهم، فتحسرون الدنيا والآخرة؟ فلا أنتم ملكتم الدنيا، ولا حصلتكم الآخرة، إن هذا هو الخسران المبين.

ثم يقرر القرآن حقيقة مؤسفة، وهي أن هؤلاء غافلون عن التفكير بآيات الله، " وإن كثيرا من الناس عن آياتنا لغافلون ". وليس التفكير المطلوب هنا محصورا بإدراك قدرة الله على فلق البحر، وإنما بإهلاك القادة الظالمين وأتباعهم، "تكون لمن خلفك آية". أفلا يخشى هؤلاء أن تحل بهم آية تهلكهم وتسحقهم؟

ولكن الله لعلمه المطلق الواسع يبين أن من سيتنفع بهذه الآيات الكونية والقرآنية قلة قليلة، لكن الكثرة الكثيرة الغافلون عنها، وعن إدراك كنهها، والتفكير بمدلولاتها، لاهون في أمور الدنيا ساهون عن أمور الآخرة. وهذا واقع الأتباع اليوم، نجدهم حول قادتهم ملتفين، رغم كل ما يفعلونه من ظلم وقتل وإجرام وإفساد واضح ليس فيه غموض، وقلما نسمع عن رجل من جنود القادة تفكر بحاله فقرّر أن يؤوب وأن يتوب مهما كانت العقوبة في الدنيا منهم، فعاقبة الله أشد وطأة في الدنيا والآخرة.

سادسا: قوله تعالى في سورة الدخان: " فَدَعَا رَبُّهُ أَنَّ هَؤُلَاءِ قَوْمٌ مُّجْرِمُونَ (22) فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُم مُّتَّبِعُونَ (23) وَاتْرِكِ الْبَحْرَ رَهْوًا ۖ إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ (24) كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ (25) وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ (26) وَنَعْمَةً كَانُوا فِيهَا فَاصْبِرْ (27) كَذَلِكَ ۖ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ (28) فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ (29) .

تبين هذه الآيات صفة أخرى لهؤلاء القوم والجنود، " قوم مجرمون ". وذكرها الله على لسان سيدنا موسى عليه السلام، لبيان شدة ما كان يعانيه منهم، هو ومن معه، لأن الأمر لا يتعلق به وحده، إذ هو راع ومسؤول عن رعيته، فهذه الصفة الشنيعة توضح أن هؤلاء القوم بلغ بهم الظلم مبلغا حتى صاروا مجرمين، هم مجرمون بأنفسهم، ولا يحتاجون لأوامر عليا من أجل فعل إجرامهم، لقد أصبحوا يرون أنفسهم جزءا أساسيا لا يتجزأ من هذه المنظومة المجرمة، ومما يشير إلى ذلك أن الله تعالى لم يذكر هلاك فرعون في هذه الآيات، وإنما ذكر غرق الجنود فقط "إنهم جند مغرقون". يقول ابن عاشور: " وإقحام لفظ (جند) دون الاقتصار على مغرقون لإفادة أن إغراقهم قد لزمهم حتى صار كأنه من مقومات عنديتهم " (التحرير والتنوير: 301/26)

وصحيح أن غرق فرعون ذكر في آيات أخرى، وأنه إذا غرق الجنود فمن باب أولى غرق القادة الذين كانوا معهم وأمرهم بما أمرهم به، لكن هذه الآيات تعبر عن هذه القضية الخطيرة، وهي أن الجنود صاروا يظنون أنفسهم قادة على من هم دونهم من المستضعفين، ومن يعذبونهم ويسجنونهم ويقتلونهم، ولذلك استحقوا العقوبة التي نالت القادة، وأفردوا بذكر هلاكهم؛ لئلا يخطر على بالهم ولو للحظة واحدة أنهم ناجون.

سابعا: قوله تعالى في سورة الذاريات: " وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ (38) فَتَوَلَّىٰ بِرُكْبِهِ وَفَالَ سَاحِرٌ قُوًّا جَنُونٌ (39) فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ (40) "

هذه سابع مرة يذكر القرآن فيها عاقبة فرعون وجنوده، فيذكر الجنود مع فرعون ويؤكد على ذلك مرارا وتكرارا، للتأكيد على هذه الحقيقة الخالدة، فهل في ذلك قسم لذي حجر.

ومما يؤكد تلك الحقيقة، وهي اشتراك أتباع القادة مع قادتهم في مصيرهم المشؤوم، ما حصل مع قارون، وهو الثالث الذي أرسل إليه موسى عليه السلام، حيث قال عز وجل: فحسبنا به وبداره الأرض" قال البقاعي: " فحسبنا : بما لنا من العظمة به وبداره : وهي على مقدار ما ذكرنا من عظمته بأمواله وزينته ، فهي أمر عظيم ، تجمع خلقا كثيرا وأثاثا عظيما " (نظم الدرر: (359/14)). فذكر كلمة الدار وما فيها من كنوز وأموال، وما فيها من أعوانه الظالمين، من مستشارين وجنود وحراس وطباخين وخدم وحشم، كل من فيها لما جاء الخسف هلك.

المبحث الثاني: صفات أتباع القادة وعاقبتهم في الآخرة

نتحدث في هذا المبحث عن مصير أتباع القادة الظلمة يوم القيامة، كما بين القرآن الكريم، كما سنبين صفاتهم في ذلك اليوم العظيم، والملاحظ في جل الآيات التي فصلت هذا الأمر، أنها جاءت على شكل حوار وتخاصم بين القادة وأتباعهم، وهذا التنوع في أساليب القرآن في تقرير القضية الواحدة له هدف بلاغي ودعوي وفني، فالتنوع يكسب التعبير جدة وإبداعا، ويراعي حال المخاطبين جميعا، ويقرب المسألة إلى العقول والقلوب والأفئدة، ويدحض مزاعم المبطلين بمختلف الأساليب، لئلا يكون لهم حجة. كما قال تعالى: " ولا يأتونك بمثل إلا جئناك بالحق وأحسن تفسيرا"، وقوله تعالى: " وكذلك أنزلناه قرآنا عربيا وصرفنا فيه من الوعيد لعلهم يتقون أو يحدث لهم ذكرا".

ونقف مع كل مقطع من تلك المقاطع، نسرد الآيات ثم نعلق عليها كما فعلنا في مبحثنا الأول.

أولا: قوله تعالى في سورة الصافات : " { اٰخِشُّوْا الَّذِيْنَ ظَلَمُوْا وَاٰزِجْهُمۡ وَمَا كَانُوْا يَعْبُدُوْنَ } (22) مِنْ دُوْنِ اللّٰهِ فَاهْذُوْهُمْ اِلَىٰ صِرَاطٍ الْجَحِيْمِ (23) وَفُتُوْهُمْ اِنَّهُمْ مُّسْتَقْبِلُوْنَ (24) مَا لَكُمْ لَا تَنَاصَرُوْنَ (25) بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُوْنَ (26) وَاَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُوْنَ (27) قَالُوْا اِنَّكُمْ كُنْتُمْ تَقُوْنُوْنَ عَنِ الْيَمِيْنِ (28) قَالُوْا بَلْ لَّمْ تَكُوْنُوْا مُّؤْمِنِيْنَ (29) وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطٰنٍ بَلْ كُنْتُمْ قَوْمًا طٰغِيْنَ (30) فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا اِنَّآ لَدٰثِقُوْنَ (31) فَاَعْوَيْنَاكُمْ اِنَّا كُنَّا عٰوِيْنَ (32) فَاِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُوْنَ (33) اِنَّا كَذٰلِكَ نَفْعَلُ بِالْمُجْرِمِيْنَ (34) } [الصافات]

تبين هذه الآيات الكريمة حوارا دار بين فريقين في نار جهنم، الأول هم المحكومون الذين يحملون مسؤولية دخولهم في النار للفريق الثاني وهم الحاكمون، ويقولون لهم: إنكم أنتم السبب فيما وصلنا إليه، وقد قمتم بإغرائنا وغوايتنا بجميع الطرق والأساليب لاتباعكم، يقول ابن عطية في تفسيره: "عن اليمين" : والذي يتحصل من ذلك معان: منها أن يريد باليمين: القوة والشدة،

فكأنهم قالوا: إنكم كنتم تغفوننا بقوة منكم، وتحملونا على طريق الضلالة بمتابعة منكم في شدة، فعبير عن هذه المعاني باليمين، ومن المعاني التي تحتملها الآية أن يريدوا: إنكم كنتم تأتوننا من الجهة التي يحسنها تمويهكم وإغواؤكم، ومن المعاني التي تحتملها الآية أن يريدوا: إنكم كنتم تغيثوننا من جهة الشهوات وعدم النظر وقيل: المعنى: يخلفون لنا ويأتوننا إتيان من إذا حلف لنا صدقناه، فاليمين - على هذا - القسم". (الحرر الوجيز: 279/7). والذي أراه أن اختيار القرآن لهذه اللفظة لتحتمل جميع المعاني المذكورة، وتبين أنهم استخدموا شتى الأساليب لإغوائهم وإضلالهم وحملهم على اتباعهم.

ولكن هؤلاء الحكام يتصلون من ذلك، بأنهم لم يكن لهم عليهم من سلطان ونفوذ وحجة، إلا أنهم قبلوا ذلك واستساغوه بسبب ضلالهم وغوايتهم.

فكانت النتيجة الحتمية القطعية التي لا مفر منها ولا مناص، أنهم جميعا ذائقون عذاب جهنم، ومشترون فيه، (فإنهم يومئذ في العذاب مشتركون). وهذا نص محكم قطعي مقرر لهذه الحقيقة الخالدة، التي يجب أن يعيها أتباع القادة، وهي اشتراكهم في المصير مع قادتهم في الدنيا والآخرة.

ونلاحظ من خلال هذه المقطع تلك الصفات القبيحة التي كانت لهم في الدنيا ولزمتهم في العاقبة، وهي: طاغين، غاوين، مجرمين، ظالمين.

ثم نعتهم الله بصفات أخرى خاصة في يوم القيامة: وهي أنهم: نادمون على أفعالهم، ولذلك صار يلوم بعضهم بعضا على ما وصلوا إليه من عاقبة وخيمة، مستسلمون لله في أمرهم، ومقرون بالنتيجة التي حاقت بهم، وأنه حق عليهم قول الله في ذلك، وأنهم لا يتناصرون، فلا يستطيع أحد منهم أن ينصر أحدا، كما كانوا يفعلون في الدنيا، حتى الكبراء وأصحاب النفوذ لن ينصروا من اتبعوهم وكانوا من جنودهم، فكل ما كان معهم من كنوز وجنود لم تنفعهم شيئا، وكذلك الأتباع رغم كثرتهم فلا يستطيعون أن يتمالؤوا مع بعضهم للخروج من العذاب، فقد حققت كلمة ربك عليهم، وبئس المصير.

ثانيا: قوله تعالى في سورة القصص: {وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ (62) قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا هُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ (63) وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ (64)} [القصص]

جاء الأسلوب في هذه الآيات المباركات من سورة القصص التي أكثر الحديث عن هذه القضية، على شكل حوار بين الله جل جلاله، وبين هؤلاء المتخاصمين المتحاورين، وكأنه جاء بعد جدالهم وخصامهم ومحاورتهم مع بعضهم، ليقطع الرب علا

شأنه الحكم بقول فصل، فينادي على هؤلاء القادة الذين عُبدوا من دون الله، سواء صرحوا بذلك أم لم يصرحوا به، ففرعون الطاغية أعلن ذلك صراحة بقوله: " أنا ربكم الأعلى"، وقوله: " ما علمت لكم من إله غيري"، ولكن القادة الطغاة الآخرين ربما لا يصرحون بألستهم بذلك، إلا أن سلوكهم على الأرض، وتصرفهم مع غيرهم ومن دوتهم، يقرر ذلك ضمنا، فهم يتعاملون بمنطق الآلهة المالكة المتحكمة المسيطرة التي يجب أن تطاع فلا تعصى، وينفذ أمرها دون نقاش.

وقد سماهم الله شركاء، وما صاروا شركاء له إلا بسبب اتباع الأتباع لهم، حتى صاروا يحلون الحرام ويحرمون الحلال فيطاعون، ويظلمون الناس ويغنون في الأرض بغير الحق فلا يعارضون، ويحكمون بغير ما أنزل الله فيجانون، ويقتلون عباد الله وأوليائه ويعذبونهم فلا ينتقدون، وهذه الجرائم الكبرى ما كانت لتكون لولا مطاوعة الأتباع لقادتهم، وتنفيذ أوامرهم، ولولاهم لما صار القادة قادة، فهذا هو السبب في اشتراكهم بالعذاب، وقد وجه الله النداء لهؤلاء الأتباع: " أين شركائي الذين كنتم تزعمون" فجريمتهم اتباعهم وتأليههم لهؤلاء الطغاة.

ويجب الطغاة الذين فهموا أن السؤال موجه في الحقيقة إليهم، لأنهم المقصودون بوصف الشركاء، أو أن الأتباع أشاروا إليهم فأجابوا مدافعين عن أنفسهم ومتبرئين من أتباعهم وعبادتهم لهم، بأنهم غووا هم أولا، ثم أغووا أتباعهم ثانيا، كما ذكرت أنفا سورة الصافات: " فأغويناكم إنا كنا غاوين"، وأنهم لم يطلبوا من أتباعهم أن يعبدوهم، إلا أنهم عبدوهم من تلقاء أنفسهم. فلما دعوهم لم يستجيبوا لهم، وتبرعوا منهم، وتنصلوا من المسؤولية. فكانت النتيجة أنهم اشتروا في العذاب جميعا. قال الرازي: " قوله تعالى : (وقيل ادعوا شركاءكم فدعوه فلم يستجيبوا لهم) والأقرب أن هذا على سبيل التقرير ؛ لأنهم يعلمون أنه لا فائدة في دعائهم لهم ، فلماذا أنهم لو دعوه لم يوجد منهم إجابة في النصرة وأن العذاب ثابت فيهم ، وكل ذلك على وجه التوبيخ ، وفي ذكره ردع وزجر في دار الدنيا" . (التفسير الكبير: (8/21)

ونلاحظ في الآيات ندمهم الشديد، وتمنيهم الهداية، وإقرارهم بعدل الله والنتيجة التي وصلوا إليها بسبب ظلمهم وغوايتهم وإغوائهم، وتبرئهم من أتباعهم وأفعالهم.

وتجدر الإشارة هنا إلى أن هؤلاء الذين أشركوا مع الله في الربوبية والألوهية بشر وليسوا أصناما، فالصنم لا يوصف بأنه من الغاوين، ولا يتمنى الهداية لأنه حجر قائم بأمر الله، ولفت النظر إلى هذه النقطة مهم جدا؛ للرد على من يزعمون أن هذه الآيات في حق الأصنام التي عبدت من دون الله، ولا يوسعون عقولهم في فهم مدلول الآيات، أو خوفا من أن تنطبق عليهم، فكل من انخرق عن القرآن انحرافا بينا، وكان قدوة متبوعاً فهو من الشركاء؛ لأنه يتسبب في فساد المسلمين وإفسادهم، أو غوايتهم وإضلالهم.

ثالثا: قوله تعالى في سورة الشعراء: {وَقِيلَ لَهُمْ أَئِنَّ مَا كُنْتُمْ تَعْبُدُونَ (92) مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُوكُمْ أَوْ يَنْتَصِرُونَ (93) فَكُذِّبُوا فِيهَا هُمْ وَالْعَاوُونَ (94) وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ (95) قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ (96) تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ (97) إِذْ نُسَوِّدُكُمْ رَبِّ الْعَالَمِينَ (98) وَمَا أَضَلُّنَا إِلَّا الْمَعْرُومُونَ (99) فَمَا لَنَا مِنْ شَافِعِينَ (100) وَلَا صَدِيقٍ حَمِيمٍ (101) فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ (102)}

يؤكد هذا المقطع من سورة الشعراء ما ذكرناه سابقا من تحاور وتخاصم بين القادة وأتباعهم، فتؤكد الآيات أنهم لا يستطيعون نصر أنفسهم ولا غيرهم، وأنهم من الغاوين، وتؤكد نداهم الشديد على عبادتهم لهم، وتسويتهم بالله رب العالمين؛ لأنهم كانوا يحلون لهم الحرام ويجرمون عليهم الحلال فيلتزمون، ويطيعونهم طاعة عمياء مطلقة دون تفكير ولا رشد. قال أبو حيان: " (وما أضلنا إلا المجرمون) أي: أصحاب الجرائم والمعاصي العظام والجرأة ، وهم ساداتهم ذوو المكانة في الدنيا والاستتباع كقولهم : (أطعنا ساداتنا وكبراءنا فأضلونا السبيل)". (البحر المحيط: (28/7)).

كما أنهم يقرون بالحقيقة التي رأوها بأعينهم، أن لا شفيع فيشفع لهم، ولا صديق فتتفع صداقتهم له، ثم إنهم يتمنون أن يرجعوا إلى الدنيا ليؤمنوا بالإيمان الحقيقي المطلوب.

ونلاحظ هنا أن القرآن اعتبرهم من المشركين لتسويتهم قاداتهم بالله في الطاعة والحب والامثال والولاء والانتماء، ولا ينبغي قصر المعنى المراد من الآيات على المشركين عبدة الأحرار والأوثان فقط، فهذا يحجر دلالة المعنى القرآني البليغ الواسع، بالإضافة إلى أن قولهم: " وما أضلنا إلا المجرمون " يؤكد ذلك، فالأصنام لا توصف بالإجرام لأنها لا تضر ولا تنفع.

رابعا: قوله تعالى في سورة البقرة: " وَمَنْ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَندَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ (165) إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ (166) وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ (167) { [البقرة: 165 - 167]

هذه الآيات من سورة البقرة فيها تأكيد لما قرناه سابقا وإضافات أخرى، فأول لفظة تلفتتا أنها من سورة مدنية، للتدليل على أن هذا الأمر وهذه القضية اعتنى بها القرآن المكي والمدني، لأنه مهم ومتكرر في كل مكان وزمان، فالأمر لا يتعلق بمرحلة استضعاف في مكة ومرحلة دولة في المدينة، بل التحذير واجب في كل حين.

ولفظة أخرى أن القرآن سماهم هنا أندادا، وهذا وصف آخر للقادة المتبوعين، يوحي بأنهم -أي الاتباع- جعلوهم لله ندا، يقول محمد رشيد رضا: " والأنداد عند جمهور المفسرين أعم من الأصنام والأوثان ، فيشمل الرؤساء الذين خضع لهم بعض الناس

خضوعاً دينياً" (تفسير المنار: 54/2)، وذكرت الآيات مثلاً على ذلك بالحب، أي أنهم أحبوهم كحب الله، وهاهنا إشارتان مهمتان دقيقتان بليغتان: الأولى: أن هؤلاء القوم مؤمنون بالله، وأنهم يحبونه، فليسوا في أصلهم كافرين، وهذا رد على من يزعم أن الحديث يقتصر فقط على الكفرة والمشركين. والثانية: أنه يجب تقديم حب الله تعالى على كل شيء، وأنه لا يجوز حتى مجرد المساواة في الحب بين الله عز وجل ومن اتخذه لهم أنداداً، والحب مثال على المشاعر والسلوكيات من الأتباع تجاه قادتهم؛ لأن مقتضى ذلك تقديم أوامرهم على أوامره تعالى، فهذا الوصف يعم ويشمل الولاء والانتماء والالتزام بالأوامر والامتثال لها حتى لو كانت مخالفة لمنهج الله وهدى رسوله صلى الله عليه وسلم، والطاعة العمياء المطلقة.

وتؤكد الآيات وصف هؤلاء جميعاً بالذين ظلموا، كما تؤكد تبرؤ القادة من أتباعهم يوم القيامة، وأنهم جميعاً سيرون العذاب ويدوقونه، وأنه لا حبال بينهم فينتصرون، بل كل سيؤول إل مصيره المحتوم المذموم.

وتبين الآيات ندم هؤلاء الأتباع الشديد وتمنيهم العودة إلى الدنيا، ولكن هذه المرة ليس من أجل الإيمان كما ذكرت سورة الشعراء، ولكن من أجل التبرؤ من القادة الذين خذلوهم يوم القيامة، وأنى لهم ذلك! بل سيقفون متحسرين نادمين بسبب أعمالهم السيئة الظالمة المجرمة، ولأن الله أعطاهم الفرصة الكاملة فلم يستغلوها، وأمهلهم الإمهال اللازم فلم يراعوا، فإذا بالعاقبة الوخيمة تنزل عليهم بقول رباني فصل وقرار إلهي قاطع: "وما هم بخارجين من النار" فليست النتيجة هنا اشتراكهم في العذاب فقط، بل خلودهم في النار كذلك، لا يخرجون منها أبداً. والعياذ بالله.

خامساً: قوله تعالى في سورة سبأ: "وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَى إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ (31) قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَى بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ مُجْرِمِينَ (32) وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ (33)"

تبين هذه الآيات حواراً جديداً بين القادة وأتباعهم، الذين سماهم القرآن في هذا المقطع بالذين استضعفوا، وفي هذا إشارة مهمة، وهي أن التبرير بالضعف ليس حجة عند الله، فالضعف لا يعطي صاحبه صكاً بجواز الظلم والكفر.

وسمى المقطع القرآني هذا القادة بالذين استكبروا، فأفعالهم التي بها يستعلون على عباد الله تدل على تكبر واستكبار وبغي وطغيان، وفي هذه الآيات إشارة إلى أن هؤلاء الظلمة على طبقات، فهنا اتهمت طبقة الضعفاء طبقة المستكبرين بأنهم هم من أمروهم باتخاذ الأنداد من دون الله، والذين كان الحوار القرآني بينهم في المقطع السابق.

وفي هذا المقطع من المعاني الإضافية الأخرى، تعدد مواضع التخاصم، فكأنهم يتخاصمون في كل وقت يسمح لهم بأن يروا فيه بعضهم، ففي آيات سابقة كان التخاصم بينهم وهم في النار، وبعضها تخصمهم عند رؤية العذاب الذي سيحل بهم، وهنا يتخاصمون وهم موقوفون عند ربهم.

وتؤكد الآيات مرة بعد مرة على هذه القضية لتستقر في النفوس، فالأتباع يحملون مسؤولية كفرهم وظلمهم لقادتهم، والقادة يتبرؤون منهم ويصفونهم بأنهم مجرمين، وهذا أمر عجيب، فالإجرام ليست صفة المستكبرين فقط، بل صفة الذين استضعفوا أيضاً؛ لأنهم نفذوا أوامرهم بالكفر والشرك والظلم والطغيان، والأعجب أن القادة يعلمون في قرارة أنفسهم وهم يستضعفون هؤلاء أنهم مجرمون، لكنهم لا يخبرونهم بذلك لئلا ينفضوا عنهم.

ولكن المستضعفين يدون عليهم بأنهم كانوا يمحرون في الليل والنهار لإخراجهم من الإيمان إلى الكفر والشرك، ولكن هذا الجواب لن ينفعهم بعدما وصلوا إل ما وصلوا إليه، ولذلك ندموا أشد الندم، ولات حين مندم.

ولا بد من التنبيه مرة أخرى أن المجادلات يوم القيامة ليست بين الأحرار وعابديها؛ وإنما بين القادة والأتباع؛ لأن الصنم لا يوصف بالمرء حتى يقول المستضعفون بل مكر الليل والنهار؛ ولا يوصف بالظلم ولا بالقوة، والأمر بعبادة الصنم هو المعبود حقيقة. والذي يأمر لن يجد حرجاً أن يأمر بعبادة السادة والكبراء والمطاعين والطواغيت والأنداد. (من موقع حسن فرحان المالكي بتصرف).

سادساً: قوله تعالى في سورة إبراهيم: {وَوَرِّزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُعْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَانَا اللَّهُ لَهْدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا أَجْرَعْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَحِيصٍ (21)} [إبراهيم: 21]

سابعاً: قوله تعالى في سورة غافر: {وَإِذْ يَتَحَاجُّونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُعْنُونَ عَنَّا نَصِيْبًا مِنَ النَّارِ (47) قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ (48)} [غافر: 47، 48]

هذا النصان القرآنيان الكريمان من سورتي إبراهيم وغافر، سياقهما سياق واحد، لكن الأول عام، والثاني جاء بعد الحديث عن فرعون وآله، وفي هذا إشارة قرآنية، وإن كانت مفهومة ضمناً، وهي أن الحديث عن فرعون موسى ليس المقصود به هو نفسه فقط، وإنما كل من كان على شاكلته، والحديث عن جنود فرعون وآله وملئه ليس المقصود بهم هم أنفسهم فقط، بل كل من فعل فعلهم واقتفى أثرهم كذلك، ولذلك تجد أن القرآن يحرص أشد الحرص على دحض كل حجة قد يثيرها أتباع القادة يوم الجزاء والحساب، مراراً وتكراراً.

وفي هذين المقطعين يطلب الضعفاء من الذين استكبروا في الأرض أن يحموهم من شيء من عذاب الله، أو على الأقل أن يأخذوا عنهم جزءا من عذاب النار، بحجة أنهم كانوا أتباعا لهم، يأمرون بأمرهم وينفذون قراراتهم دون نقاش ولا تفكير، وكأنهم يظنون أنهم سينفَعونهم كما كانوا ينفعونهم في الدنيا؛ إذ كانوا يحتمون بهم وبسلاحهم وبقرااتهم لصالح أنفسهم.

وأرى أن هذا الحوار مختلف في سياقه عن المخاصمات السابقة، وأنه جاء بعد أن دخلوا النار واستقروا فيها؛ لأنهم كانوا في الآيات السابقة الذكر يتخاصمون في تحميل المسؤولية لبعضهم بعضا، أما هنا فيطلب الأتباع من قادتهم أن يخففوا عنهم شيئا من عذاب الله الأليم.

ولكن المستكبرين هؤلاء أيقنوا بالنتيجة التي وصلوا إليها، وعرفوا أن الموقف الآن مختلف كلياً، فهم كانوا يعلمون الحقيقة أصلاً، ولكنهم الآن أقروا بما أمام أتباعهم وأعلنوها. فقالوا لهم: "لو هدانا الله لهديناكم" فنحن كنا في الضلال فأضللناكم، كما قالوا سابقاً: "فأغويناكم إنا كنا غاوين" ثم بينوا لهم أنه يجب عليهم جميعاً أن يقبلوا ويرضوا بالمصير الذي وصلوا إليه؛ لأنه لا مفر ولا مهرب ولا نجاة من الله. والمقصود هنا بالرضا الرضا القهري الإجباري، وليس الرضا القلبي الاختياري.

وفي الآية الأخرى بينوا لهم أنهم جميعاً في النار مشتركون في العذاب؛ فلا يستطيعون أن يفعلوا لهم شيئاً، وهذا هو حكم الله بين العباد.

وفي سبب تسميتهم بالضعفاء وعدم قبول حجبتهم وعذرهم يقول سيد قطب: "والضعفاء هم الضعفاء، هم الذين تنازلوا عن أخص خصائص الإنسان الكريم على الله حين تنازلوا عن حريتهم الشخصية في التفكير والاعتقاد والاتجاه، وجعلوا أنفسهم تبعاً للمستكبرين والطغاة... والضعف ليس عذراً، بل هو الجريمة... وما يريد الله لأحد أن ينزل طائعا عن نصيبه في الحرية... والقوة المادية - كائنة ما كانت - لا تملك أن تستعبد إنساناً يريد الحرية، ويستمسك بكرامته الآدمية، فقصارى ما تملكه تلك القوة أن تملك الجسد، تؤذيه وتعذبه وتكبله وتحبسه، أما الضمير، أما الروح، أما العقل، فلا يملك أحد حبسها ولا استدلالها، إلا أن يسلمها صاحبها للحبس والإذلال... لا أحد إلا أنفسهم الضعيفة، فهم ضعفاء لا لأنهم أقل قوة مادية من الطغاة... إنما هم ضعفاء لأن الضعف في أرواحهم وفي قلوبهم وفي نخوتهم وفي اعتزازهم بأخص خصائص الإنسان. إن المستضعفين كثر، والطواغيت قلة، فمن ذا الذي يُخضع الكثرة للقلة...؟ إنما يخضعها ضعف الروح، وسقوط المهمة، وقلة النخوة، والتنازل الداخلي عن الكرامة التي وهبها الله لبني الإنسان. إن الطغاة لا يملكون أن يستذلوا الجماهير إلا برغبة هذه الجماهير. فهي دائماً قادرة على الوقوف لهم لو أرادت. فالإرادة هي التي تنقص هذه القطعان. إن الذل لا ينشأ إلا عن قابلية للذل في نفوس الأذلاء، وهذه القابلية هي وحدها التي يعتمد عليها الطغاة." (في ظلال القرآن: (4/2096)).

ثامنا: قوله تعالى في سورة الأعراف: {قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّى إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأُولَاهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ (38) وَقَالَتْ أُولَاهُمْ لِأُخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ (39)} [الأعراف]

هذا المقطع القرآني العجيب، فيه إضافات مهمة على المقاطع السابقة.

الأولى: أن سياق الحوار والجدال جاء هنا وكأنه صورة مكررة في كل أمة، ولقطة واحدة من كل زمن، بل شملت الثقليين كليهما. (أمم قد خلت من قبلكم من الجن والإنس)؛ ليبين القرآن أنه بالرغم من كثرة الرسل والكتب المبينة للناس دينهم ومنهجهم وطريقهم القويم، إلا أن الصورة في كل الأمم كانت واحدة، ليس فيها فرق كبير.. قادة مستكبرون، وأتباع مخدوعون، وكلهم في العذاب مشتركون.

الثانية: زاد السياق القرآني هنا لفظ اللعن، فهم لم يكتفوا بأن يتبرأ بعضهم من بعض، وأن يحملوا المسؤولية لبعضهم بعضا، بل صار كل منهم يلعن الآخر ويشتمه ويسبه لأنه كان سببا في دخوله النار (كلما دخلت أمة لعنت أختها)، والمقصود بالأمة هنا الجماعة من الناس، ولكن السياق اختار هذا اللفظ، ليبين أنهم كلهم على شاكلة بعضهم، فهم جماعة من أمة وزمن معين، دخلوا النار كما دخلت الجماعات من الأمم والقرون الخالية، وكلهم يلعن غيره، فاللاحق يلعن السابق، والتابع يلعن القائد، ثم يكون الجواب من السابقين والقادة اللعن لهم أيضا.

الثالثة: لا يكفي المستضعفون أو التابعون أو اللاحقون أو الآخرون باللعن، بل يطلبون من الله بعد أن دخلوا النار واستقروا فيها وأيقنوا بمصيرهم وأن لا نجاة لهم ولا هروب، أن يضاعف العذاب لهؤلاء القادة والزعماء والطغاة، بحجة أنهم كانوا سبب إضلالهم، ولكن الجواب الرباني يكون مفاجأة لهم: (لكل ضعف ولكن لا تعلمون)!

قال ابن منظور في لسان العرب: "وقوله عز وجل: فَآتِهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ؛ أي عذابا مضاعفا؛ لأن الضعف في كلام العرب على ضربين: أحدهما المثل، والآخر أن يكون في معنى تضعيف الشيء. قال تعالى: لكل ضعف؛ أي للتابع والمتبوع؛ لأنهم قد دخلوا في الكفر جميعا، أي لكل عذاب مضاعف". (لسان العرب: (45/9)).

فهل يجوز لأحد بعد ذلك أن يقول: ما ذنب هؤلاء المقلدين؟ إنما هم ضحية وقد عَزَّرَ بهم وخُذِعُوا، لكن هذه المبررات لن تنفعهم يوم القيامة؛ لأنهم كانوا صمًا لا يسمعون الحق، عميًا لا يرون الهداية، بكما لا ينطقون بالخير، لا يفكرون بعقولهم، وعطلوا نعم الله عليهم، فكان خليقا بهم هذا الجواب.

الله أعطاهم نعمة العقل وهي مناط التكليف؛ فلا عذر لهم في ارتكاب الموبقات وانتهاك المحرمات، من ظلم وبغي وعدوان، ولذلك لا يجوز لهؤلاء أن يقتلوا أو يذبحوا أو يعذبوا البراء المسلمين، ثم يكون مبرك: هم أمروني بذلك، وقالوا لي: إنه كافر، أو خارجي، أو لا يطيع ولي أمره، إلى غير ذلك من حجج باطلة.

ولذلك يكون الجواب من المستكبرين المتبوعين: "فما كان لكم علينا من فضل"، لأننا أمرناكم فنفذتم، وأعطيناكم على ذلك ففرضتم، فاشتركتم معنا في الجريمة، فذوقوا العذاب جزاء صنيعكم القبيح هذا، كما نحن ذائقون.

تاسعا: قوله تعالى في سورة الأحزاب : " إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا (64) خَالِدِينَ فِيهَا أَبَدًا ۖ لَا يَجِدُونَ وَثِيًّا وَلَا نَصِيرًا (65) يَوْمَ تُغْلَبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ (66) وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَ (67) رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَهُمُ لَعْنًا كَبِيرًا (68) "

تؤكد هذه الآيات من سورة الأحزاب، وهي سورة مدنية، ما ذكر آنفا في سورة الأعراف المكية، وهو دعاء الأتباع على قادتهم الذين سماهم الله في هذه السورة بالسادة والكبراء، وطلبهم من الله أن يضاعف لهم العذاب ضعفين، لأنهم أضلّوهم عن سواء السبيل.

ثم يدعون الله عليهم باللعن، فبعد أن كانوا يلعنون بعضهم بعضا، فهم هنا يطلبون من الله أن يلعنهم ويطردهم من رحمته، ويصفون ذلك اللعن المطلوب باللعن الكبير، فهم من شدة ندمهم وتحسرهم وتألّمهم مما هم فيه من العذاب، يدعون أن يحقق بسادتهم وكبرائهم لعن ليس كأبي لعن، بل لعن كبير بحجم ما هم فيه من سوء العذاب وشدته.

وأرى أن هذا الدعاء يأتي في الترتيب بعد الجدل والخصام الذي كان في سياق سورة الأعراف، لأنه جاء بعد إقرارهم بما هم فيه، وبعد لعن بعضهم بعضا، وقد طلبوا في هذا الدعاء ضعفين وليس ضعفا واحدا.

عاشرا: قوله تعالى في سورة ص : " هَذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًا بِهِمْ إِتَّخَمُوا النَّارَ (59) قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَنْتُمْ قَدْ تَمْتَمْتُمْ لَنَا فَيَنْسَ الْقَرَارُ (60) قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ (61) وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ (62) أَخَذْنَاَهُمْ سَخَرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ (63) إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ (64) { [ص]

في هذا المقطع القرآني من الإضافات على ما سبق ذكره من معان ومعلومات، أن الأتباع والقادة يدخلون النار، فلا يرحب بعضهم ببعض، بل يلوم بعضهم بعضا، ثم يدعون الله مفوضين الأمر إليه، بأن يضاعف العذاب على من كان السبب في دخول الآخرين النار.

وأما قول: "إنهم صالو النار" فقال القرطبي: " قيل: هو من قول القادة، أي: إنهم صالو النار كما صليناها. وقيل: هو من قول الملائكة متصل بقولهم: هذا فوج مقتحم معكم و قالوا بل أنتم لا مرحبا بكم هو من قول الأتباع. وحكى النقاش: أن الفوج الأول قادة المشركين ومطعموهم يوم بدر، والفوج الثاني أتباعهم بيدر، والظاهر من الآية أنها عامة في كل تابع ومتبوع". (الجامع لأحكام القرآن: (198/15)).

ثم يظهر المقطع حوارا عجيبا آخر يدور بينهم لم يذكر في أية سورة سابقة، وهو سؤال بعضهم بعضا عن المؤمنين المظلومين الذين كانوا يستهزؤون بهم ويسخرون منهم ويعذبونهم ويقتلونهم، بل ويعدونهم من أذل الناس وأرذلهم وأكثرهم شرا، في حين كانوا يظنون أنفسهم أنهم من أهل الخير، يتساءلون عنهم وعن مصيرهم، ولم لا يروّضهم معهم في عذاب النار؟ عندها بالتأكيد، سيزدادون نداما على ندمهم، إذ لم يكونوا معهم وفي صفهم.

ثم يختم المقطع مقررًا تلك الحقيقة الخالدة الممتدة إلى أبد الدهر: "إن ذلك لحق تخاصم أهل النار". وكأن هذا التخاصم سيستمر ولن ينقطع، فهو ليس مرة واحدة، ولن يكون في موقف واحد، بل سيستمر ويمتد ويتكرر، حتى يزدادوا عذابا إلى عذابهم، وندما إلى ندمهم، وتحسرا على تحسرتهم.

الخاتمة والنتائج:

من خلال ما سبق سرده من آيات، وما تم ذكره من تعليقات، نجد ما يأتي:

أولاً: ذكر القرآن صفات وعاقبة فرعون وجنوده في سبعة مواضع، وكرر ذكر الجنود مع فرعون عشر مرات، وأفردهم بالذكر مرة أخرى، وهذا يدل على اهتمام القرآن البالغ بهذه القضية، وأنها قضية حيوية وواقعية تتكرر في كل زمان ومكان، وما يهتم القرآن به فحري أن يولي الاهتمام الشديد، وأن يبين للناس كما بينه القرآن دون مواربة ولا خوف، لا نخشى في الله لومة لائم.

ثانياً: فصل القرآن في ذكر صفات أتباع القادة، وهي: خاطئين، مستكبرين، مفسدين، ضالين، أئمة في الضلال، يدعون إلى النار، فاقدى عقولهم وتفكيرهم، فاسقين، باغين، عادين، غافلين، ظالمين، مجرمين. واتساع مدى قبح هذه الصفات وكثرتها، يدل على خطورتها وضرورة الحذر منها والابتعاد عنها واجتنابها، كما بينت الآيات أن جل صفات القادة المذمومة ذكرت في وصف الأتباع، واشتراكهم في ذلك يدل على استحقاتهم الذم جميعاً، وأنه لا مزية لأحد على أحد في ذلك، بل الكل مشتركون في الحكم والإثم.

ثالثا: بين القرآن أن عاقبة أتباع القادة في الدنيا كانت كعاقبة القادة دون تفریق بينهم، وهي اللعنة والطرْد من رحمة الله، والعذاب والهلاك إن قدر الله ذلك عليهم لحقهم جميعا. وقد اشتهروا في تلك النتيجة لاشتراكهم في الأفعال والصفات، واعتماد بعضهم على بعض، فلا ينجو أحد من ذلك إلا بالتوبة والخروج من هذه الدائرة الظلمة والمنظومة المجرمة.

رابعا: نَوَّع القرآن الكريم أصناف القادة وأصناف الأتباع حتى لا يكون لهم عذر في إهمال هذا؛ فنجد أوصاف القادة (الشركاء/ المستكبرون/ المتبعون/ الذين ظلموا/ الأنداد) ؛ ونجد أوصاف الأتباع (الذين اتبعوا/ الضعفاء/ الذين استضعفوا/ الجنود).

خامسا: لا تكرر في هذه الجدالات والحوارات والخصومات، فهي وإن كان كل مقطع منها في سياق مختلف، وبألفاظ جديدة، وبإضافات ليست في غيرها، إلا أنني أرى أنها كلها ستحصل، ولكن على أنماط متعددة، وسياقات متغايرة.

فقد يكون هذا الجدل من قوم، وذاك من قوم آخرين، وهذا التخاصم من طائفة، وذاك من أمة أخرى.

وكذلك، يكون الجدل في وقت مختلف عن غيره، فمرة وهم ينتظرون الحساب، وأخرى عندما يرون العذاب، وثالثة وهم موقوفون بين يدي ربهم، ورابعة وهم يدخلون النار أول مرة، وخامسة بعد أن يستقروا فيها، وسادسة بعد أن يتيقنوا أن لا مفر منها، وهكذا.

وكذلك، يأتي سياق الجدل والحوار مختلفا عن غيره، فمرة يحملون المسؤولية لبعضهم، وأخرى يلعنون بعضهم، وثالثة يطلبون من قادتهم تحمل شيء من العذاب عنهم، ورابعة يدعون الله أن يزيد العذاب عليهم، وخامسة لا يرحبون ببعضهم بل يكرهون بعضهم بعضا، وسادسة يتذكرون الذين كانوا يقتلونهم ويعذبونهم في الدنيا، ويبحثون عنهم فيجدونهم في الجنة، وهم غارقون في العذاب، وهكذا.

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وظيفة الوحي في بناء المعرفة التاريخية ونقدها *The Function of Revelation in the Construction and Critique of Historical Knowledge*

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ملخص البحث:

ترفض المناهج العلمية السائدة كل أشكال الغيب وصوره التي تعتبرها منافية لأسس العلم الحديث. ومن تم يعد إقحام الوحي في مناقشة الحدث التاريخي مغامرة لا تسلم من التبخيس والتنقيص، والاتهام بمخالفة المعايير "العلمية" التي انبثقت من بيئة أوروبية معادية للدين. وهذا بمفرده كاف لعجزها عن استيعاب خصوصية المجتمع الإسلامي في نشأته وتطوره ببيئة، يشكل الوحي أحد ركائزها الأساس.

وإذا كان غيرنا ينجح إلى افتعال الصدام بين العقل والوحي، فإن المسلم لن يصح ويكتمل إيمانه إلا إذا اهتدى عقله بنور الوحي في رؤية الكون والإنسان ومصيره، وعلاقته بخالقه والامتثال لعبادته، دون أن يمنعه ذلك من استخدام كل قواه العقلية في التدبير والتخطيط والكشف عن نواويس الكون وقوانين المادة، وما سوى ذلك من مجالات البحث والاستكشاف العلمي اللامحدود.

لهذا، حاولنا من خلال هذه الورقة أن نرصد مختلف تأثيرات الوحي وعلاقته بنشأة المعارف التاريخية لدى المسلمين، وتطورها حسب العصور. وتناولنا هذه الإشكالية عبر مبحث أول، خصصناه لعلم التاريخ الإسلامي، بالتذكير بسياق نشأته، ثم إبراز أهم نقاط القوة والضعف فيه، وأثر الوحي، بشقيه: الكتاب والسنة، في كل ذلك.

وفي مبحث ثان، تعرضنا لعلاقة علم التاريخ بالوحي بين الماضي والحاضر، وكيف ساهم ذلك في نضج علم التاريخ الإسلامي، ونقد تاريخ المسلمين بميزان الوحي، وموقف المناهج الحديثة من إقحام الوحي في تشكيل المعرفة التاريخية.

وفي الختام، انتهيت إلى استخلاص النتائج الآتية:

1 – إن مفعول الوحي كان حاسما في الظهور المبكر والتدريجي لعلم التاريخ عند المسلمين، وتطوره عبر الحقب. وبدأ الاهتمام به في سياق تفسير القرآن الكريم، ورواية الحديث النبوي، ثم جمع أخبار سيرة النبي المختار صلى الله عليه وسلم، قبل أن يتوسع ليشمل غزوات المسلمين وأنبائهم، وقصص الحضارات السابقة، ليتمدد أخيرا إلى مختلف القضايا السياسية والعسكرية والاقتصادية والاجتماعية والثقافية والحضارية وغيرها.

2 – إن المسلمين كان لهم سهم وافر في الحقل التاريخي، وكان لهم السبق على الأمم من حيث حجم ونوع القضايا التي تمت تغطيتها.

3 – إن المنهج الإسلامي في التعامل مع التاريخ، تصنيفا وتعلما لا ينفك عن مرجعيتهم الدينية، ممثلة في الكتاب والسنة.

4 – إن تأطير الوحي للمعارف التاريخية في العالم الإسلامي على مر العصور لم يحل دون حصول بعض الانزلاقات بأسباب سياسية ومذهبية وطائفية.

5 – إن المناهج العلمية الحديثة في عموميتها تعتمد إقصاء الوحي من حساباتها، وتعتبره حائلا دون تحكيم العقل.

6 – إن المعرفة التاريخية الإسلامية تكتسي خصوصيتها في انسجامها مع مظلة الوحي، وعدم تعارضها مع تبحر العقل في استكناه الحقائق التي تظل نسبية، وهو ما يعد اليوم أولوية، تستلزم تضافر الجهود لمواءمة المناهج الحديثة، وتوظيف أدواتها الإيجابية، دون الانسياق مع روحها اللائكية...

الكلمات المفتاحية: الوحي، المناهج العلمية، علم التاريخ، التاريخ الإسلامي

مقدمة:

لا تستقيم مخالفة ظاهر العقل مع المناهج العلمية الحديثة التي نشأت في بيئة غير إسلامية، وترفض كل أشكال الغيب وصوره التي تعتبرها منافية لأسس العلم. ومن ثم يعد إقحام الوحي في مناقشة الحدث التاريخي "مروفا" عن هذا "النسق العلمي".

والواقع أن هناك أمران تجدر الإشارة إليهما:

الأول، يرتبط بالمسلم الذي لا يستحق تلك الصفة بمعزل عن بعض "المسلمات" الإيمانية التي تعد كلها غيبا يتجاوز إدراك العقل، وعلى رأسها: الله - الآخرة والبعث والحساب والجنة والنار - الملائكة - الجن - القدر، وما سواها من الأسس التي لا يصح إسلام المرء من دونها، قال تعالى: "لم ذلك الكتاب لا ريب فيه هدى للمتقين الذين يؤمنون بالغيب..." [سورة البقرة / 1 - 2 - 3]. ولا حجة للمسلم في أن يتنكر لها أثناء خوضه لأي علم من العلوم بما فيها: التاريخ.

الثاني، يرتبط بالعلوم نفسها، سواء كانت كونية أم إنسانية، والتي تظل نسبية، ومتغيرة، بل ومؤطرة بشكل مباشر أو غير مباشر بخلفية دينية أو إيديولوجية غير معلنة، تحكمها وتوجهها. كما أن سائر هذه العلوم تعتمد جملة من المسلمات التي يعجز العقل عن تفسيرها؛ لكنها تنطلق منها وتبني عليها منجزاتها المتعددة، ومن دونها ينهار صرح كل العلوم الحديثة.

من هنا تأتي مشروعية اقتحام مثل هذا الموضوع الذي قد لا يروق البعض، فيسحب عنه صفته العلمية بسبب أو اتهام "علمي"، مبطن بخلفيات غير علمية.

إن العقل "الإسلامي" الصرف لا يحجم عن خوض غمار شتى المعارف العلمية؛ غير أنه لا يلغي الاسترشاد بنور الوحي الذي لا يعني بتاتا الخلود إلى الدعة والاستكانة والاستقالة من ساحة الفعل والبحث والتنقيب في مختلف القضايا المجردة والمحسوسة. وهذا ما ينطبق على علم التاريخ في الحضارة الإسلامية الذي ظهر ونما في حجر الوحي، واكتسى ميزة التقيد بمصادر الوحي لتأطير الأحداث التي يعالجها، قبل أن يندمج في المناهج الحديثة فتسلبه كليا أو جزئيا هذه الخصوصية.

ورغم أن الوحي، بشقيه كتابا وسنة، كان، في الغالب، بمثابة الضوء الكاشف للمؤرخ المسلم؛ فإن ذلك لا ينفي تأثيرات عارضة كثيرة، لها صلة برقابة السلطة الحاكمة، أو بحمولة الأفكار الوافدة من الحضارات التي دخلت دار الإسلام.

فأين تتجلى إذا وظائف الوحي في إرساء أسس المعرفة التاريخية عند المسلمين اكتسابا واستعمالا ونقدا؟

المبحث الأول: علم التاريخ عند المسلمين: النشأة والمسار:

أولاً: سياق ظهور علم التاريخ الإسلامي:

إذا كانت صفة التاريخ تنطبق على "العلم الذي يسعى إلى إنقاذ الحقائق الماضية من النسيان"²¹²⁶، وأما موضوعه فهو "الإنسان والزمان، ومسائله أحوالهما المفصلة للجزئيات تحت دائرة الأحوال العارضة الموجودة للإنسان وفي الزمان"²¹²⁷، وغايته أن "تتم فائدة الاقتداء في ذلك لمن يرومه في أحوال الدين والدنيا"²¹²⁸؛ فإنه في الحضارة الإسلامية قد انبثق في سياق التطورات الناجمة عن الوحي، وكان شديد الارتباط بمصادر التشريع في الإسلام. كما اعتنى بشخص رسول الله صلى الله عليه وسلم بوصفه مبلغاً للوحي ومفسراً له.

وبدت الملامح الأولى للتاريخ الإسلامي بطابع شفوي، رام اختزان وتنقل أخبار الوحي ودين الإسلام منذ لحظاته الأولى في البيئة القرشية، متتبعا تحوله إلى بناء صرح دولة المدينة، ثم توسع نطاقه مع انتشار الفتوحات الإسلامية، وصولاً إلى تدوين ومواكبة مختلف الأحداث المعاصرة، المحلية منها والإقليمية والدولية، الخاصة والعامة... واتسع للتنقيب عن أخبار الماضي القريب والسحيق لسائر الأمم والشعوب.

من هنا جاء السبق في التدوين التاريخي عند المسلمين لكتب المغازي والفتوح التي أولت اهتماماً فائقاً لغزوات المسلمين وحروبهم منذ الحقبة النبوية مع كفار قريش إلى أن اتسع نطاقها في مواجهات عديدة مع الإمبراطورية الفارسية بالعراق وما والاها من الأصقاع الآسيوية، ومع الإمبراطورية البيزنطية بالشام ومصر وما وراءها من البلدان بآسيا الصغرى وإفريقيا.

كما ارتبط هذا الظهور بشكل وثيق بعلم الحديث الذي اهتم بتمحيص الرواية من جهة، واتجه لدراسة الرجال من رواة الحديث النبوي من جهة ثانية؛ فظهرت كتب التراجم والطبقات، بما تضمنته من مادة تاريخية وفيرة، فضلاً عن العناية بأخبار الرسول صلى الله عليه وسلم، حامل الوحي وناقله، والتي شكلت النواة الأولى لكتب السير، ولذلك عُدد التاريخ "من فنون الحديث

²¹²⁶ ماجد، عبد المنعم، مقدمة لدراسة التاريخ الإسلامي، تعريف بمصادر التاريخ الإسلامي ومنهجه الحديث، مكتبة الأنجلو المصرية، القاهرة، الطبعة الثانية، 1964، ص 13.

²¹²⁷ السخاوي، محمد بن عبد الرحمن بن محمد شمس الدين، الإعلان بالتوبيخ لمن ذم أهل التاريخ، تحقيق فرانز روزنثال، ترجمة صالح أحمد العلي، مؤسسة الرسالة، بيروت، الطبعة الأولى، 1986، ص 19.

²¹²⁸ ابن خلدون، عبد الرحمن، مقدمة ابن خلدون، ضبط وتعليق خليل شحادة، دار الفكر للطباعة والنشر والتوزيع، بيروت، 2001، ص 13.

النبي، وزين تفر له العيون، حيث سلك فيه المنهج القويم المستوى، بل وقعه من الدين عظيم، ونفعه بيقين في الشرع لشهرته، غني عن مزيد البيان والتفهم...²¹²⁹.

وكانت للتاريخ الإسلامي أيضا صلة وثيقة بتفسير كتاب الله تعالى، فقد "اهتم المسلمون في البداية بتدوين الأحاديث النبوية للاستفادة منها في تفسير القرآن الكريم، إضافة إلى أن الأحاديث هي الركيزة الثانية في الشريعة، فتأثر كتاب السير بأسلوب علماء الحديث في إسناد الرواية إلى أشخاص حتى بدا التاريخ كأنه فرع من الحديث وكأن الأئمة والعلماء في بادئ الأمر مؤرخين أيضا متبحرين في العلوم الفقهية والشرعية. ولهذا جاء أول هدف للتدوين التاريخي متمثلا في تفسير القرآن الكريم."²¹³⁰.

كما رام تسجيل أنباء السلف الأولين "من أخبار الأنبياء صلوات الله عليهم وسميتهم، فهو مع أخبار العلماء ومذاهبهم، والحكماء وكلامهم، والزهاد والنسك ومواعظهم، عظيم الغناء، ظاهر المنفعة، فيما يصلح الإنسان به أمر معاده ودينه وسريته في اعتقاداته، وسريته في أمور الدين، وما يصبح به أمر معاملاته ومعاشه الدنيوي."²¹³¹. ويرجع أصل ذلك إلى فتح كتاب الله تعالى بصائر المسلمين على الأقوام السابقين، سواء منهم الحضارات المستعيلة ومآلها، أو أنباء الرسل وأتباعهم من المؤمنين والصالحين، مما شجع على الاعتناء بالأخبار وحوادث الأزمان حتى أصبحت "للماضي أهمية خاصة لمعرفة العمق الذي قامت عليه الرسالة المحمدية..."²¹³²، باعتبارها امتدادا للرسالات السماوية السابقة. ومن ثم "ظهر تأثير القرآن الكريم بشكل واضح في آثاره الوعي التاريخي عندما أورد كثيرا من الإشارات عن بدء الخليقة وقصة خلق آدم..."²¹³³. كما أن "القرآن الكريم ربط تاريخ الإنسان بتاريخ العالم"²¹³⁴، وبذلك أصبحت للماضي في حياة المسلمين أهمية كبيرة لأن "القرآن الكريم ربط بين تجارب الماضي والعبرة والعظة التي يمكن أن تستمد منها، إضافة إلى إنجازات الأمم والشعوب وما شهدته من تجارب مريّة أدت أحيانا إلى ازدهارها أو إلى انهيارها، وهو أمر يقع في صميم النظرة التاريخية."²¹³⁵.

²¹²⁹ السخاوي، محمد بن عبد الرحمن، التبر المسبوك في ذيل السلوك، تحقيق نجوى مصطفى كامل ولبيبة إبراهيم مصطفى، مطبعة دار الكتب والوثائق القومية، القاهرة، 2002، ج 1، ص 33.

²¹³⁰ ميرغني، ميمونة حمزة، دراسات في منهجية البحث التاريخي، دار الخليج، عمان، الطبعة الأولى، 2011، ص 64 - 65.

²¹³¹ الإعلان بالتوبيخ لمن ذم أهل التاريخ، م س، ص 32.

²¹³² دراسات في منهجية البحث التاريخي، م س، ص 62.

²¹³³ دراسات في منهجية البحث التاريخي، م س، ص 62.

²¹³⁴ دراسات في منهجية البحث التاريخي، م س، ص 62.

²¹³⁵ دراسات في منهجية البحث التاريخي، م س، ص 62.

كل هذه الدلائل إنما تفيد حقيقة واحدة، وهي مساهمة الوحي في ظهور علم التاريخ الإسلامي وازدهاره من جهة، وانقياده في الغالب بمقتضيات هذا الوحي. لقد أدى القرآن الكريم إلى تنمية الحس التاريخي عند العرب وشعوب الإسلام من خلال استفادته في "الحديث عن أخبار الرسل والأقوام"²¹³⁶، مما شجع على "المزيد من البحث عن هؤلاء، مما أدى إلى توضيح محسوس عن أهمية التاريخ ومعناه."²¹³⁷

كما مثلت الإحاطة بأخبار الأعداء وسياسات الملوك الماضين من أجل تحري حسن التدبير السياسي في التدافع مع الآخر هدفا ثانيا من دوافع اهتمام المسلمين بالتاريخ، فقد روي عن معاوية بن أبي سفيان رضي الله عنه أنه كان "يستمر إلى ثلث الليل يستمع إلى أخبار العرب والعجم وملوك وسياسات الحكام وغير ذلك من أخبار الأمم السابقة. ثم يقوم بعد ذلك ليحضر الدفاتر في سير الملوك وأخبارهم والحروب والمكاييد فتمر بسمعه كل ليلة جملة من الأخبار والسير والآثار وأنواع السياسات."²¹³⁸

وهذا بدوره، لا يخرج عن نطاق الهدف الأول إذا أخذنا بعين الاعتبار أنه كان يرمي إلى الأخذ بأسباب نصره الدين في وجه خصومه وإعلاء كلمته.

واستدل بعضهم على رفعة قدر التاريخ عند المسلمين بالحكم المستنبطة من "قصص الله تعالى على المصطفى صلى الله عليه وسلم أخبار الأنبياء الماضين والأمم السالفة"²¹³⁹، واختصرها فيما يلي²¹⁴⁰:

- إظهار نبوته صلى الله عليه وسلم والدلائل المرشدة إليها.

- طلب التأسي بفضائل الأمم السابقة.

- موازنة وتثبيت رسول الله صلى الله عليه وسلم، والإعلام بشرفه وشرف أمته.

- الاعتبار قصد تأديب وتهذيب أمته صلى الله عليه وسلم.

²¹³⁶ دراسات في منهجية البحث التاريخي، م س، ص 63.

²¹³⁷ دراسات في منهجية البحث التاريخي، م س، ص 63.

²¹³⁸ دراسات في منهجية البحث التاريخي، م س، ص 65.

²¹³⁹ الإعلان بالتوبيخ لمن ذم أهل التاريخ، م س، ص 36.

²¹⁴⁰ انظر: الإعلان بالتوبيخ لمن ذم أهل التاريخ، م س، ص 36 - 37.

- دافع الاقتداء والتحفيز بذكر خبر الأحياء.

ومن الفوائد التي ذكرت للأحداث التي هي مادة التاريخ، وتقتل في حبل آخرة المؤمن، أن "العاقل إذا تفكر فيها، ورأى تقلب الدنيا بأهاليها، وتتابع نكباتها إلى أعيان قاطنيها، وأنها سلبت نفوسهم وذخائرهم، وأعدمت أصاغرهم وأكابرهم، فلم تبق على جليل ولا حقير، ولم يسلم من نكدها غني، ولا فقير زهد فيها وأعرض عنها، وأقبل على التزود للآخرة منها، ورغب في دار تنزهت عن هذه الخسائص، وسلم أهلها من هذه النقائص".²¹⁴¹

ولأجل ذلك، جعل بعضهم الاهتمام بالتاريخ من فروض الكفايات²¹⁴²، وعُدَّ الاشتغال به "من أجلّ القربات، بل من العلوم الواجبات المتنوعة للأحكام الخمسة بين أولي الإصابات".²¹⁴³ وذهبوا إلى أنه من أحسن "ما يجب أن يعتنى به، ويلزم بجانبه، بعد الكتاب والسنة، معرفة الأخبار، وتقييد المناقب والآثار..."²¹⁴⁴.

تتضح إذا بشكل جلي محورية الوحي في تشكيل علم التاريخ الإسلامي، بما هو أداة لخدمته، ونشر أخباره زمن تنزله طرأ على رسول الله صلى الله عليه وسلم، وتتبع انتشار الإسلام وأخبار رجاله باعتبارهم حاملي مشعل الوحي عبر العصور.

ثانياً: علم التاريخ في الحضارة الإسلامية: معالم القوة ومكامن القصور:

لا شك أن نشأة علم التاريخ عند المسلمين حصلت عبر مراحل، تمت خلالها مراكمة المنجزات وتطويرها وتوسعها؛ فتعددت الأساليب والمداخل والمقاربات التي حلته بطابع الأصالة؛ إذ نبت في التربة العربية الإسلامية الصرفة، ولم يفتح على التجارب الخارجية سوى في فترات لاحقة.

ومهما يكن، فإن فضل علم التاريخ كبير على أمة الإسلام، كما راكمت منه مادة تاريخية وافرة، أخذوا بعين الاعتبار التقطع الذي تشكو منه بعض المراحل، مع العلم بأن كماً هائلاً من هذا التراث التاريخي تعرض للضياع بأسباب مختلفة. ومع كل ذلك، وعدا بعض الزوايا المعتمدة؛ فإن سجلات التاريخ الإسلامي تغطي مساحات واسعة من تاريخ الأمة، ورصدت معظم مجالات وجوانب الحياة الإسلامية عبر العصور في أبعادها الدينية والسياسية والاقتصادية والاجتماعية والعلمية والطبيعية وغير ذلك مما لا تتوفر عليه بقية الأمم.

²¹⁴¹ الإعلان بالتوبيخ لمن ذم أهل التاريخ، م س، ص 46 - 47.

²¹⁴² انظر: التبر المسبوك في ذيل السلوك، م س، ج 1، ص 34.

²¹⁴³ الإعلان بالتوبيخ لمن ذم أهل التاريخ، م س، ص 15.

²¹⁴⁴ الإعلان بالتوبيخ لمن ذم أهل التاريخ، م س، ص 47.

وإذا كانت قراءة هذا التراث التاريخي الضخم كفيلة بكشف النقاب عن تفاصيل كثيرة من مسيرة الأمة الإسلامية على المستوى الداخلي وفي علاقتها بالشعوب والدول المجاورة؛ فإن ذلك لا ينفي صعوبة تناول هذا التراث ودراسته بالنظر إلى القضايا الشائكة التي يطرحها للباحث المعاصر، منها على سبيل المثال:

- التضارب في المعلومات الذي قد يصل حد التناقض والتزوير والانتحال. وهذا أمر بديهي إذا أخذنا بعين الاعتبار دوافع التصنيف التاريخي، وخلفياتها السياسية والمذهبية والطائفية. كما تزول سحب الشك التي تتاب القارئ كلما نقب في صلة الكاتب، أو راوي الأحداث بالسلطة السياسية، قريبا وبعدا، مساندة أو مناهضة ... وقد تعزى بعض تلك الهفوات إلى الخطأ البشري العفوي، كقلة الثبوت في الرواية، والتصحيح أو التحريف العرضي في النقل، وبعد الشقة الزمنية عن الحدث المروي ...

- هيمنة الطابع السرد القصصي على القراءة والتحليل، والنقل على حساب النقد والتصنيف، وإعطاء الأولوية للأحداث السياسية والعسكرية على حساب قضايا أخرى لا تقل أهمية تهم مختلف الشرائح الاجتماعية، "إن أغلب المؤرخين العرب المسلمين ركزوا في ذلك على سرد الوقائع، ورواية الأخبار، وضبط تواريخها، دون الاهتمام بالتعرف على المنطق الذي تندرج ضمنه الأحداث." 2145.

لكن هذه العقبات يمكن تجاوزها نسبيا مع وفرة المصادر التي تسمح بالمقارنة والتمحيص. كما تسمح المصادر التاريخية الدفينة بملء الفراغ الذي تركته المصادر التاريخية التقليدية. وهي كثيرة ومتنوعة، تشمل كتب الجغرافيا والبلدان والمسالك والخطط والرحلات، وكتب الطبقات والتراجم والسير والمناقب والوفيات، وكتب النوازل والأفضية والحسبة، وكتب الفهارس والبرامج، وكتب الأدب والأشعار، وكتب المعاجم والموسوعات ...

كل ذلك، ينضاف إلى كم هائل من الشواهد المادية المتعددة، من بقايا معمارية، ونقود، وأعلام، وأدوات، ووثائق، كمادة خصبة قابلة للاستثمار من قبل علم الآثار، ومن شأن نتائجه أن تعزز الرواية التاريخية المكتوبة أو تفندها.

- ضياع كم هائل من المصادر التاريخية في ظروف متباينة، منها ما وصلتنا أسماؤها ولم تصلنا طرووسها، ومنها ما لا نعرف عنها شيئا. ويشهد التاريخ على مسار مأساوي لتدمير المكتبات في العالم الإسلامي سواء من قبل الغزاة كالتتار والصليبيين والاستعمار الأوروبي الحديث، أو من قبل بعض الحكام المسلمين بدافع مذهبي أو سياسي. ينضاف إليها الكم المسروق والمنهوب والمهزّب حديثا، القابع حاليا في المتاحف والخزائن الغريبة.

²¹⁴⁵ سعيدوني، ناصر الدين، أساسيات منهجية التاريخ، دار القصة للنشر، الجزائر، ص 7 - 8.

- الابتعاد التدريجي عن التقيد بمقتضيات الوحي في تسجيل وقراءة الحدث التاريخي، وصولاً إلى الارتواء غير المشروط في أحضان المناهج الغربية السائدة حالياً، والمهيمنة في الجامعات ومراكز البحث، والتي لا يمكن إنكار قيمتها وإيجابياتها الكثيرة؛ غير أنها لا تخلو من توظيف سياسي، وتمترس إيديولوجي، يعرب عن عدائه للأديان، وكل ما هو غير غربي، والعبرة في ذلك بالممارسة التي تثبت رسوخ هذا المنهج الانتقائي رغماً عن شعار الموضوعية الذي تلوح به.

ويزداد هذا الواقع تعقيداً بتبني السواد الأعظم من المؤرخين والباحثين المسلمين لتلك المناهج بغتها وسمينها، كثرة مباشرة للحقبة الاستعمارية، وامتداداتها الثقافية. هذه المناهج التي تصطدم في بعض منطلقاتها وتنتائجها مع خصوصيات الأمة الإسلامية التي يتعذر على غير المسلم الإحاطة الدقيقة بها.

المبحث الثاني: علاقة علم التاريخ بالوحي بين الماضي والحاضر:

أولاً: مساهمة الوحي في نضج علم التاريخ الإسلامي:

لقد شكّل الوحي محورا لجميع العلوم الإسلامية التي نشأت باكراً عند المسلمين، بما فيها علم التاريخ. ويظهر هذا التأثير جلياً في المدونات التاريخية الأولى التي اعتمدت أسلوب السلسلة الروائية لإسناد أي خبر تاريخي إلى مصدره بغض النظر عن درجة صحته؛ لأن الميزان الصارم الذي وضعه المحدثون في باب الرواية قصد حماية أحد أصول التشريع واستقاء الأحكام والعقائد من عبث المحرفين، يصعب سحبه على كل الأخبار المتناقلة.

وهذا التساهل في الرواية التاريخية قد جر عليها انتقادات كثيرة، وجعلها تصطدم جزئياً بالوحي باحتوائها للكثير من القصص الكاذبة والأخبار الزائفة، فتحت الباب على مصراعيه لتسلل الأهواء، والزيف في تسجيل الأحداث، وتضمينها ما يخالف الواقع؛ غير أن ما يشفع لهذا المنهج الذي صبغ الكثير من المدونات التاريخية هو حرص أصحابها على الأمانة في نقل كل ما وصلها بشأن الوقائع التاريخية التي تتضارب حولها الروايات؛ فكانوا يوردون الخبر ونقيضه، ويسجلون مختلف الأحداث مهما بدت متناقضة، أو مخالفة لمقتضى العقل.

ورغم ذلك، كانت الرغبة في خدمة الوحي دافعا قويا في الاهتمام بعلم التاريخ، وتضاعفت هذه العناية مع مرور الوقت بدوافع إضافية حتى استوى هذا العلم على سوقه، واستكمل قواعده ومبادئه، القريبة من المناهج الحديثة لعلم التاريخ، ما يعني التلازم الدائم في حياة المسلم بين الوحي والمعارف بسائر أصنافها، وتأسست الحضارة الإسلامية على الجانبين المادي والمعنوي، دون أن تنشطر، "وإنما تتكامل، فالحركة يجب أن تتم داخل إطار الثبات، ثبات القيم، ثم حركة الوسائل التي تحيل تلك القيم إلى

برنامج عملي يميز الحضارة إبان مسيرتها ويسمها بسمتها الخاصة.²¹⁴⁶ وهيمنة الوحي على الحياة والمجتمع هي ما يميز الحضارة الإسلامية، والإيمان يعطيها "...هويتها، هو الذي يربط بين أجزائها، وهو الذي يطبع كل ما يدخل إليها من عناصر فيزنها بميزان الحق سبحانه وتعالى، فتخرج من عبورها خلال العقيدة الإسلامية متجانسة مع كل ما حولها".²¹⁴⁷

ويمكن الإشارة هنا بشكل سريع إلى الصور الأولى من التصنيف التاريخي المباشر وغير المباشر، والتي تفرعت منها فيما بعد كتب تاريخية ذات اهتمامات خاصة، وأبرزها:

- كتب المغازي والفتوح والحوليات التقليدية: ظهرت بشكل تدريجي إلى أن اتخذت طابع سجلات كرونولوجية، تنزع في الغالب إلى تسجيل الحوادث بترتيبها الزمني حسب السنوات. ومن أقدم الإخباريين المسلمين: كعب الأخبار (توفي عام 34هـ)، ووهب بن منبه (توفي عام 110 أو 114هـ)، ذوي الأصول اليهودية، مما يفسر غلبة الإسرائيليات على رواياتهما الإخبارية. وعروة بن الزبير بن العوام (توفي عام 94هـ)، وأبان بن عثمان بن عفان (توفي عام 105هـ)، وابن شهاب الزهري (توفي عام 124هـ)، وأبو إسماعيل محمد بن عبد الله الأزدي البصري (توفي نحو عام 165هـ) في كتابه: "فتوح الشام"، وسيف بن عمر التميمي، (توفي عام 200هـ)، صاحب: "الفتوح"، وابن الكلبي (توفي عام 204هـ)، وله تصانيف كثيرة في التاريخ والأنساب، وخليفة بن خياط (توفي عام 204هـ)، صاحب "تاريخ خليفة بن خياط"، ومحمد بن عائذ الدمشقي (توفي عام 233هـ)، له: "المغازي"، وابن أبي شيبة (توفي عام 235هـ) في: "المغازي"، وابن عبد الحكم (توفي عام 257هـ)، صاحب فتوح مصر وإفريقية والأندلس، وأحمد بن يحيى البلاذري (توفي عام 279هـ) في: "فتوح البلدان"، و"أنساب الأشراف"، وغيرهما، وأبو زرعة الدمشقي (توفي عام 281هـ)، صاحب: "التاريخ"، ومحمد بن جرير الطبري (توفي عام 310هـ) في: "تاريخ الأمم والملوك"، وابن أعمم الكوفي (توفي عام 314هـ) في: "كتاب الفتوح"، وغيرهم كثير²¹⁴⁸...

- كتب الطبقات والتراجم: ظهر الاهتمام بالرجال في سياق العناية بعلم الحديث، لكن ما لبثت فائدته أن عمت المؤرخين، فانبهروا بدورهم لتدوين أخبار الأمراء، والقادة، والأعيان، والمشاهير وغيرهم من الشخصيات التي كان لها دور بارز في مجال من

²¹⁴⁶ الخطيب، سليمان، فلسفة الحضارة عند مالك بن نبي، دراسة إسلامية في ضوء الواقع المعاصر، منشورات المعهد العالمي للفكر الإسلامي، سلسلة رسائل جامعية، رقم: 4، المؤسسة الجامعية للدراسات والنشر والتوزيع، بيروت، الطبعة الأولى، 1993، ص 123.

²¹⁴⁷ فلسفة الحضارة عند مالك بن نبي، م س، ص 124.

²¹⁴⁸ انظر مثلاً: المسعودي، أبو الحسن بن علي، مروج الذهب ومعادن الجوهر، راجعه كمال حسن مرعي، المكتبة العصرية، صيدا - بيروت، الطبعة الأولى، 2005، ج 1، ص 11 إلى 14 - دراسات في منهجية البحث التاريخي، م س، ص 67 - ... 71

المجالات، واتسعت بشكل كبير في مراحل لاحقة، وظهرت منها أصناف جديدة، ككتب السير العامة والوفيات والمناقب والفهارس والبرامج وغيرها. ويأتي على رأسها: الطبقات الكبرى والطبقات الصغرى لابن سعد، والتاريخ الكبير والصغير للبخاري، وتاريخ بغداد للخطيب البغدادي، ووفيات الأعيان لابن خلكان، وتاريخ دمشق، وسير أعلام النبلاء للذهبي...

- كتب السيرة النبوية: ارتبطت بشخص الرسول الكريم، وانبرت في البداية للعناية بغزواته صلى الله عليه وسلم، قبل أن تنتقل لتغطية فتوح المسلمين في المراحل اللاحقة، لذلك تداخلت في المراحل الأولى كتب "الفتوح والمغازي" بالسيرة، قبل أن تستقل هذه الأخيرة بتصانيف، اقتصر اهتمامها على حياة رسول الله صلى الله عليه وسلم، وخصاله قبل البعثة وبعدها. ومن أقدم الذين اعتنوا بالسيرة النبوية موسى بن عقبة الأسدي (توفي عام 141هـ)، صاحب: "المغازي"، وأحد شيوخ الإمام مالك، ثم سيرة محمد بن إسحاق المظلي (توفي عام 151هـ)، وما ضمنه أبو عبد الله محمد بن عمر الأسلمي، المشهور بالواقدي (توفي عام 206 أو 207 أو 209هـ) لمغازيه، وما رواه أبو عبد الله محمد بن سعد بن منيع (توفي عام 230هـ) في طبقاته، وروايات أبي بكر عبد الرزاق بن همام الحميري (توفي عام 211هـ)، ومحمد بن عائذ (توفي عام 233هـ)، وأبي عثمان سعيد بن يحيى الأموي (توفي عام 249هـ)، وأبي محمد عبد الملك بن هشام (توفي عام 218هـ) الذي هذب سيرة ابن إسحاق، وصنف بعد ذلك أبو القاسم السهيلي (توفي عام 581هـ) "الروض الأنف في شرح السيرة النبوية لابن هشام" وغيرهم....

ومع امتداد أطراف العالم الإسلامي، وتجزئته السياسية، اتسع نطاق الكتابة التاريخية في شتى تلك الأنحاء، وظهرت بعض صور التواريخ المحلية والإقليمية، وتوسعت المدونات التاريخية في أطوار لاحقة لتشمل معارف مختلفة، وتتخذ صوراً عديدة، مثلما تشهد على ذلك بعض الموسوعات الضخمة مثل: صبح الأعشى في صناعة الإنشا للقلقشندي، ونهاية الإرب في فنون الأدب للنويري، ومسالك الأبصار في ممالك الأمصار للعمري، وغيرها.

ونستفيد من مقدمة المسعودي في كتابه: مروج الذهب بعض المقاصد التي استجذبت في طريق التأليف التاريخي الإسلامي دون أن تلغي البواعث الشرعية الأولى، يقول: "وكان ما دعاني إلى تأليف كتابي هذا في التاريخ، وأخبار العالم، وما مضى في أكناف الزمان من أخبار الأنبياء والملوك وسيرها والأمم ومسكنها محبة احتذاء الشاكلة التي قصدها العلماء، وقفاها الحكماء، وأن يبقى للعالم ذكراً محموداً، وعلماً منظوماً عتيداً؛ فإننا وجدنا مصنفين الكتب في ذلك مجيذاً ومقصراً، ومسهباً ومختصراً، ووجدنا الأخبار زائدة مع زيادة الأيام، حادثة مع حدوث الأزمان، وربما غاب البارع منها على الفطن الذكي، ولكل واحد قسط يخصه بمقدار عنايته، ولكل إقليم عجائب يقتصر على علمها أهله، وليس من لزم جهة وطنه وقنع بما نمي إليه من

الأخبار عن إقليمه كمن قسم عمره على قطع الأقطار، ووزع أيامه بين تقاذف الأسفار، واستخراج كل دقيق من معدنه، وإثارة كل نفيس من مكمنه.²¹⁴⁹

ويمكن القول بأن علم التاريخ الإسلامي ارتقى نحو الكمال، "وأصبح أقرب إلى التعريف الحديث لعلم التاريخ المعتمد على النظرة العلمية في تقصيه وملاحظته للأحداث، عند كل من البيهقي وابن خلدون.²¹⁵⁰

ويظهر ذلك من إعمال البيهقي للمنطق العقلي في التمييز بين صحيح الرواية التاريخية وسقيمها، يقول: "على السامع ألا يقبل شيئاً مما يرفضه العقل من الأخبار التي تقرأ عليه، ولكن أكثر الناس من العامة يفضلون الباطل والمتع، مثل أخبار الشياطين والجن والغول ... وما يشبه هذه الخرافات التي ينأى عنها الجاهل حيث تتلى عليهم في المساء، وأما أولئك الذين يتطلعون القول الصحيح لكي يصدقونه، فهم الذين يعدون من العلماء وعددهم جد قليل، يتقبلون الطيب ويطرحون ما عداه ..."²¹⁵¹.

أما ابن خلدون، فتظهر نظريته الثاقبة لمجال التاريخ مما تضمنته مقدمته من أفكار جريئة ما تزال بالتأمل جديرة، منها اعتباره أن للعمران "طبائع في أحواله ترجع إليها الأخبار، وتحمل عليها الروايات والآثار"²¹⁵²، وسعيه لاستخراج علل وأسباب العمران²¹⁵³، أي فهم أحداث التاريخ وتفسيرها، وعدم الاقتصار على سردها؛ لأن "الأخبار إذا اعتمد فيها على مجرد النقل ولم تحكم أصول العادة وقواعد السياسة وطبيعة العمران والأحوال في الاجتماع الإنساني، ولا قيس الغائب منها بالشاهد والحاضر بالذاهب فربما لم يؤمن فيها من العثور ومزلة القدم والحيد عن جادة الصدق..."²¹⁵⁴.

ويتعزز هذا التمييز في النظر، السابق لزمانه بشهادته الناصعة في علم التاريخ بأنه "من الفنون التي تتداوله الأمم والأجيال وتشد إليه الركائب والرحال، وتسمو إلى معرفته السوق والأغفال، وتتنافس فيه الملوك والأقوال، وتتساوى في فهمه العلماء والجهال، إذ هو في ظاهره لا يزيد على أخبار عن الأيام والدول، والسوابق من القرون الأولى، تنمو فيها الأقوال، وتضرب فيها الأمثال، وتطرف بها الأندية إذا غصها الاحتفال، وتؤدي لنا شأن الخليقة كيف تقلبت بها الأحوال، واتسع للدول فيها النطاق والمجال،

²¹⁴⁹ مروج الذهب ومعادن الجوهر، م س، ج 1، ص 11.

²¹⁵⁰ أساسيات منهجية التاريخ، م س، ص 8.

²¹⁵¹ انظر: أساسيات منهجية التاريخ، م س، ص 8.

²¹⁵² مقدمة ابن خلدون، م س، ص 7.

²¹⁵³ مقدمة ابن خلدون، م س، ص 8.

²¹⁵⁴ مقدمة ابن خلدون، م س، ص 13.

وعمرؤا الأرض حتى نادى بهم الارتحال، وحن منهم الزوال، وفي باطنه نظر وتحقيق، وتعليل للكائنات ومبادئها دقيق، وعلم بكيفيات الوقائع وأسبابها عميق...²¹⁵⁵.

وعموما، وصلت المعارف التاريخية في الحضارة الإسلامية إلى أوجها كما وكيفاً، مع حرصها على الانسجام مع توجيهات الوحي؛ على الأقل ظاهرياً، فاختلف نصيبها من ذلك بين العمق والسطحية، وبين القرب والبعد.

ثانياً: الوحي ونقد تاريخ المسلمين:

لما قمنا برصد علاقة علم التاريخ بالوحي، وتبين مدى الارتباط بينهما، لم نستبعد تراكم بعض الانحرافات التي باعدت بينهما بنسب متفاوتة، وبفعل عوامل مختلفة. ومن مظاهر الاصطدام بين الوحي والتراث التاريخي الإسلامي ما يلي:

- الإسرائيلية: تشكو بعض المصنفات التاريخية الأولى من تسرب الإسرائيليات الراجعة إلى تأثير بعض المسلمين من أصول يهودية، والمشبعين بالروايات الإسرائيلية، المتسمة في مجملها بالمبالغات الأسطورية، ومنهم: عبد الله بن سلام، ووهب بن منبه...²¹⁵⁵

- الانزلاق مع تحري الأحداث الغريبة والطريفة مما أدى إلى ظهور صنف من الكتابات العجائبية، تعرف بالكوزموغرافيا. وبهذه في الحدث الإثارة والتشويق أكثر من صحة المحتوى ومطابقته للعقل. ونذكر منها على سبيل المثال: "الاستبصار في عجائب الأمصار" لمؤلف مراكشي مجهول (ق 6هـ) - "عجائب المخلوقات وغرائب الموجودات" زكريا بن محمد القزويني (ق 6هـ) - "تحفة الألباب ونخبة الإعجاب" / "المعرب في بعض عجائب المغرب" أبي حامد الغرناطي (ق 6هـ) - "نخبة الدهر في عجائب البر والبحر" شمس الدين الأنصاري (ق 8هـ) - "خريدة العجائب وفريدة الغرائب" ابن الوردي (ق 9هـ)...

- تأثير السلطات الحاكمة التي "أمت" معظم الكتابات التاريخية المباشرة، مما ساهم في قلب الكثير من الحقائق، وتزييف الحوادث لتوافق هوى الحاكم، طمعا في عطايه، أو رهبا من سطوته ورقابة السيف على الأقلام، مما يفقد معظم الكتابات الرسمية من داخل بلاطات السلاطين مصداقيتها.

- طغيان السرد والتقليد على الكثير من التصانيف التاريخية، مما دفع طائفة من المؤرخين إلى الانتباه لهذا المنزلق، وانتقاد هذا المسلك، كابن خلدون الذي قال: "وإن فحول المؤرخين في الإسلام قد استوعبوا أخبار الأيام وجمعوها، وسطروها في صفحات الدفاتر وأودعوها، وخلطها المتطفلون بدسائس من الباطل وهما فيها وابتدعوها، وزخارف من الروايات المضعفة لفقوها ووضعوها، واقتفى تلك الآثار الكثير ممن بعدهم واتبعوها، وأدوها إلينا كما سمعوها، ولم يلاحظوا أسباب الوقائع والأحوال ولم

²¹⁵⁵ مقدمة ابن خلدون، م س، ص 6.

يراعوها، ولا رفضوا ترهات الأحاديث ولا دفعوها، فالتحقيق قليل، وطرف التنقيح في الغالب قليل، والغلط والوهم نسيب للأخبار وخلييل، والتقليد عريق في الآدميين وسليل، والتطفل على الفنون عريض طويل، ومرعى الجهل بين الأنام وخيم وويل، والحق لا يقاوم سلطانه، والباطل يقذف بشهاب النظر شيطانه، والناقل إنما هو يملي وينقل، والبصيرة تنقد الصحيح إذا تمقل، والعلم يجلو لها صفحات القلوب ويصقل.²¹⁵⁶

كل ما سلف لم يمنع من بروز نظريات متميزة، سجلت سبقا إنسانيا في دراسة التاريخ البشري، وعلى رأسها كتابات ابن خلدون التي جددت مناهج التعامل مع التاريخ، ودعت إلى توظيف آلية النقد على ضوء العقل، كما عمل على استنباط قواعد الاجتماع البشري وقوانين حركة المجتمعات انطلاقا من قراءة أحداث التاريخ.

ومن مظاهر الانزياح عن الوحي في تقويم الحدث التاريخي أيضا تحريف المفاهيم والمصطلحات، أو السطو عليها، وإفراغ بعضها من حملتها من دلالاته الحقيقية، من قبيل الحديث عن "الخلافة" الأموية و"الخلافة" العباسية؛ فعاش المسلمون ردحا من الزمن "على سراب الأسماء دون فحص ناقد للمسميات. سماها رسول الله صلى الله عليه وسلم ملكا عاضا وملكاً جبريا وسماها «المؤرخون» الرسمىون خلافة، فانطلت الكذبة على الأجيال، وتسلينا ولا نزال بأعجاف هذه «الخلافة»".²¹⁵⁷ ويعزى ذلك إلى أن الاستبداد "احتل الأرض، واحتل العقول"²¹⁵⁸.

ومن شأن تلك النظرة المحرفة أن تبعدنا أكثر عن الاهتمام المطلوب بالوحي، "نستدعي صورة ذلك العهد القوي سلطانا، نحسب أننا بذلك ننتقم لتفاهتنا الغنائية الحاضرة. ما درينا أننا بإعزازنا للملك العاض الماضي نعر الملك الجبري الحاضر، ونعمل على تعمية آثار الهدى النبوي والوصية النبوية الكفيلين وحدهما، تعليما يئير معالم الطريق، وأوامر للتنفيذ، ونموذجا للاحتذاء".²¹⁵⁹، في حين "يجب كتابة التاريخ بأمانة كاملة ... لا تغفل شيئا من العثرات، ولا تداري على الانحرافات والانتكاسات، بل تبقئها كما حدثت في الواقع، وتستخرج العبرة التربوية منها كما تستخرجها من الأعجاد والبطولات سواء".²¹⁶⁰

²¹⁵⁶ مقدمة ابن خلدون، م س، ص 6.

²¹⁵⁷ ياسين، عبد السلام، نظرات في الفقه والتاريخ، دار الخطابي للطباعة والنشر، الطبعة الأولى، 1989، ص 10.

²¹⁵⁸ نظرات في الفقه والتاريخ، م س، ص 10.

²¹⁵⁹ نظرات في الفقه والتاريخ، م س، ص 11.

²¹⁶⁰ قطب، محمد، كيف نكتب التاريخ الإسلامي؟، دار الشروق، القاهرة، الطبعة الأولى، 1992، ص 29.

رغم ولادة علم التاريخ الإسلامي في أحضان الوحي، لكن ما لبث أن أصابه ما أصاب المسلمين من تعرج في مسيرتهم الحضارية، وعلاقتهم بدينهم. وهو ما يجعل فهم تاريخنا أو نقده لن يستوي إلا بعرضه على مشكاة الوحي.

ثالثاً: المناهج الحديثة والوحي:

عاش علم التاريخ عند المسلمين في كنف الوحي، ولم يتنكر أحدهما للآخر، حتى وإن ساهمت بعض انزلاقات التطور التاريخي في نوع من الاحتكاك العرضي. ولأن مقام الوحي هو الأعلى؛ فإن ابن خلدون الذي انبرى إلى نقد أساليب المؤرخين قبله، خاصة فيما يتعلق بضعف أعمال العقل في تمحيص الخبر التاريخي، لم يتردد في الانقياد إلى سمو الوحي والتسليم بحقائقه المطلقة ...

أما المناهج العلمية الحديثة التي نشأت بأوروبا في سياق حرب ضروس بين العلوم والكنيسة؛ فقد أفرزت تياراً عاماً، انساق معظم رموزه إلى عزل العلوم عن الدين، واعتماد اللائكية منطلقاً وأصلاً في المجالين السياسي والعلمي، بل ناصبت العلوم الأديان العداء جملة دون تمييز، وهيمنت هذه النظرة بشكل سافر على مناهج العلوم الإنسانية حتى تطابقت في أحكامها مع الإلحاد، متهمه أي تناول ديني بالانزياح عن هذه "المعايير" العلمية التي صاغتها وفق مقاسها.

هذا مع الأخذ بعين الاعتبار بأن علم التاريخ الذي تبلور في صورته الحالية عاش مخاضاً عسيراً خلال القرن 19، ثم 20م، وهو مدين بالخصوص للمدرستين الألمانية والفرنسية. وبالرغم من تضارب الآراء حول الخصائص العلمية للتاريخ، كما يبدو من انتقادات كارل بوبر في كتابه: "بؤس التاريخانية"، وانتهائه إلى "دحض الأطروحة القائلة بالتحتمية التاريخية، ورفض للتوقع التاريخي..."²¹⁶¹. وبني نظريته هاته على رفضه إسقاط أصحاب المذهب الطبيعي لقواعدهم على علم التاريخ، وحجته في ذلك:

"- إن التاريخ غير قابل للاختزال في الطبيعة.

- إن القوانين الاجتماعية لا تصح إلا في ظل ظروف تاريخية معينة خلافاً للقوانين الطبيعية المستقلة عن الزمان والمكان.

- إن التجريب غير ممكن في التاريخ.

²¹⁶¹ انظر: التيمومي، الهادي (الإشراف والتنسيق)، نظريات المعرفة التاريخية وفلسفات التاريخ في العالم الغربي في النصف الثاني من القرن العشرين، المجمع التونسي للعلوم والآداب والفنون "بيت الحكمة"، مطبعة الرشيد، تونس، 2008، ص 144.

- إن التوقع الدقيق غير وارد في التاريخ.²¹⁶²

وبغض النظر عن الخلفية الليبرالية لهذا المؤرخ؛ فإن خلاصاته تفيد النسبية الكبيرة للمناهج التاريخية التي يقدمها البعض بصيغة الإطلاق.

ومع ذلك، استقر الرأي على اعتبار التاريخ علما قائما بذاته، حتى وإن اختلفت مناهجه عن "مناهج العلوم الطبيعية والتجريبية، إلا أنها تقود بدون شك إلى الحقيقة الثابتة والمؤكدة نسبيا حسب توفر المادة وإخضاعها للنقد، فالمنهج التاريخي لا يقل عن المنهج الوضعي العلمي..."²¹⁶³.

ويطرح الإشكال بطريقة تناول التاريخ الإسلامي، انطلاقا من نظرة خارجية متحاملة في الغالب، "إن طرق البحث في التاريخ الإسلامي في العصر الحديث جاء بها المستشرقون من علماء الغرب على أساس التطور الذي وصل إليه علم التاريخ عند مؤرخي الإسلام في العصور الوسطى: وهو اعتبار التاريخ علما ذا موضوع له ترتيب وتنظيم، ومحاولة تفسير. وهم في بحثهم له اصطنعوا مناهج وأصولا جديدة، تختلف كل الاختلاف عن طرق البحث القديمة، أو التي لا تزال قائمة في الشرق."²¹⁶⁴.

ومن ثم يعد الخوض في الوحي، أو الالتزام بمقتضياته في نقاش أي أمر تاريخي ضربا من الخلط غير العلمي، والذي لن يحصل على البراءة من تهمة الانزياح عن المناهج العلمية "الصارمة"، سوى بتكره لهذا الوحي، أو مناقشته باعتباره مظهرا بشريا صرفا؛ بمعنى آخر أن نتائج الباحث في التاريخ لن تحصل على التزكية إلا إن كان منطلقها لائكيا، ونتائجها خارج دائرة الأديان، والحال أن بعض مؤسسي المناهج الأروبية الحديثة، وواضعي لبناتها الأولى كان مشبعين بروح الفكر الديني مثل: ديكارت صاحب "مقال في المنهج"، ومؤسس نظرية الشك للوصول إلى اليقين؛ لكن للأسف هذه المناهج الغربية "تضخم انفعالياتها وتعميميتها إلى حد الورد والغثيان."²¹⁶⁵.

وقد ازداد هذا الأمر رسوخا بوفرة الكتابات الاستشراقية التي انصببت على قراءة التاريخ الإسلامي معززة بدراسات قادة الجيوش الاستعمارية، سواء عرضت بصيغتها العسكرية، أو قدمت مغلفة بغطاء فرق البحث في تاريخ ومجتمعات "الأهالي"، ومعظمها "بعبد عن الأمانة العلمية الواجبة، ملون تلويها خاصا لتحقيق هدف معين، تكنه صدور لا تحب الخير لهذا الدين!"²¹⁶⁶.

²¹⁶² نظريات المعرفة التاريخية وفلسفات التاريخ في العالم الغربي، م س، ص 146.

²¹⁶³ أساسيات منهجية التاريخ، م س، ص 10.

²¹⁶⁴ مقدمة لدراسة التاريخ الإسلامي، م س، ص 53.

²¹⁶⁵ خليل، عماد الدين، التفسير الإسلامي للتاريخ، دار العلم للملايين، بيروت، الطبعة الخامسة، 1991، ص 135.

²¹⁶⁶ كيف نكتب التاريخ الإسلامي؟، م س، ص 13.

مهما أضمروا خلفياتهم الحقيقية، و"لبسوا مسوح العلم، وتظاهروا بالموضوعية والنزاهة العلمية، لا يجوز أن يخدعنا عن حقيقتهم..."²¹⁶⁷.

ولكي لا نسقط في مطب التعميم، أو نفس خطأ تلك القراءات "العدائية" التي يهتمها استلهاهم نظرتها الخاصة إلى تاريخنا دون أن تلفت إلى نظرتنا أيضاً إلى تاريخهم؛ فإن الواقع يثبت بذل المستشرقين وفرق البحث الاستعمارية لجهود ضخمة في التنقيب والبحث والتحقيق والترجمة وإعادة القراءة، لا يخلو بعضها من الموضوعية؛ غير أن الغالبية العظمى منها كانت انتقائية وموجهة، حكمتها خلفية إيديولوجية وسياسية واستعمارية واضحة ومباشرة، أو مبطنة ومغلقة برداء "التجرد"، و"الموضوعية"؛ بينما أجادت فن الالتفاف ونفث السموم في الدسم.

ومن بين أقدم الباحثين المسلمين استلهاهما مناهج البحث التاريخي الحديثة، نجد: أسد رستم وحسن إبراهيم، وغيرهم، لما صار المنهج التاريخي "يقوم على قواعد محددة، وملاحظات دقيقة متعارف عليها، أملتتها التجارب وفرضها التطور العلمي المستمر الذي واكب النمو الاقتصادي والتحول السياسي للعالم الحديث منذ النهضة الأوروبية الحديثة..."²¹⁶⁸.

ودرءا لهذا التباين بين النظرة الغربية "المجردة" والنظرة الإسلامية المفروضة تقيدها بالوحي، فقد أولى الكثير من المفكرين أهمية خاصة للوحي ودوره في مسار ومآل الأمة الإسلامية.

يذهب مالك بن نبي إلى أن "الفكرة الدينية" تساهم في بناء "الإنسان حتى يقوم بدوره في بناء الحضارة، وبالتالي كيف يتاح لهذه الفكرة ذاتها أن تمدنا بتفسير عقلي لدور إحدى الديانات في توجيه التاريخ."²¹⁶⁹ كما اعتبر بعد وقوفه مع مختلف المدارس والمذاهب التاريخية في تطورها بالفضاء الأوروبي أن استعمال "إحداها في تفسير لواقعة تاريخية محددة -ولتكن الحضارة الإسلامية على سبيل المثال فإننا نجد أنها لا ترضينا تمام الرضى."²¹⁷⁰ وينسب نكبات الحاضر إلى انحرافات الماضي: "ولعل أعظم زبغنا وتنكبنا عن طريق التاريخ أننا نجهل النقطة التي منها نبدأ تاريخنا..."²¹⁷¹.

²¹⁶⁷ كيف نكتب التاريخ الإسلامي؟، م س، ص 13 - 14.

²¹⁶⁸ أساسيات منهجية التاريخ، م س، ص 11.

²¹⁶⁹ ابن نبي، مالك، شروط النهضة، ترجمة عبد الصبور شاهين وعمر كامل مسقاوي، إصدار ندوة مالك بن نبي، دار الفكر للطباعة والنشر والتوزيع، دمشق، 1986، ص 62.

²¹⁷⁰ شروط النهضة، م س، ص 65.

²¹⁷¹ شروط النهضة، م س، ص 47.

ويعتبر الدين موجها أساسيا في قيام الحضارتين الإسلامية والمسيحية وبأن "الحضارة لا تنبعث - كما هو ملاحظ - إلا بالعقيدة الدينية"²¹⁷²، ولا تظهر الحضارة "في أمة من الأمم إلا في صورة وحي يهبط من السماء، يكون للناس شرعة ومنهاجا، أو هي - على الأقل - تقوم أسسها في توجيه الناس نحو معبود غيبي بالمعنى العام، فكأنما قدر للإنسان ألا تشرق عليه شمس الحضارة إلا حيث يمتد نظره إلى ما وراء حياته الأرضية ..."²¹⁷³.

وقد وفق مالك بن نبي "إلى حد كبير في جمع ما فرقه غيره في منهجه في قراءة التاريخ حين جمع بين العامل الغيبي والعامل السني، ولعل ذلك ما أكسب رؤيته للتاريخ الحضاري عمقا ونقدا قل نظيره..."²¹⁷⁴.

كما اعتبر عماد الدين خليل أن أبرز مميزات التفسير الإسلامي للتاريخ هي إفراجه "للبعد الغيبي، ماضيا وحاضرا ومستقبلا، مساحات واسعة .. ويجعله أحد الشروط الأساسية للإيمان، بل أهمها على الإطلاق إذ بدونه لن تتحقق أية تجربة إيمانية .. إيمان بم؟ بالله الذي لا تدركه الأبصار، وبعملية خلقه الدائمة التي تند عن إحاطة الإنسان ذي المنافذ الحسية المحدودة والقدرات العقلية النسبية، وبوحيه الذي ينقل للبشرية تعاليم السماء بواسطة أنبياء الله ورسله، ومعطيات هذا الوحي البعدية من إيمان بالبعث والحساب والجزاء. ومن ثم كان أي تردد إزاء اليقينيات الغيبية التي يطرحها القرآن، أو التي تنبثق من أعماق البدايات الفطرية إنما هو رفض للقاعدة التي لا يقوم بدونها إيمان."²¹⁷⁵.

ورأى الإمام ياسين بأنه "لا بد لنا إذن من إرساء قواعدنا على مكين الكتاب والسنة لأن العاطفة المجنحة خبال، ولأن فقه سلفنا الصالح الذين عاشوا رهائن مقهورة في قبضة العض والجبر لم يخلقوا لنا إلا نثارا من العلم لا يجمعه مشروع متكامل..."²¹⁷⁶.

فالوحي لا يتعارض بتاتا مع النظريات العلمية التاريخية الحديثة إن تجردت عن مقاصدها غير المعلنة، لأنه يعطي للعقل والنواميس الكونية اعتبارا بالغا: "إن القرآن يطرح علينا لأول مرة مسألة (السنن) و(النواميس) التي تسير حركة التاريخ وفق منعطفها الذي

²¹⁷² شروط النهضة، م س، ص 50.

²¹⁷³ شروط النهضة، م س، ص 51.

²¹⁷⁴ رفيع، محماد، سؤال التاريخ في مشروع النهوض الحضاري عند مالك بن نبي، مجلة سراج، لندن، العدد الأول، أبريل 2019، ص 25.

²¹⁷⁵ التفسير الإسلامي للتاريخ، م س، ص 132.

²¹⁷⁶ نظرات في الفقه والتاريخ، م س، ص 11.

لا يخطئ، وعبر مسالكها (المقننة) التي ليس إلى الخروج عليها سبيل...²¹⁷⁷، ويؤكد القرآن الكريم أن "سنن الله في التاريخ ثابتة ماضية إزاء الجماعات البشرية...²¹⁷⁸".

لقد قدم "القرآن الكريم نماذج عديدة للمعطيات التاريخية، وحدثنا عن الماضي في جل مساحاته لكي ما يلبث أن يخرج بنا إلى تبيان (الحكمة) من وراء هذه العروض وإلى بلورة عدد من المبادئ الأساسية في حركة التاريخ البشري مستمدة من صميم التكوين الحديث لهذه العروض، تلك المبادئ التي سماها (سننا)، ودعانا أكثر من مرة إلى تأملها واعتماد مدلولها في أفعالنا الراهنة، ونزوعنا المستقبلي.²¹⁷⁹

وارتباطا بالوحي دائما؛ فإن الزمن التاريخي في القرآن لم يتعلق بالماضي والوقائع المعاشي فحسب، وإنما امتدت رؤية بعض الآيات القرآنية "إلى المستقبل القريب أو البعيد في تنبؤات تاريخية، يحيطها علم الله تعالى المطلق بالصدق الكامل والضمانة النهائية. ولقد نفذ بعض هذه التنبؤات في عهد الرسول نفسه، وظل بعضها الآخر ينتظر التنفيذ إذ لم يحدد له زمن بالذات...²¹⁸⁰".

وبالوحي وحدة يسترجع يتصالح المسلمون مع نظرتهم لتاريخهم وأدوات تناولهم له، "إن منبع النور واحد.. العقيدة الصحيحة: لا إله إلا الله، محمد رسول الله. وتختلف درجات الإضاءة في صفحة التاريخ بمقدار استمداد أهل كل فترة من فتراته من ذلك المنبع الأصيل، ومدى قيامهم بما تقتضيه العقيدة الصحيحة من تكاليف في عالم الواقع. فتشتد الإضاءة حتى تنوهج حين يكون استمدادهم على أتمه، وتخبو حين يضعف الاستمداد، وتظلم الصفحة تماما حين تنقطع صلة الناس بمصدر النور.

ورؤية تاريخ الأمة على هذا النحو يصح كثيرا من المفاهيم المغلوطة التي تتداول في التاريخ.²¹⁸¹

ويستغرب عماد الدين خليل في مقارنة طريفة بين الوحي الذي يحيط يقينا بالزمان كله، ما مضى منه وما هو آت، ورغم لم يفرط القرآن بالتنبؤات، "واكتفى منها بما يعد على أصابع اليدين"، بينما نحت المدارس الفكرية النسبية نحو الإفراط في قراءة المستقبل ورسم معالمه، و"مارس عدد من كبار الوضعيين كهيغل وشبنجلر وماركس، في تفسيرهم للتاريخ، إسرافا خياليا، ومدوا أبصارهم صوب المستقبل المجهول يرسمون على صفحاته اللانهائية نبؤاتهم التي يعقب بعضها بعضا، وهم الذين يملكون عقولا

²¹⁷⁷ التفسير الإسلامي للتاريخ، م س، ص 108.

²¹⁷⁸ التفسير الإسلامي للتاريخ، م س، ص 114.

²¹⁷⁹ التفسير الإسلامي للتاريخ، م س، ص 97.

²¹⁸⁰ التفسير الإسلامي للتاريخ، م س، ص 103.

²¹⁸¹ كيف نكتب التاريخ الإسلامي؟، م س، ص 21.

بشرية مهما بلغ من مقدرتها ونفاذها، فإن معطياتها لا تعدو أن تكون انعكاسا منظما لما تقدمه منافذ الحس المحدود من أوليات. ومن العجب كذلك أن يطلق بعضهم على نبوءاته تلك سمة (العلمية) ...²¹⁸².

وفيما يخص قراءة ماضي المسلمين تحت أضواء الوحي دون إلغاء العقل والسنن الكونية، يشير الإمام عبد السلام ياسين إلى أن هذا الرجوع ينبغي أن يكون "بمقدار ما تتبين كيف تجري قوانين الله ونواميسه في الكون على البر والفاجر، على المسلمين وغير المسلمين، آخذين في اعتبارنا ما جاء به الوحي وما أخبرنا به المصطفى صلى الله عليه وسلم من أخبار الغيب، وما أوصى وما علم، لتستقيم لنا الرؤية من زاوية نظر يوجهها القرآن ويجدوها الإخبار المعصوم. لا تزيع العين التي تقرأ ناموس الله في التاريخ بالعين التي تقرأ مواقع القدر الإلهي، ولا تكون النظرة إلا عوراء إن انغلقت العين المراقبة للكون وأسبابه وانتصبت العين الإيمانية الغيبية لترجم وتفسر، لا خبر عندها بالعلة والمعلول كما شاء الله تعالى أن تكون علاقتهما مفهومة عقلا مترابطة متساوقة".²¹⁸³.

ومن تم دعا كثيرون إلى إعادة كتابة التاريخ الإسلامي بمنظور أكثر التزاما بتوجيهات الوحي وقيمه، ومن "منطلق إسلامي، وروح إسلامية، لا تتأثر بتلك التيارات المنحرفة والصيحات المشبوهة، التي تريد طمس معالم ذلك التاريخ، وطمس مقوماته الخاصة ... وإن ادعت تلك التيارات «الروح العلمية» أو «الموضوعية» أو «المنهجية» أو ما شابه ذلك من الشعارات!"²¹⁸⁴.

إن الخصومة المختلفة بين الوحي ومناهج التاريخ الحديثة غير حقيقية بقدر ما تنطوي على أبعاد سياسية وحضارية عميقة تحكم علاقة الغرب بالعالم الإسلامي منذ أمد بعيد. وتبقى المسؤولية ملقاة على عاتق المسلمين من أجل تصحيح هذه العلاقة من جهة، ومراجعة صلتهم بتاريخهم وطريقة تناوله على ضوء الوحي من جهة ثانية.

خاتمة:

لقد حاولنا في هذه الدراسة الإحاطة بعلاقة الوحي بالتاريخ الإسلامي قديما وحديثا، وكيف تحولت من انسجام نسبي في معظم الأطوار التاريخية عدا ما شأها من انحرافات أشرنا إليها في حينها، إلى الارتقاء غير المشروط في حمأة المناهج الحديثة التي تتبنى إقصاء الوحي، ومناصبه العداء للأديان، متهمة إياها بادعاء الحقيقة المطلقة، فيما يعتبر العقل كل المعارف نسبية؛ إلا أن واقع الحال يكشف بأن هذه المدارس "العلمية" هي من تدعي المعرفة المطلقة، وترمي الأديان بالنسبية. وإذا كنا لا نزعم الدفاع عن سائر الأديان؛ إلا أن ما يهمنا هو أن هذه النظرة لا تنصف المسلم في علاقته بدينه التي يعتبر فيها الوحي سيّدا، دون أن

²¹⁸² التفسير الإسلامي للتاريخ، م س، ص 105.

²¹⁸³ نظرات في الفقه والتاريخ، م س، ص 28.

²¹⁸⁴ كيف نكتب التاريخ الإسلامي؟، م س، ص 9.

يلغي اعتبار العقل، ويتيح له مساحات شاسعة للاشتغال في ظل منطلقات محسومة في النظر للكون والإنسان وغايته ومصيره. وفيما يلي أبرز النتائج التي وقفت عليها هذه الدراسة:

1 – إن مفعول الوحي كان حاسما في الظهور المبكر والتدريجي لعلم التاريخ عند المسلمين، وتطوره عبر الحقب. وبدأ الاهتمام به في سياق تفسير القرآن الكريم، ورواية الحديث النبوي، ثم جمع أخبار سيرة النبي صلى الله عليه وسلم، قبل أن يتوسع ليشمل غزوات المسلمين وأنبائهم، وقصص الحضارات السابقة، ليمتد أخيرا إلى مختلف القضايا السياسية والعسكرية والاقتصادية والاجتماعية والثقافية والحضارية وغيرها.

2 – إن المسلمين كان لهم سهم وافر في الحقل التاريخي، وكان لهم السبق على الأمم من حيث حجم ونوع القضايا التي تمت تغطيتها.

3 – إن المنهج الإسلامي في التعامل مع التاريخ، تصنيفا وتعلما لا ينفك عن مرجعيتهم الدينية، ممثلة في الكتاب والسنة.

4 – إن تأطير الوحي للمعارف التاريخية في العالم الإسلامي على مر العصور لم يحل دون حصول بعض الانزلاقات بأسباب سياسية ومذهبية وطائفية.

5 – إن المناهج العلمية الحديثة في عموميتها تعتمد إقصاء الوحي من حساباتها، وتعتبره حائلا دون تحكيم العقل.

6 – إن المعرفة التاريخية الإسلامية تكتسي خصوصيتها في انسجامها مع مظلة الوحي، وعدم تعارضها مع تبحر العقل في استكناه الحقائق التي تظل نسبية، وهو ما يعد اليوم أولوية، تستلزم تضافر الجهود لمواءمة المناهج الحديثة، وتوظيف أدواتها الإيجابية، دون الانسياق مع روحها اللائكية...

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معارضات المفسر للأصولي في شخص الإمام صديق خان القنوجي: القياس وتخصيص عموم الكتاب والسنة نموذجاً

مصطفى مفتاح الطاهر الشريف

الأستاذ المشارك د. أنيس الرحمن منظور الحق

الأستاذ المشارك د. دوكوري عبد الصمد

ملخص البحث

يعد الإمام صديق خان القنوجي عالماً من أعلام التفسير وعلم أصول الفقه كذلك، وقد أثبت تضلعه في الفنين من خلال كتابيه: فتح البيان في مقاصد القرآن، وحصول المأمول من علم الأصول، وقد ألف تفسيره بعد فترة طويلة من تأليف كتابه حصول المأمول، والإشكالية في ذلك أنه يخالف شيئاً من آرائه الأصولية التي أثبتتها في حصول المأمول ويؤسس لما يخالفها تماماً في تفسيره فتح البيان، ولا يسعى إلى بيان سبب تخليه عن رأيه الأول، ولا يبدو ساهياً عن مذهبه القديم لما أظهره من تدقيق وتمحيص وبحث فيه، ولعل سبب هذا التناقض يعود إلى طبيعة المنهج التفسيري القائم على الأمثلة الكثيرة والمفصلة حول آيات الأحكام وهي ما تخلو منه كتب الأصول عادة. وفي مسألة تخصيص القياس لعموم الكتاب والسنة تابع الإمام صديق خان الجمهور في جواز تخصيص عموم الكتاب والسنة بالقياس الجلي دون الخفي ولكنه عدل عن هذا المذهب واختار في تفسيره عدم الجواز مطلقاً ثم وقع في إشكالية الاستشهاد بالأمثلة التي تدعم الجواز لا المنع!!

المبحث الأول: نشأته ورحلاته وشيوخه وثناء العلماء عليه

هو صديق بن حسن بن علي بن لطف الله الحسيني، البخاري، القنوجي، نزيل "بهبال" بالهند²¹⁸⁵. هكذا ترجم لنفسه في كتابه أبعاد العلوم²¹⁸⁶، ونقلت بعض كتب التراجم أن اسمه: محمد بن صديق خان، وهو صحيح أيضاً؛ لأن من شأن الهنود

2185. ينظر: في ترجمته: الطالبي، نزهة الخواطر، ط1، 1246/8، وصديق خان، التاج المكلل، ط1، ص535، والشدياق، أفندي، قرّة الأعيان ومسرة الأذهان، د.ط، ص2.

2186. ينظر: صديق خان، أبعاد العلوم، ط1، ص725.

المسلمين أن يطلقوا اسم "محمد" على علمائهم. لقبه ونسبته: يلقب ب: التَّوَّاب عالي الجاه أمير الملك بهادر²¹⁸⁷، البخاري، القنَّوجي²¹⁸⁸. وكتبته أبو الطيب²¹⁸⁹. وقال أيضا في كتابه "أبجد العلوم" عن نفسه: (يرجع نسبه إلى حضرة سيد السادة، وقدوة القادة، زين العابدين علي بن حسين السبط بن علي بن أبي طالب - كرم الله وجهه-)²¹⁹⁰.

ولد صديق حسن خان يوم الأحد وقت الضحى التاسع عشر من جمادى الأولى سنة 1248 هـ، الرابع عشر من أكتوبر 1832م ببلدة "باس بريلي" موطن جده لأمه، ثم جاء مع أمه من بريلي إلى قنوج موطن آبائه، ولما بلغ السنة السادسة من عمره توفي أبوه، فصار في حجر والدته يتيمًا فقيرًا²¹⁹¹، وقد ذكر ذلك بنفسه فقال: (ولدت في 19 جمادى الأولى سنة 1248 هـ، وانتقل أبي إلى رحمة ربه في سنة 1253 هـ، فربيتي أمي، وقامت بتعليمي وتربيتي خير قيام)²¹⁹².

نشأ الإمام صديق حسن خان في موطنه بلدة قنوج في وسط علمي، بدءًا من أسرته، فقد كانت أمه الحنون بعد وفاة أبيه سنة 1253 هـ تعلمه وتربيته وتوجيهه الإسلامى القويم، لأنها كانت عالمة مثقفة حكيمة، وقال عن والده في أبجد العلوم: (إنه كان في التقوى والديانة واتباع الحق واقتداء الدليل ورد الشرك والبدع آية باهرة، وقدرة كاملة، ونعمة ظاهرة من الله سبحانه وتعالى، وله مؤلفات بالألسنة الثلاثة: الهندية، والفارسية، والعربية)²¹⁹³.

تلقى الإمام صديق خان دراسته الابتدائية في كتاب البلد، فقرأ فيه بعض أجزاء القرآن ومبادئ الفارسية، وقرأ مختصرات الصرف والنحو والبلاغة والمنطق على أخيه أحمد حسن بن أولاد حسن، ثم سافر إلى كانبور، فأقام فيها شهوًا، وقرأ على أساتذتها في النحو والمنطق والفقه والحديث قراءة غير منتظمة، ولقي فيها العلماء والشيوخ.

2187. هذا اللقب لقبته به الدولة البريطانية الحاكمة بالهند في 10 من شعبان سنة 1289 هـ، ومنحته حق التعظيم في أرض الهند بطولها وعرضها. ينظر: الطالبي، نزهة الخواطر، ط1، 1248/8، والبيطار، حلية البشر، ط2، ص739.

2188. القنَّوجي: نسبة إلى "قنَّوج" بكسر القاف، وفتح النون المشددة، وسكون الواو، وآخره جيم، وهي من أقدم بلاد الهند وأعظمها، وتقع في أقاصي الهند. ينظر: صديق خان، التاج المكلل، ط1.

2189. ينظر: صديق خان، أبجد العلوم، ط1، ص725، وصديق خان، التاج المكلل، ط1، ص535، والبيطار، حلية البشر، ط2، ص738-739.

2190. ينظر: صديق خان، أبجد العلوم، ط1، ص725.

2191. ينظر: صديق خان، الحطة، ط1، ص263، وصديق خان، أبجد العلوم، ط1، ص725، وصديق خان، التاج المكلل، ط1، ص535، والبالبي، نزهة الخواطر، ط1، 1247/8.

2192. مجلة ثقافة الهند، المجلد 52، العدد 2 سنة 2001 م، ص28-29.

2193. صديق خان، أبجد العلوم، ط1، ص723.

ثم سمع عن دهلي العاصمة، مركز العلم، ومنبع الثقافة والحكمة، فساقه الشوق والشغف بالعلم إليها، وكان ذلك سنة 1269 هـ، فقرأ على علمائها، وأصبح من تلاميذ مفتيها صدر الدين خان بهادر، صدر الصدور، وأستاذ الأساتذة في دهلي، فاعتنى به، فأخذ عنه مجموعة من العلوم، وأرسله إلى ملتقيات العلماء والشعراء والفضلاء والوجهاء، فاستفاد بصحبته كثيرًا في العلوم والآداب وحسن المحاضرة. وعندما أتم سنتين كاملتين في دهلي استأذن أستاذه المفتي صدر الدين للعودة إلى الوطن، فمنحه إجازة بخط يده، وكتب له شهادة بالتحصيل.

عاد الإمام صديق خان بعد عامين من دهلي، وهو غزير العلم، عميق الدراسة، واسع الاطلاع، خصب الفكر، عالي الهمة، فخطط لنفسه أعمالاً علمية، وخدمات دينية واجتماعية، وخطة رسائل ومؤلفات، ولكن ظروف البيت الاقتصادية كانت سيئة جداً، فقرر أن يخرج من بلده قنوج طلباً للرزق، ثم سافر في شهر رجب سنة 1271 هـ / 1854 م إلى إمارة بهوبال التي سمع عنها كثيراً، فولاه الوزير جمال الدين الصديقي الدهلوي تعليم أسباطه، فقرأ في تلك الفرصة القليلة نبذة صالحة من كتب الحديث على القاضي زين العابدين بن محسن الأنصاري اليماني نزيل بهوبال وقاضيه، ولكن بعد توليه وظيفة في الإمارة، والتي من خلالها أسند إليه تدوين تاريخ بهوبال، نشأ خلاف بينه وبين بعض العلماء في الإمارة، فاضطر إلى مغادرتها على الفور، فسار إلى بلدة طوك، ولكن الجو هناك لم يلائمه وأراد العودة إلى قنوج، إذ تلقى رسالة من أميرة بهوبال، ومن الشيخ جمال الدين يطلبانه إلى بهوبال، فجاء وحظي بمقابلة الأميرة فاحتفت به وأكرمته وعينته في الديوان الأميري، فبذل مجهوداً ضخماً لإنجاز أعمال فوضت إليه، فنال رضا وإعجاب الجميع، وترقى إلى مناصب جليلة في الإمارة، فتقدمت على يديه وأزهرت وأثمرت وأينعت، وأصبح يضرب بها المثل في السلام واللؤام، والسكينة والهدوء والطمأنينة.

وسافر سنة 1285 هـ للحج، فذهب إلى الحديدة في اليمن، ثم إلى مكة وقضى مناسك الحج، وبقي مدة إقامته في الحديدة ومكة عاكفاً على انتساخ الكتب النادرة في الحديث واشتغل بذلك في منى، ونقل بقلمه بعض الكتب المبسوطة، واقتنى عدداً من كتب الحديث، وقرأ كتب السنة على محدثي اليمن، وأخذ منهم الإجازة في الحديث، والتقى في رحلة الحج بعضاً من كبار الشخصيات الإسلامية، ووثق معهم روابط أخوية وعلمية، وعاد بعد ثمانية أشهر من هذه الرحلة المباركة، التي غيرت مجرى حياته في مجالاتها المختلفة، فانكب على التأليف والترجمة في اللغات الثلاثة: العربية، والفارسية، والأردية، وطبع الكتب القديمة والحديثة، فعمر بذلك مكتبة الهند الإسلامية، وملاها بدخائر من الفكر الإسلامي²¹⁹⁴.

درس الإمام صديق خان على كثير من علماء الهند واليمن، وذلك لأن البيئة التي عاش فيها أو سافر إليها كانت تعج بالعلماء، وتعتقد فيها حلقات العلم، فقد نال شرف الجلوس أمام علماء مشهود لهم بالعلم والمعرفة، فأجازوا له مشافهة وكتابة إجازة

2194. ينظر: الطالبي، نزهة الخواطر، ط1، 1247/8، والآلوسي، جلاء العينين، د.ط، ص63.

مأثورة عامة تامة، ومن هؤلاء: أخوه الأكبر السيد العلامة أحمد بن حسن. والشيخ المفتي: محمد صدر الدين خان الدهلوي. وحسين بن محسن السبعي الأنصاري. وزين العابدين بن محسن السبعي الأنصاري.

وعبد الحق بن فضل الله الهندي. والشيخ: محمد يعقوب الدهلوي.

ومن تلامذته: نعمان الآلوسي مفتي الحنفية ببغداد. والمحدث: يحيى بن محمد بن أحمد بن حسن الحازمي (قاضي عدن). وأبو الخير، أحمد العطار.

إن مكانة الشخص العلمية تظهر فيما يخلفه من مؤلفات ينتفع بها طلبة العلم من بعده، وقد ظهرت مكانة الإمام صديق خان فيما خلفه من مؤلفات في عدة فنون كالعقيدة، والتفسير، والفقه وأصوله، والحديث، واللغة، وغيرها، مما يدل على أنه كان ذا باع ويد طولى، وإطلاع واسع في مختلف العلوم، ومع أنه فتحت له الدنيا فصار صاحب مال وجاه ومنصب، إلا أن ذلك لم يمنعه من طلب العلم ونشره والتأليف فيه، بل وصرف مما آتاه الله من المال والجاه في خدمة الدين، مما جعله محل ثناء العديد من العلماء، حيث شهدوا له بالعلم والمعرفة، وقد ذكرت من ضمن المصادر التي ترجمت للإمام صديق خان كتاب: "قرة الأعيان ومسرة الأذهان" والذي جمع فيه مؤلفه تقاريط علماء عصر الإمام وكلامهم عنه وعن مؤلفاته، ونذكر فيما يأتي بعضاً من أقوالهم عن الإمام:

قال أبو الحسن الندوي في كتابه "المسلمون في الهند": وقد قام صديق خان شخصياً بما لا تقوم به مجامع علمية، في أكثر الأحيان، نظراً لسرعة التأليف، وكثرة المؤلفات، وضخامة الإنتاج²¹⁹⁵.

قال عبد الرزاق البيطار الدمشقي: (كان ملياً بالعلوم، متضللاً منها بالمنطوق والمفهوم، مجتهداً في إشاعتها، مجتهداً لإذاعتها، مع كونه يرى ذاته الشريفة كأحد المسلمين، ويتواضع مع كل واحد من الناس لله رب العالمين، ويتحاشى كماله عن الدنيا وزخارفها، ويتجافى بقلبه عن مراقبها ومعاطفها، وأحيا السنن الميتة في ذلك المكان، بالأدلة البيضاء من السنة والفرقان، فهو سيد علماء الهند في زمانه)²¹⁹⁶.

2195. ينظر: الندوي، المسلمون في الهند، ط1، ص53-54.

2196. البيطار، حلية البشر، ط2، ص745-746.

أصيب الإمام صديق خان في آخر عمره بمرض الاستسقاء، واشتد به المرض وأعياه العلاج، واعتراه الدهول والإغماء، وكانت أنامله تتحرك كأنه مشغول بالكتابة، وفي يوم 29 جمادى الآخرة سنة 1307 هـ فاضت نفسه إلى بارئها، وله من العمر تسع وخمسون سنة وثلاثة أشهر وستة أيام²¹⁹⁷.

المبحث الثاني: تخصيص عموم الكتاب والسنة النبوية بالقياس

إذا ورد عام من الكتاب أو من السنة النبوية، وجاء قياس يعارض العام منهما في بعض أفرادها، فهل يُخصَّص هذا العام بهذا القياس ليعمل القياس فيما تناوله، ويبقى العام منهما معمولاً فيما بقي، أم أن القياس لا يؤثر في العام فيبقى على عمومته؟²¹⁹⁸ والنزاع في هذه المسألة يكون بين العام والقياس عند من يقول بهما، فمن لا يعتبر القياس دليلاً شرعياً، ولا يعتد به كالظاهرية فإنه لا يتصور الخلاف عندهم، لأن القياس لا يعارض العام²¹⁹⁹.

وكذلك من لا يقول من الجمهور بنوع من أنواع القياس، فإنه لا يعارض العام أيضاً. ومثاله: عندما يعارض العام القياس في الحدود والكفارات والرخص عند الحنفية وهم لا يحتجون به، فإنه لا عبرة بالقياس؛ لأنه لا يحتج به، فلا تعارض²²⁰⁰.

وكذلك من لا يقول بقياس الشبه، فإنه لا يعارض العام عنده، كأبي إسحاق المروزي، كما نقله عنه إمام الحرمين²²⁰¹.

وأيضاً لا تتناول هذه المسألة العام الذي لا يحتج به، فإنه لا يقابل القياس، بل يعمل بالقياس.

2197. ينظر: الطالبي، نزهة الخواطر، ط1، 1248/8.

2198. ينظر: العويد، التخصيص بالقياس، د.ط، ص14.

2199. ينظر: ابن حزم، الإحكام، د.ط، 53/7، والشوكاني، إرشاد الفحول، ط1، 392/1، وصديق خان، حصول المأمول، د.ط، ص262،

2200. ينظر: الجصاص، الفصول في الأصول، ط2، 105/4، وصديق خان، حصول المأمول، د.ط، ص262، والعويد، التخصيص بالقياس، د.ط، ص16.

2201. ينظر: الغزالي، المنحول، ط3، ص481، والعويد، التخصيص بالقياس، د.ط، ص16.

وقد جعل بعض الأصوليين الخلاف في القياس الظني خاصة، أما القياس القطعي فإنه يجوز التخصيص به بلا خلاف، وممن قال بذلك الأيباري²²⁰² في التحقيق والبيان، وتبعه بعض الأصوليين، كالإسنوي وغيره²²⁰³.

لكن هذا القول غير مسلم، فقد حكى المرداوي²²⁰⁴ أن الخلاف جار فيه أيضا، حيث قال: (ظاهر كلام كثير من العلماء إجراء الخلاف فيه)²²⁰⁵.

والغزالي جعل محل الخلاف في قياس النص الخاص، أما إذا كان قياس نص عام لم يخص به، بل يتعارضان، كالعمومين²²⁰⁶.

وقد أشار الزركشي إلى أن مذهب القائلين بعدم جواز التخصيص بالقياس يشكل على هذا²²⁰⁷.

المذاهب: اختلف الأصوليون في تخصيص عموم الكتاب والسنة النبوية بالقياس على مذاهب، أهمها:

2202. هو: علي بن إسماعيل بن علي بن حسين الأيباري، المصري، المالكي، أبو الحسن، شمس الدين، الفقيه الأصولي، أحد العلماء الأعلام، وأئمة الإسلام، برع في علوم شتى، وكان الإمام ابن عقيل المصري الشافعي يفضله على الإمام فخر الدين الرازي في الأصول، من مصنفاته: شرح البرهان لأبي المعالي الجويني، المسمى: التحقيق والبيان في شرح البرهان، و"سفينة النجاة على طريقة الإحياء"، توفي سنة 616 هـ. ينظر: ابن فرحون، **الديباج المذهب**، د.ط، 121/2، ومخلوف، **شجرة النور الزكية**، ط1، 239/1.

2203. ينظر: الأيباري، **التحقيق والبيان**، ط1، 208/2، والإسنوي، **نهاية السؤل**، ط1، ص215.

2204. هو: علي بن سليمان بن أحمد بن محمد المرداوي السعدي الصالح الحنبلي، ويعرف بالمرداوي، أبو الحسن، علاء الدين، الإمام العلامة، انتهت إليه رئاسة المذهب في وقته، وبرع وفضل في فنون من العلوم، من مصنفاته: "الإنصاف في معرفة الراجح من الخلاف" و"التحرير في أصول الفقه" وشرحه، و"الحصون المعدّة الواقية من كل شدة" و"تصحيح كتاب الفروع" لابن مفلح، و"شرح الآداب". وغيرها. توفي سنة 885 هـ. ينظر: السخاوي، **الضوء اللامع**، د.ط، 225/5، وابن حميد، **السحب الوابلة**، د.ط، ص296.

2205. المرداوي، **التحبير شرح التحرير**، ط1، 2683/6.

2206. ينظر: الغزالي، **المستصفى**، ط1، ص249.

2207. ينظر: الزركشي، **البحر المحيط**، ط1، 496/4، والعويد، **التخصيص بالقياس**، د.ط، ص19.

المذهب الأول: عدم جواز تخصيص عموم الكتاب والسنة النبوية بالقياس مطلقاً. وهو مذهب الإمام الرازي في المعالم، وحكاه علاء الدين السمرقندي²²⁰⁸ عن مشايخ العراق من الحنفية، وهو أحد الوجهين عن أحمد، واختاره بعض أصحابه، منهم: أبو الحسن الجزري²²⁰⁹، وابن حامد²²¹⁰، وجماعة من المعتزلة، منهم: الجبائي، وغيرهم²²¹¹.

ومعنى مطلقاً: أي في كل أنواع وأحوال العام والقياس.

المذهب الثاني: جواز تخصيص عموم الكتاب والسنة النبوية بالقياس مطلقاً. وهو مذهب الجمهور، أبي حنيفة، ومالك، والشافعي، وأحد الوجهين عن أحمد، واختاره أبو الحسين البصري، وأبو الحسن الأشعري، والرازي في المحصول، وجماعة من المعتزلة، كأبي هاشم آخراً، والقاضي عبد الجبار²²¹².

2208. هو: محمد بن أحمد بن أبي أحمد، علاء الدين السمرقندي الحنفي، شمس النظر، اختلف في كنيته ففي الفوائد البهية كني بأبي بكر، وفي تاج التراجم، والجواهر المضية بأبي منصور، فقيه أصولي، كان إماماً فاضلاً، جليل القدر، من مصنفاته: "تحفة الفقهاء"، و"ميزان الأصول في نتائج العقول"، و"شرح الجامع الكبير"، اختلف في سنة وفاته، والراجح أنه توفي سنة 539 هـ. ينظر: القرشي، الجواهر المضية، د.ط، 6/2، وابن قطلوينا، تاج التراجم، ط1، ص252، وحاجي خليفة، سلم الوصول إلى طبقات الفحول، د.ط، 70/3، واللكوني، الفوائد البهية، د.ط، ص158، والزركلي، الأعلام، ط15، 317/5.

2209. هو أبو الحسن الجزري البغدادي، كان له قدم في المناظرة ومعرفة الأصول والفروع، تخصص بصحبة أبي علي النجاد، وكانت له حلقة بجامع القصر، ومن جملة اختياراته: أنه لا مجاز في القرآن، وأن ليلة الجمعة أفضل من ليلة القدر، وأن المني نجس. ينظر: ابن أبي يعلى، طبقات الحنابلة، د.ط، 167/2، وابن مفلح، المقصد الأرشد، ط1، 159/3.

2210. هو: الحسن بن حامد بن علي بن مروان، البغدادي الورّاق، أبو عبد الله، شيخ الحنابلة في زمانه، ومدرسهم ومفتيهم، فقيه، أصولي، أشهر تلاميذه القاضي أبو يعلى، له عدة مصنفات، منها: كتاب "الجامع" في الاختلاف و"شرح الخرقى" و"شرح أصول الدين"، توفي راجعاً من مكة المكرمة سنة 403 هـ. ينظر: الخطيب البغدادي، تاريخ بغداد، ط1، 7/313، وابن أبي يعلى، طبقات الحنابلة، د.ط، 2/171 - 177، والذهبي، سير أعلام النبلاء، د.ط، 18/13، وابن العماد، شذرات الذهب، ط1، 17/5.

2211. ينظر: الجصاص، الفصول في الأصول، ط2، 211/1، وابن السمعاني، قواطع الأدلة، ط1، 190/1، والكلوذاني، التمهيد، ط1، 121/2، وابن عقيل، الواضح في أصول الفقه، ط1، 386/3، والسمرقندي، ميزان الأصول، ط1، ص320، والرازي، المعالم، د.ط، ص172، والآمدي، الإحكام، د.ط، 337/2، وآل تيمية، المسودة، د.ط، ص119، والطوفي، شرح مختصر الروضة، ط1، 571/2، والأصفهاني، بيان المختصر، ط1، 340/2، وابن مفلح، أصول الفقه، ط1، 981/3، والزركشي، البحر المحيط، ط1، 489/4، والعويد، التخصيص بالقياس، د.ط، ص21.

2212. ينظر: أبو الحسين البصري، المعتمد، ط1، 275/2، وأبو يعلى، العدة، ط2، 559/2، وابن عقيل، الواضح في أصول الفقه، ط1، 386/3، والآمدي، الإحكام، د.ط، 337/2، وصفي الدين الهندي، نهاية الوصول، ط1، 1683/4،

المذهب الثالث: إن خصص العام قبل ذلك بدليل قطعي جاز، وإلا فلا. وهو مذهب أكثر الحنفية، منهم: أبو بكر الجصاص، وأبو الحسن الكرخي، واشترط أن يكون التخصيص بدليل منفصل، فإن كان بمتصل لا يجوز، وهو المنسوب إلى عيسى بن أبان²²¹³.

المذهب الرابع: يجوز تخصيص عموم الكتاب والسنة النبوية بالقياس الجلي دون الخفي. وهو مذهب بعض الشافعية، ونسبه ابن برهان إلى أكثرهم، ومن قال به منهم: ابن سريج، والإصطخري، ونسبه ابن مفلح لبعض الحنابلة، واختاره الإمام صديق خان في حصول المأمول²²¹⁴.

المذهب الخامس: العام والقياس إن تفاوتتا في غلبة الظن رجحنا الأقوى، وإن تعادلا توقفنا. وهو مذهب الغزالي، واعترف الإمام الرازي في الحصول بأنه حق، وصححه الأصفهاني شارح الحصول، واستحسنه القراني²²¹⁵.

المذهب السادس: يجوز التخصيص بالقياس إذا كانت علته ثابتة بالنص أو بالإجماع؛ وإلا فلا، وهو مختار الآمدي، والإمام صديق خان في حصول المأمول، وابن الحاجب وزاد: أو كان الأصل مخصصا خص به، وإلا فلمعتبر القرائن في الوقائع، فإن ظهر ترجيح خاص فالقياس، وإلا فعموم الخبر²²¹⁶.

والزرکشي، تشنيف المسامع، ط1، 780/2، وابن أمير حاج، التقرير والتحبير، ط2، 287/1، والمرداوي، التحبير شرح التحرير، ط1، 2683/6، والرجراجي، رفع النقاب، ط1، 237/3.

2213. هو: عيسى بن أبان بن صدقة البغدادي الحنفي، القاضي، يكنى أبا موسى، أخذ العلم عن محمد بن الحسن الشيباني، والحسن بن زياد، من مصنفاته: "إثبات القياس"، و"اجتهاد الرأي"، و"الجامع" في الفقه، توفي بالبصرة سنة 221 هـ. ينظر: الخطيب البغدادي، تاريخ بغداد، ط1، 158/11، والشيرازي، طبقات الفقهاء، ط1، ص137، القرشي، الجواهر المضوية، د.ط، 401/1، وابن تغري بردي، النجوم الزاهرة، د.ط، 235/2، واللكوني، الفوائد البهية، د.ط، ص151. ينظر في المذهب الثالث: الجصاص، الفصول في الأصول، ط2، 1-155-158، والسرخسي، أصول السرخسي، د.ط، 142/1، وعلاء الدين البخاري، كشف الأسرار، د.ط، 294/1، والفناري، فصول البدائع، ط1، 144/2، وأمير بادشاه، تيسير التحرير، د.ط، 321/1.

2214. ينظر: ابن برهان، الوصول إلى الأصول، د.ط، 266/1، والرازي، الحصول، ط3، 96/3، والقراني، نفائس الأصول، ط1، 2102/5، وابن مفلح، أصول الفقه، ط1، 981/3، وصديق خان، حصول المأمول، د.ط، ص262.

2215. ينظر: الغزالي، المستصفى، ط1، 249-255، والرازي، الحصول، ط3، 101-102، والقراني، شرح تنقيح الفصول، ط1، ص205-206، الأصفهاني، الكاشف عن الحصول، (مخطوط)، اللوحة 238، الورقة 1.

2216. ينظر: الآمدي، الإحكام، د.ط، 337/2، والأصفهاني، بيان المختصر، ط1، 342/2، والرهوني، تحفة المسؤول، ط1، 250/3، وصديق خان، حصول المأمول، د.ط، ص262.

المذهب السابع: عدم جواز التخصيص بالقياس في الكتاب خاصة. يعزى هذا المذهب إلى الحنفية²²¹⁷.

المذهب الثامن: الوقف. وهو مذهب القاضي أبي بكر الباقلاني، وإمام الحرمين الجويني²²¹⁸.

المبحث الثالث: أدلة المذاهب واختيار الإمام صديق خان

أدلة المذهب الأول: استدلل أصحابه على عدم جواز تخصيص عموم الكتاب والسنة النبوية بالقياس مطلقاً بما يأتي:

أن النص -الذي هو العام- أصل، والقياس فرع النص، فلو خصص القياس به لكان مقدماً على أصله، أي: لجعل الفرع مقدماً على الأصل، وهو غير جائز.

اعترض عليه: بتسليم أن القياس فرع النص؛ لكن لم يقدم على الأصل، الذي هو المقيس عليه، لأن القياس ليس فرعاً للعام، فيجوز تقديمه على العام الذي ليس بمقيس عليه²²¹⁹.

حديث معاذ -رضي الله عنه- لما بعثه النبي -صلى الله عليه وسلم- إلى اليمن، قال له: ((كيف تقضي إذا عرض لك قضاء؟)) قال: أقضي بكتاب الله، قال: ((فإن لم تجد في كتاب الله؟)) قال: فبسنة رسول الله -صلى الله عليه وسلم-، قال: ((فإن لم تجد في سنة رسول الله -صلى الله عليه وسلم-؟ ولا في كتاب الله؟)) قال: أجتهد رأيي ولا آلو، فضرب رسول الله -صلى الله عليه وسلم- صدره وقال: ((الحمد لله الذي وفق رسول الله لما يرضى رسول الله)). فإنه أخر القياس عن الكتاب، والسنة، سواء أكان القياس أخص أو أعم، وصوبه النبي -صلى الله عليه وسلم-، فدل ذلك على أن القياس لا يخص النص.

اعترض عليه: بأنه -رضي الله عنه- أخر السنة كذلك عن الكتاب، وأن تخصيص عام الكتاب بالسنة الخاصة محل اتفاق بين العلماء، فكذا القياس الخاص يخصص العام منهما²²²⁰.

2217. ينظر: المرداوي، التحرير شرح التحرير، ط1، 2689/6، وابن النجار، مختصر التحرير شرح الكوكب المنير، ط2، 379/3.

2218. ينظر: الباقلاني، التقريب والإرشاد، ط2، 194/3، والجويني، البرهان في أصول الفقه، ط1، 157/1.

2219. ينظر: القرافي، نفائس الأصول، ط1، 2104/5، والطوفي، شرح مختصر الروضة، ط1، 573/2، والحلواني، شرح المنهاج، د.ط، ص211.

2220. ينظر: الطوفي، شرح مختصر الروضة، ط1، 573/2-574، والأصفهاني، بيان المختصر، ط1، 47-4/2، ابن وأمير حاج، التقرير والتحرير، ط2، 288/1، وأمير بادشاه، تيسير التحرير، د.ط، 323/1-324.

أنه لو جاز التخصيص بالقياس، لجاز النسخ به، بجامع تقديم الخاص على العام، لكن النسخ بالقياس باطل، فالتخصيص به كذلك.

اعترض عليه: بأن التخصيص أهون من النسخ، لأن النسخ رفع الحكم بالكلية، والتخصيص بخلافه، وأيضاً لا يلزم من تأثير الشيء في الأضعف تأثيره في الأقوى²²²¹.

أدلة المذهب الثاني: استدلل الجمهور على جواز تخصيص عموم القرآن والسنة النبوية بالقياس مطلقاً بما يأتي:

إجماع الصحابة - رضي الله عنهم - على تخصيص عموم الكتاب والسنة النبوية بالقياس، فقالوا في حدّ العبد: إنه نصف حد الحر، بالقياس على الأمة، وخصوا قوله تعالى: ﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ﴾²²²² الذي هو عام في الحر والعبد.

وقالوا: قد قال سبحانه في الإماماء: ﴿فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ﴾²²²³، والعبد كالأمة في الرق، فيجب أن يكون حده نصف حد الحر²²²⁴.

العام دليل شرعي، والقياس دليل شرعي آخر، فإذا خصصنا العموم بالقياس فقد عملنا بالدليلين، وإذا تركنا القياس وعملنا بعموم الكتاب والسنة أدى ذلك إلى العمل بأحد الدليلين وترك الآخر، فإعمال الدليلين ولو من وجه أولى²²²⁵.

أننا لو قدمنا العام على القياس لأدى ذلك إلى تقديم الضعيف على القوي؛ والسبب هو أن دلالة العام على ذلك الخاص أضعف من دلالة الخاص على ذلك الخاص؛ فإنه يجوز إطلاق العام بدون إرادة الخاص، ولا يجوز إطلاق الخاص بدون إرادة ذلك الخاص؛ لأنه ليس له مدلول غيره²²²⁶.

2221. ينظر: القراني، نفائس الأصول، ط1، 2104/5، وصفي الدين الهندي، نهاية الوصول، ط1، 1696/4-1697،

والسبكي، الإبهاج، د.ط، 175/2.

2222. سورة النور، من الآية: 2.

2223. سورة النساء، من الآية: 25.

2224. ينظر: الكلوزاني، التمهيد، ط1، 122/2-123.

2225. ينظر: الزنجاني، تخریج الفروع على الأصول، ط2، ص330، والخلواتي، شرح المنهاج، د.ط، ص211، والرجراجي،

رفع النقاب، ط1، 254/3.

2226. ينظر: الرجراجي، رفع النقاب، ط1، 253/3.

أدلة المذهب الثالث: استدل أصحابه على أن العام من الكتاب والسنة النبوية إن خص قبل تخصيصه بالقياس بدليل قطعي جاز، وإلا فلا بأنه إذا خصص بدليل قطعي فإنه يقطع بضعفه؛ لدخول المجاز فيه، فيجوز تسليط القياس عليه، أما إذا خصص بدليل ظني فإنه لم يقطع بضعفه؛ لعدم دخول المجاز فيه، فلا يمكن تسليط القياس عليه²²²⁷.

واستدل الكرخي على أن التخصيص يكون بدليل منفصل، فإن كان بمتصل لا يجوز: بأن المخصصات المتصلة كالشرط، والصفة، والاستثناء، والغاية، لا تستقل بنفسها، فيتعين أن يكون المخصص المتصل مع الكلام الذي دخل عليه كلاما واحدا موضوعا لما بقي بعد التخصيص، فلا يمكن تسليط القياس عليه، بخلاف المخصصات المنفصلة، فإنه لا يمكن جعل المخصص المنفصل والكلام الذي دخل عليه كالكلام الواحد، فيمكن تسليط القياس عليه²²²⁸.

أدلة المذهب الرابع: استدل أصحابه على جواز تخصيص عموم الكتاب والسنة النبوية بالقياس الجلي دون الخفي، بأن القياس الجلي أقوى من العام، والدليل: أنه يتبادر فيه الذهن إلى فهم العلة بمجرد سماع الحكم، بخلاف العام، فقليل ما يتبادر الفهم إلى التعميم عند سماع العام، وذلك بسبب كثرة تطرق التخصيص إلى العمومات²²²⁹.

اعتراض عليه: بأنه لا فرق بين القياس الجلي والخفي؛ لأن القياس الخفي أيضا دليل، فكان حكمه حكم القياس الجلي من جنسه في تخصيص العموم؛ قياسا على خبر الواحد؛ فإنه لما كان دليلا؛ كان حكمه حكم الجلي من جنسه، وهو: الخبر المتواتر في التخصيص²²³⁰.

2227. ينظر: الإسنوي، نهاية السؤل، ط1، ص214، والجرجاني، رفع النقاب، ط1، 255/3.

2228. ينظر: الجرجاني، رفع النقاب، ط1، 256/3.

2229. ينظر: صفى الدين الهندي، نهاية الوصول، ط1، 1697/4، والجرجاني، رفع النقاب، ط1، 256/3.

2230. ينظر: الشيرازي، التبصرة، ط1، ص139، والكلوذاني، التمهيد، ط1، 124-125، وابن عقيل، الواضح في أصول الفقه، ط1، 388/3.

أدلة المذهب الخامس: استدلل الغزالي على مذهبه بأنه إذا تبين رجحان أحدهما -يعني: العام أو القياس- تعين تقديم الراجح، سواء كان الراجح منهما عاما أو قياسا، ويعضد ذلك قوله -صلى الله عليه وسلم-: ((نحن نحكم بالظاهر والله متولي السرائر))²²³¹، وإذا لم يتبين رجحان أحدهما على الآخر، بل تساويا؛ وجب التوقف²²³².

أدلة المذهب السادس: استدلل ابن الحاجب والآمدي على ما ذهبوا إليه بأن العلة الثابتة بنص أو إجماع بمنزلة النص والإجماع، فيجوز التخصيص بها.

وأما إذا كانت العلة مستنبطة فإنه يخصص بها إذا كانت راجحة، وإذا كانت مرجوحة على العام في محل التخصيص امتنع تقديمها عليه، لأنه يلزم من ذلك ترجيح المرجوح، وإن كانت مساوية امتنع تقديمها أيضا؛ لأنه يلزم منه ترجيح أحد المتساويين على الآخر من غير مرجح.

اعترض عليه: بأن ما ذكرتم يجري في جميع صور التخصيص، سواء كان التخصيص بالقياس أو بغيره، وذلك بأن يقال: الخاص إما أن يكون راجحا على العام في محل التخصيص أو مساويا له أو مرجوحا، وقد رجح الخاص على العام في غير صور القياس، جمعا بين الأدلة، فكذا هنا.

2231. قال السخاوي في المقاصد الحسنة ص162: (اشتهر بين الأصوليين والفقهاء، بل وقع في شرح مسلم للنووي في قوله -صلى الله عليه وسلم-: ((إني لم أؤمر أن أنقب على قلوب الناس، ولا أشق بطونهم))، ما نصه معناه، ((أني أمرت بالحكم بالظاهر، والله يتولى السرائر))، ولا وجود له في كتب الحديث المشهورة، ولا الأجزاء المنشورة، وجزم العراقي بأنه لا أصل له، وكذا أنكره المزني وغيره) والحديث معناه صحيح كما في صحيح البخاري من حديث عمر -رضي الله عنه- أنه قال: ((إن أناسا كانوا يؤخذون بالوحي على عهد النبي -صلى الله عليه وسلم- وإن الوحي قد انقطع، وإنما نأخذكم الآن بما ظهر لنا من أعمالكم)). رواه البخاري في كتاب الشهادات باب الشهداء العدول 169/3 رقم (2641)، ويشهد له أيضا حديث أم سلمة: ((إنما أنا بشر، وإنه يأتيني الخصم، فلعل بعضكم أن يكون أبلغ من بعض، فأحسب أنه صدق، فأقضي له بذلك، فمن قضيت له بحق مسلم، فإنما هي قطعة من النار، فليأخذها أو فليتركها)). أخرجه البخاري في صحيحه في كتاب المظالم، باب إثم من خصم في باطل وهو يعلمه 131/3 رقم (2458)، ومسلم في صحيحه في كتاب الأقضية باب الحكم بالظاهر واللعن بالحجة 1337/3 رقم (1713). ينظر في الحديث: ابن حجر، التلخيص الحبير، ط1، 4/465، والسخاوي، المقاصد الحسنة، ط1، ص162، والعجلوني، كشف الخفاء، ط1، 1/219، والشوكاني، الفوائد المجموعة، د.ط، ص200.

2232. ينظر: الغزالي، المستصفى، ط1، ص251-252، والرجراجي، رفع النقاب، ط1، 3/256-257.

وأيضاً فإن العلة المستنبطة إذا كانت راجحة أو مساوية يجوز تخصيص بها جمعا بين الأدلة²²³³.

أدلة المذهب السابع: استدل أصحابه على عدم جواز التخصيص بالقياس في الكتاب خاصة بأن التخصيص نسخ، ولا ينسخ الكتاب بالقياس، ولو كان جلياً²²³⁴.

يعترض عليه: بالفرق بين التخصيص والنسخ، فالنسخ رفع الحكم بالكلية، والتخصيص بخلافه.

أدلة المذهب الثامن: استدل القاضي أبو بكر الباقلاني، وإمام الحرمين الجويني على ما ذهبوا إليه بأن القياس والعموم إذا تعارضا وجب التوقف، لأن كلاً منهما حجة، فهما متكافئان، فيجب التوقف حتى يقوم دليل يرجح أحدهما على الآخر²²³⁵.

اختيار الإمام صديق خان في تفسيره

اختار الإمام صديق خان عدم جواز تخصيص عموم الكتاب والسنة النبوية بالقياس مطلقاً. وبيان ذلك:

في سورة النساء عند تفسير قوله تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾²²³⁶ وبعد أن فسر الآية، ذكر أن الكتاب والسنة مقدمان على القياس مطلقاً، وأنه لا يجوز ترك العمل بهما بسبب القياس، ولا يجوز تخصيصهما بسبب القياس، سواء كان القياس جلياً أو خفياً، وسواء كان النص مخصوصاً قبل ذلك أم لا، وأن ما يؤكد ذلك عدة وجوه، عدّ منها تسعة، استدل بها على ذلك، فقال: (وهذه الآية دالة على أن الكتاب والسنة مقدمان على القياس مطلقاً، فلا يجوز ترك العمل بهما بسبب القياس، ولا يجوز تخصيصهما بسبب القياس ألبتة، سواء كان القياس جلياً أو خفياً، وسواء كان النص مخصوصاً قبل ذلك أم لا).

2233. ينظر: الآمدي، الإحكام، د.ط، 337/2، والأصفهاني، بيان المختصر، ط1، 343/2، والباقر، الردود والنقود، ط1، 279/2.

2234. ينظر: المرداوي، التحرير شرح التحرير، ط1، 2689/6، وابن النجار، مختصر التحرير شرح الكوكب المنير، ط2، 379/3.

2235. ينظر: الباقلاني، التقريب والإرشاد، ط2، 195/3، والجويني، البرهان في أصول الفقه، ط1، 157/1، وابن السمعي، قواطع الأدلة، ط1، 190/1، والقراقي، شرح تنقيح الفصول، ط1، ص 206،

2236. سورة النساء، الآية: 59.

ومما يدل عليه أن قوله: ﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ﴾ أمر بطاعة الكتاب والسنة، وهذا الأمر مطلق، فثبت أن متابعتهما سواء حصل قياس يعارضهما أو يخصصهما أو لم يوجد واجب، ومما يؤكد ذلك وجوه أخرى:

أحدها: أن كلمة "إن" على قول الأكثرين للاشتراط، وعلى هذا كان قوله: ﴿فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ﴾ صريحاً في أنه لا يجوز العدول إلى القياس إلا عند فقدان الأصول.

الثاني: أنه تعالى أحر ذكر القياس عن ذكر الأصول الثلاثة، وهذا مشعر بأن العمل به مؤخر عن الأصول الثلاثة.

الثالث: أنه -صلى الله عليه وآله وسلم- اعتبر هذا الترتيب في قصة معاذ حيث أحر الاجتهاد عن الكتاب، وعلق جوازه على عدم وجدان الكتاب والسنة بقوله "فإن لم تجد".

الرابع: أنه تعالى أمر الملائكة بالسجود لآدم، ثم إن إبليس لم يدفع هذا النص بالكلية؛ بل خصص نفسه عن ذلك العموم بقياس، ثم أجمع العقلاء على أنه جعل القياس مقدماً على النص، وصار بذلك السبب ملعوناً، وهذا يدل على أن تخصيص النص بالقياس تقديم للقياس على النص، وأنه غير جائز.

الخامس: أن القرآن مقطوع في منته؛ لأنه ثبت بالتواتر، والقياس ليس كذلك، بل هو مظنون من جميع الجهات، والمقطوع راجح على المظنون.

السادس: قوله تعالى: ﴿وَكُنَّا عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾²²³⁷ وإذا وجدنا عموم الكتاب حاصلاً في الواقعة، ثم إننا لا نحكم به؛ بل حكمنا بالقياس، لزم الدخول تحت هذا العموم.

السابع: قوله تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْلُدُوا بِرَأْيِ اللَّهِ وَرَسُولِهِ وَأَتَقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾²²³⁸ فإذا كان عموم القرآن حاضراً، ثم قدمنا القياس المخصص عليه؛ لزم التقديم بين يدي الله ورسوله.

الثامن: قوله تعالى: ﴿سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى دَافُوا بِأَسْنَاءِ قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ﴾²²³⁹ جعل اتباع الظن من

2237. سورة المائدة، من الآية: 45.

2238. سورة الحجرات، من الآية: 1.

2239. سورة الأنعام، من الآية: 148.

صفات الكفار، ومن الموجبات القوية في مذمتهم، فهذا يقتضي أن لا يجوز العمل بالقياس ألبيّة ترك هذا النص؛ لما بينا أنه يدل على جواز العمل بالقياس، لكنه إنما دل على ذلك عند فقدان النصوص، فوجب عند وجدانها أن يبقى على الأصل.

التاسع: أن القرآن كلام الله الذي لا يأتيه الباطل من بين يديه ولا من خلفه، والقياس يفرق عقل الإنسان الضعيف، وكل من له عقل صحيح علم أن الأول أقوى بالمتابعة وأخرى²²⁴⁰.

الترجيح: من خلال عرض المذاهب والأدلة عليها، أرى رجحان مذهب الجمهور، وهو جواز التخصيص بالقياس مطلقاً، وذلك لقوة أدلتهم، وسلامتها عما يعارضها.

الخلاصة: هي أن الإمام صديق خان اختار في تفسيره عدم جواز التخصيص بالقياس مطلقاً، سواء كان القياس جلياً أو خفياً، فخالف الجمهور في ذلك، وخالف أيضاً ما ذهب إليه في حصول المأمول حيث ذهب إلى جواز التخصيص بالقياس الجلي، وبما إذا كانت العلة منصوبة أو مجمعا عليها، فقال في معرض حديثه عن مسألة التخصيص بالقياس: (والحق الحقيق بالقبول أنه يخص بالقياس الجلي؛ لأنه معمول به لقوة دلالاته، وبلوغها إلى حد يوازن النصوص، وكذلك يخص بما كانت علة منصوبة، أو مجمعا عليها).

أما العلة المنصوبة: فالقياس الكائن بها في قوة النص، وأما العلة المجمع عليها: فلكون ذلك الإجماع قد دل على دليل مجمع عليه²²⁴¹. فخالف أيضاً الجمهور، لأنهم يرون جواز التخصيص بالقياس مطلقاً.

لكنه مع إنكاره التخصيص بالقياس في تفسيره إلا أنه طبقه فيه في موضعين هما:

في سورة النساء عند تفسير قوله تعالى: ﴿وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلاً أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أُحْصِيَ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ حَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾²²⁴² ذكر أن حد العبد في الزنا والقذف وشرب الخمر نصف حد الحر، وذلك بقياس العبد على الأمة لأن الله سبحانه نص على أن حد الأمة نصف حد الحر، ولم يذكر سبحانه الحد في حق العبد فقاوسوا العبد عليها، والحاصل أن هذا إنما هو تخصيص للنص بالقياس. حيث قال: (ولم يذكر الله سبحانه

2240. صديق خان، فتح البيان، د.ط، 3/159-161.

2241. صديق خان، حصول المأمول، د.ط، ص 261-262.

2242. سورة النساء، الآية: 25.

في هذه الآية العبيد وهم لا يحقون بالإماء بطريق القياس، وكما يكون على الإماء والعبيد نصف الحد في الزنا، كذلك يكون عليهم نصف الحد في القذف والشرب²²⁴³.

في سورة النور عند تفسير قوله تعالى: ﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْشَهِدَ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ﴾²²⁴⁴ هو حد الزاني الحر البالغ البكر، وكذلك الزانية، وثبت بالسنة زيادة على هذا الجلد وهو تغريب عام وبه قال الشافعي، وقال أبو حنيفة: التغريب إلى رأي الإمام، والحديث يرد، وقال مالك: يجلد الرجل ويغرب، وتجلد المرأة ولا تغرب، وأما المملوك والمملوكة فجلد كل واحد منهما خمسين جلدة لقوله سبحانه: ﴿إِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ﴾ وهذا نص في الإماء وألحق بهن العبيد لعدم الفارق²²⁴⁵.

الخاتمة

ظهرت مكانة الإمام صديق خان فيما خلفه من مؤلفات في عدة فنون كالعقيدة، والتفسير، والفقه وأصوله، والحديث، واللغة، وغيرها، مما يدل على أنه كان ذا باع ويد طولى، واطلاع واسع في مختلف العلوم، وكان الإمام صاحب نظر يرجح بين الأقوال ويختار منها ما يتفق مع قوة الدليل دون النظر إلى مذهبه، وفي مسألة تخصيص النص بالقياس الذي صورته إذا ورد عام من الكتاب أو من السنة النبوية، وجاء قياس يعارض العام منهما في بعض أفرادها، فهل يُخصَّص هذا العام بهذا القياس ليعمل القياس فيما تناوله، ويبقى العام منهما معمولاً فيما بقي، أم أن القياس لا يؤثر في العام فيبقى على عمومته؟ كان للإمام رأيان متعارضان في كتابين مختلفين أحدهما أصولي والآخر تفسيري. واختار الإمام صديق خان عدم جواز تخصيص عموم الكتاب والسنة النبوية بالقياس مطلقاً وذلك في تفسيره فتح البيان، فعنده الكتاب والسنة مقدمان على القياس مطلقاً، ولا يجوز ترك العمل بهما بسبب القياس، ولا يجوز تخصيصهما بسبب القياس، سواء كان القياس جلياً أو خفياً، وسواء كان النص مخصوصاً قبل ذلك أم لا؛ وخالف في ذلك ما أثبتته في كتابه الأصولي حصول المأمول حيث ذهب إلى جواز التخصيص بالقياس الجلي، وبما إذا كانت العلة منصوبة أو مجمعة عليها، لكنه وفي معرض تفسيره لآيتين خالف ما ذهب إليه في تفسيره، إذ عدَّ الآيتين دليلاً على جواز تخصيص عموم الكتاب والسنة بالقياس، والآيتان هما: النساء/25، والنور/2. ولعل ذلك عائد إلى طبيعة المنهج التفسيري القائم على الامثلة في التفريعات وهو ما تخلو منه كتب الأصول عادة.

2243. صديق خان، فتح البيان، د.ط، 3/89.

2244. سورة النور، الآية: 2.

2245. صديق خان، فتح البيان، د.ط، 9/165.

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العدل في التعامل مع غير المسلمين ورفع الظلم عنهم في مدينة كشنه

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الملخص

لم يزل المسلمون منذ ظهور شمس الإسلام يتعاملون مع غيرهم في كل المدن والبلاد في مختلف الأزمنة؛ إذ القرآن الكريم يحثهم على المعاملة الحسنة والتسامح مع غير المسلمين؛ فأحل لهم طعام أهل الكتاب ومصاهرتهم، وأمر بمجادلتهم بالتي هي أحسن، وأباح لهم التعامل التجاري، وأمرهم كذلك بالتسامح والرحمة معهم ودفع الظلم عنهم. فتهدف هذه المقالة إلى إبراز حال تعامل المسلمين مع غيرهم في ولايات نيجيريا منذ عهد بعيد وهي ولاية كشنه النيجيرية. وتكتسب المقالة أهميتها من جانب محاولتها على إظهار ما لدين الإسلام من المحاسن والتسامح مع غير المسلمين، رغم ما يُروَّج من شُبُه وأباطيل توهم على أن الإسلام دين السيف، ورفض حرية العقيدة، وعدم الاعتراف برأي الآخرين. ويتوقع الباحث الحصول على نتائج منها بيان جوانب تسامح مسلمي كشنه مع غيرهم في التعامل والتي ظلت فيهم منذ عهد بعيد. وسيستعين الباحث بمنهج الاستقراء التحليلي في معالجة البحث وسيُجرى أيضا المقابلات الشخصية للحصول على المعلومات ذات الصلة بموضوع البحث.

كلمات مفتاحية: العدل التعامل غير المسلمين الظلم ولاية كشنه

بسم الله الرحمن الرحيم

مقدمة

الحمد لله خالق الكون بما فيه وجامع الناس ليوم لا ريب فيه وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله .

وبعد:

المجتمع الإسلامي يتمتع بسلسلة من الأخلاقيات التي بدورها تتكيف مع بني الإنسان وتحترمه من حيث هو إنسان ، فكيف إذا كان من أهل الكتاب ؟ وكيف إذا كان معاهدا أو ذميا.

ولسوف يعرض الباحثان لأهم هذه الأخلاقيات التي ينبغي أن يتعامل معها عامة غير المسلمين وتوثيقها بشهادة نصوص القرآن وأقوال المفسرين.

وتدور عناصر المقالة على النقاط التالية:

تمهيد : وفيه بيان لمصطلحات المقالة

التعامل مع غير المسلمين وفيها:

أولا : حرية المعتقد.

ثانيا : حسن العشرة والمعاملة الحسنة.

ثالثا : العدل في معاملتهم ورفع الظلم عنهم.

رابعا : التكافل الاجتماعي.

خامسا: خلفية تاريخية عن وجود غير المسلمين في مدينة كشنه.

سادسا: العدل في التعامل مع غير المسلمين في مدينة كشنه.

الخاتمة

فهرس المصادر والمراجع

تمهيد:

قبل الشروع في تبيان العدل في التعامل مع غير المسلمين في مدينة كشنه يرى الباحث ضرورة التعريف بأنواعهم وتبيان الملامح الرئيسة والأحكام العامة لكل منهم.

إن القرآن الكريم يعبر عن غير المسلمين بألفاظ متعددة أعمها لفظ الكفر ومشتقاته "كفروا" "تكفرون"، "كافرين"،... وورد هذا اللفظ في القرآن أكثر من أربع مائة مرة، فرق الأصفهاني^(x) بين الكفار والكفرة والكافرون في مفرداته: "والكفار في جمع الكافر المضاد للإيمان أكثر استعمالاً كقوله: {أشداء على الكفار} (سورة الفتح 29). والكفرة في جمع كافر النعمة أكثر استعمالاً، وفي قوله: {أولئك هم الكفرة الفجرة} (سورة عبس 42) ألا ترى أنه وصف الكفرة بالفجرة؟ والفجرة قد يقال للفساق من المسلمين^(xi).

والفرق بين الكفار والكافرون أن الكفار جمع التكسير يدل على الكثرة، وأغلب ما جاءت في القرآن الكريم في السور المدنية ، وأكثرما يطلق في القرآن الكريم على المشركين وعبدة الأوثان والذين فيهم عداوة وبغضاء وكيد على المسلمين وكانوا كثيرين عدداً، قال تعالى: {يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ} (سورة التوبة 73).

وأما الكافرون فهي جمع المذكر السالم تدل على القلة، فهي أعم من الكفار يوصف بها الذين لا يؤمنون بالله أو النبوة أو الشريعة سواء أكان فيهم عداوة وبغضاء وحققت على المسلمين أم لا، فكل هؤلاء يطلق عليهم اسم الكافرين.

وأحيانا يذكر القرآن الكريم الاسم الموصول يليه الفعل الماضي "الذين كفروا"، وهذا اللفظ يطلق عليه عموم الكفار من أهل الكتاب والمشركين الذين ينكرون الوجدانية أو النبوة أو الشريعة سواء كانوا على بغض وكرهية وعداوة أو ليسوا على ذلك كقوله جل وعلا: {مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ} (سورة البقرة 105).

ويستعمل خاصة للذين آمنوا ثم كفروا بعد ذلك، قال الله تعالى {إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ} (سورة العنكبوت 90)

فالكفر: وصف يشمل كل من كذب الرسول عليه الصلاة والسلام، في شيء مما جاء به، أو صدقه وامتنع عن الدخول في الإسلام، يقول ابن تيمية: "الكفر يكون بتكذيب الرسول [ص] فيما أخبر به، أو الامتناع عن متابعتة مع العلم بصدقه، مثل كفر فرعون واليهود ونحوهم".^(xii) فالمقصود به ما سوى المسلمين من أهل الملل والأديان.

والكفار تجاه المجتمع المسلم على أنواع: أولها الحربي، وهو المقيم في بلاد الكفر المحاربة للمسلمين، ولا تعلق له بمبحثنا إلا إذا دخل بلاد المسلمين مهدنة أو أمان، فلا يصير حينذاك حربياً، بل معاهداً أو مستأمناً. قال ابن القيم: "الكفار إما أهل حرب وإما أهل عهد؛ وأهل العهد ثلاثة أصناف: أهل ذمة، وأهل هدنة، وأهل أمان".^(xiii) فغير المسلمين في نظر الإسلام إما:

أ. محاربون: هم الذين يهاجمون الأمة الإسلامية، أو يتحفظون للهجوم عليها، أو يمدون أيديهم إلى حق من حقوقهم، وحكم الإسلام في هؤلاء أن يدفعوا إذا هاجموا، ويبادروا بما يكف بأسهم إذا تحفظوا ويقاوموا إذا اعتدوا على الحق حتى ينصفوا.

ب. معاهدون: هم الذين انعقد بيننا وبينهم عهد على السلم فيجب علينا الوفاء بعهدهم وأن نستقيم لهم ما استقاموا لنا. قال تعالى: {وَأَمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ} (سورة الأنفال: 58)

ج. وأهل كتاب: هم في الأصل أهل دين سماوي، فينبغي وبين المسلم رحم وقرى تتمثل في أصول الدين الواحد الذي بعث به الله أنبياءه جميعاً. والقرآن الكريم لا يناديهم إلا بـ [يا أهل الكتاب]، و[يا أيها الذين أوتوا الكتاب] وقد أباح الإسلام مؤاكلة أهل الكتاب وتناول ذبائحهم كما أباح مصاهرتهم والتزويج من نسائهم مع ما فيه من سكن ومودة، وفي هذا قال: {الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ} (سورة الأنفال: 5) هذا في أهل الكتاب عامة^(xiv) أما النصارى منهم خاصة، فقد وضعهم القرآن موضعاً قريباً من قلوب المسلمين فقال: {لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى ذَلِكَ بِأَنَّ مِنْهُمْ قِسِيَسِينَ وَزُهَبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ} (سورة المائدة: 82)

د. أهل الذمة: فأهل الذمة هم المقيمون تحت ذمة المسلمين بدفع الجزية حصراً، قال ابن القيم: "ولفظ الذمة والعهد يتناول هؤلاء [أهل الذمة وأهل الهدنة وأهل الأمان] كلهم في الأصل، وكذلك لفظ الصلح، فإن الذمة من جنس لفظ العهد والعقد.

وقولهم: هذا في ذمة فلان، أصله من هذا، أي: في عهده وعقده.. ولكن صار في اصطلاح كثير من الفقهاء أهل الذمة عبارة عما يؤدي الجزية، وهؤلاء لهم ذمة مؤبدة، وهؤلاء قد عاهدوا المسلمين على أن يجري عليهم حكم الله ورسوله، إذ هم

مقيمون في الدار التي يجري فيها حكم الله ورسوله".^(xv) ومقصوده رحمه الله بجران أحكام الإسلام أي العامة منها، وإلا فإنه لا يعرض لهم في خاصة أمورهم وما تعلق بدينهم من شرائع.^(xvi)

قال سليمان البجيرمي: " ذمة المسلمين أي عهدهم وأمانهم وحرمتهم".^(xvii)

العدل في التعامل مع غير المسلمين في مدينة كشنه

أولاً: حرية المعتقد

يقول الله: [لكل جعلنا منكم شرعة ومنهاجاً ولو شاء الله لجعلكم أمة واحدة ولكن لیسلوکم فیما آتاکم فاستبقوا الخیرات إلى الله مرجعکم جميعاً] (المائدة: 48).

قال ابن كثير: "هذا إخبار عن الأمم المختلفة الأديان باعتبار ما بعث الله به رسله الكرام من الشرائع المختلفة في الأحكام المتفقة في التوحيد".^(xviii)

وقال تعالى: [ولو شاء ربك لجعل الناس أمة واحدة ولا يزالون مختلفين # إلا من رحم ربك ولذلك خلقهم] (هود: 118-119).

قال ابن حزم: "وقد نص تعالى على أن الاختلاف ليس من عنده، ومعنى ذلك أنه تعالى لم يرض به، وإنما أرادته تعالى إرادة كون، كما أراد الكفر وسائر المعاصي".^(xix)

وقال ابن كثير عن قول الله [ولا يزالون مختلفين # إلا من رحم ربك]: "أي: ولا يزال الخلف بين الناس في أديانهم واعتقادات مللهم ونحلهم ومذاهبهم وآرائهم .. قال الحسن البصري: الناس مختلفون على أديان شتى إلا من رحم ربك، فمن رحم ربك غير مختلف".^(xx)

وعليه فالإنسان يختار ما يشاء من المعتقد { لا إكراه في الدين قد تبين الرشد من الغي } (البقرة: 256)، والله يتولى في الآخرة حسابه { وقل الحق من ربكم فمن شاء فليؤمن ومن شاء فليكفر إنا أعتدنا للظالمين ناراً أحاط بهم سرادقها } (الكهف: 29).

قال ابن كثير : "أي لا تُكْرِهُوا أحداً على الدخول في دين الإسلام، فإنه يَبَيِّن واضح، جلي دلائله وبراهينه، لا يحتاج إلى أن يكره أحد على الدخول فيه، بل من هداه الله للإسلام وشرح صدره ونور بصيرته؛ دخل فيه على بينة، ومن أعمى الله قلبه وختم على سمعه وبصره؛ فإنه لا يفيد الدخول في الدين مكرهاً مقسوراً". (xxi)

ويقول تعالى: { قل الله أعبد مخلصاً له ديني # فاعبدوا ما شئتم من دونه قل إن الخاسرين الذين خسروا أنفسهم وأهليهم يوم القيامة ألا ذلك هو الخسران المبين } (الزمر: 14-15)، ويقول: [وإن جادلوك فقل الله أعلم بما تعملون # الله يحكم بينكم يوم القيامة فيما كنتم فيه تختلفون] (الحج: 68-69).

وقد امتثل سلفنا هدي الله، فلم يلزموا أحداً بالإسلام إكراهاً، ومن ذلك أن عمر بن الخطاب قال لعجوز نصرانية: أسلمي تسلمي، إن الله بعث محمداً بالحق قالت: أنا عجوز كبيرة، والموت أقرب إليّ! فقال عمر: اللهم اشهد، وتلا: [لا إكراه في الدين] (البقرة: 256). (xxii)

ثانياً : حسن العشرة والمعاملة الحسنة:

أمر الله في القرآن الكريم المسلمين ببر مخالفهم في الدين، الذين لم يتعرضوا لهم بالأذى والقتال، فقال: [لا ينهاكم الله عن الذين لم يقاتلوكم في الدين ولم يخرجوكم من دياركم أن تبروهم وتقسطوا إليهم إن الله يحب المقسطين] (الممتحنة: 8).

قال الطبري: "عنى بذلك لا ينهاكم الله عن الذين لم يقاتلوكم في الدين من جميع أصناف الملل والأديان أن تبروهم وتصلوهم وتقسطوا إليهم .. وقوله: { إن الله يحب المقسطين } يقول : إن الله يحب المنصفين الذين ينصفون الناس ويعطونهم الحق والعدل من أنفسهم، فيبرون من برهم، ويحسنون إلى من أحسن إليهم". (xxiii)

والبر أعلى أنواع المعاملة ، فقد أمر الله به في باب التعامل مع الوالدين ، وقد وضحه رسول الله بقوله : ((البر حسن الخلق)). (xxiv)

وقد تجلّى حسن الخلق عند المسلمين في تعاملهم مع غيرهم في كثير من تشريعات الإسلام التي أبدعت الكثير من المواقف الفياضة بمشاعر الإنسانية والرفق.

فقد أوجب الإسلام حسن العشرة وصلة الرحم حتى مع الاختلاف في الدين ، فقد أمر الله بحسن الصحبة للوالدين وإن جهدا في رد ابنهما عن التوحيد إلى الشرك، فإن ذلك لا يقطع حقهما في بره وحسن صحبته: [وإن جاهدك على أن تشرك بي ما ليس لك به علم فلا تطعهما وصاحبهما في الدنيا معروفاً] (لقمان: 15).

قال ابن كثير: "إن حرصاً عليك كل الحرص، على أن تتابعهما على دينهما؛ فلا تقبل منهما ذلك، ولا يمنعك ذلك أن تصاحبهما في الدنيا [معروفاً] أي محسناً إليهما". (xxv)

وقد جاءت أسماء بنت الصديق إلى رسول الله [ص] تقول: يا رسول الله، قدمت عليّ أمي وهي راغبة، أفأصل أمي؟ فأجابها الرحمة المهداة: ((صلي أمك)). (xxvi)

قال الخطابي: "فيه أن الرحم الكافرة توصل من المال ونحوه كما توصل المسلمة، ويستنبط منه وجوب نفقة الأب الكافر والأم الكافرة؛ وإن كان الولد مسلماً". (xxvii)

قال محمد بن الحسن: "يجب على الولد المسلم نفقة أبويه الذميين لقوله تعالى: [وصاحبهما في الدنيا معروفاً] (لقمان: 15)، وليس من المصاحبة بالمعروف أن يتقلب في نعم الله، ويدعهما يموتان جوعاً، والنوازل والأجداد والجندات من قبل الأب والأم بمنزلة الأبوين في ذلك، استحقاقهم باعتبار الولاد بمنزلة استحقاق الأبوين". (xxviii)

ثالثاً: العدل في معاملتهم ورفع الظلم عنهم

إن من أهم المثل ومكارم الأخلاق التي جاء الإسلام لحمايتها وتتميمها؛ العدل، والعدل غاية قرية ميسورة إذا كان الأمر متعلقاً بإخوة الدين أو النسب، وغيرها مما يتعاطف له البشر.

لكن صدق هذه الحجة إنما يظهر إذا تباينت الأديان وتعارضت المصالح، وهو ما يعيننا في هذا المبحث، فما هو حكم الإسلام في العدل مع غير المسلمين، وهل حقق المسلمون ما دعاهم إليه دينهم أم خالفوه؟

لقد أمر القرآن الكريم بالعدل، وخصّ - بمزيد تأكيد - على العدل مع المخالفين الذين قد يظلمهم المرء بسبب الاختلاف والنفرة، قال تعالى: [يا أيها الذين آمنوا كونوا قوامين لله شهداء بالقسط ولا يجرمنكم شنآن قوم على أن لا تعدلوا اعدلوا هو أقرب للتقوى] (المائدة: 8).

قال القرطبي: "ودلت الآية أيضاً على أن كفر الكافر لا يمنع من العدل عليه، وأن يقتصر بهم على المستحق من القتال والاسترقاق، وأن المثلة بهم غير جائزة، وإن قتلوا نساءنا وأطفالنا، وغمونا بذلك؛ فليس لنا أن نقتلهم بمثله قصداً لإيصال الغم والحزن إليهم". (xxix)

وقال البيضاوي: "لا يحملنكم شدة بغضكم للمشركين على ترك العدل فيهم، فتعدوا عليهم بارتكاب ما لا يحل، كمثلثة وقذف وقتل نساء وصبيّة ونقض عهد، تشفياً مما في قلوبكم [اعدلوا هو أقرب للتقوى] أي: العدل أقرب للتقوى". (xxx)

وأعلم الله تعالى المؤمنين بمحبته للذين يعدلون في معاملتهم مع مخالفيهم في الدين الذين لم يتعرضوا لهم بالأذى والقتال، فقال: [لا ينهاكم الله عن الذين لم يقاتلوكم في الدين ولم يخرجوكم من دياركم أن تبروهم وتقسطوا إليهم إن الله يحب المقسطين] (الممتحنة: 8). فالعدل مع الآخرين موجب لمحبة الله.

وحذر النبي [ص] من ظلم أهل الذمة وانتقاص حقوقهم، وجعل نفسه الشريفة خصماً للمعتدي عليهم، فقال: ((من ظلم معاهداً أو انتقصه حقه أو كلفه فوق طاقته أو أخذ منه شيئاً بغير طيب نفس؛ فأنا حججه يوم القيامة)). (xxxix)

وأكد أن ظلم غير المسلم موجب لانتقام الله الذي يقبل شكاته ودعوته على ظالمه المسلم، فقال [ص] ((اتقوا دعوة المظلوم - وإن كان كافراً - فإنه ليس دونها حجاب)). (xxxii)

رابعاً: التكافل الاجتماعي:

لعل من أهم الأخلاقيات التي يقدمها الإسلام لغير المسلمين - الذين يقيمون في المجتمع المسلم - كفالتهم ضمن نظام التكافل الإسلامي.

فإن الله عز وجل بعث نبيه [ص] رحمة للعالمين [وما أرسلناك إلا رحمة للعالمين] (الأنبياء: 107)، وقد أمر [ص] المسلمين أن يتصفوا بصفة الرحمة، في تعاملهم فيما بينهم ومع غيرهم، بل وحتى مع الحيوان، فقال [ص] ((لا يرحم الله من لا يرحم الناس)) (xxxiii)، وكلمة الناس لفظة عامة تشمل كل أحد، دون اعتبار لجنس أو دين.

قال ابن بطال: "فيه الحض على استعمال الرحمة لجميع الخلق، فيدخل المؤمن والكافر والبهائم والمملوك منها وغير المملوك". (xxxiv)

وحث الإسلام أيضاً المؤمنين وألزمهم بالإحسان والبر في معاملة من لا يعتدي على المسلمين، فقال تبارك وتعالى: [وأحسنوا إن الله يحب المحسنين] (البقرة: 195).

وقد جعل الإسلام دفع الزكاة إلى مستحقيها من المسلمين وغيرهم ركناً من أركان الإسلام، فقال تعالى: [إنما الصدقات للفقراء والمساكين] (التوبة: 60) قال القرطبي: "ومطلق لفظ الفقراء لا يقتضي الاختصاص بالمسلمين دون أهل الذمة .. وقال عكرمة: الفقراء فقراء المسلمين، والمساكين فقراء أهل الكتاب". (xxxv)

ويقول السرخسي: "لنا أن المقصود سد خلة المحتاج ودفع حاجته بفعل هو قرية من المؤدي، وهذا المقصود حاصل بالصرف إلى أهل الذمة، فإن التصديق عليهم قرية بدليل التطوعات، لأننا لم ننه عن المبرة لمن لا يقاتلنا، قال الله تعالى: [لا ينهاكم الله عن الذين لم يقاتلوكم في الدين] (الممتحنة: 8)". (xxxvi)

ولئن كان الخلاف بين الفقهاء قوياً في بر أهل الذمة من أموال الزكاة المفروضة، فإنهم أجازوا دفع الكفارة الواجبة إلى أهل الذمة، بل قدمهم الكاساني فيها حتى على المسلم، لأنها "وجبت لدفع المسكنة، والمسكنة موجودة في الكفرة، فيجوز صرف الصدقة إليهم، كما يجوز صرفها إلى المسلم، بل أولى، لأن التصديق عليهم بعض ما يرغبهم إلى الإسلام ويحملهم عليه". (xxxvii)

وأمر القرآن الكريم ورغب بالصدقة على غير المسلمين، فقد روى أبو عبيد أن بعض المسلمين كان لهم أنسباء وقرابة من قريظة والنضير، وكانوا يتقون أن يتصدقوا عليهم، يريدوهم أن يسلموا، فنزلت: [ليس عليك هداهم ولكن الله يهدي من يشاء وما تنفقوا من خير فلا أنفسكم] (البقرة: 272). (xxxviii)

وقد جاء في مراسيل سعيد بن المسيب أن رسول الله ﷺ تصدق بصدقة على أهل بيت من اليهود، فهي تجري عليهم". (xxxix)

وعليه قد أجاز فقهاء الشريعة التصديق على أهل الذمة، يقول أبي رزين: كنت مع سفيان بن سلمة، فمر عليه أسارى من المشركين، فأمرني أن أتصدق عليهم، ثم تلا هذه الآية: [ويطعمون الطعام على حبه مسكيناً ويتيمماً وأسيراً] (الإنسان: 8).

يقول أبو عزيز بن عمير: كنت في الأسارى يوم بدر، فقال رسول الله ﷺ: ((استوصوا بالأسارى خيراً))، وكنت في نفر من الأنصار، وكانوا إذا قدموا غداهم وعشاءهم أكلوا التمر وأطعموني الخبز، بوصية رسول الله ﷺ [ص] إياهم. (xl)

كما أجاز الفقهاء الوقف لهم، واعتبروه من وجوه البر التي يحبها الله، يقول محمد بن الحسن الشيباني: "ويصح [الوقف] على أهل الذمة؛ لأنهم يملكون ملكاً محترماً، وتجوز الصدقة عليهم.. وإذا جازت الصدقة عليهم جاز الوقف عليهم كالمسلمين، وروي أن صفية زوج النبي ﷺ وقفت على أخ لها يهودي، ولأن من جاز أن يقف عليه الذمي جاز أن يقف المسلم عليه كالمسلم، ولو وقف على من ينزل كنائسهم ويبيعهم من المارة والمجتازين من أهل الذمة وغيرهم؛ صح". (xli)

وهذا كما رأينا بعض البر والعدل الذي حثَّ عليه القرآن الكريم، حين ذكر أهل الذمة المسلمين الذين لا يعتدون على المسلمين، فقال: { لا ينهاكم الله عن الذين لم يقاتلوكم في الدين ولم يخرجوكم من دياركم أن تبروهم وتقسطوا إليهم إن الله يحب المقسطين } (الممتحنة: 8).

ويقول القرشي المالكي في شرحه على مختصر خليل: "دفع الضرر وكشف الأذى عن المسلمين أو ما في حكمهم من أهل الذمة من فروض الكفايات، من إطعام جائع وستر عورة، حيث لم تفِ الصدقات ولا بيت المال بذلك". (xlii)

ووفق هذا الهدي سلك أصحاب النبي [ص] من بعده، فكتب خالد بن الوليد τ لنصارى الحيرة: "وجعلتُ لهم أيما شيخ ضعف عن العمل، أو أصابته آفة من الآفات، أو كان غنياً فافتقر وصار أهل دينه يتصدقون عليه؛ طرحت جزيته، وعيل من بيت مال المسلمين هو وعياله". (xliii)

وروى ابن زنجويه بإسناده أن عمر بن الخطاب رأى شيخاً كبيراً من أهل الجزية يسأل الناس فقال: (ما أنصفناك إن أكلنا شبيبته، ثم نأخذ منك الجزية، ثم كتب إلى عماله أن لا يأخذوا الجزية من شيخ كبير). (xliv)

وفي رواية أن عمر أخذ بيده وذهب به إلى منزله، فوضع له بشيء من المنزل، ثم أرسل إلى خازن بيت المال فقال: (انظر هذا وضرياءه، فوالله ما أنصفناه أن أكلنا شبيبته ثم نأخذ له عند الهرم [إنما الصدقات للفقراء والمساكين] والفقراء هم المسلمون، وهذا من المساكين من أهل الكتاب)، ووضع عنه الجزية وعن ضريائه. (xlv)

وكان مما أمر به رضي الله عنه: "من لم يطلق الجزية خففوا عنه، ومن عجز فأعينوه". (xlvi)

ومر رضي الله عنه في الجابية على مجذومين من أهل الذمة، فأمر أن يعطوا من صدقات المسلمين، وأن يجري عليهم القوت من بيت المال. (xlvii)

وكتب الخليفة الراشد عمر بن عبد العزيز إلى واليه عدي بن أرطاة: "وانظر من قبلك من أهل الذمة قد كبرت سنه وضعفت قوته وولت عنه المكاسب؛ فأجر عليه من بيت مال المسلمين ما يصلحه". (xlviii)

الخاتمة

وفيها أهم نتائج البحث:

.كتاب الله جدير أن يكون دستوراً جامعاً في شؤون الحياة كلها فهو أساساً صالحاً لتنظيم معاملة غير المسلمين الذين يقيمون في ديار الإسلام .

.إن القرن الكريم لم يرغب في العدل والإقسط فحسب إلى غير المسلمين الذين لم يقاتلوا المسلمين في الدين بل رغب في برهم والإحسان إليهم في الروابط الاجتماعية العامة .

.الإكراه على الإسلام سوءة لم يصنعها المسلمون طوال تاريخهم بسبب قطعية النصوص القرآنية المحرمة لذلك.

.الله يحب المسلم الذي يعدل وير أهل الذمة بصور البر المختلفة من صلة وهدية وعبادة وضيافة وإكرام.

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الشامية 1412 هـ) تحقيق: صفوان عدنان داودي، 716/1

درء تعارض العقل والنقل، ابن تيمية، تقي الدين أبو العباس أحمد بن عبد الحليم بن عبد السلام بن عبد الله بن أبي القاسم
بن محمد الحنبلي الدمشقي، تحقيق: الدكتور محمد رشاد سالم، جامعة محمد بن سعود الإسلامية المملكة العربية السعودية
، ط2 (1411 هـ/1991 م) (ت728) 242/1.

أحكام أهل الذمة ، ابن القيم الجوزية ، محمد بن أبي بكر بن أيوب بن سعد شمس الدين (ت751) ، تحقيق: يوسف بن أحمد البكري . شاعر بن توفيق ، رمادي للنشر . الدمام ، ط1 (1997/1418) 873/2.

الحلال والحرام ، د . يوسف القرضاوي ، ص291.

أحكام أهل الذمة ، ابن القيم الجوزية (873/2-874).

التعايش مع غير المسلمين في المجتمع المسلم ، د. منقذ بن محمود السقار ، ص5 .

تحفة الحبيب على شرح الخطيب = حاشية البجيرمي على الخطيب ، سليمان بن محمد بن عمر البجيزي المصري الشافعي (المتوفى: 1221هـ) ، دار الفكر ، 1415هـ - 1995م) 263/4.

تفسير القرآن العظيم ، أبو الفداء إسماعيل بن عمر بن كثير القرشي البصري ثم الدمشقي (المتوفى: 774هـ)، المحقق: سامي بن محمد سلامة ، دار طيبة للنشر والتوزيع ، ط: 2 1420هـ - 1999م 67/2.

الإحكام في أصول الأحكام ، أبو محمد علي بن أحمد بن سعيد بن حزم الأندلسي القرطبي الظاهري (المتوفى: 456هـ) المحقق: الشيخ أحمد محمد شاكر، دار الآفاق الجديدة، بيروت ، 64/2.

المحلى بالآثار ، أبو محمد علي بن أحمد بن سعيد بن حزم الأندلسي القرطبي الظاهري (المتوفى: 456هـ) ، دار الفكر - بيروت ، 196/11.

جامع البيان في تأويل القرآن ، محمد بن جرير بن يزيد بن كثير بن غالب الآملي، أبو جعفر الطبري (المتوفى: 310هـ) ، المحقق: أحمد محمد شاكر ، مؤسسة الرسالة ، ط: 1، 1420هـ - 2000م 62/12.

المسند الصحيح المختصر بنقل العدل عن العدل إلى رسول الله صلى الله عليه وسلم ، مسلم بن الحجاج أبو الحسن القشيري النيسابوري (المتوفى: 261هـ) ، المحقق: محمد فؤاد عبد الباقي ، دار إحياء التراث العربي - بيروت ح (2553) .

فتح الباري شرح صحيح البخاري ، ابن الدين عبد الرحمن بن أحمد بن رجب بن الحسن، السلاوي، البغدادي، ثم الدمشقي، الحنبلي (المتوفى: 795هـ) ، مكتبة الغرباء الأثرية - المدينة النبوية. ، الطبعة: الأولى، 1417هـ - 1996م 234/5.

المبسوط ، محمد بن أحمد بن أبي سهل شمس الأئمة السرخسي (المتوفى: 483هـ) ، دار المعرفة - بيروت 1414هـ- 1993م) 105/4.

الجامع لأحكام القرآن = تفسير القرطبي ، أبو عبد الله محمد بن أحمد بن أبي بكر بن فرح الأنصاري الخزرجي شمس الدين القرطبي (المتوفى: 671هـ)، تحقيق: أحمد البردوني وإبراهيم أطفيش، دار الكتب المصرية – القاهرة، ط: 2، 1384هـ – 1964 م 110/6.

مواهب الجليل في شرح مختصر خليل ، شمس الدين أبو عبد الله محمد بن محمد بن عبد الرحمن الطرابلسي المغربي، المعروف بالخطاب الرعيني المالكي (المتوفى: 954هـ) ، دار الفكر ، ط: 3، 1412هـ – 1992 م ص 137.

رواه أبو داود ح (3052)، و نحوه في سنن النسائي ح (2749)، وصححه الألباني في صحيح أبي داود ح (2626).
تحفة الأحوذى بشرح جامع الترمذي ، أبو العلا محمد عبد الرحمن بن عبد الرحيم المباركفوري (المتوفى: 1353هـ) دار الكتب العلمية – بيروت ، (42/6).

الجامع لحكام القرآن = تفسير القرطبي (174/8)، و قد منع كثير من الفقهاء إعطاء أهل الذمة من الزكاة المفروضة استدلالاً بقوله ﷺ: ((فتؤخذ من أغنيائهم فترد على فقرائهم)).

بدائع الصنائع في ترتيب الشرائع ، علاء الدين، أبو بكر بن مسعود بن أحمد الكاساني الحنفي (المتوفى: 587هـ) دار الكتب العلمية ، 4 ط: 3، 1406هـ – 1986 م 262/.

فتح العزيز بشرح الوجيز = الشرح الكبير [وهو شرح لكتاب الوجيز في الفقه الشافعي ، لأبي حامد الغزالي (المتوفى: 505هـ) ، عبد الكريم بن محمد الرافي القزويني (المتوفى: 623هـ) ، دار الفكر ، 212/6.

شرح مختصر خليل للخرشي ، محمد بن عبد الله الخرخشي المالكي أبو عبد الله (المتوفى: 1101هـ) ، دار الفكر للطباعة – بيروت ، 109/3.

تاريخ دمشق لابن القلانسي ، حمزة بن أسد بن علي بن محمد، أبو يعلى التميمي، المعروف بابن القلانسي (المتوفى: 555هـ) ، المحقق: د سهيل زكار، دار حسان للطباعة والنشر ، لصاحبها عبد الهادي حرصوني – دمشق ، ط: 1، 1403هـ – 1983 م 178/1.

دراسات في تفسير القرآن الكريم وآثارها في التطور اللغوي: قضية الترادف نموذجاً

ورقة تقدم للمؤتمر الدولي السادس: القرآن أساس الحضارة (SWAT2019)

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قسم اللغات، كلية الإنسانية، والإدارية، والعلوم الاجتماعية. الجامعة الفيدالية في كاشيري ولاية جمبي
نيجيريا.

الملخص

مدار هذا البحث حول آثار القرآن الكريم في الدراسات اللغوية لتفسيره، ويرتكز على الكتابات المتعلقة بقضية الترادف وكيف ساعدت على تطوير اللغة العربية في ظل الإعجاز قديماً وحديثاً. وهل ثبت الترادف في القرآن أم تعد ظواهر تشاكل الألفاظ الوارد فيه مجرد الاشتراك، أم تعزى إلى اختلاف لهجات العرب ولغاتهم، ثم تعايش هذه اللهجات، أم أنه خاصية لغوية استعملها القرآن في أسلوب خاص؛ لدلالة تنزه عن إمكان تبديل كلماته من غير أن يتغير معنى المقام المطلوب. كل هذه التساؤلات تظل حدود هذا البحث، يحاول الإجابة عنها في منهج تحليلي موضوعي، ويخلص في نهاية إلى ما توصل إليه من النتائج بإذن الله تعالى.

Abstract

Topic: Studies in the Exegesis of the Quran and its impacts on the Development of Arabic Linguistics: Issues on Synonym as a case study.

Being a paper to be presented in the 6th international conference on Quran as foundation of Civilization 2019 (SWAT2019) Dates: 8th & 9th October 2019

Venue: Faculty of Quran and Sunnah Studies, Islamic science University of Malaysia.

By

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This Paper discusses the Traces of the Quran Commentary Writers of the Ancient and the Recent Period tended to discuss issues around a verse which sometime have to do with the explanation of the writer though the interpretation. This ability has gain insight into what makes the Quran Inimitable through the appreciation of the Quran it self. Synonym is one such figurative expression that occupied a wide potion of argument in the filed of Arabic Linguistic. This Paper answers many questions surrounding the interplay between the Quran Expression and various Arabic dialect, whether it has actually affected the Application in the Quran syntagmatic, in other words did the Quran in its syntagmatic adapt that usage or every grammatical application has his special signification. This and more will be explained and analyzed subjectcally in this paper and at the conclusion deductions and result will be announced.

المقدمة

بدأت الدراسة لتفسير القرآن الكريم في صورتها لأولى، منذ العهد النبوي، بالوقوف على مفرداته؛²²⁴⁶ للإدراك التفصيلي للكليات والجزئيات لخطابه، من حيث لغة العرب وأسلوبهم في كلامهم؛ إذ بها أنزلت. يقول الله تعالى: (وكذلك أنزلناه قرآنا عربيا وصرفنا فيه من الوعيد لعلهم يتقون أو يحدث لهم ذكرا) طه الآية 113. وهذا يعني أنه لا يمكن تفسيره بأي حال من الأحوال لإدراك واقعه، دون الوقوف على مفرداته، وتركيبه من حيث اللغة²²⁴⁷. وفي هذه المقالة سيكون الحديث حول ظاهرة "الترادف"، وهي حسب رأي الباحث، ظاهرة لغوية اجتماعية خطيرة؛ لتعلقها بلهجات العرب في ظل تعايش بعضها لبعض مع اختلافهم؛ ولما يثار حول إمكان وقوعها في أساليب القرآن الكريم، ومن أهمية هذه القضية أنها صارت موضع خلاف بين الدارسين في ظل الإعجاز، وانقسموا بين مؤيد ومعارض لوقوعه في القرآن الكريم. ولتمام البيان في هذا الموضوع سيسير البحث على التصميم التالي:

الأصل اللغوي لمصطلح " الترادف " في المعجم العربي.

ظاهرة الترادف في اللغة العربية : نشأة وأسباب.

آراء علماء اللغة العربية في الترادف بين مثبت ومنفي.

²²⁴⁶ عوض، يوسف نور، (1970م)، *تطور الأساليب النقدية في الأدب العربي*، ط / 1، دار الثقافة العربية، و مكتبة الأنجلو

المصرية، ص، 118.

²²⁴⁷ الزين، سميح عاطف، (1979م)، *الثقافة والثقافة الإسلامية*، ط \ 1، دار الكتاب اللبناني و دار الكتاب المصري،

ص، 39.

إمكان وقوعه في القرآن الكريم، وبيان اختلاف آراء دارسي الإعجاز القرآني فيه.

الاستنتاج.

الخاتمة.

ثبت المصادر والمراجع.

ولا يتجاوز مدار البحث حدود المحاور المذكورة، وسيشير كذلك إلى مدى تأثير هذه الدراسات في تطوير اللغة العربية.

الكلمات المفتاحية: التفسير. التأويل. الترادف. الإعجاز. الاشتراك اللفظي والمعنوي. التطابق. التعايش اللغوي. اللهجات. الخطاب القرآني. الأسلوب.

الأصل اللغوي لمصطلح " الترادف " في المعجم العربي.

فالفعل " رَدَفَ " رَدْفًا ركب خلفه، يعني: تبعه أيضا. ومنه الفعل المزيد بالهمزة في أوله، فالفعل " أَرَدَفَ " يغني تَوَالِي وَتَتَابَعٌ، ومنه قوله تعالى: " فاستجاب لكم أني ممدكم بألف من الملائكة مردفين " الأنفال: الآية 9. أي متتابعين، يلحق بعضهم بعضا، وللزجاج أنه " يأتون فرقة بعد فرقة " وفي سورة النمل قال تعالى: " قل عسى أن يكون ردف لكم بعض الذي تستعجلون " الآية 72. أي قرب²²⁴⁸. وفي اللسان: " قال الزجاج: يقال: ردف الرجل إذا ركب خلفه، وأركبته خلفي، ودف الرجل وأردفه: ركب خلفه، وارتنفه خلفه على الدابة. وريدفك: الذي يرادفك، والجمع ردفاء ورداف، والرديف: المرتدف، والجمع رداف. واستردفه: سأله أن يردفه. والمرادف: كل قافية اجتمع في آخرها ساكنان، وسمي بذلك لأن غالب العادة في أواخر الأبيات أن يكون فيها ساكن واحد، فلما اجتمع في هذه القافية ساكنان مترادفان كان أحد الساكنين رديف الآخر ولا حقا به." ²²⁴⁹ وفي الوسيط: " أردف فلان فلانا ركب خلفه، وراذفت الدابة: قبلت الرديف، وقويت على حملة، فالرديف: الراكب خلف الراكب " ²²⁵⁰. "وهو ما اختلف لفظه واتفق معناه، أو هو إطلاق عدة كلمات على دلول واحد، كالأسد

²²⁴⁸ أحمد ياسوف، جماليات المفردة القرآنية، سورية - دمشق، 2000م، ط1، ص 57.

²²⁴⁹ ابن منظور، (ت 711هـ)، لسان العرب، مادة (ردف)، (1374 \ 1995م) بيروت - لبنان، دار صادر، مج 9، ص 114-116.

²²⁵⁰ مجمع اللغة العربية، المعجم الوسيط، بيروت، دار التراث العربي، (د-ت)، ج 1، ص 339.

والسبع والليث وأسامة، و... التي تعني مسمى واحدا،.. "2251. ويعرفه علي الجرجاني صاحب التعريفات بأنه : " عبارة عن الاتحاد في المفهوم، وقيل: هو توالي الألفاظ المفردة الدالة على شئ واحد . "2252 ويستمر قائلا: "... يطلق على معنيين: أحدهما: الاتحاد في الصدق، والثاني: الاتحاد في المفهوم، ومن نظر إلى الأول فرق بينهما، ومن نظر إلى الثاني لم يفرق بينهما " 2253 والذي توضع عليه علماء فقه اللغة العربية: ما أطلق على كلمتين أو أكثر تشترك في الدلالة على المعنى الواحد أو المسمى الواحد، كما يترادف الراكبان على الدابة الواحدة. وعلى هذا فالعلاقة في هذا الاستعمال المجازي هي التشابه "2254

- ظاهرة الترادف في اللغة العربية : نشأة وأسباب.

تعد ظاهرة الترادف في اللغة العربية من العناصر اللغوية التي أكسبت العربية ميزة خاصة، لقد أمدت المعجم العربي بثراء المفردات أمكنتها التعبير عن المعنى الواحد بأكثر من لفظ دون حدوث لبس في الفهم، وقد أشغلت اللغويين قديما وحديثا، فأكثرها فيها التأليف... 2255.

عند علماء اللغة القدامى:

عرّف العلماء موضوع الترادف وتناولوه بالدراسة والبحث قبل أن يعرفوا له مصطلحاً خاصاً يشيّر به إليه، ويعتني به، فكانوا يعبرون عنه بتعريفه، كما فعل الأصمعي (ت 216هـ) ذلك عندما ألّف كتاباً عن الترادف، عنوانه بالتعريف التالي: (ما اختلف ألفاظه واتفقت معانيه) 2256

وكذلك أشار إليه أبو العباس المبرد (ت 285) في كتابه: (ما اتفق لفظه واختلف معناه) بألفاظ قريبة من هذا، وذلك في معرض كلامه علي تقسيمات الألفاظ، حيث قال: "من كلام العرب اختلاف اللفظين لاختلاف المعنيين، واختلاف اللفظين

2251 يعقوب، رامل (الدكتور)، وغيره، (1987م)، قاموس المصطلحات اللغوية والأدبية، بيروت - لبنان، دار العلم للملايين، ط 1، ص 116.

2252 الحنفي، علي بن محمد بن علي الجرجاني، (2009م)، التعريفات، القاهرة - دار الطلائع، ص 62.

2253 الحنفي، علي بن محمد بن علي الجرجاني،... التعريفات، المرجع السابق، ص 62.

2254 الزيايدي، حاكم مالك، (1980م)، الترادف في اللغة، الجمهورية العراقية، منشورات وزارة الثقافة والإعلام، ص 33.

2255 المنتديات وانا الحضارية، ظاهرة الترادف في اللغة العربية، www.wata.cc، 2019 \8\ 3

2256 نشره مظفر سلطان بدمشق 1951 ثم حققه ماجد الذهبي، ونشر بدار الفكر بدمشق 1958. ينظر: حسام الدين، كريم زكي، أصول تراثية في اللسانيات الحديثة، مكتبة النهضة المصرية، 1421هـ / 2001م. ط3، ص 289.

والمعني واحد، واتفاق اللفظين واختلاف المعنيين.. واما اختلاف اللفظين والمعني واحد، فقولك: ظننتُ وحسبتُ، وقعدتُ وجلستُ، وذراع وساعد، وأنف ومرسن²²⁵⁷، جاعلاً الترادف أحد أقسام كلام العرب الثلاثة.

أما محمد بن القاسم الأنباري (ت 327هـ) فقد جعله أحد ضربي كلام العرب، وذلك بعد كلامه عن الأضداد والمشارك اللفظي، قائلاً: "وأكثر كلامهم يأتي علي ضربين آخرين: أحدهما ان يقع اللفظان المختلفان علي المعنيين المختلفين، كقولك: الرجل والمرأة، والجمل والناقة، واليوم والليل، وقام وقعد، وتكلم وسكت، وهذا هو الكثير الذي لا يحاط به. والضرب الآخر ان يقع اللفظان المختلفان علي المعني الواحد، كقولك: البُرّ والحنطة، والعَبْر والحمار، والذئب والسيد، وجلس وقعد، وذهب ومضي²²⁵⁸

وهكذا فأننا لا نجد اشارة صريحة ألي مصطلح الترادف في الأقوال الثلاثة الأخيرة لكل من الأصمعي والمبرد وابن الأنباري، رغم أن هذه التسمية الاصطلاحية كانت قد ظهرت صراحة، ولأول مرة علي ما يبدو²²⁵⁹، علي لسان أبي العباس ثعلب المتوفي سنة (291هـ)، المعاصر للأخيرين، ولكنهما قد سارا في تصنيفهما لكلام العرب وعدم تسمية المترادف علي خطأ سيبويه (ت 180هـ)، حيث جعل الترادف أحد تقسيمات الألفاظ دون التصريح بتسميته، بقوله: "اعلم أنّ من كلامهم اختلاف اللفظين لاختلاف المعنيين، واختلاف اللفظين والمعني واحد، واتفاق اللفظين واختلاف المعنيين.. فاختلاف اللفظين لاختلاف المعنيين هو نحو: جلس وذهب، واختلاف اللفظين والمعني واحد نحو: ذهب وانطلق، واتفاق اللفظين والمعني مختلف قولك: وجدت عليه من الموحدة، ووجدت اذا ارادت وجدان الضالة²²⁶⁰

يتضح مما مضي أن العلماء تدارسوا قضية الترادف على نهج سيبويه في سياق تقسيماته للألفاظ؛ ليضعوا بذلك الإلهاسات الأولية لظهور المصطلحات الخاصة بموضوعات فقه اللغة العربية فيما بعد.²²⁶¹

²²⁵⁷ السيوطي، جلال الدين (ت 911هـ)، **المزهر في علوم اللغة وأنواعها**، تحقيق محمد احمد جاد المولي، وآخرون، دار الفكر، بيروت، د.ت، ص 388/1.

²²⁵⁸ الانباري، محمد بن القاسم، **الأضداد** (1960م)، تحقيق: محمد أبو الفضل ابراهيم، دائرة المطبوعات والنشر في الكويت، ص 67.

²²⁵⁹ الزيايدي، حاكم مالك، (1980م)، **الترادف في اللغة**، منشورات وزارة الثقافة والإعلام، الجمهورية العراقية، ص 34.

²²⁶⁰ سيبويه، **الكتاب**، (1361هـ) ط 1، المطبعة الأميرية ببلاط، مصر، ص 78/1.

²²⁶¹ نجّاريان، ماجد، **مجلة آفاق الحضارة الاسلامية**، شماره 14،

وما أن يحل القرن الرابع الهجري حتي نجد مصطلح الترادف كنظائره: من المشترك اللفظي والأضداد والفروق وغيرها قد استوى عوده، وغدا عنواناً لكتب بذاتها في هذا الموضوع، كما في كتاب: "الألفاظ المترادفة والمتقاربة في المعنى" لعلي بن عيسى الرماني المتوفي سنة (384هـ). ووروده صراحة في كتاب (الصاحبي في فقه اللغة العربية ومسائلها وسنن العرب في كلامها) لأحمد بن فارس المتوفي سنة 395هـ وذلك في معرض كلامه مفتخراً بالعربية: "وإن أردت أن سائر اللغات تبين إبانة اللغة العربية فهذا غلط؛ لأننا لو احتجنا أن نعبر عن السيف وأوصافه باللغة الفارسية لما أمكننا ذلك إلا باسم واحد، ونحن نذكر للسيف بالعربية صفات كثيرة، وكذلك الأسد والفرس وغيرهما من الأشياء المسماة بالأسماء المترادفة"²²⁶²

وكذلك في قوله: "ومما لا يمكن نقله البتة أوصاف السيف والأسد والرمح وغير ذلك من الأسماء المترادفة. ومعلوم ان العجم لا تعرف للأسد غير اسم واحد، فأما نحن فنخرج له خمسين ومائة اسم"²²⁶³

الترادف في نظر الباحثين المحدثين:

لقد اهتم علماء اللغة المحدثين بالترادف اهتماما كبيرا، وقد عرفوه كما عرفه علماء العربية القدماء، فهو عندهم عبارة عن كلمتين أو أكثر تتطابقان في الدلالة، وعرف ستيفن أولمان المترادفات بأنها "ألفاظ متحدة المعنى قابلة للتباين في ما بينها في أي سياق"²²⁶⁴ وقد ميز كثير منهم بين عدة أنواع من الترادف:

1- الترادف الكامل أو التماثل : وهو حين " يتطابق اللفظان تمام المطابقة ولا يشعر أبناء اللغة بأي فرق بينهما"²²⁶⁵ و يحدث هذا النوع عندما تحل كلمة محل أخرى في جميع السياقات المختلفة، وهذا نادرا ما يحدث إن لم نقل مستحيل الحدوث، إلا ما يقع منه لفترة قصيرة محدودة

2- شبه الترادف : ويسمى أيضا التشابه أو التقارب أو التداخل " وذلك حين يتقارب اللفظان تقاربا شديدا لدرجة يصعب معها- بالنسبة لغير المتخصص- التفريق بينهما"²²⁶⁶.

- آراء علماء اللغة العربية في الترادف بين مثبت ومنفي .

²²⁶² ابن فارس، الصاحبي (1414هـ/1993م) ، تحقيق عمر فاروق الطباع، ط1، مكتبة المعارف، بيروت، ص44 . وانظر:

الترادف في اللغة: ص34، واصول تراثية في اللسانيات الحديثة: ص289.

²²⁶³ ابن فارس، الصاحبي (1414هـ/1993م) ، تحقيق عمر فاروق، نفس المرجع، ص 47.

²²⁶⁴ ستيفن أولمان، دور الكلمة في اللغة، 12، ص119.

²²⁶⁵ أحمد مختار عمر، علم الدلالة (1998م)، عالم الكتب، (د-م)، ص 220.

²²⁶⁶ أحمد مختار عمر، علم الدلالة، المرجع نفس... ص 220.

اختلف علماء العربية حول حقيقة وجود الترادف في اللغة وتفرقوا بين مثبت لهذه الظاهرة ومنكر لها:

المثبتون للترادف: منهم سيويه والأصمعي الذي ألف كتاباً عنوانه " ما اتفق لفظه واختلف معناه " وكان يقول إنه يحفظ للحجر سبعين اسماً، وأبو الحسن الرماني سبقت الإشارة إلى كتابه الألفاظ المترادفة ومن الأمثلة التي ذكر: السرور والحبور والجلد والغبطة والفرح. ومنهم كذلك ابن خالويه الذي جمع من أسماء الأسد ما يقرب خمسمائة اسم وللحبة جمع ما يقرب مائتين، كما كان يفتخر بأنه يحفظ للسيف خمسين اسماً²²⁶⁷

وقد استدلل هؤلاء على وجود الترادف في اللغة بأنه لو "كان لكل لفظة معنى غير معنى الأخرى لما أمكن أن نعبر عن شيء بغير عبارة، وذلك أن نقول في لا ريب فيه: لا شك فيه، فلو كان الريب غير الشك لكانت العبارة عن معنى الريب بالشك خطأ، فلما عبر بهذا عن هذا علم أن المعنى واحد"²²⁶⁸، وقد استدللوا كذلك بأن جميع أهل اللغة إذا أرادوا أن يفسروا اللب قالوا: هو العقل، أو الجرح قالوا: هو الكسب، أو السكب قالوا: هو الصب، وهذا يدل على أن اللب والعقل عندهم سواء، وكذلك الجرح والكسب، و السكب و الصب، وما أشبه ذلك، و معنى هذا أن المعاجم تفسر الألفاظ بمرادفاتهما فإذا أنكرنا الترادف أنكرنا معه هذا التفسير، و بهذا فإن الترادف موجود باستقراء معجمنا العربي.

المنكرون للترادف:

لقد أنكر ظاهرة الترادف عدد من العلماء العرب منهم ثعالب و ابن فارس و أبو علي الفارسي و ابن الأعرابي و البيضاوي و ابن درستويه و أبو هلال العسكري. ومن حجج هؤلاء أنه لا يجوز أن يختلف اللفظ و المعنى واحد، وأن الأسماء واحدة وما دون ذلك مجرد ألقاب و صفات، وهذا رأي ابن فارس و أبو علي الفارسي الذي كان يقول: لا أحفظ للسيف إلا اسماً واحداً هو السيف و حين سئل: فأين المهند الصارم و كذا... وكذا... قال: هذه صفات²²⁶⁹. كما أن البيضاوي جزم في المنهاج أن " الترادف على خلاف الأصل، و الأصل هو التباين "²²⁷⁰ أما أبو هلال العسكري فقد ألف كتاباً سماه " الفروق في اللغة" بين فيه موقفه الرافض لوجود الترادف، حيث استهله في الإبانة عن كون اختلاف العبارات و الأسماء موجب لاختلاف المعاني في كل لغة²²⁷¹

²²⁶⁷ السيوطي، المزهري، ج1، ص 405.

²²⁶⁸ السيوطي، المزهري، الرجوع نفسه.... ص 404.

²²⁶⁹ مختار عمر، علم الدلالة، ص 218.

²²⁷⁰ السيوطي، المزهري، الرجوع نفسه.... ص 406.

²²⁷¹ أبو هلال العسكري، الفروق في اللغة، ص 13.

- وعموما تجمع أدلة المنكرين في أنهم يلتمسون فروقا بين الألفاظ التي قيل بترادفها لأن في كل لفظة زيادة معنى ليس في الأخرى ، ففي قعد مثلا معنى لا نجده في جلس حيث القعود يكون بعد وقوف و الجلوس يكون بعد اتكاء، وهناك أمثلة كثيرة في ثنايا هذا المقال خاصة عند الحديث عن أسباب الترادف، لكن للتوسع في الموضوع يراجع كتاب "الفروق اللغوية" لأبي هلال العسكري.

عند المحدثين :

كما اختلف علماء اللغة العربية القدماء اختلف علماء اللغة المحدثين حول وجود الترادف في اللغة, لكن الملاحظ أن محل خلاف المحدثين هو النوع الأول أي الترادف الكامل أو ما يسمى بالتماثل فبعض اللغويين ينكرونه وهم الأغلبية، وقلة من اللغويين يثبتونه، فبلومفيد يرى أنه لا يوجد ترادف حقيقي فكلمات الترادف تختلف فيما بينها, لأن اختلافها الصوتي يوجب f.h.george، ويقول اختلاف معانيها

"إذا كانت كلمتان مترادفتين من جميع النواحي، ما كان هناك سبب في وجود الكلمتين معا²²⁷² ويقول ليهار: "إذا اشتربنا التماثل التام بين المفردين فلن يكون هناك مترادفات، ولكن قد يكون هناك من المفردات المتشابهة إلى حد كبير في المعنى, ويمكن تبادلها بصورة جزئية²²⁷³

" يقول جودمان: " لا يوجد لفظان يمكن أن يحل أحدهما محل الآخر، دون تغيير الدلالة الحقيقية"²²⁷⁴. وما دام الأمر كذلك فإننا لا يمكن أن ندعي وجود الترادف التام لأن هذا الأخير يستدعي عدم تغير الدلالة الحقيقية متى حل اللفظ مكان مرادفه. وقد ذهب أولمان Ullman إلى قبول الترادف بنوع من التضييق الشديد. أما من العرب فهناك الدكتور إبراهيم أنيس الذي اشترط مجموعة من الشروط لتحقيق و قبول الترادف²²⁷⁵. ومن هذه الشروط : اتحاد العصر واتحاد البيئة اللغوية والاتفاق في المعنى بين الكلمتين اتفاقا كاملا، هذا بالإضافة إلى اختلاف الصورة اللفظية للكلمتين بحيث لا تكون إحداها نتيجة تطوير صوتي عن الآخر. ورغم هذا الاختلاف بين اللغويين حول وجود الترادف فإن الحقيقة أنه موجود بالاستقراء، إلا أنه علينا عدم التوسع كثيرا في قبول المترادفات كما علينا عدم التضييق الشديد جدا في رفضها.

²²⁷² نقلا عن مختار عمر، علم الدلالة، ص225. semantics,p110

²²⁷³ نقلا عن مختار عمر، علم الدلالة، ص225. semantics fields,p 23-2-

²²⁷⁴ نقلا عن مختار عمر، علم الدلالة، ص225. onlikeness,p73

²²⁷⁵ مختار عمر، علم الدلالة، ص226 و ما بعدها.

الترادف في القرآن الكريم: إمكان وقوعه في القرآن الكريم، وبيان اختلاف آراء دارسي الإعجاز القرآني فيه

أولاً: آراء العلماء حول الترادف في القرآن الكريم:

اهتم اللغويون قديماً وحديثاً بتطبيق نظرياتهم اللغوية على القرآن الكريم لما له من القدسية العالية، والمكانة الدينية عند المسلمين، كما لقيته اللغوية الحارفة التي عجز الإنسان على الإتيان بآية من مثله، وبهذا الصدد كان لأهل اللغة والتفسير آراء في وجود الترادف في القرآن الكريم، واشتغلوا بتثبيت آرائهم وإسنادها إلى أدلة من القرآن، ولما للترادف من الأثر البالغ كذلك في تفسير آي من القرآن وتبيان معانيه.

فظهر اتجاهان حول مسألة الترادف في القرآن الكريم:

الاتجاه الأول: يثبت الترادف:

ظهرت مسألة الترادف عند المثبتين في كلامهم عن الأحرف السبعة والتوكيد والمتشابه.

أما الأحرف السبعة والترادف فيها، فذكروا أنّ الترادف هو المقصود بالأحرف السبعة والتوكيد والمتشابه

أما الأحرف السبعة والترادف فيها، فذكروا أنّ الترادف هو المقصود بالأحرف السبعة، مثل الزركشي يوضح معناها بأنها سبعة أوجه من المعاني المتفقة بالألفاظ المختلفة، نحو اقبل وهلم، وتعال وعجل وأسرع ونحوه..

وبهذا فهو أنكر على أنها لغات و لأنّ العرب لا تركّب لغة بعضها بعضاً²²⁷⁶. ولكن إن عدنا إلى القول بأنّ المراد بالسبعة حقيقة العدد، فيكون تحديداً للرخصة بالألا يتجاوز سبعة مرادفات أو سبع لهجات، لأنه لا يتأتى في كلمة من القرآن أن يكون فيها سبع لهجات، إلا كلمات قليلة.

حتى لو اعتمد مفهوم الأحرف السبعة فلن تجد الترادف الذي تريد، لأنها ألفاظ من لغات شتى، وبعض العلماء لم يعتدوا باللغات إنما من الترادف، كما ذكر سابقاً²²⁷⁷، أما التوكيد وتأثيره على الترادف، فقد رأى العلماء أنّ في الترادف نوعاً من التوكيد للمعنى، وقد قسمه العلماء إلى قسمين من التوكيد، توكيد باللفظ المرادف وتوكيد بعطف المرادف²²⁷⁸

²²⁷⁶ الترادف في القرآن: 81/1

²²⁷⁷ للزركشي (ت: 794هـ) البرهان في علوم القرآن، تحقيق محمد أبو الفضل إبراهيم، دار المعرفة، بيروت، ط: 2: ج، ص 325.

²²⁷⁸ المصدر السابق نفسه: 114/1-116

وذكر الزركشي على التوكيد باللفظ المرادف "التوكيد قسمان: لفظي ومعنوي فاللفظي: تقرير معنى الأول بلفظه أو مرادفه , فمن المرادف "فجاءاً سُبُلًا"²²⁷⁹ و "غرايب سود"²²⁸⁰

أما التوكيد بعطف المرادف ذكر أنه يحسن باواو , وأناناب غيره (أو) عن الواو.

أما المتشابه , وهو إيراد اللفظة الواحدة في صور شتى وفواصل مختلفة²²⁸¹ , ويذكر أنّ من أنواع المتشابه استبدال كلمة بأخرى في آيتين متماثلتين , مثل "ما ألفينا عليه آباءنا" وفي لقمان "وجدنا" وهكذا..

وكذلك في التفسير المختلفة , قد كثر فيها تفسير ألفاظ القرآن بمرادفات , فيقول الزركشي: تجيء كاد بمعنى أراد , ومنه "كذلك كدنا ليوسف"²²⁸²

ولقد أقرّ صبحي الصالح وجود الترادف في القرآن , لأنه قد نزل بلغة قريش المثالية يجري على أليائها وطرق تعبيرها , وقد أتاح لهذه اللغة طول احتكاكها باللهجات العربية الأخرى اقتباس مفردات تملك أحياناً نظائرها ولا تملك منها شيئاً أحياناً أخرى , حتى إذا أصبحت جزءاً من محصولها اللغوي فلا غضاضة أن يستعمل القرآن الألفاظ الجديدة المقتبسة إلى جانب الألفاظ القرشية الخالصة القديمة²²⁸³

الاتجاه الثاني: منكري الترادف:

تفاوتت آراء منكري الترادف في القرآن الكريم , فمنهم:

²²⁷⁹ محمد نور الدين المنجد (1979م)، الترادف في القرآن الكريم (بين النظرية و التطبيق)، دار الفكر المعاصر (بيروت) و دار الفكر (دمشق) ج1، ص 111.

²²⁸⁰ سورة الأنبياء: 31

²²⁸¹ سورة فاطر: 27

²²⁸² سورة يوسف: 76

²²⁸³ صبحي الصالح (2009م)، دراسات في فقه اللغة، دار العلم للملايين ، بيروت ، ص 299

1. من يرى أنّ ثمة ألفاظاً أحسن من ألفاظ , ومعناها في اللغة واحد , وهو بذلك لا ينكر الترادف , وإنما يؤثر بعض الألفاظ على بعض , فالإنكار هنا في تساوي الفصاحة لا المعنى. وبهذا يرى الزركشي أن من فصاحة القرآن اختلاف الكلام باختلاف المقام فلكلّ موضع ما يليق به ولا يحسن بمرادفه²²⁸⁴.

2. من يتحرّج من القول بالترادف في بعض الألفاظ في كتاب الله يؤثر الفروق بين ما يُظنّ من المترادفات كالفرق بين الخوف والخشية.

3. من يُنكر الترادف إنكاراً تاماً , مثل ابن الأعرابي , والأصفهاني , فذكر في مقدمته أنه يهدف بكتابه أن يحقق من الألفاظ المترادفة على المعنى الواحد وما بينهما من الفروق الغامضة

ومن العلماء الذين أنكروا بنت الشاطئ , فهي تنكره باللغة العربية وأيضاً في القرآن ما لم يكن الترادف ناتجاً عن اختلاف اللغات أو القرابة الصوتية²²⁸⁵ , وكذلك كان للدكتور عفيفي محمود عفيفي رأياً بذلك , فقد أثبت بالأدلة العلمية أنه لا ترادف بين ألفاظ البصر والنظر والرؤية وأنّ لكلّ منها مجال استعمال محدّد في القرآن الكريم²²⁸⁶

ويسر رأينا عنحو وجود الترادف في القرآن الكريم , عند من يرى أنّ هناك ألفاظ أحسن من ألفاظ , ترد حسب السياق , فيكون معناه أجمل في هذه الجملة من تلك , والله أعلم.

ثانياً: دراسة لبعض ألفاظ مترادفة في القرآن الكريم:

نريد أن نبحت الآن عما تكون عليه لغة القرآن الكريم في تلك الظاهرة اللغوية باختيار بعض المفردات الواردة في القرآن الكريم ونتناولها بالدرس والتحليل ثمّ الحكم عليها بالترادف أو التباين.

²²⁸⁴ الراغب الأصفهاني , (1997م) , مفردات ألفاظ القرآن , تحقيق صفوان عدنان داوودي , دار القلم (دمشق) ودار

الشامية (بيروت) ط2 ص6

²²⁸⁵ المفردات في غريب القرآن: 6

²²⁸⁶ بنت الشاطئ , عائشة عبد الرحمن (1971) الإعجاز البياني للقرآن ومسائل ابن الأزرق , دار المعارف , مصر , ص191.

-أتى , جاء:

أتى وجاء : يذكر ابن فارس في الإتيان أنه يدلّ على مجيء الشيء وصاحبه وطاعته²²⁸⁷ , وفي لسان العرب جاء بمعنى الإتيان , والإتيان بمعنى جاء²²⁸⁸ أي أنه لم يفرّق بينهما, والأصفهاني يقول: الإتيان المجيء بسهولة ويقال للمجيء بالذات وبالأمر وبالتدبير²²⁸⁹

ويرى كذلك أنّ المجيء أعمّ و الإتيان قد يقال باعتبار القصد , وإن لم يكن منه الحصول , والمجيء يقال اعتباراً للحصول. وبهذا وردتا في القرآن , بقوله تعالى "إذ قال لأهله إني آنستُ نارا سأتّيكُم منها بخبرٍ أو آتيكُم بشهابٍ قيسٍ لعلّكم تصطلون, فلما جاءها نودي ياموسى...." سورة النمل: 7-8

وتعليقاً على هذه الآية ذكر محمد المنجد أنّ الإتيان تحيط به ثلثة من معاني الغموض (الشك والجهل وعدم القصد) , والمجيء تحيط به معاني العلم واليقين , وتحقيق الوقوع والقصد²²⁹⁰

ومن خلال رأيه نجد أنه ذكر في الآية في بدايته "سأتّيكُم" قبل الوصول إلى النار , لأنه لديه شك بالوصول والحصول على شهابٍ قيس , ثم بعد الوصول إليها قال الله تعالى "جاءها" أي تحقّق اليقين بالوصول إليها.

وكذلك في قوله تعالى : "قال إن كنتَ جئتَ بآيةٍ فأتِ بها إن كنتُ من الصادقين"²²⁹¹ فالجاء بالآية ذكر بحق موسى عليه السلام وما من شكّ أنه كان مستيقناً من تلك الآية.

أما الإتيان بما فكان طلباً من فرعون على وجه التحدي , وذلك يدلّ على شكّ في نفس فرعون .²²⁹²

²²⁸⁷ عفيفي محمود عفيفي، "أسرار بيولوجية في ألفاظ قرآنية" نشرت في مجلة منار الإسلام الإماراتية عدد جمادى الأولى 1419هـ.

²²⁸⁸ أبي الحين أحمد بن فارس بن زكريا المقائيس في اللغة , (49/1 أتى) تحقيق شهاب الدين عمر , دار الفكر . ط2 , 1998 .

²²⁸⁹ ابن منظور لسان العرب، (جيء)و(أتى)، دار صادر , بيروت , ط1 1990.

²²⁹⁰ الترادف في القرآن: 146/2

²²⁹¹ سورة الأعراف: 106

²²⁹² الترادف في القرآن: 148/2

وقوله تعالى: "ولا يأتونك بمثلٍ إلا جئناك بالحقِّ وأحسن تفسيراً" كانت المقابلة بالإتيان بالمثل وبالحيء بالحق , ومقابلة المثل بالحق , تدلُّ على أنَّ المثل باطلٌ وهذا الضلال أصله الجهل بينما الحق علمٌ ويقين.²²⁹³

وقوله تعالى: "ولولا أجلٌ مسمًى لجاءهم العذاب وليأتينهم بغتةً", (سورة العنكبوت: 53)، فمجيء العذاب أمرٌ محقق , أما وقت التنفيذ فغيبٌ مجهول²²⁹⁴

-أجر , ثواب , جزاء:

الأجر:

يقول ابن فارس: "الهمزة والجيم والراء أصلان يمكن الجمع بينهما بالمعنى , فالأول الكراء على العمل , والثاني جبر العظم الكسر , والمعنى الجامع بينهما أنَّ أجرة العامل كأنها شيء يُجبر به حاله فيما لحقه من كدٍ فيما عمله"²²⁹⁵ ويذكر الأصفهاني أنه ما يعود من ثواب العمل دنيوياً كان أو أخروياً وأنه فيما كان عن عقدٍ وما يجري مجرى العقد , ولا يقال إلا في النفع دون الضرر²²⁹⁶

والعسكري يرى أنَّ الأجر يكون قبل الفعل المأجور عليه والشاهد أنك تقول ما أعمل آخذ أجري²²⁹⁷

ووردت في القرآن في قوله تعالى: "فإن أرضعن لكم فآتوهنَّ أجورهنَّ"²²⁹⁸ , فالأجر هنا مقابل مادي يُستفَع به على عملٍ دنيويٍّ اشترط إنجازهُ أولاً.

الاستنتاج:

مما يستنتج في كل ما سبق: -

أن ظاهرة الترادف في اللغة لا تدل على نقيضة، بل تدل على سعة الفكر العربي وابتكاره.

²²⁹³ نفس المصدر: 149/2

²²⁹⁴ الترادف في القرآن: 150/2

²²⁹⁵ مقاييس اللغة: (الأجر) 62/1

²²⁹⁶ المفردات: (أجر)

²²⁹⁷ الفروق اللغوية: 266

²²⁹⁸ سورة الطلاق: 6

وتمثل أيضا، طبيعة الظروف المعيشية، حيث استقلال القبائل وتلاقيها.

ساعدت في أخذ الرواة للكلمات من قبائل مختلفة.

أبرزت أهمية اللهجات أو اللغات المتعايشة مما أدى إلى تعدد الكلمات الدالة على مدلول واحد.

اهتمام العلماء بالقرآن الكريم، وبكلما يتعلق بتفاصيله من أسلوب تراكيبه، وبيان جماليات مفرداته، في ظل دراساتهم لإعجازه البياني.

الخاتمة

ونخلص مما سبق إلى أن خصوصية الانتقاء القرآني تدعو إلى الإقرار بتفرد كل كلمة بمعناها الخاص، م ستندة إلى السياق القرآني، فإذا كان الترادف موجودا في اللغة، فهو بعيد عن تهذيب القرآن اللغوي، وتمكّن مفرداته من معانيها وظلالها الخاصة، كما اتضح في التطبيقات النموذجية السابقة للدارسين.

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مختار عمر، علم الدلالة، semantics fields

المنتديات وانا الحضارية، ظاهرة الترادف في اللغة العربية، 3 \ 8 \ 2019 www.wata.cc

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الآيات الكونية عن النجوم في القرآن الكريم: دراسة نظرية في ضوء التفسير العلمي

Scientific Quranic Verses about Stars:

A Theoretical Studies in Views of At-Tafseer Al Ilmiy

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ملخص البحث

أنزل الله تعالى القرآن الكريم منجما منذ 1400 سنة قديمة إلى الرسول صلى الله عليه وسلم بوسيلة جبريل عليه الصلاة والسلام. فالآيات الكونية تحتوي عن عناصر ما يتعلق بالعلوم الكوني من حيث الحيوانات والنباتات والجمادات. لقد ظهر جهود من المفسرين في القرن العشرين لإظهار المناقشة التي تهتم بتفسير القرآن بالدمج بين الإكتشافات العلمية الحديثة و مناقشة عن آيات الكونية من القرآن الكريم على سبيل التأكيد أن كل شيء الذي حدث في العالم قد نزل من القرآن الكريم قبل جاء بعض الإكتشافات العلمية الحديثة في عصرنا الحاضر. سوف يحاول الباحث دراسة نظرية من القرآن الكريم في ضوء التفسير العلمي بالتركيز المناقشة عن آيات الكونية عن النجوم. من هذا البحث سوف يكتشف عن مميزات النجوم من حيث معجزاته وحقيقة وجوده في السماء الدنيا ومقارنة بين العلماء عندما يتحدث في تفسير الآيات ما يتعلق بالنجوم.

الكلمات المفتاحية: آيات لكونية، النجوم، التفسير العلمي

مقدمة :

القرآن الكريم هو الكتاب الذي أنزل الله لرسول ﷺ وهو من أعظم المعجزات وأكبر دستورا لأمة الإسلام في كل جانب من جوانب الحياة اليومية. فالقرآن ليس فقط يركز عن قضايا العقائدية أو الفقهية او ما يتعلق باستعداد العبد ليوم الرحيل. ويحتوي منه آيات عن بيان عظمة الله تعالى في خلق العالم فيمكننا أن ندقق في هذا المجال حتى يزداد إيماننا بالله تعالى. من القرآن الكريم يمكننا أن نتدبر من آيات التي تتعلق عن برهان قدرة الله تعالى الخالق الذي يوجد في مدار حياتنا اليومية مثلا عن توسع

العالم، خلق الإنسان، حياة الحيوان والنباتات وما اشبه ذلك. ففي القرآن قد ذكرت عن كلمة أولى الألباب أو أولى الأبصار مخاطب لمن يستخدم عقله وذهنه في تفكير عن برهان عظمة الله في هذا العالم²²⁹⁹.

إن النجوم عنده ماهية كأجرام سماوية التي إنتشرت في السماء الدنيا، وفائدة لرويتها، وكونها غازية وملتهبة في تزيين السماء، وتكون مضئية بذاتها، جذابة في قوتها المتماسكة من بنائها الغازي، هائلة الكتلة، حجمه عظيم، حرارته عالية بدرجة مذهلة، وتشع كل ضوءه بجميع موجاته سواء أكان ضوء المرئي أم غير المرئي. فتكنولوجيا الحديثة الموجودة في عصرنا الآن يساعدنا في دراسة عن ضوءه وصفاته المتعددة من حيث الطبيعية والكيميائية، وشدة إضاءته، ودرجة حرارته، وحجمه، وكتلته، وموقعه منا، وسرعة دورانه حول محوره وسرعة جريه في مداره، وتركيبه الكيميائي، ومستوى التفاعلات وغير ذلك ما يتعلق بالنجوم²³⁰⁰.

نستفيد من نظريات القرآن في مجال العلوم والتكنولوجيا لأنهما من علم ضروري وميزانه كفرض الكفاية الذي يطلب علينا أن نتعلمه لزيادة ثقافة إنسانية في حياتنا ورفع قيمة إيمانية بيننا بدرجة العلم ﴿يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾²³⁰¹. فمفهوم من هنا هو المطلوب على الإنسان أن يكون باحثا في كل مجال العلمي خصوصا عن الكون في العالم²³⁰². فالقرآن هو مصدر في معرفة حقيقة الحياة الإنسانية لأنها تحكي عن الآيات ما يتعلق بعلوم الكونية الحديثة على سبيل الاكتشاف عن وحدة الله سبحانه وتعالى وقدرته كخالق العالم. بعض العلماء يقول من يتدبر أو يتفكر عن خلق الله في العالم، سوف يجدون من برهان عن وجود الله سبحانه وتعالى كخالق العالم وأن استغناؤه عن كل ما سواه²³⁰³.

وردت في القرآن بعدد من الآيات الكونية ومناقشته في كتب التفسير الذي يركز مباشرة عنه في مجال العلم الكونية الحديثة فيسمى بتفسير العلمي. إن كتابة تفسير العلمي هو عمل من علماء التفسير الذين آثروا عن دمج الاكتشافات العلمية من الآيات القرآنية المتعلقة بالعلوم الكوني. عرف الإمام الذهبي عن معنى "التفسير العلمي" هو مناقشة تفسيرية عن الاصطلاح

²²⁹⁹ رشدي، أحمد. 2016م. " تفسير آيات الكونية ". مجلة العلمية "الفلم" . د.ن. د.ت. ص 1.

²³⁰⁰ د. زغلول النجار، 2010م.

²³⁰¹ القرآن الكريم. سورة المجادلة. 11:28.

²³⁰² فخري، جمال. 2010م، " العلوم والتكنولوجيا في القرآن وآثاره في التعليم ". تنجوع كارغ: لمبوغ. د.ت. ص 124.

²³⁰³ عبد الرحمن، محمد. 2010م. " القرآن والفلك في انضباط العلم الجيوماتية " جوهر بمارو، جوهر. أكتوبر. ص 2.

العلمية من القرآن ويحاول الاكتشاف بالعلوم المتنوعة ونظريات الفلاسفة منه. وعرف أيضا مزلان إبراهيم عن تفسير العلمي هو مناقشة عن آيات الكونية تحتوي فيها من نظريات والاكتشافات العلمية الحديثة الذي ليس فيه خلاف²³⁰⁴.

لكن إذا مررنا عن مناقشة في تفسير القرآن بين علماء والمفسرين عن آرائهم في تفسير العلمي، هناك فرقة منهم رفضوا عن التفسير العلمي لأنهم ينظرون أن القرآن هو كتاب الهداية للناس وليس الكتاب مناقشة عن قضية العلوم الإنسانية وما أشبه ذلك. والهدف بينهم لاحتفاظ من الاكتشافات الجديدة المتغيرة حسب الزمن والتكنولوجيا الذي يحتمل الشبهة والتقادية للقرآن. فضلا عن ذلك، يوجد فرقة من المفسرين يقبلون بعمليات التفسير العلمي ويشترط بأشراط مخصوص في تفسير الآيات الكونية من ناحية التفسير العلمي. وهناك أيضا فرقة أخرى من المفسرين الذين يقبلون تاما ويعتقدون أن آيات القرآن تحتوي عن العلم الأساسي. ويعتبرون أن الاكتشافات العلمية على سبيل دلالة واضحة لإعجاز القرآن من ناحية التفسير العلمي²³⁰⁵.

كان القرآن برهان هام لمعرفة وجود الله سبحانه وتعالى كخالق العالم. والقرآن كتاب عزيز لا يمكن الانسان أن يأتي بمثله لأنه بسبب معجزة من حيث آياته ومعانيه وأسلوبه. فالله سبحانه وتعالى أنزل القرآن لإرشاد الانسان إلى مرضاته وثوابه. فضلا عن ذلك، وردت في القرآن عن معرفة أحوال خلق العالم، وخلق الإنسان، وحركة عالم الكون ما بين السموات والارض²³⁰⁶.

بين الإمام الذهبي رحمه الله أن التفسير العلمي هو تفسير الذي يدمج عن المصطلحات العلمية من الآيات القرآنية مع الفلاسفة ونظريات العلمية على قدر إمكانهم. ويقول توفيق عدنان عمل أن التفسير العلمي هو عملية لاكتشاف عن العلوم الكونية الحديثة حتى لا يكون فيه صراع بين الأسلوب في القرآن والاكتشافات من العلوم الحديثة. فيمكن أن نستفيد من جهد المفسرين أنهم يحاولون أن يفسروا عن آيات الكونية باستخدام نظريات العلوم حتى نعرف عن حقيقة الآيات القرآنية أنها مليئة بالعلم الضروري في حياتنا²³⁰⁷.

²³⁰⁴ أحمد، حلمي؛ سيد، شريفة؛ مت تيه، قمر الشكري. 2015م. آيات الكونية عن الفلك من منظور الحاج عبد الكريم

أمر الله (حمكه) في ضوء التفسير العلمي، جامعة السلطان زين العابدين، ترنجانو، أبريل. ص 3.

²³⁰⁵ المراجع السابق (انظر نموذج رقم 6)

²³⁰⁶ جمار الدين، عادي. 2010م. " مفهوم عالم الكون من القرآن الكريم ". د.م. يوليو. ص 1.

²³⁰⁷ شهريل، سلطان. 2009م. " إختلاف المفسرين حول التفسير العلمي " د.م. فبراير 2009. ص 3.

الإعجاز العلمي بين القبول والرد:

الإعجاز العلمي بمعنى التأكيد عن الكشف العلمية الحديثة الثابتة، والمستقرة للحقائق الواردة في القرآن الكريم، والسنة المطهرة بأدلة تفيد القطع واليقين بالتفاهات المتخصصين، والهدف لدراسة عن الإعجاز العلمي واجراء البحوث عنه لا بد لإثبات صدق النبي فيما جاء به من الوحي بالنسبة لغير المؤمنين، وأيضا لزيادة الإيمان والتقوى على سبيل اليقين في قلوب المؤمنين. فجاء في القرن العشرون من علماء المسرفين بالتفسير العلمي ومن رأسها محمد فريد وجدي، وطنطاوي جوهري، والرافعي، وصولا إلى مصطفى محمود والدكتور زغلول النجار²³⁰⁸.

وجود الاختلاف للتفسير العلمي سواء لمن يقبلون ويفرضون بهذه العملية بين العلماء والمفسرين في هذا المجال. ولكن لمن يعارضون للإعجاز العلمي والتفسير العلمي للقرآن الكريم بشرط أن تكون نية حسنة وأن يحاولوا معرفة الحقيقة. هناك فئتان للمؤيدين بالإعجاز العلمي، وهم السلف من علماء المسلمين من حيث إعتقادهم بالإعجاز المطلق للقرآن الكريم. وهناك فئة أخرى وهم العلماء الذين عاشوا في عصور الاكتشافات لكونية سواء كانوا من المتخصصين في العلوم الطبيعية أم من العلماء الدين الذين توافرت لديهم المعارف الكونية.

من المؤيدين للإعجاز العلمي هو الدكتور الشيخ محمد عبد العظيم الزرقاني بقوله أن القرآن الكريم يحض على الانتفاع بالكون موافقا بقوله تعالى في سورة النور ﴿أَلَمْ تَرَ أَنَّ اللَّهَ يُرْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا﴾. ويقول الشيخ: " قل لي بربك ألا يمتلكك العجب حين تقرأ هذا النص القرآني الذي يتفق وأحدث الكشوف العلمية في الظواهر الكونية. اثبتوا العلم ثم اطلبوه في القرآن فإنكم لا شك يومئذ واجدوه ". وأيد أيضا الشيخ مصطفى المراغي بقوله: " والزمان كفيل بتأييد قضايا الكتاب الكريم مهما طال عليها الأمد، وكلما تقدم العلم ذكر صدق ما أخبر به " ²³⁰⁹.

توجد ثلاثة فئات من المعارضين للإعجاز العلمي والفئات الأولى يعتقدون أن ارتباط التفسير القرآن بالعلوم الكونية يؤدي إلى معلومات متغيرة لأنه ينعكس على استقرار التفسير العلمي للقرآن الكريم، ويخشون على تغيير معاني الكلمات ومراد الآيات بما وصلت إليه العلوم الكونية فمن هذه الفئة يفرضون من باب الحرص على القرآن الكريم ويلتزم بهم " فئة المتخوفين

²³⁰⁸ حامد، فتحي. 2017م.

²³⁰⁹ السيد غانم، كارم. 21 يونيو 2010م. " الإعجاز العلمي بين القبول والمعارضة ". دكتور كارم السيد غنيم.

< <http://quran-m.com/quran/article/2449/%D8%A7%D9%84%D8%A5%D8%B9%D8%AC%D8%A7%D8%B2-%D8%A7%D9%84%D8%B9%D9%84%D9%85%D9%8A-%D9%84%D9%84%D9%82%D8%B1%D8%A2%D9%86-%D8%A7%D9%84%D9%83%D8%B1%D9%8A%D9%85-%D8%A8%D9%8A%D9%86-%D8%A7%D9%84%D9%82%D8%A8%D9%88%D9%84-%D9%88%D8%A7%D9%84%D9%85%D8%B9%D8%A7%D8%B1%D8%B6%D8%A9> >

" والفئة الثاني يري بعدم الدليل على الإعجاز العلمي وتقولون أن القرآن كتاب هداية وتشريع فيطلق بهم " فئة المعطلين ". والفئة الأخرى هي من يرفض الإعجاز العلمي بسبب نظرتهم الإلحادية وكفرهم أو بسبب الحسد والحقد على القرآن لتفوقه على سائر الكتب الدينية وانفراده بالإعجاز الشامل ومنه الإعجاز العلمي، وهم من " فئة الجاحدية الحاقدين " ²³¹⁰.

آيات الكونية عن النجوم في القرآن:

من أسباب خلق الله تعالى النجوم في السماء ألا كأنه زينة للسماء بقوله تعالى: ﴿إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ﴾ ²³¹¹ (سورة الصافات: آية 6)، وهذه دلالة واضحة جدا على تزيين الله السماء بالنجوم في وقت الليل عندما ينظر الإنسان ويراه مشعة بالنجوم يسعد بهذا المنظر الرائع. ومن مصدر إلهام بين الشعراء في كتابة شعرهم وأديباتهم بروايات عن النجوم وكيفية يراها الإنسان عندما تخيلوا عن ذلك. ثم خلق الله تعالى النجوم كخط دفاع لصد الشياطين.

والسبب الثاني في خلق النجوم في سورة الحجر آيات 16-19: ﴿وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّظِيرِ وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَّحِيمٍ إِلَّا مَنْ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شَهَابٌ مُبِينٌ﴾ ²³¹². نفهم من هذه الآيات أن الشياطين عندهم قدرة عجيبة للصعود في السماء لاسترق السمع و تعلم من أمور الغيب، فذلك خلق الله النجوم لتحتفظ السماء من محاولة بين الشياطين في استراق سمعهم حتى تبقى أمور غيبات بعيدة من البشر ولا يمكن من الشياطين أن يصنع الفتن بين الناس بتلك الأشياء.

فضلا عن ذلك، السبب الثالث عن غاية خلق النجوم هو دليل للمسافر قديما في الصحراء والبحر ليعرف الإتجاهات ويمكنهم أن يراقبون بمواقع النجوم بدقة وبكل تفصيل. وذلك يسهلون بتحديد إتجاهاتهم من خلال النظرة إلى النجوم الكبيرة التي تشع بسطوع وتتخذ شكلاً واضحاً في السماء. فهذه الغاية مذكورة في القرآن الكريم بقوله عز وجل في سورة الأنعام آية 97: ﴿وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾ ²³¹³.

وردت في بعض الروايات تفسير آخر للآية من سورة الأنعام آية 97 ما تتعلق بأهل البيت (عليهم السلام) وتحتوي جزء من المعاني الباطنية والثانوية لهذه الآية، فالمقصود من كلمة (النجوم) هي القادة الربانيون والأئمة المعصومون الذين ينجو الناس

²³¹⁰ المراجع السابق (انظر نموذج رقم 11)

²³¹¹ القرآن الكريم. سورة الصافات. 6:37.

²³¹² القرآن الكريم. سورة الحجر. 15: 16-19.

²³¹³ طالب، ويديا ليستاري. 2018م. النجوم في القرآن دراسة موضوعية. رسالة ماجستير غير منشورة UIN ALAUDDIN

MAKASSAR. ص 64-67.

بهم من الظلمات إلى النور في الحياة كما ورد في تفسير علي بن إبراهيم في بيان معنى الآية : "﴿وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾" حيث أنه يقول : " النجوم هم آل محمد ". والجمع بين هذين المعنيين، أي النجوم المادية والنجوم المعنوية والهداية الظاهرية والباطنية ²³¹⁴.

إكتشفت الشيخ طنطوي جوهري أن عدد الآيات الكونية في القرآن ما يحتوي بعدد 750 من الآيات القرآنية مقارنة من الآيات القرآنية ما يركز عن آيات الأحكام حوالي 150 من الآيات وتكون مركزة عن أحوال الكون العالم بصورة متنوعة. وهذا على سبيل تقوية الإيمان والتقوى بالله سبحانه وتعالى. إن النجوم من مخلوق مستقل الذي يمكننا أن نراه من الأرض في وقت الليل بكيفية النقطة الموجودة في السماء. ولكن لا يمكن أن نرى من حيث حركة النجوم لأنه وقعت بعيد من الأرض لأن حركتها بطيئة فهذا يصعب أن نعدد أن نعدد عن مسافة النجوم بين الأرض بكيفية صحيحة ²³¹⁵. هناك عديدة من الكلمات التي استخدمت في القرآن متعلقة عن النجوم وهي البروج، أو النجوم، أو الكوكب، أو الكنس أو المصباح أو الشعر. ذكرت عديدة من الكلمات في القرآن لأن كل الكلمة لها خصوصية في المعنى على سبيل التوضيح عن آيات الكونيات من القرآن ²³¹⁶.

من ناحية أخرى، وردت آية من القرآن عن أحوال البروج عند يوم القيامة من سورة الانفطار آية 2 ﴿وَإِذَا الْكُوكَبُ انْتَثَرَتْ﴾ قد بين الإمام القرطبي أن إنتشرت في تلك الآية بمعنى تساقطت ولكن خلاف ذلك من قول الإمام الألوسي في تفسيره عن معنى الكلمة انتشرت هي تساقطت بشكل متفرق ²³¹⁷. نقلت من معجم الألفاظ والأعلام القرآنية أن كلمة " النجم " و " الكوكب كانت متساوية في المعنى وعرف ابن منظور أن النجوم هو من مخلوق الفلكي الذي يظهر في السماء في وقت الليل. ومن جانب آخر، هناك 25 كلمة المذكورة عن النجوم في القرآن باستخدام ستة ألفاظ متنوعة وهي النجم، الكوكب، البروج، الخناس، الشعر ²³¹⁸.

²³¹⁴ الشيرازي، ناصر مكارم. 1988م/1408هـ. *نفحات القرآن*. د.م: مؤسسة أبي صالح للنشر والثقافة. ج.2. ص 210.

²³¹⁵ ابن الهيثم. أبي على الحسن ابن الحسن 1990م/1411هـ. *المقالة في هيئة العالم*. تحقيق: د. إسحاق صفى لغرمان. لندن. شركة غرلند. ص 61.

²³¹⁶ عبد الوهاب، ربحان؛ سليمان، إسحاق؛ زين الدين، زمري. " مفهوم الفلك من وجهة النظر القرآني ". جامعة مالايا. د.ت. ص 2.

²³¹⁷ المراجع السابق. ص 46. (انظر نموذج رقم 15)

²³¹⁸ أوانج، هداية؛ عبد الرزاق، منيرة؛ زين الدين؛ محمد زمري. د.ت " مفهوم النجوم الثنائية من جانب القرآن وعلم الفلك ". ص 3.

عرف الإمام الغزالي بمصطلح "توسع العالم/ الكوني" لأن في هذا الكون مليئة بالنجمة وتكون المجرة المنتثرة بعدد بين 100 مليار²³¹⁹. تنوعت النجوم إلى عدة فئات، فمنها النجوم المفردة، والنجوم الثنائية، والنجوم المتغيرة، والنجوم المتفجرة، والنجوم العنقودية، والسدم والمجرات²³²⁰. لقد حمل ماهر أحمد الصوفي فكرة خاصة برأيه في الكتاب "الموسوعة الكونية الكبرى" أن النجوم الذي ظهر في السماء ليس كونه جسميا ولكنه ضوء التي وصلت إلى الأرض بمواقعه²³²¹. تستخدم كلمة "الكوكب" غالبا عن معنى النجوم الساطعة. في نفس المناقشة، هناك رأي من العلماء عن تلك الكلمة مناسبة للنجم "مارس" (Mars). ويوضح في "تفسير سلمان" عن الفرق بين الكلمة "النجم" و "الكوكب" في اللغة العربية ولكن الإندونيسيون يظنون أنهما سواء في المعنى. أن كلمة النجوم كما في سورة النجم ﴿وَالنَّجْمِ إِذَا هَوَىٰ﴾ يحتوى عن معنى القسم من الله تعالى كأنه خالق للعالم على سبيل التذكير عن أحوال الكون وواجب علينا أن نؤمن بالله تعالى بقدرته في خلق العالم²³²².

ومن ناحية أخرى، من فضائل النجوم في العالم كأنه الزينة الجذابة في السماء لمن ينظرون إليها في وقت الليل كما قال الله تعالى في سورة الحجر ﴿وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّظِيرِينَ﴾. في الحقيقة، كل المخلوقات سواء في السموات والأرض يسجدون ويحمدون لله عز وجل. فالنجوم يسجدون لله خاضعا تعالى بكيفية يجرون في مجراه أو يظهر في وقته المحدد من الله تعالى سواء إما النجوم وإما الكوكب. فقد عرف كثير من العلماء عن النجم هو المخلوق الذي لديه ضوء ويمكن النظر إليه بين المواطنين في الأرض. فالكلمة نجم أصله اسم من (نَجْمٌ، يَنْجُمُ) بمعنى (طَلَعَ) أو (ظَهَرَ). ولكن ذكر في القرآن بكيفية عامة بالكلمة "نجم". فاستخدمت هذه الكلمة لتشير عن معنى الكواكب الاخر في العالم. ذكرت في القرآن أيضا بكلمة البروج وهي جمع من الكلمة (بَرْجٌ، بَرْجًا) تحتل عن معنى (ظَهَرَ، ظُهُورًا) و (ارْتَفَعَ، ارْتِفَاعًا). وفي قاموس الاندونيسي يحتوي عن معنى المخلوق الظاهر أو نشأ في الأرض. وفسر الإمام قرطبي عن آراء العلماء حول معنى النجوم القرآن، وقد يتكون من أربعة آرائهم:

"ذات النجوم" بمعنى فيه النجوم. وهذا القول عند الحسن، وقتادة، ومجاهد، وضحاك.

²³¹⁹ صالح، زبيدي. 2011م. "Epistemologi Penafsiran Ilmiah Al Quran". جامعة دار السلام جونتور إندونيسيا.

د.ت. ص 15.

²³²⁰ انطاون بطرس. "العصور العربية لعلم الفلك". د.ت. د.م. ص 216-217.

²³²¹ طالب. سلامت بن أمير، 2016م. عناصر العلوم في القرآن: دراسة تحليلية من تفسير الشعراوي. دراسة دكتوراة غير منشورة. جامعة مالايا. ص 355.

²³²² أمير، سلامت. 2016م

"القصور" يحتمل عن معنى عمارة أو سَرايا. هذا الرأي عند ابن عباس، وعكرمة، ومجاهد. قال عكرمة: "كأنه السرايا في السماء".

"ذات الخلق الحسن" بمعنى الخلق الحسن وهذا الرأي عند المنهال

"ذات المنازل" بمعنى فيه موقع للأبراج إثنا عشر. وهذا الرأي عند أبو عبيدة و يحيى بن سلام. فالأبراج إثنا عشر يتكون من المنازل، والكوكب، ومنازل الشمس أو القمر.

هناك إسم آخر إستخدم في القرآن يشير عن معنى النجوم بصفة عامة وهو "الكوكب". إضافة عن ذلك، بعض العلماء يحددون عن معنى كلمة "الكوكب" لأن فيه فرق بين النجم والكوكب لأن النجم هو مخلوق الذي صدر الضوء بنفسه ولكن الكوكب ليس بشكل ذلك. فتعريف الكوكب في المعجم الوسيط هو جرم سماوي يدور حول الشمس ويستضيء بضوئها²³²³.

هناك تكرارات ثلاثة مرة عن ألفاظ النجوم في القرآن، أولاً بالكلمة "نجم" التي ذكرت في القرآن بثلاثة عشر مرات في سورة الرحمن أية 6، وسورة الطارق أية 3، وسورة النحل أية 12، وسورة النجم أية 1، وسورة الحج أية 18، وسورة المرسلات أية 8، وسورة التكويد أية 2، وسورة الصافات أية 88، وسورة الطور أية 49، وسورة الواقعة أية 75، وسورة الأنعام أية 67، وسورة الأعراف أية 53²³²⁴. والثاني بكلمة "الكواكب" وهي جمع من كلمة "كوكب". فتكررت هذه الكلمة بخمس مرات في القرآن في سورة النور أية 35، وسورة الأنعام أية 76، وسورة يوسف أية 4، وسورة الإنفطار أية 2، وسورة الصافات أية 6 سواء من حيث المفرد أو الجمع. والثالث، تكررت كلمة البرج في القرآن بأربعة مرات في سورة النساء وسورة النساء أية 77، وسورة الحجر أية 16، وسورة الفرقان أية 61، وسورة البروج أية 85²³²⁵.

كان النجوم أيضاً معروف بـ "الشَّعَر" وهو النجم الذي يضيء بضوء مشرق في السماء أو يسمى بـ "الكلب النجوم" (Sirius). هذا وفقاً لما قال القرطبي أن الشَّعَر وقعت بعيد لكن يمكن أن ننظره بشكل واضح من الأرض في وقت الليل. ذكرت ابن منظور أن الشَّعَر هو نجمان الذي وقعت بين جانب برج (Canis Major). فذكرت كلمة "الشَّعَر" بمرة واحدة فقط في سورة النجم أية 49. فالشَّعَر عنده خصائص مميزة بنجم (Sirius) لأن كلاهما نجمان عظيم وعندهما ضوء مشرق في السماء بوقت الليل ولكل الشَّعَر عندهم زوج. ومن هنا نفهم أن الله تعالى قد خلق الأزواج ليس فقط للمخلوقات سواء لها حياة أم لا، ولكن كل المخلوقات عندهم أزواج كما في سورة يس أية 36. فالشَّعَر عنده نجم الثنائي من جانب

²³²³ المراجع السابق ص 15-17. (انظر نموذج رقم 15)

²³²⁴ المقديسي، فيض الله. 1904م/1322هـ. فتح الرحمن لطالب آيات القرآن. بيروت. المطبعة الأهلية. ص 425.

²³²⁵ المراجع السابق ص 393. (انظر نموذج رقم 23)

الأيمن ومن جانب الأيسر. وفي المصطلحات العلمي عرف بالنجوم Sirius A أو Sirius B . فنجم Sirius A أفضل من نجوم الآخرين لأنه يضيء أفضل وأعظم الأشكال ويمكن بين الناس أن نرى بعيون خاشن لأنه وقعت قريب ما بين السماء والأرض. مقارنة من نجم Sirius B أنه صعب لرؤيته لأن ضوءه قليل وكونه صغير. ويمكن لمن يريد أن يراه باستخدام الآلات التكنولوجية الحديثة مثال باستخدام تليسكوب.²³²⁶

" قال ربنا جل وعلا في القرآن في سورة الطارق ﴿النَّجْمُ الثَّاقِبُ﴾. وقال قتادة أن سمي النجم طارقا لأنه يمكن أن يراه في وقت الليل ويختفي بالنهار موافق بالحديث الصحيح : نهي أن يطرق الرجل أهله طروقا، أي يأتيهم فجأة بالليل. وقال عكرمة : هو مضى ومحرق للشيطان. ومن هذا الكلام ينطبق على كل النجوم في السماء، وهو كلام قاله أصحابه في ظل ما توفرت لديهم من معلومات عن النجوم، وهو صحيح أيضا إذ يتسع المعنى له. فنستفيد من هذه الآية عن حياة النجوم"²³²⁷.

الخاتمة:

استنتج الباحث نتيجة مجملة من هذا البحث كالنقاط الآتي:

أن القرآن ليس فقط التركيز عن أحوال العقائدية والشرعية فقط ولكن كالمصادر الأساسي في العلوم خصوصا عن العلوم الكوني.

لقد حاولوا المفسرين الذين آثروا في مجال العلوم عن الدمج بين آيات الكونيات في القرآن والإكتشافات العلمية الحديثة حتى ظهر تفسيرا بالنقاش عن ذلك ويسمى بـ "التفسير العلمي".

لا بد أن هناك لمن يؤيدون ويعارضون عن محاولة بين المفسرين في مجال التفسير العلمي بحجتهم مطلقا.

ذكرت كلمة النجوم في أيضا بالبروج، والكوكب، والشعر، والكنس، والمصباح على سبيل الخصوصيات في المعنى بعدد 25 آيات في القرآن بأشكال متنوعة.

²³²⁶ المراجع السابق. ص 11-13. (انظر نموذج رقم 20)

²³²⁷ النواوي، صالح. 26 يونيو 2010. "حياة النجوم بين العلم والقرآن". دكتور محمد صالح النواوي

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بلورة المصطلحات القرآنية في الفكر والتصوف صياغات الشيخ عبد السلام ياسين نموذجاً

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كلية دراسات القرآن والسنة/جامعة العلوم الإسلامية الماليزية

المصطلحات معالم دالة على التغيرات اللغوية والفكرية للفظ في سياقات تاريخية وتوافقات جمعية لا تلبث أن تتسع دوائرها لضبط المعاني الجديدة وتمتين الشواحيح بينها وبين مثيلاتها من الألفاظ، وقد يحتفظ اللفظ بشيء من معناه الأصلي في تحولاته المتعاقبة لكنه ينفلت من الحيز المعجمي الضيق ويختصر في دوره الجديد أبعاداً فكرية واجتماعية وحضارية، وبقدر ما يتكون الحاضنة الأولى للفظ ثرية وفعالة يكون المصطلح المتولد منها مدوياً ومؤثراً ومهيماً. والقرآن الكريم كلام الله الذي لا يأتيه الباطل من بين يديه ولا من خلفه، جامع مانع، معجز في معانيه ودلالاته، حوى من الألفاظ أجملها وأوعاها، ومن المصطلحات أدقها، ولانت كثير من ألفاظه للاشتقاق والبناء وصناعة مصطلحات جديدة والشيخ عبد السلام ياسين واحد من المفكرين الذين تخلقوا بالقرآن واتخذوه نبراساً للفكر والذكر، وأبدع الأستاذ أحمد ياسين كثيراً من المصطلحات والمفاهيم الفكرية والتربوية في معرض ردوده على دعاوى الحداثة والفكر الغربي، وحرص على استلهاها من نصوص القرآن الكريم، ووضعها في سياقات فكرية متراصة ومتسقة دعماً لمركزية القرآن وحضوره الدائم في مؤلفاته، وإخراجاً لهذه المفاهيم والرؤى من دائرة التأصيل التجريدي إلى ساحة العمل البناء؛ وقد أنضجت الممارسة الدعوية والقراءات المتواترة للفكر الغربي ونقده تعاليم هذه المنهاج، وصاغت منه نظرية فكرية بديلة عن دعاوى التلفيق الثقافي. ويقتضي التعامل مع مفردات أي قضية علمية تكييف مجموعة من المصطلحات والمفاهيم الخاصة بها، ويختلف الباحثون في تكييفها فقد تجد مقالاً صغيراً محشواً بكم هائل من المصطلحات والمفاهيم ذات الصلة منها والحشوية أيضاً، وتظهر قوة المصطلحات والمفاهيم إذا تكررت في نسق واحد ومحدد في مجموعة من المؤلفات وضعت في فترات زمنية مختلفة، والشيخ عبد السلام ياسين صاحب رؤية خاصة في الفكر والدعوة، وقد طوع سلسلة من المفاهيم ووضعها في سياقاتها الفكرية المناسبة، وصاغها في إطار فكري متماسك. وقد قسمت هذه الورقة إلى مقدمة عن تطور المصطلحات والمفاهيم، ومبحثين أولهما عن صراع الشيخ عبد السلام ياسين مع مصطلحات الفكر الغربي وتمثالاته، والمبحث الثاني عن المصطلحات الفكرية التي استلهمها من القرآن، كلمات مفتاحية: المصطلحات القرآنية، ياسين، التصوف، صياغة، بلورة.

مقدمة

الاصطلاح: اتفاق قوم على تسمية الشيء باسم ما ينقل عن موضوعه الأول وإخراج اللفظ من معنى لغوي إلى آخر لمناسبة بينهما²³²⁸. والمصطلح أكثر شيوعاً وتداولاً من المفهوم، الذي يقتبس من فحوى الألفاظ وإشاراتها لا صيغتها على حد تعبير ابن قدامة²³²⁹، لأن الأخير نتاج فردي لم يصل إلى مرحلة الاتفاق والتقرير والإدراج في المعاجم الخاصة فيبقى محصوراً عادة بمؤلفات من صاغها وقلما ينتقل لحيز التداول العام وهذا لا يقلل من قيمته وقدرته التعبيرية على اختصار مجموعة من الأفكار. وقد أرتينا أن يكون عنوان البحث: بلورة المصطلحات القرآنية لا المفاهيم القرآنية مع العلم أن تعاملنا هو مع المفاهيم بالأساس، والسبب في ذلك هو أن القرآن الكريم حول مجموعة من المفردات والتراكيب التي كانت دارجة في الخطاب اليومي للوثنيين إلى مصطلحات إسلامية مباشرة ودون مقدمات واكتسبت معانيها الاصطلاحية من خلال التطبيقات النبوية العملية كالصلاة والصيام والزكاة والطهارة والظهار والجهاد، وبقيت مفردات وتراكيب قابلة للتحويل والتحوير، وقد وجد الشيخ ياسين فسحة منهجية في طرق بعض التراكيب القرآنية وتحويلها إلى مفاهيم ومصطلحات، فالقومة مفردة قرآنية طوعها الأستاذ ياسين لتصبح مصطلحاً عميقاً وراسخاً في طريق الدعوة القرآنية والفكر القرآني فأخرجه عن المعاني اللغوية المباشرة للمفردة، ومفهوم اقتحام العقبة كان تركيباً عادياً تحول تحت مطرقة الفكر والدعوة للأستاذ ياسين إلى مفهوم شامل له دلالاته التربوية والدعوية.

المبحث الأول: منهج الإمام ياسين في التعامل مع مصطلحات الفكر الغربي وتمثله

الحداثة وما بعد الحداثة من المفاهيم التي شغلت ساحة الفكر العالمي منذ انتهاء الحرب العالمية الثانية، ورغم انطلاقتها في بيئة غربية عانت من ويلات الحرب (الأخوية بين الأوروبيين) إلا أنها أصبحت شعاراً لكل دولة تسعى إلى تغيير واقعها بغض النظر عن السياقات السياسية والتاريخية، واستورد علمانيو العالم الإسلامي المفاهيم الغربية وأدخلوها قسراً في الأدبيات الدينية، ويرى الأستاذ ياسين أن خطاب اليساري الماركسي ونظيره الليبرالي لا يختلفان من حيث المبدأ، فكلاهما يستقي من منهل الحضارة الغربية (حظيرة الأسياد)، فورد الليبرالي هو الديمقراطية والتعددية والحرية والتنمية والسوق الحرة... وباختصار اللحاق بالركب الحضاري، في حين أن ورد اليساري هو محاربة العقلية البرجوازية الفردية، والدفاع عن سيادة القيم الاشتراكية²³³⁰، وكلاهما يحارب تاريخه وحضارته ولغته وثقافته ودين مجتمعه.

²³²⁸ الجرجاني، علي بن محمد بن علي: التعريفات، تحقيق: إبراهيم الأبياري (بيروت: دار الكتاب العربي. ط 1. 1405هـ) ص 44.

²³²⁹ المقدسي، ابت قدامة: مذكرة أصول الفقه على روضة الناظر (بيروت: دار القلم. 1971م) ص 134.

²³³⁰ ياسين، عبد السلام، حوار مع الفضلاء الديمقراطيين، ص 34-35.

ومواجهة الحداثة وفق رؤية الأستاذ ياسين قومة تتم عبر مراحل من أسلمتها، وأول خطوة لأسلمة الحداثة هي أن نتحول من مستهلكين للحداثة، مسخرين لها أشبه بالزابل التي تلقى فيها النفايات الملوثة والفئران التي تجرب عليها الأدوية المشبوهة إلى زبائن يقظين يحاسبون الحداثة على ماضيها²³³¹، والخطوة الثانية هي في اقتحام العقبة التي تصيرنا لاهئين وراء الحداثة هدفنا اللحاق بها، واقتحامها يقتضي منا امتلاك الوسائل العلمية والتقنية من أجل تكييفها لغايتنا الاجتماعية: العدل والإحسان²³³². وهذا الاقتحام حوّل ثقافة الاحتقار والازدراء التي شحنت بها الثقافة الغربية تجاه مستعمراتها إلى احترام تفرضه الأمم القادرة على الاحتفاظ بميوتهها الثقافية والأخذ من الحداثة بنصيب وافر في مجال التقدم التكنولوجي والعلمي والتنظيمي، وضرب الأستاذ ياسين على ذلك مثلاً دولة ماليزيا²³³³. ومن هنا كان لزماً على المسلمين استرداد العقل العلمي التجريبي الذي كان بين يدي أجدادنا وشيدوا به صرح العلوم، وأن نستثمر هذه العقلية في نفع البشرية ودعم أواصر الأخوة الإنسانية لا لبث القطيعة والتدمير²³³⁴. وأسلمة الحداثة تعبير استخدمه الأستاذ منذ سنة 1978²³³⁵، ومنذ ذلك الوقت أصبحت تعبيراً رائجاً في المؤلفات الفكرية،

وفي هذا الباب أسس الشيخ مجموعة من المفاهيم في معرض رده على الفكر الغربي وتداعياته في الأوساط الثقافية (المسلمة)، ومن هذه المفاهيم (العقل المعاشي) وهو العقل الذي يحكم شؤون المعاش بحذق بعيداً عن تعاليم الوحي، وقد بلغ ذكاء العقل المعاشي أقصى مداه التكنولوجي إلى حد الآن في الصناعة التواصلية، والتكنولوجية المعلوماتية الإعلامية²³³⁶، وللعقل المعاشي العلمي مجال واسع للتفكير والتدبير المنطقي في نطاق الكونيات، ومتى حاول هذا العقل أن يقتحم ما فوق طوره هام في بحور الفلسفة والأطروحات والتقدير²³³⁷، والعقل المعاشي مشترك بين الكافرين والمؤمنين يسيطر بمنجزاته العلمية الصناعية؛ ولهذا العقل صولة في العالم وحضور ماثل تجسده الاختراعات والمصنوعات والصواريخ، يملأ ذلك أعين الناس وآذانهم، ويسكن هواجسهم²³³⁸. وعقلنة العقل المعاشي بالتعقل الإيماني. يراها الأستاذ تأهيلاً ضرورياً لطاقت العقل والساعد والخبرة كي

²³³¹ ياسين، عبد السلام، الإسلام والحداثة، ط1، 2000م، ص 55-56.

²³³² المرجع السابق، ص 59.

²³³³ المرجع السابق، ص 61.

²³³⁴ ياسين، عبد السلام، حوار مع الفضلاء الديمقراطيين، ص 41.

²³³⁵ ياسين، عبد السلام، الإسلام والحداثة، ص 9.

²³³⁶ ياسين، عبد السلام، حوار مع صديق أمازيغي، ط2، 2003م، ص 55.

²³³⁷ ياسين، عبد السلام، محنة العقل المسلم، ط3، 2003م، ص 5.

²³³⁸ ياسين، عبد السلام، تنوير المؤمنات، ص 238.

نكسب في السوق العالمية التنافسية²³³⁹. ولم يقص الوحي العقل المعاشي المدير للشؤون الحياتية، بل نصبه أميراً في مجالته المشتركة بين البشر عندما قال رسول الله صلى الله عليه وسلم للأَنْصار في مسألة تأييد النخل: "أنتم أعلم بأمور دنياكم".²³⁴⁰ ومن هذه المصطلحات (المهييع)، والهيغة كلمة تجمع معاني الحركة والفرع والجن والضعف والجرع والضجر والخيرة. وهذه المواصفات تنطبق على الفاشلين من الساسة المناضلين القوميين، البراليين والرجعيين، وأحلافهم من المنافقين والمشاركين أمام صعود الدعاة إلى دين الله الخالص. والسياسة مهييع بكل هذه المعاني، مع الناس وضد الناس وفي زحمة الناس يجري المناضل والزعيم خلف ميثافريقا إيديولوجية، أو خلف أهداف واقعية. خلف التنمية والتحرر وحقوق الإنسان والديموقراطية والحضارة وكسب التكنولوجيا والسيطرة على الطبيعة والقوة والاكتفاء الغذائي وما بين يدي هذا وخلفه²³⁴¹. ومهييع الحضارة الغربية هو المستنقع الذي يرى المتغربون من أبناء العالم الإسلامي أنه المنجى والخلص²³⁴². ومثلهم الذين جروا في مهييع الأمازيغية والقومية العربية.²³⁴³

المبحث الثاني: المفاهيم القرآنية في الفكر الدعوي والصوفي للإمام عبد السلام ياسين

ومن هذه المفاهيم (القومة)، وهذا المفهوم مستلهم من القرآن الكريم، وتحديدًا من قوله تعالى: ﴿وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا﴾ [الجن: 19]، وقوله تعالى: ﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ [الروم: 29]، وقوله عز من قائل: ﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ﴾ [الشورى: 11]، والقومة قضية أجيال للنهوض بالأمة من نكستها التي دامت قرونًا، ويقع العبء الأعظم من القومة على الجيل الأول من حملتها في وضع الأساس المتين الذي تقف عليه الأجيال القادمة، بعيداً عن الشعارات البراقة والزائفة²³⁴⁴. ورجال القومة من هذا الجيل لا بد أن يكونوا قرآنيين نبويين، من الأمة وإليها

²³³⁹ ياسين، عبد السلام، الشورى والديمقراطية، ط2، 2003م، ص 362.

²³⁴⁰ ياسين، عبد السلام، محنة العقل المسلم، ص 25.

²³⁴¹ المرجع السابق، ص 341.

²³⁴² المرجع السابق، ص 357.

²³⁴³ ياسين، عبد السلام، حوار مع صديق أمازيغي، ص 186.

²³⁴⁴ ياسين، عبد السلام، سنة الله، ص 292.

ومعها، ولا شك أنهم نخبة ولكن هذه النخبة عليها تحويل الجماعة كلها إلى نخبة لا أن ينصبوا أنفسهم أوصياء على الأمة ويجهزوا أنفسهم حكماً أبديين للغد.²³⁴⁵

والقومة منهج قائم على سبع نقاط، وهي: قومة الداعي تبتدئ بقومة الرسول في قومه، بالرفق والتيسير. 2. القومة هدفها إحلال العدل محل الجور. 3. إقامة الصلاة. 4. تطهير الفطرة مما علق بها من الشوائب. 5. إقامة حدود الله. 6. تحكيم مبدأ الشورى. 7. إقامة الوحدة.²³⁴⁶ ولن تدور رحي القومة وآلياتها، ولن يستقيم سيرها، إذا كان الأساس الاقتصادي خراباً.²³⁴⁷

والقومة تعني نخبة وتغييراً للمنكر، وتعني جهاداً منظماً، ولا جهاد بدون تربية الأمة وتعبئتها للجهاد المرير الطويل.²³⁴⁸ نجد الفهم الجامع، والقومة الشاملة، عند معلم البشرية محمد صلى الله عليه وسلم وصحابته في حدود بشريتهم وأخطائهم وذنوبهم التي يستغفرون منها ويتوبون... فإن جئنا بمثالية نظرية للقومة غائبين عن الواقع المانع وعن النقص فينا فلن تكون قومة، والقومة مجهود، القومة مراحل، القومة مهمة أجيال.²³⁴⁹

ورأس المفاهيم القرآنية عند الأستاذ هو اقتحام العقبة²³⁵⁰، وهو مستلهم من قوله تعالى: ﴿فَلَا اقْتَحَمَ الْعَقَبَةَ﴾ [البلد: 11]، وفي التفاسير أن ثمة فرقاً بين إعتاق الرقبة وإعتاق النسمة كما ورد في بعض الأحاديث، فالأولى هي المشاركة بعنق بعض الرقبة وأما الثانية فهي أن ينفرد المرء بإعتاق الرقبة، ومع الشيخ ياسين يستطيل الإعتاق ليشمل الطبقة المستعبدة والمظلومة، ويشمل الأمة كلها وهي في طريقها لبناء الحضارة الإسلامية! فهذا الاقتحام يحل الإخوة الإنسانية محل الصراعات الطبقية، بعد مواجهة طبيعية بين المؤمن الساعي لتغيير سلوكه، والجماعة الساعية لتغيير واقعها، والأمة الساعية في مسيرتها التاريخية وبين العقبة التي تنتهي باقتحامها²³⁵¹، وهذا الاقتحام هو صعود في درجات الإسلام والإيمان والإحسان²³⁵²؛ وفك الرقبة هو أول دليل

²³⁴⁵ ياسين، عبد السلام، رجال القومة والإصلاح، ط1، 2001م، ص 32.

²³⁴⁶ ياسين، عبد السلام، العدل، الإسلاميون والحكم، ص 236-238.

²³⁴⁷ المرجع السابق، ص 226.

²³⁴⁸ ياسين، عبد السلام، رجال القومة والإصلاح، ص 26.

²³⁴⁹ ياسين، عبد السلام، العدل، الإسلاميون والحكم، ص 240.

²³⁵⁰ ياسين، عبد السلام، مقدمات في المنهاج، ص 15.

²³⁵¹ المرجع السابق، ص 16.

²³⁵² ياسين، عبد السلام، المنهاج النبوي تربية وتنظيماً، ط4، 2001م، ص 42.

على عزيمة المؤمن في اقتحام العقبة، وفك الرقبة دعوة مفتوحة لتحرير الإنسان، وقربة إلى الله وعمل صالح، ونشر، وتركبة للنفوس المحررة والمحررة معاً.²³⁵³

وأكثر المفاهيم القرآنية رسوخاً عند الشيخ ياسين مفهوم المنهاج الذي صار علماً على مشروعه الإصلاحي (المنهاج النبوي)، وهو مستلهم من قوله تعالى: ﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ﴾ [المائدة: 48]، واستخدام كلمة منهاج مقدم عند الإمام على استخدام كلمة منهج أو منهجية الدارجتان في الكتب العلمية والرسائل الجامعية إذ يقول: "نستعمل الكلمة القرآنية منهاج حيث يستعمل غيرنا لفظة منهج أو منهجية"²³⁵⁴. ويربط هذا المفهوم بمفهوم آخر هو اقتحام العقبة لأن المنهاج هو: "اقتحام لكل العقبات النفسية والاجتماعية والاقتصادية والجغرافية".²³⁵⁵

والمنهاج النبوي مشروع يهدف إلى بناء المجتمع المسلم، وتربية الأجيال على بصيرة، ومواجهة التحديات التي ابتليت بها الأمة الإسلامية، قال رحمه الله: "المنهاج النبوي ضروري لتفسير التاريخ والواقع، ضروري لفتح النظرة المستقبلية، ضروري لرسم الخطة الإسلامية دعوة ودولة، تربية وتنظيماً وزحفاً، ضروري لمعرفة الروابط الشرعية بين أمل الأمة وجهادها، ضروري لمعرفة مقومات الأمة وهي تبحث عن وحدتها، ضروري لإحياء عوامل التوحيد والتجديد، ضروري لمعالجة مشاكل الأمة الحالية قصد إعادة البناء".²³⁵⁶

المصطلحات والمفاهيم في فن التصوف

لا شك أن علماء الصوفية طوعوا مجموعة من المفردات القرآنية لتكون مصطلحات ومفاهيماً في فن التصوف، فالشهود مصطلح راسخ في علم التصوف، وفي جهودهم المتواصلة للتقريب بين عالم الحق والخلق أوجد المتوصفة أنواعاً من التوحيد: التوحيد الإرادي (الفناء عن عبادة السوى)، والتوحيد الشهودي (الفناء عن شهود السوى)، والتوحيد الوجودي (الفناء عن وجود السوى)، فالأول هو دوبان إرادة العبد في إرادة الله، وفناء رغائبه في رغائب الله، فلا يريد العبد إلا ما يريد الله، ولا يجب إلا ما يحبه الله؛ والثاني اتحاد العبد مع الله اتحاد عيان ومكاشفة ومشاهدة لا اتحاد جواهر وأعيان، وقد أقر ابن تيمية وابن خلدون

²³⁵³ ياسين، عبد السلام، تنوير المؤمنات، ط3، 2001م، ص 27.

²³⁵⁴ ياسين، عبد السلام، مقدمات في المنهاج. ص 23.

²³⁵⁵ المرجع السابق. ص 26.

²³⁵⁶ ياسين، عبد السلام، نظرات في الفقه والتاريخ. ص 11.

وغيرهما هذين النوعين وبالتالي تم تبرير بعض الشطحات الصوفية الصادرة عن أبي يزيد البسطامي والحلاج وغيرهما؛ وأما التوحيد الثالث فهو وحدة الوجود أي الجمع بين الواحد والمتعدد، وربط الالهي بالإنساني والمطلق بالنسبي المتغير، ومن ثم إلغاء الثنائية والفصل التام بين الله والعالم فيتراءى لهم الله والعالم حقيقة واحدة هي علة نفسها ومعلولة ذاتها وهي نظرية فلسفية سماها ابن تيمية فناء أهل الوحدة والملاحدة!²³⁵⁷

وما يهمننا هو التوحيد الشهودي أو الفناء عن شهود السوى، فمصطلح الشهود قد يكون مبناه من بعض الآيات القرآنية كقوله تعالى: (عالم الغيب والشهادة) [الأنعام: 72]، و[التوبة: 94]، و[التوبة: 105]، و[الرعد: 9]، و[المؤمنون: 92] و [السجدة: 6]، و[الزمر: 46]، و[الحشر: 22]، و[الجمعة: 8]، و[التغابن: 18]. فالمسافة بين الغيب والشهود تتضاءل كلما فني الصوفي عن مشاهدة السوى فتتحول كثير من الغيبات إلى مشاهدات في حالة الاصطلام الصوفي!

يبيننا التاريخ عن عمالة في تاريخ الفكر الإسلامي لجأوا إلى التجربة الصوفية وقت منحهم العقلية والسياسية والاجتماعية، لا هرباً من واقعهم بل استجابة إلى نداء المولى الذي يطالب عباده أن يفروا إليه! فالغزالي الفيلسوف الذي ناظر كبار الفلاسفة، والأصولي الذي اقتدى بمستصفاه الأصوليون والفقيه الذي يخطأ من يتجاوز كتبه في الفقه الشافعي؛ وابن تيمية الفيلسوف والمتكلم والمحدث والفقيه والمفسر؛ وابن خلدون المؤرخ العظيم صاحب المقدمة الإسلامية إلى علم الاجتماع والسياسي البار.... هؤلاء العمالة دخلوا في تجربة صوفية حقيقية فكانت تقريراتهم عن التصوف عميقة في دلالاتها، ودقيقة في موضوعاتها، وشكلت مجموعها مرجعاً للأجيال والباحثين حول المعرفة الصوفية ومدارج التصوف ومسالكه. ومن ظن أن هؤلاء وغيرهم دراويش بضاعتهم الرقص وانتحال الكرامات فهو سطحي في قراءته، متبع لتابع يرثى له!

ويخال لمن يتابع سير هؤلاء العمالة أنهم فعلاً هربوا من واقعهم وفشلهم متلمسين بصيصاً من الأمل في مجالس النسيان والعزلة، ولو اطلع على بعض الأدبيات الصوفية، كأشعار حافظ الشيرازي الذي يسمى الرباط أو الزاوية الصوفية بالخمارة!، لتأكد له هذا الظن، ولكن لم نقف وسط قراءتنا لسيرهم ولا نتابع مسيرة حياتهم بعد انصرافهم إلى الخلوة وانصرافهم منها؟ ألم يخرج الغزالي بمشروع مستدير بعد تجربته الصوفية؟ ألم يكن إحياء علوم الدين بما له وعليه محاولة لإصلاح حال الأمة؟

والإمام عبد السلام ياسين لجأ إلى التصوف بعد حالة من الحيرة والاضطراب وهو في سن الأربعين فاحتضنه رباط الشيخ العباس، وذاق حلاوة التجربة الصوفية، ودان لطهارتها وسحرها، إلا أنه لم يقف عند حدودها النورانية الطاغية، بل رأى في عزلتها خطراً على سير الدعوة، وموتاً للمنهاج النبوي في صورته التي اكتملت في فكره، وسعى إلى تحقيقه سعي المجاهد

²³⁵⁷ فتاح، عرفان عبد الحميد: نشأة الفلسفة الصوفية وتطورها (بيروت: دار الجيل. ط 1. 1413هـ/1993م) ص 180-

المخلص. وكتابه الإحسان خير دليل على هذا، فقد ألفه بعد أكثر من عقدين على تجربته الصوفية، فلم يجد حرجاً في الانتصار للتصوف المستنير بالكتاب والسنة، كما لم يجامل السادة الصوفية في رأيه الحاسم حول العزلة السلبيه والانتقطاع عن المجتمع والاستسلام لسحر الجذبة ونور المواجيد وحلاوة التجربة.

وقد وضع الإمام ياسين مجموعة من القواعد المقاصدية لضبط التجربة الصوفية، وحقائق أهل التصوف، ومنهاج السلوك خارج الحضرة الصوفية، وصاغ هذه القواعد على شكل نقاط في غاية الاختصار والإيجاز إلا أنها تشكل معالم كبيرة في طريق التجربة الصوفية وهي غير مرتبة حسب المتعارف عليه، وهي:²³⁵⁸

1. فطم السر عن الكسورات الطبيعية.

2. فطم الروح عن التجارب الحسية.

3. فطم العقل عن الخيالات الوهمية.

مقصد حفظ صفاء النفس: فطم الروح عن التجارب الحسية

وهذا المقصد جليل، يهدف إلى فصل تام بين التجربة الصوفية في آفاقها الروحية وتساميتها على المادة وبين ما يكدر صفوها من انصراف العقل إلى تحصيل المنافع المادية وانصراف الجسد إلى الشهوات والمتع. ولا يتحقق هذا المقصد إلا بوجود المرشد، يقول الإمام عن طرق تحصيل الإحسان: "سماعٌ وقبول وتربية"²³⁵⁹. وهذا المرشد قد يكون أدنى درجة علمية من المرید ولا ضير في ذلك فلمهم هو وجود المعلم الصادق: "لكن التربية القلبية التي ترسخ الإيمان، وتسمو بالروح لمعارج الإحسان، تلقاها على يد أهل الطريق كما تلقاها الغزالي وما لا يحصى من علمائنا العاملين"²³⁶⁰.

²³⁵⁸ ياسين، عبد السلام، الإحسان، 96/1. تذكرنا هذا القواعد الموجزة بالقواعد التي وضعها الإمام السيوطي في كتابه الصغير: تناسق الدرر في تناسب السور، وهي ثمانية تفرعات يقوم عليها علم المناسبة القرآنية والوحدة الموضوعية بين سور القرآن الكريم في ترتيبها العثماني. انظر: السيوطي، جلال الدين، تناسق الدرر في تناسب السور، القاهرة، عالم الكتب، ط2، 1987م، 24-25.

²³⁵⁹ ياسين، عبد السلام، الإحسان، 81/1.

²³⁶⁰ ياسين، عبد السلام، رجال القومة والإصلاح، ط1، 2001م، 127.

ومهما كانت قوة تأثير التجربة الصوفية في السالك عليه أن يعلم أن تجربته لا ترفع من مقامه أمام الناس، ولا تصنع منه قائداً أو مصلحاً، ولا تبيح له تخطي حدود ظواهر الدين، وأن السلوك إلى الله أعظم من هذا وذاك: "إن السلوك إلى الله جلت عظمته لا يمر عن طريق انتصابك قاضياً على الناس، ولا عن طريق تعمقك في دراسة علم السلوك، ولا عن طريق دفاعك الذي لا يجدي ولا يليق بما ابتدعه أصحاب الأحوال باسم التصوف، وما جناه المتفلسفون على الطريق باسم التصوف".²³⁶¹

مقصد حفظ الأسرار: فطم السر عن الكدورات الطبيعية

لا ريب أن الشيخ ياسين يقصد بالسر هنا السرية أي باطن الإنسان، وحقيقة نواياه، ولا يقصد بها أسرار الطريق وأسرار التجربة الصوفية بالتعيين وإن ضمنتها السرية تبعاً، وهذا التضمين يحملنا على أن نضع أسرار التجربة في خفايا سرية السالك، وفصلها عن الكدورات الطبيعية، كطلب الشهرة والجاه والمال، يعني الاحتفاظ بها في باطن النفس وعدم إفشائها احتفاظاً بنقاء السرية مما يكدرها من الإقبال على الدنيا ومطالبها، وقد أجمع أصحاب التجربة الصوفية أن حفظ السر شرط لمن رام السلامة في مدارج السلوك والأحوال.

وقد اقتبس الإمام ياسين نتفاً من تقارير الرفاعي حول المعرفة والسر، وهذه الاقتباسات تدل على قبول الإمام ياسين لها والاستشهاد بها من منابع التصوف والتجربة الصوفية: "واعلم أن مثل القلب كالقصر، والمعرفة فيه كالسلطان، والعقل أمير على الأركان، له تبع وأعوان. واللسان كالترجمان. والسر من خزائن الرحمان. ولا بد لكل واحد منها من الاستقامة في مواضعه. ودوران كلهما على استقامة السر مع الحق جل وعلا. فإذا استقام السر استقامت المعرفة، فيستقيم العقل. وإذا استقام العقل استقام القلب. وإذا استقام القلب استقامت النفس. وإذا استقامت النفس استقامت الأحوال. فالسر مُنَوِّر بنور الجمال والجلال. والعقل منور بنور اليقظة والاعتبار. والقلب مُنَوِّر بنور الخشية والأفكار. والنفس منورة بنور الرياضة والانزجار. فالسر بَحْر من بحور العطايا، وأمواج الهمة فيه لا يحصى عددها، ولا يَنْقُطع مددها. وإن استقامة السر مع الحق هي الدوام على بساط المشاهدة، مع فقد رؤية الاستقامة".²³⁶²

واقبس تقارير أوضح وأدل من كلام الشيخ عبد القادر: "يا قوم! دعوا عنكم الهوسات والأُمانيَّ الباطلة. إخرس أنت. فإن أراد الله عز وجل منك النطق فهو ينطقك. إذا أردك لأمر هيأك له. صحبتُه سبحانه والأدب معه خرسٌ كليٌّ. فإذا تم الخرس يجيء النطق منه إن شاء أو يديم ذلك إلى حين الاتصال بالآخرة. وهذا معنى قول النبي صلى الله عليه وسلم: من عرف الله

²³⁶¹ ياسين، عبد السلام، إمامة الأمة، لبنان، دار لبنان للطباعة والنشر، ط1، 2009م، 131.

²³⁶² ياسين، عبد السلام، الإحسان، 264/1.

كَلَّ لِسَانُهُ. يَكِلَّ لِسَانُ ظَاهِرِهِ وَبَاطِنِهِ عَنِ الْإِعْتِرَاضِ عَلَيْهِ فِي شَيْءٍ مِنَ الْأَشْيَاءِ. يَصِيرُ مُوَافَقَةً بَلَا مَنَازَعَةٍ. يُعْجِي عَيْنِي قَلْبُهُ عَنِ
النَّظَرِ إِلَى غَيْرِهِ. يَتَمَزَقُ سُرُّهُ، وَيَتَلَاشَى أَمْرُهُ، وَيَتَفَرَّقُ مَالُهُ، وَيَخْرُجُ مِنْ وَجُودِهِ، وَيَخْرُجُ مِنْ دُنْيَاهُ وَآخِرَتِهِ. يَذْهَبُ اسْمُهُ وَرُسْمُهُ".²³⁶³

مقصد ضبط العقل: حفظ العقل عن الخيالات الوهمية

المحافظة على العقل من متاهات المعرفة الصوفية مقصد مارسه الإمام ياسين حين انقطع عن الحضرة الصوفية وانصرف بكليته
إلى العمل التنظيمي، ولم يستسلم لعدوثة النفحات الصوفية، وسحرها الذي أغرى الكثيرين بالعزلة والانكفاء في الرباط. فالذي
يرابط في الزاوية الصوفية أشبه بمن فقد عقله لاستسلامه للجذبة الروحية التي لا تتميز في كثير من جوانبها عن الجنون والعتة!

وفي هذا يقول الإمام ياسين: "إذا كنت وحدك في خلوة هُئِكَ نَفْسُكَ وَمَصِيرُكَ وَمَقَامُكَ عِنْدَ اللَّهِ فَلَا تُبَالِ. أَمَا إِذَا كَانَ هَمُّ
مَصِيرِكَ وَمَقَامُكَ لَا يَنفَكُ عَنْ هَمِّ الْأُمَّةِ وَمَصِيرِهَا فَمَا فِي الْمَسْلُوكِ الصُّوفِيِّ بِهَذَا الصَّدَدِ لَكَ مِنْ أَسْوَةٍ. هَمُّ رَضِيَ اللَّهُ عَنْهُمْ
خَاضُوا بِبَلَاءِ الْعِزْلَةِ وَالصَّمْتِ وَدَوَامِ الصُّومِ وَالْمُرَاقَبَةِ وَالذِّكْرِ، وَنَحْنُ مَعَشَرَ السَّالِكِينَ عَلَى مَحَجَّةِ الْجِهَادِ، بِأَوْنٍ يَطْعَمُ الْجَائِعَ
وَدَعْوَةَ الْغَافِلِ، وَرَفَعَ الصَّوْتُ غَضَبًا لِلَّهِ، وَمَخَالَطَةً لِلنَّاسِ، وَتَنْظِيمَهُمْ فِي صَفِّ الْجِهَادِ، مَعَ دَوَامِ ذِكْرِ اللَّهِ، وَالِاسْتِمْسَاكِ بِحَبْلِ اللَّهِ،
وَالِاعْتِصَامِ بِهِ لِتَوْحِيدِ الْأُمَّةِ بَعْدَ طَرْدِ الْمُسْتَكْبِرِينَ وَالْمُتَرَفِّينَ مِنْ سِدَّةِ السُّلْطَانِ. وَبَلَاءِ الْحَاجَةِ وَالْفَاقَةِ وَالتَّخَلُّفِ، فَإِنَّا كَالْأَيَّامِ فِي
مَأْدَبَةِ اللَّثَامِ الْحَضَارِيَةِ الْوُفْرِيَّةِ، بَاعَثَ مَادِي مَضَائِقِ مُلْحٍ قَابِضٍ عَلَى الْحَلْقُومِ يَجْرُنَا بِسُلَّاسِلِ الضَّرُورَةِ لِلْوَحْدَةِ وَمَا تَقْتَضِيهِ وَنَقْتَضِيهِ
مِنَ التَّصْنِيعِ وَالْفَاعِلِيَّةِ فِي الْأَرْضِ".²³⁶⁴

خاتمة البحث

حول القرآن الكريم مجموعة من المفردات والتراكيب التي كانت دارجة في الخطاب اليومي للوثنيين إلى مصطلحات إسلامية
مباشرة ودون مقدمات واكتسبت معانيها الاصطلاحية من خلال التطبيقات النبوية العملية كالصلاة والصيام والزكاة والطهارة
والظهار والجهاد، وبقيت مفردات وتراكيب قابلة للتحويل والتحوير، وقد وجد الشيخ ياسين فسحة منهجية في طرق بعض
التراكيب القرآنية وتحويلها إلى مفاهيم ومصطلحات، وأهم النتائج التي توصل إليها البحث هي:

²³⁶³ ياسين، عبد السلام، الإحسان، 275/1.

²³⁶⁴ ياسين، عبد السلام، الإحسان، 170/1.

1. مواجهة الحداثة وفق رؤية الأستاذ ياسين قومة تتم عبر مراحل من أسلمتها، وأول خطوة لأسلمة الحداثة هي أن تتحول من مستهلكين للحداثة، إلى زبائن يقضين يحاسبون الحداثة على ماضيها، والخطوة الثانية هي امتلاك الوسائل العلمية والتقنية من أجل تكييفها لغايتنا الاجتماعية: العدل والإحسان. وضرب الأستاذ ياسين على ذلك مثلاً دولة ماليزيا.
2. مفهوم القومة الذي أسسه الإمام ياسين منهج قائم على سبع نقاط، وهي: قومة الداعي تبتدئ بقومة الرسول في قومه، بالرفق والتيسير. 2. القومة هدفها إحلال العدل محل الجور. 3. إقامة الصلاة. 4. تطهير الفطرة مما علق بها من الشوائب. 5. إقامة حدود الله. 6. تحكيم مبدأ الشورى. 7. إقامة الوحدة.
3. أكثر المفاهيم القرآنية رسوخاً عند الشيخ ياسين مفهوم المنهاج الذي صار علماً على مشروعه الإصلاحية (المنهاج النبوي)، وهو مستلهم من قوله تعالى: ﴿لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا﴾ [المائدة: 48]، واستخدام كلمة منهاج مقدم عند الإمام على استخدام كلمة منهج أو منهجية الدارجتان في الكتب العلمية والرسائل الجامعية.
4. وضع الإمام ياسين مجموعة من القواعد المقاصدية لضبط التجربة الصوفية، وحقائق أهل التصوف، ومنهاج السلوك خارج الحضرة الصوفية، وصاغ هذه القواعد على شكل نقاط في غاية الاختصار والإيجاز إلا أنها تشكل معالم كبيرة في طريق التجربة الصوفية وهي غير مرتبة حسب المعارف عليه، وهي: 1. فطم السر عن الكدورات الطبيعية. 2. فطم الروح عن التجارب الحسية. 3. فطم العقل عن الخيالات الوهمية.
5. المحافظة على العقل من متاهات المعرفة الصوفية مقصد مارسه الإمام ياسين حين انقطع عن الحضرة الصوفية وانصرف بكليته إلى العمل التنظيمي، ولم يستسلم لعذوبة النفحات الصوفية، وسحراها الذي أغرى الكثيرين بالعزلة والانكفاء في الرباط. فالذي يربط في الزاوية الصوفية أشبه بمن فقد عقله لاستسلامه للجاذبة الروحية التي لا تتميز في كثير من جوانبها عن الجنون والعتة!

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أوجه الشبه والاختلاف بين القاسمي والمراغي وابن عاشور في إعمالهم للمقاصد

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الملخص

هدف البحث إلى استخلاص القواعد والأسس التي انتهجها هؤلاء الأئمة الأفاضل من إعمالهم للمقاصد؛ عبر دراسة الخطوات التي ساروا عليها في اعتماد المقاصد منهجاً؛ ذاكراً لطريقتهم في الجمع بين الأصالة الدينية والمعاصرة العملية، وكيفية تعاملهم مع الفرق الإسلامية، ومدى اهتمامهم بالعقل ودلائله والنظر وبراهينه؛ للخروج بأدق الإجابات الشافية لما يعايناه الواقع من إشكالات مريّة عصفت بالأمة المسلمة، ولا يخفى على كل متبصر كيف أن المقاصد لها الدور الكبير في بلورة الأهداف، ولا سيما أيضاً أن علم التفسير كان وما زال بحاجة إلى الكشف عن الجهود الكبيرة في مجال التقعيد والتنظير، وهذا مما يحسب لتفاسير هؤلاء المفسرين؛ إذ تميزت منهجيتهم في تفاسيرهم بالجمع للمسائل، وترتيبها على أسس علمية منهجية، من خلال سبر الأقوال التي ينقلونها، مع بيان عللها، ثم الترجيح فيما بينها. سار الباحثون بخطوات مدروسة ومحسوبة؛ حيث ركز على أهم الجوانب التي اختلفوا فيها عن طريق عرضها على شكل أمثلة انطوت تحت عناوين رئيسية، تنظم القضايا المثارة بطريقة منهجية. قسم البحث إلى ثلاثة مباحث: الأول في بيان منهج القاسمي والمراغي وابن عاشور في إعمالهم للمقاصد. والثاني والثالث في تحديد أوجه الشبه والاختلاف بين هؤلاء المفسرين ومقارباتهم المقاصدية. خلص البحث لنتائج أهمها: أن المفسرين الثلاثة تنوعت مذاهبهم الفقهية ما بين الحنفية والمالكية والشافعية، وتوحدت أساليبهم في تناول القضايا العلمية والاجتماعية والتربوية. وأفسحوا المجال بدعوتهم للاجتهاد ورفض التقليد، ودعوا إلى الجمع بين العلوم العقلية والنقلية؛ لأن الإسلام يعلي من مكانة العلم ويحث عليه، وأنه لا يقف عقبة في سبيل هذه العلوم. وعابوا على الذين يعطلون العقل من وظيفته الفكرية، فحاولوا جاهدين بأفكارهم إعادة دفع الحياة إلى شرايينه المتصلبة؛ لأن القرآن رفع قيمة العقل ومجده، وأشاد بقيمة إدراكاته، وحث على إعماله، ونهى عن تعطيله، ولأن التشكيك في قيمة العقل، هو ذريعة للتشكيك في الشرع الحنيف.

المقدمة

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ...

أَمَّا بَعْدُ؛

فإن الشريعة الإسلامية الغراء هي الروح التي لا حياة بدونها، وهي النور الذي لا رؤية بدونه، وهي العز لمن استمسك بعروقتها، وهي النجاة لمن ركب سفينتها، وقد أنزلها الله تعالى لأهداف عظمى، وغايات كبرى، وهي نعمة من نعم الحكيم Ψ ؛ فجاءت هذه الشريعة لتحقيق الأهداف والغايات التي وضعت من أجلها، فمنها ما يتعلق بصلة الفرد بخالقه سبحانه وتعالى، ومنها ما يتعلق بالإنسان على مستوى الفرد والجماعة.

هذا وإن موضوع مقاصد الشريعة من الموضوعات المهمة التي اعتنى بها علماء الأصول وسار على نهجهم مفسرو العصر، حيث أسسوا بنيانها، ووطدوا أركانها، وجمعت تفاسيرهم على أسس هذا العلم وضوابطه، من حيث البناء والتأصيل. ولقد اعتنى أئمة التفسير بالمقاصد؛ إذ عللوا أحكام كتاب الله ﷺ بالعلل المرفقة، والأسرار المنقحة، وغاصوا في أغوار التشريع، فمن حكمه / أن سخر أناساً بذلوا أرواحهم وأقلامهم خدمة لهذا الدين، فنفخ الله بهم، ونصرهم على أعداء تربصوا لدينه ولإطفاء نوره، فأبى الله إلا أن يتم نوره.

ومن هؤلاء الذين اختارهم الله تعالى لخدمة دينه ونصرة شريعته، أئمة أعلام، وجهازة عظام، منهم الإمام العلامة جمال الدين القاسمي، والأستاذ الكبير أحمد مصطفى المراغي، والإمام الأكبر محمد الطاهر ابن عاشور.

المبحث الأول: منهج القاسمي والمراغي وابن عاشور في إعمالهم للمقاصد.

أولاً: جمال الدين القاسمي ومنهجه في إعمال المقاصد.

هو جمال الدين بن محمد سعيد بن قاسم الحلاق القاسمي الدمشقي (المتوفى 1914م / 1332هـ)، صاحب تفسير محاسن التأويل، تجاوزت مصنفاته ومؤلفاته ما يقارب المائة كتاب ورسالة. عُد من أبرز رواد النهضة الدينية ببلاد الشام في العصر الحديث، حيث دعى إلى التجديد في فهم الدين، وكان إماماً وخطيباً يقوم بواجبه في الدعوة والإصلاح، والنقاش والحوار، ومواجهة الانحرافات والضلالات.

وما لا شك فيه أن القاسمي عرف بالفكر المقاصدي الحر، وبلمنهج العقلاني المنفتح، لا سيما أنه جمع بين منهجي الأصالة والمعاصرة، ما بين تحري مذهب السلف من العمل بالكتاب والسنة، وما بين معاشة الواقع، حيث دعى إلى فتح باب الاجتهاد في العلوم العصرية؛ متأثراً بالنزعة العلمية العقلية.

وكانت له نظرة مقاصدية فلسفية في تعامله مع الفرق الإسلامية كالمعتزلة والجهمية وغيرهما؛ إذ أقر لهم بالاجتهاد، وسواء كان هذا الاجتهاد في مسائل الفقه أو في مسائل علم الكلام، حيث قال: 8 أن ما يبعث على بذل الجهد في الفروع هو نظير ما يبعث عليه في الأصول أو أعظم²³⁶⁵.

وأولى — الاهتمام بالعقل؛ لأن من أعلى مزايا الإسلام ومحاسنه؛ مخاطبة العقول واستنهاض الأفكار، فالقرآن دعى إلى إعمال العقل، وإطلاق الفكر، ولم يخش عواقب أن يأتي العلم بنتائج تناقض حقائق الدين ومسلماته؛ لأن فكرة الإسلام قائمة على أن الحقيقة الدينية لا يمكن أن تناقض الحقيقة العقلية أو العلمية، فالحق لا ينقض الحق، واليقين لا يعارض اليقين، إنما يعارض اليقين الظن؛ فلا يمكن بحال مناقضة صحيح المنقول لصريح المعقول²³⁶⁶.

ثانياً: أحمد مصطفى المراغي ومنهجه في إعمال المقاصد.

هو أحمد بن مصطفى بن محمد بن عبد المنعم المراغي القاضي (المتوفى 1952م / 1371هـ)، صاحب تفسير القرآن الكريم، ولديه العديد من المؤلفات والدراسات. جمع بين مدرستي العقلانية والنصية، أشهر رواد الحركة الإصلاحية الذين حملوا راية التجديد والاجتهاد، فكان من العارفين بأصول الشريعة ومقاصدها؛ فسعى لإزالة أسباب الخلاف بين المسلمين، هادفاً من ذلك النهوض بالأمة وتقويتها.

عمل الشيخ — على استخلاص القواعد الأصولية من النصوص القرآنية، فما جاء في قوله تعالى: [هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَى إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (29)]²³⁶⁷، وبعد تفسير الآية قال: 8 وبهذا نعلم أن الأصل إباحة الانتفاع بكل ما خلق في الأرض، فليس لمخلوق حق في تحريم شيء أباحه الله إلا بإذنه²³⁶⁸، وهو بهذا يشير إلى القاعدة الأصولية: 8 الأصل في الأشياء الإباحة حتى يبدل الدليل على التحريم²³⁶⁹.

²³⁶⁵ القاسمي، محمد جمال الدين. 1399هـ / 1979م. تاريخ الجهمية والمعتزلة. بيروت: مؤسسة الرسالة للطباعة والنشر والتوزيع. ص. 77

²³⁶⁶ ينظر: القاسمي. 1418هـ / 1997م. محاسن التأويل. ج. 5. ص. 18؛ ينظر: القاسمي، محمد جمال الدين. 1405هـ / 1984م. دلائل التوحيد. بيروت: دار الكتب العلمية. ص. 126.

²³⁶⁷ القرآن. البقرة 2: 29.

²³⁶⁸ المراغي. 1365هـ / 1946م. تفسير المراغي. ج. 1. ص. 76.

²³⁶⁹ السيوطي، عبد الرحمن بن أبي بكر. 1411هـ / 1990م. الأشباه والنظائر. بيروت: دار الكتب العلمية. ص. 60.

وحارب المراغي التعصب المذهبي، وإن الناظر في تفسيره ليجد الأمثلة في ترجيحه لرأي من الآراء الخلافية على غيرها. وهدف إلى جمع كلمة المجتمع المسلم؛ فأنكر على أهل الفرقة، وذلك في تفسير قوله تعالى: [فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلٌّ حِزْبٌ بِمَا لَدَيْهِمْ فَرِحُونَ (53)]²³⁷⁰، فقال: 8 يا أتباع محمد؟ ما لكم كيف تفرقتم أحزاباً؟ هل اختلاف المذاهب كشافعية ومالكية، وزيدية يفرق العقيدة؟ وكيف يكون هذا سبب التفرقة فهل تغير الدين؟ وهل تغير القرآن؟ وهل تغيرت القبلة؟ وهل حدث إشراك؟ كلا كلا، فإذا كان العيب قد لحق الأمم المختلفة على تنايها، فما أجدركم أن يلحقكم الذم على تنايكم وأنتم أهل دين واحد²³⁷¹.

ثالثاً: محمد الطاهر ابن عاشور ومنهجه في إعمال المقاصد.

هو محمد الطاهر بن محمد القاضي بن محمد الطاهر بن عاشور التونسي (المتوفى 1973م/ 1393هـ)، صاحب تفسير التحرير والتنوير، ولديه العديد من المصنفات والمؤلفات في شتى الفنون، حتى جمع بين المسارين التعليمي والقضائي، وعُرف بتبحره في العلوم الإسلامية، وعين شيخاً لجامعة الزيتونة، وكرس عمره في خدمة العلم، حاملاً راية الإصلاح في بلاد المغرب العربي، محاولاً تطبيق رؤيته الإصلاحية.

إن الاجتهاد المقاصدي عند العلامة ابن عاشور في علاقة وطيدة مع فقه النوازل ومتغيرات الحياة؛ إذ يعدُّ من أساطين المدرسة المقاصدية؛ باعتماده على النظر العقلي في تقديره للمصالح، ففي تفسيره لقوله تعالى: [وَمَا يَتَّبِعْ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ (36)]²³⁷² قال ما نصه: 8 إن العلم المشوب بشك لا يغني شيئاً في إثبات الحق المطلوب، وذلك ما يطلب فيه الجزم واليقين من العلوم الحاصلة بالدليل العقلي؛ لأن الجزم فيها ممكن لمن أعمل رأيه إعمالاً صائباً؛ إذ الأدلة العقلية يحصل منها اليقين²³⁷³.

وكانت له نظرة مقاصدية ثابتة من موضوع الحرية في الإطار الإسلامي؛ فيصوغ واحداً من أكثر المواقف تسامحاً وشمولاً بشأن مسألة التنوع والاختلاف المذهبي في الأمة فيقرر في غير تردد ولا مواربة أن 8 للمسلم أن يكون سنياً سلفياً، أو أشعرياً، أو ماتريدياً، وأن يكون معتزلياً، أو خارجياً، أو زيدياً، أو إمامياً. وقواعد العلوم وصحة المناظرة تميز ما في هذه النحل من

²³⁷⁰ القرآن. المؤمنون 23: 53.

²³⁷¹ المراغي. 1365هـ/ 1946م. تفسير المراغي. ج. 18. ص. 31.

²³⁷² القرآن. يونس 10: 36.

²³⁷³ ابن عاشور، محمد الطاهر. 1404هـ/ 1984م. التحرير والتنوير. ج. 11. ص. 166.

مقادير الصواب والخطأ، أو الحق والباطل، ولا نكفر أحداً من أهل القبلة²³⁷⁴. فلا يعلم فهماً أكثر شمولاً ورحابةً، وتقريراً أكثر تسامحاً وتوازناً لقضية الحرية من هذا الفهم والتقرير.

المبحث الثاني: أوجه الشبه بين المفسرين الثلاثة في إعمالهم للمقاصد.

لقد عني جمع من المفسرين قديماً وحديثاً بتدبر كتاب الله تعالى وتأمل آياته، والوقوف عند أحكامه وتوجيهاته، واستنباط العلاقة بين الواقع ومقاصده، وحكمه وهداياته، وكان من هؤلاء المفسرين المباركين؛ الذين ارتبطوا مع نصوص الوحي، وعاشوا حياتهم مع القرآن تدبراً وعلماً، وفقهاً وفهماً، وتطبيقاً وعملاً؛ جمال الدين القاسمي، وأحمد المراغي، وابن عاشور^Φ؛ محاولين القضاء على الفرقة والخلاف المذموم، وجمع وإعلاء كلمة المسلمين بالحكمة والموعظة الحسنة، لا كما يفعل الغلاة اليوم من تكفير وتفسيق وتبديد للمسلمين على اختلاف طوائفهم ومشاربهم.

ووردت في تفاسير هؤلاء الأعلام نماذج تطبيقية في إعمالهم للمقاصد؛ ربطوا فيها بين الآيات القرآنية، وبعض الوقائع المعاصرة والأحداث المستجدة، إشارة منهم إلى أن معنى الآية ينطبق على تلك الواقعة، وما هي إلا شذرات يسيرة من أوجه الشبه بين هذه التفاسير.

ففي قوله تعالى: [ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (125)]²³⁷⁵، قال الإمام القاسمي — 8 ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ أي بالمقالة المحكمة الصحيحة، وهو الدليل الموضح للحق، المزيج للشبهة. وَالْمَوْعِظَةُ الْحَسَنَةُ أي العبر اللطيفة والوقائع المخيفة ليحذروا بأسه تعالى، وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ، أي جادل معانديهم بالطريقة التي هي أحسن طرق المجادلة، من الرفق واللين وحسن الخطاب، من غير عنف. فَإِنْ ذَلِكَ أَبْلَغَ فِي تَسْكِينِ لَهُبِهِمْ²³⁷⁶.

وفسر الأستاذ المراغي — بقوله: 8 فالْحُكْمَةُ يدعى بها العقلاء وأرباب الفكر والنظر، والموعظة يدعى بها العامة وذوو الأحلام الضعيفة، والجدل بالتي هي أحسن لمن هم في المرتبة الوسطى، لم يرتقوا إلى ذروة الحكماء، ولم ينزلوا إلى الدرجة السفلى، فلا ينقادون إلى الموعظة كسابقيهم، فلا بد لهم من الحسن في الجدل، ومخاطبتهم على قدر عقولهم²³⁷⁷.

²³⁷⁴ ابن عاشور، محمد الطاهر. د. ت. أصول النظام الاجتماعي في الإسلام. تونس: الدار التونسية للنشر. ص. 172.

²³⁷⁵ القرآن. النحل 16: 125.

²³⁷⁶ القاسمي. 1418هـ/ 1997م. محاسن التأويل. ج. 6. ص. 422.

²³⁷⁷ المراغي. 1365هـ/ 1946م. تفسير المراغي. ج. 3. ص. 124.

ثم عقب - بقوله: 8 والحكماء ليس لديهم إلا طريق واحد في الدعوة إلى الحق والفضيلة، والمحور الذي تدور عليه هو حب العدل والإنصاف في الأفكار والأخلاق والآداب، سواء أكان الحكيم الذي يدعو ينتسب إلى دين أم لا، إذ هو إنما يبنى دعوته على الإقناع من طريق العقل بحسب ما وصل إليه علمه، مع الإخلاص والصدق²³⁷⁸.

وذكر العلامة ابن عاشور تقييد الموعظة لا الحكمة فقال - : 8 وقيدت الموعظة بالحسنة، ولم تقيد الحكمة بمثل ذلك؛ لأن الموعظة لما كان المقصود منها غالباً ردع نفس الموعوظ عن أعماله السيئة، أو عن توقع ذلك منه، كانت مظنة لصدور غلظة من الواعظ ولحصول انكسار في نفس الموعوظ، أرشد الله رسوله أن يتوخى في الموعظة أن تكون حسنة، أي بإلانة القول وترغيب الموعوظ في الخير²³⁷⁹.

واستنبط الباحثون من كلام الأئمة المفسرين Φ في هذه النقول عدة أمور منها:

إن من مقاصد شريعتنا الغراء الدعوة إلى الله بالحكمة والموعظة الحسنة، وعلى الدعاة أن يسلكوا هذه الطريقة والمناظرة نفسها، فهي دعوة الأنبياء والرسل وطريقتهم ومنهجهم في الإصلاح.

إن ما يفعله بعض الشباب المحسوبين على الإسلام من تصرفات هوجاء، وقتل للدعاة والحكماء الذين يرشدون الناس إلى العدل؛ إنما هو جناية على العقول، ومقت للعدل، وكفى بذلك جرمًا.

إن دعاة الإسلام مأمورون بأن يخاطبوا الناس على قدر عقولهم ومنازلهم؛ بالحجة والبرهان، فتتعدد مظاهر الدعوة باعتبار مخاطبين على اختلاف أفكارهم وأقطارهم وألوانهم.

ومن أوجه الشبه بين الإمامين القاسمي وابن عاشور في أعمال المقاصد اتفاقهما في حكم جمع الطلاقات الثلاث بلفظ واحد؛ أما المراغي فقد ذكر أقوال وتقسيمات الأئمة في الطلاق، دون أن يبيّن رأيه في المسألة فقال: 8 وقد روي عن إبراهيم النخعي أن أصحاب رسول الله ﷺ كانوا يستحبون ألا يطلقوا أزواجهم للسنة إلا واحدة، ثم لا يطلقون غير ذلك حتى تنقضي العدة، وما كان أحسن عندهم من أن يطلق الرجل ثلاث تطليقات. وقال مالك ابن أنس: لا أعرف طلاقاً إلا واحدة، وكان يكره الثلاث متفرقة أو مجموعة. وأبو حنيفة وأصحابه يكرهون ما زاد على الواحدة في طهر واحد. وعند الشافعي لا

²³⁷⁸ المرجع السابق.

²³⁷⁹ ابن عاشور، محمد الطاهر. 1404هـ / 1984م. التحرير والتنوير. ج. 14. ص. 329.

بأس بإرسال الثلاث، وقال: لا أعرف في عدد الطلاق سنة ولا بدعة بل هو مباح. فمالك يراعي في طلاق السنة الواحدة والوقت، وأن أبا حنيفة يراعي التفريق والوقت، والشافعي يراعي الوقت وحده²³⁸⁰.

واستدل القاسمي بما روي عن ابن عباس ع أنه قال: «كَانَ الطَّلَاقُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، وَأَبِي بَكْرٍ، وَسَتَيْنِ مِنْ خِلَافَةِ عُمَرَ، طَلَاقُ الثَّلَاثِ وَاحِدَةً، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: إِنَّ النَّاسَ قَدْ اسْتَعْجَلُوا فِي أَمْرِ قَدْ كَانَتْ لَهُمْ فِيهِ أُنَاةٌ، فَلَوْ أَقْصَيْنَاهُ عَلَيْهِمْ، فَأَقْصَاهُ عَلَيْهِمْ»²³⁸¹.

وأورد القاسمي كلام الإمام ابن القيم²³⁸² في المسألة فقال: — 8 وهذا خليفة رسول الله ﷺ، والصحابة كلهم معه في عصره، وثلاث سنين من عصر عمر ع، على هذا المذهب، فلو عدهم العادّ لزادوا على الألف قطعاً. ولهذا ادّعى بعض أهل العلم أن هذا إجماع قديم، ولم تجمع الأمة على خلافه؛ بل لم يزل فيهم من يفتي به قرناً بعد قرن، وإلى يومنا هذا. فأفتى به من الصحابة ابن عباس والزبير، وعن عليّ وابن مسعود روايتان.. وبعض أصحاب مالك، وبعض الحنفية، وأفتى بعض أصحاب أحمد²³⁸³.

وقال: — 8 وحكى هذا القول ابن تيمية، ودلّ عليه الكتاب والسنة والقياس والإجماع القديم، ولم يأت بعده إجماع يطله. ولكن رأى أمير المؤمنين عمر ع، أنّ الناس قد استهانوا بأمر الطلاق وكثر منهم إيقاعه جملة واحدة، فرأى من المصلحة عقوبتهم بإمضاءه عليهم، ليعلموا أنّ أحدهم، إذا أوقعه جملة، بانت منه المرأة وحرمت عليه حتى تنكح زوجاً غيره، نكاح رغبة يرد للدوام لا نكاح تحليل²³⁸⁴.

وبين ابن عاشور في بداية المسألة، اختلاف علماء الإسلام في حكم إيقاع طلاق الثلاث في طلبة ليست ثالثة؛ مرجحاً قول ابن تيمية فقال: — 8 قال الجمهور: يلزمه الثلاث أخذاً بما قضى به عمر بن الخطاب ع وتأيد قضاؤه بسكوت الصحابة

²³⁸⁰ المراغي. 1365هـ / 1946م. تفسير المراغي. ج. 28. ص. 135.

²³⁸¹ مسلم بن الحجاج. د. ت. صحيح مسلم. تحقيق: محمد فؤاد عبد الباقي. بيروت: دار إحياء التراث العربي. باب 8 طلاق الثلاث. ج. 2. ص. 1099. رقم الحديث. 1472.

²³⁸² ستاتي ترجمة وافية عنه.

²³⁸³ ينظر: القاسمي. 1418هـ / 1997م. محاسن التأويل. ج. 2. ص. 145.

²³⁸⁴ المرجع السابق.

! لم يغيروا عليه فهو إجماع سكوتي .. وقال ابن تيمية من الحنابلة: إن طلاق الثلاث في كلمة واحدة لا يقع إلا طلاق واحدة وهو الأرجح من جهة النظر والأثر²³⁸⁵.

واستنبط الباحثون من كلام هذين الإمامين Ω في هذه النقول عدة أمور منها:

إن إعمال المقاصد والمصلحة عند الإمامين القاسمي وابن عاشور في هذا المسألة جاء من باب الحفاظ على كيان الأسرة المسلمة، والحد من تفكيك أواصرها، وعدم شتات أفرادها.

إن كثيراً من عوام المسلمين أصبح لديهم العلم، بجواز جمع الطلقات الثلاث في مجلس واحد ووقوعه واحدة؛ استناداً إلى فتوى بعض الفقهاء والمجتهدين، ورجوعاً إلى ما كان عليه الصحابة الكرام! في عهد النبي ﷺ.

على الرغم من اشتهاار رأي الجمهور ونصرته مجموعة من العلماء؛ بنفاذ طلاق الثلاث بلفظ واحد، لا تخفى الآثار المترتبة عليه، وإن ترجيح الشيخين القاسمي وابن عاشور من باب ارتكاب أخف الضررين، وأن هذا القول أخف وأقل مفسدة.

المبحث الثالث: أوجه الاختلاف بين القاسمي والمراغي وابن عاشور في إعمالهم للمقاصد.

لا ريب إن مما تميز به المفسرون - قديماً وحديثاً - انتسابهم للمرجعية المذهبية؛ فكانت لديهم صلة بمذاهبهم الفقهية التي تربوا عليها وتفقهوا فيها؛ فمن خلالها بثوا روحهم الاجتهادية، حتى أصبحت باعثاً للعطاء في كثير من القضايا، من هنا عُِد الجانب الفقهي من أعظم محاور شريعة الله ومقاصدها؛ لأن من رحمة الله بهذه الأمة أن وسّع لها مصادرها ومظاهرها. وهذه التفسيرات ما هي إلا امتداد لكتب الفقه العامة للمذاهب الإسلامية المعتمدة، أو للتفسيرات العامة التي لها عناية بالقرآن وأحكامه؛ فأظهروا فيها مذهبهم

ولا يكاد يخلو تفسير من المرجعية المذهبية لصاحبه؛ فمن صور الاختلاف بين المفسرين الثلاثة أن لكل واحد منهم انتماء مذهبي، ومصادره ومرجعياته المعرفية في تفسيره من الكتب والشيوخ يقودانه إلى السير نحوهما، ومن أظهر صوره أن القاسمي كان شافعي المذهب فيسوقي أصوله من أصحاب مذهبه، والمراغي كان حنفياً ويجد حجته عند أصول فقهه، وابن عاشور مالئياً فيبني اجتهاده على قواعد الفقه المالكي؛ واختلاف المفسرين في الفقه يتبعه اختلافهم في كثير من القضايا التفسيرية.

ففي تفسير قوله تعالى: [يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ

²³⁸⁵ ابن عاشور، محمد الطاهر. 1404هـ/ 1984م. التحرير والتنوير. ج. 2. ص. 418.

فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُسَمِّيَكُمْ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ (6) [2386] اختلف أهل العلم في وجوب الوضوء وقت القيام إلى الصلاة - وإن لم يكن محدثاً - من عدمه، قال القاسمي: 8 وإذا دلت الأحاديث على أن الوضوء لا يجب إلا على المحدث، فالوجه في الخروج من ظاهر الآية، أن الخطاب فيه خاص بالمحدثين 2387. ثم عقب بقوله: 8 ومن المجوزين لذلك الشافعي - وناهيك بإمام الفن وقدمته 2388. وفي تفسير قوله تعالى: [وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ (222)] [2389]، ذكر المراغي قول الأحناف فقال: 8 قال أبو حنيفة - إن طهرت لأقل من عشرة أيام، فلا تحل له إلا إذا اغتسلت أو مضى وقت صلاة والدم منقطع، وإن طهرت لأكثر مدته، وهي العشرة حلت له ولو لم تغتسل 2390.

وفي تفسير قوله تعالى: [وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ (228)] [2391]، قال ابن عاشور: 8 وليس في الآية دليل على تصديق النساء في دعوى الحمل والحيض كما يجري على ألسنة كثير من الفقهاء، فلا بد من مراعاة أن يكون قولهن مشبهاً، ومتى ارتيب في صدقهن وجب المصير إلى ما هو المحقق، وإلى قول الأطباء والعارفين 2392.

ثم رجع المسألة بقول المالكية فقال: 8 قال مالك: لو ادعت ذات القروء انقضاء عدتها في مدة شهر من يوم الطلاق لم تصدق، ولا تصدق في أقل من خمسة وأربعين يوماً مع يمينها، وقال عبد الملك: خمسون يوماً، وقال ابن العربي: لا تصدق في أقل من ثلاثة أشهر؛ لأنه الغالب في المدة التي تحصل فيها ثلاثة قروء، وجرى به عمل تونس 2393.

2386 القرآن. المائدة 5: 6.

2387 القاسمي. 1418 هـ / 1997 م. محاسن التأويل. ج. 2. ص. 145.

2388 المرجع السابق.

2389 القرآن. البقرة 2: 222.

2390 المراغي. 1365 هـ / 1946 م. تفسير المراغي. ج. 2. ص. 155.

2391 القرآن. البقرة 2: 228.

2392 ابن عاشور. 1404 هـ / 1984 م. التحرير والتنوير. ج. 2. ص. 393.

2393 المرجع السابق.

واختلفوا في تفسير قوله تعالى: [يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا] (43)²³⁹⁴ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوْهُكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ (6)،²³⁹⁵

حيث تعددت وجوه القراءات في قوله تعالى: [ي] فقرأ حمزة، والكسائي، وخلف العاشر، بغير ألف بعد اللام [لَمَسْتُمْ]؛ أفادت باللمس ما دون الجماع كالجلس والغمس والقبلة وما أشبه ذلك. وقرأ الباقون بألف بعد اللام [ي]؛ أفادت لفظ الجماع؛ إذ كنى لفظ الملامسة عن الجماع؛ لأنه مما يستهجن التصريح به أو يستحي منه²³⁹⁶.

بين الإمام القاسمي اختلاف العلماء في المراد من الآية الكريمة؛ ورجح مذهب الشافعية من أن لمس الرجل للمرأة ينقض الوضوء فقال: - 8: اختلف المفسرون والأئمة في معنى الآية، فمنهم من قال باللمس حقيقة في الجنس باليد مجاز في غيره؛ والأصل حمل الكلام على حقيقته لأنه الراجح²³⁹⁷.

²³⁹⁴ قال تعالى: [يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا] (43) القرآن. النساء 4: 43.
²³⁹⁵ قال تعالى: [يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوْهُكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ (6)] القرآن. المائدة 5: 6.

²³⁹⁶ الأزهرى، محمد بن أحمد. 1412هـ/ 1991م. معاني القراءات. السعودية: جامعة الملك سعود. ج. 1. ص. 310؛ ابن زنجلة، عبد الرحمن. د. ت. حجة القراءات. د. م: دار الرسالة. ص. 204؛ خاروف، محمد فهد. 1420هـ/ 2000م. الميسر في القراءات الأربع عشرة. دمشق: دار الكلم الطيب. ص. 85؛ الأعظمي، زيد بن ثابت. 1436هـ/ 2015م. القراءات الأربع عشرة وأثرها في تفسير آيات الأحكام دراسة مقارنة بين تفسيري الجصاص والكي المهراسي. ماليزيا: رسالة ماجستير نوقشت في جامعة العلوم الإسلامية الماليزية. ص. 157.
²³⁹⁷ القاسمي. 1418هـ/ 1997م. محاسن التأويل. ج. 3. ص. 125.

وبسط الأدلة ومنها قوله تعالى: [وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالُوا الَّذِيْنَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ (7)]²³⁹⁸، وفي الحديث: «وَالْيَدُ زَنَاهَا اللَّمَسُ»²³⁹⁹، وما روي عن ابن عباس: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِمَاعِزِ بْنِ مَالِكٍ حِينَ أَتَاهُ فَأَقَرَّ عِنْدَهُ بِالزَّيْنَةِ: «لَعَلَّكَ قَبِلْتَ أَوْ لَمَسْتَ؟»²⁴⁰⁰، وما جاء في الأثر عن ابن مسعود ؓ أَنَّهُ قَالَ: «الْمَلَامَسَةُ مَا دُونَ الْجَمَاعِ»²⁴⁰¹، وعن أم المؤمنين عائشة ؓ قالت: «قَلَّ يَوْمًا أَوْ مَا كَانَ مِنْ يَوْمٍ إِلَّا وَرَسُولُ اللَّهِ ﷺ يَطُوفُ عَلَيْنَا جَمِيعًا، فَيَقْبَلُ وَيَلْمِسُ مَا دُونَ الْوَقَاعِ»²⁴⁰².

وذهب الأستاذ المراغي إلى القول بمذهب الإمام أبي حنيفة النعمان²⁴⁰³ —، وهو أن لمس الرجل للمرأة لا ينقض الوضوء مطلقاً، سواء كان اللمس بشهوة أم بغير شهوة، وسواء كانت أجنبية أو محرماً، فقال: 8 المراد بالملامسة؛ المباشرة المشتركة بين الرجال والنساء²⁴⁰⁴، والمقصود بالمباشرة هنا الجماع.

وانتصر الشيخ ابن عاشور لمذهب مالك؛ الذي حمل الملامسة في هذه الآية على معنيها الكنائية والصريح، ورأى أن لمس الرجل امرأته لا ينقض الوضوء ما لم يخرج منه شيء، إلا إذا التذ اللامس أو قصد اللذة انتقض وضوؤه²⁴⁰⁵، وانتقد ما فسره

²³⁹⁸ القرآن. الأنعام 6: 7.

²³⁹⁹ البيهقي، أحمد بن الحسين. 1424هـ/ 2003م. السنن الكبرى. بيروت: دار الكتب العلمية. ج. 1. ص. 198.

²⁴⁰⁰ ابن حنبل، أحمد بن محمد. 1421هـ/ 2001م. مسند الإمام أحمد. د. م: مؤسسة الرسالة. ج. 4. ص. 32. رقم الحديث 2219.

²⁴⁰¹ الطبراني، سليمان بن أحمد. 1415هـ/ 1994م. المعجم الكبير. القاهرة: مكتبة ابن تيمية. ج. 9. ص. 249.

²⁴⁰² البيهقي. 1424هـ/ 2003م. السنن الكبرى. ج. 1. ص. 198.

²⁴⁰³ هو: أبو حنيفة، النعمان بن ثابت التيمي بالولاء الكوفي، أحد أئمة الإسلام وأركان العلماء، وأحد الأئمة الأربعة عند أهل السنة. ولد ونشأ بالكوفة. كان قويّ الحجة، ومن أحسن الناس منطقاً، له تصانيف عدة، أهمها: 8 المسند في الحديث 7، و8 المخارج في الفقه 7، و8 الفقه الأكبر 7، توفي ببغداد. (80/ 150هـ). ابن كثير، إسماعيل بن عمر. 1408هـ/ 1988م. البداية والنهاية. د. م: دار إحياء التراث العربي. ج. 10. ص. 114؛ الزركلي. 1422هـ/ 2002م. الأعلام. ج. 8. ص. 36.

²⁴⁰⁴ المراغي. 1365هـ/ 1946م. تفسير المراغي. ج. 6. ص. 64.

²⁴⁰⁵ ينظر: ابن عاشور. 1404هـ/ 1984م. التحرير والتنوير. ج. 5. ص. 67.

الشافعي²⁴⁰⁶؛ الذي جعل لمس الرجل يده جسده امرأته موجباً للوضوء فقال: 8 وهو محمل بعيد؛ إذ لا يكون لمس الجسد موجباً للوضوء وإنما الوضوء مما يخرج خروجاً معتاداً، والمحمل الصحيح أن الملامسة كناية عن الجماع²⁴⁰⁷.

وتجدر الإشارة في هذا المقام إلى أن بعد تحرير مواطن الاختلاف بين هؤلاء الأئمة في تفسيرهم لآيات الكتاب العزيز؛ أظهر إلماحات سريعة عن بعض مما حوته هذه التفاسير من أقوال للأئمة الكبار أصحاب المذاهب العظام، وبيان الاتجاه الفقهي لكل من القاسمي الشافعي، والمراغي الحنفي، وابن عاشور المالكي، وإن الناظر لواقع الدول الإسلامية ليدرك أن من أعلى المقاصد وأسمائها في واقعنا المعاصر هو أن تعتق كل دولة مذهباً معيناً تنتخبه وتتبعه الله به؛ لتواجه في نفس الوقت الحركات التكفيرية.

الخاتمة

عاش الأئمة الكبار في حقبة زمنية واحدة، وهي القرن الثالث عشر الهجري، وظهرت مخايل النبوغ في فترة مبكرة من عمرهم، وحازوا على مكانة علمية مرموقة بين علماء الأمة في زمانهم، وكانت شخصيتهم فذة؛ إذ جمعوا بين العلم والدعوة والإصلاح. عُرفوا بالعلماء الموسوعيين، وتميزوا بكثرة مصادرهم؛ إذ أوردوا في تفاسيرهم الكثير من أمهات الكتب في مختلف فروع المعرفة، حيث اعتنوا بالفقه والأصول، والعقيدة والحديث، والبلاغة واللغة، مع إبداعهم في إخراج تفاسيرهم على وجه مرتب ومبوب. أفسحوا المجال بدعوتهم للاجتهاد ورفض التقليد، ودعوا إلى الجمع بين العلوم العقلية والنقلية؛ لأن الإسلام يعلي من مكانة العلم ويحث عليه، وأنه لا يقف عقبة في سبيل هذه العلوم؛ فالإسلام طريق واسع ميسر، ضيقه متشددون، وتخطى حدوده متجرون، وسار في جاذبه وسطيون.

عابوا على الذين يعطلون العقل من وظيفته الفكرية، فحاولوا جاهدين بأفكارهم إعادة دفع الحياة إلى شرايينه المتصلبة؛ لأن القرآن رفع قيمة العقل ومجده، وأشاد بقيمة إدراكاته، وحث على إعماله، ونهى عن تعطيله؛ ولأن التشكيك في قيمة العقل، هو ذريعة للتشكيك في الشرع الحنيف.

²⁴⁰⁶ هو: أبو عبد الله، محمد بن إدريس الهاشمي القرشي المطلب. أحد الأئمة الأربعة عند أهل السنة، ولد في غزة بفلسطين، وحمل منها إلى مكة وهو ابن سنتين، وزار بغداد وقصد مصر وتوفي فيها، ومن أشهر مؤلفاته: 8 الأم، 7، و8 أحكام القرآن، 7، و8 الرسالة، 7، وغيرها. (150/ 204هـ). الذهبي، محمد بن محمد. 1427هـ/ 2006م. سير أعلام النبلاء. القاهرة: دار الحديث. ج. 8. ص. 236.

²⁴⁰⁷ ابن عاشور. 1404هـ/ 1984م. التحرير والتنوير. ج. 5. ص. 67.

حبهم للفكر الحر؛ دعاهم إلى عدم تكفير الفرق الإسلامية كما هي عادة بعض الإسلاميين المعاصرين، ولهذا فالأجدر بالجماعات الإسلامية أن تستفيد من فكر هؤلاء الأئمة وأطروحاتهم، وعدم تكفير وتبديع وتفسيق بعضها البعض.

تنوعت مذاهبهم الفقهية ما بين الحنفية والمالكية والشافعية، وتعددت طرق استنباطهم للأحكام الشرعية، وتوحدت أساليبهم في تناول القضايا العلمية والاجتماعية والتربوية، لا سيما أنهم تأثروا برائد المدرسة الإصلاحية التجديدية وزعيمها الأستاذ الإمام محمد عبده —.

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تجليات القرآن بوصفه رحمة العالمين

Endang Mukhlis Hidayat

مقدمة

الحمد لله الذي أنزل القرآن تبياناً لكل شيء وهدى ورحمة وبشرى للمسلمين، يهدي به الله من اتبع رضوانه سبل السلام، ويخرجهم من الظلمات إلى النور، والصلاة والسلام على النبي الكريم المبعوث بالآيات الباهرة رحمة للعالمين وعلى آله وصحبه أجمعين. أما بعد:

لقد جاء القرآن الكريم نورا وهدى للناس ورحمة، وهو منبع العلوم والمعارف من العقائد والأخلاق والعبادات والمعاملات والقصص والأحكام، فهو حبل الله المتين والنور المبين، والصراط المستقيم، من قال به صدق، ومن حكم به عدل، ومن عمل به أجر، ومن دعا إليه هدى إلى صراط مستقيم، لا تنقضي عجائبه.

من خلال هذا المقال يحاول الباحث تحقيق المقصود من تجليات القرآن بوصفه رحمة للعالمين، وإلى الله التكلان. وللوصول إلى عرض سليم لمادة هذا المقال، قسم الباحث إلى العناصر الآتية:

المقدمة

الفصل الأول: تعريف ب "القرآن" و "رحمة للعالمين"

الفصل الثاني: وفيه عرض لوظائف القرآن

الفصل الثالث: وفيه بيان لمادة القرآن ومحتويات القرآن من العلوم

الخاتمة: وفيه أهم النتائج المتحصلة عليها.

الفصل الأول: التعريف ب "القرآن" و "رحمة للعالمين"

ينقسم هذا الفصل إلى مبحثين:

المبحث الأول في معنى القرآن، وفيه مطلبان:

المطلب الأول: القرآن لغة

القرآن مصدر قرأ، جاء في لسان العرب: معنى القرآن: الجمع، وسمي قرآنا لأنه يجمع السور، فيضمها²⁴⁰⁸.

وقال الأستاذ خليل مناع القطان قرأ تأتي بمعنى الجمع والضم. والقرآن في الأصل كالقراءة. قال تعالى: (إن علينا جمعه وقرآنه* فإذا قرأناه فاتبع قرآنه)²⁴⁰⁹. أي قراءته. فهو مصدر على وزن ((فعلا ن)) بالضم: كالغفران²⁴¹⁰.

وقال الأستاذ الدكتور عبد الغفور محمود مصطفى جعفر: القرآن لغة مصدر؛ كالقراءة من قرأ بمعنى ((تلا)) وسمي به القرآن الكريم؛ لأنه الذي يتلى بحق -وغيره ليس كذلك- أو لأنه الذي يتلى وكأن غيره لا يقرأ ولا يتلى. والتلاوة هي ضم الألفاظ بعضها إلى بعض في النطق. والقرآن بهذا المعنى مصدر بمعنى اسم المفعول (المقروء المتلو). أو من قرأ بمعنى جمع، فالقرآن الكريم سمي بالمصدر الذي بمعنى اسم المفعول؛ لأنه الكتاب العزيز المجموع من الحروف والكلمات والآيات والسور التي أعجزت الخلق بتأليفها العجيب، ولأنه جمعت فيه علوم الأولين والآخرين - فهو - وحده - القرآن، وغيره ليس كذلك.

أو من قرأ بمعنى أظهر وبين شيئا مجموعا وألقاه. فهو مصدر بمعنى اسم المفعول أيضا، سمي به القرآن الكريم؛ لأن القارئ يظهره ويبينه من فمه حروف مجموعة، وكلمات وآيات وسورا ويلقيها من فيه جواهر نقية معجزة. أو مصدر بمعنى اسم الفاعل من قرأ بمعنى جمع، سمي به القرآن الكريم؛ لأنه جامع لما لم يجمعه غيره، جامع للعلم والحكمة والآيات والسور بإعجاز²⁴¹¹.

1 لسان العرب. مادة قرأ. ص. 3563.

2 القيامة: 17-18.

3 القطان، خليل مناع. د.س. مباحث في علوم القرآن. القاهرة: مكتبة وهبة. ص. 14-15.

4 جعفر، أ. د. عبد الغفور محمود مصطفى. 1428 هـ/ 2007 م. التفسير والمفسون في ثوبه الجديد. جمهورية مصر العربية: دار السلام. ص. 161.

المطلب الثاني: القرآن اصطلاحاً

القرآن في الاصطلاح: "كلام الله، المنزل على محمد صلى الله عليه وسلم، المتعبد بتلاوته" ²⁴¹². وفي مناهل العرفان: "أنه الكلام المعجز المنزل على النبي صلى الله عليه وسلم، المكتوب في المصاحف، المنقول بالتواتر، المتعبد بتلاوته" ²⁴¹³.

من خلال هذا التعريف يتبين أن القرآن له خمس خصائص، وهي: الإعجاز، والتنزيل على نبينا محمد صلى الله عليه وسلم، والكتابة في المصاحف، والنقل بالتواتر، والتعبد بالتلاوة.

المبحث الثاني: معنى رحمة للعالمين، وفيه مطلبان:

المطلب الأول: معنى رحمة لغة

الفرع الأول لغة: جاء في لسان العرب أن الرحمة: الرقة والتعطف والمرحمة ²⁴¹⁴. وفي المعجم الوسيط معنى الرحمة: الخير والنعمة ²⁴¹⁵. وقال الفيروز آبادي: الرحمة: الرقة، والمغفرة، والتعطف ²⁴¹⁶. من هذه الأقوال يدل مصطلح الرحمة في أصله على الرقة والعطف والخير والمغفرة.

الفرع الثاني اصطلاحاً: هي "رقة في النفس، تبعث على سوق الخير لمن تتعدى إليه". وقيل هي: "رقة في القلب، يلامسها الألم حينما تدرك الحواس أو تدرك بالحواس، أو يتصور الفكر وجود الألم عند شخص آخر، أو يلامسها السرور حينما تدرك الحواس أو تدرك بالحواس أو يتصور الفكر وجود المسرة عند شخص آخر" ²⁴¹⁷.

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- 5 القطان، خليل مناع. د.س. مباحث في علوم القرآن. القاهرة: مكتبة وهبة. ص. 16
 - 6 الزرقاني، محمد عبد العظيم. 1362 هـ / 1943 م. مناهل العرفان في علوم القرآن. د. م: مطبعة عيسى البابي الحلبي وشركاه. ج. 1. ص. 19.
 - 7 لسان العرب. مادة رحم. ص. 1611.
 - 8 عطية، شعبان عبد العاطي وآخرون. 1425 هـ / 2004 م. المعجم الوسيط. د.م: مكتبة الشروق الدولية. ص. 335.
 - 9 الفيروزآبادي، مجد الدين محمد بن يعقوب. 1426 هـ م 2005 م. القاموس المحيط. بيروت: مؤسسة الرسالة. ص. 1111.
 - 10 <https://dorar.net/akhlaq/545> /معنى الرحمة-لغة-واصطلاحاً اطلع عليه بتاريخ 2019-08-09 بتصرف.

المطلب الثاني: معنى للعالمين

اشتهر معنى " العالمين " أنها ما سوى الله تعالى، فكل ما في الكون هو من العالمين. قال الإمام الفخر الرازي في تفسيره عند تناوله لقوله تعالى: (الحمد لله رب العالمين) " ثم أن العالمين عبارة عن كل موجود سوى الله تعالى " 2418.

وقال الإمام الطبري: " القول في تأويل قوله جل ثناؤه: (العالمين). قال أبو جعفر: والعالون جمع عالم، والعالم جمع لا واحد لهما لفظه، كالأنام والرهط والجيش، ونحو ذلك من الأسماء التي هي موضوعات على جماع لا واحد له من لفظه.

والعالم اسم لأصناف الأمم، وكل صنف منها عالم، وأهل كل قرن من كل صنف منها عالم ذلك القرن وذلك الزمان، فالإنس عالم، وكل أهل زمان منهم عالم ذلك الزمان، والجن عالم، وكذلك سائر أجناس الخلق، كل جنس منها عالم زمانه، ولذلك جمع فقيلاً: عالمون. وواحد جمع، لكون عالم كل زمان من ذلك عالم ذلك الزمان. ومن ذلك قول العجاج: * فخذف هامة هذا العالم * فجعلهم عالم زمانه. وهذا القول الذي قلناه قول ابن عباس وسعيد بن جبير، وهو معنى قول عامة المفسرين 2419.

ويمكن القول بأن معاني العالمين هي: الإنس، والجن، وسائر أجناس الخلق، والخلق كله.

الفصل الثاني: وظائف القرآن وماداته

من المعلوم أن القرآن الكريم كتاب ختم به الله الكتب، الذي يستند الإسلام إليه في عقائده وعبادته، وأحكامه، وأخلاقه، وآدابه، ومواعظه، وقصصه، وعلومه ومعارفه، وأنه كتاب هداية يهدي للتي هي أقوم، وهذا يعرف من خلال وظائفه، وهذه الوظائف مكتوب من أسماء القرآن نفسه، ومن هذه الأسماء التي تدل على وظائفه، منها:

11 الرازي، محمد فخر الدين. 1401 هـ / 1981 م. تفسير الفخر الرازي المشتهر بالتفسير الكبير ومفاتيح الغيب. لبنان:

دار الفكر. ص. 14.

12 الطبري، أبو جعفر محمد بن جرير. تفسير الطبري جامع البيان عن تأويل آي القرآن. تحقيق. الدكتور عبد الله بن عبد

المحسن التركي. د.م: دار هجر. ص. 144-145.

أ. الهدى

إن من أكبر وظائف القرآن الكريم هو الهدى، ولهذا أنزل القرآن، قال الله تعالى: { ذلك الكتاب لا ريب فيه هدى للمتقين }²⁴²⁰. قال الإمام القرطبي: " الهدى في كلام العرب معناه الرشد والبيان، أي: فيه كشف لأهل المعرفة، ورشد، وزيادة بيان وهدي. والهدى هديان: هدى دلالة، وهو الذي تقدر عليه الرسل وأتباعهم، قال الله تعالى: { ولكل قوم هاد }²⁴²¹، وقال: { وإنك لتهدي إلى صراط مستقيم }²⁴²²، فأثبت لهم الهدى الذي معناه الدلالة، والدعوة، والتنبيه، وتفرد هو سبحانه بالهدى الذي معناه التأييد والتوفيق، فقال لنبيه صلى الله عليه وسلم: { إنل لا تهدي من أحببت }²⁴²³. فالهدى على هذا يجيء بمعنى خاق الإيمان في القلب، ومنه قوله تعالى: { أولئك على هدى من ربهم }²⁴²⁴، وقوله: { ويهدي من يشاء }²⁴²⁵. والهدى: الاهتداء، ومعناها راجع إلى معنى الإرشاد كيفما تصرف²⁴²⁶.

فالهداية من هذا القول نوعان: هداية الدلالة وهي تعم كل صنف من الناس بمعنى أنهم يحصلون على الدعوة والدلالة. وهداية التوفيق والتأييد لمن آمن بالله وعمل صالحا. كما فسره الإمام ابن كثير عند تناوله لقوله تعالى: { هدى للناس وبينات من الهدى والفرقان }²⁴²⁷ هذا مدح للقرآن الذي أنزله الله هدى لقلوب العباد ممن آمن به وصدقته واتبعه²⁴²⁸.

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- 13 القرآن. البقرة 2: 2
 - 14 القرآن. الرعد 13: 7
 - 15 القرآن. الشورى 42: 52
 - 16 القرآن. القصص 28: 56
 - 17 القرآن. البقرة 2: 5
 - 18 القرآن. يونس 10: 25
 - 19 القرطبي، أبو عبد الله محمد بن أحمد بن أبي بكر. 1427 هـ / 2007 م. الجامع لأحكام القرآن. بيروت: مؤسسة الرسالة. ج. 1. ص. 247.
 - 20 القرآن. البقرة 2: 185
 - 21 الدمشقي، عماد الدين أبو الفداء إسماعيل بن كثير. 1421 هـ / 2000 م. تفسير القرآن العظيم. جيزة: مؤسسة قرطبة. ج. 2. ص. 180-181.

ب. الإعجاز

كان الرسل قد أيده الله بالمعجزات الباهرة المناسبة لحال أمتهم، فمنهم من أيده الله بالعصا ومنهم من يشفي المريض، ولا يشهد لها إلا من حضرها، ونبينا محمد صلى الله عليه وسلم أيده الله بالمعجزة الخالدة إلى يوم القيامة ألا وهي القرآن الكريم، الذي أعجز العرب على أن يأتوا بمثله ولو آية، إنه الحق من الله سبحانه وتعالى، وهو متمم للكتب السابقة.

المعجزة هي: أمر خارق للعادة، مقرون بالتحدي، سالم عن المعارضة. وهي إما حسية وإما عقلية: وأكثر معجزات بني إسرائيل كانت حسية، لبلاذتهم وقلة بصيرتهم، وأكثر معجزات هذه الأمة عقلية لفرط ذكائهم، وكمال أفهامهم، ولأن هذه الشريعة - لما كانت باقية إلى يوم القيامة - خصت بالمعجزة العقلية الباقية؛ ليراها ذوو البصائر²⁴²⁹.

وكان القرآن في طريقة عرضه معجزاً أبهر الإعجاز، لأن حديثه عن تلك الكونيات كان حديث العليم بأسرارها، الخبير بدقائقها، المحيط بعلومها ومعارفها، على حين أن هذا الذي جاء بالقرآن رجل أُمي، نشأ في أمة أمية جاهلة، لا صلة لها بتلك العلوم وتدوينها، ولا إلمام لها بكتبتها ومباحثها²⁴³⁰.

ولا خلاف بين العقلاء أن كتاب الله تعالى معجز، لم يقدر أحد على معارضته بعد تحديهم بذلك²⁴³¹. ومن الآيات الدالة عليه - على سبيل المثال - : قال الله سبحانه وتعالى: { وإن كنتم في ريب مما أنزلنا على عبدنا فأتوا بسورة من مثله... }²⁴³²، وقوله تعالى: { وإن أحد من المشركين استجارك فأجره حتى يسمع كلام الله... }²⁴³³، وقوله تعالى: { أم يقولون افتربه قل فأتوا بسورة مثله وادعوا من استطعتم من دون الله إن كنتم

22 السيوطي، جلال الدين. 1429 هـ / 2008 م. *الإتيقان في علوم القرآن*. بيروت: مؤسسة الرسالة ناشرون. ص. 645.

23 الزرقاني، محمد عبد العظيم. د. ت. *مناهل العرفان في علوم القرآن*. د. م: مطبعة عيسى البابي الحلبي وشركاه. ج. 1. ص. 26.

24 السيوطي، جلال الدين. 1429 هـ / 2008 م. *الإتيقان في علوم القرآن*. بيروت: مؤسسة الرسالة ناشرون. ص. 645.

25 القرآن. البقرة 2: 23

26 القرآن. التوبة 9: 6

صادقين }²⁴³⁴، وقوله: { قل لئن اجتمعت الإنس والجن على أن يأتوا بمثل هذا القرآن لا يأتون بمثله ولو كان بعضهم لبعض ظهيراً }²⁴³⁵ { فليأتوا بحديث مثله إن كانوا صادقين }²⁴³⁶، وغيره من الآيات الكريمة.

ج. الشفاء

من الوظائف الأخرى للقرآن الكريم الشفاء، فقد جاء كلمة "الشفاء" في كثير من الآيات، منها قوله عز وجل: { يأيها الناس قد جاءكم موعظة من ربكم وشفاء لما في الصدور ... }²⁴³⁷، فسر الشيخ السعدي بقوله: وهو هذا القرآن، شفاء لما في الصدور من أمراض الشهوات الصادة عن الانقياد للشرع، وأمراض الشبهات القاذحة في العلم اليقيني. فإن ما فيه من المواعظ، والترغيب والترهيب، والوعد والوعيد، مما يوجب للعبد الرغبة والرغبة²⁴³⁸. فالقرآن شفاء لمرضين اثنين: مرض الشهوة ومرض الشبهة.

وقال تعالى في آية أخرى: { ونزل من القرآن ما هو شفاء ورحمة للمؤمنين... }²⁴³⁹، قال الشيخ الشعراوي في تفسير هذه الآية: الشفاء: أن تعالج داء موجوداً لتبرأ منه... لكن، هل شفاء القرآن شفاء معنوي لأمراض القلوب وعلل النفوس، فيخلص المسلم من القلق والحيرة والغيرة، ويحتث ما في نفسه من الغل والحقد، والحسد، إلى غير هذا من أمراض معنوية، أم هو شفاء للماديات، ولأمراض البدن أيضاً؟ والرأي الراجح - بل المؤكد - الذي لا شك فيه أن القرآن شفاء بالمعنى العام الشامل لهذه الكلمة، فهو شفاء للماديات كما هو شفاء للمعنويات²⁴⁴⁰.

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- 27 القرآن. يونس 10: 38
28 القرآن. الإسراء 17: 88
29 القرآن. الطور 52: 34
30 القرآن. يونس 10: 57
31 السعدي، الشيخ عبد الرحمن بن ناصر. 1422 هـ / 2002 م. تيسير الكريم الرحمن في تفسير كلام المنان. المملكة العربية السعودية: دار السلام. ص. 421.
32 القرآن. الإسراء 17: 82
33 الشعراوي، محمد متولي. د. ت. تفسير الشعراوي. د. م: دار أخبار اليوم. ج. 1. ص. 8712.

وقال سبحانه: { ... قل هو للذين ءامنوا هدى وشفاء... }²⁴⁴¹، أي: قل يا محمد: هذا القرآن لمن آمن به هدى لقلبه، وشفاء لما في الصدور من الشكوك والريب...²⁴⁴². هذه الآيات الكريمة واضحة أن القرآن شفاء لما في الصدور من الأمراض البدنية والقلبية.

د. الرحمة

قد سبق تعريف الرحمة في المبحث الثاني من الفصل الأول. هذه الرحمة مما يرجوه أحد عند تلاوة القرآن وسماعه، فقد أمر الله عز وجل بالاستماع والإنصات عندما قُري القرآن، قال تعالى: { ... هذا بصائر من ربكم وهدى ورحمة لقوم يؤمنون. وإذا قُري القرآن فاستمعوا له وأنصتوا لعلكم ترحمون }²⁴⁴³، قال الشيخ الشعراوي: وهكذا نجد القرآن الكريم بصائر لأصحاب المنزلة والدرجات العالية، وهدى لأصحاب الاستدلال ورحمة للجميع... إذن لا بد أن تنصت للقرآن الكريم لتتلقى الفوائد الثلاث؛ البصائر، والهدى، والرحمة، وهو حقيق وجدير أن يحرص على سماعه إن قُري²⁴⁴⁴.

وقال علامة الشام القاسمي: ((وإذا قُري القرآن فاستمعوا له وأنصتوا)) أي عن حديث النفس وغيره ((لعلكم ترحمون)) لما ذكر تعالى أن القرآن بصائر للناس وهدى ورحمة، أرشد إلى طريق الفوز بما انطوى عليه من منافع الجلية. أي وإذا قُري القرآن الذي ذكرت خصائصه، فاستمعوا له، أي أصغوا إليه بأسماعكم لتفهموا معانيه، وتدبروا مواعظه، وأنصتوا لقراءته حتى تنقضي، اعظاما له واحتراما، لكي تفوزوا بالرحمة التي هي أعظم ثمراته²⁴⁴⁵. هذا الكلام واضح أن الرحمة هي أعظم ثمرة التي طلبها أحد عند التفهم والتدبر والإنصات لقراءة القرآن.

34 القرآن. فصلت 41: 44

35 الدمشقي، عماد الدين أبو الفداء إسماعيل بن كثير. 1421 هـ / 2000 م. تفسير القرآن العظيم. جيزة: مؤسسة قرطبة. ج. 12. ص. 247.

36 القرآن. الأعراف 7: 203-204.

37 الشعراوي، محمد متولي. د. ت. تفسير الشعراوي. د. م: دار أخبار اليوم. ج. 1. ص. 4544.

38 القاسمي، محمد جمال الدين. 1376 هـ / 1957 م. تفسير القاسمي المسمى محاسن التأويل. د. م. د. ن. ص. 2933.

الفصل الثالث: مادة القرآن الكريم ومحتوياته من العلوم

هذا الفصل يحتوي على مطلبين:

المطلب الأول: مادة القرآن الكريم

القرآن الكريم كتاب أنزله الله تعالى على النبي محمد صلى الله عليه وسلم بواسطة جبريل عليه السلام ليكون دستوراً للحياة. وهو منزل على التدرج حوالي ثلاثة وعشرين سنة، وهو على قسمين: مكية ومدنية، والقرآن مليء بالمواد الهامة. منها:

أ. العقيدة

كان القرآن الكريم يقرر العقيدة والتوحيد في كثير من الآيات، كما أن الرسول صلى الله عليه وسلم بلغ الرسالة والدعوة في مكة على مدة ثلاث عشرة سنة، وهذه الدعوة في هذه الفترة تقرر مسألة العقيدة والتوحيد. يعني بالتوحيد الإيمان بأركانه الستة، وهي: الإيمان بالله وملائكته وكتبه ورسله واليوم الآخر والإيمان بالقضاء والقدر.

والقرآن الكريم كتاب هداية وإرشاد ليخرج الناس من الظلمات إلى النور، من ظلمات الكفر والشرك والجهل إلى نور الإيمان والتوحيد والعلم... فالإيمان بالله وحده إلهاً ورباً منهج حياة كامل، لا مجرد عقيدة تغمر الضمير وتسكب فيه النور، منهج حياة يقوم على قاعدة العبودية لله وحده، والخضوع لربوبيته وحده، والتخلص من ربوبيات المخلوقين، وفي هذا المنهج من المواءمة مع الفطرة البشرية ومع الحاجات الحقيقية لهذه الفطرة ما يملأ الحياة سعادة ونوراً وطمأنينة وراحة²⁴⁴⁶، قال الله تعالى: { الر كتاب أنزلناه إليك لتخرج الناس من الظلمات إلى النور بإذن ربهم إلى صراط العزيز الحميد }²⁴⁴⁷.

هذا الإيمان لا يكفيه بمجرد الإيمان بالله وحده، أو الإيمان ببعض الأركان بل لا بد أن يكمله بالإيمان بملائكته وكتبه ورسله واليوم الآخر والإيمان بالقدر خير وشره.

39 عيسى، الدكتور إبراهيم علي السيد علي. 1428 هـ / 2007 م. فضائل سور القرآن الكريم. جمهورية مصر العربي: دار السلام. ص. 6-7.

40 القرآن. إبراهيم 14: 1

ومن الآيات التي تدل على العقيدة قوله تعالى: { قل هو الله أحد. الله الصمد. لم يلد ولم يولد. ولم يكن له كفوا أحد }²⁴⁴⁸. وقال تعالى: { آمن الرسول بما أنزل إليه من ربه والمؤمنون كل آمن بالله وملائكته وكتبه ورسله لا نفرق بين أحد من رسله وقالوا سمعنا وأطعنا غفرانك ربنا وإليك المصير }²⁴⁴⁹. وقال سبحانه وتعالى: { يأيها الذين ءامنوا ءامنوا بالله ورسوله والكتاب الذي نزل على رسوله والكتاب الذي أنزل من قبل ومن يكفر بالله وملائكته وكتبه ورسله واليوم الآخر فقد ضل ضلالا بعيدا }²⁴⁵⁰. وجاء في الحديث الطويل الذي سئل رسول الله صلى الله عليه وسلم عن الإسلام والإيمان والإحسان... قال فأخبرني عن الإيمان؟ قال: " أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر، وتؤمن بالقدر خيره وشره " ²⁴⁵¹.

ب. العبادة

العبادة هي كل قول وعمل يرضيه الله عز وجل، وليس المقصود بالعبادة أن يركز الإنسان نفسه بالله تعالى ويترك معاملة الآخرين، بل معاملته بالآخرين تعد عبادة، أو يهتم بأمر الآخرة فحسب، ويهمل أمور الدنيا، بل أمر القرآن بالتوازن بينهما، قال جل وعلا: { وابتغ فيما ءاتك الله الدار الآخرة ولا تنس نصيبك من الدنيا ... }²⁴⁵². ولكن إذا كان عكس ذلك بأن يهتم الإنسان بأمر الدنيا دون الآخرة، فهذا لا يريده القرآن. والقرآن الكريم يبين أن غاية خلق الإنسان في هذه الدنيا هي العبادة لله وحده.

وفيما يلي بعض الآيات التي تدل عليها، قال الله جل وعلا: { وما خلقت الجن والإنس إلا ليعبدون }²⁴⁵³. والله تعالى لم يخلق الإنسان والجن إلا ليعرفوه، ويقوموا بعبادته وتوحيده وحمده على أنعمه التي لا تحصى²⁴⁵⁴، وقال تعالى في آية أخرى: { إياك نعبد وإياك نستعين }²⁴⁵⁵، وقال: { يأيها الناس اعبدوا ربكم الذي

41 القرآن. الإخلاص 112: 1-4

42 القرآن. البقرة 2: 285

43 القرآن. النساء 4: 136

44 رواه مسلم.

45 القرآن. القصص 28: 77

46 القرآن. الذاريات 51: 56

47 حومد، أسعد محمود. 1419 هـ / 2009 م. *أيسر التفاسير*. د. م. د. ن. ص. 1300.

48 القرآن. الفاتحة 1: 5

خلقكم والذين من قبلكم لعلكم تتقون { ²⁴⁵⁶، وقال: { واعبد ربك حتى يأتيك اليقين { ²⁴⁵⁷، وقال سبحانه: { رب السموت والأرض وما بينهما فاعبده واصطبر لعبادته هل تعلم له سميا { ²⁴⁵⁸، وقال: { وأن اعبدوني هذا صراط مستقيم { ²⁴⁵⁹، وغيرها من الآيات.

ج. الأخلاق

كان الأخلاق من العناصر المهمة في الإسلام، لذا حث القرآن على أن يتخلق بالإخلاق الكريمة. والمثال الأولي في ذلك رسول الله محمد صلى الله عليه وسلم، كما تقولها زوجته عائشة رضي الله عنها لما سئلت عن أخلاقه صلى الله عليه وسلم فقالت: كان خلقه القرآن، حتى أكد الرسول أن غاية بعثته ليتمم الأخلاق.

من الآيات التي تذكر عن الأخلاق قوله تعالى: { لقد كان لكم في رسول الله أسوة حسنة لمن كان يرجو الله واليوم الآخر وذكر الله كثيرا { ²⁴⁶⁰، وقال: { قد كانت لكم أسوة حسنة في إبراهيم والذين معه... { ²⁴⁶¹، وقال: { لقد كان لكم فيهم أسوة حسنة لمن كان يرجو الله واليوم الآخر ومن يتول فإن الله هو الغني الحميد { ²⁴⁶².

49 القرآن. البقرة: 21

50 القرآن . الحجر :15: 99

51 القرآن. مريم :19: 65

52 القرآن. يس :36: 61

53 القرآن. الأحزاب :33: 21

54 القرآن. الممتحنة :60: 4

55 لبقراء. الممتحنة :60: 6

د. القصص

أما القصص في القرآن، فقد أخذ دورا كبيرا في تأثير المؤمنين ليعتبروا من هذه القصص. قال عز وجل: { إن في ذلك لعدة لأولى الأبصار }²⁴⁶³، وقال: { فاقصص القصص لعلهم يتفكرون }²⁴⁶⁴ { لقد كان في قصصهم عبرة لأولى الألباب... }²⁴⁶⁵.

ح. الأحكام

المطلب الثاني: محتويات القرآن من العلوم

إن القرآن الكريم حص على معرفة العلوم الكونية بمختلف أنواعها ومسمياتها كعلم الهندسة، والحساب، والفلك، وعلم الاقتصاد والاجتماع، وعلم الطبيعة والكيمياء، وعلم الحيوان والنبات، كما حث القرآن على الانتفاع بكل ما يقع تحت نظر الإنسان في هذا الوجود²⁴⁶⁶. قال الله تعالى: { قل انظروا ماذا في السماوات والأرض }²⁴⁶⁷، وقال أيضا: { وسخر لكم ما في السماوات وما في الأرض جميعا منه إن في ذلك لآيات لقوم يتفكرون }²⁴⁶⁸، فلا يليق بالمسلمين وهم المخاطبون بهذا بأن يفروا من وجه هذه المنافع العامة، ولا أن يزهّدوا في علوم الكون، ولا أن يحرموا أنفسهم من فوائد التمتع بثمرات هذه القوى الطبيعية التي أودعها الله لخلقه. ولهذا نص علماء المسلمين على أن تعلم هذه العلوم يعد من فروض الكفاية، ذلك لأن البقاء للأصلح، وحضارة الأمم إنما تقوم على السبق في حلبة الصناعات والفنون²⁴⁶⁹. وقال تعالى: { وأعدوا لهم ما استطعتم من قوة }²⁴⁷⁰.

56 القرآن. آل عمران 3: 13

57 القرآن. الأعراف 7: 176

58 القرآن. يوسف 12: 111

59 أبو ضاهر، أحمد. 1429 هـ / 2008 م. وجيز مناهل العرفان في علوم القرآن. سوريا دمشق: دار العصماء. ص. 16-15.

60 القرآن. يونس 10: 101

61 القرآن. الجاثية 56: 13

62 أبو ضاهر، أحمد. 1429 هـ / 2008 م. وجيز مناهل العرفان في علوم القرآن. سوريا دمشق: دار العصماء. ص. 16.

63 القرآن. الأنفال 8: 60

وبجانب ذلك من العلوم فقد احتوى القرآن تنظيم العلاقات المالية، والعلاقات القانونية، والعلاقات السياسية والعامة، والعلاقات الدولية في السلم والحرب، والتجارة والزراعة.

الخاتمة

بعد عرض هذا المقال البسيط استطاع الباحث أن يسجل أهم النتائج التالية:

1. أن القرآن الكريم نزل رحمة، يخاطب الأجيال كلها في كل العصور
2. أنه رحمة للعالمين، يعم الجميع من الإنس والجن والخلق كله
3. أنه محرر للإنسان من الخرافة والانحراف في الفكر والسلوك والوجدان
4. أنه هداية من الخالق لإصلاح الخلق، تكفل بجميع مل يحتاج إليه البشر في أمور دينهم ودنياهم؛ في العقيدة والأخلاق والعبادات والمعاملات.

عنوان : منهج القرآن الكريم في حماية النزاهة ومكافحة الفساد

Dr. Al-Hawwash

ملخص البحث

الحمد لله الذي بنعمته تتم الصالحات ، والصلاة والسلام على أشرف الخلق من ختم الله ببعثته النبوات ، عليه وعلى آله وصحبه أهل الفضل والكمالات وبعد:

فمن منن الله تعالى على عباده أن دعاهم إلى مكافحة الفساد بكل صوره وأشكاله من خلال مبادئ الدين الإسلامي الذي يعد الفساد جريمة بشعة تعاقب عليها الشريعة الإسلامية قبل أن تعاقب عليها الأنظمة ومنهج القرآن حماية ووقاية من الفساد المالي والإداري وبأحكامه تستقيم شؤون البلاد والعباد، وتنعم الدول بشمار منهج الإصلاح وسعة العيش ورغده.

وقد نصل في هذا البحث إلى عدد من النتائج والتوصيات التي أهمها :

- 1- أن حماية النزاهة فريضة شرعية تواترت الأدلة من القرآن على فرضيتها ، وجعلتها وسيلة تعبدية لا تنفك عن العبادة بأركانها الشرعية التي تقوم في جميع صورها على إصلاح النية وإخلاصها لله تعالى .
- 2- أن الموظف العام مطالب شرعاً بالأداء يستغل موقعه في العمل لجر منفعة شخصية له ولقرباته وصدقته ، أو للاستيلاء على المال العام بطرق ملتوية ، أو لصرف العهدة المالية ونحوها في غير ما خصصت له ، أو للتكسب المادي غير المشروع ؛ كتلقي الهدايا والرشاوى مقابل خدمات وتسهيلات للمهدين أو الراشدين .
- 3- يوجّه الإسلام إلى عدم إسناد العمل إلا لمن تتوافر فيه الأهلية والكفاءة لهذا العمل ؛ يقول - تعالى - على لسان يوسف - عليه السلام : قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْمُ (55) يوسف: ٥٥ .
- 4- تنمية الوعي الوظيفي لدى الموظف بكافة الأصول الشرعية التي تحكم سلوكه ، بحيث يؤمن بأن الوظيفة العامة أمانة لا تنفك عن عبادته لربه عبادة خالصة لوجهه .

- 5- عقد دورات متخصصة ، وإصدار دوريات علمية في إطار منهج القرآن الخاص بحماية النزاهة ومكافحة الفساد.
- 6- تضمين المقررات الدراسية وكتب الثقافة الإسلامية مفردات هذا المنهج القرآني حماية للموظف العام من غوائل الفساد والانحراف

خبرة الجامعة الإسلامية العالمية بماليزيا في تدريس

أساليب التفكير في ضوء القرآن الكريم ودورها في إشاعة وتفعيل تدبر القرآن

أ. د. جمال أحمد بادي

الملخص:

بدأت الجامعة الإسلامية العالمية بماليزيا بتدريس مادة التفكير الإبداعي لطلاب كلية معارف الوحي والعلوم الإنسانية في فبراير ١٩٩٧م ثم أصبح متطلبا جامعا لكل طلبة الجامعة بحلول العام الأكاديمي ٢٠١٧/٢٠١٨م. تعد أساليب التفكير في ضوء القرآن الكريم أحد أهم محتويات المقرر. ووفقا للاستقراء الذي اعتمده الفصل الرابع بالكتاب المقرر تبين أنّ القرآن الكريم احتوى على خمس عشرة أسلوبا من أساليب التفكير.

وقد تم تطبيق خطوات التدريس نفسها بنجاح على طلبة وطالبات الثانوية في ماليزيا وبعض البلدان الأخرى منها إندونيسيا وهونج كونج وذلك من خلال برنامج تدريبي مدته ساعتان ونصف.

اشتمل منهج التدريس على: بيان معنى كل أسلوب، كيفية التعرف على الأسلوب من خلال الكلمات المفتاحية والسياق، ضرب الأمثلة المختلفة من بعض سور القرآن الكريم، ثم استثارة عقول الطلاب لذكر أمثلة أخرى، انتهاءً بالتعرف على كيفية تطبيق كل أسلوب في واقع الحياة اليومية.

تجيب الورقة على الأسئلة التالية:

1. ما أساليب التفكير في القرآن الكريم؟
 2. وما منهج الجامعة الإسلامية العالمية في تدريسها؟
 3. وما دور تدريسها في إشاعة وتفعيل تدبر القرآن الكريم؟
- ستعتمد الورقة المنهج الوصفي، والاستقرائي، والتحليلي، لبيان منهج تدريس المقرر لطلاب المرحلة الجامعية، وأهم الخطوات المتبعة لتمكين الطلاب من فهم واستيعاب تلك الأساليب وتطبيقها بشكل عملي في حياتهم العملية بشكل مبسط.

ولهذا البحث مصدران أساسيان: أحدهما الكتاب الجامعي المقرر، والثاني الخبرة العملية في تدريس المقرر لمدة تزيد عن عشرين سنة في منهج تدريس المقرر في قاعات الدرس، والورش التدريبية لطلاب الثانوية والجامعات في عدد من دول العالم نحو: ماليزيا، وإندونيسيا، وهونج كونج، وسنغافورة، وليبيا، وسلطنة عمان.

الكلمات المفتاحية: تدريس التفكير، أساليب التفكير، التفكير في القرآن الكريم.

مقدمة:

لقد حثّ الإسلام على التفكير، بالدعوة إلى التأمل في الكون والآيات والمخلوقات في آيات كثيرة في القرآن الكريم، وباستعمال المصطلحات والأساليب التي تنميه وتطوره عند قارئ القرآن الكريم، بالإضافة إلى المطالبة بإتباع الدليل وإقامة البرهان على الدعاوى وذم التقليد الأعمى، والنهي عن إتباع الظن، وذم التحيز والتعريض، والدعوة إلى سعة الأفق، والدعوة إلى الاجتهاد وإعمال العقل، والدعوة إلى الإحسان والإتقان.²⁴⁷¹

وقد استعمل القرآن الكريم عدة أساليب من أساليب التفكير لإيصال رسالته إلى كل نفس بشرية وإقامة الحجة على صاحبها، إذ لكل واحد من المخاطبين أسلوب معين في التفكير يفضلّه ويؤثر فيه، كما أن هناك غاية أخرى بالإضافة إلى إيصال الرسالة وإقامة الحجة ألا وهي تطوير عقول المخاطبين ويأتي في مقدمتهم المؤمنين. ويسهل تصور تحقق هذه الغايات إذا علمنا أنّ العقل خلقه الله، وأن القرآن كلامه ووحيه، الموجه إلى العقل والوجدان البشري.

وقد اهتم علماء المسلمين بهذا الموضوع سابقا، ولكن تحت الأساليب البيانية والإعجاز البياني للقرآن الكريم، ولا يخفى ما للغة من علاقة وصلة قوية ووطيدة بالتفكير فاللغة هي وعاء التفكير.

²⁴⁷¹ أنظر على سبيل المثال: بدري، مالك: **التفكير من الشهود إلى المشاهدة**: المعهد العالمي للفكر الإسلامي فرجينيا 1993م. وبكار، عبد الكريم: **فصول في التفكير الموضوعي**، دار القلم، دمشق 1993م.

أساليب التفكير في القرآن الكريم:

توجد في القرآن الكريم عدة أساليب للتفكير تفوق 15 أسلوباً أهمها: أسلوب التفكير التساؤلي، والإدراكي، والافتراضي، والموضوعي، والإيجابي، والعقلي، والتأملي، والعاطفي، والتصويري، والتمثيلي، والتشبيهي، والمفاهيمي، والعلمي، والأمازي، والحدسي.²⁴⁷²

وفيما يلي عرض لتلك النماذج:

1. التفكير التساؤلي:

يلاحظ كل متدبر لكتاب الله تعالى إشاعته لروح التساؤل، وتنوعه للأسئلة الواردة فيه، ولأغراض ومقاصد مختلفة: كتأكيد وحدانية الله تعالى وألوهيته، والدعوة إلى التفكير والتأمل في مخلوقاته، ولنقض أدلة المشركين وشبهاتهم، ولتوبيخ الظلمة والفساقين وغير ذلك. كما نلاحظ كثرة الأسئلة الواردة في القرآن الكريم إذ فاقت ألف ومائتي (1200) سؤال، في سورة الطور وحدها أربعة عشر سؤالاً في الآيات ١٥ - ٤٣.

أ. معناه وأمثله:

المقصود بالتفكير التساؤلي هو استعمال السؤال والتساؤل كأسلوب للتفكير. ومن أمثلة ذلك قوله تعالى: ﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ﴾ (الأعراف: 172)، ﴿أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ﴾ الآية (البقرة: 258)، ﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ﴾ الآيات (الفيل: 1-2).

ب. الكلمات المفتاحية: أدوات الاستفهام نحو: الهمزة، كيف، متى، أين، أيان، ماذا، لم، من، ألم، أفلا، هل، كم، أي، ما، كم، أي، لما.

ج. التطبيقات الحياتية:

يقول الدكتور عبد الكريم بكار في مقال له بعنوان "إرشاد الأسئلة": "إن في إمكاننا جعل الأسئلة التي نلقيها على أنفسنا مفاتيح للفهم وأدوات لإيقاظ الوعي. والحقيقة أن المسيرة العلمية والبحثية تعتمد دائماً على حركة جدلية مستمرة بين التحديات والاستجابة لها. التحديات كثيراً ما تتبدى في أشكال من الأسئلة والتساؤلات. والاستجابة لها تتبدى في محاولات اكتشاف الأجوبة الصحيحة لها".²⁴⁷³

Badi, *Creative Thinking in Islam: Issues and Concepts*, 2017, KL, IIUM Press and IIIT. Chapter 4.²⁴⁷²
<https://www.saaaid.net/Doat/bakkar/30.htm>²⁴⁷³

ويمكن إضافة جانبين آخرين لموضوع "إرشاد الأسئلة" التي ذكرها الدكتور بكار، وهما مرحلتان تسبقان مرحلة "الإرشاد" ولا سبيل لإرشاد الأسئلة بدونهما.

المرحلة الأولى: تفعيل "روح التساؤل" عند المسلمين، وهي مرحلة الرغبة في التساؤل والإيمان بأهميته وإدراك دوره الفعّال في الفكر والتربية والتعليم والتعلم.

إنه ما لم يحس ويشعر أبناء أمتنا والجيل المسلم المعاصر بأهمية وضرورة "روح التساؤل" وما لم يدركوا دورها الإيجابي والفعّال في التعليم والتعلم والتطور والرفي نحو الأفضل فلن نتوقع منهم العناية بامتلاك المهارات اللازمة لإحيائها وتفعيلها وقد لا ترشداهم الأسئلة إلى شيء مثمر ومفيد ولو طُرحت عليهم من المربين والمفكرين والمتقنين.

وهذا يقودنا إلى الحديث عن **المرحلة الثانية** من مراحل "الأسئلة" ألا وهي مرحلة "امتلاك مهارات التساؤل". فالتساؤل الذي نروم ونقصد هو التساؤل الذي يقود إلى التفكير الهادف، وإعمال العقل بشكل متزن، وحسن الإدراك والفهم، ويعين على حل المعضلات وتجاوز العقبات والتحديات، ويساعد على إبداع المفاهيم والأفكار النافعة التي ترسي دعائم الحضارة وأسس المعروف والفضيلة في زمن انفلت فيه زمام الأمور، وانقلبت فيه الموازين، وولجت فيه - خلصة - القيم الغربية الوافدة بيوت المسلمين عبر نوافذ شبكات العنكبوت والشاشات الفضائية مستهدفة عقولهم وقلوبهم.

وهنا يمكن التنويه إلى وجود بعض الدراسات - وإن كانت قليلة - حول مهارات التساؤل في عالمنا الإسلامي، ولكنها لا تفي بالغرض ونحن في حاجة إلى المزيد منها ولا مانع من الاستفادة من الدراسات المعرفية الكثيرة جداً والمفيدة عند غير المسلمين في هذا المجال من قبل متخصصين من ذوي الكفاءة والخبرة مع التأكيد على ضرورة مراعاة قيمنا وعقائدنا وهويتنا.

2. التفكير الإدراكي:

أ. **معناه وأمثله:** والمقصود به توسيع الإدراك، أو إنشاء تصورات ومفاهيم جديدة، أو تصحيح مفاهيم ومعتقدات خاطئة. ومن ذلك توقع الخير من الأمر الذي يكرهه الناس، وتوقع الشر من الأمر الذي يحبونه، كقوله تعالى: ﴿وَعَسَى أَنْ تَكْرَهُوا شَيْئاً وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئاً وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾ (البقرة: 216). وقوله سبحانه: {وعاشروهن بالمعروف فإن كرهتموهن فعسى أن تكرهوا شيئاً ويجعل الله فيه خيراً كثيراً} (النساء: 19). إنه أمر فطري ألا يتوقع الناس الخير من أمر يكرهونه ولا الشر من أمر يحبونه وتطرب إليه أفئدتهم. يقول العلامة السعدي في تفسير الآية السابقة: "أي ينبغي لكم أيها الأزواج أن تمسكوا زوجاتكم مع

الكراهة لمن، فإن في ذلك خيرا كثيرا. من ذلك امتثال أمر الله وقبول وصيته التي فيها سعادة الدنيا والآخرة²⁴⁷⁴. وجاء في الحديث الصحيح ما يؤكد ذلك: "لا يفرك مؤمن مؤمنة إذا كره منها خلقا رضي منها آخر". وهو باب عظيم في موضوع التوقعات. فالإسلام حريص كل الحرص على استمرارية العلاقة الأسرية، وهو دين الوسطية في كل شيء، جاء هديه ليعلمنا أنه لا توجد في الغالب الأعم امرأة كاملة كما لا يوجد في الغالب الأعم رجل كامل. وهنا نقول بأن الخطاب موجه للنساء كما هو موجه للرجال.

ب. الكلمات المفتاحية: عسى وحسب أو من السياق كتفضيل شيء على شيء آخر في الميزان الإلهي نحو تفضيل الآخرة على الدنيا.

ج. تطبيقات عملية حياتية:

نلاحظ أن النص القرآني قد استعمل لفظة شيء وجاءت مُتَّكَرَةً للدلالة على العموم فليس الأمر مقتصرًا على الزواج ولا الجهاد كما هو في أسباب نزول الآيتين الكريمتين بل يشمل أي شيء في حياة المسلم من مواقف ومستجدات وأحداث. وحيث إن الإسلام دين عملي وليس دين تجريد ومثالية تبّه القرآن الكريم على مثال تطبيقي للقاعدة السابقة في قصة وقعت أحداثها في المجتمع المسلم الأول وكان مسرح تلك الأحداث بيت النبوة. فهل بعد رمي أم من أمهات المؤمنين بالفاحشة من شر وكارثة! وهل يتوقع من هذا الحدث الجلل خير قط؟ نعم إن القرآن الكريم يصف تلك الحادثة بالخير في قوله تعالى: ﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ لَا تحسبوه شُرًا لَكُمْ بل هو خير لكم﴾. (النور: 11). ومن ذلك الخير نزول مجموعة أحكام شرعية تنظم حركة المجتمع المسلم، ما كانت لتنزل ونعلم بها لولا تلك الحادثة.

وبعد تقرير هذه القاعدة العظيمة وضرب الأمثلة العملية عليها كم من المسلمين اليوم يعيش في ظلالها، وينعم ويكيّف حياته في ضوء حكمتها في مجتمعاتنا المسلمة التي فاقت نسبة الطلاق في بعضها 40%؟ وما ذلك إلا بسبب أمر لا يرغبونه ويمكن احتماله، ولا يقارن بالجانب الإيجابي الآخر للموضوع ذلك الجانب الذي يتعاملون عنه ويتجاهلونه أو يتناسونه وما أعماهم إلا حجاب الكره.

وكم من المسلمين يراجع نفسه عند أول صدمة لواقع لا يحبه ولا يرتضيه فيقول لنفسه: "لعل الله يجعل فيه خيرا كثيرا" فيصبر ويحتسب ويجتهد في التعامل مع ذلك الواقع الذي لا سبيل له في دفعه كتخصص فرض على طالب أو طالبة وهو أو هي لا يرغبان فيه؟

²⁴⁷⁴ السعدي: تيسير الكريم الرحمن في تفسير كلام المنان، دار السلام، الرياض، ٢٠٠٢م. ص 138

أو كوظيفة لم يجد غيرها رغم اجتهاده وبجته وبذل الأسباب. أو كجار في عمارة سكنية سكنها بعد بحث وعناء رأى منه بعض ما يضايقه في أول أيام سكناه. والمواقف التي من هذا النوع كثيرة في حياة كل مسلم ومسلمة

3. التفكير الافتراضي:

أ. معناه وأمثله:

معناه استعمال الفرضيات في الحاجة والحوار والمناظرة رغبة في الوصول إلى الحقيقة.

وقد وردت عدة آيات في القرآن الكريم ذكر فيها عدة فرضيات، يكون بعضها افتراضا خاطئا، وذلك كسبيل للوصول إلى الحقيقة بفتح الآفاق أمام العقل البشري لتحري الحق والوصول إلى اليقين. ومن أمثلة ذلك قوله سبحانه: ﴿أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ﴾ * أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿ (الطور: 35، 36)، يقول العلامة السعدي في تفسيرها: "وهذا استدلال عليهم، بأمر لا يمكنهم فيه إلا التسليم للحق، أو الخروج عن موجب العقل والدين، وبيان ذلك: أنهم منكرون لتوحيد الله، مكذبون لرسوله، وذلك مستلزم لإنكار أن الله خلقهم. وقد تقرر في العقل مع الشرع، أن ذلك لا يخلو من أحد ثلاثة أمور:

● إما أنهم خلقوا من غير شيء، أي: لا خالق خلقهم، بل وجدوا من غير إيجاد ولا موجد، وهذا من المحال.

● أم هم الخالقون لأنفسهم، وهذا أيضا محال، فإنه لا يتصور، أن يوجد أحد نفسه.

● فإذا بطل هذان الأمران، وبان استحالتهم، تعين القسم الثالث وهو: أن الله، هو الذي خلقهم. وإذا تعين ذلك، علم أن الله تعالى هو المعبود وحده، الذي لا تنبغي العبادة ولا تصلح إلا له تعالى²⁴⁷⁵. ومن هذا الباب أيضا مجادلة إبراهيم عليه السلام لقومه المذكورة في سورة الأنعام: 76-79.

ومن أمثلة هذا النوع من الأساليب قوله سبحانه في دفاع الشاهد عن سيدنا يوسف عليه السلام إزاء ما رمت به امرأة العزيز: ﴿قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ * وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ﴾ (يوسف: 26، 27).

²⁴⁷⁵ تفسير السعدي، مرجع سابق. ص 758

ومن أمثلتها قوله تعالى: {وإنّا أو إياكم لعلى هدى أو في ضلال مبين} (سبأ: 24). "أي: إحدى الطائفتين، منا ومنكم، على الهدى، مستعلية عليه، أو في ضلال بين، منغمرة فيه. وهذا الكلام يقوله من تبين له الحق، واتضح له الصواب، وجزم بالحق الذي هو عليه، وبطلان ما عليه خصمه." 2476

ومن أمثلتها ما قاله مؤمن آل فرعون في دفاعه عن موسى عليه السلام: {وقال رجل مؤمن من آل فرعون يكتم إيمانه أتقتلون رجلاً أن يقول ربي الله وقد جاءكم بالبينات من ربكم وإن يك كاذباً فعليه كذبه وإن يك صادقاً يصبكم بعض الذي يعدكم إن الله لا يهدي من هو مسرف كذاب} (غافر: 28). "أي موسى بين أمرين، إما كاذب في دعواه، أو صادق فيها. فإن كان كاذباً، فكذبه عليه، وضرره مختص به، وليس عليكم في ذلك ضرر، من حيث امتنعتم من إجابته وتصديقه. وإن كان صادقاً، وقد جاءكم بالبينات، وأخبركم أنكم إن لم تجيبوه، عذبكم الله عذاباً في الدنيا، وعذاباً في الآخرة، فإنه لا بد أن يصيبكم بعض الذي يعدكم، وهو عذاب الدنيا. وهذا من حسن عقله، ولطف دفعه عن موسى، حيث أتى بهذا الجواب الذي لا تشويش فيه عليهم، وجعل الأمر دائراً بين تينك الحالتين، وعلى كل تقدير فقتله سفه وجهل منكم." 2477

ب. الكلمات المفتاحية:

أو، إن كان، أم وكذلك من السياق عند ذكر سيناريوهات وخيارات متعددة ممكنة أو مستحيلة، ثم اختبار صدق كل منها، للخلوص إلى الخيار الصحيح والصادق.

ج. بعض التطبيقات العملية الحياتية:

تستخدم الفرضيات في خطوات البحث العلمي، وتمحيص الأدلة، في دراسة الظواهر، وفي قاعات المحاكم، وفي المناظرات في محاولة للتوصل إلى الحقيقة بشكل صحيح. وللتأكد من الاختيار السليم عند تعدد الاختيارات الافتراضية المتضاربة. وقد يكون سبباً في الكشف عن الحقيقة غير الظاهرة، والوصول إلى حل للمعضلات.

2476 تفسير السعدي، مرجع سابق، ص 626.

2477 تفسير السعدي، مرجع سابق ص 682-683.

4. التفكير الموضوعي:

أ. معناه وأمثله:

الموضوعية عكس الذاتية والتحيز، وهي كل ما أنبنى على الحقائق، والحجة والبرهان، لذلك يتمثل التفكير الموضوعي في عدة صور أهمها:

- المطالبة بإقامة الدليل على الدعاوى، قال تعالى: ﴿قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ﴾ (البقرة: 111).
- عدم الاعتماد على الظن: ﴿إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ﴾ (يونس: 36).
- ذم الهوى والتعرض، يقول تعالى: ﴿فَلَا تَتَّبِعُوا الْهَوَى أَنْ تَعْدِلُوا﴾ (النساء: 135).
- ذم التقليد الأعمى والتعصب. يقول تعالى: ﴿وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَى أُمَّةٍ وَإِنَّا عَلَى آثَارِهِمْ مُقْتَدُونَ * قَالَ أُولُو جُنُودٍ بَاهْذَى مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ﴾ (الزخرف: 23، 24).

ب. الكلمات المفتاحية: تنقسم الكلمات المفتاحية إلى إيجابية وهي ما يجب التحلي به مثل: الحجة، واليقين، والهدى، والبرهان. وفي المقابل قضايا سلبية يجب الحذر منها وعدم الاعتماد عليها أو الانخداع بها مثل: الظن، والهوى، واتباع الآباء، والتقليد الأعمى.

ت. التطبيقات العملية: التفكير الموضوعي هو ما تتأسس عليه الدعاوى، والاستنتاجات، وإصدار الأحكام وغير ذلك من قضايا نعيشها ونلمسها في قاعات الدرس، وقنوات التواصل، والبحوث والدراسات العلمية. فلا بد من التأكد من أن تلك الأمور صحيحة وصادقة ومبنية على الحجة والدليل والبرهان.

5. التفكير الإيجابي:

أ. معناه وأمثله:

هو التفكير المتحرر من الأوهام والمخاوف، الذي يؤمل الخير ويتطلع إليه، ويجاني اليأس والقنوط. ومن أهم صوره:

- عدم اليأس من رحمة الله تعالى، يقول سبحانه: ﴿وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ﴾ (يوسف: 87).
- الأمل في معيته وتوفيقه سبحانه، وألا يساء الظن به، يقول تعالى جلّ ذكره: ﴿يُظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ﴾ (آل عمران: 154).
- التوكل على الله وحده، يقول سبحانه: ﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾ (المائدة: 23).
- ب. الكلمات المفتاحية: رحمة الله، لا تقنطوا، لا تياسوا، توكّلوا، يظنون بالله غير الحق.
- ت. التطبيقات العملية:
- التوكل على الله تعالى فيما نفعل ونترك من أعمالنا اليومية بعد الأخذ بالأسباب والقيام بما يجب في كل شأن.
- الاعتقاد الصحيح في القدر، يقول صلى الله عليه وسلم: "أحرص على ما ينفعك، وتوكل على الله ولا تعجز. وإن أصابك شيء فلا تقل: لو أني فعلت كذا، كان كذا وكذا، ولكن قل: قدر الله وما شاء فعل؛ فإن لو تفتح عمل الشيطان" (رواه مسلم).
- عدم التصديق أو الاعتقاد في الخرافات وعدم التشاؤم ومنها قوله صلى الله عليه وسلم: "لا طيرة".

6. التفكير العقلي:

أ. معناه وأمثلته:

معناه: استعمال الحجة العقلية في الاستدلال.

هناك الكثير من الآيات الكريمة التي تحث على التفكير العقلي واستخدامه في الإثبات مثل:

- كل الآيات التي تتحدث عن إثبات وجود الله، والبعث، والمعاد. ومثالها قوله تعالى: ﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾ (الروم: 27).
- الآيات التي تشتمل على تفنيد حجج المنكرين والجاحدين والمكذابين. ومنها قوله تعالى: ﴿يُحْسِبُ الْإِنْسَانُ أَلَّنْ نَجْمَعَهُ عِظَامَهُ * بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ﴾ (القيامة: 3، 4)، ومنها قوله سبحانه ﴿أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ * وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ * قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ﴾ (يس: 77-79).

ب. الكلمات المفتاحية: يعرف بالسياق من خلال التعرف على الأدلة العقلية وغالب مظانه في القرآن الكريم حوارات الأنبياء مع أقوامهم في دحض أباطيلهم، وإقامة الحجة على الحق وخاصة فيما يتعلق بإثبات يوم الحشر والحساب.

ت. التطبيقات العملية: المناظرة والحوار والجدل لإثبات الحق، وبيان دلائله، وتفنيد شبهات المخالفين، وإبطال حججهم. ومن تطبيقاته في قاعات المحاكم، لإقامة العدل، وحفظ الحقوق، ودحض مزاعم المدعين لما ليس لهم.

7. التفكير التأملي:

- أ. معناه وأمثله: دعا كتاب الله تعالى إلى التأمل في مخلوقات الله وآياته نحو:
- قوله سبحانه: ﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ﴾ (البقرة: 164).
- ومنه الدعوة إلى التأمل في آيات القرآن، يقول الله تعالى: ﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا﴾ (محمد: 24).

ب. الكلمات المفتاحية: الكلمات الدالة على التفكير وفي مقدمتها "التدبر" وغالبا في مجالين: كتاب الله المسطور (القرآن)، وكتاب الله المنظور (الكون).

ت. التطبيقات العملية: الخشوع في الصلاة بتدبر ما يقرأه المصلي أو يستمع إليه، والتدبر في أورد الذكر اليومية في الصباح والمساء، وحضور القلب والتمعن فيما يناجي المسلم به ربه ويدعوه به. ومن ذلك التأمل في مخلوقات الله وآياته الكونية البديعة كالبهار والجبال والأشجار وغير ذلك.

8- التفكير التصوري:

- أ. معناه وأمثله: وهو التفكير الذي يعتمد على نقل صور المواقف المختلفة من الآخرة وكأنها أمام المخاطب نحو: قوله تعالى: ﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ * يَوْمَ تَرَوْهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ

عَذَابَ اللَّهِ شَدِيدٌ» (الحج:2،1)، وكذا ما جاء في تصوير السلوك البشري تنفيراً من السيئ منه أو تشويقاً إلى الطيب منه، نحو قوله تعالى: في تصوير إعراض المعرضين عن الحق الإلهي: ﴿فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ * كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ * فَرَّتْ مِنْ قَسْوَرَةٍ﴾ (المدثر:49-51).

ب. الكلمات المفتاحية: يعرف من خلال سياق الآيات القرآنية. وهو كل صورة تعبيرية أو مشهد ما. وأكثر ما تستعمل في مشاهد القيامة وأهوالها ونعيم الجنة وعذاب النار. كما يدخل في ذلك تصوير القرآن للسلوك البشري القويم والسقيم.

ت. التطبيقات العملية: التفكير باستعمال الصور الحية لغة من اللغات التي يستعملها البشر. ومن الذين يعتمدون عليها المهندسون في شتى مجالات الهندسة، والمعماريون. ومن أكثر مستعمليها قديماً وحديثاً أهل الفن الكلامي كالشعراء والأدباء وكتاب القصة والمسرح.

9- التفكير التمثيلي:

أ. معناه وأمثله: وهو الذي يعتمد ضرب المثل لتقريب المعاني، مثل الدعوة إلى توحيد الله تعالى: ﴿ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾ (الزمر:29). ونحو ما جاء في تعظيم الله وصفاته: ﴿اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي رُجَاةٍ الرَّجَاةُ كَأَنَّهُ كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ (النور:35)، ومنها ما جاء في الحث على الخير: ﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾ (البقرة:261)، أو النهي عن الشر كقوله سبحانه: ﴿مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ﴾ (العنكبوت:41).

ب. الكلمات المفتاحية: الكلمة المفتاحية الأساسية في الأمثال الظاهرة هي كلمة "مثل". وهناك المثل الكامن²⁴⁷⁸: وهو الذي لا يذكر في النص لفظ المثل وإنما يكون حكمه حكم الأمثال، كقوله تعالى: {أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَى مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارٍ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ} [التوبة:109]

ت. التطبيقات العملية الحياتية: المجالات التي تناولتها الأمثال القرآنية كثيرة نذكر أبرزها وأهمها وهي: بينت الإيمان ومثلت له، وكشفت الكفر وردت شبهه، وفضحت النفاق، ونادت بالخير وردت الشر، وصوّرت الخيبت والطيب، وميّزت الصالح عن الطالح.²⁴⁷⁹

10- التفكير التشبيهي:

أ. معناه وأمثله: تشبيه حال بحال لتقريب المعنى، ومنه قوله تعالى: ﴿وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئاً وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ﴾ (النور: 39)، ومنه قوله تعالى: ﴿أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلاً كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ * تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ * وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ﴾ (إبراهيم: 24-26)

ب. الكلمات المفتاحية: حرف "الكاف".

ت. التطبيقات الحياتية: من التطبيقات المشهورة الأدب نثراً وشعراً، فهو من أوسع المجالات التي حظيت بالاهتمام والعناية. ومن أسباب ذلك انحصار مفهوم الإبداع في الأدب لعقود من الزمن.

11- التفكير العاطفي:

أ. معناه وأمثله: استثارة العاطفة، والوجدان، ومكونات النفس البشرية، لدفعها لفعل الخير والمعروف ومحاسن الخصال، وصدّها عن فعل الرذيلة، والمنكر، والشر، وسيء الأخلاق.

نحو قوله تعالى عن المؤمنين: ﴿يُحِبُّهُمْ وَيُحِبُّونَهُ﴾ (المائدة: ٥٨)، وقوله في حق المهاجرين والأنصار: ﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَداً ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ (التوبة: ١٠٠). وكوصفه لصفات المؤمنين في سورة سميت باسمهم وفي مطلعها: ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ﴾ (المؤمنون: ١)، وبعد ذكر صفاتهم ذيل الآيات بقوله سبحانه: ﴿أُولَئِكَ هُمُ الْوَارِثُونَ. الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ﴾ (المؤمنون: ١٠، ١١). وفي مقابل ذلك ما توعد به سبحانه قاتل النفس بقوله جلّ من قائل: ﴿وَمَنْ يَفْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَنَجِّرْهُ جَهَنَّمَ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ

²⁴⁷⁹ المصدر السابق نفسه.

لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾. (النساء: ٩٣)، وقوله متوعدا المستكبرين: ﴿كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُّتَكَبِّرٍ جَبَّارٍ﴾ (غافر: ٣٥).

ب. الكلمات المفتاحية: يعرف التفكير العاطفي من خلال الكلمات التي تتحدث عن المشاعر سواء الإيجابية كالحبة أم السلبية كالبعوض والكراهية. كما يعرف بالسياق وهي الآيات التي تتحدث عن: الأجر والثواب في مقابل العذاب والعقاب، والترغيب في مقابل التهيب، والرضا والرحمة في مقابل الغضب والانتقام.

ت. التطبيقات الحياتية العملية:

في التربية والتنشئة الأسرية، وفي زرع قيم الإسلام في الناشئة في قاعات الدرس، وفي خطب الجمع لتوجيه المجتمع. وتمثل المنهج القرآني يجب أن يكون مسترشدا به، متوازنا مع تغليب الإيجابيات، وزرع مشاعر الود، وتنميتها، مع ضرورة مراعاة المصالح والمفاسد بإعمال الأصول الشرعية، والتنبيه بمآلات الأقوال وآثارها بمراعاة مقاصد الشريعة.

12- التفكير العلمي:

أ. معناه وأمثله: كل الآيات التي ذكرت الحقائق العلمية، وآيات الله في الكون، وما اصطلاح عليه بالإعجاز العلمي وذلك عن البحار، والرياح، ومراحل خلق الإنسان، وتقرير حقائق علمية عن بعض مخلوقات الله نحو: العسل، واللبن، وغير ذلك.

يقول الله تعالى: ﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ * ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ * ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا * ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾ (المؤمنون: 12-14). وقوله تعالى: ﴿يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ﴾ (النحل: ٦٩). وقوله: ﴿وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۚ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ﴾ (النحل: ٦٦). وقوله سبحانه: ﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا ۚ وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٍ﴾ (فاطر: ٢٧). ولكل ذلك هدف وعبرة يصلح عدّها ضمن أمثلة هذا الأسلوب من أساليب التفكير، ذكرها الله تعالى في قوله: ﴿سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۚ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾ (فصلت: ٥٣).

ب. الكلمات المفتاحية: يعرف من السياق ويشمل كل ما سبق ذكره من الآيات التي ذكرت حقائق خلق الخلق، وآيات الله في الأنفس والآفاق.

ت. التطبيقات الحياتية: ترشد الآيات إلى سنن الله في الكون والمجتمعات وضرورة التعرف عليها لتوظيفها في الارتقاء بالحياة. والتطبيقات ذات شقين: إيماني روحاني يشد المؤمن إلى عظمة خالقه وبديع صنعه في الكون. والثاني استكشاف القوانين الربانية التي تنظم الكون والحياة الاجتماعية وتوظيفها توظيفاً إيجابياً لتطوير الحياة وبناء الحضارة.

13- تفكير الأماني:

أ. معناه وأمثله: يسميه بعض الكتاب بالتفكير الرغبي وهو تفكير يوجهه الميل النفسي دون النظر إلى حقيقة الأمر. لذلك غالباً فإن الأماني رغبات مستحيلة التحقق. وقد نقل القرآن الكريم نماذج عديدة منه. من ذلك نقل أماني النادمين عن سوء أعمالهم يوم القيامة يقول سبحانه: ﴿يَوْمَئِذٍ يَوْدُ الَّذِينَ كَفَرُوا وَعَصُوا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا﴾ (النساء: 42)، ومنه نقل أماني النادمين عند نزول الموت بهم نحو حثه سبحانه على الإنفاق بقوله: ﴿وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَّ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ﴾ (المنافقون: 10)، كما أن منه نقل أماني بعض الأقوام الذين يتمنون أن يعمرُوا ألف سنة، يقول تعالى: ﴿وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوْدُ أَحَدَهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحَّزِّجٍ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ﴾ (البقرة: 96).

ب. الكلمات المفتاحية: تمنى، ودّ، وليت ومشتقاتها.

ت. التطبيقات الحياتية العملية: باستقراء الآيات القرآنية نلاحظ أن استعمال هذا النوع من التفكير في التحذير من عواقب السلوك الخاطئ، أو الندم على التفریط في فعل الخير في وقت متأخر لا ينفع معه تلك الأمنيات. لذلك يصلح للآباء والمربين لتقديم النصيحة للمفترط قبل وقوع ما لا يحمد عقباه من مآلات الاقوال والأفعال. ويصلح في استشراف التوقعات السلبية لتفاديها. فطبيعة التفكير ذات علاقة بنتائج السلوكيات الإنسانية السلبية التي يمكن التنبؤ بها في المستقبل القريب أو البعيد.

14- التفكير المفاهيمي:

أ. معناه وأمثله:

ما يدل عليه لفظ ما أو مصطلح ما في عرف ما أو ثقافة ما أو دين ما، سواء أكان مفرداً أم مركباً. وقد حدد أحد الباحثين المعاصرين الاستعمالات المبدعة للمفاهيم في شكلين: تطبيق المفهوم الواحد أو الجمع بين مفهومين لا علاقة بينهما في الأصل. مثال الأول في الإسلام الدلالات الشرعية للمصطلحات الدينية نحو: الصلاة لتتحول من المعنى اللغوي بالدعاء إلى الصلاة في هيئتها المعروفة، والعبادة لتتحول من النسك إلى كل عمل يحبه الله ورسوله. والثاني وهو الأكثر شيوعاً واستعمالاً في القرآن الكريم من الجمع بين مفهومين لا علاقة بينهما لإنشاء معنى جديد مبدع نحو: قوله تعالى: ﴿وَاشْتَعَلَ الرَّأْسُ شَيْبًا﴾ (مریم: ٤). وقوله تعالى: ﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى﴾ (البقرة: ١٩٧). وقوله تعالى: ﴿هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ﴾ (البقرة: ١٨٧). وقوله سبحانه: ﴿وَالصُّبْحُ إِذَا تَنَفَّسَ﴾ (التكوير: ١٨).

ب. الكلمات المفتاحية: كل جملة مركبة من مفهومين لا علاقة بينهما في الأصل.

ت. التطبيقات العملية: توجد نماذج تطبيقية في كل اللغات والثقافات مثال ذلك وصف درجات الألوان (الأخضر الزيتي)، (زرقة السماء)، (الأصفر الليموني). ومن ذلك الأمثال نحو (خيال الحقل)، و (رأس الحكمة)، و (أذيال الحية)، وهناك الأمثال النبوية التي لم يسبق لها نظير نحو: (حمي الوطيس)، (إنّ من البيان لسحراً). ومن ذلك مفهوم "المفلس" الذي أعطاه النبي صلى الله عليه وسلم بعداً جديداً، وجعل الإفلاس الحقيقي هو الإفلاس في الحسنات يوم القيامة بكثرة المعاصي وإيذاء الآخرين.

15- التفكير الحدسي:

أ. معناه وأمثله: وسماه بعضهم إلهاماً، وكشفاً، وفتحاً واستبصاراً. وهو ما كان من فكرة مبدعة تبرز في خيال صاحبها دون مقدمات لتكون فهماً لنص أو سلوكاً سليماً في موقف ما، أو حلاً لمعضلة عويصة ونحو ذلك. ﴿وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا

يَعْرِشُونَ ﴿٦٨﴾. (النحل: ٦٨). وقال تعالى: ﴿وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفَتْ عَلَيْهِ
فَأَلْقَاهُ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۚ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴿٧﴾﴾. (القصص: ٧). ﴿قُلْ
هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ﴾. ﴿إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ
الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ﴾. (الأعراف: ٢٠١).

ب. الكلمات المفتاحية: أوحى ومشتقاتها إلى غير الأنبياء، تبصر ومشتقاتها.

ث. التطبيقات الحياتية: أرشد النبي صلى الله عليه وسلم عمران بن الحصين أن يدعو الله كل يوم في
الصباح والمساء بقوله: "اللَّهُمَّ أَهْمْنِي رُشْدِي، وَأَعِزَّنِي مِنْ شَرِّ نَفْسِي".²⁴⁸⁰ لذلك جعل الشيخ
زروق من شروط العلم اللدني التقوى واستدل بقول الله تعالى: ﴿وَاتَّقُوا اللَّهَ ۖ وَيُعَلِّمُكُمُ اللَّهُ﴾ (البقرة:
٢٨٢). وتوجد بعض المؤلفات في اكتساب وتوظيف الحدس والإلهام. منها "سيكولوجية
الإلهام"²⁴⁸¹ ليوسف ميخائيل أسعد. و "التفكير الإبداعي والتوافق النفسي" لمؤلفه كنز حسن
علي دله.²⁴⁸²

خاتمة:

بعد عرض أساليب التفكير في ضوء القرآن الكريم، يتبين لنا ماهيتها ومعانيها، وأهميتها، وطرق التعرف عليها،
سواء من خلال الكلمات المفتاحية أو من السياق أو بهما معاً، كما يتضح للقارئ خصائص كل أسلوب منها.
وقد ذكرت الورقة بعض الأمثلة القرآنية لكل أسلوب، وكيفية تطبيقها في حياتنا العملية في الحياة اليومية، ليزداد
المسلم تعلقاً بكتاب الله، ويفتح له المجال لتدبر آياته وحسن فهمها والوقوف على مرادها، ليكون ممتثلاً لهداياها
سائراً على نهجها لينال خير الدنيا والآخرة.

ولعل فيما عرضته وناقشته الورقة بيان للتجربة التعليمية للجامعة الإسلامية العالمية بماليزيا في تدريس أساليب
التفكير في القرآن الكريم لتفيد منها بقية الجامعات التي تدرس المقررات المشابهة.

²⁴⁸⁰ رواه أحمد، 33/ 197، رقم 19992، والترمذي، كتاب الدعوات، باب حدثنا أحمد بن معاوية، رقم 3483،

واللفظ له.

²⁴⁸¹ مكتبة غريب ١٩٨٣ م.

²⁴⁸² مركز الكتاب الأكاديمي عمان الأردن ٢٠١٨ م.

دور القرآن في ترسيخ معاني الرحمة عند غير المسلمين

الدكتور علي بن مناور ردة الجهني

الأستاذ المشارك في جامعة تبوك .الكلية الجامعية بالوجه

1440/1441هـ

2018/2019م

بسم الله الرحمن الرحيم

ملخص البحث

الحمد لله القائل في محكم التنزيل (وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ) ²⁴⁸³.
والصلاة والسلام على رسول الله وبعد. يتناول هذا البحث دور القرآن في ترسيخ معاني الرحمة عند غير المسلمين من حيث المحاور التالية:

أولاً/ تصديق القرآن الكريم لما جاء في الأديان السماوية الأخرى.

ثانياً/ رد ما جاء من المخالفات لشريعة الله في الأديان السماوية الأخرى بسبب التحريف الذي وقع عليها.

ثالثاً/ الحرية التي نص عليها القرآن الكريم في اعتناق الناس لما شاءوا من الأديان دون إجبارهم على الدخول في الإسلام

رابعاً/ دعوة أهل الأديان للدخول في الإسلام.

خامساً/ عرض القصص والأحداث التي سأل عنها أهل الأديان السماوية عرضاً مفصلاً وصل بعضها إلى سرد سورة كاملة تتحدث عن تلك الوقائع والأحداث .

سادسا/ مجادلة أهل الأديان السماوية بالتي هي أحسن.

سابعا/ الأمر بالعدل مع أهل الأديان الأخرى

المقدمة

الحمد لله رب العالمين والصلاة والسلام الأتمان الأكملان على أشرف الأنبياء والمرسلين وبعد فهذا البحث الموسوم ب (دور القرآن في ترسيخ معاني الرحمة عند غير المسلمين) سأشارك به بأن الله تعال في مؤتمر الوحي أساس الحضارة الدولي السادس المنعقد في جامعة العلوم الإسلامية الماليزية وهذا البحث يتناول موضوعا مهماً وهو دور القرآن في ترسيخ معاني الرحمة عند غير المسلمين. وذلك من خلال سبعة محاور. وأسأل الله اهلل أن يرزقنا الإخلاص والاتباع والتسديد.

حدود الرسالة

الحديث حول دور القرآن في ترسيخ معاني الرحمة عند غير المسلمين

خطة العمل

يسير العمل في هذا البحث وفق أصول البحث العلمي ، فكل محور من محاور البحث يحمل فكرة تبين دور القرآن في ترسيخ معاني الرحمة عند غير المسلمين ، مما يحتاج إلى بيان ذلك من نص القرآن الكريم وتفسير أهل العلم لهذا النص .

المحور الأول/ تصديق القرآن الكريم لما جاء في الأديان السماوية الأخرى.

قال تعالى: وَآمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أُولَ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونَ (41)²⁴⁸⁴ توجه الخطاب قبل هذه الآية لبني إسرائيل يتذكّرونهم بنعمة الله عليهم ولزوم الوفاء بالعهد الذي أخذه الله عليهم والدعوة إلى الخوف من الله ورهبته، وكانت هذه مقدمة للآية التي بعدها والتي جاء الأمر فيها بالإيمان بالقرآن الكريم الذي جاء مصدقا لما معهم من الكتب ولا يكونوا أول كافر به بولا يشتروا به ثمنا قليلا. ولقد ذكر الله تعالى أنه أمر بني إسرائيل بالإيمان بما نزل الله وهو القرآن الكريم، لكنهم كانوا يقولون: ن { من بما أنزل علينا، وقد كذبوا في ذلك لأنهم يكفرون بالقرآن الكريم وهو الحق مصدقا لما معهم من التوراة والإنجيل كما الله تعالى: وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُؤْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ (91)²⁴⁸⁵

ولما قالت اليهود: إن جبرئيل لنا عدو أمر أن يجعل النبوة فينا فجعلها في غيرنا من عدواته إيانا²⁴⁸⁶، جاءهم الرد من الله تعالى متضمنا تكذيب هذه الفرية، وأن نزول القرآن على النبي محمد صلى الله عليه وسلم جاء تصديقا لما معكم وفي كتابكم التوراة كما قال الله تعالى: قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ (97)²⁴⁸⁷ ولقد أنزل الله عزوجل القرآن الكريم على نبيه محمدا صلى الله عليه وسلم بالحق وهو متوافق ومصدق للكتب السابقة التي في أيدي اليهود والنصارى كما أنه سبحانه وتعالى قد سبق وأنزل تلك الكتب على أهل الكتاب. قال الله تعالى: نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ.²⁴⁸⁸ قال ابن جرير رحمه الله عند هذه الآية: يا محمد، إن ربك ورب عيسى ورب كل شيء، هو الرب الذي أنزل عليك الكتاب، يعني ب"الكتاب"، القرآن، "بالحق" يعني: بالصدق فيما اختلف فيه أهل التوراة والإنجيل، وفيما خالفك فيه محاجوك من نصارى أهل نجران وسائر أهل الشرك غيرهم، "مصدقا لما بين يديه"، يعني بذلك القرآن، أنه مصدق لما كان قبله من كتب الله التي أنزلها على أنبيائه ورسله، ومحقق ما جاءت به رسل الله من عنده. لأن منزل جميع ذلك واحد، فلا يكون فيه اختلاف، ولو كان من عند غيره كان

²⁴⁸⁴ البقرة: 41

²⁴⁸⁵ البقرة: 91

²⁴⁸⁶ تفسير مقتل بن سليمان (1/125)

²⁴⁸⁷ البقرة: 97

²⁴⁸⁸ آل عمران الآية 3

فيه اختلاف كثير.²⁴⁸⁹ وهدد الله تبارك وتعالى أهل الكتاب إن لم يؤمنوا بما نزل عليهم من القرآن مصدقا لما معهم: هددهم أن يطمس على وجوههم ويردها على أديبارها أو يلعنهم كما لعن آباءهم من قبل كما قال الله تعالى:

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَى أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا (47)²⁴⁹⁰

تبين مما سبق أن القرآن الكريم جاء مصدقا لما في الأديان السماوية الأخرى، وداعيا أهل الكتاب للتوحيد والقيام بأمر الله تبارك وتعالى.

المحور الثاني/ رد ما جاء من المخالفات لشريعة الله في الأديان السماوية الأخرى بسبب التحريف الذي وقع عليها.

وكل الله تعالى حفظ الكتب السابقة إلى أصحابها فضيعوها، وتكفل الله عز وجل بحفظ كتابه فحفظه من التحريف والتبديل والتغيير، كما قال تعالى: (إنا نحن نزلنا الذكر وإنا له لحافظون)²⁴⁹¹. وقال الله تعالى: يَا أَيُّهَا الرُّسُلُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ (41)²⁴⁹²

وعن ابن عباس رضي الله عنه قوله: "يحرفون الكلم عن مواضعه" يعني: حدود الله في التوراة، ويقولون: إن أمركم محمد بما أنتم عليه فاقبلوه، وإن خالفكم فاحذروا.²⁴⁹³

²⁴⁸⁹ تفسير الطبري = جامع البيان ت شاكر (6/160)

²⁴⁹⁰ النساء 47

²⁴⁹¹ الحجر 9

²⁴⁹² المائدة 41

²⁴⁹³ التفسير الطبري = جامع البيان ت شاكر (10/129)

قال ابن أبي حاتم رحمه الله: (حرفوا الرجم فجعلوه جلدا)²⁴⁹⁴، وقال مكِّي بن أبي طالب رحمه الله: (أي يغيرون حكم الله الذي أنزله في التوراة في حكم المحصنين من الزناة).²⁴⁹⁵

قال الواحدي رحمه الله: (قال الكلبي، ومقاتل: هم اليهود يغيرون صفة محمد صلى الله عليه وسلم وزمانه ونبواته في كتابهم).²⁴⁹⁶ ولقد رد القرآن الكريم على أهل الكتاب كذبهم وافتراءاتهم وبينها.

المحور الثالث/ الحرية التي نص عليها القرآن الكريم في اعتناق الناس لما شاءوا من الأديان دون إجبارهم على الدخول في الإسلام. قال الله تبارك وتعالى في سورة البقرة قال تعالى: {لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ} (256)²⁴⁹⁷

قال الطبري رحمه الله: "معنى قوله: "لا إكراه في الدين"، إنما هو لا إكراه في الدين لأحد ممن حل قبول الجزية منه بأدائه الجزية، ورضاه بحكم الإسلام، ولا معنى لقول من زعم أن الآية منسوخة الحكم، بالإذن بالمحاربة".²⁴⁹⁸

قال الله تعالى: {وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا} (29)²⁴⁹⁹ قال مقاتل بن سليمان رحمه الله تعالى: (فمن شاء فليؤمن ومن شاء فليكفر) هذا وعيد نظيرها في حم السجدة اعملوا ما شئتم إنه بما تعملون بصير يعني من شاء فليصدق بالقرآن ومن شاء فليكفر بما فيه)²⁵⁰⁰

قال الماوردي رحمه الله: (قوله عز وجل: وقُلِ الْحَقُّ مِنْ رَبِّكُمْ فمن شاء فليؤمن ومن شاء فليكفر) هذا وإن كان خارجا مخرج التخيير فهو على وجه التهديد والوعيد، وفيه ثلاثة أوجه: أحدها: أنهم لا ينفعون الله بإيمانهم ولا يضررونه بكفرهم.

²⁴⁹⁴ تفسير ابن أبي حاتم (4/1131)

²⁴⁹⁵ الهداية إلى بلوغ النهاية (3/1714)

²⁴⁹⁶ التفسير الوسيط للواحدي (2/61)

²⁴⁹⁷ البقرة 256

²⁴⁹⁸ تفسير الطبري، جامع البيان ت شاکر (5/415)

²⁴⁹⁹ الكهف 29

²⁵⁰⁰ تفسير مقاتل بن سليمان (2/583)

الثاني: فمن شاء الجنة فليؤمن، ومن شاء النار فليكف، قاله ابن عباس. الثالث: فمن شاء فليعرض نفسه للجنة بالإيمان، ومن شاء فليعرض نفسه للنار بالكفر²⁵⁰¹

قال الرازي رحمه الله عند قوله تعالى: (قل آمنوا به أولاً تؤمنوا) قال: يخاطب الذين اقترحوا تلك المعجزات العظيمة على وجه التهديد والإنكار أي أنه تعالى أوضح البيانات والدلائل وأزاح الأعذار فاختراروا ما تريدون²⁵⁰². ومن هذا السياق القرآني يتبين أن القرآن الكريم بين الطريقين الحق والباطل وترك الخيار للعباد فلم يجبر أحداً على الدخول في الإسلام. قال تعالى: {قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ} ²⁵⁰³

المحور الرابع/ دعوة أهل الأديان للدخول في الإسلام

تكاثرت النصوص في القرآن الكريم على دعوة الخلق للخالق وأن يدخلوا في الإسلام ومنها قوله تعالى: قال تعالى: {قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ (64)} ²⁵⁰⁴ وقال تعالى: {يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ (15)} ²⁵⁰⁵

وقال تعالى: {يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (21)} ²⁵⁰⁶

المحور الخامس/ عرض القصص والأحداث التي سأل عنها أهل الأديان السماوية عرضاً

²⁵⁰¹ تفسير الماوردي النكت والعيون (3/303)

²⁵⁰² تفسير الرازي مفاتيح الغيب أو التفسير الكبير (21/417)

²⁵⁰³ يونس 108

²⁵⁰⁴ آل عمران 64

²⁵⁰⁵ المائدة 15

²⁵⁰⁶ البقرة 21

مفصلاً وصل بعضها إلى سرد سورة كاملة تتحدث عن تلك الوقائع والأحداث. ومن ذلك ما سأل عنه هل الكتاب وجاء جوابه مفصلاً في سورة الكهف. قال الطبري رحمه الله: (... فقالت لهم أحبار يهود: سلوه عن ثلاث نأمركم بهن، فإن أخبركم بهن فهو نبي مرسل، وإن لم يفعل فالرجل متقول، فأروا فيه رأيكم: سلوه عن فتية ذهبوا في الدهر الأول، ما كان من أمرهم فإنه قد كان لهم حديث عجيب. وسلوه عن رجل طواف، بلغ مشارق الأرض ومغاربها، ما كان نبؤه؟ وسلوه عن الروح ما هو؟ فإن أخبركم بذلك، فإنه نبي فاتبعوه، وإن هو لم يخبركم، فهو رجل متقول، فاصنعوا في أمره ما بدا لكم. فأقبل النضر وعقبة حتى قدما مكة على قريش، فقالا يا معشر قريش: قد جئناكم بفصل ما بينكم وبين محمد، قد أمرنا أحبار يهود أن نسأله، عن أمور، فأخبروهم بها، فجاءوا رسول الله صلى الله عليه وسلم، فقالوا: يا محمد أخبرنا، فسألوه عما أمورهم به، فقال لهم رسول الله صلى الله عليه وسلم: أخبركم غدا بما سألتهم عنه، ولم يستثن فأنصرفوا عنه، فمكث رسول الله صلى الله عليه وسلم خمس عشرة ليلة، لا يحدث الله إليه في ذلك وحياً، ولا يأتيه جبرائيل عليه السلام، حتى أرجف أهل مكة وقالوا: وعدنا محمداً غداً، واليوم خمس عشرة قد أصبحنا فيها لا يخبرنا بشيء مما سألناه عنه، وحتى أحزن رسول الله صلى الله عليه وسلم مكث الوحي عنه، وشق عليه ما يتكلم به أهل مكة، ثم جاءه جبرائيل عليه السلام، من الله عز وجل، بسورة أصحاب الكهف، فيها معاتبته إياه على حزنه عليهم وخبر ما سألوه عنه من أمر الفتية والرجل الطواف)²⁵⁰⁷. ولقد جاءت سورة كاملة تتحدث عن هي سورة عليه السلام.

الخور السادس/ مجادلة أهل الأديان السماوية بالتي هي أحسن. قال الله تعالى: {وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَإِهْنَأْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ (46)}²⁵⁰⁸
قال مكي بن أبي طالب: "أي: لا تجادلوا أيها المؤمنون اليهود والنصارى إلا بالجميل من القول، وهو الدعاء إلى الله والتنبية على حججه"²⁵⁰⁹

²⁵⁰⁷ تفسير الطبري جامع البيان ت شاکر (17/593)

²⁵⁰⁸ العنكبوت 46

²⁵⁰⁹ الهداية إلى البلوغ النهاية (9/5635)

المحور السابع/ الأمر بالعدل مع أهل الأديان الأخرى. قال تعالى: {يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ} (8)²⁵¹⁰ قال الزجاج رحمه الله: (أي: لا يحملنكم بغضكم المشركين على ترك العدل)²⁵¹¹. وقال الزمخشري: (والمعنى: لا يحملنكم بغضكم للمشركين على أن تتركوا العدل فتعتدوا عليهم بأن تنتصروا منهم وتشفوا بما في قلوبكم من الضغائن بارتكاب ما لا يحل لكم من مثله أو قذف أو قتل أولاد أو نساء أو نقض عهد أو ما أشبه ذلك اعدلوا هو أقرب للتقوى نأهم أولا أن تحملهم البغضاء على ترك العدل، ثم استأنف فصرح لهم بالأمر بالعدل تأكيدا وتشديدا، ثم استأنف فذكرهم وجه الأمر بالعدل وهو قوله: (هو أقرب للتقوى) أي العدل أقرب إلى التقوى، وأدخل في مناسبتها. أو أقرب إلى التقوى لكونه لطفا فيها. وفيه تنبيه عظيم على أن وجود العدل الكفار الذين هم أعداء الله إذا كان بهذه الصفة من القوة، فما الظن بوجوبه مع المؤمنين الذين هم أولياؤه وأحباؤه؟)²⁵¹²

الخاتمة

الحمد لله الذي بنعمته تتم الصالحات فقد انتهيت من بحثي هذا الموسوم بـ "دور القرآن في توسيع معاني الرحمة عند غير المسلمين"

وخلصت فيه إلى النتائج التالية

تصديق القرآن الكريم لما جاء في الأديان السماوية الأخرى. ورد القرآن الكريم ما جاء من المخالفات لشريعة الله في الأديان السماوية الأخرى بسبب التحريف الذي وقع عليها.

وكذلك الحرية التي نص عليها القرآن الكريم في اعتناق الناس لما شاءوا من الأديان دون إجبارهم على الدخول في الإسلام. وحرص الكتاب العزيز على دعوة أهل الأديان للدخول في الإسلام. وذلك عن طريق عرض القصص والأحداث التي سأل عنها أهل الأديان السماوية عرضا وفصلا وصل بعضها إلى سرد سورة كاملة تتحدث عن تلك الوقائع

²⁵¹⁰ المائدة 8

²⁵¹¹ معاني القرآن وإعراجه للزجاج (2/156)

²⁵¹² تفسير الزمخشري، الكشاف عن حقائق غوامض التنزيل (1/612)

والأحداث ومجادلة أهل الأديان السماوية بالتي هي أحسن. والأمر بالعدل مع أهل الأديان الأخرى. وأسأل الله تبارك وتعالى أن يكون هذا العمل خالصاً لوجهه الكريم وصلى الله على نبينا محمد وعلى آله وصحبه أجمعين.

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الوحي أساس الحضارة الدولي

Dr Samia Baggash

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلاة والسلام على نبينا محمد وعلى آله وصحبه أجمعين، أما بعد: فقد أنزل هلال القرآن الكريم رحمة للإنسانية، فال نكاد نجد قضية تناولها القرآن إلّا وكانت الرحمة مقصدها؛ فقد وصف هلال عز وجل القرآن الكريم أنه كتاب رحمة، قال تعالى: (يَأَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ) (يونس: 57). أخرج الله به الناس من الظلمات إلى النور، فهو كتاب هداية ورحمة، قال تعالى: (وَإِنَّهُ لَهْدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ) [النمل: 77]، والرحمة هي الغاية العظمى للرسالة الإسلامية، قال تعالى: (وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ) [الأنبياء: 107].

وديننا الإسلام هو دين الرحمة والمحبة والتسامح، وقد اشتمل القرآن الكريم على كثير من الأمور التي تجلت فيها رحمة الله للعالمين، في كل جوانب الحياة، وشملت الدنيا والآخرة، ومن هنا وقع اختياري على محور: (تجليات القرآن بوصفه رحمة للعالمين) أشارك به في المؤتمر، الذي تنظمه جامعة العلوم الإسلامية بماليزيا بعنوان: (الوحي أساس الحضارة الدولي) وتحقيقاً لهدف المؤتمر، كتبت هذا البحث راجية من الله الإخلاص والقبول.

مشكلة البحث:

تتمثل مشكلة البحث في النظرة الخاطئة للقرآن والإسلام بأنه دين العنف والإرهاب، مما أدى إلى نظرة البعض للقرآن بغير صورته الحقيقية، وهذا ما دفعني إلى الكتابة في هذا الموضوع.

أهمية الموضوع:

- 1- ارتباط البحث بالقرآن الكريم الذي هو دستور هذه الأمة.
- 2- تلبية حاجة الأمة في بيان مظاهر الرحمة الإلهية التي ذكرها الله في القرآن الكريم.

أهداف البحث:

- 1- كشف الغموض لدى كثير من الناس الذين ظنوا أن الإسلام دين العنف والإرهاب.
- 2- إبراز جوانب رحمة الله بالعالمين من خلال القرآن الكريم.
- 3- التأكيد على أن القرآن كتاب رحمة للعالمين.

منهج البحث:

المنهج الاستقرائي: حيث أستقرئ آيات القرآن لجمع الآيات التي تدل على رحمة الله بالعالمين.
المنهج التحليلي: دراسة هذه الآيات وبيان مظاهر رحمة الله بالعالمين.

خطة البحث:

تشمل خطة البحث مقدمة وثلاثة مباحث وخاتمة، وتفصيلها كما يلي:
مقدمة: تحتوي على أهداف البحث، وأهميته، ومشكلته، ومنهجه، وخطة البحث.
تمهيد: مفهوم الرحمة، لغة واصطلاحاً.

المبحث الأول: مظاهر الرحمة الإلهية في القرآن، وفيه ثلاثة مطالب:

المطلب الأول: إرسال الرسل وإنزال الكتب

المطلب الثاني: قبول توبة المذنبين

المطلب الثالث: إجابة الدعاء وكشف الضر

المبحث الثاني: مظاهر الرحمة في العبادات المذكورة في القرآن، وفيه ثلاثة مطالب:

المطلب الأول: مظاهر الرحمة في العبادات البدنية.

المطلب الثاني: المرونة والسعة في العبادات.

المطلب الثالث: مراعاة أصحاب ألعذار.

المبحث الثالث: مظاهر الرحمة في المعاملات المالية في القرآن، وفيه ث ثلاثة مطالب:

المطلب الأول: تحريم الغش والربا وأكل أموال الناس بالباطل

المطلب الثاني: أداء الحقوق

المطلب الثالث: التيسير على المعسر

المبحث الرابع: مظاهر الرحمة في حقوق العباد، وفيه ثلاثة مطالب:

المطلب الأول: حقوق الوالدين

المطلب الثاني: حقوق الضعفاء

المطلب الثالث: حقوق غير المسلمين

الخاتمة

المصادر والمراجع

تمهيد

مفهوم الرحمة لغة واصطلاحاً

أولاً: تعريف الرحمة في اللغة:

بالنظر إلى المعاجم اللغوية نجد أن مصطلح الرحمة يدل على الرقة والعطف، قال ابن منظور: "الرحمة: الرقة والتعطف، والرحمة في بني آدم عند العرب: رقة القلب وعطفه"²⁵¹³

ثانياً: تعريف الرحمة في الاصطلاح:

اختلفت تعاريف القدماء لمصطلح الرحمة، فعرفها الجرجاني بأنها "إرادة إيصال الخير"²⁵¹⁴، أما الراغب الأصفهاني رحمه الله عرفها بأنها "رقة تقتضي الإحسان إلى المرحوم، وقد تستعمل تارة في الرقة المجردة.

وتارة في الإحسان المجرد عن الرقة، نحو: رحم الله فلاناً"²⁵¹⁵

أما الرحمة بالنسبة لله عز وجل: فهي صفة من صفاته سبحانه أثبتتها لنفسه في كتابه، والمراد بها الإحسان المجرد دون الرقة، فالرحمة من الله إنعام وإفضال، ومنالأدمين رقة وتعطف²⁵¹⁶ قال تعالى (وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ) [الكهف:58]،

²⁵¹³ ابن منظور، محمد بن مكرم بن علي، لسان العرب، 12/ 230 – 231 (بيروت، دار صادر، ط3، 1414هـ)، الجوهري، أبو نصر إسماعيل بن حماد، الصحاح تاج اللغة وصحاح العربية، 5/ 1929 ت: أحمد عبد الغفور عطار، (بيروت، دار العلم للمالين، ط4، 1407هـ – 1987م)

²⁵¹⁴ الجرجاني، علي بن محمد بن علي، كتاب التعريفات، ص 110 (بيروت: دار الكتاب العلمية، ط1، 1403هـ/ 1983م)

²⁵¹⁵ الأصفهاني، أبو القاسم الحسين بن محمد، المفردات في غريب القرآن، مادة رحم، 347، ت: صفوان عدنان الداوي (دمشق، بيروت، دار القيم، ط 1 1412 هـ)

²⁵¹⁶ انظر: الراغب الأصفهاني، المفردات في غريب القرآن، مادة رحم، 347

أي ذو النعمة، وهذا يعم أهل الإيمان والكفر؛ لأنه ينعم في الدنيا على الكافر، كإنعامه على المؤمن²⁵¹⁷؛ فرحمته سبحانه عامة لجميع خلقه كما قال سبحانه: (إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ) [البقرة: 143]

المبحث الأول

مظاهر الرحمة الإلهية في القرآن

الرحمة صفة من صفات الله عز وجل، فرحمته تعالى شملت خلقه كلهم، وقد وصف نفسه بالرحمة في كثير من الآيات في كتابه الكريم، و"ال جرم أن الله تعالى خص الشريعة الإسلامي بوصف الرحمة الكاملة، وقد أشار إلى ذلك قوله تعالى فيما حكاه خطابا منه لموسى عليه السلام: (وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ) (156) (الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ) (157) [الأعراف: 156-157] الإلهية؛ ففي قوله تعالى: (وَسِعَتْ كُلَّ شَيْءٍ) إشارة إلى أن المراد رحمة هي عامة فامتازت شريعة الإسلام بأن الرحمة ملازمة للناس بها في سائر أحوالهم، وأنها حاصلة بها لجميع الناس لا لأمة خاصة"²⁵¹⁸ فما من مسلم ولا كافر إلا وعليه أثر رحمة الله في الدنيا، فرحمته واسعة تبلغ كل شيء وخيرات الدنيا والآخرة كلها من آثار رحمة الله وجوده وكرمه. عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: لما قضى الله الخلق كتب كتابا، فهو عنده فوق عرشه: إن رحمتي سبقت غضبي²⁵¹⁹، ورحمة الله بعباده لها مجالات كثيرة، سأقتصر في هذا البحث على ثلاثة مجالات: إرسال الرسل وإنزال الكتب، وقبول توبة المذنبين، وإجابة الدعاء وكشف الضر عن المضطر.

²⁵¹⁷ انظر: البغوي، أبو محمد الحسين بن مسعود، معالم التنزيل في تفسير القرآن، 201/3، ت: عبد الرزاق المهدي، (بيروت، دار إحياء التراث العربي، ط 1، 1420هـ)، القرطبي، أبو عبد الله محمد بن أحمد بن أبي بكر، الجامع لأحكام القرآن، 7/11، ت: أحمد البردوني وإبراهيم أطيفش، (القاهرة: دار الكتب المصرية، ط 1384، 2هـ/1964م)

²⁵¹⁸ ابن عاشور، محمد الطاهر بن محمد بن محمد الطاهر، التحرير والتنوير، 168/17، (تونس، الدار التونسية للنشر، 1984م)

²⁵¹⁹ رواه البخاري: كتاب بدء الخلق، باب ما جاء في قول الله تعالى: وهو الذي يبدأ الخلق ثم يعيده وهو أهون عليه برقم (3194)، ومسلم في كتاب التوبة، باب في سعة رحمة الله تعالى وأنها سبقت غضبه، رقم (2751)

المطلب الأول: إرسال الرسل وإنزال الكتب

إن من أعظم نعم الله على عباده أن شرع لهم ديناً يلي حاجتهم الفطرية، ويعرفهم ببرهم وبأسمائهم وصفاته، وبحقه عليهم، ويبين لهم الأحكام التي يحتكمون بها، "فالإنسان في أمس الحاجة إلى من إلى من يوجهه وليس أقرب له في ذلك من شريعة الله التي أنزلها رحمة للعالمين، فهي سبيل الخير والصلاح والهداية، من تمسك بها نجا، ومن أعرض عنها أصابه الضنك والشقاء"²⁵²⁰.

فشرع لعباده ديناً يعرفون به خالقهم، ويحتكمون إليه لمعرفة الحق من الباطل، وأرسل لهم رسالاً، وأنزل إليهم كتباً، كان آخرها القرآن الكريم الذي تكفل الله عز وجل بحفظه، وجعله رحمة للعالمين، قال تعالى: (وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ) [الأعراف: 52]، "تحصل للمؤمنين بهذا الكتاب الهداية من الضلال، وبيان الحق والباطل، والغي والرشد، ويحصل أيضاً لهم به الرحمة، وهي: الخير والسعادة في الدنيا والآخرة، فينتفي عنهم بذلك الضلال والشقاء"²⁵²¹. فما أرسل الله الرسل، وما أنزل الكتب إلا رحمة بالبشرية، والشك أن سعادة البشرية كلها في اتباع المنهج الذي جاء به الأنبياء والمرسلون، قال تعالى: (فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى) (وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً) [طه: 124-123]

ومن نعم الله علينا أن بعث لنا محمداً صلى الله عليه وسلم رحمة للعالمين، قال تعالى: (وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ) [الأنبياء: 107]، قال القرطبي: "فالرسل خلقوا للرحمة، ومحمد صلى الله عليه وسلم خلق بنفسه رحمة، فلذلك صار أماناً للخلق، لما بعثه الله أمن الخلق العذاب إلى نفخة الصور، وسائر الأنبياء لم يحلوا هذا المحل، ولذلك قال عليه السلام: (أنا رحمة مهداة)"²⁵²² يخبر أنه بنفسه رحمة للخلق من الله، وقوله (مهداة) أي هدية من الله للخلق"²⁵²³. فتعليم الناس الخير وتركهم نفوسهم، وتطهيرها من الألدناس، وإخراجهم من الظلمات إلى النور، ونهيهم عن الاختلاف والفرقة، وتحقيق

²⁵²⁰ بخيت، عمران عزت يوسف، الرحمة الإلهية دراسة قرآنية، ص 77-78، بحث مقدم لنيل درجة الماجستير بجامعة النجاح الوطنية، فلسطين 2009 م

²⁵²¹ السعدي، عبد الرحمن بن ناصر بن عبد الله، تيسير الكريم الرحمن في تفسير كلام المنان، ص: 291، ت: عبد الرحمن بن معلا اللويحي، (مؤسسة الرسالة، ط 1، 1420-2000 م)

²⁵²² رواه الدارمي (166/1) برقم 15، وابن شيبة في المصنف يرقم (31782)، والبيهقي في شعب الإيمان، برقم (1339) وغيرهم

²⁵²³ القرطبي، الجامع لأحكام القرآن 63/4

مصلحتهم بإقامة العدل بينهم، وحفظ النفس والعقل والعرض. والمال، وترغيبهم في المحبة والتسامح، هو عين الرحمة، قال تعالى: (هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ) [الجمعة:2]

المطلب الثاني: بول توبة المذنبين

دعا الله عز وجل عباده المذنبين إلى التوبة والإنابة إليه، ووعدهم بمغفرة ذنوبهم، قال تعالى: (قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ) [الزمر: 53]، أي يا عبادي الذين جنوا علي أنفسهم بالإسراف في المعاصي والغلو فيها لا تقنطوا إن الله يغفر الذنوب جميعا بشرط التوبة،²⁵²⁴ فلا يأس من رحمة الله، ولا قنوط من عفوه، فالله عز وجل يغفر الذنوب ويبدل السيئات إلى حسنات، وهذه الآية عامة في جميع الناس إلى يوم القيامة في كافر ومؤمن، أي إن توبة الكافر تمحو ذنوبه، وتوبة العاصي تمحو ذنبه²⁵²⁵، والتعليل بقوله: إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ فيه دلالة على المبالغة وإفادة الحصر والوعد بالرحمة بعد المغفرة، والنهي عن القنوط مطلقا عن الرحمة فضلا عن المغفرة، وإطلاقها وتعليله بأن الله يغفر الذنوب جميعا²⁵²⁶، وقال تعالى: (كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ) [الأنعام:54] فما أعظم من رحمة الله عز وجل، يدعو عباده للتوبة ويقبلها منهم مهما بلغت ذنوبهم، فالمغفرة هي عين الرحمة؛ لأن الناس يهلكون بسبب ذنوبهم، فإذا غفرها الله لهم رفع عنهم العذاب، في الدنيا والآخرة، وأثابهم جنات تجري من تحتها الأنهار.

²⁵²⁴ انظر: الزمخشاري، أبو القاسم محمود بن عمرو بن أحمد، الكشاف عن حقائق غوامت التنزيل، 135 / 4، (بيروت، دار الكتاب العربي، ط3، 1407هـ)

²⁵²⁵ ابن عطية الأندلسي، أبو محمد عبد الحق بن غالب بن عبد الرحمن، المحرر الوجيز في تفسير الكفاية، 536 / 4 ت: عبد السلام عبد الشافي محمد، (بيروت، دار الكتب العلمية، ط1، 1422هـ)

²⁵²⁶ انظر: البيضاوي، ناصر الدين أبو ساعيد عبد الله بن عمر، أنوار التنزيل وأسوار التأويل، 5 / 46 ت: محمد عبد الرحمن المرعشلي، (بيروت، دار إحياء التراث العربي، ط1، 1418هـ)

المطلب الثالث: إجابة الدعاء وكشف الضر

لقد عمت رحمة الله عز وجل جميع خلقه، ومن رحمته بهم أن رغبهم بسؤاله، ووعدهم بالإجابة،

قال تعالى: (وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ) [غافر: 60] وهذه الآية عامة لجميع الخلق، وهي "آية تفضل ونعمة ووعد الأمة محمد صلى الله عليه وسلم بالإجابة عند الدعاء"²⁵²⁷، وقال تعالى في آية أخرى: (فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ) [البقرة: 186]

وقد ذكر الطبري في تفسير هذه الآية عن السدي قال: "ليس من عبد مؤمن يدعو الله إلا استجاب له، فإن كان الذي يدعو به هو له رزق في الدنيا أعطاه الله، وإن لم يكن له رزقاً في الدنيا دخره له إلى يوم القيامة، ودفع عنه به مكروها"²⁵²⁸، والمراد من هذا: أنه تعالى لا يخيب دعاء داع، ولا يشغله عنه شيء، بل هو سميع الدعاء. وفيه ترغيب في الدعاء، وأنه لا يضيع لديه²⁵²⁹ تعالى. "ومن رحمة الله بعباده كشف الضر عنهم وإجابة دعوة المضطر وإن كان فاجراً، قال تعالى: (أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ إِلَهُ مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ) [النمل: 62] فقد ضمن هلالاً سبحانه إجابة دعاء المضطر إذا دعاه، وأخبر بأنه يجيب دعاء المخلصين له الدين، وإن كانوا كافرين فقال: (حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَّتْ بِكُمْ بَرِيحٌ طَيِّبَةٌ وَفَرَحْتُمْ بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَنجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ) [يونس: 22] وقال: (فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ) [العنكبوت: 65] فأجابهم عند ضرورتهم، وإخالصهم مع علمه بأنهم سيعودون إلى شركهم ويكشف السوء الذي يصيبهم من غير تعيين، فلطف الله بعباده عظيم، ورحمته بهم واسعة، فإذا أظهر العبد حاجته الله تعالى، وأقر بضعفه واضطراره، رحمه الله وأجاب دعوته وكشف الضر عنه.

²⁵²⁷ ابن عطية، المحرر الوجيز في تفسير الكتاب العزيز، 4/ 566

²⁵²⁸ الطبري، محمد بن جرير بن يزيد، جامع البيان في تأويل القرآن، 3/ 482، ت: أحمد محمد شاكر، (مؤسسة الرسالة، ط1، 1420هـ/ 2000م)

²⁵²⁹ ابن كثير، أبو الفداء إسماعيل بن كثير القرشائي، تفسير القرآن العظيم، 1/ 506، ت: ساءامي بن محمد سالم (دار طيبة للنشر والتوزيع، ط2، 1420هـ/ 1999م)

المبحث الثاني

مظاهر الرحمة في العبادات المذكورة في القرآن

لقد أسبغ الله علينا نعمه ظاهرة وباطنة، وشرع لنا عبادات بدنية وعبادات قلبية، وعبادات مالية، فنوع الله فيها رحمة بعباده، حتى لا يصيبهم الملل، وخفف عنهم في العبادات لأن الشريعة الإسلامية تقوم على التيسير، قال تعالى: (يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ) [البقرة: 185]؛ فشرع الرخص، وأباح المحظورات عند الضرورة، وراعى أصحاب الأعذار، وسأتناول في هذا المبحث الرحمة في العبادات البدنية، والسعة والمرونة فيها، ومراعاة أصحاب الأعذار.

المطلب الأول: مظاهر الرحمة في العبادات البدنية

العبادات البدنية هي الصلاة، الصيام، والحج، وتظهر معالم الرحمة في الصالة بالتخفيف عن المكلفين بشروط الصلاة، فقد شرع الله التيمم عند تعذر استعمال الماء، بسبب المرض أو الخوف أو فقدان الماء، رحمة بعباده، قال تعالى: (وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ --) [المائدة: 6]، وأباح الله عز وجل لعباده أداء الصلاة في أي بقعة على الأرض رحمة بهم وتيسيراً عليهم، ورخص سبحانه وتعالى للمريض في أداء الصلاة، فقد أجمع العلماء على أن المريض مخاطب بأداء الصلاة، وأنه يسقط عنه فرض القيام إذا لم يستطعه ويصلي جالساً، وكذلك يسقط عنه فرض الركوع والسجود إذا لم يستطعهما أو أحدهما ويومئ مكاثهما²⁵³⁰، ومن رحمة الله بعباده أن خفف عنهم الصلاة في السفر، فأباح لهم الجمع والقصر.

وأما عبادة الصوم التي تبدو بأنها شاقة فإن الله عز وجل استثنى ذوي الأعذار الذين لا يستطيعون الصيام، كالمريض، والمسافر، والحامل والمرضع، وكبير السن، فأباح لهم الإفطار، قال تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ) (البقرة: 183)؛ "فجوانب الرحمة بتشريع الفطر لهؤلاء قد نالت الصغير والكبير، والذكر والأنثى، مراعاة لحاله وحال من يعول، والشريعة لا تبني أحكامها على آلام الناس النفسية والبدنية، فإن تضرر الجنين والطفل الرضيع بصيام أمه

²⁵³⁰ ابن رشد، أبو الوليد محمد بن أحمد بن محمد بن أحمد، بداية المجتهد ونهاية المقتصد، 1/188، (1425هـ/2004م)

يؤملها"²⁵³¹، وبعد أن ذكر الله عز وجل الرخصة لأصحاب الأعذار ختم الآية بقوله: (البقرة: 185)؛ فرخص في الفطر في حال المرض وفي السفر، مع تحتمه في حق المقيم الصحيح، تيسيراً على العباد ورحمة بهم²⁵³²، كما حثت السنة النبوية على تعجيل الفطر وتأخير السحور، تخفيفاً للمشقة ورحمة بهم.

ثم ننتقل إلى الرحمة الإلهية في عبادة الحج، فقد فرض الحج على المسلم مرة في العمر تخفيفاً عليه، ورحمة به، لما يشتمل عليه الحج من جهد بدني، ونفقة مالية، ولا يجب إلا بالاستطاعة، قال تعالى: (وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا) (آل عمران: 97) وقد "أجمعت الأمة على وجوب الحج على المستطيع في العمر مرة واحدة"²⁵³³، ولو فرض أكثر من مرة لكان فيه مشقة على الناس، ثم إن الله عز وجل رخص للمريض ومن كان لديه عذر أن يطوف راکباً، رحمة به، ومراعاة لحاله وتيسيراً عليه، وهذا باتفاق الفقهاء²⁵³⁴، وخفف عن الحائض بتأخير الطواف لما بعد الطهر، فعن عائشة رضي الله عنها زوج النبي صلى الله عليه وسلم قالت خرجنا مع النبي صلى الله عليه وسلم في حجة الوداع فقدمت مكة وأنا حائض ولم أطف بالبيت ولا بين الصفا والمروة، فشكوت ذلك إلى النبي صلى الله عليه وسلم فقال: انقضي رأسك وامتشطي وأهلي بالحج²⁵³⁵، وأجاز الله عز وجل بالخلق للمحرم إذا كان به أذى، قال تعالى: (وَلَا تَحْلِفُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ) (البقرة: 196)، "فأباح للمريض ومن به أذى من رأسه وهو محرم أن يلحق رأسه"²⁵³⁶

والناظر إلى التكاليف الشرعية المختلفة، ولا سيما العبادات البنية منها، وإن بدا فيها مشقة ظاهرة إلا أن معالم الرحمة فيها تتجلى في أعظم صورة في جميع مراحلها، من خلال التيسير القائم على الترخيص بتغيير هيئة العبادة، أو تقديمها

²⁵³¹ بوشيه، محمد شافعي مفتاح، معالم الرحمة في تشريع العبادات البدنية، بحث مقدم للمؤتمر الدولي عن الرحمة في الإسلام، (المملكة العربية السعودية، جامعة الملك سعود، 1437هـ)

²⁵³² ابن كثير، تفسير القرآن العظيم، 503/1.

²⁵³³ ابن قدامة، أبو محمد موفق الدين عبد الله بن أحمد، المغني، 213/3، (مكتبة القاهرة، 1388هـ - 1968 م)

²⁵³⁴ انظر: ابن قدامة، المغني، 358/3

²⁵³⁵ رواه البخاري (1556)، ومسلم (1211).

²⁵³⁶ الشاطبي، إبراهيم موسى بن محمد اللخمي، الموافقات، 120/2، ت: أبو عبيدة مشهور بن حسن، (دار ابن عفان، ط 1،

1417 هـ/1997 م)

أو تأخيرها، أو إبدالها، أو التغاضي عن بعض شروطها وجزئيتها، وكلها مبنية على مبدأ الرحمة تحقيقاً لقوله تعالى: (مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ) (المائدة: 6)

المطلب الثاني: المرونة والسعة في العبادات

لقد أراد الله سبحانه أن يكون دينه باقياً إلى قيام الساعة، وأن يعم جميع خلقه، لذا فقد تميزت الشريعة الإسلامية بمرونتها وصلاحياتها لكل زمان ومكان، وقد جمعت الشريعة الإسلامية بين المرونة والثبات، فهناك أمور ثابتة لا تقبل التغيير، كالعقائد والعبادات، ومكارم الأخلاق، وأخرى تتسم بالمرونة، وتقبل التغيير، ضمن قواعد عامة.

ونلاحظ أن معظم نصوص الشريعة جاءت في صورة مبادئ كلية وأحكام عامة، خاصة فيما يختلف تطبيقه باختلاف الأزمنة والأمكنة، فالنصوص تأتي فيه غالباً عامة ومرنة؛ حتى لا يضيق على الناس، إذا ألزمهم بحكم معين، فقد صاغ الشارع الحكيم النصوص التي تعرضت للأحكام الجزئية والتفصيلية بصياغة تتسع لأكثر من فهم وأكثر من تفسير؛ مما ساعد على وجود مدارس في الفقه الإسلامي²⁵³⁷

وقد أراد الله لهذه الأمة أن تجعل الإسلام هو الحاكم والمهيمن في حياتها، فجعل "الشريعة مرنة تتسع لكل ما فيه رحمة وعدل ومصلحة، فحيثما توجد المصالح فثم شرع الله²⁵³⁸، وما نجده في الشريعة من تقليل التكاليف، وتوسيع منطقة العفو، لم يأت مصادفة، وإنما هو أمر مقصود للشارع، الذي أراد لهذه الشريعة العموم والخلود والصلاحيات لكل زمان ومكان²⁵³⁹

²⁵³⁷ انظر: مجموعة الفتاوى الشريعة الصادرة عن قطاع الإفتاء والبحوث الشريعة في الكويت عام 1992 م

²⁵³⁸ سابق، السيد سابق، خصائص الشريعة الإسلامية ومميزاتها، ص 15، (ط 1، 1988 م)

²⁵³⁹ انظر: القرضاوي، يوسف، عوامل السعة والمرونة في الشريعة الإسلامية، ص 16، 2002 م

المطلب الثالث: مراعاة أصحاب الأعدار

إن من خصائص التشريع الإسلامي أنه دين يسر، ومن رحمة هلالا بعباده أن راعى الضرورات والأعدار التي تنزل بالناس، فجعل لأصحابها أحكاماً استثنائية تيسيراً عليهم، "فالأحكام التي ينشأ عن تطبيقها مشقة على المكلف في نفسه أو ماله، فإن الشريعة ترخص له وتخفف عنه بما يقع تحت قدرته دون عسر أو إحراج"²⁵⁴⁰ قال تعالى: (هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ) [الحج: 78]، وقال تعالى (يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا) ((28)) [النساء: 28]، "وهذه الآية صريحة في نفي تكليف ما لا يطاق"²⁵⁴¹؛ فشرع الله رخصاً متعددة للمرضى، والمسافرين، وذوي الأعدار، وأباح للمضطر ما حرم على غيره، واستثنى المكروه على أمر ألجأه إلى إثم ولو كان كفراً، قال تعالى: (مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ) [النحل: 106]، "فلولا الرحمة بالخلق في الإسلام في التكاليف الشرعية لم يغير الحكم الشرعي، والذي هو في أصله متضمن للرحمة ليسره وسهولته، ومع ذلك لما يطرأ على المكلف من عذر مرض أو سفر أو نحوهما، فقد جاءت الشريعة الإسلامية بالتخفيف والتغيير بما يتناسب مع حال المكلف رحمة به وتيسيراً عليه"²⁵⁴²

"الرحمة في التيسير على الخلق مضبوطة بضوابط الشريعة، وملجومة بما جاء فيه من أحكام منيعة، ليست موكولة إلى هوى المكلف، ينسلخ من أحكام الشرع ويتفلت، مدعياً بدعوى الرحمة، أو مستتراً بستر التيسير والتخفيف، إذ ما جاء في الشريعة من تخفيفات وما كان فيها من ترخيصات، هو العدل والوسط، لا إفراط فيه وال شطط"²⁵⁴³

²⁵⁴⁰ البورنو، محمد صدقي بن أحمد، الوجيز في إيضاح قواعد الفقه الكلية، ص 218، بيروت، مؤسسة الرسالة، ط 4، 1996 م.

²⁵⁴¹ الرازي، أبو عبد الله محمد بن عمر بن الحسن، مفاتيح الغيب، 116/7، (بيروت، دار إحياء التراث العربي، ط 3، 1420 هـ)

²⁵⁴² مرجباً، إسماعيل غازي، رخص المريض الشرعية المتعلقة بالصلاة وتطبيقاتها المعاصرة، ص 10.

²⁵⁴³ انظر: المرجع السابق

المبحث الثالث

مظاهر الرحمة في المعاملات المالية

إن الرحمة في أخلاق المؤمنين هي رحمة اجتماعية تشمل الأسرة والمجتمع والدولة، أي هي رحمة يشعر بها كل أبناء المجتمع، في بيوتهم ومدارسهم ومصانعهم وملاعبهم ومعسكراتهم ومطاعمهم وشوارعهم وأنديتهم وأفراحهم وأحزانهم، مصداق حديث النبي عليه الصلاة والسلام: ((تري المؤمنين: في تراحمهم، وتوادهم، وتعاطفهم، كمثل الجسد، إذا اشتكى عضوا، تداعى له سائر جسده بالسهر والحمى))²⁵⁴⁴، وتتجلى رحمة هلالا في المعاملات المالية من خلال المقصد التشريعي العام القائم على تحقيق المصلحة للعباد بجلب المنافع لهم ودفع المضار عنهم²⁵⁴⁵

وأهم إضافة هي إبراز معالم الرحمة في تحقيق المقاصد والآثار الاجتماعية في المعاملات المالية.

ومقاصد الرحمة في المعاملات المالية هي مقاصد خمس:

حفظ الأموال - وضوح الأموال - رواج الأموال - ثبات الأموال - العدل في الأموال²⁵⁴⁶

وتعتمد المعاملات المالية في الإسلام على قواعد فقهية خمس كبرى هي:

²⁵⁴⁴ رواه البخاري: كتاب الأدب، باب الساعي على المسكين، برقم (6011)، ومسلم: كتاب البر والصلة والآداب باب تراحم المؤمنين وتعاطفهم وتعاضدهم رقم (2586).

²⁵⁴⁵ سوف أعتمد عدة دراسات سابقة في نفس الموضوع منها:

دور القيم والأخلاق في الإقتصاد الإسلامي، يوسف القرضاوي

البيوع وآثارها الاجتماعية المعاصرة، وهبة الزحيلي

مقاصد التشريعة الخاصة بالتصرفات المالية، عز الدين بن زغبية

المدخل إلى فقه المعاملات المالية، محمد عثمان شبير

بحث بعنوان معالم الرحمة في المعاملات المالية، محمد محمود طلافحة وهو بحث مقدم إلى مؤتمر سابق.

²⁵⁴⁶ انظر: زغبية، عز الدين بن زغبية التونسي، مقاصد الشريعة الإسلامية الخاصة بالتصرفات المالية، ص 299، (نشر مركز جمعة

الماجد، دبي)

قاعدة الأمور بمقاصدها - قاعدة اليقين لا يزول بالشك - قاعدة المشقة تجلب التيسير - قاعدة الضرر يزال - قاعدة العادة محكمة.

هذه القواعد تعتبر رحمة للمكلفين إذ الأولى تبين ما تنعقد به العقود من قول أو فعل،

والثانية مقصودها التحقق لثبات المال،

والثالثة مقصودها رفع الحرج،

والرابعة مقصودها نفي الضرر لأنه ظلم،

والخامسة مقصودها رحمة المكلفين برفع الحرج عنهم²⁵⁴⁷

وسوف أركز الحديث في مطالب ثلاثة هي أهم القواعد التي تبين رحمة الله بالخلق في المعاملات المالية الإسلامية

المطلب الأول: تحريم أكل أموال الناس بالباطل

وتحت هذا العنوان شرعت تشريعات ووضعت قواعد والأصل في ذلك قوله تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ) (النساء: 29)

يقول الجصاص: "نهي لكل أحد عن أكل مال نفسه ومال غيره بالباطل، وأكل مال نفسه بالباطل: إنفاقه في معاصي هلا، وأكل مال الغير بالباطل قد قيل فيه وجهان: أحدهما ما قال السدي وهو أن يأكل بالربا والقمار والبخس والظلم، وقال ابن عباس والحسن: أن يأكله بغير عوض"²⁵⁴⁸

²⁵⁴⁷ انظر: شبير، محمد عثمان شبير، القواعد الكلية والضوابط الفقهية، ص 230 - 231، (الأردن، ط دار النفائس، الطبعة الثانية، 2007 م)

²⁵⁴⁸ الجصاص، أحمد بن علي أبو بكر الرازي الجصاص الحنفي، أحكام القرآب، 127/3، المحقق: محمد صادق القمحاوي، (الناشر: دار إحياء التراث العربي، بيروت، 1405هـ)

يقول ابن كثير: "نهى تبارك وتعالى عباده المؤمنين عن أن يأكلوا أموال بعضهم بعضا بالباطل، أي: بأنواع المكاسب التي هي غير شرعية، كأنواع الربا والقمار، وما جرى مجرى ذلك من سائر صنوف الحيل"²⁵⁴⁹

المطلب الثاني: تحريم الربا

والربا من أشد أنواع أكل أموال الناس بالباطل واستغلال حاجة الناس وتحريمه ظاهر ولا خلاف فيه، يقول تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ (278)) (البقرة: 278)

يقول ابن كثير: "يقول تعالى آمرا عباده المؤمنين بتقواه، ناهيا لهم عما يقربهم إلى سخطه ويبعدهم عن رضاه، فقال: (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ) أي: خافوه وراقبوه فيما تفعلون (وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا) أي: اتركوا ما لكم على الناس من الزيادة على رؤوس الأموال، بعد هذا الإنذار (إِن كُنتُمْ مُؤْمِنِينَ (278)) أي: بما شرع الله لكم من تحليل البيع، وتحريم الربا وغير ذلك"²⁵⁵⁰

وكذا يقول جل وعلا: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً) (آل عمران: 130)

قال مجاهد: كانوا يبيعون البيع إلى أجل، فإذا حل الأجل زادوا في الثمن على أن يؤخروا، فأنزل الله عز وجل: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً) (آل عمران: 130)²⁵⁵¹

وذكر الرازي أن، أضعافاً، انتصبت على الحال، ثم قال تعالى: (وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (130)) (آل عمران: 130): اعلم أن اتقاء الله في هذا النهي واجب، وأن الفلاح يتوقف عليه، فلو أكل ولم يتق زال الفلاح، وهذا تنصيص على أن

²⁵⁴⁹ تفسير ابن كثير: (268/2)

²⁵⁵⁰ تفسير ابن كثير: (716/1)

²⁵⁵¹ القرطبي: (202/4)

الربا من الكبائر لا من الصغائر²⁵⁵²، وقد يسأل سائل، وقد طم فينا الجهل وعم، أرأيت إن لم يبلغ الربا الأضعاف المضاعفة، أيكون في عموم المنهي عنه؟

وجوابه: قوله تعالى: (مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفُهُ لَهُ أَضْعَافًا كَثِيرَةً) (البقرة: 245)، فإنه لما أراد مضاعفة الأصل بين ذلك، ولما أراد الزيادة في مطلقها جعلها على إطلاقها والله تعالى أعلم²⁵⁵³.

المطلب الثالث: التيسير على المعسر

ومن ذلك قوله تعالى: (وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى مَيْسَرَةٍ) (البقرة: 280)

معنى الكلام: وإن كان من غرمائكم ذو عسرة، فعليكم أن تنظروه حتى يوسر بالدين الذي لكم، فيصير من أهل اليسر به²⁵⁵⁴

قال الجصاص:

"وقد اختلف في معنى قوله وإن كان ذو عسرة فنظرة إلى ميسرة فروي عن ابن عباس وشريح وإبراهيم أنه في الربا خاصة وكان شريح يحبس المعسر في غيره من الديون وروي عن إبراهيم والحسن والربيع بن خيثم والضحاك أنه في سائر الديون وروي عن ابن عباس رواية أخرى مثل ذلك وقال آخرون إن الذي في الآية إنظار المعسر في الربا وسائر الديون في حكمه قياسا عليه قال أبو بكر لما كان قوله تعالى وإن كان ذو عسرة فنظرة إلى ميسرة محتملا أن يكون شاملا لسائر الديون

²⁵⁵² الرازي، أبو عبد الله محمد بن عمر بن الحسن بن الحسين التيمي الرازي الملقب بفخر الدين الرازي، (مفاتيح الغيب) التفسير الكبير، (363/9)، (الناشر: دار إحياء التراث العربي، بيروت، ط3، 1420هـ)

²⁵⁵³ ملتقى أهل التفسير من مقال بعنوان: حول آيات الربا في القرآن،

<https://vb.tafsir.net/tafsir45966/#.XTTAI-jXI2w>

²⁵⁵⁴ الطبري، (29/6).

على ما بينا من وجه الاحتمال ولتأويل من تأوله من السلف على ذلك إذ غير جائز أن يكونوا تأولوه على ما لا احتمال فيه وجب حمله على العموم وأن لا يقتصر به على الربا إلا بدلالة لما فيه من تخصيص لفظ العموم من غير دلالة²⁵⁵⁵ قال ابن عطية:

"قال المهدي: وقال بعض العلماء هذه الآية ناسخة لما كان في الجاهلية من بيع من أعسر بدين، وحكى مكي: أن النبي صلى الله عليه وسلم أمر به في صدر الإسلام.

قال القاضي أبو محمد - يعني ابن عطية نفسه -: فإن ثبت فعل النبي صلى الله عليه وسلم فهو نسخ، وإلا فليس بنسخ²⁵⁵⁶

ثم قال ابن عطية:

"واختلف أهل العلم: هل هذا الحكم بالنظر إلى الميسرة: واقف على أهل الربا أو هو منسحب على كل ذي دين حال؟ فقال ابن عباس وشريح: ذلك في الربا خاصة، وأما الديون وسائر الأمانات فليس فيها نظرة، بل تؤدي إلى أهلها، وكأن هذا القول يترتب إذا لم يكن فقر مدقع وأما مع الفقر والعدم الصريح، فالحكم هي النظرة ضرورة، وقال جمهور العلماء النظرة إلى الميسرة حكم ثابت في المعسر سواء كان الدين ربا أو من تجارة في ذمة أو من أمانة، فسر الضحاك.

وقوله تعالى: وَأَنْ تَصَدَّقُوا ابتداء وخبره خَيْرٌ، وندب الله تعالى بهذه الألفاظ إلى الصدقة على المعسر وجعل ذلك خيرا من إنظاره، قاله السدي وابن زيد والضحاك وجمهور الناس. وقال الطبري وقال آخرون معنى الآية وأن تصدقوا على الغني والفقير خير لكم، ثم أدخل الطبري تحت هذه الترجمة أقوال لقتادة وإبراهيم النخعي لا يلزم منها ما تضمنته ترجمته، بل هي كقول جمهور الناس، وليس في الآية مدخل للغني²⁵⁵⁷

²⁵⁵⁵ أحكام القرآن للجصاص، (194/2)

²⁵⁵⁶ المحرر الوجيز، لابن عطية، (376/1).

²⁵⁵⁷ المصدر السابق، (377/1)

المبحث الرابع

مظاهر الرحمة في حقوق العباد

حث الله عز وجل عباده في القرآن الكريم على التكافل والتراحم فيما بينهم، وجعل حفظ حقوق العباد مقصداً من مقاصد الشريعة، واعتبر الاعتداء عليها جريمة كبرى، فحرم القتل والظلم والعقوق والحقد والقسوة والعنف، وأمر بالعدل والإحسان والأمانة والصدقة والعفو والتسامح والرفق والمحبة.

وجعل الله عز وجل فئات من المجتمع جديرة بالرحمة، منهم الوالدين والأبناء والفقراء والمساكين، واليتامى، والنساء، والصبيان، والشيخوخ، والمرضى، وغيرهم من الضعفاء، وجعل لهم حقوقاً وأمرنا بأدائها، وسأقتصر في المطالب الآتية على حقوق الوالدين، وحقوق الضعفاء بشكل عام، وحقوق غير المسلمين.

المطلب الأول: حقوق الوالدين

لقد أتت آيات الله في كتابه متضافرة تدعو إلى الرحمة بالوالدين والإحسان إليهما، وجعل الله حقهما بعد حقه فقال سبحانه: (وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا) (النساء: 36) وقال تعالى: (قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا) (الأنعام: 151) "أي أحسنوا إلى الوالدين برّاً بهما وعطفاً عليهما، وفي هذه الآية بيان حرمة الوالدين؛ لأنه قرن حق الوالدين بعبادة نفسه"²⁵⁵⁸، ومن رحمة هلالا بالوالدين أن أوجب برهما وإن كانا كافرين؛ ألن قوله تعالى في هذه الآية: وبالوالدين إحساناً غير مقيد بكونهما مؤمنين أم ال، وألنه ثبت في أصول الفقه أن الحكم المرتب على الوصف مشعر بعلية الوصف، فدللت هذه الآية على أن الأمر بتعظيم الوالدين لمحض كونهما والدين وذلك يقتضي العموم²، وبين القرآن الكريم، الأسلوب الذي ينبغي للمسلم أن يتبعه في معاملة والديه، إن قدر لهما أو لأحدهما أن يصل إلى مرحلة الشيخوخة والضعف والعجز فقال سبحانه: (وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا (23))

²⁵⁵⁸ السمرقندي، أبو الليث نصر بن محمد بن أحمد بن إبراهيم، بحر العلوم، 1/ 69 (دار الكتب العلمية، ط1،

1413هـ/1993م.

(الإسراء: 23)؛ فأمر الله عز وجل بخفض جناح الذل بأن يكون ذلك الخفض ناشئاً عن الرحمة الثابتة في النفس، لا من أجل الامتثال للأمر وخوف العار فقط، بل من أجل الرحمة لهما بأن لا تزال تذكر نفسك بالأوامر والنواهي وبما تقدم لهما من الإحسان إليك كما كانا يعطفان عليك عن رحمة قلبية صادقة، فيتطابق الإحسان إليهما ظاهرًا وباطنًا، ليتم البر²⁵⁵⁹.

"ويحتمل أن يكون الذل كناية عن الرحمة التي تكون في القلب، أي: اخضع لهما برحمة القلب والجوارح جميعاً"²⁵⁶⁰

المطلب الثاني: حقوق الضعفاء

الضعفاء فئات غير محدودة من الفقراء، والمساكين، واليتامى، والنساء، والصبيان، والشيخوخ، والمرضى، وسائر الضعفاء، ممن ليس لديهم قدرة على قضاء حوائجهم، أو أخذ حقوقهم، أو مواجهة الظلمة، وقد راعى الإسلام حقوقهم رحمة ورأفة بهم، وأمرنا بالإحسان إليهم، وأداء حقوقهم، قال تعالى: (وَأَتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ) [الإسراء: 26] وهذا خطاب للنبي صلى الله عليه وسلم والمراد به أمته، وقد أمر الله عز وجل في هذه الآية بصلة الرحم، وندب إلى أن تعطي القرابة من المال من غير الزكاة، ولهم في الزكاة حق وغير ذلك. وقال ابن عباس: هو أن تصل قرابتك والمساكين وتحسن إلى ابن السبيل²⁵⁶¹ وامتدح الله عز وجل عباده الصالحين لأن قلوبهم رحيمة ويعينون الضعفاء فقال تعالى: (وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا) ((8)) [الإنسان: 8].

²⁵⁵⁹ ابن باديس، عبد الحميد محمد بن باديس الصنهاجي، في مجالس التذكير من كلام الحكيم الخبير، ص: 70، ت: أحمد شمس الدين، (بيروت: دار الكتب العلمية، ط1، 1416هـ - 1995م)، الشربيني، شمس الدين، محمد بن أحمد الخطيب، السراج المنير في الإعانة على معرفة بعض معاني كلام ربنا الحكيم الخبير، 2/ 297، (القاهرة، مطبعة بولاق الأميرية، 1285هـ)

²⁵⁶⁰ الماتريدي، محمد بن محمد بن محمود، تأويلات أهل الساننة، 7/ 30، ت: مجدي باسلوم، (بيروت، دار الكتب العلمية، ط1، 1426هـ - 2005م)

²⁵⁶¹ انظر: القيسي، أبو محمد مكي بن أبي طالب حموش بن محمد بن مختار، الهداية إلى بلوغ النهاية في علم معاني القرآن وتفسيره، وأحكامه، وجمل من فنون علومه، 6/ 4182، (جامعة الشارقة، كلية الشريعة والدراسات الإسلامية، ط1، 1429هـ / 2008م)

ووعده الله عز وجل من أعانهم وقضى حوائجهم وقام على خدمتهم، وسعى في شؤونهم، أجراً عظيماً، قال تعالى: (هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ (60)) [الرحمن: 60] "أي: ما جزاء من أحسن في الدنيا إلا أن يحسن إليه في الآخرة" 2562.

ونهى سبحانه وتعالى عن ظلمهم أو الإساءة إليهم، قال تعالى: (فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ (9)) (الضحى: 9) "أي: لا تظلمه فتذهب بحقه استضعافاً منك له" 2563، ولا تنهره، ولا تعبس في وجهه، وارحمه ولا تظلمه، وادفع إليه حقه 2564، "ودلت الآية على اللطف باليتيم، وبره والإحسان إليه، حتى قال قتادة: كن لليتيم كالأب الرحيم" 2565 ونهى سبحانه وتعالى عن أكل مال اليتيم فقال تعالى: (إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا (10)) [النساء: 10]

المطلب الثالث: حقوق غير المسلمين

إن ديننا الإسلامي هو دين الإحسان والعدل والرحمة، ولم يفرق بين المسلمين وغيرهم في التعامل الحسن مهما اختلف دينهم ومذهبهم؛ لأن مبادئه وتعاليمه تقوم على احترام كرامة الإنسان وحفظها، والحفاظ على المشاعر، والنهي عن الأذى والتجريح، ويتجلى ذلك في كتاب الله عز وجل في كثير من الآيات، منها قوله تعالى: (وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَإِهْنَأْ وَإِهْكُم وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ (46)) (العنكبوت: 46)، "أي: لا تجادلوا أيها المؤمنون اليهود والنصارى إلا بالجميل من القول، وهو الدعاء إلى الله والتنبية على حججه" 2566.

2562 الواحدي، أبو الحسن علي بن أحمد بن محمد بن علي، الوسيط في تفسير القرآن المجيد، 4/ 227، (بيروت، دار الكتب العلمية،

ط1، 1415هـ / 1994م)، البغوي، معالم التنزيل في تفسير القرآن، 343/4

2563 القيسي، الهداية إلى بلوغ النهاية، 8327/12

2564 انظر: الأزدي، أبو الحسن مقاتل بن سليمان بن بشير، تفسير مقاتل بن سليمان، 4/ 733، ت: عبد الله محمود شحاته،

(بيروت: دار إحياء التراث، ط1، 1423هـ)، السمرقندي، أبو الليث نصر بن محمد بن أحمد، بحر العلوم، 3/ 592

2565 القرطبي، الجامع لأحكام القرآن، 100/20

2566 القيسي، الهداية إلى بلوغ النهاية، 5635/9

وأمرنا الله سبحانه بالعدل والقسط مع غير المسلمين فقال: (يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (8)) (المائدة: 8) قال الشيخ الشنقيطي رحمه الله: "فانظروا ما في هذه الآيات من مكارم الأخلاق، والأمر بأن تعامل من عصى الله فيك بأن تطيعه فيه" ²⁵⁶⁷

وقال تعالى في سورة الممتحنة: (لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (8)) (الممتحنة: 8) "أي: لا ينهاكم الله عن البر والصلة، والمكافأة بالمعروف، والقسط للمشركون، من أقاربكم وغيرهم، حيث كانوا بحال لم ينتصبا لقتالكم في الدين والإخراج من دياركم، فليس عليكم جناح أن تصلوهم، فإن صلتهم في هذه الحالة، لا محذور فيها ولا مفسدة" ²⁵⁶⁸

وامتدح سبحانه من أحسن إلى غير المسلم (وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا (8)) (الإنسان: 8)؛ "يعني أسراء الكفار فإنه صلى الله عليه وسلم كان يؤتى بالأسير فيدفعه إلى بعض المسلمين فيقول: "أحسن إليه"، أو الأسير المؤمن ويدخل فيه المملوك والمسجون" ²⁵⁶⁹،

قال الله تعالى: (وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنُبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا (36)) (النساء: 36) قال القرطبي: (وَالْجَارِ الْجُنُبِ): اليهودي والنصراني ²⁵⁷⁰.

²⁵⁶⁷ الشنقيطي، محمد الأمين بن محمد المختار بن عبد القادر، أضواء البياب في إيضاح القرآن بالقرآن، 50/3، (بيروت، دار الفكر للطباعة والنشر، 1415هـ/1995م)

²⁵⁶⁸ السعدي، عبد الرحمن بن ناصر بن عبد الله، تيسير الكريم الرحمن في تفسير كلام المناب، ص: 857، ت: عبد الرحمن بن معلا اللويحق، (مؤسسة الرسالة، ط1، 1420هـ/2000م)

²⁵⁶⁹ البياضوي، ناصر الدين أبو سعيد عبد الله بن عمر، أنوار التنزيل وأسرار التأويل، 5/270، ت: محمد عبد الرحمن المرعشلي، (بيروت، دار إحياء التراث العربي، ط1، 1418هـ)

²⁵⁷⁰ القرطبي، الجامع لأحكام القرآن، 5/183

الخلاصة

وبعد؛ فإني أحمد الله على اكتمال هذا البحث الصغير في حجمه الكبير في محتواه ويكفي أنه يلخص هذا الدين وهذه الشريعة بكلمة واحدة: (وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (107)) [الأنبياء: 107]، وهذا من عظمة وجمال ديننا الحنيف، وخالصة نتائج هذا البحث أن رحمة الله بعباده لها صور كثيرة فمن مظاهر الرحمة الإلهية في القرآن: إرسال الرسل، وإنزال الكتب، وقبول توبة المذنبين، وإجابة الدعاء للداعين، وكشف الضر للمضطربين، وكذلك توجد مظاهر الرحمة في العبادات المذكورة في القرآن وتظهر جلياً في العبادات البدنية وذلك بوجود المرونة والسعة في العبادات وكذلك مراعاة أصحاب الأعذار.

وكذلك مظاهر الرحمة في المعاملات المالية في القرآن ويظهر ذلك في تحريم الغش وتحريم الربا وتحريم أكل أموال الناس بالباطل، والأمر بأداء الحقوق، وبالتيسير على المعسر.

وكذلك مظاهر الرحمة في الاهتمام بحقوق العباد كحقوق الوالدين، وحقوق الضعفاء، وحتى لم تضع حقوق غير المسلمين. هذه هي أهم نتائج البحث، وأما التوصيات فهي:

1. توصي الباحثة الباحثين بالاهتمام بالتوضيح بهذه المظاهر الدالة على عظمة الدين والشريعة.
2. وتوصي بتشجيع الباحثين على إضاءة الجوانب الإيجابية الكثيرة التي لا تشوه الإسلام.
3. أوصي الجامعات على تنظيم المؤتمرات والفعاليات التي تبرز جوانب الرحمة في القرآن وخاصة في المناطق التي يحارب فيها الإسلام مثل بلاد غير المسلمين.

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41. مجموعة الفتاوى الشرعية الصادرة عن قطاع الإفتاء والبحوث الشرعية في الكويت عام 199

مقصد القرآن في تزكية عقل الإنسان

بحث مقدم

للمؤتمر الدولي

جامعة العلوم الإسلامية ماليزيا

9.8 أكتوبر 2019م الموافق 8.9 صفر 1441هـ

دكتور

عبد التواب مصطفى خالد معوض

أستاذ الشريعة المساعد

كلية الشريعة والقانون جامعة الإنسانية ماليزيا

مقدمة

محورية هذا البحث ترتكز على بيان مقاصد القرآن في تزكية عقل الإنسان باعتباره خليفة الله تعالى في الأرض ، المميز عن سائر مخلوقاته ، المنوط به التكليف الشرعية إذ إن العقل الإنساني بمفرده يعجز عن أداء وظيفته المتمثلة في إرشاد المخلوق إلى تحقيق مقاصد الشريعة من خلقه في الأرض وعلى رأسها توحيد الله تعالى وعمارة الأرض لذا وجب الاسترشاد والاستمسك بالمقاصد القرآنية في تزكية العقل الإنساني بهدف وقاية هذا العقل من الزيغ عن حقيقة وجوده وأداء وظيفته ومن أولويات التزكية القرآنية للعقل : التزكية المادية بالمحافظة عليه من كل ما يضر به ويعوقه عن التفكير السليم ، ويرفع عنه أهلية التكليف. والتزكية المعنوية المتمثلة في تحرير فكره من العبودية لغير الله تعالى ، ووقايته من الانحراف الفكري ، وحفظه بالعلم والتعلم والتدبر وتدريبه على التفكير المنهجي والمنطقي السليم وبذلك ترتفع طاقة العقل على الإدراك الصحيح للحكم الشرعي ويتحرر من عوامل الضعف التي توقف نموه ، وتعطل ملكاته.

ومن ثم جاء البحث موسوما بعنوان " مقصد القرآن في تزكية عقل الإنسان " ضمن المحور الثاني من محاور المؤتمر " مقصد القرآن في تحقيق تزكية الإنسان "

ويهدف هذا البحث إلى تحقق جملة من الأهداف في مقدمتها أربعة:

- بيان ماهية العقل ووظيفته في تلقي العلوم الشرعية.
 - بيان أهمية التزكية ودورها في تحرير العقل من قيود الموروث.
 - بيان أهم المقاصد القرآنية المنوط بالعقل تحقيقها في الكون.
 - بيان المقاصد القرآنية في تزكية العقل وتوجيهه التوجيه السليم.
- وقد سلك الباحث في بيان تحقق هذه الأهداف المنهج الوصفي التحليلي ، والاستقرائي في بعض الموضع ، مع التركيز على أي القرآن الكريم ، والسنة المطهرة معتمدا في ذلك كله على ما كتب في علم المقاصد قديمها أمثال الإمام الشاطبي والإمام القرافي وحديثها أمثال : (مقاصد الشريعة) للطاهر بن عاشور ، و (الاجتهاد المقاصدي) د/ نور الدين الخادمي ، (الاجتهاد النص الواقع المصلحة) د/ الريسوني ، و (مقاصد الشريعة بأبعاد جديدة) د/ عبد الكريم النجار ، و (مقاصد الشريعة) د/ طه جابر علوان وغيرهم .

ولم يغفل الباحث الرجوع إلى الدراسات المعاصرة التي كتبت حول أطراف الموضوع من مقالات ودراسات معاصرة كان لها عظيم الأثر في بلورة مادة البحث،

علما أن هذا البحث يعنى أساسا بالتركيز على جانب التزكية العقلية من منظور قرآني مقاصدي هادفاً التركيز على بيان أهم عناصر التزكية العقلية في تسلسل علمي بعيدا عن كثرة التفريعات وتباين وجهات النظر المعهودة في الكتب الحديثة والمطولات القديمة وأحسب - والله أعلم - أن الموضوع بهذه الكيفية لم يتطرق إليه أحد من قبل.

وفي ضوء ما تقدم جاءت خطة البحث مكونة من مقدمة وثلاثة أقسام وخاتمة على النحو الآتي:

المقدمة:

القسم الأول : حول العقل والفكر ، الماهية والوظيفة.

القسم الثاني : التزكية وأثرها في تنمية العقل.

القسم الثالث : دور المقاصد القرآنية في تزكية العقل

خاتمة البحث : وفيها مستخلص لأهم النتائج والتوصيات ، ثم المصادر والمراجع

وهذا الخطة قابلة للزيادة والنقصان حسب القدر المسموح به من طرف لجنة المؤتمر والله الموفق والمعين .

مفاتيح البحث : مقاصد - تزكية - العقل - الفكر - قرآنية

د/ عبد التواب مصطفى خالد معوض

القسم الأول : حول العقل والفكر ، الماهية والوظيفة.

1 . حول المصطلح اللغوي للعقل

العقل : الحِجْر والنُّهى ضِدُّ الحُمُق، والجُمُعُ عَقُولٌ ، والعاقل من يحبس نفسه ويردها عن هواها أن يمسكها ويمنعها ، وقيل : العقل التميز الذي يميز "الإنسان عن الحيوان وقيل: العقل "نقيض الجهل، وقوم عقلاء وعاقلون، ورجل عقول إذا كان حسن الفهم وافر العلم

"وقيل: العقل هو "العلم والحجر، وهو قوة المهية لقبول العلم، وبه يستنبط العاقل الأمور (2571).
الفكر: اسم التفكير. فكر في أمره وتفكر. ورجل فكير: كثير التفكير. والفكرة والفكر واحد (2572).

2. حول المعنى الاصطلاحي للعقل

تباينت أقوال العلماء في التعريف الاصطلاحي بين القدماء من علماء الكلام والأصول أو التصوف وبين
المحدثين وإن تقاربت المعاني .

فمن تعريف القدماء للعقل

- أ - عرفه ابن رشد بأنه: " نور روحاني تدرك به النفس الأمور الضرورية، والفطرية" (2573).
- ب - وعرفه القاضي عبد الجبار بأنه "العلم يوجب الواجبات واستحالة المستحيلات في مجاري العادات" (2574).
- ج - أما الإمام الغزالي فيرى أن العقل من الألفاظ المشتركة التي لا يحدها حد معين ويطلق العقل على خمسة معان:
أحدها: يُطْلَقُ عَلَى الْغَرِيزَةِ الَّتِي يَتَهَيَّأُ بِهَا الْإِنْسَانُ لِذِكْرِ الْعُلُومِ النَّظَرِيَّةِ
الثاني: يطلق على بعض العلوم الضرورية كجواز الجائزات واستحالة المستحيلات.
الثالث: إطلاقه على العلوم المستفادة من التجربة، فإن من حثكته التجارب يقال عنه: إنه عاقل، ومن لا يتصف بذلك
يقال عنه: غبي جاهل.
- الرابع: وَ يُطْلَقُ عَلَى مَنْ جَمَعَ الْعَمَلَ إِلَى الْعِلْمِ، حَتَّى إِنْ الْمُفْسِدَ وَإِنْ كَانَ فِي غَايَةِ مِنَ الْكِيَاَسَةِ يُمْنَعُ عَنْ تَسْمِيَةِ عَاقِلًا
فَلَا يُقَالُ لِلْحَجَّاجِ عَاقِلٌ بَلْ دَاهٍ وَلَا يُقَالُ لِلْكَافِرِ عَاقِلٌ وَإِنْ كَانَ مُحِيطًا بِجُمْلَةِ الْعُلُومِ الطَّبِيعِيَّةِ وَالْهَنْدَسِيَّةِ، بَلْ إِمَّا فَاضِلٌ
وَإِمَّا دَاهٍ وَإِمَّا كَيْسٌ.

(2571) الفراهيدي - كتاب العين المحقق: د مهدي المخزومي، د إبراهيم السامرائي ، ، ج 1/ 150. وابن منظور ، لسان العرب ،
ج 11/ 458 . وابن فارس : ، معجم مقاييس اللغة ، المحقق: عبد السلام محمد هارون ، ج 4/ 69.
(2572) الفراهيدي ، مرجع سابق ، ج 5/ 358. وابن فارس ، مقاييس اللغة ، ، ج 4/ 446.
(2573) جامي علي ، أبو أحمد محمد أمان بن علي ، العقل والنقل عند ابن رشد ، ص 77 .
(2574) ابن أمير حاج ، التقرير والتحبير ، ج 2/ 162 .

الخامس: وَيُطْلَقُ عَلَى مَنْ لَهُ وَقَارٌ وَهَيْبَةٌ وَسَكِينَةٌ فِي جُلُوسِهِ وَكَلَامِهِ وَهُوَ عِبَارَةٌ عَنِ الْهُدُوِّ، فَيُقَالُ فُلَانٌ عَاقِلٌ أَيَّ فِيهِ هُدُوٌّ (2575).

ومن تعريفات المعاصرين للعقل أنه

أ - الغريزة المدركة التي ميز الله بها الإنسان عن سائر الحيوانات، وهذه التي يسقط بفقدائها التكليف الشرعي (2576).

ب - إدراك المعارف النظرية، وما يستفاد من التجارب الحسية، ومنه جرى إطلاق العلم على العقل، ويسمى فاقد هذا جاهلاً وأحقماً وهو يختلف عن المعنى الأول من جهة أنه لا يسقط التكليف (2577).

ومن جملة هذه التعاريف والمكونات نصل إلى أن العقل " هو جوهر الإنسان ومركزه في الدماغ ونوره في القلب وبدونه يفقد الإنسان ميزاته، فهو صفة ينتقل بها الإنسان من العلم بالضرورة إلى العلم بالنظريات وأنه متوقف على سلامة آلاته التي هي الحواس، وأنه مناط التكليف ومن ثم فإن الشرائع موجهة إليه في الأساس، ومنوطة به في الأداء، فإذا سقط العقل سقطت التكاليف " (2578).

وقد ورد ذكر العقل في القرآن بصيغ مختلفة "منها ما هي دلالات واضحة على العقل، ومنها ما هي مجازية وهي : "العقل، واللب، والفؤاد، والنهي، والنفس، وهناك دلالات استعملت أيضاً للدلالة على العقل لكن من منطلق استعمال العقل ومنها الذكر، والفكر، والبصر، والاعتبار، والحكمة، والشعور، والبصيرة، والتدبر" (2579).

ومحلُّ العقل عند الجمهور في القلب وهو قول الحنابلة والشافعية والأطباء واستدلوا على ذلك بقوله تعالى: ﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُوا قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي

(2575) الغزالي ، المستصفى ، تحقيق: محمد عبد السلام عبد الشافي، ص 20.

(2576) الجبوري ، عبد الوهاب محمد ، العقل ومكانته في الشريعة الإسلامية ، موقع واتا الجمعية الدولية للغويين والمترجمين العرب ، تاريخ ، 3 / 1 / 2008م

<http://www.wata.cc/forums/showthread.php>

(2577) الجبوري ، العقل ومكانته في الشريعة الإسلامية ، مرجع سابق.

(2578) ياسر أحمد عبد عبد الله - صفوان تاج الدين ، العقل عند المتكلمين ، مجلة العلوم الإسلامية ، المجلد السابع ، العدد (2/14) عام 1434هـ - 2013م ص 6 .

(2579) ياسر أحمد عبد عبد الله - صفوان تاج الدين ، العقل عند المتكلمين ، مجلة العلوم الإسلامية ، المجلد السابع ، العدد (2/14) عام 1434هـ - 2013م ص 6 .

في الصُّدُورِ ﴿ (الحج: 46)، وقوله تعالى: ﴿ إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴾ (ق: 37)، وقوله تعالى: ﴿ وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنَّ وَالْإِنْسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْعَافِلُونَ ﴾ (الأعراف: 179).

وذهب بعضُ الحنابلة والمشهور عن أحمد وقوم من أصحاب أبي الحنفية إلى أنَّ محل العقل الدماغ (2580).

ويبدو لي أنه لا تعارض بين الرأيين لأن العقل له منازل مختلفة حسب ما يعتريه من أحوال ففي حال التكليف الشرعي وأعمال الجوارح يكون المقصود هو العقل والدماغ ، الذي إذا فقدته الإنسان كان مجنوناً فاقد الأهلية ومن ثم لا تكليف . وفي حال مخاطبة نفس الإنسان وإرشادها وزجرها عن المعاصي وحثها على الطاعات يكون المراد به القلب .

وعلى هذا يكون العقل أو القلب لقبين لشيء واحد حسب الخطاب الموجه إليه والحالة التي يمر بها.

قال شيخ الإسلام مرجحاً الجمع بين المعنيين : " والتحقق أن الروح التي هي النفس لها تعلق بهذا وهذا وما يتصف من العقل به يتعلق بهذا وهذا لكن مبدأ الفكر والنظر في الدماغ ومبدأ الإرادة في القلب والعقل يرد به العلم ويراد به العمل فالعلم الاختياري أصله الإرادة وأصل الإرادة في القلب والمريد لا يكون مريداً إلا بعد تصور المراد. فلا بد أن يكون القلب متصوراً فيكون منه هذا وهذا ويتبدى ذلك من الدماغ وآثاره صاعدة إلى الدماغ فمنه المبتدأ وإليه الانتهاء وكلا القولين له وجه صحيح " (2581).

يقول ابن حبان : " والعقل اسم يقع على المعرفة بسلوك الصواب والعلم باجتنب الخطأ فإذا كان المرء في أول درجته يسمى أدبياً ثم أريباً ثم لببياً ثم عاقلاً كما أن الرجل إذا دخل في أول حد الدهاء قيل له شيطان فإذا عتا في الطغيان قيل مارد فإذا زاد على ذلك قيل عبقرى فإذا جمع إلى خبثه شدة شر قيل عفريت وكذلك الجاهل يقال له في أول درجته المائق ثم الرقيق ثم الأنوك ثم الأحق " (2582).

(2580) ابن النجار (شرح الكوكب المنير)، المحقق: محمد الزحيلي ونزيه حماد ، ج 1/ 83. 84. آل تيمية ، { مجد الدين عبد السلام بن تيمية الأب ، : عبد الحليم بن تيمية: والابن الحفيد: أحمد بن تيمية } ، المسودة في أصول الفقه ، المحقق: محمد محيي الدين عبد الحميد ، ص 559 .

(2581) ابن تيمية ، مجموع الفتاوى المحقق: عبد الرحمن بن محمد بن قاسم ، ج 9/ 303- 304 .

(2582) ابن حبان ، المحقق: محمد محيي الدين عبد الحميد ، ص 16 - 17 .

و قد ورد في السنة مخاطبة الناس بالعقل بما رواه أبو هريرة رضي الله عنه عن النبي صلى الله عليه وسلم أنه قال: يَا أَيُّهَا النَّاسُ «اعْقِلُوا عَنْ رَبِّكُمْ ، وَتَوَاضَعُوا بِالْعَقْلِ تَعْرِفُونَ بِمَا أُمِرْتُمْ بِهِ وَمَا تُحِثُّمْ عَنْهُ ، وَاعْلَمُوا أَنَّهُ يُحَذِّرُكُمْ عَنْ رَبِّكُمْ ، وَاعْلَمُوا أَنَّ الْعَاقِلَ مَنْ أَطَاعَ اللَّهَ ، وَإِنْ كَانَ دَمِيمَ الْمَنْظَرِ حَقِيرَ الْخَطَرِ دَنَى الْمَنْزِلَةِ رَثَّ الْهَيْئَةِ وَأَنَّ الْجَاهِلَ مَنْ عَصَى اللَّهَ وَإِنْ كَانَ جَمِيلَ الْمَنْظَرِ عَظِيمَ الْخَطَرِ شَرِيفَ الْمَنْزِلَةِ حَسَنَ الْهَيْئَةِ فَصِيحًا نَطُوقًا ، وَالْقَرْدَةُ وَالْحَنَازِيرُ أَعْقَلُ عِنْدَ اللَّهِ مِمَّنْ عَصَاهُ ، وَلَا تَعْتَرُوا بِتَعْظِيمِ أَهْلِ الدُّنْيَا إِيَّاكُمْ ، فَإِنَّهُمْ عَدَا مِنْ الْخَاسِرِينَ» (2583) .

القسم الثاني : التزكية وأثرها في تنمية العقل.

1 . معنى التزكية :

وردت ألفاظ زَكُوَ وهو الأصل الثلاثي من لفظ التزكية تسعاً وخمسين مرة، منها: زكى، وزكى، ويزكى، وأزكى، وزكياً، وزكاة، وأزكى الخ...، ومنها اثنتين وثلاثين مرة بلفظ الزكاة، أي زكاة المال على وجه التحديد بمعنى التطهير والبركة والنمو، وأربع مرات بمعنى المدح والثناء، وأربع مرات بوصف التزكية واحداً من مقاصد الوحي الأربعة، وبقية الآيات تتحدث عن مجالات مختلفة من التزكية بمعاني: التطهير والترقية والتنمية والزيادة في الحسن والنفع (2584) .

وجملة معانيها في المعاجم اللغوية تدور حول الطهارة ، والزيادة والصلاح فيقال: زكيت الثوب ، أي طهرته. وزكا الرجل يركو زكواً إذا صلح . و يقال زكى المال يركو إذا نعى ومنه الزكاة لأنها تزكية للمال وزيادة له (2585) .

وعلى أساس ما ورد من معاني تخص النفس يمكن القول إن المراد بالتزكية للنفس معنيان:

أ — تطهيرها من الأدران والأوساخ ، وهو ما ذكره صاحب الظلال بقوله: التزكي : التطهر من كل رجس وذنس (2586) .

(2583)مسند الحارث ، المحقق: د. حسين أحمد صالح الباكري ، ج2/ 806 رقم 825 .

(2584)افتحي ملكاوي ، التزكية رؤية معرفية بمرجعية قرآنية ورقة عمل منشورة على موقع المعهد العالمي للفكر الإسلامي ، مفهوم التزكية في القرآن تاريخ 3 فبراير 2009م .

(2585)ابن منظور - لسان العرب ، ، 14 / 358 . و مرتضى الزبيدي تاج العروس من جواهر القاموس ، ، ج38 / 220.

(2586)سيد قطب ، في ظلال القرآن، ج6 / 3893 .

ب - إصلاحها، "عن طريق العلم النافع. والعمل الصالح، وفعل المأمورات وترك المحظورات" (2587).

2. دور التزكية في تنمية العقل

ذكرنا سابقاً أن العقل مناط التكليف الشرعي وذكرنا كذلك معنيين في مراد التزكية دعا الإسلام إلى المحافظة عليه مادياً ومعنوياً و تأتي التزكية على رأس الجانب المعنوي وهو الجانب الذي أغفله الأقدمون مع أنها مبثوثة في آيات القرآن الكريم وقد جمعها الدكتور عبد المجيد النجار في أمرين: تحرير الفكر ، والتعلم .

أ . حفظ العقل بتحرير الفكر

والمقصود به " أن يكون عقل الإنسان وهو يمارس الحركة من أجل معرفة الحقيقة منطلقاً دون قيد يقيده ليعوقه دون الوصول إلى النتيجة التي يسعى إليها أو موجه يوجهه نحو نتيجة مبتغاة من قبل ذلك الموجه (2588).

ولتحقيق هذا المطلب جاءت آيات القرآن تدعو العقل إلى التفكير فيما يعرض عليه متحرراً من قيود التقليد واتباع الآخرين واعتبرت أن هذا الاتباع يكون سبباً في العقوبة والانتقام من الله تعالى ومن هذه الآيات قوله تعالى: ﴿ إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّقْتَدُونَ ﴾ (الزُحُف: 23) وقوله تعالى: ﴿ بَلْ نَتَّبِعْ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ﴾ (لُقْمَانَ: 21) وقوله تعالى: ﴿ بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ﴾ (الشُعْرَاء: 74) وقوله تعالى: ﴿ إِن كَادَ لَيُضِلُّنَا عَنْ آلِهَتِنَا لَوْلَا أَن صَبَرْنَا عَلَيْهَا ﴾ (الْفُرْقَان: 42) ، وقوله تعالى: ﴿ عَنْ وَالِدِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ: لَئِنْ لَمْ تَنْتَهِ لِأَرْجُمَنَّكَ وَاهْجُرْنِي مَلِيًّا ﴾ (مريم: 46).

قال الإمام الرازي : " وَكُلُّ ذَلِكَ يَدُلُّ عَلَىٰ جُوبِ النَّظَرِ وَالِاسْتِدْلَالِ وَالتَّفَكُّرِ وَذَمِّ التَّقْلِيدِ فَمَنْ دَعَا إِلَى النَّظَرِ وَالِاسْتِدْلَالِ، كَانَ عَلَىٰ وَفْقِ الْقُرْآنِ وَدِينِ الْأَنْبِيَاءِ وَمَنْ دَعَا إِلَى التَّقْلِيدِ كَانَ عَلَىٰ خِلَافِ الْقُرْآنِ وَعَلَىٰ وَفَاقِ دِينِ الْكُفَّارِ " (2589).

وليس المراد تحريم الاتباع فحسب وإنما المراد تحريم كل ميل أو حب أو شهوة أو هوى أو أي سلطان يكبل الفكر ويجعله أسيراً محجوراً من اتباع الشرع في كل أمر يعرض عليه من أمور حسية أو غيبية.

(2587) عبد العزيز بن محمد علي آل عبد اللطيف ، معالم في السلوك وتزكية النفوس ، ص 57.

(2588) عبد المجيد النجار ، مقاصد الشريعة بأبعاد جديدة ، ص 129.

(2589) فخر الدين الرازي ، (مفاتيح الغيب = التفسير الكبير)، ج 2/ 327 .

ففي الأمور المادية أمره بالعدل ولو مع الخصم قال تعالى : ﴿ أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴾ (المائدة : 8).

وفي الأمور الغيبية أمره من التحرر من سلطان الشعوذة والسحر والكهانة والتطير قال تعالى : ﴿ فَإِذَا جَاءَتْهُمْ الْحُسْنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَعَهُ أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴾ (الأعراف : 131).

ب - حفظ العقل بالتعلم

والمقصود من اكتساب المعارف للعقل أن " يكتسب القدرة على أن يرشد الإنسان إلى الطريق الذي يمضي به في تحقيق مهمته التي من أجلها خلق وعلى قدر ما يكتسب من العلم يكون توفيقاً في أداء تلك المهمة ، فإذا ما بقي على تلك العلوم الأولية الفطرية أو اكتسب عليها قدراً ضئيلاً لم يستطع أن يحقق من تلك المهمة شيئاً (2590).

ولا يتحقق مقصود العلم للعقل إلا باتباع وسائل منهجية ثلاثة .

1. التعليم الاستيعابي

يقصد بالعلم الاستيعابي " هو التعلم الذي تنكشف به الحقائق الموضوعية سواء كانت متعلقة بالغيب ، أو بالكون أو بالإنسان بحيث يحصل في العقل جملة من تلك الحقائق تعكس الواقع في تلك المجالات في الوعي العقلي " (2591) .

هذا المعنى الاستيعابي للعقل يظهر جلياً في قوله تعالى : ﴿ أَمْ مَنْ هُوَ قَانِتٌ آتَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةً رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴾ (الزمر : 9) .

قال ابن عاشور رحمه الله : " أَيُّ لَا يَسْتَوِي الَّذِينَ هُمْ عَلِمَ فَهُمْ يُذَكَّرُونَ حَقَائِقَ الْأَشْيَاءِ عَلَى مَا هِيَ عَلَيْهِ وَتَجْرِي أَعْمَالُهُمْ عَلَى حَسَبِ عِلْمِهِمْ ، مَعَ الَّذِينَ لَا يَعْلَمُونَ فَلَا يُذَكَّرُونَ الْأَشْيَاءِ عَلَى مَا هِيَ عَلَيْهِ بَلْ تَخْتَلِطُ عَلَيْهِمُ الْحَقَائِقُ وَتَجْرِي أَعْمَالُهُمْ عَلَى غَيْرِ انْتِظَامٍ ، كَحَالِ الَّذِينَ تَوَهَّوْا الْحِجَارَةَ آلِهَةً وَوَضَعُوا الْكُفْرَ مَوْضِعَ الشُّكْرِ " (2592).

2. التعلم التفكري

(2590) عبد المجيد النجار ، مقاصد الشريعة بأبعاد جديدة ، مرجع سابق ، ص 134 .

(2591) المرجع السابق ، ص

(2592) ابن عاشور : التحرير والتنوير ، ج 23 / 348 - 349 .

ومعناه أن يتجاوز العقل مرحلة الاستيعاب للحقائق إلى " التأمل فيها تأملاً عميقاً من حيث أسبابها وعللها ومن حيث مآلاتها واستثمارها بحيث ينتهي العقل من هذا التفكير إلى وضع يصبح فيه قادراً على التصرف في ذلك المخزون من العلوم والمعارف الحاصلة لديه بالاستيعاب تصرفاً تصبح به فاعلة في المجرى العملي للحياة " (2593) .

من أجل هذا أشارت آيات قرآنية إلى قيمة التدبر والتفكير والتأمل التي تكون محصلته اليقين الذي لا يرتابه شك ولا يعتريه ظن والآيات في ذلك كثيرة على رأسها قوله تعالى : ﴿ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴾ (آل عمران: 191).

3 . التعلم المنهجي

ومعناه أن " يتم تمرين العقل على أن تكون حركته الفكرية جارية وفق قواعد منهجية ، وترتيب منطقية من شأنها أن تعصمه أكثر ما يمكن من الوقوع في الخطأ ، وأن توجهه أكثر ما يمكن إلى إصابة الحقيقة " (2594) .

وقد أرشد القرآن إلى اتباع هذا التعلم المنهجي في التفكير في أكثر من موضع في قوله تعالى : ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴾ (الحجرات: 6) وقوله تعالى : ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ السَّلَامَ لَسْتُ مُؤْمِنًا ﴾ (النساء: 94).

إن اتباع المنهجية في التفكير يجب أن يكون من أولويات الاهتمام البحثي في واقعنا المعاصر حتى نصل إلى الغاية المقاصدية المنشودة على الوجه الأكمل في التفكير العلمي السليم في عصر ما زال فيه الكثير " من المفكرين والمنظرين يفتقدون العقلية الترتيبية التي توضح أولوية المصالح والمفاسد في الشؤون كافة، كما يفتقدون العقلية التركيبية التي تستقري الجزئيات وترتبط بينها لتصل إلى القضايا الكلية (2595).

وهذا المعنى أكد عليه الشاطبي بقوله: " فَمِنْ الْوَاجِبِ اعْتِبَارُ تِلْكَ الْجُزْئِيَّاتِ بِهَذِهِ الْكُلِّيَّاتِ عِنْدَ إِجْرَاءِ الْأَدِلَّةِ الْخَاصَّةِ مِنَ الْكِتَابِ وَالسُّنَّةِ وَالْإِجْمَاعِ وَالْقِيَاسِ؛ إِذْ مُحَالٌ أَنْ تَكُونَ الْجُزْئِيَّاتُ مُسْتَعْنِيَةً عَنِ كُلِّيَّاتِهَا، فَمَنْ أَحَذَ بِنَصِّ مَثَلًا فِي جُزْئِيٍّ مُّغْرَضًا عَنْ كُلِّيٍّ؛ فَقَدْ أَخْطَأَ⁵.

(2593) عبد المجيد النجار ، مقاصد الشريعة بأبعاد جديدة ، مرجع سابق ، ص 136. 137

(2594) عبد المجيد النجار ، مقاصد الشريعة ، مرجع سابق ، ص 138.

(2595) فتحي حسن ملكاوي ، التفكير المنهجي وضرورته ، مجلة إسلامية المعرفة العدد 28 المعهد العالمي للفكر الإسلامي الثلاثاء،

جمادى الآخرة 27، 1426

وَكَمَا أَنَّ مَنْ أَخَذَ بِالْجُزْئِيِّ مُعْرِضًا عَنْ كَلِّهِ؛ فَهُوَ مُخْطِئٌ، كَذَلِكَ مَنْ أَخَذَ بِالْكُلِّيِّ مُعْرِضًا عَنْ جُزْئِيهِ " (2596) .

القسم الثالث: دور مقاصد القرآن في تزكية العقل

1. بين مقاصد الشريعة ومقاصد القرآن

أ - مقاصد الشريعة يراد منها " الوقوف على المعاني والحكم الملحوظة للشارع في جميع أحوال التشريع أو معظمها. وتدخل في ذلك أوصاف الشريعة وغاياتها العامة، والمعاني التي لا يخلو التشريع من ملاحظتها. وكذلك ما يكون من معانٍ من الحكم لم تكن ملحوظة في سائر أنواع الأحكام، ولكنها ملحوظة في أنواع كثيرة منها" (2597) (2598) .

ومقاصد الشريعة بهذا المعنى قوامها لحفظ الإنسان خمسة أمور بينها الإمام الغزالي بقوله: " وَمَقْصُودُ الشَّرْعِ مِنَ الْخَلْقِ خَمْسَةٌ: وَهُوَ أَنْ يَحْفَظَ عَلَيْهِمْ دِينَهُمْ وَنَفْسَهُمْ وَعَقْلَهُمْ وَنَسْلَهُمْ وَمَالَهُمْ، فَكُلُّ مَا يَتَضَمَّنُ حِفْظَ هَذِهِ الْأُصُولِ الْخَمْسَةِ فَهُوَ مَصْلَحَةٌ، وَكُلُّ مَا يُفَوِّتُ هَذِهِ الْأُصُولَ فَهُوَ مَفْسَدَةٌ وَدَفْعُهَا مَصْلَحَةٌ. " (2599).

ب - أما مقاصد القرآن فيراد بها من وجهة نظرنا - الضوابط الاحترازية التي كفلها القرآن لصيانة العقل على وجه الخصوص من الزلل ، وبيان الوسائل التي تعينه على التفكير السليم ، وتهدية إلى الطريق القويم دون شطط أو إيغال في دائرة اللامعقول.

بهذا المعنى يتبين لنا أن مقاصد القرآن للعقل أخص من مقاصد الشريعة التي تشتمل على العقل وغيره .

2. مقاصد حفظ العقل في القرآن

(2596) الشاطبي ، الموافقات المحقق: أبو عبيدة مشهور بن حسن آل سلمان ، ج3 / 174.

ابن عاشور محمد الطاهر بن محمد بن محمد الطاهر بن عاشور التونسي ، مقاصد الشريعة الإسلامية ، تحقيق محمد الحبيب ابن الخوجة ، الناشر: وزارة الأوقاف والشؤون الإسلامية، قطر ، عام النشر: 1425 هـ - 2004 م ، ج 2 / 21 .

(2597) ابن عاشور مقاصد الشريعة الإسلامية ، تحقيق محمد الحبيب ابن الخوجة ، ج 2 / 21 .

2598 - ابن عاشور محمد الطاهر بن محمد بن محمد الطاهر بن عاشور التونسي ، مقاصد الشريعة الإسلامية ، تحقيق محمد الحبيب

ابن الخوجة ، ، ج 2 / 21 .

(2599) الغزالي ، المستصفى ، تحقيق: محمد عبد السلام عبد الشافي ، ، ص 174.

تبين مما سبق أن العقل يأتي في المرتبة الثالثة الوسط من مقاصد الشرع الخمسة بعد الدين والنفس وقبل النسل والمال مما يدل على أن العقل هو بؤرة التوازن لحفظ هذه الضرورات وأي خلل فيه يترتب عليه خلل فيها جميعا فهو مناط التكليف وضابط التصرف وهو أعظم منحة من الله تعالى للعبد يرشده للخير ويبيعه عن الشر.

والعقل بهذا هو " مركب الأمانة وملاك التكليف ، ومطلوب للعبادة بنفسه من غير واسطة " (2600) .

بناءً على هذه المنزلة الرفيعة لوظيفة العقل فإننا نرى القرآن الكريم " لا يذكر العقل إلا في مقام التعظيم والتنبيه إلى وجوب العمل به والرجوع إليه، ولا تأتي الإشارة إليه عارضة ولا مقتضبة في سياق الآية، بل هي تأتي في كل موضع من مواضعها مؤكدة جازمة باللفظ والدلالة، وتكرر في كل معرض من معارض الأمر والنهي التي يحث فيها المؤمن على تحكيم عقله، أو يلام فيها المنكر على إهمال عقله وقبول الحجر عليه " (2601) .

وقد ثبت للعلماء باستقراء آيات القرآن الكريم ورود لفظ " العقل " ومشتقاته والكلمات المرادفة له في مائتين وتسع وسبعين موضعاً موزعة معانيه على النحو الآتي:

1- وروده بصيغة فعل العقل

ورد فعلُ العقل في القرآن الكريم في تسعة وأربعين موضعاً، ولم يردْ بشكلٍ مصدرٍ مطلقاً، وكل أفعال العقل تدلُّ على عملية الإدراك والتفكير والفهم لدى الإنسان، ويمكن حصر هذه الأفعال بما يلي:

أ. ورد فعل العقل بصيغة "تعقلون" في أربع وعشرين موضعاً في القرآن؛ منها قوله تعالى: ﴿كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾ [البقرة: 242]، وقوله - تعالى: ﴿إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾ [يوسف: 2].

ب. وورد بصيغة "يعقلون" في اثنين وعشرين موضعاً؛ منها قوله تعالى: ﴿صُمُّ بُكْمٌ عُمِّي فَهُمْ لَا يَعْقِلُونَ﴾ [البقرة: 171].

ج . وورد بصيغة "يعقلها" مرةً واحدة في قوله تعالى: ﴿وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ﴾ [العنكبوت: 43].

(2600)الأمدي ، الإحكام في أصول الأحكام، المحقق: عبد الرزاق عفيفي ج4/ 277.

(2601)العقاد ، عباس محمود العقاد ، التفكير فريضة إسلامية ، ص 8 .

- د. وورد بصيغة "نعقل" مرة واحدة في قوله تعالى: ﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ﴾ [الملك: 10].
- هـ. وورد بصيغة "عقلوه" مرة واحدة في قوله تعالى: ﴿ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ﴾ [البقرة: 75].
2. وُروده بلفظ الألباب أي أصحاب العقول في ست عشرة مرة في القرآن الكريم؛ منها قوله تعالى: ﴿وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ﴾ [البقرة: 179]، وقوله: ﴿وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾ [البقرة: 269].
3. وروده بلفظ النهي الدال على العقل، مرتين في القرآن؛ وهما: ﴿وَارْزُقُوا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِأُولِي النَّهْيِ﴾ [طه: 54]، ﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِأُولِي النَّهْيِ﴾ [طه: 128].
4. وروده بلفظ القلب: في مائة وأربع وأربعين موضعاً (144 موضعاً) ليدل على العقل أيضاً في إحدى دلالاته، قال تعالى: ﴿هُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا﴾ [الأعراف: 179]، ﴿إِنَّ فِي ذَلِكَ لَذِكْرٍ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ﴾ [ق: 37].
- 5- وورد بلفظ الحِجْر ليدل على العقل مرة واحدة في القرآن الكريم، قال تعالى: ﴿هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حِجْرٍ﴾ [الفجر: 5].
6. وُروده بلفظ الفكر الذي هو نتاج العقل على النحو التالي:
- أ. ورد بصيغة "فكر" مرة واحدة في قوله - تعالى - : ﴿إِنَّهُ فَكَّرَ وَقَدَّرَ * فَقُتِلَ كَيْفَ قَدَّرَ﴾ [المدثر: 18 - 19].
- ب. وورد بصيغة "تفكروا" مرة واحدة أيضاً في قوله - تعالى - : ﴿أَنْ تَقُومُوا لِلَّهِ مِثْلَ خِزْيَانٍ خَائِفِينَ * ثُمَّ تَتَفَكَّرُوا﴾ [سبأ: 46].
- ج. وورد بصيغة "تفكروا" 3 مرات؛ منها قوله - تعالى - : ﴿كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ﴾ [البقرة: 219].
- د. وورد بصيغة "يتفكروا" مرتين؛ منها قوله - تعالى - : ﴿أَوَلَمْ يَتَفَكَّرُوا فِي أَنْفُسِهِمْ﴾ [الروم: 8].

هـ. وورد بصيغة "يتفكرون" إحدى عشرة مرة، منها قوله - تعالى -: ﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾ [الرعد: 3] (2602).

وبنظرة إحصائية لما تقدم ذكره يتبين أن لفظ (عقل) ومشتقاته ورد في القرآن على عدة معان، وبدرجات متفاوتة أعلاها وأكثرها ما ورد بمعنى المعرفة والعلم، ثم بدرجة أقل بمعنى القلب الذي تُفهم من خلاله حقائق الأمور، وبمعنى التفكير في آيات الله سبحانه، وبمعنى المنع عن الشيء، وورد بمعنى اتباع الحق والانقياد له. ومن ثم أولاه القرآن عناية خاصة تحفظه من كل زيغ وتعصمه من كل زلل فسن له من التشريعات والتوجيهات كل ما يحفظ حيويته حتى يكون مؤهلاً للتفكير السليم ومن هذه المقاصد القرآنية ما يلي:

أ - تحريم كل ما يضر بالعقل من المسكرات والمخدرات

قال تعالى : ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقَعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنتُمْ مُنْتَهُونَ﴾ (المائدة: 90-91) .

قال عمر رضي الله عنه عند زول الآية : " انتهينا انتهينا " (2603).

والإسلام بهذا التحريم سبق فيه العلمانية الغربية التي تزعم أنها تقدر العقل وتعمل على تمجيده وحفظه حيث إنها - مع هذا الزعم الزائف لم تستطع أن تحفظ أبناءها من تغول الخمر على عقول أتباعها " رغم الجهود والأموال الطائلة التي تبذل في سبيل الحد من انتشار الخمر والمخدرات في مجتمعاتها، بل رغم التحذيرات التي تطلقها مؤسساتها الصحية بخطر تعاطي الخمر أو الإدمان عليه، والتأكيد بأن كأساً واحدة من الخمر يومياً تزيد فرص احتمال الإصابة بالسرطان بنسبة 168%.

(2602) انظر : فهمي قطب النجار ، العقل في القرآن الكريم ، تاريخ 2014 / 1 / 15 م - 1435 / 3 / 13 هـ موقع الألوكة <http://www.alukah.net> . وعائشة البشير على الأسطى ، مجلة الداعي الشهرية الصادرة عن دار العلوم ديوبند . جمادى الأولى 1437 هـ - فبراير مارس 2016م العدد 5، السنة 40 . وإسلام ويب لفظ " عقل في القرآن الكريم ، تاريخ 2017 / 1 / 19 .

(2603) النسائي ، السنن الكبرى تحقيق: الأرئوط ، كتاب الشربة ، باب ما جاء في تحريم الخمر ، ج 8 / 286.

ولم يكتف الإسلام بتحريم ما يفسد العقل حسيًا، بل شرع عقوبة لكل من يتجاوز هذا التحريم، فيتناول ما يفسد العقل وبغيه، فقد ورد في صحيح البخاري "أن النبي صلى الله عليه وسلم ضرب في الخمر بالجريد والنعال، وجلد أبو بكر أربعين" (2604).

ب - الاهتمام بتغذية العقل مادياً ومعنوياً

وتغذية العقل مادياً يكون بتناول الطعام الجيد من سائر الطيبات التي أباحها الله تعالى التي تمد العقل بالحياة والنشاط وتمنع عنه الضعف والاضطراب وجاء المثل السائر: العقل السليم في الجسم السليم "متطابقاً مع دعوة الإسلام للعناية بصحة البدن وقوته وفي الحديث الذي رواه أبو هريرة رضى الله عنه عن النبي عليه السلام: «الْمُؤْمِنُ الْقَوِيُّ، خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ» (2605).

وفي هذا السياق جاءت آيات القرآن بإباحة تناول كل ألوان الطيبات مع التحذير من تناول المحرمات فقد روى أبو هريرة رضى الله عنه قال: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَيُّهَا النَّاسُ، إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ: ﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا، إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾ (المؤمنون: 51) وَقَالَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾ (البقرة: 172) ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ، يَا رَبِّ، يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَتَى يُسْتَجَابُ لِذَلِكَ؟" (2606).

وأما تغذية العقل معنوياً فقد حيث الإسلام العقل على التزود من العلم بقوله تعالى: ﴿وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾ (طه: 114) وحثه على كثرة الذكر الذي يكسبه الطمأنينة والسكينة: فقال تعالى: ﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾ (الرعد: 28).

ودعاه إلى ترك الشبهات والظنون بقوله تعالى: ﴿إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا﴾ (النجم 28).

(2604) محمد لاني، مكانة العقل في الإسلام موقع المسلم تاريخ 29 رجب 1436 هـ

<http://almoslim.net/node1>

(2605) صحيح مسلم المحقق: محمد فؤاد عبد الباقي، كتاب القدر، باب في الأمر بالقوة ج 4/ 2052 رقم 2664.

(2606) مسلم، صحيح مسلم، مرجع سابق كتاب، باب قبول الصدقة من الكسب الطيب، ج 2/ 703 رقم 1015.

ونهاه عن الخوض في المغيبات من غير سلطان أو علم يأتيه من الوحي المنزل على الأنبياء ، واعتبر ذلك مسببا في هدر طاقته من غير طائل قال تعالى : ﴿ إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ إِنَّ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِبَالِغِيهِ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴾ (غافر: 56) .

ج - التحرر من قيود التقليد وإعمال النظر والفكر واتباع الحجة

كما في قوله تعالى : (أَمْ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ) (الانبياء: 24) وقوله تعالى : (وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ) (المؤمنون: 117) وقوله تعالى : (قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ) (البقرة: 111)

د - شغل العقل بالتدبر والتأمل في مخلوقات الله وآياته والسياسة في الأرض للعبرة والتفكير . قال تعالى : ﴿ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴾ (النساء: 82) وقال تعالى : ﴿ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُوا لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا ﴾ (الحج : 46).

وقال سبحانه : ﴿ وَتِلْكَ الْأَمْثَالُ لِنَاسٍ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴾ (العنكبوت: 43)

والقرآن بهذه الآيات وغيرها " يوقظ العقل، ويفتح أمامه كتاب الطبيعة؛ ليتعرف منه ما لله من صفات كماله، ونعوت جلاله، ومظاهر عظمتة، وأدلة قدسه، وشمول علمه، ونفوذ قدرته، وتفرد بالخلق والإبداع " (2607).

هـ - نهاه عن الاعتقادات الفاسدة المتمثلة في السحر والشعوذة والخرافات والكهانة والعرافة والتمايم والودع وسائر الأمور الغيبية التي استأثر الله بعلمها والتي لا ينبغي عليها عمل يعود عليه بالخير والنفع.

ففي حرمة تعلم السحر جاء قوله تعالى : ﴿ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴾ { البقرة : 102 } .

وفي تحريم الكهانة والعرافة ما رواه أبو هريرة رضي الله عنه والحسن عن النبي صلى الله عليه وسلم قال: " مَنْ أَتَى كَاهِنًا، أَوْ عَرَّافًا، فَصَدَّقَهُ بِمَا يَقُولُ، فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ " (2608) .

(2607) سيد سابق ، العقائد الإسلامية، ص 22.

(2608) مسند لإمام بن حنبل ، المحقق: شعيب الأرناؤوط ، ج15 / 331. رقم 9536 .

و - دعاه إلى العلم النافع ورفع مكانته بقدر ما يحصل من العلم ورفع درجته بهذه الصفة على درجة المؤمنين
قال تعالى : ﴿ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴾ (طه : 114) وقال تعالى : ﴿ يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ
دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾ (المجادلة : 11)
وقال الله تعالى : ﴿ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴾ (الزمر: 9) .

3 . تدابير وضوابط احترازية للعقل

ذكر العلماء مجموعة من التدابير والضوابط التي من شأنها المحافظة على العقل من الزيغ والانحراف والإفادة منه على
أفضل صورة ممكنة وهي تدابير مبثوثة في كتب العلماء القدماء والمعاصرين ورد بعضها صريحا وبعضها الآخر تلميحا
وقد حاولت تبعتها واستقصاءها والتعقيب عليها في النقاط الآتية:

أ - عدم الخوض فيما لا طاقة له به

والمقصود منه حجب العقل من الولوج في مجالات معينة ليس مكلفاً بالبحث فيها و ليست من دائرة اختصاصه ولا
طاقة له فيها ولن يجدي التفكير فيها نفعاً وعلى رأسها قضية الألوهية خصوصاً الذات والصفات ، والأفعال ، وعضل
المسائل والأغلوطنات خوفاً من الجدال والمراء المنهي عنه وجاءت آيات القرآن الكريم والسنة النبوية والآثار لتؤكد ذلك
قال تعالى : ﴿ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴾ (طه: 110)، وقال: ﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ﴾ (الشورى: 11)، وقال: ﴿ هَلْ
تَعْلَمُ لَهُ سَمِيًّا ﴾ (مريم: 65)، وعن ثوبان، عن رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «سَيَكُونُ أَقْوَامٌ مِنْ أُمَّتِي، يَتَعَاطُونَ،
فَقَمَاهُمْ غُضُلُ الْمَسَائِلِ، أُولَئِكَ شِرَارُ أُمَّتِي» " (2609) وَرُوي أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ كَرَّمَ اللَّهُ وَجْهَهُ قَالَ يَوْمًا: سَلُونِي،
فَقَامَ ابْنُ الْكَوَّاءِ فَقَالَ: مَا السَّوَادُ الَّذِي فِي الْقَمَرِ؟ فَقَالَ لَهُ: قَاتَلَكُ اللَّهُ، سَلْ تَفْقُهَا، وَلَا تَسْأَلْ تَعْنُتًا، أَلَا سَأَلْتَ عَنْ
شَيْءٍ يَنْفَعُكَ فِي أَمْرِ دُنْيَاكَ أَوْ أَمْرِ آخِرَتِكَ؟ ثُمَّ قَالَ: ذَلِكَ مَحْوُ اللَّيْلِ " (2610) .

على أن هذا الضابط الاحترازي للعقل له عدة مبررات منطقية منها :

(2609) الطبراني، المعجم الكبير تحقيق: حمدي بن عبد المجيد السلفي ، ج2/ 89. رقم 1431 .

(2610) الأَجْرِيُّ البغدادي: أبو بكر محمد بن الحسين بن عبد الله، الشريعة ، ج1/ 485.

1. أن الوسائل والمقدمات المادية لا تجدي نفعاً في غير حقلها المادي ، وما لا يرى لا يمكن أن تقع عليه الرؤية ، وما وراء الحس لا يخضع للحس (2611).

"وأما محاولة إدراك ما وراء الواقع بالعقل المحدود الطاقة محدود هذه الأرض والحياة عليها دون سند من الروح الملهم والبصيرة المفتوحة ، وترك حصة للغيب لا ترتادها العقول . فأما هذه المحاولة فهي محاولة فاشلة أولاً ومحاولة عابثة أخيراً . فاشلة لأنها تستخدم أداة لم تخلق لرصد هذا المجال . وعابثة لأنها تبدد طاقة العقل التي لم تخلق لهذا المجال ومتى سلم العقل البشري بالبدئية العقلية الأولى وهي أن المحدود لا يدرك المطلق لزمه - احترامه لمنطقه ذاته - أن يسلم بأن إدراكه للمطلق مستحيل وأن عدم إدراكه للمجهول لا ينفي وجوده في ضمير الغيب المكنون وأن عليه أن يكل الغيب إلى طاقة أخرى غير طاقة العقل وأن يتلقى العلم في شأنه من العليم الخبير الذي يحيط بالظاهر والباطن والغيب والشهادة " (2612).

2. ليس معنى عدم اختصاص العقل بالبحث في ذات الألوهية وصفاتها وأفعالها الحجر على العقل في البحث والاستدلال على ألوهية الله وتوحيده والرد على المشككين من الملحددين بكل طوائفهم لاسيما في مجال العقيدة لأن هذه القضية " بما لهما من زخم عاطفي ، ومن سيطرة على وعي الإنسان وتفكيره بمختلف ألوانه وأجناسه وبما لها من صلة وثيقة بنشاطه الحيوي إلى اليوم ، وأثرها البارز عليه نفسياً واجتماعياً وضميرياً وفكرياً ، وبما نشأ حولها منذ وجودها إلى اليوم وانقسام الناس فيها إلى أنصار وخصوم ، ومؤمنين ومنكرين حينما تكون هذه القضية لها كل هذه الأبعاد وهذه الظلال لا يمكن لنا أن نقف منها موقف اللامبالاة ، موقف من لا يعنيه من أمرها شيء أو أن نغلق عقولنا عن التفكير بها أو ان نغض أعيننا عن رؤيتها " (2613).

في ضوء هذا المعنى نفهم كيف تصدى علماء العقيدة الإسلامية - أمثال: الغزالي وابن تيمية ، وأبو موسى الأشعري ، وأبو منصور الماتريدي ، والجويني ، والمحاسبي ، وابن رشد وغيرهم من أئمة الإسلام - لمنكري العقيدة وفندوا أباطيلهم وردوا على شبهاتهم .

ونؤيد ما ذهب إليه بعض العلماء المعاصرين أفضلية لجوء العقل على آيات القرآن الكريم لاستكشاف قوانين موضوعية للاستدلال على اليقين بالمغيبات دون الكشف حقيقة هذه المغيبات ذاتها " فمثلاً إذا أردنا أن نقرر غاية الخلق وننفي

(2611) عبد الله نعمة ، عقيدتنا في الخالق والنبوة والآخرة ، ص 10 .

(2612) سيد قطب ، في ظلال القرآن ، ج 1/ 40 .

(2613) عبد الله نعمة ، عقيدتنا ، مرجع سابق ص 11 .

العبث نفيًا مطلقاً فيمكن أن نطرح على القرآن المجيد سؤالاً: أُلْخِيقَ الخلق لغاية أم خلقوا لغير شيء ؟ فالقرآن المجيد عند النظر فيه يؤكد أن لم يخلق الخلق عبثاً أو سدى أو باطلاً بل خلق ذلك كله بالحق . وخلقهم ونظامهم كان لغاية ثم يحدد هذه الغاية بدقة تامة فهذه " الغائية " قانون فلسفي ينعكس على بلايين الجزئيات في الكون والطبيعة والحياة والإنسان ، ويوجه حركة البحث في الموجودات والظواهر لملاحظة هذا البعد الهام وينفي العبثية والمصادفة وينفع البحث العلمي للغوص وراء المقاصد والحكم والغايات وعدم التوقف دون الكشف عنها ولهذا أهميته الكبيرة في انطلاق العقل الإنساني وراء البحث العلمي واتساع آفاقه " (2614).

ويؤكد الإمام محمد عبده على هذا المعنى فيقول : " إِذَا قَدَرْنَا عقلَ البشر قدره وجدنا غَايَةً مَا يَنْتَهِي إِلَيْهِ كَمَالُهُ إِنَّمَا هُوَ الْوُصُولُ إِلَى معرفة عوارض بعض الكائنات الَّتِي تَقَعُ تَحْتَ الْإِدْرَاكِ الْإِنْسَانِي حَسَاكَانَ أَوْ وَجَدَانَا أَوْ تَعْقِلًا ثُمَّ التَّوَصُّلُ بِذَلِكَ إِلَى معرفة مناشئها وَتَحْصِيلُ كليات لأنواعها والإحاطة بِبَعْضِ الْقَوَاعِدِ لعروض مَا يعرض لَهَا أَمَّا الْوُصُولُ إِلَى كنه حَقِيقَةِ مَا فَمِمَّا لَا تَبْلُغُهُ قُوَّتُهُ لِأَنَّا اكْتَنَاهُ المركبات إِنَّمَا هُوَ بِاكتناه مَا تَرَكِبَتْ مِنْهُ وَذَلِكَ يَنْتَهِي إِلَى الْبَسِيطِ الصَّرْفِ وَهُوَ لَا سَبِيلَ إِلَى اكْتِنَاهِهِ بِالضَّرُورَةِ وَغَايَةً مَا يُمكن عرفانه مِنْهُ هُوَ عوارضه وآثاره " (2615) .

3- أن وظيفة العقل الأساسية هي الاهتداء والإرشاد إلى ما يعود على المرء بالنفع ويبعد عنه الضرر ويحقق له المصلحة ويدفع عنه المفسدة والبحث في الأمور الإلهية البحتة لن يحقق له منفعة أو مصلحة وإنما تحقق المضرة والمفسدة إذا شغل باللامتناهيات من الافتراضات والاحتمالات والظنونيات فضلاً عن المجادلات والخصومات والمنازعات ثم الارتداد إلى نقطة البدء من جديد إن لم يكن قد أصيب بخلل في التفكير والتدبير .

وقد أراحنا علماء التصوف قديماً عن الاشتغال بمثل هذه المسائل بعبارات دقيقة تدل على سلامة الفطرة ويقين المعرفة فقد قال رجل " للنوري مَا الدَّلِيلُ على الله ؟ قَالَ : الله . قَالَ فَمَا الْعَقْلُ ؟ قَالَ الْعَقْلُ عَاجِزٌ وَالْعَاجِزُ لَا يَدُلُّ إِلَّا عَلَى عَاجِزٍ مثله .

وَقَالَ ابْنُ عَطَاءٍ الْعَقْلُ آلَةٌ لِلْعُبُودِيَّةِ لَا لِلْإِشْرَافِ عَلَى الرُّبُوبِيَّةِ

(2614) طه جابر العلواني ، مقاصد الشريعة ، ص 155 .

(2615) محمد عبده بن حسن خير الله ، رسالة التوحيد ، ص 26 .

وَقَالَ غَيْرُهُ الْعَقْلُ يَجُولُ حَوْلَ الْكَوْنِ فَإِذَا نَظَرَ إِلَى الْمَكُونِ ذَابَ" (2616)

وهذا الكلام يؤيده ذكر حديث - وإن لم يصح عند المحدثين - فكتاب الله بجملة وتفصيله يُؤيد معناه وهو ما رواه أبو ذر عن النبي صلى الله عليه وسلم أنه قال: "تَفَكَّرُوا فِي خَلْقِ اللَّهِ وَلَا تَفَكَّرُوا فِي ذَاتِهِ فَتَهْلِكُوا" (2617).

ب - عدم التقديم بين يدي الشرع والتسليم لما يقتضي خرق العادة الظاهرة

وهذا الضابط له دور كبير في حماية العقل من الإفراط والشطط فيما لا طاقة له به.

وقد بين الشاطبي أن طريق العاقل في هذه المسألة يقوم على أمرين:

أَحَدُهُمَا: أَنْ لَا يُجْعَلَ الْعَقْلُ حَاكِمًا بِإِطْلَاقٍ، وَقَدْ ثَبَتَ عَلَيْهِ حَاكِمٌ بِإِطْلَاقٍ وَهُوَ الشَّرْعُ، بَلِ الْوَاجِبُ عَلَيْهِ أَنْ يُقَدِّمَ مَا حَقُّهُ التَّقْدِيمُ - وَهُوَ الشَّرْعُ - وَيُؤَخِّرَ مَا حَقُّهُ التَّأْخِيرُ - وَهُوَ نَظَرُ الْعَقْلِ - لِأَنَّهُ لَا يَصِحُّ تَقْدِيمُ النَّاقِصِ حَاكِمًا عَلَى الْكَامِلِ، لِأَنَّهُ خِلَافُ الْمَعْقُولِ وَالْمَنْقُولِ، بَلْ ضِدُّ الْقَضِيَّةِ هُوَ الْمُوَافِقُ لِلْأَدَلَّةِ فَلَا مَعْدِلَ عَنْهُ، وَلِذَلِكَ قَالَ: اجْعَلِ الشَّرْعَ فِي يَمِينِكَ وَالْعَقْلَ فِي يَسَارِكَ، تَنْبِيْهَا عَلَى تَقْدِيمِ الشَّرْعِ عَلَى الْعَقْلِ.

وَالثَّانِي: أَنَّهُ إِذَا وَجَدَ فِي الشَّرْعِ أَخْبَارًا تَقْتَضِي ظَاهِرًا خَرَقَ الْعَادَةَ الْجَارِيَةَ الْمُعْتَادَةَ، فَلَا يَنْبَغِي لَهُ أَنْ يُقَدِّمَ بَيْنَ يَدَيْهِ الْإِنْكَارَ بِإِطْلَاقٍ، بَلْ لَهُ سَعَةٌ فِي أَحَدِ أَمْرَيْنِ: إِمَّا أَنْ يُصَدِّقَ بِهِ عَلَى حَسَبِ مَا جَاءَ وَيَكِلُ عِلْمَهُ إِلَى عَالِمِهِ. وَهُوَ ظَاهِرُ قَوْلِهِ تَعَالَى: {وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا} [آل عمران: 7] يَعْنِي الْوَاضِحَ الْمُحْكَمَ، وَالْمُتَشَابِهَ الْمُجْمَلَ، إِذْ لَا يَلْزَمُهُ الْعِلْمُ بِهِ، وَلَوْ لَزِمَ الْعِلْمُ بِهِ لَجُعِلَ لَهُ طَرِيقٌ إِلَى مَعْرِفَتِهِ، وَإِلَّا كَانَ تَكْلِيْفًا بِمَا لَا يُطَاقُ. وَإِمَّا أَنْ يَتَأَوَّلَهُ عَلَى مَا يُمْكِنُ حَمْلُهُ عَلَيْهِ مَعَ الْإِفْرَارِ بِمُقْتَضَى الظَّاهِرِ، لِأَنَّ إِنْكَارَهُ إِنْكَارَ خَرَقِ الْعَادَةِ فِيهِ.

(2616) الكلاباذي أبو بكر محمد بن أبي إسحاق بن إبراهيم بن يعقوب الكلاباذي البخاري الحنفي ، التعرف لمذهب أهل التصوف ، ص 63.

(2617) زين الدين الحدادي المناوي ، فيض القدير شرح الجامع الصغير ، ج 3/ 262. رقم 3347 . والحديث أخرجه من حديث ابن عمر مرفوعا: اللالكائي في شرح أصول الاعتقاد (3/ 580/ 927) والبيهقي في الشعب (1/ 120/ 136) والطبراني في الأوسط (7/ 171 - 172/ 6315) وضعفه الألباني في ضعيف الجامع الصغير وزيادته الناشر المكتب الإسلامي . ج 1/ 364. رقم 2471 .

عَلَى هَذَا السَّبِيلِ يَجْرِي حُكْمُ الصِّفَاتِ الَّتِي وَصَفَ الْبَارِي بِهَا نَفْسَهُ، لِأَنَّ مَنْ نَفَاها نَفَى شِبْهَ صِفَاتِ الْمَخْلُوقِينَ، وَهَذَا مَنْفِيٌّ عِنْدَ الْجُمْهُورِ، فَبَقِيَ الْخِلَافُ فِي نَفْيِ عَيْنِ الصِّفَةِ أَوْ اثْبَاتِهَا، فَالْمُثْبِتُ أَثْبَتَهَا عَلَى شَرْطِ نَفْيِ التَّشْبِيهِ، وَالْمُنْكَرُ لِأَنَّ يَكُونَ ثُمَّ صِفَةٌ غَيْرُ شَبِيهَةٍ بِصِفَاتِ الْمَخْلُوقِينَ مُنْكَرٌ لِأَنَّ يَثْبُتَ أَمْرٌ إِلَّا عَلَى وَفْقِ الْمُعْتَادِ (2618) 2619.

ج - الجمع بين نور العلم ونور الإيمان.

ومقتضى هذا الشرط ان العاقل لا يطلق العنان لعقله تحصيل العلوم المادية المحسوسة أو الغيبية مستقلاً عن إرشادات القرآن ونوره وهده حتى لا تكون أقواله وأفعاله ثمرة ميوله وهواه فيشارك الحيوانات في ميولها وهواها وبذلك يضل ويشقى

قال شيخ الإسلام ابن تيمية: "العقلُ شَرْطٌ فِي مَعْرِفَةِ الْعُلُومِ وَكَمَالِ وَصَالِحِ الْأَعْمَالِ وَبِهِ يَكْمُلُ الْعِلْمُ وَالْعَمَلُ؛ لَكِنَّهُ لَيْسَ مُسْتَقِلاً بِذَلِكَ؛ بَلْ هُوَ غَرِيزَةٌ فِي النَّفْسِ وَقُوَّةٌ فِيهَا بِمَنْزِلَةِ قُوَّةِ الْبَصَرِ الَّتِي فِي الْعَيْنِ؛ فَإِنْ اتَّصَلَ بِهِ نُورُ الْإِيمَانِ وَالْقُرْآنِ كَانَ كَنُورِ الْعَيْنِ إِذَا اتَّصَلَ بِهِ نُورُ الشَّمْسِ وَالنَّارِ. وَإِنْ انْفَرَدَ بِنَفْسِهِ لَمْ يُبْصِرِ الْأُمُورَ الَّتِي يَعْجُزُ وَحْدَهُ عَنْ دَرْكِهَا وَإِنْ غُزِلَ بِالْكَلِّيَّةِ: كَانَتْ الْأَقْوَالُ وَالْأَفْعَالُ مَعَ عَدَمِهِ: أُمُورًا حَيَوَانِيَّةً قَدْ يَكُونُ فِيهَا مَحَبَّةٌ وَوَجْدٌ وَذَوْقٌ كَمَا قَدْ يَحْصُلُ لِلْبَهِيمَةِ. فَالْأَحْوَالُ الْحَاصِلَةُ مَعَ عَدَمِ الْعَقْلِ نَاقِصَةٌ وَالْأَقْوَالُ الْمُخَالَفَةُ لِلْعَقْلِ بَاطِلَةٌ (2620) .

د - لا تعارض بين العقل السليم والنص الصريح

ومفاد هذا الضابط أن ما يعرض على العقل من أمور تبدو في ظاهرها غير منطقية ومتعارضة في نصوص الشرع الحكيم - القرآن الكريم والسنة المقطوع بصحة سندها ومتنها - توجب على العاقل أن يتدبرها بأناة وعلم وترو قبل الحكم بالتناقض لأن أقوال العقلاء والعلماء تقرر بيقين أن العقل السليم لا يتعارض مع النص الصريح.

ودليل هذا الضابط أن الله سبحانه وتعالى أنزل الكتب وأرسل الرسل وهو سبحانه خالق العقل فوحدة المصدر تدل جزماً على منع التناقض وإن حدث فهو عجز في العقل وتهور منه في الحكم ؛ لأن الله تعالى جعل " العقل السليم من الشوائب ميزانا يزن به العبد الواردات فيفرق به بين ما هو من قبيل الحق وما هو من قبيل الباطل، ولم يبعث الله

(2618) الشاطبي، الاعتصام ، ج2/ 840 - 841.

2619 - الشاطبي ، إبراهيم بن موسى بن محمد اللخمي الغرناطي الشهير بالشاطبي، الاعتصام ، تحقيق: سليم بن عيد الهلالي ،

الناشر: دار ابن عفان، السعودية ، الطبعة: الأولى، 1412هـ - 1992م ، ج2/ 840 - 841.

(2620) ابن تيمية ، مجموع الفتاوى ، مرجع سابق ، ج3/ 338 - 339 .

الرسول إلا إلى ذوي العقل، ولم يقع التكليف إلا مع وجوده، فكيف يقال: إنه مخالف لبعض ما جاءت به الرسل الكرام عن الله تعالى؟ (2621).

خاتمة البحث

توصل البحث إلى أن مقصد القرآن في تزكية العقل مبناه التقدير لمكانته والتوجيه لوظيفته، والتنبيه لمجال عمله، والتحرر من قيود التقليد والموروث، والتحذير من الركون إلى عالم الخرافات والأوهام، والحث على التوغل في أعماق الكون المنظور والمقروء دون خوف أو تردد.

كما تبين للباحث أن مقاصد تزكية العقل الإنساني مبنية على استراتيجية منهجية عمادها التخطيط والتفكير السليم المبني على التعلم الاستيعابي والاقتناع والتدرج في الخطوات حتى يصل إلى نتائج تصل على حد اليقين بدرجة كبيرة.

ويتضح من البحث أن مقاصد تزكية القرآن للعقل قامت على أساس دعوته للنظر والتفكير والتدبر والغوص في أعماق الكون المادية بكل زواياها المختلفة واستكشاف كل ما يحقق المصالح والمنافع ويدرك عنه المفاسد والمضار وإدراك الحسن والقبح في الأقوال والأفعال، وفي عالم الغيبيات أطلق القرآن للعقل النظر والاستدلال على توحيد الخالق سبحانه وإبراز مظاهر قدرته وعظمته وتعالى مع وضع التدابير اللازمة للحفاظ عليه في هذه الناحية وهي تدابير من شأنها حماية العقل من الزلل والخوض فيما لا طاقة له به أو النأي عن وظيفته باعتباره أداة إدراك وتمييز ومناطق التكليف، وتحصيل ما هو ضروري لحياة الإنسان، وبذلك يؤدي وظيفته التفكيرية والتأملية كما تؤدي العين وظيفتها البصرية واللسان وظيفته الكلامية، والأذن وظيفتها السمعية.

ويرى الباحث أن قضية العقل يجب أن تسمو وتتجاوز قضايا تصادم العقل والنقل، وإعمال العقل أو إهماله أو تقديمه على النص وتأخيرهما مما هو محل سجال ونقاش منذ أمد بعيد؛ لأن العقل السليم لا يتعارض بحال مع النص الصريح، ويجب أن نتجاوز مسألة التردد من البحث في الأمور الغيبية - غير المتعلقة بالذات والصفات والأفعال الإلهية التي قطع أمرها بالوحي السماوي - يتجاوز ذلك إلى مرحلة جديدة من النقاش والتحليل والنقد لما يعرض عليه من الطرف الآخر مستعينا في ذلك بهدي القرآن وحقائق العلوم المادية التي بلغت مرحلة اليقين ودرجة النظرية.

(2621) عبد الرحمن بن صالح بن صالح المحمود، موقف ابن تيمية من الأشاعرة، ص 228

وفي هذا الصدد يدعو الباحث علماء الكلام والأصول إلى إعادة صياغة مقاصد القرآن في تركية العقل صياغة مبنية على التكامل بين سائر المناهج الفكرية متعاونة فيما بينها حتى تصبح لدينا نظرية متكاملة عن العقل يكون هدفها تحديد المقاصد الحقيقية لوظيفة العقل وتركيبته على نحو أوسع وأشمل في ضوء الكتاب والسنة مع ربط هذه المقاصد بواقع الحياة ومستجداتها في ضوء النظريات الحديثة التي ظهرت في هذا المجال حتى يكون العقل قادراً على استكشاف أسرار الحياة واكتشاف مكنون أسرارها وقوانينها وتوظيفها في ضوء توجيهات القرآن الكريم والسنة المطهرة ؛ ليكون قادراً على التجاوب مع مستجدات الحياة والإجابة عن مشكلاتها المتلازمة وبذلك يتجاوز مرحلة الجمود على حرفية النص دون إعمال فكر أو استنباط علة أو حكمة و متجاوزا عقبات المعطلين لإعمال العقل الفكر وربط إرشادات القرآن ومقاصده بواقع الحياة فيكون لدينا جيل يؤمن بفهم النص بإعمال العقل في تخطيط الحاضر والمستقبل.

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بسم الله الرحمن الرحيم

الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه ومن والاه..

التطوع: لفظا ومعنى في المنظور القرآني

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ملخص البحث

إن الألفاظ وعاء المعاني ولها دلالات مخصوصة، وهذا نوع من البيان خص الله سبحانه وتعالى به بني الإنسان، وتترتب عليه الأحكام من حض على الفعل أو نهي عن اتيانه، من هنا برزت فكرة هذا البحث التي تهدف إلى رصد مفهوم "التطوع" لفظا ومعنى كما ورد ذكره في القرآن الكريم، وبيان الدروس المستفادة والمقاصد من وراء ذكر المواقف التطوعية التي وردت كثيرا في سور القرآن الكريم، وهي مقاصد عظيمة تتجلى فيها معاني رقي الحياة الإنسانية وإمكانية استمرارها على نسق يضمن لها التمتع بالأمن والأمان والسلام سعيا لمرضاة الله، كما تشير تلك المعاني إن طُبقت إلى استحقاق الإنسان لأن يكون خليفة لله في أرضه.

وقد تبين من خلال اتباع المنهج الاستقرائي والتحليلي في تتبع لفظ "التطوع" في القرآن الكريم، أن العمل التطوعي أعم وأشمل من العمل الخيري إذ قد يكون التطوع في أعمال الخير، وقد يكون في أعمال الشر، وأن مفهوم العمل الخيري لا يكون محمودا إلا إذا حقق معنى الخيرية الذي هو مقصد من مقاصد الشريعة الإسلامية بخلاف ما يعتقد أولئك الذين تناولوا الحديث عن مفهوم العمل الخيري في مؤلفاتهم.

وقد تم تقسيم الورقة البحثية إلى مبحثين:

(1) المبحث الأول: العمل التطوعي: وفيه مطلبان:

1. مفهوم العمل التطوعي ومجالاته

2. نماذج من القرآن

(2) المبحث الثاني: العمل الخيري: وفيه مطلبان:

1. مفهوم العمل الخيري كما ورد في القرآن الكريم.

2. وجوه الاتفاق والاختلاف بين مصطلحي: العمل الخيري والعمل التطوعي .

الكلمات المفتاحية:

مفهوم التطوع، العمل التطوعي، مفهوم الخير، العمل الخيري.

المقدمة:

لطالما استُخدم مصطلح التطوع للدلالة على فعل يقوم به الفرد بدافع من رغبة ذاتية لتقديم خدمة نوعية دون انتظار أجر أو مردود معين على أي شكل من الأشكال. كما استخدم مصطلح العمل الخيري للدلالة على المفهوم ذاته دون ان يكون بين المصطلحين فارق يُذكر في أدبيات الكتابة حين التحدث عن تقديم المساعدة والعون للآخرين ، فهل هما وجهان لعملة واحدة؟ سؤال يطرح نفسه ويحتاج إلى بيان وتفصيل خاصة إذا كان الأمر يتعلق بالنظر الى ورود كلا المصطلحين في القرآن الكريم .

مشكلة البحث:

اختلاط مفهوم العمل التطوعي بمفهوم العمل الخيري من حيث المفهوم والأثر.

هدف الدراسة:

تهدف الدراسة إلى التوضيف الدقيق لمفهوم كل مصطلح: "العمل التطوعي" و "العمل الخيري"، وفك الالتباس إن وجد، وتوضيح الفرق بينهما استناداً إلى المنظور الشرعي في الإسلام. مما يترتب عليه وضوح في المنهجية وفي الوسائل والتطبيق. فالصياغة الدقيقة للمبنى تقود إلى وضوح أعمق في المعنى.

منهجية البحث:

اعتمدت الباحثة المنهج الاستقرائي والتحليلي في تتبعها لمفهوم مصطلحي التطوع والخير بحسب ورودهما في آيات القرآن الكريم، ودلالات كلا منهما بحيث يتم توجيه الفكر الإنساني إلى أهمية فعل التطوع وفعل الخير وآثارهما الحميدة التي تلقي بظلالها الوارفة على المجتمع الإنساني بمختلف فئاته ومكوناته. وتشمل الدراسة مبحثين اثنين:

المبحث الأول: مفهوم العمل التطوعي ومجالاته

وقبل الخوض في تفصيل هذا المبحث لابد من التعريف أولاً بمعنى مصطلح التطوع كما ورد في معاجم اللغة وكذلك في الاصطلاح.

التطوع لغة:

جذر الكلمة "طوع" حسبما ورد في معاجم اللغة العربية المختلفة كمعجم مختار الصحاح والمعجم الوسيط ومعجم اللغة العربية المعاصرة. وَطَوَّعَ بمعنى: لَانَ، وَتَكَلَّفَ الطَّاعَةَ، وَتَنَقَّلَ: أَي قَامَ بِالْعِبَادَةِ طَائِعًا مُخْتَارًا دُونَ أَنْ تَكُونَ فَرْضًا لِلَّهِ، فِي التَّنْزِيلِ الْعَزِيزِ: ﴿...فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۖ﴾ 2622.

2622 القرآن. البقرة ١٨٤:٢

ويقال: تطوُّع للجنديَّة.

ويقال اطَّوع بالقلب والإدغام، وأصله تطوُّع.

وتطوُّع الشيء أو تطوُّع له، أو تطوُّع به: حاول مزاولته، وتطوُّع بالشيء أي تبرَّع به، وزاد على ما يجب.

التطوع اصطلاحاً:

" هو الجهد أو العمل الذي يقوم به فرد أو جماعة أو تنظيم بهدف تقديم خدماتهم للمجتمع أو فئة منه، دون توقُّع لجزء مادي مقابل جهودهم " 2623.

ويمكن تعريف التطوُّع في هذا البحث على أنه: العمل أو الجهد الذي يبذله الفرد بهدف تقديم خدمة للمجتمع أو جزء منه دون انتظار مقابل مادي.

مجالات العمل التطوعي:

تعددت مجالات العمل التطوعي وتنوعت بحيث شملت معظم مناحي الحياة سواء في ذلك الحياة الإنسانية أو البيئية بما تحويه من كائنات حية وغير حية. وقد عُرِف نشاط الإنسان التطوعي منذ القدم وحتى وقتنا الحاضر كدليل على الحيوية التي يتمتع بها المجتمع الإنساني أفراداً وجماعات ومؤسسات، بل ويُعد أحد المؤشرات التي يُقاس بها مقدار ما بلغ من رُقي وتقدُّم.

ولئن كان الأمر كذلك بالنسبة للمجتمعات الإنسانية عامة، فإن مفهوم العمل التطوعي يأخذ مكانة متميزة في المجتمع الإسلامي، إذ يتمتع بخصوصية في الفكر الإسلامي لأن هذا المفهوم يستند إلى العقيدة الإيمانية وسيأتي تفصيل ذلك في المطلب الثاني من هذا المبحث عند الحديث عن بعض النماذج القرآنية التي تحض المسلم على العمل التطوعي وترغبه فيه أيَّما ترغيب.

²⁶²³ عبد الله عبد الحميد الخطيب. ٢٠١٠. "العمل الجماعي التطوعي". الشركة العربية للتسويق. القاهرة. ص ١٠.

كثيرة هي المؤلفات التي ألفت الضوء على المجالات التي يطالها العمل التطوعي، فمن الكتاب من تناول الحديث بإسهاب عن الأعمال التطوعية بحسب الفئة المستهدفة²⁶²⁴ على مستوى الفرد أو الأسرة، أو المجتمع ككل، أو البيئة، ومنهم من تناول الموضوع من حيث الأثر الإيجابي الذي يتحصل جزاء نشر هذا المفهوم وإيقاظ الوعي به لدى الأفراد والمؤسسات، والتحذير من مغبة انحساره أو اندثاره خاصة لدى الفئات العمرية الشابة²⁶²⁵. وصنف ثالث تبني طرح الموضوع مركزاً على الجهة المنوط بها تقديم الأعمال التطوعية سواء على المستوى الفردي أو المؤسسي في القطاعين الحكومي والخاص، بالإضافة إلى مؤسسات المجتمع المدني والمسؤولية المجتمعية التي تقع على عاتقها والعوائق التي تواجهها²⁶²⁶ وهناك من تطرق للموضوع من زوايا مختلفة أخرى إلا أن السمة العامة المشتركة بين غالبية ماكتب تبنت الحديث عن الأعمال التطوعية في المجالات الآتية:

المجال الاقتصادي:

بإمكان العمل التطوعي أن يساهم مساهمة فاعلة في دعم القطاع الاقتصادي للدولة مما يؤمن ترشيد وتخفيض الإنفاق الملقى على عاتق الحكومات في المجال الخدمي لا سيما في أوقات الأزمات الاقتصادية²⁶²⁷، إذ يستطيع العمل التطوعي بمؤسساته وجمعياته أن يقدم خدمات لا متناهية سواء بالشراكة مع المؤسسات الحكومية أو بدونها ولكن بالتنسيق فيما بينهم من أجل دعم أفراد المجتمع، "فيستطيع العاملون في قطاعات الإنتاج الحكومية - وكذلك الخاصة - زيادة ساعات العمل، وزيادة الإنتاج، وتقديم عوائد هذه الجهود ونسبة من أرباح المنتجات للخزانة العامة"²⁶²⁸.

المجال الاجتماعي:

²⁶²⁴ الهطالي. صالح بن مطر. 2010. العمل التطوعي - خطوات عملية للنهوض بالأمة -. الإصدار الأول.

²⁶²⁵ الرباح. عبد اللطيف بن عبد العزيز. 2006. "التربية على العمل التطوعي وعلاقته بالحاجات الإنسانية (دراسة تأصيلية)". مجلة دراسات تربوية واجتماعية. مصر: كلية التربية. جامعة حلوان. المجلد الثاني عشر. العدد الثالث. يوليو.

²⁶²⁶ الهلالات. خليل إبراهيم. 2018. "معوقات العمل التطوعي في الأردن". المجلة الأردنية للعلوم الاجتماعية. الأردن: الجامعة الأردنية. المجلد 11. العدد 1. ص 1-21.

²⁶²⁷ النجار. أحمد فتحي. 1070. " نظرة على مجالات العمل التطوعي الداعمة للاقتصاد". المركز الدولي للأبحاث والدراسات (مداد).

²⁶²⁸ المصدر نفسه.

يتمثل في تقديم العون والدعم بأشكاله المتعددة النفسية منها والمادية والصحية والتربوية والتعليمية للمجتمع بأسره وخاصة الأسر المعوزة. ويتعزز الدور التطوعي وتزداد أهميته والحاجة إليه في أوقات الأزمات كالحروب مثلاً أو حدوث أزمات تهدد الاقتصاد العالمي مما يؤثر على المجتمعات والأسر بشكل يُضاعف معاناة الأفراد. كما لا يخفى الدور البارز للعمل التطوعي في أوقات الكوارث الطبيعية من زلازل وبراكين وفيضانات وأعاصير وغيرها، فيساهم بتخفيف وطأة تلك الشدائد إن حلت، ويكون خير داعم للجهود الإنسانية الرامية لتقليل الأضرار الناجمة عن تلك الكوارث على مستوى الأفراد والمؤسسات.

المجال الثقافي: ويشمل الاهتمام بنشر الثقافة و تنمية الوعي في المجتمع خاصة لدى الشباب بشكل عام من خلال إعداد البرامج التربوية والتأهيلية والثقافية لاستثمار طاقة الشباب وإعدادهم إعداداً يتناسب ومستجدات ومتطلبات الحياة العصرية دون المساس بثوابت الأمة.

المجال الصحي: تقديم الخدمات الصحية والرعاية المناسبة لأفراد المجتمع إضافة إلى نشر الوعي الوقائي باستخدام الوسائل المختلفة للحفاظ على حياة الأفراد والمجتمع بشكل عام من الوقوع ضحية الآفات والنوازل المختلف.

المجال التربوي: وتتمركز حول الاهتمام بالتعليم وتنشئة الجيل تنشئة تربوية صحيحة تناسب الواقع وتجنبهم أمراض العصر التي غزت العالم من خلال التكنولوجيا الحديثة.

المجال الدعوي: ويهتم هذا الجانب بالدعوة إلى التوحيد وإلى تبصرة العباد بحق رب العباد من خلال استخدام كل الطرق المتاحة سواء وسائل التكنولوجيا الحديثة أو غيرها مع تقديم الاحترام للآخر ، فالدعوة تكون بالحسنى .

المبحث الثاني: نماذج من القرآن الكريم

لقد جاءت الشريعة الإسلامية على ذكر كل ما من شأنه الحفاظ على الحياة والأحياء بوجه عام، خاصة الحياة الإنسانية وتحقيق مصالح الناس في الدنيا والآخرة ودفع المفساد، وكان هذا مقصداً من مقاصد الشريعة السمحاء. ولا يتأتى أمر الحفاظ على الحياة الإنسانية دون أن يكون للتطوع دور داعم في ذلك وفي ازدهارها وتقدمها. أكد ذلك دستور الأمة

الخالد: القرآن الكريم الذي تضمن عددًا من آياته بلغ ثمان آيات ذكر أمر التطوع في سياقات متباينة، وباشتقاقات مختلفة. فقد وردت كلمة "التطوع" بصيغة الفعل الماضي "تطوع" مرتين كما في قوله تعالى: ﴿إِنَّ الصَّافَّ وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ۖ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ۚ وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ﴾²⁶²⁹، وقوله تعالى:

﴿أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۚ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكٍ يَنْ ۖ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ...﴾²⁶³⁰

وبلفظ "طوع" مرة واحدة كما في قوله تعالى: ﴿فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ﴾²⁶³¹

، كما وردت بصيغة المصدر "طوعا" أربع مرات على النحو الآتي:

﴿أَفَعَيِّرْ دِينَ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمُوتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ﴾²⁶³²

﴿قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ ۖ إِنَّكُمْ كُنْتُمْ قَوْمًا فَسِقِينَ﴾²⁶³³

﴿وَاللَّهُ يَسْجُدُ مَنْ فِي السَّمُوتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلُّهُمْ بِالْغُدُوِّ وَالْآصَالِ﴾²⁶³⁴

﴿ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ﴾²⁶³⁵

، وبصيغة اسم الفاعل مرتين، إحداها بلفظ "المطوعين" كما جاء في قوله تعالى:

²⁶²⁹ القرآن. البقرة 2:158

²⁶³⁰ القرآن. البقرة 2:184

²⁶³¹ القرآن. المائدة 5:30

²⁶³² القرآن. آل عمران 3:83

²⁶³³ القرآن. التوبة 9:53

²⁶³⁴ القرآن. الرعد 13:15

²⁶³⁵ القرآن. فصلت 41:11

﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ
وَهُمْ عَذَابٌ أَلِيمٌ﴾²⁶³⁶

، والأخرى بلفظ " طائعين " وقد وردت في قوله تعالى:

﴿ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ﴾²⁶³⁷

يلاحظ المتأمل في الآيات الكريمة سابقة الذكر الأمور الآتية:

جاء ذكر التطوع في الآيتين من سورة البقرة مقرونا ومقيدا بكلمة "خير" مما يشير إلى أن التطوع قد يكون في أمور لا تُعدّ من أبواب الخير. وقد أشار العلامة ابن السعدي²⁶³⁸ رحمه الله تعالى إلى هذا المعنى في معرض تفسيره لآية الحج بقوله: " دل تقييد التطوع بالخير، أن من تطوع بالبدع، التي لم يشرعها الله ولا رسوله، أنه لا يحصل له إلا العناء، وليس بخير له، بل قد يكون شرا له إن كان متعمدا عالما بعدم مشروعية العمل".

كما أن الإتيان على ذكر التطوع عند الحديث عن ركنين عظيمين من أركان الإسلام أشارت لهما الآيتان الكريمتان وهما ركنا الحج والصيام يُضفي عليه مشروعية ويُلبسه لباس الرفعة والكرامة، فإنه من أحب الأعمال إلى الله تعالى أن تؤدي فرائضه، وأن يأتي الإنسان بأعمال تطوعية من جنس ما أوجبه الله تعالى عليه من العبادات من دون ابتداء، فيزيد في النفل ما شاء الله له أن يزيد ، يُستنبط ذلك من الحديث القدسي: ".... وما تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ ، وما زالَ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ ،"²⁶³⁹ فإن في التطوع استجلاب لمحبة المولى عز وجل، وأي مقام أجلّ من أن يحظى المرء بمحبة الخالق عز وجل.

²⁶³⁶ القرآن. التوبة 9:79

²⁶³⁷ القرآن. فصلت 11:41

²⁶³⁸ السعدي. عبد الرحمن بن ناصر. 2000. تيسير الكريم الرحمن في تفسير كلام المنان. القاهرة. تحقيق عبد الرحمن بن معلا

اللّوحي. مركز فجر للطباعة والنشر والتوزيع. الطبعة الأولى. ص 77.

²⁶³⁹ البخاري. أبو عبد الله محمد بن إسماعيل الجعفي. صحيح البخاري. تحقيق محمد زهير بن ناصر. ط 1. 1422هـ. دار طوق النجاة. كتاب الرقاق. باب التواضع. رقم الحديث (6502).

وقوله تعالى "فطَوَّعَتْ لَهُ نَفْسُهُ" في الآية من سورة المائدة عند ذكر قصة ابني آدم عليه السلام يشير إلى صُلب معنى التطوع، حيث تُفيد الآية أنه أمر نابع من ذات الإنسان، مقرون برغبته المحضة دونما إجبار من طرف خارجي، تميل نفسه إلى فعله وتزيتته له وتُسَهِّلُه دون انتظار لمقابل، وهذا يوافق تعريف التطوع لغة واصطلاحاً. وهنا التفاتة أخرى ينبغي الإشارة إليها وهي أن التطوع في هذه الآية جاء في أمر سوء يُعدّ ذنباً من أعظم الذنوب ألا وهو قتل النفس التي حَرَّمَ الله إلا بالحق، مما يؤكد تفسير العلامة ابن السعدي أنف الذكر حيث أشار إلى أن التطوع قد يكون في غير المحمود من الأمور.

وفي تتبع لفظ المصدر "طوعاً" يُلاحظ تكراره أربع مرات في أربع سور مختلفة هي على التوالي: سورة آل عمران، وسورة التوبة، وسورة الرعد، وسورة فصلت، وفي كل تلك الآيات وردت كلمة "طوعاً" ويقابلها كلمة "كرهاً" وهما متضادتان في المعنى، فبضدها تتمايز الأشياء، والضد يُظهر حسنه الضد، فالأول يبين أنه إقبال برغبة واختيار عن رضا نفس، والثاني يبين أنه إتيان بإجبار وبدون اختيار، وفي هذا إشارة إلى ما يعتري النفس من نفور وكراهية للقيام بفعل معين.

وأما صيغة اسم الفاعل بلفظ "المطوَّعين" التي أوردتها آية (79) من سورة التوبة، فأصل الكلمة "المتطوعين" ولكن أُدغمت التاء في الطاء فصارت طاء مشددة، وذكر الإمام الطبري في تفسيره²⁶⁴⁰ لهذه الآية: "الذين يلمزون المطوَّعين في الصدقة على أهل المسكنة والحاجة، بما لم يوجبه الله عليهم في أموالهم، ويطعنون فيها عليهم بقولهم: "إنما تصدقوا به رياءً وسمعةً، ولم يريدوا وجه الله، ويلمزون الذين لا يجدون ما يتصدقون به إلا جهدهم، وذلك طاقتهم، فينتقصونهم ويقولون: "لقد كان الله عن صدقة هؤلاء غنياً!"، فبين أن المطوعين هم الذين ينفقون من أموالهم وجهدهم بما لم يوجبه الله عليهم، وبما فضل عن كفايتهم، فهو عطاؤهم بمحض اختيارهم، أغنياء كانوا أو فقراء، ولذلك أتت المذمة من الله تعالى والوعيد بالعذاب اللائيم لأولئك الذين يُلقون بتهمة الرياء على المؤمنين المتطوعين بالأموال الكثيرة، والسخرية من شأن الذين يتصدقون بالقليل مما يجدون من جهدهم وطاقتهم.

²⁶⁴⁰ الطبري. أبو جعفر محمد بن جرير بن يزيد. "جامع البيان في تأويل القرآن". تحقيق: أحمد محمد شاكر. مؤسسة الرسالة. ط 1.

ولفظه "طائعين" التي وردت الآية (11) من سورة فصلت تشير إلى أن السموات والأرض امتثلتا لأمر الله تعالى بالطاعة وعدم المخالفة، وما التطوع إلا طاعة لأمر، قد يكون الأمر من الله أو من الهوى.

فإذن قد تجسدت معاني التطوع في تلك الآيات بذكره لفظاً، لكن هذا لا يعني اقتصار الأمر على ما تقدم، فقد وردت آيات كثيرة في القرآن الكريم تجسد مفهوم التطوع عملياً دون ذكره لفظاً، ذلك من خلال بعض ما أخبر به القرآن الكريم من قصص الأنبياء عليهم الصلاة والسلام وأخبار الصالحين، من ذلك على سبيل المثال لا الحصر:

ما ذكره القرآن الكريم من قصة نبي الله موسى عليه السلام التي تزخر بالمواقف التطوعية، بدءاً من ولادته وحتى تكليفه بالنبوة، فتارة يكون التطوع قولاً بتقديم النصح، كما أخبرت الآية الكريمة في قوله تعالى: ﴿إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ.....﴾²⁶⁴¹، فإن أخت موسى عليه السلام لما رأت حيرة القوم ولمست حرصهم على إيجاد مرضعة تسد جوعة الطفل الرضيع، تبرعت لإرشادهم على من يضمه إليه فيحفظه ويربيه. وتأتي لقطة أخرى في قصة هذا النبي الكريم يُعبر عنها قوله تعالى: ﴿وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يُمُوسَىٰ إِنَّ أَلَمَّا يَأْتِمِرُونَ بِكَ لَيَقْتُلُونَكَ فَأَخْرِجْ إِنِّي لَكَ مِنَ النَّصِيحِينَ﴾²⁶⁴²، فحرص الرجل على سلامة موسى عليه السلام دفعه لأن يأتيه متطوعاً ركضاً على قدميه²⁶⁴³ "يسعى" وليس له بغية سوى تقديم النصح لإنقاذه ممن يريدون به بطشا.

موقف آخر يتجلى فيه التطوع بتقديم النصح الصادق لا لشيء سوى قول الحق، ومحبةً للخلق أظهره ذلك الرجل المؤمن الذي ورد ذكره في سورة يس، قال تعالى: ﴿وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَبْقَوْمِ اتَّبِعُوا الْمُرْسَلِينَ (20) اتَّبِعُوا مَن لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ (21) وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ (22) ءَأَتَّخِذُ مِنْ دُونِهِ ءَالِهَةً إِن يَرِدَْنَّ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِ عَنِّي شَفَعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ (23) إِنِّي إِذَا لَفِي ضَلَالٍ مُّبِينٍ (24) إِنِّي ءَامَنْتُ بِرَبِّكُمْ فَأَسْمَعُونَ (25) قِيلَ ادْخُلِ الْجَنَّةَ قَالَ لَيْلَيْتُ قَوْمِي يَعْلَمُونَ (26) بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي

²⁶⁴¹ القرآن. طه 40:20

²⁶⁴² القرآن. القصص 20:28

²⁶⁴³ السعدي. عبد الرحمن بن ناصر. 2000. تيسير الكريم الرحمن في تفسير كلام المنان. القاهرة. تحقيق عبد الرحمن بن معلا اللّوحي. مركز فجر للطباعة والنشر والتوزيع. الطبعة الأولى. ص 614.

مِنَ الْمَكْرَمِينَ (27) ﴿٢٦٤٤﴾. فلم يزل يحذرهم وينصحهم صادقاً مخلصاً يدعوهم لعبادة الله وحده، وتصديق الرسل، رغم خوفه الشديد من قتلهم إياه، إلا أن ذلك لم يثنه عن مراجعتهم بالحق مما أدى إلى موته²⁶⁴⁵.

وتجدر الإشارة أيضاً- ولا زال الحديث عن التطوع بالقول- إلى موقف نبي الله يوسف عليه السلام حينما دخل السجن ودخل معه فتيان وأراد تفسيراً لما رآياه في المنام، تطوع عليه السلام بالتفسير مبتدئاً بالدعوة إلى عبادة الله عز وجل، قال تعالى: ﴿وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبُنُّا بِنُؤْلِيهِ إِنَّكَ نَرَاكَ مِنَ الْمُحْسِنِينَ﴾

وقد أخبر القرآن الكريم أيضاً عن مواقف أخرى يمكن اعتبارها مواقف تطوعية صدرت عن غير بني البشر، منها على سبيل المثال الموقف النبيل الذي وقفته النملة وهي تحذر قومها من موت محتم تحت أقدام جيش نبي الله سليمان عليه السلام وهم لا يشعرون، قال تعالى: ﴿حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسْكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمُنُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ﴾²⁶⁴⁶، فكان تطوعها بالتحذير سبباً في نجاة مجتمعها من الهلاك تماماً كما كان هدهد نبي الله سليمان عليه السلام سبباً في إنقاذ قوم سبأ من الشرك وسوء المصير، إذ غاب عن مكانه حين تفقد سليمان عليه السلام جنده، قال تعالى: ﴿وَنَفَقَدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدُودَ أَمْ كَانَتْ مِنَ الْغَائِبِينَ (20) لَا عَذِيبَةَ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحْنَهَا أَوْ لِيَأْتِنِي رَسُولٌ مُبِينٌ (21) فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ نَحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ (22) إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ (23) وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ (24)﴾²⁶⁴⁷.

وتارة يكون التطوع فعلاً، كالذي جسده موقف نبي الله موسى عليه السلام حين دعت إليه الأخلاق الكريمة ونخوة الرجولة والمروءة ليسعف ابنتي نبي الله شعيب عليه السلام في قوله تعالى: ﴿فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ

²⁶⁴⁴ القرآن. يس 36: 20-27

²⁶⁴⁵ السعدي. عبد الرحمن بن ناصر. 2000. تيسير الكريم الرحمن في تفسير كلام المنان. القاهرة. تحقيق عبد الرحمن بن معلا

اللّوحي. مركز فجر للطباعة والنشر والتوزيع. الطبعة الأولى. ص 694.

²⁶⁴⁶ القرآن. النمل 18:27

²⁶⁴⁷ القرآن. النمل 20:27-24

إِنِّي لِمَا أَنْزَلْتُ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ²⁶⁴⁸، فقد بادر بسؤالهما عن حالهما ثم سقى لهما تطوعا منه ورحمة بهما ، دون أن تطلب منه الفتاتان القيام بذلك، ثم تولى إلى الظل يرجو ثواب الله عز وجل ونواله، فلم ينتظر منهما شكرا أو ثناء .

موقف عملي آخر من مواقف التطوع تعرضه الآيات الكريمة من سورة الكهف في قصة الرجل الصالح ذي القرنين حين عرض عليه قوم شكائتهم من قوم يأجوج وقوم مأجوج، فاستنجدوا به، وسألوه العون وعرضوا عليه المكافأة والأجر ، فما كان من ذي القرنين إلا أن بادر إلى تقديم المساعدة بما مكنه الله به من علم وطاقة، متعففا عن مكافأته، زاهدا بعبائهم ابتغاء رضوان الله تعالى عليه، وشكرا له على وافر نعمه التي حباها بها ، فما بسطه الله له من القدرة والمملك خير من خراجهم²⁶⁴⁹. قال تعالى: ﴿ قَالُوا يٰذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴾ (94) قَالَ مَا مَكْنِي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا²⁶⁵⁰.

ولئن كان التطوع في المثاليين السابقين تطوعا عمليا في جانب الخير، فإن القرآن الكريم حكى أيضا عن تطوع عملي في جانب الشر، ذلك ما حدث في قصة ناقة نبي الله صالح عليه السلام، قال تعالى:

﴿ كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا (11) إِذِ انْبَعَثَ أَشْقَاهَا (12) فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا (13) فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَحَسَّوْهَا (14) ﴾²⁶⁵¹، إذ كذبت ثمود بطغيان دعوة رسولهم صالح عليه السلام، ولم يستجيبوا له، بل بلغ بهم البغي أن رضوا بما تجرأ عليه أشقاها حين انتدبوه لعقر ناقة الله، فاستجاب لهم وأقدم متطوعا على هذا الفعل الشنيع فكان وبالا عليهم، استحقوا به سخط الله وعذابه²⁶⁵².

²⁶⁴⁸ القرآن. القصص 24:28

²⁶⁴⁹ الشوكاني. محمد بن علي. 2010. فتح القدير الجامع بين فني الرواية والدراية من علم التفسير. ... تحقيق: عبد الرحمن عميرة.

دار الوفاء

²⁶⁵⁰ القرآن. الكهف 18: 94-95 .

²⁶⁵¹ القرآن. الشمس 91: 11-14.

²⁶⁵² الشوكاني. محمد بن علي. 2010. فتح القدير الجامع بين فني الرواية والدراية من علم التفسير. ... تحقيق: عبد الرحمن عميرة.

دار الوفاء

مثال آخر من تطوع الشر تشير إليه آيات القرآن الكريم من سورة طه نَقَذَتْهُ امْرَأَةٌ نَبِيٍّ كَرِيمٍ مِنْ أَنْبِيَاءِ اللَّهِ هُوَ لَوْطٌ عَلَيْهِ السَّلَامُ، إِذْ سَوَّلَتْ لَهَا نَفْسُهَا أَنْ تَخُونُ زَوْجَهَا النَّبِيَّ الْكَرِيمَ فَسَارَعَتْ فِي إِبْلَاغِ قَوْمِهَا ذَوِي الشَّدُوذِ عَنْ ضِيُوفِ نَزَلُوا بِدَارِ زَوْجِهَا، فَاسْتَحَقَّتْ بَوْشَايَتَهَا تِلْكَ أَنْ يَصِيبَهَا مَا أَصَابَهُمْ مِنَ الْخَسْفِ وَالْعَذَابِ الشَّدِيدِ²⁶⁵³، قَالَ تَعَالَى: ﴿قَالُوا يُلُوْطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصْلُوَا إِلَيْكَ فَأَسْرَبْ أَهْلَكَ بِقُطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرًا تَكُنْ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ﴾²⁶⁵⁴.

قصة السامري مع بني إسرائيل مثال ثالث على تطوع الشر، حيث أغرته نفسه الآثمة أن يُضِلَّ بني إسرائيل بعد أن نجاهم الله تعالى من كيد فرعون وزبانيته، فبادر بصنع عجل لهم ليعبدوه من دون الله، ولما سأله موسى عليه السلام عن ذلك اعترف له بما أقدم عليه مبرراً تطوعه الشرير بأنه رأى ما لم يره قومه، وَفَطِنَ لِمَا لَمْ يَفْطَنُوا لَهُ، فَكَانَ مَا كَانَ مِنْ شَنِيعِ فَعْلِهِ، فَاسْتَحَقَّ أَنْ تَكُونَ عَاقِبَتُهُ الْوَيْلُ وَالْخَسْرَانُ، قَالَ تَعَالَى: ﴿قَالَ فَمَا خَطْبُكَ يُسْمِرِي﴾ (95) قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي (96)²⁶⁵⁵.

الخلاصة

بعد استعراض تلك النماذج القرآنية التي تعرض لمفهوم العمل التطوعي، وغيرها كثير في القرآن الكريم، يتبين للمتتبع المفهوم الواسع للتطوع وآثاره التي قد تكون في جوانب الخير فتعود بالنفع على صاحبه وعلى المستفيد منه، وقد تكون في جانب الشر فيتأذى صاحبه ومن امتدت له آثاره. التطوع مفهوم يمثل صورة من صور مقاصد الشريعة الغراء التي تهتم بالحياة والأحياء من أجل حياة زاخرة بالخير والعطاء يظللها الأمان والاستقرار، فينبغي توجيه الاهتمام الكافي له وتفعيله كمنهج تربوي عملي يُقدَّم إلى الناشئة منذ الصغر.

²⁶⁵³ السعدي. عبد الرحمن بن ناصر. 2000. تيسير الكريم الرحمن في تفسير كلام المنان. القاهرة. تحقيق عبد الرحمن بن معلا

اللّوحي. مركز فجر للطباعة والنشر والتوزيع. الطبعة الأولى. ص 386.

²⁶⁵⁴ القرآن. هود 81:11.

²⁶⁵⁵ القرآن. طه 20: 95-96.

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إيجاد الثقافة الجديدة في القرآن الكريم بالانتقاء التقابلي للمفردات

(نموذج من الاعجاز القرآني)

Creating a New Culture by Choosing Opposite Lexical Items in the Holy Qur'an

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ملخص البحث

عرّف القرآن الكريم وقدم نفسه بأوصاف وسمات متعددة، من هذه السمات الصفة الاحيائية (لما يحييكم)، والسمة الشفائية (شفاء في الصدور)، والصفة المولدة للثقافة (علمكم ما لم تكونوا تعلمون)، والسمة المكونة للمجتمع (اصلح بالهم)، وكذلك الصفة المنجية للبشر (أنقذكم منها).

فى هذا المجال بالإضافة إلى احتوائه للمعاني والمضامين العميقة إلى جانب البلاغة الأدبية الفائقة التي ترهف آذان المستمعين، ويتمتع كذلك بأسلوب إنتقائي وعملي خاص للمفردات والتي تكون بدورها منتجة و مولدة لثقافة جديدة. من إحدى هذه الأساليب هى الاستخدام العملي والتطبيقي لتقابل المفردات. إن هذا النوع من التقابل الذي أبدعه القرآن في صياغة الكلمات وتصنيفها ليس من النوع الرائج، وليس من النوع التقابلي المضاد العملي. بل يتبع اسلوب خاص بنفسه . تتبع هذه المقالة المنهج الوصفي التحليلي لدراسة الحكمة المنطقية الكامنة في هذا النوع من التقابل.

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تظهر لنا هذه الدراسة أن القرآن يستخدم كلمة "الرحمة" مقابل "الشدة" بدلاً من اللين حتى تظهر للمخاطب أن الرحمة سببا للين، وكلمة الـ "اثم" في مقابل الـ "نفع" بدلا من الـ "ضرر" حتى يُبين لنا أن أى نوع من الآثام يعتبر ضررا للانسان، وهكذا... وما شابه هذه الأمثلة، التي لم تتبع في كثير من الأحيان الصيغ الرائجة من التضاد.

تستنتج الدراسة أن: أولاً: هذا الأسلوب القرآني المتناسق مع المضمون والأغراض الدينية، يُساعد الانسان على فهم المعاني القرآنية بشكل أدق؛ وثانياً: أنها تقوى وتروج لثقافة جديدة من خلال التوسع وتنمية عرض المزيد من المفاهيم في عقل الانسان. بحيث يتيح إمكانية نقل مفاهيم كثيرة بعبارات قصيرة؛ وهذا هو في حد ذاته نموذج من نماذج الاعجاز الالهى للكتاب السماوى.

الكلمات المفتاحية: إيجاد الثقافة، الاعجاز، المفردات المتقابلة، القرآن الكريم

المقدمة :

يعتبر القرآن الكريم الكلام الإلهي والمعجزة الخالدة للرسول (ص) وهو الوثيقة الأكثر أهمية والأصيلة المتاحة للمسلمين عبر التاريخ. عرّف هذا الكتاب السماوى وقدم نفسه بأوصاف وسمات متعددة، من هذه السمات الصفة الاحيائية (لما يحييكم)، والسمة الشفائية (شفاء في الصدور)، والصفة المولدة للثقافة (علمكم ما لم تكونوا تعلمون)، والسمة المكونة للمجتمع (اصلح بالهم)، وكذلك الصفة المنجية للبشر (أنقذكم منها).

ولذلك تعتبر دراسة مكانة وتأثير تعاليم القرآن في تغيير الفكر الإنساني وإيجاد الثقافة الجديدة هو موضوع جدير بالاهتمام والذي يستطيع بدوره أن يكون جزءاً من هذا التأثير الناتج عن اختيار المفردات المستهدفة في هذا الكتاب المقدس.

إن القرآن الكريم بالإضافة إلى احتوائه للمعاني والمضامين العميقة وكذلك البلاغة الأدبية الفائقة التي ترهف آذان المستمعين، ويتمتع كذلك بأسلوب إنتقائي وعملي خاص للمفردات. والذي يعتبر من إحدى هذه الأساليب في

الإستخدام العملي والتطبيقي لتقابل المفردات. إن هذا النوع من التقابل الذي أبدعه القرآن في صياغة الكلمات وتصنيفها ليس من النوع الرائج، وليس من النوع التقابلي المضاد العملي، بل يتبع اسلوب خاص بنفسه .

تتبع هذه المقالة المنهج الوصفي التحليلي و دراسة بعض الأمثلة من تقابل المفردات بطريقة تحليلية استنتاجية، وبمراجعة المصادر التفسيرية . حيث تسعى للإجابة على السؤال التالي:

ما هو هدف القرآن الكريم من الإنتقاء التقابلي للمفردات – خلافاً ما هو رائجاً في اللغة العربية لإنتقاء المفردات المضادة ؟

التقابل في القرآن الكريم :

يعرف اللغويون "التقابل" بالمواجهة (الجوهري، 1997 ، ج 5 ، ص 1797) ، أي مواجهة الآخرين، ومواجهة البعض مع الآخرين (راغب ، 1412 ، ص 654). ومن المسلم به في علم الدلالة أنه كلما واجه مفهومين أي كانا في مواجهة بعضهما ، يتحقق التقابل كما هو الحال في تقابل مفردة الإيمان مع مفردة الكفر (أيزوتسو 1378، ص 298) .

في بعض آراء خبراء في علم الدلالة يفسرون التضاد والتقابل بمعنى واحد (ابن سينا، 1404 ق ص 21) ، ولكن في علم الدلالة التقليدي والحديث ، يرون التضاد هو نوع من التقابل (صفوي، 2011 ، ص 117).

أي بمعنى آخر أن هذين المفهومين (التضاد والتقابل) يعني العام والخاص ، ومصطلح "التقابل" يكون أكثر عمومية ، على الرغم من أن المفردات المتضادة في معظم الثقافات تعارض بعضها البعض، فعلى سبيل المثال ، الحسنة مضاد السيئة ، والعدالة مضاد الظلم ، والظلام مضاد النور ، وما شابه من هذه الأمثلة.

ومع ذلك نجد أن القرآن الكريم قد ترك هذا المنوال في بعض الحالات حيث نجد أن جميع المتقابلات ليست متضادة ، وهذا يشير إلى دقة هذا الكتاب المقدس في انتقاء مفرداته، ونلاحظ ذلك من خلال النماذج العملية التي قام بتوظيفها، وكذلك توصيته للآخرين بالدقة في التعبير عن هذه المفردات من خلال الآية التي أشار إليها : يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَ قُولُوا انظُرْنَا وَ اسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ (بقره : 134).

في الواقع أن القرآن الكريم من خلال توظيفه للمفردات غير المتجانسة من نوع غير المضادات يعين في فهم أكثر للمعاني والمفاهيم القرآنية وفي الملائمة مع المحتوى والأهداف الدينية. يلعب التقابل القرآني دوراً رئيسياً في التأثير على

المخاطب، ويسمح له بإجراء مقارنة بين الطرفين من خلال معرفة الطرفين واختيار الأنسب بوعي كامل، وهذا ما يميز الخطاب القرآني عن الخطاب البشري . وسوف نقوم بتحليل بعض هذه القضايا كما يلي:

1-توظيف مفردة "العمى" في مقابل مفردة "الهدى":

في بنية اللغة العربية ، نجد كلمة الضلالة في مقابل الهداية، والعمى في مقابل الإبصار حيث يتبع القرآن الكريم هذا النظام في بعض حالاته (نحل: 32/ بقره: 16/ اعراف: 178/ انعام: 125/ يونس: 108) هذا ما نجده في القرآن، في حال إذا كان هدف هو التوسع بالمعاني، وبيان المفاهيم الراقية فإنه لا يتبع هذا النظام، فيجعل مفهوم العمى في مقابل الهداية: وَ أَمَّا تَمْوُدُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى فَأَخَذَتْهُمْ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ .(فصلت /41).

يقول كاتب تفسير الميزان في الآية : " المراد بمهاديتهم إراءتهم الطريق و دلالتهم على الحق ببيان حق الاعتقاد و العمل لهم، و المراد بالاستحباب الإيثار والاختيار. ثم يقول : المراد بالعمى الضلال استعارة، و في مقابلة الهدى له إيماء إلى أن الهدى بصيرة كما أن الضلالة عمى (طباطبائي ، ج 17 ص 377).

وقد جاء ما يقارب هذا المعنى والمفهوم في سورة النحل: "وَمَا أَنْتَ بِهَادِي الْعُمَى عَنْ ضَلَالَتِهِمْ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ (النحل، الآية 81). يذكره مؤلف تفسير في ظلال القرآن :

"و التعبير القرآني البديع يرسم صورة حية متحركة لحالة نفسية غير محسوسة. فحالة جمود القلب، و خمود الروح، و بلادة الحس، و همود الشعور. يخرجهم مرة في صورة الموتى، والرسول- صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ- يدعو، و هم لا يسمعون الدعاء، لأن الموتى لا يشعرون! ويخرجهم مرة في هيئة الصم مدبرين عن الداعي، لأنهم لا يسمعون! و يخرجهم مرة في صورة العمى يمضون في عماهم لا يرون الهادي لأنهم لا يبصرون! و تتراءى هذه الصور المجسمة المتحركة، فتمثل المعنى و تعمقه في الشعور! و في مقابل الموتى و العمى و الصم يقف المؤمنون. فهم الأحياء، و هم السامعون، و هم المبصرون (سيد قطب ج 5 ص 26666)

ونفس هذا المعنى في الآية 42-43 تذكره آية أخرى: وَ مِنْهُمْ مَّنْ يَسْتَمِعُونَ إِلَيْكَ أ فَأَنْتَ تُسْمِعُ الصُّمَّ وَ لَوْ كَانُوا لَا يَفْقَهُونَ وَ مِنْهُمْ مَّنْ يَنْظُرُ إِلَيْكَ أ فَأَنْتَ تَهْدِي الْعُمَى وَ لَوْ كَانُوا لَا يُبْصِرُونَ . ويذكر عاشوري في كلامه : وفي هذين الاستفهامين ترشيح لاستعارة الصم والعمى لهؤلاء الكافرين، أي أن الله لما خلق نفوسهم مفعولة على المكابرة والعناد

وبغضاء من أنعم الله عليه وحسده كانت هاته الخصال حوائل بينهم وبين التأثر بالمسموعات والمبصرات فجيء بصيغة الاستفهام التعجبي المشتملة على تقوي الخبر بتقديم المسند إليه على الخبر الفعلي بقوله: أَفَأَنْتَ تُسْمِعُ. وقوله: أَفَأَنْتَ تَهْدِي دون أن يقال: أ تسمع الصم و تَهْدِي الْعُمَى، فكان هذا التعجب مؤكدا قوى (ابن عاشور، ج 11 ص 90) يُستنتج مما سبق أن الهداية في الثقافة القرآنية تعني البصيرة ووضوح طريق النور ورؤية نهايته، في حال أن مفهوم الضلال يعني العمى والبقاء في الظلام، لذا الانسان العاقل عندما يكون مخيرا بين البصر والعمى فمن الطبيعي أنه لا يختار العمى.

2-توظيف مفردة "الإثم" في مقابل مفردة "النفع":

من إحدي أهداف مقاصد الشريعة هو الاهتمام بنفع الانسان وإبعاده عن الضرر، لذلك نجد في معظم الآيات الكريمة سواء على مستوى العقائد أو الأحكام التشريعية فإنها تركز على محور النفع والضرر(الحج / 12 ، معادة / 76 ، وفرد / 25 ورعد 17). أما المنهج القرآني في بعض حالات للإلتقاء الموجه للمفردات نلاحظ أنه لم يتبع نظام استخدام مضاد المفردات، وبدلا من توظيف مفردة الضرر في مقابل النفع فقد استخدم كلمة "الإثم" كما نجد في الآية الكريمة:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا .. (بقره :219)، الإثم يقارب الذنب و ما يشبهه معناه وهو حال في الشيء أو في العقل يبطئ الإنسان عن نيل الخيرات فهو الذنب الذي يستتبع الشقاء والحرمان في أمور أخرى ويفسد سعادة الحياة في جهاتها الأخرى.(طباطبائي ، 1417ق ، ج2 ص 192) قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ فهما يحتزان في خصوصياتهما الذاتية معنى الذنب، في مضمونه الذي يوحي بالنتائج السيئة التي تؤدي إلى فساد في العقل أو في المال يعطلّ الوضع الطبيعي المتوازن في الحياة، من خلال الضرر الذي يحدثه في واقع الإنسان في التعقيدات السلبية التي تصيب روحه و عقله، فتقعده به عن الحصول على النمو العقلي و الروحي والتوازن في حركته في الحياة.

والخمر يترك تأثيراته على عمر الإنسان، من خلال الأضرار التي يحدثها في الجسد، وقد يؤدي إلى الضرر على الجنين الذي يولد من أبوين مدمنين، وإلى الكثير من المفاسد الأخلاقية والأضرار الاجتماعية والاقتصادية، حسب الدراسات الطبية والنفسية والاجتماعية والاقتصادية. كما أن القمار يترك تأثيره الاجتماعي والاقتصادي والأخلاقي على واقع المدمنين له، فيبعدهم عن العمل المنتج، الذي يحرك طاقة الإنسان نحو الإنتاج في المجالات التي تمثل حاجات الناس في حياتهم العامة والخاصة. وفي ضوء ذلك، فإن كلمة الإثم تحتزن في داخلها معنى الضرر. (فضل الله ، 1419، ج4 ص220) إلا أنها تتضمن الضرر الأخرى اضافة الى الضرر الدنيوى .

يقول الطبرسي : وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا أي ما فيهما من الإثم أكبر مما فيهما من النفع لأن نفعهما في الدنيا وما يحصل من الإثم بهما يوجب سخط الله في الآخرة فلا يظهر في جنبه إلا نفع قليل لا بقاء له (الطبرسي ، 1372ش ، ج2 ص 577).

بالإضافة إلى ذلك ، فإن التقابل بين كلمتي الإثم و النفع يقوم على إيجاد الاتساع في المعنى مما يوحي للمخاطب أن كل ما يُعتبر سيئة في الرؤية القرآنية ينطوي على ضرر دينوي وآخروي للبشر، بقدر أي واجب (الفريضة) وما يكون نافعا ينطوي على نفع دينوي وآخروي أيضاً.

وإنما وصف سبحانه الإثم بالكبر دون الكثرة، لبيان عظمة الإثم والعقاب حتى كأنّ النفع في مقابله يكون معدوماً، ولذا أفرد عَزَّ وجل ولم يقل من منافعهما، لأنّ العدد لا تأثير له في الكبر (موسوى سبزواري، 1409ق ، ج3 ص 236) وأطلق - سبحانه - الإثم وقيد المنافع بأنها للناس، للتنبيه على أن الإثم في الخمر والميسر ذاتي، فهما في ذاتهما رجس كبير، وخطر وبيل، وأن ما فيهما من منافع ضئيلة ولا تتجاوز بعض الناس، فهي منافع خاصة وليست عامة، ويستشهد لهذا بقوله - تعالى - بعد ذلك وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا.

إذن فالمنافع الدنيوية التي تعود إلى بعض الناس من تعاطي الخمر والميسر لا تساوي شيئاً بجانب تلك المضار الجسيمة التي تعود على أفراد الأمة في دينهم وعقولهم وأجسامهم وأموالهم وتربطهم. (الطنطاوي ، 1338ق ، ج1 ص 483)

3-توظيف مفردة "الضرر" في مقابل مفردة "الخير" :

نجد آيات عديدة من القرآن الكريم استخدمت مفردة "الخير" مقابل مفردة "الشر" (آل عمران :160/ الأنبياء:35/ النور :11/ البقرة : 216/ الإسراء:11) هذا في حال أنه بعض الأحيان يعمل القرآن على خلاف منواله لاستخدامه المفردات المضادة بحيث يستخدم كلمة "الضرر" في مقابل الخير: وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ (يونس:107) ومن ناحية أخرى ،استخدم نفس التعبير في مواقع دفع الشر والضرر للهدف المنشود، وذلك ما نلاحظه في الآية 12 من هذه السورة: : وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَا لِحِثِّهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَنْ لَمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ .

لم تقتصر على هذه الآية في كل القرآن على اكتشاف الشر فقط، بل نجد أن الأمر يتضمن عن اكتشاف الضرر. وهنا يتضح لنا الفرق بين مرافقة الكلمتين، على الرغم من أن الكلمتين "الضرر" و "الشر" وُظفت في مقابل مفردة "الخير"، لكن هاتين المفردتين ليست بمعنى واحد.

الشر هو ما يقابل الخير، والخير عبارة عن إما أن يختار أو أن ينتخب ويكون له الرجحان والفضل، فالشر لا يكون مرجحاً ولا يفضل اختياره وانتخابه (مصطفى ، 1417ق، ج6 ص 35) والضرر هو ما يقابل النفع، فالنفع هو الخير العارض يُحصل للانسان و الضرر هو الشر المتوجه للشيء يوجب نقصاناً فيه أو في متعلقاته، وإذا لم يوجب الشر المواجه نقصاناً: فهو أذى وسوء حال، ولا يقال أنه ضرر (المصدر نفسه، ج 7 ص 25). ثم إنَّ النقصان إما في الاعتقاد، أو في سبيل الخير وهدايه، أو في بدن أو مال أو ولد كما استخدم في القرآن الكريم (التوبة : 107 / المائدة : 105 / الطلاق : 6 / يوسف: 88/ البقرة : 102).

الله سبحانه وتعالى ، في هذه الآيات يشير إلى النقص الموجود والكائن في الانسان، فيذكر عز وجل إذا أراد أن يكون هناك نقص وعجز في الانسان، فمن ذا الذي يستطيع أن يزيله؟ وإذا يريد الخير والنفع للانسان، فمن ذا الذي يستطيع أن يمنع؟ نظراً لأن النقص والعيب في الانسان وإزالتها هو أصل موضوعنا فإنه تم استخدام مفردة الضرر، وهذا لا يعني بالضرورة كل ضرر المقصود به الشر، مثل الأمراض التي يصاب بها الانسان، فهي ضرر له ولكنها ليست شر. أو وجود عيب أو نقص ظاهري ويكون قبيحاً، ولكن ليس بشر له.

لهذا السبب يقال: النفع خلاف الضرر ويطلقان على الأمور المطلوبة لغيرها أو المكروهة لغيرها أما الخير والشر يطلقان على الأمور المطلوبة لذاتها أو المكروهة لذاتها (الطباطبائي ، 1417ق، ج 2 ص 196).

4.توظيف مفردة "الرحمة" في مقابل مفردة "الشدة" :

يصف القرآن كريم رسول الله (ص) والمؤمنين في هذه الآية: مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ... (الفتح: 29) . الشدة اصل واحد يدل على قوة الشيء والرخوة ضدها كما أن اللين ما يقابل الخشونة والصلابة ، والسهل ضد الصعوبة واليسر ضد العسر والضعف ضد القوة وفي كل من هذه المفاهيم لينة إجمالية مطلقة(مصطفى ، 1368ش ، ج 10 ص 279). لذلك، نجد أنه عندما يتحدث القرآن عن العلاقات الإنسانية فإنه يستخدم كلمة "الشدة"، والمقصود بها القوة والثبات والقدرة في الكلام والفعل، ويستطيع استخدام كلمة "اللين" في المقابل، والتي هي أيضاً تعتبر من سمات الكلام والفعل، لكنه نجد أن القرآن يستخدم كلمة "الرحمة" حتى يشير إلى سبب

اللين، فإذا لم تكن هناك رحمة في قلوب المؤمنين أي رحماء فيما بينهم، فلا يمكن أن يكون موضع في قلوبهم للكلمات اللينة والرفيعة. ومن الناحية الأخرى، يجب ألا تكون هذه الليونة والرفقة للأعداء.

ونجد أن الآية الكريمة تطرح بوضوح إستراتيجية معاملة المسلمين مع بعضهم البعض ومع الأعداء. ونشاهد في الآيات الأخرى يستخدم القرآن كلمة "الغلظة" في معاملته مع الكفار والمنافقين مثل هذه الآية: "يا أيها النبي جاهد الكفار والمنافقين واغلظ عليهم" (التوبة: 37) وكذلك نشاهد هذه المفردة في: "و ليجدوا فيكم غلظة" (التوبة: 123) أي يجب أن يشعر الكفار بالشدة والعنف في مقابلكم. طبعاً هذا لا يعني أن تبدأوا أنتم بالهجوم والافتحام عليهم. هذا يعني أنه من الواجب أن تتسموا بالقوة والحزم والشجاعة، حتى لا يستطيع الأعداء أن يجدوا منفذاً أو ثقباً يخترقونكم فيه.

الغلظة والقوة سيجعل العدو يخافك ولا يطمع بك. يتضح لنا من عبارة "والذين معه" أن الغلظة والشدة في مقابل الأعداء والرحمة واللين مع المسلمين، ينبغي إيجادها وتعميقها في نفوس كل الأمة الإسلامية من الإمام إلى كل فرد في المجتمع الإسلامي، وتظهر كسمة للمسلمين. أي أن المجتمع الإسلامي بأكمله يجب أن يترتب على الغلظة والشدة في مقابل الأعداء والرحمة واللين مع المسلمين. لذا التقابل بين الرحمة والشدة أدى إلى إيجاد مفاهيم واسعة في ذهن المخاطب وجعله يدرك أن جذر اللين هي الرحمة التي يجب أن تكون نابعة من القلب وتظهر في كلام وتصرفات المسلم. كذلك يُشار إلى هذا المفهوم في هذه الآية الكريمة: "فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ.." (آل عمران: 159) فالآية الشريفة تؤكد على أن الرحمة سبب اللين، مثلما تكون الخشونة في الكلام والتصرف منبعا للشدة والغلظة في القلب.

يقول سيد قطب في شرح هذه الآية: "نجد حقيقة الرحمة الإلهية المتمثلة في أخلاق النبي - صلى الله عليه وسلم - و طبيعته الخيرة الرحيمة الهينة اللينة، المعدة لأن تتجمع عليها القلوب و تتألف حولها النفوس" (سيد قطب، 1412، ج1 ص 500)

6.توظيف مفردة "أقفال القلوب" في مقابل "التدبر":

تؤكد آيات القرآن المختلفة على حقيقة أن هذا الكتاب السماوي العظيم ليس للتلاوة وحسب، بل إن الهدف النهائي منه هو الذكر، والتدبر في عواقب الأمور (الأنبياء: 50، ص: 29) ومنها هذه الآية الشريفة: أ فَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا (محمد: 24). «التدبر» من مادة دبر، وهو تحقيق وبحث نتائج الشيء وعواقبه، بعكس «التفكير» الذي يقال غالبا عن علل الشيء وأسبابه، واستعمل كلا التعبيرين في القرآن الكريم (مكارم شيرازي، 1421ق، ج

16 ص 378). إنّ هذه الآية تويخ للمناققين وأمر بتدبر القرآن وتفهمه، ونهي عن الإعراض عنه. و تنكير قُلُوبٍ للتنويع أو التبعض، أي على أي نوع من القلوب أقفال. ويعنى: بل بعض القلوب عليها أقفال (ابن عاشور ، ج26 ص 96). يشير كلام الله تبارك وتعالى في مقابل الذين يتدبرون في الحقائق القرآنية، الى الذين لا يتدبرون بل أقفل الله على قلوبهم فلا يعقلون ما أنزل الله في كتابه من المواعظ والعبر (طبري ، 1412ق، ج26 ص 37)، هؤلاء كما حكى القرآن بين أمرين: إما ألا يتدبرون القرآن، لأن الله أبعدهم عن الخير، وإما أن يتدبروا لكن لا تدخل معانيه في قلوبهم، لكونها مقفلة (الزحيلي ، 1418ق ، ج26 ص 123)

من الملاحظ أن عندما يأمر القرآن بالتدبر فهذا يعني في المقابل أنه يشير إلى الذين لا يفكرون ولا يدققون، فلا يذكر هذه الصفة مباشرة بل يشير إلى سمة أخرى وهي وجود أقفال على القلوب ، في الواقع إنه يجعل كلمة التدبر في مقابل قفل القلوب وهذا لإيجاد ثقافة جديدة في ذهن المخاطبين أن التدبر في القرآن هو سبب ونتيجة لفتح القلوب، كما هو الحال في عدم التدبر في الآيات القرآنية تكون سبباً ونتيجة لقفل القلب ومنع لفهم المعارف الحقائق التشريعية.

الخاتمة:

يقوم القرآن الكريم بإيجاد ثقافته جديدة لمخاطبيه وذلك عن طريق الانتقاء المستهدف لمفرداته . حيث يتمتع بأسلوب إنتقائي وعلمي خاص للمفردات. ومن إحدى هذه الأساليب هي الاستخدام العملي والتطبيقي لتقابل المفردات. إن هذا النوع من التقابل الذي أبدعه القرآن في صياغة الكلمات وتصنيفها ليس من النوع الرائج، وليس من النوع التقابلي المضاد العملي. بل يتبع اسلوب خاص بنفسه. تظهر لنا هذه الدراسة أن القرآن يستخدم كلمة "عمى" مقابل "هدى" بدلاً من "الضلالة" حتى يتبين للمخاطب أن الضلالة هي العمى والهدى هي البصيرة، وكذلك كلمة "الرحمة" مقابل "الشدة" بدلاً من اللين حتى تظهر للمخاطب أن الرحمة سبباً للين، وكلمة الـ "اثم" في مقابل الـ "نفع" بدلاً من الـ "ضرر" حتى يُبين لنا أن أي نوع من الآثام تعتبر ضرراً للإنسان، وإنه يجعل كلمة التدبر في مقابل قفل القلوب وهذا لإيجاد ثقافة جديدة في ذهن المخاطبين أن التدبر في القرآن هو سبب ونتيجة لفتح القلوب، كما هو الحال في عدم التدبر في الآيات القرآنية تكون سبباً ونتيجة لقفل القلب ومنع لفهم المعارف الحقائق التشريعية ، في حالة انتساب الفعل إلى الله تبارك وتعالى فإن القرآن لا يستخدم مفردة الشر في مقابل الخير، بل يستعين بكلمة الضّر، وهذا لا يعني بالضرورة كل ضّر المقصود به الشر وهكذا... وما شابه من هذه الأمثلة، التي لم تتبع في كثير من الأحيان الصيغ الرائجة من التضاد.

ولذلك تستنتج الدراسة بشكل عام:

الأول: اختيار المفردات المتقابلة في الكتاب السماوي يستهدف خلق مجموعة من المعاني لها دلالات واسعة في ذهن المخاطب وهذا الأسلوب القرآني المتناسق مع المضمون والأغراض الدينية، يُساعد الإنسان على فهم المعاني القرآنية بشكل أدق.

الثاني: أنها تقوى وتروج لثقافة جديدة من خلال التوسع وتنمية عرض المزيد من المفاهيم في عقل الإنسان. بحيث يتيح إمكانية نقل مفاهيم كثيرة بعبارة قصيرة؛ وهذا هو في حد ذاته نموذج من نماذج الإعجاز الإلهي للكتاب السماوي. المراجع و المصادر :

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حق المدنيين في المقاومة المسلحة للاحتلال

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الملخص

صراع الوجود والمصالح الاقتصادية أفرز العديد من النزاعات المسلحة التي لا يمكن حل أغلبها عن طريق التسوية السلمية، بسبب هذا النزعات بالمبادئ والقيم الأساسية للمجتمعات والمتمثلة بالشرعية وإثبات الهوية الوطنية للدول، إذ أن معظم حركات المقاومة والتحرر تنور من أجل تقرير الاعتراف بهذه الهوية. تمكن مشكلة الدراسة تفهيم المقاومة الشعبية، فبالرغم من اعتراف قواعد القانون الدولي بالمقاومة بشكلها العام، إلا أن الخلاف يتركز حول مفهوم المقاومة الشعبية بشكل خاص، حيث تفرض قواعد القانون الدولي مجموعة من الشروط الواجب، الالتزام بها حتى تكتسب الأخيرة شرعيتها القانونية، غير أن هذه الشروط تع مخالفة لسياقات عمل المقاومة وتشكل خطرا على أفرادها، بالتالي بشكل مساسا بحق الشعوب بالمقاومة والتحرر، خصوصا وأن اتفاقيات جنيف لا تعترف إلا بالمقاومة المنظمة، بسبب الاضطراب وعم التوازن في اتخاذ القرارات المصيرية للشعوب تحت ضغط الدول المتحيزة. تهدف هذه الدراسة إلى تحقيق أهم المبادئ الأساسية في القانون الدولي والمتمثلة في حق الشعوب في المقاومة بجميع أنواعها وحماية هذا الحق باعتباره من أهم حقوق الإنسان الأساسية. وتيسيرا لتحقيق الغرض من هذه الدراسة يتمثل منهجها في اسبقراء أم القواعد القانونية الدولية المتعلقة بموضوع الدراسة، ثم تحليلها بعد ذلك. بهدف الوصول لنتائج ناجعة لمشكلة البحث تتمثل أهمها، في إثبات حق المقاومة الشعبية في التحرر ومقاومة الاحتلال، وتعديل بعض النصوص القانونية منها الفقرة الأولى والثانية من المادة الرابعة في ابفاقية جنيف والتي يلزم أن يكون لدى أفراد المقاومة الشعبية علامة تميزهم عن غيرهم.

الكلمات المفتاحية: حق، المدنيين، مقاومة، الاحتلال.

مفهوم الاحتلال

أورد فقهاء القانون الدولي العديد من التعاريف لحالة الاحتلال منها: "هو تمكن قوات دولة محاللة من إقليم العدو والسيطرة عليه كله أو بعضه بصفة فعلية" (هيف، 1975). وكذلك بأنه "قيام دولة بغزو إقليم دولة أخرى بقوتها المحاربة والاستيلاء عليه بالقوة، ووضعه كلياً أو جزئياً تحت السيطرة الفعلية مؤقتاً" (هندي، 1976).

من خلال التعاريف أعلاه يتبين أن الاحتلال هو مرحلة من مراحل الحرب، تتوفر عندما تتمكن قوات دولة ما، من اقتحام إقليم دولة معادية وهزيمة قواتها ومن ثم السيطرة على إقليم الدولة أو جزء منه، وإقامة سلطة عسكرية محل سلطة الحكومة الشرعية. بمعنى آخر أن الاحتلال هو حالة واقعية قهرية مؤقتة غير مشروعة، تعقب نزاعاً مسلحاً تفرضه إحدى الدول على إقليم دولة أخرى طرفاً في نزاع عسكري أو على جزء من إقليمها بواسطة قواتها المسلحة بعد توقف العمليات العسكرية المباشرة لأي سبب من الأسباب، حيث تكون سلطة إدارة هذا الإقليم لقوات دولة الاحتلال بما يفرض عليها التزامات قانونية معينة تجاه السكان المدنيين المقيمين على هذا الإقليم (محمد، 2000).

ومن المهم بمكان الإشارة إلى أن القسم الأساسي المتعلق بحالة الاحتلال مدرج في نص المادة (42). من اللائحة الملحق باتفاقية لاهاي الرابعة لعام 1907 الخاصة بقوانين وأعراف الحرب البرية، واتفاقية جنيف الرابعة لعام (1949) في الباب الثالث القسم الثالث منه المتعلق بحماية الأشخاص المدنيين وقت الحرب (الأحمر)، القواعد الأساسية لاتفاقيات جنيف وبروتوكولها الإضافيين، (2015)، وفي البروتوكول الإضافي الأول الملحق باتفاقيات جنيف لعام 1977 المتعلق بحماية ضحايا النزاعات المسلحة (حظر الغدر حيث نصت الفقرة (1) على أنه قتل الخصم أو إصابته أو أسرته باللجوء للغدر، 2010).

عرفت المادة (42) من لائحة لاهاي الاحتلال بأنه "تعتبر أرض الدولة محتلة، حينما تكون تحت السلطة الفعلية لجيش العدو، ولا يشمل الاحتلال سوى الأراضي التي يمكن أن تمارس فيها هذه السلطة بعد قيامها" (الدبلوماسي، 1907). جاءت بعدها اتفاقية جنيف الرابعة في عام 1949 لتوسع من تعريف الاحتلال وتنظم حالاته فنصت في المادة (2-2) منها على أنه "تنطبق الاتفاقية أيضاً على جميع حالات الاحتلال الجزئي أو الكلي لإقليم أحد الأطراف السامية المتعاقدة حتى لو لم يكن هذا الاحتلال يواجه أية مقاومة مسلحة". وينبغي الإشارة هنا أن نص المادة الثانية من اتفاقيات جنيف تمثل خروجاً عن الإطار الذي حددته المادة (42) من لائحة لاهاي والتي كانت تعد أرض الدولة محتلة حينما تكون تحت السلطة الفعلية لجيش العدو، وربما يعود السبب في ذلك إلى أن صياغة المادة الثانية من اتفاقية جنيف تميل إلى توحيد القانون حتى يطبق على جميع حالات الاحتلال، خصوصاً أن الفقرة الأولى من المادة

الثانية من اتفاقية جنيف قد تطرقت إلى الاحتلال العسكري فنصت على أن "في حالة الحرب المعلنة أو أي اشتباك مسلح آخر ينشب بين طرفين أو أكثر من الأطراف السامية".

نخلص من ذلك أن نص المادة (42) واضح بشكل واف وإن تعريف الاحتلال لا يركز على تصور الأطراف المعنية، بل إلى حقيقة واقعة ملموسة موضوعيا متمثلة في خضوع الأرض فعليا لسيطرة جيش العدو (سليفان، 2004). وعند تحقق هذا الوضع فعليا تتوفر حالة الاحتلال، عندها يطبق القانون المعني بالاحتلال سواء عدا شرعيا أم لم يعد، اعترفت بذلك صراحة المحكمة العسكرية الأمريكية أثناء محاكمات جرائم الحرب التي تلت الحرب العالمية الثانية في قضية "list" حيث قررت المحكمة بأن "القانون الدولي لا يضع فرقا بين الاحتلال القانوني أو غير القانوني فيما يخص الواجبات المفروضة على المحتل والسكان في أرض ما محتلة ولا تشكل مسألة كون الغزو شرعيا أم غير شرعي (Thurer, 2005). دون أن يترك لدولة الاحتلال حرية التصرف بشأن تطبيق القانون المعني بالاحتلال.

حالات الاحتلال: من خلال التعاريف السابقة، نجد أن الاحتلال يتحقق في الحالات التالية:

1. قيام نزاع مسلح بين قوات لدولتين، حينما يتمكن فيه أحد الطرفين المتنازعين من غزو أراضي الدولة الأخرى واحتلالها كلياً أو جزئياً، وتختلف بطبيعة الحال هذه الحالة عن حالة وجود الحاميات والقواعد الأجنبية على إقليم دولة أخرى في وقت السلم، من حيث أنه وبالضرورة إن حالة الاحتلال تعقب الغزو المسلح وينتهي هذا الغزو بالاحتلال

2. قيام حالة فعلية مؤقتة مؤداها احتلال القوات المسلحة الأجنبية لأراضي دولة أخرى وإخضاعها لسيطرتها العسكرية، " فمع تغير نظرة القانون الدولي للحرب من كونها حالة قانونية، إلى النظر إليها على أنها واقعة مادية، فإن ما ينتج عنها من احتلال حربي يعد بالتبعية حالة مادية" (محمد، 2000). إذا فالاحتلال الحربي هو حالة فعلية وليست حالة قانونية واعتبار الاحتلال الحربي حالة فعلية لأنها ناتجة عن قوة قاهرة بسببوجود القوات المسلحة الأجنبية في الأراضي المحتلة بعد انتصارها على قوات دولة الأراضي المحتلة وشل قدرتها على المقاومة وإيقاف الغزو (العسلي، 1992).

3. إن يكون الاحتلال فعالاً ومؤثراً، بحيث تسيطر الدولة المحتلة على الإقليم الذي قامت بغزوه، وتمارس السلطة وإنها تتمكنت من إيقاف المقاومة المسلحة فيه، وتحاول حفظ الأمن والنظام فيها بعد إقامة إدارة عسكرية مستقرة، لا يشترط أن تنشر القوات الغازية في كل الأراضي المحتلة، "بل يكفي السيطرة على معظم الأراضي،

أما الأراضي التي لا تستطيع قوات الاحتلال السيطرة عليها فتخرج من نطاق حالة الاحتلال الفعلي " (محمد، 2000). وهذا ما أشارت إليه بصورة واضحة المادة (42) المشار إليها سابقا.

مفهوم المقاومة الشعبية المسلحة

إن الاحتلال العسكري أمر غير مشروع في القانون الدولي المعاصر من حيث المبدأ، ومن ثم فإن عدم مشروعية الأول يعطي الحق للشعوب المحتلة الحق بالثورة ومقاومة الاحتلال، وقبل البدء بتعريف المقاومة الشعبية لابد من التمييز بينها وبين الكفاح المسلح، بسبب وجود بعض الحدود بين المفهومين من الناحية الواقعية والقانونية. فالمقاومة أشمل وأقدم، ولها صفة الدوام والاستمرارية، وتعد ملازمة في وجودها لوجود الاحتلال، كما تتسم أحيانا بالقوة والضعف حسب الظروف المتاحة لها، وقد تكون سليمة أو مسلحة، ويحافظ القائمون عليها على سريتها والتخفي في الإعلان عن تفاصيل تنظيمها. أما الكفاح المسلح فهو عمل هجومي يستخدم فيه كافة أنواع وسائل العنف المتاحة في مواجهة الاحتلال، وهو أحد أساليب المقاومة، ويتميز الكفاح المسلح بأنه غير منقطع وإذا تم الشروع فيه فلا يتوقف إلا بنتيجة النصر أو الهزيمة (عامر، المقاومة الشعبية المسلحة القانون الدولي العام، 1977).

بدأت معالجة موضوع المقاومة الشعبية المسلحة في فقه النزاعات المسلحة بمفهوم ضيق، من خلال الربط بينها وبين الغزو والاحتلال الحربي، حيث عرفت وفقا لهذا المفهوم بأنها " ذلك النشاط بالقوة المسلحة الذي تقوم به عناصر شعبية في مواجهة سلطة تقوم بغزو أرض الوطن أو احتلاله "، ووفق هذا المفهوم الضيق دارت المناقشات حول الاحتلال في مؤتمرات بروكسل عام 1874 ولاهاي عامي 1899 و 1907 وجنيف عام 1949 (عامر، المقاومة الشعبية المسلحة القانون الدولي العام، 1977).

في أعقاب الحرب العالمية الثانية تبلور مفهوم آخر أكثر اتساعا وشمولا للمقاومة الشعبية المسلحة، إذ تولدت أفكار جديدة تتعارض مع الأفكار التي كان يستند إليها النظام الاستعماري التقليدي، بسبب ظهور حركات التحرر، وقيام دول جديدة تطالب بحقوقها في الحياة الدولية وتقرير المصير (راتب، 1970). ومن خلال الجمعية العامة للأمم المتحدة واستنادا لمبادئها، سعت الدول إلى إقرار قواعد جديدة تؤكد حق الشعوب في الاستقلال وتقرير المصير (الإعلان الصادر عن الجمعية العامة للأمم المتحدة الخاص بمنح الاستقلال للبلاد والشعوب المستعمرة، 1960). وأصبح ينظر للقتال المسلح الذي تخوضه الشعوب من أجل الحصول على استقلالها وحقوقها في تقرير المصير على أنه نوع من أنواع المقاومة الشعبية بالمفهوم الواسع.

بناء للمفهوم الواسع عرفت المقاومة الشعبية المسلحة بأنها "عمليات القتال التي تقوم بها عناصر وطنية من غير أفراد القوات المسلحة النظامية، دفاعا عن المصالح الوطنية أو القومية، ضد قوى أجنبية سواء كانت تلك العناصر تعمل في إطار تنظيم يخضع لإشراف وتوجيه سلطة قانونية أو واقعية، أو كانت تعمل بناء على مبادرتها الخاصة، سواء باشرت هذا النشاط فوق الإقليم الوطني أو من قواعد خارج هذا الإقليم" (عامر، المقاومة الشعبية المسلحة القانون الدولي العام، 1977). وعرفت حركات التحرير الوطنية التي تقوم بالمقاومة الشعبية المسلحة بأنها "حركات تستند إلى حق الشعب في استعادة إقليمه المحتل، وتستمد كيائها من تأييد الجماهير الغاضبة على المعتصب، وتتخذ عادة من أقاليم البلاد المحيطة حرما لها تستمد منها تمويلها وتقوم بتدريب قواتها عليها، ونظرا لتواضع إمكانياتها فإنها تركز جهودها على تحدي الإرادة الغاصبة، لا على هزيمة جيوش الاحتلال في حرب منظمة" (الغنيمي، 1993). من خلال التعاريف أعلاه، يتبين أن هناك أربعة عناصر أساسية للمقاومة الشعبية المسلحة وهي كالتالي:

أولاً: النشاط الشعبي: بالرغم من الجهود الدولية بإبعاد المدنيين عن ساحات القتال، إلا أن الواقع العلمي أثبت تزايد اشتراك المدنيين في الحروب الحديثة وحركات التحرير الوطنية، والنشاط الشعبي يكفي أن يقوم الشعب نفسه بالمقاومة، ولا يشمل أفراد القوات النظامية بشكلها النظامي، فإذا هزم الجيش أو استسلم وألقى سلاحه أو استمر بالقتال دون قرار الحكومة، ثم اشترك أفراد بشكل شخصي يدخل حينذاك في نطاق النشاط الشعبي، فلا يمكن أن يجرّد الجنود من وصفهم كمواطنين (عامر، المقاومة الشعبية المسلحة القانون الدولي العام، 1977). ولا يعني ذلك أن يشارك الشعب بأكمله، لكن يلزم أن يتعاطف الشعب في مجموعه مع العناصر التي تقوم بأعمال المقاومة.

تجدر الإشارة أن الفقه أعطى تفسيراً واسعاً لعبارة (الشعب المقاوم) فليس المقصود هنا الشعب المرتبط بروابط سياسية وقانونية مرتبطة بالدولة، فالمقاومة الشعبية قد تجري دون أن تكون هناك دولة أو قد تجري من أجل إنشاء دولة، بل يقصد بالشعب هنا مجموعة الأفراد الذين ينتمون إلى وطن واحد سواء كانوا مقيمين فيه أو غير مقيمين والذين تجمعهم روابط مشتركة في اللغة والتاريخ والتراث، أو غير ذلك من العوامل القومية (محمد المجذوب، 2001).

ثانياً: استخدام القوة المسلحة بشكل مباشر ضد العدو: وغالبا ما يتم استخدام أسلوب حرب العصابات، وبذلك تختلف المقاومة الشعبية المسلحة عن الحرب الأهلية أو عمليات التمرد ورفع السلاح ضد الحكومة أو حروب الانفصال. ثالثاً: رد الفعل: تنشأ المقاومة بالعادة كرد فعل من جانب الشعب ضد قوى الاحتلال الأجنبية نتيجة الغزو بتقدم جيوشه أو شن حرب عدائية ضد الوطن. وقد استقر الفقه والقضاء الدولي على أن تتم عمليات المقاومة ضد سلطات وقوات الاحتلال الأجنبي في الأراضي التي تحتلها وضد الأهداف العسكرية أو ما في حكمها داخل أراضي الدولة القائمة بالاحتلال (الياس، 1968).

رابعاً: الدافع الوطني: هو العنصر الأساس والحرك لوجود واستمرار المقاومة الشعبية المسلحة دفاعاً عن الوطن، ضد العدوان الخارجي أو تخليص الأرض من الاحتلال أو الاستعمار، والدافع الوطني هو المعيار لتمييز أعمال المقاومة المسلحة عن أعمال العنف والقتال التي تقوم طائفة أو طوائف من الأفراد لأسباب مختلفة حتى لو جرت هذه الأعمال ضد عدو أجنبي.

مشروعية المقاومة الشعبية المسلحة وأساسها القانوني

اتسم موقف القانون الدولي التقليدي بالتشدد اتجاه المقاومة الشعبية المسلحة وحركات التحرر الوطني ابتداءً، إذ كان ينظر إلى الأراضي المحتلة بوصفها جزءاً من إقليم الدولة الاستعمارية، بالتالي يعدها أمراً داخلياً يخص الدولة ولا يدخل ضمن دائرة القانون الدولي. أما عهد عصبة الأمم فقد أقر نظام الانتداب بوصفه نظاماً لإدارة الأقاليم المقتطعة من الدول المهزومة في الحرب العالمية الأولى ولم يتضمن هذا العهد أي نص بخصوص شرعية المقاومة أو حق الشعوب في تقرير المصير. لكن اختلف هذا الوضع بإنشاء الأمم المتحدة وظهور العديد من الاتفاقيات الخاصة بحقوق الإنسان. التي كان لها التأثير الواضح على أحكام القانون الدولي العام المعاصر، حيث أقرت بشكل عام حق الشعوب في مقاومة العدوان، واعترفت بشرعية المقاومة الوطنية والتحرر (محمد المجذوب، 2001). بالتالي يمكن القول: إن مسألة التخلص من الاحتلال ليست قضية طارئة فاجأت القانون الدولي، إنما هي مسألة وجدت في النصف الثاني من القرن المنصرم، عندما جرت المحاولات الأولى لتقنين قواعد الحرب ووفقاً لشكل التالي:

أولاً: الأمم المتحدة: مع إنشاء الأمم المتحدة عام 1945 ورد النص على مبدأ حق تقرير المصير، وتوالت قرارات الجمعية العامة التي تؤكد على هذا المبدأ وحق الشعوب في التحرر من كل أشكال الاستعمار وتطوره إلى أن أصبح حقاً قانونياً دولياً يستند إلى ميثاق الأمم المتحدة، وأضفت القرارات المتلاحقة الصادرة عن الأمم المتحدة الشرعية على أعمال الكفاح المسلح والمقاومة الشعبية المسلحة. وبذلك يمكن القول بأن الجمعية العامة للأمم المتحدة قد أنشأت قاعدة عرفية جديدة مؤداها التسليم للشعوب الخاضعة للسيطرة الأجنبية أو الاستعمار بمباشرة أساليب المساعدة الذاتية المتمثلة في النضال المسلح من أجل الحصول على الحق في تقرير المصير والقضاء على الاستعمار أو التسلط الأجنبي (عامر، المقاومة الشعبية المسلحة القانون الدولي العام، 1977)

ثانيا: الاتفاقيات الدولية الخاصة بحقوق الإنسان :هناك العديد من هذه الاتفاقيات، وأشهرها الإعلان العالمي لحقوق الإنسان 1948و" الذي يتضمن في ديباجته إنه من الضروري أن يتولى نظام قانوني حماية حقوق الإنسان، لئلا يضطر المرء في نهاية الأمر إلى التمرد على القهر والعصيان". كذلك القرار (3070) لسنة 1973 الذي أكد على شرعية كفاح الشعوب لتحرر من السيطرة الأجنبية والاستعمارية بجميع الوسائل المتاحة بما فيها الكفاح المسلح. ولعل هذه المرة الأولى التي يتم فيها استخدام مصطلح الكفاح المسلح في قرار صادر عن الأمم المتحدة. صدر إلى جانب الإعلان أعلاه اتفاقيتان، العهد الدولي للحقوق المدنية والسياسية (1966)، والعهد الدولي للحقوق الاقتصادية والاجتماعية (1966)، حيث تصدر العهدين الدوليين نص المادة (1) الذي يشمل في معناه حق تقرير المصير والذي تدور حوله باقي نصوص كل عهد، ويعتبر بالنسبة لها بمثابة مركز الدائرة (الشافعي، 2004).

الوضع القانوني للمقاومة الشعبية المسلحة

تعد مسألة تحديد الأشخاص الذين يكتسبون وصف المقاتل القانوني وما يرتبه هذا الوصف من منحهم الحق بإلحاق الأذى بالعدو من جهة، وحقهم بالمعاملة كأسرى حرب من جهة ثانية، واحدة من أدق مشاكل قانون الحرب التقليدي وأثارت الكثير من النقاش خلال المؤتمرات الدولية الخاصة بتقنين عادات وأعراف الحرب وخاصة في مؤتمرات بروكسل عام 1874 ولاهاي عام 1899 و 1907. (عامر، الوضع القانوني للمقاومة ضد الاحتلال الإسرائيلي في ضوء القانون الدولي الإنساني المعاصر، 1987).

وإذا كان من السهل الاتفاق حول توافر هذا الوصف لأفراد الجيوش النظامية، لكنها ليست كذلك بالنسبة لأفراد الشعب من المدنيين الذين يهبون إلى حمل السلاح دفاعا عن أوطانهم، سواء اتخذت تلك الهجمات ردة الفعل الجماهيرية التلقائية أو شكل المقاومة الشعبية المنظمة.

مثل الجدل المحتدم في مؤتمرات بروكسل 1874 ولاهاي 1899 و1907، انقساما واضحا بين معسكرين، معسكر الدول الصغيرة التي دافع ممثلوها عن رأيهم القائل بوجوب إطلاق حق الشعب المدني في المشاركة في الدفاع عن الوطن واعتبار حق المقاومة الشعبية واجبا مقدسا، وإنه إذا تم حصر إمكانية ممارسة الحرب في الشكل الذي يدور بين الجيوش النظامية، ستكون الأمور دائما ضد مصلحة الدول الصغيرة، نظرا للإمكانات المادية والعسكرية والبشرية للدول الكبيرة، بينما دافع ممثلو الدول العسكرية الكبرى عن مصالح دولهم، من حيث حصر الحرب في نطاق الجيوش النظامية لتجنب جيوشها الغازية مخاطر المقاومة الشعبية المسلحة التي قد تحميها قواعد القانون الدولي، وانسحب هذا الاختلاف بين الاتفاقيات الأساسية لقواعد القانون الدولي وعلى الشكل التالي:

أولاً: اتفاقيات لاهاي: فيما يتعلق بتحديد مسألة تحديد الأشخاص الذين يكتسبون وصف المقاتل القانوني، فتوفيقا بين المذهبين المتعارضين، تم التوصل إلى إقرار نص المادتين الأولى والثانية من اتفاقيات لاهاي، حيث عرفت المادة الأولى المحاربين على الشكل التالي "إن قوانين الحرب وحقوقها وواجباتها لا تنطبق على الجيش فقط، بل تنطبق أيضا على أفراد الميليشيات والوحدات المتطوعة التي تتوفر فيها الشروط الآتية:

"1. أن يكون على رأسها شخص مسؤول عن رؤوسيه، 2. أن تكون لها شارة مميزة ثابتة يمكن التعرف عليها عن بعد، 3. أن تحمل الأسلحة علنا، 4. أن تلتزم في عملياتها بقوانين الحرب وأعرافها، وفي البدان التي تقوم الميليشيات أو الوحدات المتطوعة فيها مقام الجيش، أو تشكل جزءا منه تندرج في فئة الجيش".

أما المادة الثانية فقررت على أن "سكان الأراضي غير المحتلة الذين يحملون السلاح من تلقاء أنفسهم عند اقتراب العدو، لمقاومة القوات الغازية، دون أن يتوفر لهم الوقت لتشكيل وحدات مسلحة نظامية طبقا لأحكام المادة (1)، يعتبرون محاربين شريطة أن يحملوا السلاح علنا، وأن يراعوا قوانين الحرب وأعرافها".

وبذلك اتسمت النظرية التقليدية للمقاومة الشعبية المسلحة بالصرامة وعلى أساس فهم ضيق متشدد، للدور الذي يمكن للمدنيين القيام به، دفاعا عن أرض الوطن في مواجهة الغزو والاحتلال بسبب الشروط التي أورتها المادة الأولى والثانية من اتفاقيات لاهاي.

ثانياً: اتفاقيات جنيف: رغم أن اتفاقيات جنيف لسنة 1949، وضعت أعقاب الحرب العالمية الثانية حيث كان للمقاومة الشعبية المسلحة دورا مهما، وحظي أفرادها بالتعاطف والتقدير وحظيت خلالها المقاومة المنظمة ضد سلطات الاحتلال بالإعتراف سواء داخل الإقليم المحتل أو خارجه، بالتالي تضمنت هذه الاتفاقيات نصوصا مشابحة لنصوص لائحة لاهاي بشأن المقاومة الشعبية المسلحة، ومن ثم تم من خلالها تحديد الوصف القانوني للمقاتل، عند الحديث عن الذين يكتسبون وصف أسرى الحرب.

حيث تضمنت أحكام المادة (4) من اتفاقية جنيف الثالثة بشأن معاملة أسرى الحرب تحديد الوصف القانوني للمقاتل المقاوم ما يأتي: "أسرى الحرب بالمعنى المقصود في هذه الاتفاقية هم الأشخاص الذين ينتمون إلى إحدى الفئات التالية ويقعون في قبضة العدو، أفراد الميليشيات الأخرى والوحدات المتطوعة الأخرى، بمن فيهم أعضاء حركات المقاومة المنظمة، الذين ينتمون إلى أحد أطراف النزاع ويعملون داخل أو خارج إقليمهم، حتى لو كان هذا الإقليم محتلا، على أن تتوفر الشروط التالية في هذه الميليشيات أو الوحدات المتطوعة، بما فيها حركات المقاومة المنظمة المذكورة وفقا للتالي:

"أ- إن يقودها شخص مسؤول عن رؤوسيه، ب- إن تكون لها شارة مميزة محددة يمكن تمييزها عن بعد، ج- إن تحمل الأسلحة جهرا، د- إن تلتزم في عملياتها بقوانين الحرب وعاداتها. سكان الأراضي غير المحتلة الذين يحملون السلاح من تلقاء أنفسهم عند اقتراب العدو لمقاومة القوات الغازية دون إن يتوفر لهم الوقت لتشكيل وحدات مسلحة نظامية، شريطة إن يحملوا السلاح جهرا وأن يراعوا قوانين الحرب وعاداتها" (الأحمر، القواعد الأساسية لاتفاقيات جنيف وبرتوكولها الإضافيين، اتفاقية جنيف الثالثة بشأن معاملة أسرى الحرب، المادة الثالثة المشتركة، 2015).

من خلال تحليل نص المادة (4) وفقراتها، نجد أنها جاءت لتكريس الاحتلال وإطالة أمده، يعود السبب في ذلك أن الشروط الواردة في المادة المذكورة لا تحدم المقاومة بقدر ما تجعل من أفرادها هدفا سهلا للمحتلين ولأعمالهم العدوانية. فقد أشار الكولونيل "دريبر"، إلى القول بأن الشروط التي يقرها قانون جنيف صارمة بدرجة تكفي للقضاء على أي مقاومة عسكرية فعالة (عامر، المقاومة الشعبية المسلحة القانون الدولي العام، 1977). لذلك عارض الكثير من الباحثين المختصين هذه الفقرات خاصة تلك المتعلقة "بالعلامة المميزة، ارتداء زي خاص، حمل السلاح علانية"، إذ أثبت العمل استحالته، نظرا لما يطلبه نجاح عمليات المقاومة من سرية وتخفي، كما أن النصوص تفترض في رجال المقاومة إخضاع جزء من الأراضي المحتلة تحت سيطرتهم، ولكن الواقع يكون عكس ذلك، من حيث أنه بعد تمام عملية احتلال الأقاليم تضعف المقاومة وتلجأ إلى العمليات السرية (كمال، 2003)، عن طريق حرب العصابات و العمليات الفدائية، أو ما يعرف بحرب المدن، اضم إلى ذلك أن الاشتراط على أفراد المقاومة حمل العلامة المميزة يسهل من اقتناص واعتقال المقاومين (الأحمر، القواعد الأساسية لاتفاقيات جنيف وبرتوكولها الإضافيين، اتفاقية جنيف الثالثة بشأن معاملة أسرى الحرب، المادة الثالثة المشتركة، 2015). وهذا يشكل إجحاف بحق المقاومة، وخروجا على ما جاء بقرارات الأمم المتحدة لسنة 1970 المتعلقة بهذا الشأن.

مما تقدم يتبين أن الوضع القانوني الذي أخذت به الاتفاقيات فيما يتعلق بالمقاومة الشعبية المسلحة لا يتناسب والدور الذي تقوم به، وقد جرى الفقه الدولي في ظل اتفاقيات جنيف على التفرقة بين نوعين من المقاومة، تلك التي تتم في إطار نزاع مسلح دولي، وهذا النوع من المقاومة تحميها قواعد القانون الدولي، والآخر هي المقاومة التي تجري في إطار نزاع مسلح غير ذي طابع دولي، والتي لا يطبق بشأنها إلا نص المادة الثالثة المشتركة من اتفاقيات جنيف الأربع، الذي أعطى ولأول مرة تأمين حد أدنى من الحماية لضحايا الحروب الداخلية ولا سيما الحروب الأهلية من حيث الاعتراف بالثوار بوصف محاربين، وتأمين الحماية لهم عند وقوعهم بالأسر طبقا لقواعد القانون الدولي الإنساني (الأحمر، القواعد الأساسية لاتفاقيات جنيف وبرتوكولها الإضافيين، اتفاقية جنيف الثالثة بشأن معاملة أسرى الحرب، المادة الثالثة المشتركة، 2015).

ثالثا: البروتوكول الأول لعام 1977 الملحق باتفاقيات جنيف الأربعة لعام 1949: بعد استقرار بعض المبادئ القانونية الخاصة باتفاقيات جنيف الأربعة ومنها على سبيل المثال لا الحصر، القضاء على حق الدولة في شن الحرب، تحريم الحرب العدوانية، حق الشعوب في تقرير مصيرها. تزايد الأصوات الداعية إلى وجوب إضفاء المزيد من الحماية على أفراد المقاومة الشعبية المسلحة، يعود السبب في ذلك إلى إن إلزام أفراد المقاومة وحتى يتمتعوا بالاعتراف والحماية فإن ذلك مشروط بالتزام بالمقررات التي سبق أن قررها مؤتمر لاهاي بالتالي فإن ذلك يضع أفراد المقاومة تحت رحمة جيش وسلطة الاحتلال. كانت للجلسات الدورية لمؤتمرات جنيف الدبلوماسية الخاصة بالعمل على إنشاء وتطوير قواعد القانون الدولي الإنساني المطبق على النزاعات المسلحة (1974. 1977)، مناسبة هامة لمراجعة القواعد والآراء الرامية إلى حماية أفراد المقاومة الشعبية المسلحة، حيث انتهت بإقرار البروتوكولين الإضافيين لعام 1977، وتبني المؤتمر في البروتوكول الأول الرغبة الدولية في وجوب توفير قدر أكبر من حماية القانون الدولي للمقاتلين من أجل الحرية، بناء على ذلك نصت المادة الأولى من البروتوكول الأول بالفقرة الثالثة على أنه "ينطبق هذا البروتوكول الملحق الذي يكمل اتفاقيات جنيف لحماية ضحايا الحرب الموقعة بتاريخ 12/آب/1949، على الأوضاع التي نصت عليها المادة الثانية المشتركة فيما بين هذه الاتفاقيات"، حين اشارت الفقرة الرابعة على أنه "تتضمن الأوضاع المشار إليها في الفقرة السابقة، المنازعات المسلحة التي تناضل بها الشعوب ضد التسلط الاستعماري والاحتلال الأجنبي وضد الأنظمة العنصرية، وذلك في ممارستها لحق الشعوب في تقرير المصير، كما كرسه ميثاق الأمم المتحدة والإعلان المتعلق بمبادئ القانون الدولي الخاصة بالعلاقات الودية والتعاون بين الدول طبقا لميثاق الأمم المتحدة" (حظر الغدر حيث نصت الفقرة (1) على أنه يحظر قتل الخصم أو إصابته أو أسرته باللجوء للغدر، 2010). بالتالي عدت النزاعات المسلحة الناجمة عن نشاطات المقاومة وحركات التحرير بمثابة نزاعات مسلحة دولية، يطبق عليها البروتوكول الإضافي الأول إضافة لقواعد قانون النزاعات المسلحة بمجموعها، أما بالنسبة للوضع القانوني للمقاتل ولأسير الحرب، فقد جاء نص المادة (43) في الفقرة الأولى من البروتوكول على أنه "تتكون القوات المسلحة لطرف النزاع من كافة القوات المسلحة والمجموعات والوحدات النظامية التي تكون تحت قيادة مسؤولة عن سلوك مرؤوسيه قبل ذلك الطرف حتى ولو كان ذلك الطرف محتلا بحكومة أو سلطة لا يعترف الخصم بها، ويجب أن تخضع مثل هذه القوات لنظام داخلي يكفل فيما يتبع قواعد القانون الدولي التي تطبق في النزاع المسلح".

ثم قررت المادة (44) على أنه "يعد كل مقاتل ممن وصفته المادة (43) أسير حرب، إذا ما وقع في قبضة الخصم. ويلتزم جميع المقاتلين بقواعد القانون الدولي التي تطبق في المنازعات المسلحة بيد أن مخالفة هذه الأحكام لا تحرم المقاتل

من حقه في أن يعد مقاتلاً، أو أن يعد أسير حرب إذا ما وقع في قبضة الخصم، وذلك باستثناء ما تنص عليه الفقرتان الثالثة والرابعة من هذه المادة. ويلتزم المقاتلون، إركاء لحماية المدنيين ضد آثار الأعمال العدائية، أن يميزوا أنفسهم عن السكان المدنيين أثناء اشتباكهم في هجوم أو في عملية عسكرية تجهز للهجوم، أما وهناك من مواقف المنازعات المسلحة ما لا يملك فيها المقاتل المسلح أن يميز نفسه على النحو المرغوب، فإنه يبقى عندئذ محتفظاً بوضعه كمقاتل شريطة أن يحمل سلاحه علناً في المواقف التالية: أ- أثناء أي اشتباك عسكري، ب- طوال ذلك الوقت الذي يبقى خلاله مرئياً للخصم على مدى البصر أثناء انشغاله بتوزيع القوات في مواقعها استعداداً للقتال قبيل شن هجوم عليه أن يشارك فيه. ولا يجوز أن تعتبر الأفعال التي تطابق شروط هذه الفقرة من قبيل الغدر في معنى الفقرة (1-ج) من المادة 37" (حظر الغدر حيث نصت الفقرة (1) على أنه يحظر قتل الخصم أو إصابته أو أسره بالجوء للغدر، (2010).

وأخيراً بالرغم من أن المواد (43-44) من البروتوكول الإضافي الأول، طورت المادة (4) من اتفاقية جنيف الثالثة التي حددت المقاتلين الذين يكتسبون وصف أسرى الحرب، حيث بينت المادة (44) المعيار أطراف النزاع في البروتوكول، لكن الوضع بموجب القانون الدولي يبقى محل شك.

وهذا لا يتفق مع التطور الحالي في المجتمع الدولي من حيث التصاعد في عمليات المقاومة واخذها لأبعاد واشكال مختلفة سواء كانت منظمة أو غير منظمة والتي قد تكون تحت قيادة شخص وتعدد أشخاصها وقيادتها (الغنيمي، 1993) (حسين، 2005). بناء على ذلك نرى ضرورة تعديل أحكام هذه الاتفاقيات إذ لا تكفي المادة الثالثة ولا المواد "32، 33، 34، 65، 67" التي أوردتها الاتفاقية الخاصة بحماية المدنيين، لحماية المقاومة الشعبية غير المنظمة وفي حالة تم الأخذ بالتعديل فإن ذلك يشكل أهمية كبيرة في الاعتراف بالمقاومة الشعبية المنظمة وغير المنظمة. أضف إلى ذلك يرى بعض فقهاء القانون أن التعديل بات ضرورة ملحة، من خلال إعادة النظر في نصوص الواردة أعلاه، إذ أصبحت لا تواكب العصر ولا تتماشى مع مقتضيات العدل والإنصاف في معالجة النزاعات ومواجهة أطرافها بالتساوي. وقد ذهب الرأي المؤيد للتعديل أنه إذا كان القانون الدولي الإنساني يعترف بالمقاومة غير المنظمة للشعب الذي يصد العدو قبل احتلال إقليم الدولة، فلماذا لا يسري هذا الاعتراف بها بعد الاحتلال؟، فالتفرقة بين المقاومة قبل احتلال إقليم الدولة وبعد الاحتلال لا أساس له، ولا يوجد منطق يبرر ذلك (حسين، 2005) خاصة أن النصوص تخفف من الشروط قبل الاحتلال في حين تشدد بعده، باشتراطها حمل علامة مميزة وقيادة شخص مسؤول وحمل السلاح علانية بالتالي يشكل ذلك مكافئة للاحتلال لا تقييد لأفعاله.

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NOTES

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